Thomas Rebuts Barth’s View; Flora Barth’s article necessitates an immediate reply. She would lead us to a unique custom of the four-Vesper requirement, which she sees fit to name “the blasphemy within the church.”

I shall present a more reasonable and quiet opinion, held by those of us who would hope to avoid the temptation to ride upon the crest of immediate student discontent. We happen to be concerned for that particular and unique contribution which this private college has long tried to make in the educational life of America, and which we believe it should continue to make. Therefore, we are hardly impressed by such typical debating points as “we are enforcing rules which the rest of the nation has outgrown.” We do not and never have in this college set our standards by the rest of the nation; rather we try as a private college to make a special and unique spiritual, moral, and intellectual contribution to the nation. The pattern of the American government has no bearing on the rules of a private college with its particular aims. Let us hope that this comparison between our college and the public government will be recognized for the fallacy that it so clearly is.

Flora says “that we welcome girls of many religions and no religion.” True. But this does not mean that we expect them to try to overturn those long-standing policies and aims of this college which do not happen to suit their outlook. Flora says that certain students “may not desire an education in the Protestant tradition.” True. But this does not mean that we are enforcing rules changing that tradition.

It is to prevent any misunderstanding that a statement of the Vesper requirement is presented not only in the “C Book,” but also in the official College Catalogue. If a student’s religious beliefs are not in line with those of a college, then she is free to attend any other college and make such an occupational confrontation with the Protestant tradition, she is free to attend any other college.

See “Barth” — Page 7

YMCA-YWCA Will Sponsor ‘Town Meeting’ Dec. 27-Jan. 2

Today’s student generation will have an opportunity from December 27 through January 2 to participate in its own “town meeting” — the National Student Assembly of the YMCA and the YWCA to the University of Illinois in Urbana, according to Religious Fellowship.

This will be the seventh quadrennial National Student Assembly sponsored by the two organizations, and will have as its theme, “Revolution and Response.”

For students and others on this campus who may wish to attend, Religious Fellowship now has available complete details concerning the program, costs, registration, and travel plans. For this information, write to the Religious Fellowship bulletin board and contact Barbee Thomas or Maryann Golart. The Religious Fellowship cabinet members are also informed and are willing to discuss this Assembly with those interested. Suggestions and help in covering travel expenses are needed. Major Assembly addresses on aspects of the world in revolution will be presented by top national and international leaders. Dr. Butell Gallagher, president, City College of New York, will give the keynote address. Other speakers will be Dr. Masao Takehara, professor of social ethics at Doshisha University, Kyoto, Japan, who will speak on “The World in Revolution;” Dr. Ethel Alpenfels, anthropologist from New York University, whose subject will be “The Secularization of Religion;” and Mrs. Constance Baker Motley, associate counsel for the NAACP Legal Defense and Educational Fund, Inc., who recently represented James Meredith in Mississippi, speaking on “Civil Rights and Human Rights.”

Dr. Van Steere to Offer Vespers Address

Dr. Douglas Van Steere, famed Quaker philosopher and world traveler, will be the featured speaker at Vespers this Sunday evening at 7, discussing “The Man Who Came Back.” A member of Phi Beta Kappa, Dr. Steere has received academic degrees from the University of Michigan, Harvard, and Oxford, as a Rhodes Scholar. In addition he has been awarded honorary degrees from Lawrence College in Wisconsin and from Oberlin College in Ohio. At present he is on the faculty of Haverford College, although he has held positions as guest lecturer throughout the world. Dr. Steere has been engaged for this Sunday’s address for two reasons: first, as his travels carry him to Africa, his travels carry him to Africa, Asia, and Europe.

Winthrop Scholars Announced: Seniors Accardo, Glassner

The Society of Winthrop Scholars was established at Connecticut College in 1928. Named for the prominent Winthrop family in New London, it was founded to honor students whose academic achievements were outstanding, as there was no chapter of Phi Beta Kappa at the college during this time.

Board Delays Plan To Make Wesleyan Coordinate College

Last November Wesleyan’s President Victor L. Butterfield strongly urged the Board to establish a coordinate college for women, but in a seeming reversibility in October the administration advised the deferment of serious consideration of such plans. In response to this delaying action Wesleyan’s Argus conducted a poll in which nearly 75% of those who responded indicated approval of the incursion of women in the school’s academic program.

Of the 482 students voting, 56% favored the establishment of a coordinate college (such as Brown-Pembroke) and 19% proposed the development of Wesleyan as a coeducational institution. The poll showed that 78% of the upperclassmen favored a change in the “status quo” as a men’s university, while the freshmen indicated only a 70% margin.

In his report to the Trustees last year, President Butterfield enumerated the advantages of expanding the Middletown gates to women as: the increasing to the professional world “after the nest is empty,” a more natural social atmosphere, and an increase in drawing power for men from the Middle and Far West. A recent editorial in the Argus added the “full-time availability of female thought processes” to the above assets. The Argus continued that the admission of women would make Wesleyan “more self-sufficient and community-minded.”

The administration had deferred any definite action on Butterfield’s suggestion because of the number of other progressive changes it is in the process of planning and because of the financial resources required.
Editorial

There have been several stimuli this past week for thought on whether the student body of a college has the right to criticize and attempt to change the structuring of that college. The most striking one, of course, is the whole question of Flora Barth’s proposal to abolish the Vesper’s requirement, and Barbara Thomas’ reply. We have been offered the time-worn argument that this College was instituted in the Protestant tradition, and that we as students do not have the right to alter that tradition, as we would be doing if we were to remove the requirement.

Those who deny students this right to think of each college generation as merely part of the stream, considering that students exist for the college rather than the college for the student. They hold that students pass through, while the college remains, and therefore the student body should not attempt to change the system, but rather accept conditions as they are, while they are here.

Those who take the positive stand on this issue believe that there is something unique about every college generation, and that each has something to contribute to the development of the college, as surely as the college contributes to the development of the student.

Perhaps we may assume that the Administration of our college has taken the positive stand by the fact of the existence of an effective Student Government. Obviously this part of our campus life would never have been created if the Administration did not believe that students should have some say in the development of the College. The issue then turns to the placement of the line beyond which we have no rights, no say. Those who use the Protestant tradition argument seem to put this tradition beyond that line, past the reach of Student Government. Yes, the College was founded as a Protestant institution but does that mean that in an increasing secular world we must maintain it as such? Harvard and Yale Universities were both founded as seminaries, and through time have evolved into two of the nation’s leading centers of liberal and advanced higher education. One doubts whether the founders of these institutions would be much displeased by the result of their efforts. The examples of Harvard and Yale would seem to deny any claims that altering the tradition, tampering with the foundations of an institution, implies any lessening of its standards and quality.

As for the idea of students as part of the stream, we most certainly feel ourselves to be active members of the College community, and not merely an insignificant, indistinguishable drop in the ocean. We do not feel that autonomously we should revolutionize the campus, but rather that we may initiate innovations and renovations, keeping in mind the proper perspective between tradition and anachronism. — A.G.
Euthanasia

One's estimation of the value of life is fundamental to the moral attitudes which govern one's existence. It is for this reason that the "mercy killings" has been an important moral issue since the Greeks. (The word for mercy killing, euthanasia, comes from the Greek words euthanatos, death: translated as "easy death"). In recent years euthanasia has become one of the major important moral issues since the world, reaching a new intensity.

It cannot objectively be known whether or not life indeed has a value which should not be brought to a premature end based on the belief that we live not for ourselves alone, but for a more universal objective which must be considered. With this aim, the individual being has the right to pass a judgment on the value of life.

On November 10 a Belgium jury acquitted Mrs. Van de Put, and four other persons, in the mercy killing of her seven-day-old thalidomide-deformed baby girl. It is my opinion that the court was in its own doing. It is my opinion that even those arguments which justify euthanasia are not applicable in this case and that in fact the court ignored the most fundamental aspect of the argument—the desire of the individual to live or die.

It is necessary to briefly consider the implications of this trial, how far as to quote the biblical injunction for the act of mercy and go against euthanasia. Those who condemn euthanasia has become one of the major issues since the world, reaching a new intensity.

My conclusion is: (a) a fact which we seem to accept when we condemn a man for committing suicide, thereby acknowledging his own responsibility for his life). If man's life is his own, there can be no rational argument against a court order that he wishes, against ending its existence if he so desires. Today's society shows a trend toward individualism, a trend probably related to the de-emphasis of God in our daily existence, as a power to be considered accountable for our actions.

The purpose of condemning euthanasia hold that it is not moral to take the life of an individual even if he does not want to live. This state that because one is impossible to know the future, an individual is not capable of making a valid judgment concerning his life, that it cannot objectively be known whether or not that life indeed has a value which should not be brought to a premature end based on the belief that we live not for ourselves alone, but for a more universal objective which must be considered. With this aim, the individual being has the right to pass a judgment on the value of life.

Rowlandson Exhibit on View

At Lyman Allyn in November

An exhibition of sixty watercolors and drawings by the famous English caricaturist Thomas Rowlandson will be on view at the Lyman Allyn Museum through November 30. The exhibition has been borrowed from the Albert H. Wigg Collection of the Boston Public Library for the auspices of the Smithsonian Institution Traveling Exhibition Service. This collection is considered to be the largest in any museum or private collection in America, but one of the finest in existence anywhere.

Thomas Rowlandson was anything but an obscure or unappreciated artist to his own generation; yet there are few recorded facts about his life. He was born in London in 1756, the son of a respectable tradesman, and educated at Dr. Burrow's in Soho Square, London, and at the Academy. At the age of 16 he went to Paris where he studied art for two years. On his return to London he continued his studies at the Academy, until the death of his father forced him to rely on his own resources. He was rescued from his financial plight by the generosity of a French aunt who left him her entire fortune. During his lifetime he squandered this and several fortunes on gambling in fashionable company, at home and abroad. Rowlandson's prolific pen and watercolor brush were perhaps stimulated by the necessity of paying his debts through the labors of his art, for despite his love for gambling he was remarkably honest. After a prolonged illness Rowlandson died on April 22, 1827, at the age of 70.

The variety of treatment and subject matter in his drawings reveals the artistic facility operating in an easy and spontaneous manner. Whatever the mood, Rowlandson's art is humorous and unforced. A study of these drawings makes evident, both by its humor and by its bitter cynicism, the artist's sure and subtle knowledge of human nature. Rowlandson translated with a rare combination of artistic expression and acute observation whatever he saw, whether it be a person, an event, a scene or a situation. He had the artistic gift of reducing to the external details of his subject and the hidden recesses of its inner being.

Among the drawings and watercolors in the exhibition are such typical village scenes as "Country Sports, A Game at Quoits" and the fascinating market subjects "The Rag Fair" and "The Fair Near the Village Church." The drawings depicting society include "Fashionable Restaurant," "The Child's Fortune," "The Awkward Footman." It has been said that Rowlandson's 

Conn. Musicians To Present Debut

A highlight of the Eastern Connecticut Symphony Orchestra concert November 18 will be the first performance in a new Symphony by Harold Finck, a New London resident. The concert will begin at 8:30 in St. Bernard's auditorium in New London.

Established in 1946 by four area musicians, including Prof. Arthur Quimby of the Music Department, the Connecticut Symphony Orchestra has a membership of 75% of whom are paid professionals. The non-professional musicians must, therefore, meet very high standards.

Tickets for the concert are available from Mr. Desiderato of the Psychology Department, at "Robert's" and the "Bookshop" and at the door. Cost for students is $2.00.

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This Week

We this week are glad to hear
that the apathetic trend has al-
most entirely disappeared from
this campus. We won’t bother
to inquire as to why or where it
has gone, neither will we bother
to take up what has replaced it
... to the inquiring, aware stu-
dent, it should be a too self-evid-
ent point ... now we hear ugly
rumors that the college is soon to
be invaded by an even more
dastardly villain ... we have been
with its side-kick, pessimism ... 
horrors! ... more so, we are told
that we are acting as main per-
petrators of this vile thing and
before we acknowledge or dis-
pute this charge, we would first
delve deeper into the affair and
see how such a demon could
creep unknowingly into our
midst and more important if he
ever really has ... It often appears
that we hear more about the ‘bad’
than we do about the ‘good’ ... could we go so far as
to state that it’s more of a hu-
man truism to complain than re-
cite? ... or may we be
being analytical and rational in
how this can be termed com-
plainant? since when has it been
clothed with a pessimistic out-
look? ... yes, we may be per-
petrators, we would hope that in
many cases we are, but really
are we leading the drive toward
suicide ... there is a difference
between complaining and critici-
zing, must we be so petty to stoop
to the level of explaining ... we
know, don’t we? ... yes Virginia,
there is a Santa Claus, but Vir-
ginia, there is also a wolf ... 
and regardless of which side we
stand on praising or damning, we
recognize the need to stand some-
where that at least both have a
positive outlook.
A.M.

Y.M.C.A.

(Continued from Page One)

New College Novel About Yale:
The Shortest Gladdest Years
by Ellen Greenspan ’64

The Shortest Gladdest Years, a
rapid little journal about the
stimulating educational processes
at Yale replete with Sallying-
estrease style and Fitzgeraldian In-
spiration, will be the best col-
est, saddest college novel of this
particular academic year. It’s
about four little lambs (five if
you count the author) who get
lost in their way in the Gothic laby-
inth of university life and the
traditional refrain (too bad the
author didn’t) is: Bah, Bah. Out
of 400 pages of mediocrity Scott
Sullivan, the unfortunate
author, manages to show a dis-
tinctive flair for abstract insights
and humor, but nevertheless, the
book graduate Phi Beta Boredom and Magna Cum
Nauserm.

The formidable trouble with
Shortest Gladdest Years is not
that it is Garden-variety trite or
easily distorted Brooks Bros. ro-
mance but that it aims at giving
a concise and universal picture
of the emotional and organic rela-
tionship between four boys and
the social and scholastic envi-
ronment at New Haven and it
fails miserably by cliché and de-
fault. Indeed the first two stor-
ies, those of Kevin and Martin,
are empty, starry-sharp, sad and
funny; tinged with identifiable
feelings and a clear analysis of
some inexplicable fears and mo-
ments of exhaltation native to all
students-Valleyes or Cliffes in
Bombay or Boston. Perhaps the ex-
planation for this unanny realism
is the inherent autobiographical
nature of the characters. Like
the experiences of Fitzgerald’s
speaker Amory Blaine, the or-
thogonal background of Kevin
and the fiercely competitive na-
juralistic career of Martin repres-
sents aspects of the author’s own
life: the characters speak his in-
imate thoughts and they recre-
ate his activities. Sullivan here
is more successful than Fitzger-
ald because his sympathy is al-
ways mixed with a speculative
 detachment and a sober, but hard-
ly macabre, self-criticism.

Sullivan is less familiar and
highly stereotyped in his treat-
ment of Anson and love. Where
Anson and Harry lose their insight and approaches
Anson with the unceasefulness of
the upper class and Harry with
usurped, sneered and rather
fawning generalities. The promise of a brilliant discourse
on youth’s transformation into
good is dimmed and muddied by
Sullivan’s insensitivity to the
banal stuctures of becoming a
Yale. Where the characteriza-
tions of Kevin and Martin shine
with originality, those of Anson
and Harry are enshrouded in
the uniformity of madras, chalvis-
ties, fraternities and drunken or-
gies. Here one must marvel at
the unpardonable sin of turning the
little lambs into big bad wolves
under the clock at the Biltmore
which invariably and intermin-
ably appears as the deus ex ma-
china in most recent academic
propaganda. Dull is the only
word for genteel Anson with his
D.A.D. and Mammy and his S.O.B.
Dud, his trust funds, his ascots;
summering in Europe, wintering
in Palm Beach, stumping in
neither New Haven, all with char-
acteristic dandified fin-
ess. As an equally grim anti-
thesis, Harry conforms to the us-
ual and expected picture of the
sullen Jew rebelling in a paradoxical
rebellion against both the Bronx
and the blue-bloods.

And Mr. Sullivan’s girls, be
they Valleyes or New Haven
waitresses, are just as bland,
faceless and irrationally uncom-
pless as Anson and Harry. The
stock situations involving Green
Cups at Mudder-goodbyes at the
N. H. terminal only add to the monotony.
Perhaps the structure of the book and the unadulterated
Sulli-
van’s rhetoric are basically at
fault. Mr. Sullivan intended to
package life at Yale and examine
the discontent of the four friends
recount one of their four college years almost like
contiguous short stories.
Slanting the angle of vision, like
See “Bah”—Page 8

PENSEES

How often does one search one
self attempting to find an “I”
that is both meaningful and ful-
filled. Where do I stop in being analytical and rational in
terms of all about her? Are we
always to think, or may we be
allowed to feel some of the time?
We try to establish some sort of
“proper” balance between the
human mind and the human heart,
but where does one find the scale
worthy of this deed? One be-
comes distraught, feels — no
thoughts ... or is it feels—that she
doesn’t know where she is. We
have no answer—that is why we
feel the need to say something,
however small. An expression of
thinking as opposed to one of
feeling is, I suppose, far better
in its proper method. In its
situation, whatever that may be; but
with out feeling and using one’s heart,
one is left cold and dispassionate.
If one has the good fortune that
one can easily analyze and learn
a lesson from situations in which
she partakes, one must not forget
that there is much to learn from
her, before being alive. The
heart lends itself to more spo-
ranlanity than does the mind, and
we feel that spontaneity, feeling,
and heart are essential to one’s
existence.
L.J.L.
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Lyman (Continued from Page Three)
son's brain was in his pen and that he had little sense of decoration. A close study of these drawings, however, will indicate his great powers as a realist, while his sense of humor and his innate charm invariably redeemed his work from possible commonplaceness and definitely established it in the realm of art.

The English critic and art expert, Mr. Harold J. L. Wright, has said, "Never without admirers, Rowlandson today has many more. His work, found so delightful in its humor, so clear in its observation, so delicate and restrained in the manner of technique, so fascinating in its recordings of the life and manners of the artist's time, was never in greater demand than it is today."

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Bah

(Continued from Page Four)

Durrell's "Alexandria Quartet," is an admirable method if, and only if, the style differs with each raconteur while the quality of the subject matter remains unflinchingly penetrating. Sullivan sets up his stories like drinks at a bar — martini, bloody mary, scotch and beer — and has his reader gulp them all down. Accordingly the individual sensation is blurred and the reader emerges none the wiser for the experience, only befuddled.

Despite a fine start Shortest Gladdest Years deserves its mediocre fate. In comparison with other novels of the college scene, it is immature and undistinguishable: Fitzgerald soars, Salinger uncovers, but Sullivan just shuffles along. This book is not for God, for Country or for Yale (where it was panned) and so far as I can tell.

Barth

(Continued from Page Seven)

losing the Vesper tradition and pushing the chapel further away from its original purpose, I would rather see the requirement removed from the Honor Code and placed in the category of a student’s responsibility. Other rules are being considered by Cabinet and Honor Court for removal from the Honor Code. In this manner, therefore, the Vesper requirement, which is a question of the student’s responsibility rather than her honor, should be considered in this light. I strongly urge that no decision be made about the Vesper requirement until this larger issue of responsibility vs. Honor Code be decided. To force the Vesper issue first, would be mark of irresponsibility to the college as a whole.

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Bah

(Continued from Page Four)

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(Continued from Page Seven)

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per requirement, which is a ques-

tion of the student’s responsibil-

ity rather than his honor, should be reconsidered. In this light I

strongly urge that no decision be

made about the Vesper require-

ment until this larger issue of

responsibility to Honor Code be

decided. To force the Vesper is-

sue first, would be mark of in-

responsibility to the college as a

whole.

Hungry for

flavor?

Tareyton’s
got it!

"Tareyton’s Dual Filter in duas partes divisa est!"

says Marius (Gay Blade) Camillus of the Forum Fencing Team. Says Gay Blade, "Anyone on our team

will agree Tareyton is a firma, firma cigarette—packed with tobacco bono. No wonder you enjoy de gustibus you

never thought ya’d get from any filter cigarette."

Dual Filter makes the difference