

Barnard



Bulletin

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MONDAY, APRIL 25, 1960

By Subscription

Professor Niebuhr Describes Public and Private Destinies

"How can you live a creative private life without disengaging yourself from the public destiny?" The problem of relating man's public and private destinies as it is faced today was discussed by Professor Reinhold Niebuhr, Professor of Applied Christianity at Union Theological Seminary, at last week's Thursday Noon meeting.

Man, according to Professor Niebuhr, exists in two dimensions: the horizontal, public dimension, which considers man as a social and historical creature with a common destiny, and the vertical, private dimension which stresses man's individual coming-to-be and passing away, his unique individuality. Both aspects must be developed and related.

Comparative Problems

Professor Niebuhr indicated the difference between the situation now and as it existed when he was a student. "We are so small in our greatness, and so great in our smallness, that we cannot fulfill our greatness in our smallness, and we need causes greater than ourselves to take us out of ourselves . . ." During the early period of the century the culture was well provided with causes, both national and international, which have been either solved or abandoned. The only remaining issue of injustice in which the students are involving themselves is the racial one. The problem of relating man's social and in-



Professor Niebuhr

dividual spheres is therefore much more difficult.

"Our nature — our very being as human beings, makes it impossible for us to back out of our responsibilities as public beings," Professor Niebuhr emphasized. But now there are not as many hopes as there were during the utopian period — and more perils. "A paradise of gadgets and a hell of insecurity" are the facts of American existence.

Attempts To Escape

A tendency to bow out of public life is apparent today in many contemporary movements, notably the existentialists and the "beatniks." But, Professor Niebuhr emphasized, we cannot flee it; we must accept our historical existence. The immediate his- (See THURSDAY NOON, Page 3)

Hass Advocates Peaceful Revolution By An 'Enlightened' Proletariat

by Connie Brown

Advocating non-military revolution by an "enlightened" proletariat, Eric Hass, editor of the Socialist Labor party newspaper, the *Weekly People*, addressed the Columbia College Political Assembly last Thursday evening.

"The war is coming," Mr. Hass stated as an inevitable meaning behind such actions as Governor Nelson Rockefeller's nuclear fall-

out shelter program. The ominous threat of nuclear war, Mr. Hass cited as the unavoidable result of continuing under the capitalist system.

War, he asserted, "is always economical not ideological." It results from "industrial and com-



Eric Hass

plex and "finally too expensive" for every worker to own.

With the loss of tool ownership, Mr. Hass reasoned, came the proletariat — "a population without economic freedom." "Millions of workers . . . are without economic freedom and the tools to support themselves, but must submit to the economic policy of others," he explained.

"Evidence of the snobbery of the (See SOCIALIST, Page 4.)

New Heroes Emerge In Children's Books

The change in character of heroes and heroines in children's stories from the earliest fairy tales to the present "cozy" stories, was discussed by Mrs. Elizabeth Enright, illustrator and writer, at last Thursday's English Conference. "The Hero's Change in Face" reflects the changes in the thinking in the adult world.

Fairy Tales

"Once upon a time . . ." was the standard beginning of the early fairy tales, which were meant not only for children but also for the entire family. In these tales the number three was of great significance. Three characters generally predominated in the story — the princess, who was always beautiful and "absolutely good;" the prince, whose chief attribute was fortitude; and who was also "absolutely good;" and a witch, an ogre, or a stepmother, who deserved her hideous fate because she was "absolutely evil."

Mrs. Enright described magic as an essential character of the

old fairy tales. She proposed that it is because of this characterization that these tales have come into disfavor; today, the magic has been converted into reality. "We don't know if we're released a slave or a destroyer," Mrs. Enright declared.

In the eighteenth century, more realistic stories were written and didactic story tellers came to the fore. These were fictional characters who described children as essentially evil and naughty and who considered the rod ". . . the best thing to apply / When children are naughty and don't seem to know why . . ."

Writers of this century did not refrain from the use of horror and gloom. Entertainment was not the object of these stories, whose latent purposes were those of instruction and reform.

Victorian Era

The Victorian era had an effect on heroes and heroines, portraying them in a state of pre- (See ENGLISH, Page 3)

Delegates Protest Disclaimer Clause

A group of fifteen students representing colleges and universities on the East Coast, traveled to Washington, D.C. on April 20, to protest the disclaimer affidavit in the National Defense Education Act to their Congressmen. Abbe Fessenden, '62, President of Political Council represented Barnard in protesting the affidavit and pressing for hearings on the disclaimer clause of the NDEA.

The students saw several Congressmen from Pennsylvania, New York and New Jersey who are members of the House Committee on Education and Labor. Miss Fessenden personally saw Representatives Carroll D. Kearns (R), from the Twenty-fourth Congressional District in Pennsylvania, and John H. Dent (D), from Pennsylvania's Twenty-first Congressional District. She also spoke to members of the staff of Representative Elmer J. Hollan (D), from Pennsylvania's Thirtieth Congressional District, and to Ben Read, Pennsylvania Senator Clark's legislative aid.

Congressmen's Views

Congressmen Kearns and Dent told Miss Fessenden that they both want the disclaimer affidavit removed from the act, but will not support the removal of the loyalty oath very strongly.

Senator Clark is a co-sponsor of the Kennedy-Clark-Javits Bill to remove the disclaimer affidavit. His aid, Mr. Read, believes that the Senate will pass the bill, but he feels that the House may not. As the date for Senate consider-

ation of the Kennedy-Clark-Javits bill draws near, campus activity has increased. The University of Texas' Students' Association passed a resolution opposing the affidavit.

When Vassar refused NDEA money until the disclaimer affi-



Abbe Fessenden

avit is repealed, the editor of the campus newspaper is quoted in a UPS release as having said that "our firm stand totters and indeed collapses unless it is accompanied by firm positive action."

After the student governments of both Hunter College campuses had protested the disclaimer affidavit, the faculty at Hunter approved a resolution protesting the affidavit.

Affidavit Support

The president of DePaul University contended that the university regards the affidavit and oath as reasonable requirements of governments, but students at the university reflected pro and con opinions.

Several small college officials and students have also supported the affidavit. Among them are Dr. Kevin McCann, president of Defiance College in Ohio, who said in a UPS release, ". . . to deny the students or persuade the college to deny them the opportunity to make their own decisions would be an exercise of (See NDEA, Page 4)

Rabbi Ungar Deplores South African Tragedy

"The growing bitterness of the blacks and the growing mental crippling of the whites is the true tragedy of South Africa," emphasized Rabbi Andre Ungar last Thursday at a meeting of the Jewish Graduate Society. Dr. Ungar, who spent two years in South Africa, discussed the reasons "Why I was Forced to Leave South Africa."

Society Today

Today a multi-racial society and atmosphere exist in South Africa, Mr. Ungar declared. There is no simple division of races, but rather, several factors interplay in the conflict. Among the whites there are conflicts between English trader and African farmer, between Protestant Christianity and Anglican Christianity; in the colored population the majority are descendants of the Bantus, a polygamous and polytheistic people who possessed a culture very different from Western culture. They have been detribalized and

Westernized, not without disturbing results.

With detribalization of the blacks, there was a tribalization of the whites, Dr. Ungar asserted. As the blacks acquired European values, Europeans lost them. Each segment of the white population has begun to regard itself as a tribe, with its own values.

Inward Suffering

The inward damage to the self respect of the blacks is far greater than their outward suffering, explained Dr. Ungar. "The easy going, creative grace of existence is being washed out of the African," he claimed. The blacks do not hate the whites, they merely hate aggression.

Because of his views, Rabbi Ungar was ordered to leave South Africa under liability of imprisonment or fine. "A person must stand up and speak out in words and/or in deeds; or else get out. To stay there you're just as guilty as anyone else," he emphasized.

Barnard Bulletin

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Wanted: A Common

Segregation exists at Barnard, and it seriously inhibits the expression of a part of college life enjoyed on most campuses. The opportunities for casual student-faculty meetings are too rare. Where can a student at Barnard meet informally with professors, especially those she does not know officially through classes?

The faculty teas sponsored by the junior and senior classes elicited favorable comment from both faculty and students, but it was also thought that the high formality of the occasions did not promote relaxed conversation. The sophomore class held separate major teas for those in the fields of the Social Sciences, the Natural Sciences and the Humanities. These special functions were considered successful and worthwhile repeating. However, there were no parallel occasions when students and faculty could "cross department lines."

There is a separate faculty lunch room in Hewitt Hall, and there is a separate faculty lounge in Milbank Hall. Students are seen in these places rarely.

The Annex is often messy and filled with bridge-players. It is not the ideal place to meet faculty members. The Wednesday afternoon teas in the James Room are only irregularly attended by a few faculty members. The atmosphere of the James Room is not conducive to student-faculty intermingling. It is recognized as a student lounge.

The office with the professor behind his desk, available at set hours, is not encouraging for casual conversation. Furthermore, students often hesitate to go to the office to talk informally, feeling that the professor might obtain the impression of "apple polishing." Too many students meet their professors only when problems arise, especially in the case of large lecture classes where there is little or no time for discussion.

Barnard is largely a commuting college with the majority of its members unwilling or unable to remain after hours. However both faculty and students find occasion during the day to take "coffee breaks." There should be a common meeting ground for all to relax in an informal atmosphere.

Is there a solution to Barnard's segregation problem? The projected Student Center on the campus north of the new dormitory could become much more than just a gathering place for students. It could house a lounge for the use of both faculty and students. But while the center is still in the planning stage, the only available room for quiet conversations is the College Parlor. The Social Committee could arrange to open the parlor to students and faculty, as Jonn Jay lounge at Columbia is doing.

An additional opportunity for student-faculty contact could be student-faculty meetings in the Faculty Lounge, now an inviolable retreat. For a commuting faculty that does not live near the campus, a retreat on campus from the student body does not seem appropriate. Its atmosphere would be preserved by the policy of invitations, preventing any remote danger that the Faculty Lounge could become another Annex.

Faculty-student lounges on other campuses are places where informal meetings may be pre-arranged or accidental, but most often stimulating. Barnard needs a common meeting ground.

Goldoni Play "Le Donne Curiose" Charms Audience At Casa Italiana.

The presentation of Goldoni's comedy "Le Donne Curiose" (The Curious Woman) by members of Barnard's Italian Department on the evenings of April 7 thru 9 was, in all senses of the word, a suc-

ceeds on the movements and antics of the actors themselves. The plot centers around the actions of members of several middle-class families whose menfolk have established an exclusive club which

charming minuet performed by the whole cast.

Lawrence Kabat is excellent in the role of Ottavio, citizen of Bologna and stoical husband and father. His mobile face often expresses what his philosophy does not permit him to say in words. In one hilarious scene, after being scalded with hot water by a conniving servant (Professor Mari-stella Bove) he says only one word: "Paciencia." Fiametta Far-ace brings fire and vigor to the role of Eleonora, chatty wife of Lelio (another beset husband and citizen of Bologna) played with due passion by Giacomo Palatini. Camilla Trinchieri and David Russell are both winning in their love scenes and Maria Beatrice Tucci, portraying Ottavio's wife, is the perfect antidote for her philosopher-husband. Dialogue between those two bounces with the ease and lightness of a ping-pong ball, (Ottavio usually wins the match). Antonio Donini and Claudia Bove are both charming as the wily young servants who, for their own well being and for the sake of mutual peace, deceive their own masters.

Light musical entertainment was provided during the pause between acts by Elizabeth Beatty, soprano, who sang arias by Carissimi and Alessandro Scarlatti in a soft but vibrant voice. — T. O.



Le Donne Curiose

cess. In fact, it was more than a success, since it was success not easily come by.

There are many pitfalls in choosing a play (especially a comedy) that has had its first presentation way back in 1753. There are certain dated types of comedy, for example, that do not survive from century to century. These are often resurrected and, after a brief showing, undergo a second death. There are also, in many instances, certain staple ways of performing in comedies that have survived, with the same lethal effects.

Fortunately, the pitfalls were scrupulously avoided in this presentation by the choice of playwright Goldoni, by the actors' fresh openminded performances and Dolph Sweet's meticulous direction.

"Le Donne Curiose" is said to be an 'actor's play'. The plot is simple and Goldoni's dialogue is fast moving and unsophisticated. Much of the play's success de-

cludes women. The womenfolk, following the tradition established by Eve, are curious and will do anything in or beyond their power to gain entrance into the club. Their methods range from mere physical torture to the highly complicated forms of wifely brainwashing. In the end, of course, everyone is happy. The women get inside the club (secretly), the husbands and fiances discover them, the women are properly repentant and the husbands and fiances are properly forgiving. The last gesture of mutual cease-fire is a

Floribunda Advises

Some funny things have been happening around here lately. When I say funny, I mean strange and when I say here, I mean here at Rikers. Some people say that they find it hard to understand me. This is why I clarify.

Anyway, I was feeling pretty bad this morning because I had gotten my favorite waitress mad. I usually come to Rikers in the morning, my favorite waitress smiles at me and says "The usual?" in her Brooklyn-accented voice. I smile back at her and shake my head in the affirmative. The "usual" consists of coffee and buttered toast. Well, just to be different, I shook my head in the negative this morning. My favorite waitress, who thinks she knows everything about everybody, was indignant. I don't blame her: the pancakes were horrible.

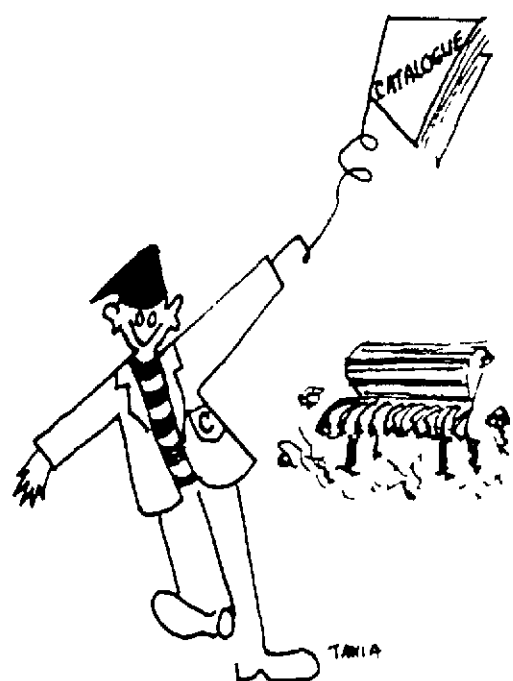
Well, as I was eating my pancakes and feeling mad at myself for having gotten the waitress mad, I noticed this Columbia man who was busily pouring over the Columbia Catalogue of 1960-1961. It was a beautiful sight. A Columbia man with blue eyes and blue sweater reading a blue catalogue (something Vermeer would have liked). I like Vermeer, so I took an instant liking to the blue Columbia man and his blue catalogue.

Suddenly, a wondrous thing happened. The beautiful blue catalogue jumped out of the Columbia man's hands, opened the door, bounded into the street and headed in the direction of Columbia University's Registrar's Office. Nobody, except the Columbia man and me, noticed this event (Everybody, except me, minds his own business).

The Columbia man looked around him to see if anybody had noticed what had happened. When he noticed that nobody had noticed, he went back to drinking

coffee. (I must say, Columbia men are so inhibited. They are so convinced that the impossible cannot happen, that when it does happen, they refuse to believe it. So, my blue boy went back to drinking his coffee, firmly believing that he must have imagined the blue catalogue.)

Well, I'm not inhibited. I left Rikers (without paying) and followed the catalogue. It flew higher and higher and was joined by hundreds of other catalogues



just like it. I was reminded of a scene in the movie *The Red Balloon*, where something like that happens only with balloons, so I knew I wasn't imagining anything.

I followed the catalogues all the way to the Registrar's Office. They entered by the windows and I entered by the door. As I was about to ask The Question, I saw the Answer posted on the door: "ERROR SPOTTED IN CATALOGUE, ALL CATALOGUES RECALLED FOR CORRECTION." Now I knew that I hadn't imagined anything. My advice to the blue Columbia man drinking coffee at Rikers is "Next time you get a catalogue, ask for a chain to go with it."

Letter

April 21, 1960

To the Editor:

On April 9, the first day of our Easter vacation, Bryn Mawr sponsored a conference on African nationalism. Barnard, along with other colleges, was invited to hear not only experts on Africa such as Sir Andrew Cohen and Mr. Edwin Munger, but also native Africans who have lived in an era of rising nationalist feeling and who have played important roles in the nationalist movement. Here was a unique opportunity to meet with and talk to people who are concerned with one of the vital areas of the world.

Where were we?

Only two of us went to the conference. Barnard could have sent others. The time could not have been better, the inconvenience less.

In early April, a model United Nations was held at Columbia. Students at Columbia from all over the world came to represent their home countries. They participated in two General Assemblies and in committee meetings.

The model U.N. served as a common meeting ground for students from places such as Turkey, the United Kingdom, Israel, Sweden. It served as the source for helping to promote mutual understanding among the delegates, understanding of each other as people, not

(See LETTER, Page 3)

Thayer Tells Philosophy Club Plato Reveals Human Nature

The primary motive of Plato's Republic is to present his theory of human nature, according to Professor H. Standish Thayer, of the Barnard Philosophy Department.

Not Real Possibility

Speaking before a Philosophy Club meeting last week, Professor Thayer relegated the political implications of the book to secondary importance, contrary to most of the popular interpretations.

Conference . . .

(Continued from Page 1)

carious health. In these stories early death was desirable, and the heroines "wasted away," "fainted," and "swooned." Sometimes after a period of years the invalid was allowed to recover, only after having learned a great deal from his suffering.

The trend which followed neglected the invalid in favor of the poor child, and the character who was poor and also had ill-health was even more popular and appealing. The poor child was always adopted by a rich benefactor. In fiction, if you were "good" and "deserving," someone would always come to help you.

Today's writing is characterized by "security" and "coziness." It is an era of "Mommy" in which "a little girl bathes her doll close by Mommy who is bathing the sibling," Mrs. Enright explained.

Wishes and memory are the two most important ingredients of children's stories, Mrs. Enright stated. The wishes presented are those which we all had in our childhood, but now we have added others. We cannot promise our children security or happiness, but we can wish for these things. Today's writing has a hopeful face.

Mrs. Enright explained that there is a distinct pattern in teenage novels, which she said, are not really read by teen-agers, but by girls of eleven or twelve who are just "dying to be teen-agers." The girl in the story has an ambition, but her abilities are just not up to this ambition. She also has two boyfriends, one "good" one, whose name is typically Butch, Sandy, or Hank, and one "bad" boyfriend, such as T. Homer Hendrington IV. Mrs. Enright asserted that, usually, teen-age books for boys far surpass those written for girls.

Like the "ideal vacuum" formulated for theoretical purposes by science, the ideal state" described by Plato in the Republic serves a purpose but is not supposed to be taken as a real possibility, according to the scholar.

The purpose of the political discussion is two-fold, according to this interpretation; the constitution of the society is analogous to

Thursday Noon . . .

(Continued from Page 1)

theoretical prospect involves competitive co-existence for an indeterminate period, with mutual annihilation the only alternative. A good deal of public thought and responsibility are necessitated by such a situation.

Elaborating upon the course of action demanded of the student of today, Professor Niebuhr indicated that public awareness was the major responsibility of all individuals. Only by learning as much as possible about the national and international political and social situation can the private man properly fill his public destiny.

Noted Author

Professor Niebuhr has written many books, including *Moral Man and Immoral Society, Nature and Destiny of Man, Pious and Secular America* and *Structure of Nations and Empires*.

Letter . . .

(Continued from Page 2)

as representatives of government policies.

Columbia is not hard to reach from here; the conference was held on a Saturday and Sunday. Where were we?

Barnard is in the heart of a city offering the greatest variety of cultures, ideas and people. We're here to learn, not only about the life and thought of prime ministers and poets, but about the daily needs and problems of people around us and people throughout the world. We cannot isolate ourselves in an academic ivory tower.

Opportunities are unlimited for learning and increasing awareness; we can't afford to miss them.

Rosemarie Caminiti '63
Joy Felsher '62

the features and organization of the human soul, and by this analogy Plato comments on existing society and social institutions.

He is concerned to explain what man is, what man's function is, what the right life is, and to make the readers agree with his explanations.

"The passage in the Republic concerning the line of cognition, the "four-fold line," is to me as much a theory of education and love as it is epistemology," Professor Thayer continued. It is a map of the structure of themes in the republic itself.

Symbolic Development

Professor Thayer mentioned the dramatic development and symbols which need to be considered in analyzing the book. Directional motifs, as best exemplified in the allegory of the cave, stress the need for man's struggle "upward" toward truth. Tension, opposition, and force are common symbols; and the discussion is often conducted in sets of religious symbols and ideas or in myths.

Preview

There will be a meeting of the Philosophy Club for the election of officers for next year Wednesday, April 27, at noon. Interested students are invited to attend.

Monday, May 2, at 4:15 p.m. Professor Judith Jarvis will present a recent paper on contemporary philosophy to the Philosophy Club.

CU Religion Festival Includes Choir, Play

The first annual Columbia University Festival of Religious Arts is being held through Thursday, May 5. Sponsored by the religious offices of the University in cooperation with other religious and ethical institutions in the New York metropolitan area, the festival will consist of a program of concerts, plays and lectures.

The program will include: Choral concert by the women of St. Paul's Chapel Choir, accompanied by an organist and instrumentalists at St. Paul's Chapel,

at noon on April 26; Concert of Jewish music by the Jewish Choral Society and the Teaneck Jewish Center Choral Group at St. Paul's Chapel at 8 p.m., April 27; "The Prodigal Son, a play by R. H. Ward, to be presented in the theater of new south wing of Riverside Church, at 8 p.m., April 28.

Other Events

Other events are: Concert of Catholic music by the Men's Choir of Corpus Christi Church and the Fordham University (See RELIGION, Page 4)

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Camp Enrollment 120

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Bulletin Board

Barnard Camp's annual Spring Barbecue will take place on Sunday, May 1. Meal tickets at \$1.00 per person are on sale now on Jake. Spring Barbecue is an occasion for students and faculty, their friends and families to meet informally. Volley-ball, good food and hikes through the Westchester woods are available for those attending.

A.A. will present awards to outstanding students in the field of athletics, at their Awards Tea which will be held on Wednesday, May 4, at 4 p.m. in the James Room. Following a new, more selective system than had previously been employed, the awards will include: Senior Honor Award, the highest honor, the Senior Service Award, a Major Sports Award, and an Athletic Merit Award.

"Religious Classics" will be discussed by Dr. Jacques Barzun, Dean of Faculties and Provost at today's Seixas-Memorial meeting at 4 p.m. in Earl Hall. A former professor at Columbia, Dr. Barzun is a member of the Author's Guild of the Author's League of America. He is the author of "The

French Race: Theories of Its Origins." "Race: A Study in Modern Superstition," "Of Human Freedom," "Darwin, Marx, Wagner," and "The House of Intellect."

The summer season of Stadium Concerts at New York's Lewisohn Stadium will extend this year for seven weeks, opening Tuesday evening, June 21 and concluding on Saturday evening, August 6. Twenty-nine concerts will be presented in this the forty-third successive season of Stadium Concerts. The Stadium Symphony Orchestra will perform at all of this year's summer concerts. The nine principal conductors at this year's concerts include Franz Allers, Alfredo Antonini, Josef Krips, Zubin Mehta, Pierre Monteux, Thomas Scheiman, Alexander Smallens, Leopold Stokowski, and Alfred Wallenstein.

In the April 21 issue of the Bulletin, it was erroneously reported that the Philosophy Department sponsored the lecture by Professor Thayer. The Philosophy Club sponsored the presentation.

Religion . . .

(Continued from Page 3)
 city Glee Club at St. Paul's Chapel, 8 p.m., April 29. Choral Festival of worship at Cathedral of St. John Divine, 5 p.m., May 1. Dr. Eric W. Werner, professor of Music, Hebrew Union College—Jewish Institute of Religion, will speak on "The Concepts of Logos and Sacrament and Their Interpretation in Church and Synagogue Music," Room 301 Philosophy Hall, 8 p.m., May 2.

Dr. Susan Taubes, associate in Religion, Columbia, will speak on "Belief and Make-Believe" in room 301, Philosophy Hall at 8:30 p.m. on May 3.

Then, there are two religious plays including "Cam" by Howard Nemerov, "A Very Cold Night" by Dennis J. Winnie and "The Shepherds" by Roger Oltmayer will be presented in room 204 Union Theological Seminary on May 4 at 8 p.m.

The final event on the program will be a noon Organ Concert by Ralph Kneeream in St. Paul's Chapel on May 5.

Socialist . . .

(Continued from Page 1)
 capitalist system," he continued, is the myth of the middle class. "There are only two classes—one owns and lives without working; the other works without owning anything socially speaking, and only half lives."

Although he admits the "historic mission" and that "we couldn't have had socialism without capitalism," Mr. Hass foresees under a socialist system, "a stateless, classless society . . . a veritable paradise on earth . . . a highly cultural society" in which leaders are elected within the industries "to serve, not to rule."

Sophomores Meet; Choose Delegates

At their April 21 meeting the class of 1962 elected its Social Chairman, Honor Board Representative and Political Council Representative. Honor Board Chairman Sue Kossman, '61, told the class the importance of electing someone with ideas and with a philosophical as well as practical frame of mind.

Political Council Vice-President Jean Shaffer, '62, spoke about the Council's plans and projects. The class then elected Gail Zimmerman as Political Council dele-

gate, Barbara Friedman as Honor Board Representative, and Debbie Bersin as Social Chairman.

President Lee Salmansohn presented outgoing class president Ruth Klein with a gold charm for her work as head of the sophomore class.

Suggestions for a class project were brought up. Some of the suggested ideas are the sale of Barnard sweaters, stationery, playing cards and plates. A carnival was also suggested.

NDEA . . .

(Continued from Page 1)
 arbitrary power or a case of Big Brotherism."

Group Formed

Professor E. Merrill Root, of the English department at Earlham College, called the oath requirement a privilege, not a punishment. At Georgetown University, Douglas Caddy, a senior, is heading the Student Committee for the Loyalty Oath.

Among the colleges represented at the recent Washington protest, were Sarah Lawrence, Rutgers, Douglass and Smith. NSA Regional Coordinator Gene Theroux and President Don Hoffman also went to Washington.

Do You Think for Yourself?

(TAKE OFF ON THIS QUIZ AND SEE WHERE YOU LAND*)

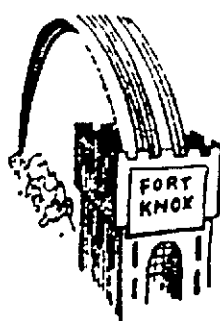
IF YOU ARE caught by the Dean in an infraction of a rule, would you (A) try to impress him with your sincere personality? (B) develop a strong argument against the injustice of the rule? (C) confess and take the consequences?

A B C



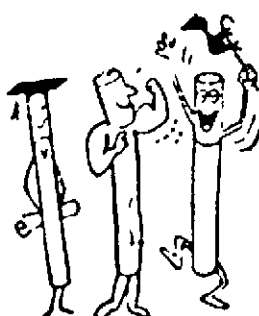
"YOU'VE BUTTERED your bread—now eat it" implies (A) a veiled threat made by a margarine manufacturer; (B) you can't escape the results of what you do; (C) stop talking and eat!

A B C



IF YOU ACTUALLY found a pot of gold at the end of the rainbow, would you (A) run to see if there was another at the other end? (B) make an appointment with a psychiatrist? (C) hire a rain maker to make more rainbows?

A B C



YOU'RE THINKING of changing to a filter cigarette—but which one? Would you (A) depend on what your friends tell you? (B) figure out what you want in a filter cigarette—and pick the one that gives it to you? (C) go for the one with the strongest taste?

A B C

It's a wise smoker who depends on his own judgment, not opinions of others, in his choice of cigarettes. That's why men

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*If you checked (B) on three out of four of these questions—you think for yourself!



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