1955

The College News, 1955-03-02, Vol. 41, No. 16

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Hatz Finds Ideological Unanimity
A Threat to Freedom of Individuality

"What is the connection between foreign policy and domestic freedom?" asked Louis Hartz, Chair of the Political Science Department, at tonight's seminar on Foreign Policy and Domestic Freedom.

Americans have always tended to define freedom in terms of internal policy, as the issue of majority rule. In light of this international involvement, the definition has changed to mean a universal response of the nation to ideological threats.

Lockean Tradition

This American national faith is a reaction to the Enlightenment of John Locke. In the American colonies, this doctrine encountered no antagonism, whereas in Europe it was only one of many movements that could not be condensed with the old feudal structure of society. Lockeans gained national support and became an "expression of the national faith."

Varied in relation to our dealings with the rest of the world, this faith is evident in "Let sleeping dogs lie." As a nation we adhere to the Lockean tradition against class attitudes, including the state. It is difficult for our Lockean declaration of loyalty to mean anything in Asia as the Communist Manifesto is, as the Manifesto represents the ultimate in Lockean traditions of democracy in social terms, whereas we only realize our political implications.

Tragedy Limitations

Mr. Hartz pointed out that a solution in thought is a transparent efficiency of this limited experience, a solution that has brought Yiddish life and the revolution that others have felt. Perhaps experience will be more than a Lockean experience can experience a "Resuscitation of speculation and thought."

Chorus Numbers, Solos and History
Presented At Spiritual Concert

By Helen Segnaroff, '55

Bryn Mawr's maid and porters, together with several singers from local choruses in "Let's Build a Chorus!" second annual Spiritual Concert in College Chapel, Monday, February 15.

All altogether fifty-five men and women participated in the chorus, directed by Joyce Mitchell and Carl A. Holman. The choir was accompanied by Harriet Bar- day.

After the opening Negro National Hymn, George Bryan gave the audience a brief history of the Negro spiritual. It began as the only means of communication between African-American dialects, but it took on religious feelings but also of loneliness and longing. At the beginning of the fourteenth century, the spirituals began to express a desire for free- dom, and in the twentieth century, language by which the slaves sung one song to escape to the North.

Dr. Edward Bachrach

All the chorus numbers were sung with much spirit, and the better known songs, such as "Oh! You Beautiful Day," "Low, Sweet Carol," were particularly well received by the audience.

Rosedale Symphony Orchestra

The orchestra played well and the better known songs, such as "Oh! You Beautiful Day," "Low, Sweet Carol," were particularly well received by the audience.

Sokol Edward Dudley displayed a splendid performance on "Love and Bread Together," and "Humor of Life" after Dorothy Damay's clear and sunny tones.

Archbishop Battery

"But Heaven is in His Hands" was well sung by Dominio L. Mackey, who did the well-known "Water Boy" as an encore. Pearl Bailey's "Listen to the Whispers," and "Do, and don't, and what are you saying?" was appreciated by the audience. Mr. Car- roll, who conducted the Carmel Choir, has a resonant and beautiful voice.

The program closed with two choruses, the optimistic "Live, Love, Laugh a Little," and "Cheerful Call," with Dorothy Backus and Evalyn Persons leading the soloists, and the meditative "What Great bliss! Up on Mountain."
The Unescorted Child

In the vicinity and, indeed, throughout the country, Bryn Mawr has acquired the reputation of being a woman's college with "very liberal" rules. And on the basis of what we are allowed to "allow" to do, we are, compared with other colleges, very liberal.

But we are a campus beset by dichotomies: a dichotomy between what the rules specifically contain and what may be read into them, between what we do and what we would have our peers do, even when we are denied the means to do it, as we think. One might well say that we are liberal in action within a framework of ideological conservatism. This paradox is rooted deep in our "tradition" or "heritage." We don't have to look very far to find a parallel; the views of M. Carey Thomas are a striking example of a revolt against a tradition and yet, in some ways, a secret adherence to it.

In considering the theories behind our regulations, we were particularly intrigued with the sign-out rules. Why, we queried, does one sign out at 12:30 if one is an "unescorted" individual and at 2:00 any night of the week? It is easy to explain as a means of keeping the unescorted child camped in the house.

The little book informs us that the reason for a "chaperone" may not be a resident of the campus.

"The little book informs us that the reason for a... adequate... In the vicinity and, indeed, throughout the country, we... The little book informs us..."

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Franklin' Clarifies Founders' Beliefs

Continued from Page 2

out, 'independent, benevolent, all powerful and all merciful creator, preserver, and fader-of-the universe, the first good, first perfect, and first fair. It will last as long as the world. Neither savage nor civilized man, without a revelation, could ever have discovered or invented it. Ask me not, then, whether I am Catholic or Protestant, Calvinist or Arminian. As far as they are Christians, I wish to be a fellow-disciple with them all!''

Most subtly spoken (referring to the generous Jefferson), for which reason 'I have subscribed to the building of an Episcopal church, twenty-five dollars; a Presbyterian church, sixty dollars; and a Baptist church, twenty-eight dollars.'

"Ah, gentlemen! I broke out, quite forgetting the specific purpose of our meeting and joyously exclaiming to the magnanimous spirit, I think I speak for all of us when I say, "Let me not fail, then, to praise my God continually, for it is his due, and it is all I can return for his many favors and great goodness to me; and let me resolve to be virtuous, that I may be happy, that I may please him, who is so delighted to see me Happy. Amen!"

Whereupon, it falling Sunday, we adjourned to his worship. Very sincerely and amicably yours, Benjamin Franklin

Gerould Memorial Literary Contest Will Be Held Here: Helen M. Oakley

especially contributed by Helen McKeil Oakley, Chairman, The Katherine Fullerston Gerould Committee

The literary contest as a form of competition probably dates from the time when one Cen-Magnon man said to a second Cro-Magnon man, "I bet I can tell it better than you can," and some interested bystander agreed to put up a couple of platoon stakes to make it profitable to the winner. The principal difference today is that, instead of telling, you write, and instead of platoon stakes, the prize is set at $50.00.

The competition is for the Katherine Fullerston Gerould Memorial Prize, an Alumnae Association award, given for the best piece of writing by an undergraduate in the categories of the informal essay, short or long narrative, poetry, or drama. The prize was made possible by gifts from a group of alumnae and other friends of Mrs. Gerould, many of whom studied under her. It is offered annually in her name to stimulate creative literary endeavor on the campus.

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Francoise de Lustrac to Robert
Pierce

SCHOONMAKER, Lt. j.l',

THE COLLEGE NEWS
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\( \text{SCHOONMAKER, Lt. j.l',} \)
E. G. Vining Discusses Parallels Between Quakers, Zen Buddhists

On February 25, Mrs Elizabeth Gray Vining spoke in the Common Room,under the auspices of the Chapel Committee. Her topic was her experiences in Japan with Zen Buddhists.

Mrs. Vining's talk was especially interesting as the subjective re- port of a Westerner, a Quaker, who came into direct contact with an Oriental religion thousands of years old, and who thoughtfully analyzed it and compared it with our own religion and beliefs.

The main aim of serious Zen Buddhists,Mrs. Vining explained, is to go beyond, and eliminate, all duality. They seek "the essence of things in themselves." Zen Buddhism came from India to China in 608 A.D.,but did not become established there until about two centuries later. It did not reach Japan until about the thirteenth century, but since then has had a direct influence on Japanese life,thought,customs, and expression.

The serious seeker after enlightenment goes first to one of the Zen temples, where he has a "master"; this is a rather misleading term, for there is no actual teaching or even logic in this religion.

The novice has a series of interviews with the master, and is given an insurmountable problem to ponder (example:"What was your original face before you or your parents were alive?"). After constant meditation, he reaches a state of almost unbearable tension.

To break through this tension into another consciousness, and in a "shattering, blinding flash" receive enlightenment, the sense that all is one, a sort of universal understanding, is the aim of the Zen monk.

Mrs. Vining explained that the Quaker religion is, of all our Western religions perhaps most closely related to Zen, for it, too, seeks to return to simplicity and truth.

A basic difference is the religion, however, is the method of search. Quakerism has a relationship both vertical and horizontal, for the Friends worship together, and are aware of each other, while the relationship in Zen Buddhism is a vertical one, each seeking on his own and in a different way.

Chorus Presents Concert Saturday

The Bryn Mawr Choir will present a program of new cantatas dedicated to them at their joint concert with the Lehigh University Glee Club, Saturday evening in Goodhart. The cantatas, written by Katherine Danforth Fisher, are entitled The Lamp on the Pagan Stream. It is a musical depiction of the ascetic stages in the life of a woman from childhood to death. The title is taken from the prose.

Under the direction of Robert Currier, the Lehigh Glee Club will sing four Schubert songs. Together with the Bryn Mawr Chorus they will also sing a Mass in F Major, written by Mozart at the age of 16.

Mrs. Fisher will attend the performance of her cantatas on Saturday.

ENTERTAINMENT

Bryn Mawr
Mar. 2, 3--Trouble in the Glen.
Mar. 4, 5--This Is Paris.
Mar. 6, 7--Black Night.
Mar. 8-10--Silver Chalice.
Aurumne
Mar. 2, 3--Sign of the Pagan.
Mar. 6-12--20,000 Leagues Under the Sea.
Anthony Warne
Mar. 1-5 --Sabrina.
Mar. 6-8 --Sign of the Pagan.
Mar. 9, 10--The Holly and the Ivy.
Greenhill
Mar. 2--Derby Day.
Holgate
Mar. 2-4--Twelfth Night.
Mar. 4-6--Right You Are.
Mar. 9-12--Unfinished Portrait.
Mar. 16-19--The Crucible.

Contemporary Art Work On Exhibit

Continued from Page 2

The exhibition is made up of only pictures from the college and its associates, there is naturally no definite unifying thread; but there is certainly no discord, either. It is an interesting and individual collection, and well worth seeing.

The exhibition, which will remain open until March 14, has been assembled by Leslie Kepes, Enemy Rush and Lois Giota, with the help of Dr. Bloom.

SPORTS SCHEDULE

During the past week, Bryn Mawr teams won two victories and suffered one defeat. The fencing team lost a practice meet to Temple 16-8, on Feb. 25. On the same day Bryn Mawr defeated Ursinus to win the varsity meet 51-25, and also to take the J.V. meet. The J.V. badminton team played 10th Baldwin School on an informal meet on Feb. 25, and won by a score of 6-3.

On March 5 Bryn Mawr swims against Chestnut Hill and the basketball team plays Beaver.

THE NEWS is very happy to announce the following election:

Business Manager: Glenda Whitehead, '57.
Assistant Business Manager: Virginia Golia, '59.

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