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Connecticut College

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# Conn Census

Vol. 48—No. 3

New London, Connecticut, Thursday, October 4, 1962

Price 10 Cents

## Dr. Muilenberg Will Address Sunday Service

The Vespers speaker Sunday, October 7, will be Reverend James Muilenberg, Davenport Professor of Hebrew and the Cognate Languages at Union Theological Seminary.

Dr. Muilenberg, who also spoke here last year, is an expert on the Dead Sea Scrolls. He served as Resident Director of the American Schools of Oriental Research, Jerusalem, Jordan. During this time he engaged in special study of the Dead Sea Scrolls and participated in excavations at Tell es-Sultan.

He has served on the faculty of several universities, including Yale, Mt. Holyoke, Columbia, and the University of Maine, where he was Dean of the College of Arts and Sciences from 1936 to 1945.

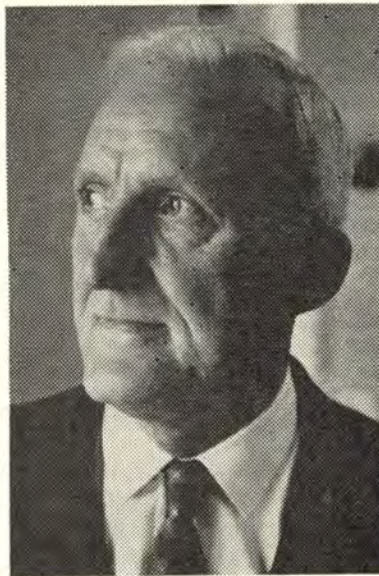
Reverend Muilenberg graduated magna cum laude from Hope College, Holland, Michigan, where he was elected to Phi Beta Kappa. He received his M.A. from the University of Nebraska and his Ph.D. from Yale. He also holds several honorary degrees — an L.H.D. from the University of Maine, a D.D. from the Pacific School of Religion and one from Hope College.

He is the author of numerous works of religion, and his articles appear repeatedly in religious journals and periodicals. His most recent book, *The Way of Israel*, was published this year.

## Tito Schipa Gives Farewell Concert

The farewell concert of tenor Tito Schipa will be given this Saturday, October 6, in Palmer Auditorium, at 8:30 p.m. Mr. Schipa, a native of Italy, has been touring the United States this past year and will give his final concert here at Connecticut College before returning to Europe and his home.

Some of the highlights of Saturday night will be: Schubert's *Ave Maria*, Scarlatti's *Le Violette*, and Handel's *Where'er You Walk*. Tickets, at 50% discount for students, may be acquired from Mr. Quimby in the Music Department.



DR. JAMES MUILENBERG

## Civil Rights Club Discusses Tutoring Deprived Students

The Civil Rights Club plans to institute a tutorial program in which Connecticut students could tutor the less privileged of this area. Tutorial programming has taken place at many colleges, providing extra attention to potentially good students who lack the means, and often the direction, for furthering their education. In this country, with its high educational level, many youths still lack an opportunity to experience varied and inspiring educational stimuli. The conditions of their environment may also prevent their taking advantage of these opportunities. The Civil Rights Club relies on the interest of Connecticut College students, faculty members, and New London residents. It hopes to bring awareness and interest to the potentially good but overlooked student. Its method would include a program of personal contacts, college events (such as lectures, classes, and concerts), and most important—tutoring services. The program depends on the energy and aid of Connecticut students. The Civil Rights Club would appreciate hearing from those actively interested in such a tutorial program.

### SABRE AND SPUR

Try-outs for Sabre and Spur will be held Oct. 8-12. Sign up in Fanning if you are interested in joining the riding club.

## Soph Studying in Mississippi Writes of Flare-Ups, Harmony

### Editor's Note:

This article was sent to us Wednesday, October 3, by Miss Kunstler '65, who this year interrupted her studies here to attend Tougaloo Southern Christian College in Tougaloo, Mississippi, eight miles north of Jackson.

### See Editor's Note!

Recently, most of the nation, in fact, most of the world, has turned its attention toward the turmoil existing in Mississippi, one of the strongholds of segregation remaining in the United States. At present, the streets of Jackson are lined with confederate flags waved by the supporters of the state's segregationist governor, Ross Barnett.

### Unique Atmosphere

There is one place, however, in the state of Mississippi where Negro and white study and live harmoniously. Tougaloo Southern Christian College, the only integrated school in the state, has an integrated faculty, most of whom live on campus with the college community, and a student body of about five hundred, four of whom are white.

As one of the four white students at Tougaloo College, I have become exposed to one of the most serious problems which our country faces today. On the Tougaloo campus, I am free to associate with my classmates—to talk, eat, study, and date. The story outside the Tougaloo gate is quite different. As the 'Ole Miss' situation grows to a head, the situation throughout the state becomes even more tense.

### Students Harassed

Last week, as I walked the streets of Jackson with two friends, a Negro boy and a white girl, we were stopped by five police cars carrying at least twelve policemen. The men called us over, hit the boy several times on the head and back, called him unprintable names, and, finally, told him to run away as fast as he could. They then questioned me and the other girl, asking our names, home towns, schools, and whether or not we were "studyin' to be 'niggers'" at Tougaloo College. They then told us to run, and "don't you never come back here!"

Such incidents are common in Jackson and other communities in Mississippi. The police forces here are always prepared to stop any inter-racial activity. The fact that the entire nation and the rest of the world are against their en-

deavors has not hindered the "public servants" of Mississippi. The fear of integration has been built up so that the police are suspicious of everyone, save, perhaps, the White Citizens' Council, the very active segregationist group in the South.

The other day, with two other white girls, I went to work for the Mississippi Free Press, a small liberal publication started by students which now has an international circulation. The office of the Free Press is located in a Negro section of Jackson. As we walked along the streets, we noticed several unmarked police cars (a familiar sight) circling the area. After three trips to Jackson, the other girls and I are so well known that we never fail to be constantly observed by the police force.

### Faith Plus Action

Here on campus, though, there are no such problems. We live in complete harmony and in freedom from the fear which prevails off-campus. Here there are no confederate flags or "Roll with Ross" stickers. The atmosphere is completely natural. Both students and faculty members are free to express themselves fully.

Here, too, is a great amount of confidence. The students have faith, but they do not rely on faith alone. Many of them are active in "movements" such as voter registration and tutorial projects. They are confident that not only "Ole Miss," but all schools and facilities (despite the U. S. ruling which prohibits segregation in interstate commerce, there are still "white waiting room" and "colored waiting room" signs in front of train and bus stations, and stools have been removed from counters to prevent "sit-down integration") will be integrated shortly. In fact, many under-graduates are planning to do their graduate work at "Ole Miss."

### Duality Experienced

I have certainly, in the three weeks that I have been in Mississippi, been exposed to two different worlds: one a world of hate in which human beings can experience no communication and the other, a world in which there exists complete communication between members of two races who, once they enter the Tougaloo gate, are no more aware of any difference between them than

See "Kunstler"—Page 6



## Editorial

The recent arrival of Sir Mosley, the English Fascist who was invited to speak at an upstate New York College, and the letter *ConnCensus* received from the American Communist Party last week, raise the fundamental question of whether the liberties insured by American democracy should be extended to subversives, those who would overthrow our government, and specifically, whether these subversives should be permitted to address us, the college generation.

Any mental route leading to the answer of this question must be complicated. It is almost impossible for any thinking person to automatically say *yes*, or *no*, because there are so many conflicting factors to be considered. If we say *no*, Communists should not be allowed to speak here, we are immediately assailed by the idea that we are nullifying the very liberties we wish to protect and preserve against the force of Communism. We are limiting, and qualifying our Constitution. The ramifications of this process could be as serious an internal threat to our system as Communism is an external threat. If we answer *yes*, these Americans, though Communists, have the right to address us, we cannot help but realize the irony of the situation. A group of men are using the basic tenets of American democracy as justification for their being permitted to address America's youth on the merits of Communism, the same system whose voice called out, "we shall bury you." In other words, American Communists are using American democracy in an attempt to overthrow American democracy.

There is a real danger in the first choice, in denying American Communists freedom of speech. Is there any in the second choice? Yes, but only if we are afraid American students are gullible, uncritical, and eager to be swayed. No, if we believe that we, the American Students, believe in our system, and will listen to the speaker in order to hear, at first hand, the voice of Communism—A.G.

## CinemaScoop

### CAPITOL

Through Oct. 6  
**I Thank a Fool**  
**Watch Your Stern**  
 Oct. 7-9  
**300 Spartans**  
**Air Patrol**  
 Oct. 10-13  
**Marco Polo**  
**Assignment Outer Space**

### GARDE

Through Oct. 6  
**No Man Is an Island**  
 Oct. 7-8  
**Follow that Dream**  
 Elvis Presley  
**Three Stooges in Orbit**  
 Oct. 9 Operetta Series  
**Girl of the Golden West**  
 Oct. 10-13  
**Lady and the Tramp**  
**Almost Angels**

## ConnCensus

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## FREE SPEECH

A Forum of Opinion From On and Off the Campus

The opinions expressed in this column do not necessarily reflect those of the editors.

To J. M.:

I would like to thank you for expressing so accurately the feelings that weighted a good percentage of my waking life last year while dwelling in one of those architectural abortions in the North Dormitory Complex. Although I certainly recognized the need for expansion of our dormitory facilities, I could hardly share the popular enthusiasm for that State Penitentiary, or more poetically, Tenth Circle of Hell that has been erected on our beautiful campus. After several months of residence, I was sorely afflicted with chronic depression

and exhibited all the symptoms of acute cinder blockphobia.

But do not despair; I have found a sure-fire remedy which I am willing (at the risk of expulsion and speedy commitment to a mental institution) to divulge. Go to C. M. Williams Co. purchase 25 large cans of blue paint and 25 large cans of orange paint, run happily down those maddening halls and splash said paint all over the pernicious wishy-washy, cream colored cinder block walls! I will be delighted to help you.  
 S. S. '63

To the Editor:

Your concern for the Yale School of Music Concert Series, as evidenced by your front page announcement in last week's issue, is truly touching! Now, how about some concern for our own series, which is notoriously ill-attended by C.C. students?

Please believe that I have no quarrel with the Yale series—it is excellent. But I note a recital by Tito Schipa, tenor, the Solisti di Zagreb, and the Leningrad Symphony, all in the next two weeks here, plus many more fine programs to come. How about a little pride—and some promotion—for what **your** college offers?

Arthur W. Quimby

Editors Note:

The abundance of printed material supplied by the Music Department, in the form of posters and individual campus letters give the student ample opportunity to become aware of the many excellent musical programs offered on this campus. Rather than serving as a campus bulletin board, **Conn Census** feels that its pages should be devoted to news to which the student does not have easy accessibility. Please note the article on Tito Schipa in this week's issue—printed far enough in advance so that the student may plan to attend, yet not so far enough in advance so that she will forget it.

See "This Week"—Page 4

## A Considerable Speck

Note—

This column will appear weekly and is designed to express perceptions which any student may wish to publish. The written idea should be concise, perhaps like an axiom, with which we can all identify. There are no right or wrong observations, simply many different people who observe. If you have a generally applicable perception, please submit it to me for the publication.

Dyann Altman

A relationship which allows one person to miss the other immedi-

ately after parting is relatively hollow. When we miss someone, and I don't mean intellectually needing their opinion about something or other, we usually feel empty inside. It would seem to me that the most rewarding relationship is the one that makes you feel full. When you've had a full meal you don't regret the removal of your dinner plate. It's a matter of hours until you're hungry again. With love, it's impossible to feel empty immediately on parting if you've been truly fulfilled.  
 D.A.



## Smith's Newman Club Cancels Series; Pressure of Roman Catholic Clergy Viewed as Being Intellectually Narrow

### EDITORS NOTE

The letter below first appeared in the *Sophian*, the newspaper of Smith College. The letter, by a professor of psychology at Smith, was prompted when a series of lectures sponsored by the Newman Club, a Catholic organization, was cancelled. The series of lectures was to have discussed and assessed some contemporary criticisms of the Roman Catholic faith. The lectures were opposed by the Roman Catholic hierarchy of Massachusetts who felt that the Newman Club should not be the organization to sponsor criticisms of Catholicism.

Because of lack of space, portions of this letter have been cut. We believe that, as it stands, the letter represents Dr. Taylor's point of view.

"The human race," someone has observed, "has been playing at children's games from the beginning, and will probably do it till the end; which is a nuisance to the few people who grow up." Chief among these games is the fancy that we know absolutely, or that we know absolutely that such-and-such a parent, counselor, book, or society knows absolutely.

In so far as we mature, however, we learn that we do not know absolutely; we perceive that all human judgments are human judgments, including our judgments and that others are supernaturally trustworthy; we come to know that any of our judgments may be mistaken. This is the wisdom of Socrates, who knew that he was ignorant.

True maturity does not paralyze, weaken, or corrupt one. On the contrary, the more mature one is, the better one feels the earth, breathes the air, perceives the world, assumes responsibility, and enjoys living as a human being. No healthy person wants to give up what maturity he has gained. It is the maturer persons who champion the major rule that permits all individuals and organizations that allow others the same privilege to flourish, offer what truth they can, develop further if possible, compete as they try, and co-operate as they learn.

The maturer persons recognize the need for special places, academies, where society can, through its most able and, we hope, mature numbers, work out the best progress of which society is capable. Thus the ivory tower, with its modern ways of getting information, can be one of the most useful of public buildings.

Only the most mature persons, whether rich or poor, and schooled or unschooled, realize that the essential rule, for the public in general and the acad-

my in particular, is absolute freedom of inquiry, thought, and discussion; intellectual freedom. As this rule implies equal opportunity for individuals, it is the guiding principle of art, science, democracy, and, I would add, religion. Approaches to such maturity seem evident in the Newman Club members of Smith College who chose a roster of speakers largely from "the other side."

Anyone too frail to develop intellectual and personal integrity, anyone who must stay within sectarian walls social, political, religious, or other, ought to be not in a college or university for education but in a seminary for indoctrination. As Bernard Shaw pointed out, a sectarian college or university is a contradiction in terms.

Of course, being human, every vested authority that fears criticism has opposed complete intellectual freedom. In earlier times a man could not harvest any crop, or choose a vocation, without official sanction. Only through centuries of courage and cost have men wrested from the social, political, and religious authorities much freedom to harvest their crops; also to create tools; choose vocations; develop social, economic, political, and other organizations; practice anesthesia and vaccination; enjoy free education; have equal opportunities for all; and inquire, think, and discuss;—all despite the thunderings of the orthodox, proper, political, or religious, that every such deviation would ruin society, wreck the state, or damn men's souls.

That any organization whose aim is to conserve and spread a doctrine of any kind should avoid giving a false picture of itself by inviting a majority of speakers who oppose it is understandable and perhaps only fair. Any organization, however, that seeks to stifle opposing views evidently fears intellectual freedom and is false to the humanity that shelters that organization.

William S. Taylor  
Professor Emeritus  
of Psychology  
Smith College

## Indian Dance

An introduction to Bharata Natyam, the South Indian classical dance, will be presented by Balasaraswati, its greatest performer, at Wesleyan University. Performances will be given on four consecutive Sunday afternoons, starting October 7, at 3 p.m. in the '92 Theater.

## Euripides: 20th Century Style

The wonderfully successful team (artistically, financially and romantically) of Dassin-Mercouri has combined its talents once more to bring forth another motion picture for the American film-going public. Unfortunately, unlike its predecessor, "Never on Sunday," "Phaedra" is far from being a joy of cinematic entertainment.

In the current undertaking, which will open in New York on October 18th, the pair has turned to a more serious subject, transforming Euripides' melodrama, "Hippolytus," into a 20th century love story. Essentially, the plot revolves around a woman's (Phaedra's) passion for her husband's son by a former marriage and the resulting complications. (Obviously, there are bound to be a few.)

However, any similarity to plays living or dead is purely superficial. Miss Mercouri is a pleasure to behold and her clothes are breath-taking, but where the motivation for the plot has gone is a mystery. It most probably became lost somewhere during the twenty-three hundred years since the original production. Aphrodite, jealous of Hippolytus' exclusive worship of Artemis (Goddess of Hunting), caused the tragedy to befall him and his

house. In the current adaptation, with Goddesses conspicuously absent, the story seems to have lost its *raison d'être*. Furthermore, its hero is no longer a pure and noble sportsman, but a boy with passions as intense as are those of his stepmother. The roll of the son, by the way, is enacted by Tony Perkins who seems a bit embarrassed by his lines (as he may well have cause to be).

Aside from the already cited virtue of the film, Miss Mercouri's beautiful, well-clothed person, the picture has one other face-saving attribute. The photography, with lovely scenes of London and the Aegean island of Hydra, is artistically and ingeniously done, using double exposure and a technique to produce a glowing effect with great satisfaction. One love scene is especially well executed as the camera shifts quickly and apparently at random for close shots of arms, backs and faces, achieving a collage effect.

So those of you who are fashion conscious or have photographic interests should, by all means, rush to your local art theaters to see "Phaedra." However, those of you who admire Euripides, good acting, and artistic satisfaction might, without a stricken conscience, stay behind.





## Topic of Candor

At the time at which this article is being written, the United States is faced with internal crises as a result of one Negro requesting admittance to a Southern white university. It is not with this man's right to attend the University of Mississippi that this article concerns itself. There can be no doubt as to that right. The question which comes to mind, and which seems to be one of the largest moral issues of our times, a problem especially related to today's racial tensions is that of ends and means. I question James Meredith's application to Ole Miss as a means to his end, when one considers the consequences of the action. This is not to say that I am not in complete accord with his aims or that I do not recognize his application as a means to that aim. I question its being the means which should be employed.

Before continuing the discussion there are several points which should be explicitly mentioned. I am not questioning the right of Mr. Meredith to attend the University of Mississippi, if he wishes to attend, whatever his reasons. Secondly, I believe it safe to say that Meredith did not choose the U. of M. because of any desire to attend that particular university, either because of its fine scholastic rating or because all his friends are there. That Meredith is at the moment acting as a pawn for active anti-segregationalist Negro movements, that he is playing the role of martyr, is clear. He is a man with a cause; a man who in the narrowest scope is looking to gain admittance for future Negroes to the University of Mississippi, and who in the broadest sense is fighting for racial equality. With these

aims in mind we come to examine the means employed.

It is hard to determine why Ole Miss was specifically chosen for this incident. (The situation is not really a test-case, since the Supreme Court decision on integration has already been tested in Little Rock). The only unique thing about the institution is its strong Southern tradition, maintained to a larger degree than in other Southern universities. For this reason it could have been assumed before Meredith's arrival that his presence would meet with even more defiance and publicity than at other Southern schools. We must assume that the organizations backing him felt that in overcoming such strong opposition, the great victory would lie in the magnitude of the defeat of segregation.

In this particular case Meredith's appearance precipitated a major national crisis — one that should have been anticipated by those familiar with the spirit of the time and with Ole Miss in particular. The campus of the University of Mississippi is uniquely suited to those events which occurred.

If, in fact, we believe that Meredith's attendance will lead to much more than his attendance per se, then perhaps the crisis we are now in is justifiable. Even the most optimistic of his backers, however, recognize that Negro students will not in the immediate future be made welcome at Ole Miss.

There is no question that for progress to be made in today's racial problems, and progress must be made, action must be taken. It seems, however, that we have lost track of the means

See "Topic of Candor" Page 6

## This Week

(Continued from Page Two)

samidges, fresh peanuts and delectable orange drink, but remember, this is the last chance to get refreshments before the next train stop . . . Gander, Newfoundland. If you're worried about passing customs, don't be — the choo choo is hermetically sealed, nothing in or out, including air. We have a reminder for the stu-

dent body which must be met with proper understanding and a great deal of perception, i.e., reg means once over lightly with cream. Ah, another mechanical wonder . . . machines can do just about everything but pick beebleries and play jacks. We recommend the soft brown rubber ball as opposed to the red painted one which does seem to inhibit proper bounce. While we're bouncing, we must be careful not to get hooked on all the little golden wonders recently added to closets in the north dorms. They are swish, they are shoe, and maybe next week something new.

L.J.L.

P.S. Somewhere in this issue is a picture of that bird.

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# The Moderator Bows at Yale; We the Willing

by Gerry Oliva '65

In the spring of last year questionnaires relating to current controversial issues were circulated among various members of the Connecticut student body. These questionnaires were sponsored by a group of Yale students interested in starting a new kind of publication without any institutional affiliation. They wanted to present the uncensored ideals and values of today's college generation. The first issue of this magazine, called the Moderator, was published this week and is causing much debate in college circles.

Edited by Sherman B. Chickering, Yale '62, the Moderator has representatives from 23 schools including Connecticut plus responses from select students throughout Europe. This is not a wide range, but the purpose of the editors is not to be representative but to seek out the best

ideas which students can offer to society.

In their introduction the editors have expressed the desire to deal with each problem on three levels: "in the results of sociological sampling, in documented trends obtained from opinion forms, and in the comments of especially qualified students." Prominent men and women will be asked to give their responses to the views presented in each issue. The first issue contains comments from such outstanding Americans as William Benton, Amory H. Bradford, Art Buchwald, Rev. William S. Coffin, Jr., Adlai Stevenson and E. Paul Torrance.

Perhaps the most striking thing about the first issue is that students have spoken out, not as radicals, but as mature individuals. They have attempted to deal with the questions proposed as though

See "Moderator"—Page 6

"... America is culturally bankrupt. America's intellectual leadership has collapsed. America is a country without voice or defense—a country sold out and abandoned by her intellectual bodyguards." Are these the words of Nikita Khrushchev, Fidel Castro, one of the many committees created to study America's failures, famous educators deploring the state of America's education? No! These are the words of well-known novelist Ayn Rand in her latest book, **For the New Intellectual**. In fifty-five short pages, Miss Rand analyzes our Western culture: the development, the progress, the decline, and the crisis today. In ten shorter pages, Miss Rand presents her entire philosophy as a remedy for rebuilding America. The remainder of her book is excerpts from her other works which illustrate this philosophy. For all those who follow and believe in Miss Rand's credo and wish to raise America from the decadence into which it

has fallen, **For The New Intellectual** will be their guiding light.

Who is this savior, and what are the essentials of her cure? Only a brief introduction is necessary for the author. Who she is is unimportant; her philosophy — her essence — is. Born in Russia and Soviet educated, Ayn Rand is the author of four other books: **We the Living**, **Anthem**, **The Fountainhead**, and **Atlas Shrugged**. All four illustrate her philosophy in fictional form. Now, for those who may have missed her finer points, she has presented them in a one step, two step outline.

The difference between man and other animals is that man can see reality and he alone can reason. Man is an end in himself. A free mind and a free market are the products of capitalism. Do these ideas sound familiar? Miss Rand would not lead one to believe so. These ideas are her own, though she modestly admits that they may have been previously hinted at by others not quite as capable as she. On these three major points, the author has written her booklet.

Miss Rand systematically points out the downfall of our intellectuals. Instead of providing intellectual leadership for America, they have extinguished the 'light of civilization.' Both the professional intellect and the professional businessman (leaders of our society) "came into existence together. Both are the sons of capitalism — and if they perish, they will perish together," to quote the author. According to her, they are well on their way to mutual extinction. It is now up to the new intellectual to save them and thus, America.

And who is this new intellectual? Any person who is willing and able to think... Should everyone now stay home and ponder the weighty questions of how to save their country? The author, however, is too crafty to be caught in this bind. The key word of the above statement is **willing**. The saviors of our culture must be willing to think. The root of our downfall, says Ayn Rand, is that most people are no longer willing or able to think. They don't have to; everything is done for them. Those few people who do try to think are caught in the web of Dark Ages Philosophy. Everything and everyone has moved ahead in America except the Philosopher. He is still trying to govern a capitalistic society under the rules of Attila (the man of force) and the Witch Doctor (the man of faith). The businessman is not an Attila and does not deserve to be treated as one, but the intellects have relegated him to this position. The modern philosopher should be far ahead of the old Witch Doctor's ideas. Man is not an animal; he can perceive. See "We the Willing"—Page 6

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(Continued from Page One)

their opponents are aware that such a world can exist.

Much of what I have seen in Mississippi has made me extremely disappointed in what we call the human race. Now, as federal troops pour into Mississippi, I become even more disappointed. That military force must be employed because human beings cannot live and learn together makes me even more apprehensive and distressed. I share the hope of the "Tougaloo Family," but I, like them, am not willing to wait for progress.

Tougaloo has shown the way, but the people here are neither martyrs nor standard bearers. We are people living and learning together. Tougaloo did not integrate to defy state officials or to demonstrate for a cause. There is no feeling of defiance here; there is just a genuine desire to live life to its fullest and a desire to give to all people that which they deserve. After all, it was the police who struck my friend and denied him the right to walk down a public street; he did not strike back!

Karin Kunstler  
September 30, 1962

**Moderator**

(Continued from Page Five)

there were a very crucial need for the correct decision. It is often felt among college groups that what they think is never taken seriously and that therefore they should not voice opinions or even have opinions until they are further qualified. The only way in which they have made themselves heard in the past is through rioting and extreme political movements, which have tended to arouse animosity. The Moderator is attempting to encourage and to give voice to valuable student thought.

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**We the Willing**

(Continued from Page Five)

ceive reality. But since the intellectual, through the Philosopher, still regards man as did the Witch Doctor, he is allowing America to collapse.

Onward new intellectual! It is time to emerge. Throw out the present intellectuals. Pay no attention to anything said before. We cannot fail again. Follow Ayn Rand. Let **For The New Intellectual** become the new Bible of Philosophy.

Perhaps what Miss Rand says is true. Perhaps America is on the brink of disaster. Perhaps the intellectuals have failed. Perhaps, too, the author is judging the many by the few. Not all businessmen have been reduced to anti-intellectualism. Not all intellectuals are living in a primeval dungeon. Everyday new discoveries are made; everyday education advances. If America has made mistakes, and she has, does that mean they cannot be remedied, even by the men who made them? Is it necessary to throw them all out and start again? If they — the cream of the crop — are all thrown out, who will rise to replace them? A single woman and her followers? Ayn Rand?

A.M.

**Topic of Candor**

(Continued from Page Four)

proper to the issue and that the word "moderation" has dropped from our vocabulary for fear of seeming reactionary.

It is easy for those of us who favor integration and who would like to see it arise as quickly as possible to back Meredith in his present fight. It is difficult not to let our emotions rule, to evaluate an action. The question I ask is simply was this the best possible means to Meredith's aim? At what price progress?

J.M.

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