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## Leap To Nat'l

At 7 p.m. Sunday in the Reid-Knox Memorial Room the Alma College History Honor Society will be formally inducted into Phi Alpha Theta, the national honor for historians. The local organization will officially become the Lambda Psi Chapter in a ceremony conducted by Lynn W. Turner of Otterbein College, the national president. The charter members, headed by Keith Bird, honorary president, are Richard Bennett, Hugh Breneman, Jr., Manelbert Counts, Jr., J. Luke, J. McGill, William Nichols, J. J. Smith, Nancy Stone, John Cook, Jan Grace, James Magee, A. Moffett, Donald Rickwalt, Gerald Snyder, James Suttiffe, and Robert Von Oeyen, Jr. Awards to winners in a school wide essay competition will be made at a reception immediately following the ceremony.

Phi Alpha Theta, established in 1937, accepts students with 4 units of history and a B average in those courses. Association distinguishes the member as an honor student in the discipline, and establishes a bond with the most distinguished members of the history profession in the country. The Historian, the society's magazine, differs from most honor society publications in that it prints members' scholarly articles, rather than news of the chapters of the society. This magazine is recognized as a scholarly journal.

## S S Dodge Numbers

The following is a summary of the present draft classifications, their explanations, and the number of men in each class. 1-A 1,350,317. Waiting induction, married (both before and after Aug. 26, 1965, cutoff date - pre-Aug. 26 marrieds with no children are delayed on list of 1-A's behind sinH's and post-Aug. 26 marrieds), not examined, waiting reclassification, appeal in process, in 26-34 age bracket, waiting between 18-19 ages. (Includes small group of 1-0, or conscientious objectors, willing to serve in non-combat military.)

1-C 1,965,565. Active in the armed forces (both enlisted and commissioned. 487,866. Inducted by the draft.

1-D 1,208,686. Stand-by reserves, including ROTC students and others.

1-0 9,737. Conscientious objectors who refuse to serve in military in any capacity. Usually they work in hospitals, often overseas.

1-S 380,633. In high school and allowed to finish. Then reclassification. 10,378. Allowed to finish first year of college but had poor grades or were not carrying enough subjects. Then reclassification.

1-W 4,933. Conscientious objectors working off two years of service. 6,045. Have served two years as conscientious objectors but will be held on \*perferred\* list for service until age 26.

1-Y 2,431,191. Deferred for mental, physical, or moral defects. Deferments for mental defects to be reexamined.

2- A 227,019. Wide occupational area, including teachers, scientists, industry, sewage experts, medical men, etc. 28,677. Serving apprenticeships as plumbers, electricians, carpenters, etc.

2-C 22,824. Farmers needed for production for market.

2-S 1,523,839. College students, undergraduates, and graduates.

3- A 3,638,476. Mem with dependents, including children or other relations under hardship.

4- A 2,440,320. Deferred because of prior military service; or because man is sole survivor of a veteran either killed in combat or who died later from wounds.

4-B 56. Government officials at municipal, county, state, or federal levels.

4-C 12,989. Aliens not currently subject to serve, including men serving in foreign consuls, embassies, at the UN, etc.

4-D 97,873. Divinity students and ministers.

4-F 2,498,023. Rejected for physical disability.

5- A 14,412,888. Rostered under draft law but not called, as beyond the 35-year age of liability.

Sfajj? hands for the current performance of "Dream Girl\*\* busily move a platform set 00

## "Dream Girl" Moves Thru Dow Stage Tonite, Sat.

Tonight and tomorrow night at 8:00 mark the final two performances of the fall term all-school play, Elmer Rice's "Dream Girl" in Dow Auditorium. Under the direction of Dr. Philip Griffiths "Dream Girl",

a comedy - fantasy, originally produced in New York in 194r), mainly concerns a girl who constantly slips into a world of day dreams.

Playing the lead role of the dream girl (Georgina Allerton)

is Carol Bennett, a junior from Detroit majoring in speech and theater.

The three men in Georgina's life are Clark Redfield, Jim Lucas and George Hand. Respectively Dave Weamer a junior from Grosse Pointe, Ben Smith a Midland sophomore and Dennis Rice, Decatur, Georgia junior, portray these characters.

Other important figures in the cast are Linda MacCallum, a Grosse Point Woods freshman who plays Georgina's mother and June Glencros a sophomore from .bington, Mass., who plays Claire, Georgina's bookstore partner.

Particularly unique is the staging for "Dream Girl." The moving platform, an eight feet by ten feet stage section, are used for "Dream Girl" will alternately move on and off stage depending on the nature of the particular scene. The effect of the platform creates an air of movement catching the eye and holding the attention of the audience.

Larry Rublee, Orchard Park, New York junior, and Dennis Rice are handling the technical aspects of "Dream Girl" including the designing and construction of the platforms as well as the lighting.

## Campus Flick

"Pal Joey" with Frank Sinatra, Rita Hayworth, Kim Novak, Barbara Nichols and Bobby Sherwood will lut the screen at Dow 100 Friday and Saturday at 7:15 p.m.

Based on the popular Broadway play with music by Rogers and Hart, it is the story of a night - club entertainer, Joey Evans. He is a talented egotist and a girl - edged heel to women.

The adult film features the famous songs "My Funny Valentine," "Lady is a Tramp" and "Bewitched, Bothered and Bewildered."

Tuesday it was announced at Student Council that the members of the college government planning committee have been selected. They are Greg Sutherland, Sandy Wilson, Bob Boyd and Mark Morley. Tom Fegley was named as alternate, in case there is need for one. There were seventeen ajpplications.

## Shinn To Speak At Chapel Sunday

The guest sjieaker at the Sunday Chapel service will be Dr. Roger Shinn, who about eight years ago succeeded to Reinhold Niebuhr's Chair of Christian Ethics at Union Theological Seminary in New York City. Dr. Shinn is also adjunct professor of religion at Columbia University.

Dr. Shinn received numerous battle citations in World War II and spent a good bit of time in a German prisoner of war camp.

He earned his Ph.D. at Columbia University and is the author of two books, "Life, Death and Destiny" and "This Tangled World." He is also on the editorial staff of Christianity and Crisis.

Dr. Shinn will meet with interested students in Van Dusen Lounge for lunch after the service. He will be discussing such topics as the "new morality."







Shades of Ebony

Rev. Berry: So Long, Mr. Charlie

By Rev. Cornelius Berry

An Almanian staff member suggested that I might write a little piece setting forth the significance of Betty Chmaj's lectures on Negro History and Culture. However, his note suggested further that "there is a wide feeling that all that can be said and done on this issue has been said and done, and anything more is superfluous or going too far."

Now, I shall make no effort to summarize Betty Chmaj's lectures which, after all, covered a couple of hundred years of Negro History and many facets of Negro life and culture. I would like to make some comments about this "wide feeling" as reported by the staff member.

I am under no illusion that anything I say will have the least effect on anyone's vies, much less change anyone's mind. I agree with the Almanian reporter that "all that can be said on this issue has been said." Regarding what can be done I would say that only a beginning has been made. Yes, it's all been said but most of White America hasn't heard it or believed it or, what is more likely, really given a damn.

We've passed a couple of Civil Rights Bills, but these were largely designed to secure for southern Negroes basic constitutional rights as citizens—mainly, equal access to public accommodations, and voting rights. The poverty program designed to remove or alleviate the disabilities inflicted upon Negroes by hundreds of years of brutal op-

pression and rigid exclusion from the opportunities of American life is at least a beginning. And I take it that there at Alma there is "wide feeling" that even this meager beginning is "going too far". It is really something marvelous to behold that the Christian conscience can offer moral justification for billions of dollars spent to 'defend liberty' by killing people in Vietnam but cannot justify much less money spent at home to secure justice by helping people.

Yes, it's all been said — by Richard Wright, Ralph Ellison, James Baldwin, Martin Luther King and others. It all had a kind of clean, moral appeal to the white liberal. So, when events in the South exploded a few years ago he raised his self-righteous hand and said he wanted to be counted in. But after the emotional jag wore off and the civil rights movement took directions which irritated his bourgeoisie devotion of sweet reason and good will, he climbed in off the limb and walked away muttering about things going too far and getting out of control (his control).

The fact is that people are only bound together in a common cause to the degree that they share common experiences. And White America has simply not shared the Negro experience. So he really can't understand the rage, frustration and anger of the American Negro. He wants the Negro to act as if this whole thing is just a little problem that can be worked out calmly, judiciously, reasonable.

But when you've lived as a Negro in America you can't see it this way. More importantly, you can't feel it this way. When you've been ordered out of a Restaurant in Maryland; when you've been refused service at a Whalen's Drug Store counter in Washington; when you have had to drive all day and night to get from Philadelphia to Knoxville because you couldn't get sleeping accommodations and you had to carry a bed pan in the car because you were never sure whether the gas station rest rooms were available to you when you moved into a new community and two realtors (Presbyterian elders) tell you they cannot help you find a home unless you want to live in the Ghetto; when your child comes home crying because the other children don't want to sit next to the "nigger"; when you call a pediatrician to get health services for your children and he says he does not accept Negro patients; when you call a dentist and he also does not accept Negro patients unless they are willing to go in after-hours under the cover of darkness; when you go to the local barber and he refuses to cut your hair; when you cannot apply for most job openings in your profession because you work within a massively segregated institution which professes human brotherhood; when you are refused accommodations in a summer resort which caters especially to the white members of your profession; when you see your brother denied membership in a union; when you have to endure the thousand and one indignities, anxieties and frus-

trations of being a Negro in America — you don't come out of this experience convinced of the reasonable, calm, judicious way of doing things. However much you may cover it over you are filled with emotional fury. And White America simply can't understand this — they haven't experienced it.

So, the White American can sink into his soft chair and make glib judgments about Malcolm X being an extremist. Well, when your house has been bombed and your father lynched, you get to feeling a little extreme about things. White Americans can offer smug assessments of Baldwin and Leroi Jones as "Angry Young Men" but if you grew up around 131 Street and Lenox venue in Harlem and manage to survive at all you're going to be angry — very angry.

It frankly enrages me to hear some of these self-righteous criticisms of Adam Clayton Powell, particularly when most of the criticism has to do with his offenses against middle class morality, his love of booze, broads and high living. I'm enraged because the very last thing that White America ought to do is give lectures on morality to Negroes. The whole story of the Negro in America is the biggest moral outrage of human history. One has only to look at Adam Powell — his white skin, caucasian features and stright hair — to be reminded of the wholesale immorality of Southern white 'gentlemen'. And while I'm on the matter of sexual immorality, let me pass on a statistic that comes from Whitney Young. He says that Negroes who are ten percent of the population contribute over 40 percent of the illegitimate births in America; but whites who constitute 90 per cent of the population contribute 98% of the abortions in America. The conclusion is clear. Most Negroes can't afford abortions. But the moral problem looks pretty much the same for both groups.

Back to Adam Powell. He's accused of being crooked. The

argument doesn't impress Negroes in Harlem because they have been dealing with some real, four-star crooks all their lives — crooked landlords, crooked cops, crooked merchants — the whole white power structure that feeds off the misery of the Ghetto and then has the supreme gall to turn around and say to them, "But your Congressman is crooked".

The darling of the White Liberals is Martin Luther King. He's such a nice guy. Yes, he is. But all of those White Liberals who were cheering him on the Birmingham and Selma got mysteriously quiet when he came to Chicago and led demonstrations against housing segregation. Under the rubric of 'violence in the streets' (when one looks over the record of unpunished Civil Rights murders the Negro is in no mood to hear lessons about violence from White America) and 'property rights' the white liberals allowed the 1966 civil rights bill to be defeated because it began to pinch where it hurt — in segregated Northern suburbs. I have no desire to launch into a defense of Stokeley Carmichael. But he speaks for the Negro in America when he says that, all along, White America has portrayed itself in history books and official rhetoric as being 'nice guys'. The Negro, believing this, has been saying to Americans for the last hundred years "Come on, you nice guys, do the right thing." Well, says Stokeley

to White America, "we've found you out, you're not nice guys."

Well, the White liberal will probably continue to think that everything "that can be done has been done and anything more is either superfluous or going too far". So, to all the nice guys who had good warm feelings toward Negroes until recently when they've been stepping out of their place and going too far, the Negro can only say ruefully, "So long, Mr. Charlie".

Voyage of Discovery Combines Book With Look Learning

A new development is afloat in higher education today with the main objective of combining book learning with look learning.

College students representing 34 states and five other countries are aboard the Chapman College Seven Seas Division of International Education "floating campus" which embarked from New York Oct. 20 for the fall semester at sea.

The unique 107-day voyage of discovery will take the 410 students to 17 ports around the world on Holland-America Line's s.s. RYNDAM. This sailing marks the second year of operation for Chapman College's sea campus.

Chapman, one of California's oldest colleges is located in the City of Orange, approximately 32 miles southeast of Los Angeles. The floating campus offers coursework designed to meet the needs of new undergraduate and graduate liberal arts students in modern classrooms, laboratories and studios on the 15,015 gross-ton, completely air-conditioned RYNDAM.

Facilities include 14 classrooms, a modern science laboratory, an oceanography laboratory, 280-seat theater, modern audio-visual equipment, an especially selected and continually growing library and a completely staffed hospital.

The mobile campus has a distinguished faculty with a nucleus from Chapman College augmented by academic leaders drawn from other colleges, uni-

versities and research organizations. In addition, visiting lecturers and educators from institutions of higher learning around the world are invited to board the ship, creating an international classroom experience and relating pertinent study courses to subsequent port visits. Students choose from a variety of in-port practicums which supplement their particular fields of study. In-port activities include specialized field trips, lectures by foreign experts in economics, religion, literature and other subjects, visits to museums and art galleries, conferences and panel discussions with students and faculties of universities, and, where possible, home-stays with families.

Curriculum parallels that offered on the land-based campus, but is altered to take advantage of the itinerary and to ready students for meaningful exploration of the various ports of call.

Fall semester around the world itineraries are balanced by spring semester regional voyages.

Fall 1966 - 1967 semester students visit Lisbon, Barcelona, Marseille, Rome, Athens, Istanbul, Alexandria, Port Said, Suez, Bombay, Colombo, Kuala Lumpur, Bangkok, Hong Kong, Kobe, Tokyo and Honolulu, arriving at Los Angeles Feb. 4, 1967.

The spring semester voyage, also 107 days, departs Los Angeles Feb. 7 bound for Caracas, the island of Trinidad, Salvador, Buenos Aires, Montevideo, Rio

de Janeiro, Lagos, Dakar, Casablanca, Cadiz, Lisbon, Rotterdam, Copenhagen, London, Dublin and Galway before returning to New York May 25.

Average cost for a combination study and travel semester on Chapman College's floating campus, including tuition, fees for on-land programs and all shipboard accommodations is approximately \$2,500. Applications for financial aid to exceptional students will be considered after admission where need is indicated.

Richard Harvey Winslow, son of Mr. Edward M. Winslow, 23176 Gladwin St., St. Clair Shores, Michigan is aboard the floating campus of Chapman College's Seven Seas Division for the Fall 1966 semester, as a junior student majoring in sociology. He is a 1964 graduate of Grosse Pointe High School and has attended Alma College.

Those seeking admission must satisfy admission requirements to the Chapman land-based campus. Details are available from Chapman College, Seven Seas Division of International Education, Orange, Calif., 92666, telephone (714) 633-8821, Ext. 317.

More SCREW: (Continued From Page One)

line, over whose bounds no decent student ever set foot."

The first page of the booklet made that quite clear. It reads "Everyone should avoid doing anything which is wrong. We have been accustomed to say to the students that they will not be likely to go astray if they give heed to these three general items of advice: 1) Respect yourself. 2) Have regards to the rights of others. 3) Do nothing which you would be unwilling to have your parents know. The frontispiece is signed by the faculty.

I was anxious to talk longer with Prudence, but she had discovered my eyes lingering on her ankles and with some uneasiness she complained of a severe headache, begged my pardon, and retired to her chambers.

Determined to understand the SCREW position, I read the little green book from beginning to climax. The general rules of conduct are probably of greatest interest, and I quote them here that the campus community might rise up in an anti-SCREW rebellion.

"No student shall visit a billiard room or a saloon, or use intoxicating liquors, or use tobacco in any form. Students are not expected to be present at dancing or card parties, or to attend the theater.

Young men and young women

are not allowed to call at the rooms of the opposite sex except by special permission.

Young men are not allowed to accompany young women to or from religious meetings, or to walk or drive with them at any time for recreation, without permission from the Lady Principal.

Young women who room in the Ladies Hall are not allowed to study in the chapel.

Young men who do not live with their parents are required to remain in their rooms during evening study hours.

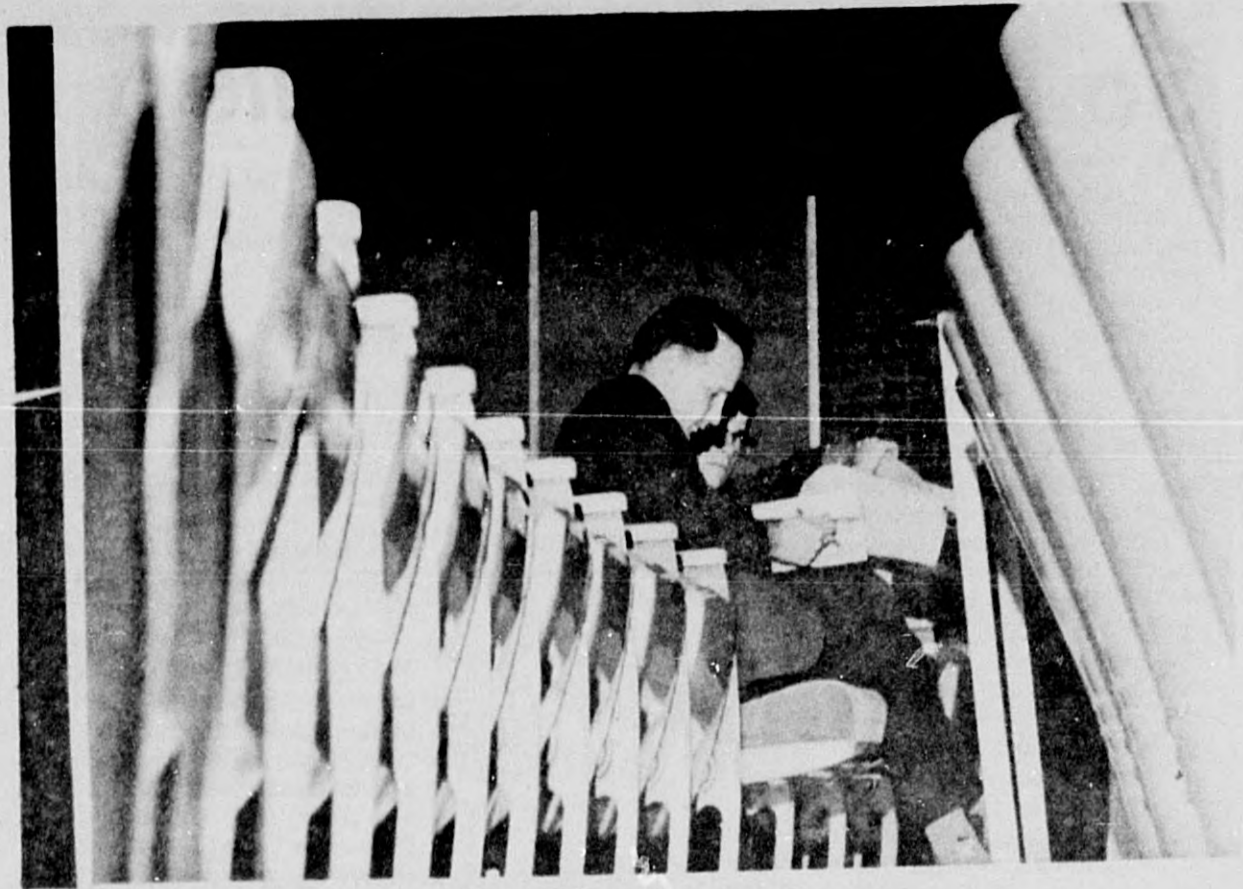
All are required to retire not later than 10:00 p.m. and to maintain silence from that hour.

Well, the little green book is endless. The Sabbath is to be observed at church at least once a day, classes cannot be cut, neither men nor women may leave campus without the permission of either the President, or the Lady, and no one does any wrong.

I was about to leave when Prudence tripped lightly through the lounge. "Prudence, baby" I said. She ignored me. "Miss Flowers . . . you're never going to make it, wholesomeness is dead. Right or wrong are a grey area, Alma could never go back to good ole' '96.

Prudence flashed me a forlorn look, and I think I heard her whisper, "oh, screw."





Dr. Phillip Griffiths and Larry Rublee



Kelly McDowell

# “Dream Girl” a pictorial preview...



Carol Bennett and Don Seeger



June Glencross

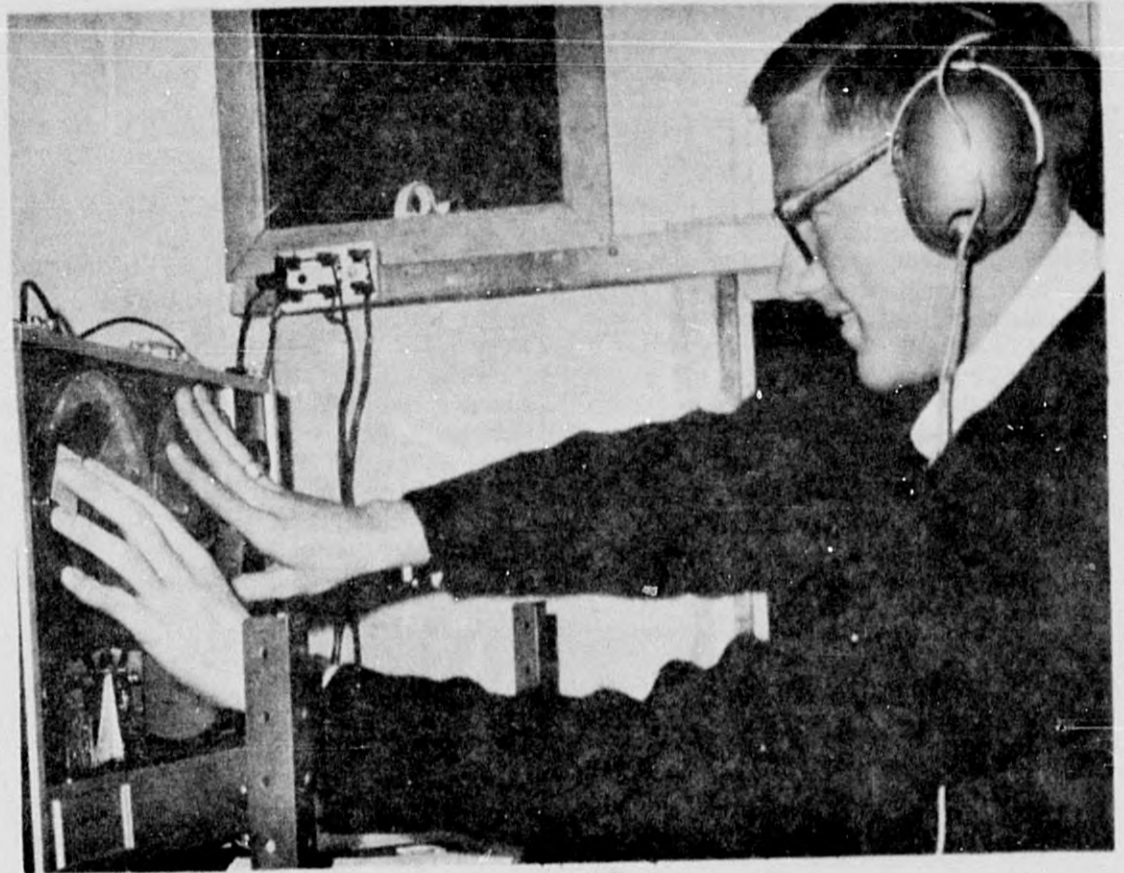


Carol Bennett, David Weamer, and Paul Lichau





Dennis Rice and Debbie Trudgen



Phil White

PHOTOS by LICHAU



Linda McCallum



Larry Rublee



Don Smith and Carol Bennett









Dr. John M. ...  
South ...



Dr. John M. ...  
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### Historical ...



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