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CONN CENSUS



CONNECTICUT COLLEGE

Vol. 50—No. 3

New London, Connecticut, Thursday, October 8, 1964

Price 10 cents

Existentialism Today Echoes Predictions Of Early Advocates

Ed. Note: In preparation for the upcoming conference on existentialism, *Conn Censu*s presents the following article as an introduction to some characteristics of existential thought.

In his Lowell Lectures of 1906, William James expressed his concern about the way academic philosophy had become divorced from life, as people actually live it, in these words,

The world of concrete personal experience to which the street belongs is multitudinous beyond imagination, tangled, muddy, painful, and perplexed. The world to which your philosophy professor introduces you is simple, clean, and noble. The contradictions of real life are absent from it. Its architecture is classic. Principles of reason trace its outline, logical necessities cement its parts. Purity and dignity are what it most expresses. It is a kind of temple shining on a hill.

In point of fact, it is far less an account of this actual world than a clear addition built upon it, a classic sanctuary in which the rationalist fancy may take refuge from the intolerably confused and Gothic character which mere facts present. It is no explanation of our concrete universe; it is another thing altogether, a substitute for it, a remedy, a way of escape.

Its temperament, if I may use the word *temperament* here, is utterly alien to the temperament of existence in the concrete.

Philosophers of a different persuasion may think that the way to understand the "contradictions

Conference to Note 3 Religious Views

Three distinguished scholars will form a panel to discuss the Challenge of Existentialism during Religious Fellowship Weekend Conference.

Speaking of Existential Philosophy and Theology will be Drs. Louis Dupre, associate professor of philosophy at Georgetown University, who will represent the Catholic point of view; Hans Jonas, professor of philosophy on the Graduate Faculty of Political and Social Science at the New School for Social Research in New York City, who will take the Jewish viewpoint; and John Wild, professor of philosophy at Yale University, who will speak for the Protestants.

The weekend activities, to which student representatives from 50 Eastern colleges and universities have been invited, will begin with a panel discussion on Saturday, October 10, at 2 o'clock in the main lounge of Crozier-Williams. The discussion will be followed by seminars led by the three speakers between 4 and 5 o'clock. A banquet will be served at 6, with an after-dinner coffee in Jane Adams House at 7 for the visiting professors and those students, faculty, and members of the general public wishing to share in a more informal exchange of philosophical ideas.

The religious conference, which aims to achieve a greater understanding of Existential Philosophy and Theology, will conclude on Sunday morning when Dr. John Macquarrie, professor of Systematic Theology at Union Theological Seminary in New York City, will speak on Existentialism in Harkness Chapel at 11 o'clock.

of real life" cannot really be through an almost unqualified participation in the contradictions themselves. But there is no doubt that James was sensitive to the problems which Kierkegaard, the father of existentialism, had raised before him and which existentialist philosophers have raised, even more dramatically, since his time.

The temperament of the existentialist philosopher is indeed that of existence in the concrete. The human situation he finds to be confused, ambiguous, mysterious, but also alive with thought and feeling and with possibilities for free choice and creative decision. But the person who chooses cannot withdraw from his own subjective existence to consider his choice in serene detachment. He must make his choice as a being whose time is already running faster than he knows and moving him towards his death. He must make it before all of the evidence is in, because all of the evidence is never in. He must even make it in the face of conflicting evidence. But above all, he must make it; if he is to achieve any sort of personal integrity — he must choose.

The challenge of existentialism has changed the atmosphere of philosophy classrooms in ways which would surely have William James's approval. A century after his time, Kierkegaard's prophetic insights have been recognized and are being extended by philosophers who are exploring that "tangled, muddy, and painful" web of experience which James thought they could not afford to

See "Predictions"—Page 2

Campus Political Groups Conduct Active Programs

The Young Democrats and Young Republicans have announced extensive plans to participate in local party activities while serving to stimulate political interest on the campus before the national presidential election November 3.

Carolyn Shimkus, energetic coordinator of Young Democratic activities on campus, and Joan Havens, Republican zealot, both stressed the aims of their organizations in recent interviews. Both clubs are striving to achieve adequate balance between campus and local work in order to provide the best possible help to their respective parties.

Carolyn, marshaling her forces of 200 registered members and an inner core of about twenty active workers, intends to "concentrate efforts in New London" while trying to give the student body "an insight into local, state and national politics." The group held an organizational meeting last week, served as an honor detail when President Johnson visited Hartford, and a delegation attended a recent cocktail party in honor of Congressman William St. Onge, candidate for re-election from the Second Congressional district of Connecticut. Future plans for the Young Dems include work in canvassing for Congressman St. Onge, and an effort in voter registration in New London, with work at the polls on election day.

Plans for arousing campus interest, are in a nebulous state, and take the form of hopes to engage speakers at various levels of party activity to discuss their roles in party work. Mailbox stuffing, articles in *Conn Censu*s, and possible rallies or debates on campus are also in planning stages.

Joan Havens and the Young Republicans, with a membership of 120 and inner core of twenty or thirty, plan to launch an all-out effort for Goldwater and area Re-

See "Political Issues"—Page 4

CAPITOL THEATER

Oct. 7 - Oct. 14

Kim Novak and Laurence Harvey in OF HUMAN BONDAGE

Publications by College Faculty Attract Honors

Publications by two members of the Connecticut College faculty have recently received honors of national importance.

First prize in the sixteenth annual selections of Borestone Mountain Poetry Awards has been given to William Meredith, associate professor of English, for his poem "The Wreck of the Thresher."

This title poem for Meredith's latest book of poetry was selected from over several thousand poems originally published in nearly two hundred magazines throughout the English-speaking world and appears in the volume of *Best Poems of 1963*.

The Wreck of the Thresher and Other Poems by Meredith was published last April by Alfred Knopf on the first anniversary of the loss of the U. S. Submarine Thresher.

A study entitled "Theory and Research in Projective Techniques" by Bernard I. Murstein, associate professor of psychology, has been chosen by the Behavioral Science Book Service as alternate selection for the month of September.

This book, which was published in October of 1963 by John Wiley & Sons, is used as a text by Mr. Murstein. A valuable sourcebook on almost all aspects of the Thematic Apperception Test, it is used by everyone whose work involves the use of these techniques.

Lecturer From India Conveys Culture's Thought to Campus

The majority of classes on campus this year are crowded, as most of us can testify. Yet, one class remains small to the shame of Connecticut College students.

"Introduction to Indian Thought," taught by exchange teacher Miss K. R. Padmabai, is a unique opportunity of which our campus seems unaware. Is America the nation interested in all cultures? Or is America interested primarily in America? Connecticut College seems to answer the latter question!

Miss Padmabai, an English teacher at Women's Christian College in Madras, is participating in this new exchange program because she feels it is important to share cultures. She has always had a deep interest in Hindu philosophy and religion and has delved into the mysteries and thoughts of the great Hindu thinkers. Indian civilization of the past was noble and beautiful. "Like anything that is beautiful and good and true anywhere in the world, this belongs to the whole world. This will never die."

Miss Padmabai's class is directed towards sharing these universal ideas of glorious ancient civilization. The creations of this culture "will be there always for whoever wants it and takes the trouble to find out—for the students and seekers all the world over," she claims. The voluntary class, which meets for a two hour session every Thursday, is basically a survey of Hindu thought.

See "Padmabai"—Page 4

U. S. College Students Attend White House Reception in D.C.



Karin Kunstler (center) with her two roommates, Roxanne Lake (left) and Lucia Pellecchia (right), trying to decide on the proper wardrobe to wear to a reception at the White House. Karin was chosen to represent the student body of Connecticut College in Washington, D. C., Saturday, October 3.

Our Secretary of State made sure that last Saturday's reception for college students from all over the country would not take us too far from college life when he placed two blackboards in the main hall of the White House. But what greeted us was far from an academic lesson—Dean Rusk had simply brought us up-to-date on the afternoon's football scores.

President Johnson greeted us with promises that our meeting was not political, that he would keep the lights on "at least until it got dark," and that the program which had been planned would be an enjoyable one. And he was right!

When I entered the East Room of the White House, the speaker on the platform was saying, "My name is Dean Rusk. I'm Secretary of State." He told us, when the laughter died down, that he had said that, because a few weeks earlier a woman had asked his name and when he told her, she had asked, "What do you do?"

His answer had been, "I work for the State Department."

Mr. Rusk discussed the historical development of the State Department from the six-man office of Thomas Jefferson to the twenty-four thousand people who make up the Department's Staff today, and also the vastly different geographical arenas in which the staff has been active. His concern, and that of the Department, Mr. Rusk stated, is "to develop a policy which will allow for settlement of problems at the conference table rather than by our one million service men stationed throughout the world."

Secretary of Defense McNamara's brief but distressing speech included the all too familiar figures of our defense spending—over fifty per cent of the national budget, ten per cent of the gross national product, or fifty billion dollars. A bit consoling were his promises that the Johnson Administration would continue, as it has been doing, to decrease the number of overseas bases operated by the United States and to use the money and manpower which they now consume for activities geared toward creating and maintaining a world of peace.

Willard Wirtz, Secretary of Labor, gave the most personal of the four speeches and for this reason it was, to me, the most meaningful. He spoke of his personal confidence that we could handle the problems of our exploding population, though solutions will, more often than not, be difficult. He told us that the greatest problem we students would have to face would most likely be that of the achievement of freedom from boredom and implied that he had achieved this not only from his very demanding job but from a desire to maintain his activity, from a confidence in and a striving toward a good future, and from an active rather than a complacent optimism. Mr. Wirtz did not deny the problems which our development has created. The department which he heads exists because of those problems, and he expressed his personal wish to work toward solutions to the problems without fear and with optimism.

The next "order of business" was a buffet dinner that consisted of beef goulash, rice, shrimp creole, peas, lima beans, salad, rolls, celery, pickles, nuts, mints, and pecan pie (all on one plate) and a very large glass of coke.

See "Kunstler"—Page 3

College Eliminates 'For Women' Label Because of 37 Men

"Connecticut College For Men" thrives.

This institution originated as early as 1935 when it conferred its first Master of Arts degree. It maintained a nominal existence until 1960 when it emerged as the burgeoning "Program of Graduate Studies."

According to Miss Katherine Finney, Director of the Program, the school was created to meet two main requirements. The Faculty was keenly interested in teaching students at a more advanced level, and felt their presence would be beneficial to the undergraduates as well . . .

Many industries in the area had expressed the need for advanced education for their trainees.

The school was given the initial

See "Conn Coll for Men"—Page 4

Conn CensuS

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Letters to Editor

To the Editor:

My dear Miss Murphy, judging from your article, you are an ivory-tower college student who never came down from your New York Pavilion ivory tower last summer although you were physically exposed to the people of the Real World. When you were subjected to them, you were still aloof, superior and critically towering above them. In spite of your evident education, you took a 'sample survey' and ignorantly applied what you found to be true of the haphazard hundreds who you encountered to be true of the teeming thousands who attended the Fair, and, implicatively, who swarm the earth.

The woman who queried you concerning Michelangelo's "Pizza" may have lacked your "education," but you lack her knowledge—she was searching for a bit of culture to fill a void, while you seem assured that you are already quite sophisticated. It isn't everyone, is it, who gets to ride over the Whitestone Bridge every day with Libby Miller, daughter of the G.O.P. vice presidential candidate.

Perhaps you had better retreat to the heights again and learn tolerance, understanding, compassion and humility before you attempt to dive into the "cesspool" of confused, uninformed, gullible Humanity.

Two Deep-Cess Divers '67

social chairman. Most of the girls at Connecticut also dream of a one-and-only, but they may never meet up with their destiny. And so life here goes on in the same manner as it has throughout every week, an endless sea of female faces, textbooks and sighs.

Joan Lebow '65

INSIGHT, the creative Arts magazine of Connecticut College, invites all students to submit material for its Fall issue. Poetry, short stories, and essays to Marianna Kaufman, Box 882, Art to Pris Litwin, Box 612. Contributions will be accepted until October 31st.

To the Editor:

Senator Barry Goldwater has an immediate appeal for anyone who is awake to the troubles of the modern world. He seems, on first contact, to offer substantial and courageous answers to the major problems in a world of fundamental conflict. Yet this same appeal, on close inspection, reveals itself as a cruel betrayal.

Nothing is more treacherous than oversimplifying. Barry Goldwater has the habit of reducing every situation on which he has an opinion to a black-white, either-or statement. The result is a blatant misrepresentation of the facts and nuances of the problem.

His attitude toward the Cold War is typical. He views the world today as massed in two camps. He considers the neutralist nations as dangerous to the United States as any admittedly Communist state. Who is not for us is against us. The solutions he has offered—all different, since he changes his mind on this topic every time he opens his mouth—have all been based on his idea of such a polarity.

But this opposition of monoliths is simply not so. In the years after the Second World War, many other groups have arisen to confront both the Soviet Union and her bloc and the complex of American alliances. The Common Market and the U.A.R. have already demonstrated their intention to stand separate from the two giants. The international policies of Yugoslavia and Rumania and the Sino-Soviet dispute indicate a similar loosening of the supposed unity of the Communist camp. Many of these international systems of countries are interpenetrating. To reduce such a situation to the us-and-them statement is to falsify the entire structure.

Goldwater's apparent inability

The Connecticut College Cow is having visiting hours in North Complex Pasture.

to understand this complex casts a certain doubt on his ability to lead this country in international affairs.

Nor is his view of the domestic situation any more realistic. He has placed himself on the side of States' Rights. He denounces the "bigness" of the federal government. In 1776 or even 1886 this viewpoint could have been valid and valuable. But in 1964 it is hopelessly outdated; what Goldwater does not seem to understand is that diminishing the power of the federal government would only replace Big Government on the national level with Big Government on the state level. Can you see the United States reduced to fifty Mississippis?

Goldwater is a glib speaker, full of platitudes—a panacea for every pot. He appeals to discontent, not to the intellect. He presents himself as a man of courage and integrity, but these virtues are useless if they are not based on intelligence.

Sandy Holland '65

Predictions

(Continued from Page One)

neglect. The existentialists have given new significance to many aspects of concrete existence such as anxiety, guilt, lived time, conflict, and death. But among the most important of their contributions is the exploration of the problem, of transcendence which has had far reaching implications for religion and theology as well as for philosophy. The effect of existential analysis is to make the problem of faith, the decision about matters of ultimate concern, inescapable—whatever the individual's decision may be. This has made possible a new dialogue between theologians and philosophers which is one of the most fruitful and exciting contributions to contemporary thought. That dialogue is well under way; it has already produced valuable results, and it shows no sign of abating.



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Quo Vadis 2

Rumors have circulated around many men's colleges, suggesting that Connecticut College is reminiscent of a fortified castle or nursery of medieval days.

A male visitor desirous of pleasant female companionship faces a nearly impossible project. His obstacles are threefold. The first comes in the person of a campus guard, who immediately questions the undesirable male guest as to the name of his hostess, her dormitory and perhaps his own name and school.

If apprehension is the purpose of this third degree, then at least it should be done properly—signature, car make and registration number. Furthermore, how is the decision of desirability to be ascertained—must each male visitor be from an Ivy-League school, possess a credit card and have a Dunn and Bradstreet rating?

Connecticut's second guard line rests in the receptionists, who very willingly and eagerly exercise the duties of bouncer. Here again a girl's name is the entrance ticket. However, this time there are only fifty or sixty correct answers. "You aren't coming to see anyone in particular here? Well, you'll just have to leave."

With all the dorm doors barred,

our discouraged but persistent friend gives a last try and enters the doors of Crozier-Williams. He steps into the snack shop in hopes of turning the cold Saturday night into a pleasant evening or the beginning of a worthwhile friendship. Instead he comes into contact with the third-level resistance, the snack shop women, who piercingly shriek "No men allowed here without dates."

And so our single male repulsed by the dorms and the snack shop, realizes that he has been caught in the vicious cycle that has been allowed to stand on campus—boys can't meet anyone unless they already know them, but they can't get to know anyone because they can't meet them. Our guest thus resolves never to try that again and warns his friends against a similar trial.

I will close with a look into the future. It is the following week. The same young man, desirous of female company to bolster his pride and confidence, seeks a cheerful smile and sincere welcome. He is off to fairer fields, such as Smith where there are open mixers at a different dorm each week, or Wheaton, where girls on campus submit their names and interests to the

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Terry Taffinder '67, Discusses Discoveries From Japan Trips

A usually punctual student is warned herein against walking by the rear of Blackstone to class. She would inevitably be detained by the erratic strains of music that pour forth from the second story roost of Terry Taffinder.

This personable sophomore, who is no stranger to musical pursuits, as is verified by anyone who has heard her talented strumming, owns a rare taping of Japanese entertainment. Unfortunately for those serendipitous souls, this treasure is not the result of a lucky Cracker Jack box find, but rather the fringe benefit of a summer in Tokyo. Terry has been a member of that city's labor force for the past two summers when she has returned to visit her parents who live a few miles north of Tokyo. During this last vacation, she was employed with the Sony Corporation as a teacher of businessmen, professionals, and technicians who had a desire to learn the English language.

One of the more fascinating experiences of her three-month stay was Terry's exclusive interview with a Japanese men's magazine, **Heibon**, a weekly publication which curiously is on the stands only twice a month. **Heibon** is comparable to our **Playboy**. Terry's questioning however, was not comparable to those persons usually associated with the personal interviewing of **Heibon's** American counterparts. She was asked to write an article on the life and impressions of the American youth in Japan. As Terry pointed out, the Japanese are quick and eager to learn and often use comparative techniques to enhance their learning. An interesting note on the magazine as related by Connecticut College's leading contributor is that no women are allowed to read it. The interviewers and translators are all male as are the subscribers. Quite a difference from our **Playboy** which has a large following on some of the country's more notable women's campuses.

Living among the people of a country is, of course, the way to get a true understanding of their society and culture. Terry absorbed and observed the life of the deprived as well as the wealthy and formed impressions that are valuable to any one of us. The culture of Japan is mixed to the point of seeming confusion. There is a noticeable class distinction with the aristocracy clinging to the traditions of their ancestors, and the masses eager for the appealing advances of the Western World. This is ironic in that the distribution of financial resources makes the costly Western products available only to the upper class. The city itself is impoverished and is in the midst of new construction. This leaves the larger part of it unsightly and adds to the already congested traffic.

Caught in the middle of the old and new, the class consciousness and the rebuilding, is the restless Japanese youth. They are not unlike many of the young people in our own country and tend to imitate them. Remembering some of the evenings on the town, Terry says that rock and roll and gang wars are the order of the city streets. There is another faction in the young people of Japan just as



Terry Taffinder meets with two Kabuki actors during her summer in Japan.

there is one in this country. Many teenagers have joined the folk craze, and Eastern renditions of such Occidental favorites as "Where Have All the Flowers Gone" are very unique. Not to be slighted are the English favorites, The Beatles, which can be heard on any Tuesday, Thursday or Sunday on Japanese radio. The young are tending to Western ways in dating customs as well as in entertainment. Although they have pre-arranged marriages, the teenagers are now allowed to date more widely and more often. The youth still have the highest respect for their elders and take complete pride in their country despite the changing ways.

As Terry would tell you, mountain climbing on Mt. Fuji, the experience of a stuffer on fast trains, and the centuries-old traditions all have a certain charm, but, "It just isn't home." If, however, you are willing to risk a little nostalgia, then hop in the next rickshaw heading East. The country has many job opportunities for intelligent young Americans. Any foreign experience is worthwhile and we need more unofficial ambassadors like Terry Taffinder.

Pat Altobello '68

Kuntsler

(Continued from Page One)

With the plate carefully balanced in one hand while the other one clutched the coke, for the first time in my life I found eating to be quite a problem. Not sure whether we should mention to one of the guards that we thought the Johnsons had forgotten to put out some chairs, a group of us, ignoring the food we were holding, continued a discussion which ranged from politics to "do you know . . .?" We finally decided that we couldn't insult our host by not eating, so we scouted around the White House until we found what must have been Dolly Madison's night-table, on which we put our cokes cushioned by a large paper napkin. (During dinner I carefully slipped my roll into my borrowed heirloom pocketbook and now, a week old, it makes a lovely paper-weight!)

After dinner we were entertained by a full program of folk songs by the Chad Mitchell Trio, the humor of Bob Newhart, and bossa nova by the Stan Getz Quartet. The program was hardly political, though I doubt that Bob Newhart's sense of humor would be welcomed at a Goldwater rally. In his last monologue Newhart played a telephone service man talking to Mrs. Johnson: "You said you don't think there'll be a new tenant in your house for quite a while? Well, if there is, do you think he'd want the same red princess phone (as Newhart pictures the hotline)? You think he'd want the wall crank type?"

As we left the White House that night, one of the boys who had been there said, "I've made so many new friends today; I think we should have a reunion." It was a truly thrilling experience for all of us, and I left feeling proud of the honesty of the men whom I had heard admit that our ideals have not yet become a reality, but who were hopeful, as Mr. Wirtz expressed, that they would become a reality.

Staff Provides Free Counsel For Future 'Letters to Editor'

The Conn Censu staff is looking for a donation. What we have in mind is a wooden cabinet, about three by three with pigeon holes. We would reserve the box for incoming Letters to the Editor. Each letter would be placed in its appropriate pigeon hole along with others of its kind and could be drawn out whenever there arose a need for its particular insight. The sections of the box would be labelled as follows:

Sin & Sex—for those letters (anxiously awaiting publication) avowing on incredulous honor (and often a perverse delight) in the public mention of sex and contemporary scandal;

Back-biting Anonymous — for those malicious and adolescent attacks upon the personality of a previous contributor offered for printing by people who could not produce a genuine stutter were they required to own their remarks publicly;

Voices in the Wilderness—for letters from those who wish to make the campus aware of their somewhat nebulous existence, letters which say nothing so eloquently but are signed in capital letters;

Campaigns & Crusades — for those maudlin resurrections of old issues which have long since settled comfortably into obscurity;

Protests Against Stupor — for those missives from the Non-Apathy Assn. in conjunction with the "Let's-Rally-Round-Something . . . ANYthing" groups on campus;

Advertisements — for those un-

derhanded commercials submitted under the guise of "impartial information" that always manage to bypass the regular channels of purchased advertising space;

Notabilia—for those rare and appreciated letters that say something significant, letters which introduce new ideas, letters which do not condemn without offering suggestions for improvement, letters of applause rather than continual derogation.

No one wishes to discourage letters to the editor—quite the contrary. Send them in. However, please refrain from submitting these insipid grievances that you are ashamed to attach your name to. This section of **Conn Censu** functions neither as a complaint department nor a clinic for journalistic therapy. There are other and more valuable channels for eliminating personal maladjustments and petty neuroses such as housefellows, House of Rep, the Administration and Dr. Axiotis. If you wish to speak in print, say something that merits an audience. There is no communication when people speak only to and for themselves. **B.B.**

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Davie Napier Considers Life Light & Dark

A young boy ran home after his first day of kindergarten and wanted a reward. His mother wanted to know first, how he had spent the day. He said in the beginning he laughed and played games. Then he cried a bit; and finally he was happy again.

It was with this narration, a rather simple description of life, that Dr. B. Davie Napier of Yale University, really began his sermon at the Sunday Vesper service.

Dr. Napier said that life consists of a conspiracy of darkness—a time of tears and pain and anguish—and a conspiracy of light, of grace and love. He went on to explain that there is no singing or joy without a knowledge of grief, just as there is no order without a state of chaos, and no salvation without a cause.

He said grace is the reassurance that God is with us. The mystery of grace is learned in anguish, in the silence of God, in the conspiracy of death.

The guest theologian warned listeners not to presume that ultimate things like life and death are penetrable. It is impossible to comprehend the unknown ways of God. It is in times of anguish, through faith, that a person learns that God understands. God helps in the mystery of darkness since it was He who also made the mystery of grace.

Dr. Napier also advised against minimizing or dissipating the mystery of the conspiracy of death. Just as song has a new meaning after tears, so grace is important after darkness.

In conclusion, Dr. Napier hoped that people would be able to understand the duanda, the creative force that makes men great. It is that grace that is inseparably related to death. The duanda, as understood by the layman, includes life, death, chaos, creation, the very power of God. In Dr. Napier's definition, "duanda is a wind that blows consistently over the mystery of death. It comes to one and exists in one who is open to life and death and can put these two factors into a kind of harmony."

Padmabai

(Continued from Page One)

to recover from her recent past and to industrialize and modernize herself. "The India of today, which is listed among the underdeveloped countries of the world, where the marks of her poverty and illiteracy and overpopulation are more visible than anything else should not be equated with the India which produced the Upanishads, Kalidasa and the art of Ajanta and Ellora. That India is dead in the sense in which the age of Pericles is dead."

It is this age of India, the age of great thinkers, universal ideas, a beautiful and noble civilization, which Miss Padmabai brings to Connecticut College to share with our campus.

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Conn Coll for Men

(Continued from Page One)

direction of providing additional training in the teaching field for the liberal arts student. However, there are presently more candidates enrolled for the Master of Arts degree than for the Master of Teaching.

The quantity of students today is small, numbering a mere thirty-seven, but they are spread through 10 departments... including Art, Botany, Chemistry, Economics, English, History, Mathematics, Music, Psychology and Zoology. The group involved in Psychology reaches overwhelming proportions, relatively speaking—as a number of undergraduates will testify.

The student seeking admission to our graduate school must be well qualified, of course, and must have one of two program objectives. He or she may wish to "Fill in the gaps" in his undergraduate preparation. Otherwise, he must concentrate on a specialized area which accords with the type of educational facilities the college can provide.

Of course, the Graduate program must rely to a large extent on advanced individual study, for it cannot offer a wide variety of courses.

In the last five years, the Program of Graduate Studies has become quite stabilized and seems to remain consistent with its original purposes.

The graduate program has, almost unobservedly, created a new dimension in the life at Connecticut College.

Political Issues

(Continued from Page One)

publican candidates. Principal projects are work with "Operation Adaption," a nationwide Republican movement including door to door canvassing with New London Republicans, joining the Brown Young Republicans, who have engaged Barry Goldwater, Jr., and Walter Judd as speakers, and canvassing with the Ledyard Republican party members. A group of Young Republicans heard John Lodge when he campaigned in the area.

The club has already held an organizational meeting and Joan announced her efforts to engage campus speakers, stuff mailboxes, and work at the polls on election day.

Canvassing, observed Joan, "is the most helpful thing" that the Young Republicans can do. "We want to stimulate the voters who didn't cast votes in the last election. There were 9,000,000 such Republicans in the country."

As for the campus scene, Joan called apathy "too much" but said that it is better to work on stimulating student interest in non-election years, when the political clubs are not so deeply involved in outside work. The clubs, however, have a responsibility in this direction, and Joan spoke of working with Carolyn Shimkus in planning activities such as forums or debates on campus.

From our vantage point, it looks as though those who will benefit from the existence of Young Democratic and Young Republican clubs on campus will be

those most actively involved in the club activities, particularly in off-campus voter registration and canvassing. If the club heads were willing to collaborate in planning to encourage interest in the election among the members of the college community, a hotbed of varied opinions could help students to base their votes in the mock election, and, for many seniors, actual votes on consideration of both sides of the fiery 1964 campaign issues.

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