

# Vassar Miscellany News

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## Griffith Speaks On Red China Views Rise, Economic Change

by Pauline Morrison '59

The Chinese Communists took over a country with "no capital, no foreign exchange and in the midst of a tremendous inflation," General Samuel Griffith told representatives of the campus papers last Thursday. "By 1952 they had China in a pre-war position," he added.

The General said that the Chinese have brought about their change skillfully, if ruthlessly. They have aimed their propaganda at the 400 million poor and middle peasants who lived in tenantry or at best on about ten acres of land. The rich peasants who owned up to 40 farms have been "re-educated". The landlords, the only class who derived their income from rents, as opposed to their own produce, are also the only class to have been killed in large numbers.

In the cities, General Griffith stated, the government has joined forces with capitalist owners of industry. "They knew how to run the factories and the Communists needed that knowledge," he said. At the present time, however, he believes that there is no private ownership in China.

The Chinese have tried to industrialize on three levels, General Griffith continued. The first is a national one and includes 200 major projects encompassing production of steel, aluminum, and heavy equipment of all kinds on a large scale. He mentioned one factory capable of producing a complete steel factory (with an annual output of one million tons of steel) per year.

The Chinese hope to use their industrial products to establish trade relations throughout the world. Their trade now centers chiefly around the "block countries" (Poland, Czechoslovakia, Bulgaria, etc.) but they are fast undermining Japanese trade in Asia and working towards normal trade relations with the rest of Europe.

The second level of industrialization is on a provincial scale. These are smaller plants producing bicycles, looms, microscopes and other small commodities in demand in Asia.

The third level is that of the Commune. The goal in this case is to make these units self-sufficient.

The Communists use trade of all kinds as a propaganda weapon as well as an economic factor. General Griffith pointed to the propaganda advantages inherent in the surplus rice crop expected this year.

In speaking of United States foreign policy in the Far East, the General noted that this country has two cards to play. The first is admission of Red China to the United Nations. The second is recognition. In return for these, some agreement on the future of Formosa should be reached. But General Griffith cautioned against conceding both admission and recognition at once. "Why should we play all the cards at the same time," he said. "They don't."

Brigadier General Samuel B. Griffith discussed "The Rise of Communism in Modern China," on October 23 in Skinner. He provided a background on China's resources and industry, stating that "China is confident, enthusiastic and on the move, even though we (Americans) may not approve of the direction that it is moving in." When the Communists took over China after World War II it had "a ruinous inflation, railways were destroyed, canals silted up, and its economy was broken." With Soviet help "Communist China has become strong in material power."

General Griffith stressed the power of the Chinese press, saying, "The Communists have a terrifying publicity apparatus." He demonstrated their international name-calling with examples such as "The Joint Chiefs of Staff are nuclear lunatics." "Any opposition to the Party is a crime," he said. Men who speak out against the Party are "cast out of the Party, humiliated, degraded and put out of a job." At the moment Russia is the "Big Brother" to Communist China.

### Tito Feared

Tito is a special case as far as communist leaders are concerned. While "the United States is materialistically feared, Tito is theoretically feared." He has his own ideas about communism and "is not afraid to talk back to the men at the Kremlin," General Griffith explained.

In speaking of foreign attitudes General Griffith said, "India is not inclined toward communism or our (Western) way either" for solving her problems. "Africa," he said, "is the Party's great goal for the future." In closing, General Griffith spoke on the present Far-Eastern situation and America's part in it. He feels strongly that "We must retain our freedom of action in the Far East."

## Hartnack Speaks To Philosopher's Holiday

Dr. Justus Hartnack, visiting professor in the Philosophy Dept., will speak on the "Cartesian-Platonic Problem of Dreams," on Tuesday, Nov. 4, at 8:30 p.m., in the Aula. Professor Hartnack, who is speaking under the auspices of Philosopher's Holiday, is professor and director of the Institute of Philosophy, president of the Student Association and Dean of the Faculty, at the University of Aarhus in Denmark.

During his stay at Vassar, Dr. Hartnack is teaching classes in Philosophy 110, which is a study of the history of philosophy from the ancient Greek period through the eighteenth century, Contemporary Philosophy and Ethics. Professor Hartnack, who has lectured at the universities of Gothenburg, Upsala and Stockholm, was the principal speaker at the Phi Beta Kappa dinner last night.

## Committee Discusses Fulbright Set-up

Between ten and twenty Vassar seniors are planning to apply for Fulbright scholarships for graduate study and pre-doctoral research abroad. The Fulbright scholarship, given for a period of nine months, includes round trip transportation, maintenance expenses, and an incidental allowance.

At Vassar, the Committee on Fellowships and Graduate Study, headed by Miss McDonald of the Math Department, provides students with information about the Fulbright program. This committee receives applications and sends them on to the Institute of International Education in New York where they are considered along with applications from other parts of the nation. If the applicant passes the first screening she may be notified by February. However, final decisions are not announced until April.

To qualify as an applicant for a Fulbright, a student must have a well-defined plan and the recommendation of the faculty. The United States also imposes regulations on Fulbright applicants. They must be citizens of the Uni-

(Continued on page 2, col. 4)

## Government Announces Scholarship Program

An increase in the number of U.S. Government scholarships for study in Latin America has been announced by the International Educational Exchange Service of the State Department.

Approximately 75 new scholarships will be added to those offered for 1959-60 under the Inter-American Cultural Convention program. The Institute of International Education, which administers the Government student scholarship programs, will accept applications for the new grants until January 15, 1959. Those who have already applied for IACC scholarships need not make out new applications, but should notify the Institute that they wish to be considered for the additional grants.

The added scholarships provide for study in a variety of fields in Bolivia, Colombia, Costa Rica, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Uruguay and Venezuela. They cover round-trip transportation, tuition and maintenance for one academic year. For eligibility, applicants should be United States citizens not more than 35 years old, have a Bachelor's degree or its equivalent before departure, knowledge of Spanish sufficient to live and study in the country concerned, and good health. A demonstrated capacity for independent study is also necessary.

Applicants will be asked for a summary of their reasons for desiring to study in the country of their choice and for a preliminary plan of their proposed study. Successful candidates will be affiliated with educational institutions in their host country.

Applications for this program must be submitted to the Vassar Committee on Fellowships and Graduate Study before Nov. 1.

## Dr. Oppenheimer Speaks On Knowledge In Culture

by Helen Pullman '61

"Knowledge and the Structure of Culture" is the title of the Helen Kenyon Lecture to be given by Dr. J. Robert Oppenheimer tonight, October 29, at 8 p.m. in the Chapel. Admission to the lecture is by ticket only.

Dr. Oppenheimer comes to Vassar from the Institute for Advanced Study in Princeton, of which he has been the director since 1947. "What we don't know, we explain to each other," he has said of the "sit and think" cooperation of the Institute's scholars. Dr. Oppenheimer does his explaining in the realm of quantum physics, the "quiet room" in the vast and rambling house of science. He received his Ph.D. in quantum physics at Gottingen University in Germany three weeks after enrolling. Physicist James Franck commented upon Oppenheimer's oral exam: "I got out of there just in time. He was beginning to ask me questions."

Oppenheimer went to Europe from Harvard in 1925. Of his years at Harvard he said, "... the most exciting years of my life. It was like the Goths coming to Rome."

He studied under physicist Percy Bridgeman and Alfred North Whitehead, read Dante on the side, graduated summa cum laude in three years. Returning to the United States in 1929, he retired to New Mexico to cure a persistent cough with chocolate bars, horseback riding, and Baudelaire. While teaching at the University of California and California Institute of Technology, Oppenheimer took up Sanskrit (his eighth language), the Bhagavad-Gita, and stoicism, which "attributed to human actions the completely decisive role in the difference between salvation and damnation."

In 1943 Oppenheimer went to Los Alamos as the director of the atomic energy project there. After the war, he worked on the Lillienthal Report recommending international controls and cooperation in the further development of atomic resources. He was a member of the Atomic Energy Commission from 1947 until 1953, when he was dismissed by Chairman Lewis Strauss.

After Dr. Oppenheimer's lecture on Wednesday night there will be an informal discussion in the Aula. On Thursday, Dr. Oppenheimer will meet with advanced students of mathematics, physics, and chemistry and members of student and faculty science clubs. On Friday he may visit one or two classes in the social sciences or the humanities. During his visit, Dr. Oppenheimer will be a guest at the home of the President.

Poets such as Spenser and Sir Henry Lee as well as the "man on the street" sung her praises ceaselessly. Miss Bradbrook pointed out, however, that sometimes these flatterers secretly hoped for an appointment to her court.

She also emphasized that one constant subject for praise was Elizabeth's constant promotion of peace and her belief in the "sacramental quality of rule". After telling her audience that many poems in praise of Elizabeth have been lost over the years, Miss Bradbrook concluded with the Queen's last speech to her Parliament, which included her conviction that "for loyalty, love, and thanks, I count them invaluable."

Lt. Com. Edward Lanphier, officer of the Underwater Demolition Team, United States Navy, will speak on "The Medical Physiology of the Frog Man" at Vassar, Tuesday, November 4, at 8 p.m., in the New England Building.

Commander Lanphier graduated from the University of Wisconsin in 1946. In 1949 he received his M.D. and M.S. degrees in pharmacology from the University of Illinois.

During World War II he served as a student in the hospital corps and remained with the Navy in the deep sea diving unit. In this capacity, he has done much experimental work and published numerous articles and abstracts on the medical aspects of deep sea diving.

The Vienna Octet will present a concert at Vassar on November 5, at 8:30 p.m. in Students' featuring the "Divertimento in D major" by Mozart and "Octet in F major" by Mozart and "Octet in F major, opus 166" by Schubert.

## Vienna Octet Program Offers Mozart, Schubert

This organization, currently on its second American tour, is composed of the first deskmen of the Vienna Philharmonic, including the first concertmaster and violinist, Willi Boskovsky. Other members of the group are: Philipp Matheis, violin; Guenther Breitenbach, viola; Nikolaus Huebner, cello; Johann Krump, double bass; Alfred Boskovsky, clarinet; Rudolf Hanzl, bassoon; and Joseph Valeba, French horn.

The Miscellany News would like to apologize to those who subscribed on Pay Day and who have not received our past issues. We did not receive the list of subscriptions until Monday, October 27.

## VASSAR MISCELLANY NEWS

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## Expectans Expectavi...

Last Thursday afternoon, President Blanding sponsored the first "Between Us Days" session, intended to improve student-administration communication. If communication means that one group (the students) airs its "gripes", while another group (the administration) patiently listens, then "Between Us Days" would seem to be fulfilling its function.

We, however, do not consider communication a one-way process, or even a conciliatory one (despite the temporary satisfaction one receives from airing one's opinions) and consequently were dismayed by the unconscious attitudes displayed by the administration in handling the questions. Though five questions were discussed, only one was answered satisfactorily—noticeably, the only one concerned with specific, factual information (the faculty salary scale). The others were lucidly circumvented. For example, we were told that:

1. Science requirements are necessary in this scientific age, and despite a student's attitude or interest, she will be minimally educated along these lines by those who "know best". We question the amount of knowledge one year of physical and biological science, respectively, will give any student—other than that necessary for cocktail conversation on nuclear physics and organic compounds.

2. Vassar has produced no great artists in the past, and (therefore?) sees no need to change curriculum requirements concerning painting and sculpture. The reason underlying this attitude seems to be that "something happens between freshman and senior year" to a girl's evaluation of her creative ability, and in any event, relaxation of requirements in this area would result in an invasion of the department by dilettantes. We question the arguments offered by the department, and argue that greater stress on the creative arts would result in a more active intellectual community, if not in more "great artists".

We hope that the problem is one of communication rather than a basic divergence of opinion on the value of student thinking in these areas. If the administration feels that student opinion in these areas is of no value, then it should say so, rather than attempting to lull students with the hope of having a heard voice. Should this be the case, we would then seek other means of making that voice heard.

If, however, the administration feels as we do that student opinion is vitally relevant in these areas, then it should act accordingly. The first "Between Us Days" session indicated no such attitude on the part of the administration and faculty members present; nevertheless, because we Hope, we voted that there be a second one.

I grow cold, I grow cold  
 I asked the Janitors for heat and was told  
 "You must wait—it's not time."  
 In the room the women come and go  
 watching the little icicles grow  
 You must wait—it's not time.

Paravano Continues  
Mid-East Accounts

by Nan Paravano '59

The events of that day occurred so quickly, that rather than rely upon my memory, I would like to include excerpts from letters I wrote home during this time.

"Yesterday, King Faisal of Iraq was murdered. Today in Damascus, crowds of Syrians marched in the streets in celebration of this fact. Radios blared in every shop. U.A.R. flags hung from every window. Crowds of Syrian demonstrators sang and chanted in Arabic, 'Tomorrow is our day.' Arabic music permeated the air. Children and adults raced ahead or trailed behind active demonstrators. One man was perched on the shoulders of his colleagues, shouting and making motions very similar to a high school cheerleader. Syrian bystanders who were hearing the news of Iraq for the first time would shout with joy and break into a gallop toward the demonstrators."

"It is impossible for me to adequately express the vibration and happiness of the Syrian people. The fall of King Faisal is a symbol. To them, it means that they are one step closer to a United Arab Republic. The refusal of Jordan and Iraq to join a united Arab republic had incurred the enmity of Egypt and Syria. But today, there seemed to be no doubt in Syrian minds that Iraq would soon be a member of this Republic."

"Today, as never before, the importance of Arab nationalism was impressed upon my mind. Arab nationalism is not an irrational force lacking goals. I think to the Arab peoples, nationalism means primarily strength. Strength to assert their independence. Strength to keep capitalist imperialist powers out of their countries. Strength to reclaim Israel, territory which the Arabs consider stolen property. Strength, so that they will be able to hold up their heads with dignity."

The next day, the demonstrations which I had interpreted as mere gay political festivities, took an anti-American turn. Included among the Arabic chants for strength, unity, and freedom, were anti-American slogans, particularly aimed at Dulles.

That day I was with a Syrian student and asked him to translate the Arabic chants for me. He looked embarrassed and said, "Oh, it is nothing, they are just happy." Other students in our group found Syrians to translate these chants. The words were hardly happy ones, for us anyway.

When I returned to the hotel that afternoon, I was just in time to pack my bags. The American Consul had called, advising us to get out of Damascus. "You are obvious-looking Americans," the voice had said, "and we'd advise you to get out while you can. Mobs are easily incited here, and I wouldn't be surprised, if you were visited by one in the next few hours."

As was the policy of our group, we took a vote. Needless to say, no one objected to an immediate evacuation. The American Embassy sent a bus to our hotel, and as we were loading the luggage on the bus, a crowd of Syrians gathered around us. They were not a friendly group, and we nervously began to trip over each other as we climbed aboard.

Then there ensued an eleven hour bus ride across desert, rocks, and occasionally well-paved roads. This ride was a surprise to us. We had all thought we were going to the airport, and from there to Cypress. But it seemed that Syria wasn't receiving any planes today, nor allowing any to leave. We arrived in Aleppo, Syria, a little town very close to the Syrian-Turkish border. It was 3 A.M., and we were told not to unpack our bags, since we'd probably be leaving later in the morning. Exhausted, we all headed for the nearest bed. At 9 A.M. that morning, I awoke to an Arabic radio, which I presume belonged to the shop across from my bedroom window. I couldn't understand a word of the broadcast, except an occasional "America!" But there was no doubt about the tone of the broadcast. The fellow, whoever he was, was angry.

I got dressed and ran out to the lobby of our hotel. We were making another hasty departure. Our luggage was being put into taxicabs, and there was another flight toward the Turkish-Syrian border. When we arrived in Iskanderun, Turkey, we all breathed a much-needed sigh of relief.

The road from Damascus had been a harrowing one, and probably an experience none of us will forget. But because of our many discussions with Syrians, this episode was one we could understand. "America" this and "America" that, which I had heard that morning in the Arabic radio broadcast was a denunciation of the U.S. for sending troops into Lebanon. The Arab world was hearing this news for the first time, and emotionally, it was quite a blow. Another instance of Western imperialism the Arabs were saying.

Of course, it's hard for us to see it this way, but it is equally difficult for a people who have been traditionally dominated by foreign powers to see it any other way. A few weeks ago, I received a letter from

## Letters To The Editor

To the Editor:

Despite the applause which we sincerely participated in at the college assembly, some of us are particularly concerned about the status of our favorite institution, the Miscellany News. Realizing of course, that any proposals of the C.C.E.P. are very much in the "if" stage, we cannot help wondering about a few of the "thens." Part of the Dean's proposal concerned the possibility of cutting off financial aid to extra-curricular groups. At this point, we are not questioning the principle behind this suggestion, but we would like to know how such an action would affect the Misc. There is a strong rumor abroad that both newspapers are heavily in debt to the college. Is this true? Is the Misc endowed by the college in any way, or is it financially independent? Would it be possible for the Misc to print a financial report? Perhaps this action could start a precedent whereby we could begin to learn some facts about various organizations that will be helpful in later discussions of the C.C.E.P. proposal.

Margie Vennum '59

To the Editor:

We will at once be called mischief-makers, trouble-makers, and perhaps even Selfish Ingrates. But let that be. To continue suffering in silence requires ambition made of sterner stuff than ours. And don't tell us the meek are inheriting the earth. If this is it, let them have it.

As lovers of romanticism, we all accept the myth which extols the glories of garret living. Everybody knows that one finds a rotten old attic with no heat at all if one wants to create from the soul. Sure, we want to create. But, please, don't anybody remember Mimi? She's the classic victim of artistic attic-living.

"Could someone turn on the heat, huh?" we asked. The question was humbly put. We were holding back the crushing fact that our thermometer read 58° F. in our room. We are ladies; strong of back and mind. What's more; we've been taught manners. We were generously assuming that nobody else had noticed how cold it was. But no. We are told that "yes, we know it's cold; but a man turns the heat on at a special time in Main." The obvious come-back is, "dear, it's time." But we restrain ourselves and inquire, "What time?" Smilingly we are comforted with, "Soon, dear."

Now, we don't want to complain, mind you. Not that this English paper isn't due in the morning, or anything. Oh, never mind us. We'll work in the elevator. It's warm there and the motion-sickness is nominal. We did overhear a conversation though. Someone asked, "When are they gonna turn on the heat?" An anonymous voice came back with, "It'll be a cold day in Hell, honey."

We've got news. It is. When it freezes over real solid, will somebody turn on the heat?

Suzanne Lutin '59

Naomi Katz '59

Alison Moore '59

a Syrian student, in which he says, "On July 15, the American marines occupied Lebanon and the British troops occupied Jordan. Up to this date, (dated Sept. 30), neither the American marines nor the British troops have withdrawn from Lebanon or Jordan, a case which I consider rightly an imperialist aggression against the liberties of peoples. Bernard Shaw once said 'If a thief has a right in

## Review...

## 'A Phoenix Too Frequent'

by Elizabeth Klosty '59

The Independent Productions presentation of Fry's "A Phoenix too Frequent" provided an extremely pleasant forty-five minutes. There is little that can or need be said about the text itself except that it gave three very competent actors limited material with which to work. The pithy word play in which Fry bandys about Great Human Themes has neither the richness nor the intensity of wit which save some of the other works.

A play which draws its life as completely from dialogue as this one does demands great control from its cast, especially when it is presented in the round. The actors certainly did their best for it. Their diction was always clear and comprehensible. Their concentration and sureness of movement were admirable, limited as they were by the familiar audience, the stage and the lack of physical movement called for by the script. Lisa English made the most of both her material and her cast. She and they played the comedy for all it was worth. Jane MacLeod was particularly refreshing as Doto. She managed to be extremely funny and winning while happily remaining on this side of slapstick. Donna Larnach successfully combined her feeling for comedy with her already proven ability as a warm, mature heroine and was charming. It was also good to see Darryl Polenz in a major role. With his presence, sense of proportion, and timing, he carried off without a quail what could be a somewhat awkward role. Together, Dyamene and Tegeus realized a moment or two of real dramatic intensity.

## The Play

The entire production was very amusing and enjoyable. One would ask, though, why Independent Productions chose to do it at all. There is no question that it was entertaining, but so are many plays which are more substantial. If one is going to present contemporary verse drama, "A Phoenix too Frequent" is neither better theater nor more amusing, nor as worth while as, for example, Frost's "A Masque of Reason." Independent Productions maintained its former standards of performance in this first offering of the season. One may hope that it will return to material which will do them full justice.

## Scholarships...

(Continued from page 1, col. 3)

ted States. They must have a college degree before receiving the grant, and must possess a knowledge of the country and its language, if it is widely taught in the United States. Preference is given to students under 35 who have never studied abroad.

what he steals, England then has a right in occupying Egypt.' Although these words were written in 1882, they can be applied to the American and British policy now. If America has a right in defending Chiang Kai-shek against People's China and Chamoun against the Lebanese people, and if Britain has a right in defending the puppet king Hussein against the Arab people of Jordan, peoples then have a full right in naming America and the United Kingdom, the most savage imperialist states."

I include his letter not because I agree with it, but because it gives a sincere picture of how the Arab peoples interpret the political scene (Continued on page 4, col. 3)

# WITCHCRAFT: PAST AND PRESENT

## Letters To The Editor . . .

To the Editor:

I feel it necessary in light of the recent emphasis on evaluation of campus organizations to bring to the notice of the Editorial Board the existence of an important, although unpublicized campus organization — the Vassar Chapter of the Covens of Undergraduate Witches, known to its members as the Vassar Witch Coven (VWC).

The obvious ignorance on the part of the majority of the members of the college community as to VWC's role and importance in Vassar life (the *Misc*'s otherwise laudable descriptions of campus organizations completely ignored us) shows a need for elucidation of our aims and functions.

First of all, as to the organization of our club: Our schedule is flexible, the facet of the Black Art emphasized in each meeting being decided by a vote and reflecting the current interests of our members. The VWC is non-restrictive; the only membership requirements are the embracing of Evil and an elementary knowledge of incantation, mysto-chemistry and other "basics".

### Purposes

VWC's primary purpose is to provide opportunities for exchange of ideas and development of proficiency in the Art. In connection with this goal, VWC's specific aims are:

1) To eliminate (by means of charms and other manipulations of the other-world) much of the "red-tape" which is an unfortunate aspect of any institution of the size of Vassar. The members are better enabled to make their wishes felt, their point of view accepted, when dealing with their peers or with the faculty and administration.

2) Through an emphasis on the spiritual, to help combat the lamentable tendency among our generation of college students to place undue emphasis on materialistic goals, and, recognizing that even members may be tempted to use their Knowledge for materialistic ends, to encourage them to place Witchcraft in its proper perspective.

3) To help develop initiative and self-reliance in members. The student is encouraged to "take matters in her own hands" when confronted with seemingly insurmountable obstacles.

4) In the face of public apathy toward Witchcraft (publishers universally reject our manuscripts) to provide a means whereby the priceless Knowledge of our lore may be preserved and augmented. Indeed, our aims in this respect are even greater, for we attempt to re-establish the Art in the respected position it has held in past ages. (Perhaps in some future time it will again be treated with the veneration one finds in the works of Shakespeare and other great artists.)

In view of its continuing place in campus life, and in helping prepare Vassar students for active, meaningful participation in community life after graduation, the members of VWC feel that the much-discussed CCEP suggestions will not affect interested participation in its activities by our small but dedicated group.

Sincerely,

Johannes Spriggs '59

Secretary, VWC

To the Editor:

Although we have never before made our opinions public, the members of the International Sisterhood of Witches have long been loyal supporters of *Misc* policy. We feel that both organizations espouse a common principle—that of change. You seek to bring about change by stating your opinions; we, in a much more effective manner, decide how things should be and then make them that way. We have always thought that your little appeals to no-one-in-particular, in the areas of student apathy, faculty-student relationships, administration policy, and other fields beyond your control, were rather cute. Today, however, due to a sudden loss of our power before the Great, Immortal and Only-True-Source OF-Ideas and Power, we are forced to use your weak human tactics in an appeal for the restoration of our freedom.

Several years ago, a large segment of our membership turned "soft". They began to talk of such things as "purging our office-holders of corruption", distributing the privileges of torture equally, paid vacations in Hell, a five day week and even eliminating all moon-light operations and instituting a nine to five work-day. When they went to the extremes of exempting women and children from incantations and attempting to adopt a moral code for the Sabbat, the International Order revoked their charters and refused to recognize their existence. We have continued to maintain our policy of non-recognition but have found our Order (which now consists of the American Order and a few subsidiary branches throughout the other-world is becoming increasingly effective. At first we attributed our loss of power to the influence of our opposition, (the ex-members of our Sisterhood). The Loyal Order of Progressive Witches. That, however is impossible since their Order has suffered a loss of power correspondent to our own. The most powerful forces evident in the modern universe are possessed by man. Man-made objects are circling the moon and disturbing the peace of the heavens; man has devised wonderful weapons for mass destruction of his race; the modern physician can conjure up or destroy all kinds of illness; and human sorcerers who call themselves scientists concoct all sorts of magical brew. We strongly suspect that the witches of the world have been deserted and that the Devil has entered into an alliance with mankind. If this is true, we must humbly seek human aid in controlling the intolerable weather situation.

It has been an established tradition for centuries that the first snow of the season is scheduled for sometime after October 30. Any violent change in the weather before this date can have disastrous effects upon the function of our sisterhood and upon the spiritual state of the entire human population. (It would be tragic if the last vestiges of our power were withdrawn.) We realize of course, that snow and hail can result in automobile, airplane, and even bicycle accidents; but no matter how numerous these accidents are, they cannot compensate for the bad effects of excessive precipitation.

This is the busiest week of the year, for the members of our sis-

(Continued on page 6, col. 1)

## Letter To The Warden

Dear Mrs. Drouilhet:

I don't know why I ever did it. There was no reason for me to transfer from Main to Noyes. I should have realized that new dormitories are for human beings and not for ghosts. But I really had no way of foreseeing the results. When they closed the first floor of Main and didn't leave me anyone to haunt except the Mellon Foundation, and built the new dorm and sent all my old human friends to live in it, it just seemed logical to apply for a transfer. Any young lonely ghost would have done the same thing, I think. It seemed like a celestial opportunity for my personality to develop along with the house, for me to absorb its new spirit, and to impose my own spirit upon it. I mean a house needs a ghost, and a ghost needs a home. Maybe that is where the mistake lies; I found a house, but not a home. But you must admit that it's not just my fault. It's Mr. Saarinen's, for not designing Noyes with my fellow inhabitants in mind, and, Mrs. Drouilhet, if you will accept my humble qualms at saying this, I feel that it is YOUR fault for not realizing what the psychological effects of Noyes would be for me.

I have always thought of myself as a ghost with finely developed aesthetic perception, since I have audited Art 105. I don't, however, really appreciate these New Trends in Modern Architecture. Well, maybe I do appreciate them, but I don't feel a spiritual warmth and affinity with them.

A house is meant to live in. I mean live. A ghost can't go around worrying about his manners, or about getting walls dirty, or things like that. But you have to, in Noyes. If you don't, things get in your way. Things like those trees that they planted on the char-trouse floor of the living room, or the step that goes around the hole in the floor, in the middle, or the upholstered tree stumps all over the place. And, as if not being able to fly around the living room is not enough, they had to paint everything white. White. Now how can a ghost feel ghostly in a white house? Where can he hide? How can he feel like an individual, when everything is the same color he is? And it's all over the place: in the kitchen and the rooms and the dining room. If you will excuse me for saying this, it reminds me of a hospital. And speaking of hiding, may I highly recommend to you that you have the next new dorm built with a sufficient supply of corners. I've heard enough of the nonsense about the New Concept of curvilinear interaction with space, and conformity to a flower patch. ENOUGH. When a ghost is taught to fly in a straight, sensible line, he just doesn't want to do it any other way. I resent the fact that I have to learn how to fly in conformity to this new spatial pattern, and I resent the fact that there are no corners where I can hide and communicate with people. Furthermore, even if I could move in a sensible direction, I'd get lost. I know I would, because I've tried it, slowly, to prevent myself from becoming dizzy. Every wall I've diffused through has led to the same little—and I mean little—room. With the same white walls. And the black chairs. And the bamboo curtains and bookcases and blue and white banners. Is this a place for a young innocent ghost? I've made some most embarrassing mistakes. (Thank heavens that I blend in with the walls and can make myself invisible.) And what about the soundproof-

(Continued on page 4, col. 2)

## Anonymous Account Relates Witchcraft Discusses Historical Examples, Methods

The following article was found in the Misc box shortly after we announced that we were devoting our third page to witchcraft for the Halloween issue. We would like very much to know who the author is.

To begin with: There are two different meanings of the word "witch", and one must distinguish between them. The most predominant is that of the "double, double, toil and trouble" variety—the broomstick and black cat kind, which has its roots in primitive superstition. This kind is, of course, not harmful. The other kind of witch, about which one must know (if one is truly interested in witchcraft) is the product of civilized decadence perverted by primitive drives. It is that part of the Christian tradition involved with adoration of the devil and the coming of the Anti-Christ.

This kind of witchery (whose proper name is Satanism) is a by-product of Christianity, with its own rite—the Black Mass, and its own form of everlasting life—the Living Dead. Because of its connection with Christianity, one finds it centered in its early and middle stages, in Convents and Monasteries.

### Devil Worship

Devil-worship revealed itself as early as 1491 when Jeanne Portier, an Augustinian nun of the Reform at Quesnoy-le-Comte, confessed to demonic activities. Cases like hers, and those listed below, have been most often laid to very human causes.

A case such as that of Gilles de Rais in the fifteenth century seems to be one of sexual perversion. He was at this time under the influence of a Florentine priest named Francesco Prelati. According to court records, endless lists of children (at Prelati's direction) disappeared into Gille's castle, where, as sacrificial victims, they were subjects of Gille's lust before being slaughtered. These confessions were made under torture—although the records give no indication of this.

Another Gilles, about a century after de Rais, confessed, while on the rack, to cannibalism under the guise of a wolf. This was classified as "spontaneous confession". (It allowed his sister, Madeleine, to continue her activities in the cult.)

### Possession

Possession (by the Devil) and attendance at the Sabbat (the Black Mass) are considered part of Satanism. Many records of these are of the trance variety—the victims claimed to have had some correspondence with the devil who, in these cases, often took the form of a wolf or corpse. Many of these may, of course, be logically explained by the preparations necessary for the Black Mass. The would-be witches anointed themselves with an ointment consisting of belladonna, arsenic of lead, and personal variables such as the blood of children, hairs from beasts and entrails from toads. Since the poisons work through the skin to cause hallucinations, it is not surprising that they believed they had attended the Sabbat.

In 1611 a man by the name of Gaudfridi was accused of conducting the Sabbat and promptly arrested. His accuser was one Madeleine de la Palud, a nun in the convent of the order of Ursilens at Aix. Sister Madeleine stated that she had participated in the Sabbat at which Gaudfridi was worshipped as Lucifer's lieutenant. She said that they celebrated a mass which involved a sexual observance for each day of the week and the desecration of a consecrated Host.

A more complete (and accurate) description of the ritual was given by Marie de Sains, of the Convent of St. Bridget of Sweden at Lille, who was also initiated into the rites by Gaudfridi. She explained that the sacrificial victim offered in the ceremony was often a crucified child. She also claimed to have given birth to a child, the son of a warlock (male witch) as a result of the ceremonies, and predicted the coming of the Anti-Christ from a similar union.

According to these records, convents seem to have been strikingly susceptible to Satanic invasion. Another case (similar to those above) involving child murder and sexual orgy, was that of Madeleine Bavent, a Franciscan at Louviers.

The most renowned (recorded) case of Devil worship in the seventeenth century was that surrounding le Voisin and Madam de Montespan, in Paris. Hundreds of aristocrats, including many surrounding the king, were involved.

(Continued on page 4, col. 1)

## 'Tho Bereft Of Evil' Voisin Likes Vassar

by le Voisin '62

I don't know. I guess it's my coordination or something.

I can't ride my bicycle without falling off or running into a tree, even when I'm not pushing my glasses up. I can't tell my right hand from my left, either. Honestly. A mental block or something. The psychiatrist (Mummy started sending me when I was nine) doesn't know what's wrong except that I'm slightly neurotic. And I'm 4-F in Fundies.

I can't even smoke right. It takes me ten matches to get a cigarette lit (indoors); I won't even try to light one out-doors. And then I choke in the clouds of smoke that are impossible to swat away. I flunked my Rorschach test, too, and I still don't know what perturbed the psychiatrist so much.

The fashion mags I read all summer said that college girls all dress real "shoe". But I haven't seen another pair of loden-green fur sneakers anywhere.

And another thing.

I play bridge. I like to play bridge. But nobody will play with me. Even when they're desperate for a fourth. And they hide the cards when I come in. I can't understand why, because one weekend I played quite a bit. With practically all of the Juniors. It wasn't my fault one time when we were in hearts and I had eight and my partner had four that we went down three. Or if one time I forgot to count points and bid two spades with a count of seven. (Well I had two spades.) The Sophomores won't play with me either. And the rest of the freshmen are practically professional the way they play.

Mummy thought it nice of Vassar to accept me and my father said, "My God, maybe she'll learn how to walk without tripping over her own feet." And my brother (the one I gave my witchcraft books to) said that I'd burn the place down. (I like candles. At home I'd light them in my room and forget about them.)

(Continued on page 4, col. 4)

Witchcraft . . .

(Continued from page 3, col. 5)

It was discovered, in the course of the investigations (before they were halted by Louis XIV) that over 2,500 babies had been sacrificed. The supplicants, among them Madam de Montespan, mistress of the King, served as living altars in return for which the Devil granted them favors.

Witchcraft Sublimated

Slowly, but surely, witchcraft has gone underground. Since the case of Maria Renata Saenger in the early eighteenth century, the number of public confessions of Satanism has decreased. Renata, who publicly repented before her execution, stated that she entered the Convent of Unterzell in order to sow Satanism there, and the records would seem to indicate that she succeeded. (A large number of priests were required to exorcise the demons possessing the nuns in the Convent, when they were discovered; also, the lists of poisons used by this witch are impressive.)

In relating a history of this kind, it is ordinarily difficult to present a true picture, because of the validity of the records one has to work with. One must remember, you see, that anyone confessing himself guilty of witchcraft is not guilty, and the records deal primarily with penitent, or confessed witches. Most of the cases presented, therefore, have purely natural causes. Because of this, Satanism (speaking in a historical sense) has been more fortunate since it has gone underground.

The Protestant Reformation is partially responsible for this de- (Continued on page 5, col. 1)

Letter to the Warden . . .

(Continued from page 3, col. 3)

ing? What right did Mr. Saarinen have to put that in? Did you ever try to clank a long rusty chain for hours, and not be even heard? Did you ever try to creep up behind people and howl, and produce NO reaction?

I don't want you to think that I'm a selfish ingrate. I'm not. I really enjoy myself, sometimes. I mean I do have fun sitting on top of the stone mushrooms on sunny days, watching the people promenading up and down the path in front of the building, and watching them try to think of something sensible to say, to hide their perplexed frowns. It makes me quite proud when they mutter something about the modernity of my mushrooms. After all, I chose them to sit on. But there's something that I like even more than watching puzzled people. And that's what I do at night, after the library. I really do want to thank you, Mrs. Drouilhet, and Mr. Saarinen, too, for leaving me a nice dark path, from my front door of Noyes to the library, without any lights. I don't know what I'd do with myself if I didn't have the fun of hiding in the great dark bushes along the path around the Circle, and hooting and howling and laughing as the girls run to their rooms. I just wish they wouldn't run and look so scared, though. It makes me feel unappreciated. And this, Mrs. Drouilhet, leads me to my main point.

After everyone is all tucked in, when a ghost should really go to work, I feel most lonely and out of it. Back in Main, I had friends. People believed in me, and talked to me. Particularly the Seniors. Here, nobody believes that I exist. I have come to the conclusion that it is the modern atmosphere that the architecture has created. Ghosts are old-fashioned, and nothing in Noyes is supposed to be old-fashioned. I am sure that Mr.

Saarinen didn't just forget me: he deliberately designed the building so that I would not be able to exist in a state of happiness in it. The result is that everyone's attitude has become downright skeptical. No one gives me credit for anything. When I howl, they say that it is the wind in the trees, or defective soundproofing. When I sit down in the potted palms in front of the sunken circular seat on Saturday nights, couples ignore me COMPLETELY. When I tried to give the marble table top a lived-in look, they said that the workmen broke it. When I purposely tripped that Yalie and made him crash through the front door because he was rude to a friend of mine, they said that he was just trying to show off, and did it all himself. And when I showed the most imagination and tried to make people aware of me by setting off the fire alarm late one evening, they blamed it on a defective steam valve. And it was such a beautiful turn-out. Even the President, even you were there; all completely misunderstanding the motivating psychological compulsion.

And so, Mrs. Drouilhet, I have been forced to write to you, to plead with you, to transfer me. I am bored and apathetic. I am out of it. I want to go to some place where people will appreciate and understand me. PLEASE, PLEASE assign me to a dusty, spidery, drafty old corner in a Tower in Main.

Jonathan Henry Jones, Esq.

Paravano . . .

(Continued from page 2, col. 4)

in the Middle East. It is difficult for me to sympathize with the Arab world, but it is even more difficult to find a solution to a situation that can be best expressed as a "pitiful mess."

Voisin . . .

(Continued from page 3, col. 4)

I've cut fifteen classes already. Five were on the day I helped my room-mate move out. Now I have a whole lovely room for my candles and my voodoo dolls. (My dolls really work—I stuck a pin in one I made last year and gave my math teacher indigestion—everybody thought it was a heart attack, though. Really.)

I've got black-list for twenty-five hours, too. The girls inspecting rooms tripped over one of my dolls and stuck a pin in her foot.

I like Vassar.

Switch from Hots to Snow Fresh KOOL. A grid of words including: ETO, NAB, OUR, SOU, AST, AL, HO, CHA, THIN, AN, SEE, UMP, CISO, OFE.

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- ACROSS: 1. Baseball's man in the blue suit; 4. Kid; 9. Disengaged, so to speak; 12. One puff and you'll how refreshing; 13. Vegetable tear jerker; 14. Roman god; 15. Willie's home ground; 17. It's the rage in Ireland; 18. What Pop is on top; 19. They may be Green or Leg O' Mutton; 21. London cleaner-upper; 22. What gears should do; 23. Throat —?; 25. On the qui vive; 27. Ready for plucking; 31. Old land measure; 32. Cedric; 33. Per aspera ad; 36. Hindi concentration; 37. Complaints, from those who are chicken?; 40. Jeff's closest friend; 41. Yours and mine; 42. Better than none (3 words); 45. Grab; 46. Spoken; 47. Sweetie or shoofly; 48. Europe in World War II; 49. 13-19; 50. English cathedral town; DOWN: 1. The 49; 2. Kools are made with mild; 3. Special aversion (2 words); 4. "Square" vegetable; 5. Corporate abbreviation; 6. Minds Junior; 7. Kind of spring; 8. Try anything; 9. A kind of drab; 10. Makes out; 11. Snow — Kool; 16. The lass with the delicate; 20. Eastern VIP; 21. Half cousin of the mambo; 24. Theatrical circuit; 26. — avis; 28. Radioactive item; 29. Kid sister's hairdo; 30. Pitcher's report card; 33. Two can live as cheap (2 words); 34. Sit kinda short; 35. Kind of jet; 36. A Hollywood hairless; 38. I say it's cabbage; 39. — gin fizz; 40. Ill tempers; 43. An amusement-park house; 44. Elfin

Crossword grid with a central illustration of a penguin and the text 'ARE YOU KOOL ENOUGH TO KRACK THIS?'.

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### Witchcraft . . .

(Continued from page 4, col. 1) velopment, so also is the spread of the first-named variety of witchcraft. As long as people believe in this primitive kind, there is no danger of recognition of the Living Dead. Perhaps I should explain. The Living Dead is a superstition that arose during the Middle Ages. During this period it was believed that witches preserved their existence by entering the bodies of small infants when their own began to fail them. (This belief is untrue because witches actually consider the bodies of more mature persons more suitable for their purposes.) The number of

convents so afflicted during that period was unfortunate, as was the choice of young women with the same initial. (The latter can be forgiven if one considers the necessity for this practice on the part of the witches.) In any event, any

institution containing a number of young women is adequate for our purposes. And since, at the present time, there do exist any number of such institutions (for example, this one) we consider ourselves rather fortunate.

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Letter . . .

(Continued from page 3, col. 2)

terhood, even when the weather is favorable. This year we have many additional problems. It is virtually impossible to carve anything but a kindly face on a frozen pumpkin. Even with a large supply of anti-freeze the best broom will not operate properly in a snowstorm, and after a week of rain, even the strongest egg shell will not stay afloat. A cat's hair will not stand on end after the first frost of the year; it takes a cauldron over two hours to come to a good boil when the temperature falls below thirty; newts, toads and lizards are impossible to locate in this type of weather; and worst of all, humans spend rainy and snowy evenings sitting around warm fireplaces instead of walking in the dark. (How can we possibly function under these circumstances?)

We hope that our preparations will enable us to perform our strategic work this week. We realize that it is too late to do anything about the weather situation this year, but we suggest that the Misc help us in the coming year by promoting the slogan: SAVE THE SNOW FOR SANTA CLAUS. The International Sisterhood of Witches

  
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English: TOBACCONIST'S SHOP IN THE FROZEN NORTH  
  
**Thinklish translation:** Shops above the Arctic Circle sell little more than ice skates, ice tongs and the world's coldest icebox cookies. So the (ice) field's wide open for a cigarette store—or *cigloo*. Up there, selling the honest taste of a Lucky Strike, you'll be snowed under with orders! Other brands get a very cold reception.

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