Dr. Muilenberg Will Address Sunday Service

The Vespers speaker Sunday, October 7, will be Reverend Dr. Muilenberg, Davenport Professor of Hebrew and the Cogntate Languages at Union Theological Seminary.

Dr. Muilenberg, who also spoke here last year, is an expert on the Dead Sea Scrolls. Received this year as Resident Director of the American Schools of Oriental Research, Jerusalem, Jordan. During this time he engaged in special study of the Dead Sea Scrolls and participated in excavations at Tell es-Sultan.

He has served on the faculty of several universities, including Yale, Mt. Holyoke, Columbia, and the University of Maine, where he was Dean of the College of Arts and Sciences from 1936 to 1945.

Reverend Muilenberg graduated magna cum laude from Hope College, Holland, Michigan, where he was elected to Phi Beta Kappa. He received his M.A. from the University of Nebraska and his Ph.D. from Yale. He also holds several honorary degrees—an L.H.D. from the University of Maine, a D.D. from the Pacific School of Religion and one from Hope College.

He is the author of numerous works of religion, and his articles appear repeatedly in religious journals and periodicals. His most recent book, The Way of Israel, was published this year.

Tito Schipa Gives Farewell Concert

The farewell concert of tenor Tito Schipa will be given this Saturday, October 6, in Palmer Auditorium, at 8:30 p.m. Mr. Schipa, a native of Italy, has been touring the United States this past year and will give his final concert here at Connecticut College before returning to Europe and his home.

Some of the highlights of Saturday night will include Schubert's Ave Maria, Scarlatti's Le Violette, and Handel's Where 'er You Walk. Tickets, at 50% discount for students, may be purchased from Mr. Quimby in the Music Department.

Soph Studying in Mississippi Writes of Flare-Ups, Harmony

Editor's Note:

This article was sent to us Wednesday, October 3, by Miss Kunstler '65, who this year interrupted her studies here to attend Tougaloo Southern Christian College in Tougaloo, Mississippi, eight miles north of Jackson. See Editor's Note!

Recently, most of the nation, in fact, most of the world, has turned its attention toward the turmoil existing in Mississippi, one of the strongholds of segregation remaining in the United States. At present, the streets of Jackson are lined with federal flags waved by the supporters of the state's segregationist government, Ross Barnett.

Unique Atmosphere

There is one place, however, in the state of Mississippi where Negro and white study and live harmoniously. Tougaloo Southern Christian College, the only integrated school in the state, has the advantage that the faculty, whom we live on campus with the college community, and a student body of about five hundred, four of whom are white.

As one of the four white students at Tougaloo College, I have become exposed to one of the most serious problems which our country faces today. On the Tougaloo campus, I am free to associate with my classmates—to talk, eat, study, and date outside the Tougaloo gate is quite different. As the 'Ole Miss' situation grows to a head, the situation throughout the state becomes even more tense.

Students Harassed

Last week, as I walked the streets of Jackson with two friends, a Negro boy and a white girl, we were stopped by five police cars carrying at least twelve policemen. The men called us over, hit the boy several times on the head and back, called him unprintable names, and, finally, told him to run away as fast as he could. They then questioned me and the other girl, asking our names, home towns, schools, and whether or not we were 'studying to be niggers' at Tougaloo College. They then told us to run, and 'don't you never come back here.'

Such incidents are common in Jackson and other communities in Mississippi. The police forces here are always prepared to stop any inter-racial activity. The fact that the entire nation and the rest of the world are against their endeavors has not hindered the "public servants" of Mississippi. The fear of integration has been built up so that the police are suspicious of everyone, save, perhaps, the White Citizens' Council, the very active segregationist group in the South.

The other day, with two other white girls, I went to work for the Mississippi Free Press, a small liberal publication started by students which now has an international circulation. The office of the Free Press is located in a Negro section of Jackson. As we walked along the streets, we noticed several unmarked police cars (a familiar sight) circling the area. When we got to Jackson, the other girls and I are so well known that we never fail to be constantly observed by the police force.

Faith Plus Action

Here on campus, though, there are no such problems. We live in complete harmony and in freedom from fear. As many of us are comfortable denomination, we do not rely on faith alone. Many of them are active in "movements" such as voter registration and tutorial projects. We are confident that not only "Ole Miss," but all schools and facilities (despite the U.S. ruling which prohibits segregation in interstate commerce, there are still "white waiting rooms" and "colored waiting room" signs in front of train and bus stations, and stools have been removed from counters to prevent "sit-down integration") will be integrated shortly. In fact, many under-graders are planning to do their graduate work at "Ole Miss."

Duality Experienced

I have certainly, in the three weeks that I have been in Mississippi, been exposed to two different worlds: one a world of hate in which human beings can experience no communication and the other, a world in which there exists complete communication between members of two races, who, once they enter the Tougaloo gate, are no more aware of any difference between them than
Editorial

The recent arrival of Sir Mosley, the English Fascist who was invited to speak at an upstate New York College, and the letter ConnCensus received from the American Communist Party last week, raise the fundamental question of whether the liberties insured by American democracy should be extended to subversives, those who would overthrow our government, and specifically, whether these subversives should be permitted to address us, the college generation.

Any mental route leading to the answer of this question must lead to multifaceted. It is almost impossible for any thinking person to automatically say yes, or no, because there are so many conflicting factors to be considered. If we say no, Communists should not be allowed to speak here, we are immediately assailed by the idea that we are nullifying the very liberties we wish to protect and preserve against the force of Communism. We are limiting, and qualifying our Constitution.

The ramifications of this process could be as serious an internal threat to our system as Communism is an external threat. If we answer yes, these Americans, though Communists, have the right to address us, we cannot help but realize the irony of the situation. A group of men are using the basic tenets of American democracy as justification for their being permitted to address America's youth on the merits of Communism, the same system whose voice called out, "we shall bury you." In other words, American Communists are using American democracy in an attempt to overthrow American democracy.

There is a real danger in the first choice, in denying American Communists freedom of speech. Is there any in the second choice? Yes, but only if we are afraid American students are gullible, uncritical, and eager to be swayed. No, if we believe that we, the American Students, believe in our system, and will listen to the speaker in order to hear, at first hand, the voice of Communism.—A.G.

ConnCensus
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FREE SPEECH
A Forum of Opinion From On and Off the Campus
The opinions expressed in this column do not necessarily reflect those of the editors.

To J. M.:
I would like to thank you for expressing so accurately the feelings that weighed on so many of us, for the contribution you have made to the welfare of the greater portion of the world. I am willing (at the risk of expulsion and speedy commitment to a mental institution) to divulge. Go to C. Williams. Co., two weeks, it is possible, to put all over the pernicious wishy-washy, cream colored cinder block walls! I will be delighted to help you.

S. S. '63

To the Editor:
Your concern for the Yale School of Music Concert Series, as evidenced by your front page announcement in last week's issue, is truly touching! Now, about some concern for our own series, which is notoriously ill-tended by C.C. students.

Please believe that I have no quarrel with the Yale series—it is excellent. But I note a recital by Tito Schipa, tenor, the Sollati di Zagreb, and the Leningrad Symphony, all in the next two weeks here, plus many more fine programs to come. How about a little pride—and some promotion—for your college offers?

Arthur W. Quimby

Editors Note:
The abundance of printed material supplied by the Music Department, in the form of posters and individual campus letters give the student ample opportunity to become aware of the many excellent musical programs offered on this campus. Rather than serving as a campus bulletin board, ConnCensus feels that its pages should be devoted to news which stimulate student interest. Please direct your copy to the Newyorker.

See "This Week"—Page 4

A Considerable Speck

This column will appear weekly and is designed to express perceptions which any student may wish to publish. The written idea may be anything, perhaps like an axiom, with which we can all identify. There are no right or wrong observations, simply many little delights which with which we may amuse ourselves, but what happened to that five cent cigar? Well, we found it with all its glorious trappings on the NHRR. And when will the next learn? It is still the time for all good men to come to the aid of their country, how about charity work for the NHRR? I'm so ween.

Dyann Altman

A relationship which allows one person to miss-the other immediately after parting is relatively hollow. When we miss someone, and I don't mean intellectually needing their opinion about something or other, we usually feel empty inside. It would seem that the most rewarding relationship is the one that makes you feel full. When you've had a full meal you don't regret the meagre portion of your disposal. It's a matter of hours until you're hungry again. With love, it's impossible to feel empty immediately after parting if you've been truly fulfilled.

D.A.
Smith's Newman Club Cancels Series; Pressure of Roman Catholic Clergy Viewed as Being Intellectually Narrow

EDITORS NOTE
The letter below first appeared in the Sophian, the newspaper of Smith College. The letter, signed by a professor of psychology at Smith, was prompted when a series of lectures sponsored by the Newman Club, a Catholic organization, was cancelled. The series of lectures was to have discussed and assessed some contemporary criticisms of the Roman Catholic faith. The lectures were opposed by the Roman Catholic hierarchy of Massachusetts who felt that the Newman Club should not be the organization to sponsor criticisms of Catholicism.

Because of lack of space, portions of this letter have been cut. We believe that, as it stands, the letter represents Dr. Taylor's point of view.

"The human race," someone has observed, "has been playing at children's games from the beginning. We believe that we do not till the end; which is a nuisance to the few people who grow up." Chief among these games is the fancy that we know absolutely, or that we know absolutely that such-and-such a parent, counselor, book, or society knows absolutely.

In so far as we mature, however, we learn that we do not know absolutely; we perceive that all human judgments are human judgments, including our judgments, or that we know absolutely that such-and-such a parent, counselor, book, or society knows absolutely.

Intellectual freedom. In earlier times a man could not harvest any crop, or choose a vocation, or make a marriage, without official sanction. Only through centuries of courage and cost have men wrestled from the social, political, and religious authorities much freedom to harvest their crops; also to create tools; choose vocations; develop social, economic, political, and other organizations; practice anesthetic and vaccination; enjoy free education; have equal opportunities for all; and inquire, think, and discuss—all despite the thunderings of the orthodox, proper, political, or religious, that every such deviation would ruin society, wreck the state, or damn men's souls.

True maturity does not paralyze, weaken, or corrupt one. On the contrary, the more mature one feels the earth, breathes the air, perceives the world, assumes responsibility, and enjoys living as a human being. No healthy person wants to give up what maturity he has gained. It is the mature person who champion the major rule that permits all individuals and organizations that allow others the same privilege to flourish, offer what truth they can, develop further if possible, compete as they try, and co-operate as they learn.

INDIAN DANCE
An introduction to Bharata Natyam, the South Indian classical dance, will be presented by Balasaraswati, its greatest performer, at Wesleyan University. Performances will be given on four consecutive Sunday afternoons, starting October 27, at 3 p.m. in the '92 Theater.
Topic of Candor

At the time at which this article is being written, the United States is faced with internal crises as a result of one Negro requesting admittance to a Southern white university. It is not with this man's right to attend the University of Mississippi that this article concerns itself. There can be no doubt as to that right. The question which comes to mind, and which seems to be one of the largest moral issues of our times, a problem especially related to today's racial tensions is that of ends and means. I question James Meredith's application to Ole Miss as a means to his end, when one considers the consequences of the action. This is not to say that I am not in complete accord with his aims or that I do not recognize his application as a means to that aim. I question its being the means which should be employed.

Before continuing the discussion there are several points which should be explicitly mentioned. I am not questioning the right of Mr. Meredith to attend the University of Mississippi, if he wishes to attend, whatever his reasons. Secondly, I believe it safe to say that Meredith did not choose the U. of M. because of any desire to attend that particular university, either because of its fine scholastic rating or because all his friends are there. That Meredith is at the moment acting as a pawn for active anti-segregationalist Negro movements, that he is playing the role of martyr, is clear. He is a man with a cause; a man who in the narrowest scope is looking to gain admittance for future Negroes to the University of Mississippi, and who in the broadest sense is fighting for racial equality. With these aims in mind we come to examine the means employed.

It is hard to determine why Ole Miss was specifically chosen for this incident. (The situation is not really a test-case, since the Supreme Court decision on integration has already been tested in Little Rock). The only unique thing about the institution is its strong Southern tradition, maintained to a larger degree than in other Southern universities. For this reason it could have been assumed before Meredith's arrival that his presence would meet with even more defiance and publicity than at other Southern schools. We must assume that the organizations backing him felt that in overcoming such strong opposition, the great victory would lie in the magnitude of the defeat of segregation.

In this particular case Meredith's appearance precipitated a major national crisis — one that should have been anticipated by those familiar with the spirit of the time and with Ole Miss in particular. The campus of the University of Mississippi is uniquely suited to those events which occurred. If, in fact, we believe that Meredith's attendance will lead to much more than his attendance per se, then perhaps the crisis we are now in is justifiable. Even the most optimistic of his backers, however, recognize that Negro students will not in the immediate future be made welcome at Ole Miss.

There is no question that for progress to be made in today's racial problems, and progress must be made, action must be taken. It seems, however, that we have lost track of the means which does seem to inhibit proper understanding and a great deal of perception, i.e., regrettably, machines can do just about everything but pick blueberries and play jacks. We recommend the soft brown rubber ball as opposed to the red painted one which does seem to inhibit proper bounce. While we're bouncing, we must be careful not to get hooked on all the little golden wonders recently added to closets in the north dorms. They are swish, they are shoe, and maybe next week something new.

L.J.L.
P.S. Somewhere in this issue is a picture of that bird.

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"The Largest Selection in Eastern Conn."
The Moderator Bows at Yale; International Opinions Included

by Gerry Oliva '65

In the spring of last year questionnaires relating to current controversial issues were circulated among various members of the Connecticut student body. These questionnaires were sponsored by a group of Yale students interested in starting a new kind of publication without any institutional affiliation. They wanted to present the uncensored ideals and values of today's college generation. The first issue of this magazine, called the Moderator, was published this week and is causing much debate in college circles.

Edited by Sherman B. Chickerling, Yale '62, the Moderator has representatives from 23 schools including Connecticut plus responses from select students throughout Europe. This is not a wide range, but the purpose of the editors is not to be representative but to seek out the best ideas which students can offer to society.

In their introduction the editors have expressed the desire to deal with each problem on three levels: "in the results of sociological sampling, in documented trends obtained from opinion forms, and in the comments of especially qualified students." Prominent men and women will be asked to give their responses to the views presented in each issue. The first issue contains comments from such outstanding Americans as William Benton, Amory H. Bradford, Art Buchwald, Rev. William S. Coffin, Jr., Adlai Stevenson and E. Paul Torrance.

Perhaps the most striking thing about the first issue is that students have spoken out, not as radicals, but as mature individuals. They have attempted to deal with the questions proposed as though See "Moderator"—Page 6

Does that sound like a come-on? It is. It's an invitation to come on and join the many who are already richer because they read The New York Times regularly. You'll be richer, too, because The New York Times is richer in the news and information it supplies you about government, politics, science, economics, business, industry, as well as sports, fashion, music, the theatre, all the arts. You'll find your conversation richer, your understanding deeper, your chances brighter to achieve the goals you set for yourself. Enjoy convenient campus delivery of The New York Times—at special college rates. See your campus representative today.

We the Willing

"... America is culturally bankrupt. America's intellectual leadership has collapsed. America is a country without voice or defense—a country sold out and abandoned by her intellectual bodyguards." Are these the words of Nikita Khruschev, Fidel Castro, one of the many committees created to study America's failures, famous educators deploring the state of America's education? Not these are the words of well-known novelist Ayn Rand in her latest book, For the New Intellectual. In fifty-five short pages, Miss Rand analyzes our Western culture: the development, the progress, the decline, and the crisis today. In ten shorter pages, Miss Rand presents her entire philosophy as a remedy for rebuilding America. The remainder of her book is excerpts from her other works which illustrate this philosophy. For all those who follow and believe in Miss Rand's credo and wish to raise America from the decadence into which it has fallen, For The New Intellectual will be their guiding light.

Who is this author, and what are the essentials of her cure? Only a brief introduction is necessary for the reader. Who she is is unimportant; her philosophy—her essence—is. Born in Russia and Soviet educated, Ayn Rand is the author of four other books: We the Living, Anthem, The Fountainhead, and Atlas Shrugged. Today she is writing her philosophy in fictional form. Now, for those who may have missed her finer points, she has presented them in a one step, two step outline.

The difference between man and other animals is that man can see reality and he alone can reason. Man is an end in himself. A free mind and a free market are the products of capitalism. Do these ideas sound familiar? Miss Rand would only be sorry to believe so. These ideas are her own, though she modestly admits that they may have been previously hinted at by others not quite as capable as she. On these three major points, the author has written her booklet.

Miss Rand systematically points out the downfall of our intellectuals. Instead of providing intellectual leadership for America, they have extinguished the "light of civilization." Both the professional intellect and the professional businessman (leaders of our society) "came into existence together. Both are the sons of capitalism—and if they perish, they will perish together," to quote the author. According to her, they are well on their way to mutual extinction. It is now up to the new intellectual to save them and thus, America.

And who is this new intellectual? Any person who is willing and able to think... Should everyone now stay home and ponder the weighty questions of how to save our civilization? The author, however, is too crafty to be caught in this bind. The key word of the above statement is willing. The saviors of our culture must be willing to think. The root of our downfall, says Ayn Rand, is that most people are no longer willing or able to think. They don't have to; everything is done for them. Those few people who do try to think are caught in the web of Dark Ages Philosophy. Everything and everyone has moved ahead in America except the Philosopher. He is still trying to govern a capitalistic society under the rules of Attila (the man of force) and the Witch Doctor (the man of faith). The businessman is not an Attila and does not deserve to be treated as one, but the intellects have relegated him to this position. The modern philosopher should be far ahead of the old Witch Doctor's ideas. Man is not an animal; he can per... See "We the Willing"—Page 6
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Kunstler

(Continued from Page One)

their opponents are aware that such a world can exist.

Much of what I have seen in Mississippi has made me extremely disappointed in what we call the human race. Now, as federal troops pour into Mississippi, I become even more disappointed. That military force must be employed because human beings cannot live and learn together makes me even more apprehensive and distressed. I share the hope of the "Tougaloo Family," but I, like them, am not willing to wait for progress.

Tougaloo has shown the way, but the people here are neither martyrs nor standard bearers. We are people living and learning together. Tougaloo did not integrate to defy state officials or to demonstrate for a cause. There is no feeling of defiance here; there is just a genuine desire to live life to its fullest and a desire to give to all people that which they deserve. After all, it was the police who struck my friend and denied him the right to walk down a public street; he did not strike back!

Karin Kunstler September 30, 1962

We the Willing

(Continued from Page Five)

cceive reality. But since the intellectual, through the Philosopher, still regards man as did the Witch Doctor, he is allowing America to collapse.

Onward new intellectual! It is time to emerge. Throw out the present intellectuals. Pay no attention to anything said before. We cannot fail again. Follow Ayn Rand. Let For The New Intellectual become the new Bible of Philosophy.

Perhaps what Miss Rand says is true. Perhaps America is on the brink of disaster. Perhaps the intellectuals have failed. Perhaps, too, the author is judging the many by the few. Not all businessmen have been reduced to anti-intellectualism. Not all intellectuals are living in a primeval dungeon. Everyday new discoveries are made; everyday education advances. If America has made mistakes, and she has, does that mean they cannot be remedied, even by the men who made them? Is it necessary to throw them all out and start again? If so, and that the cream of the crop — are all thrown out, who will rise to replace them? A single woman and her followers? Ayn Rand?

Moderator

(Continued from Page Five)

there were a very crucial need for the correct decision. It is often felt among college groups that what they think is never taken seriously and that therefore they should not voice opinions or even have opinions until they are further qualified. The only way in which they have made themselves heard in the past is through rioting and extreme political movements, which have tended to arouse animosity. The Moderator is attempting to encourage and to give voice to valuable student thought.

Topic of Candor

(Continued from Page Four)

proper to the issue and that the word "moderation" has dropped from our vocabulary for fear of seeming reactionary.

It is easy for those of us who favor integration and who would like to see it arise as quickly as possible to back Meredith in his present fight. It is difficult not to let our emotions rule, to evaluate an action. The question I ask is simply was this the best way to go about it? A single woman and her followers? Ayn Rand?

J.M.

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