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10-15-1964

ConnCensus Vol. 50 No. 4

Connecticut College

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Connecticut College, "ConnCensus Vol. 50 No. 4" (1964). *1964-1965*. 16.
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Dante Scholar, Dr. Singleton To Lecture at 7th Centennial

Dante's imagery, a blinded Envious and a Chiron the Centaur, will undergo the scrutiny of America's foremost Dante scholar, Professor Charles S. Singleton, Monday in commemoration of the seventh centennial of Dante's birth.

In addition, Dr. Singleton, Professor of Humanistic Studies at Johns Hopkins University, will show slides of early illustrations of the *Divine Comedy* (those preceding Botticelli's). The lecture will be held at 4:30 in Palmer Auditorium.

Born in McCloud, California, Professor Singleton received his doctoral degree from the University of California in 1936. He has taught at the Universities of California and Missouri and was Professor of Romance Languages at Harvard from 1948 to 1957.

The noted Dantean was awarded a Guggenheim Fellowship in 1962 and received the International Prize in Italian Literature in 1963. The Italian government has conferred upon him the title of *Commendatore al Merito della Repubblica*. His widely published works include *Essay on the Vita Nuova*, *Dante Studies II*, 1954, an edition of Boccaccio's *Decameron*, 1955, and *Dante Studies II, Journey to Beatrice*, 1958. Professor Singleton is currently writing a commentary on Dante that will be published in 1965.

Professor Lewis from London To Speak to Religious Forum

On October 21st at 7:30 p.m. Religious Fellowship will present Dr. H. D. Lewis, Professor of History and Philosophy of Religion at the University of London. At present Dr. Lewis is a visiting professor at Yale and has previously lectured at Bryn Mawr College and at the Harvard Divinity School.

A native of North Wales, Dr. Lewis was educated at University College, Bangor and at Jesus College, Oxford. He was subsequently Professor of Philosophy and head of the department at University College, Bangor from 1947 to 1954. Dr. Lewis has given the Cadbury Lectures at Birmingham, the Wilde Lectures at Oxford, the Firth Lectures at Nottingham, and is Gifford Lecturer elect for Edinburgh 1966-1968.

Recently awarded an honorary Doctor of Divinity from Saint Andrews, Dr. Lewis is the author of several interesting publications. *Our Experience of God, Morals and Revelation, Freedom and History, and Morals and The New Theology* have prefaced his forthcoming work, *Teach Yourself the Philosophy of Religion*. A Fellow of King's College, London, Dr. Lewis is the Dean of the Faculty of Divinity in the University of London and Chairman of the Board of Studies in Religion.

On October 21st Dr. Lewis' topic will be "The Mind-Body Problem." Since he is an excellent lecturer the evening should be an interesting and informative one.

Mr. Charles Mann, chairman of the Connecticut State Young Republicans, will clarify Goldwater's views on foreign policy Monday October 26, at four o'clock in 211 Crozier. He will be a guest of the campus Young Republicans Club.

Touring Ensemble Of Societa Corelli Presents Concert

The Societa Corelli, a renowned touring ensemble of ten violins, two 'celli, one bass viol, and one piano, opened the Connecticut College Artist Series on Tuesday night, Oct. 13.

The Societa, with a casual manner and yet an exacting discipline in their performance, began with the Concerto Grosso, Op. 6 No. 11, in B flat major by Corelli. They impressed the listener with precise starts and extremely sensitive and eloquent playing. Officers of the Greek Navy as well as those attending from the College and New London area received this opening piece enthusiastically.

The most exciting for piano and well-performed piece of the evening was the Concerto in D minor for piano and strings by Bach. The pianist exhibited her virtuosity, and sensitive interpretation of the music throughout—especially in the final Allegro. She impressed her listeners with a boldness as well as with a delicacy and flexibility of style in this extremely demanding piece. The strings, sometimes reinforcing and sometimes imitating the piano, produced a remarkable effect in the texture of sound derived from a piano.

See "Corelli"—Page 2



Dr. H. D. Lewis, Professor of the History and Philosophy of Religion at the University of London

Murstein Seeks Reasons Behind Choice of Mate

Why in the world do people marry the people they do? Last year Mr. Bernard Murstein, associate professor of psychology, received a \$31,000 research grant from the National Institute of Mental Health to find the answer.

Preliminary organization of the project is complete and Mr. Murstein now needs volunteers. Engaged couples who plan not to marry before next January are eligible. Also couples who are not formally engaged but who are "seriously attached" are invited to participate. Each participant will receive \$10.

See "Murstein"—Page 5

College to Select President in Straw Ballot; Dean Johnson, Charles Mann State Positions on Election; Both Suggest Choice, Between Nominees, Between Attitudes

One presidential candidate while in the Senate became one of the most responsible majority leaders in the history of that body. The other candidate after twelve years in the Senate has yet to introduce a significant piece of legislation that bears his name.

The presidential candidate, who worked to achieve the passage of the Civil Rights Bill this year, last Sunday *While in the Deep South* delivered the strongest civil rights speech of his public career. The other candidate recently toured the South and never once referred to civil rights. Instead, he welcomed to his ranks Strom Thurmond, a man who in his heart believes God colored all the right people white.

One presidential candidate, mindful of the awesome burden of the office of the presidency, chose a running mate whose legislative record constitutes a public demonstration of the necessary qualities of intelligence, compassion, and responsibility. The other candidate chose a running mate whose chief characteristic is mediocrity, a man who has never formulated a single piece of legislation in all his years in the Congress.

One presidential candidate arrived at his nomination through the proper and traditional channels of a major political party. The other candidate, as outlined by his campaign manager, Mr. Shadegg, in his book, *How to Win an Election*, arrived at the nomination through long and careful "infiltration" of a major political party, by using as a "secret weapon"

Two Men to Meet; Debate to Enliven Politics on Campus

The 1964 campaign is characterized by discussion about the issues, discussion among the parties, but noticeably lacking is discussion between the candidates themselves. To offset this deficiency, on October 21, Political Forum will sponsor "Campaign Encounter," bringing together two political scientists who will debate on opposite sides of the political spectrum.

Norton E. Long and Harry V. Jaffa will each present a twenty to thirty minute analysis of his own political position. A rebuttal-debate will follow, when the speakers will challenge the views presented.

Harry V. Jaffa, the Republican speaker, was educated at Yale and the New School, and is currently a professor at Clairmont Graduate School. He is an Economist.

College Fund Drive To Limit Charities Of Community Fund

Community Fund in the past has worked on the assumption that everyone on this campus was aware of its goals and allocations. This year, however, changes have evolved not only in the organization but also in the aims of the drive.

At last week's Amalgo Sue Peck and Sybil Pickett explained the meaning of Community Fund and the groups which receive our pledges. This year all of the charities connected with the nationwide United Fund Drive which were formerly connected with our campus fund drive have been dropped. The administration and members of the Service League believed that any student who de-

See "Community Fund"—Page 6



President Lyndon Johnson, Democratic Candidate



Senator Barry Goldwater, Republican Candidate

carefully chosen silent supporters, members of the "cell group," who submitted reports on the plans of the "opposition" within the same party. The philosophy of Mao Tse Tung—"Give me three men in a village and I will take that village"—was the source of inspiration for this take-over of a major political party in the United States.

One candidate, along with responsible leaders of both major parties for many years, supports a bi-partisan foreign policy. The other candidate in a recent TV show (which featured a revival of the "old" Nixon—i.e. a pre-Eisenhower anti-bipartisan Nixon) stated that a bipartisan foreign policy was ridiculous nonsense. A week earlier, when co-starred with former president Eisenhower, this same candidate claimed that he admired all of the policies adhered to by Eisenhower, who has always been a strong supporter of a bipartisan foreign policy.

One presidential candidate has called for an end to violence and

Norwich Luncheon Honors John Lodge Senatorial Aspirant

Accusing the Johnson Administration of conciliation and backsliding, former Minnesota Representative Walter H. Judd delivered the keynote speech at a Columbus day luncheon at the Norwich Inn. Thirteen girls from Connecticut College were hostesses to the 350 Republicans gathered to honor John L. Lodge, candidate for a Senate seat from Connecticut.

Former Governor John Lodge, Henry Cabot Lodge's brother, issued a brief appeal to party unity in his introduction of Walter Judd. A telegram lauding the ideals of peace and freedom was received from Barry Goldwater. "We're moving in the direction of the Chinese Communists," Judd told a receptive audience. He went on to say that the Democratic Party is not the party of the people, but rather the dictatorship of the people. It is the Republicans who want a party of the people and therefore for the people. Centralization, Judd proclaimed, can never truly be for the people.

To dramatize his point, the keynote speaker quoted from an unnamed source: "We want to abolish poverty. We want to eradicate unemployment. We want to erase

See "Lodge Luncheon"—Page 2

We have in this election a situation unprecedented in recent history—a choice between two men who represent and advocate opposite political approaches. You and I as voters must do our utmost to sift through the charges and counter-charges, the innuendoes, the over zealous claims and attacks made in the heat of campaign battle to search for facts, apply them to our individual value judgments and choose.

Space does not permit a specific treatment of the issues here, but one of fundamental importance is a part of all of them. Our society has become complex, automated, impersonal; many things that affect our lives directly are beyond our control. Many individuals feel, with considerable justification, that they have lost their identity as a unique human being and are floundering without hope or *raison d'être*. As a result, crime, drug addiction, apathy to others' needs, etc., have risen astonishingly, particularly among those with least apparent reason to do so.

What has this to do with a political campaign? Just this: Our government for thirty years has been increasingly "taking care" of almost our every human need, real or imagined. The first law of thermodynamics tells us that "you don't get something for nothing." It is applicable to all realms of human experience and no exception has ever been found. The something we have traded for this paternalism is bits and pieces

See "Election"—Page 4

Medievalist Author, Strayer, to Speak

Dr. Joseph R. Strayer, Dayton-Stockton Professor of Medieval History at Princeton University, will speak on "Modernization in the Middle Ages," October 16, in Crozier-Williams main lounge, at 4:20. The History Club of Connecticut College is sponsoring his speech.

Dr. Strayer is the author of several books and essays on medieval Europe. His book *Western Europe in the Middle Ages* is used in History 101 at Connecticut.

He took his B. A. at Princeton and his M. A. and Ph.D. at Harvard. He has also studied at the University of Paris and at the University of Caen in Normandy. A Fellow of the American Academy of Arts and Sciences, he taught at Stevens Institute of Technology before going to Princeton in 1930. He is a former head of the history department at Princeton.

THE CHALLENGE OF EXISTENTIALISM

Dr. L. Dupre Puts Emphasis On Autonomy

The "devout man" strode back and forth, clasping his hands and searching for the words to further clarify his views. The words were readily found, and the seminar conducted by Louis Dupre was an exciting experience.

In the main panel discussion, Dr. Dupre emphasized the existentialist belief in man's freedom to create and control his own world. The question inevitably arose as to what happens when a situation arises which a person cannot control. Here Dr. Dupre resorted to a useful image. The confrontation with the uncontrollable is likened to a person's crashing into a wall. It is at this point of collision that existentialists have broken into two camps. Herein lies the challenge to Christianity.

Two Basic Attitudes

In contemplating the wall, two basic attitudes are possible. First, one can accept the wall and believe that interpretation of the phenomenon is absurd or impossible. Sartre and Camus used this strictly phenomenological approach in professing atheism.

Secondly, one can employ a "religious" approach; that is, one can interpret beyond the phenomenon. Kierkegaard thought that life's paths are continually crossed by walls and that each collision requires a renewal of faith in a transcendent being. Both existential approaches hold that the meaning of a phenomenon, rather than its reality, depends on the human interpreter.

Another questioner asked Dr. Dupre to elaborate on his previous statement that man creates values but that he does not create good and evil. Dr. Dupre says that each man creates values in the sense that he weighs principles. This is in no way to advocate situational ethics. Principles must be weighed on their own merits without regard for a particular situation.

Dr. Dupre drew on his new book *Contraception and Catholics* to further explain his position. A mother of several mongoloid children must consult her previously-determined hierarchy of principles to determine her future actions—without reference to her peculiar situation. She must weigh the principle that life is sacred against the principle that the integrity of her present family is important.

After jokingly professing a belief in the Catholic God, Dr. Dupre went on to explain his notion of providence. God is not a superstructure or a "Super Stone" resting atop the natural world. He is actively present in the world. But to what extent does God intervene in everyday occurrences? Dr. Dupre says that God is not constantly working to improve the world or to assist His favorites. This has been demonstrated in history and in the manner of Christ's death. What God does do is to give man freedom, to offer comfort and guidance to those who seek Him at the wall, and to provide redemption beyond this world.

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Connecticut students gain insight into existentialism as noted panelists' discussion highlights Existentialism Conference.

Dr. Jonas Differs from Others In Approach to Existentialism

At the panel discussion, Dr. Hans Jonas held fast to his self-appointed position as critic of existential philosophy; he carried on with his objections to the concepts presented by both Wild and Dupre, without (I might add, to the chagrin of many) ever revealing his personal views. This fact that he argued from no fixed standpoint was reflected in the wrinkled brows of some confused members of the audience who had filed into room 211 hoping to hear convincing arguments against the all-too-inviting existentialism, hoping to hear of a way to faith, other than that which inevitably passes through the despair of disrelationship of a self. Dr. Jonas's arguments were difficult to follow, for the point they were driving at was concealed.

First, he discussed the issue of the essence of the self. Most existentialists agree that man has no predetermined essence, but that he will, himself, determine what his essence is. (Essence is the "quid," the "what" of anything.) Therefore, man's essence is to have no essence, to be empty, to be free from the limiting definitions of man. The existentialists rebelled against the historical approach of man. Hegel's man has an essence full of potentialities which are actualized in a purposive development similar to the organic growth of a plant. The ex-

istentialists ask why should it be foreseeable what lies ahead for man—is there definitely a pattern of development? They don't think so, but Jonas remarked if you deny essence, then ethics and the good life would fall to the ground. But, then, can ethical norms be made for an unpredictable man? Existentialists say that each man can create his own values, and that his freedom to do this is unlimited.

Jonas said that there was too great a willingness on the part of the existentialists to give in to the premise that there is no order. The tone was taken from Nietzsche who wrote of the great deliverance from order, the great freedom, as if he had been inhibited by belief in objective norms. It seemed as if Jonas's words spelled CAUTION: the existentialists have paid too great a price for the freedom of the self; has not something been left out?

Jonas ended by questioning whether man alone as creator of his values can reach faith—can existentialism by itself lead to faith—can existentialism by itself lead to faith without a pre-supposition of faith in God? Can't man be guided? Must he always be the pioneer? Without the revelation of God, existentialism remains a psychological, anthropocentric analysis.

Barbara Chase

Wild Panel Takes Middle Road In Seminar on Existentialism

Professor Wild led a panel discussion that diverged from existentialism into the realm of modern religion, population explosion, and tactics on bringing up children—some of which will be omitted for the purpose of brevity. The group consisted of two married gentlemen, several alumna, three industrious seniors and one lonely freshman who had to write this article and was seized by an acute smoker's cough during the discussion on Aristotle.

The idea of freedom was brought up in the panel. Professor Wild explained that Aristotle had greatly limited man's range of free choice. Reason was determined by man's goal which was happiness; and happiness was so labeled when it helped to bring about the final goal or the natural end. On the other hand, Jean Paul Sartre had accorded men with unlimited freedom.

The panel agreed on a middle-of-the-road position. It was accepted that man creates new meanings and new value judgments but still does not "create" all objects. Thus man alone does not create all things, but does have the creative power to assume and recognize things. Man's creative ability and

freedom is limited, but there is always the possibility of a choice even if it is just in attitudes.

Religion was discussed. It was stated that each individual can choose to believe or not to believe in the existence of God. It was then added that the sense of mystery that surrounds the world is not enough on which to build an organized theology, but it does make possible a kind of natural religion.

Students asked about the future of church institutions in light of the growing emphasis on existentialism. Professor Wild believed there would still be organized religion but its problems and beliefs would be changing according to the times. He went on to say that there will continue to be some latitude in religion. Man is growing and is free and is making new meanings all the time.

Anyone knowing the whereabouts of a friendly, grey and white, eight months old, altered male pussycat, please contact Mr. Lester Reiss, Department of Philosophy.

Existential Scholars Examine Two Approaches to Religion

Saturday afternoon two scholars advanced and one challenged a new approach to religion at the colloquium which the Religious Fellowship co-ordinated on the "Challenge of Existentialism."

Dr. John Wild, professor of philosophy at Yale University, and Dr. Louis Dupre, associate professor of philosophy at Georgetown University, developed themes within existential philosophy which they considered significant rethinking of religious thought. Dr. Hans Jonas, professor of philosophy of the graduate faculty of political and social science at the New School for Social Research criticized these same existential themes as religiously weak and morally inadequate. I should like to review their dialogues, for their ground of controversy represents two central challenges of existential philosophy.

Let us take for our point of departure the two themes which Dr. Wild and Dr. Dupre developed. The notion of the life-world, the notion of man as a creative freedom—these formulations constitute the core of existential thought.

Concept of the Life-World

The religious challenge of existential philosophy becomes evident in the notion of the life-world. As Dr. Wild indicated, man lives in the world and it is only from this human perspective that he can grasp the religious experience. Existential philosophers—those in the religious tradition—understand the spiritual as a relation within the life-world. God is not simply transcendent. Man has the responsibility to make him immanent.

It was to this problem that Dr. Wild called our attention. We begin our ascent, he explained, in the world. Existential philosophers have not "lost confidence"—as Dr. Jonas seems to feel—in there being "something better above, up there." Rather, their faith rests in this meaning revealing itself down here, in the life-world. As Martin Buber sug-

Macquarrie Gives Summary Sermon For Existentialism

"Is life a door or a wall?" was the question Dr. John Macquarrie posed last Sunday at a chapel service which marked the end of the conference on existentialism. Dr. Macquarrie's answer is that life is more like a wall, that to live life is to meet it head on, rather than to run through it or seek to escape it.

Taking as his text Mark 8:27-38, Dr. Macquarrie related Peter's confession to Christian existentialism. When Jesus asked Peter "Whom do you say I am?" he was placing the onus, the burden of decision, on Peter. Peter had been evasive, telling Jesus who everyone else thought he was. But in Peter's confession, "Thou art the Christ," he made his commitment. He found meaning in involvement rather than escape.

Dr. Macquarrie devoted most of his talk to a discussion of the Christian Paradox (Mark 8:35-37). "In losing your life you will find life" is the Christian answer to the challenge of existentialism. The Christian idea is that the meaning of life is to be found in giving oneself wholeheartedly to the battle of life.

Dr. Macquarrie demanded intellectual participation on the part of the congregation, and particularly close attention to his charming, but thick, Scottish accent. The choir's contribution to this service was especially appropriate and beautiful. They sang three of Kierkegaard's prayers and a passage from Camus.

gests—"Our human way to the infinite leads only through fulfilled finitude." Thus, far from making the religious experience irrelevant (in as much as its "metaphysical status is ambiguous"), existential philosophy considers the religious or authentic life the central challenge of the human condition.

Created Creators

Now let us turn to the second theme which Dr. Dupre formulated so precisely. "God created creators." This notion of the individual as freedom—so basic to existential thought—confronts man with his startling ambiguity and thrusts upon him his greatest responsibility. Bound to the world—but free to change it, man—himself a creature—in turn creates.

Here we have the moral challenge of existential philosophy. To deny man a given essence leaves him with his being yet-to-be. As Dr. Dupre indicated, man must define his own essence in existing and thus it is human spontaneity and not transcendent authority which posits meaning and values. But how, then, Dr. Jonas asks, can existential philosophy issue moral imperatives?

Problem of Choice

Dr. Dupre indicated the answer but only in part. Situation offers resistance, true. But freedom means responsibility. To re-establish man at the heart of his destiny demands the most challenging ethical groundwork. For here, when man is free, when he has his being yet-to-be, choice comes into play. The existential philosophers offer an ethics to a man who is free to choose and thus to a man whom they can hold responsible for his choice.

But then Dr. Jonas asks, can man not choose as Hitler chose? Yes, but ethical precepts—no matter what their standard—constitute oughts. No moral imperative carries with it a necessary injunction. Men sin—against the divine law, against the natural law, against the human law. Hitler sinned against humanity.

This second challenge, then, which existential thought poses rests on the fact of freedom and its ethical imperative. Man is free from a necessary or defining essence for creative, responsible action. In this light man's acts become definitive, absolute engagements and each single individual feels in anguish his total responsibility for a world which he has helped to create.

Existential philosophy makes the cause of freedom universally human. To will oneself free is also to will others free. It is this redefinition of freedom—as engaged—that marks the positive and most significant aspect of existential philosophy. And it is this freedom—a freedom for commitment—which indicates a new starting point for religion.

Gay Justin '65

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College Welcomes Doctor A. Axiotis, New Psychiatrist

One of the busiest men on campus is Dr. Anthony Axiotis, the College's new psychiatrist. "Our administration is progressive," Dr. Axiotis said, "This year's expanded mental health program is in keeping with the trend toward more psychiatric help."

Dr. Axiotis is available to students twenty-four hours a week. He sees his job as that of psychiatric consultant, in a close working relationship with Mrs. Kuhn, college counsellor and Dr. Hall, college physician. Gradually they would like to see the College's mental health program become preventive as well as therapeutic.

Dr. Axiotis commented on the increasingly healthy attitude toward psychiatric consultation. Symbolically, the psychiatrist's office has been moved from the infirmary basement to the ground floor. Students are beating a path to his door.

Dr. Axiotis urges students to come to him with problems even "of a temporary and emotional nature." Most of his work here is with these mild disorders, rather than with serious mental illness. In cases in which more intensive treatment is required, Dr. Axiotis can refer students to a private doctor.

Despite widespread and persistent rumors, what a girl says to the psychiatrist is kept in strictest confidence. No reports are given to any members of the administration. No girl's parents are notified without her full consent. Dr. Axiotis keeps his records with him at all times in a big brown briefcase.

Most important, Dr. Axiotis is sympathetic, eager and trained to help. This reporter was all set to cry on his shoulder. No voodoo, no couch and no bills. Look to the new psychiatrist before you leap.

Goldwater

(Continued from Page One) of individual freedom. Stop and think how many times in the course of an average month government enters your life directly or indirectly. You will have to look behind a lot of camouflage to find it all, but it is there.

Mr. Goldwater does not advocate any major alteration of the form of government; he does advocate a change of emphasis. Our basic constitutional system has proved itself to be the finest so far devised by man. Note that it was founded on the premise that that government is best which governs least. That emphasis has been lost.

Individual private initiative has always been the basis of the greatness of our country. Even the communists are recognizing the importance of this motivation to progress. Take away a man's necessity, reason or freedom to work for his own advancement and what is left to him? Let us by all means help those truly in basic need, but let us be sure that we choose a way to do it that costs a minimum in lost freedom and let us not simply fabricate pork barrel schemes. Our government has been exerting increasing control over practically every area of national life. The means chosen to solve problems have in many cases failed and in others, created new problems.

For those who say that this is an outmoded approach, look around the world and see how many men still believe with Patrick Henry, "Give me liberty or give me death!" The fundamental nature of man has not changed: the desire to seek happiness, achievement, the challenge of existence met to the limit of ability in freedom.

Beneath all the furor, this is the fundamental issue of this campaign: whether each individual will run his own life and allow others to run theirs or whether a relatively few power-hungry politicians will decide they can do a better job of it for him.

College Plays Mix 'n Match With 5 Nearby Men's Schools

I would officially like to declare Connecticut College THE most thoroughly mixed campus in the East. Statistically speaking, from September 19 until October 24, 2,455 Conn girls will have officially participated in the mixing process, both here in New London and in greener pastures, chartering 39 busses, squandering \$2,784.80, and dedicating cumulatively 14,730 hours of potential study time. More specifically, 1,180 have chosen to mix with Yale, 610 with Wesleyan, 426 with the Coast Guard Academy, 120 with Trinity, and 120 with Brown. Save these statistics—they will undoubtedly serve as an enormous condolence to you as you sit in your room reading away the weekends of December and January). I can only conclude from the tremendous response that mixers are a necessary evil and that the tradition of these socially unique phenomena, no matter how horrendous and barbaric, must be perpetuated.

Mixers, however, make up only part of the social agenda that the dorm social chairmen have been feverishly working on during the last few weeks. We are attempting a few innovations, and while they aren't exactly Conn. College originals, they will, if they are carried through, raise the social activity of the College to a new, all time high. Briefly the three projects we have taken on are as follows:

(1) an attempt to schedule Friday night house parties with an inexpensive band or records to provide entertainment for those girls with dates on campus. With a little more planning, hopefully this project will expand to accommodate stag males who arrive on campus in a date-less state. (2) A committee has been set up to charter busses for "big" weekends this fall and winter—particularly at Dartmouth and Princeton. (3) Plans are already being formulated so that we can confidently predict that Mid-Winter weekend (February 14-15) will be the most exciting social event to hit the Eastern College area in many years.

Beth Murphy
College Social Chairman

Catholic Chaplain of Yale To Discuss Ecumenicism

The Reverend James T. Healy, Catholic Chaplain at Yale University, will speak on the ecumenical movement Sunday evening at Connecticut College vesper services. The public is invited to attend the services in Harkness Chapel at 7:00 p.m.

After being ordained in Hartford in 1956, Father Healy taught four years at Mt. St. Joseph's Academy in West Hartford before going to Yale.



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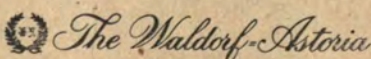
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Letters to Editor

While at the shop one evening I ordered half a tuna fish sandwich, being unable to find a partner and unable to consume twice that amount. They felt it was a singular request, but with understanding and sympathy filled my order. However, upon reaching the cash register and holding out 15c (which seemed proper, being half of 30c), I was immediately spurned by the woman there. Half sandwiches are not, she told me, sold in the snack shop. Remember that, whosoever enters that establishment. For despite the fact that I had buyer permission from two behind the counter, and was holding the sandwich in hand, its possession was denied to me. I decided not to offer to buy a second half, having only a faint appetite and being mildly curious as to what further action would occur. Suddenly the plate was whisked out of my hand and placed on a back counter. I was then curtly dismissed.

I do not wish to incite rebellion, and intend to drop the matter now. It is offered to you only to caution you against committing the same or similar offenses.
Joan S. Lebow '65

Students Profit From Training In Economics

AIESEC, the International Association of Students in Economics and Business, offers the business orientated student a chance to apply her theoretical training to a practical situation in a country other than her own. Its traineeships, lasting 2 to 6 months, can provide an insight into one particular facet of a firm, an overall view of the firm through rotation in various departments, or a place in the company's regular training program. Remunerations from these traineeships usually cover living and incidental expenses.

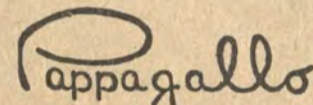
For more information concerning the requirements and procedures for entry, come hear two AIESEC representatives from Yale on October 22 at 7 p.m. in the Student Lounge. This will be the only time that a comprehensive discussion on this program will be given.

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Dr. Cranz Discusses Cusanus, Medieval Thinker, at Congress

Dr. F. Edward Cranz, familiarly known to his friends as "Redwood," because of his tree-like stature, was given the honour of representing the United States as one of the four main speakers at the International Cusanus Congress held this fall at Brixen-Bressanone in Northern Italy.

During the five-day congress celebrating the five hundredth year of Nicholas of Cusa's death, Dr. Cranz delivered a paper on the Transmutation of the Platonist Inheritance in Nicholas Cusanus and Martin Luther. Nicholas of Cusa was a medieval ecumenical thinker of such universality that he has been claimed by both Catholic and Protestant scholars.

Despite the impressive dignity of the occasion, a number of amusing incidents occurred to lighten the highly charged intellectual atmosphere. His first stop in Europe was to see a great, great aunt. Unfortunately she was staying at a spa-health center; and Dr. Cranz was forced to exist on vegetable juices, ground-up celery, and sauerkraut, for three days. He was finally able to persuade the powers that be into allowing him a little salt, plus an occasional chicken leg. He also found that beer was available, and thus managed to survive his visit.

His next four days were spent in Hintertux, a village 5,000 feet in the Austrian Alps, where he polished his speech on Cusanus and climbed mountains. He felt infinite satisfaction on reaching the top of two 8,000 foot peaks.

When he arrived at Brixen-Bressanone for the conference, he found the town heavily bordered by Italian troops. The town is definitely a trouble spot as it was given to the Italians at the close of World War I, although the people living there were predominantly Austrian. As part of the program, Congress participants toured the area by bus and were given a royal reception in a palace formerly occupied by Cusanus, which, Dr. Cranz said, was really quite impressive.

As Dr. Cranz is a connoisseur of fine wines, he bought two bottles of a very rare wine. The vintage in question was Bernkasteler Doktor, 1959, which is made from grapes which the Auslese pick one by one. He is saving the wine for some celebration.

Those people who know him

Campaign

(Continued from Page One)

conomic Analyst and from 1941 to 1944 he served in the Office of Price Administration, Department of Commerce. He has published the books *Crisis of the House Divided*, pertaining to the pre Civil War period, and *Thomism and Aristotelianism*. He is now adviser to Charles Percy, has had a part in writing Republican party platforms and statements of principles of the Republican party. Mr. Jaffa is a staunch supporter of Senator Goldwater.

Norton E. Long, representing the Democrats, was educated at Harvard and has taught at Michigan State and Northwestern. He has been a visiting professor at Harvard and is now a professor at Brandeis University. He has worked with the Office of Price Administration, the National Housing Administration and has been a consultant to the Defense Production Administration. He is co-author of the book *Corporation in Modern Society* and has recently published *The Polity*, a study of political behavior with an emphasis on local and metropolitan government. Mr. Long is currently very active in Illinois politics and is adviser to Otto Kerner.

Following the debate, each political club will have dinner with its speaker, followed by a discussion period. It is hoped that the local Congressional candidates will be guests of the clubs and will participate in the after-dinner discussion.



Dr. F. Edward Cranz caught in a typical pose in his book crowded office in New London Hall.

know that, Dr. Cranz was not created for the machine age. Biking, hiking, and mountain climbing are his favorite methods of transportation. Therefore, when he was forced to be driven 100 miles an hour down a winding mountain road in order to catch a plane which eventually took him from Milan to Frankfurt in a matter of 50 minutes, his nervous system strenuously objected. The final blow of flying to the United States, which involved a 6-hour time change and the indignity of barely finishing dinner before being served breakfast, remained difficult to withstand.

However, Dr. Cranz, modest though he is, is not unaware of the honor bestowed on him—and Connecticut College—as the only American speaker at the Cusanus Congress. Also, he admits that the trip provided him with many enjoyable experiences.

STRAW BALLOT

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Johnson

(Continued from Page One)

extreme actions because the majority of Americans believe and support the constitutional notion of law and order. The other candidate, while deploring crime in the streets, makes racial insinuations through sly reference to the safety of women. At the same time, he encourages the violence he deplors by maintaining that extremism is no vice. And, as a great constitutionalist, dedicated to states rights, his proposed solution to this problem is the establishment of a federal police force to eliminate local state crime.

One presidential candidate has demonstrated his awareness of the dangers of accidental nuclear war through some trigger-happy miscalculation and, therefore, advocates careful, patient (even though often frustrating) negotiation with other nations in order to lessen world tensions. The other candidate advocates "brinkmanship" and casually refers to nuclear warheads as "conventional weapons—as though any present day warheads as "conventional weapons" dissolving all of New England in less than five minutes can be connotatively equated with the destructive capacity of a Civil War musket.

One presidential candidate advocates expansion of educational opportunities beyond the high school level for all qualified young Americans. By assuming there should be no limits to the "Rights" of higher education, this candidate demonstrates his faith in the traditional as well as constitutional ideals of the nation. The other candidate does not believe that the young have any particular rights to any education, and often "get along very well" without it. This candidate is pleased to say that although he never became a Phi Beta Kappa man himself—he merely hires them.

One presidential candidate points ahead to the possibility of a tomorrow that can be achieved by a nation mature enough, civilized enough, and humane enough to accept the responsibility of world leadership in a time of remarkable crisis. The other candidate does not wish to create a new

Murstein

(Continued from Page One)

The tests will consist of a series called for an end to violence and of questionnaires which will require about five hours altogether. Both members of the couple will be asked to be present at the same time. In about five months a brief follow-up questionnaire will be given by mail. All data will be confidentially treated with coded numbers rather than names appearing on the questionnaires.

Any person interested in participating or wishing more information is asked to contact Miss Rosemary Burns, Housefellow at Marshall House, at 443-0097, as soon as possible. Testing is to be completed before Christmas vacation and can be arranged at the convenience of the couple.

The testing should prove to be an enlightening experience for the participants as well as furnishing a \$20 nest egg for a future family budget.

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chapter in the history of the nation. He wishes to turn back the pages of time by offering a nostalgic backward view of a little world that never was.

Yes, there is no choice in 1964, except to support Lyndon Baines Johnson and Hubert Horatio Humphrey for President and Vice-President of these United States.

Alice Johnson

Harvard Band Aid

or

I Wake Up Screaming

Come Again?

Thank-you fellas for the fancy alarm clock.

Burton Holmes Travelogue: "Italian Holiday" is the title of this travel film which will be shown at the Garde Theater on October 20th.

This travelogue is in color, has a musical background, and will be narrated by Andre De la Varre. There will be two showings of this film, beginning at 2:30 and 8:15 p.m. Admission: \$1.50.

Mr. Burton Holmes has been called a world adventurer and is known as the "Duncan Hines" of travel.

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Seniors to Sponsor Boutique Catering to Clothes Conscious

No longer will campus "clothes bugs" have to stand enduringly outside the Conn College gates and wait for that overdue bus to carry them into town to shop. New London's collegiate shops are faced with unique competition!

On Tuesday and Wednesday (October 20th and 21st) the Main Lounge at Crozier will be transformed into a fashionable world of women's apparel. "Boutique de Noel," as the project is called, is under the direction of the senior class. Four Connecticut stores: Anne Taylor Sportswear, Scots Shop, The Rag Doll and Outdoor Traders will display and sell merchandise from their regular stock.

Booths and dressing rooms, along with 9 to 5 hours, will add to the character of an official store. Also—students may charge or write checks for items purchased.

It is hoped that through this presentation students will become familiar with these four shops, whose clothing is geared to the college student's needs. Perhaps the future will find the campus "clothes bugs" waiting patiently for the bus . . . to carry them to the train station, where they will head for Anne Taylor's or The Rag Doll.

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Fall INSIGHT

Community Fund

(Continued from Page One)
sired to give money to these charities could do so through the community drive (For all interested students Mr. Perry is chairman of United Fund and could give you any needed information.)

Community Fund has therefore limited itself to six worthy charities, all of which are student-oriented. These include our foreign exchange student program, World University Service, Learned House, The American Field Service and Experiment in International Living, Save the Children Federation and National Scholarship Service for Negro Students. It is hoped that by the inclusion of only organizations whose primary concern is to help students all over the world, our Community Fund will become more relevant and meaningful to Connecticut College students.

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Mr. W. Dale To Present 14th Annual Recital

The department of music will present William Dale, assistant professor of music, in his 14th annual recital in Palmer auditorium Thursday, October 22 at 8:30 p.m.

In addition to playing a recital on campus every year since joining the college faculty in 1951, Mr. Dale has played two recitals in London, England and several times in New York City. He has appeared as a soloist with the Boston Pops Orchestra, and the New Haven, the Norwich and the Eastern Connecticut symphonies. He has also appeared frequently in duo-piano recitals with Mrs. Dale.

The New York Times has called Mr. Dale "an unusually gifted artist" and the national magazine Musical America termed his performance in Town Hall "sheer magic."

His program for October 22 will include works by Bach, Chopin and Debussy and will feature Beethoven's *Appassionata Sonata*.

College to Present Play by E. O'Neill, Past New Londonite

On Tuesday, November 24, at 8:00 p.m., the New York Circle In The Square Theatre's production of Eugene O'Neill's *Desire Under the Elms* will be presented in Palmer Auditorium under the sponsorship of the Wig and Candle Club.

There will be an advance ticket sale for the play to the students and faculty. Faculty may purchase tickets Tuesday, Oct. 20 and Wednesday, Oct. 21 on the first floor of Fanning between 10:00 a.m. and 2:00 p.m. Wig and Candle members will conduct a door to door sale in the dormitories between the hours of 7:00-10:00 p.m. according to the following schedule:

Tuesday, Oct. 20—The Complex and Lazarus

Wednesday, Oct. 21—K. B. Larabee, Smith, Burdick, Plant, Branford, Blackstone

Thursday, Oct. 22—Windham, Knowlton, Harkness, Jane Addams, Freeman, Emily Abbey, Vinal.

Tickets will be \$2.50, \$2.00, and \$1.50. Pat Dale, the President of Wig and Candle, hopes that the faculty and students will cooperate with the ticket sale schedule since it will be difficult to obtain tickets once the sale is opened up to New London, which can claim O'Neill as a former resident.

Insight to Give Tryouts to Get Writing Board

Tryouts for the Creative Writing Board of *Insight*, Connecticut's literary magazine, will be Wednesday night, October 21, at 7:00 in the living room of Plant House. Positions on the board are open to freshmen as well as upperclassmen. Those interested are asked to read "Beyond Make-Believe" by Sherman B. Chickering in the *Saturday Review*, October 10, 1964.

Tryouts will assume the following nature: the Editorial Board will meet informally with those students seeking positions on the Creative Writing Board and discuss the short story and the poem sent to them. The prospective members will decide whether or not the works in question theoretically could be published in a college literary magazine such as *Insight*. From the results of the conversations, the Editorial Board will choose the new slate.

The Editorial Board asks that all interested students who have not received a copy of the poem and the short story by Tuesday morning, October 20, please contact Kim Wood (Plant House, Box 892) or Marianna Kaufman (Mary Harkness, Box 882).

We the Editors of *Conn Censu*, realize that "a foolish consistency is the hobgoblin of little minds" but parts of last week's issue were ridiculous.

We apologize to the Program of Graduate Studies. There are certainly 37 students in this Program, but this figure includes 16 women.

We apologize to both Linda Marks and Terry Taffinder; Linda because we omitted her name, Terry, because we omitted her picture.

We apologize to everyone for that solid mass of print on Page One!!

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