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(The story appearing below is from the NEW YORK HERALD TRIBUNE of November 3, 1964)



ALABAMA honor student Prince Caesar Chambliss Jr., who has transferred to Ridgefield, Conn., High School, in band class yesterday. He tried out as a clarinetist, which he played in Birmingham School Band.

# RIDGEFIELD OPENS ITS HEART

By Don Ross  
 of the Herald Tribune Staff  
 RIDGEFIELD, Conn.

Prince Caesar Chambliss Jr., 16, attended Ridgefield High School for the first time yesterday and the white faces he saw all had smiles upon them.

The white faces that Prince has been seeing thus far in his short life have not often had smiles, at least not when they've been looking at him. Prince is a Negro and he comes from Birmingham, Ala.

A couple of football players came up to Prince at the lunch break and invited him to the school cafeteria where they saw to it that he got a double portion of the dish of the day—hot dogs.

This may have been their way of making up to Prince a little for everything that had gone before.

Later, Prince, a bright boy with poise and dignity, played a sweet clarinet in the high school music room. He was a clarinetist in the band back at Parker High School, an all-Negro school in Birmingham, where he was a straight-A student, and he will try out for the band at Ridgefield.

The Ridgefield high students—there are 1,186 of them—appeared to accept Prince with great friendliness. Many of them have gone out of their way to make him feel at home. They have invited him to so many parties that the white family with whom Prince is staying in Ridgefield have had to begin saying no. They don't want Prince to have so much social life that he skimps on his studying.

The boy arrived in Ridgefield five days ago. This is an upper income Fairfield county community with a population of 12,000, including 150 Negroes. The high school, according to Dr. Harold E. Healy, the principal, has about 15 Negro students. Three days before Prince arrived

here the Ridgefield Board of Education, of which Rudolph Sykora, a New York securities analyst, is chairman, had ruled that Prince was not able to be considered a resident of Ridgefield.

At the same meeting, the Board of Education also ruled that Prince could not be admitted to the high school. After this, Joseph H. Donnelly, town counsel, advised the Board of Education that it might admit Prince to the high school but that it should charge \$650 a year tuition. Last Sunday, the Board voted to admit Prince to the high school and to charge the recommended tuition.

The boy, whose father is a postal clerk in Birmingham, is living at the home of Mr. and Mrs. George DePue in Branchville Road. Mrs. DePue is a vice-president of Batten, Barton, Durstine and Osborn, New York advertising agency, and is an ordained deacon of the Episcopal Church. He serves as an assistant at St. Philip's Episcopal Church in Harlem.

Prince will live with the DePues for the next two years while he completes high school. The DePues, who have three children of their own, provide board and lodging—and great warmth and affection—and Prince's transportation and clothing will be paid by the Carol Rosenberg Memorial Education Fund.

The Fund, which has collected \$5,200, was recently established by friends in memory of Mrs. Rosenberg, a former president of the League of Women Voters of Ridgefield, who was particularly interested in the improvement of the education of children in deprived areas. She died last Sept. 3 in a mountain climbing accident in Grand Teton National Park in Wyoming.

The American Friends Service Committee recommended Prince to the organizers of the memorial fund. Many Ridgefield residents have

been shocked by the Board of Education action in charging tuition for Prince. The local weekly, The Ridgefield Press, said that the action "has thrown the town into a turmoil so great as to distract attention from the Presidential election."

"I hope it does not look as if Ridgefield were anti-Negro, or stingy," Leo F. Carroll, Ridgefield's first electman said. "This town is neither the one nor the other. This is a good town. I hope that the board of education delays a long time before presenting its tuition bill. If necessary, I'll guarantee personally that it will be paid."

Five American Field Service exchange students from abroad have attended Ridgefield High School in the last few years and have paid no tuition. At present, two foreign students at the high school—one from the Netherlands, the other from Brazil—are paying no tuition.

Negro youngsters from the South are attending public schools in various Connecticut communities and are not charged tuition. Darien and several neighboring towns offered to take Prince tuition-free when they heard of the action of the Ridgefield Board of Education. The Most Rev. Walter Curtis, Roman Catholic bishop of Bridgeport, offered to make a free place for the boy in the Danbury Catholic High School.

A reporter was unable to reach Mr. Sykora at his New York office for comment on the action of the nine-member Ridgefield Board of Education.

"Ridgefield seems to be full of nice people," said Prince when he was asked to sum up his first day in a Northern school. "Everyone tried to be helpful and to make me feel at home." Incidentally, his middle name, Caesar, came from the fact that his father was born by Caesarean section. Prince arrived the usual way.

(AFRICA, from page 2)  
 ing' effects of French rule; and the introduction of new and conflicting ideas by schools and Christian missions. The author's felicitous narrative style is enriched by skillful use of ethnographic detail.

In "Women of Burundi: A Study of Social Values," Ethel M. Albert shows how women manage, in a patriarchal, caste-ranked kingdom, where they are by definition men's inferiors, to achieve both authority and the control of forms of wealth traditionally accorded only to men. With a remarkable economy of words, the author gives a clear picture not only of the complexities of the Burundi religious, political, and social hierarchy but of the nuances of individuals' striving to fulfill their needs within the limitations of the system.

Solange Falade's paper on women of the Dakar urban area is a brief outline of the upbringing and marital status of Wolof women of the Senegalese middle class. While the author makes interesting observations concerning wives' daily routines and relations within the polygynous family, her initial statement that Dakar women's lives have remained virtually unchanged during a half century of technological change is not developed beyond the opening paragraphs or related to the following discussion.

For persons wishing to pursue the subject, the 60-page analytical bibliography by M. Perlman and M. P. Moal is in itself worth the price of the book. The inclusion of journal articles and the annotation of entries is of particular help as a timesaver and aid to the reader whose French is sketchy.