

# The Pen and Scroll



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## UNITED STATES AT WAR Lenox Reflects Nation's Restlessness

Convinced that neither parents nor Trustees really know what is going on inside Lenox School, the Editors and staff of the PEN & SCROLL are determined to discuss the "issues" openly, as they see them. For those readers who find the views presented here unacceptable, one can only state that they are genuine views—blunt—roughly formed, perhaps—but given in response to a situation at Lenox School which seems intolerable to those who are compelled to live in it. The ideas set out in this paper are not those of mere "boys". No one could call such ideas "irresponsible". They are perhaps too honest—too true—too right.

C. L. F., Faculty Advisor, PEN & SCROLL

### VIETNAM PEACE FORMULA

The following article is a reprint from an original article appearing in the February ninth issue of the "Kent News," the student publication of Kent School in Kent, Connecticut.

Mr. James Ferguson, a member of the Kent School English Department, spoke to the International Relations Club at the Girls School on January 21. His talk was about The Vietnam War. Being a recent member of the Special Forces on active duty in Vietnam, Mr. Ferguson is well qualified to talk about this war.

Mr. Ferguson first discussed the reasons that our government gives for our presence in Vietnam. Our government has said that we are fighting to protect the freedom of the South Vietnamese, to obtain truly free elections, to fulfill an obligation to the South Vietnamese government, and to contain communism. Although the United States recognized the last elections in South Vietnam as a step towards freedom, Mr. Ferguson bravely stated that these elections were a "farce" because of the corrupt manipulation of Premier Ky's present government. No candidates who could gain a majority vote were allowed to run. Soldiers voted twice. The election was not "free."

Mr. Ferguson does not believe that we are in Vietnam to fight communism since the Viet Cong are not totally communists; they're nationalists. He feels that the U.S. government has military motives of self-interest: having such a large military force within striking distance of China is strategically advantageous and provides our government with some security.

Mr. Ferguson said that total military victory in Vietnam is impossible. The Viet Cong and the North Vietnamese are more familiar with the area and with the techniques of guerilla warfare than the U.S. forces. The United



Mr. James Ferguson

States may be killing more people than the North Vietnamese and Viet Cong, but they are not killing as many as the figures show. The number of enemy dead is usually severely exaggerated.

The South Vietnamese people have varied attitudes towards the war. Mr. Ferguson said that the urban citizens liked the war because they reaped tremendous profits from it and are in no real danger. The rural peasants oppose the war because of the damage that is done to their personal property. They do not seem to care who wins the war as long as they can raise their crops. The South Vietnamese soldiers often seem to not care who wins since they perpetually refuse to fight. They enjoy the benefits of being a soldier: free food, clothing and shelter for them and their families, but they usually run in battle. The South Vietnamese officials enjoy the war because they make a great deal of money selling the supplies that the U.S. provides to the Viet Cong.

Mr. Ferguson offered three courses of action that could be taken by the United States. We could stop bombing in hopes of negotiation with the North Vietnamese and the Viet Cong. He felt that this course would be least successful. The second course seems the wisest: The U.S. could pressure the South Vietnamese in to initiating certain reforms in the area of social welfare, to remove the corruption in the government and armies, and to provide for totally free elections. If these goals were not fulfilled, or at least attempted by the South Vietnamese, the U.S. could justifiably withdraw. Mr. Ferguson feels that, unless the South Vietnamese try to attain these goals, the U. S.

### Lenox As A Mirror

Each day more and more people at Lenox exclaim, "What a rotten year this is!" There exist certain variations to the statement, but all of them mean the same thing. The question is why is this year so much worse than those in the past? And, if it is worse, then what is making it so poor? In conversation with a few masters and some members of the student body, there seems to be no specific answer to either of these questions, but there could be a couple of possibilities.

The world is in a state of turmoil. There is violence and war. People who become concerned with the state of affairs naturally at times become irrational. The United States is in a state of turmoil. Here also exist violence and war. The riots that grow with ever increasing seriousness each summer and the crime in the streets has given many a sense of insecurity and even apathy.

Lenox School is in a state of turmoil. But Lenox does not want to be in this state. Under the present administration the institution has been able to rise in the ranks of preparatory schools and thus supposedly it should remain intact. The appearance of the institution changes with the new buildings but what about the people who control the power within this institution, or rather the person who controls. This person wants to change, to coin a phrase. He wants to begin looking at the world outside of Lenox more as the students do. They are a segment of the outer society and have varying personalities and opinions. They are involved with what is happening in Vietnam and in our American cities. They see the need for action there and they see the need for action here. And seeing this the students just don't set it aside as an impossible task. No, they try to find a course of action to have this system altered in order to jive with the ultimate world around it.

There is another reason that is somewhat related as to why this year has gone so poorly. As a Sixth Former, I have a greater chance to listen to the Head-

soldiers will soon be fighting alone against the North Vietnamese and the Viet Cong. Complete withdrawal would be impractical because of the effect it would have on our national prestige.

Pam Coburn - Kent Girls School

master. It seems this man possesses a vision that Lenox is to move towards the state of Christhood. He can read almost anything as being in relation to Christ. He can even see the Christ-like character of killing another of God's creation. This man is so obsessed with the figure of Christ that he can't raise his head out of the clouds and perceive reality as it really is, now. It seems that the Christians are losing ground in their crusade to build the society of Christhood. With an obsession

that is forced upon others, the situation arises so that what may be termed a dictatorship or a step towards the totalitarian state may be brought about. It is true that we must conform in many ways under any social structure, but when so much has to be continually forced that a violent reaction is about to result, then the philosophy that controls the structure is in error and must be re-examined.

den

### Ode To A Lost Cause

If your mother was Ho Chi Minh, then your father would be a female and you would probably live in Vietnam, if your house was still standing after the United States had bombed the area.

If your mother was Ho Chi Minh and your father a female . . . Then you would undoubtedly be a communist . . . woe to wicked existence.

You might even fight in the revolution with your mother who is really your father. Of course, the United States' napalm might tend to bring you to a flaming end, so much for the national frontier . . . welcome the barren waste.

If your mother was Ho Chi Minh and your father a female . . . You might simply be a neutral . . . hurray for the wishy washy Charlie Browns in the world . . . you might just want to live at home in your readily supplied crater. Of course, you may be dead but such is the price of individual freedom.

If your mother was Ho Chi Minh and your father a female . . . You could be a pacifist but that would be just too bad for you, JAKE.

Then you could protest war in general and be branded a neg . . . You could even claim great Uncle Sam might be wrong (it's possible?)

But, of course, no one will pay any attention to you . . . Too bad, too bad you're just sitting in your coffin and feeling soooo sad . . . perhaps it is the end (for ALL time)

lwh

The Sixth Form  
Hereby Challenges  
The ADMINISTRATION  
To A Debate  
On The Issue Of  
Compulsory Chapel

ANY FACULTY MEMBER  
INTERESTED, PLEASE CONTACT  
THE EDITORS.

# Pen And Scroll

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Photography Editor — Frank Wangeman Faculty Advisor — Carl L. Fredericksen

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## Editorial Viewpoints On Vietnam

We listen to the administration in Washington explain to us exactly why our men are dying in Vietnam and that we are fighting to keep the world safe for democracy. Well, since this is not true, then what is the real reason for our involvement in Vietnam? War or the constant preparation for war has been proven to be necessary to the economy of any country. We are not fighting the Communist ideal, but rather we are attempting to detain the Communists from gaining so much control that they could hurt us economically. Why doesn't the administration say this? Why can't the American people be told the truth, or must we depend upon the emotions at all times to fight an enemy? I can't find all the answers to these questions but if Washington doesn't find a way to draw more support to this war then the dissension within the country will continue to grow and the war will be forced to end or this country will end.

Ignorant as it may seem, the most basic necessity to life is life itself. I sincerely believe that "man cannot live by bread alone", but man must have life and be able to preserve this life along with the lives of his loved ones in order to search for and adhere to any ideal.

In Vietnam the people that are getting killed are the South Vietnamese. Two years ago as reported by a well-respected commentator on Vietnam, Harold Zinn, it was reported that at that time we were killing four civilians for every enemy soldier. Most likely now we are killing a great deal more. How can we save this world of South Vietnam for people that will be non-existent? That is just it, we will not to save them for democracy but to help our economy and the Communists win their support by giving them at least the right to exist. All must start with a basis.

DEN

The Johnson Administration has committed one of the largest mistakes in United States history. America is so deeply committed in Vietnam that we are told that we can't back out. Johnson has reached the point where he can only increase the war because it would be too damaging to pull out.

If there is one man in the world who can end the war, then it is Johnson. He has the power to end this war which is producing nothing but wasted lives and dissent. Since Johnson has the power to end this war, why doesn't he? Does Johnson thrive on war? Is he afraid of losing face if we pull out? These questions are the major ones asked by the dissenting American student. Millions of American students revolt, question, and challenge the Johnson Administration's policy, the legality of it, and they question whether we are rightfully in Vietnam. The reasons for the revolt and dissent on the part of today's youth is that there is no clear-cut, legal, honest reason for us to be in Vietnam. There is a sharp poisoned dart in Johnson's side asking, was there really justification for our raids over the North? Was there ever a Tonkin Gulf incident? The answer to these questions seems to be more and more likely, NO. Senator Fulbright's investigation has led to many unanswered questions. Testimony given by McNamara points more and more to the idea that the incidents in the Gulf of Tonkin never took place. Perhaps the Johnson Administration used some false incident as an excuse to send American planes on bombing missions to the North.

This war that we are wasting lives in is growing out of control. The latest order from Washington is that all graduate students except those in the fields of medicine, dentistry, and the ministry, are open to the draft. How stupid are we going to get? What price will we pay (too much) for a so-called victory? The cream of the American younger generation (our future leaders, scientists, and technicians) are being called to fight a dirty war.

This is certainly very ironic since there is a great demand for highly qualified men to take up the many fields in this country and to carry out further exploration in this world. What this is all adding up to is the simple fact, that without clear-cut rhyme or reason American students are being pulled out of the educational process to fight in Vietnam. There are no real reasons! Our government makes up excuses for our policy and for our being there, but then never backs them up. We find less and less reason for our presence there.

This is the cause of the mounting dissent in America. Nobody with any sense would give their life without reason. Furthermore, why should one fight when the results of the war are so horrible and amount to nothing. Refugees are scorched by napalm, wounded and lose legs and arms—and we are given no reason why—just pick up a recent issue of *Time*, *Life*, or *Newsweek*, and look. The gross atrocities of war are the photographer's dream. No student, with the Christian background most of us have, can in all conscience believe that this war is justified. As long as we have the growing credibility gap and still unclear policy, American students have justifiable reasons for dissent.

CCL

One has to fight the Vietnam War—especially the youth of this country. Whether he is fighting for and in the war or against and apart from the war, he must fight because this war is very much a part of him. A large part of the frustration, restlessness, and protest evolved from the war is due to this, that though the war for this country is its government's war, it has become very much our war. Because the United States' government has chosen political involvement we must supply the military involvement. We must supply individual involvement also, since the whole restlessness of the war has become an integral part of our environment and cannot be ignored. One must take a stand concerning this war, but on what can one possibly make a legitimate stand?

At this point the United States is in Vietnam, right or wrong, moral or otherwise, and it is not likely to get out. But what is the United States doing there? It is quite clear that the Vietnamese are fighting in a split country—an agricultural south pitted against an industrial north. And it is clear that the Chinese are there fighting for what would be definite material gains. What is this country's policy, its causes, in Vietnam?

It appears there are two amazing policies governing our involvement in Vietnam. 1.) First is the policy of idealism. We are defending our interests, we are defending Democracy, and thus we are defending the poorer nations' freedom and self-determination. We are fighting Communism and God is on our side. How can we lose? We live in a policy structured on ideals, and attribute all our idealism to the other side until we are left with a war of world principles—the two greatest idealisms in the world, Democracy—Communism—thrown into the theater of this tiny country. What's left of Vietnam? Its people are the same for the most part, despite our godly efforts. They are hungry, they are scared, they are men of a different culture, explicable perhaps, yet incomprehensible to us. Their culture is religious, revered, submissive, and centuries older than our own. Give them Democracy. Give them the republican government which we built with a thousand years of cultural and intellectual background, the government formed by an upper class, an intellectual and wealthy elite. They are hungry, perhaps proud, and we, for whom Freedom is the dearest thing in the world, we are offering an ideal to people who are not ready. Ideals flourish, are a product of this affluent society. But against hunger and murder, the people can be expected only to riot in the face of their "new Democracy". Social aid first, rehabilitation, communal working to return a state of stability are prerequisites for idealism, or even optimism in Vietnam—or is this Communism?

2.) Paradoxically enough, lies are built on idealism. They are "justified" in defense of the second policy of the United States. We are at war in Vietnam. We are killing, mutilating, destroying, winning and losing political and military battles to justify ideals. We are deeply involved in an active policy.

This restlessness, this restlessness which is now an underlying theme in American life which is brought out in violence, which can be seen in the streets—this is the state of our environment. Our government has placed us in a dangerous situation, the immediacy of which seems sometimes far away in Vietnam. But the Vietnam war is closer to home. Few are closely associated with the war, but the whole of the United States can feel the effects. We are by nature of our "Democracy" involved in the government's war, "Johnson's War", and thus we must take a stand. But we must also be given the basis for our stand and the knowledge and realization of our situation in order to make a stand. In an idealistic war this is impossible and it is also impossible in an active war thriving on propaganda, lies, and mystery. The government, the President, must state clearly our cause in Vietnam and stay true to that cause. We must know, be told the reason and not the justification for a reason that isn't there. *Tell Me Lies About Vietnam* (Peter Brooke). Tell me what Vietnam is. ctp

## 'Tell Me Lies...'

With the nation divided by the controversy over Vietnam, just what can or cannot the American citizen believe? How much does the American citizen know about our involvement? How much can he know? With these questions in mind, on what basis can he make a stand on the issue, either pro or con?

The moral question is one each individual must decide for himself. One can condemn the war in Vietnam on a moral basis because it is a war, but not because our involvement is justified or not. No war is moral. Man was not created to kill his fellow man. World War II was no more moral than the war in Vietnam, yet most Americans will justify our entrance and activity in that World War. Some people in Washington feel that our Vietnamese involvement is justified, others do not. For those who accept the reality of war, the question in Vietnam is not one of morality, but of our right in being there. The frightening aspect is, with the above-mentioned questions in mind, what sort of stand or decision can the American citizen make based on what he actually knows about the whole situation? Our government has based a great deal of our involvement in Vietnam on the incident in the Gulf of Tonkin in which two American destroyers were allegedly attacked by North Vietnamese torpedo boats. Now we are discovering that what our own government said had happened may not have happened at all. If we cannot believe our own government, then who can we believe? This is only one of a string of lies that is coming slowly to the fore. It is a sharp indication that the American people have lost their contact with the governing bodies. It indicates that the Vietnamese war is not one in which the American people are involved in as a whole, but rather that it is the administration's war, "Johnson's War", so to speak. Only those boys fighting and their immediate families are "involved". If this is true it carries with it some terrifying overtones. For it means that our President and his administration are deciding arbitrarily, without taking into consideration or consulting the feelings of the people, just what is best for them and the nation. They have decided, and are now attempting to convince the people through lies and evasion. This is the system employed by a totalitarian state. There is a thin line drawn between democracy and totalitarianism, only a small twist is necessary to take a big step in the direction towards totalitarianism and away from democracy. If what has been said above is true, then this small twist is beginning to develop and if it is carried through to its final end the American people could be plunged into something far more immediate and horrifying than the Vietnamese War.

If the United States is to continue as the forbear of true democracy and all that it stands for, then the American people must be told the facts concerning our involvement in Vietnam, and told them now. In this way the American people will be involved, allowing them to analyze the real situation and reach a decision based on fact and not fabrications and fables. For as soon as our representatives and leaders assume that the American people do not know what is best for themselves, and proceeds to decide for them, they can no longer claim that they are the government, "of the people, by the people, and for the people". M. S. T.

All opinions expressed in this issue are not necessarily the opinions held by the editorial board.

"Education implies intelligent, relevant, discriminating and timely change. New knowledge, new insights, new techniques and new situations give us little option: either we take them into account or we select ourselves out. The question is not whether we should change. It is whether we can change with sufficient speed and wisdom in this rapidly evolving world to maintain and advance the academic excellence and moral force which have been our hallmarks."

(from "The Bulletin" of Northfield and Mount Hermon Schools)

A prominent clergyman may long be remembered for saying, "This is my church and I'll say anything I want to". Reaction—"Oh, excuse me I thought God worked here on Sunday."

Haircut slips are here to stay while someone's hair is going away.

Man is but a piece of fruitcake in a cigar store window.

Truth is what people say when they are at a loss for words.

People live and people die, if you ask me, only God knows why.

People living in a small house on a small block in a small town may feel small, but perhaps they are the biggest (happiest?) people in the world.

People who live in glass houses shouldn't throw furbishes on the windows

Live as what you are for later you may not be able to, it does matter.

# SENIORS SPEAK OUT:

## On Chapel Prostituted

For us the whole world can pinpoint down to Lenox School and its yellow buildings in the mountains. How secure. In these times of definite restlessness and war, frustration, "growing up", and learning, we are thankful to live in such a community of expansion where problems are few, for one can always "take it to the Lord in prayer." Actually, one can take himself to school chapel five times a week, as long as he doesn't forget his hat and boots.

With all these trivialities, how can school chapel service ever be considered worship; and at that, it cannot even be considered religious. What, after all, is chapel but a school assembly in which the Headmaster's views of God, religion, revelation and war are brought in as the cause and inspiration behind all good that has evolved or ever been worked for. God becomes not the recipient of faith, hope or worship, but becomes a prostituted idea related to force and fascism. Compulsory "religion" cannot exist as religion but rather as a warped view of a warped Christianity. "Because men worship we may speak of a Religion, not the other way around." (Robert Bolt "A Man for All Seasons.")

For many of us God is vague enough and need not be set farther apart through strict regimentation. We do not want nor do we need to know the Christian concept of God, its economic and soul-saving advantages. God must work for us if we are to believe in Him and thus create a religion. For God is a universally personal thing, and it is religion which relates to man and his communal faith in God. Without this faith he cannot worship and there can be no religion. Forced chapel destroys or dissipates faith, leads to bitterness and abandonment of the Christian God.

The school policy must be flexible if its idea is the advancement of faith, God and the furthering of Religion. As it stands, it is the prime destroyer of its very principles.

—CTP

## Challenged

What is the purpose of compulsory chapel? According to the administration daily chapel services are held to draw the community closer together in a mutual bond cemented by the spirit of God and Christ, based on the religious discipline of the Episcopal Church.

As with all ideals, the principles behind it are valid (for a Christian), but in real life they are neither practical or realistic. Religion is not a necessity, it is not the only source of spirit which cements a mutual bond between the individuals of a community, nor is it necessarily the strongest source of spirit as such. Religion comes into being only when men gather to worship. It is not a "given" through which men are able to worship. When we are forced to attend chapel services, we are

given religion (as embodied in the Episcopal Church) and attempts are made to persuade us to worship. We are told that Christianity is good, that it embodies perfection, that all other religions or the lack thereof, are due to man's ignorance or perversion, and that someday all mankind will be converted. The "free will" of man to worship has been thwarted. He is told not only that he must worship, but how he must worship. One can not help but think of Rousseau's "Legislator" and "General Will", from which the origins of totalitarianism can be traced. In Rousseau's Social Contract, individualism was to give way to collectivism, egoism to virtue, and the personal will to the conformity of the General Will. All personal initiative is lost. The initiative to worship based on free will is replaced by a forced discipline of worship to which the individual is expected to conform. True, the individual may conform to this discipline of worship through his own free will, but the actual initiative to worship has been lost. It has been forced. It is artificial. It does not follow a natural order and thus the individual's conformity to this discipline of worship based on his own free will is artificial. His conformity has not originated from within; it has been forced from without.

Seniors here at Lenox who attend daily chapel services should be individuals who have felt the initiative to worship and the need for it, and, based on their own free will, have chosen to worship by attending the daily chapel services which are provided for them. Chapel services should not be attended by individual seniors who have not felt the initiative to worship, and in attending will be subjected to a forced discipline of worship to which they are expected to conform.

—MST

## Debated

On Sunday, February 11th, that explosive and timeless question of compulsory attendance at school chapel services toppled from its ivory tower in the corresponding columns of the "Pen and Scroll" into the dusty arena of the debating chamber. As Mr. Fredericksen welcomed us to the second debate of the year to discuss a topic so close to his heart, the person of Dr. Curry dominated the house, and although one felt that he was already committed through his position to a particular view point one appreciated his gesture in attending the debate to listen once again to the trite opinions of the student body.

The motion before the House was that attendance at school chapel services should be made voluntary for the Fifth and Sixth Forms. The case for the affirmative side was opened by Louis Rosenfeld, who urged some invisible personage to "open the window and allow the sweet breeze of change to enter." He was bravely challenged by John Lord, who took the floor with the air of one who knows that the feeling of the House is against him. Jim Koether then addressed the House and in a brief but thoughtful speech sought to convince the all-too-receptive members that religion was

something that originated from within the person, and that continual recitation of prayers out of a book was a travesty of true Christian worship. His speech was ignored by the second speaker for the negative side, Tony Williams, who delivered a well-constructed and logically argued defense for the conservative standpoint. After a pause of five minutes, Floyd Ballesteros wound up the cause for the affirmative side with a comprehensive, though perhaps rambling, resume of the arguments for the introduction of voluntary chapel. The debate was then ended by Frank Kreusi who, deeming it necessary to substitute charm for reason, managed to engage the flagging attention of the House with a disarming smile.

A succession of one-sided tirades were now delivered in turn by Mark Carpenter, Steve Pastwolf, Charlie Warden, Bob Vella, and Gil Skidmore. Undoubtedly the most sincere speech of the evening was given by Steve Pastwolf who, over the past years, has been compelled to attend religious services in which he conscientiously feels unable to participate, and who asks nothing more than to be allowed to worship weekly in the Church to which he belongs. Is this request to be denied him?

Before the formal closure of the evening's proceedings a show of hands was called for by Mr. Fredericksen. The House voted 28-3 in favor of voluntary chapel. Eager faces then turned expectantly in the direction of Dr. Curry who, having tolerantly heard everyone out, informed those present that the very essence of Lenox School's "Constitution" demanded that a regular chapel service be held and should be attended by the whole school. His position was thus made painfully clear. Lenox School and daily chapel services go together on a double ticket—take it or leave it. "Is you are, or are you isn't?"

Bob Vella

## On Maturity

With the debate of February eleventh, concerning the issue of upper form attendance at chapel services, the question of student maturity was brought out into the open for the first time. Those opposed to mandatory attendance implied that Fifth and Sixth Formers were mature individuals, capable of making decisions for themselves alone. And, of course, the other side referred to the students as "boys" who must still be directed in all activities. In fact, one speaker asked, what was so "magical" about the interval between Fourth and Fifth Form that suddenly makes students that much more mature? Obviously, there is nothing "magical" about this interval, but presumably, each student who enters Lenox will grow and gain some of this maturity before he leaves. If he has not become more of a man and less of a boy during the few years here, then something is wrong and the whole purpose of being here seems utterly ridiculous, outside of simply obtaining a good academic background.

To the point, it seems somewhat preposterous that a Senior must always be present at virtually

every school function that a Freshman must attend. Supposedly, the Senior will be in a position where he must be learning to make decisions for himself. And certainly, Lenox does not offer much preparation in personal decision making for the Senior who will be heading off to college in a few short months. Many colleges do not require attendance at classes, not to mention chapel services and meals. Since Lenox is referred to as a college preparatory school, should it not offer its older students a situation in which they can learn punctuality and the necessity for attendance at various events based on will rather than force. One cannot guarantee that all the students in this group will handle themselves responsibly in such situations. Certainly one will find in the Senior Class some who are indeed "boys" though most are more mature and responsible than that. At any rate, what would be the harm of allowing students to skip a limited number of meals per week, provided an indication of such intention is made beforehand? Or, is there any reason why a student might not "cut" a class in which he is holding an Honors grade, provided he has something constructive planned to do that has been cleared with the faculty members involved? On the other side of the coin, mightn't it be possible to arrange to have Seniors proctoring study halls on a voluntary basis in order to give masters more time for their courses and families? These ideas represent a few possibilities for constructive change.

As society sets specific times as "magical" ages when members are considered mature enough to assume certain privileges and responsibilities, so Lenox must adjust to the fact that the growing process involves, of necessity, increased responsibility and privilege for the individuals involved. Granted, Juniors and Seniors are not yet men, for the most part; but neither are they boys. Instead, they are adolescents who often have the capability to develop and gain in maturity if room is made for such development within their social environment. As anyone who has undergone the stages of adolescence must know, the period involves rapid growth in many respects, along with a sort of "wilderness," a desire "to try one's wings." Lenox must realize this as a school and as an institution, but must be capable of allowing "controlled experiments" if it is to succeed as an educator of young men. Minor mistakes ought to be looked on as such, not as major catastrophes.

Hopefully, something beneficial will be gained in terms of improving Lenox School as an educational institution if some new ideas are seriously considered in place of the "old way" by the powers that be. But, it is still high time that the "children" in our illustrious community learn that no one owes them anything to make life easy or soft for them. Maturity cannot be guaranteed alone by the age one has achieved or the institution one attends. The growth process is a two-way street. Not only must the School be able to offer the means for a student to develop, but at the same time, the student must commit himself

to acceptance of adulthood. It has been often said, "if you would be treated as an adult, you must behave as an adult." There is no reason for any student to demand mature status if he persists in behaving as a child. And obviously, there is a limit to how much a school can be expected to put out toward aiding in the growth of its students. If students "dare" to press the limit, they may easily lose what has been offered them and there will be no one for them to blame but themselves.

Lenox School is not heaven on earth, but neither is it hell. There is room for improvement in Lenox as a community and in Lenox as an institution. This may be accomplished if all sides are prepared to give and take a little in exchanges with the others involved. But no side is justified in simply demanding something of another if nothing is offered in return. If this is borne in mind, we may well be able to create a situation which is, to say the least, more liveable. Regardless of our respective positions in this fair community, we are still all rational human beings, or one would at least hope so, and as such, there is no reason why our problems cannot be resolved without provoking potential disaster.

—TPC

## On Weekend

This year, for the first time in the history of Lenox School, a full-fledged weekend was granted to the student body. Surely, no one can complain about that, but why did it have to be hung over our heads, dangled before our eyes, just out of reach, as a carrot before a donkey? Why were we constantly reminded that if we weren't all good little boys, the weekend would be taken away—we wouldn't get a lollipop? ("It is possible to lose the weekend.") Why couldn't we have been told that on such and such a date there will be a weekend and leave it at that?—Something we can count on, something we can plan on, something to look forward to amidst piles of books, papers and assignments. One would gather that we are the first and the only independent school to grant weekends. Not so. We were one of the very few who didn't have weekends at all, and now we are one of the very few who have just one, and that one given in a lollipop fashion.

As a final note before we left, we were all given something to "think" about—something to insure a most enjoyable weekend by all. We were told that unless the stolen monies and tape recorder were not returned, we would get an extra day or five tacked on to the end of the winter terms. And for the final touch—upon our return, at the first meal back, we were given a low-down on the ranking list—blue list ratio for the last two years. So many less on the ranking list for this marking period ending immediately prior to this weekend, compared to the same period two years ago without a weekend. So many more on the blue list... Yes, ladies and gentlemen, conclusive evidence that Winter Term without weekend runs better than Winter Term with Weekend.

—MST

# Seniors Speak Out Continued

## On Coffee

"A coffee will be served for the masters and their wives in the senior common's room following this meal." What a joke! An announcement that has no reason to be announced. The walls and floors scrubbed; the coffee and coffee cups lugged over from the kitchen; so that the hosts can entertain themselves. Maybe the announcement should read: Cocktails will be served to masters and their wives in the Game Room of the Lenox Bath and Tennis Club. But then our guests would be disappointed, for instead of lounge sofas they'd find cheap second-hand chairs, and instead of social gossip all they'd find would be conversation with a bunch of high school kids. But it's not all that bad, you might find these kids pretty interesting; when they're not in the classroom, they like to talk and learn about things which you won't find in Weeks Adkins, MacQuarrie or the Yale Shakespear. They represent the Lenox community, and they'll tell you things which you won't be able to read on the "daily announcements."

I suppose you could call it our chapel talk, but it is optional and you won't be singing any hymns. We're not out to sell you anything and you'll probably hate our coffee. But why don't you come anyway; meet the guys who clean the campus, write the articles, and score the goals.

AEC & Co.

## On Honor Code

It has been quite obvious during the past year that the honor code has not been working well. In the fall it was thought that the code would reunite an already divided form, but if you take a good look at the Sixth Form you can clearly see that it has tended to divide the form to an even greater extent.

Who really wanted the code? It was clearly evident that only a few people with "white caps" were trying to obey it and make it work. The whole school was running as poorly as anyone could remember. The spirit that has usually been with the whole team was as split as the Sixth Form. How can any code work when only a handful of people are supporting it? It can't.

Many of the students signed the code to obtain the privileges which would be given if they signed the piece of paper. Do they really have more legitimate honor after they sign the paper? No, all they had were greater privileges. This in itself defeats the whole purpose of the code, because honor is something that one has, and not the so-called "honor" received by joining the code.

The whole question of honor revolves around an individual's personal honor. It seems to me that it was the Headmaster who tried to combine everyone's personal honor into a community one. It was obvious that every individual's honor was going to clash and did. The only situation in which there would be no confrontation is when the community honor and person-

al honor are one and the same. Since they are not the same and never can be at Lenox School; an honor code can't possibly work.

As far as I can see the code was forced upon our form by a man whose ideals just do not face the reality of the school or the boys. Maybe the Headmaster is trying to form an image that will make the school more colorful for the prospects. It's just like his obsession with getting everyone into college; it looks good to the outside. He's forcing something upon a few who clearly don't want it. I wish for once that the Headmaster would unwrap himself from his unrealistic and old-fashioned ideology and realize not only the problems of the institution, but also those of the people that live in it.

Kim Morton

## On The Head EXPOSED

We are now in the midst of building a new sports complex with the artificial hockey rink set as the initial goal and then, as the funds allow, to continue with the basketball court, and the squash courts, etc. The student is always hearing Dr. Curry speak of the great danger of fire around the school, and yet rather than build a safe dormitory building to replace some of the "fire hazards," a hockey rink, which not even the whole school will use, must be built. We have to be offered a challenge gift to build a new dormitory and classroom addition, which by right should come first in an institution of higher learning.

How often has the student body been told that any legitimate gripe anyone has may be taken up directly with the Headmaster. This, of course, offers no claim that he will listen. It seems that even the faculty have various problems along these lines. Recently, the Debating Society held a debate on the whole question of voluntary chapel. The Headmaster heartily approved this venture but at the same time made it quite clear that he would in no way allow the outcome to affect school policy. Needless to say, this offered a great incentive for the debaters. Don't school laws and policies need to be changed as time goes on?

Supposedly we live in a land of free speech, but perhaps this freedom of speech is not applicable to school life. How can the fact be justified that boys who debated the negative side of the issue (opposing mandatory chapel) have suddenly been added to the Headmaster's "black list" and have been transformed into supposed "negative" influences in the school—definitely we possess the freeless-t of speech.

For years this senior class has been all that's been talked about and how each person within the block was in his own way an individual, and that there were more diverse personalities than in any other class in history. The Headmaster was singing our praises until he discovered that too many individuals presented quite a problem when it came to control. Suddenly we were too much for him and we are riding for a fall.

I'm not asking for the Headmaster to change—I demand it, just as I feel every class from this point onwards will demand it. There is a definite need for the Headmaster to reassess his own set of values and adjust to the times. It is a time for him really to listen to the faculty in earnest. A realization must come that before he can try to train hypocrisy out of the student body itself; he must first make an effort to remove it from his own being.

—LWH

## DISJOINTED

From First Corinthians: Chapter 12:14-26

14) "For the body does not consist of one member but of many. 15) . . . . 26) If one member suffers, all suffer together; if one member is honored, all rejoice together."

The above passage is from a text used by Rev. Curry in his Chapel talk for Tuesday, February 27.

The passage speaks for itself. It talks about the different parts of the body and their relationships to one another. The analogy is to people.

The body Paul talks about—Lenox, the parts of the body—every one of us. The text—

If the eye should say, "Because I am not a hand, I do not belong to the body," that would not make it any less part of the body. Or if the ear should say, "Because I am not an eye I do not belong to the body," that would not make it any less a part of the body.

This is the feeling of us all, we are each our own being (individual) each a hand, or ear. We are each individually important and functional to the body.

But "If the whole body were an eye, where would be the hearing?" This is the question I ask. The eye, our headmaster; The eye cannot say to the hand, "I have no need of you." On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with the greater honor (?) and our unrepresentable parts are treated with greater concern (not abused and insulted).

For God (sic) has so adjusted the body, giving the greater honor to the inferior part (we here) that there may be no discord in the Body, but that the members may have the same care, consideration and respect for one another. If one member suffers, all suffer together, if one member is honored, all rejoice together.

The eye needs the hand, the ear the foot, unrepresentable or presentable, for without cooperation of the hand, ear or foot, the eye cannot function properly. This the eye knows (Or does it?). If not, open so that ye may see the light.

G L S

'The Times,  
they are a  
changin''

## On Telephone

At Lenox School there has always been, and probably always will be, the great conflict concerning the use of the public pay phones. In the School there are two hundred and forty students, and there are only two phones available. That is a ratio of one hundred and twenty people to one phone. Knowing that the Headmaster absolutely despises these phones, and would just as soon get rid of them all together, I would certainly think that some improvements could and should be made. Just because the Headmaster has a personal grudge against phones, this does not mean he has to share it with two hundred and forty students. All we hear about these phones is how they are often abused and ill-treated. If we had a few more pay phones, placed about the campus, the great demand placed on these two particular phones would be lessened considerably. Another folly regarding the pay phones is the certain times we are able to use them. There are indeed set times when a person can and cannot use the phones and a student is only allowed to talk for ten minutes at a time. This does seem rather absurd, but any night of the week there is always a line of five or six boys standing and waiting to use the phones. If a student has to make an important call to his parents, for instance, he has to wait in line with the rest of the screaming idiots and thus if 7:30 rolls around and the particular student has not made his call, he is out of luck. At 7:30 the phones close and anyone caught using them automatically receives marks. One might say we live in a secluded world with very little communications with the outside world.

Nick Solley

## On Stealing

With the threat hanging ominously over the school, of having the winter term extended by a number of days, the embarrassing fact of having a thief or thieves in our midst was once again brought home, in no uncertain way, to members of the school. That it is possible for a Lenox boy to continue an anti-social practice such as stealing over an extended period of time is no reflection on the school administration, which is impotent to do anything except resort to the despicable measure of corporate punishment. However, the situation does speak very badly for the student body as a whole, and, in particular, the Sixth Form.

Stealing will never be eradicated from our community until the devastating force of public opinion is brought to bear much more actively against the very idea of any form of pilfering. The power of public opinion is not to be underestimated. Men have been known to commit suicide in the armed forces and in the factories when their associates have unanimously turned against them.

The reason why public opinion at Lenox operates so feebly is that the Sixth Form, at present, is not a unit; our Sixth Form does not work as a body. And there is a very good reason for this. Ever since the beginning of the year,

everyone has been gradually becoming more and more conscious of the next man because the nature of his allegiance to the Honor System tends to make him an embarrassment to anyone except the most detestable of law-abiders. When an individual is aware of his contemporaries in this way, his relations with them are obviously not free and natural. Barriers therefore exist between one boy and the next, and worse still, cliques tend to form and these are separated by the same barriers. The Sixth Form is thus disunited.

What can be done about this situation? I would suggest the following remedy. The Sixth Form has been gradually gaining privileges over the past years at a rate which is lagging far behind its actual need. To see privileges dribbling in at an unrealistic pace is frustrating and depressing for the student, and his will to use his privileges wisely and maturely is sapped. I suggest that it is time for Lenox to take a big step forward and for the arrears of the Sixth Form privileges to be made up. To start with we need a real Honor System. According to this, Sixth Form would be literally "on their honor" to conduct their lives in a reasonable fashion. They would not be checked on by prefects and masters in any aspect of their school lives outside the classroom. The Sixth Former taking his seat five minutes late at breakfast would receive nothing more than a dirty look from the master in charge of the table; when he fails to turn up at chapel he would be subjected only to a word of advice from perhaps the Headmaster or his dormitory master. In this way the running of the school would rely very heavily on the ability of the members of the Sixth Form to behave in a responsible and mature manner. This would constitute a challenge, and if it were met competently, as undoubtedly it would be, then it is inconceivable that any anti-social elements could take root in the Sixth Form. Furthermore, it would give the Sixth Form the incentive to kill any cancerous growths in the lower forms for the good of the school, whose efficient running would already be significantly dependent upon their continued support.

This, I believe, is the way to stir the top of the school into united action against the undesirables in our community. The evil of stealing originated from within the school, and it is therefore the students alone who have the ability to eradicate it. It is up to us, using the tools which the administration must provide, to remove this blemish which is degrading the whole institution, and to strangle those individuals who are responsible for detracting from the integrity of Lenox as a whole, through their disreputable actions.

Bob Vella

Is God  
on  
our Side?

## On Success

I was standing in the cloakroom in the chapel today when one of the guys came up to me and asked if I wanted to write an article for the PEN AND SCROLL. Well, naturally I said yes without having any idea for a subject upon which to write, but I figured it really didn't matter since I had made up my mind I was going to write one come hell or high water. Consequently, I sat down with the typewriter and began to think about something to say; first of all, I thought I would write a rather caustic letter to Tucker Frederickson concerning his lousy, stinking Viet Nam views, and so I dashed off a couple of lines telling McCarthy what a tool I thought he was and how he didn't deserve to run as a democratic candidate for the Flea Circus. Later on after I had gotten all the hate out of my system, I asked myself just what I was supposed to be proving and what purpose this article was supposed to serve.

I then turned aside from the typewriter and went and lay on the bed. What had I accomplished at Lenox these last four years? Where was I going after Lenox? In what state would I find myself ten years from now? And almost inevitably came the question: would I be a successful man? Consequently, this is the subject on which I would like to say a few words—this business of success and its place at Lenox.

I'm sure that the consensus of opinion among people would be that success is not only finding whatever or whoever it is which enables the individual to be the happiest, but also being able to maintain that state once it is achieved. We can therefore assume that success might well differ in each person's opinion and that it can take many shapes and forms. And here is where the Lenox community fits in. Lenox is an institution whose students possess a great deal of success potential as a direct consequence of diversity within the body itself. Perhaps, (but I rather doubt it) some have achieved a momentary or temporary success, but most are probably placing more rungs together and are still climbing the ladder towards success. But the problem with the community is not that it doesn't enable a person to find a clue or a hint to his success so much as it is that the community hinders the individual from maintaining the state which he has found to be part of his happiness; there is a lack of respect. People are either out for themselves, thinking they can make it easily without enlisting the help of others in some capacity, or they are out to get somebody who may have found what the others are looking for. Everyone thinks his way is the right one, and that if the others don't agree, they are "negs." The points I am trying to make are 1) that success and respect must go hand in hand; 2) that within the dictates of law and order, it is hard to assign a moral standard to success; 3) that if the community is to survive, it had better want to acquire an atmosphere of respect on the part of the individuals toward other individuals. I can see that this is the problem with this particular community.

James Koether

## On Social Life

The question of social life at Lenox is one that always seems to be discussed among the student body here, perhaps as much as baseball is discussed by the Greater American Public. In my mind, however, there is little to talk about since the social life here is non-existent!

The administration is busy trying to mold ideal college prospects and in many cases it accomplishes this goal. However, Lenox is known as a college preparatory institution, and it should prepare people for college, but in my eyes it falls far from doing this. The four years that a young man spends in college is as much of a social battle as it is an academic one. Are soldiers thrown into war with only a smattering of training? So why should the Lenox graduate be thrown into the pit of social warfare without a weapon?

There are some definite problems regarding a young man's progress in life that must be changed here at Lenox. The administration must be willing to promote these changes if this institution is to progress. As I am no authority on the academic side of the school, I can only suggest social change. The first and most important step is for the administration to take some responsibility off its hands and give it back to the parents where it rightfully belongs. This responsibility in the hands of the parents enables the school to be relieved of the legal responsibility that it now has. This must be done to enable the student to move with some degree of freedom. Secondly, there must be some more and definite relationships between the male and female. This must take place in a humanistic-type atmosphere, rather than the "zoo" type affair that is offered now. What I mean is a weekend arrangement where juniors and seniors may go out on their own and actually mix with girls. As it stands now, you are simply put on display with a girl about whom you could, most of the time, care less, and this is supposed to pacify you and train you in the social arts. These wild affairs happen so often, too—maybe once or even twice a term!

Next comes the morbid subject of chapel, which to me is on the verge of being ridiculous. Forcing religion on a person eighteen years old is totally insane. Rather than making the young man receptive to God, he will rebel against Him. I am all for gathering the school for a hymn sing because it is a totally active experience which helps to invigorate the school. The student, when he reaches his senior year must be able to make his own decisions about God and his time of worship. He will have the backing and experience of his lower form years to help him start to make this decision.

If necessary, some of the rigid ways of this school must be changed to allow the older students to imply social freedom, which is a must to prepare them for the years to come. Bob Dylan wrote that "The Times They Are a Changin'" and Lenox must too if it is to survive and serve its purpose.

—DCA

## Parental Privileges

At Lenox, there is an overwhelming aura of irresponsibility. One can feel it every minute, from breakfast to the end of study halls. In that beautiful schedule that so adequately takes up every second.

Who decides the degree of responsibility in each student; the Headmaster or the Parents? My choice, the Parents. I think we can all agree that they are the best qualified. Yet their opinion appears to hold no water on this ship, at least not on the surface.

When a student leaves for a vacation he is expected to act accordingly, correct! Yet, let a close friend show up and forget about getting a pass to Friendly's, it just ain't Kosher, Right. Why not! If mom says it's alright it ought to be law. A friend at college stops by (not too often though—we know why, we're off limits) a chance to get a meal at the Lenox (sic) House. But we know the rule, right! (BOO)

"Forget it, you see I can't sign out with you. Mom says it's alright but Rev. Curry says its bad for the morals." Let's hear it for RESPONSIBILITY!

Come to Lenox, be mature, get educated, attain responsibility but as far as your judgment concerning friends, forget it.

G L S

## Individualism

The Sixth Form is constantly asking for more privileges. The Headmaster gives the Sixth Form a privilege, along with responsibility. But there are some who fail to meet the responsibility. Thus the Headmaster says, Well you blew that responsibility, do you think I'm going to give you another chance? Because we fall once does that mean we are shot down forever? There are some who have quite different views from those held by the Headmaster. There are many who have their own interpretation of responsibility. As in the majority of cases the Headmaster says either you accept my idea of responsibility or no privileges. Here the individualism of the Being is surpassed. We have fringed around almost all year trying to work out the so-called Honor Code. However, we have a major problem! The diversified individualism of the students in our form prevents any complete acceptance or support of such a code.

This individualism is a true sign of "man". A boy who has the guts to be different, go his own way, express his own view is a "man". It takes a "man" to stand up and face the wrath of the Headmaster. It is the men with the unsurpassable individualism that make this otherwise boring life interesting. Therefore I say "nuts" to honor codes and their trappings. Much more important in this fast-conforming world is the "man" with the guts to stand up against the suppressing of individualism.

—CCL

## PEACE

## Something Better Yet To Come

Feeling somewhat secure  
In my world of fantasy  
Where dreams are reality  
And reality is nothing  
But a dream,  
I feel free  
To speak my mind.  
You do not have to be  
By yourself  
To be alone.  
It can happen anywhere.  
On a crowded street,  
At a party or a show,  
With people or without  
It makes no difference.  
When you're alone  
You're alone.  
Some people are lost  
In loneliness.  
Others feel it  
Only occasionally.  
We all feel it  
At one time or another.  
It strikes deep and sure  
As we realize the  
Hopelessness of it all.  
But we convince ourselves  
That it's not so and  
Turn to the pleasures  
Of this life, of which  
There can be many.  
But for those for whom  
There are no pleasures  
The loneliness lingers on  
Until it either becomes  
A part of them or  
Overcomes them completely.  
There are many means  
Of escape; alcohol,  
Narcotics, suicide.  
But for those with hope  
Of something better  
Yet to come, there is  
Christ.

He promises us  
A life after death  
Where there is no loneliness.  
Where there is no poverty.  
Where there are no slums.  
Where there is no war.  
Where there is something better,  
Yet to come.  
But don't be fooled.  
He was created by a people  
Who were lonely, rejected,  
Persecuted and despised.  
They created their own answer  
In the preaching of  
A holy man from Nazareth.  
WE are the Sons of God.  
The human race, the animal kingdom,  
The plants, the earth,  
The stars and the planets.  
Life, wherever it may exist  
And in any form,  
That is the Son of God.  
And where there is life  
There is death.  
Death is the absence of life  
Spiritually  
Physically  
Man, with all his creative imagination  
Can not picture absolute death.  
It symbolizes the extremes  
Of loneliness and despair.  
For him  
There must be something better.  
Yet to come.  
But don't be fooled.

M. S. T.

## THANK YOU FOR . . .

We thank you for our creation and the vast capabilities that you have so generously given to us. Thank you for the leaders that stimulate the youth, and the youth that stimulates the leaders. Thank you for our open-endedness. We thank you for our minds.

den

## 'With God On Our Side'

by Bob Dylan

My name, it ain't nothin'  
My age, it means less  
The country I come from  
Is called the Midwest  
I's taught and brought up there  
The laws to abide  
And that the land that I live in  
Has God on its side.

Oh, the history books tell it  
They tell it so well  
The calvaries charged  
The Indians fell  
The calvaries charged  
The Indians died  
For the country was young  
With God on its side.

The Spanish-American  
War had its day  
And the Civil War, too, was  
Soon laid away  
And the names of the heroes  
I was made to memorize  
With guns in their hands  
And God on their side.

The First World War, boys  
It came and it went  
The reason for fighting  
I never did get  
But I learned to accept it  
Accept it with pride  
For you don't count the dead  
When God's on your side.

The Second World War  
Came to an end  
We forgave the Germans  
And then we were friends  
Though they murdered six million  
In the ovens they fried  
The Germans, now, too, have  
God on their side.

I have learned to hate the  
Russians  
All through my whole life  
If another war comes  
It's them we must fight  
To hate them and fear them  
To run and to hide  
And accept it bravely  
With God on my side.

Now we got weapons  
Of chemical dust  
If fire them we're forced to  
Then fire them we must  
One push of the button  
And a shot the world-wide  
And you never ask questions  
When God's on your side.

Through many dark hour  
I've been thinking about this  
That Jesus Christ was  
Betrayed by a kiss  
But I can't think for ya  
You'll have to decide  
Whether Judas Iscariot  
Had God on his side.

So now as I'm leaving  
I'm weary as hell  
The confusion I'm feeling  
Ain't no tongue can tell  
The words fill my head  
And they fall to the floor  
If God's on our side  
He'll stop the next war.

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