Dr. H. Davies, Vesper Speaker
Princeton Religion Professor

Dr. Morton Davies, distinguished author on the history of Christianity and professor of religion at Princeton, will speak at Vesper Sunday, October 30.

In the conviction that "the church must be a witness to the world, its doctrines in terms that are...believable and relevant to the needs of the modern world," Dr. Davies has devoted himself primarily to the study of religious education. His broad experience includes significant service in the ecumenical Movement and in South Africa, where he headed the British YMCA.

Dr. Davies came to Princeton in 1956 to help inaugurate a broad new program of graduate study in the field of religion. In addition to conducting good seminars, he teaches undergraduate courses in "The History of Medieval Christian Thought" and "Christianity in Modern Britain and America." In 1956 he was a recipient of the Carnegie Corporation's New University's Faculty of Divinity Scholarship. From 1951 to 1953, with a leave of absence in 1952 to study theological education in America, he was the recipient of an American Silver Coronation Medal for distinguished service in Commonwealth Education.

Dr. Davies came to Princeton in 1956. Among the many books that Dr. Davies has written are The History of Medieval Christian Thought and Christianity in Modern Britain and America.

Modern Music
L. Ching, an ancient Chinese system of chance numbers, will be discussed by Mr. H. W. Dale at the Vesper Service on Sunday, October 30, at 4:30 in the Williams Lounge. The subject: "Why, in a recent Town Hall concert in New York, did the pianist crawl around on the floor before the audience?"

Another subject, "What is tap recorder music?" will be discussed.

Questions Answered

What is a record of world music?

What is the young German, Max Burchard, trying to convey with his "pointillistic" music?

The French, "When the world was not what it is today, how did the world look?"

PHYSICS, CHEMISTRY, ASTRONOMY

Inclusion of our entire material environment is a necessary condition to introduce the scientific practice of the natural sciences. The book is limited to a single main theme, the structure of matter. Dr. Christiansen came to Connecticut College in 1952 from the University of Texas, where he was an assistant professor of physiology and psychology. He is considered an authority on growth and development.

Dr. Garrett also came to the College in 1952. Before coming here as professor of physics and head of the department, he was in the science department at Bennington College.

Halloween Party

TOKIN" by Corvette Williams
7:30 p.m.

Conn Chords and Showoffs

To Sing

Don't Forget Your Costume

(Continued from previous issue)

FINANCIAL AID

The closing program of the series, March 14, will be the Grillier String Quartet of London with Tovey Goldberg, pianist, playing the Brahms and Schumann quartets.

All concerts will be held in Palmer Auditorium at 8:30 p.m. Tickets will be obtained for the series only.

At informal ceremonies on Thursday, December 21, President Park took the first spadeful of dirt for the laying of the cornerstone for the new dormitories for the second floor of Williams Center. The new dormitories will be located on the northwest section of the campus and will have five hundred students. There will be a common dining hall for all the dorms. The buildings will be erected of steel and stone and will replace Thothen, Winthrop, North, and Vinal, the four wooden dormitories on campus. The project will cost $3,150,000, three million dollars of which will be supplied by the first government loan the college has ever received. The cornerstone was granted in 1911. President Park took the first spadeful of dirt on this new dormitory project in 1921. The cornerstone is expected to be ready in July, 1962. With the help of the state, the college has the following to show for the $1.00 tuition: in 1957, the building program enrollment of 1350 students by 1964. The building program will be completed in 1969. At that time, there will be a common dining hall for all the dorms.

"Olympic Holiday"

Narated by J. Jay
To Be Shown Here

John Jay's newest ski film, "Olympic Holiday," will be shown in Palmer Auditorium, Tuesday, November 1, at 8 p.m.

John Jay, the noted film enthusiast, will be here to person narrate this fine film of color and technicolor. The film has full musical score. John Jay is well known for his good skis and his lightweight edge of skiing, and for his huge fund of anecdotes. His movies portray the light side of skiing as well as the thrill of the sport and action shots of the best ski fields. John Jay's newest film will be shown in Palmer Auditorium, Tuesday, November 1, at 8 p.m.
F.R.E.E. 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.

Dear Editor,

The events of the last week's editorial on "This Ain't Apathy!" I would like to take the time to just plain give up. Academic life cannot be compared to the real world, but by slight organization of her activities, I do, in fact, realize that some activities is not too great a feat of organization. The main goal of college is to equip you with knowledge. It is no coincidence that most college graduates inexperienced in the real world.

However, there seems to be a period, typically Thanksgiving, where the college atmosphere is more formative state than most people seem to realize. This atmosphere can more easily be the "old order give way to the new." Nancy Nevitt '61

Dear Editor,

The ground-leveling seminars held in most dormitory rooms bring to play another important role in the life of the typical freshman. One of the most common complaints voiced by freshmen is the lack of a seminar room for the fresher to use. Students have inquired, however, that the administration of the dormitory system is desirous of providing this feature. A list of the seminars has been compiled with the purpose of providing an opportunity for discussion among students. The seminars will be held weekly in the basement of Plant, and will be conducted by students and faculty. The seminars will be held on Mondays at 3:30 PM, and will last for approximately one hour. Please join us in these seminars to share your thoughts and ideas on the important issues of our time.

Amateur Folks Singing Groups Discussed by Able Authority

by Betty Carter '62

The Pianorolle this week (Friday, October 13) will feature two fiddlers from Yale, who play predominantly in a blue grass style, but can be found anywhere else. "No wonder," they say. "We are on the road, and we are doing what we know best." These musicians are an exception to the general rule that musicians who play blue grass are not necessarily skilled in the more classical forms. The Pianorolle hopes to provide a forum for the discussion of these important issues.

The Best New Trend in Jazz Discussed, In Contrast to and Inflationary "Classics"

by Midge Stimmel '62

In recent years, the performance of chamber music has grown more prevalent, with the aim of broadening the appreciation of this genre. However, this trend has been criticized by some who argue that the performance of chamber music is not as "edgy" or "contemporary" as the performance of jazz.

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In the wake of the success of the Stetson Quartet, the MJQ-the tonal effects of their performances have been compared to the "classics" of classical music. However, the MJQ has been criticized for being too "commercial" and not being true to the "classics." The Stetson Quartet has also been criticized for being too "commercial," but their performances have been praised for their "authenticity."

The Most Outstanding Recording of this New Sound is Atlantic's "The Real J.J. and the MJQ". It is excellent, with all of the musicians natural professions. Compared to the "classics," the MJQ's performances have been praised for their "authenticity."

The Stetson Quartet has also been criticized for being too "commercial," but their performances have been praised for their "authenticity."
The opening lead is one of the most important factors in the play of a contract. Your own hand and your opponents' hands all combine to determine the best lead.

Dr. Paul Weiss, Professor of Philosophy at Yale University, is the first speaker of the series, "Creative Life," sponsored by the Central Student Council. In addition to being a Nebraska native, Dr. Weiss attended Wesleyan and Yale, where he received his B.A. in Philosophy and his Ph.D. in Education.

Dr. Weiss indicated that he considers it his primary duty to communicate to students his personal experiences in the field of philosophy. His talk, entitled "Thou Shalt Not Kill," was delivered at the Little Three sporting an audience of roughly one hundred students.

"The question," Dr. Weiss said, "is not 'Can I kill?' but rather, 'How do I kill?'"

Dr. Weiss continued by explaining that his personal experiences in the field of philosophy have taught him that, in order to understand the human condition, one must first understand the concept of death. He went on to say that, in order to understand death, one must understand the concept of life.

Dr. Weiss concluded his talk by reminding the students that, in order to live, one must first die. He ended his talk with the words, "And so it is that we live, having died, and that we die, having lived."
The Genealogy of Wenees Through The Ages

NILOCLES AND ORISTOPHANES WEEWIE

It was first thought that the etymological relationship to the name of this family was that of a gold standard sought to be maintained by inducing a deep trance and having the poetesses of his brother and Weenie hypnotized him into marrying the Indian Hopi Flagstaff. Nilocles, the infant, took to the innumerable cup and managed to procure, by the editor of the Hopi, two sons. The older of the sons took up with Socrates and practiced seclusion from the company of young women. The second son married a female athlete. By her, Dresdien had ten children, all girls, and all of whom by luck were very musically inclined. While the girls rehearsed long hours every day for their television debut, Eroticus and his young bride of St. Tigria, presented a frail and sickly son. This only son of Eroticus was the last hope of preserving the Wenie family from extinction, and so, in the full of the same year, the 100 year old father decided to make the sacrifice of separating the tradition in order to elevate company of young women. The faculty members of the University of Connecticut, in recent years, however, the excavations of Perced Weenie which resulted in the unmasking of the Red River Scrolls has brought to light the legitimacy of the claim that has gone unchallenged by the public at large for year upon year; that legend is that the most splendidous tradition of Halloween is not a pagan rite in origin at all, though it has become so in its later years, but it is intimately bound to the history and the traditions of the Weenie family of which Perced is the last surviving member.

The first record which exists concerning the Weenie family appears in Hellenistic Wenie Chronicles of the Republic of Greece, and though expurgated by the Ptolemaice of Dionysus for the unGreek activities Committee, remains legible enough for present day historians to uncover the legend of Nilocles and Oristophae, the Gold Dust twins of the North Shore of Athens. The first reference to this famous pair of brothers occurs in the year 500 B.C. When Mr. Weenie (60) mentions the successful opening of a cough drop shop by Nilocles and Oristophae, who were affectionately named by the S.P.Q.A., the head brothers, the Weenie family of the muscular brother of the twins, when his brother refused to play the busboy on a silver laden

CHRISTOPHER WEEWIE

Young child from the family in order to preserve the boy's health. Thus in the midst of the winter, we find young Pandulles on a cuter northerward bound, working his way to the Rinokin Islands where his father had engaged for him, the year's residence at Percy Prep.

In the Rinokin islands, the Weenie prospered, and the Percy Prep turned of a gold standard, sought to be maintained by inducing a deep trance and having the poetesses of his brother and Weenie hypnotized him into marrying the Indian Hopi Flagstaff. Nilocles, the infant, took to the innumerable cup and managed to procure, by the editor of the Hopi, two sons. The older of the sons took up with Socrates and practiced seclusion from the company of young women. The second son married a female athlete. By her, Dresdien had ten children, all girls, and all of whom by luck were very musically inclined. While the girls rehearsed long hours every day for their television debut, Eroticus and his

SIE GAWEEWIE

the part of all the Wenees. In the middle of the 11th century, a lot of the Wenees had moved to England, where the discipline of courtly love was the newest to have caught on. One Sir Gaweenie he had a slight tilt in the eyes with Merlin over a patent infringement on magic. The trouble it seems started, when Gaweenie conjured up a little tincup which had once been part of the legend of Lond belly, and continuously, by causing it to appear and disappear in front of the public, went on to translate the writings of Fong into Hebrew. Shortly thereafter one Luther Weenie, who was known for his strong voice and oratory, got a fantastic edge on.

WILLIE WEEWIE

the Thames table and caused him to run rampant in search of the cup and away from their duties at the board. The victory of the Gaweenie faction caused the introduction of revels and gayly glittering which became officially the halloweeen tradition, usual in every village less as the halloweeen tradition out of the gratitude of the young women over their release from scullery duty. As a result of this festive mixer, where redvels were served from a little tin cup, Gaweenie met and later married Gaweenie by her, Gaweenie had several sons, one of which went west, like par back. his gray steel suit, lived in the jungle in the disguise of a saby and spent the remainder of his life working freely through the streets. Another son, Ga- weenie Jr. carried on the knitting tradition which was by that time considered out. There was nothing for the young graduates of night school to do but crusade in Big Houses Square or some equally suitable place. There were many Wenees crusaders. One Weenie was known to have spent in the wrong direction and been involved in the Woody Edima battles in the Sea of Sodi, where he rusted to death. With said rigor mortis, that errant branch of the Weenies died out. The more conventional did their part in spreading the movement now known as the Renaissance, for the Wenees are intellectual to boot.

One Marco Polo Weenie, a silk trader, decided to go to the East to translate the writings of Fong into Hebrew. Shortly thereafter one Luther Weenie, who was known for his strong voice and oratory, got a fantastic edge on.

THE RIGHT TASTE BECAUSE
Viceroy's got it...at both ends

Captured

BY ESCAPED CONVICTS!

BY CAPTURED CONVICTS

THE RIGHT TASTE BECAUSE
Viceroy's got it...at both ends

THE RIGHT TASTE BECAUSE
Viceroy's got it...at both ends

GOT THE
FILTER
GOT THE
THREAT
WILLIAMSG TOBACCO CORP.

Note: Bob and Pete know that rocks in steam often take up water; when those rocks are heated, the water turns to steam and the rocks explode.
Weenies

(Continued from Page Four)

Charles the Second was restored to the throne of England in 1660. Nathaniel Weenie, the protagonist of the story, had foresight enough to know that the people had tired of Cromwell and his Roundheads. Weenie Heart was not in it. The Redcoats because they felt that the Cromwellian order threatened their social status, was about to end. And Weenie was exiled from the country for sending Stalin a Care package. Weenie Open House, in appreciation for what Percival's discovery of the Red River scrolls has done for the All-American Weenie, the Weenie society plans to give him the honorary degree of hallowed house. Percival Weenie, discoverer of the Red River scrolls has done for the All-American Weenie, and who knows what new traditions this new king will inaugurate.

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Wenlee, Percival. Weenies
Weenies, Percival, discoverer. Red River Scrolls

PERCIVAL WENNIE

no exception to the old rule of good cheer among Weenies. In 1907 in the steppes of Russia, the berets of the Young Weenies had brought the Russian house of Weenie into prominence as the original house of Weenie and in the field of music. Revolting against the sickening sloppiness of European composers, such Weenies as Igor and Arnold Weenie developed a twenty-seven tone system, which excluded all instruments with the exception of the fiddle made of boxwood set on ice, municipal bells, and antler trangings. The twenty-seven tone technique had a great influence on contemporary music, but Igor and Arnold Weenie were expelled from the country because the Czar had become hysterical in a concert and had been confined to his bed on a diet of chicken noodle soup. The Czar hated chicken noodle soup, Igor, and Arnold taught at UCLA until their assassinations by members of the NKVD in 1935 for sending Stalin a Care package of chicken noodle soup.

The Twentieth Century gives birth to the first female Weenie to achieve universal fame. Emily C. Weenie, born in Maine, graduated at one of those East Coast quasity girls colleges, became the world's foremost authority on behavior in extenuating circumstances. Emily C. had her onyx teeth at the tender age of twenty-three when she became involved in a cosmic scandal with a well-known electromechanical college professor.

Some people feel that the death of Igor and Arnold Weenie, and the death of the Russian house of Weenie which they symbolize indicate the growing tradition of the Weenie in America. In fact, the only thing which challenges the supremacy of the American Weenie is the reaming tradition of the Weenie in America. For, in every age of our history, there are those who stand out from the crowd and make a name for themselves, who are merely a result of the approval or disapproval of the Weenies. Whether or not the French house becomes extinct, the work of Percival remains the driving force behind the Weenie tradition in America today. Many of the foremost writers of the day who have come to see the importance of the Weenie legend on the courses of America's de-
CRIE DE RAHIEMON

by Peg Parsons ’62

If the Scottish, English and Americans have their day with the scene of the Latin Quarter with the French, it is because Paris is a city to which people wander from foreign countries. They come to enter into the excitement and刺激、foreigners with a relentless magnetism, and seems to create creativity. Why does it have to be so? One of the strolls on the heat gratings of the sidewalks seem gay and happy, while the bustle of the Fourth of New York appears pathetic under the burden of still and poverty? The “cliche” seems outdated to exist on the “sour” that people leave on their coffee saucers in cafes and on the “pele argent.” The threshed phrase, “poule de ville” permeates the air and the people of Paris, the Scott, Englishman or the American woodcutter almost; it seems chance of surviving because he is aware of the innumerable obligations. I find it strange that in the new college cities to come into Paris the old is not replaced or buried; it is rather more or less becoming more clearly defined. The antiquity of Paris, an agelessness impossible in this young country, mellows the newness; what existed outside. At the same time I felt a mysterious silence, when I had exhibited back on the freshness of the city. I begin to think that the Place de la Contrescarpe, Les Halles, even the white tunnels of the metro, were all part of a great whole on my imagination. There was sadness and depression in Paris, but for a limited time the imagination could see what it wanted and paint over the darks, the shades of “sour cream” whites with exciting and varied colors.

As the train sped south, I gazed out at the current of red poppies, interupted by groups of monsters, which sped past. When we reached Biarritz, we found a place beyond the busy part of the resort and purchased tickets for the Basque Dance Concert to be held that night. During the afternoon I saw several of the dancers, dressed in their native costumes walking for the hour of six when they would go through their local dances for the audience. I do not know if the Basque wear these uniquely colorful clothes all the time, but they did not act as if this was a special occasion to don them. The women wore bright red skirts bordered in black and long puff sleeve blouses, while the men wore white pants, white shirts, red berets, and roasted pepper shoes and known as “espadrilles.”

The concert began with a dance by the youngest children; then they stacked the story of a boy and a donkey. The prerogation and agility of these people is unequalled even in ballet. After a series of dances by children the men began a vigorous dance of skill. Each man had a large bat, four of them faced each other in a square and at the tempo of the music inserted each turned, first to his left to hit the bat of one man, then to his right to hit the bat of another. Up high on the ground, they went faster and faster and the tension increased by the children’s continuous someone was going to miss. But they did continue with the same agility of a bat, and the dance went in the slower movements, and at the conclusion of the dance walked out in twos with their bats crossed over each other’s hands; later learned that to participate in the Basque dance was one of the goals of the male Basque.

We left Biarritz and excited by the lure of the Basques, we went to the inner part of the country. St. Jean de Luz, about fifteen miles from Biarritz, was an old fishing village with all the charms one expects. The large boats were coming into the harbor would expect. The large boats painted with varied colors. walking lor an hour we were in the performance of a traditional Basque Dance Concert to be held that night. During the afternoon I saw several of the dancers, dressed in their native costumes walking for the hour of six when they would go through their local dances for the audience. I do not know if the Basque wear these unusually colorful clothes all the time, but they did not act as if this was a special occasion to don them. The women wore bright red skirts bordered in black and long puff sleeve blouses, while the men wore white pants, white shirts, red berets, and roasted pepper shoes and known as “espadrilles.”

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There certainly is much to be said in favor of the mastering and exotic “folk-silk” groups, and perhaps the greatest guitarist or folk-singer of all times is now playing quietly to himself in some dark corner. R.H.