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Connecticut College

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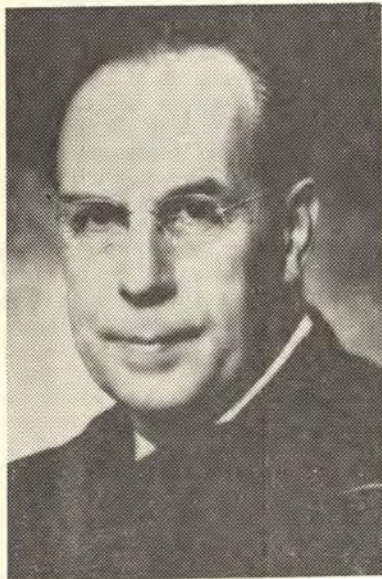
# Conn Census

Vol. 47—No. 6 New London, Connecticut, Thursday, November 2, 1961 Price 10 Cents

## Famed Preacher, Rev. Geo. Buttrick To Speak Sunday

Coming to the Vesper service Sunday, November 5 will be one of the foremost preachers in the United States today, the Reverend George Arthur Buttrick, who is presently the Visiting Professor of Preaching at the Chicago Theological Seminary. The topic of his address will be, "Is It the Golden Rule?"

Dr. Buttrick was born in England and attended Lancaster Independent College and Victoria University, from which he earned



Reverend George Arthur Buttrick

his M.A. and honors in philosophy. Following his ordination in 1915, he became the pastor of various churches in Illinois, Vermont, and New York. In 1927 he assumed the pastorate of New York's Madison Avenue Presbyterian Church, a position which he held for 27 years. From 1934-54, in addition to his ministry in New York, he was an Associate Professor of Homiletics at Union Theological Seminary, and in 1951-52, as a Cook Lecturer, he spoke in many foreign countries.

As Preacher to Harvard University from 1954-60, he held his most influential ministry. Dr. Buttrick attracted overflow crowds to Harvard's Chapel for his addresses. During this time he held the positions of Chairman of the Board of Preachers and Plummer Professor of Christian Morals at Harvard.

## Seniors, Speakeasies Combine In Production of Melodrama

The class of 1962 will continue the tradition of Senior Melodrama November 8 at 8 p.m. in Palmer Auditorium.

The show will center around the presentation of the Melodrama's symbol and next year's director from the Junior class, by this year's director, Sally Scott. The symbol is a wooden statue, Iphogenia, and she has changed hands over 20 times. Each holder has carved or burned her initials for posterity. Next year's director will appear during the performance but will remain unidentified until its conclusion.

The Melodrama itself will be on the standard vaudeville theme with a slight and clever variation. Instead of a western shanty town or a Victorian parlor, the traumatic twenties will be the set-

ting. The title is: "Meanwhile, Back at the Speakeasy" or "Curses, Stewed Again."

With this sober atmosphere, the cast will be required to do a considerable amount of fast-thinking, for the emphasis is on spontaneity and ad-libbing. The two rehearsals are being held primarily for the purpose of developing characterizations and familiarizing the participants with the basic plot and the complex of subplots. From there on it is up to the cast and the audience to make the show a success. The audience is encouraged to bring any noisemakers on hand for Halloween.

Linda Barnett, Sida Weller, Sue Rosenberg, Sarah Worthington, Beth Maggin, Connie Kaufman, and Betsy Carter are working with Sally Scott on the production. An entertaining evening is guaranteed.

## Community Fund Organization Sponsors Negro Scholarships

One of the most worthwhile organizations which we students aid through our contributions to the Community Fund is the National Scholarship Service and Fund for Negro Students. NSSFNS works in an advisory capacity at the secondary school level with Negro students who have enough potential and sometimes not enough money to attend inter-racial colleges.

In eleven years NSSFNS has furthered the enrollment of approximately seven thousand students in three-hundred fifty inter-racial colleges throughout the country and has accomplished much in awakening interest in the great and undeveloped potential of the Negro youth in the United States. NSSFNS has initiated many admirable projects, among them New York City's "Higher Horizons" program, under which many underprivileged students who would never have dreamed of an education beyond that required have been encouraged and urged toward attaining that dream.

NSSFNS's Southern Project has dug into the deep South and placed many students in integrated colleges; it has been respons-

ible for the first students enrolling in desegregating southern colleges. The organization has worked for the accelerated integration of private southern colleges.

One of the most important functions of NSSFNS is bridging the financial gap of Negro students who have received scholarships falling short of the amount needed for their education. These students, who might otherwise be deprived of the opportunity of attending college, are aided by contributions from campus drives such as the Connecticut College Community Fund. NSSFNS rests on a foundation built by the encouragement of interested students and private organizations. It is through your support that NSSFNS lives.

### JUNIOR CLASS

The Junior Class is proud to announce its gifts to the College. A committee is currently at work selecting a painting by one of the faculty members which will hang in one of the new wings of the library.

## Washington Report Subject of First Morrisson Lecture

"No Hiding Place Down There: A Report From Washington" will be the subject of a pertinent address by Mrs. Elspeth Davies Rostow, November 9, at 7:30 in the Main Lounge of Crozier-Williams Center. An educator in history and economics, Mrs. Rostow has been invited to speak at Connecticut College under the Morrisson Lecture Series.

Mrs. Rostow received her B.A. from Barnard College and her M.A. from Radcliffe College. She is at present on the faculties of Massachusetts Institute of Technology and of the American University in Washington, and has taught also at Barnard, Sarah Lawrence, Girton College, Salzburg, the University of Zurich, and Women's College, Cambridge, England. Her book *Europe's Economy after the War* was published in 1948.

In addition to her academic activities, Mrs. Rostow is a member of the board of the World Affairs Council and of the Overseas Education Fund of the League of Women Voters. She is also Phi Beta Kappa, a Trustee of Sarah Lawrence College, and a mother of two children. Her husband, Walt W. Rostow, is a pro-



Mrs. Walt W. Rostow

fessor of Economic History at M.I.T., a staff member of the Center for International Studies, and a special adviser to President Kennedy.

The Morrisson Lecture Series was established to honor Mrs. Mary Foulke Morrisson by the League of Women Voters of Connecticut. Mrs. Rostow's talk will be the third of the series, one of which is presented each year.



## Who's Being "Juvenile"?

Now that the furor about the "Peace Corps postcard" has calmed down, it is possible to approach the event objectively, instead of through the eyes of the press world. The Peace Corps, with its varied programs scattered throughout the world, was a subject of wide speculation when President Kennedy announced its birth. The general consensus was one of approval and high hopes for the program. As is any new venture, there were bound to be problems arising now and then, which demanded to be ironed out. Nothing which involves international politics can ever be expected to proceed without some minor crises.

The so-called crisis involving the Peace Corps came two weeks ago when Margery Michelmore, a magna cum laude graduate of Smith wrote her impressions of life in Nigeria. Her views were essentially accurate, although naive, and her mistake came not in misrepresentation, but in the fact this information was written on an open postcard. The majority of Nigerian citizens would agree with Miss Michelmore on her description. What is wrong with "We had no idea what 'underdeveloped' meant?" It really is a revelation and after we got over the initial shock, a very rewarding experience? An American student, no matter how vigorous a training program she underwent, could not possibly imagine the living conditions in an underdeveloped country. It was the action of some minority radicals that used a relatively unimportant and innocent gesture to try and smear the reputation of the Corps.

It is unfortunate that certain groups are exerting pressure to degrade the Peace Corps abroad in the very centers where the Americans are trying to accomplish some good, but this opposition is to be expected. We do not expect, however, the former President of the United States to publicly ridicule a non-partisan venture that is struggling to advance the prestige of our country in the all-too-important countries abroad.

Eisenhower, at a dinner in the New York Coliseum, directed his speech to attack the 23 year old girl in a sarcastic and ill-mannered way. With all the international topics available for discussion, it seems to be a very petty choice on the part of our former national leader. Mr. Eisenhower continued on to rebuke the entire Peace Corps as a "juvenile experiment." Introducing a little "humour" in his speech, Ike said, "If you want to take a trip to the moon, why not send a Peace Corps up there? It is an underdeveloped country." What is next to be expected in the form of words of wisdom for the world from this "grand old man"? L.A.M.

## ConnCensus

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I dreamt I was twisting

## Student Relates Experiences On Lisle Fellowship Program

by Becky Holmes '63

The Lisle Fellowship and its international summer programs provides an opportunity for furthering the understanding of the diverse ways of life throughout our world. Each of these "Units" includes students, teachers and professionals from the United States and abroad.

Within the units the students live co-operatively. This "menial type" of labor in which each has to do his part creates the undefinable unity in the group. Interesting conversations on such subjects as Islam and Christianity, and European and American education arise. There is give and take and each learns something of what it is like to live "on the other side of the fence."

Now it's not all work and undefinables, for intermingled with your experiences at "base camp" are four field trips. As an example I would like to tell of my experiences with Lisle in San Francisco. We lived in a group composed of Americans, Swedes, Arabs and Japanese on the Stanford Campus. Our field trips were diverse and most interesting. Each of us lived with a family connected with the field trip. One trip was spent with the Longshoremen's labor union in San Francisco where we observed at union meetings and talked with various members and officials including the International Longshoreman's and Warehouseman's President, Mr. Harry Bridges. Other trips were spent with a Salvation Army home for Unwed Mothers, the State Mental Hospital, Chinatown, in the Redwood lumber industry and in a Negro community.

Between the various field trips we evaluated and exchanged

views on our experiences.

The various units of Lisle here and abroad have a unique type of organization. The students of the different units are presented with a basis of the field trips and from there on in are free to organize their own time. An American student in our group expressed a concern over a film put out by the House Un-American Activities Committee called "Operation Abolition" the incidents of which occurred in San Francisco. After hearing of the incidents concerning the film, we all became interested and attended a counter film which was premiered by the American Civil Liberties Union and M C'd by Representative James Roosevelt. On the lighter side of life our Iraqi student took us all to an Iraqi nightclub which was owned by a Bagdad friend of his. The evening was complete with exotic Arabic music and dancing.

Wednesday and Thursday, November 8 and 9, Miss Ann Tongren, who studied at Mt. Holyoke College and graduated from the University of Michigan with English Honors and Phi Beta Kappa will be here to meet students interested in the program. She has a longstanding interest in international work and has participated in Lisle units in Switzerland, Germany and Jamaica. She will speak at the foreign students meeting on Wednesday, November 9 at 7:00 p.m. in Larrabee, to which all interested students are invited. There will also be a sign-up sheet in Fanning for conferences with Miss Tongren to be held in the Smith living room Wednesday, Nov 8 from 2:00 p.m. to 5:00 p.m. and Thursday, November 9 from 9:00 a.m. to 12:00 noon.



# FREE SPEECH

To the Inspired Student:

In last week's Conn Census, Miss Elizabeth Turner denounced Miss Ellen Shulman's letter to the Editor (10/19) on two issues. She accused Miss Shulman of not being cognizant of "the essential aloneness and independence of any learning experience." The second arrow, and quite a pointed one at that, was directed to Miss Shulman's lack of "humility."

I think Miss Turner found the basis for the first censure in the following lines from the letter of the accused: "ideas may crystallize, but the ideas which are left suspended remain suspended and dissipate oh-so-quickly amidst diurnal concerns." The situation presented in these lines obviously is the fault of individuals, not the system or, in particular, the faculty. The professors have no control over dinner conversations, and it's just too bad if one has to rely on discourse to vivify a point of interest. Needless to say, the library is available to all and sundry, and those not diurnally concerned take advantage of that building's potentialities.

The other aspect of this point is, to my mind, unfounded. Miss Turner writes "... the role of the professor ... is to point the way to knowledge, not to answer questions or to summarize learning." (Since when is it considered bad form for professors to answer questions?)

These lines insinuate that Miss Shulman is in disagreement with this view. Never does she mention anything to this effect. The point that I think Miss Shulman was trying to get at is that many professors do summarize knowledge. How many classes are merely the professor's regurgitation or mastications of the text? Topic by topic, chapter by chapter, the same ideas are given back to us in the same order, occasionally the same phrases. Isn't the text merely a springboard, a starting point? Why is it not assumed that as college students we are capable of reading and comprehending the basic facts by our own individual study? (If we are not competent in said endeavor, we have no right to call ourselves college students.)

The second charge states that Miss Shulman "after only a year and a month of college may (be blinded) to the fact that **humility** and independence are the essentials of inspiration."

**Humility:** act of submission, state of being humble in spirit.

**Humble:** not assertive, lowly, unassuming, lacking self-sufficiency.

Is this trait desirable? If Columbus, Fulton, the Wright brothers, Edison, the French Impressionists, Picasso, to name only a few, if these great innovators

had been humble, they would have submitted to "accepted truths," the truths of the majority and given up their insane ideas. And think for a moment of where our civilization would be if they had abdicated, if they had been humble. The only relationship between humility and inspiration is that the latter cannot co-exist with the former.

But since I am arguing against a firm advocate of humility, perhaps I should argue on her terms. Another definition:

**Humility:** freedom from pride and arrogance.

A student from the lofty heights of Junior year deprecates the views of another student on the grounds that as a lowly sophomore she has not yet opened her eyes to The Truth, insinuating, of course, that Lofty Junior has, and what's more knows all The Answers down pat. Is this freedom from Pride and Arrogance?

Amy Gross '63

To the Editor:

I hope that Miss Turner, the "essentials of inspiration" well within her grasp, will not mind a few quibbles with two lesser points in her answer to Miss Shulman's letter of October 19.

The first has to do with Miss Park's address opening the fall term of the College in 1959. As I remember, Miss Park examined the intellectual life, and in the course of her examination made the unexceptionable observation that such a life entails a good deal of necessary aloneness—that one thinks essentially with and for oneself, and that the mind's life is not fostered best in easy sociability. Miss Turner's parody of this, which suggests that the student looking for an "exceptional education" here needn't expect much company, I can only hope is untrue.

The second has to do with Miss Turner's image of the professor, whose role is "to **point** the way to knowledge, not to answer questions ... ." An unfortunate visualizing quirk I have makes me imagine this man standing in a classroom in the third floor of Fanning, his eyes misty from compiling lists of books besides those required (his very best substitute for thought), a bony finger sternly pushed over the golf practice field towards the entrance to the library, his mouth firmly shut against the lures of answering questions or summarizing learning. The demands of his job have betrayed him into re-reading Chaucer's description of the clerk of Oxford, a scholar whose mere twenty books intensively studied were all required reading, who actually spoke with dignity, and who would gladly learn and gladly teach—and my man is reacting silently against what must seem to him the excesses of a zealous fool.

I frankly doubt whether the humility Miss Turner urges upon Miss Shulman and the rest of us is so great a virtue in a student. If I read Miss Shulman correctly (no easy task) she is suggesting that one may with some purpose arrogantly ask the right kinds of questions—and I am inclined to agree with her. The "system" does exist and if only because it wants typically to perpetuate itself without change it must always be attacked, and no institution is ever really quite good enough for the individual human beings who make it up. Teacher assuredly does not always know best, but if he is worth anything he will welcome challenges from anybody whose concerns have as vigorously and honestly as his own to do with the problems of knowing. I should wish for both Miss Turner and Miss Shulman teachers who are opinionated, idiosyncratic, tough-minded, passionately involved in their subjects, and significantly interested in their own ideas and even in the sounds of their own voices. Students for such teachers would mirror these qualities—with the addition that they would spend a certain amount of time thinking up uncomfortable questions to fight against self-satisfaction in the intellectual egotists who instruct them. Of course the classroom din in such a charming madhouse could not alter the mind's aloneness, but I think it would be good for the mind to be alone for a while in the best of company, receiving nourishment and delight from its home in what we all like to refer to as an academic **community**.

Roger Greenspun

Dear Editor:

Did the fact that ten East Berliners lost their lives trying to reach freedom panic you, and send you shuffling back to the library to bury yourself in the safe world of ancient history?

You say you're a student, one who is free to treat contemplation as an end in itself, rather than as the basis for action—a student, one who has no commitments. What on earth are you thinking about? The individual's role in society perhaps, the feudal monarchies, the reformation, psychological needs of human beings, Plato's Republic??? Oh, those are all old problems—I've done them already in History 1-2, and couldn't possibly fit them in anywhere else.

But maybe I've got you all wrong. Maybe you're the student who's tired of noncommitment and detached observance. You want to leave school and stop all this inactive meditation and do something, wave a flag, join a sit-down strike, walk to Moscow or help in the Peace Corps.

Oh, but you're an idealist too. You don't just want to do any

old action. You'll work only if you can do it absolutely the way you think it should be done, and with no compromises.

Or maybe I haven't considered you at all. Maybe you think, but not quite far enough. Maybe you like your world and want to do something but you don't know just quite how to do it.

As a college student you chose to spend four years away from the practical immediate demands of life in a situation where you may use your mind to absorb ways of thought and develop your own. This does not mean that you have to sit down and reject thinking about the present activity of the world at large, but rather, that you have to observe rather than participate in this activity. As a spectator you can learn from history and apply this learning to the contemporary world you are living in.

Naturally you feel a great eagerness to participate in some action if you feel it will accomplish the ideal goal you have set up. But when it is only possible to half reach this goal or half fulfill this ideal, your enthusiasm lags and you are completely disinterested. Compromising your ideas is very hard but very important if you want to be practical. Even the Renaissance recognized its importance when Sir Thomas More said, "What part soever you have taken upon you, play that as well as you can and make the best of it: and do not, therefore disturb and bring out of order the whole matter, because that another which is merrier and better cometh to your remembrance." Completely new ideas take time to be accepted, but just because they can't be wholly accepted doesn't mean that you must give up.

If you are one of those who wants to do something but doesn't know what, investigate! There is the Peace Club on campus which can tell you about the many people who are doing things, and with whom you can get in touch. Off-campus, there is the SPU, CORE, and Sane. If this side of the problem doesn't interest you, see these people anyway. They can tell you where to begin. Then there are other areas in which you can help: working with retarded children; volunteering aid in a hospital; investigating your possible participation in Peace Corps, and Crossroads Africa. There are many things to be done if you are willing to make the bad even a little bit better.

Above all, talk—stir up the people around you with current problems and current solutions. Talking creates interest and interest and curiosity lead to action.

Susan Shiffman '63

See "Free Speech"—Page 4



## Free Speech

(Continued from Page Three)

Dear Editor:

Although it would be extremely comforting to agree with the opinions expressed in Miss Carter's editorial entitled **Red, Dead, or . . .**, I am afraid that this is not possible. My essential disagreement with the stand taken by Miss Carter hinges on the sentence: "War does not seem to us to be a very real possibility." The writer then enumerates four, possibly five, reasons why a full-scale nuclear war will not result from the current world situation. The point which I wish to make is that historically none of these four, or five "facts" has ever prevented nations from going to war, and these were not wars caused by the accidental pushing of a button.

The first "fact" the writer brought forth was "The Possibility of mankind's self-abolition through nuclear war." This is, perhaps, the writer's strongest point, but has she ever mused on the possibility of what might have happened in Korea (a war fought under the shadow of the H Bomb) if American troops had been successfully pushed to the sea by the Communist Chinese "Volunteers"? It is my contention that if any nation, including ours, is pushed to the point of defeat they will use any means within their power to insure their victory, and that this would be the wish of the many and not only the one.

The writer's second point was "The Soviet Union's conviction that 'creeping communism' will take over the world without necessarily the use of violence." (The bold face is mine.) I would first like to question the writers' use of the word "necessarily." I would concur with the writer if she means that the Communists would prefer to secure world domination without the use of force—they would be fools if they didn't. What I do question is that if "creeping communism" (in other words riots, guerrillas, etc.) is not successful will the Communists be satisfied to live for long in a world where they have not carried out the mission prescribed for them in the **Communist Manifesto**? What we must remember is that we are dealing with a people as sure of being right as we are.

The writer's third point was "The fact that if war were imminent, both sides would most likely back down to save their own lives." What the writer has forgotten here is that every nation goes to war believing that they will be the eventual victors: Germany went to war in 1939 against greater foreseeable odds than either side would face in 1961; yet she went to war. It is also to be remembered that the process of going to war does not hinge on one great decision, it is some-

See "Free Speech"—Page 5

## Student Finds Kibbutz Life To Be a Unique Experience

Escape from the Warsaw Ghetto . . . long, hard years on the Continent . . . as tracks are made to the Homeland by a group of one hundred people who refused to let a man by the name of Adolf Hitler end their lives. These people had escaped from the Warsaw Ghetto and were able to face each succeeding day only because they knew that it meant that they were that much closer to attaining their goal—entry into Palestine. These people, full of courage, **did** reach Palestine in 1948, and, at that time, they began to recreate their lives.

The settled in Gallalee, in an area north of Haifa. The community that these people started, thirteen years ago, still stands today, and I can attest to its growth and prosperity. These "chosen few" survivors of the holocaust began life anew in Palestine by constructing a community in which they could reap the benefits of a life lived in peace. The story and background of their kibbutz, Lochamei Hagetaot, symbolizes the history of the persecutions and recovery of the Jewish people throughout the ages. Their gratefulness for having survived and their fervor to recreate a new life gave them the spirit that culminated in the building of this kibbutz. The kibbutz is a cooperative settlement, and the kibbutz way of life is an example of the practical application of the theory of ideal socialism.

The aim of a kibbutz is to be as self-sufficient as possible. Lochamei Hagetaot is a predominantly agricultural kibbutz. The members raise their own fruits and vegetables and raise livestock and fowl.

Equality rules supreme! The entire gamut of one's life, on a kibbutz, is an experience of sharing and participating in idealistic communal living. Each adult member of the kibbutz is responsible for eight hours of work a day. The administration of the kibbutz is handled by a committee chosen by the people. This committee assigns the various jobs to the kibbutz members. Since this is primarily an agricultural kibbutz, most of the men work in the fields. The women, in general, are assigned the domestic chores of community living, and, in addition, they work in the schools, the library and in the nursery.

Family life on a kibbutz is different from anything I ever knew. Each family is assigned a cottage of one or two rooms, including a bath, where **only** the husband and wife sleep. The children of this marriage live in their own quarters, according to age groups, from the day that they are born until they are ready to marry.

Everyone on the kibbutz eats in a central dining hall which is the

community "town hall." Not only are all meals eaten there, but all business matters are discussed and all views are aired in this center.

Most community labors end in the late afternoon, and it is at this time that family life, as we know it, begins . . . and ends. The family gathers at their cottage and the time that the children and their parents spend together is a time of complete devotion to one another.

I lived on Kibbutz Lochamei Hagetaot and found this the most fascinating and thrilling experience of my life. Living on a kibbutz is only one phase of life in Israel. I was a member of a student group that spent seven weeks traveling, studying and working in Israel this summer. Our work period consisted of a ten-day stay on a kibbutz. From the moment that we set foot on the soil of Lochamei Hagetaot, we were considered members of the kibbutz on equal footing with all the "regular" members who work to earn their keep. In deference to our position as visitors, we worked six hours a day instead of eight. Life on a kibbutz starts at 4 a.m., because the midday in Israel is extremely warm, and it is most profitable to work in the morning while it is still comparatively cool. My day began at 4 a.m. I reported either to the vineyard where I picked grapes, or to the orange grove where I pruned orange trees. Two days I was assigned to the kitchen where I reported for KP. Did you ever peel onions at 6 a.m.? At the time, I never believed that I could actually work from 4 a.m. until 8 a.m., without a bite to eat. We had a break from eight until nine for breakfast and then we completed our tasks from nine o'clock until eleven.

Afternoon is a time of relaxation on the kibbutz. It is a very peaceful time. One is aware of quiet discussions taking place among family members and neighbors, as the people of the kibbutz sit under the shade of trees on the lawns surrounding their homes. I was extremely moved by a heartwarming sensation as I watched the proud and joyful expressions on parents' faces as they frolicked with their children.

Dinner is eaten, in the dining hall, at a rather leisurely pace, as the majority of the members of the kibbutz have finished their work for the day. At this time, they can look forward to the pleasant evening hours ahead, when they shall be able to truly enjoy the fruits of companionship with their fellow kibbutz members.

Gaiety is the keynote of the See "Hope"—Page 6

## This Week

This week we had to get out, we did, and New York was just short of Eden . . . maybe it was because we saw what we wanted to see in this distant symbol of freedom and independence, but at all costs (and there were a few, adding to our already mournful check-balancing blues) it was coolness and we returned with stability (despite the unbalanced manner of walking) and a baby-powder-electric-blanket-marshmallow-fluff type of security tucked well up under our chins . . . there was holly happowen to contend with and we were too old to go spookin' around the neighborhood, so we very sedately said "boo" and let it go at that . . . the latest chapter in the red or dead series appeared in the New London Day in the form of a political cartoon—Nicky all dressed up as a fifty-megaton witch, with the caption "Trick or Treaty"—which we thought was rawther much fun . . . If the traitor or Judas-figure is symbolic of these times for Mr. Limon, there is yet another villainous character to discredit and overcome, all of which will be revealed in the sterling, emotion-packed drama to make its debut next week, entitled "Meanwhile Back at the Speakeasy" or "Curses, Stewed Again" . . . heh heh heh—will Good triumph after all and who will throw the longest streamer? only time will tell and time, like all true gossips, always does let the bat out of the bag, just in the nick of . . . well, that's going a little too far . . . and speaking of clocks, we are continually thrilled by the time-pieces in Crozier-Williams; it would even be appropriate to include them in the guided tours of the campus, provided that scheduling could permit a viewing on the stroke of every hour . . . it is truly something wondrous to see, a goldmine for Freud enthusiasts and rebels with or without causes . . . go you clocks and fight on against conformity and regulation . . . dimes burn holes in pockets, so why not telephone, buy cokes or best of all, take advantage of the newly renovated juke box and see what current music tastes have to offer — always heartening to witness progress in the creative fields . . . "though nothing can bring back the hour . . . we will grieve not, rather find strength in what remains behind . . ." and search for splendour in the dew-drops of next week . . . B.C.

### QUOTE OF THE WEEK

You must above all things be glad and young. e. e. cummings

### MISQUOTE OF THE WEEK

I think that I shall never see The bitter end of apathy . . .



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**Flick Out  
CAPITOL**

Nov. 1-7  
Breakfast at Tiffany's  
Audrey Hepburn  
George Peppard

Nov. 8  
Bridge to the Sun  
Caroll Baker  
Secret of Monte Cristo  
Rory Calhoun

**GARDE**

Nov. 1-7  
Spartacus  
Tony Curtis  
Laurence Olivier

Nov. 8-14  
The Devil at 4 O'Clock  
Frank Sinatra  
Spencer Tracy

Nov. 15-21  
Back Street  
Susan Hayward  
John Gavin

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November 8, a well-known china company will sponsor a bone china display for the benefit of the Child Development Club. This will be held in the Main Lounge of Crozier-Williams from 9:30 to 4:30.

The purpose of the display is to get students' impressions of the patterns presented. The Club is required to interview 100 girls for the survey, for which the company will pay a certain sum per person. This is the Club's main fund raising function and the money will be as has been in the past, put to some good use. Last year bicycles were purchased for the Nursery School.

This opportunity to preview proposed pattern styles is of considerable educational value to the participants. It allows them to have a part in determining future china patterns. The survey is conducted at many leading colleges throughout the country.

**Free Speech**

(Continued from Page Four)  
times a series of seemingly unimportant decisions which start a seemingly irreversible trend. The current Berlin situation could conceivably trigger such a trend.

The writer's fourth point, "The belief that the desire for peace is as strong in men's souls as is the desire for freedom," can not even be disguised as a fact. I am afraid that I have no other choice but to call it a platitude. Man has desired peace for, at least, 2000 years yet we have not had peace, and there is little reason to believe that man has changed more in the past five years than in the previous thousands. I also believe that one could debate the equation of peace with freedom in this statement, but this is neither the time nor place to do this.

The writer's final words were an affirmation of the belief that, "when the bellies of the downtrodden are full, they will revolt in the name of freedom, and communism will be conquered." What is "freedom" to the downtrodden? Is the full extent of freedom proscribed in the Bill of Rights, or can freedom to these people also mean the full social freedom of anarchy?

My last point is that it is precisely the type of reasoning used in this editorial, and the belief that war is not a "very real possibility," that will prevent the world from ever achieving an equitable peace. Peace will not be achieved as long as we consciously, or unconsciously, reject the possibility of war. Perhaps, if we all lived in mortal terror of the bomb, and stopped rationalizing, we could find a practical solution to the dilemma of being either Red or Dead.

Christel Brendel '62



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## Hope

(Continued from Page Four)

evening hours on a kibbutz. During the evening, there is a healthy release of the pent-up emotions that accumulate after a hard day of physical labor. There are any number of activities in which one can partake. One can join a group that is singing and dancing to the lively sounds of an accordion. One may attend a movie that is being shown on the kibbutz, or one feels free to join any group involved in a discussion.

The atmosphere is serene. An aura of peacefulness pervades the area, as one is moved by an al-

most indescribably glorious sensation of freedom.

The members of Kibbutz Lochamei Hagetaot are doing what they want to do . . . they freely chose to lead their lives on a kibbutz. After having worked side by side with these people for ten days, I have been left with the indelible impression that there is a great deal of dignity in human labor!

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Paula M. Berry  
Class of 1962

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Halloween has passed and the end of our Fall Sports term is just around the corner. After the John Jay movie Thursday night, we can expect to see many girls jumping "zig-zaggedly" down the stairs, preparing for a certain winter sport! A coffee on Thursday night, November 16, will formally end the autumn A.A. program. Participation has been very good so far.

Eleven girls entered the golf tournament. Congratulations to Lenox McClendon who won the long drive contest with a drive of 506 feet. Sue Allen came in sec-

ond. Marion Benson won the Pitch and Putt, with Buntsie Morgan and Pat Olsen tying for second.

The hockey practices and games have been very well attended, and play seems to improve as the days get colder. Last week Miss Kyle from Australia came and coached a few classes. Her helpful hints were certainly welcome, and results could be seen the next day when the Freshmen beat the Sophomores, 2-1. It was an extremely exciting game as the two teams were evenly matched; leading 1-0 at the end of the half, the Sophomores gave way to the more energetic Freshmen in the second half. The week before, the Sophomores beat the Junior-Senior team, 5-0. Tuesday was the final class game when the Freshmen met the Juniors and Seniors.

By the next time we report on the A.A., talk of skiing and news of the first snow ought to be in the air. Also Freshmen will be about to start Freshman "Fundies." Until then, keep running!

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