

# UH NEWS

liberated  
press

Vol. 2, No. 13

December 10, 1969



Drawing by Liza Meyer

*They palmed him as victim on the grass  
Purusha born in earliest time  
With him the deities sacrificed  
From that great sacrifice the  
dripping fat was gathered up.  
He formed the creatures of the air, and  
animals both wild and tame.  
There from were spells and charms produced.*

*Purusha – Sukta Hymn of Man*

*Rigveda – a collection of 1017*

*Sanskrit religious hymns  
dating in the second mil-  
lennium B.C., filled with  
magical incantations and  
invocation.*

**Witchcraft...Page 8**

# Liberated Press

# LETTERS to the editor Stolen Property



Tom Young

She was an angel of music and of movement and, for the moment she was with us, time did not exist. Her hymns made the complex seem simple and beautiful within simplicity. She came and sang for us, and we cried for the first time in years.

love and kisses,  
the jack of hearts

## Playing With Fire

There is a serious problem in the dorms with people who enjoy setting off the fire alarm system. There are only two solutions to this problem: The Administration must allocate funds for 1) the immediate installation of flashing red lights in the courtyard of each dorm, and 2) the purchase of a fire engine, which can be driven around the campus at fifteen minute intervals. This should satisfy the children who think it is fun to set off the fire alarm in the early hours of the morning. Just think! Our own flashing red lights and a REAL FIRE ENGINE!!!

Provisions should also be made allowing those who are so inclined to run out of the dorm and stand in the cold for a half-hour or so - just like in a real fire drill.

I really can't see the thrill of having a fire drill. Not at 1:30 a.m., anyway. It was rather cold last night. Too cold to be outside in just a nightgown and a light raincoat; too cold to be outside with your hair wet because you were in the shower when the alarm went off; and too cold to stand outside for 45 minutes when you really want to sleep, or write a paper, or study for an exam.

But, I guess some people enjoyed the show - there were cheers when the fire trucks arrived, and a couple of good snowball fights. So I guess it was worth it; a nice game. (If you get caught playing the game though, there are fines from \$25-\$100 and jail sentences for losers). Have fun kiddies.

love,  
suzan

I would like to report the theft of one of my most cherished possessions and one of my finest pieces of modern sculpture. On November 24, I noticed that this piece of art was missing from my office (Plastic Bag - room 323 - Gengras Campus Center).

It is easily recognizable by 1) a large central triangle formed by the juxtaposition of three pieces of metal tubing (approximately two feet in length each), 2) 78 thin (1/16th inch) silver metal rods in each of the major circles, 3) a heavy weight chain and lock, significant of man's struggle against his fellow man, 4) large circular rubber in black and cinnamon encompass the main circles, 5) perpendicular to the central plane, is a twisted silver tube representing man's supremacy over woman in the sexual act, 6) attached to the central triangle is a black, vinyl, three-dimensional triangle (meaning left to personal interpretation), 7) attached to silver tubing resembling a twisted swastika, is part of a rubber tread-mill - representing the never-ending battle against oppression, and 8) a yellow ochre piece of glass, embodying hope for all mankind, while staying within the basic concept of the universe - the circle. To most the above is extremely similar to a five speed maroon, English racer bicycle.

It is difficult to explain to a layman the impact the loss of a prized work of art has on an artist but I will nonetheless try to create a comparison. If you who maintains to be a somewhat accomplished tennis player were to find that your tennis racket which had served you faithfully for fifteen years was gone and your wife who had done the same for the same was missing also you might experience something partially similar to what I felt, on the realization of my loss. I have taken this matter up with Mr. Halpern and the judicial commission intends to investigate this heinous crime until the truth is revealed, and those responsible are punished to the fullest extent of the law.

I hope you will give this matter your fullest attention.

Sincerely,  
Howard M. Gross

## In The Dorms

Fellow Dorm Residents:

Today the students residing in the fourth floor rear "R" dorm received a letter, stating the following:

12/4/69

From: Richard B. Moore  
To: All students 4th floor rear "R" Dorm

An inspection of your lounge area this morning found it in a disgraceful condition. Obviously, there is little regard for University property and unless the guilty person, or persons, admit to the damage everyone in the suite will be assessed \$10.00 for a generally disgraceful lounge and water damage to the carpeting.

Richard B. Moore

RBM/s  
cc: Pete Rowan

We do admit to the "disgraceful condition" of the lounge in our suite. The lounge was in "disgraceful condition" upon our arrival in September. The following items were either missing or damaged: one desk chair, missing, Rm. 405; one bed and mattress, missing, Rm. 405; one plug, missing, lounge; one lamp shade, missing, lounge; one lampshade, broken, lounge; one lamp switch missing, lounge. Since we have occupied the premises the following items have become inoperative or unobtainable: heaters in rooms 402 and 404 have become inoperative; heater in one bathroom, inoperative (have you ever frozen your ass off while trying to take a shit in a 35F bathroom?); one vacuum cleaner; unobtainable (licking garbage off the lounge floor helps create an appreciation for the food in the cafeteria). The lounge in our suite is made to accommodate seven people; there are eleven people using it. The dorm lounge is the housing office, but they have been so considerate as to have supplied us with a "study" lounge in the cellar, furnished in the true style of the 1300's, next to the churning of the washing machine and dryer, the clanking of linen lockers, and the solitude of the rec. room.

Thank you for your consideration.

How can one damage waterproof carpeting? Water has fallen on this carpet before and there has not been any damage. Who does the

## Relationship

Dear Dr. Sweeney,

One would normally expect that a person in your position would have some small capacity for dealing with the students to whom he is "relating."

This position requires a closeness with ( or at least some compassion for ), rather than an aloofness from the students. Your denegation of casually-dressed groups of students as "slobs" does nothing to enhance the intellectual atmosphere of this campus. As a member of the well-kempt generation, you should learn to keep your mouth in order. A University of Chicago graduate should be able to present some reasoned philosophical or political critique of deviant life-styles rather than resorting to name-calling. A University of Chicago graduate should be able to conclude a heated exchange with some telling point or at least witty reparte, rather than a rapidly closing door.

It is amazing to observe the changes you've gone through since the position of Dean of Student Relations was forced upon you. But honestly, what we can't figure out is what you're doing here!

Dear Dean: Why are you here?  
Respectfully,

Elizabeth Rall  
Michelle Stern

## More In Dorm R

To the Editor:

Before school started in September, my highly idealized vision of a college was a tree-shaded campus with ivy-covered buildings, and with, warm, quiet dorms that seemed to have the heavy solemnity of an old European monastery, but not necessarily the same proceedings within. I'm afraid I found none of these here. I found none of these trees -- they even cut down a few -- nor that ivy -- which they didn't even bother to tack up on the walls; and I found no communal living quarters but rather carved-out cement blocks called dorms and a room that has the icy solemnity of a refrigerator room in a A & P in the Bronx.

But, some people who had come in September found here their first fling at freedom. Of course, they drank, smoked, made love, but they soon found that this was not enough. They discovered that even more frustrating than not having freedom when in want of it is having some freedom and not being able to have more. Therefore, some of them had to turn to sophomoric humor, freshman style, a graduated form of childish frustration, as did some of my suite-mates during one night last week. They had their fun that night and in the process messed up our whole suite thoroughly, not necessarily damaging or even destroying it as the fines Mr. Moore levied would have indicated.

Of course, early the next morning Mr. Moore, as if playing a part in a bad play, came up and in his expected -- and perhaps practiced -- dignified outrage, assessed everyone a \$10.00 fine unless the culprits stepped forward. Needless to say, they will not, and no one will say who they were lest they be blamed for ratting on their contemporaries; and Mr. Moore will surprisingly find an additional \$110.00 -- mostly of innocent people's money -- cooling some of those red marks in the school's fiscal report.

It is unfortunate that these students while making valid demands for improved living conditions should equate their so-called attempts at reforming the living conditions of the dorms with their childish pranks. But, it is even more unfortunate that Mr. Moore should be incapable of feeling the oppressing and depressing climate of the dormitories. In addition, Mr. Moore, with his arbitrary assessment of \$10.00 on everyone -- even on the innocent -- is unfortunately presuming that everyone is guilty until proven innocent.

It should be seen that both par-

(Continued on Page 13)

The views of this rag don't represent the University, Thank God.  
A collection of 107 Sanskrit religious hymns dating in the second millennium B.C., filled with magical incantations and invocation.  
Anyone wishing to be the new editor of this rag, submit your name to Circuit Court 14.

**EMERGENCY MEETING**  
**OF**  
**FINANCE COMMISSION**  
Thursday Dec. 11  
4:00 - S.A. Office  
Anyone & Everyone  
Must Attend  
Jim

## Who Needs Christ

Dear Betty Banazak,

I read your revelation with Christ. You, Betty Banazak, make it sound so ugly and false. What does the "weird, wild, happy feeling" you have experienced apply to the Blafran child who goes to bed starved only to die that night, or an old lady in a Brooklyn apartment who never knew how to live, let alone how to die. You, Betty Banazak, who don't know the anguish of having no food available, or living a meaningless existence: they are the ones who need Christ, not you. If Christ "cleans houses," as your analogy stated, aren't there more houses in need of repair than yours? It seems they could use happiness; but wars, tenements, and other implements of man seem to keep those in need from receiving. Is Man so strong or God so weak that Man can inhibit God's deliverance? It appears to me that Christ may be relevant to your own little private world, but he doesn't seem to apply to the real world. I would like to hear a reply from you.

Sincerely,  
Kevin White

# Genocide ???

by James Odell

On December 4, the Chicago police murdered 2 more Black Panthers in a raid on a Panther home. This brings the number of murdered Panthers to 28. Fred Hampton, a Panther leader, murdered in bed, Mark Clark, Party member, dead, shot through a door. Seven panthers arrested for attempted murder. No pigs charged with murder.

On December 8, 300 Los Angeles County Police surrounded the local Panther office and fired for thirty minutes on seven Panthers trapped inside.

Today, as you read this, Errica Higgins and 7 other Panther women, two with child, are subjected to inhumanities known to all political prisoners in America. Ask Bobby Seale about his treatment.

It is easy for all of us to relate to the slaughter in Pinkville-- it is blatant, it is on the other side of the world, and besides, everybody is down on 'Nam.

But there have been 28 Black Panthers murdered in America, and the war is being "escalated". Can you relate to that?

A radical and dynamic political party, the Panthers, exists not to turn the other cheek into America's death-stream, but to stand in manhood for its blackness. It is ironic that when a man has to take up the gun to keep himself safe from pig-justice, America will make him pull the trigger.

The Panthers murdered in Chicago violated no law, initiated no violence. Fred Hampton, their leader, was asleep when the pig burst into his apartment. He rose to take a volley of bullets in his chest and abdomen. Both pigs and Panthers agree that immediately after the front door of the apartment was knocked down by the police, a hall of bullets was fired into the home. Was this a search mission? Far from it--it was a destroy mission.

What happened in L.A. was even more blatant. The war is growing stronger. One need not be particularly sharp to hear the chorus of Right On's coming from both the pigs and the Panthers. America stands on the brink of black apocalypse.

He who denies this is a fool.

Beloved, to walk in Jesus means to walk in love. The deepest vastest love in all the universe. His presence is the presence of the deepest love you've ever known -- a love that pierces the bone, that floods the heart and that pours out of you into the world. It's a love that can't be contained. It must be expressed. It must be passed on -- else you'd explode.

It's a love that heals bodies, that heals minds, that replaces the need for drugs, the need for unnatural sex, for over-eating, for cigarettes.

It is so strong that it replaces the need for public acceptance, for being important, for being loved by man.

It is so great that it brings you to your knees in humble thanksgiving. How could he love me so much?

And when you feel this love your mind wanders back to the Cross and you for the first time begin to see the meaning of that sacrifice: that God loved me so much that the highest expression of that love could only be to give his only son to die for us. God was willing to die for his children. He was willing to suffer mental and physical anguish for man whom he created to be his children and

siblings of Christ.

God showed his love to the world by hanging his son on this cross. God showed his love for me when he poured out that love through my being when I asked Jesus to come into my heart.

Children, Jesus is love. The love that heals the world, that casts out demons, that pours out the gifts of the Spirit for his supernatural ministry. Each miracle -- great and small is just another expression of God's great love for us.

He has called his children to come unto him, century after century. Each time they have heeded the call and then weakened and deserted the Father who loved them. They have given way to the prince of this world -- Satan.

Soon God will make the last call. He will call his children no more. He will draw into the kingdom those who have harkened unto him and he will cast into the darkness those who have followed their own bent.

Children, this is a call from a Father who loves you. Who weeps greater tears than all the rain in the universe. Who rejoices more than all the laughter in the universe when one lost son returns home.

Children, do you think God wants

you to suffer? Do you think God wants you to hurt and be lonely... and lost?

If our Father gave us peace and joy in any other thing than Him He would be doing us an injustice.

He longs to give good things to his children. But he can't do this until they come home to receive them.

Do you know what happens when you come before God in all your wretchedness and sin, in your dirty and ragged clothes, and your stinking body and your bad breath and your oily hair?

He accepts you just as you are. He washes you clean. He gives you new clothes. He puts a smile on your face. And he brings you to a table with the most glorious banquet prepared in your honor. Why? Because he loves you -- as a Father loves his son. And yet no father ever loved his child as our Father in heaven loves us.

The fullness of his love comes from his perfection. He can only love us with a perfect and total love. He created us so that he could love us. And we have rejected that love. The grief of the Father knows no bottom. Just as the rejoicing turns and calls him... "Father!"

Betty Banaszak

**Open House  
for Peace**  
Friday, December 12  
8:00-1:00 P.M.  
Hartford College for Women Auditorium, sponsored by the West  
Hartford Peace Committee

**TO THE OLD USED BARN:**  
You have been a shelter, lean to, and feeding stale to one of your favorite cows. You are one of the older and wiser barns in the area. Despite your wisdom and efforts your doors are closed and you fail to see the greener pastures and the grazing fucking bulls.

**DRAFT FUCKING YOU AROUND?**  
**Community Draft Counseling Service**  
Free--Anytime  
2470 Main St.,  
Hartford

(Continued from page 13)  
with the fine traditions of your fraternity and not the ignorance of the past to develop a fraternity, a Greek system of the future. May you lead your fraternity into new areas of service and commitment to the university and community. May you earn the right to wear that crest proudly every day.

When you're initiated, may you join a fraternity of the future and not a "frat" of the past.

Fraternal(?) yours,  
Fred Anthony

P.S. Does Epsilon stand for Enlightenment to ignorance or Enlightenment to the future?

## Peace

Liberated Press,  
Norm/Dave

In regard to your article "Did You Beat The Reaper?", my answer; no, I didn't. I think you've been a bit misled by other people's opinions about our draft laws being unconstitutional. It seems you've taken granted of the fact that you live in a "free" country, and you're applying your own meaning to the word free. True freedom can only exist in a Utopian society, which only exists in Shangri-La. Because you are a citizen of the United States (assumed), you have certain ties to this country which tend to limit your freedom, for which you receive in return, certain rights that only a citizen can have. Whether or not one is in balance with the other is not the issue here. Once a citizen attains the ripe age of 21, he can become active politically, whence he will have some say as to this balance.

When a foreigner wishes to become a naturalized citizen, he must take an oath. Within this oath read the words, "I will bear arms on behalf of the United States when required by the law; and that I take this obligation freely without any mental reservation or purpose of evasion . . ." The "law" mentioned is, of course, the Draft. Because you were born in the United States (also assumed) you didn't have to take this oath yourself, you were born with it. Though you did not speak it yourself, you are nonetheless tied by its chain, called citizenship.

It's true that no "fair" draft laws have been considered as yet, but until they are, you must abide by the present ones. Of course you are left a few alternatives, so as not to enforce you into the "playing out of preconceived roles." The draft law will allow you to perform "noncombatant service in the armed forces" or "work of national importance," in place of meeting the Grim Reaper. If your conscience tells you that your will to be free of the draft is more important to you than your citizenship, you're never too young to take a convenient vacation, and then renounce your citizenship. Don't get the idea that I condone such action, but it is an alternative.

So you see, military conscription is not involuntary servitude, because you have "taken the obligation freely" by accepting your citizenship. As I expected, you didn't offer any suggestions of your own for a GOOD revision of the draft. I don't have any either. Let's everyone keep hoping, and DOING all we can, and God grant that we'll have a fair draft, and an end to the Vietnam catastrophe.

Hoping for peace  
Rudy (#079)

**ANNUAL STUDENT PRINT SHOW & SALE**  
**HARTFORD ART SCHOOL**  
opening reception - december 7 1969 - 4:00 - 7:00  
JOSELOFF GALLERY · UNIVERSITY OF HARTFORD  
show ends december 28

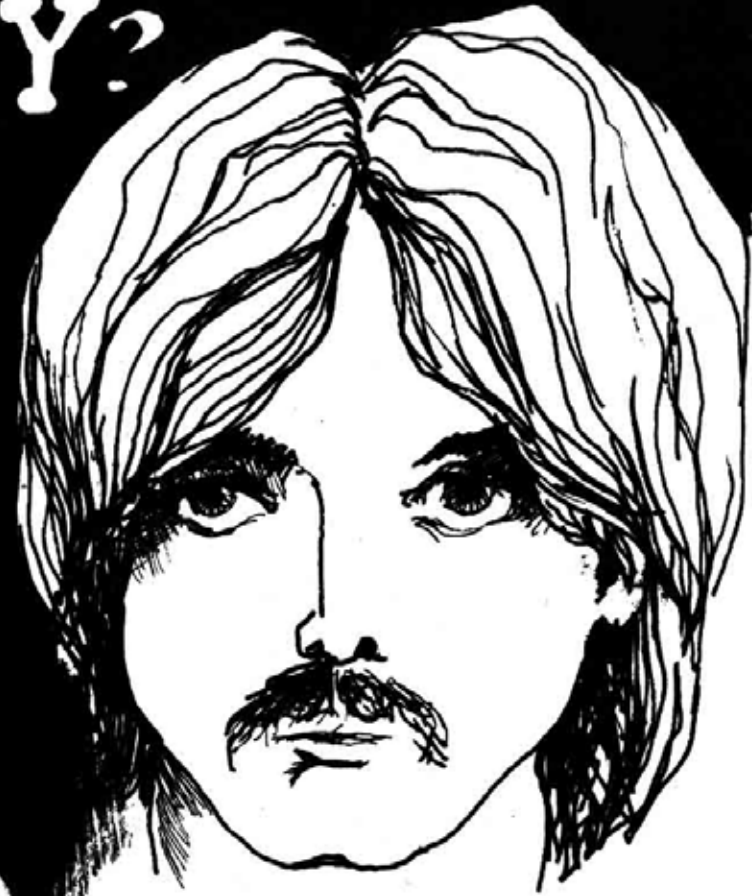
# HAIR IS IN!

## THE BARBER IS OUT! OUT OF MONEY?

### The Banker's IN!

**W** Where the  
**H** Barber was.  
**E**  
**R**  
**E?**

G.C.C.  
next  
to the  
Book-  
Store



# CBT

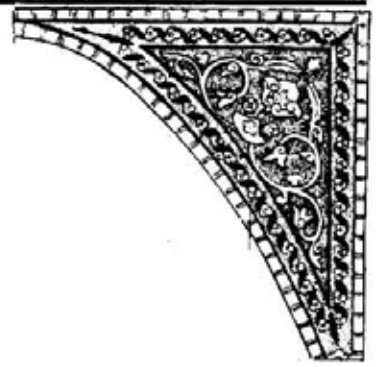
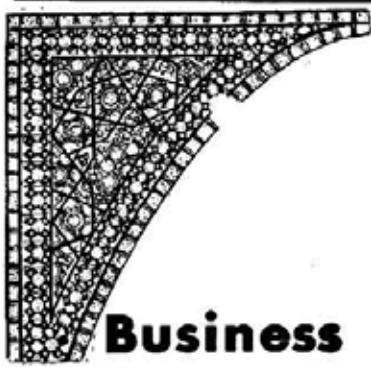
THE CONNECTICUT BANK  
AND TRUST COMPANY  
*offering:*

- ✓ Check Cashing
- ✓ Checking & Savings Accounts
- ✓ Travelers Checques
- ✓ Bank Money Orders

Opening

## Dec. 15th

# News Briefs



## Business School Named

Austin D. Barney, one of the original founders of the University of Hartford, will be singly honored at a dinner this winter, when the U of H business school is formally renamed the Austin Dunham Barney School of Business and Public Administration.

Mr. Barney, according to an announcement Thursday (Dec. 4) by Chancellor Archibald M. Woodruff, will be cited for his many contributions to the University's development at a dinner attended by U of H regents and top administrative officials.

Decision to rename the business school in Mr. Barney's honor was confirmed at the U of H regent's annual meeting Nov. 20. After long-time service as chairman of the U of H Regents' Development Committee, which has raised \$20 million, Mr. Barney has become the committee's honorary chairman.

As a utility executive and public servant, Mr. Barney has been active in many business and civic enterprises. Chief among them, in recent years, has been the U of H. In October, 1957, Mr. Barney was named to the original committee of 150 men and women—all prominent in Connecticut affairs—who became known as U of H Founders.

As a U of H founder, regent and general chairman of the U of H Building and Development Program, Mr. Barney was instrumental in obtaining many of the large donations which turned the U of H campus from a large, vacant field into a modern urban university whose physical plant approaches \$25 million in value.

Mr. Barney himself has made substantial contributions, from his own resources, to the university's program of financial growth.

On April 6, 1967, Mr. Barney was one of four community leaders to receive the U of H Medal for distinguished public service. The honor was conferred at the university's tenth anniversary dinner at the Hartford Hilton.

## If You Drive, You Can Help

Are you a good driver and willing to give away some of your free time each week to people who need help? If you are, there's a very great need for you in Hartford.

Many people who are old, blind, or under medical care look to volunteers like you for transportation to health and recreation centers. Patients in local hospitals often depend on volunteers like you for emergency blood which must be delivered from the Red Cross Blood Center or obtained from emergency donors brought from their homes or offices.

Volunteers are needed every day—especially during the afternoons—and it takes many of them to fill the schedule with the few hours each can give. Every driver is assigned a radio-dispatched station wagon on a regularly scheduled basis, working out of Red Cross chapter headquarters at 100 Farmington Avenue, Hartford.

If you can help, if you belong to any group which can help, or if you just want more information, please call the Greater Hartford Red Cross Chapter. Ask for Joseph Medved, Director of Volunteers. The number is 249-7501.



A.D. Barney

Dear Jack,  
Question of the week: Is the "cartoon" a Dickie self-portrait, or is it a picture?

Lots of Love, and On with The Masked Marauder of Hartford.

El Wipo

Constitution Revision Committee Meeting: Monday-December 15 S.A. Office

## Beethoven

Vytautas Marijosius conducts the Hartt Symphony Orchestra Thursday, December 11, in an all-Beethoven program featuring pianist Anne Koscielnny, violinist Renato Bonacini and cellist Paul Olefsky in the rarely-played "Triple Concerto for Piano, Violin and Cello, Opus 56".

The soloists, members of the faculty of Hartt College of Music University of Hartford, are distinguished solo and chamber musicians. Their performance of this extremely difficult concerto promises to be a highlight of the Connecticut concert season.

Although Beethoven, who is being honored everywhere this season on the occasion of the 200th anniversary of his birth, wrote the work in 1804, it was publicly played only once in his lifetime.

The work itself is singular because it is the only concerto for this combination of instruments written by one of the great composers. The demands on the soloists are extraordinary. The cello part, for example, is principally written for the top string. A work in the "grand manner", the concerto is characterized by the formality and severity of its themes, and is a prime example of Beethoven's imagination and genius.

The 80-member Hartt Symphony Orchestra will also be heard in Beethoven's "Symphony No. 5 in C Minor Opus 67", a masterpiece composed in 1805, the same year in which he was struggling with the complexities surrounding the premiere of his opera, "Fidelio".

Vytautas Marijosius who conducts the Hartt Symphony on this occasion, is known throughout the United States and Europe, where he was director of the Prague Radio Orchestra and the Czech Philharmonic. He is chairman of the applied music department at Hartt College.

The concert takes place December 11 at 8:30 p.m. in Millard Auditorium. There is no admission charge.

## FINAL EXAMINATION SCHEDULE FOR DAY CLASSES

For First Semester, 1969-70

ARTS & SCIENCES, BUSINESS & PUBLIC ADMINISTRATION, EDUCATION AND ENGINEERING

FINAL EXAMINATION PERIODS ARE HEREBY ALLOCATED TO THE STANDARD TIMES FOR DAY CLASS PERIODS, ONE EACH, AS FOLLOWS:

CLASS TIME	EXAM. TIME	CLASS TIME	EXAM. TIME
MWF A.M.		TTh A.M.	
8:05	January 12, 1 p.m.	8:05	January 13, 9 a.m.
9:05	January 5, 1 p.m.	11:05	January 6, 9 a.m.
10:05	January 5, 9 a.m.		
11:05	January 9, 9 a.m.		
MWF P.M.		TTh P.M.	
12:05	January 9, 1 p.m.	12:30	January 6, 1 p.m.
1:05	January 12, 9 a.m.	1:55	January 16, 9 a.m.
2:05	January 16, 1 p.m.	3:20	January 13, 1 p.m.
3:05	January 19, 9 a.m.		

CLASSES REGULARLY MEETING AT OR AFTER 4 P.M. WILL HOLD THEIR FINAL EXAMINATIONS AT THEIR REGULAR MEETING TIMES IN EARLY JANUARY, AS ANNOUNCED BY THEIR INSTRUCTORS.

ALL CLASSES ARE TO MEET IN THEIR USUAL CLASS ROOMS, FOR THEIR FINAL EXAMINATIONS, AT THE TIMES INDICATED ABOVE WHICH CORRESPOND MOST CLOSELY TO THEIR USUAL CLASS PERIODS. THUS A CLASS WHICH REGULARLY MEETS MWF AT 2:05 P.M. WILL HOLD ITS FINAL EXAMINATION AT 1:00 P.M. ON JANUARY 16.

EXCEPTIONS TO THE ABOVE ARE AS FOLLOWS:

- FINAL EXAMINATIONS IN:
- BIO 110 ALL DAY SECTIONS, WILL OCCUR 10:00 A.M. - 12:00 NOON - SATURDAY, JANUARY 10, IN ROOM D203-9.
  - FR 120, D1 & D2, WILL OCCUR 10:00 A.M. - 12:00 NOON - SATURDAY, JANUARY 17 IN ROOM D430.
  - HIS 110 & HIS 520 ALL SECTIONS OF EACH OF THESE COURSES, WILL OCCUR 2:00 - 4:00 P.M., SATURDAY, JANUARY 10, IN ROOMS TO BE ANNOUNCED BY INSTRUCTORS.
  - SOC 110, Sections D3, D4 & D9, WILL OCCUR 2:00-4:00 P.M., THURSDAY, JANUARY 8, IN D203-9.
  - AC 110, ALL SECTIONS, WILL OCCUR 1:00-4:00, WEDNESDAY, JANUARY 7, IN ROOMS A420-425 - inclusive.
  - AC 336, D1, WILL OCCUR 9:00 A.M., JANUARY 7, IN A425.

Fitch Cheney  
Scheduling Officer

## X-Mas Concert

The Greater Hartford Community Chorus, a 105 - member group directed by Louis Pelletiere, will be heard in a holiday concert, Sunday, December 14 at 3:00 p.m. in Millard Auditorium of the University of Hartford.

The Chorus is sponsored by the Julius Hartt School of Music, junior and adult division of Hartt College of Music, University of Hartford.

Mr. Pelletiere, one of Connecticut's best-known choral conductors, opens the program with Gounod's "Gallia" followed by Vivaldi's "Gloria" and the Christmas choruses from Handel's "Messiah".

Two soloists--Sheryl King, soprano and Jennifer Jones, contralto--will be featured. Miss King, a former member of the St. Louis Municipal Opera and Robert Shaw Chorale, is a member of the New York Sextet and the Goldovsky Opera Company. Miss Jones, a junior at Hartt College, has appeared with the Hartt Chamber Singers and in Hartt Opera Theater productions.

Admissions may be obtained in advance by phoning 236-5411, ext. 451.



Jennifer Jones (left), a junior at Hartt College of Music, will be soloist with the Greater Hartford Community Chorus, Sun., Dec. 14 at 3 p.m. in Millard Auditorium.

A contralto, Jennifer comes from Wilmington, Del. and has been heard in Hartt Opera-Theater productions and with the Hartt Chamber Singers.

She is discussing the program with Sheryl King of New York, soprano soloist, and Louis J. Pelletiere, director of the Chorus and of the Julius Hartt School of Music, which sponsors the adult choral group.

## Draft Info

The State Director of Selective Service for Connecticut announced today that, effective 8 December 1969 and until further notice, all Connecticut local draft boards will be open to the public for the conduct of official business in accordance with the following schedule: Monday, Wednesday, Friday-8:00 a.m.-12:30 p.m.; Tuesday and Thursday - 8:00 a.m.-4:30 p.m. This temporary arrangement will enable local board personnel to perform their administrative functions on a more timely basis.

## Wilber Smith On WWUH

WWUH, the University of Hartford's FM stereo station, will present Wilber Smith, liberal candidate in the recent Hartford mayoral race.

Smith will be the guest on RAPLINE, another WWUH educational feature, on December 10 from 10 to 11 p.m. His host will be Hank Mishkoff, a junior in arts and sciences.

RAPLINE offers the listening audience a chance to call and speak with the various guests. Questions and comments on all related topics are invited.

Any additional information may be had by calling WWUH at 523-4647.

## Print Show

The annual student print show and sale at the Hartford Art School of the University of Hartford opens Sunday, December 7 with a reception from 4:00 p.m. to 7:00 p.m. in the Joseloff Gallery.

Twenty-three students are participating in the show, which features works that make ideal Christmas gifts. Students will be at the opening to discuss their work. Among the types of prints in the show are lithographs, intaglios, silkscreens, etchings and woodcuts.

Gallery hours from December 8 to December 31 are weekdays only, from 10:00 a.m. to 5:00 p.m., and 7:00 p.m. to 9:00 p.m. Mon.-Thursday.

## Film Series

Lectures in the series will be Tuesday, November 25, "Postwar Revival of Experimental Cinema," and Tuesday, December 9, "Recent Developments and New Directions." The lecture series is open to the public and tickets may be purchased at the Athenaeum Lobby for \$2.00 for each lecture or \$5.00 for the series of three lectures.

## Initiation

Phi Sigma Iota is the National Honor Society for Romance Languages. On Tuesday, December 2, the Sigma Phi chapter at the University of Hartford was initiated into this society. More than 25 students and professors attended the initiation.

The first meeting of the Sigma Phi chapter will take place on Dec. 15 at 7:00 in Gengras Campus Center, Room F. A short slide presentation of France, Spain and Italy will be shown by Dr. Danielson. Also, programs for upcoming meetings will be discussed. All members and interested non-members are invited to attend.

We hope to make this organization a success on campus, not only for its members but for the entire student body!

## UofH Program On Radiation Biology Set For Dec. 15-17

Two public lectures, open to college students and professional people without charge, will highlight a three-day program on radiation biology at the University of Hartford Dec. 15-17.

The visiting lecturer will be Dr. Leslie F. Nims, senior scientist in the Biology Department at Brookhaven National Laboratory, Upton, Long Island, N.Y.

At Brookhaven, Dr. Nims is currently engaged in research on unsteady state thermodynamics, with particular reference to transport through membranes.

His first public talk will be given at 8:15 p.m. Tuesday evening, Dec. 16 in Holcomb Commons at Gengras Campus Center. His topic will be "Man and His Environment."

The second public lecture will take place at 4:30 p.m. Wednesday, Dec. 17 in Room 352 at Dana Hall. Dr. Nims will discuss "Carbohydrate Metabolism and Whole Body Irradiation."

The Brookhaven scientist will speak in six additional appearances. At 10 a.m. and again at 11 a.m. Monday, Dec. 15, in Greer Hall, he will lecture on radiation biology to freshman non-major biology students. At 2 p.m. in Room 352 at Dana Hall, he will hold an informal discussion with junior and senior biology majors on experimental techniques with radiation and radioisotopes.

Tuesday, Dec. 16 at 8 a.m., Dr. Nims will discuss radiation biology with sophomore biology majors in Room 352 at Dana Hall. At 2:30 p.m., he will speak in the same room on "Osmosis, Membranes and Circulation." His talk is intended primarily for students in plant physiology.

At 11 a.m. Wednesday in Room 352 at Dana Hall, Dr. Nims will lecture on "Tracers, Membranes and Material Transfer." The talk will be attended by students taking a cell structure and function course.

## Churchly Crumbs And Spittle

All was quiet in the congregation, they had just finished a nip from the chalice. Tongues moved mechanically to dispel the malingering bread crumbs from the intricate crevices and cavities. It took a great effort of swallowing to will such meagre fragments down to their fated destruction in the bottomless pit.

"The law has been given" he had said, "live by the law." And they all drank to that, and had many times before. Spiritual cirrhosis had set in.

Legs were crossed piously, a very genteel position was assumed; gentiles unknowingly choked their genitals. Arms likewise crossed, much in the manner of the doubting skeptic demanding enlightenment; hands lost in the folds of sumptuous clothing behind, idle, but back there out of mischief. Brows were knit and unknit, as much to keep the drooping oggles open as display a thoughtful attentiveness. Lips were clamped shut in humble reticence and no joyful noise, neither sighs nor laughter was heard, save from the children and an occasional winy nasal burp.

The good shepherd, focal point of the herd, readying for his message, secretly removed from his mouth what might have passed for an uncommonly large wad of gum, but in the spirit of truth was actually two very soggy and unrecognizable pages from John's Gospel. He said to them, "my people" in a way to capitalize at once on their probing and supplicant attention, and with a bit of a sheepish winning grin, "I've been chewing something over now for some time..."

And later, as the mass congested the aisles and besought the exterior, a man who had risen early that morning, much in the manner of a new day prophet as he himself thought, came and saw and waited on the sidewalk to conquer the hearts of some new day Pharisees. Setting his fervent gaze on my poor uncertain soul, and being led by the spirit of one thing or another to approach and save me, tried just that. Grasping my hand in both of his with sufficient vigor to crush a serpent, and rhythmically raising and lowering my arm at such speed that I fully expected the water of life to gush from my mouth, pump-style and without price, he said to me, while drooling and shaking demonically, "son, don't be a fruit that's cast into the fire, oh, give up your life of sin and open your heart, you too can see the light, oh oh happy day, oh oh. At this sublime moment he trailed off into a rhythmic groaning and muttering, jittering all the while. I was about to sneak off somewhere and hide, as he had charitably released my hand and appeared now to be enjoying some internal spiritual orgasm. I took a step to the left, like a cartoon character escaping from a haunted house, but stopped dead when Lionel launched into a new scene. Taking two giant steps backwards and bearing every tooth in his head and every cross imaginable, screamed, Apache style, "HALLILULYA", drawing it out and dwelling on the YA for a full ten seconds. The many standing about, stood aghast, and as my mouth went dry, pulse doubled, and goose bumps appeared in great flocks, I was for a minute one of them. Taking off at a run, I didn't stop till home. When calm I thought, again and again it crossed my mind, and made a quiet sense,

"Seek the narrow way, for the way is wide and the gate is easy that leads to destruction, and those that find it are many."

Fred Joy

## The Ideas of Christ Cannot Be Crucified On A Studebaker

by Michael Steiner

These days, the talk of the town is revolution. Interpretations are many, but there has been little true thought on the matter. Not to call myself a celebrated editor, congressman, or whatever; I have lots of idle time to think, so here's some thoughts, that's all.

My background was semi-Jewish, so I had little actual religious experience, other than what might be called a lot of doubt about God, the Christ, etc., during my childhood. In the past four years, I have fluctuated from a Jew, to an Agnostic, to an Aetheist, to a believer in nature, and I believe I have reached some form of satisfaction in my mind to an answer. I now believe that Life, consisting of all forces,

universes, whatever; is self-perpetuating to infinity. To further explain, there is no logical explanation to any beginning, or a possible end to Life. Certain things existing within it like psychic phenomenon, have occurred too often to be mere coincidence. It is my firm belief that there may exist certain forces or vibrations that do not necessarily control, but do influence "natural" occurrences. This could explain perhaps the possible forms of Esp, Ghosts, etc. Further explaining Ghosts; I think that the mind consists of electronic vibrations that go off into the atmosphere after the body dies. The subconscious part of the mind may create hostile or peaceful, physically or mentally visible phenomenon; known to those whom it may choose to be seen by, for reasons known only by the subconscious part of the vibrations that once existed as a mind in a human being. This may also explain the possibilities of reincarnation in the form of a takeover of another being's mind or a second coming of another person's mind who once was dead. It is my belief that eventually, the ideas,

or the vibrations of the mind of Christ, and prophets before and after him will influence those minds of the revolutionaries today, and there will eventually be a "second coming" and true peace on earth.

I believe that what now is happening, is that mankind is finally learning how to exist without violence, and is beginning to live on a platform based on love and understanding. The older generations are now killing themselves in senseless wars and struggles for power. In a very short period of time, one of two things will probably happen. Either there will be a worldwide nuclear war, destroying all the participants, or within each of the big power countries, a struggle between the governments and the right-oriented extremists will create an attempted take-over in which all the participants will wipe themselves out. What will be left in any case, will be the empty stage on which the players destroyed themselves. What I feel we are doing, or should be doing, is to play the role of the instigator and at the same time; prepare ourselves for when it is our turn to

(Continued on Page 12)

## SLUM F: A PLAY

by Beverly Dugger

SETTING: ROOM F-6 SLUM F  
TIME: JUNE 12, 1969 Saturday 5:00 P.M.  
Cast: DEATH

"You know, I have often come by this way, (X Stage Left) and wondered how people survived here. (Shakes head and X up stage left). I have often seen Mrs. Johnson sitting on the porch, her blouse half open and a dirty wrap-around skirt on her waist. There she sat yelling at Bobbie. I heard her tell him to be back before night-fall; knowing that he wouldn't. (Point) Mr. Johnson, standing with his work pants on and a plaid shirt, was drinking beer, cussing at his wife. (X down stage right) Then there was Suzie. (smiles) When I first saw her she was 10 years old. She stood there with her long dark brown hair, looking oh so Black, in a natural. Her dark skin glistening in the sun. Then, I looked around (Pause. Steps slowly and X down stage) and I saw her environment. A big, fat, juicy, healthy rat ran across her feet. I saw all the Black neighbors with their heads out of the windows; beer bottles scattered over the sidewalks; children in alley-ways smoking; a junkie trying to sell some heroine. And there she stood; Suzie. Innocent and Pure. (X up stage left to chair) Well, here I am Suzie. Its 5:00 P.M. Saturday evening June 12, 1969. Nice little room she had here. Well kept and has a pleasant odor. Lovely wallpaper, too bad its peeling and turning brown at the edges. A dead, sick discoloration. Well, Suzie knew that I would come. She did enough talking about it. Almost every night. I just can't understand then, why she gave such a fight. My, the poor girl started screaming and crying. She acted as if I had come as a stranger. But as I look at it, I (Sits in Chair) saved her from a lot of heartache. Just think (Pause) she would have worked all of her life. Every morning the alarm clock would go off at the same exact moment. People (Rises and X stage left) would have justled her around; and probably some bastard of a man would have plucked her on her nice big round bottom, while she was on her way to work. And to really think about it she would be going to the same old job: no place. Well, Its 5:09 and I really must go on. There are more people that I must see. There is Mrs. Johnson, sitting in her living room, or is it the kitchen, she has a little black dress on now, and Mr. Johnson he isn't cussing; he has a jacket and tie on. And Bobbie well, he is just sitting looking at the wall paper. Well, my job is done so I must go on. (EXIST)

### Chekov's Corner

## Tuesday Brunch At The White House

by Chekov

One and one is three  
Plus two  
Equals 5...  
Multiplied by two,  
That gives you ten!  
... 10 to 11 ...  
... 10 to 12 ...  
... 10 to 13 ...  
... 10 to 14 ...  
From 10 to 14 ... million people!  
People in America!  
Americans that are starving!  
America is starving!  
I heard this on the radio this morning.  
P.S. 7 million are children - have a good day.

## LITERARY MAGAZINE

A NEW campus publication.

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9:30 AM - Room D

# WITCHCRAFT...



## Origins: Religion ★ Magic

by GINI WELLES

Witchcraft is the degeneration of one of the earliest forms of religious belief and practice. When Man roamed the earth with no apparent form of civilization, he survived in small groups, motivated by desires for food, sex, and self-preservation.

He exercised the sense of psychological unity mainly through dance. Dancing was originally connected with food-gathering, when the dancers mimicked the stalking and slaying of game in hopes that the mime would insure good hunting. Dances were also used to produce fertility, for sexual release, and as a communal exercise.

The ones who called and directed the dances were the earliest priests, who were at the time, old men and women, magicians, or medicine men. People rationalized the need for dance because it reunited the individual with the group. These practices dominated the early religious practices of mankind.

The position of women was all-important. She was the guardian of the home 'round the fire, and the symbol of sexual fecundity. She was the mother 'round the fire, the cauldron which symbolized food and faith. The old matriarchal ideas still persist.

Animal cults formed an important part of the witch background. Early men followed the migrations of reindeer, seal, and buffalo. Men disguised themselves as animals for the purpose of killing them. The relationship between men and animals was more than hunter to prey, however. Man stayed in close proximity with animals, and the animals were often unafraid of men, living and eating in the same area. Women of some primitive tribes still suckle the young of baboons; and pre-Revolutionary Russian aristocrats made peasant women suckle baby wolf-hounds.<sup>(1)</sup>

It was believed that drinking the blood of animals would bring strength and agility to the drinker. Men took the roles of animals in dancing, becoming the animals themselves, grunting, barking, and crying like animals. Fear of animals, rooted in the belief that some animals possessed evil spirits or powers, contributed to the importance of animal cults.

But the world grew larger, and cultures separated. The attainment of psychic release became more dependent upon organized rites and exercises. If rites were carried out in good faith or performed unconsciously, they were considered religious. They become magical when procured consciously as an individual release. As rites became more organized, religion became increasingly differentiated from magic. Yet the animal symbolism remained, the preoccupation with animals and their processes, the ceremonial regard for animals as sacrificial objects created a psychic field.

As religion developed historically into the long struggle between the group and the individual, the ascetic and the erotic, the dance became almost a dividing line between religion and magic. Dance was associated with fairies, witches, and old fertility rites. It was bitterly attacked by the Catholic Church and the Puritans. Today, dancing is still frowned upon by certain religious groups such as the Baptist, Mormon, and Pilgrim Churches,

who consider dancing a "work of the Devil."

In spite of the historical evolution of conventional Christian thought condemning witches, cults of Satan, and Black Magic, one still has to believe in evil, the Satan-figure, to believe in a countervailing force of benevolence, the God-figure. A form of dualism, that is, that the power of one connotes the power of the other, still exists in conventional Christian thought.

Magic and religion are co-terminous in any society. The early stream of belief is carried on by the Cathari, the Rosicrucians, the Yogis and other societies.

Today, mysticism and magic cults derived from ancient beliefs are apparent in society in the forms of numerology, magnetists, theosophists, clairvoyants, and spiritualists.

# Slavic Mythology: Of Genii and Vampire

by FRANCES KUBICA

In Slavic mythology, the soul is a being distinct from the body and is free to leave the body behind and roam about the world during the person's lifetime. The soul usually emerges when the person is sleeping and either dwells in a tree, enters the body of an animal, or assumes the shape of a white bird and flutters around the countryside before returning to the sleeping person. It is not advisable to go to bed thirsty, lest the soul leave the body in search of water, thus weakening the body.

If a person faints the soul wanders uneasily throughout the world until consciousness is restored. Sometimes a man will lie in a death-like state for days while his soul is in paradise. These souls that leave the body are called Zduhaczs or genii by the Serbs. Even the souls of animals can be transformed into genii. The genii, regardless of age, sex, or nationality, assemble on mountain tops where they fight each other either singly or in troops. The conquerors bring a rich harvest to their countrymen and success in breeding cattle; but if a man's soul gets killed in battle, the man will never awake. Sudden storms herald the battles among the genii. In general, however, these genii stand in high repute and are regarded as sensible and good beings.

Souls may pass into a living being, called a Mora, which may be a man or a woman whose own soul goes out of its body at night, leaving it as if dead. Sometimes two souls inhabit a body, and one of these leaves it when asleep. A man may be a Mora from birth, in which case his eyebrows are black, bushy, and grow together above his nose. The Mora can assume various shapes, and tries to suffocate men in their sleep. The Mora is either a white shadow, a snake, a white horse, a cat, a piece of straw, or a white mouse, etc. She first sends refreshing sleep to men, then frightens them with nightmares, chokes them, and sucks their blood. She terrorizes children, throws herself upon animals and sucks their blood, and withers trees.

In Russia the Moras, or Kikimoras, play roles comparable to the Roman penates. They are tiny female beings who live behind the oven and frighten sleeping persons by making little whistling noises. They like to spin, hop from place to place, and pester women who rise from the spinning-wheel without making the sign of the cross. They never grow old and are invisible, but their manifestations always foreshadow trouble.

As among many other peoples, the Slavs

believe that certain persons can change into wolves during their lifetime. A man who is born with teeth, or feet foremost, will become a werewolf, or Vukodiak. A man may also be put under a spell and become a werewolf, this happening most frequently as a bride and groom are on their way to be married. The werewolf runs about the village casting forlorn glances in the direction of people, or at other times killing them. He will retain his wolf-like form until the person who has cursed him lifts the spell.

A tradition exists among the Yugo-Slavs which dates from the thirteenth Century. It recounts the story of a werewolf who followed the clouds and devoured the sun, causing an eclipse. Bells were rung and drums were beaten in the belief that this would drive the devil away.

The Vukodiak can also transform himself into a hen, a horse, a cow, and other domestic animals. He can suck the milk of cows and causes cattle to die of plague. The Slavs of Istria believe that every family has its own Vukodiak, but each house also has a good genius called the Kresnik, which combats the Vukodiak. Popular tradition often confuses the Vukodiak with the Vampire, and similar stories are told about both.

The Slavs universally believe that the soul can leave the body in the form of a small bird, so when a person dies a window is left open enabling the soul to come and go as it pleases. Sometimes the soul will assume the form of a fly. It will sit on the table and observe the lamentations of the mourners and the funeral preparations. As a bird it flutters around in the courtyard near the home of the deceased.

The soul of the deceased can grow hungry and thirsty, so various kinds of food and drink are placed within the coffin or the grave. Coins are given to the deceased also so that he may buy a place for himself in the realm of the dead. At the banquet given after a burial part of the meal is set aside for the soul which, though invisible, joins in the feast. Water is left for the soul during the first night of the funeral so that the soul might satisfy itself, and in the morning the people inspect the bowl to see if the soul has drunk or not. Sometimes this practice is continued for six weeks. This resembles the practice among the Tlingit Indians of the Northwest Coast of North America. They cast tid-bits of food into the fire in order to feed the souls of their relatives in the realm of the dead. In Bulgaria, wine is sprinkled over the head of the grave, while in Russia wheat is strewn over the head of the grave.

A universal belief among the Slavs is that the soul wanders on the earth for forty days after death, and frequents the place where it used to live. It troubles those persons who had been its enemies in life. It is either invisible, or else it appears in the guise of an animal. Bulgarians believe that the soul tries to enter the corpse after forty days, but is frightened by the decaying, disfigured flesh and flies from it to the world beyond the tomb. Russians believe that the soul then flies toward the sun, moon, or stars, or wanders around in the woods, by rivers, or among the clouds.

Souls of the dead often appear at night as jack-o'-lanterns and flicker about churchyards and swamps. Sometimes they lead persons astray and strangle them. For this reason a person must not ridicule souls or whistle at them lest they beat him to death. But if a person is lost and kindly asks the soul the right direction, it will show him the road to follow.

On the whole, souls keep friendly relations with the living, save the souls of those who in their lifetime had been sorcerers, murderers, suicide victims, great sinners, or had been denied a Christian burial. The souls of sorcerers are very reluctant to part with their bodies and cannot leave by the regular door, so oftentimes a board in the roof is removed for them. Their souls assume the shape of unclean animals and enter



Drawing by Liza Meyer

(Continued on page 10)

## The Salem Witch Trials

by Sara Owen

Mention the word "witch" to any New Englander, and the first association he will make is "Salem". For the Salem witch trials, although nearly 300 years old, still live on in New England tradition.

Witchcraft in New England began in the puritan colony of Massachusetts, where the colonists appeared to have carried with them, in an exaggerated form, the superstitious feelings with regard to witchcraft which then prevailed in the mother country. The tragedy in Salem originated with the childish fantasies of little girls, and was carried on to its deadly climax by teenagers. The result was by no means the most sensational example of witch hysteria on record. Only twenty witches were executed, a microscopic number compared to the tens of thousands put to death in England and Europe. But the Salem affair is possibly the most celebrated of all witch hunts. The small number of people executed is one of its attractions, as the human reality this gives to it is within the range of comprehension. The people can be viewed not as part of a mass, but as individuals.

In the spring of 1692, an alarm of witchcraft was raised in the family of the minister of Salem, the Reverend Samuel Parris, by his nine year old daughter Betty, and his eleven year old niece, Abigail. The family had in their service two slaves from Barbados, John Indian and his wife, Tituba. Tituba often amused the little girls by showing them tricks and spells, fragments of something like voodoo remembered from Barbados. The children told other older girls who also came to listen to the slave, probably to learn fortune telling, which was considered to be a black art by the church. Soon afterwards, Betty and Abigail began to have fits and convulsions, and the strange affliction spread to the other girls. They were all sent to the doctor, whose diagnosis was the "evil hand".

When the fact was brought to the attention of the community that there was a witch in their midst, they called in ministers from other towns to aid them. The girls were all carefully questioned, and Betty finally confessed that Tituba was the supposed cause of all their sufferings. The other girls contributed two more names; that of Sarah Good, a shiftless woman generally called a tramp, and Sarah Osborne, whose major crime was that she had not been to church in more than a year. Tituba, beaten by her master until she hit upon a story that pleased him, confessed readily to knowing the black arts and consorting with the devil. She also implicated Sarah Good and Sarah Osborne, and the three of them were put into jail, where Sarah Osborne died soon afterwards.

The accusations did not stop with these three, however. The girls, enjoying the attention, started accusing others. One, a respectable matron and a member of good standing in the congregation, Martha Cory, laughed at the accusations. The investigators, angered at her seeming impudence, put her in jail with the others. Also arrested was Sarah Good's five year old daughter, Dorcas. The girls spread more and more accusations, and such respectable people as a 71 year old grandmother, extremely pious and religious; and a husband and wife who enjoyed a high standing in the community were victims. The husband's sin seems to have been a violent disbelief in witchcraft, and an equally violent belief that all the girls needed to cure them of their "madness" was a good thrashing. Several more who were accused were not as strong, and confessed under pressure, seemingly enjoying the attention they received when they described their dealings with Satan.

In early May of 1692, Sir William Phipps and Increase Mather arrived in the colony to unsnarl the legal tangle created by the arrest of so many witches. Phipps, the new governor, knew little about witchcraft and therefore did not hesitate to believe in it. He made arrangements for immediate trials. Meanwhile, more accused witches were arrested, including John Alden, the oldest son of John and Priscilla Alden.

Three months had elapsed since the taking of the first witch, and everyone was anxious for the trials, including many of the witches who were anxious and sure of proving their innocence. Unfortunately, there was no legal system established in Massachusetts, and the

general concept was that a man was guilty until proven innocent. Convictions were made in almost all cases. Bridget Bishop of Salem was the first to go. She was found guilty of witchcraft and condemned to hang. On June 8 the General Court legalized her sentence by reviving an old colonial law making witchcraft a capital offense, and on June 10 she was hanged.

Governor Phipps was too busy to do much about the trials, and the authority upon whom the court depended was Cotton Mather, a notorious believer in witchcraft. One after another the accused were convicted. On July 19, five more were hanged, including Sarah Good. Many of those awaiting trial became frightened at the lack of justice and mercy being shown, and escaped. John Alden was one. New York, under the influence of the rational Dutch, was a colony where witchcraft was not taken seriously, and it became a haven for those who wished to get out of Massachusetts.

Five more were hanged on August 19, including Reverend George Burroughs, a former Salem minister, whose principal crime seems to have been a disbelief in witchcraft itself. His fate excited considerable sympathy, which was checked by Cotton Mather who was present at the execution, and who assured the crowd that Burroughs was an imposter. Among those executed with Burroughs was a man named John Willard, who had been employed to arrest the persons charged by the accusers, and who had been accused himself because from conscientious motives he had refused to arrest any more. He had attempted to save himself by flight, but had been pursued and overtaken.

On September 22, eight more witches were hanged, out of fifteen who had been brought to trial. Of these seven not hanged, five had confessed, one was pregnant, and one had escaped. One man was pressed to death for standing mute at his trial, thereby refusing to formally place himself on trial.

Circumstances were beginning to throw discredit on the proceedings of the court. People were beginning to sympathize with the formerly respectable

(Continued on page 10)

## Navaho Witchcraft Before The White Man

Frances Kubica

This article will deal with: (1) the origin and practices of Navaho Witchcraft (2) means of combating witchcraft, and (3) the functions of witchcraft in Navaho society. This article will not deal with Wizardry, which is of comparatively recent origin, nor with Frenzy Witchcraft, which falls outside the boundaries of Witchcraft proper. Sources of information are listed at the end of the article.

### INTRODUCTION

Witchcraft is a dark, compelling force among the Navaho. It occurs as far back as the Navaho Origin Myth, in which the Holy People, one of the two kinds of people in the universe, lived below the earth but were forced to move from world to world because of witchcraft practised by one of them. These Holy People are not connected with moral sanctity, but with supernatural power and with the mysterious rather than with the profane world. A flood forced them to ascend to the surface of the earth, where they created the Earth Surface People, the second kind of people in the universe. These Earth Surface People were the ancestors of the Navaho.

Witchcraft beliefs are closely connected with the Navaho's fear of the dead. The Navahos do not like to bury their dead. When a person is dying he is wrapped in a blanket and is taken to a secluded spot where he is left with his personal effects. If someone dies before he can be removed from the hogan, the north side of the hogan is broken so the evil spirit of the deceased can escape. Sometimes the hogan and all its contents are burned, so that the evil spirit will not enter the body of anyone who might otherwise have come into contact with the body. This dread of death and the dead explains the Navaho's fear of witches, who have no qualms about robbing graves to gain wealth.

### WITCHERY WAY PRACTICES

Witchery Way and Sorcery are two



main categories of Witchcraft. In Witchery Way, the flesh of corpses is ground into a powder called "corpse poison." This poison may be blown into someone's face in a large crowd, placed in the nose or mouth of a sleeping person, or dropped through the smokehole of the Navaho hogan. Lockjaw, fainting, and a blackening and swelling of the tongue or other dramatic symptoms are said to result immediately. Sometimes the victim slowly wastes away.

Witches are associated with death and the dead, as well as with incest. Suspicion of incest likewise means suspicion of being a witch. Both men and women may practice Witchery Way, although the majority of witches are men. The women who become witches are usually old and childless. In order to participate in Witchery Way the death of a near relative, preferably a sibling, is required.

Witches are active primarily at night, when they run around the countryside at great speed in the guise of wolves, coyotes, and sometimes bears and desert foxes. These were-animal tracks are said to be larger than those of the real animals. The basis for this belief in were-animals can be traced back to the Coyote of the Origin Myth, who is responsible for the origin of death. Coyote is the werewolf of the Navaho. He has a great potential for interfering in people's affairs. He has considerable evil knowledge and can turn up suddenly. He was the spy of First Man and First Woman. When First Woman threatened that someone would become ill whenever she thought, she said that Coyote would know and carry out these thoughts. The Navaho are particularly fearful of Coyote because death cannot harm him. He keeps his life-sustaining force in the tip of his nose and his tail. If he happens to be destroyed, he merely pulls the two ends of his body together and comes to life again. When witches roam around in the skins of wolves and coyotes, they are identified with Coyote, and the supernatural threat of Coyote is recalled with added impact.

### SORCERY PRACTICES

Sorcery is essentially an enchantment by a spell. It is regarded as a branch of Witchery Way. The sorcerer does not have to encounter his victim personally, whereas the witch does. To cast a spell the sorcerer gets a piece of the victim's clothing, body dirt, nails, or hair. This he buries, sometimes under a lightning struck tree. Other times he buries it together with flesh or other material from a grave. He then sings or recites an incantation cursing the person. It is helpful to know the secret, personal name of the victim when casting the spell. The sorcerer can lay this spell while walking around the victim's hogan, or while stepping over the victim as he lies before a campfire.

The sorcerer may employ other techniques too, such as opening the belly of a horned toad and placing the personal effects inside. This is most often done when the curse is directed against a pregnant woman and her child. A sorcery technique of almost worldwide distribution involves making an image of the victim out of clay or wood. The image is then "tortured" or "killed" by sticking pins or other sharp objects into it.

The sorcerer is believed to have a particular "power" which helps him in carrying out his spells. The power may be the earth, the sun, lightning, darkness, or some animal. Sorcery is directed against animals, crops, and other property, as well as against people. Animals, especially dogs, and whirlwinds may practice sorcery.

The worst evil that can befall a person is to become the victim of a sorcerer. Because the sorcerer does not have to come into personal contact with the victim, the victim can never be certain who the sorcerer is.

### WITCHES' SABBATH

There are several similarities between witches and sorcerers. Both have to kill a close relative, usually a sibling, as the



# Spell It With A "W"



Drawing by Liza Meyer

Witchcraft is a far safer practice today than it ever has been. A modern witch need have no fear of gathering with her fellow Coven members -- provided she doesn't try it late at night in states where loitering laws are well enforced or where greasers roam the streets throwing beer cans (which are a good deal more potent than crucifixes and garlic). Flying, of course, is an outmoded method of transportation and has been replaced by cars, motorcycles, and feet. However, if the modern witch desires the flying effect, there are spells of which to avail herself (i.e. sit down, light up a joint, and miracles occur). The favorite meeting places according to most popular grimoires are graveyards, churches and the junction where three roads meet. Unfortunately, in our present times these sites are not always completely practical. Graveyards, for instance, are for the most part located along fairly well lit highways which are not conducive to witchly doings; churches tend to be locked up by nine o'clock which poses a problem for those witches not skilled in the art of car-burglary; crossroads are all well and good -- as long as they are not well-traveled, which means that the junction of Asylum and Elizabeth Streets is not the ideal meeting place. Since the necromancers of the Old World obviously had not counted on Mr. Ford's gas breathing monsters, locked churches, and other modern hindrances, today's witches tend to improvise on the instructions found in such textbooks as the BLACK PULLET and the BLACK BOOK. Therefore, most witchly meetings are conducted in one member's basement or living room. Refreshments, which at one time consisted of baby's blood and desecrated Holy Wafers, now consist of tea and cookies (and sometimes M&M's). Once at the meeting place, the modern witch need have no fear of interruption by such things as unfriendly magistrates, or "Godfearing" peasants bent on purging the countryside. Setting fire to a witch is definitely a thing of the past -- even in states which still retain blue laws. Once at the meeting the witches can attend exclusively to business, whatever it may be. Coven meetings generally begin with polite exchanges

such as "Fiend Power," "Satan bless you" and the like. Then the altar candles are lit to lend atmosphere, and the Tarot cards and ouija board are brought out. Each coven member is then free to do her own thing whether it be reading the future, conversing with friendly and unfriendly elementals on the Board, or playing madrigals on her recorder. At a typical Coven meeting you might hear the following snatches of conversation above a two-part rendition of "The Silver Swan" for soprano and alto recorders:

"Is there a spirit on this Board? What's your name?"

"Any tea left?"

"Hey, Barbara, we've got Fire on the Board."

"Oh, really? Guess what I just got with the cards? Death, the Hanged Man, and the High Priestess."

"Lovely. Fire says we have to do a ceremony to kill Lann or else Lann will kill you."

"That's sweet of her. That must be why I keep feeling like someone's following me whenever I get up at night."

"Probably. Fire says we have to go to a Baptist church and get flowers."

"But it's 11:30."

"Who stole the M&M's?"

"Probably an unfriendly spirit. Come on, let's go to the church."

At a sabbat, or special Coven meeting, the modern witch tries her hand at such things as exorcisms, conjurations, and simple hexes. These entail a great deal of preparation. The witches must do such things as obtaining holy water and flowers from the nearest church, hunting up various articles such as black candles, gold crucifixes, woodbine, and animal tails, and going on long treks to railroad tracks, burned mills, oddly named streets, and deserted houses. Coven meetings and sabbats last from approximately 8:00 to 1:00 depending on whether or not the witches have to take a civil service test or midterm the following morning. When the meeting finally breaks up, however, the modern witch bids her comrades farewell ("May the powers of Darkness attend you") and returns home in the same manner in which she came.

Jonette Ayilyn

necessary preliminary to participation. Both take part in the Witches' Sabbath.

The Witches' Sabbath takes place at night in a cave away from home. Witches as were-animals meet to plan concerted action against victims, to initiate new members, to practice cannibalism, to have intercourse with dead women, and to kill victims at a distance by ritualized practices. The participants sit in a circle around baskets of corpse flesh. They are naked except for masks and beads, and their bodies are painted. A chief witch directs the proceedings, assisted by other leading witches. These are rich persons, who have no qualms about robbing graves to gain their wealth. They are aided by other menial helpers who are so poor that they are forced to work for the witches in order to survive. They make sandpaintings of the intended victims, upon which they spit, urinate, and defecate. Sometimes they shoot at the sandpaintings with turquoise beads.

Witches and sorcerers differ, however, in that witches as a group make these sandpaintings in a cave, whereas a sorcerer makes his sandpainting by himself, or at the most with a companion or two, on the top of a hill or in the timber to the north of a hogan.

### COMBATING WITCHCRAFT

The Navaho have various means for combating the supernatural. Gall medicine is a specific protection against Witchery Way. The gall of eagle, bear, mountain lion and skunk are often used. Ground corn is an important ingredient in this medicine. Many Navaho carry this gall medicine in a little bundle which they wear around their neck whenever they enter a large crowd, especially at ceremonial gatherings. It is an antidote to the fainting and other symptoms produced by "corpse poison." Individuals can make small sand or pollen paintings as protection against witchcraft. Possession of certain plants are likewise precautionary measures.

Respecting taboos affords protection. One must not whistle in the dark; it attracts spirits. Any hair that falls out in combing must be buried, lest some sorcerer find and use it in a spell against the person. Any violation of a taboo requires a specific dance to free the

person from any misfortune that might befall him.

Once someone has been witched, several means may be used to cure him. If a person is suspected of being a witch, he is summoned to a meeting and questioned. If he does not confess he is tied down and not allowed to eat, drink, or relieve himself until he confesses. If the witch confesses, the victim will begin to recover immediately, and the witch will die within the year from the same illness which the victim had. If, after four days, the witch has not admitted his guilt, he is usually killed. Sometimes he is allowed to escape if he promises never to return to the community.

Prayer ceremonies, in which the evil is prayed back to the witch, are regarded as the most effective remedies for those who have been witched. Chants too are useful, but if a chant is reversed, or otherwise misperformed, the chant itself can be used to bewitch. If the person is a victim of sorcery, it is extremely helpful if the body dirt, clothes, or other buried materials are recovered.

### MANIFEST FUNCTIONS OF WITCHCRAFT

Witchcraft has both manifest and latent functions in the Navaho society. The manifest function for witches is that witchcraft enables them to gain wealth by robbing graves, to acquire women, and to dispose of enemies. It is, in short, the road to supernatural power.

The manifest functions of witchcraft for non-witches are four. Most important, witchcraft affirms what is bad. All secret, evil activities directed against the health, lives, and possessions of other Navaho are outlawed.

Witchcraft partially answers questions which disturb the Navaho, in particular those about stubborn illness without apparent physical cause, and mysterious death. If an illness will not yield to regular means to cure it, if the onset is sudden, and if there is a sharp, localized pain, or if the patient has quarrelled with a powerful person suspected of being a witch, the disease is attributed to witchcraft. It is interesting to muse about how many appendicitis cases might have been attributed to witchcraft.

(Continued on page 10)

## The Child of The Night

by LUCI FERRIS

Shortly after the second world war, Dr. Raymond Morris of Stuyvesant University in Des Moines, Iowa, headed up an expedition into the Gobi desert. At the time, nothing was known concerning the nature of the expedition save that he was going to do some digging in the Ala Shan. Upon his return to the states, he was the victim of a rather esoteric death: he suffered a coughing fit while drinking a glass of water and strangled. His death came just when he was on the verge of making an announcement that would "shake the human world to its very foundations." He had brought back with him from the Ala Shan a large wooden box containing, among other things, bone fragments, silver jewelry, and a large, round, engraved stone of a still unknown constitution. Since his return, and subsequent death, the box and its contents have disappeared, and every person connected with it is dead. I propose now to reveal the contents of that box, which is now in a much safer place than Dr. Morris could ever have found.

In that box was the only weapon that could save the world of men from the "dark menace" -- witches.

At this time, expedience dictates that I define a witch, due to the fact that there are many misconceptions ranging from old hags on brooms to blondes in the suburbs who twitch their noses (which is much closer to the truth than many would believe.) A witch is a mixed member of the pre-human race, homo lycanthropus -- or, body changer. These were a race which fed on flesh, often human flesh. They took on the form of the most feared animal in an area and used that form to terrorize and feed on the people of that area. The proof of this is readily available if one studies folk lore to anything other than a superficial extent. In the African jungles we hear of man-eating cats. In India, we have the tiger. In Europe, the werewolves. In the American Northlands, the bear. For many thousands of years, Man fought this men-

ace -- they fought with silver weapons, they domesticated dogs to smell them out, and they continually sought for better weapons to rid them of witches permanently. They found this weapon -- a mineral of a certain variety which I will not mention here. A weapon which, when buried with the witches, kept them dead.

So the witches hid -- they inter-bred with man, until their strain was all but obliterated. A small few of the clan were left with the secret of their existence. These few were to lead the re-birth when men had long forgotten witches other than as old wives' tales to be told on Halloween.

There started a long process of in-breeding of witches to try to reach again the perfection of their strain. The black mass was the festival of this inbreeding. At one time, only brief centuries ago, the human population was warned, but Salem passed quickly. Man no longer feared witches. Now the witches have come to themselves. The coming of the Black Messiah is more than imminent, it is upon you. The world lost its chance for rescue when it refused to listen to Dr. Morris. For, in his wooden box, were the bones of witches, buried with weapons, and kept dead with the round stone -- the round stone that no one could figure out -- the round stone now kept in secret by a witches' coven.

I write this now, only because it is too late for man to save himself. The Black Messiah, this Child of the Night, is the culmination of eons of selective breeding. He is the perfection of the lost strain. His veins harbor the pure black blood of the witches. He is homo-lycanthropus, no longer extinct because of man's ability to forget his troubles, and disavow verbal history as mythopoetic thought. I must laugh, for man has brought it upon himself. The witches may walk again on the earth that was theirs before man came.

I have left some very important facts out of this article -- for I have no intention of aiding man in the reconstruction of the witches. When a dog barks in the night, I strongly suggest that you listen . . .

## New Judicial System

# We've Been Screwed Again

by Stanley Starsiak

In the December 2 edition of "Notes From the Chancellor's Desk", a new Judicial System for Student Affairs (JSSA) was outlined. But there are grave conflicts between the student judicial set up in this system and the system set up in the Student Association Constitution. Not only is there conflicts in the jurisdictions of these two judicial systems but also the consequences of its adoption.

The first question in light of this situation to be discussed is the conflict in legitimacy of the two documents. The SA constitution was the first document to be approved and has taken effect. The JSSA has no such legitimacy as the SA constitution and must be termed merely a suggestion of Chancellor Woodruff. In order for the new judicial system to take effect, it must be subjected to the amendment procedure of the SA Constitution. In short, the system set down in the "Notes From the Chancellor's Desk" is not University law.

Secondly, the consequences of JSSA must be considered before and if it is accepted in its present form.

The first consequence would concern the status of the SA Judicial Commission. The commission under the present constitution is the only and supreme judicial board in student judicial action in non-academic matters. Upon the adoption of the new system, the status of this board would be inferior and subject to the review of a University Judicial Board (UJB) made up of students, faculty, and administration. It was thought that student judicial action would be solely left up to the students in the SA Constitution.

Also under contention would be the judicial functions of the SA that are not part of the Judicial Commission. For example, the disciplinary functions of the Communications Commission could be co-opted by the UJB. Jack Hardy could

be questioned as to his conduct in putting out an issue of the UH News. The Communications Commission could support him in his action, but the UJB could overturn the action of the Communications Commission and oust Jack as editor.

The students of the College of Basic Studies would have their power with regards to judicial review because their power would be left to the discretion of the administration and their part played in the SA Judicial Commission would be destroyed thus denying them of their rights as members of the SA.

Another consequence of adopting JSSA would be the set up of conflicting residential judicial boards. The one that is an integral part of the SA would be in conflict with the residential judicial board set up by JSSA.

The whole system is at the discretion of the Dean of Student Relations by the following: "Informal complaints in minor matters may be made or referred to the Dean of Student Relations, and such matters will normally be disposed of at his discretion, but the accused student will have the right to invoke the formal process of the judicial system." (Article IV, Section 2 of JSSA). This would overturn the traditional notion of the accused being innocent until proven guilty. Also the principal of innocence would be violated by Article X which concerns the question of temporary suspension.

An additional consequence of JSSA would be a violation of the traditional rights of the accused in a trial. The accused would not have the right to counsel and would have to defend himself. If the accused is not familiar with trial procedures his defending himself would be disastrous, nor is the accused protected from self-incrimination. Thirdly, the accused is not able to protect

himself from being punished more severely because of past conduct at the University (Article XII). Finally, "the office of the Dean of Students is to maintain confidential records of pending and concluded cases" (Article XIII). The accused could be denied the right to use such files which he could use in his defense.

The final consequence of the adoption of JSSA would be an effective destruction of student power in the judicial system. Each board in JSSA is made up of equal numbers of students and faculty each having voting rights and an administration chairman who would vote in the event of a tie. But as the boards are set up, there would always be a tie, and would be broken by the chairman in favor of the faculty board members. Also the student representatives to the UJB are supposed to be selected by the SA Senate, but if it does not do so in a "reasonable time" the Deans of the university schools will select these representatives.

So in conclusion the adoption of JSSA would cause a destruction of student judicial power that the SA Constitution tried so hard to win for the students. JSSA is another plot by the administration to destroy student power.

## Salem . . .

(Continued from page 8)

people who had been executed or were still awaiting trial. And the accusers were aiming at higher people in society, until at last they accused the wife of Governor Phipps himself and lost whatever support he had given them out of respect for the two Mathers. Other people of character who were attacked took measures of self-defense. The accusers took fright, and many who had made accusations or confessions retracted them. When Governor Phipps was recalled to England in April, 1693, the witchcraft agitation had nearly subsided, and people had become convinced of their many errors. So ended one of the greatest periods of terror in the history of Massachusetts.

## Navaho . . .

(Continued from page 9)

Furthermore, witchcraft maintains the Navaho's faith in curing ceremonials. If a ceremonial doesn't work, it doesn't mean that the ceremonial isn't good. It means that the victim is hopelessly witched.

Lastly, witchcraft stories provide excitement. They serve the purposes that television, films, books, and plays do in our culture.

### LATENT FUNCTIONS OF WITCHCRAFT

Witchcraft also functions in Navaho society in hidden ways. These latent functions are six. It is an antidote to deprivation. Persons who feel themselves neglected, or who occupy a low social status, can use witchcraft to draw attention to themselves. They faint, or go into a semi-trance state. These symptoms are diagnosed as having been produced by witchcraft, and curative measures are sought. Families sometimes go bankrupt paying for one cure after another. In the expensive ceremonials the victim has the assurance that he is being supported by the whole society, which is represented by the ceremonial practitioner. And when the victim "recovers" he is given considerable attention and is sure he is loved.

The culturally disallowed can be expressed through witchcraft. For example, if a man has a fantasy about having intercourse with a dead woman without a witchcraft setting, he will wonder if he is going mad and will feel the need of having Blessing Way sung over him at once. But if he can express this fantasy within a witchcraft tale, or listen to someone else tell a similar tale, he can, by this identification or projection, allow the outlet of this fantasy without conflict.

Witchcraft acts as an economic leveler. It preserves the society's equilibrium by preventing too great an accumulation of wealth and too rapid a rise in social mobility. If someone gets rich quickly, others may suspect him of robbing graves and hence of being a witch.

The threat of witchcraft acts as a brake on the power of ceremonial practitioners. They are warned that they must use their powers for good ends only. Singers are valued but distrusted. They have so much power that it is easy for them to use it for evil ends. This

ambivalent feeling extends to the aged. They are respected but feared—feared because they are close to death and no longer have any reservations about taking chances with socially prohibited means for the sake of immediate gain. The aged must be treated well or they will "witch against one."

The final two latent functions, that of channelling aggressive impulses and of alleviating anxiety, are closely interconnected. But why, in the Navaho society, is overt aggression prohibited? There are two main reasons. First, the society is scattered and inadequately policed. If a Navaho molests a girl, it increases the chances that someone else will feel free to molest that Navaho's wife or daughter. Hence, prohibition of overt aggression acts as a highly adaptive response for these people who must devote so much of their energy in their hostile environment to eking out a living.

Second, there is a necessity for depending upon others, particularly within the consumption group; and it is against members of the consumption group that hostilities are most likely to be channelled. Social co-operation is a biological necessity. Tensions are heightened because consumption groups are from several to ten miles away from each other. During winter there is limited contact with outsiders, and therefore less of a chance to "let off steam" to someone who is not emotionally involved with the consumption group.

The aggression between siblings, which in witchcraft has as its end the sacrifice of one sibling by the other, stems from this consumption group isolation. Navaho families are large. The older children must care for the younger children while the consumption group goes about its daily work. This care curtails the freedom of the older children, and resentment because of this is communicated to the younger ones. Furthermore, the former often frustrate the latter in attempting to socialize them. The younger, in turn, resent their elder brothers and sisters for this frustration.

Because there is a necessity for prohibiting overt aggression, witchcraft beliefs form an adjustive response to the situation. The witch becomes the scapegoat whom that society says it is

## Amorous Rituals And Devices

PROPER RITUAL AND DEVICE FOR CAUSING ANY MANNER OF BEAST TO BECOME ENAMOURED WITH YOUR PRESENCE.

(Materials needed for this rite are quite hard to get at present time for in the 10th and 12th centuries when this rite was set down, witches and warlocks kept certain materials which were used in many black rites handy for use as needed).

Take a virgin parchment and inscribe upon it a sign in this manner:



and on the fourth night prior to the time of engagement with the desired, set this parchment upon bare earth with the corners weighted with earth gathered in the light of the full moon and kept in a sealed container until its use and be it weighted so that arrow points in the direction correspondent to the quarter of the moon at the time of the rite. And so set, place a taper of Phelberry tallow behind the end from which the arrow points and stand immobile behind this until the taper has burnt in its entirety and as the flame consumes the last of the taper, recite the three incantations of St. Simon Stylites. Cover the parchment and any remnants of tallow with virgin earth and leave undisturbed until after the fourth night.

Yondar Kritch

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## Slavic . . .

(Continued from page 7)

the house at night seeking to hurt the inhabitants. The souls of suicide victims do the same in an attempt to revenge themselves for not having been buried properly. In ancient times the bodies of suicides, criminals, and those who had met with a violent death were refused Christian burial and were thrown into a pit. The lower classes believed that the souls of these persons caused disease, droughts, and bad harvests, so stakes were run through these people's hearts, or their heads were cut off despite attempts on the part of ecclesiastical authorities to put an end to this superstition.

Vampires are deceased persons who in their lives had been bad characters, sorcerers, or murderers, and whose bodies are now occupied by an unclean spirit. Belief in Vampires can be traced back to the eleventh century and is still widely held. A person may become a Vampire if an unclean shadow falls upon him, or if a dog or a cat jumps over him. The corpse does not decay but retains the color of life. Vampires leave their graves at night and walk throughout the countryside. They will suck the flesh of their own breast, or suck the blood of even their closest relatives who thus gradually waste away and die. If a Vampire does not have time to victimize a person, especially since his power ends at dawn or at cock-crow, he will kill some domestic animal. Several means are used to get rid of a Vampire. The body may be exhumed and a stake of ashwood or hawthorn maple driven through its heart. The body is then burned. Also it may be dug up and buried at a cross-roads. This, it is believed, terminates the Vampire's evil doings.

Whether it be the banshee of the Irish, or the Coyote of the Navaho, every being of mythology is vital to those who believe in it. Slavic mythology presents a rich and fascinating area for the investigation of Moras and souls, or werewolves and Kresniks, of genii and Vampires.

SOURCE:  
John Arnott Macculloch & Jan Machal. CELTIC AND SLAVIC MYTHOLOGY. Boston, 1918.

proper and necessary to hate.

Aggression is interconnected with anxiety in that anxiety over the precariousness of the environment, the tension inherent in consumption groups, sibling rivalry, and other factors in turn cause the aggressive impulses which must be held in check. Thus this mechanism works in a circle—anxiety breeds aggressive feelings which breed further anxiety. Witchcraft functions to channel this aggression and to alleviate this anxiety. But witchcraft itself fosters anxiety. If no one believed in witches and sorcerers, there would be no witches and sorcerers to fear.

### CONCLUSION

The reader might ask himself if any Navaho has ever seen witchcraft practiced, has ever seen a were-animal, has ever seen a Witches' Sabbath. Can these things be proven to exist? We should not concern ourselves so much with the question of whether they do, in fact, exist, but with the question of why the Navaho believe that they exist. In the twentieth century a small figure with a turquoise bead punched in the heart was found in Navaho country. What an impetus to the imagination such an image must have caused centuries ago! What fears it must have aroused! Fear of witchcraft is so strong that a Navaho can make himself physically ill if he believes that someone has witched him. And his becoming ill is "proof" that he has been witched. We should not view this phenomenon with raised eyebrows. From Palaeolithic times all societies have had their "witches." Our own society is certainly no exception.

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Gluckhohn, Clyde, & Dorothea Leighton. THE NAVAHO. London, 1948.  
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# Dr. Levitt Tonight

Unidentified flying objects, whose periodic appearance in the skies has long baffled military observers, scientists, writers and ordinary laymen, will be discussed at 8:30 p.m. Wednesday evening, Dec. 10 in a University of Hartford talk by Dr. I. M. Levitt, widely-known science columnist, lecturer and television personality.

Dr. Levitt will speak in Holcomb Commons, Gengras Campus Center, under auspices of the Forum Committee of the Gengras Center's Board of Governors. His subject will be: "A Scientist Looks at UFOs."

His talk, illustrated with specially prepared slides, is open to Greater Hartford college and school students, without charge.

Since the days of World War II, unidentified flying objects, popularly known as UFOs, have become a worldwide phenomenon. Perfectly rational airline pilots, police officers, hunters and everyday citizens have reported spotting them time and again. There is some substance for the belief that UFOs are phenomena which cannot be explained on the basis of natural law. Yet the U.S. Air Force, in a special project, was unable to substantiate their actual existence.

Dr. Levitt is a scientist who has done considerable research on space travel. He has been director of the Fels Planetarium of the Franklin Institute, in Philadelphia, since 1949. A native Philadelphian, he is a graduate of the Drexel Institute of Technology. He holds a Doctor of Philosophy degree in astronomy from the University of Pennsylvania.

Dr. Levitt began radio broadcasting in 1937. Since then he has broadened his scope to appear in over 350 television shows. He has made guest appearances on such NBC-TV network shows as "Today" and "Tonight," and on "The Mike Douglas Show." His weekly syndi-



Dr. I.M. Levitt

icated science column circulates than 30 American cities and 18 among 12 million readers in more foreign countries.

Wednesday, Dec. 10, 1969	Forum Comm.-speaker Dr. I.M. Levitt U.F.O.'s	8:30 p.m.-So. Cafe.
Thursday, Dec. 11, 1969	Film Series "THE CARDINAL" Hartt Orchestra	8:30 p.m.-So. Cafe. 8:30 p.m.-Millard FREE
Friday, Dec. 12, 1969	Basketball - Away Coffee House - "Kelley Green"	7 p.m. & 9 p.m.
Saturday Dec. 13, 1969	Wrestling - Away Basketball - Away Tau Kappa Epsilon "Silver Bells"	
December 11-14 1969	University Players "Fold, Spindle & Mutilate"	8:15 p.m.-Auer. Aud.
Monday Dec. 15, 1969	Hartt String Quartet	8:30 p.m.-Millard
Tuesday Dec. 16, 1969	Basektball - Away	
Friday Dec. 19, 1969	Basketball - Home	8 p.m.-Gym-FREE
Friday Dec. 19, 1969	VACATION BEGINS AT 10 PM	

# President's Message

by William Fleming

T.V. at Gengras Campus Center??

Several weeks ago there was an article suggesting that a T.V. be obtained for permanent use in the Campus Center. Currently the Recreation Committee of the P.B.O.G. is in charge of renting a T.V. for special events. Due to a highly limited budget we have to be very selective with what "Special Events" we will cover. Last year an attempt was made by one or two students to start action on buying a T.V. for use only during these special events, but the idea was shelved indefinitely before it got very far. At the last P.B.O.G. meeting, the Board unanimously decided to renew the effort to obtain a T.V. for the campus center. I have already begun to take action on this matter.

Another question raised in the article was that of our limited budget. If anyone has any questions about our budget and how it is spent, please come up to the P.B.O.G. Office or the Program Office, and see us. We will be glad to answer your questions.

The decorating of the Campus Center was a P.B.O.G. project. P.B.O.G. members and friends spent part of last Saturday giving Gengras Campus Center the "Holiday Spirit."

P.B.O.G. Activities at Gengras Campus Center.

Tonight the Forum Committee is sponsoring Dr. I. M. Levitt, a prominent scientist for NASA. He will speak at 8:30 p.m. in the South Cafeteria on UFO'S: FACT OR FICTION. Rosemary Poole is the Chairman for this event. Tomorrow night our Film Committee will present THE CARDINAL.

The next P.B.O.G. meeting will be on Tuesday, Dec. 16, at 4 p.m. in the P.B.O.G. office. All interested students are invited.



Who's Who on The American Campus?

## UNIVERSITY OF HARTFORD SELECTIONS TO 'WHO'S WHO IN AMERICAN COLLEGES AND UNIVERSITIES'

- Carter, James A.
- Gross, Howard M.
- Hardy, John S.
- Yale, Charlotte
- Booker, Claudia
- Kowalski, David
- Campbell, Scott
- Lafleur, Gloria
- Hazelton, Dan
- Onarato, Toni
- Bernie, Roger
- Ashenberg, Genna
- Westbrook, Shirley
- Gregson, Bob
- Harratis, George
- Venuti, Joe
- Brocho, Daniel
- Gwozdz, Ken
- Brunelle, Dave
- Argus, Dick
- Hecht, Jay
- Rex, Peter D.
- Salina, Paul
- Schleuderer, Claude
- Madden, Pat
- Silver, Sue
- Miller, Craig
- Sanderson, Scott
- Burba, Linda
- Nesbit, Richard
- Holden, Ben
- Brown, Keith
- Samartano, Gerald
- Stevens, Earl
- Fahey, Kevin
- Wilson, Norm
- Furman, Pete



This weekend the Corner-Coffee House presents some local talent in the Group "Kelley Green". The group, specializing in the modern sounds, consist of Bert Miller, on organ, Gordon Stompo, on trumpet, Jay Berman, on sax, Ken Ginsberg, on drums and vocalist Gayle Kelley.

There will be two shows at 7 p.m. and 9 p.m. - admission only \$.50; FREE with a Silver Bells ticket.

# At The Coffee House

Last weekend the Coffee House presented Cheryl Dileher, a young and attractive singer with a good voice. The high points of her sets were her own material, which came across with all of the force and emotion that were in the lyrics. The best of her four shows was her last one on Saturday night in the F.D.R., with a fairly live audience. But regardless of the audience size, Cheryl Dileher is a good singer and it is too bad that not enough people were around to hear her.



Cheryl Dileher

Question of the Week:  
When is Beethoven's Birthday?  
Answer: December 16.

# Alice's Cook Book: recipe 8

This week I have in store a most serious recipe. If taken with 'many gra-ins of salt' it will prove to be a mind expander of infinite value. Please think and reflect as this week everyone will benefit.

On Friday, December 5, Jack Hardy was pronounced guilty of libeling President Nixon. He received a slight fine of \$50 for his action. On the surface this is nothing, \$50 the same fine as for a traffic ticket. But, here the \$50 represents more than a little fine. It sets a precedent, and a most dangerous one at that, that can be used at another time. Let us think back as to exactly what this libel was. In the words of the Hartford Courant, "the cartoon was of a clenched fist with the middle finger upraised and the end of it looking like a penis. Under it was the caption 'Richard M. Nixon!' At first everyone laughed at it; then they were affronted, especially those that voted for Nixon. There is no doubt in many of our minds that this was not fit to be printed, but why not? Many have called the President worse, not everything the President does agrees with us all, and we then spout other 'vulgaritys' at or about him, but we are not fined or threatened with imprisonment. If this ruling of libel is upheld in higher courts, only the judges of this country will have the authority to say what is libel, be it a Valtman cartoon or a Zanzal. The judges can become the ultimate censor. Remember when the picture of a very pregnant lady appeared on the news wearing a banner "Nixon's The One." This can now be purchased as a wall poster. Obviously, the wall poster conveys a different connotation. Maybe the next move would be to impound all such posters.

At the present time this entire argument sounds ridiculous, wait a while. Maybe not next year or the year after, it may take a new generation to realize the precedent established last Friday. We attempt to plan for the future in a positive manner, so why allow this to begin, particularly now when America is aching with growing pains. To those who agree with the judge, why don't you take the message of the cartoon from where you believe it came from, a hippy, degenerate, Pinko, SDSing rat. The latter is for the short sighted; we with far sight see what this can do.

Alas, there is no recipe known to me that will expand the mind of man to allow him to look into the future. Nobody can accurately predict the outcome of this event. And to make a decision overnight is assinine.

Attention Students!!  
Tutors for Upward Bound desperately needed from 6:45-8:30 Tuesday nights in room H GCC. Please contact Ext. 225 or just drop by on a Tuesday night.

HELP!!!  
Does anyone have an 8 or 16mm movie camera?  
Would you be willing to help a desperate art student with a design project? If so, leave a message at the Art School.  
Andie Rubrum

THURSDAY NIGHT MOVIE

presents

"THE CARDINAL"

THE CARDINAL is a delicate master piece which spans two vibrant decades and two beautiful continents in tracing the complex life of a young Irish-American from his ordination as priest to his ordination as a cardinal.  
8:30 p.m. So. Cafeteria - 50 cents

Coming attraction:  
"LITTLE CEASAR"  
with Edward G. Robinson

Thurs., Jan. 8, 1970 8:30 p.m. - So. Cafe.

(Continued from Page 6)

take the stage. How can we do this? We must continue to play the deadly game of chess between ourselves and the government. We must know when to talk and when to act. We must keep our heads above the waters of divisiveness that now are drowning the leaders with their own refusal to change with the times. We must all act with our own sense of responsibility; but at the same time, have enough sense to know when our brothers and sisters whom our leaders are in the right light to follow and help them lead us so we all can be ready when the spotlight calls us on stage. Now, we are sharing the spotlight while we are offstage, so what we do now is just as important as what they don't do and vice-versa. There is no time for self-proclaimed soap-box antics; those of us who are doing too many things to be effective must give up the one that is least effective. Such is the case with certain leaders in this school. They know who they are, and I have mentioned this before. Sometimes sacrifice is necessary to build. Let us all unite in the true spirit of brotherhood that Christ, and prophets before him, and after, have been telling us about. The Truth of Our Love will melt the Cold of Their False Hate. The combination of two basic beliefs stated previously, is what I will attempt to further elaborate on. Amongst these forces within Life are two basic ones; good and evil, which are in continual struggle within man. I believe the older, stagnant, capitalistic society is the force of evil which we, the elements of enlightenment are continually

fighting against influencing us, and our surroundings. We must all recognize this struggle within ourselves, but also keep ourselves together against it within ourselves. The only way to do this is to maintain a faith in some form of life or in other words, a faith in yourself. If you believe in yourself, you will only do what is right for you and others. If you respect yourself, you have respect for others. I have found that this is self-perpetuating in influencing friends, enemies, etc. This, I believe, is how we should and will get ourselves ready for when the stage will be emptied. I believe I cannot end my "sermonette" until I can give some explanation to various impersonation incidents on this campus, and in the Hartford area. What I have been trying to do, is to say what I think the leaders are really saying; and obtain a reaction of disgust with these leaders and maybe even a desire to do something toward expressing disapproval of our leaders' conduct. I realize many people still do not tend to take me seriously enough. I hope this article will help to prove my letter of March 20, 1969 in which I stated Wipo was dead. Wipo should be taken as merely a stage name, and an expression of sentimental friendship and love. If it is not, do not call me Wipo. One final statement: Michael Steiner is alive and is one with Life. This space has been reserved for an intelligent comment from the Chancellor.

## WWUH Things About The Station

Elections were held on Monday, December 8th, to fill vacancies on the WWUH Executive Committee. NEIL PORTNOY replaces Randy Mayer as Station Manager. Neil has been with WWUH since the summer of 1968 and is a senior majoring in physics. Randy Mayer will occupy himself as General Manager of WHCN-FM of Hartford. CLAUDE SCHLEUDERER, a senior, speech major is the new Program Director, replacing Bob Kunik who will be devoting more time to work at the university and the Institute of Living. Replacing Bill Crepeau as Business Manager is PHIL CABOT, a freshman in the H-H School of Business. Remaining on the Executive Committee are: Clark Smidt, General Manager; Ken Kalish, Chief Engineer; Jeri Dahmer and Norm Henges. It is this body which is largely responsible for all policy decisions of the 1800 watt stereo station. Although not official yet, plans are to sign off the station between December 19th and February 4th to allow time for repairs, construction and reorganization. It is the intention of the staff to make WWUH a more involved and educational broadcast station at the start of second semester. Over the Christmas, etc. holidays, a window will be cut between rooms 328 and 330 of the campus center, thus creating space

for an AM control room, an FM control room and a combination talk studio, production room. All related equipment will be installed over the holidays. On February 4th, all on-campus dorm students will be able to hear WWUH-AM (640 on the dial) on any AM radio. This will be a commercial station and hopefully can bring in some funds for the non-commercial station and hopefully can bring in some funds for the non-commercial FM. WWUH-AM can either duplicate FM broadcasts or be totally separate. FM will be broadcasting a larger amount of talk features, faculty discussions and prepared lectures for FM broadcast, provided everybody can get together. Daily classical music programs are also being considered despite a lack of interest from Hartt. WWUH INVITES EVERYBODY AND ANYBODY TO SUBMIT IDEAS FOR PROGRAMS AND/OR COMPLETE SCHEDULES FOR BOTH THE AM AND FM STATIONS. PLEASE INCLUDE TIMES OF PROPOSED BROADCASTS, A LITTLE BIT ABOUT THEM AND SUBMIT THEM (ON PAPER) TO THE RADIO STATION OFFICE... ROOM 315 - GENGAS... ANY TIME! EVERYBODY IS ASKED TO HELP IN ANYWAY POSSIBLE... through written ideas or helping out on the staff. People are needed for work in News-Educational Programs, Classical Music Shows and Engineering Work especially! We of WWUH-FM sincerely hope that we can get some sort of student (AND FACULTY) involvement in the University's station for the second semester. We will be doing a lot of work on the facilities and on the new finished product which we think will be worthy of the station. Clark F. Smidt General Manager

## Peace & More

Last Tuesday P. A. M. (Peace and More) was born. Designed as an organization to promote nonviolent peace activities, P.A.M. will organize the December moratorium, present Joseph Duffey to the Student Body and will eventually become affiliated with other national peace organizations. The dates of further meetings will be posted in the G. C. C. "Work for Peace" is not the kind of slogan or program which should be used for three months and then be rejected for a new cause. The Hartford Coordinating Committee is still busy at work and needs your help and support. Canvassers are needed very badly for work in Hartford and West Hartford. Anyone wishing to give some time to save some lives should contact the University of Hartford Moratorium Representatives. His name is Randy Erb or Ken Floryan at 233-2089. Canvassing will be done between December 12 and the 30th. The greater Hartford Moratorium Committee is sponsoring an Open House for Peace on Friday, December 12 at 8:00. It will take place at the auditorium of the Hartford College for Women. The Hartford Stage Company will present readings of Mark Twain on War. There will be a movie on Washington and folk-singers. There will also be a Candle Lite Vigil on Christmas Eve. This will be a Vigil for Peace and will include the same readings by the Hartford Stage Company, folk songs, Messages from the Major religions, and other forms of peaceful dissent. The Hartford Moratorium Coordinating Committee has set up an office in the CCD headquarters. Any help or ideas should be directed to this office.

## ATID

The University of Hartford chapter of Atid which is sponsored by the United Synagogue of America is holding a Chanukah party on Wednesday, December 10, at 7:00 p.m. in the Gengras Campus Center. There will be games, refreshments, prizes, singing, dancing, and celebration in true Chanukah spirit. The admission is twenty-five cents. The room for the party will be posted on the board near the information desk in the campus center. Later in the week, on Friday, December 12, 1969 at 7:15 p.m. in Room H of the campus center. This is Atid's third monthly service. The theme of the service is Judaism Relevant Today? Miss Marna Lawrence, a student at Hartt College will speak on a facet of the theme. A discussion and refreshments will follow. Michael Soloman is chairman of the evening. Be sure to be there on both days, the tenth and the twelfth. Bring a friend too! The officers in the group are Sue Z. Freed and Donna Goldberg, co-presidents; Michael Soloman, treasurer; and Marc Goland, secretary. Chairmen in the group include Wayne Krieger, religious and study chairman and Bobbie Greenfield, publicity chairman.

# Earfood.

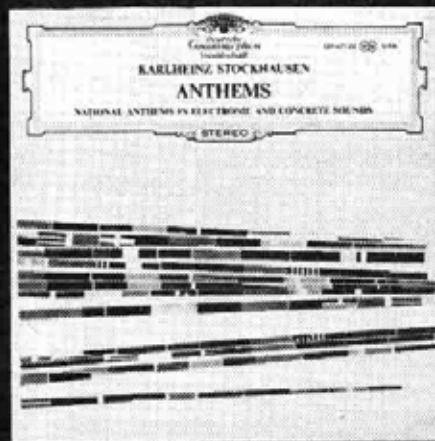
## Karlheinz Stockhausen

### Manna for the inner man.



karlheinz stockhausen:  
"gruppen" for 3 orchestras  
"carré" for 4 orchestras and 4 choirs  
conductors:  
michael gielen  
mauricio kagel  
bruno moderno  
andrzej markowski  
karlheinz stockhausen

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(Continued from Page 2)  
 ties are wrong, that both parties should be fined, thereby cancelling both fines out, and above all, conditions should be improved to prevent further outbursts.

Perhaps, I am again being too idealistic to think that this will ever come to pass. Both parties seem too intent in playing out their stereotyped roles of students and administrator. But I know the students personally, and I have already had brief conversations with Mr. Moore to know that both seem to be possessing some rationality and good faith to hopefully enable some sort of compromise to be worked out between them.

Sincerely yours,  
 Gary Tanner

An occupant of 4th Floor Back,  
 "R" Dorm

**Where Are They**

Dear Happy Jack,

It is unfortunate that when good talent comes to the Coffee House that nobody seems to want to go. With all of the complaining by the students here that there is nothing to do on the weekends, it seems ironic that when there is something to do almost no one is doing it. On this same line of thought it is a shame to have to subject any performer to the apathy and general disinterest of the students.

Much Love,  
 Alex

**Pledging**

Dear Pledges:

You are now nearing the end of your pledge period. You have almost finished your required sentence. You have only two steps left. The first of these, the infamous (and rightly so) Hell Weekend, Help Weekend, Brotherhood Night or whatever it's called, it's still all the same. This is the step where you'll be tested to see how much physical and mental torture you can stand, or maybe how much your future "Brothers"

can dish out. How all this makes you better "Brothers," I'll never know. The only thing it does is prepare you to stomach the next Hell Night when you're on the other side. After all this comes your initiation.

But before you reach this final step in a meaningful (?) process, stop, and think about what your pledge period is like, what it could be like, and what it must become. You must evaluate every aspect of pledging and fraternities in general. What was the purpose of greeting your future "Brothers" as Mister and Sir? Did gathering signatures help you get to know them, or was it to avoid the push-ups. Did knowing the number of periods on page nine of your pledge book help you understand the meaning of fraternity? What is the value of kidnapping, and other "friendly" war games? Is it still "fun" when it turns into a blood bath (but you got to see a hospital, Vermont and Canada)? If pledging is to develop you as a "Brother" for your fraternity there must be a better way.

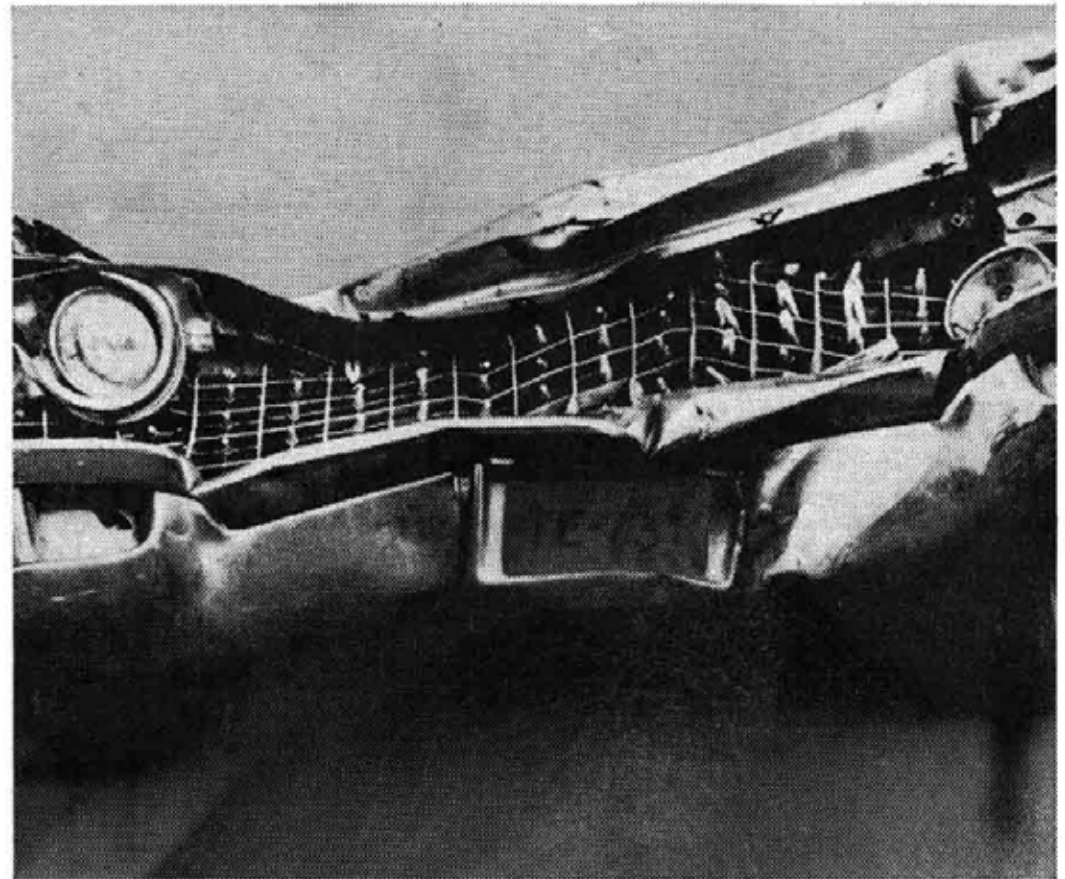
Initiation can no longer be the time that the magic words are said (and soon forgotten) and all is forgotten and forgiven and one and all are united in the "fraternal bonds of Brotherhood." You must make that phrase look good in practice and not only on paper.

As you approach your initiation, do I offer you my congratulations or my condolences?

You can only receive my condolences if you fail, like so many others to see, in spite of Greek protest, that there are problems facing the fraternity system. We can no longer afford the luxury of a purely social fraternity. Fraternities must take a relevant part in today's society. If you fail to see this, your fraternity will also fail.

I truly hope I can offer you my congratulations. May your pledge class be one of awareness. May you be aware of the problems and the need for change. May you work

(Continued on page 3)



**"I know the way home with my eyes closed."**

Then you know the way too well. Because driving an old familiar route can make you drowsy, even if you've had plenty of sleep.

If that happens on your way home for Christmas, pull over, take a break and take two NoDoz®. It'll help you drive home with your eyes open.

NoDoz. No car should be without it.



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**TKE**  
*presents*

**SILVER BELLS**  
 (THIS WEEKEND)

*Friday, Dec. 12*

**KELLEY GREEN**  
 in Coffee House  
 Shows 7&9

*Featuring:*

**Gayle Kelley &  
 Company**

**(Bert, Gordy,  
 Jay and Ken)**

*Saturday, Dec. 13*

**SILVER BELLS**  
 (Semi-formal)

*Irish American Hall  
 32 Commerce St.  
 Glastonbury  
 9 o'clock p.m.*

**\$5.00 per couple**

**set-ups provided**

**"YES A MONSTER'S ON THE LOOSE."**

Once the religious, the hunted and weary  
Chasing the promise of freedom and hope  
Came to this country to build a new vision  
Far from the reaches of Kingdom and pope

Like good Christians some would burn the witches  
Later some bought slaves to gather riches

And still from near and far to seek America  
They came by thousands, to court the wild  
But she patiently smiled, and then bore them a child  
To be their spirit and guiding light

And when the ties with crown had been broken  
Westward in saddle and wagon it went  
And till the railroad linked ocean to ocean  
Many the lives which had come to an end

While we bullied, stole and bought our homeland  
We began the slaughter of the red man

But still from the near and far to seek America  
They came by thousands to court the wild  
But she patiently smiled and bore them a child  
To be their spirit and guiding light.

The Blue and Grey they stomped it  
They kicked it just like a dog  
And when the war was over  
They stuffed it just like a hog

But though the past has its share of injustice  
Kind was the spirit in many a way

But its protectors and friends have been sleeping  
Now it's a monster and will not obey

The spirit was freedom and justice  
Its keepers seemed generous and kind  
Its leaders were supposed to serve the country  
Now they don't pay it no mind  
Cause the people got fat and grew lazy  
Now their vote is a meaningless joke  
They babble about law and 'bout order  
But it's just the echo of what they've been told  
Yes a monster's on the loose  
It's put our heads into the noose  
And just sits there watching  
The cities have turned into jungles  
And corruption is strangling the land

The police force is watching the people  
And the people just can't understand  
We don't know how to mind our own business  
The whole world has to be just like us  
Now we are fighting a war over there  
No matter who's the winner we can't pay the cost  
Yes a monster's on the loose  
It's put our heads in a noose  
And just sits there watching

American where are you now  
Don't you care about your sons and daughters  
Don't you know we need you now  
We can't fight alone against the monster.

words and music by John Kay / Jerry Edmonton

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THAT HAVE MADE THE GROUP  
THE UNCOMPROMISING BLUNT SPOKESMEN  
OF THEIR GENERATION.**

AVAILABLE IN 4 & 8 TRACK TAPE AND CASSETTE

**IF IT'S ON****BELIEVE IT!**

(Continued from Page 16)

The key to the Hawks' overtime win was Rich Kuhlbars, a player who never got in the game during regulation time. Kuhlbars came in when star forward Dave Brunelle fouled out with 4:08 left in the overtime. He scored the go ahead basket for the Hawks as well as a timely free-throw. Other stars for the Hawks were steady Eddie Dunn, veteran Ron Burger, and the Hawks' hawk Larry Franciose.

It was almost a nightmare, but the Hawks came out on top, 92-85, and had their first win of the early campaign.

They added another plus to their record on Saturday night when they journeyed up to Lowell Tech to take the usually weak Bay Staters in a game marred by a final minute bench-emptying brawl.

The Hawks' height advantage and the fine ball-hawking of guard Larry Franciose added up to this second Hartford victory. The Hawks led by ten or twelve throughout and despite a late Tech rally, they won by a clear 87-75 margin. Tom Meade took Hawk scoring with 21 points followed by Franciose's 13 and Ronnie Burger's 12.

The fight resulted from poor officials letting the game get out of hand. The melee began when Tech's Mike Camuso went at the Hawks' Dave Brunelle. Within a second Brunelle faced ten angry Lowell ball players as well as Tech coach James Stone who was on the court in direct violation of the NCAA rule barring coaches from going on the floor.

The Hawk bench, led by reserve forward Arnold Holmes who laid out one Tech player, came to Brunelle's side and police had to break up the ruckus. Dave Brunelle coolly went to the free-throw line and converted the free-throw awarded him, temporarily quieting the crowd.

The game ended with a host of Tech fans circling the floor and the Hawks wondering if they were going to make it home in one piece.

The win left the Hawks with a respectable two wins and one loss record after the first week of the season. The home forces next face a weekend on the road against Norwich on Friday and Middlebury on Saturday as well as another away game next Tuesday against King's College. All of these contests will be broadcast on the UHa radio station WWUH. Airtime is 7:55 p.m.

### Music

Holiday musical events at Hartt College of Music, University of Hartford include a program in the annual winter chamber music series, Monday, December 15 at 8:30 p.m. in Millard Auditorium.

Guest artists Humbert Lucarelli, oboe and Daniel Pollack, piano, join the members of the Hartt String Quartet--Renato Bonacini, Bernard Lurie, violin; Leonello Forzanti, viola and Paul Olefsky, cello--on this occasion.

The program consists of Stamitz's "Quartet for Oboe and Strings in D Major", Britten's "Phantasy for Oboe and Strings", Mozart's "Quartet for Oboe and Strings in F Major, K. 370" and Schumann's "Quartet for piano and Strings in E Flat Major, Opus 47".

General and student admissions will be available at the door.

On Tuesday, December 16, Gerald Mack directs the Hartt Madrigal Singers, Chamber Singers and Chorale in a program of Christmas music which includes works by Poulenc, Willan, Stravinsky, Bach and Gabrieli. There is no admission charge.

**Attention Students!!**  
Tutors for Upward Bound desperately needed from 6:45-8:30 Tuesday nights in room H GCC. Please contact Ext. 225 or just drop by on a Tuesday night.

### Sports For The Week

#### Basketball

Fri. 8 p.m. Norwich away  
Sat. 8 p.m. Middlebury away  
Tues. 8 p.m. King's away

#### Wrestling

Wed. (tonight) UConn. 7 p.m. home  
Sat. Brandeis 2 p.m. away

### Bum of the Week Award

To Lowell Tech's Players, Fans, and Coach

## University of Hartford Basketball Statistics 1969-1970

PLAYER	G	FG	%	FT	%	REB.	AVG.	PTS	AVG.
AUGUSTINE 6-7 (C)	2	19	.475	3	.375	41	20.5	41	20.5
MEADE 6-2 (F)	3	22	.511	9	.681	31	10.3	53	17.6
Brunelle 6-2 (F)	3	17	.472	6	.750	29	9.6	40	13.3
Franciose 6-10 (G)	3	16	.421	6	.500	10	3.3	38	12.6
Berger 6 (G)	3	13	.481	5	.500	12	4	31	10.3
Dunn 6-1 (G)	3	9	.473	4	.800	10	3.3	22	7.3
Turek 6-3 (F) (C)	3	8	.421	2	.400	14	4.6	18	6
Gwozdz 6-5 (F-C)	3	4	.400	--	--	8	2.9	8	2.9
Seabury 5-9 (G)	1	1	.166	1	.500	2	.6	3	1
Holmes 6-3 (F)	2	--	--	--	--	1	.5	--	--
Tyson 5-9½ (G)	1	--	--	--	--	--	--	--	--
Kuhlbars 6-2 (F)	3	2	.333	3	.750	4	1.3	7	2.3

TOTALS	G	FG	%	FT	%	REB.	AVG.	PTS	AVG.
Univ. Hartford	3	111	.454	39	.583	162	54	261	87
Opponents	3	97	.381	55	.723	151	52	249	83

#### INDIVIDUAL HIGHS (Single Game)

Total Points Scored: Augustine vs. Springfield (12/2) Meade vs. Lowell (12/6) 21

Field Goals Scored: Augustine vs. Springfield 10 (20 attempts)

Rebounds: Augustine vs. Williams (12/5) 24 (Team Total 56)

# [ FAILURE ]

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At Western Electric we give our newly recruited engineers responsibility almost immediately. They make their own decisions. Learn from their own errors.

Don't get us wrong. We keep our

demands reasonable enough so that our recruits can make their decisions at their own pace. But our thinking is, a man feels awfully good about even a small decision when it's his.

If you're the type who'd like the chance to make your own moves, see our recruiter or write College Relations, 222 Broadway, New York, N. Y. 10038.

A lot of hard work never hurt anyone.



2 Wins, 1 Loss

# Hawks Begin Season On Pleasant Note

by Russ Pottle, Sports Editor

The UHa basketball team started the '69-'70 season on the right foot (or sneaker) this past week taking two of their first three games as they begin pursuit of the post-season play-off berth that barely eluded them last year. The Hawks first did battle with Springfield College, the team that denied the Hawks of a trip to the New England small college play-offs by beating our boys on the second to the last game on the Hawks' schedule last year leaving UHa with a fifth place New England rating to the Chiefs' fourth.

Elephants are the animals credited with a good memory, but it would appear that the hawk also excels in the recollection department, especially those Hawks who nest at the UHa gym.

Last Tuesday the Hawks hosted the Chiefs from Springfield and very nearly blew them off the court. Making their first nine shots from the floor, the Hawks seemed determined to crush Coach Gordon McCullough's alma mater for the first time ever. But, alas, the Chiefs are not a team easily crushed and they gradually began eating away at the Hartford lead, finally knotting the score at 28-all with eight minutes left in the first half.

From that point on it became a see-saw battle until the final minutes when the Chiefs capitalized on a series of Hawk fouls to carry the victory back to Massachusetts 89-82.

A fact quickly noticed about this new Hartford squad was its great depth. Within the first few minutes of the game no fewer than eight players saw action and each made a positive contribution.

In the first half the Hawks were led by the scoring of junior college transfer Tom Meade and the steady rebounding of center Wayne Augustine who appears quite capable of replacing graduated super-star Ken Gwozdz.

In the second half the pace of the game quickened and the lead changed hands many times. The Springfield players found it difficult to penetrate the Hawks' tough 1-2-2 defense and were forced to the outside.

Rich Kuhlbars and Greg Turek helped keep the Hawks close until the last seven and a-half minutes. With 7:29 left, Springfield clung to a slim 72-71 lead, but then Hartford began fouling and the Chiefs ran off seven straight from the gift stripe to take an insurmountable 81-73 advantage. From here they froze the ball until the buzzer sounded.

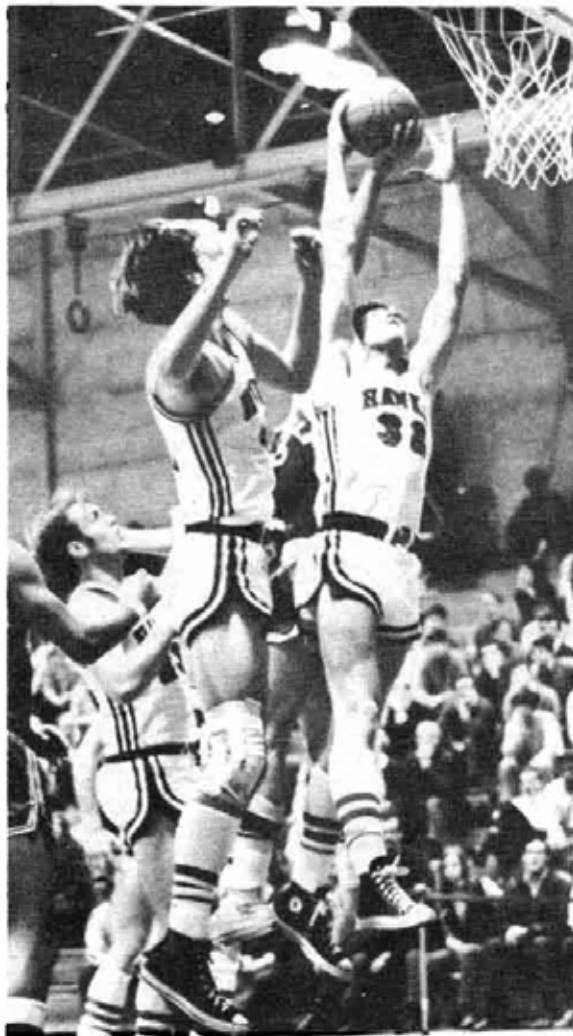
Game scoring honors went to the Chiefs' Denis Clark with 22 points. The Hawks were led by Augustine's 21 points and Meade's 19.

The Hawks bounced back quickly from this opening loss, though taking both their weekend contests. Friday night the men from Hartford entertained the Ephmen from Williams College in the first meeting ever of these two teams. The Ephmen, winners of only four games last season, brought to UHa a reputation as a very rugged if not a very talented squad.

The Hawks once again jumped out to an early lead, following the scoring of co-captain Larry Franciose and some key Williams' fouls to a 15-10 advantage.

Once again the Hawks' depth was evident as this time Coach McCullough shuffled in ten players through the first half. Although they were never headed, the Hartford forces couldn't pull more than five points away and took only a 40-36 advantage to the locker-room at halftime.

After intermission the Hawks settled down to putting the game away. Sparked by Tom Meade's and co-captain Dave Brunelle's



Hawk Greg Turek battles for rebound with unknown Springfield player as Wayne Augustine, Dave Brunelle and Chiefs' Steve Waterman join in.



Eddie Dunn meets Steve Waterman under the boards.

hot hands the Hawks led 57-44 at the 12:50 mark and seemed in complete control of the situation, but then the most unexpected occurred. The Ephmen came alive for the first time and began penetrating the Hawks' zone defense for some quick lay-ups. Startled Hartford fans watched unbelieving as the men from Williamstown,

Mass. ate up the Hawk lead until they trailed by only one point, 63-62. The crowd went wild as the lead changed hands five times in the fading minutes and with 35 seconds left Williams took the lead 78-77 behind two Vern Manley free-throws.

The Hawks worked carefully for their final shot and with 19 seconds remaining "Big Lew" Augustine

found the range and the Hawks took over again 79-78.

The Hawks seemed to have it in the bag when near disaster struck. With three seconds remaining, big Charley Knox went to the free-throw stripe shooting two. He missed the first, but made the second sending the game into a five minute overtime.

(Continued on Page 15)

SPRINGFIELD		HARTFORD	
B	F	B	F
5	13	Anderson	Meade
8	22	Clark	Turek
5	12	Hilibrands	Augustine
4	24	Waterman	Brunelle
3	3	Yelverton	Franciose
1	4	Grassi	Dunn
6	13	Hundley	Berger
			Kuhlbars
			Gwozdz
			Seabury
			Tyson
35 89		Totals 36 1082	

HARTFORD		WILLIAMS	
B	F	B	F
8	0	16	Brunelle
6	3	15	Meade
9	2	20	Augustine
6	3	15	Berger
5	3	13	Franciose
0	1	1	Turek
2	4	0	Dunn
0	0	0	Gwozdz
0	1	1	Seabury
0	0	0	Holmes
1	1	3	Kuhlbars
37 18 92		Totals 32 21 85	

Hartford (87)		Lowell Tech (73)	
B	F	B	F
Berger	5	2	12
Brunelle	3	3	9
Dunn	4	0	8
Franciose	7	2	16
Gwozdz	4	0	8
Kuhlbars	1	0	2
Meade	9	3	21
Seabury	1	0	2
Turek	4	1	9
Holmes	0	0	0
TOTALS 38 11 87		30 15 75	

Halftime score: 50-30 Hartford.

## Wrestlers Break Fast

The Hawk wrestling team, off to its best start in years, upped its record to 2-1 with a win over a Yankee Conference opponent—the University of New Hampshire—last Saturday, 26 to 18.

Coach Ciabetti commenting after the match said, "This was the match we all wanted; it showed the boys we can win the big ones." Ciabetti thought all the boys did an outstanding job, but he singled out Ted Wethjo's performance as a very big key in winning the match. "He gave us a win when it looked like we might lose the match." One-hundred and ninety pounder, Chuck Beers, followed Wethje with a pin putting the match out of the reach of U.N.H. This was the first win for the Hawks over New Hampshire since the two started wrestling each other four years ago.



## Rambling On

with Russ Pottle

If you were present at or listened to the basketball game against Lowell Tech, you'd see why they were the winners of the newly instituted "Bum of the Week Award." Their coach committed an NCAA no-no when he went on to the court after Dave Brunelle and he should be made to pay for it.

Other than this incident, the basketball Hawks had a pretty good week for themselves. They did very well against a tough Springfield squad and as I said last week, if they do well against Springfield then the winter will probably be a happy one for the Hawk players and fans.

Newcomer Arnold Holmes made his biggest contribution to the Hawks thus far when he sent a Lowell Tech player down for the eighth count during last Saturday night's little fun fest. Shades of the Busse-Driscoll basketball days.

Special mention should be made of the excellent coverage given the Hawks-Springfield game by the Hartford Times. At least one of this town's papers gives adequate coverage to the sports of the university that bears the city's name.

Coach Ciabetti was very pleased with the crowd at his wrestling team's second home match, estimating it at twice the size of the crowd at the first one. But, unfortunately, his matmen got crunched. Ah well, that's the way it goes, Coach!

The girls basketball team lost the services of key player Wendy Dunning for a while do to a hurt ankle.

A late announcement concerning the football club: the captains for next year's squad are Joe Morley, who played offensive line, defensive line, punter, and probably sold popcorn during half-time, and Mark "Super Jew" Greenberg, the Hawks secretary of defense.

A few more words on the trainer who isn't there. As equipment manager Walt Douglas says, "Suppose you were hurt out on the floor, wouldn't you like to think there was someone who could take care of you? Well you could "think" there was someone all you like, but there really isn't. I guess the administration is waiting until someone is really hurt before they go out and get the athletic department its much needed trainer. Why can't the men at the top have some foresight instead of just hindsight?

Well, I lost out again. Last week I picked Arkansas over Texas and the Longhorns from Austin went out and proved me wrong, 15-14. Oh well, you can't win 'em all. But why can't I win just one??



Intramural player of the week — TKE's Joe Morley

## Frosh Forecast

by Tom Sanders

For the last three seasons, freshmen basketball coach Roger Wickman has had three successful teams. This year should prove to be no exception. The team is well equipped with shooters, ball handlers and game controllers. Mike Meade, showing his brother's desire on the court, has done the bulk of the scoring and rebounding for the Hawks. Denis Brant (all 5'6" of him) and Graig Montividias (is he even 5'6"?) have become giants for the team with their ball handling and their control of the games thus far played. Phil Banks has shown some good steady ball and is an excellent clutch player. The fifth starter Lee Kubachka, who seems to be improving as the season progresses, should be more reliable in the future. Carl Moody and Steve Sobel, who is really playing good ball, have both played well when called upon.

The first game of the year was a lift to the boys spirits as they beat tough Springfield 89-85. Hartford played and ran the ball well the entire game. Springfield put on a hard rush near the end, but Montividias' two free throws put the game on ice with less than a minute to go.

The game may have been too much of a lift as the team showed a poor psychological attitude in it's next game. Williams defeated the frosh 74-66 as Williams dominated most of the game.

Lowell Tech was a rebound game for the team with a crushing 73-42 victory.

Should the team jell into a unified unit and have team leaders emerge, the frosh could come through with a one loss season.