Christmas Vespers
To Feature Choir

For the Christmas Vespers this Sunday the Connecticut College Choir will sing, at 4:30 and 7:30 the "Ceremony of Carols" by Benjamin Britten. Featured speaker will be Rev. Wiles, discussing "The Christmas Carol."

Accompanist to the Choir will be Jane Caufield Thompson, harpist, and the narrator will be Louise Shaffer, formerly of Connecticut College and now at the Yale School Of Drama.

Soloists will be Roberta Vatske, Jane Veitch, Bobette Pottle, Lilian Morales, Barbara Eddy, Brenda Hill, Peggy Rafferty, Susan Rafferty, Carola Tunenbaum, Carlotta Wilsen and Barbara Wallman.

The Connecticut College Orchestra under the direction of Mrs. Margaret Wiles will also take part in the service, playing "Psalm" by Havhannes and "Toccat" by Frescobaldi.

AFS Summer Trip
Offers Opportunities To Juniors, Seniors

Every year since 1947 the American Field Service has sponsored an increasing number of international scholarships for students of high school age, all over the world, to take a senior year in an American high school. This year there are 2560 students representing 57 different countries.

The culminating point of their year here is a bus trip for approximately three weeks, taken with 35 students of other nationalities and two chorapones of college age. With 73 buses this year A.F.S. must hire 164 chorapones.

The job, open to seniors and juniors, is a most rewarding one and a unique experience. In each of the six or seven towns visited, the chorapones and the students live with families, take part in community parties, and tour the local points of interest. Duties last from the end of June until mid-July, leaving plenty of time for further travel, jobs, and school. Only the living expenses are paid by A.F.S., but the experience is truly worth far more than money.

For details and applications, which must be completed and returned by January 10, see Jo Lindseith, Freeman, or Box 487.

Students Propose Connecticut Affiliate With National Clubs

This past Tuesday afternoon there was a meeting in Dr. Shain's office to discuss the possibility that Connecticut College become affiliated with national religious organizations. Representatives from the intergroup included Margaret Emmons for the Episcopal Canterbury Club, Donna Richmond for the Hillel, Carol Lunde for the Congregational group, Betty Kady for the Lutherans, Joyce Humphrey for the Christian Scientists, Teddy Drapopoulos for the Eastern Orthodox, and Beth Murphy and Carolyn Angelo for the Catholic Newman Club. Barbee Thomas, Barbara Eddy and Susan Lates were present on behalf of Religious Fellowship.

Religious Fellowship has stated that it is in favor of the formation of the S.C.M. (Student Christian Movement), the Newman Club, and the Hillel groups on this campus. Recently they have presented a proposal to Dr. Shain suggesting that Religious Fellowship be coordinated with the body of the three groups and the sponsor for these groups be the intergroup, which includes Margaret Emmons for the Episcopal Canterbury Club, Donna Richmond for Hillel, Carol Lunde for the Congregational group, Betty Kady for the Lutherans, Joyce Humphrey for the Christian Scientists, Teddy Drapopoulos for the Eastern Orthodox, and Beth Murphy and Carolyn Angelo for the Catholic Newman Club. Barbee Thomas, Barbara Eddy and Susan Lates were present on behalf of Religious Fellowship.

The administration is currently reviewing the proposal. Dr. Shain announced that the decision as to whether or not College will become affiliated with national religious organizations is the result of suggestions made by the student Curriculum Committee, the student body, and the faculty.

Open Cabinet Discusses NSA; Wellesley, Smith Judge Assn.

Wednesday evening, November 28, an open cabinet meeting was held to discuss the possibility of Connecticut's joining the National Student Association. The presidents of the student governments of Wellesley and Smith Colleges were invited to present the advantages and disadvantages which they had encountered in being longstanding members.

The N.S.A. represents nearly a million students from over 400 institutions. It is considered the voice of the American student. National and regional discussion groups are provided to which member schools send delegates. These councils on a national scale formulate policies with regard to current political issues and on a regional scale advise member schools on campus problems. A scholarship fund is available for qualified members. In addition, discounts of between 15 and 30 percent are available for students traveling abroad for educational purposes.

Some serious objections were expressed by both presidents. They felt that there were few benefits felt by the majority of the student bodies. Many of the students were unaware of the existence of N.S.A. Those who were considered it an organization of political radicals who used it as a means of getting a job. Wellesley's president even found that it conflicted with student government procedures on several occasions. At Smith it was pointed out that only a very small minority actually participated and many more students were disappointed in its policies. This fall a referendum was withdrawn by N.S.A. was voted upon. It was defeated by a small majority. Previously, Amherst had withdrawn.

Advocates of N.S.A. attribute such difficulties as mentioned to the apathy of the students of member colleges. They feel that since is the only unified voice of American college students it deserves full support. For Connecticut it would be an opportunity to add our views to those of others in an effort to raise the standards of N.S.A. and make it more effective.

Tableaux Illustrate
Christmas Pageant, 1962

The 1962 Christmas Pageant promises to be an awe-inspiring experience for those who are interested in music, history, art, or just the Christmas spirit. Through the means of Byzantine art and poetical writings from centuries past, the Christmas story will again be told. Four works of art which have been chosen to serve as an introduction to the means of Byzantine art and poetical writings from centuries past, the Christmas story will be presented as a tableau. Readings from Longfellow, Milton, Luke, and an anonymous 14th century English poet will be read, and music by the Connecticut College Choir will accompany each presentation. Works from the Byzantine period were chosen because they symbolize an idea rather than imitate nature. The works are designed to appeal to the senses and the intellect by means of color and reflected light.

There will be one presentation on Tuesday, December 18, at 8:00 p.m. in Palmer Auditorium. All are invited to join in carol singing in the Main Lounge of Crozier-Williams following the program.
Dear Editor:

In a campus otherwise governed by rational exchange among free people, there rules, in a small corner of this college, an absolute dictatorship, governing by means of secret documents, illogical axioms, and an obsolete idea of what a woman's college is all about.

It is not that one objects to taking three years of physical education for two hours a week, not in the least. On the contrary, the exercise provided in these classes is much needed in our all-too-sedentary lives as students. The objectionable element appears, not in the gym requirement itself, but in the accompanying behavior demanded of students; demands which have little justification, unlike other requirements concerning our behavior here, and, unlike these other rules, are based upon no principles which make the demands understandable to the student. A student who becomes ill with mononucleosis or the like and is unable to take gymnastics as a sport is as indispensable to her education as her selection of European history as a course in humanities. The student who finds herself inadvertently ill, and unable to take gymnastics, is thus no less guilty than the student who simply cut gym and must take it again. Absence is guilt no matter what the cause may have been.

If we are to compare gym classes with academic classes, as above, we might also compare the cut system in these classes. Academic classes require attendance at two-thirds of the meetings. Probably physical education classes require attendance at eleven-twelfths of the meetings.

The word probably is used because this requirement is presented with such ambiguity as to leave the reader to discern exactly what the attendance requirement is. It is said that one can make up these classes at any time, but actually a perfect attendance record is most important because one is likely to be in trouble otherwise. It becomes ill, in which case the classes missed must be made up anyhow.

Dress, though less important, holds up no better in the academic comparison. Student dress is not regulated by academic instructors, yet one is required to look better to play than to sit in a classroom. These are never to be worn on the clean, soft hockey field, and leotards and tights must not be worn under clothing to dancing classes. (Dance costumes, for good reason, must not be worn after a dance class is completed, but why on earth may they not be worn fresh and clean, to the class, is highly obscure.)

The rigidity and inflexibility of the rules accompanying the gym requirement are a black mark on an institution which otherwise displays an attitude of cooperation between student and teacher of benefit to both. Academic and medical conflicts with gym classes are met with stubbornness, and often with an authoritarianism that will not be questioned. This problem is to the student an understandable obstacle in the path of graduation which must merely be overcome.

The objections above are not aimed at the requirement that gym be taken, but at the kind of authority existing in connection with this requirement — an authority apparently so submerged in the mechanical phenomenon of RULE, written or unwritten, logical or illogical, that the objectives of physical education, a feeling of bodily well-being, and an interest and delight in physical exertion, become neglected and, indeed, re-pugnant in the light of the demands surrounding them.

Cecily Dell '63

To the Editor:

In making the decision to come to Connecticut we agreed to join an institution which calls itself Christian and arranges a program of studies which will bring to the student an understanding of the Western tradition in its "main forms of thought and action." (Bulletin, p. 45.) Religion is inextricably a part of this tradition in its "active" and scholastic forms. It seems to me that a student should accept the requirement to attend VesperS in the same way he accepts required courses and required attendance at classes — as part of the commitment engendered in him in coming here. If it is true that religion is ultimately not educational, those whose religious beliefs are in accord with the denominations represented at VesperS can find the services to be a religious experience. Those of us, however, who do not believe in the Christian religion or its denominations, are forced, by the "fact" of our enrollment at Connecticut, to accept the Vesper requirement as part of our education — not only from the point of view of thinking about what is said, but also from the point of view of seeing what religious experience has for those who believe in it, and thus gaining a better understanding of and respect for the religious beliefs of others. It is impossible for this college to accommodate every "individual's" beliefs and wants in education, in freedom, in dignity or in religion. Religion has a hard enough time accommodating the vague concept we have of the individual.) and if we decide to allow VesperS we will be denying a concept, or if you wish, an institution of the Western tradition which, by its historical and contemporary force, demands that we understand and cope with it. It seems to be very easy to abolish traditions and make innovations at Connecticut without a care of what it is we are changing.

Anne Ryan '63

See "Letter"—Page 7
Collegian Discovers Knowledge Barrier In Travels Abroad

In my ten weeks away from the United States this summer, I learned more than I ever believed possible. The most valuable lesson, and the one most damaging to my pride, was the realization of how much I still have left to learn. I have paraded over my ignorance of my own country.

This feeling was brought home to me sharply on a gray and dreary day in early July when my spirits were as gray as the sky above. Walking back from lunch at the University where I was in summer school, I found myself beside one of the students I most feared and disliked, Anatoli, the young, ardent, and obnoxious Communist from the University of Moscow. I had met him and others like him on our trips abroad, and he had said that morning, but I was caught.

And what," he said scornfully, "wouldn't speak, but I was caught.

Anatoli was in summer school, I found out later. Anatoli had said that morning, but I was caught. I had been engrossed in conversation for half an hour, "do you think of what your President Kennedy has said in the Communist Market's today's newspaper?" This was the beginning of a very uncomfortable hour for me. Not only was I completely unaware of what President Kennedy had said that morning, but I was also acquainted with my country's tariff policies, our immigration laws, and the Constitution, and the capital of South Dakota. As we talked, I realized that Anatoli not only wanted to embarrass me by showing my lack of knowledge, but that he also really wanted to learn, and I could not teach him. He knew the answers to my questions, and to many more; he knew the geography, language, history, and foreign policy of my country, as well as that of his own. And what did I know about Russia? - that the capital was Moscow, and that it was awfully big, as any fifth grade child could tell you.

"Do you see?" said Anatoli gently, almost pityingly, "Do you see why America must fail some day, and why Communism will control the world?" Don't you see that it is because we have no answer to the question of the students who care for nothing and wish only to have fun and wear pretty clothes? A country cannot triumph if its youth is spinning in the ignorant, and someday our armies will march through your home town, and I will look at you and pity you, because you didn't bother to learn about your own country, and at least try to save it. Good-by, foolish child."

Tish Johnson
Sales College
Winston-Salem
North Carolina

reprinted from the Salemite at the request of several freshmen

Max Gunther Shows 'Side-line' In Etching Display at Museum

The collection of lithographs and etchings by Max Gunther, currently on exhibition at the Lyman-Allyn Museum and in Fanning Hall, merely represents a "side-line" interest of the artist; as he was quick to inform those of us who were not aware-"I am a painter."

Max Gunther was born in Zurich, Switzerland, where he lived there and in Paris, and has lived and painted in Scandinavia and London prior to his arrival in Rome in 1958. His past experience, however, is a background of courses where he will return after touring this country during the remainder of December. His paintings have been shown in Beverly Hills and are now in Washington, D.C.; these prints are also to be displayed at Carleton and Doane Colleges.

Meeting with students Tuesday, Gunther confided mainly on queries concerning his techniques in the Lithographic process. Briefly, lithography is the act of impressing an idea upon a block of grained limestone with a grease-containing crayon and then chemically treating the stone (which is charged with an inked roller, the ink is accepted by the grease image and repelled by the undrawn areas; finally, the design is transferred to paper by means of a printing press ("pulling the print"). This sequence, in its entirety, is known as the Lithographic Process.

Unlike Senefelder, the innovater of lithography, and many like-minded lithographers since 1817, Max Gunther does not "pull" his own prints. He believes that the technicalities involved in this process do not concern themselves with any sort of creativity or artistry — that the professionals who have been trained through years of apprenticeship, trial and error, to pull and print these prints from stone are to be utilized — that this is solely a scientific process. He is of the school that this pursuit of quality printing is too strenuous, too complex, and too wasteful of the artist's valuable time. On the other hand, many artists firmly hold that in only personally printing their edition of prints can they achieve their desired auto- graphic art work; that when the printing is left to you, you lose some intangible loss in the identification of print to the artist.

Max Gunther engages a studio of six workers who grave his work, apply his choices of inks (a separate stone per color), and "pull" his prints; they do all but the immediate creative operation of the artist's vision to stone. Gunther works, of course, spontaneously, with no definitive pre-conceptions or pre-imagery. His prints are delicate in line and form; the colors are subtle, luminous, and always seem translucent. Perhaps they are misty, foggy, or rain-washed they are by no means faded. They evoke a sense of mystery with strange ships, cities which seem eerily fragmented yet almost familiar cathedrals. These prints make their imaginativeness possible, for they are part of an appealing dream — one that the dreamer wishes he could dream again. They are impressions, however, that are pleasant to the sensibilities — one sees cities one knows must exist somewhere, and constructions that are created for some yet to be visited far off land.

Max Gunther realizes that his work is so popular, do his publishers, he would have to employ six workers. After all, he can produce at least seven of his lithographs in a week, and that rate of output amazes many more exhibits and print-purchasers! (Perhaps in this estimation, the amateur appraises the work better than the professional artist...)

Let us hope that we all have the opportunity also to see this painter's paintings in the near future.

This Week

This week we have nothing to say... nothing, that is, that hasn't been said before... year after year in the same old way... but we do recognize that this pursuit of quality... it belongs to others as well... we even find ourselves getting caught up in the whole spirit of it. . . the sophisticated facade and all too apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true... we even find ourselves getting caught up in the whole spirit of it... maybe, despite our apparent worldliness, there are those things to which we are still susceptible... it must be true...
Reanalysis of Social Concepts
Urged by George B. Conner

Virginia Chambers '65

"The Crucible"

MOVIES

Vacation Viewing . . .

When you find yourself leading through the entertainment sec-

tion of your paper, keep these films in mind.

Yojimbo
The Crucible
Sundays and Cybele
The Last Bridge
School for Scoundrels
Gervaise
Divorce—Italian Style

Elektra

Virginia Chambers '65

ConnCenSU8 Thursday, December 13, 1962
Page Four

"To begin with, I assume we can all agree that humanity, world-wide, is in one monumentally discouraging social mess." Thus begins Geo. B. Conner's explanation of the very basic flaws in man's concept of society and his own projected plan to write a manuscript. "It must be a thorough new conception of the possibility of a world-wide social progression devoid of coercion. It must be a lucid picture of the basic core-patterns that establish and remain in command of all progressions - institutional or otherwise." This picture must omit "inflammatory emotion and a distracting indictment; this picture must expose coercion, irrationality, conformity, a t a g o n i s m and general opacity of interdependence, i.e., as devices of containment." The author's intention appears, then, to be to analyze man's fundamental concepts of society and the progressions of society from its fundamentals.

I realize that after all these blandishments of continuous and uninterrupted "after-control" application (the author refers here to his twelve page explanatory letter) the reader may have the desire to be a tough one to produce. Such things are always tough and baffling projects. No one should quail for fear of the project being inexorably subject to being influenced by the same progressions as the rest of society, being able to approach the subject objectively. Yet, he feels there are exceptions - "hardcore intellectuals" with a rare and precious talent of flexibility who can make such a change voluntarily. To these we owe our civilization!

To these same intellectual and social giants he addresses his advertisement:

"Budding author needs help from a student or students of more than ordinary ability. This is for the preparation of a baffling manuscript. Must be exceptionally alert to the world's present state of social inadequacy. Patience and perseverance are essentials. Only those capable of handling complexity and highly-involved abstraction (and with an added flair for the preparation of material for publication) should consider this. And, it is purely collaboration—no guarantee of fame or fortune. Also, no obligation—ever! It is, however, a thoughtprovoking challenge and a real test of capability for the right type of intellect. There may even be subject matter here for a term paper."

Vacation Viewing . . .

When you find yourself leading through the entertainment sec-

tion of your paper, keep these films in mind.

Yojimbo
The Crucible
Sundays and Cybele
The Last Bridge
School for Scoundrels
Gervaise
Divorce—Italian Style

Since the majority of citizens either rent their properties or own less than $200 worth, the voting population is small: in the last election only 234 of the town's eligible voters were eligible to vote for their mayor. The man they re-elected is an aging Ford dealer who for most of his time in office has been protesting his election.

Negroes who become wealthy in Chestertown derive their wealth from segregation and maintain their separate dwelling on the white power structure. One such "Uncle Tom" is the Campbell's man, who is in addition a lawyer and insurance broker. Many Negroes are financially dependent upon him. Another is the Garnett School principal, who fled Nightingale power within the Negro community. His faculty, gathered from the bottom ranks of the poorest races colored people in an anti-integrationist pattern. For example, last winter, the principal left town and forbade the faculty to participate on Negro populous. When Chestertown's all-white high school finally opened its doors last spring to Negro registration, he pressured his faces to nullify all students from doing so. The one girl who remained determined (and is now successfully attending) was by critics several times at the graduation ceremonies and denied honorary honors.

Together, "the Uncle Toms" and the Negro house number very few in the over-all Negro population of Chestertown and her surrounding communities. For the great majority, a nice home, and simple food mean 12 hours of work a day for both husband and wife. Many of those in the country own comfortable ranch homes and raise their own vegetables and fruits in their back yards. Most feel they do well enough just maintaining their livelihood. They are however forced to attend meetings and canvass door-to-door in a struggle for unimaginable rights.

The taste of the daily bread of segregation is always fresh for these people. But any means of subsistence is reason enough for living. A unified Negro vote is essential for human living. A unified Negro vote is necessary for the sit-in movement. The voter registration movement, the Northern Student Movement, the Negro School Project, the Negro School Project, the Negro School Project, etc.—there is a conscience: unified non-violence is reaching it. For, in Martin Luther King's words, "Nonviolence can touch men where the law cannot reach them."
Cry of the Big City

12 at 9

The sedate classic of New York hotels, The Plaza, is being shaken to its hallowed foundation these days, and not by the devotees of Lester Lanin. No, the howls of laughter are not coming from the Grand Ballroom, but from, in "Plaza" language, the lower lobby, or, if you don't like mincing the words, the basement. Tracing this gaiety to its source will lead you ultimately to a very crowded, very gaudy room, The Plaza 9, stuffed with a profusion of closely-knit chairs and tables, the latter big enough to hold a tea sandwich from Schrafft's. If you can find an empty (you should excuse the expression) table, which is highly unlikely, you are in for a great treat.

Julius Monk has produced and directed a hilariously funny musical review entitled "Elme a Dozen," from whose satiric barbs nobody and nothing are safe. Presented from a small stage at the front of the room by six talented performers, the review covers a variety of timely topics and manages to make each one appear more ridiculous than the last. Among my favorite songs include "Ode to an Eminent Daily," in which the company explores the possibility of having all the news that's fit to print being written in the manner of the first page of The New York Times (i.e. Khrushchev Opens New Botanical Garden for Everyone, which makes some pointed jabs at slogans such as 'Fight for Peace' and ends with the prophecy that soon we may all rest in peace. Then there's a tango danced by two members of the group and accompanied by a little ditty called "Ten Percent Banlon." The couple, instead of extolling one another's virtues, are busy singing the praises of the young lady's dress which is made of just about every color, lon and lene ever heralded upon the market.

To give you an idea of the wide range of subject matter covered in the review, some of the other titles include "Barry's Boys," stating the qualifications for becoming a Goldwaterite, "Slow Down Moses," a plea from Fire Island dwellers; and "Collecting of the Plaid" (stamps, that is). Also on the program are "Cholesterol Love Song," "The Minnows and the Sharks," "Battle Hymn of the Rialto" and "H.M.S. Brownstone." Altogether the show contains two dozen very clever and, most important, very funny songs and sketches. Unfortunately, the title of the review is misleading. The evening costs quite a bit more than twenty cents. B.J. R.

YOURS FOR THE ASKING

ed. note. In the spirit of the Herald Tribune reprinting "Yes Virginia, There Is a Santa Claus," the Conn Census is reprinting "Twas the Night."
"C" Synchmys
The C-Synchmys will present a special Christmas show this Thursday at 9 p.m., and Friday at 8. The theme of the program, in which all members of the club will participate, is "The Night Before Christmas." The program will close with a candlelight finale. Both Conn. Chords and Shwitz will carol before the show.

FRESHMAN OFFICERS
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Vice-President .. Pokey Davis
Secretary .. Jane Stern
Treasurer .. Tani Tanaka
A. A. Representative .. Judy Stickel
Social Chairman .. Judy Licht
Compel Play Director .. Courtney Ulrich
Honor Court Judges .. Debbie Nichols and Toni Carter

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Insight
(Continued from Page Five)
Year's Day. The story is propelled by the simple passing of time of day. The interest of the story is in the beautifully heard and observed conversation and motion. There is a consistent viewing of the boy and those around him. The tone is very even.

"The Hunter and the Mouse" by Betsy Kral is similarly pleating and strangely enough, similar to "The Ticklers" in conception centering around a child's evening. In the hearing of conversation and the observation of motion the style resembles Dyann Altman's. The atmosphere has a certain well-sustained magic to it.

Betsy Kral's second story "The Masters" is somewhat less lucid. In conception this story is controlled by forcing the reader to slip into the character's fantasies aggerated and stilted terms. The

Mr. William Rollins, for 34 years custodian of Knowlton House, wishes to thank the students of Knowlton and other friends at Connecticut College for their beautiful cards, flowers and visits during his recent illness, and extends season's greetings to all.

Ado es
Letter
(Continued from Page Two)
To the Editor:
"I tried to be progressive, but I never was a Red."
I thought the 1st Amendment meant exactly what it said.
But now that that's gone out of style.
Be silent or conservative, the choice is up to you.

Chorus:
"H.U.A.C., H.U.A.C. What a lucky thing it is for you and me.
That our freedoms are well guarded by politically retarded Men of unimpeachable integrity."
These two verses are taken from a song composed by Bill Wood. It continues to relate the consequences of being discovered as a liberal by the House Un-

Finding an inexpensive hotel in New York City isn't easy. But the TUDOR HOTEL is inexpensive; and offers comfort with convenience while catering to college stu-

1. A special College weekend package. that includes your room plus continental breakfast. $10 for a double, $6 for a single.
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WRITE MR. EARL R. POWERS, GEN. MGR.; TEL. 212 YU 6-8800.
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- All-day cruise to historic St. George, Luncheon, Calypso music, Gombey Dancers.
- Round Robin Tennis Tournament.
- College Talent Revue.
- Fun Festival with jazz concerts, choral groups, dance contests.
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Books . . . .
Ever and Always — The Most Enduring Gift You Can Give
The Bookshop
Connecticut

Topic of Candor
Red and Green = Brown

There is no reason to limit our Christmas spirit to intra-dorm Secret Santa competition. This activity should definitely be ex-
panded to an all-campus mara-
thon. We would thereby be able not only to meet the strangers on our floor, but could become ac-
cquainted with those we have no desire to know.

Christmas, it has been said by some cynics, has become commer-
cial. Not so. As evidence of the "new look in spirit" the book-

BERMUDA
212
212
554
554
1122
1122

The most enduring gift you can give
is the desire to know.
The most enduring gift you can give
is the desire to know.

- Informal welcoming dance to start
- College Day at the Beach . . . the
- All-day cruise to historic St.
- Round Robin Tennis Tournament.
- College Talent Revue.
- Fun Festival with jazz concerts,
- Barbecue Luncheon.
- Sightseeing.
- Special Tennis Trophies.
To: American Activities Committee.

In a community such as ours where liberal thoughts should be at a maximum, it is sad to learn of the great number of people who continue to allow the House Un-American Activities Committee to run its destructive course. Our country is founded on a strong base of democracy:

"Congress shall make no law . . . prohibiting the freedom of speech; or of the press; or the right of the people to assemble, and to petition the government for a redress of grievances." (First Amendment)

The H.U.A.C. claims it can investigate and recommend legislation affecting personal beliefs and associations.

"No person . . . shall be compelled to . . . be a witness against himself, nor be deprived of . . . liberty without due process of the law . . ." (Fifth Amendment)

The H.U.A.C. makes a mockery of these freedoms which we are granted. It attempts to discredit and bring public scorn upon all those who oppose it or whom it chooses to call before it. The process of determining guilt is granted to the courts, not to a House committee of investigation! Furthermore, a subpoena issued by the H.U.A.C. is similar to an arrest for an act of crime. Its hearings are comparable to a trial before a court of law. During this "trial," witnesses are deprived of full representation by counsel.

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the possibilities for design are myriad. Indeed with considered thought one can find many small, simple, but significant gestures which, as Elaine May would say, make a MEANINGFUL Christmas possible.

SENIORS
All entries for the Creative Arts section of Koine must be submitted to Ruthie Lawrence by January 9th.

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Sue Jenkins has been appointed by the college as tour organizer for trips to Bermuda, San Juan and St. Thomas.

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To San Juan and St. Thomas early evening of March 22nd. Rate includes Pan Am jet, transfers, 4 nights hotel lodging in San Juan, 6 nights lodging in St. Thomas, sightseeing and tipping.

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Letter
(Continued from Page Eight)

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American Activities at the opening of the 88th Congress in January, 1963. Petitions will be circulated on campus so that those of you who don’t have the time to write a letter can sign your name in protest.

Lorrie Schechter ’66
(Those who are interested in assisting with petition canvassing, please contact the writer at Box 1171.)

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Conn Census wishes to announce that this is the final issue of the semester and extends to all members of the college community wishes for a very . . .

Insight

(Continued from Page Six)

to Jane Raphael's "Standing Before a Water Color." The experience of feeling the painting's content is expressed in somewhat exaggerated and stilted terms. The experience described is a good introduction to the problems of Scorthorn's "Lazarite." Nevertheless, the relationship of music and the dance is well expressed, and the problem of "kinesthetic sensitivity" is carefully described.

As a creative arts magazine, Insight has done well to include an essay relevant to modern dance. The essay is somewhat inconsistent in its treatment of the reader, at first presuming that the active elements in the world of art (creator, work of art, and appreciator) need to be carefully expressed, and then presuming a certain familiarity with Carol.

The other work under the "Essay" category is called "Essay in Three Parts" by Jane Miniszek. The three experience descriptions are not exactly haphazard, but mysterious in their intent. Perhaps they would be better have been classified as poem or story.

Marcia Mueller's composition "Song of the Bells" must go unappraised since it has not yet been heard. It is good, too, that music is kept in mind by Insight.

It is unfortunate that the art reproduced must be limited to block prints, woodcuts, lithographs and photographs. An attempt to overcome this has been made by the inclusion of Sandra Saunders' woodcut in black and red which unfortunately suffers from a bad printer's error.

The drawing by Susan Petti-bone resembles a Rene Boucher Drawing for Vogue. The most interesting art works are by Laurie Blake and Kay Moore.

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

says Gaius (Silver Tongue) Cicero, star orator of the Coliseum Debating Team. "I could talk about Tareytions ad infinitum," says Silver Tongue. "And you'll find vox everywhere singing their praises. Here's de gustibus you never thought you'd get from any filter cigarette."

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