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Conn Censur

CONNECTICUT COLLEGE LIBRARY

Vol. 47—No. 9 New London, Connecticut, Thursday, December 7, 1961 Price 10 Cents

Names Announced For Dormitories In North Complex

The Board of Trustees have recently announced that the remaining two dormitories of the North Dormitory Complex will be named in honor of two of Connecticut College's Presidents, President Rosemary Park and the late Benjamin Tinkham Marshall. The three other dormitories were officially named at a cornerstone ceremony, recently held in conjunction with the College's Fiftieth Anniversary Celebration, for Mrs. Mary Foulke Morrisson, secretary of the board of trustees; Allen B. Lambdin, business manager; and Miss Elizabeth C. Wright, bursar emeritus and one of the founders of the College.

Mr. Marshall served as the second president of this college from 1917-1928. He was graduated from Dartmouth College, later receiving a degree in divinity from Union Seminary.

Palmer Library was built during his administration, and he directed the legendary march in which a long line of faculty and students carried books from a classroom building to the new library, in the fashion of the old bucket brigade. Many of the college traditions originated at this time.

In June 1928, Dr. Marshall, who had been professor of Biblical history and literature as well as president for 11 years, returned to the ministry.

His daughter, Miss Mary Marshall, is visiting professor of English here this year.

President Park

Miss Park was inaugurated as the fifth president May 17, 1947. She is the third woman president since the college was founded in 1911.

A descendant of distinguished educators and clergymen, Dr. Park is the daughter of the late Dr. J. Edgar Park, who was president of Wheaton College. Her brother, Dr. William Park, is president of Simmons College.

Dr. Park received her bachelor of arts degree summa cum laude
See "Dormitories"—Page 5

IRC Host to Bradford Lyttle, Coordinator for Peace Walk

The International Relations Club is featuring a speech by Bradford Lyttle, National Secretary of the Committee for Non-Violent Action, and field coordinator of the recent San Francisco-to-Moscow Walk for Peace, Wednesday, December 13 at 7 p.m. in the Hale Laboratory lecture hall.

Mr. Lyttle was also co-ordinator during the summer of 1960 for the Polaris Action in New London. He was graduated from Earlham College in Richmond, Indiana, and earned his M. A. at the University of Chicago with majors in philosophy and English. For some time after graduation he operated his own business as a medical research engineer.

Mr. Lyttle has travelled in Europe and Asia for one and one half years studying social institutions, peace organizations, and Vinoba Bhave's land-gift movement in India. He has worked with the American Friends Service Committee as Peace Education Secretary.

His most recent work has been with the San Francisco-to-Moscow Walk for Peace. The walkers, started from San Francisco December 1, 1960, crossed the United

States (4,000 miles) in six months, flew to London, then to Belgium for they had been denied access to France, then through West Germany, and via Poland to Russia, arriving in Moscow October 8, 1961. They were marching for unilateral disarmament.

The marchers were ten months on the road, walking a total of 6,000 miles from the desert and the mountains of the United States to the steppes to Russia. Six national frontiers were crossed, including the "Iron Curtain" dividing Germany.

Only a few walked the entire way, but they were often joined by hundreds or thousands of ardent supporters. Once in Europe the initial group was joined by several Europeans, making the walk an international venture.

Their aim as stated in the leaflet, printed in six languages, and distributed along their route across Europe was based on the belief that "The most effective way to any disarmament today, is for some nation to start scrapping its weapons. When one country disarms first, it opens the way for others to do the same. Some nation must find the courage to act first."

Yale Organizes Civil Rights Committee To Cooperate With Northern Movement

The Yale Civil Rights Co-ordinating Committee was developed during October on the Yale campus in an effort to co-ordinate student civil rights activities. The Yale group is a unit of the Northern Student Movement Co-ordinating Committee, an organization responsible for initiating and co-ordinating CRCC units throughout New England. Personnel will be furnished to the Yale unit by the NSMCC to aid in reorganizing and redefining civil rights activity on the campus.

The Northern Student Movement Co-ordinating Committee originated as a response to the national significance of the race issue and the direct action of Southern students in regard to this issue. NSMCC has four main objectives: to provide an immediate opportunity for support—physical, moral, and financial of the Southern student movement;

to provide information concerning the entirety and urgency of the racial problem in the United States; to provide immediate opportunity for cognizance of and action upon local problems; to provide a foundation for a student movement throughout New England.

Members of the Yale Civil Rights Co-ordinating Committee are convinced of the possibility for new and productive lines of student participation on local and national levels. The main speaker at the initiation of YCRCC was Wyatt Tee Walker, executive director of the Southern Christian Leadership Conference and assistant to Dr. Martin Luther King.

The Yale unit is the most recent addition to NSMCC's supporters. Other NSMCC units include groups at Amherst, Barnard, Brown, Dartmouth, Harvard, Smith, Wesleyan and Williams.

Dr. John Maguire, A Freedom Rider, Will Preach Here

Guest speaker at the weekly Vesper service, Sunday, December 10 at 7 p.m. in Harkness Chapel will be Dr. John Maguire, of Wesleyan University, a Freedom Rider.

Dr. Maguire joined the Wesleyan faculty in July of 1960, and is currently an assistant professor of religion.

He graduated magna cum laude with a B.A. from Washington & Lee University in 1953. In his senior year there, he served as a part-time faculty member, as acting Chaplain and Director of Religious Activities, and as Director of the Baptist Student Federation.

Following graduation, he spent a year at the University of Edinburgh in Scotland on a Fulbright scholarship studying the relationships between philosophy and theology.



Dr. John Maguire

Upon returning from Scotland, he entered the Yale Divinity School from which he graduated summa cum laude in 1956. While in New Haven for two years, he also taught at the Hamden Hall Country Day School and was acting director of the International Student Center.

In 1956, Dr. Maguire was named Fellow of the National Council on Religion in Higher Education and in 1958-59 served as a part-time faculty member in the Yale Divinity School, and as assistant instructor of systematic theology. He received his Ph.D. in theology at the Divinity School in 1960, doing his doctoral dissertation on contemporary theology in psychoanalytic theory and literature.

His teaching interests lie in the areas of modern religious thought, theology of culture, and philosophy of religion.

The issue of compulsory chapel has been drifting vaguely around this campus for a number of years. Perhaps this time the issue will be resolved. The debate in Tuesday's Amalگو was between three panel members and the moderator, and one panel member and the student body. A speaker from the floor stated that the rights of the minority, i.e., those for non-compulsory chapel, were not being respected. It seems to us that this is the reverse of the situation. From the audience reaction, one would gather that the minority was that group in favor of compulsory chapel, and it is obvious that the views of this group do prevail.

We will now present what we assume to be the view of the majority. First, a religious organization has no right to control the secular. The chapel system is organized so that those who do not desire the "religious experience" may still "participate in the system" by attending Wednesday afternoon convocations. This is religion coercing non-religious people to participate in non-religious activities, an absurd situation. It was stated by a panel member that this is the escape clause in the system. Another panel member refuted this by saying that the Convocations are for those "whose religion is the negation of religion." Religious Fellowship has no jurisdiction over this non-religion. Therefore, Wednesday assemblies should be non-compulsory. However, the Honor Court demands that those of us who refuse to attend religious services be present in the System. If Wednesday assemblies are removed from the jurisdiction of Religious Fellowship, as we believe they should be, then there is no place in the System for non-religious people. If there is no place in the System for these people, then the weekly religious services must be made non-compulsory for several reasons.

First, religion is a most personal affair, and only becomes a communal concern when the individual feels that she will gain from sharing the religious experience with others. If one does not desire this experience she completely removes herself from the influence of the religious community. If this desire does exist, then, as a free individual, one has the right to join the community at one's own discretion.

The opposition has said in relation to this last point, that the individual must be exposed to religion, and that we are showing maturity by forcing ourselves to "reach our objectives in this area." This statement indicates a blindness to the fact that many of us have resolved our religious questions, or never had any to begin with. For many of us religion is not the "core of our being," nor is it "forefront in our minds," as indicated by the fact that only 10 per cent of the Student Body regularly attend Chapel, and that the Honor Court regulation concerning attendance is, unfortunately, well-known to be a farce.

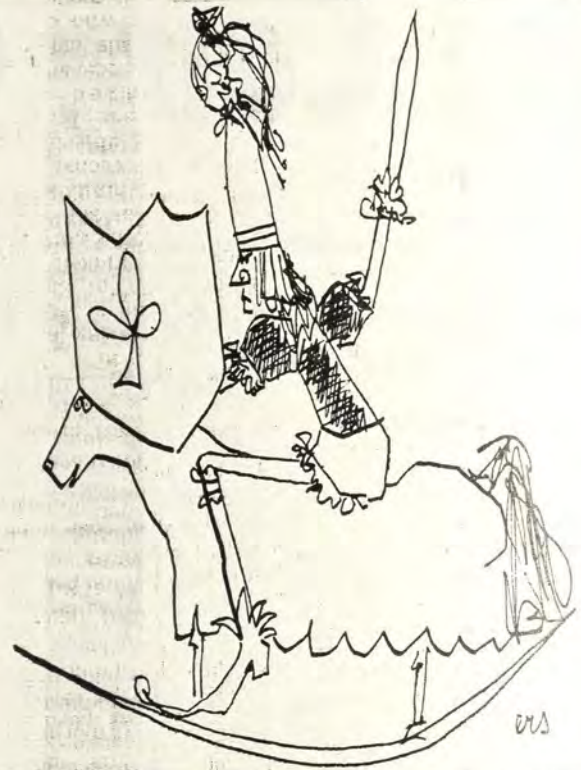
It was also stated that the religious experience is an essential aspect of a well-rounded liberal arts education, and this is used as an argument for compulsory chapel. Why aren't walks in the arboretum, or trips to Lyman Allyn made compulsory? Surely, an appreciation of nature and art are essential to the well-rounded individual. Why don't we have compulsory study halls? Obviously, mature people go where their interests lie. If the interest in learning about religion is present there are excellent courses available for such a pursuit.

An unstated, but well-known argument for compulsory chapel is that we have a beautiful Chapel, and that if non-compulsion were put into effect, this building would not be used to its fullest capacities. We also have a "beautiful gym." The Chapel and the Gym are for our fulfillment: we are not here for theirs.

Another argument for non-compulsory chapel is that the College is predominantly Protestant in nature, and that the services are basically Protestant. They are either so sectarian as to insult every non-Protestant, or so non-sectarian that the religious experience is completely non-existent even for Protestants. As one panel member said, it is a fact that the school is predominantly Christian, so "let it be Christian, and let it be strong and real and voluntary."

We have proven that Religious Fellowship has neither the right to control the non-religious, nor the religious, and therefore compulsory chapel must be abolished because it is an unjust, unbased infringement upon the freedom of the Student Body.

L.A.M., A.G.



FREE SPEECH

A Forum of Opinion From On and Off the Campus
The opinions expressed in this column do not necessarily reflect those of the editors.

Dear Editor:

We would sincerely like to know when Connecticut College is going to mature enough to become a well-mannered audience. The performance displayed during the talk given by Robert Frost was a disgrace. One does not have to "oo" when one recognizes a title; but at least you did know some titles. Does Connecticut College always have to laugh, even at the wrong moments, i.e., during the reading of "the Witch of Coos"? Robert Frost is not a comedian; occasionally he does

say something in a thoughtful vein. In addition, perhaps some of the audience could have saved their dollars and slept in their beds instead of the auditorium. We would be ecstatic if we thought that sometime Connecticut College could show a grain of intelligence or manners.

Just a suggestion: it might be courteous to dress appropriately for an esteemed gentleman.

Diana Douw Ferris '64

Ann Feinstein '64

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For Real Value, Art Works Need Thinking Audience

When confronted by a work of art, an audience must recognize the demands made upon it per se. If an audience comes to a performance totally unprepared to give in whatever way the performers require, it can expect to take little away with itself. Only if it is willing to give itself, can an audience claim the privilege to criticize what is given.

This demand for right audience participation is especially important in a culture so involved in the "immediate" as ours is. The highly individual and topical nature of many modern works of art easily places them in the realm of what would be esoteric or precious where the uninformed are concerned. Therefore, it becomes the responsibility of the art-appreciator to educate himself in respect to that which he would appreciate. An example of the more demanding works of our age might be the poetry of Ezra Pound with its extended use of linguistics. Less demanding in with respect to rare and/or extensive knowledge, yet still exacting, is Bertolt Brecht's uses of the Kabuko Drama in *The Good Woman of Setzuan*, which was recently produced here.

Drama presents its own particular problem of appreciation-experience. In the words of Suzanne Langer, the basic abstraction of dramatic illusion is the act which "springs from the past, but is directed toward the future, and is always great with things to come." The representation of live action on the stage is problematic in its persisting sense of incompleteness. This incompleteness or suspension of form, until it achieves its full embodiment at the close of the action, requires the supporting interplay supplied by the emotional and intellectual response of the audience. Because the drama is a form existing in time, the audience's responsive condition must be extended and continuously open and pliable.

The fact of interplay becomes more essential in the case of less commanding dramatic works. It is just this element of relativity, of course, which must be weighed in the final criticism of the play. However, where the immediate experience is concerned, the role of interplay may become disproportionate in comparison to its importance in criticism. That is to say, the audience may be forced to exert an effort (the demand may even be impossible to meet) which the criticism may justly not condone. This distinction must be made.

On the other hand, a spatial art, such as painting, presents an

See "Audience"—Page 6

Frost Impressed Students With His Spirit and Dignity

The group that assembled at 11:30 Monday morning in the student lounge came with the anticipation of seeing and hearing a great poet. They, as well as the large crowd that filled Palmer Auditorium at 8:15 that same evening, received much more. They saw the man who makes the poetry.

In the brief morning gathering, Robert Frost presented himself casually, aware of his increasing age yet refusing to indulge himself in it. If his ears had trouble hearing, his blue eyes missed nothing, as when he began to recite one of Shakespeare's sonnets and a student also mouthed the words, he abruptly asked to be told what she was saying. The course of his talks first took the shape of personal preferences and then the subjects of poetry. His antagonism for Margaret Mead extended into the whole field of socio-anthropology. He expressed his indignance for the sociologist who came to his house, all set to move in, for the purpose of studying how a poet lived. Needless to say, Frost threw him out. When his discussion moved on to poetry, a student asked him about the relationship of form to the content. "You have to feel the poem from the inside," he said. He warned against trying to write down the idea in prose and rewording it into poetry. It cannot be done, he said again. "It needs the shape—it loses something." The simplicity with which he stated the importance of fresh ideas in good poetry, "You've got to have something to say," made all present aware of the extraordinary yet human force in him. When he criticized the modern poets whose free verse and one-syllable lines were considered poems, he was gentle and did not reject all those verses of either Whitman or Sandburg.

There seemed to be an unusual combination of the performer and the man in him moved just so to give him his dignity. If anyone in either audience, morning or evening, felt a conformity or an ordinary quality about the man, Frost betrayed them. His is a spirit of independence which is

less confined than some of the modern beat writers, because it does not rebel against every existing, external structure. For example, after reading his poem call "The Road Not Taken"

"Two roads diverged in a wood,
and I —
I took the one less traveled by
And that has made all the difference."

he commented that actually the two roads were not so very far apart or different but that he just took the one less walked upon. It was this same independence of spirit coming out when he told us that Dartmouth was his favorite college because it was the first from which he ran away.

If many who came were sympathetic to his age, or annoyed by his later poems of wit and rhyme, many were impressed by his frankness and humility. He spoke, almost unconsciously, to each person in the audience. Though the readings were halting and difficult at times, they were so well-placed in the idiom of the speaker that their meanings were more immediately clear than any silent reading could have been.

In the morning, he perhaps summed up his attitude towards poetry by saying, "You have to know some poetry even before you begin to study it." It may even be just Mother Goose. Then he said ominously to any prospective writers, "If you entered poetry by studying it, you had better give up." The feeling for verse and rhyme has to be there if one wants to be a good poet. Later he said that one has to get in among the poems. He described the process as a circulation rather than a progression. Getting to know one poem helps one to know the next one better.

A great many of his readings were of new poems from his book not yet published called *America Is Hard to See*. Other poems read were "The Witch of Coos," "Stopping by Woods on a Snowy Evening," and "Mending Wall." He prefaced his readings of the short sarcastic poems by saying, "the heart of poetry is not these, but the old ones you know me for."

Susan Schiffman '63

This Week

This week we did put out a paper, but felt increasingly more stifled by the economic restrictions necessarily imposed on student organizations . . . we understand that not every club on campus spends its allotted sum of money on pertinent activities; we also have heard that when a certain amount of money is left over at the end of the year, it is spent unnecessarily, rather than turned over to the administration, as a rebate, so to speak, so that other groups may use the sum more profitably during the next academic year . . . The *Conn CensuS* acts as the official voice of the campus, the medium through which student opinions, intellectual commentaries and the publicizing of news, are expressed . . . we feel, then, that such an important aspect of student life should be given the amount of financial assistance which it absolutely requires in order to survive . . . As the situation now stands, we are given a dollars and cents limit, under which it is becoming progressively more difficult to put out a newspaper which is still allowed a freedom, not only in a quantitative light, but more important, from the point of view of quality . . . this freedom is one of the most valuable and imperative elements in a journalistic endeavor, and we would like to go down fighting for it, fighting to receive an allotment which allows us to expand, to present to the student body a paper which can reach the desired intellectual height, and which is not restricted because of inadequate funds . . . but we must wait, as we are compelled to wait, for all good things . . . and we are willing to wait until capuccino is banned from the networks, until candles in chianti bottles cease to become a real fire hazard, and until esoteric basements grow on trees, and someday in a distant year the Pirandello will, of course, rise again, and we will have won a small but intensely significant battle . . . and so we move on into winter, Christmas card lists, a renewal of the snow sculpture contest (?), lots and lots of new dormitories, and maybe Suzanne Langer, and the end is creeping up on us, no matter how hard we try to brush it away, like an annoying fly or more like a cement cloud . . . but still the yearbook is bigger and better, and we have a brand new Conn College calendar, and the chapel system controversy is at last out in the open where, hopefully, some good will come out of the discussions . . . we salute the death of a few poor

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FLICK OUT

CAPITOL

Ending Friday, December 8

The Parent Trap

Coming Attractions

The Naked Jungle

Elephant Walk

The World of Suzy Wong

GARDE

Ending Saturday, December 9

X-Fifteen

Alexander the Great

Sunday, Dec. 10-Tues., Dec. 14

Paris Blues

The Flight That Disappeared

Starting Thurs., Dec. 14

Romanoff and Juliet

Tradition and Westernization Clash in India's Development

In India, a new nation of hope and expectancy, of opportunity and restrictions, a nation based on democratic principles but suffering from too narrow social freedoms, of new universities and schools but a 75% + illiterate population, in this India, what are the problems of youth and what are their prospects?

Indian children mature in a subtle but omnipresent atmosphere of excitement. There is a mood of expectancy which exerts itself on the attitudes and dreams of the Indian student at the University of Bombay or working in the dry rice fields in Alia-Bada, Surastra. They expect more prosperity and a better way of life.

Part of this mood is based on the ever-growing opportunities derived from a developing economy and new cultural and political contacts. In the cities, expansion is obvious in the number of modern buildings, the number of automobiles, but even more, in the diversity of culture and entertainment. Movie houses are everywhere and people are always queued up for several blocks. American movies appear to be as popular as the Indian films—if not more so.

The number of restaurants has increased. The Indian who typically entertains in his own home is beginning to be seen in public more often, especially if he is younger than thirty. Soda parlors are springing up. There is a chain called the Hav-More (the Indian equivalent of Howard Johnson's) which offers ice-cream, sodas, coca-cola, and french-fries. The juke box is present in full fury. Elvis Presley is the mightiest hero, although there are numerous Indian imitations. A few night-clubs or supper-clubs have also arisen and they cater, not to the tourist, but to the Indian, the young Indian. These clubs are often jazz centers and many of the performers can compete with our own Stan Kenton. Perry Mason is a well known name, not from the T.V. series but from the book series by Earl Stanley Gardner. Even the American dress is being copied by Indian students despite the traditional beauty of the sari.

The villages and the families who live in thatched huts with dirt floors and no furniture are also influenced by this expectant mood. They are being reached increasingly by the Community Development projects, new primary schools, new health centers, and new community centers which often have the only radio, battery-run, in the village. Most of these projects are carried out, if not supervised, by young graduates who want to help their country improve.

The village girl who has finish-

ed her education but is still unmarried, looks at a European (which includes Americans), a species she has never seen before, with open curiosity and a broad smile. She may even ask a question or two in broken English, or present you with a list of carefully worked out questions ranging from the price of lip-stick to good books on American history. These villagers, not exposed to the sophisticated ways of the city, appear more curious than the student in Bombay, or Delhi, or Calcutta. When girls or boys bring night-blooming Jasmine or pink roses to wear in one's hair it is simply an expression of friendliness. When a girl asks to use one's lipstick or the boy to see one's camera, each is experimenting with things they expect to have in the future.

Yet in this transitional period when static old meets a zealous new, and East meets West, there are inevitable conflicts and restrictions. Some of these stem from lack of education and some from the persistence of traditional customs.

Primary education is now open to every child but there are still a few villages which do not have schools. The Indian equivalent of our high-school is more seriously limited. Many of those who are unable to attend high-school stay on the farms but may learn new techniques or better nutrition and baby care through the Community Development projects. Those in the cities who do go on, even through a University, are still faced with many problems. A sixteen year old girl who has been taught exclusively in English for five or six years and has heard English spoken outside the classroom may still not be able to carry on a simple conversation in English. A professor of agricultural economics may not see the efficiency in maintaining two fifty-acre farms instead of fifty two-acre farms. A history teacher may ask if it is true that it is cheaper in America to buy new clothes than to have the old ones washed. A twenty-two year old university graduate may not be permitted to do charity work, much less hold a job, if she is a girl. She, knowing the freedom of European women to choose a profession and to choose her husband, must instead follow the dictates of her family. A young man may be forbidden to enter Government service if his father wishes him to be a businessman.

The family dominates rather than influences. The most often heard criticism of America is the height of the divorce rate. The most often heard question is, "What is dating like?" Both questions and criticisms reflect the

See "Youth in India"—Page 6



POET'S CORNER

Allison McGrath '64

Connecticut College has followed the mode.
She too has established the honor code.
This system is now the "thing" to have,
It solves all problems, it's the new-found salve,
For a student is honorable and her word is true.
But just one question: Who's fooling who?
Are the cases below based on honor and trust?
Or is it our system that's beginning to rust?
If we should be tardy, to the judges we go,
Despite the fact that they already know
The actual reason we came in late
Was, for once, we had a smashing good date.
Should it be true that our car did break down
The punishment is still the same all around.
We all know it's an offense to mar our walls,
But the scotch-tape lady still roams the halls.
When in the library we touch the books,
We are guardedly watched with cautious looks.
At the only exit a girl waits to inspect
Our books and our clothes with a detailed check.
Oh, and our chapel system we must not forget,
That constant source of continual upset.
From the number of girls in chapel each week
It appears that enrollment has suddenly decreased.
Yet, according to our system, it must be attended.
Could it be possible that this code should be mended.
It is time to wake up and face the fact
There is something wrong, something we lack!

Free Speech

(Continued from Page Two)

To the Editor of Conn Census:

The last issue of *Conn Census* carried a letter to the Editor in which I questioned the usefulness of our contributions, through the Community Fund, to the National Scholarship Service and Fund for Negro Students. I stated that, since we support the agency's work yet have a very small number of Negro students on this campus, it seemed to me that we were, in effect, merely giving our blessings to the work of NSSFNS, but not encouraging its efforts on this campus.

The facts are that Connecticut College does both "give its blessings" to the efforts of NSSFNS, and does try to encourage its work here. I had not investigated to learn whether my impressions and assertions were correct before submitting my letter, written in a burst of angry frustration at the results of combined efforts of the Negro agency, the admissions office, and perhaps some students seeking admission to Connecticut College. I have since learned that many other people here, including those in the admissions office, are deeply concerned about this situation and are not satisfied with letting it remain as it is.

Lucy Bermont '64

Dear Editor:

First, I should like to congratulate those students who spoke on the panel this week in Amalگو. They presented good ideas.

However, I would like to point out the fallaciousness of the subject of the panel discussion. The

main issue is the justification of the right to compel students to partake in the activities provided by Religious Fellowship. The only justification I could see was the desire of Religious Fellowship to maintain active religious participation on campus. For it was concluded several times that withdrawal of the compulsory attendance requirement would result in the dwindling of the student participation in religious events on campus (now achieved by way of force).

Tonight's discussion proved to me that there is no issue and that there is no need for me to engage in any further debate on this subject of compulsory chapel. Each girl who spoke expressed a desire to abolish not the religious programs but the compulsory element. An issue worth debating requires a strong polarity of contrasting opinions supported by large groups of students who hold contrary beliefs. In tonight's Amalگو I heard **no opposition** within the student body apart from the panel. I question the democracy of a situation in which a small group of students sharing a common interest have the power to impose their interest by force (or by denying honorable behavior to the dissenters) on an enormous majority of students holding contrary beliefs. I find this action unjust and presumptuous. If Religious Fellowship is unable to maintain its accomplishments without force, then I propose that the group acknowledge its failure and dissolve itself. Sincerely yours,

Karen Weis '63

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Dormitories

(Continued from Page One)

from Radcliffe College. Following graduation she studied abroad, first at the University of Bonn, and later at the University of Cologne, from which she received her doctorate with distinction in 1934.

She came to Connecticut College as an instructor of German in 1935, and was named dean of Freshmen in 1941. Four years later she was appointed academic dean, and upon the retirement of President Katharine Blunt in 1946, Dr. Park became acting president of the College. The following year she was appointed to the presidency by the board of trustees.

College Advances

The college has grown both physically and academically under her administration. It has attracted faculty distinguished in their fields, and has increased the enrollment to 1,119. The college now has a flourishing graduate program, including master of arts in teaching, and a separate school for men. She has successfully led a fund drive for more than three million dollars.

The six-unit North Dormitory Complex, including a central building for kitchen and dining room facilities, is being constructed by Edward Moss and Son of Bridgeport. When completed, the new dormitories will accommodate 500 students and will replace four wooden dormitories. With the new facilities the college plans for an enrollment of 1,350 students by 1964.

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- Bus fare, per mile \$.021
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This Week

(Continued from Page Three)

ill-fated trees, which now grace our campus in a Christmas-like spirit kind of way, and we reiterate a time-worn warning which

is imminently (that's one of our favorite words too) urgent, we repeat, watch the scotch tape . . . and thus we backspace our way into the margin release of next week . . . B.C.

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**ANNE BANCROFT:
BEATNIK
OR BOMBSHELL?**

Anne Bancroft earns over \$150,000 a year — yet eats in Times Square cafeterias. And she's probably the only gal in Hollywood to turn down a starring role opposite Frank Sinatra. Meet the star of "Miracle Worker" in this week's Post.

The Saturday Evening
POST

THANKSGIVING AT THE WALDORF-ASTORIA



Spend Thanksgiving weekend at New York's "Palace on Park Avenue"—and enjoy the city in its festive, holiday mood. Feast to your heart's content in any one of the Waldorf-Astoria's many restaurants where you'll find atmosphere and food to match your gala mood. Conveniently located to all shops, theatres, museums.

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- \$8.00 per person, 1 in a room
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Audience

(Continued from Page Three)

already completed form to the viewer. As such, it demands somewhat less emotional pliability and knowledge. Knowledge, or intellectual background, varies according to the painting under consideration. If one's orientation to painting is limited solely to the representational, he will not even know what to look for in a work of Mondrians, much less be able to appreciate it.

Sensible and intellectual education on the part of an audience, then, is obligatory to the artist

and also to the audience itself in order to achieve a total experience. The idea of interplay in a total organic experience is expressed by John Dewey in the phrase "doing and undergoing." The "doing" of the experiencing individual is relative to his self-discipline, emotional and intellectual, and the "undergoing" depends on his resultant receptivity.

All of us might consider it our duty to discipline our receptivity regarding the particular situation at hand, whether it be a reading by Robert Frost, a lecture by Hannah Arendt (oratory is also an art), or a dance by Indrani.

W.L.F. '64

Youth in India

(Continued from Page Four)

ty, but an equal amount of sense of extreme importance of the family in India. Both reflect a certain amount of tension concerning family importance. More and more young people are breaking away from the communal family tradition in which the wife and husband live with the husband's family and the wife is assigned duties by her husband's mother. A few girls now venture to go out on a 'date,' but they are rather severely censored by the community. Most girls still have arranged marriages whereby they wed a man whom they may have seen once or twice. It appears that many of these girls who have had contacts with the West are extremely discontented with this system, but the risks, complete disownment by the family in some cases, are too high to break it.

Yet it is possible that this vague excitement may carry sufficient force to solve many of the problems facing Indian youth. Time and the inevitable adaptation of any society to new influences will also work for the youth of India. Let us hope that their expectations for prosperity and for a better way of life will be fulfilled.

Sue Farrington '63

MISQUOTE OF THE WEEK

Something there is that does not love a wall
(Especially when there are four of them closing in on you.)



KHRUSHCHEV'S SECRET PROMISE TO IKE

We can't discuss Berlin, says Eisenhower, unless we know its background. In this week's Post, he tells why he opposed the Allied plan for Germany. Why the Nazi surrender was hushed up for 24 hours. And what Khrushchev promised him privately at Camp David.

The Saturday Evening **POST**

Sideline Sneakers

All the A.A. members who helped run the Learned House Christmas party are now relaxing from the exhausting, but fun afternoon last Saturday. Mil Wallin deserves a great deal of credit for the organization of the party which made it such a success with a minimum of confusion. Even though Santa Claus was not there, I'm sure all the children had a wonderful time.

Belated congratulations to the following girls who were accepted into Sabre and Spur this fall: Carol McNamara, Pat Wief, Sally Tehan, Cathy Rowe, Sally Hobson, Polly Deming, Wendy McCobb, and Janet Albrecht. The club attended the Madison Square Horse Show as a group, and a vigorous program is planned including riding at least once a week.

The A.A. board elected the Winter Sports' heads last week. Congratulations to Carol Weber: basketball, Sue Stietzel: badminton, and Nan Lindstrom: bowling.

There should be notices up on all the dorm bulletin boards about refereeing. The first basketball referees' class will be this Thursday night from 6:45 to 8:00. Anyone who is interested is urged to come because the first lessons are the most important. If anyone is interested in volley ball refereeing, speak to your gym teachers about it.

Ginny Draper

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The American Field Service Needs Chaperones for Tours

The deadline for those interested in making application as an American Field Service Bus Chaperone will be early next week so that screening can begin.

The American Field Service is the organization by which foreign students come to the United States for a year, live with a family and go to high school, and by which we send high school students abroad for six months of the school year or for the summer.

The American Field Service is looking for Bus Chaperones for the annual trip which they arrange at the end of the academic year for the foreign students in this country, through parts of the United States which they may not have seen with their host family.

Tours Abroad

Two nights and a day are spent at each stopover. Students are received by private families in each place. In the time at the stopover, tours will be arranged to points of interest, local industries and recreational facilities, and chaperones will of course accompany the students on the tours and get-togethers.

A chaperone has the direct responsibility for the students on his bus, with the added obligation of seeing that the trip runs smoothly, seeing that arrivals and departures are on time, and that thank you notes are written after each stop.

Expenses Paid

There is no remuneration for the job of chaperoning, but all living expenses are paid by AFS, including transportation by bus to the starting point and return by bus to the chaperone's home. Personal expenses are not covered.

This year AFS has 2,227 students from 53 countries in this country. When the bus trip time comes the students have already been here a year, and they speak excellent, colloquial English. In 1962 there will be approximately 71 buses making the tours. They will run in pairs wherever possible.

Qualifications Listed

Prospective chaperones must be 21, or must have completed their junior year in college by next summer. More complete information and a sign-up sheet are on the International Relations Club bulletin board in Fanning.

UN TRIP

Forty Connecticut College students will go to New York, Friday, December 8, with the Wesleyan International Relations Club, to visit the United Nations. The United Nations is arranging a Secretariat briefing during the morning on either the Congo or Middle East Forces. In the afternoon they are hoping to have briefings with Cuba, India, and Ghana.

Coast Guard Carolling

The Coast Guard Academy will be carolling on campus, Tuesday, December 12, from 7-8 p.m. During this hour they will sing at each dorm. This is an annual event.

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"MY VIEWS ON BERLIN"

Dwight D. Eisenhower

This week Eisenhower speaks his mind on the Berlin crisis. He tells why the Russians have stepped up the pressure. Whether, in his opinion, they will risk nuclear war. And how each of us can help stave off nuclear war. Read this week's Saturday Evening Post.

The Saturday Evening
POST



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(Continued from Page Four)

It seems that certain of those individuals who advocate compulsory chapel, in whatever form it may be, whether religious or secular, are guilty to a certain extent of hypocrisy. It seems that the emphasis of these individuals is upon the amount of people filling the pews. The emphasis is upon quantity not quality. It seems that any sincerely religious or ethical speaker would prefer to speak to an interested and enthusiastic "handfull" rather than a large group of apathetic and resentful persons.

Furthermore, it seems that the basic principle of religion is individual spiritual growth, and therefore cannot be forced upon a group. The Constitution of the United States guarantees religious freedom for the individual, and we are individuals, although seldom treated as such by the college. The college is supposedly founded on democratic principles; although it is but a pseudo-democracy run by a conservative oligarchy. Compulsory chapel is but

one result of this hypocritical system. Compulsory chapel as established by our student government, i.e.; student body, infringes upon our rights as individuals, and therefore should be abolished.

We do not believe that it is part of one's honor to report herself for following her religious convictions or lack of religious convictions. The necessity of reporting oneself for smoking in a wooden dorm is justified for it endangers the college community. Reporting oneself for the failure to attend chapel is unjustified, for religion is an individual concern and does not relate to the general welfare of the community. Compulsion to act contrary to one's belief cannot in turn tax one's personal honor; therefore the honor code does not pertain to the chapel system.

The argument held by the advocates of compulsory religion, that Wednesday afternoon convocation can fulfill the requirements of "our" chapel system, is ludicrous. These assemblies, we are told, are for intellectual stimulation and can be substitutes for chapel services for those who do not believe in organized religion. WE feel that these assemblies should be continued for they are important as intellectual stimuli and are part of our education. However, they should be completely dissociated from the chapel system, for in fact they are completely divorced from religious beliefs and this fact should be recognized.

- Susan Arthur '63
- Belinda Breeze '63
- Sue Bernstein '63
- Alice Corley '63
- Aggie Cochran '63
- Koko Howe '63
- Carol Weber '63
- Cassie Thompson '64



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BASEBALL IS NOT OUR NO. 1 SPORT!

So says the owner of the Washington Redskins. He lashes out at baseball ("it's cooked"). Basketball ("the public doesn't care"). Boxing ("doesn't even deserve to be called a sport"). And, in this week's Post, he tells why football is tops.

The Saturday Evening
POST

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