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Conn Census

Vol. 48—No. 8

New London, Connecticut, Thursday, November 15, 1962

Price 10 Cents

Thomas Rebuts Barth's View;

by Barbara Thomas '63

Flora Barth's article necessitates an immediate reply. She would lead us against the unjust custom of the four-Vesper requirement, which she sees fit to name "the blasphemy within the church."

I shall present a more reasonable and quiet opinion, held by those of us who would hope to avoid the temptation to ride upon the crest of immediate student discontents. We happen to be concerned for that particular and unique contribution which this private college has long tried to make in the educational life of America, and which we believe it should continue to make. Therefore, we are not impressed by such typical debating points as that "we are enforcing rules which the rest of the nation has outgrown." We do not and never have in this college set our standards by the rest of the nation; rather we try as a private college to make a special and unique spiritual, moral, and educational contribution to the nation. The pattern of the American government has no bearing on the rules

of a private college with its particular aims. Let us hope that this comparison between our college and the public government will be recognized for the fallacy that it so clearly is.

Flora says "that we welcome girls of many religions and no religion." True. But this does not mean that we expect them to try to overturn those long-standing policies and aims of this college which do not happen to suit their outlook. Flora says that certain students "may not desire an education in the Protestant tradition." How can she expect her arguments to be taken seriously when she suggests that the attendance at two Protestant services a semester is "an education in the Protestant tradition"? She is only appealing to emotions!

It is to prevent any misunderstanding that a statement of the Vesper requirement is presented not only in the "C" Book, but also in the official College Catalogue. If a student's religious beliefs are going to cause her to object to such an occasional confrontation with the Protestant tradition, she

See "Barth"—Page 7

Winthrop Scholars Announced: Seniors Accardo, Glassner

Two seniors, Ann Accardo and Amy Glassner, have been named Winthrop Scholars and members of Phi Beta Kappa.

Their election was announced at the college convocation last Thursday night by President Shain. The students were elected to the National Honorary Society on the basis of their first six semester's work. The two have also been nominated for Woodrow Wilson Fellowships by the departments in which they are majoring.

Ann Accardo is a classics major and plans to teach in college after further study and travel abroad. She is conducting an individual study on Old Age in Classical Literature. She has been on dean's list since her freshman year, and in 1962 she won the Alice B. Hangen Prize for excellence in classics.

Amy Glassner will complete college in three years. Her election as Winthrop Scholar is based on her first six semesters' work, which were completed in two years.

A history major, she plans to teach at the college level also. She is participating in the honors study program and is concerned with the reform movement of Western Europe in the 18th Century. Her topic for special study is the debates of the Constituent Assembly of the French Revolution, with reference to the philosophers Voltaire, Rousseau and Diderot.

Dr. Steere to Offer Vespers Address

Dr. Douglas Van Steere, famed Quaker philosopher and world traveler, will be the featured speaker at Vespers this Sunday evening at 7, discussing "The Man Who Came Back." A member of Phi Beta Kappa, Dr. Steere has received academic degrees from the University of Michigan, Harvard, and Oxford, as a Rhodes Scholar. In addition he has been awarded honorary degrees from Lawrence College in Wisconsin and from Oberlin College in Ohio. At present he is on the faculty of Haverford College, although he has held positions as guest lecturer throughout the world. Dr. Steere has been engaged for this Sunday's address for two years, as his travels carry him to Africa, Asia, and Europe.

The Society of Winthrop Scholars was established at Connecticut College in 1928. Named for the prominent Winthrop family in New London, it was founded to honor students whose academic achievements were outstanding, as there was no chapter of Phi Beta Kappa at the college during this time.

Board Delays Plan To Make Wesleyan Coordinate Collge

Last November Wesleyan's President Victor L. Butterfield "strongly urged the Board to establish a coordinate college for women," but in a seeming reversal this October the administration advised the deferment of serious consideration of such plans. In response to this delaying action Wesleyan's *Argus* conducted a poll in which nearly 75% of those who responded indicated approval of the inclusion of women in the school's academic program.

Of the 482 students voting, 56% favored the establishment of a coordinate college (such as Brown-Pembroke) and 19% proposed the development of Wesleyan as a co-educational institution. The poll showed that 78% of the upperclassmen favored a change in the "status quo" as a men's university, while the freshmen indicated only a 70% margin.

In his report to the Trustees last year, President Butterfield enumerated the advantages of opening the Middletown gates to women as: the increasing to the professional world "after the nest is empty," a more natural social atmosphere, and an increase in drawing power for men from the Middle and Far West. A recent editorial in the *Argus* added the "full-time availability of female thought processes" to the above assets. The *Argus* continued that the admission of women would make Wesleyan "more self-sufficient and community-minded."

The administration has deferred any definite action on Butterfield's suggestion because of the number of other progressive changes it is in the process of planning and because of the financial resources required.

YMCA-YWCA Will Sponsor 'Town Meeting' Dec. 27-Jan. 2

Today's student generation will have an opportunity from December 27 through January 2 to participate in its own "town meeting" — the National Student Assembly of the YMCA and the YWCA to be held at the University of Illinois in Urbana, according to Religious Fellowship.

This will be the seventh quadrennial National Student Assembly sponsored by the two organizations, and will have as its theme, "Revolution and Response."

For students and others on this campus who may wish to attend, Religious Fellowship now has available complete details concerning the program, costs, registration, and travel plans. For this information, watch the Religious Fellowship bulletin board and contact Barbee Thomas or Maryann Golart. The Religious Fellowship cabinet members are also informed and are willing to discuss this Assembly with those interested. Suggestions and help in covering the costs are available.

Major Assembly addresses on aspects of the world in revolution will be presented by top national and international leaders. Dr. Bu-

ell Gallagher, president, City College of New York, will give the keynote address. Other platform speakers will be Dr. Masao Takekura, professor of social ethics at Doshisha University, Kyoto, Japan, speaking on "The World in Revolution;" Dr. Ethel Alpenfels, anthropologist from New York University, whose subject will be "Depersonalization in Mass Culture;" and Mrs. Constance Baker Motley, associate counsel for the NAACP Legal Defense and Educational Fund, Inc., who recently represented James Meredith in Mississippi, speaking on "Civil Rights and Human Rights."

Harvey G. Cox, popular YMCA campus leader and author, will engage platform speakers in dialogue designed to determine what really makes these leaders opinion makers in today's world and to help students as they look to their own role in the community, nation and world.

In addition to delegates representing local YMCA's and YWCA's, faculty, administrative officers of colleges and other interested students from America and abroad are expected to attend the Assembly. YMCA and YWCA

See "Y.M.C.A."—Page 4

Editorial

There have been several stimuli this past week for thought on whether the student body of a college has the right to criticize and attempt to change the structuring of that college. The most striking one, of course, is the whole question of Flora Barth's proposal to abolish the Vesper's requirement, and Barbara Thomas' reply. We have been offered the time-worn argument that this College was instituted in the Protestant tradition, and that we as students do not have the right to alter that tradition, as we would be doing if we were to remove the requirement.

Those who deny students this right to think of each college generation as merely part of the stream, considering that students exist for the college rather than the college for the student. They hold that students pass through, while the college remains, and therefore the student body should not attempt to change the system, but rather accept conditions as they are, while they are here.

Those who take the positive stand on this issue believe that there is something unique about every college generation, and that each has something to contribute to the development of the college, as surely as the college contributes to the development of the student.

Perhaps we may assume that the Administration of our college has taken the positive stand by the fact of the existence of an effective Student Government. Obviously this part of our campus life would never have been created if the Administration did not believe that students should have some say in the development of the College. The issue then turns to the placement of the line beyond which we have no rights, no say. Those who use the Protestant tradition argument seem to put this tradition beyond that line, past the reach of Student Government. Yes, the College was founded as a Protestant institution but does that mean that in an increasing secular world we must maintain it as such? Harvard and Yale Universities were both founded as seminaries, and through time have evolved into two of the nation's leading centers of liberal and advanced higher education. One doubts whether the founders of these institutions would be much displeased by the result of their efforts. The examples of Harvard and Yale would seem to deny any claims that altering the tradition, tampering with the foundations of an institution, implies any lessening of its standards and quality.

As for the idea of students as part of the stream, we most certainly feel ourselves to be active members of the College community, and not merely an insignificant, indistinguishable drop. We do not feel that autonomously we should revolutionize the campus, but rather that we may initiate innovations and renovations, keeping in mind the proper perspective between tradition and anachronism.—A.G.

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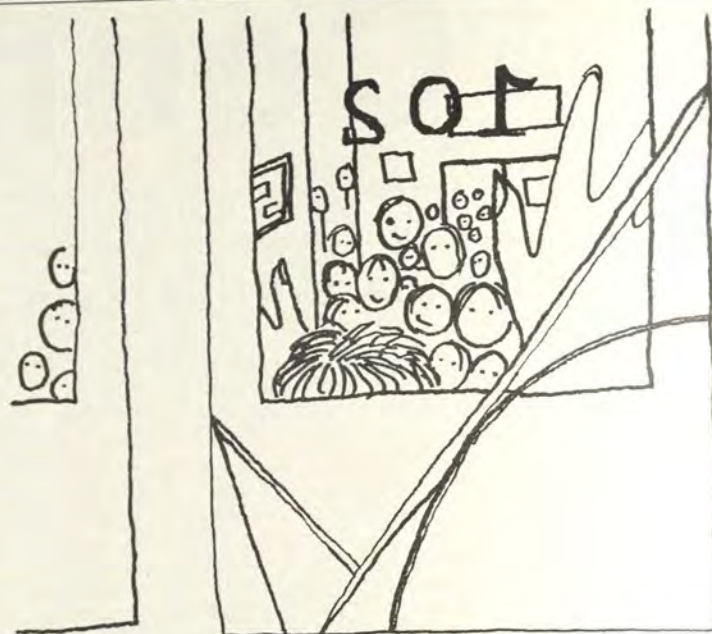
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10:25 at the P.O.

FREE SPEECH

Dear Editor:

If one took the articles in **ConnCensus** as a measure of the state of mind of the students here, one would think that the whole campus were about to commit suicide, or wonder why the students chose to come at all. Optimistic or constructive articles and letters are surprisingly few and far between.

Take for example the bookstore . . . rather than complaining about the price of cigarettes, which is below that of cigarette machines, how about complimenting the new management on its rearrangement of the paperback section or its expanded selection of gifts and food? Or how about the new dorms? Is the food really as bad as it's made out to be? Scoops rather than bricks of ice cream are nice, but so are the airy new living rooms, complete with Steinways, as well as our singles that are singles, with their picture windows, abundant storage space and modern Danish-style furniture.

This campus may not be apathetic this year, but which is worse, apathy or pessimism??

Jenny Campbell '64
Mary Emeny '64
Evie Marcus '64

Ed. note: apathy.

To the Editor:

It has been frequently stated by prominent administration leaders of this college that one of its main objectives is to facilitate and encourage the freedom of intellectual pursuit. Within the structural framework of the liberal arts program, adequate opportunities are available for each student to utilize as she pleases, whether she plans to broaden her knowledge of a particular field beyond the requirements of a major or to branch out into other

subjects of equal stimulation.

The student must, however, choose carefully and well, for once she signs a registration card and attends its specified classes for two weeks, she must complete the course. Regardless of its beneficiality for her particular interests, she must continue for the entire semester unless she is prepared to take the damaging consequences—a failing grade. This is the college policy. It is strictly enforced unless the person is in poor health or is overpointing, but apart from these exceptions no consideration is given to individual cases and circumstances. Consequently, a junior in the middle of first semester can be in a particularly precarious situation. She is immersed in her present major courses, one or more of which is very likely to extend for two semesters. If she drops the course, she receives an F, if she continues with it for one semester she may petition for credit but runs a rather frightening risk of being denied, and if she completes it she might well have to sacrifice valuable time—time which is absolutely indispensable for the fulfillment of her new major requirement. Should a student in good standing who finds herself in this situation be allowed to discontinue the one course which hinders her new goal? I think so.

Freedom of intellectual pursuit . . . freedom to pick and choose that which interests one most deeply . . . and even more important freedom to carry out this interest, if not with support at least not with hindrance. It seems that the policy committee contradicts itself in the statement and in the subsequent enactment of its objectives. It is certainly understandable that someone should

See "Letter"—Page 5

Topic of Candor

Euthanasia

One's estimation of the value of life is fundamental to the moral attitudes which govern one's existence. It is for this reason the "mercy killings" have been an important moral issue since the Greeks. (The word for mercy killing, euthanasia, comes from the Greek *eu*, well, and *thanatos*, death: translated as "easy death"). In recent years euthanasia has become one of the major moral issues in the Western world, reaching a new intensity with the recent trial of Mrs. Suzanne Van de Put.

Before discussing the specific implications of this trial, however, it is necessary to briefly consider the current arguments for and against euthanasia. Those who consider euthanasia acceptable state that by taking the life of an individual who does not want to live, one is committing an act of mercy and go so far as to quote the biblical injunction for mercy toward our fellow man. This argument is based on the implicit belief that a man's life is his personal possession, (a fact which we seem to accept when we condemn a man for committing suicide, thereby acknowledging his own responsibility for his life). If man's life is his own, there can be no rational argument against his doing with it as he wishes, against his ending its existence if he so desires. Today's society shows a trend toward condoning euthanasia, a trend probably related to the de-emphasis of God in our daily existence, as a power to be considered accountable for our actions.

Those who condemn euthanasia hold that it is not moral to take the life of an individual even if he does not want to live. They state that because it is impossible to know the future, an individual is not capable of making a valid judgment concerning his life, that

it cannot objectively be known whether or not that life indeed has a value which should not be brought to a premature end. The argument is based on the belief that we live not for ourselves alone, but for a more universal objective which must be considered; than only an omniscient being has the right to pass a judgment on the value of life.

On November 10 a Belgium jury acquitted Mrs. Van de Put, and four other persons, in the mercy killing of her seven day-old thalidomide-deformed baby girl. It is my opinion that the court was in error in so doing. It is my opinion that even those arguments which justify euthanasia are not applicable in this case and that, in fact, the court ignored the most fundamental aspect of the argument—the desire of the individual to live or die.

It is possible to examine the proposals of the Euthanasia Society, an active American civic group trying to legalize mercy killing, in order to determine the legitimacy of the court's verdict. This group is trying to legalize euthanasia as a means to deal with those suffering from painful and incurable disease. They propose that individuals over twenty-one and of sane mind be allowed to appear in court and have a "jury" of doctors determine whether the disease is incurable. If this is held to be true, the individual may legally arrange for his own death. The court would not attempt to judge the moral issue of the death, which is considered purely subjective, as indeed it is. It is important to note that the first requisite in the proposal is that the individual be twenty-one years of age and sane.

It seems to me that euthanasia does not justify Mrs. Van de Put taking the life of her daughter. It was not, in fact, a mercy killing. Her defense attorney asked the question "Which mother has more courage? The one who killed the deformed baby . . . or the one who allows the child to live an unhappy life?" I ask how she knew the life was to be unhappy? When reality is so subjective, so highly mental, can a physical deformity be equated with unhappiness? It was not for Mrs. Van de Put to judge. It is possible to justify a mercy killing when there is a desire for death on the part of the individual whose life is at stake. But who can justify the taking of life from another without his consent? The line must be drawn. If we accept the court's decision in this case, we deny each individual his integrity, and eliminate the basic concept of western civilization. J.M.

T G I F

Nassoons and Shwiffs Gather 'Round 8:15 Snack; 8:45 Gallery 65.

Conn. Musicians To Present Debut

A highlight of the Eastern Connecticut Symphony Orchestra concert November 18 will be the first performance of a symphony by Harold Frink, a New London resident. The concert will begin at 8:30 in St. Bernard's auditorium in New London.

Established in 1946 by four area musicians, including Professor Arthur Quimby of the Music Department, the Orchestra now has 65 members, 75% of whom are paid professionals. The non-professional musicians must, therefore, meet very high standards.

Tickets for the concert are available from Mr. Desiderato of the Psychology Department, at "Robert's" and the "Bookshop" and at the door. Cost for students is \$2.00.

Rowlandson Exhibit on View At Lyman Allyn in November

An exhibition of sixty watercolors and drawings by the famous English caricaturist Thomas Rowlandson will be on view at the Lyman Allyn Museum through November 30. The exhibition has been borrowed from the Albert H. Wiggin Collection of the Boston Public Library for nationwide circulation under the auspices of the Smithsonian Institution Traveling Exhibition Service. This collection is considered by experts to be not only the largest in any museum or private collection in America, but one of the finest in existence anywhere.

Thomas Rowlandson was anything but an obscure or unappreciated artist to his own generation; yet there are few recorded facts concerning his life. He was born in London in 1756, the son of a respectable tradesman, and educated at Dr. Barrow's in Soho Square, and later at the Royal Academy. At the age of 16 he went to Paris where he studied art for two years. On his return to London he continued his studies at the Academy, until the death of his father forced him to rely on his own resources.

He was rescued from his financial plight by the generosity of a French aunt who left him her entire fortune. During his lifetime he squandered this and several other fortunes on gambling in fashionable company, at home and abroad. Rowlandson's prolific pencil and watercolor brush

were perhaps stimulated by the necessity of paying his debts through the labors of his art, for despite his love for gambling he was invariably honest. After a prolonged illness Rowlandson died on April 22, 1827, at the age of 70.

The variety of treatment and subject matter in his drawings reveals the artistic faculty operating in an easy and spontaneous manner. Whatever the mood, Rowlandson's efforts are personal and unforced. A study of these drawings makes evident, both by their humor and by their bitter cynicism, the artist's sure and subtle knowledge of human nature. Rowlandson translated with a rare combination of artistic expression and acute, comprehensive observation whatever he saw, whether it be a person, an event, a scene or a situation. He had the ability to grasp simultaneously the external details of his subject and the hidden recesses of its inner being.

Among the drawings and watercolors in the exhibition are such typical village scenes as "Country Sports, a Game at Quits" and the fascinating market subjects "The Rag Fair" and "The Fair Near the Village Church." The drawings depicting society include "Fashionable Restaurant," "The Children's Dancing Lesson" and "The Awkward Footman."

It has been said that Rowlandson
See "Lyman"—Page 6

Cry of the Big City

A Bitter Reminder

New York looks busy and a little stout in its prosperity these days. The theaters are filled (as you know if you tried to get tickets for a show last week end); the stores are crowded, as are most of the restaurants and night clubs. A walk inside The Museum of Modern Art makes this world of plenty seem pretty remote, if not altogether non-existent. It is quite a shock to come from looking at shoes in Saks Fifth and be confronted with a mass of photographs from the 1930's, "The Bitter Years." It is especially shocking for those of us who were not around to feel the privation and fear of that period of economic chaos.

The photography exhibition, which will be on view at the museum until November 25, drives home the unpleasant reality of the Depression times in stark black and white. Perhaps the greatest shock comes at the realization that there don't seem to be any young adults in these pictures. Ragged, frightened children are in abundance, as are

wretchedly poor, bewildered and desperate old people. But somewhere along the way youth appears to have been lost. Maybe it was lost inside of dirt floor hovels or on bread lines or in ancient cars going from nowhere to nowhere on bleak, dusty roads. Wherever, it is gone. Men and women of thirty look like old people of fifty. Gone too is joy. The struggle for existence is marked strongly upon the faces of dispossessed farmers and Okies. The occasional smile looks strangely grotesque amidst the squalor and privation which make up the daily life of these people.

The photographs on exhibit—there are more than 200 of them—have captured a harsh era with unmitigated reality, a reality which we, the members of a well-fed, well-clothed generation, would do well to see and remember, the better to cherish and work for the preservation of the world of plenty which we are wont to regard as an irrevocable right, rather than as a hard-won, harder-to-keep privilege.

The Wastebasket

Fafnir the Great Worm is dead; 1
It is ten minutes of ten and I have
Done nothing all day long, 2
My mortal shell betrays my inner
soul: 3

People who study should be
shrimps with no bodies. 4

When drinking cocoa must be
cautious,

Too much cocoa makes one nau-
tious. 5

No more knock-hockey on the
porch. 6

1 cf. Die Welt; "Ein kuhles Bier
bringt die erwünschte wohl-
tuende Entspannung. Die
Gedanken lösen sich vom
Alltag, das Bier erfrischt
und bringt uns in rechte
"Urlaubs-Stimmung."
(Beer Advertisement.)

2 cf. "Contabill numerische e al
fanumerische
Fatturatrici elettoniche
Apparacchiate per
L'elaborazione del dati."
(Typewriter advertise-
ment.)

3 cf. "Dixerat. Ille Iovis monitis
immota tenebat lumina, et ob-
nix curam sub corde
premebat." (Aeneid; Book
IV, 331.)

4 cf. "Logique irritant . . . Plus
un homme a la barbe dure,
plus il doit se raser de pres.
Mais plus on se rase de
pres, plus la peau s'irrite."
(After-Shave lotion ad-
vertisement.)

5 cf. Siris: "A Chain of Philo-
sophical Reflexions and In-
quiries concerning the Vir-
tues of Tar-Water and Di-
vers Other Subjects Con-
nected Together and Aris-
ing One from Another." sec.
86-109.

(Maybe from Berkeley,
but might not be.)

6 The misery that passes under-
standing.
(Quoted from a letter
signed "Mom" — May
14, 1952.)

This Week

This week we are glad to hear that the apathetic trend has almost entirely disappeared from this campus . . . We won't bother to inquire as to why or where it has gone, neither will we bother to take up what has replaced it . . . to the inquiring, aware student, it should be a too self-evident point . . . now we hear ugly rumors that the college is soon to be invaded by an even more dastardly villain complaintism with its side-kick, pessimism . . . horrors! . . . more so, we are told that we are acting as main perpetrators of this vile thing . . . before we acknowledge or dispute this charge, we would first delve deeper into the affair and see how such a demon could creep unknowingly into our midst and more important if he really has . . . it often appears that we hear more about the 'bad' than we do about the 'good' . . . could we go so far as to state that it's more of a human truism to complain than rejoice? . . . with our backs up against the wall, we might just have to give way before that profound statement, but as of yet, we're not ready to concede and climb over that still distant wall . . . it takes less muscles to smile than frown . . . on the other side are we to continue to smile glossily and keep all even demi-negative opinions to ourselves for fear of being accused a complainer or even worse, an anti? . . . maybe, yes maybe, this is the whole crux of the matter . . . when we do speak out, those of us who do, are we complaining or are we criticizing, and when we criticize is it merely for the

satisfaction of damning? . . . or is it more that we give criticism with the hopes of informing, correcting, or improving . . . since when can this be termed complaintism? since when has it been clothed with a pessimistic outlook? . . . yes, we may be perpetrators, we would hope that in many cases we are, but really are we leading the drive toward suicide . . . there is a difference between complaining and criticizing, must we be so petty to stoop to the level of explaining . . . we know, don't we? . . . yes Virginia, there is a Santa, but yes Virginia, there is also a wolf . . . and regardless of which side we stand on praising or damning, we recognize the need to stand somewhere . . . at least both have a positive outlook.

A.M.

Y.M.C.A.

(Continued from Page One)

delegates will make policy decisions affecting the next four years of Student YMCA and YWCA operations on college and university campuses across the United States.

Presiding at the Assembly will be William Fielder, University of Texas chairman of the National Student Council of YMCA's, and Olga Seastrom, Pennsylvania State University, chairman of the National Student Council of the YWCA.

Dramatic performances on opening night and on New Year's Eve, film forums and fireside con- are among the special features of areamong the special features of the week-long program.

New College Novel About Yale: The Shortest Gladdest Years

by Ellen Greenspan '64

The Shortest Gladdest Years, a rancid little journal about the stimulating educational processes at Yale replete with Salingeresque style and Fitzgeraldian intentions, might well be the longest, saddest college novel of this particular academic year. It's about four little lambs (five if you count the author) who have lost their way in the Gothic labyrinth of university life and the traditional refrain (too bad the author didn't) is: Bah, Bah, Bah. Out of 400 pages of mediocrity Scott Sullivan, the unfortunate author, manages to show a distinctive flair for abstruse insights and pungent humor, but nevertheless, the book graduates Phi Beta Boredom and Magna Cum Nauseum.

The irremediable trouble with **Shortest Gladdest Years** is not that it is Garden-variety tripe or slickly distorted Brooks Bros. romance but that it aims at giving a concise and universal picture of the emotional and organic relationship between four boys and their social and scholastic environment at New Haven and it fails miserably by cliché and default. Indeed the first two stories, those of Kevin and Martin, are enormously sharp, sad and funny; tinged with identifiable feelings and a clear analysis of those inexplicable fears and moments of exhilaration native to all students-Yalies or Cliffies in Bombay or Boston. Perhaps the explanation for this uncanny realism is the inherent autobiographical nature of the characters. Like the experiences of Fitzgerald's spokesman Amory Blaine, the orthodox Irish background of Kevin and the fiercely competitive journalistic career of Martin represent aspects of the author's own life: the characters speak his intimate thoughts and they recreate his activities. Sullivan here is more successful than Fitzgerald because his sympathy is always mixed with a speculative detachment and a sober, but hardly macabre, self-criticism.

Sullivan is less familiar and highly stereotyped in his treatment of Anson and Harry. He loses his insight and approaches Anson with the unctuousness of the upper class and Harry with embarrassed snobbery and rather fawning generalities. The promise of a brilliant discourse on youth's transformation into manhood is dimmed and muddled by Sullivan's descent into the banal strictures of becoming a Yalie. Where the characterizations of Kevin and Martin shine with originality, those of Anson and Harry are enshrouded in the uniformity of madras, challais ties, fraternities and drunken orgies. Here one must mention the unpardonable sin of turning the

little lambs into big bad wolves under the clock at the Biltmore which invariably and interminably appears as the deus ex machina in most recent academic propaganda. Dull is the only word for genteel Anson with his D.A.R. Mummy and his S.O.B. Dad, his trust funds, his ascots; summering in Europe, wintering in Palm Beach, slumming in nether New Haven, all with characteristic ennui and petulant fineness. As an equally grim anti-thesis, Harry conforms to the usual and expected picture of the sullen Jew rising in a paradoxical rebellion against both the Bronx and the blue-bloods.

And Mr. Sullivan's girls, be they Vassar debs or New Haven waitresses, are just as bland, faceless and irrationally uncomplex as Anson and Harry. The stock situations involving Green Cups at Mory's and blundering good-byes at the N. H. terminal only add to the monotony. Perhaps the structure of the book and the unvarying plod of Sullivan's rhetoric are basically at fault. Mr. Sullivan intended to package life at Yale and examine the contents by having each of the four boys recount one of their four college years almost like contiguous short stories. Slanting the angle of vision, like

See "Bah"—Page 8

PENSÉES

How often does one search oneself attempting to find an "I" that is both meaningful and fulfilling? Where does one stop in being analytical and rational in terms of all about her? Are we always to think, or may we be allowed to feel some of the time? We try to establish some sort of "proper" balance between the human mind and the human heart, but where does one find the scale worthy of this deed? One becomes distraught, feels — no, thinks . . . or is it feels—that she doesn't know where she is. We have no answer—that is why we feel the need to say something, however small. An expression of thinking as opposed to one of feeling is, I suppose, fine in its proper perspective or situation, whatever that may be; but without feeling and using one's heart, one is left cold and dispassionate. If one has the type of mind that can easily analyze and learn a lesson from situations in which she partakes, one must not forget that there is more—more to her and more to being alive. The heart lends itself to more spontaneity than does the mind, and we feel that spontaneity, feeling, and heart are essential to one's existence. L.J.L.

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City

(Continued from Page Three)

Walking The Beat

Which do you like better, dirt or peanuts? If you can't make up your mind, you can get as much as you want of both by walking east on 10th Street from 7th Avenue, there to find "Julius's" and "The Ninth Circle."

The former spot achieves an interesting atmosphere with lit-

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tle effort. Instead of decorating his establishment, the proprietor has let Time do the work. The walls and whatever happens to be on them (including, among other things, an ancient bowl) are covered with the accumulated residue of poor housekeeping; formations of dust, resembling stalactites, hang from the ceiling. A profusion of carved initials covers the table tops, adding to the historical atmosphere of this unusual place. Of the present are the crowds of young people holding reasonably priced drinks and discussing articles from The Village Voice. After an afternoon walking around the Washington Square area, one finds the marvelous 50c hamburgers a boon.

Peanut lovers beware! The first sight to greet your eyes upon entering "The Ninth Circle" is a huge barrel of unshelled you-know-whats. The idea is to scoop as many as you can up in a dish as you pass by and take them with you to your table. If you've ever had the desire to thwart the "A Cleaner New York is Up To You" signs, this is your chance. Dropping the peanut shells onto the floor is the accepted, indeed the required (since no receptacles are provided) thing to do. As a result, you can make merry snaps, crackles and pops as you walk along the shell laden floor. So if you're feeling grubby or just nutty, make the scene.

B-J. R.

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Letter

(Continued from Page Two)

not be allowed to drop just any course, or mass chaos would ensue, but when someone decides to change her major at this late date and the course she desires to drop was taken solely because it was a major requirement, it appears extremely unnecessary that she be forced to continue with it, under penalty of an automatic F. If she is interested enough to enter a new field and to assume the necessary responsibility of over-pointing, she should be allowed this privilege.

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Barth

(Continued from Page One)

should think twice about coming to this college. The requirement reflects the college's belief that it is important for the student to be exposed to all aspects of worship as a significant part of college life. What the chapel provides cannot be found in any direct way in the classroom and vice versa. Active participation in religion, assent, or confession is not required. It is for this reason that a private college can have a service attendance requirement.

Flora began her article idealistically with the statement that "only the requirement would be removed: Vespers would remain the same." But would they remain the same? The roster of people who speak at the Vesper services is unique. But because we have a distinguished preacher weekly, their presence becomes too familiar. They are easily overlooked. The requirement acts as a protective measure both for the student and for the aims of the college. It originates in a realistic understanding of the fact that human nature grows accustomed to often occurring events and thus overlooks their worth. Perhaps Vespers would be supported the rest of the year since the present generation of students has been vitally concerned with the issue. But what about the future years? Changes will be taking place in other areas of college life. Where will Vespers be? If we feel that Vespers is an important element, shall we jeopardize its existence?

May I offer a positive suggestion? Before running the risk of

See "Barth"—Page 8



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Bah

(Continued from Page Four)

Durrell's "Alexandria Quartet," is an admirable method if, and only if, the style differs with each raconteur while the quality of the subject matter remains unflinchingly penetrating. Sullivan sets up his stories like drinks at a bar — martini, bloody mary, scotch and beer — and has his reader gulp them all down. Accordingly the individual sensa-

tion is blurred and the reader emerges none the wiser for the experience, only befuddled.

Despite a fine start **Shortest Gladdest Years** deserves its mediocre fate. In comparison with other novels of the college scene, it is immature and undistinguished: Fitzgerald soars, Salinger uncovers, but Sullivan just shuffles along. This book is not for God, for Country or for Yale (where it was panned) and so far as I can tell.

Barth

(Continued from Page Seven)

losing the Vesper tradition and pushing the chapel further away from its original purpose, I would rather see the requirement removed from the Honor Code and placed in the category of a student's responsibility. Other rules are being considered by Cabinet and Honor Court for removal from the Honor Code. In

this manner, therefore, the Vesper requirement, which is a question of the student's responsibility rather than her honor, should be considered in this light. I strongly urge that no decision be made about the Vesper requirement until this larger issue of responsibility vs. Honor Code be decided. To force the Vesper issue first, would be mark of irresponsibility to the college as a whole.



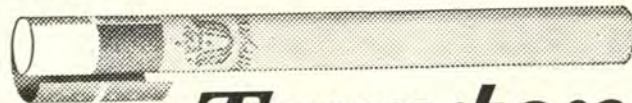
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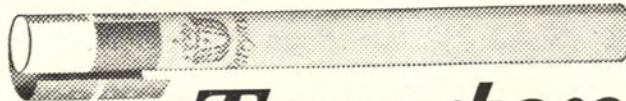
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