

STATESMAN

Happy
St. Patrick's
Day!

VOL. VII NO. 8

STUDENT PUBLICATION OF STATE UNIVERSITY OF N. Y. AT STONY BROOK

MARCH 17, 1964

College Students Visit Albany

Under the auspices of the Metropolitan New York Center for Education in Politics, a group of college students from the metropolitan area visited Albany on March 2 and 3 to observe the State government at work.

Interviews with legislators and administrators covered current issues as well as routine matters of government. Highlights of the Workshop included interviews with Lieutenant Governor Malcolm Wilson, Attorney General Louis Lefkowitz, and members of the Legislature and the press.

Discussing the recently-approved State search and seizure bills, Mr. Lefkowitz commented that the legislation might well be viewed in terms of protection for both the public and the police: the police, he asserted, will not abuse the power granted them.

Laymond Robinson, Albany correspondent of the New York Times and President of the Legislative Correspondents' Association, and Joseph Shannon, veteran Albany correspondent for a number of Westchester County newspapers, were guest speakers at a Tuesday breakfast. Addressing himself to the question of legislative ethics, Mr. Robinson said that pressure applied by the press has motivated legislative action.

In addition, discussions were held with Assemblymen Paul Taylor (R., Yates), Albert Blumenthal (D., N.Y.), Luigi Marano (R., Kings) and Harold Cohn (D., Kings).

The trip was preceded by a February 15 briefing delivered by Sol Corbin, Counsel to the Governor, and Assemblyman Daniel Kelly (D., N.Y.).

The Metropolitan New York Center for Education in Politics is a non-partisan, non-profit organization with activities at 32 colleges in the metropolitan area. Prof. Robert S. Hirschfield of Hunter College is Director of the Center. The 1964 Albany Workshop program was planned and supervised by Prof. Joseph Novograd of Long Island University and Mr. Merton Reichler of

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Wilson Fellows Announced

1507 college seniors in the United States and Canada learned of their appointments as Woodrow Wilson Fellows for first year graduate study next fall, Sir Hugh Taylor, president of the Woodrow Wilson National Fellowship Foundation, announced.

"The Woodrow Wilson National Fellowship Foundation, which is dedicated to developing 'college teachers for tomorrow', is the largest private source of support for advanced studies in the liberal arts in North America."

Sir Hugh said in making this announcement.

Among the 357 colleges and universities in the United States and Canada which produced this year's Fellowship winners, eighteen institutions claimed Wilson Fellows for the first time.

Michael Field, of Stony Brook received Honorable Mention.

"A Woodrow Wilson Fellow is granted full tuition and fees for the first year at the graduate school of his choice, as well as a stipend of \$1,800 and depend-

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FRATERNITY DISCUSSION SPLITS STUDENTS VIEWS

By Lois Dunner

Students, faculty, and administrative members gathered en masse to hear the arguments put forth concerning the issue of the establishment of fraternities on this campus, March 3, in the cafeteria.

Professor Hugh Cleland, Acting Chairman of the Department of History, and Sandra Saranga, class of '65, speaking against the establishment of fraternities, and Professor Martin B. Travis, Chairman of the Department of Political Science, and Gerard Mandina, class of '66, arguing for the establishment of fraternities, comprised the formal panel in the evenings discussions.

The major points in Miss Saranga's speech are that: fraternities would contribute to segregation, despite their stated intentions; rushing and pledging would be degrading and humiliating to the student; an image is forced upon the members of fraternities; and fraternities have a tendency to undermine open

establish fraternities because we may fail is wrong!"

Professor Cleland emphasized the point that a school that is completely democratic and non-selective is a utopia. He spoke about the stereotype fraternity and its characteristics: keeping files of tests, reports, and papers and sending ringers to take

Following the speeches by panel members, discussion was opened to the floor. The chairman read a letter from Professor Jack B. Ludwig, Acting Chairman of the Department of English, who was unable to attend the meeting and verbally express his views. The contents stated that he is opposed to fraternities in any form on either a national or local scale.

Fraternities are Businesses

Mr. Howard G. Howland, of the Department of Biology, said, "I don't think what you want is fraternity, but community; not secrecy, but privacy." He further stated that fraternities are businesses and must support their houses by recruiting pledges who can pay their bills. They seek out the cream of the crop.

Mr. Thomas Post, and admissions officer, stated that there is definitely a major social problem on campus. He is not in favor of fraternities, but suggests an alternative, as in Yale, of a system of colleges, which would be like fraternities except much larger. There would be houses and the membership would be controlled by the administration and not by the individual members. Mr. Post suggested that the dormitory floors should serve as artificial social groups, and that students should be given the right to switch floors after one year, upon petition.

Professor Cleland, who opposes fraternities, stated that he would be in favor of eating clubs, or similar organizations. Also, he proposed that professors should invite students to their homes, as a plan to foster friendly relations and build a strong university community.

History of Issue

The meeting began with introductory remarks by Dean David C. Tilley, Dean of Students, and Leonard A. Spivak, Polity Moderator, who chaired the meeting. Both spoke with a focus on the past history of the fraternity issue and the problems of this university as a

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DR. MARTIN B. TRAVIS addresses fraternity debate audience. Other speakers are Sandra Saranga, Gerard Mandina and Dr. Hugh Cleland.

schoolwide affairs i.e. politics and the newspaper. Also, Stony Brook's situation will be helped by the gymnasium, which will provide a recreational program and facilities; and with the new housing developments, the community will realize the need for more facilities.

Mr. Mandina asserted that the group in favor of fraternities, wants a type of organization that they can mold and control. One that would adhere to the policies of the University. He stated that it would be impossible for this school to have a stereotyped fraternity because Stony Brook is not established and selective as a University. "To say that we should not try to

tests: chronic trouble with the police for petty offenses, that contributes to poor college community relations; outlawed hazings, which are the causes of injuries and deaths; and a hostile attitude toward faculty which results in the faculty and students becoming opponents and ending all hope for community life.

Professor Travis' defense of fraternities is that there is a great need of a way to deal with the excess of social energies. He stated that he has taught in schools where fraternity life played a major role in campus life. Amherst College is an example of a school with an effective fraternity system.



OFFICIAL STUDENT NEWSPAPER OF STATE UNIVERSITY OF NEW YORK AT STONY BROOK, STONY BROOK, L. I., N. Y.

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A TAKE-HOME TEST: WITH ANSWERS

WHAT HAS HAPPENED TO OUR LITTLE COLLEGE?

It is now a large University with aspirations for being even larger.

WHAT DOES "LARGE" MEAN IN THIS SITUATION?

More professors, more students, more equipment, more buildings, more research grants, and more courses.

WHAT IS ONE RESULT OF HAVING "MORE"?

The professor must now produce more. That is, he must produce publishable material, attain research grants, achieve academically.

WHY?

Because if we are to grow as a University we must attract more Name professors who are only attracted by whom their colleagues will be, the standing, academically speaking, of the University and perhaps, a salary increase. All this starts with the present faculty's production rate, which influences how well known they are.

WHAT EFFECT DOES THIS HAVE ON THE STUDENT?

He becomes a minor factor in the growing machinations of the building process. The emphasis becomes quantitative growth of the student body. More students are needed to provide a rational reason for more professors. At the same time, the professors's interest must turn away from the student to his own work, for if he doesn't produce, he will not be invited to stay. The professor must contribute to the "name of the University," not just to the education of the student. This is not an easy role.

SHOULD THIS BE?

To a large extent, yes. It is valuable for all members of the University Community that the school grow in stature. A large part of this growth must come from faculty achievement and recognition.

To an equally large extent, the answer must be no. We as students are members, albeit transient ones, of the University Community also. There is no necessity for the faculty or administration to concern itself with our interests or desires at all — hard and bitter fact, but true. We as students have no right to demand, to insist, to even argue any issue that pertains to faculty matters. But we do have the right to ask and question. We do have the right to assert our needs. And our needs are to obtain an education broad enough to make us aware of the intellectual world that is open to us and deep enough to allow us to do something with the degree that is our final formal connection with State University of New York.

We are not capable, nor do we pretend to be, of deciding the merits of a professor, nor the method of his advancement. But we are most assuredly capable of deciding whether the professor is also an educator in the sense that he imbues us with knowledge and the desire to obtain more of it. We most assuredly can state whether or not we slept in class or listened, debated, absorbed and continued our interest outside the world of classrooms and grades. And beyond all, we can, we must, ask if it is not important that this be a criterion for a University post.

LETTERS TO THE

All matter printed in this column is solely the opinion of the undersigned and does not in any way reflect Editorial policy. Although it has been our policy to air as many letters as space permits, the STATESMAN reserves the right to edit or refuse to publish any material addressed to this column.

To the Editor of the Statesman:

Re: the letter by Messrs. Dorio, Golub and Lawer: I agree that "Much has been said about the appalling sloppiness here at Stony Brook." However, this has been in reference to the dormitories and grounds in general. These three gentlemen are going to be sadly disillusioned if they believe that coercion of the men to wear jackets and ties every day is magically going to clean up the halls and get rid of the mud.

Aside from the additional immense clothing costs, this further restriction on the student body will only serve to abolish what remains of the traditionally casual atmosphere at State and transform it into a Madison Avenue business office! By "appropriate apparel for women" I imagine they would like our girls to dress for English class the same way they would for the Harvest Moon Ball! And guys, imagine how it would feel to wear tight collars and heavy suits in 90 degree weather!

Therefore, if these disciples of Hart, Schaffner and Marx wish to do something about the "appalling sloppiness," I suggest they organize a Hall Cleaning Committee to give the janitors a hand. And if you do, fellows, make sure you wear ties when you scrub the floors.

Sincerely,
Michael L. Nash

CONCERNED

To the Editor,
After reading your issue of February 25, 1964, I was thoroughly concerned with the inability of your staff to interpret

- 1) Printed matter distributed by the Residence Hall Legislature, and,
- 2) Information obtained by a

WHAT IS THE FUNDAMENTAL PURPOSE OF A UNIVERSITY?

We must ask if the purpose of this University is to bring fame to the school or education to the student. We may hope that it is both, and that the aim is to do the most for both. But if it is not, we must protest. Must we now redefine 'professor' to no longer mean teacher and educator but only expert and publisher? No, we must not. The purpose of the University must be both.

WITH WHOM DOES THE RESPONSIBILITY LIE TO PROTECT THE DUAL PURPOSE?

We are working with recognizably intelligent, often brilliant professors. However, we cannot expect them to reverse the process we see taking place alone, for they are caught in the same bind — the bind of building a collective reputation and at the same time, build a staff of men who are teachers. Realistically, these two are not always combined in happy perfection. Yes, we must ask that the faculty preserve its double function equally; yes, we must ask that the true educator not be sacrificed for the true author, experimentalist, theorist. Yes, we must ask: Where is the moral commitment of the faculty intrinsic in the word "professor?"

But we as students must also be aware that the building of a University does not, cannot, rest solely on one branch of its institutional structure or another. We cannot throw up our hands and say: "It's Their job to decide." If it appears that the balance is not being kept then to prevent a machine, and to preserve a University we, the students, must direct ourselves to the question. We must write, petition, discuss. The student body is not totally without strength within this structure. It must ask now as individuals and as a group: "What is going on, and more important, Why?"

student professing to be a representative of your staff who attended a joint meeting of the Residence Hall's Legislature and Judiciary on February 19, 1964. Present at this meeting was Dean Tilley, who answered all questions concerning Residence Hall function. This representative also spoke to Richard De Carli, chairman of the Building Judiciary, and to me in order to obtain facts not discussed during the meeting.

I am also concerned with the inability of your staff members as well as members of the Residence Hall community to discuss matters of concern and interest with the students elected as corridor representatives to the governmental units. We of the Residence Hall Government are working as representatives of the entire Residence Hall community. We are striving to form a basis for a mode of living within the Residence Hall which promotes the well being of all resident students. This year has certainly been one of improvement in regard to Residence Hall function and maintenance. The Residence Hall Government was created so as to be a voice of and for the Residence Hall students. It is essential for the future firmness of the Residence Hall Government that the individual resident students, through active interest and concern, support their governmental structure instead of being solely concerned with destructive and unsound criticism.

Respectfully submitted
Nancy Panagakos
Chairman, Building
Legislature

'TRADITION' DEFENDED

To the Editor:
It is our opinion as officers of the Freshman Class, that the editorial in the previous issue of

the Statesman was prejudiced and tainted. It was an unwarranted attack on the part of an uninformed or poorly informed group.

In beginning to prepare for the Spring Formal, we consulted those who were responsible for carrying out this function in past years. We did nothing more than follow past tradition in calling a meeting of a "select" committee. The sole purpose of this "coterie" as in the past, was the selection of the site for the Spring Formal. This "cabal" solicited opinion from numerous members of the student body with regard to the type of place generally desired for the Formal. The committee with the assistance of upperclassmen who had previous experience in planning this affair, were consulted and acted on the suggestion to finally select a place to hold the dance. This is the extent of what has been done by this committee and the following week signs were posted which informed the general student body of "open" meetings of the publicity committee.

In forming the committee, we selected those who we knew had an interest in working on the Spring Formal. We did not put up a list because, assuming that a number of people signed, selectivity would again have been the final criterion in the selection of the members of the committee. In any case, a small harmonious group was necessary for efficient and quick action. It would not have been useful, and would indeed have been detrimental to have a large, unco-ordinated committee. Again we wish to emphasize that we acted in accordance with what has been done in the past.

According to the Statesman: "...this (communal) spirit has faded into oblivion. It has been violated, oddly enough, by a small select group of Freshman and one or two upperclassmen. Last week this coterie met and made plans for the Spring Formal—a function traditionally performed by all interested freshman." This is sheer fiction; it seems to be the result not of a misconception, but rather of de-

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NEXT ISSUE OF STATESMAN: April 14

All Copy Due on or Before April 7

S-MAN STAFF MEETING

7:00 P. M.
S - MAN OFFICE TONIGHT

EDITOR . . .



liberate manipulation, distortion and perversion of the truth. Those desirous of working on the Spring Formal will have the chance not only to perform "hackwork" but also publicity, decorations, arrangements for tuxedos, as well as the printing of bids, all of which are of primary essence in making the dance a success. It is up to those who assume their various roles to determine the success of the Spring Formal.

We hope that our actions will not be misconstrued by those who entrusted us with the responsibility of attempting to further class wishes. It is unfortunate that no member of the Statesman sought an explanation of our actions before they printed their editorial. The rhetorical damnation, the sarcastic endeavor to malign what was done seems to us not only highly unwarranted but consciously malicious.

We sincerely apologize to those who might have misunderstood our intentions and hope that no one has been seriously offended. We would like to feel sure that we can count on your assistance in making this year's Spring Formal the best possible.

Most respectfully
Diane Siegelman Freshman Pres.
Robert Leitman Freshman Rep.
The actions of the freshmen officers in selecting a committee to begin work on the Spring Formal, as far as deciding on a particular site, was in keeping with the established tradition. The Statesman attack was not only unwarranted and unjust, but grossly inaccurate.

George Krasilowsky —
chairman '66 of Spring Formal Comm. 1963.
Kelly Callahan '65
Steve Zornetzer '66
Stan Levin '66

S-MAN LAMBASTED

To the Editor:

A school newspaper is generally considered a working offspring of the student body, reflecting the values of the community. Yet our community has constantly voiced dissatisfaction with the Statesman and has questioned both its literary quality and its moral responsibility. The Statesman indeed has the form of a newspaper: an editor-in-chief and staff, six or eight pages of material covering campus events, and an unimpressive letterhead. However, the resemblance ends here.

More often than not, the Statesman fails to fulfill its responsibilities. It has become a necessary policy of the paper to accept any and all of the articles submitted, regardless of their literary value. It is a well-known fact that an article can be tossed down on only two counts: obscenity and libel. It appears the articles are hacked out hours before the paper goes to press. This is both the fault of the copy staff and the writers themselves.

Individually the articles lack style and in some cases, significance. Sporadic attempts at originality, usually in the form of snobbish wit, fail miserably.

If and when a writer has a good point to make it is impossible to ferret out, hidden as it usually is beneath stylist sloppiness.

An article glorifying an ex-student of this school appeared in the paper a few issues ago. The author compared the student's experience with the famous "leap of faith" in Kierkegaard's philosophy. Basically, the idea was a good one, but the author failed to develop it.

Even worse are the articles that lack both ideas and style. In the last issue of the Statesman, the essay "I hope I shall not offend anyone..." was downright offensive! After struggling through this important looking article constituting 2/5 of the page in large print—I could only be amused at the dismal attempt at cleverness, and subtlety. But what was the author trying to say?

I am not criticizing solely the Statesman staff. A great deal of the responsibility for a good newspaper lies with the student body. I hate to cry "student apathy" but there are too few people working on the staff: thirty-one members, including one commuter. It comes to the point where the editors must publish a paper of inferior quality or not publish at all. However, the editors should set higher standards for the paper as a whole and be much more critical of the articles chosen for publication.

With respect to the moral responsibility of the Statesman further criticism is necessary. In looking over the past issues of the newspaper, specifically the editorials, I was immediately impressed with their Eisenhower-like quality. Supposedly for evaluation, the editorials offer solutions in the vaguest terms, when they are offered at all. The conservatism of the Statesman is remarkable, especially in lieu of the fact that such an attitude is anathema to the student body. In the last issue, the focal point was the Building Judiciary and Dormitory Legislation. The editors were obviously dissatisfied with the present policies yet could not bring themselves to take a clear stand. Their definition of the situation could be summed up in the statement showing remarkable intuitive powers: "There is a crying need for organization..." There seems to be a general form to these editorials: 1) cite a few well-known facts, 2) make a gross understatement about the issue, 3) offer a vaguely worded remedy.

This amoral aspect of the Statesman can only be the fault of its editors. Certainly the sentiment of the student body is not so conservative; surely these editors are not so unopinioned. Whose toes do they fear treading on?

Sincerely,
Marilyn Vilagi

**SHOP AT OUR
ADVERTISERS**

To the Editor:

It is evident the Statesman editors do not grasp the issues at stake in the suspension of Danny Hwang and Peter Bartko. The editorial concludes, "there is a crying need for organization" on our campus. This phrase, so typical of Statesman thinking, rolls off the mind like water and is completely irrelevant to the problem.

The editors forget that Danny and Pete are people. It is not organization but the recognition of human worth that is needed on our campus. One wonders how this attitude can arise when our campus newspaper treats the ordeal of these boys' as incidental.

Either the editors should have taken a definite stand or else they should not have printed the event at all. What the editors managed to do was to combine indiscretion with meaningless ideas.

In the last issue, I found no interviews with Danny or Pete, no questions put to Dean Tilley or Mr. Edwards, no view expressed by the student who played a responsible part in making the decision, Ted Hajjar. I found nothing to help me understand this event. Instead, I found unquestioning acceptance of administrative decisions.

To assume that the Administration is unique and unerring is to reject what we have all learned from the bitter fighting in our school: the impermanent nature of authority. Where is our ex-President? Where are the men that were once here? Where are the plans which caused so much fury and pain?

I am not suggesting a sentimental attitude toward our past. I am saying the editors do us a disservice by not presenting events in a critical light, by not seeking alternative stands to major issues. For the newspaper can function as an important instrument through which we learn about social processes.

Our previous editor, Miss Shepps, ran a crisis newspaper which was often disparaging and tasteless. But she had courage. She believed in the liability of the Administration to the student body. And she was not afraid to say something when her ideals were not lived up to.

Miss Lench, on the other hand, understands too well the absence of morality in political action. She substitutes cultural reviews for issues, comforting phrases for ideas.

The editors of the Statesman have failed us because they do not propagate high standards. In their willingness to take the easy way they have no morality. In their fear of criticism they show no character. In their preoccupation with 'culture' they forget the spiritual.

The editors cannot see an issue let alone define it. They have no fingers for thought, they have only paws. Now well their work reflects the present demoralization of the student community. How well it reflects the increasing ordinariness of our school.

Sincerely,
Diane D. Peters

HAIL PIGS!

We have finally succeeded in our two year plan. Our wildest expectations have been more than realized. Let us lower our heads in pride as we survey our achievements!

For a short while we seemed doomed to failure, but we have risen to the top of the heap. Smell the glory of success! Savor it!

Yes, we, and we alone, have created the perfect state — the Garbage State. Every table is littered! Every chair has been stomped upon! Every juice can has been preserved! Yes, we have finally succeeded in covering all with filth. No one shall surpass us now — our dirt runneth over!

STUDENTS OF STONY BROOK UNITE,
YOU HAVE NOTHING TO LOSE!

Manford And Kipnis Versus Bridge

The newly formed duplicate bridge club at S.U.N.Y. at Stony Brook is conducting duplicate bridge matches every Monday night. The club intends to be affiliated with the American Contract Bridge League in the near future. This will enable the club to award master points which are part of a national rating system.

The purpose of duplicate bridge is to rate the players against one another on the basis of skill rather than luck. The strength of a particular hand has no bearing on your score for the hand because each hand is played over and over. The scores are determined by comparing the results you obtain with those of teams playing in the same position as yours.

The idea of duplicate bridge is to limit your losses by getting the highest positive score or the lowest negative score on any particular hand.

The scoring of duplicate bridge differs from rubber bridge in that there is a fifty point bonus for a part score contract a vulnerable game bonus of five hundred points, and a non-vulnerable game bonus of three hundred points.

This is where the idea of obtaining the least negative score becomes important. If your opponents are vulnerable and can make four spades they will score 620 points, 120 points for the trick score and 500 points for making a vulnerable game. Therefore if you are not vulnerable you can afford to be set three tricks in a five club, diamond, or heart contract. This will be a loss of 500 points, which is a far better score than a loss of 620 points. This doesn't mean that you can go around sacrificing over every game contract bid against you. If you are set four tricks you will lose 700 points and get a poor result.

Here is a hand played by the authors:

S: ♠	
H: ♣KJ	
D: ♠KJ	East-West Vulnerable
C: ♣KJ	East Dealer
S: ♣J10	S: ♠
H: ♠	H: ♠
D: ♠KJ	D: AKQ
C: AXX	C: KJ10
S: ♠	
H: ♠KJ	
D: ♠	
C: ♠	

The Bidding:

E	S	W	N
1 NT	3H	4S	5H
pass	pass	5H	pass
pass	pass		

East opened one no-trump over which south made a preemptive jump shift. West, holding game going strength, decided to bid game directly over south's bid. North, realizing that E-W had a cold game proceeded to bid 5H on the hope of not being set more than three tricks. East passed leaving the decision of doubling or bidding 5S up to his partner. West chose to double the five heart contract rather than risk being set in five spades.

South is declarer in his 5 heart sacrifice. The opening lead was the queen of spades taken by east's ace. The defense then took their top tricks in clubs and diamonds setting south three tricks for a loss of 500 points instead of a loss of 620 points, or 650 points.

Therefore north-south get a good result while many teams that failed to make the sacrifice got poor scores.

REVIEW

MOVIE

'THE FIRE WITHIN' Religion And Education

by Anthony McCann

On 57th Street, just off 7th Avenue, a new French movie opened 3 weeks ago at the Little Carnegie Theater. It received rave reviews from all the major critics. "The Fire Within" deserved every word of praise it received. It is a very sensitive and deeply moving work of art. This portrayal of anguish in youth is nothing short of brilliant. The acting is so realistic and intense that the viewer is deeply involved in every second of the drama and indeed remains involved until routine's seductive influence gradually returns the mind to the trivial.

A young man seeking, hoping, waiting. He has had his fill of sex, alcohol and the "good life." Nothing left to him now but alcoholism and the desperate emptiness within. A burning for something that has eluded him in the bars and brothels. He takes the cure at a Versailles clinic. Then another woman. Love? Sex. "Don't leave, he pleads, it's serious." Sorry, "I'm a business-woman now."

Back to the clinic. Despair, emptiness, order. Smell of loneliness-death. Waiting-hoping. Waiting. Be patient. "I am patient." Learn patience. "I've done nothing but wait all my life—for what I don't know." "I drank while waiting." You have anxieties? No. "one perpetual anxiety." You are cured now. No I'm not.

Return to Paris. "City of orgies." Cigarettes — no "Sweet Afton"—settle for "Luckies."

"Life is good." "A strong healthy American girl will help you forget."

Going back now. Back to what? The past. (The Great Gatsby?) Youth. Prodding the ashes. Buddies-Broads-Parties. Changes in a few years. Answers in the changes? Fulfillment in the changes? Answers in the faces?—the eyes? Homes-streets-bars. A body without the eyes. Death and despair waiting in the background.

"Life moves too slowly in me . . . I quicken it . . . set it right." An old friend. Married now. Children—handsome with pigtailed. A home. A happy family. Bourgeois? No. Amused by life? No. Interested in life. What of New York? "People don't bother you there." "We drown in New York." I wanted money. I want money. "Money was your excuse."

The street. Wandering. Boys and girls passing by. "I refuse to get old." Always young through women.

Nothing changes. Misery. Discontent. Ruined women. Searching, searching. No answers. Walking and running—to death. Mediocrity. "They talk sincerely and live their grubby lives." You? "I believe only in sleep." Nothing changes.

Drugs keeping the "empty shells" alive. Addiction—Emptiness. Floating through the smoke. Back-Back.

Politics? Foolish terrorists. Return to good old days, and have a blast. Fools creating idle dreams.

Old man stealing. Queers. "How life humiliates us." Escape into the boisterous past. Sickness. Staggering in the rain. "I don't blame life itself but what's in it." (Ivan?)

Dinner. Security. Friends. "I present a ghost." Perhaps through women. Life is escaping. The woman. Hope—But. "I can't reach you." "I can't touch . . ."

The past is empty too. No answers. Woman. "I have nothing . . . I can't hold anything." "I can't wait." "I'm afraid." Woman. "You are life and I cannot touch you." Beauty and goodness are there. Reaching-reaching, but never touching. Those people? . . . the happy ones . . . "they enjoy love." "My heart is sensitive not my hand." "You must make people feel you want them." Grasping for immortality—love. Dying for love and immortality. "I cannot touch . . . I cannot love."

Failure. Despair. Nothingness . . . Suicide. "I kill myself because I do not love you . . . I leave a stain on you . . . an indelible stain . . . I die to tighten the bonds I could not hold in life." "I die because I do not love . . ."

SCA presents:

DR. THEODORE OLSEN
speaking on

"Non-Violent Action: Technique for Social Change"

THURSDAY, MARCH 19, 1964

8:00 P. M. — Hum. 240

S. C. A.

Education

by George Bainbridge

The U.S. Supreme Courts decision banning prayer in public schools should eventually increase the influence of religion in secular education. The court's ruling eliminated religious practices which had become a series of meaningless rituals. Religion can no longer be turned "on and off" in the classroom. Such a change demands a re-examination of the meaning of religion in education; a re-examination that can result in a religious permeation of all aspects of secular education. The Spirit of God will be felt in the wonders of science and the mysteries of art.

Such were the opinions expressed by Dr. Philip H. Phenix of Columbia Teachers College, on March 10, while lecturing here on the subject of "Education and the Worship of God." A Princeton graduate, who received his Ph.D. from Columbia. Dr. Phenix is the author of many award winning books in the field of religion and education. The lecture was co-sponsored by the Student Christian Association and the Education Department. Mr. Nevin, chaplain to the S.C.A., introduced the speaker.

In accordance with his view that religion in education must involve a "total orientation", Dr. Phenix examined five educational disciplines in which the presence of religion can be communicated if the teacher has a sense of the presence of God in everything. The five areas examined included, Language, Science, Art, Ethics and History.

LANGUAGE

"The word of God" is revealed through language. Language is a spiritual function which "reveals the structure of being," and "penetrates into being." It is the "incarnational reality" of the word of God. The creation is an "act of the Word." "And God said." Symbols in language contain the divine. Language builds community in the Buber sense. Words have the power of healing. In all these ways, Dr. Phenix explained, language is a reflection of God.

SCIENCE

Dr. Phenix suggested that science be understood "as the wisdom of God." Scientific curiosity, he contended, has its roots in the early Judeo-Christian view of the world as made by God and therefore good. This Western idea, as opposed to the more mystical East, encouraged scientific concern with the work of God as seen in earth and space. Science's "devotion to truth" will create a sense of the presence of God.

ART

Dr. Phenix then spoke of "Art and the work of God." God the Creator. God is incarnated in the

CURTAIN AND CANVAS

Hofstra Festival

by Barbara Burgland

The trip to the Shakespeare Festival at Hofstra University on March 8, was, for the most part, an enjoyable experience.

This production of "Julius Caesar" was not cast as well as past Hofstra endeavors. Many of the group scenes were over dramatized to a point of being inane. Although Barry Michlin as Brutus, and William Lawrence as Cassius were excellent in every scene, Howard Siegmas was not very convincing as Caesar. He appeared to be neither an ambitious leader who deserved a violent death nor a revered and honored Roman.

GLOBE STAGE

One noteworthy feature of the festival was the Globe Stage reproduction. Scaled to 5/6 the size of the original, the Hofstra Globe was constructed after ten years of research here and in England. The costumes, although very elaborate, followed closely those used by Shakespeare's Company. Armor was realistically duplicated by molded bronze and silver colored plastic. The play was well staged and had been carefully polished to eliminate rough spots usually connected with changes of scene and players.

FEW STUDENTS

Our visit afforded an opportunity to observe, on a limited scale, the campus and activities of a more established school. Still more important it gave us a chance to increase our knowledge of great literature and to see Shakespeare's work performed in an authentic setting with the methods for which the play was written, not as a television special, but as a work of dramatic art. It is regrettable that more students did not take advantage of this opportunity. Too many of our reserved seats were empty.

unique object; singular-one-soul. Art is the "objectivation of this uniqueness." Dr. Phenix explained how the concept of the Trinity is reflected in the artist's work: God the Father as the "Art Idea," the Spirit (Holy Ghost) is the objectivation of the idea—the work itself, and the Son is reflected in the availability to community and the power of transformation effected by the "art object." Art encourages us to "live life beyond the ordinary" and in that way the artist has grace. "Grace from Divine that operates from within," and in this way, Dr. Phenix explained, is separated from the Platonic "heaven" inspired ecstasy, from above, and the Freudian "hell" inspired ecstasy, from below. Art's "concern with perfection" and "its adoration of beauty" are "Acts of Worship" and thus every Art, secular and religious leads to "happiness of Divine."

ETHICS

Dr. Phenix examined ethics and "the will of God." The universal acceptance of the importance of "character education" is an admission of the religious. Disagreement over ethics indicate man's attempt "to justify his own decision." Questions and conflicts over responsibility can only be "resolved in responsibility to a divine God as person." Prayer manifests the "authentic moral being." Dr. Phenix declared that "religion and morality are indissoluble" and "all education is moral."

HISTORY

The last point examined was the role of History and "the way of God." Dr. Phenix believes History to be "the perfect consummation of the worship of God." History confronts God in numerous ways. Through its "contemplation of the depth of time," history "reveals time as existential," and involves the recognition that we "don't understand time." This "contemplation" of time "leads to eternity." History communicates meaning. Its infinite concern for every event shows the "sacredness of acts" in history. One "must have a religious perspective to be a good historian." History is deeply concerned with the particular and in its understanding and proving of the particular it finds the universal, thus giving "a sense of the whole." "Past is living in past and moving into the future."

**WATCH FOR
THELONIUS
MONK
COMING
TO
SUSB
IN
APRIL**



"Destiny may shape our end but the calorie intake in what shapes our middle."

SECTION

BOOKS

FACULTY IN PRINT

by Grace Fukuhara

Dr. Bernard Semmel, Associate Professor of History, has written a book entitled, *Jamaican Blood and Victorian Conscience* (Houghton Mifflin) dealing with the British reaction to the Jamaican revolt in 1865.

At the command of Edward Eyre, governor of Jamaica, British troops slaughtered 500 Jamaican Negroes. This Jamaican massacre would probably have passed unnoticed had it not been for the rise of democracy during the Queen Victorian era. Colonel Eyre became a symbol of tyranny to the radicals who were fighting for universal suffrage. And in general, the working classes identified the Jamaicans' cause with their own. A Jamaica Committee was formed to bring Eyre to trial for murder but they could never get an indictment. On the other hand, the imperialists supported Eyre and although they were victorious in preventing an indictment they did not succeed in keeping Jamaica as a colony. The fight over Eyre, writes Dr. Semmel, had pricked the conscience of the nation. It had launched a dialogue between the supporters of empire and the supporters of democracy that would culminate eventually in a victory for democracy—and in Great Britain's liquidation of the world's greatest empire. The *New Yorker* has this to say, "Mr. Semmel tells the sad, nasty story beautifully."

When asked why he wrote *Jamaican Blood and Victorian Conscience*, Mr. Semmel replied, "It seemed to be a subject which provided the perfect prism for the investigation of mid-Victorian ideas and politics. The reaction to the case of Colonel Eyre is really a British Dreyfus case. In addition the civil rights movement in the United States today was also a stimulus. The Eyre controversy in England occurred immediately after our own civil war, and English liberals were very moved by the fact that Negroes of Jamaica, although they had been legally freed for over 30 years were still treated as inferiors by the white plantation owners."

Germany's troubled destinies over the last century are presented in a new light in two scholarly volumes currently published by two professors of the State University of New York at Stony Brook. Both books provide hitherto unknown materials on major German social and political movements since the time of Bismarck. The authors are Dr. Werner T. Angress, Associate Professor of History, and Dr. Guenther Roth, Assistant Professor of Sociology-Anthropology.

Dr. Roth's book is entitled *The Social Democrats in Imper-*

ial Germany: A Study in Working-Class Isolation and National Integration (Totowa, New Jersey: Bedminster Press, 1963). It explores the early history of the Social Democratic labor movement as one example of a recurrent problem of general interest: How does labor protest arise in the early stages of a country's industrialization and national unification and how is this protest subsequently aggravated or attenuated? The study interprets the emergence of the Social Democratic labor movement as a reaction to the class consciousness and the tactics of the liberal bourgeoisie.

The early labor movement was primarily democratic and republican and turned to a variety of Marxism only under the impact of its clash with the government, a clash made inevitable because of the political structure which Bismarck gave to the Empire. The government permitted an independent labor movement to rise. At the same time, it steadfastly refused to grant the labor movement full political and social recognition. The net effect became a perpetuation of a deep class cleavage through the emergence of a large, isolated subculture of the working class. However, this amounted to a "negative" integration of the labor movement into the national community. As a legally tolerated protest movement which could not share in governmental power, the labor movement served as a controlled expression of hostility and aspiration. In this sense, it contributed to the stability of the larger society by leaving intact the basic social structure. At advent of the First World War, this negative integration began to change into a positive one, but the process was never completed because of the external defeat of Imperial Germany in 1918.

This study originated in research as class relation in industrializing countries, under the direction of Professor Reinhard Bendix in the Institute of Industrial Relations at the University of California, Berkeley, as part of the Inter-University Project on Labor and Economic Development financed by the Ford Foundation. It became Mr. Roth's Ph. D. dissertation in the Department of Sociology at the University of California.

The radicalization resulting from the war and its aftermath is the subject of Dr. Angress' study, which is entitled *Stillborn Revolution: The Communist Bid for Power in Germany, 1921-1923*, (Princeton University Press, Princeton, 1963). Dr. Angress concentrates on the active revolutionary phase, of the German Communist Party. The phase properly extends from the November Revolution of 1918 to the end of 1923, but since the

De PROFUNDIS AND CHICKEN LITTLE

by Marilyn Vilagi

The GREGG SMITH SINGERS gave a concert at this university on Tuesday, February 25th. It was the most enjoyable of the series offered by the Fine Arts Department, and the most aesthetically rewarding. In form, the program began with choral works in the classical tradition, by composers such as Mendelssohn, moving to the more modern experimental works of Schoenberg and Stravinsky. In addition to these were a few folk songs of the Scottish and American variety, a Polynesian love song and a most amusing rendition of *The Fable of Chicken Little* by Gregg Smith.

earlier Communist attempts to capture power in 1918-19 are familiar to most students of German history, this book focuses on the subsequent period, which has not yet received the attention it deserves. Until the end of 1923, the Weimar Republic suffered severely from the after-effects of the lost war, a political revolution, and a peace treaty which the greater part of the nation resented. While unsettled political and economic conditions prevailed at home, relations with the victorious Allies were tense. It was against this background that the German Communist Party entertained hopes of capturing control of the young republic.

The nature of these hopes, the attempts made to realize them, and the reasons for their failure are the focus of this study. Neither an indictment nor an apologia, the book reconstructs a significant phase in the history of German Communism. In exploring the events of this period, Mr. Angress examines the declining quality of party leadership, intraparty struggles, the increase of Russian Bolshevik influence, and with it the gradual liquidation of party autonomy and democracy. By the time Stalin rose to power in Russia, thus from 1924 on, the German Communist Party had lost its freedom of movement, any genuine concern for the non-Communist workers, and the vigor of its earlier idealism.

Stillborn Revolution was published December 16, after six years of research. Mr. Angress first became interested in this subject while working for his Doctorate on the relationship between the Communist Party and the German Government at the University of California, Berkeley. He used as many of the original documents and other materials which he could ob-

tain but this was not easily accessible since most of the records were destroyed during the Second World War.

Humoristic Novel

by Gordon Bainbridge

"The Humoristic Novel" was the subject discussed by Professor Herman Meyer of the University of Amsterdam in the first lecture sponsored by the Foreign Language Department. Dr. Meyer is well known in the academic world as an expert in the structural aspects of the Novel — his specialty is the German novel—and he has published a number of books, including "Das Zitat in Der Erzählkunst".

In his lecture Professor Meyer showed the development of the humoristic novel as a series of leaps and bounds, rather than a continuous stream, from the sixteenth century to the present. Tracing it through Germany, England, France, and Russia, he discussed the various concepts and characteristics of the genre. Detailed examples from several novels, including Feilding's *Tom Jones* and Mann's *Joseph and His Brothers* were included in the lecture. Other authors discussed ranged from Rabelais and Diderot to Jean-Paul and Gras.

The lecture was one well worth attending. In addition to having a thorough knowledge of the subject, Professor Meyer possessed the rare ability of being able to transmit to his audience some of the wit and enthusiasm for which he has become known in his writings.

It is hoped by many who attended the lecture that this will be a precedent for other such lectures; the Department of Foreign Languages has a good start.

The high point of the concert was the *De Profundis* by Arnold Schoenberg. Written for the rebirth of the nation of Israel in 1948, this piece juxtaposes the spoken word against a twelve-tone musical score. The piece, sung and spoken in Hebrew, made the audience amazingly conscious of the sheer sound of words. The play of the singing against the spoken work created mounting degrees of tension in the first section, parallel to the frustrating wandering and persecutions of the Jews prior to 1948; and released a thoroughly encompassing sense of triumph and joy in the second half, parallel to the spirit of rebirth of the Jewish people in founding the new Israeli nation.

The *Fable of Chicken Little* by Gregg Smith was delightful. Included in the choral piece was a little playlette characterizing the principals Chicken Little, Goosey Lucy, Foxy Loxy, etc. The soloists included the mock animal sounds of their respective characters against a very "busy" background of the rest of the chorus.

The tone and movement of the group as a whole was absolutely flawless; and the performance was as exciting to watch as to hear. The enthusiasm of Gregg Smith, conducting the group, was reflected in the chorus and constantly transferred to the audience. In general tone the group was perfectly homogenous; broken down further, each of the harmonizing sections was completely distinguishably; and still further analyzed, the group was composed of definitely identifiable individuals each contributing superb qualities of voice.

Murray lamented the lack of proper sex education in today's youth.

Rev. Murray concluded by explaining the Church's view of Freud and his work. Freud's method is acceptable to the Church; it is a useful, successful way to treat some of the mentally disturbed. However the Church does not approve Freud's materialistic, deterministic, and atheistic philosophy which denies man's free will. Rev. Murray implied that some of Freud's more extreme views on sex and religion are a reflection of personal experience within a particular culture and consequently have no universal validity.

The questions directed to Rev. Murray during and after his talk were both technical and theological, ranging from definition of terms to a comparison of psychoanalysis and confession.

FREUD

by Margaret Reska

Freud's methods of psychoanalysis, and his views of man, have not only changed the therapeutic practice, but have also put new emphasis on some of man's attitudes toward himself.

During his lecture for the Newman Club and University Community the Rev. John B. Murray, C.M., of St. John's University, discussed the contributions of Freud's methods and philosophy from the Roman Catholic viewpoint. Rev. Murray first clarified the definition of psychoanalysis and Freud's important contributions to that field. He then launched into a criticism of the public's misinterpretation of Freud: exaggeration of the importance of a sexual origin of all

neuroses, the unreliable generalizations made from unscientific case material, and the over-emphasis on instinct and unconscious as factors determining man's actions.

Rev. Murray suggested that Freud's ideas are reflected in modern man's attitudes and modes of living. His preoccupation with sex, and his constant search for hidden meanings in verbal expressions are all results of Freud's impact. While criticizing the over emphasis on sex, Rev.

POLITICAL DEBATE *Faculty Spotlight*

APTHEKER CASE

PRO

by Dave Sullivan

"We sit by and watch the Barbarian; we tolerate him; in the long stretches of peace we are not afraid.

We are tickled by his irreverence, his cosmic inversion of our certitudes and fixed creeds refreshes us; we laugh. But as we laugh we are watched by large and awful faces from beyond; and on these faces there is no smile."

Hillaire Belloc *The Barbarians*

Several weeks ago, the Appellate Division of the New York State Supreme Court, reversed the decision of a lower court barring Dr. Herbert Aptheker, a member of the Communist Party, from the campus of the University of Buffalo. The Trustees of the State University greeted the decision with rejoicing as a "historic one . . . that protects the principle of freedom of inquiry which is basic to a University's ability to serve mankind".

I do not intend to examine the legal problem involved in the Court's decision, since I lack the necessary training to intelligently discuss it. A prohibition on the appearance of such speakers on college campuses by legislative bodies, such as that enacted by the City Council of New York, is not the subject of this exposition. The question to be discussed is whether or not, the presence of a Communist agitator, on this or any other campus, can have a valuable educational function.

I can predict with no fear of contradiction whatsoever, that if Dr. Aptheker is permitted to grace the campus of Buffalo University, he will lie boldly, shamelessly, and without restraint. What place can such a figure have in an Academic community consecrated to truth. It is common knowledge, or at least it should be, that Communist doctrine specifically rejects a scholarly regard for the truth. Ideas are the weapons of different classes in a struggle for power, and the Leninist is not to concern himself with bourgeois objectivity.

Many times, the supporters of such visits, have as their aim, acquainting the student with the peculiar behavior of Communists under cross-examination. The antics of the speaker are held to have a valuable effect in exposing Communist hypocrisy. Let the students come — and perhaps laugh. This argument is a plausible one, but it unfortunately ignores one of the University's chief tasks, the training of the mind. The University does not exist to present freak shows. Two-headed men and revolutionists, of course exist. A scholarly examination of either breed does not require the importation of a specimen. It is important to understand that a ban (by the Administration) on Communist speakers, would not and should not end the intensive study of Communism. It may interest the readers of this article to know that a wide

assortment of Rightist groups have demanded such study at all levels of our educational system.

There is a further argument advanced by those that favor the appearance of such speakers on campuses, that is considerably more formidable than the preceding one. Many Liberal intellectuals have tried the alternative of studying Communism without the presence of Communists in their imaginations and have found it sadly lacking. After all, if our highest commitment is to free debate and the objective search for truth, how can such classes take the place of confront an advocate that believes what he is saying? This argument, first advanced by John Stuart Mill, holds that the presentation of the adversaries arguments in the absence of the adversary, can only result in the most subtle and effective form of thought control.

I confess that granted the premises of the argument, (that thought control is necessarily evil) I am neatly boxed and to escape from the box, I must firmly gore an academic sacred cow. I am well aware of the value of scholarship, and I am equally aware of the role that academic freedom plays in maintaining scholarship. The intellectual is by training an aristocrat, described by Vilfredo Pareto, as part of the culture — creating elite of society. His task is the continuous purification, and preservation of the values of our society. Certainly, if he is to accomplish this feat, he must be granted the greatest possible freedom. It is from this point on that I dissent from the case for absolute free speech or absolute toleration "for the thought we hate".

Most discussions of the problem of free speech today are confused by an essay written in the last century by John Stuart Mill. Mill's argument for total freedom of thought and discussion rested on a kind of moral agnosticism that denied that truth or error, good or evil, were known, or perhaps, could ever be known, by fallible man. Accordingly, we must suspend judgment until the time in the far distant future (far far far in the future) when all of the facts will be in. Classical Liberalism as a political program was, and is sound, Liberalism as a world-view was a sin against God and a crime against mankind. Mill and his fellows of the 19th century were hideously scarred by relativism. Scholarship that is not firmly rooted in the traditions that form the heritage of Christendom, that is divorced from values, scholarship that is divorced from ethics, is nihilistic and destructive. Education, to a certain extent, must be indoctrination, and it is in accordance with this principle, that I suggest a ban on Communist speakers by the University itself. I propose that the officers of this University refuse

Continued on Page 10

CON

JON HORELICK

Resolved: leaders of the Communist Party should be able to speak on college campuses:

Communism is usually considered a form of government in which a single authoritarian party controls state-owned means of production with the professed aim of establishing a stateless government.

Although Communist theology is against the grain of American ethos, those citizens of the United States who favor this philosophy, are able to convey such ideas to the public — the first amendment of the Constitution guarantees the rights of free speech and assembly. On occasion, unfortunately, individuals have been deprived of these guaranteed rights. Certain conscientious political leaders, have been responsible for stifling the invidious opinions of supporters of Communism or any other group differing with the general American consensus. Senator McCarthy, for instance, vilified the American scene in the early 1950's by interrogating numbers of Americans on the floor of the Senate, implementing the process of guilt by association, and often succeeding in ruining the lives of respected people.

But progress has been made in protecting the lawful privilege of our people. A few weeks ago, a court ruling made it possible for a member of the Communist party to present his views to the students at Harper College.

Many residents of New York State vehemently opposed this decision. Coined phrases such as "Those dirty Communists are all over the place infiltrating the country" or "These young college kids are all gonna turn into a bunch of Commies," could have been heard in many areas of the state. Although I firmly disagree with the cries of protest uttered by such concerned individuals, I respect their rights as Americans citizens to state such candid opinions, although these are not agreeable with the American ideals of freedom of speech and assembly.

Realizing the legal right of all Americans to express their beliefs, we must also qualify the capabilities of the college student. Today those who sit in lecture halls of the colleges throughout the nation have successfully competed for college entrance. Most of them possess a good amount of intelligence and most of all the needed determination to further their education. One of the aims of education is to prepare them for their duties as the future educated American working force. Part of this preparation, includes the elimination of prejudice, the training of open mindedness, and the intellectual awareness developed by continual investigation. Therefore, observing the dogma of other political philosophies is agreeable with the purpose of education.

by Jeri Sherman

Dr. Lewis Petrinovich, a member of our psychology department, graduated from the University of Idaho in Moscow, with a Bachelor of Science degree in Psychology. He then went on to obtain his Ph.D. at the University of California at Berkeley. He taught at San Francisco State College for six years as an instructor and then as an Assistant Professor.

Dr. Petrinovich who, up until now had never been further east than Montana, lived in San Francisco from 1952 until 1963 when he came to New York.

Dr. Petrinovich feels that at present the staff of SUSB is too small to give adequate attention

to each individual student. His daughter is very interested in ballet and likes the idea of living in New York. His family feels a touch of homesickness since all their friends and relatives are in the West.

Dr. Petrinovich received a National Science Foundation Grant two years ago, which he has brought with him to S. B. It consists of the investigation of brain function and learning. He does research on the effects of brain lesions and drugs on the memory of rats. Dr. Petrinovich will be returning to California for one month every summer to work with statistics on the Berkeley computer.

As a side-line Dr. Petrinovich is a Professional modern jazz



musician. He plays the baritone saxophone and the string bass. He possesses a tremendous record collection.

Thursday, March 5, Dr. Petrinovich went to Albany to work with the architects in designing the psychology wing of the new Social Science building here at SUSB. The wing will have 17,000 square feet of laboratories. While teaching at San Francisco, he also designed a psychology building.

Education

Continued from Page 1
the State University Long Island Center at Stony Brook.

The following students participated in the Workshop:
Ira Selsky, Adelphi College
Jerry Butkow and Daniel Rich, Brooklyn College
Edward Beane and Peter Kap-

I have been allotted one thousand words to support the resolved statement. If I have not fully utilized this opportunity (you may count if you are conscientious enough) it is because few words are required to state the constitutional rights of minority groups in America, the capability of the college student, and the purpose of a college education.

Let us hope that all Americans (the college student included), can obtain a better understanding of the principles and objectives of Communism. Without this understanding, there is neither hope for successful mediation with our cold war adversary, nor for world peace.

lan, City College
Patricia McLaughlin, College of Mt. St. Vincent

John J. Callahan, Fordham College

Gerald Grayson, Hofstra College
William Frank and Howard Leichter, Hunter College in the Bronx

Arlene Epstein, Hunter College (Park Avenue)

Ronald Bertram and Ira Cohen, Long Island University

Robert Sheil, Manhattan College

Mary Lee Marymount College (Manhattan)

Maureen Malone, New York University (Washington Square)

Linda Pickering, Notre Dame College of Staten Island

Arthur Cooper, Queens College

Charles Measter St. Francis College

Brenda Eckert Sarah Lawrence College

Elizabeth Lench and Joseph Buscareno, State University Long Island Center (Stony Brook)

Barbara Karp Bassar

Lewis Saperstein, Yeshiva

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STUDENT OPINION

by Roy Kulcsar

As a member of a national fraternity, I was very gratified at the interest shown regarding the formation of a fraternity which Professor Cleland's speech generated. Since numerous people queried me as to how they could form a fraternity, I felt it my duty to seek out the necessary and pertinent information. Unfortunately, most records regarding these fraternities, as well as their constitutions, are kept in secret police files and are not readily available. The presidents of these fraternities are also unavailable, since they are being held incommunicado pending Senate investigation or, at least until a Writ of Habeas Corpus is obtained.

The students at the campuses involved were not highly cooperative, while the most knowledgeable members of the faculty were ill-disposed and their doctors said that although the bombings and machine gunnings had not proved fatal to any of them, several were on the critical list and others found it difficult to speak from their iron lungs. One professor, when personally confronted with the fraternity question, was wrapped in confusions and, after several exclamations, metamorphosed . . .

The largest and most effective national fraternity might serve as an incentive and key for those interested in forming such an organization. Again difficulty was encountered, since their records are kept in Italian and the main chapter is in Sicily. However, Senator McClellan was most helpful in finding a member of another, though smaller, fraternity and this person was most interesting in assisting others in their quest for knowledge. I interviewed him at his home in the vaults of Fort Knox, and found him a pleasant, quiet, rather meek-looking gentleman—hardly the Joe-College fraternity man I expected.

He indicated that the prime ingredient in a fraternity was a sense of brotherhood and that those who found the fraternity seem to find each other naturally. Their common interests draw them together, and chance, or police line-ups help to bring them into contact with others. These "gay-blades" develop a sense of community and decide without much reflection to form a true brotherhood. They then form the nucleus of the organization. They draw up a constitution which usually centers on some esoteric quality they have in common — sodomy or seances for example, and then they are ready to hold smokers to solicit additional members.

The average college student is drawn to the fraternity out of a desire for security and the hope of enlarging his social-life. Since many fraternities "distill" their own means for broadening social horizons few acolytes of fraternity life are disappointed — or sober. Intellectual stimulation is another end which the fraternity fulfills, and many fruitful hours are spent discussing the writings of Henry Miller and the Marquis de Sade. The enlightenment one gains from this intellectual climate is not forgotten, as much

of the newly gleaned knowledge is put into practice at the next fraternity party.

The basic criteria for selection are three in number:

1. You must not be on probation, or parole, at the time of pledging.

2. You must never have been convicted of a crime — arrests are not taken into account since this would be highly prejudicial criterion, and probably would severely curtail membership.

3. At no time will a bearded person be found unacceptable if he is able to manifest a true awareness of politics, since bigotry does not belong in a fraternity. Joe admitted that in most cases those with flashy cars, "sharp" clothes, or athletic ability are usually chosen first.

It cannot be denied that wearing a fraternity pin gives one a real sense of security, although the pistol that comes with the pin also contributes to this cozy feeling of warmth and camaraderie. After a short while, those chosen are inducted into the fraternity as full members and in Joe's fraternity other members are chosen as the godfathers for each new inductee.

On the night one becomes an "active", there is a large gathering called an orgy which culminates with each new fraternity member exchanging a kiss with his godfather (a rather primitive and repulsive custom to some . . . but those are the rules. Now one is a full member and who can doubt that one wears his fraternity pin and carries his burglar tools with a real sense of pride. Then begins fraternity life for those who have lived through a pledge period fraught with the fun of hazing (Hazing — a period when the brothers in one's fraternity seek to develop one's character by scarring his body).

The first function is usually the "rifling" of some professor's office. American History teachers are especially susceptible. However, at times they get sneaky and keep their tests at home — in which case you simply break into their home. The teacher's cleverness backfires since a lot of times one of the drunken brothers gets clumsy, and makes a great deal of noise which awakens the professor, and the next day in class the instructor is bleary-eyed. In the case of a curious professor, he is often black-eyed as well.

The person I talked to grew reticent about discussing fraternities too much further because it seems that recently his fraternal godfather kissed him a second time, and this means big trouble for the recipient of the kiss. I, personally, would suggest that a fraternity at Stony Brook leave out this sexual aspect from everyday life since it could lead to effeminacy and "foppishness." Enough constructive promiscuity occurs at parties to belie a need of this unmanly display of brotherhood.

This little time I had left before the interview terminated was spent discussing cheating. Joe's fraternity found that essay exams are the easiest to cheat on since all the smart fraternity man has to do is first, get some-

one to help him with his topic — Faulkner, or James Baldwin, in the case of those fraternities who don't practice discrimination, are likely prospects. Secondly, the fraternity member removes his shoes and socks. Thirdly, he goes to a tattoo parlor and has the essay tattooed on the ball of his foot. After a few more hours, the fraternity MAN is ready to take the exam, confident in his ability to do well. Incidentally, for an extra dollar or two, most good tattoo places will throw in a drawing of a large heart with the fraternity code of "Death before Dishonor" in red, white and blue on the fraternity man's chest. But this type of chauvinism is not found in fraternities where the individuals are intellectually oriented, and so would be entirely out of keeping with the atmosphere here at State.

I hope to be able to obtain interviews with other highly intellectual fraternity men who are aware of the need for the propagation of a fraternity system, and perhaps I will be able to add further to the knowledge regarding the true essence of fraternity life.



CHARLIE KAARS, devoted guardian of Stony Brook Farm, has enough love to go around. Our chanticleer shares his protector with a Bio Dept. Duckling.

'HAIL CHANTICLEER!'

by Madeline Rogers

If you uninitiates don't know what a chanticleer is, (and I was among you until I looked in Bartlett's) a chanticleer is what you hear crowing while you are trying to concentrate on your academic pursuits. Yes—a chanticleer is a rooster, and we at Stony Brook now have a chanticleer to call our very own. He came to us through the benevolence of one Marvin Rosenberg, an Oyster Bay graduate. Mr. Rosenberg is now at Columbia University, far from the maddening crowd, while we poor Rebecas of the infamous Stony Brook Farm remain behind.

After a moment or two of arduous brain work as to the possible cause of the rooster's infernal crowing, I came to the following conclusion and I feel it my moral responsibility to you my fellow students and to our rooster to present it to you now. Quite simply, our rooster

COMMENT

BARTKO - HWANG CASE

by Judy Bernstein

What is the relationship of individuals to crime to government? As the Hwang-Bartko case was supposed to set precedent, what did the handling of the case and the final verdict mean to the student body?

The case was examined by three committees. The Building Judiciary geared its recommendation of disciplinary probation to the individuals involved. Leniency was suggested because of Hwang's and Bartko's lack of previous records and because of their cooperation throughout the events.

Opposed to this was the Resident Committee's decision. Placing law above the individual, it decided upon complete school suspension.

Finally, Dean Tilley compromised between the law and the individual by deciding on dormi-

tory suspension and social probation.

What purpose did this verdict serve? It ostensibly set an example of law enforcement. Did it accomplish this?

I feel the verdict, in itself, was worthless. It meant nothing as a punishment and nothing as a case relating to the student body.

The verdict's effects depended upon the particular circumstances of the students involved, not upon the offense committed. It could have prevented the students' continuation of school because of a lack of housing, or it could have just meant the minor discomforts of commuting.

In addition, the handling of the verdict was meaningless to the student body. It failed because Bartko's and Hwang's punishment did not jibe with the one originally set down by the Resident Committee — i.e. suspension from the University.

No precedent has been set. Because of this discrepancy between dormitory regulations and the Bartko-Hwang sentence, it is unclear as to the fate of the next student committing a similar offense.

Frat

Continued from Page 3

developments being built, makes itself felt in the area, new enterprises devoted to entertainment will naturally arise.

We must also be aware that the fraternity issue is still a problem even on campuses where they are well entrenched. For example a new attempt is now being made on the N.Y.U. campus to replace the function of fraternities. A group of independent students joined together and sponsored a structure they call the Pub. They offer beer, pretzels, and rooms for dancing, folksinging, and faculty-student discussion groups. Perhaps it is not surprising that this new enterprise is very successful and even drew the crowds away from the fraternity houses. And there is no element of discrimination present.

In today's world of new independence, the traditional fraternity system is an anachronism. It represents an attempt to escape individual responsibility and growth. It represents the antithesis of intellectual involvement and expansion.

To deny that this campus needs social groups is ludicrous — to institutionalize the possibilities for discrimination, additional expense, and individual mediocrity and stagnation is intellectual death. We are not concerned with the ideal image of a fraternity and the growth in brotherhood it might foster—we must be concerned with the actuality of what exists today in the fraternity structure.

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Vernon Green



CREW: PAST, PRESENT, FUTURE

In the March 3, 1964 issue of *Newsday*, there appeared an article about Crew at Stony Brook entitled; "Crew: Stony Brook out, Adelphi In."

Coach Ed Decker of the State Crew squad had given some information to a reporter from *Newsday*, but it seems that the reporter got his facts jangled and when he put them together came out with the wrong picture. After speaking with Coach Decker, the fallacies of that article can now be cleared up.

In the first place, the headline itself is self-contradictory because it states that crew is out at Stony Brook and then the article goes on to tell all about it. Stony Brook has not postponed its crew schedule, but has been forced to curtail it due to a lack of facilities. The article also states that the sport will be continued on a practice basis. What was said by Coach Decker was that it was still too early to release any definite schedule, and if it became necessary, there would be only practice races. It was thought, or assumed by *Newsday* that because it was still too early to release a tentative schedule, the schedule had been knocked down completely. Again, the schedule has only been curtailed. The squad expects to work out of Conscience Bay. The article states that the bay is "slightly shorter than the 3/4 mile regulation course and will only give the Stony Brook oarsmen access to Port Jefferson Harbor when the tide is high." In reality, the bay is 3/4 of a mile long, and the regulation course is one and five sixteenth miles long. Access to Port Jefferson Harbor from Conscience Bay is possible within three hours of high tide, either way.

With the present status of Crew being as it has been for the past year, uncertain, the fact remains that there is still a crew squad working out and practicing as hard as ever.

As most of you know, due to the limited facilities, the schedule has had to be curtailed. The races of April 4th, 11th and 18th have been cancelled or changed. The race on the 18th is now to be the opener of the season. It will take place at Oyster Bay against C. W. Post. The next probable race is on the 25th of April against Clarke at Worcester, Mass.

One of the problems that has been hindering the squad so far is the lack of a float. As long as there is no float to get on the water off Dr. Doucet's property, practice will have to be confined to indoor workouts and outdoor running. In order to make a practice session worthwhile during the Easter vacation, it is necessary to be on the water by April 18, and this all depends upon the float. In commenting on this situation, Coach Decker said, "I do not believe it will be fair to the squad to ask them to give up their Easter vacation for 'indoor training.' Indoor training is essential for good rowing, but not for all season." If it is not possible to stay during the Easter vacation, even the modified schedule will have to be cancelled and there will be just practice races this season.

Coach Decker has been "very

favorably impressed by the morale and actual efforts of the squad in this period of indoor training, especially in light of the vague operating conditions. These boys are tough-if we can ever get them on the water I'm sure they'll produce a couple of good crews."

In spite of its team morale and spirit, the crew program has been continually plagued with troubles and delays. Let's hope that all these problems will soon be solved and the squad be allowed to get out on the water and really represent the University.

DEBATE

Continued from Page 8

Communists admission to the campus precisely because they are at war with the heritage of civilization. I propose that we abandon the fiction that the organization which Jean-Paul Sartre has described as "the party of the murderers" has any claim on our courtesy, tolerance, or our objectivity. Those that can evince objectivity towards Communism are the victims of their own stupidity or their own depravity. Let us cease to pretend to a feeling that no ethical man can feel! Let us cease to tolerate the apologist for mass murder!

In short, I propose the banishment of Aptheker and his fellows from civilized society and the community of scholars, not because Communism is dangerous, which it is, not because the Leninist intellectual system is absurd, which it is, but because Communism is damnably, outrageously evil.

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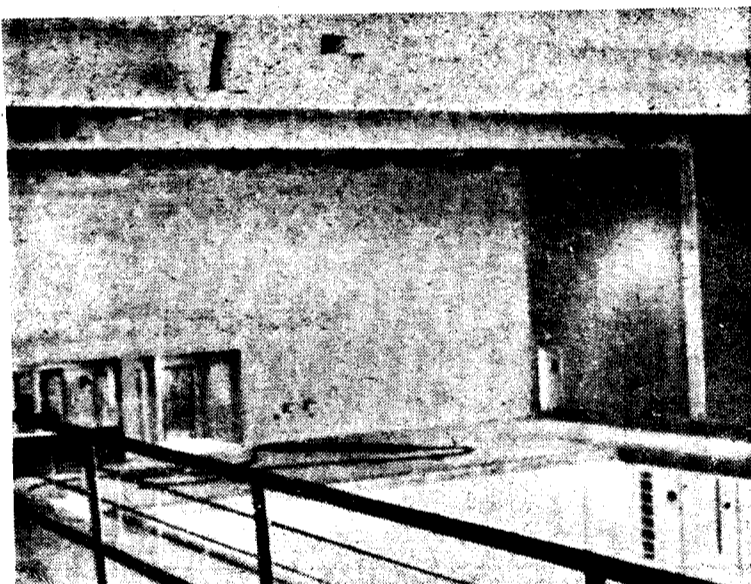
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Athletics For Peace

by Lee Mondsheim

With all the talk about education and its role in the propaganda war, and the olympics and its role in fostering world peace through peaceful competition, I thought it might be possible to combine the propaganda role of athletics and education in a form that could be used to indoctrinate the youths of the east as to what American society is really like. So here after many hours of careful thought is my contribution to the propaganda war, a fun way to learn the English Alphabet.

- A is for Almost, as in when the gym will be done.
- B is for the Beer the workers drink, that's why they have such fun.
- C is for Confusion, that's apparent everywhere.
- D is for Delay—Doesn't anyone seem to care?
- E is for the Effort, our athletic office makes
- F is for their Frustrations, as plans they have to break
- G is for the Games, we play at Port Jeff High
- H is for our own Home Court — Hear the team's mournful cry
- I is for the Incentive, the workmen seem to lack
- J is for the Junk and stuff, that's left in every nook and crack
- K is for the Klubs, forced to idle and wait
- L is for Lack of Space, so they must vegetate.
- M is for the Money, as construction costs do rise
- N is for New taxes, for which Carlino cries
- O is for Oblivious, as in Albany's bureaucracy
- P is for our President, may they fill that vacancy
- Q is for the Quagmire, all sticky, gooeey and such
- R is for the Gym to Rush, something that isn't done too much
- S is for the Squads in Crew, and the time that they put in
- T is for Tomorrow, a word that's wearing thin.
- U is for our University, and the buildings yet to be.
- V is for Velocity, that's working negatively
- W is for When, a thing they can not say
- X is for a variable, such as opening day.
- Y is for Yesterday, that has many signs of sorrow
- Z is for the Zeal, I hope will come tomorrow



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HOOPSTERS END SEASON

Frats - Pro

Warriors Defeated

by Norman Rapino



In a hard fought game that was close right up to the last two minutes, the Stony Brook State Warriors ended their season with a 54-63 loss to Queens College. This game gave the Warriors a season record of six wins and seven losses.

After the opening tap, the Warriors jumped off to a quick six point lead. Queens soon caught up, and it was neck and neck all the way to the end of the half, when Richie La Ruffa converted an almost impossible blind shot to bring the score to 27-25, Queens.

The game was almost as close during the second half, but Queens was able to stretch their lead to nine points with fifteen minutes remaining in the game. Then both teams seemed to cool off and the score remained static for the next four and one half minutes. State finally broke the ice with a field goal. The game rapidly progressed to a dramatic finish as both teams took advantage of fast breaks and good jump shooting to get the game moving again. With two and one half minutes remaining, State pulled to within five points, but Queens was then able to take advantage of a loose ball and a bad pass to put the game on ice.

SEASON SUMMARY

In a brief recap of the season, the team played thirteen games winning six and losing seven. After starting the season off by avenging last years loss to Webb, the varsity won three in a row, beating both Ft. Schuyler and Brooklyn Poly for the second time in two years, and Queensboro C.C., a team they never played before. Just before the Christmas recess, the Warriors lost to Madison F.D.U. After the recess, hampered by lack of practice previous to the next four games, the varsity lost to Southampton, Concordia, Danbury, and Staten Island C.C. After a loss to Pace, the Warriors bounced back to beat Farmingdale for the second time in two years, and as a climax of the winter weekend, avenge their previous loss and beat Harpur in a hard fought game. The finale of the season, was, as described above, a close loss to Queens.

This year's basketball team, with virtually all the squad returning, looks forward to another successful season, with a record well over .500. With a constantly improving starting five, and good, deep bench strength, we can justly look forward to a very good year for the Warriors. Below are the figures for the top eight players.

BIG MAN ON THE WAY UP

FACTS AND FIGURES

Player	TP	Av. FGA/FGM	%	FA/FM	%	Rebds.
Tinnie	240	19.2 166/88	.590	116/53	.457	238
Acardi	125	9.7 120/47	.392	47/31	.460	64
Mancini	107	8.3 140/41	.293	51/25	.490	50
Hertz	100	7.7 100/32	.320	55/36	.655	50
LaRuffa	49	3.8 60/20	.333	29/9	.346	108
O'Connor	48	6.9 50/16	.320	25/16	.641	45
(Seven games)						
Pease	23	3.1 32/12	.375	11/4	.363	29
(Nine games)						
Stchr	13	2.1 12/6	.500	8/5	.625	13
(Eight games)						

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Continued from Page 3
the life of the university community. Since the members of a fraternity are chosen from this community, there is no reason to assume that their natures will change merely because they enter a fraternity. No one says that fraternities are perfect, but neither is any other social organization. (Fraternities, and all other social organizations, are no better, nor no worse, than the members of which they are comprised.)*

To say that because fraternities may lead to problems, we should not attempt to see if they can improve social conditions here, and contribute a sense of school spirit as well as fraternal spirit, and to a sense of school loyalty as well as fraternal loyalty, is preventing this chance for improvement. To say that we should not try because we might fail seems to me a decision of moral cowardice.
Thank you.

* Not in original text.

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SPORTS TALK

By Lee Mondsheim

With the current debate raging on the fraternity issue, I have heard many arguments both pro and con. These arguments have ranged in various fields, among them is athletics.

The main argument that I have heard linking athletics and fraternities has to do with a possible inter-fraternity athletic program and rivalry. The proponents of this linkage have stated that this rivalry and competition will instill a competitive spirit in the fraternity members and create more interest within the school for these athletics. Obtaining the distinction of being the top fraternity in athletics would also provide an incentive and spirit of competition for the fraternity members. These arguments are doubtlessly valid, and with a well established program, these ends can be obtained.

The question that I am asking is whether or not a fraternity is necessary, or is the only solution to the carrying out of a successful non-intercollegiate athletic program. The answer in my opinion is no. The same functions that a fraternity carries out (in this case the function happens to be athletics), can just as easily, and with better results, be taken over by an effective and well established intramural program.

As this university expands, the extent and scope of its program should expand with it. An inter-dormitory competition should be established, with each dorm picking its best men to compete. At the end of the season a trophy or some other mark of distinction may be awarded to the top dorm. This prize would provide the same incentive as would the inter-fraternity competitions. To further add some competitions and fun, a method may be instituted whereby this trophy or other prize may be stolen by another dorm.

At this point supporters of the fraternities may argue that these dorm teams will be extremely limited in the sense that only the best of the dorm will play. This is true, but no more so than if the teams came from a fraternity. Here a well organized intra-mural program has a definite advantage over the fraternity one. A second set of intra-murals should be established, open to all except those on the inter-dorm teams. This will give many more boys who want to play and are not good, enough to make the dorm teams a chance to do so. These teams may be organized in either of two ways. The first may be from a list of all those who wish to play and then make the teams up at random. The second method, and the one which I think is best is to have each individual hall, or at most, wing, make up its own team. The people in these halls or wings will also be competing for the honors which they can achieve for their team and hall or wing. During the past intra-mural football season, I saw several examples of good hall and team spirit as a result of the football. This spirit went so far as the hall members actually going down to eat en masse and starting to do other things together, as a unit. If I am not mistaken, this form of spirit is exactly the same type that the fraternities hope to create with their athletic programs.

Not every member of a hall or wing is going to want to participate. This we all know. I can also assume that the same will hold true for a fraternity. But in such a close group as a fraternity there may be certain social pressures or embarrassments to "force" a person to participate. This form of cohesion is not in the best interests of the individual and is in a sense maiming the true meaning and intent of the athletic competitions.

It seems that at least in the field of athletics, and I am inclined to believe in most other fields, the function of fraternity can be just as successfully carried out by various groups within the university itself. This is up to the administration, the people who will plan and execute these activities, and most important of all the people who are to participate. It seems reasonable to believe that if a student body does not want to participate in any activity it will not do so, whether it is school sponsored, or once the novelty of a fraternity wears off, sponsored by a fraternity.

Up In The Air

by Paul Levine

If you listen carefully on Tuesday and Thursday evenings around seven o'clock, you may hear a dull thud coming from beneath the first floor of A-wing. This thud is in actuality the Judo Club going through their routines and drills. There are about twenty-five boys who are interested in this art of self defense and they work out in the exercise room.

The group is under the direction of Mr. Richard Dunlavey of the English department. Mr. Dunlavey learned this sport while he was earning his B.A. and M.A. at Columbia, and at present he is the possessor of a brown belt in Judo. This is the first exposure to the sport for most of the boys, but Mr. Dunlavey is assisted by Al Manners and Al Acker in giving the lessons.

The "club" is now handicapped by a lack of adequate facilities, but Mr. Dunlavey hopes to be able to make use of the new gymnasium as soon as it is completed. At present, this "club" is really just an informal group. In the next few months, they may apply for recognition. This recognition would enable the club to purchase their uniforms called gis which the members at present have to purchase themselves.

One more thing about this Judo Club. It's for the girls as well as the guys. Mr. Dunlavey has already started giving instructions to about ten interested girls. There is also a possibility of having a combined program for both guys and girls. There seems to be an active interest in this sport, and if you don't watch out you may just wind up as another thud.



AL AKER, man on the rise, makes smashing impact at the Judo Club with the help of Coach Dunlavey.

CONDITIONING

For the past few weeks there have been several competitions going on in the weight room. The various events all relate to physical conditioning.

Now that the events have been in progress for a time, some definite results can be stated. Al Cowie and Frank Tuccillo are tied in the one minute sit up department, each with forty five. There is a very interesting and perhaps rather embarrassing epilogue to these events. Jane North leads the girls with 40 1/2 for the same time period, and Babs Pruzan is second with 34. It seems as if these two young ladies can show up about 99.98 percent of the guys in this school. Let's get with it guys!

In the one minute skip rope, King Batholomew is in the lead with 110, and Lee Perner is second with 75. Lance Long and Frank Tuccillo are tied in the military press with 165 pounds. Frank leads in the Bench press with 225 pounds, and Lance is second with 220.

In connection with this phase of the physical fitness program, Mr. Bart Haigh has been holding women's calisthenic classes from nine-ten P.M. in the weight room.

The last interclass bowling match of the season will be held on Friday afternoon, April 3rd at the Port Jeff Annex.

On February 28, there was a square dance held for about one hour before George Krasilovsky's Oldies But Moldies record hop.

The square dance was pretty successful. The dances were called by Bill La Course. Mr. Bart Haigh, in charge of the square dancing says that he is willing to teach any interested parties how to call at these square dances. From there one can be sent out on calling jobs within the community area and pick up some extra money. Needless to add, the pay is quite good. If you are interested in learning how to call square dances you can get further information by contacting Mr. Bart Haigh.

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