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What Does Connecticut College Owe the Community?

With the rising cost of everything, even community involvement costs more these days—or does it? What does the College owe the Community, or the Community owe the College? What have they already given each other and what more do they have to offer?

In a previous issue *Conn Census* explained the present involvement of the College in the New London Community: a few girls working in a few meaningful programs, tutoring mostly, high school drop-outs, autistic children and just plain kids.

But is this all the college has to offer? The Summer Planning Commission thought no, and suggested that a new administrative post be created for a director of community action, to initiate, coordinate and generally revitalize the College-Community dialogue and interaction. But he alone, not even considering the programs he might begin, would cost the College several thousand dollars a year, and we haven't got the money.

Pat Stein has proposed a fantastic plan for Saturday mornings that would bring together young New London Blacks and Conn's resources—from students to the auditorium and the swimming pool. Everyone is enthusiastic about it—but it costs money, and funds for such a program, in spite of its excellent prognosis, are very hard to come by.

The prevailing thought remains that we should be doing more, but how? *Conn Census* asked the community what they thought we could do and what they wanted us to do. Suggestions ranged from students adding to a Black library on Shaw St. to a faculty member running for local office.

Yet the best thing of all was that these suggestions didn't cost anything but a willingness to share knowledge and enthusiasm. They don't need long range planning and great numbers of people—just time and a little effort.

URBAN TEACHING AT CONNECTICUT?

Urban Teaching programs at the undergraduate level are becoming increasingly in demand, due to both the urgent need for urban teachers and the growing interests of students in such programs.

Dr. Morton W. Briggs, acting chairman of the M.A.T. Program at Wesleyan University, was interviewed on the feasibility and possibilities for an urban education program here at Connecticut College.

Traditional Liberal Arts Emphasis

He began by commenting that liberal arts institutions have been reluctant to institute such programs because of their traditional emphasis on a strong liberal arts background, and the consequent feeling that such education programs were a threat to such a background. "But the tide is turning," stated Dr. Briggs; "the need is just too great."

He continued by pointing out that since Conn already has an undergraduate Education Department (which Wesleyan does not), we already have a vehicle at our disposal with which such a program might be implemented.

But he warned that an effective program must be comprehensive in nature; it must give the prospective teacher solid preparation before she enters the schoolroom, ample counseling while she is teaching, and consistent opportunities for reevaluation. And all this requires a substantial number of qualified personnel and a great deal of organization.

Cooperative Program Needed

Thus Dr. Briggs suggested that perhaps a quality program might better be developed on a collective basis; that is, that a number of schools, one being Conn, might group together to develop and administer such a program. In this way, too, participants might have an opportunity to teach in the ruggedly urban environment which only a large city can provide.

If such a cooperative program was instituted, students might take preparatory courses, such as urban sociology or an urban-oriented methods course, at their own respective colleges, and then teach in an urban school under the auspices of the program. And such teaching experience would of course include intensive supervision and weekly seminars on common problems.

Wesleyan Has Two Year Program

The Wesleyan program, of which Dr. Briggs is chief administrator, is a two-year program leading to an M.A.T. In detail the program consists of: First year, first semester—Educational Psychology and Philosophy, a course in teaching of the subject, and one course in the teaching field; second semester—practice teaching, and three courses in the teaching field.

During the summer between the first and second years candidates engage in a special session, consisting of a course in the sociology and psychology of the educationally disadvantaged and work as tutors in the Wesleyan Upward Bound Project.

Students Teach In Disadvantaged Areas

During the second year students teach in disadvantaged urban areas on salaried internships. Each intern teaches three classes throughout the year and is paid three-fifths of a beginning teacher's salary. In addition, the interns are involved in a seminar on urban teaching both semesters.

This teaching is done in New Haven, Bridgeport, and Hartford. Wherever possible interns live in the community in which they are teaching.

The program is financed by grants made available under federal legislation, and at the present time 25 students are enrolled.

Editorial . . .

A program in urban education is needed and wanted now at Connecticut College. Cities need trained teachers, students want the training.

Several factors make this an opportune time for beginning such a program. First, the Education department is in the process of revising courses and hiring new professors; thus the time is right for hiring personnel qualified to teach urban-oriented education courses. And second, the recently-formed ten-college consortium, of which Conn is a member, has stated that it intends to study the possibility of establishing joint urban centers and joint programs in urban teacher training.

In consideration of the above factors we propose the following:

1. The institution of a number of courses, perhaps interdepartmental in nature, designed specifically for the teaching of the educationally disadvantaged students at both the elementary and secondary level. Such courses could be taken as late as the first semester of the junior year in anticipation of a semester teaching in a city school.

2. Intensive efforts on the parts of the College to institute a program through the ten-college consortium which would enable a student to live and teach in an inner-city school for one semester of her senior year.

3. Students would continue to declare a liberal arts major and fulfill the present requirements for graduation from Connecticut College.

This need of the cities can only be met by a concerted effort by American colleges and universities. Connecticut College has the opportunity and the obligation to make such an effort immediately.

CONN CENSUS



CONNECTICUT COLLEGE

Vol. 25, No. 35

NEW LONDON, CONNECTICUT Tuesday, December 17, 1968

Student Apathy In Community

Richard H. Gittens, special student at Connecticut College and head of the Winthrop tenants organization, stressed that the college should be more knowledgeable about and involved in the New London community. He proposed a list of suggestions leading to more meaningful participation in the community.

His first suggestion was aimed at the summer humanities program which he stated should be opened to high school boys as well as girls. He continued that to achieve greater progress the program must also have a larger Black staff especially at the administrative level to provide a meaningful ego model for the students. He added that American society has traditionally edu- (Continued on Page 5, Col. 2)

Local Spanish-Americans Ask For College Support

The Spanish-American community in New London, numbering approximately 1,500, offers one of the most challenging areas of community involvement, for both faculty and students.

The drop-out rate in the New London schools is extremely high because of the children's inability to cope adequately with the English language.

Mr. Louis Atherton, civic leader of the newly-formed Spanish American Club in New London, is working frantically to set up store-front headquarters to help immigrant Spanish-Americans with housing, employment and the tutoring of English.

The Club, numbering 48 after eight months of existence, is trying to raise local funds to purchase the store.

At present, Mr. Atherton has organized a tutoring program at the New London high schools on Tuesdays and Thursdays to instruct his neighbors in English; but, he explained, attendance is rather low.

A major goal of the Club is to set up formal conferences with the Spanish-American community in order to overcome their shyness in dealing with city officers, and to attend meetings with the Thames Valley Community Council for Action and the New London Resources Commission.

The students, particularly the sophomores and freshmen who are enrolled in Spanish courses at the College, could help both Mr. Atherton's group and themselves if they offered their services for the present tutoring programs.

With their knowledge of the language, these girls could work in the Franklin St. area raising funds for the headquarters, working under the leadership of Father Fernandes of St. Mary's church. Mr. Atherton explained that all help would be appreciated.

Faculty members with a knowledge of the Spanish language could become active with individual leaders in organizing the Spanish-American community politically. Since they hold influential positions in New London simply by the fact that they are from the College, their opinions and suggestions would probably be of value.

It is imperative, however, that the faculty becomes active and remain so; long-term involvement with Mr. Atherton's group is the only way to arrive at even (Continued on Page 6, Col. 2)

Crosby Urges Conn to Organize Activities Planned by Local Youth

"For the record, I would like to say that Conn College has done a great deal for the New London community."

So stated Mr. Kenneth Crosby, director of the Youth Services branch of the New London Community Resources Commission.

But even so, according to Mr. Crosby, much more needs to be done.

Mr. Crosby emphasized the importance of college student participation in youth services, stressing their possible role as organizers of youth-planned activities. Said Mr. Crosby, students should come down to the center and get to know the kids, know

what they want, and then help them plan it.

Currently, the program includes tutorials and the counseling of hardcore youth, as well as the operation of a teen center open four nights a week. Operated by only two people, the program is "spread pretty thin."

In Mr. Crosby's opinion, the College could be of valuable assistance to the New London community, especially if the involvement of the sociology department could be intensified. Perhaps the college could institute a program (similar to that at UConn) whereby sociology ma- (Continued on Page 4, Col. 1)

Member
Intercollegiate
Press

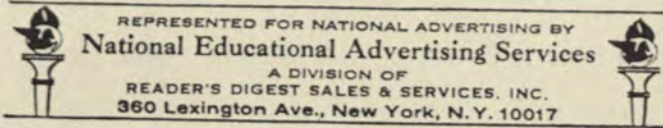
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Editorial . . .

TRUSTEES

RESPOND

The trustees choked a bit, and (true to form) Conn Census readers swallowed it whole.

In sympathy with this paper's disgust at the continued production and use of napalm, some trustees have agreed to consider the divorcing of this college from the ranks of Dow stockholders. Though never unconscious of their involvement with the company, they have, nevertheless, redeemed themselves by agreeing to confer in response to our concern.

In contrast, however, the student body has done nothing to redeem its neglect of this issue. Exposed to the policies of President Doan and the continued cremation of Vietnamese children, readers have chosen condonement, in the form of silence, in response to this atrocity.

This lack of reaction appears due, at least in part, to student backlash. Angered by what it has termed a "pro-SDS" attitude on the part of this paper, readers of Conn Census have chosen to discount the exposure of vital issues as mere left-wing "verbal diarrhea." But, as verified by the receptiveness of the college trustees, confrontation with such injustice need not depend on any particular political affiliation. The trustees should be congratulated for their display of openmindedness and reason in consideration of our dissent.



PUBLIC AND PRIVATE

To the editor:

May I add to the continuing dialogue a few reflections on objectivity and subjectivity as decisive and complementary aspects of our existence as persons in a modern Western society.

Does anyone assume things to be so simple that we have merely to choose between the two and pick the right one? or, even if it is recognized that we are committed to both, that they can be logically and harmoniously combined? Surely the terms, unsatisfactory though they may be, lead us into some of the deepest paradoxes of ourselves and of our society.

A long development has driven us to create areas of thought and action which are common or public (I shall use public" as the more general term, less entangled with particular philosophic disagreements than is "objective"). At the same time, even more basic needs have driven us to recognize the countervailing necessity for non-public or "subjective" areas.

Let me illustrate this for our methods of thought. My illustration is taken from history, but the argument holds, *mutatis mutandis*, for the spectrum of the intellectual disciplines through the social and the natural sciences. The West must on the one hand strive for a public history of the Reformation, one which we all can share, which commits us neither to Lutheranism or Catholicism. As an ideal, such a history is common or public for all those who will ask the historical question, but the crux of the matter is that it can become such only by refusing to say "Yes" or "No" either to Lutheran or Catholic. On the other hand, the West must recognize that for all those who are in any way involved in the questions of the Reformation, there must be another history which does involve the "Yes" and the "No" of Lutheran or Catholic; the crux of the matter is that it can become such a history only by giving up the

Letters to the Editor

claim to be enforceable as a common or public or objective history. We are all of us obligated, one way or another, to the use of both approaches. And at the end it must be pointed out that our commitment to create a public or objective history is not itself universally public; it is peculiarly Western and rests on Western views of man.

In passing, it might be noted that while the public or objective approach is sometimes attacked as anti-revolutionary and as a covert defense of the status quo, this is at best a half truth. Such an approach, if used in isolation, will relativize and neutralize any ideal, whether revolutionary or conservative. By itself, therefore, it is both anti-revolutionary and subversive.

The dialectic of public and non-public emerges in our society as well as in our thought. The public or common society exists to make it possible for groups, and even individuals, of the society to follow their own ultimate commitments. The society itself, though a means to such commitments, can affirm no one of them, lest it exclude all the rest. As in the case of thought, the public goal turns out not to be universally public but rather a unique obligation of the West. It cannot be proven publicly or "objectively"; no other society has maintained that it existed in order to make possible a multiplicity of lives, all of which despite their diversity and contradiction, are ultimate for those groups or individuals who live them. It is hard to see how one could attack such an aim, except by saying that we are not strong enough to find more than one kind of life worth living in the face of death and that we can live that one kind of life only in the comfortable unanimity of a herd of sheep.

Within the whole society, the college and the university have a special function of protecting and enlarging the public area of thought. And the same dialectic of public and non-public reappears. To destroy our public and common use of the mind is to

eliminate the college and to turn it into a seminary or a totalitarian training school. To substitute teachers and students entirely within the public area is to eliminate them as persons. At the end, in his thinking, in his society, and in his college, the individual must recognize that he has somehow to live in two realms, that he must somehow accept and use for himself the two perspectives, public and non-public, despite the fact that they cannot be exercised simultaneously and that they exist in constant and almost destructive tension.

Hence I suggest three general theses for consideration: 1. Any general attack on "objectivity" is a threat to our common world of thought and, by implication, to our common society. 2. Any general attack on "subjectivity" is a threat to our existence as persons, since we exist as such only in the non-public perspective. 3. Unless we can continue to affirm, despite the difficulties the task imposes on us, both public and non-public perspectives, disastrous consequences follow. If we maintain only the public and the objective, we end up with total technology and human engineering, with the concentration camp where everyone is "happy". If we maintain only the non-public, at the end of the war of every man against every man, we end up with a new-old tyrannical totalitarianism.

Let us hope that through thinking and acting we can do better than this.

F. Edward Cranz
professor of history

Fast

To the Editor:

I would like to protest to the donation of half the money raised (Continued on Page 4, Col. 5)

A Realistic View Of Life At Conn

by Linda Manno

In light of a recent article in the New York Times Magazine, Conn Census finds its appropriate to view life as it really is at Connecticut College, based on graffiti scrawled on the inner sanctums of Palmer Library.

Yes, Virginia, a liberal arts education is stimulating:

"F-k!"

"now here's an imaginative entry, what else do you do?"

"write papers and eat"

"such a creative existence, how do you manage?"

"make love all day long . . ."

"make love singing songs"

"say-you shouldn't be in a girls' school!"

"Well that depends for some of the girls here . . ."

Light as these may seem, depression and anger somehow seemed to predominate:

"Now is the winter of our discontent"

"Sometimes I really hate myself"

"life can be so tragic"

You're here today

And here tomorrow"

"This is our fated destiny!"

"Life is fate, but can a man change the hand of fate?"

No comment. But a note of encouragement prevailed:

"If you make it you can graduate from this foul hole someday."

Yes, hope still exists. In the reasoning of Russell Baker, we should be thankful for excuses to complain:

"Agnew is a Eunuch"

"God help us all"

Legal Problems End Rathskeller Plans

Legal and practical reasons, rather than moral reasons, were given by President Charles E. Shain as the primary causes for the rejection of the plans for the proposed rathskeller on campus.

The foremost obstacle to the plan is the Connecticut State law which forbids liquor being bought by or served to minors, those under 21 years of age, which encompasses approximately three-fourths of the students here. This law would necessitate having someone to check the ages of everyone wanting to buy drinks, which might prove to be a difficult or impractical task.

Consulted College Lawyers

The administration consulted the college lawyers about the problems of the Connecticut law, and the lawyers felt that the risks involved of minors being served was a decisive issue.

An additional factor is that the college would have to find someone in the area to obtain a license for the rathskeller who would be willing to accept responsibility under the existing law.

Necessity Questioned

Another consideration was whether a place to drink on campus is actually needed, since those over 21 can get served at other places in New London, for example at Mr. G's.

President Shain said, however, that he realized that another spot besides the Crozier Snack Shop is needed where students could go, especially with dates. Possible plans for remodeling Cro are being considered which might make it a more intimate and desirable place to go.

Study Other Suggestions

President Shain emphasized that if students would study comparable gathering places at other universities to see how they operate, then he and the administration would be willing to investigate and see if similar setups would be feasible here.

He also urged students to submit any suggestions at all for possible plans for remodeling Crozier or for any way of making use of the back of the post office.



Robert E. Lorish To Head Gov. Dept.

President Charles E. Shain has announced that Professor Robert E. Lorish of Ohio Wesleyan University will become chairman of the college's government department at the opening of the 1969-70 academic year.

He will succeed Dr. Marjorie R. Dilley who retires in June. She has taught at Connecticut College since 1935 and has been chairman of the government department since its establishment in 1946.

For the past eight years Dr. Lorish has been chairman of the political science department at Ohio Wesleyan where he also served one year as assistant to the president for curricular affairs. In this capacity he directed a thorough revision of the university's academic program.

The Ford Foundation awarded Prof. Lorish a fellowship for summer work at the State University of Iowa. This resulted in publication of his monograph, *Some Approaches and Concepts Used in Teaching International Politics*.

During the 1964-65 academic year, as a Fellow of the Ellis L. Phillips Foundation, he was an administrative intern in the provost's office at Michigan State University.

Dr. Lorish is a teacher whose interests reach beyond the classroom into the larger academic and civic communities. At Ohio Wesleyan he served on a faculty committee which influenced the

development and implementation of the total university budget. He helped to codify rules governing the organization and functions of the faculty and, at the president's request, recommended revisions in the board of trustees' by-laws.

Prof. Lorish also compiled



Prof. Robert E. Lorish

Ohio Wesleyan's *Manual on Admissions* and edited its first *Official Student Handbook of Rules and Regulations*.

The government department's new chairman-designate was graduated summa cum laude from Muhlenberg College. He holds an M.A. (with distinction) and a Ph.D. from Fletcher School of Law and Diplomacy.

Mrs. Lorish, the former Jean Staats of Huntington, West Virginia, is a Connecticut College graduate.

Cabinet To Consider Proposal For "Tri-Partite" Government

A proposal for the reorganization of Student Government with a view toward developing a community government at Connecticut College was presented at Cabinet last Thursday night. A revised Student Government constitution included in this plan was presented to House of Rep Wednesday.

As the report, presented by Katy Montgomery, chairman of the Academic Committee, explains, "Due to the general lack of interest in the present system of student government at Conn and because of an increased desire for more cooperation between students, faculty and administration on matters of joint concern, it is proposed that the following plan for reorganization.

"There shall be three general realms included in the organization: 1. all student; 2. all faculty and administration and 3. joint student-faculty-administration.

The student realm was redefined in the revised constitution. (A detailed explanation of the student realm appears later in this article.)

The proposal continued that the all faculty-administration realm should remain as presently established.

It was further proposed that the joint student-faculty-administration realm should be reorganized as follows: "Campus Life Committee (renamed Community Council) will remain essentially the same, with the Council electing its own chairman.

Academic and Special Studies joint committees will also remain unchanged.

In addition to these already established student-faculty committees, it is proposed that students be made members of the following faculty committees: Administration, Admissions, Advisory, Development, Instruction, Schedule, Community Fund and Services.

In addition to students becoming members of these faculty committees, students should be admitted to department meetings when they concern: curriculum or any other matters of direct concern to students.

Finally, it is urged that the Trustees be consulted as to the part they wish to play in the new structure.

The revised constitution is marked by the reorganization of the separate legislative, executive branches of Student Government.

The most significant change is the proposed elimination of Cabinet. The executive and legislative functions of students would be vested in two organizational units: a student congress and Campus Life (Community Council).

Student Congress membership would include the present membership of House of Rep, with the addition of president of Student Government and chief justice as voting members, and one student from each of the joint committees where students are represented as non-voting members. Present examples include Academic and Special Studies.

The powers and duties of Student Congress would remain substantially the same as those of the House of Representatives. It will send legislation directly to Campus Life as well as receiving it.

Campus Life Committee will also retain its present powers and duties with the addition of the option to request the President of the Student Body to call Amalgam and/or non-compulsory all-student meetings.

Its new membership would include 7 students: President, Vice-President, the 4 class representatives. Also, it would include 4 faculty members, the Dean of the College, and the President of the College. The Chairman will be elected by the Committee annually.

The duties and powers of the President of Student Govern-

ment have been changed to include the duties of the present Speaker of the House. She will be the official link between the Congress and Campus Life. The position of Speaker of the House will be eliminated.

In addition, the position of class president will be eliminated. Her function as social organizer will be assumed by the elected social chairman.

Her function as class representative to student government will be assumed by a specifically-elected campus life representative.

Class elections, as well as all elections to student-faculty committees will be organized by an election board of eight members, two from each class, chosen by House of Rep and chaired by the vice president of the student body.

Wash. Students Ask For Trustee Status

BELLINGHAM, Wash. (CPS)—A proposal providing for voting student trustees on the boards of state colleges and universities will go to the Washington legislature next year.

The Council of Washington State student body presidents is meeting this week to formulate a definite proposal. The plan has been discussed since last summer.

Noel Bourasaw, student body president at Western Washington State College, said the state legislators with whom he has talked have not been opposed to the plan. The only opposition, he said, has come from two state university presidents and the University of Washington Regents.

The Council has met with Gov. Dan Evans and gained his approval of the student trustee proposal. And State Senator Martin Durkan, who originally endorsed the idea in his losing primary campaign for governor, is now planning to introduce legislation for it in the 1969 session.



College Campuses Erupt, Decrying Racism, Military

Dozens of college campuses have exploded in the past two weeks, with Black students frequently leading the protests.

Northwesterners Disrupt
At Northwestern University, students sabotaged a lecture by Agency for International Development man Joseph Mendenhall.

Mendenhall was speaking on "American Non-military Involvement in Southeast Asia," when suddenly the lights in the room went out and a group in the hall outside began chanting "Up Against the Wall."

Notre Dame Routs CIA
At Notre Dame on Nov. 20, a recruiter for the CIA was routed from the campus by militant student action.

The unidentified CIA man

found his way blocked by 30 students and was instructed by his superiors to leave the campus after four hours of waiting.

The action came as the culmination of three days of demonstrations and sit-ins against the CIA and Dow.

Oshkosh State Erupts
More than 100 students were arrested after a melee at Oshkosh (Wisconsin) State University, where they virtually made a shambles of the administration building on Nov. 21.

The violence began when Black students and some white supporters marched into the office of the university president to present him anew with demands he ignored for two

Campus Revolt—In Reverse; "Conservative Riot" Predicted

By John Zeh

PIKEVILLE, Ky. (CPS)—Like most institutions of higher learning, the administration of Pikeville College faces opposition from among its students. The issues are the same as elsewhere. But at this school in the heart of Appalachia the administration is liberal, and the student "revolt" is a conservative one.

This unique twist to campus rebellion has brought national publicity and smiles among the nation's educators. But Pikeville's revolt in reverse is actually more than it seems.

The conservative-liberal split is only part of the conflict. The real issues and the sincere opposition to change have been clouded by rumors, misunderstanding, ignorance, stubbornness, emotionalism, and fear of the unknown—all traits not lacking in this region.

But an outsider can see that this tiny hilltop campus with a student body of 1200 is a microcosm of what's happening at many supposedly more progressive and sophisticated institutions. Free speech, interracial dating, the school's involvement in social problems, the relevance of education, student involvement in decision-making, freedom of the classroom, student dress and behavior, a college's response to change—these are the issues.

The people on opposite sides of the ideological fence insist that "liberal" and "conservative" labels are unfair, but their views defy any other easy description.

The ultimate personification of orderly change and liberalism is Dr. Thomas Johns, at 37 one of the nation's youngest college presidents. Because of his divinity degree, he jokingly calls him-

self "minister of maintenance," but he has been referred to as "director of wild life" on campus.

More precisely, Dr. Johns is an innovator. His ideas about education are refreshing in a season of repression by college administrators. "We're experiencing (at the College) progressive education in its truest sense that I can't even sell to other educators. How can you expect anything but reaction from the community?" he asks in frustration.

Since he came to Pikeville 19 months ago, Dr. Johns has replaced some 30 old professors, stressed sociology and psychology, funded anti-poverty work and new campus buildings with federal grants, expanded field study, put students on faculty-trustee committees, and changed chapel services to a forum on contemporary, controversial issues. He has urged students to get involved in community action on such local problems as strip mining, illiteracy and pollution.

Dr. Johns' detractors claim he has hired Marxists and Communist fellow-travelers who are against the Vietnam war and that he has linked the school with such "subversive" groups as Appalachian Volunteers and Vista workers; in the hills of Eastern Kentucky, that's giving aid and comfort to the enemy.

Further, changing the chapel program at the Presbyterian-affiliated school is considered by some to be tantamount to doing away with religion—a sin second only to allowing miniskirts, long hair, and informality with students among morally "loose" faculty members.

Pikeville College's board of

trustees has consistently backed Dr. Johns, but he still meets intense opposition from students and townspeople. The "fire" on campus grew out of concern of students who "legitimately feel that involvement with any organization or activity—which is condemned by a large segment of the community" is wrong, Dr. Johns said in an interview. "Any time you hold hands with, condone, or don't denounce what they want denounced, you are going to have some enemies."

The president considers the resistance healthy. His big aim is "development of dialogue," which he feels is impossible if everyone agrees. He says he understands the reasons for resistance, and is sympathetic. "When you have to think through what you feel and someone challenges it—if it's been a basic tenet of your life and all of a sudden it's criticized for the first time—it's a traumatic experience for you. The womb is a nice place to be."

Dr. Johns wants his students to "do their own thing," but he won't make them. He wants to "create a self-initiating man" who is truly human and can shape his own destiny. "That's what education is all about. We haven't done that. We've created a herded animal."

Student leaders opposed to Dr. Johns and his policies say they are not objecting to general change nor calling anyone Communists. Bob Ford, student council president, is critical of the college's "linking up" with the Appalachian Volunteers (AV's) and Vista because their work is considered "bad."

He condemns professors' mem-

(Continued on Page 6, Col. 1)

Recent Changes In Draft System

by Gretchen Keiser

As the Vietnam war drags on, occupying more and more newspaper space and discussion time, the selective service system in the United States is also being brought into question. 4-A, 2-C, 1-D no longer sound like empty concepts, but become filled with significance for us, personal significance which may be measured in terms of cousins and friends, brothers and husbands.

Although we can experience only vicariously the moral dilemmas which the draft raises for them, we can inform ourselves about the workings of this system. We can and should become concerned about the regulations presently in effect, and the kinds of changes being considered.

One recent change which has been initiated involves the questionnaire for conscientious objectors. The distinction between 1-A-O and 1-O status is now clearly stated on the form. The 1-A-O status refers to individuals who would object to serving in the military in combatant duty; 1-O status is reserved for those who object to serving in any capacity.

Simple Disbelief

Those who receive the 1-O classification may still be called to serve two years' civilian service. Rejection of either claim usually results from simple disbelief of the sincerity of the individual.

Questions on the form referring to belief in a Supreme Being, church affiliation and parents' religion have been eliminated. Applicants are now asked to describe the nature of their belief and to state in what way they consider it to be religious.

The new question on how this belief was acquired tacitly acknowledges that church affiliation is no longer considered a prerequisite for a valid claim. In addition, the elimination of the question concerning belief in a Supreme Being indicates some acceptance of the idea that an individual can object to war on moral grounds without believing in the existence of a Supreme Being.

A less recent change in Selective Service regulations states

COMMUNITY RESOURCE

(Continued from Page 1, Col. 4)

jors spend a semester doing field work in nearby communities.

Mr. Crosby then commented on Patricia Stein's proposed project to provide Saturday morning youth activities at this college. As the suggestion was understood, it would include study of Black history, lecture attendance, and participation in the arts. Stating, "it sounds good to me" he stipulated, however, the necessity of youth participation in the planning of this program.

Mr. Crosby then went on to explain the work to which the commission is dedicated. Community Resources, he stated, is aimed at involving members of the community in their own community planning.

Currently, three community projects operate in New London: the Hempstead, Shore Cove, and Winthrop Community. Mr. Crosby encouraged college involvement in these projects, urging the attendance of community meetings in an effort to discover the nature of the projects, the desires of the people, and a scope of possible college assistance.

that those who requested and received a 2-S (college deferment) rating after June 1967 can never receive a 3-A deferment for fatherhood. This intriguing rule complicates one of the more effective ways of avoiding induction.

Hardship Deferment

However, the right to a 3-A deferment due to hardship is still available to those who have requested and received a 2-S. In order to qualify for this deferment, the individual must show that his induction would leave a dependent without support.

Procedure for appealing any unfavorable classification begins within thirty days following reclassification. The individual has the right to request a personal

appearance before his local board.

At this time he may submit new evidence in writing or clarify old evidence orally. The admission of witnesses is up to the local board; in any case the individual is not permitted to be represented by an attorney. He may seek the aid of the government appeal agent attached to his local board.

If the classification is again unfavorable he may appeal to the state board. If this ruling is again unfavorable, but at least one dissenting vote was cast, he may appeal to the national board. Individuals may not be inducted while an appeal is in process, or after the local board has agreed to re-open the case.

The Draft Action Group and Resistance. Who are they and what do they do? Located at 241 Orange St. in New Haven, its base of operations is organized around the draft in the hope of exposing the community to the coercive nature of the Selective Service System.

In addition to this, counselors raise other fundamental questions about American foreign policy and its economic consequences. Those who come to Draft Action with questions about their draft status may also end up asking themselves just what America stands for.

In the winter of 1966-67 Staughton and Alice Lynd organized a series of informal seminars on the draft, which were

centered on the moral and political problems of the System. Since Alice Lynd was moving in the following spring, the notion of a Draft Information Center was proposed.

Need for Information

Soon there was a clear need for more information. The volunteer counselors saw the draft as essentially discriminatory, coercive and malfunctioning. They decided that when discussing questions about the draft it seemed dishonest and inadequate not to express their opinions. To discuss it without relevance to the other evils in American society was to distort it.

Between summer and late fall the Draft Action Group was organized. (The Draft Information Center continues to function and offers alternatives to the draft.)

Merger of Two Groups

The new group recently joined with the Resistance, a group that had previously concerned itself with draft card turn-ins. The merging of the two groups has created a new surge of community involvement. Volunteers now call on local men listed as 1-A and offer any help they can give. This is in the form of counseling about the appeal process, conscientious objection, physical standards, induction procedure and Canada.

Volunteers also go each morning with leaflets and talk to the men being processed at local draft boards. Canvassing on street corners and hangouts is a new project which looks promising. There is also a list being compiled of all draft boards in Connecticut and how they act in regard to deferments. Literature and speakers for events are also available at the center.

Yale Publishes Pamphlet

In addition, Yale University has recently published a critical pamphlet accusing the Selective Service System of "unfairness" and "inscrutable arbitrariness" and of being "pervaded by downright anarchy."

The guide is a review of all draft classifications and how young men can obtain them. It is being distributed free to Yale students as part of the university's counseling service. It warns that a potential draftee may need a lawyer because "more or less flagrant departures are not uncommon." "Local boards violate even the clearest provisions of the law rather frequently," the guide cites.

The book does not, however, recommend any specific course of action. Mr. Carroll, associate secretary of the university, said its tone "should in no way be considered a reflection of the university's attitude."

LETTERS

(Continued from Page 2, Col. 5)

by the Biafran fast to the National Student Association Fast for Freedom. The NSAFF did not receive as much publicity as Biafra; it was foot-noted on the sign-up posters. I fasted under the delusion that most of the money would go to Biafra, not just half of the profits. I do not object to the National Student Association Fast for Freedom. I object to what, I believe, was misinformation about the purpose of the fast. I also feel the money is needed much more in Biafra.

Sincerely,
Carol Blake '72



Early morning work at the Induction Center

Students, Professors Organize Counseling Services On Draft

by Gretchen Keiser

Several Connecticut College students and professors, concerned about the lack of information and counseling on the draft available to young men, have joined with people in the New London community in forming the Citizens for Draft Education in Southeastern Connecticut.

Sue Sigal '69 and Anne Weinberg '69 contact individuals who have been classified 1-A and inform them of the services available through the Citizens for Draft Education. In this way they hope to reach individuals who want information or counseling, but who do not know where to find assistance.

As head of the committee, Mr. Desiderato, chairman of the psychology department, indicated that the primary concern of the draft counseling service is to acquaint the individual with the various choices open to him in his particular situation.

Realization of Consequences

Emphasis is placed upon realization of the consequences of

each alternative which the individual is considering. This applies equally whether the person contemplates emigration or compliance; in each case it is considered vitally important to fully acquaint him with the commitment he is making.

In addition, the committee members, through discussion, aid specific individuals in the clarification and articulation of their ideas concerning war and the moral issues involved. In this way they hope that each person will approach the military with a clear awareness of his views.

As the situation now stands, too many men do not begin such consideration until after induction when the legal processes are complex and a change of heart is less favorably received.

Assist in Appeal

Finally, Citizens for Draft Education assists individuals with appeal preparations and offers legal advice. Mr. Desiderato indicated that several lawyers in the area have expressed interest in handling cases in which an indi-

vidual's draft status is being contested.

The committee hopes to extend its services especially to high school students and ghetto areas since they feel that it is these individuals who suffer most from lack of information and advice about draft laws. Mr. Ackerman and Mr. Cassidy, professors of religion, along with Darryl Furgeson '69 have been involved in publicizing the counseling service in New London and in seeking out sympathetic organizations who might open new channels to the young people in the area.

Mr. Desiderato expressed concern about the lack of interest among women in matters involving the draft and emphasized the role they could play in initiating draft information bureaus especially on the high school level. Consideration will be given to these topics in a seminar which will be conducted by Mr. Desiderato during special studies session entitled, "The Draft and the American College Girl."

Conn Student Teaches History To N.L. Blacks

by Joanne Settel

With the hope of helping about 25 Black teenagers obtain a "deeper understanding of themselves and their problems," Gayle Cunningham '71 is conducting a seminar group on Black history at Thames Valley Community Council for Action in New London. The discussion group which meets once a week will, according to Gayle, "try to correct some misconceptions about the Blacks in Africa and America."

Gayle will conduct the group basically as an informal lecture during which the students may interrupt at any time to ask questions. Afterwards, she hopes to ask questions that will stimulate discussion.

"Ultimately," said Gayle, "I hope the class will turn into an action group. I don't believe that any type of training can be any good unless some kind of action comes out of it."

"New London's a racist town," according to Gayle. "You never see any Blacks in the stores on Bank street." She believes that "there hasn't been any organization of feelings in New London" and she hopes that her discussion group will help to spark some.

With the aid of Randy Free-lon '69 and Donna Radcliffe '72, Gayle will be conducting the first half of her course in African History. Later she hopes to deal with slavery and slave trade.

In her first class Gayle found the kids "very receptive." This she added was because "they realize that it's about themselves. They sense something

ROUND-UP

(Continued from Page 3, Col. 5) months.

The demands included courses in Black culture, a building for a Black cultural center, a Black Student fund to pay for speakers, and removal of the university's director of financial aid.

Receiving from President Guiles what one student termed "nothing but baloney and hog-wash," the Black students retaliated by smashing furniture, breaking windows and damaging equipment in the administration building.

Police eventually arrested the students, charging them with disorderly conduct. Guiles suspended 91 of the students.

Kent Blacks Stage Sit-in

At Kent State University, in Kent, Ohio, Black students protested racism on the part of the university administration.

The administration had threatened to discipline Blacks for their sit-in against Oakland, Calif. police recruiters.

Upon hearing of the threat of discipline, 400 of the 597 Blacks on campus left the campus in protest.

Ultimately, the administrators moved to the defensive, withdrawing threats of expulsion.

"We don't want them to go. We want them back," pleaded university president Robert White on Nov. 18.

But the Blacks left anyway. They trudged out of the main gate of the university, establishing headquarters at a Methodist Church in Akron.

They pulled together a "university in exile" and organized housing and food distribution.

Finally, upon hearing that the Oakland police were not coming back the next day, and on the grounds that "we made our point," the Black United Students ended the sit-in.

wrong in New London High, but they're not quite sure why."

Gayle is both researching and conducting this course voluntarily because she "wants to help Black people." She feels that "this is a chance to do something now."

Gayle hopes that in the future the college will offer Conn girls credit for teaching a course. She also believes it would be helpful if girls here could "pressure the school into offering courses like community planning and creating special programs that would help to educate the Blacks in New London."

ed. note: Katie See attended a conference over Thanksgiving on institutional racism and reported these ideas and suggestions on how to combat it at Conn in Campus Life Committee last week.

Racism, the existence of which cannot be denied at Conn, is a term whose recent popularity has practically eclipsed efforts to understand its basic meaning.

Most white Americans consider themselves exempt from the accusation of racism because they do not consciously oppress Black people. But racism is more than the visible, shocking manifestation of prejudice; it is the subtle continuing, everyday patterns

that pass without notice.

Institutional racism, the political, social, economic and psychological systems which make degrading stereotypes about Blacks become realities.

It is the school systems which make Black children academically inferior because books, courses, and teaching methods are not geared to their needs but to the needs and patterns of the white majority.

This kind of institutional racism cannot easily be reduced to individual acts. Rather, it is complex behavioral patterns which act to the disadvantage of Blacks: it is the pattern of white tutors in the ghetto, who, regard-

less of their altruistic motives, unconsciously exhibit paternalism and contribute to the psychological and physical dependence of Black children on their white "superiors"; it is the effort to assimilate a token number of Blacks into the life style of white culture which stifles the development of Black pride and culture.

The relation of all this to Connecticut College is patently obvious.

The only real way that we can hope to establish a mutual relationship between Blacks and whites which will be a profitable experience for both is to stop our activities which perpetuate racism. For example, we should stop sending white tutors to Black ghettos. The eradication of racism at Conn demands a radical restructuring.

In the meantime, there are some positive steps:

1. The creation of a free university to initiate the kinds of courses which are not provided in the present curricula courses like urban economics, the psychology of prejudice, history of institutional racism, Black protest movements, white identity problems, etc.
2. The revision of freshman orientation to provide an open community atmosphere from the first day at college.
3. The use of community aids in the classroom as part time instructors in education sociology.
4. Introduction of sensitivity training as an effort to be aware of our preconceptions not only about our Black sisters but about our white sisters by the use of teach-ins and open hearings in order to reach a maximum number of people.

Gittens Urges Application of College Studies to Community Life



Richard Gittens

"You claim that the college is a liberal arts institution, well it should be judged by the courses it doesn't offer," he said.

Recognizing that students are in residence in the community for a much shorter time than the faculty he stressed the possibility for their more consistent involvement. "In fact, why don't they run for office?"

Mr. Gittens said that the city receives no tax revenues from college owned lands, yet the College shares in all city services from road repairs to local schools.

He commented that the College often takes advantage of the community in constantly "studying" it. "You ask us to bare our souls, but the information you gather never gets back to the community. It should be used to help us to improve the quality of life in the city. Presently your studies are a learning experience for the student only." In relation to this last point Mr. Gittens mentioned a Black history library that was being started on Shaw St., to which students might contribute.

(Continued from Page 1, Col. 3) cated only the Black female and that it was essential to halt this trend.

Mr. Gittens commented that the girls at Conn have somewhat liberal tendencies ("they're very nice and polite") but have even more qualitative and quantitative reasons why they cannot be-

come involved in New London. The students and professors have a great deal of technical knowledge and expertise which may be of great value to city residents to help them to get government bureaucrats to respond, he continued. Mr. Gittens used the example of Yale University as a model for such involvement.

VISTA Worker Berates Students

Bob Garrigues, a VISTA worker in the Shaw St. area of New London, also commented informally on the College's involvement in New London. He stated that the College students who come into the community for an infrequent hour or two a week often bring so many "hang-ups" with them that they are of little benefit to the people they're supposed to be helping. He continued that they usually start off with a great deal of enthusiasm but their visits more often than not become very infrequent as the year progresses.

He responded positively to a suggestion for an Urban teaching program at Conn in the Winthrop Area school which would provide directed and relatively long-term involvement in the community.

Campus Guides: Anyone interested in campus guiding next semester please contact either Sue Lee, Grace Smith; or Karen Kuskin, Park.

Love, peace, good will, glad tidings!



ODD BODKINS . . .



Faculty Favors Coeducation

Faculty voted on the proposal to admit undergraduate men to Connecticut College at their last faculty meeting, Wed., Dec. 6.

| | |
|--------------------|----|
| In Agreement | 64 |
| Opposed | 25 |
| Abstaining | 2 |
| Total Voting | 91 |

Town, Students vs. Faculty, Pres.

(Continued from Page 3, Col. 3) bership in "Communist fronts" and encouragement of draft resistance. "If this is what we're changing to, we're not for this kind of change," he said.

Steve Powers, a member of the campus newspaper staff, feels that Dr. Johns' dialogue-producing disagreement has led to instability and emotionalism. He says students are not qualified to solve community problems.

Besides being drawn along political-ideological lines, the differences at Pikeville have precipitated a sort of town-gown split and north-south rivalry.

Ford says the college's reputation has suffered and community support has been virtually destroyed. Townspeople generally don't understand what's happening on campus and the "creekers" up the hollows in Pike County probably believe the innuendos about the new administration.

Students who commute from off-campus, like Ford and Powers, resent the appearances and attitudes of some of the out-of-state students from the north, some of whom believe in "Yankee Power" and play on an intramural basketball team called LAGNAF ("Let's All Go North And F - - -"). "Before this year," says Powers, "we didn't have any mini-skirted hippies or long-haired filthy people, but now we do have some who run around campus like snobs."

"We're doing our dead level best to straighten this thing out," says student council president Ford. "We've gone about it logically, appeared before the trustees twice. We won't resort to any violence, but we probably could have incited a riot if we had wanted to."

John Mays, editor of the college's Record newspaper, predicts a "riot" by conservatives. His paper runs a quote from California Gov. Ronald Reagan on its nameplate, but Mays says he has refrained from espousing the conservative view to the point of criticizing the Johns administration too strongly because of "personal pressure."

Mays does allow presentation of the liberal viewpoint in the Record. His managing editor is Marvin Rudnick, a junior from New York who is one of the campus' most vocal "liberals." He's considered a radical by some, but says he would be a moderate on most other campuses. Rudnick discounts Ford's and Mays' estimates of a conservative majority on campus, saying both factions are in the minority. Most of the students are in "the big apathetic middle," he feels.

Dr. Johns acknowledges that he "turns a lot of people off because I go too hard." Much of the opposition to his policies is not opposition to mere change, but to the rate of change; people feel Dr. Johns may be moving too fast.

"If you don't move, you never get going," says Prof. Richard O. Comfort, who teaches a new course called Sociology of Appalachia.

Dr. Johns is moving; he wants to run the best college possible and make an impact on an educational system that he feels is as antiquated as the Middle

Ages. "I just think it's about time we did something," he says. "People have been talking about it, now let's do it. Let's take the risks."

Dr. Johns finds comfort in the words of Machiavelli: "It must be considered that there is nothing more difficult to carry out, no more doubtful of success, no more dangerous to handle than to initiate a new order of things..."

"White Hope" Star Describes U.S. As An Archaic Country

by Nancy Topping

"The Great White Hope" is a new play on Broadway, telling the story, or more appropriately, the tragedy of Jack Johnson, the first Negro heavyweight champion in America.

Jack's tragedy is also the tragedy of the Black man in America today, and in many respects Jack parallels Muhammed Ali.

A lot of work has gone into Jones' performance, and yet after speaking to him, one gets the impression that he is portraying himself.

Jones explained that the play is symbolic of what he believes to be a new movement in the theater where plays are not written merely for the sake of enter-

tainment. As such, "It appeals more to younger, more militant people who can stomach what the NAACP people reject."

Although there is a high percentage of Blacks, the audience is primarily white and conservative. "What Blacks take out of it," says Jones, "is up to them."

Jones admits that if he had not become involved in acting, he would probably have joined the Black movement. He advocates forming an underground, "A Black man's Ku Klux Klan" to eliminate certain of our statesmen.

Says Jones, "When law and order is circumvented, other laws must replace them. The rights and the laws are there,

but they are being blocked."

He continued, "America is archaic. She's in charge of the world and she's not ready for the responsibility." When questioned about the war, he spoke of the "psychological warfare" involved, and said that "The Viet Cong are right."

When asked if he had any faith in Mr. Nixon, Jones replied with a direct no.

As he was leaving, Jones related an amusing anecdote. It seems that his name is familiar to many who are not quite sure just where they heard it before. One cab driver gave him a cheery good-bye with the words, "Good-bye Mr. Ray."

MARCUSE, MARXIAN PHILOSOPHER, BECOMES GURU FOR NEW LEFT

by Anne Lopatto

His students speak of him as "the only teacher we've really had who ever made us think."

His colleagues, even if they don't agree with him, have pledged their whole-hearted support.

Yet Herbert Marcuse, now America's "foremost academic storm center," is in danger of losing his tenure at the University of California at San Diego.

Marcuse, a self-professed philosophical Marxist, has been presenting his political convictions to San Diego students for the last three years. Before coming to the University, he had been a highly respected professor at Brandeis University. Though many found his political convictions controversial, no one seriously considered challenging his right to academic freedom.

SP-AMER (Continued from Page 1, Col. 5) short-term goals.

Finally, if the students of the College continue to attend the movies in Spanish shown at the Capitol theatre, Mr. Atherton explained that they could be continued and eventually become a source of education and entertainment for a large part of the Spanish-American community.

This year, however, has seen world-wide student demonstrations, which publicly glorified the name of Herbert Marcuse; his books were required reading for demonstrators.

Typical of the reaction from the right, Marcuse was violently criticized for "advancing radical views." Since last spring, the professor has been the target of written threats and harassment. "Patriotic organizations such as the Minutemen were responsible for many of these threats.

Marcuse refuses to allow these threats to intimidate him. He continues to teach at San Diego; but because of his advanced age, his tenure is only one year.

The San Diego administration is torn between letting his term expire to appease the public and state government, and renewing his tenure, which would encourage complaints from the opponents of academic freedom.

Born in Germany, Herbert Marcuse has been a resident of

this country for 34 years, and a longtime U. S. citizen. He was a high-ranking government consultant during World War II.

Accepting the Marxian principle of class struggle, he told that the suppressed segments of society should act to revamp the socio-economic structure. Marx, however, saw the working class as society's suppressed element; Marcuse believes that in the U. S., students and minority groups will be the ones to change society.

His colleagues and students agree that Marcuse's classes are

not indoctrination sessions. On the contrary, he urges the students to discuss and debate his position. Last August, the San Diego faculty voted 109 to three in favor of a resolution supporting Marcuse.

But the public remains indignant—failing to differentiate between Marcuse's exposition of his ideas and the open crusade for physical action. Marcuse's purely expository stand is in open contrast to the violence evident in the threats of his enemies, the superpatriots.

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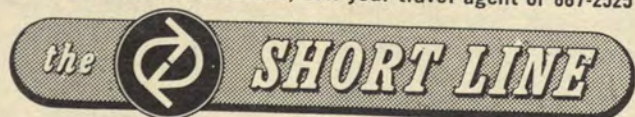
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Mixed Media Production "Red, White, and Maddox" Satirizes Hatred and Bigotry Rampant in U.S. Today

By John Zeh

ATLANTA (CPS)—From the moment the lights dim and the casts come out singing "America the Beautiful," you know it's going to be an evening at the theatre filled with hilarious but ominous satire.

Pictures of spacious skies and purple mountains' majesty flashed on screens in this mixed-media production give ways to slides of junk yards, slum tenements, and other manifestations of America the Ugly.

This is "Red, White, and Maddox," a biting spoof on life with

Lester in the Peach State and a scary hint at what might happen if his kind continue in power. Its anti-establishment, anti-war polemic is powerful. Social comment combined with excellent entertainment is a rare commodity. Moreover, the play spotlights the controversy surrounding Theatre Atlanta, the regional repertory company performing "Maddox" and at the same time fighting for its existence.

The play's first act traces the rise of the bantam politico from his segregated PickRick fried

chicken restaurant to the Georgia governor's mansion on a tide of popularity among rednecks and cynical opportunists. The cornpone burlesque projected against a background of high tragedy accent each other.

Jim Garner (not the movie-TV star) is a near-match for the governor. He has perfected Maddox's distinctive speaking style right down to the syllablist "s". Wearing knee pants, he tilts his head back, purses his lips, and stares blandly through bifocals.

Most of the dialogue in the first act is fact; many of the malapropisms are straight from the real Lester's mouth. Campaigning, he opposes gun control as "Communist agitation, every last bit of it. You can never tell when some hippie gonna come crashin' through the kitchen window."

Slides of the civil rights movement fade to Maddox talking about "race mixers." Boss Maddox defends his restaurant with ax handles until he closes it rather than integrate. The Confederate flag is lowered... a shot blasts through the theatre... "Suddenly in Dallas..." the narrator says, introducing pictures of the Kennedy assassination as the cast quietly sings "Jubilee Joe," celebrating old values that may be partly responsible for such a national tragedy.

Megalomaniac Maddox is elected, and skips about the stage committing stupidities and injustices with innocent abandon, believing God has ordained him to preserve a simplistic social order. "Pleasure ain't good, it ain't Godly, and it's gonna stop," he sings. "Sometimes I thank the Lord that God put me here to look after his country,"—a hint at his presidential aspirations.

He announces seriously that he's been flooded with phone calls since election as governor. "People want to know what's goin' on down here. One fella said he could hardly believe what I was a-doin' to this state."

Maddox pinpoints the state's big problems as liquor and Daylight Saving Time. He's called

"one of the most progressive minds of the 19th century."

If he had his way, there'd be a "National Haircut Week" for young people. "If that didn't work, I'd tell a hippie's pappy to take 'im out behind the woodpile and we'd have a "Whip-a-Hippie Day."

Another interlude of projections features Robert Kennedy with the memorable Life cover of him running along a beach with his dog, pictures of him campaigning in California, announcing victory there. Then another shot across the stage. The audience gasps, intensely a part of the act because of the theatre's thrust stage. On the screen is Kennedy on his back in a pool of blood.

Another sequence pictures George Wallace, Chicago Mayor Richard Daley, Birmingham Police Chief Bull Connor, and Adolph Hitler. The interlude, as the others, closes with a picture of a campaign poster reading "This is Maddox Country."

The first act ends vividly with Maddox on his way to the White House. Blue flasher-lights slice the darkness; law and order is to prevail.

In the second act, Maddox is projected into what seems to be the impossible future but what might have been a warning about Wallace. President Maddox is determined to "rout out revolutionaries, hoods, arsonists, Commies, snipers, beatniks, filthy hippies, looters, race-mixin' agitators." He greets the news of his election with the one-word he is most known for: "Phooey."

In a poignant and imaginative sketch, writer-producer Jay Broad symbolizes the shooting down of youthful non-violent demonstrators and the destruction of their idealistic dreams with policemen clipping the strings of their balloons.

Riots rage. Impeachment proceedings begin, but Maddox turns the Senate session into an old-style Southern Baptist revival. The President blames the Communist agitation.

Maddox sets out to bomb Russia, piloting the plane himself. "Where's Moscow," he asks. "Over the horizon," answers the crew. "But won't we go off the edge?" Maddox says. The President-pilot inadvertently destroys the whole world. "Well, they all gone. All the hippies, yuppies, looters, Communists, socialists. Ain't nobody left to bother me

no mo'. Nobody left but you and me, God... God? Where are you? Yoo-hoo. Well, I'll be jingle. Even God's gone. They's only me. That means I must be God. God Lester. Good God Lester."

Needless to say, people here are talking about "Maddox." The production is the most popular one in Theatre Atlanta's 3-year history. The house has been sold out every night, a record even last year's "Macbird!" didn't match.

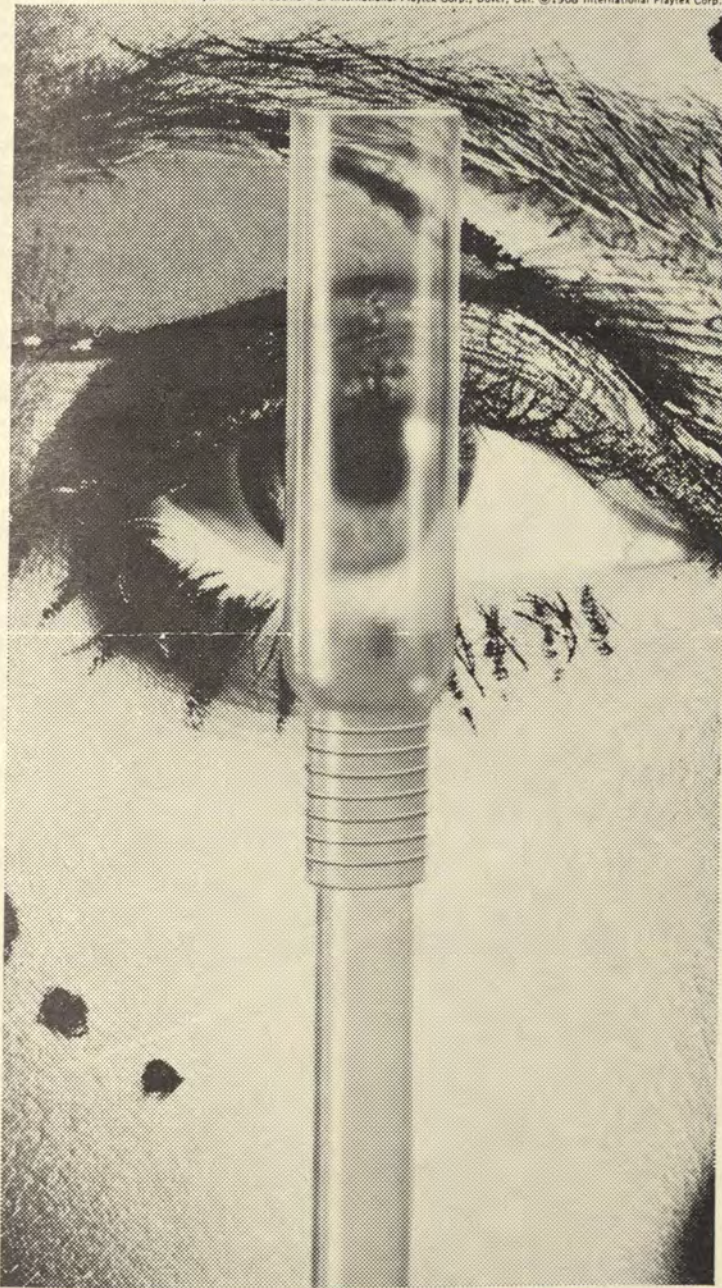
With its distinctive repertory and a constantly developing audience (45% is under 25), it might look as though Theatre Atlanta is riding the crest of the resident theater wave. Not quite. Money is a problem; some kind of outside funding must be found. Opening night saw a bomb threat, an ominous beginning. The building owner has ordered TA evicted.

The eviction appears unjust. Distressingly, it has implications for the entire resident movement. TA probably would not have been tossed out if it had fired Broad and not produced the controversial "MacBird!"

When the eviction notice came it looked like TA was finished, a local paper ran the headline "Maddox Has Last Laugh." The reprieve was a victory for TA and its audience, who should have the last laugh anyway.

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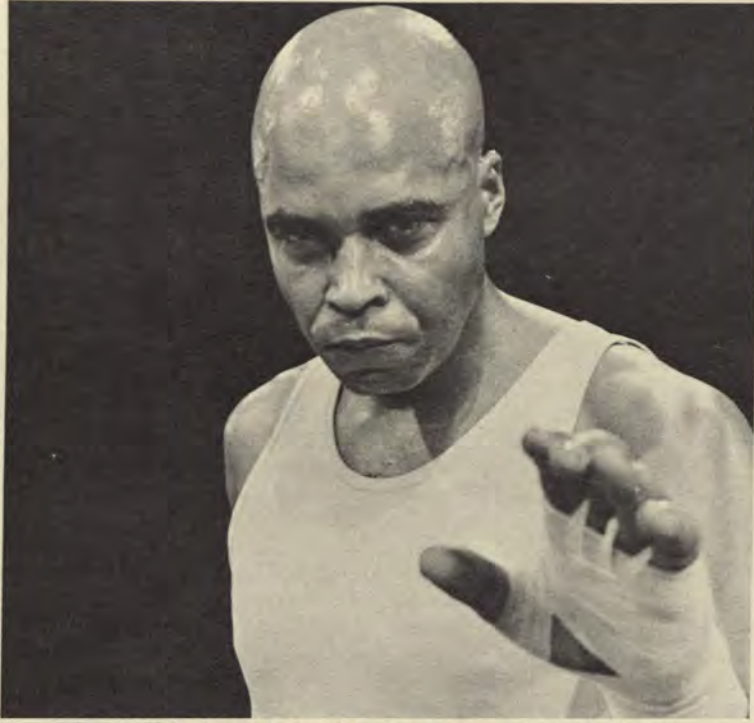
ODD BODKINS...

I DON'T LIKE YOUR PROGRAM...

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I DON'T LIKE YOUR FACE!! SO I'LL CHANGE IT!!

..SO THERE!!



JAMES EARLE JONES in "The Great White Hope"

"Great White Hope" —A Portrait of Hatred

by Nancy Topping

Once upon a time there was a man named Jack Johnson. Jack had a dream. He wanted to be heavyweight champion of America. There was only one problem. Jack was a Black man in white America where only white men are champs.

As one character in the play puts it, "First they just hate you a little bit. Then you put on gloves and they hate you a little more. Then you win and they hate you a lot. But go out with a white girl—do I have to spell it out for you?"

But Jack, like brother Cassius, was good, unbeatable in fact. He held the title for 7 years. So while America searched vainly for the Great White Hope to defeat him, they tried to break his spirit, knowing that not until his spirit was broken could his body be defeated.

Play Is Reality

The play is reality and there are some savory lines such as, "If that nigger gets his sweat up, one sniff of him and Frank'll be finished." Of course, this is America 50 years ago, a reality of the past, and things aren't like this here any more.

The play is in many respects a return to O'Neill and his form of theater. One character, an old Negro, is used by the author, a white man, to speak to the many Blacks in the audience.

He berates them with the words, "How much white you up to? How much white you want to be? You been pickled in it and white-washed in it. Shame on all of us for being the oppressed, for needing a big white Moses for our Daddy, for using a white man's mirror."

Jack Is A "Nigger"

The play has many militant aspects, perhaps due in part to the fact that it is a product of this decade. Jack is a "nigger"—a word used freely in the play—but, unaffected by the white man's contempt, he remains a Black Man with pride. When a group of poor farmers tells him to win so that they can be proud of being Black, Jack answers them, "If you're not that all ready, nothing gonna make you that."

When his Black wife, Clara, spurred on by jealousy of his love for a white woman, gets down on the stage and lashes out at the audience, you sit back.

The end of the play marks the complete absurdity and futility of the situation. Jack, bloodied and defeated, emerges followed by the White Hope, who is held

aloft by his proud white compatriots. No trace of his race is visible through the blood which covers every visible part of his body. Jack drops a bloodied towel and walks off the stage.

See this show and you understand hate a little better. The white man looks with his Black brother into the white man's mirror, but the face reflected there is hideous and distorted.

Tin Drum Organizes as "Idea Forum;" Views Expressed Cluster on the Left

The Tin Drum, a bi-weekly journal of analysis at Wesleyan, was established last spring as a medium through which both students and faculty could voice their political and social views.

When Alex Knopp and John Alschuler organized the Tin Drum, they agreed to accept all political articles and essays regardless of the political stance of the writer. Yet, nearly all the political articles received have expressed radical or revolutionary opinions.

The scarcity of conservative opinion may be attributed to a dearth of right wing opinion on campus, or because as John Alschuler asserted, people on the right "are some of the laziest assholes I know."

The Tin Drum has printed articles centering on "Electoral Politics 1968," "The Uses of the Afro-American Past," "Minds and Conditions: Students as the New Niggers of Society," "The Students and the University" and "Radical Opinion and Historical Arguments."

The Tin Drum has also printed original poetry, an interview with Dave Dellinger, chairman of the National Mobilization Committee to End the War in Vietnam, an interview with Jean-Luc Goddard, and movie and play reviews.

Surprisingly, the editors of the

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Queens College PHOENIX (CPS)—The Beatles may not have much left after *Yellow Submarine*, unless Apple Productions decides to try its luck on Broadway.

In the space of 85 minutes *Yellow Submarine* manages to make all other animated cartooning look like pre-Disney, and illustrates a kind of stoned-out creativity that no amount of TV copy-cating could ever duplicate.

Add to this some of the group's best music, a storm of outrageous puns and one-liners of the sort that endeared *A Hard Day's Night* and *Help!* to critics, and a sure-fire, honest-to-God classic emerges. The film may well find its final resting place in the collection of Museum of Modern Art's Film Library, though Lennon would blanch at the idea.

The thing that will get you right off is that crazy drawing. The scenery designed by Heina Edelmann has that quality of early daguerrotype enhanced by the brush of Paul Klee—time and space are telescoped and blown out and the art-work seems to proceed along several planes at once. Reading the paperback based on the movie gives no sense at all of the depth achieved by the dozens of artists who contributed to the film.

Things are used liberally in and with the animation; in the Bea-

gles' house (called the "Pier") dozens of doors are opened, loosing floods of abjects, art, props and crap. Another arresting technique is punching holes in the cartoon track and filling the spaces with clips of regular movie film; the effect is used to good advantage during the song "Eleanor Rigby."

John, Paul, Ringo and George are pure caricature, but they bear no resemblance to the way they appear on Saturday morning television. Tall, lean and colorful, they ooze through the film with the ease of fluidity of musical tones and with the same I'm-a-household-word suavity of the real four.

They deliver some really awful plays on words without a shiver and complete their plays without ever descending to low comedy—leaving that to the other members of the "cast." It all comes off as mid-self-satire, which saves them from Monkees-life buffoonery. As usual, Ringo plays foil to the other three, Lennon lays down most of the patter, while Paul and George concentrate on the music.

"Liverpool can be a lonely place on Saturday night—and its only Thursday morning," reflects a morose Ringo, just before he notices the garishly colored submersible that is following him through the streets. The craft is manned by Old Fred, bandleader and recently appointed Admiral of the navy of Pepperland. He has come for help in freeing Pep-

perland from the domination of the Blue Meanies, a group of music- and color-hating invaders. The five of them set out on the return trip, passing through the troubled waters of the Seas of Science, Time, Monsters, and Holes, respectively. They stop to pick up Jeremy the Boob, a Nowhere Man who writes his own novels simultaneously and claims to hold degrees in every field there is.

Their reception on arrival is quiet, because all of Pepperland's fashion-plate people have been bleached of color and left paralyzed by the Meanie attack. Of course, the Beatles drive the blues barbarians out with sleight-of-hand, impersonation, music and a lot of love, and the ending is properly happy. Even the Chief Blue Meanie repents of his war crimes and joins in the singing. This is almost the end of the film—splashy, rainbow-tinted and joyous—except for a brief clip in which the real Beatles appear to advise the audience that more Meanies have been sighted in the area, and that everyone had better leave the theatre singing.

Blue Meanies, the Beatles assure us, are everywhere—those who hate music and love and color and fun. And, as if to show that even such a light-hearted epic as *Yellow Submarine* makes its point, we have it on the best authority that in San Francisco kids have switched from calling cops "pigs" to calling them—you guessed it...

Kaleidoscope - Dance

by Robin Rice

The performance by Kaleidoscope, "a company for all dance," on Dec. 8 proved to be interesting but not necessarily exciting or "professional."

Kaleidoscope is exactly what the title implies: a kaleidoscope is defined as anything that changes. The presented pieces theoretically encompassed ballet, interpretive modern dance, and "avant-garde" dance. In other words, the company was trying to give an over-all picture of dance in some of its many forms.

Pas de Quatre, a short ballet for four, was danced by Diane Byer, Adriana Keathley, Libby Nye, and Sally Stackhouse. It was composed of separate solos and various duets and ended with a group finale.

Forsaken, a modern piece of interpretation, was done to a spiritual sung in Italian. It was concerned with how one would react to being abandoned; forsaken by God, by peers or by the world in general.

Another selection was an excerpt from *Don Quixote*. The entire ballet is taken from the story of Don Quixote by Cervantes. Performed by Diane Byer and Christopher Lyall, it was essentially a "pas de deux" (a dance for two) with each doing a short solo.

Diane Byer, Adriana Keathley, Christopher Lyall, Seamus Murphy and Libby Nye danced *And the Fallen Petals*. This piece was one of the better presentations of the performance. Two of them began with an adagio which depicted the opening and closing of a flower's petals. The rest of the dance was continual group movement which, for the most part, was quite impressive.

Epitaphs consisted of a collection of short dances done to morbid songs about different people

in their graves. Four girls dressed in long red robes characterized each personage through movement. The lighting was particularly appropriate; consisting of colored light rays from the stage ceiling as if from heaven.

The supposedly "avant-garde" piece presented was titled, *Spaced Out*. When the music changed, the type of movement changed. All types of music were used: electronic sounds, a symphony, Charleston music, "People Are Strange" by the Doors, and others. Narration was also used in one section.

Dancers in different colored sacks on the floor set the scene. At the onset one began to move out of his sack accompanied by electronic sounds. When least expected, the music changed to a symphony and a comic ballerina made her way onto the stage. The entire selection continued in this manner with unexpected things happening in rapid succession. There was even some audience participation when dancers came screaming and crawling down the aisles. The lighting changed also with the mood including the use of a strobe light for extra effect.

Although interesting, *Spaced Out* did not include much dance. Much of the choreography was poor, dance-wise, and there was no single thread of an idea which unified it in the end.

The over-all effect of the performance was rather disappointing. In attempting to achieve diversity, excellence was forfeited. Most of the performers, although not poor dancers by any means, lacked the technique, or more explicitly, the finesse which would have otherwise enabled them to perform in a more professional manner.

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