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### Conn Census Vol. 49 No. 6

Connecticut College

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## Amalgo Gives College Unity; Senate Affirms Its Necessity

The College Senate met on Tuesday, October 29, to reevaluate the purpose and effectiveness of Amalgo in conjunction with the growing size of the College. The Senate, an extension of House of Rep including the house president and one other representative from each dormitory, tried to determine whether Amalgo is serving its purpose of giving every student an active part in student government or whether this purpose could be better accomplished by some other means.

The topic for the Senate session came up because considerable dissatisfaction with Amalgo in its present form exists on this campus. Students object to going to Palmer for a parade of announcements. Discussions attempting to include thirteen hundred girls seem unwieldy and frustrating, if not impossible. Suggestions which come from the floor at Amalgo are too often neither thoughtful nor constructive. Too many students feel more like a "face in the audience" than a participating student government member. Too many girls knit.

The first steps to improving the situation have already been taken. Announcements, excluding skits, will no longer be part of Amalgo. A weekly newsletter will include all announcements, and in the future will contain a brief summary of what is being done in House of Rep, Student Org, and the Senate.

Some of Amalgo's functions could be taken over by house meetings. Discussions in smaller groups might prove to be more valuable. Suggestions thought out and talked about in the dormitory before being presented to the entire student body might be more constructive.

No one at the Senate session

## New Club Meets; Discusses History

The first meeting of the History club was held October 23, with attendance of twenty-five students and five faculty members. The group discussed E. H. Carr's *What Is History*.

Linda Cohen, co-chairman of the club, stated that the club's aim is to bring members of the history department together—students and faculty—to discuss topics of mutual interest in an informal setting, and commented that "a regularly scheduled and organized group will fill a gap on campus."

The meeting programs, as initiated at the first meeting, involve reading and discussion of books by the group. "The discussion can 'take off' from the theses of the book, and every area of historical inquiry will be relevant to it." Linda said that comments at the last meeting were "both heated and provocative."

Other program plans include reading of individual papers by the members and conducting seminar-type discussions with history clubs on other campuses. The group hopes to invite lecturers to read papers and moderate discussions.

Any history major with a genuine interest in history and a willingness to participate actively in group discussion is welcome to join the club. The organization will be meeting about once a month. Interested students may contact Linda Cohen, Box 183 and Jean Goldberg, Box 355.

Mr. Philip Jordan and Mr. John Perry are the club consultants.

thought that Amalgo should be totally abolished, but most agreed that the inflexible monthly meeting was unnecessary. It was suggested that there be four Amalgos each year, in specified months. Some thought that Amalgo should only be called when there was a voting issue. Joanna Warner explained that it is difficult to predict how often Amalgo will be necessary. During some months there is no important business, during others there might be "twenty boiling issues." If Amalgo was called suddenly and unexpectedly whenever necessary, the plans of many girls would be upset.

## Theatre Workshop To Present Brecht, Asks Participation

The Central Co-ordinating Committee of Experimental Theatre, composed of Mr. Hale, Marlene Cohen, Susan Endel, and Barbara Johnson, has announced that faculty and graduate students are welcome to participate as active members in all aspects of Workshop activities.

As the Experimental Theatre is not a 'polished' theatre group, such as Wig and Candle, and not wholly avant-garde either, improvisational and original productions will be included in this year's repertoire.

The first production will take place on November 12 on *Moods of Brecht*. The male roles for the production have been filled by Mr. Woody and Mr. Perry of the faculty.

Some additional projects have been considered by the Workshop, including a 'Theatre Make-up Workshop,' headed by Miss Hazelwood, and a 'Theatre Lighting Workshop,' sometime in the near future. Experimental Theatre hopes to begin a series of plays in foreign languages, if there is sufficient student and faculty interest in this direction.

## Editor of Catholic Publication To Speak at Sunday Vespers

The Right Reverend Monsignor Francis J. Lally of Boston will be the Vespers speaker this Sunday, November 3 at 7 p.m. in Harkness Chapel. The title of the sermon planned for the evening is "Religion and Change in America."

Born in Swampscott, Mass., the Rt. Rev. Lally graduated from Boston College in 1940, was ordained in 1944, and was awarded a L.Sc.Soc. degree in 1948 from Laval University in Quebec. Since 1952 he has been editor of *The Pilot*, a well-known Catholic publication. He has served as chairman of the Boston Redevelopment Authority, on the board of directors of both the Metropolitan Boston Arts Center and the International Friendship League, also on the Executive Committee and on the Executive Committee of the latter.

The Rt. Rev. Lally is a member of the American Academy of Arts and Sciences, a Chevalier in the French Legion of Honor since 1955, and the author of *The*

## Two Participants Review Crossroads Africa: Work-Aid Program

Last Friday evening interested students had the opportunity to hear and speak with two participants in the Operation Crossroads Africa program. Sue Gemeinhardt, from Connecticut, and Bill Ainley from Wesleyan spoke on their experiences in Tanganyika and Uganda respectively.

The general outline of the aims and requirements of the project was first given. Operation Crossroads Africa is a privately financed work aid program which takes students to Africa for short-term projects during the summer. It serves a dual purpose in that it helps to educate both the participants and the natives of the twenty-one countries included in the program. Crossroaders have built churches, clinics, and schools, dug wells, and taught English and physical education.

Crossroads is a private and voluntary organization. Over half of the funds necessary are raised by the student, while a \$700 scholarship is supplied by the foundation. Contributions are given by schools, businesses, and churches in support of the program. Before leaving for Africa, each student prepares by reading and language study.

Slides were then shown of the village in which Sue worked in Tanganyika. Evidently the men of this village are accustomed to taking life rather easy. Pictures showed the American students and native women hard at work laying bricks, while the men "coached" them. Cement was scarce in Bill Ainley's village in Uganda, and the students worked with mud bricks. In both countries the people were generally receptive to the camera and intrigued by the Polaroids which are lent to each Crossroads group.

While in Africa, Sue and Bill had a chance to travel to at least one other country, and talk to business leaders and educators in the area.

## Catholic Church in a Changing America, published in September 1962.



RT. REV. MSGR. LALLY

## Curse You Jack Dalton

6 November, 1963 — Palmer Auditorium

## Holly Schanz, Patricia Brown Chosen as Winthrop Scholars

Connecticut College has awarded its highest academic honor to two members of the Class of 1964 who have been named Winthrop Scholars and members of Phi Beta Kappa. The students, who were elected to the national honorary society on the basis of their first six semesters' work, are Patricia Ann Brown of Wallingford, Conn., and Holly Lee Schanz of Mount Vernon, N. Y.

A graduate of Lyman Hall High School in Wallingford, Patricia is now majoring in music with a minor concentration in religion, and looks forward to continuing her studies in graduate school.

A scholarship student, Patricia has been on the Dean's List each

## Greek Poet, Seferiades, Wins Nobel Award for Lyrical Composition

On October 24, Giorgos Seferiades, of Smyrna, Greece, received the 1963 Nobel Prize in Literature for his "eminent lyrical writings inspired by a deep feeling for the Hellenic world of culture," according to the Swedish Academy which bestowed the honor and a \$51,000 prize to him.

Mr. Seferiades, whose pen name is George Seferis, is a modern Greek poet and an ex-ambassador to London from Greece. This past February, Connecticut College students and faculty were introduced to Mr. Seferis' poetry at a reading given by Rex Warner, who has translated his poems into English. Mr. Warner, here with Mr. W. H. Auden for a poetry reading and panel discussion, read to us such exemplary pieces as "The Name-Orestes" and "Remember the Baths Where You Were Slain," the latter an especially powerful poem utilizing an image from the Hellenistic background of Greece.

In *Poems* by George Seferis, translated from the Greek by Mr. Warner (Atlantic-Little, Brown and Company: 1960), Mr. Warner states in his introduction that Mr. Seferis once said to him: "If I had to have a kind of motto for my poetry, I suppose it would be something like 'In my poverty is my strength.'" Mr. Seferis is careful with his words, and Mr. Warner has done a very good job of conveying this paucity of language to us, for even Mr. Seferis' Haikus have been translated in the book. For instance, this one

Pour into the lake  
Only a wine drop  
And the sun's gone.

which is the first poem from a section called "From an Exercise Book." *Conn Census* last year said of Mr. Seferis that "Although Seferis relies quite heavily on the conventions of . . . the past, he uses them with great integrity." The Bookshop has Mr. Seferis' *Poems*.

M.K.

## Outing Club to Sponsor Collegiate Square Dance

Outing Club is sponsoring its annual fall square dance on November 2 from 8-12 in the dance studio of Crozier-Williams. Admission is 50c. Boys have been invited from many colleges including Yale, Wesleyan, CGA, Brown, Dartmouth, and Princeton. A picnic will be held before the dance at Buck Lodge. Girls are asked to sign up on the bulletin board in Fanning for the picnic as only a limited number can attend. On Sunday there will be a hike with the boys who have remained on campus. A sign-up sheet for the hike will be posted in Fanning.

semester since entering college. Her linguistic knowledge includes Greek, French, and German. This year she is doing independent study on "English Masses of the Tudor Period." She is serving as Secretary-Treasurer of the Music Club this year, and has twice served as dormitory representative to Religious Fellowship. Last year she was co-chairman of the Chapel Activities Committee.

Patricia is also studying pipe organ and participated in two student recitals last year. She sings in the College Choir and is a member of Wig and Candle.

Holly Schanz, an accelerating student, will complete her college work in three years instead of the usual four. Her election as a Winthrop Scholar comes after two years at Connecticut College in which she has completed six semesters' work.

Holly was graduated from A. B. Davis High School in Mount Vernon in 1961. She entered college with twelve points of credit from College Entrance Examination Board Advanced Placement Tests and earned sixteen points on Connecticut College History Achievement Tests.

Holly has been on the Dean's List each semester since beginning her college career. At Harvard last summer, she completed a year's course in German in eight weeks, finishing among the top 11 in a class of 60.

A classic major, Holly is preparing an honors study on "Intensity as Reflected in the Style of Catullus." Her metrical translation of Catullus, carmen 51, was published in *Insight* last year. Holly's interest in the classics, which she plans to pursue in graduate school, sprang from her childhood readings about archaeology and the Ancient World.

In her first year at Connecticut College, Holly served as a reporter for *Conn Census*, and last year was elected Co-Assistant News Editor.

The Society of Winthrop Scholars, established at Connecticut College in 1928, was named in honor of the prominent Winthrop family of New London. Since the Delta Chapter of Phi Beta Kappa was installed at the College in 1935, Winthrop Scholar honors have been reserved for students who are elected to membership in the national honor society in their junior year. Additional students in the Class of 1964 will be elected to Phi Beta Kappa in the spring on the basis of their academic standing after seven semesters.

## Russian Members Announce Program

The Russian Club launched last week what promises to be a very active year. Thursday evening there was a slide-illustrated lecture, followed by a discussion led by Muriel Harmon and Sue Wolfenden, both of whom had spent several weeks in the Soviet Union last summer under the sponsorship of the University of Indiana.

On Saturday night, November 2, the club is presenting the on-campus movie "Lady with a Dog," based on a story by Anton Chekov.

At present, Russian Club members are planning the November 23 appearance of Mr. Igor Youskevitch with the Maryland Ballet Co. Mr. Youskevitch, who has performed with such artists as Maria Tallchief, is commencing a world premiere. His performance at Connecticut College will be his only appearance in the East.



# ConnCensus

Established 1916

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Editor-in-Chief  
Judith Milstein

Managing Editor  
Barbara Goldmark

## Editorial

### As One

For years assorted editorial writers on college campuses have been complaining of a lack of response in their reading public, an apathy which often appears to be all pervasive. It seems, however, that such apathy is not as finally fatal as we think, that people return to life in matters of death. We refer, of course, to the response which met last week's disaster drill, an event which is in itself worthy of investigation.

We assume for purposes of discussion that the assumption made by the Peace and Civil Right Groups that the drill was, in fact, a thinly veiled military drill is true. It is also true, as they have stated, that the drill does not constitute significant protection in the event of atomic disaster. We may state, in addition, that we do not see the purpose of such a drill even against "natural" events since it is inconceivable that, if not for our practice disaster sessions, we would stand out of doors in the event of a hurricane. Similarly it is unlikely that in the event of nuclear disaster we would maintain any sort of order as we lined our basement walls. But these issues are not our main concern.

It is our intent at this time to discuss the nature of Civil Defense Drills, not as they affect our military and political relations with other countries, but rather as participation in such drills affects us as individuals. We ask how such a drill relates to our own values concerning human dignity and the value of life.

To begin, it must be admitted that to partake in disaster drills with any awareness of what one is doing is to think of death and then to think of means to postpone its immediacy. But to think of survival in the event of atomic warfare is to delude oneself, it is to flee from reality to a world of bombshelters and basements. It is a grasping at straws. We do not believe that hiding in Bill Hall in any way improves our chances of survival. Why pretend that it does?

Many will of course question our statement. Unless we can answer the question "Why not?" it would be true that the entire issue is polemic. To our minds, however, there is a real and terrible danger in such psychological deception: the danger of inaction. So long as it is possible in that moment of confrontation to rationalize one's own chance of survival, even if that rationalization is no stronger than the roof above, it is possible to avoid action. So long as people see a possible escape from the danger they will not confront the danger itself. So long as we indulge ourselves with the political pacifiers, fall-out shelters and air raid drills, we will not be forced to act against the real menace.

It has also been stated, that we cannot know that such shelters will not save lives, that we have no evidence. We restrain ourselves from dismissing this by flippily inquiring as to who will collect the evidence. We point instead to the effect of commitment to such an argument. It is clear that proponents of such a view do not pretend that we will all be saved. Even Governor Rockefeller makes no pretense beyond that in New York State the number of lives that could be saved are countable in the thousands. If lucky, only 140 million people in this country would be killed. The cheapness of life, implicit to such a statement is, to say the least, frightening. We must remind ourselves that this very concept of only millions is one that can easily come to dominate the abstract political realm but which is nonsensical in the world of people. To allow politicians to base their actions on such numerical calculations is to relinquish the individual value of human life to their machinations.

Those who backed the demonstration last Friday have been accused of naive idealism, an unawareness of the military necessities of today's politics, but to present such an accusation is to miss our point entirely. We act as individuals in the belief that we have value as such, and that as a group we comprise that political body which has the greater power of action.—J.T.M.

## CinemaScoop

### GARDE

October 31 - November 5—"Mary, Mary"  
November 5 - 19—"Lawrence of Arabia"

### CAPITOL

November 1 - 8—"A New Kind of Love"  
"Beauty and the Beast"  
"Walt Disney's Incredible Journey"

### ON CAMPUS

"Lady With a Dog"

# Letters to the Editor

## Freshman Insulted by Regulation

To the editor:  
I feel insulted that Connecticut College has declared publicly that my freshman classmates and I are immature and unprepared for college social life. I am, of course, referring to being locked in a dining room at a freshman mixer October 25, and not being allowed to leave the building even to walk directly outside of it.

I am certainly aware of the circumstances that precipitated this action, specifically the irresponsible behavior of several classmates at a previous mixer. Granted these girls demonstrated immaturity and lack of preparation for college social life. It is with these girls' actions and the school's position in mind that one evaluates this recent policy.

### Policy Requires Examination

To examine this policy requires scrutinizing a phrase in the Connecticut College C-Book which indicates a concern "to develop the student's individual responsibility, initiative, sound judgment of people and situations." Is this concern to further social maturity or to instill social values where none already exist? Consider the overwhelming responsibility the College would accept if it agreed to the latter charge. It would be virtually impossible to begin, however, because eighteen year old girls have by experience, and if not by experience in rational thinking, already determined their personal values. Naturally these ideas may evolve, but it is absurd to suggest that social values, weak or strong, are not already implanted in the Connecticut College freshman.

It is evident, then, that the College has indicated an interest in furthering social maturity. It is pertinent at this point to refer to the context of this individual responsibility. Perhaps it will surprise some students that this concern is relegated to the student government. It is a responsibility, therefore, of the student government, composed of the students themselves, to determine how Connecticut College intends to further the social maturity of its students and how "sound judgment of people and situations" is to be developed.

### Freedom Leads to Responsibility

I maintain that the Connecticut College girl will achieve a distinct sense of responsibility to herself and to her school through freedom. Recognizing that I have not lived here long enough to give a cogent example of school life, I remind students that they came to college socially prepared because their parents guided them, rather than dictated to them. Natural, unconfined growth engenders sound judgment of people and situations. Most freshmen come to Connecticut College with a social maturity to give them the ability to handle any situation they come in contact with. Later, the same girls will have learned how to handle the same situations with finesse, but the ability to handle them adequately now does not lack. Connecticut College is going to find itself inextricably involved in a complex situation when it assumes the role of nursemaid, mother, and guardian to 400 girls. This is definitely not the answer. One rebels against constraint; one will question, think, and act when allowed freedom, thus developing a greater ability to judge independently, people and situations.

It follows, then, that at a Wesleyan mixer or at any other mixer there should be no regulations concerning leaving a specified area. It should not even be an honor offense to do so, for by this very regulation decreed by the students themselves, they are contradicting the means by which they can develop a responsible student body. If, and this has been saliently shown, any girl, particularly a freshman, lacks the ability, which can be acquired either through previous experience or common sense, to handle herself appropriately in all situa-

tions, then I contend that she doesn't belong at Connecticut College, for Connecticut has not, or should not, accept the intricate responsibility of a collegiate nursemaid. For those girls who defy the standards of the majority, and this majority is determining the reputation of the school, then these recalcitrant girls should be stringently punished by the student government who is responsible for their action.

### Honor Leads to Morality

In any event, freedom, not locked doors, is the answer. To support my opinion I offer the thoughts of the French author, Rabelais, who said: "Do as you wish, because free people, well born, well instructed, associating with respectable company, have, by nature, an instinct and an incentive which always impels them to display moral virtue, shunning immoral conduct: it is called honor."

Barbara Weisse '67

### Locked Doors

To the editor:

On Friday, October 25th the freshman class of Connecticut College attended a mixer at Wesleyan with the Wesleyan freshman class. At the mixer we were confronted by locked doors and guards on all sides to the extent that we couldn't step outside the doors for a breath of fresh air without being permanently locked out of the mixer.

I do not understand Honor Court's decision concerning mixers—regarding the unfortunate outcome of the Yale mixer two weeks ago. If we have an honor system at Connecticut College, why are we not allowed to prove that we can behave in an honorable, mature manner!

Because several girls failed to demonstrate good judgment at the mixer, is it fair that the majority should have their privileges curtailed?

I do not believe that locked doors and guards are appropriate solutions!

Lynn Weichsel '67

To the editor:

### Community Fund Sets Goal

The Connecticut College Community Fund Drive will be held this year from November 5 to November 12. Our goal this year is \$10,000 and with the present number of students and faculty here at Connecticut, there is no reason why we shouldn't be able to fulfill and even exceed this goal.

What purpose does Community Fund serve? Primarily, Community Fund money is allocated to organizations which aid students such as ourselves. Last year approximately 90% of our money was allocated to student organizations, with the remainder going to local organizations (Learned House, New London Girl Scouts, New London Child Guidance Clinic, Thames Science Center) and the major national charities (American Red Cross, Cancer, Heart, Cerebral Palsy, Multiple Sclerosis, Muscular Dystrophy). Further, of the money allocated to student organizations, over 83% of it was given over to scholarship aid for our own foreign students here at Connecticut.

Last year's drive was not as successful as was hoped, and resulted in the necessity for cutting our allocations to several organizations including our own Student Friendship Fund. Thus, this year we hope that you will all give generously at drive time so that we can reach our goal of \$10,000.

Betsy Howard '64

## New London Camera Co.

Extreme Discounts  
158 State Street  
New London, Conn.

## Editor's Note:

The following lines by Rudyard Kipling were submitted to Conn Census this week. It has been suggested that Kipling's poem, written fifty years ago, is appropriate to the Wayward Bus editorial. Kipling's reasons for avoiding the dangers of New Haven still stand, and they might inspire more of the freshmen to pursue the muses rather than Yale men of a weekend.

### A Poetic Postscript


#### Questioning

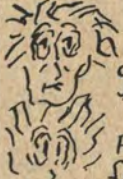
Attind ye lasses av swate Parnasses  
An' wipe my burnin' tears away,  
For I'm declinin' a chanst av dinin'  
Wid the bhoys at Yale on the foortenth May.  
The leadin' fayture will be literature  
(Av a moral nature as is just an' right)  
For their light an' leadin' are engaged in readin'  
Me immortal worruks from dawn till night.

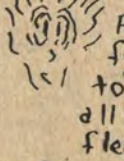
They've made a club there an' staked out grub there  
Wid plates an' napkins in a joyous row,  
An' they'd think ut splendid if I attended  
An' so would I—but I cannot go.  
The honest fact is that daily practise  
Av rowlin' inkpots, the same as me  
Conshumes me hours in the Muses' bowers  
An' leaves me divil a day to spree.


Whin you grow oulder an' skin your shoulder  
At the world's great wheel in your chosen line  
Ye'll find your chances, as time advances,  
For takin' a lark are as slim as mine.


But I'm digressin! Accept my blessin'!  
An' remimber what ould King Solomon said,  
That you is ructious an' whiskey's fluxious  
An' there's nothin' certain but the mornin' "head."


 Excuse me for not being funny or profound, but this week has completely drained me of creative fluid.


 First it was giving blood last Thursday...


 And the petrifying air raid blast, to which I devoted all my energies in fleeing to New London Hall on Friday.

 Then it was three midterms on Monday...

 Two on Wednesday. (I'm overpainting)

 Three papers on Tuesday...

 And one to tomorrow.

 But, I was all right until it came to golf, and I swallowed four golf balls because I thought they were Benzedrine pills.

SDF





GROUP MEETS FOR PROTEST RALLY

## Disaster Drill Elicits Comment From Faculty Member Romoser

George K. Romoser  
Assistant Professor of  
Government

Conn Census has requested some observations on last Friday's "disaster drill" and protest "discussion."

The two demonstrations which interrupted the apparent placidity of the campus last Friday morning were, in themselves, but minor symbols. The rather ludicrous spectacle of acquiescent and unconcerned college students milling in campus corridors can hardly have contributed much to the potential protection of the nation and its inhabitants. The "discussion" could only serve as a symbolic protest against the use of College facilities for such an exercise or as a focal point for further reflection on unpleasant choices involved in the present world situation. It is not possible to state the dilemmas of the nuclear arms race unambiguously in a discussion of such duration. It is not possible to state them unambiguously in this article. The ambiguities are so great that actions which appear to be an advance toward peace may actually encourage a continuation of the race. For example, the recently concluded test ban treaty might be followed by Soviet-American competition in "passive" phases of the race (e.g., shelter programs) now that some restrictions have been placed upon innovations in the "active" phase of bomb development.

In truth, it is possible to think of a great many other problems and issues which might more profitably be discussed and which might be more susceptible to that intellectual clarification which is the prerequisite to meaningful action. These problems relate, for example, to the quality of American life and American society. Perhaps they can be pursued at some future time. For, while the macabre possibilities inherent in the nuclear arms race indeed loom as an ultimate threat to all mankind, it is difficult to know how they can be made to disappear.

Those who protest civil defense drills may argue, however, that the attitude toward nuclear weapons on the part of the government and a large segment of the public itself symbolizes and reinforces moral and social myopia. An irresponsible rolling of dice with destiny is accompanied, it might be argued, by widespread apathy. It is, therefore useful that the existence of dilemma be made clear. To make their existence known I take to have been the minimum—though not necessarily sole—purpose of last Friday's protest.

The statement of the protesters spoke a rather unrestrained language. References were made to "an action against peace and in support of militarism" and to a demonstration "for rationality" rather than for "war preparations." This language reflects concern and commitment. However, commitment does not necessarily speak the language of rationality. If individuals could reasonably be grouped into abeters of something vaguely called "the cause of militarism" on the one side and abeters of peace on the other, we should have a struggle of two committed groups, for presumably the "militarists" are equally concerned and committed. Struggles between committed groups are notoriously acrimonious and betray, indeed, a tendency to lapse into actions which are louder than words.

Last Friday's protest was directed at the idea that meaningful "survival" is possible in nuclear

war. The fundamental dilemma concerns the dehumanizing process which has developed with the nation's commitment to nuclear weapons as a means to the protection of vital national interests. "Dehumanization" does not alone signify the element of psychological adaption to the idea of nuclear war, or the processes of thought and action which accompany and determine the dizzy pace of arms development and the tortured rhetoric of strategic calculation. Above all, it signifies the possibility that there will be a literal extermination of large portions of humanity and human culture in a nuclear holocaust.

Many seek escape through American renunciation of nuclear weapons. Still, one can make a case for the view that commitment to nuclear weapons and this includes a commitment to disaster drills—may be of no aid in defending vital national goals. It may lead to the destruction of human civilization, of which national goals are presumably a subordinate part. Furthermore, nuclear competition creates a wide range of uncertainties and imponderables. The risks of miscalculation and accident are great. The possession of nuclear arms may itself create the conditions for their use.

It is also commonly argued that the possession of nuclear arms has not "deterred" the expansion of Soviet power. This argument is a strategic one. If true, it means not only that enormous risks are run by the possession of nuclear arms, but that their possession makes no contribution either to peace or to the defense of the West.

It is precisely this argument, however, which is fallacious. One may point to Soviet successes despite the American nuclear capability. The point is, nevertheless, that such successes are less than they might have been without the deterrent. As for the role of the nuclear deterrent in inhibiting violence, it is of course possible to point to the occurrence of "limited wars" in various parts of the world since 1945. It remains true, however, that in Europe—the center of the "Cold War"—violence has been inhibited.

### Balance of Terror Reigns

The present arms situation may be described as a "balance of terror" based upon the ability of each side to inflict unacceptable damage in the event of conflict. In this view, mutual fear inhibits the resort to nuclear war as a deliberate policy or the pursuit of provocative policies (threats to the vital interests of each side) which might trigger a nuclear response.

Short of the emergence of a world authority to enforce prohibitions on nuclear weapons, it seems to me that the dilemmas of the situation cannot be eliminated. They can only be mitigated. Mitigation requires a careful understanding of the significance of each element of the nuclear competition, as well as of each element of the political conflict between East and West which gives rise to nuclear competition in the first place. Civil defense programs are one of the elements in nuclear competition. They are intimately involved in strategic calculations of the future stability of the "balance of terror." Their role in the "system" of balance is by no means easy to comprehend.

**Disaster Drills Prove Inadequate**  
The United States maintains

a civil defense program which is totally inadequate either for the purpose of meaningful protection of human life or for the purpose of adding to "invulnerability" as a factor in strategic calculation. The "disaster drill" on this campus typified the character of the civil defense program as a whole. That program is "neither fish nor fowl." It is not a serious attempt to decrease the vulnerability of the civilian population. On the other hand, the fact that it exists at all testifies to an unwillingness to abandon the possibility of civilian protection and an assumption that civil defense may play a role in nuclear strength. In terms of the latter assumption, which is a matter of strategic calculation (and leaves to the side the matter of the psychological, social, and moral penalties of a full-fledged civil defense program, e.g., with vast underground shelters), the ambiguity of the present program is a consequence of the ambiguities in the "balance of terror" itself.

For, while civil defense is on the one hand a contribution to nuclear strength ("getting ahead" of the other side in relative invulnerability), it is also the introduction of a new factor into the present "balance." A full-fledged civil defense program might be provocative in the sense that the Soviet Union would interpret the action as a creation of the conditions for a relatively "safe" strike by the West. Such an interpretation would increase world tensions, leading either to the danger of a pre-emptive strike by the Soviet Union or to an accentuation of the arms race in the direction of complete shelter programs on both sides. A distinction must also be made between the protection of retaliatory capacity and the protection of civilian populations. The former can contribute to stability by providing a guarantee that a "first strike" will not be launched. The latter implies an attempt at overall invulnerability, permitting greater freedom of action by the side concentrating on civil defense. This development would increase instability by appearing to threaten the "balance." In effect, it would be an attempt at nuclear advantage. In any case, it is clear that such an advantage would be short-lived.

### Civil Defense Implies Retaliation

Any argument for a full-fledged civil defense program rests in part on the desire to make the threat of retaliatory action against provocative moves by the Soviet Union more believable. For, if each side is equally threatened and vulnerable, would the United States respond to a threat to its national interests through the use of nuclear arms?

The answer here seems to be certain that the United States would fail to do so. This uncertainty as to the possible response in the event of provocation is an integral part of the strategic situation. The terrible paradoxes of the situation involve the view that demands for a renunciation of nuclear arms in the West make the American posture less believable to the Soviet Union. As it is, Nazi Germany was, and Soviet Russia is, habitually skeptical of the strength of Western democracies in a time of crisis.

One is forced to the unpleasant conclusion that the world situation is based, not only upon the threat that the weapons may be used and result in mass extermination, but upon the very maintenance of uncertainty as a instrument of national strategy.

The above comments only scratch the surface of the civil defense and nuclear competition problems. I am well aware that those who favor the renunciation of nuclear weapons will find the whole framework of discussion unsatisfactory. The intention, however, has been to make clear some of the less obvious features of the dilemmas which were reflected by last week's controversy. It is clear that attention must constantly be focused on the possibility of arms agreements. Such agreements, however, must be based on specific control of each element in the arms race.

## College Holds Disaster Drill To Prepare for Emergencies

On Friday, October 25th, at 10:15 a.m., the College held a Disaster Drill. Members of the college community were urged to respond to the three minute blast

by taking cover in the lowest floor inside room or corridor in the building in which they were at the time. The purpose of this drill as announced in a flier distributed by the Disaster Plan Committee was to prepare the campus to respond to a warning in case of a real emergency such as a hurricane, tornado, cyclone or military disaster.

A group of faculty and students, sponsored mainly by the Peace and Civil Rights Groups, acting on the principle that the purpose of the drill was ambiguous and that natural phenomena such as hurricanes and tornados should not be considered in the same sense as what is essentially a civil defense drill, proposed and held an open air meeting at 10:00 a.m. on Friday in front of New London Hall. The meeting was attended by approximately 200 students and faculty.

Mr. Christiansen opened the meeting with a discussion concerning the value of the civil defense effort in an age of nuclear war and pointed out the magnitude of the issue at hand and the importance each individual should place on the stand he takes. A table was set up in front of New London Hall for the distribution of literature concerning the peace movement as a whole.

This is the first meeting of any size of this kind that the College has witnessed. Students remained afterwards to discuss further the issues at hand with various faculty members present and students who had participated in the drill joined the groups to ascertain the positions taken by those attending the meeting.

As long as we hold such illusory views, we increase the possibility of war by not opposing it as the dangerous threat to our lives that it, in actuality, is, and by not taking positive steps to gain peace. We imprison the man who kills another to protect himself. Are the governments of the world not guilty of preparing for such action on a large scale, and are we not accomplices in this crime?

I have just accused our government of participating in the preparations for the mass destruction of man. Such a strong accusation demands an explanation. Our leaders in government persist in telling us that they are working to minimize the danger of the occurrence of a nuclear war. Then, however, they impress upon us the "fact" that to be safe in such a war, should it unavoidably occur, we must go underground with the rest of mankind. Not only is this a contradiction, it is a terrible farce. Senator Humphrey emphasized this contradiction when he accused the administration of "failure to tell the people the real terrors of nuclear war." He also accused the government of "gradually imposing the most rigid form of censorship that any people has ever experienced," in their preparations for war. This statement may seem extreme, but it leads to the idea that if nuclear war means the end of most life on earth, the preparations for this "obsolete" war mean the limiting of the traditional American freedoms it is intended to protect.

Protesting against civil defense drills may do relatively little to give us peace, but it is hoped that it will at least wake us up to the reality of the terrible threat we face. Until we realize the imminence of this threat, and start positive work for peace instead of assuming a negative, ostrich-like attitude, we are all guilty of sentencing mankind to a horrible, impending death.

Barbara Brodsky '64

## Comments of Response

### Drill, Protest, Demand

To the editor:

On October 23, the College announced that it would hold a disaster drill "based on the assumption that in case of a real emergency, such as hurricane, tornado, cyclone, or military disaster, there will be warning sufficient to enable everyone to reach shelter." The next day a group of students and faculty distributed an appeal to demonstrate against the drill, inviting the College community to attend an open air meeting instead. In its message, the group charged that the drill was really a civil defense drill, despite references to natural disasters, and that this was... "essentially an action against peace and in support of militarism."

It should be possible, I think, for all of us to agree that the Disaster Drill is neither adequate preparation for nor protection against thermo-nuclear attack. The Disaster Plan Committee would do well to eliminate entirely references to "military disaster." This would at least permit the Committee to discharge its duty in preparing our community to cope with a number of real and manageable disasters—wind storms and fire—without having to endure being called foolish, militaristic, and (possibly) dishonest.

The opponents of the present Disaster Drill would also do well to re-examine some of their conclusions: it is patently gratuitous to assume that the present drill perpetuates "... the myth of defensibility" and that it is "essentially an action against peace and in support of militarism." In the absence of relevant evidence, it is just as plausible (and gratuitous) to assume that drills advance the cause of peace, since they remind us of the ever-present danger of war. We must realize that the actual effect of drills on attitudes and beliefs is an empirical question worthy of research. It's time we suspended oratory long enough to look inside the horse's mouth.

### Otello Desiderato

### Purpose of Protest Explained

To the editor,

In behalf of those people who planned last week's disaster drill protest I would like to thank all those students and faculty who were concerned enough to join us. I would also like to explain the purpose I see for this protest.

A drill of this sort is meant to prepare us for the worst possible disaster, namely, a nuclear explosion. What is the real chance of surviving such an explosion? Too many people prefer to look at the situation unrealistically and say that although nuclear war seems impossible, even if there were to be such a war they would each, personally, survive.



Student-Faculty Discussion

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## Psychology Majors Befriend Hospital Patients at Norwich

At a time when mental illness is widespread and its treatment an effort of great magnitude, the opinions of many people are influenced by euphemism and hearsay. The mental hospital, where the sick are treated and the incurably ill kept apart from the rest of society, is a community within itself. Those outside can understand it only through inside observation and contact with its residents.

Nita Butler, a junior psychology major, sought such an understanding through an extra-curricular work program at the Norwich hospital last year. Interested by the activities of students at Yale, Harvard, Radcliffe, Wesleyan and Trinity in this field, she sparked a movement that has gained in momentum, interest and following since its inception last spring. At that time Nita, with the advice of Dr. Goldberg of the psychology department, led six interested students to Norwich.

The program outline was fairly

simple. Each girl was assigned a female patient. The patients selected were regressed; they were not under treatment and were not expected to make much improvement. Each girl spent three hours per week talking with her patient and attempting to "bring her out."

Looking back on her first impressions, Nita commented that she "expected it to be a lot drabber, but we agreed that it's like going into another world when you go in that door. It kind of scared me."

The first conversations with the patient are difficult for the volunteer. "The first couple of times it's nerve-wracking. You have to play it by ear all the way."

The regression of the patients and brevity of the tryout period last year prevented the group from drawing any definite conclusions. However, Nita related the experiences of one member:

"One of the girls had an especially regressed patient. The minute she came the patient would

brighten up."

It means a lot to a patient to have a personal visitor, observed Nita, because of her lack of contact with the outside world. Emotional attachment is a problem which must be handled before the situation occurs. The student is advised to divorce herself emotionally from the case as much as possible, and to inform her patient ahead of time when she leaves school.

The trial period brought about several major changes which went into effect when the program began last week (with participation of 26 students). A major alteration is the choosing of more responsive patients. "Last year we went into it cold," said Nita. This year's plan features a two-week orientation program for the participants.

A carry-over from last year is the seminar portion of the project. Two members of the hospital staff discuss the cases with the girls after each session. In Nita's opinion, these seminars are what make this project "different from other programs on campus."

"You learn a lot about people," commented Nita, in considering benefit to the volunteer. "We are seeing them (the patients) because no one else sees them."

The aims of the students regarding their patients are to "reactivate them" and "get them interested in something."

Participation in the program is open to members of the three upper classes. Prerequisites are "interest" and "time available to give to it."

Nita stressed that "You should go into it because you're interested in people."

"People can't expect to see much improvement; you don't see a lot . . . A little bit is a lot."

## Danville Demonstration Cases May Change Judicial Process

The summer of racial turbulence left its indelible mark on Danville, Virginia. When I arrived there in early July, daily demonstrations were well under way and over one hundred people were behind bars in the Danville jails.

The unity of the 'Danville Movement' was created almost instantaneously on the night of June 10 when forty-eight of fifty demonstrators, beaten, bleeding, limping, some unconscious, were admitted to the Negro hospital in the Virginia mill town. The entire police force had employed the most brutal, inhumane, and cowardly of weapons—fire hoses, police dogs, clubs—to curtail the demonstrators who had come to pray at the city hall for equal jobs, equal schooling, equal housing, equal rights.

My "welcome" to the town though not as violent was equally hostile. I arrived at the movement headquarters, went quietly inside, and from the window watched the police who were anxiously taking my picture (a new white face on the "black side" is always questioned).

Mass meetings were held nightly and each night the location was changed in an attempt to stall the ubiquitous police. We, however, were not permitted to drive even as far as the meeting place that night—the police had other plans, they were not satisfied with my picture, they wanted to identify the numerous shots.

I started out for the meeting in a car driven by one of the leaders of the Danville integration movement. We had not driven three blocks when a flashing red light

made it evident that the police were trailing us. They had stopped us, questioned us, singled me out, asked me to get out of the car and questioned me, all the time comparing my face to a picture they had concealed in their hands. After a trip to police headquarters so that "the chief could have a good look" at us, we were released.

At the meeting that night all of this was forgotten. The F.B.I. had been told, but they would do nothing. All that remained was the echo of one of the most widely sung of the freedom songs, one which lets the world know that in spite of the police, the jails, harassment, ridicule, denial of rights, and physical pain—"I ain't gonna let nobody turn me round."

Though no one realized it at the time, the Danville demonstration will have a profound effect on the progress of the integration movement. The attorneys for the Danville movement have petitioned to have Danville cases removed to federal courts. If such action is taken, it will revive the 1866 removal statute which was enacted during the Reconstruction. It will set a precedent which will eliminate the humiliation and waste of time, energy, and money that occur when a civil rights case is tried in the lower courts in southern states.

The removal statute allows an individual to remove his case to a federal court if he feels that his civil rights are being denied. Such denial may be in the form of a racist judge, an all-white jury, harassment of the individual or unequal treatment of defendant and plaintiff.

The importance of such a case cannot be over stated. So many of the civil rights cases have never reached a federal court because the procrastination of lower courts and involved judicial processes has prevented them from moving. A guarantee of removal would eliminate many unnecessary and unfair steps in the process and would assure the civil rights of individuals involved.

From a small mill town in Virginia has come the cry which, if heard by enough people, will influence a change in the judicial system. It is for this reason that the move to the streets last summer was so infinitely important; for without it many of the present injustices would have gone unnoticed.

K. K.

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### Dr. Amitai Etzioni Favors Gradualism In Arms Reduction

Last Thursday, October 24th was proclaimed United Nations Day by President Kennedy. Following the President's urging to commemorate this day, Connecticut College and the International Relations Club, invited Dr. Amitai Etzioni to speak on the Hard Way to Peace. But the old adage, history repeats itself, proved true. Dr. Etzioni could not be here to speak, because of an unexpected emergency. Last year, the U.N. Day speaker, William Fry of the Christian Science Monitor, was suddenly involved in the Cuban crisis and could not come. Fry sent a tape recorded message, Etzioni sent his graduate assistant, Edward Greene. Due to illness, Greene also could not speak. It would, however, be valuable to examine the work of Dr. Etzioni and place it in relation to the U.N.

Dr. Amitai Etzioni—Sociologist, author, and peace strategist—is an Associate Professor of Sociology at Columbia University's Institute of War and Peace Studies. He is the initiator of the Councils for the Gradualist Way to Peace. Among his latest publications is the book, *The Hard Way to Peace: A New Strategy*.

In this book, Dr. Etzioni introduces a total strategy for turning away from the arms race and moving toward a just and stable peace. Dr. Etzioni's strategy is the result of continuous research for the past several years on identifying the characteristics of the arms race, the international conflict, and the various plans for arms control or disarmament which have been negotiated without success.

At its core, Dr. Etzioni's strategy is an attempt to obtain disarmament which is not followed by rearmament, and peace which is not followed by war. This strategy, referred to as the Gradualist Approach, describes the gradual implementation of disarmament stages, so that one stage prepares for the next. Inherent in Dr. Etzioni's peace strategy is the development of the national and international institutions which support each stage of disarmament and which are designed to prevent a reversal of the movement toward full disarmament.

In this context, the United Nations serves as an instrument of Etzioni's designs. It would be well to remember that we, the people of the world are the support of this institution. As Secretary-General U Thant has said, "Young people can serve as bridges—bridges between distant lands, bridges between different ways of life and systems, or religions or races, bridges which can help unite our world in peace and progress."

C. S.



YEHUDI MENUHIN

### Concert Projects Variations in Style Of Yehudi Menuhin

Mr. Yehudi Menuhin performed five varied violin works last Tuesday in the opening concert of Connecticut College's twenty-fifth annual Concert Series. Accompanied by Mr. Roy Bogas at the piano, Yehudi Menuhin added another achievement to his long career of successes in charming audiences with his brilliance and the beauty of the violin.

Johannes Brahms' Sonata in D minor, Opus 108, was the first selection of the evening. The strange harmonies of the Allegro and its aimless ramblings captivated the audience with a special Brahms mood, and the Adagio movement disclosed a sentimental melody which flowed richly from Mr. Menuhin's hand.

The Sonata in C major for the solo violin by Johann Sebastian Bach is a work of technique and amazing invention, even if it lacks emotive expression. Mr. Menuhin did justice to the agility and power demanded by Bach's creation as he confidently attacked the chords of the Master,

swiftly rose to the dancing geometry of the Sonata, and even delivered the Allegro assai with wit—if Bach can be witty.

The highlight of the evening followed intermission: a stirring delivery of Paganini's Concerto in D major, No. 1, Opus 6. In contrast to the first two selections, this piece brought out all the voices and moods of the versatile violin. Mr. Menuhin's fiddle danced and ran and jumped, sang high and sang low. The Concerto moves from an Allegro maestoso of semi-playfulness to an Adagio espressivo uttering feeling beyond the power of voice or word. The last movement, the Rondo-allegro spiritoso, was the most excited part of the concert, leaving the listeners with a new infatuation for the violin.

Dark dissonances of the forests and Yehudi Menuhin's perfectly executed technical harmonies were characteristic of Karol Szymanowski's Opus 30, Dryades et Pan, from "Mythes." Intense motion and pathos in the selection were given birth as the soul of the virtuoso flowed through the instrument.

Last on the program were the Bela Bartok Roumanian Dances which possess a straight forward pleasantness and which were unpretentiously played by Mr. Menuhin.

Tuesday's audience was most impressed by Yehudi Menuhin's ability and genius of control over his music. Mrs. Margaret Wiles ed the artist's "ricochet" bowing of the Music Department indicated in the Paganini as an example of extreme control. However, Mrs. Wiles mentioned that the tones of the violin was "rough" at times, due to the problem of the violinists performing in Palmer Auditorium. The artist feels himself producing a "dead tone" on the platform and is then tempted "to pull too hard on the violin," thus distorting the general tone quality.

K.S.

### Mixer "Locked Door Policy": Are Males Really Worth It?

In the midst of preparation for Civil Rights, negotiations for Hungry Chinese Rights, and remonstrations from Madame Nhu over Buddhist Rights, came consternation over Conn College Mixers, and Students' Rights.

Several Freshmen, finding the opportunity ripe, chose the compounds of Yale in which to run amuck, with such horrendous results to the college ego that the "Locked Door Policy" was instituted, under the guidance of Mrs. Sandell, the new Dean of Mixers.

Briefly, the "Locked Door Policy" states that participants, (CC) are not to leave the room in which the mixer is being held. This dictum contains all sorts of interesting manifestations; some have been pointed out by a clear-sighted Freshman who attended a "closed-door" mixer at Wesleyan and noted that one could not even 'step' outside for a breath of air. One may expect that fainting spells may become more prevalent, due to this enforced limitation on fresh oxygen. There are all sorts of other interesting ramifications which might become evident, given free imaginative rein.

Having attended a few of these affairs in my youth, I feel competent to make some observations upon the subject of mixers in general. In broad terms, mixers seem to contribute to mass trauma among the participants.

First comes the ride down by bus, rather resembling importation of a prize herd of beef being transported to a fair for exhibition. The buses arrive and the herd moves along to the main exhibition hall, under the scrutinizing eyes of the judges, occasionally to the inspiring strains of such works as the 'William Tell Overture.' Once in the hall the entry ways are sealed to prevent mass

exit in case of panic, pathos, or passion.

Various members of the herd are selected, on the basis of build, general appearance, and estimated stamina. Some of the creatures are necessarily ignored in the shuffle and are to be found huddled in nervous groups in corners. At the end of the evening's judgment, the herd returns to the bus, and is transported back to the stable.

Then come the varied reactions to the evening's wins and losses. The winners are granted an honorable label: "Snowed," and are the envy of all the lesser creatures. The next few days in the lives of the winners are usually spent in eager anticipation at the post office, waiting for the papers granting official affirmation of their status. This authenticity of their worth is usually indicated by an invitation for a return performance.

The losers are plunged into general and masochistic introspection. Why, Oh Why, did they fail to catch the eyes of the judges, and fail to snare one of the coveted awards? General depression reigns until the next exhibition, when the winners go down by train, and the losers go down to try again.

Having found a certain lack of appreciation for these end results of mixers, one wonders if they are really worth all the fuss and focus that they have received. Regardless of the situation, there will still be winners and losers, therefore the conditions of exhibitions do not seem to be terribly important. A mixer is a mixer is a mixer; some will mix, some won't.

M.R.

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## Bookstore Displays Exotica To Illustrate Pakistani Skills

Students who have wandered into the College Bookshop this past week have found something new there. They are greeted by exotic, Eastern handicrafts, made in Pakistan, and brought here by Mr. M. Ikramulla Khan. The display will be here for about three or four days, and students are invited to come, browse and perhaps buy.

The motive behind Mr. Khan's visit here is a desire to share and make available to the people of America, the handicraft of the people of Pakistan. Feeling that Americans would like to give something new as a gift, he has brought these items here to sell. He did not want to contact the gift buyers because he felt that they would purchase items of commercial value only and would center the market in New York City. Mr. Khan stresses that he wishes to introduce such products in the 'interior,' to bring them to people who might not visit the specialty shops in the City.

All work has been done by Mr. Khan in a personal capacity. His mother has a factory in Karachi to which artisans from all parts of Pakistan can come and work. From such crafts, Mr. Khan has selected the items himself and has had them sent to the U. S. He has imported bulky items such as marble vases, dolls and hand-carved boxes mainly to give an idea of what type of crafts are native to the people of Pakistan and to indicate some of their ways of dress.

When asked why he chose Connecticut College for his display, Mr. Khan replied that he had heard of the College from friends in Pakistan. He says that he has been received most graciously here.

The response to the display has been small thus far. But it is felt that this is due to lack of publicity. This writer recommends a visit to the display, if only to get an idea of what Pakistani handicraft is like. The soul and skill of the Pakistani people can be seen in this work. The items on display are beautiful works of art and are well worth seeing.

## Harvard Team Combines Ball With Beethoven

Harvard has long been known, in scholastic and other circles, as the bastion of impeccability and a brand of intellectualism that leaves little room for 'earthy' pursuits. Harvard, however, has deigned to commit itself to mortal battle on at least one front, the football field. In the words of Tom Lehrer re Harvard, "Albeit they possess the might, none-the-less we have the will." It appears that this will is now being extended to an overhaul of football atmosphere, and a major attempt is being made to add an air of sophistication to this rather uncouth and roughshod sport. Harvard has undertaken the task of bringing the 'classics' to the grid. No longer does Harvard engage in the unseemly and brute passions of blaring trumpets and



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### Reminder!

November 5: Student-Faculty Forum "The College Years: Morality Lost, Mind Gained"  
November 5: Personnel Bureau Meeting on summers in Europe  
November 7: French Lecture "Moliere Today" Jacques Scherer

screaming cheerleaders; nay, Harvard men are now spurred to greater feats and heroics by "cheer preludes" based on Beethoven's Ninth Symphony, Greig's Piano Concerto, two Wagner operas, *Lohengrin* and *Tannhauser*, and a Shostakovich symphony. No lone trumpet was sounded. No doubt the Columbia Lion was somewhat nonplussed.

At half-time, the big change became more evident. Half-time is generally the high point of the afternoon. The team in the lead roars about the field in frenzied glee, the underdog growls defiance and threatens retaliation, Majorettes, cheerleaders and mascots flood the field and general chaos reigns. Harvard maintained an austere dignity at Columbia; the focal point of their half-time activities was a brisk marching routine by their band indicating that new buildings were needed on campus. Surprisingly, one of the buildings they suggested was a co-ed dorm, for married students. In typical Harvard fashion, the suggestion was indicated symbolically by the band's formation of the biological symbols for male and female. Aloof from the peasant pursuits of fellow scholars turned warriors, aloof from the more physical manifestations of college life indicated by the hordes of co-eds filling the field, Harvard chose to make symbols.

M. R.

## Mr. Bredeson Reviews Twain; Emphasizes Theme of Initiation

The third in a series of Religious Issues in Literature was presented by Mr. Bredeson who spoke on Mark Twain. Although at times Twain thought of himself as a theologian or a philosopher, he was never more than an amateur in either field. To be fair to Twain, we should consider him at his best, which is in the role of a literary artist. Mr. Bredeson centered his lecture on Twain's peak literary achievement, *Huckleberry Finn*. Twain builds up to his finest character, Huck Finn, in several of his preceding novels. A frequent theme in Twain is the so-called initiation theme or theme of growing up. A young man in the 1850's was faced with increasing opportunities for power which grew with his control over his environment. During this growth, the man either gained or lost humility. According to Twain, humility is the trait most important to man. The pilot in *Life on the Mississippi* represents a man who had just come into contact with his potential, and who was confronted with the dangers as well as the advantages of power. The Boss in *Connecticut Yankee in King Arthur's Court* represents a man who succumbed to such an

extent to the dangers of power that he lost his humility. Huck was Twain's best example of a hero, for he was not confronted with the dangers inherent in his society and therefore he maintained his humility.

Mr. Bredeson finished his lecture by reading aloud from *Huckleberry Finn*. He chose the passage in which Huck battles with his conscience over the issue of what to do about Jim, the runaway slave. Huck had been so warped by the corrupt values of his society that he dreaded the moral consequence of not turning in Jim. Huck knew he was wrong to help Jim escape, yet when he considered Jim's kindness, he decided to help Jim with the words, "So alright, I'll go to Hell." Huck revealed his basic human sympathy in his decision, yet, ironically, he was not aware of his nobility, but only of his guilt.

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