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Conn Census

Vol. 47—No. 3 New London, Connecticut, Thursday, October 12, 1961 Price 10 Cents

Fiftieth Anniversary Program Brings Outstanding Speakers

A varied program bringing well-known speakers and artists to the campus has been planned for the fiftieth anniversary celebration of the founding of the college, Friday, October 20, and Saturday, October 21.

Featured on the two-day program will be a dance recital by Jose Limon and Company, Friday evening, and an address by Dr. Hannah Arendt, renowned philosopher, Saturday morning.

The celebration will get underway Friday with a dinner for Faculty, Alumnae members of Phi Beta Kappa and Winthrop Scholars at W.M.I. at 6 p.m.

Of special interest to students will be a concert by the Coast Guard Academy Band on the roof of Crozier-Williams at 6:30 p.m. The 20-minute program will include vintage pieces.

Friday evening at 8:30 p.m. in Palmer Auditorium Jose Limon and Company will present a dance recital. Their program includes *Toccanta*, *The Moor's Pavane*, both of which were performed for the first time at Connecticut College; and *The Traitor* which was commissioned by Connecticut College. Students may apply for tickets for this performance in the Information Office.

Saturday morning's program opens with the Fiftieth Anniversary Convocation in Palmer Auditorium at 11 a.m. Again, tickets are required for this event, and students interested in attending should apply through the Information Office.

The Convocation will begin with an academic procession of faculty, trustees, and outside guests. President Rosemary Park will preside. As a part of the program, the Connecticut College Choir, under the direction of Arthur Quimby, will sing a choral work: "A Prayer for My Daughter," composed in honor of

the Fiftieth Anniversary by Professor Martha Alter. The text for the piece comes from a poem by William Butler Yeats. Ellalou Dimmock, class of 1950, will be soprano soloist.

A highlight of the morning's program will be the address by Dr. Hannah Arendt on "Freedom and Revolution." Dr. Arendt has spoken previously at the college.

Convocation will be followed by the trustees Reception and Luncheon in Crozier-Williams at 12:30 p.m. It is open to students by invitation only, due to the limitation of space. The luncheon speeches, however, will be broadcast to the auditorium beginning at 1:20 p.m., and all are invited to gather there at that time.

Miss Park will serve as Toastmistress for the luncheon program. Bringing greetings to the college will be Governor John Dempsey, representing the state; U. S. Senator Prescott Bush, representing the national point of view; President William Park of Simmons College, representing the New England liberal arts colleges; Dr. Thomas Goddard Bergin, Sterling Professor of Romance Languages and Master of Timothy Dwight College, representing the neighboring institution, Yale; Dean Gertrude Noyes, representing the faculty; Sarah Pithouse Becker, President of the Alumnae Association, representing the alumnae; and Sandy Loving, President of the Student Government Association, representing the students.

Following the luncheon will be a Cornerstone Ceremony for the North Dormitory Complex at 3:30 p.m. at Morrisson House. All are invited.

The program will conclude with a voice recital by Soloist Helen Boatwright at 4 p.m. in Lyman Allyn Museum.

Wig and Candle is holding tryouts for Bertolt Brecht's *The Good Woman of Setzuan*. Ten females and seven males are needed. All upperclassmen may tryout. They are being held Thursday, October 12, beginning at 7 p.m., in Room 202, Palmer Auditorium.

The "C" Synchers will hold tryouts next week for freshmen and upperclassmen. Basic skills and synchronized swimming in groups will be used at a criteria for membership. Tryouts will be held on Wednesday, October 18, from 4:45-5:45.

N. Y. String Sextet Opens 2nd Series Oct. 12 in Palmer

Opening the Second Annual Chamber Music Series will be the New York String Sextet, Tuesday, October 17, at 8:30 p.m., in Palmer Auditorium.

The following is scheduled for the concert program: *Sextet in F Major, Opus 24, No. 5* by Boccherini; *Quintet in C Major, Opus 29* by Beethoven; and *Verklaarte Nacht* (Transferred Night) by Schoenberg.

International Musicians

The sextet is composed of two violins, two violas, and two cellos. The musicians are natives of Italy, Holland, Austria, Hungary, and the United States.

The New York Sextet made its widely acclaimed debut in Carnegie Hall, March 6, 1960.

A review of a concert played in Dallas said: "The group seemed more often like six virtuosos who just happened to be playing in unison."

Outing Club Holds Song Fest, Sports And Square Dance

The first square dance of the year will be held Saturday, October 14, at 8 p.m. in Crozier-Williams.

Outing Club in Charge

This annual affair is sponsored by the Outing Club. It will be preceded by a picnic at Buck Lodge for the first 20 to sign up in Fanning. Swimming, bowling and a Song Fest in Crozier-Williams are also planned. Boys from neighboring institutions have been invited to attend. 50c per person will be charged, and refreshments will be served.

Late Permission Granted

Late permission has been granted for girls in groups of three and escorted Freshmen, to return to their dorms by 12:30. Escorted upperclassmen have regular hours. All students should sign out to "Square Dance."

Famed Theologian, Rev. H. R. Niebuhr To Speak Sunday

Sunday, October 15, the Rev. H. Richard Niebuhr, Sterling Professor of Theology and Christian Ethics at Yale Divinity School, will be the guest speaker at the weekly Vesper service.

One of the foremost authorities on theological ethics and the history of the Church in America, Dr. Niebuhr has been engaged under the auspices of the Carnegie Corporation, in directing an exhaustive survey of Protestant theological education in the United States and Canada.

The results of this work, in which he was assisted by two other theologians, has been published in two volumes: "The Purpose of the Church and its Ministry," and recently in "The Ad-



Reverend Richard Niebuhr

vancement of Theological Education," as well as in a series of bulletins distributed to American seminaries.

The work has been widely hailed as "the major survey of the aims of theological education in a democracy of modern times." From it emerges a re-evaluation of the roles of the church in American life, a fresh concept of the ministry, and a restatement of the idea of a theological school.

Renowned Literary Figure

Rev. Niebuhr has also written "The Sources of Denominationalism," "The Kingdom of God in America," "The Meaning of Revelation," "The Nature of Religious Experience": "Essays in Honor of Douglas Clyde MacIn-See "Rev. H. R. Niebuhr"—Page 8

The Importance of Being

"Put me in a System and you negate me—I am not a mathematical symbol—I AM."—Kiekegaard.

The ability to lose oneself in a System comes very easily to most of us. The ability to excuse oneself for getting lost is even easier, for modern youth was born into a regimentalized world. The philosophers, psychologists and sociologists of today have labeled this generation as one of unidentifiable masses and assembly-line personalities. Model suburban homes, box-like apartments, "the Great American School System," and the organization man can carry a man from birth till death without having him make one important decision for himself.

Connecticut College does not escape the phenomena of the twentieth century. It fits very neatly into the pattern of the System, and in this way is not a "white tower," but just an isolated segment of the society. In fact, college life, in this respect, is a magnified example of what we can expect in later life.

The possibility of a girl going through four years here, without being recognized, and without recognizing her abilities herself, is very real indeed. She can be moved from dorm to dorm with her small group of friends, placed on one list and then another, visit the deans once a year with no particular problems, and then graduate anonymously.

The biggest tragedy of being trapped by the System is the failure of the individual to recognize the power inherent within herself to be Someone. The individual must realize that it is not enough to run around in circles, never touching the essential issues of "being alive," but that in order "to be," one must make herself the focal point. From the center, one can radiate to all points and all activities; from the periphery, one can only struggle to stand or flow with the tide. The fight to become "aware" is becoming increasingly difficult, but the reward of being able to know yourself and your relation to the world is made even more precious.

dearmom:

Listen, send money pronto. I chipped my tooth while bumping into a tree because I couldn't see straight out of my paper bag. School is fine.

love,

All those with broken teeth can clip this handy form out and send it to their mothers.



DEMAND RECOGNITION!

Speakers Discuss Job Requirements At Annual Forum

A Vocational Forum for those interested in Publishing, Interior Decoration, Museum and Historical Museum work will be held this year Friday, October 27, from 10:30 a.m. to 3:00 p.m., at the William Pynchon Memorial Building in Springfield, Mass.

This Conference is held annually by the Connecticut Valley Historical Museum in Springfield. Its purpose is to give students a chance to hear and talk with leaders in different professions about job requirements in their fields.

Varied Speakers Planned

Speakers at this year's Forum will be Mr. John Prince Burns, Manager of Interior Designing at Lord and Taylor in New York; Miss Mary E. Campbell, Secretary of Conde Nast Publications, Inc. of New York; Mr. Abbott Lowell Cummings, Assistant Director of the Society for the Preservation of New England Antiquities in Boston; and Mrs. Persis Motter, Supervisor of the Apprentice Training Program at the Newark Museum in Newark, New Jersey.

There will be an open discussion with each of the speakers as well as an opportunity to meet them and talk informally at lunch. There will be no charge to attend the forum. The luncheon, however, will be \$1.50.

Students wishing to attend the Conference should contact the Personnel Bureau by 4 p.m. Friday, October 20.

Those attending the conference will leave the College at 8:30 a.m.

Seminar Examines Creative Heritage Of Conn. History

In conjunction with the 50th Anniversary Celebration of the founding of the College, the Lyman Allyn Museum is presenting The Connecticut Heritage Seminar, Thursday, October 19, starting at 10:00 a.m.

The seminar will examine the Connecticut Tradition in the areas of Painting, Architecture, Furniture, and Minor Arts. The lectures are to be illustrated and will consider various facets of these arts to 1825.

Eminent Curators

Speaking during the all-day program will be Mr. Abbott L. Cummings, Assistant Director of the Society for the Preservation of New England Antiques, on "Architecture of Connecticut;" Mr. Charles E. Buckley, Director of the Currier Gallery of Art in Manchester, N. H., on "The Character of Connecticut Furniture;" Mr. Samuel M. Green, Director of the Davison Art Center at Wesleyan, on "The Connecticut Portrait School of the Late 18th and 19th Century;" and Peter J. Bohan, Research Assistant of the Garvan and Related Collections at the Yale University Art Gallery, on "Connecticut's Minor Arts."

The fee for the four lectures and luncheon is \$5.00. Students wishing to attend should have their reservations in on or by October 12.

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Summer Session's Disciplined Dance Demands Vitality

The dancer moves. Gesture evolves, springs forth into a life of its own. The dancer is seized by his own movement, swallowed by it, regurgitated by it into a new form, a form autonomous, moving, relating to its own universe in its own dimensions of time and space. The dance is an organic totality, the dancer a projector of vitality.

Vitality in its most profound sense is the key to the Dancer's World. Vitality in all senses constitutes the most characteristic aspect of the Dancer's World existing as a temporal fact. This World at the Summer School involves a program of intensity, and a faculty of quality, which combine to make exacting demands on the individual's as yet undisciplined creative powers.

Discipline Required

Discipline begins with the hours of technique, the simple fact of movement. Yet discipline must not stop here but must complete itself in unity. There can be no disparate elements in a dancer's existence. He is the unique situation of the artist whose medium is his own self. The dancer cannot for a moment discard or neglect his body. Instead, he is perpetually confronted with the challenge of his medium, the struggle to affirm the self in gesture which defines dance as inherently existential. Discipline, by necessity, commands each moment, extending beyond the physical to permeate the emotional and the intellectual.

Dancer as Creator

Hours of pure technique demand completion in classes where the dancer learns, with his whole self, and through his body, "What Is Expression." The individual determines what other elements of performance must be learned in order to fulfill his experience in movement. He extends his study through music or mime, rhythm or timing, so choosing to find his most individual means of expression. The dancer may live in a world apart, but, as a creating individual, he is intimately bound up in that world. The experience of the summer student is an intensely personal one. There is no one "studying under Mr. Limon;" one only "dances with Jose." This bond, however, does not link dancer to dancer but rather each dancer to his art. For the electricity in the summer air is discipline's result of a self-contained and directed vitality. W. F. '64

This Week

This week all, or nearly all, of the '61 graduates returned to make sure the school was still functioning despite their absence, and to relate their experiences encountered on the outside . . . We realized again the contributions they had made and became suddenly conscious of the progress which is now up to us . . . And yet we felt too, that there is a very important difference between the positive and negative overtones of that progress . . . It's too easy to slide backward, to abolish, to criticize, and it's all the more **wrong** when you watch a dream painfully crumble in someone's eyes, someone to whom the course of progress was strangely significant or even inherent . . . We, the school, have certain rights, expressible through Student Government or through the officers of each class; technically, our privileges may range from eliminating, through amending, to initiating something new . . . But it is a scary moment when we are on the brink of virtually wiping out a tradition . . . The power that is given us at that moment is frightening, the decision requires a little more thought, more consideration for those who were unquestionably interested in retaining, moreover, **working for** this tradition . . . At any rate, Senior Melodrama will live on and it is up to those members of the class who feel it to be an integral part of Conn. traditions to give this dramatic production as much senior spirit as they can muster, so that in years to come the foundation of the event will be stronger and its wings not separated from its body . . . Which reminds us of Friday night's tragedy—the amazingly durable snow sculpture between J. A. and Harkness was heartlessly shoved on her face—a destructive act with no appar-

ent purpose other than vulgar college kicks . . . indeed hard to believe . . . and again, giving us an uneasy, queasy feeling in our stomachs (which even the combination of ingredients product couldn't cure) that somehow this was symbolic . . . perhaps the decline of the classic tradition, or of the appreciation for art which we assumed college members, male or female, would possess . . . Well, maybe we're too quickly depressed, and maybe the next time we look, the statue will stand straight and tall, and head or no head, we'll know that she's grinning . . . We really meant to be cheerful this week, but on top of everything, the Reds lost . . . and then the aroma of espresso, the sound of strums, and that certain coolness lacking everywhere else but in the Pirandello faded into a mist of smoke-dreams and faltering creativity . . . where oh where has the last spark burning on that marshmallow gone . . . and if any sensitive soul has a good nose for 68 Federal Streets and the like, we'd kind of like to confer with her over a coke with the juke box playing in the background and a trite Modigliani reproduction on the wall . . . To repeat, we really intended on being happiness personified, but it seems the week was just plain a letdown . . . To be sure, the Mascot was found a day early, the weather was reminiscent of May, we went downtown to renew old acquaintances in the various shops (who nevertheless, glared just a wee bit when they recalled the bills they had sent us week after week after week . . .) and we felt a little transitional process . . . Still there are always the bad news days to contend with, and maybe the good news days are just around the corner hiding behind the facade of next week . . . B. C.

College Student Seeks Position In Her World

by Jehed Diamond '64
Janet Sternburg '64

As much a part of life at a women's college as dungarees, going to the post office, and after-dinner coffee, is the continual questioning of one's place in the life of the college. "Is this the right place for me? Is my vision of life at another college mirage or reality?" At the beginning of the school year, while we remain speculative and free from the emotional strain of winter routine, it is pertinent to re-examine the position of the female student.

We have heard and read much of the problem of human alienation, of man's aloneness, and the concomitant idea of transcendence which, although intellectually understood, has no relevance unless applied to one's life. The issue focuses on the relationship between the classroom and the world, between abstract reasoning and concrete response. One often hears at Connecticut the complaint of a lack of activities of world import in which to participate. One senses a bafflement about the problem of "doing," with the problem of isolation, and minuteness in relation to the world. The moments of visions of missionary splendor become submerged in the habitual sigh of regret, of dissatisfaction with oneself and one's environment. Often there is a refusal to admit the potential of the existing campus activities. However, these possibilities, undeniably, do exist; why then the lack of participation, the dream of transferring and finding one's challenge elsewhere?

The most obvious question raised in this connection is that of the continuing significance of the woman's college. Is there a fundamental difference between man and woman, and, if so, of what does this consist? Perhaps the answer lies in a synthesis of biological and societal roles. The issue is not merely the old-fashioned stigma of woman's place in the home, but rather the needs of women combined with the duties imposed upon them. Knowing that her creative impulse can take expression in the building of family relationships, woman feels no absolute demand to relate herself to world issues in order to survive, no imperative need to establish an inde-

See "College Student"—Page 5

FLICK OUT

CAPITOL

Thurs., Oct. 12 thru Tues., Oct. 17
White Christmas
Serengeti

Starting Wed., Oct. 18

Seven Women from Hell
Pirates of Tortuga

GARDE

Thurs., Oct. 12 through Oct. 12

Greyfriars Bobby
(Walt Disney)
Hand in Hand

Sun., Oct. 15 and Mon., Oct. 16

Thief of Baghdad
Voyage to the Bottom of the Sea

Tues., Oct. 17

Frankenstein and Dracula
Stage Show

Starting Wed., Oct. 18

Splendor in the Grass
World by Night

Guineans Show Avid Interest In American Racial Problems

by JoAnn Patnode

At no time during the stay of my Crossroads group in Guinea were we allowed to forget the problem of racial discrimination in the United States. Constantly besieged with questions and accusations on this issue, we answered as frankly and truthfully as possible. Guineans have based their misconceptions of our race relations on information from many sources. Before their departure from Guinea the French, for political reasons, often presented a one-sided view of United States race relations over public news media. News and eyewitness reports of racial incidents have established further images of the conditions faced by Negro-Americans. Accusations arising from these misconceptions are often impossible to deny.

Africans often thought all Negroes in the United States were confined to a certain section of the country—Harlem or the Deep South, for instance. Many believed segregation of schools and buses existed throughout the nation. Social contact between Negroes and whites was considered non-existent. The situation in the United States was compared to the apartheid system in the Union of South Africa. Maltreatment of the Negro anywhere in this country was considered the normal situation. Many African students expressed a desire to study here but were afraid they would be physically harmed during their stay.

"All Americans are racists," was an accusation we often heard. This was brought out most strongly during a visit to Kankan, a city deep in the interior of Guinea. One of the most powerful members of Kankan's party committee was an outspoken young woman delegated as one of our guides. During a tour of the city with five of our group she picked a crowded store as the proper place for a long tirade on the racism of Americans. Many people having the same feelings as this young woman believed that only the young people and students of the United States were doing anything to combat racial inequality. Stories circulate through Guinea on the plight of foreign students in this country. According to one rumor, all foreign students here are kept "on a leash" and strictly limited in their activities. In one city this was so firmly believed that our hosts attempted to treat us in a reciprocal manner.

The power held by the federal government over our racial situation was frequently misunderstood. Guineans, comparing the

United States federal government to their own, were unable to see how a problem could exist despite the opposition of the federal government. Most Africans could not understand the entrenched position of an interest in a state or the division of powers between the federal and state governments. However, even an understanding of this situation would not have reduced criticism.

There was general unwillingness to accept the argument that our federal government could not control the racial situation. Africans believed the rights guaranteed by the Constitution were not reconcilable with the treatment accorded the Negro by the states. If the United States government helps to perpetuate racial problems, the United States can do nothing to explain them.

Guineans hailed the election of President Kennedy as the start of a new era in United States civil rights legislation. Enthusiasm for him is now waning due to lack of action on civil rights during the last session of Congress. Attorney General Robert Kennedy is greatly admired for his stands on racial issues. He is believed to be a lone warrior opposed by the rest of the government because of his views. Africans deplore the inadequate number of Negro officials and Cabinet members in the United States government.

Guineans had interesting suggestions for the solution of our racial problems. Most thought federal troops should be used to stop racial disturbances and enforce integration. Others, believing Negro-Americans to be a majority of the population, suggested they demand their national independence. Some felt courageous people should intermarry. The suggestion most often heard was that Negro-Americans should move to Africa. Guinean co-workers at the construction project strongly urged one of our Negro students to do this. "If you stay," they promised, "you won't be sorry. In Guinea you can be free." The reasons behind this suggestion reflect the distorted view held of Negro-Americans. Most Africans have no conception of how the Negro has changed since he came to America. Viewing the Negro-American as a militant person similar to himself, the Guinean cites this as one cause of his oppression.

The impact of race relations in the United States will be an important factor in determining the road followed by Guinea and other newly independent African na-

See "Guineans Show"—Page 7

Abstracts Hanging In Fanning Exhibit

By H. Lee Hirsch

by Sara Woodward

The senses of any person will be stirred and excited by the exhibition of paintings by H. Lee Hirsch displayed on the second floor of Fanning. Large open canvases invite inspection. Sometimes the glowing colors and nebulous forms draw the viewer near; sometimes the sculptural tactility of the surface begs him to reach out a hand, and sometimes the broad brush strokes drag the eye from one corner to another and on into a hazy distance.

"Ochre Dunes," for example, combines, to a limited extent, these striking qualities. The sandy surface at the base seizes the eye, sweeps it off throughout the twilight shadows of dunes, over receding mounds, and finally into a glowing sunset. Similarly "Fall Landscape" carries us from an eddy of swirling leaves to a blue of distant autumn colors.

"Summer Flower" may appear to the viewer as the least appealing of the paintings. At first glance a static blob with nails pounded into the center may be perceived, but with a slightly prolonged gaze the colors commence to throb with vitality and the viewer may find himself wondering at this mechanized flower.

Most striking is the static

grandeur of "Winter Weeds." Raised above the surface, metal rods form brittle frosted stalks. Seeing them against the cold expanse of sky, the viewer may marvel at how, in their frozen fragility, they survive in the grey stillness.

The remainder of the exhibition is equally refreshing and stimulating—an exciting experience.

Assembly Speakers To Give Reports On Work Abroad

Of special interest to students will be two Wednesday assemblies, October 18 and October 25.

Miss Evelyn Page of the Department of English will speak October 18 on "A Fulbright Year in Iran (The Pursuit of the Fly)," concerning her experiences of the past year. Miss Page will also be showing pictures of Iran and the Middle East, Sunday, October 22 at 4 p.m. in the Library.

October 25, Ellen Forbes '62, Jo Ann Patnode '63, and a student from Wesleyan University, will speak on their experiences this past summer as a part of Operation-Crossroads Africa 1961. Ellen spent the summer on a study-work camp project in Togo, while Jo Ann worked in Guinea.

MISQUOTE OF THE WEEK

My kingdom, my kingdom, for a fourth . . .



POET'S CORNER

Second in a series

By Betsy Kraai '64

SEAGULLS

A solo flight
one follows—
when all are hungry
and satiated
the flight is massed
many follow many—
a flocked flight
from, to, by, around
this flight.

A solo flight
one follows one
over one orange sun
above this single sand
atop a sea can be filled
massive mind allowing—
a solo flight

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on dive to the sea
pluck up gull and lift
to complete your meal.

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College Student

(Continued from Page Three)

pendent creative existence. In contradistinction stands the male who must face the concrete prospect of military service and involvement in the world of affairs. Is this difference of role the reason for the increased awareness which the female student finds in men's colleges, and visualizes in the cosmopolitan aspect of a coed school.

If this proposition is so, then what is the function of a women's college? Would the students at Connecticut College feel more involved with campus movements if they were sharing these activities with males, who served not merely as a force-of-attraction, but rather as an exposure to concrete opinions arising from their differently oriented goals?

But is the move towards co-

education the answer; is the problem wholly rooted in the concept of separate education of male and female? If so, then why the refusal to recognize what is budding on one's own campus? This question is related to the issue raised in the beginning of this article; the difficulty in relating abstract theory to concrete practice, and to the reasons for this difficulty. A basic tenet of education is the constant analysis and criticism of all that one learns. This attitude, fostered by the isolation and contemplative emphasis of a country campus, soon becomes an inescapable part of the student. One hears much today of the fact that youth has no standards, nothing upon which to base its actions. Although this idea has gained the familiarity of a cliché, it is true that, indoctrinated in a method of living which demands constant questioning, the student has inherited no guide to the formulation of a center of inner stability. Perhaps, when issues arise on campus, one refuses to accept a cause enthusiastically and instead engages in discussions of pros and cons, final irresolution. Grounded in the concept of a lack of absolutes, the question is whether one can take a definitive stand upon any issue.

Perhaps it is at this stage that the difference between the male and the female becomes all-
See "College Student"—Page 6

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College Student

(Continued from Page Five)

important. Rather than being perplexed by problems of import, the female student in an effort to establish a false inner stability, retreats into her shell of skepticism, of apathy. And yet, here the problem of the relationship

of the academic to life becomes crucial.

The transcendence of which we have read so much is a transcendence of love of one's fellow man. Ultimately, the questions of nuclear disarmament, abolition of the House Un-American Activities Committee, the Berlin crisis, are not merely constitutional principles to be dissected by the analytically-trained mind; they

are situations which call for a giving of oneself, and in the words of Kahlil Gibran, "Work is love made visible." Lost in an overly critical approach, how much easier it is for the student to live vitally on the academic plane, and to stagnate in the application of one's learning. Perhaps we are, after all, suffering from an illusion when we think that in transferring to the coed school we will find the ready-made intellectual stimulation for which we are searching.

Questions are many; answers

are few; how to separate analysis in the classroom from total dissection in life, and yet to apply the classroom to everyday problems. Realizing the relativity of the world in which we live, we seek not for ultimate answers, for we are aware that there are none. In order to approach vital problems with perception, women must have an ethical and aesthetic pattern for their lives upon which to build, one which would harmonize with their biological and creative role, which has previously provided the easy retreat to apathy.

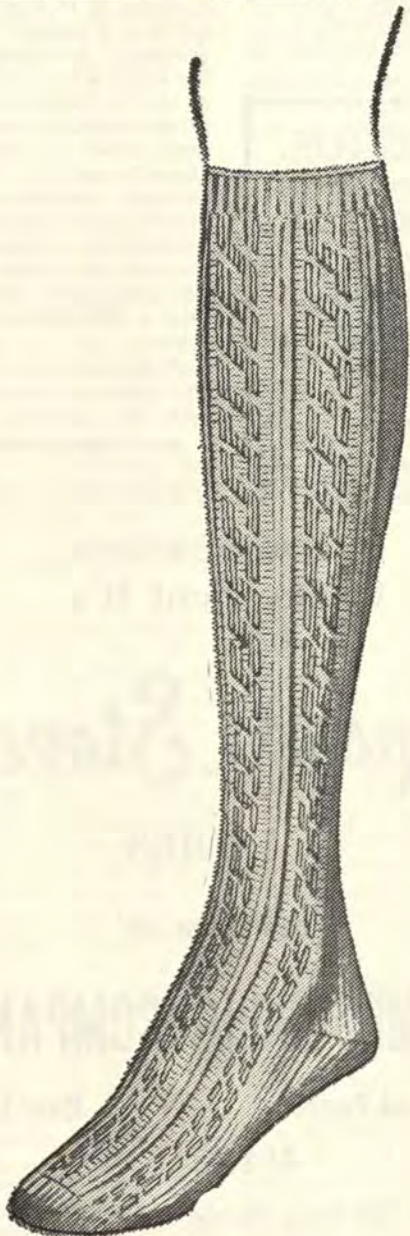
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Guineans Show

(Continued from Page Four)

tions in the near future. A continued disenchantment with the American way of life may drive them into the communist camp. Another factor may be a new attitude gaining ground with young Guineans not ordinarily prone to racialism. We found evidence of this during our tour of the coun-

try. In one of the classrooms of the beautiful new lycee at Kindia were several piles of student notebooks. Before party members relieved us of them, we were able to copy the following composition, written by a fifteen or sixteen year old boy:

"The whites teach Negroes that all human beings are equal toward God. But they forget their speeches as soon as they find their interests in danger. How can we support these people who

tell something and practice the contrary. I will never agree with these people. I hate them as I know they hate me or more. I will never more bend myself to pick-up the scrubs from their table. I am a man. I will have my rights."

Will the United States be able to overcome its present status in many black countries as an undemocratic nation? Or will the spectre of racialism cloud Africa's future?

WHERE DOES THE TIME GO?

Where does the time go? In the olden days—before TV and when people walked—folks had time on their hands, time in their pockets, and time they didn't know what to do with. Because there was so much time, nobody bothered about clocks to keep track of it. They didn't budget it. Time was everywhere, willy-nilly.

But then one day someone devised a curious thing called progress—curious because as progress started running rampart o'er the land, there suddenly became less and less time. So people invented washing machines and other time-savers, and started saving time like mad.

Today, as you know, there isn't as much time to go around as there used to be. And because time to the college girl is at a premium, the New London Flying Service is delighted to offer you great big chunks of it—at special low rates for students—by flying you to any college town for any special weekend. (Williams is only an hour away, for instance.) With a friend or two, the rate is even less—quite a bit less, in fact.

So where does the time go? Why, very simply, it goes to you for a big whoopla at the big game. Simple as that. But please hurry and call for arrangements, because there isn't much time left. (Just a few big chunks.)

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Bloodmobile Here: Red Cross Urges Students to Give

October 26, the American Red Cross Bloodmobile will make its annual visit to Connecticut College, between 10:45 a.m. and 3:30 p.m. All students 18 and over are eligible to donate. Appointment lists are posted in all dorms, along with parental permission slips for those under 21.

Connecticut is the only state in the country that has a completely free blood program. Any person who undergoes surgery in Connecticut receives blood without charge and without having to replace it. No Connecticut hospital buys or sells blood. This free blood program has been in effect since 1950. The Red Cross has charge of obtaining blood for all hospitals in the state.

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Rev. H. R. Niebuhr

(Continued from Page One)

tosh," and two others in collaboration: "The Church Against the World," and "The Ministry in Historical Perspective."

Born in Missouri, Dr. Niebuhr was graduated from Elmhurst College and the Eden Theological Seminary. He was ordained as a

pastor of the Evangelical and Reformed Church and served as pastor in St. Louis for two years while working toward his M.A. at Washington U. He received his B.D. from the Yale Divinity School, and was one of the first four graduate students to receive a Ph.D. from Yale's department of Religion. He also holds an honorary B.D. degree from Eden Theological Seminary.

Dr. Niebuhr taught at Eden

Theological Seminary for seven years, and served as President of Elmhurst College for three years.

In 1930, he received a Sterling Research Fellowship from Yale to study relationships in religions at the Universities of Marburg and Berlin.

In 1957, a group of Prof. Niebuhr's former students honored him with the publication of a book, "Faith and Ethics: The Theology of H. Richard Niebuhr."

An informal discussion led by the Rev. A. Grant Noble, of the Virginia Theological Seminary, will take place, Monday, October 16, after supper in Freeman living room.

The discussion will center around the topic, "Vocation as Sense of Purpose and Direction."

Dr. Noble was formerly Chaplain of Yale and Williams.



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