

The Wheaton News

Z 306

Vol. 46

WHEATON COLLEGE, NORTON, MASS., SEPTEMBER 28, 1967

No. 1

The Danforth Foundation Gives Grants

Inquiries about the Danforth Graduate Fellowships, to be awarded in March, 1968, are invited, according to Associate Professor Paul C. Helmreich, the local campus representative.

The Fellowships, offered by the Danforth Foundation of St. Louis, Missouri, are open to men and women who are seniors or recent graduates of accredited colleges in the United States, who have serious interest in college teaching as a career, and who plan to study for a Ph.D. in a field common to the undergraduate college.

Approximately 120 Fellowships will be awarded in March, 1968. Candidates must be nominated by Liaison Officers of their undergraduate institutions. The Foundation does not accept direct applications for the Fellowships. Any student interested in being considered for nomination should contact Mr. Helmreich no later than Monday, October 2.

Danforth Graduate Fellows are eligible for four years of financial assistance, with a maximum annual living stipend of \$2400 for single Fellows and \$2950 for married Fellows, plus tuition and fees. Dependency allowances are available. Financial need is not a condition for consideration.

Faculty Recital Season Begins

Thomas Casey Greene, Instructor of Music in Piano, will present the first Wheaton Faculty Recital on Wednesday, October 4 at 8:15 p.m. in Watson Auditorium.

Mr. Greene will play an unusual program consisting of two 19th century American composers. Eight pieces by Louis Gottschalk, including the well-known *Banjo* open his program which ends with Edward MacDowell's *Fourth Sonata*. Mr. Greene will also play four selections from *New England Idyls* by MacDowell.

Having joined the Wheaton Faculty last year, Mr. Greene has also taught at Brown University. He has an A.B. in Philosophy and a M.M. in piano from Yale. He is a former student of Bruce Simmons.

Class of '71 Is Versatile

BY SALLY CLARK '70

"Do we really have to stand up when they sing that song about the pea-green freshmen?" whispered one pea-green freshman. Whether they stand up or duck under the table, the members of the class of 1971 can't help but be noticed, if for no other reason than they are members of the incoming class.

But there are also some noteworthy facts about this class. "It is the smallest class that we've had in a long time here at Wheaton," commented Miss Carolyn C. Crandall, Director of Admissions. According to the Dean of Students office, there are 256 freshmen. It is not that this class is so small, as Miss Crandall explained; other classes, beginning with the present senior class, have been quite large. "Before that," said Miss Crandall, "we never had more than 275 in an entering class."

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Photo by Julie Weiss

The second event of the social calendar, "Campus Sounds," featured Wheaton's own Wheatones and Whims and the Cornell Sherwoods. Here Nan Riemenschneider, pitchpipe of the Wheatones announces the next song in last Saturday night's performance. Other items on Wheaton's social calendar includes *The Platters* for a mixer in January, and either *Martha and the Vandellas* or the *Paul Butterfield Blues Band*, for the Spring.

Wheaton Receives Grant For Scientific Research

Wheaton is one of the first fifteen schools in the nation to receive a College Scientific Improvement Program Grant from the National Science Foundation. The \$136,000 grant will be used to emphasize faculty and student research in the natural and social sciences.

Scientific equipment has already been purchased with the grant, but funds established for research grants for faculty and students, a visiting scientist program and student teaching and research assistantships are yet to be expended.

The grant will be applied to the departments of astronomy, biology, chemistry, mathematics, physics, economics, government, psychology and sociology. Dean Walter Kenworthy is the administrator of the three-year grant.

The newly created program is designed to make departments already strong in the natural and social sciences even more effective. Through this program the National Science Foundation now make it possible for colleges to obtain the same types of funds which are available to universities through the Centers of Excellence and Departmental Improvement Programs.

Under the visiting scientist program, applicable to all departments covered by the grant, three visitors can be invited to spend one week at the College, and two other scholars for two days each.

Undergraduate students may apply for funds to purchase equipment and supplies for research projects to be carried on during the 1967-68 academic year.

Sizeable sums have been allotted to support the research of Wheaton College faculty members in the departments cited by the NSF grant. The funds for two of the five grants will support a full-time research assistant.

The College will award two Student Teaching Assistantships and three Student Research Assistantships in the natural and social sciences for the 1967-68 fiscal year. A Student Teaching Assistant will assist a faculty member in developing or expanding some aspect of a course. A Student Research Assistant will be appointed to assist a faculty member with some aspect of his research.

Further information on all aspects of the grant is available in Dean Kenworthy's office.

Honor Board Reminder

Honor Board wishes to call it to the attention of the Wheaton Community that the proposal made for rule changes at Rockywold are not in effect until Legislative Board acts upon them. The rules stand as they were last year until further notice. This includes such things as smoking regulations, 7 o'clock doors, and 2 a.m. permissions.

Participation Proposed for Honor Board

A rotational Honor Board which would give non-elected members a chance to express opinions about Board cases was proposed by Judicial Chairman Jody McClay in her address last Wednesday. Jody anticipates a two-fold benefit: "We want you to see how and why we do what we do and also we want to hear your ideas and suggestions. New blood is a help to a group which works as closely as we do."

Jody explained the mechanics of the new system as follows: "Honor Board will use dorm lists and select randomly three girls who we will invite to sit with us for a three week period. The first week the three will watch us work. The second week they will participate in our meeting. We will ask their vote after the discussion and while for constitutional reasons, their vote may not influence the decision in the case, Honor Board will know how and why the girls felt on a particular case.

"The third week the three girls will again sit on the meeting, but there will be a new group of three watching the meeting and getting ready to participate the next week. Thus every third week we will have a new group coming in."

Rockywold Suggests Important Changes

Challenging Wheaton students "not to accept our proposals as they are given, but to consider and debate them as we all have done," CGA president Kitty Evans last Wednesday presented to the student body the recommendations of the 1967 Rockywold Conference.

After defining the recurring themes of the conference discussions as "personal integrity and responsibility," Kitty outlined the Rockywold proposals as follows:

"A proposal which requires and assumes that students do act responsibly is that of unlimited hours for seniors. Mechanically it might work as follows: a senior wishing to come in later than 2 a.m. would sign out for 8 the next morning. She could return at any time before 8 a.m.—if she arrives before 6 a.m., she will report to Information and a night watchman will take her to her dormitory. We feel that seniors are ready and able to handle this privilege, but we must be sure that the entire student body supports this proposal.

"This fall there will be a careful review of last spring's drinking proposal which did not pass Legislative Board. Since seniors will be the ones to bear the responsibility of allowing alcoholic beverages for those of legal drinking age, the matter will be taken to the senior class as a whole, and then proposed to the other classes. Such a radical change must be considered for all possible flaws, and again we must be sure that the student body wants alcoholic beverages permitted on campus for seniors of legal drinking age.

"One can anticipate a revision and updating of Nominating Committee procedure also. A proposal has been made by last year's Nominating Committee that the group meet after an initial period of declaration for petitioning, only to insure that two qualified candidates are petitioning for each office. The committee will fill in the gaps, if any, with nominees, and then both declared petitioners and nominees must circulate petitions to the student body. Scheduling of elections will also be reviewed so that College Government elections and class elections do not overlap. Honor Board feels that it loses its effectiveness when bogged down with petty details.

"Hence, a group of proposals arose concerning some of the minor regulations that exist. Before the board is the proposal to abolish the seven o'clock door regulation, insisting however that the door

(Continued on Page 3)

Academic Comm. Head J. Neufeld Outlines Plans

"We were elected to work for you—but we are nothing if we can't work with you." So concluded Academic chairman Jane Neufeld's Community meeting address in which she outlined the plans for the 1967-68 Academic Committee, which she described as being involved "with practical achievements, and maybe more important, with intangible ideas."

"Academic Committee," she continued, "will be working, with the appropriate faculty committee, to see if we can implement a self-scheduling exams system. We are planning to continue the Fireside chats, and hope that Mr. Prentice and other members of the administration and faculty will be intrigued into having their own discussions about contemporary problems and policy questions.

"The proposed typists list for Seniors writing theses will be available in the next few weeks. If the members of Academic Committee can find the time—we hope to do a little exploring, and to write a few articles for *News* about the many aspects of Wheaton's educational policies and some of the mechanics involved in the functioning of the school—that are not common knowledge amongst the student body."

Tickets will be available October 3 through 18 (except Saturday and Sunday) in the new ticket office of Park Hall Lobby for the October 10 performance of Ben Johnson's *Volpone* and concerts by *The Wheaton Trio* to be held October 12 and 18. Box office hours are Monday and Wednesday 3:30 to 5 p.m., and Tuesday, Thursday and Friday from 3 to 5 p.m. Box office campus phone extension will be 221.



Fungus Amongus: This handsome specimen of bracket fungus appears yearly on the horse chestnut across route 123 from the President's house. According to Professor Clinton MacCoy of the Biology department, who has observed the fungus for several years, "the *polyporus* will aid in the demise of the tree," but did not venture a prediction as to how long the tree will last. The parasite, he said, is about the same size as last year.

Editorials

Back to Rockywold?

Returned from the New Hampshire woods, Rockywolders have excited us with the prospects of change, change in senior curfews, in the honor system, in some of the Wheaton protocol. If the purpose behind Rockywold is to truly succeed, these September proposals should stimulate "lay" students to voice their hopes of change. A dorm, a club, a bunch of discontented girls could get momentum behind the idea of Sunday morning library hours, behind drinking permission for seniors of age. Why must we sign out during the day when the address is simply Boston? Let a dorm set up its own rules concerning parietals and dorm government. Why not make it possible for a freshman to apply for special car permission?

These are just examples of the concerns which girls with enough interest could carry through to Legislative board. Petitions can be circulated, plans can be presented to Activities Council or Academic Committee, or Wheaton could hold an open meeting—"Rockywold Revisited." The New Hampshire contingent has a strong voice in student affairs, however all students can speak, must speak. Let's hear more before September '68!

The Spirit of '67

As Jane Neufeld said in her Community Meeting address, "The air is moving." We agree. We noticed it in the Convocation address, in the psychedelic posters replacing the travel ad tradition. We noticed it in the spirit of Rockywold who finally got to talking about collective responsibility's validity in an honor system.

We noticed it in the number of mini-skirts at the weekend mixers, the diminishing number of preppy, clean-cut, take-home-to-mother-looking males.

It's the professor grumbling on his way from convocation: "You can't have lived through this summer in the states and come out feeling the same. There isn't a single politician you can trust. The hippies have really got something."

We don't know what it is, but we think it's good. Would that the spirit of '67 will prove to be as constructively revolutionary as the spirit of '76.

The Beef-Skewer

BY REBECCA TIPPENS

To Dr. Prentice and to the faculty of Wheaton College:

I want to thank you, Dr. Prentice, for our convocation address. Your sensitivity to issues troubling the students of our generation and your desire to evaluate upon moral criterion the current rebelliousness within our society, I most sincerely applaud. Throughout your lecture, I found myself muttering quiet "Yes, yes, yeses!"

And yet, there was a section of your lecture which failed to evoke my sympathies. It failed, for me, because I felt that at that point you did not understand the most essential aspect of the current discontent. And because yours was a search to understand, I wish to present my criticism with the hope that my opinion speaks for more persons than just myself.

There are two thoughts in your address which I feel need clarification. The first has to do with your observation that today's disturbances are "An ultimately futile rebellion against age itself." And the second deals with your question as to whether there is an actual discontinuity between our successive generations. You asked, "Does the advent of television and transistor radio really sweep us into a tribal age in which 'linear' styles of thought are now irrelevant."

Ours is not a reaction against age itself, but it is rather a proclamation of the wisdoms which have been handed down to us throughout the ages. Wisdoms of the Far Eastern religions which promise peace and security through an examination of one's inner forces: Of Plato who questioned the world of appearances versus reality, of Christ, of Tillich, of Jaspers, Heidegger, Marx, and Freud.

As we proclaim the inherent good within every man, ours is a reaction against those who use other "superficial" criterion for measuring a person's worth, eg. his material wealth, his family background, his doctoral degrees and professional status. Ours is a search to understand and to seek for the essences, the meaning behind that which we now see before us.

The search has become more intense in the past decade with the advent of the technological age. An age not in which traditional linear thought processes have become outmoded, but an age in which the emotional aspects of our persons have been so loudly affirmed. One cannot remain apathetic to the killings in Vietnam as the guns from the Mekong Delta are resounding throughout his living room. These documentaries shown throughout the world have formed a part of our lives. The new media demands that we discover a universal and international ethic that will incorporate the total human population into our separate personalities.

This search to discover, to understand, and to be, and then to direct our energies into constructive socially good activity, preoccupies our thoughts throughout our early maturing years—years which we spend within the college environment.

It is for this reason that I have directed my letter to the faculty as well as to Dr. Prentice in the hope that you will better understand our "desire to become"—to become not "housewives," "historians" or "biologists" but fuller people who will utilize that knowledge which we have gleaned to

President William C. Prentice Analyzes Smoldering Revolutionary Directions

... As you and I return from homes or summer resorts or travels abroad, perhaps regretting the end of summer's peace and freedom, thousands of Americans who live in cities are welcoming with relief the end of "the long hot summer" and its search for another kind of peace and freedom. Each year we try to persuade ourselves that the disturbances of the previous summer sprang from a kind of irrationality that is not likely to be repeated or sprang from the special conditions in someone else's city. Each year instead we discover that the rioting and destruction reappear in still more cities, and we become increasingly aware that we are watching the development of what may be a truly revolutionary movement. Historians among us will know better than I whether the anatomy of the revolutions they have studied conforms to the patterns we are seeing today, but it is hard to avoid the suggestion that our present turmoil has roots deep within the very nature of our society and will be changed only by radical revision of that society itself. We run the risk of interpreting our urban riots as a racial phenomenon. Surely a good many of the rioters themselves make the same mistake, and, just as surely, the tragic toll of deaths and injuries would be lower if police and others called upon to protect the peace were not themselves so often the victims of racial fears and hatreds. But the color of the revolutionary leaders is in large part incidental. One of the most impressive aspects of these events is the almost universal sympathy the rioters receive from intellectuals and students of society. More and more people are saying and writing that our democratic processes are shockingly inadequate for the purpose of ensuring human dignity to the poor. In our affluent society, a very high proportion of the poor are in our cities and are black-skinned. Their riots and destruction are rarely aimed at specific goals; they seem instead to be spontaneous expressions of anger, frustration, mob spirit, greed, and even fun. But in their aftermath come leaders like Carmichael and Brown who recognize the potential of violence as a means of changing society and who attract sympathetic support from the intellectual community. I think we shall see increasingly that the spontaneous outbursts will be more controlled, more directed, more frequent, and better exploited for political purposes. I think they will also receive increasing condonation, if not support, from students and writers who themselves feel guilt and frustration over democracy's failure to solve the problems of the urban negro. The long hot summer may be ending, but there are many longer and hotter summers to come. Whether the revolution will succeed remains to be seen. That

the mood is genuinely revolutionary is increasingly clear. There is another revolutionary storm brewing, and like the tropical hurricanes of this time of year the two storms threaten to join their forces and to add strength and destructiveness to each other. The second revolt is associated with a kind of distrust and contempt for the highest officers of our government that has rarely been present in this country. It is focused on the handling of the Vietnam war, but it is not merely a matter of political or military disagreement. It is instead, like the urban revolt, powered primarily by the emotion of frustration. People are dying in Vietnam for purposes that are not clearly apparent to large numbers of Americans, and we know that the dying include women and children, friends and foes alike, and perhaps an entire ancient civilization. There seems to be no way to stop the destruction, and thousands feel a sense of despair and futility that leads them to lawless impulses and to sympathy with those who would strike at the very roots of our American social and political tradition

What should be the role of educators in such a world? We must always play a dual role. Education is the preserver of knowledge and of order because it makes possible the passing on from one generation to another of information and standards and codes of action. It is, at the same time, the greatest of revolutionary forces because it provides the tools with which to criticize and improve upon the world of our forebears. Every teacher has the opportunity and the duty to present his students with the acquired knowledge of those who have gone before and to encourage building on the best of those achievements while destroying the worst of them. Each of us may hope the student will accept our judgment of what is best and what is worst, but in the last analysis that decision will be left to the students' generation as the young develop their own uses for the tools their teachers have put in their hands.

Educational institutions, being no more virtuous and no more logical than other human institutions, have rarely been evenhanded and dispassionate in the achievement of balance between conservation and revolution. Some teachers, some schools, and some disciplines have from time to time used their influence to protect the status quo and to indoctrinate students with one point of view to the exclusion of others. Less frequently, scholars or their institutions have stirred students to revolution by suppressing information about the strengths of the society or its rules. Where do we stand?

There is a small but highly articulate group of students in our colleges and universities today who argue that our traditional college education is a fraud. They contend that our curricula and our professors are merely attempting to perpetuate the sick society. Some think we are conspiring to preserve the status quo; others think we are dupes of a still more subtle conspiracy; still others think help improve the dastardliness we see around us. While exploring ideas, concepts and ourselves, certain facets of the traditional lecture will seem momentarily if not totally irrelevant. It is my cry, then, to those within the academic world to evaluate themselves and their concept of what they feel to be the relevance of their courses. And most importantly, then, to help their students see this relevance—that a student, upon graduation, might not have to say, "That which I have learned here has been in spite of the organized curriculum structure."

we are merely stupid and unseeing. What they seem to agree upon is that today's college education is without relevance to the life and society of the future, the life and society that they see themselves needing to build. A few serious, intelligent, highly educated young men and women are saying in all seriousness, "We must destroy the university." They are not yet saying what they will put in its place. Their despair is a match for that of our urban poor, and they are lashing out in anarchic violence as if to say that anything (or nothing!) is better than what we now have.

One of the most striking things about the young revolutionists and one of the most distressing, is their lack of program. Every student of "the new left" comments on that aspect of today's rebellion. The negroes in the city, the anti-administration students on our campuses, the agitators for peace in Vietnam all suffer from a common lack of program. What each wants is a change in the power structure. Their slogans are "black power," and "down with the establishment." Some may be genuinely naive and believe that love alone and flower power can cure the world's ills. Others may have programs that are being held in abeyance because of the need for a united front and the need to borrow strength from groups with a different philosophical base. Still others do have some programs or parts of programs though they give them a lower value than the search for power itself. I think it likely, however, that most have no programs because they are really not expressing disagreement with specific policies but are expressing instead a general atmosphere of doubt, distrust, and lack of effective influence

But today we face a perplexing and ultimately futile rebellion against age itself. Probably no more pathetic slogan has ever been struck than "Don't trust anybody over thirty." The strong sense that authentic life ceases at some particular age is, incidentally, not an entirely new phenomenon. Clovis Sengrail, the cynical young man invented 65 years ago by "Saki" says in one of his stories: "To have reached thirty is to have failed in life."

Is there really a discontinuity between the worlds of successive generations? Does the advent of television and of the transistor radio really sweep us into a tribal age in which "linear" styles of thought are now irrelevant? Is the logic that builds conclusions upon premises made meaningless or useless by our current ability to absorb information in larger and less abstracted chunks?

It is no secret that those of us responsible for academic learning have found these proposals difficult.

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No, Chapel steeple climbing is not an approved A.A. sport for safety reasons. Stairs and ladders are too rickety to support even a stately senior. But for more sport news, see the all new Wheaton News sport section on page 3.

The Wheaton News

Editor-in-Chief
Meg Gardner

REPRESENTED FOR NATIONAL ADVERTISING BY
National Advertising Service, Inc.
College Publishers Representative
420 MADISON AVE. NEW YORK, N. Y.
CHICAGO • BOSTON • LOS ANGELES • SAN FRANCISCO

Entered as second class matter
June 8, 1925 at the Post Office
at Norton, Mass., under the
Act of March 3, 1879.

The Sporting Life

AA Encourages Freshmen To Support May Activities

To quote from its Constitution and accompanying Preamble, the Wheaton Athletic Association "promotes interest and participation in a broad program of sports, dance, outing and other recreational activities in cooperation with the Department of Physical Education and encourages the highest standards of good sportsmanship . . . All students of the College are members of the Athletic Association. Every student is encouraged to participate in a wide variety of activities."

Although the A.A. works in conjunction with the Physical Education department, it is not actually a part of the latter; in fact, many Wheaton students, especially freshmen, may not realize how much A.A. is able to do, depending on student support. For example, in addition to regular team sports which compete against other colleges, individuals are encouraged to participate on their own, outside of school; organizations such as Outing Club arrange activities with similar clubs from men's colleges; students are informed about sports opportunities throughout New England, for example skiing.

How can A.A. work? The Athletic Association board is composed of the executive officers, the heads of each sport, the head of Tritons and Dance Group, a Hostess, and a representative from each class, the latter constituting a link between the student body and the A.A. board. In addition, the Interdorm Council, composed of the Interdorm Coordinator and a representative and assistant from each dormitory, organizes activities and competition between dormitories.

Consequently, there are several ways in which an individual student may participate in athletic activities: she may be a member of a college team; she may compete as an individual in a non-team sport; she may belong to an athletic club or group; she may compete for her dorm; she may merely want to engage in weekend sports, under the auspices or simply from the suggestions of the Athletic Association. The A.A. welcomes the variety of athletic opportunities and encourages each student to participate according to her individual wishes. In short, A.A. is a vital part of Wheaton which, with support, can be a positive facet of a girl's life here.

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Our D. Barker Tries Champs

Donna Barker '67, who was Wheaton's outstanding tennis player during her four years here, has competed in many tournaments throughout the United States; this summer she participated in the USLTA Women's National Collegiate Tennis Championship, held at Stanford University from June 20 to June 24. Included among the seeded players were such names as Jane Albert, Patsy Rippey, Marilyn Aschner and Julie Anthony, several of whom have competed at Forest Hills; hence, the standard of competition was extremely high.

The "luck of the draw" in the first round pitted Donna against Pixie Lamm, the fourth seed, who, after defeating Donna, became a finalist in this particular tournament. Although she did not make it past the first round, Donna was by no means discouraged; she in fact welcomed the opportunity to play amidst such seasoned amateurs. Donna's tennis future looks successful, for she is a top-notch competitor who rarely lost a match at Wheaton.

Notice To Seniors and Others Interested

Graduate study booklets are now available, free of charge. Copies can be obtained in the offices of Miss Banning and Mr. Kenworthy, as well as in the Library.

Sign up for the Singles Tennis Tournament by October 1.

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at the

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Are you Interested in . . .
bike hikes . . .
picnics to Panagus Point . . .
a canoe trip to a mysterious island—on the Norton Reservoir . . .?

Outing Club plans to sponsor these and more . . .
Co-heads: Meg Milne '68—Young 310
Lynn Klaffky '68—Young 308
Check the Cage . . . for news of Wheaton's Outing Club!

ROCKYWOLD

(Continued from Page 1)

Must be pushed closed again to insure that it relocks. Likewise, up for consideration is the proposal that a 2 a.m. permission may be called in after midnight and that it may be changed to an overnight signout. With the new telephone line for changes in registration, the 'why' for these stipulations on 2 a.m. permissions has become unnecessary.

"Also included in this group of lesser regulations is a consideration of the smoking rules on campus during the daytime: the proposal is that the present rule of no smoking on campus before 6:30 be made a courtesy rule, with the wish that students will not smoke on campus during the day. These three proposals are a process of 'cleaning house' in our living regulations that has been much needed.

"From specific to general, plans to delve to the very core of our governing system are being formulated. Constitution Committee will crawl from the depths of anonymity and raise a loud voice this year. Our College Government Constitution is sorely antiquated in relation to actual practice and even ideals in several areas: the perennial favorite, collective responsibility, will be considered for rephrasing. Instead of the 24 hour limit and other particulars of the current wording, it is proposed to read somewhat as follows: If a student is aware of any violation she should speak to the offender as soon as possible, stating the fact that she has broken the rule and then explaining and discussing the reason behind the rule. If we can agree as a body on our goals, each girl may then carry out these ideals individually, using her own integrity."

FRESHMEN

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Another interesting fact about this class is that seven of the girls are sisters of present Wheaton students. Gail Berneike's sister is Kris '69; Elizabeth Hazard's sister is Crissy '69; Mardy Lawrence's sister is Barbara '70; Deana Lesko's sister is Lynn '69; Barbarajeane McNeill's sister is Joyce '68; Eve Holaday's sister is June '68; and Libby Rice's sister is Sally '69.

And this tally doesn't begin to touch the girls whose sisters, cousins, aunts, mothers and even great-aunts, are Wheaton alumnae.

61% of the girls attended public schools and 39% attended private schools.

PRENTICE

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cult to accept. But suppose that they are true? Suppose that those artists who started destroying the linear transmission of information long before McLuhan are in some important sense more relevant to today's life than philosophers? Schoenberg, Picasso, and Joyce have been followed by Cage and Pollock and Burroughs in their search for a more fluid medium, one less constricted by artificial conventions. The theatre, the cinema, and the happening give growing testimony to the need many people feel to express or experience in art an aspect of life that is random rather than orderly and multi-dimensioned rather than linear. Preoccupation among artists and among young people with what they call mind-expansion through the use of drugs and sensory stimulation seems to me to express part of the same dissatisfaction with the sensory and intellectual order imposed so carefully and indeed tenaciously upon the natural world by western man during the past 1,000 years or so. Regardless of political or social overtones, we are surrounded by a strong sense of intellectual anarchy and intellectual revolution. What are we to do about it? Is it our function to protect and preserve the heritage of logic, analytic observation, dispassionate criticism, and experiment that have created our civilized world and provided us the subjects we teach? Or should we be trying to understand, foster, and participate in the revolutions that are in progress?

I have no doubt that our mini-

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Paul C. Helmreich Addresses Seniors

When Sue Contel asked me last spring if I would be willing to give the address at Senior Chapel in the fall, I immediately asked what I was supposed to talk about. "Oh", she said, "anything you like." But then after a moment she added, "What I really mean is whatever you think would be appropriate to say to people beginning their final year of college." And as I thought about this task at various odd and fragmented moments during a hectic summer, I began to feel rather desperate. What, I asked myself, does one say to a group of students who have already been through the process of a college academic year three times, who have weathered freshman phobias and sophomore slumps, who have put the time of the jesting junior in back of them and have emerged suddenly as serious, slightly scared and somewhat cynical seniors? They have been fed so much advice, particularly regarding all aspects of college life, from getting in, to staying in, to ultimately getting out. What on earth can I say to them that they haven't heard already many times over? And the answer was always the same—not much.

Yet, as I thought about it, it did seem as if there was a topic that might appropriately be discussed, nothing new, nothing original, but something which might have particular relevance to students entering their last eight months of college life. . . . it seems to me, both in terms of the memory of my own undergraduate years, and the experience of talking to many seniors in many classes, that the senior year more than any other tends to be different from the other years of college. For this is the year when the student has to ask herself questions she has undoubtedly asked before, but now

it is with a new sense of urgency: "Where do I go from here?" "Where do I go next year?" "What happens when I have to go out into the 'real' world, when I leave the 'unrealistic' world of the college campus?" "What", asks the senior, "am I going to do?" "What", she asks, "can I do?" And it is not long before the question takes another turn, a turn not limited to seniors, but which for a senior seems to carry an extra burden of fear, anxiety and often bitterness. And that question or series of questions goes something like this. "What good has all this done me?" "How has my life at Wheaton helped prepare me to face the 'real' world?" "How can an environment so divorced from the world be of help when I leave the cocoon and venture out where the action is?" And the answers which I hear, more often than not, are gloomy and despondent ones. It seems impossible that life in the sheltered bosom of Mother Wheaton can have provided anything useful for facing "reality". It appears inconceivable that the vast quantities of factual knowledge about specific subjects, painfully gained from various courses, can subsequently be of any use in terms of making one's way in the great world beyond Howard and East Main streets. This is especially true when, as one student put it last year, "I swear that three weeks after the final exam period, I've forgotten everything I learned in any course." The senior, if you will, knows the score. She has long since become aware that the golden utopia of endless intellectual challenge and excitement which college seemed to offer before she arrived has instead turned out to include two measures of difficult and often routine work, plus at times something more than

a pinch of boredom for every glorious insight or challenging discussion and debate. And so she will often arrive back at college in the fall of her senior year disillusioned with the past and anxious about the future.

"Tell it like it is, like it really is!" is the desperate if ungrammatical cry heard on the college campus today. "Utopian goals and high ideals are not what we need. We need something which will help us cope, not in some ideal world or future, but in the here and the now." And if there is one thing a student entering her senior year is sure of it is that Wheaton "like it is" and the outside world "like it is" are totally different things. Wheaton, I have been told, may perhaps tell us how it ought to be, but it offers little to help us deal with life as it actually is.

Such a charge, if true, would certainly be serious. But is it true. Has college, its sheltered life, its structured curriculum centered around formal academic disciplines failed to prepare you to meet the challenges of the real world? Is it true that you have not learned to do anything which can be of help in dealing with this problem? Let us consider.

In the past three years you have learned much. You have learned to cope with frustration, routine and boredom. You have learned to look interested, or at least relatively attentive in class, even when you are not and your thoughts are far away. Such talents will serve you well when you come to deal with the PTA, community meetings, parents-in-law, long-winded employers or the person working at the desk next to you who spouts a steady stream of inane chatter all day long. You have learned about the peculiar quirks of your professors, what each likes and dislikes in terms of academic performance, and you know them far better than the professor probably does himself. What better preparation for getting ahead in one's chosen profession than to know how to cater to and please one's

superiors? You have learned how to write a respectable semester's term paper in twenty-four hours, or with luck, one which will satisfy in twelve hours or even less. You have learned to operate under intense pressure by taking innumerable examinations and meeting even more innumerable deadlines of one sort or another. You have learned to procrastinate and to be on time. You have learned how to bluff your way through crises with a reasonable modicum of success. You have learned a most important fact of life; that once you left high school you put aside forever the time when you could say that your work was done. You know now that there is always more to be done. And therefore I trust that you have also learned the secret and exciting joy of bucking the system, maybe by attending a concert the night before a term paper is due, maybe by saying "the hell with it, let's go get some beer and pizza" when you have an hour quiz at nine-thirty the next morning. And I also trust that you have learned when to say no to just such impulses.

You have learned to drink milk to calm your nerves and coffee to stimulate them. You have learned all about NO-DOZE to keep you awake and SLEEP-EZE and tranquilizers to put you to sleep. You have learned how to stay up most of the night and still make at least a physical appearance at work the next day. You have, I trust, learned to take a couple of aspirin before retiring in order to prevent the night before from becoming the morning after. Don't tell me you haven't learned how to cope with the real world. Wait until you get there and see if these talents do not well equip you to move within the confines of the middle class, ulcer creating, professional society in which you alone, or you and your husband will spend your lives. And you will spend it there too, and most of you know it and admit it, something you would not do three years ago. Much of the real world, so-called, is made up of tension, deadlines, ruthless competition, endless routine and repetition, and constant struggle just to make a go of it.

Let me continue. You have also learned one of the most important and bitter lessons one needs to know if one is going to survive in the "real" world. You have learned that effort put in and reward received do not necessarily have any correlation, though hopefully this has been less true for a course as

a whole than for a given quiz or paper. You have learned that there is little you can do about the fact that the girl down the hall can get a B on an examination after playing bridge all night and doing less than half the reading, while you have to settle for a B- or a C though you have put in three times the amount of effort and have carefully done all the assigned work. Believe me, this is true preparation for the world beyond, where all that matters is whether or not you can cut the mustard. Whether it be a job, or graduate school, what matters is whether you win or lose. How well you played the game is measured by the results, not by how hard you tried.

And finally, whether married or single you will find that the habits you have developed at Wheaton of working during the week and socializing rather frantically on the weekends will correspond rather dramatically to the life you will lead on the outside. In short, you are well trained for the world of 9-5 at the office, mortgages, struggles for promotion and the rigors of community living in modern suburbia.

What does this mean? It means, among other things, that all of those things you have liked least about your college existence and which seemed to you the most false, the most sham, have served to force you, however indirectly, to develop the very techniques necessary for successful survival in the "real" world you prize so much. But you could argue that all I have described could as well, though perhaps not as pleasantly have been learned without your having set foot in a Wheaton dormitory or having attended a single college class. And you would, of course, be quite right. And if this were all that college had done or will do to prepare you to live in the "real" world, there would be little point to it all.

But it is, I hope, not the whole story. And this is where the year ahead of you rather than those behind you becomes most important. For you have also during the last three years been developing other skills, skills involving thought, measurement, experimentation, discussion and debate, and most important the development of an individual, personal ability to interpret, to analyse, to examine, to be critical—and tolerant, to make up your own mind—and to have an open ear to the opinions of others. And throughout all of this time you have accumulated an ever-increasing body of factual, concrete knowledge, knowledge which is really not forgotten after the final examination, but which lies stored, to use a modern phrase, in your

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HELMREICH

(Continued from Page 4)

memory bank, and is ready to be recalled with surprising rapidity and minimal review when it is needed months, even years from now. And because you have done all this you are now ready to embark on what can be one of the most exciting years of your life.

For it is the year which can provide you with the means to cope with the world you will live in in ways quite different from those already described. It can serve as a guide to open up a whole new realm of the "real" world WHICH MIGHT OTHERWISE HAVE REMAINED hidden. It can provide you with the means to make life a joy rather than a drudgery. It cannot obliterate the world of ulcers, competition, dullness and routine, but it can reduce these factors to a recognizable and controllable element in a life encompassing many other aspects.

Four years of study in a liberal arts curriculum, and in particular the senior year, can provide you with the realization that there is another "real" world, a world not more important than the one I have already described, but certainly not less so. This is the real world of the mind and the spirit. It is the world of literature, of philosophical theory, of historical context, of scientific discovery and investigation. It is the world of art, of music and of drama. To those this world encompasses it brings the ability to be part of, and a participant in, the community of intellectual and spiritual awareness which enables a person to comprehend where he is, how he got there, and what it is that is going on. The liberating curriculum of the liberal arts can reveal to you the undeniable fact, that no matter how true the oft quoted phrase of John Donne, "No man is an island" may be, it is also equally true that every man is an island, and that it is in the inner development of that island made up of his mind and his spirit that a large segment of what is most real and important to mankind may be found. One night in the course of a conversation which I cannot at all remember, a friend quoted a passage from the *Analects of Confucius* which is incredibly awesome, both in its simplicity and its implications. It goes as follows: "To think without learning is dangerous. To learn without thinking is a waste of time."

This is the year when more than any other, you should be thinking for yourselves. And you are ready to do so as you were not when you arrived here three years ago. For in that time you have matured intellectually and emotionally. You have acquired a considerable fund of factual and theoretical knowledge. You have been trained in the methods of objective investigation and critical analysis. I do not mean to imply that you have not been engaged in serious intellectual thought or endeavor during the last three years. But now, as seniors, you have at your command as you have never had before the maturity, factual knowledge, and methodological techniques which can enable you to think in a truly educated, rational and mature fashion.

From the moment students enter

college they clamor for small classes, individual attention from professors, seminars instead of lecture courses, etc. Senior year is the year when, to my mind, you are finally ready for such things. This is not to say that I do not value small classes in the earlier years. But in the freshman, sophomore and even somewhat in the junior year, small classes find their primary worth in the fact that they serve far better than the large lecture course as a means of training students in the techniques of investigation, critical analysis, and oral and written expression of their ideas. In fact, without these small sized, discussion oriented courses, you would hardly be prepared for the intellectual adventures of the senior year.

But senior year is the year when all this training can and should pay off. Senior year is when you are finally equipped to investigate subjects independently. Senior year is when professors are suddenly much more willing, even eager, to spend time working with students in small groups, when every professor is willing to give the student in his seminar individual and not just group attention. And there is a good reason for this. Because it is as seniors that you have reached the stage where professors can honestly talk with you and not to you, where as often as not in seminar or course they can investigate a subject with you, rather than leading you and directing you to it. It is the time when debate and discussion can become exciting and stimulating for both student and teacher. The gloves can be taken off. Debate becomes sharper, more critical, more argumentative and more penetrating. For as seniors you have long since gotten over that overwhelming freshman concern, "What does the professor want me to say?" Now you are ready to say to yourself, "What do I want to say?" You have the courage of your convictions and the desire to test them in discussion and debate with professors and classmates who are now willing to examine them as critically as you are ready to comment critically on the view of others. Ultimately you are concerned not with finding a consensus of opinion, not with finding a "right" answer, but in finding answers which suit you, whether or not they suit others.

And when at the end of the senior year, you have done this you will know that there is more to life, more to reality than the struggle for existence and material well-being which must inevitably become the primary concern of your day to day existence. You will know the joys which can come from reading a novel, or experiencing a work of art or drama. You will have a vision of society and man's purpose within it which will enable you to view your everyday existence with a degree of detachment which will ensure that in an ultimate sense you can control it and not it you. And this is, after all, what a liberal education in the liberal arts should be all about.

One word of admonition. The intellectual experience which can serve to liberate you permanently from the mundaneness of day to day existence is there for the taking. Notice, I say taking; it cannot be given, no matter how much

I and my colleagues on the faculty would like to do so. For three years we have tried to teach you that it is dangerous to think without having the necessary learning upon which to draw, and we have insisted over and over that it is equally a waste of time to absorb vast quantities of knowledge without thinking at all about their meaning and relevance. And hopefully you now know how to do these things. But whether you will now begin the lifelong process of using these techniques is up to you. For one more year we on the faculty will be here, ready and willing to meet you halfway. But halfway is as far as we can go; the rest you must do for yourselves. And now is the time, for after this year you will be on your own and the world that is not of the mind and the spirit will be pushing in on you from all sides and demanding more and more of you and from you. If you are to graduate next June truly educated in the liberal tradition of the arts, you must have become willing and able to do, rather than just know, comprehend or passively understand. And the time you must do it is now.

Wheaton offers you what can be the difference between "living" in its fullest sense and just surviving. Far from not preparing you to meet the "real" world, your Wheaton education, and particularly the senior year can provide you with the most valuable tools you need to make living an individual and meaningful experience. Job training you can always get; a free yet knowledgeable mind and an inquisitive yet disciplined spirit are much harder to come by, but more valuable for the purpose of living in the real world than anything else you can have.

PRENTICE

(Continued from Page 3)

mum responsibility is to discover why some young people consider traditional higher education irrelevant to authentic life. Our task is made no easier by the common response which goes no further than to say "it just is." We must somehow discover what such critics mean by relevance and to consider in what ways colleges may genuinely be expressing aspects of cul-

ture that our society has outgrown. But since we are over thirty and since we are inevitably prisoners to some extent of the perceptions of our own generation and our own culture, let me say that I find it easy to see how we could add a course in Psychedelics but much harder to see how we could give up teaching Physics. The situation of our culture may be paradoxical. If it is really true that modern communications have caused logic to lose its relevance, it is also true that jet aircraft, television, and the amplified guitar exist only because of the disciplines that are now derided as old fashioned and linear (or square).

You share with us a joint responsibility. Day by day and semester by semester, you and we must struggle to understand each other and the world we live in. We must try to see both the twentieth and the twenty-first century in the perspective of every kind of human

experience. Unless we share these experiences and criticize them from our several points of view, we can never build together the relevant education that you seek and that we seek for you. Together we can help make sure that the growing revolutions take positive directions; that they contribute ultimately to the sum of human development and human happiness instead of diminishing into unguided explosions of violence in response to frustration

What kind of education is likely to be helpful to a generation trying to cope with intellectual and cultural revolution? For a long time we have believed that what we call the liberal arts provide the student with a broad understanding of human achievements and human potential while at the same time training him in the analysis and criticism of those same achievements. We have believed the combination ideal for a constantly changing society. Is it merely restlessness on the part of today's youth that makes the study of great minds seem irrelevant? Or are we indeed on the threshold of an era so different from that of the past three hundred years that the study of Erasmus and Darwin, Shakespeare and Freud, Aristotle and Whitehead, Byron and Tillich, Einstein and Goethe offer no as-

sistance to young minds groping for understanding and control of the environment they live in?

In the last analysis, one generation can do no more for the next than to provide some skills, some information, and some moral stamina. I suggest that the last is the most important. It has proved possible in the past to draw courage from the lives and thoughts of others, and more than any other one thing you will need courage in the years ahead.


The kinds of courage that are needed differ from one generation to another. In some eras courage to be unselfish has been of paramount importance, that enormous courage that is required to put aside one's own needs and longings for the sake of others or for the sake of constructing a better world for all. In other eras, (and we may very well now be moving into such a one) the courage to express oneself and to defend the importance of one's individuality can be of the foremost importance. The struggle against the anonymity of membership in the group shows in the young people who have been excited by the philosophy of pure selfishness espoused by Ayn Rand. Others show it in their strong attraction to the sensuousness of the hip culture. Still others are groping for less radical and more constructive answers to the very real problem of self-expression within a mass culture. There is a note of pathos but also of stubborn and elemental virtue in the young who wish to reject the whole world of those over thirty. The years from fifteen to twenty-two are often years of growing independence and individuality which nevertheless do not conflict with the acceptance of others as individuals. Life on a college campus is healthier and more satisfying than life in most adult communities. As students, you savor life more completely; you are more accepting of ideas and experimentation with ideas; you are more tolerant of strangers and of strange moral and social attitudes; you are more genuine and less hypocritical because you find relatively little reason to be defensive about your own life-styles or to array them in opposition to those of others.

I promise you that we shall try not to confine you to styles of thought more appropriate to Gutenberg or Descartes or to Newton or Rembrandt or even to Clerk Maxwell or Wagner. We shall try to encourage you to be yourselves, to be modern young people looking forward to a world unknown. We shall try to create with you a vision of man's potential which will stand you in good stead and provide you with genuine relevance no matter how unpredictable the impact of communications, science, or space travel turn out to be.

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