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 co-ordinator of the recent San Francisco-to-Moscow Walk for Peace. Mr. Lyttle was also co-ordinator during the summer of 1960 for the Polaris Action in New London. He 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 traveled 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 distance of the road, while many others are counted among the 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 one 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."

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. In his Fulbright scholarship studying the relationships between philosophy and theology.

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. Persons 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 YCRRCC 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, Bard, Brown, Dartmouth, Harvard, Smith, Wesleyan and Williams.

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 1966, 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 1969, 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 Amalgam 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, 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 years.

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 commune of one's 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-compulsory 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 there for theirs.

Another argument for non-compulsory chapel is that the College is predominantly Protestant, 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 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, unbiased infringement upon the freedom of the Student Body.

L.A.M., A.G.
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 to whatever 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 it 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 precluding to uninformed readers.

Therefore, it becomes the responsibility of the art-appreciator to educate himself in respect to that work which he would consider. A sample of the more demanding works of our age might be the poetry of Ezra Pound with its extended use of linguistic paradoxes. Less demanding, in respect to rare and/or extensive knowledge, yet still existing, is Bertolt Brecht's use of the Kabuki 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 Schiffman '63, "The course of his talks first took me by surprise because he then and there the subjects of poetry. His argument for Margaret Mead extended into the realm of sociological thought. He expressed his indignance for the sociologist who came to his house, all set to move in, for the purpose of studying how poet lived. Needless to say, Frost threw him out. When his discussion moved on to poetry, a student asked him about the different forms. "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. 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 corollary yet human force in him. When he criticized the modern poets whose free verse and one-syllable lines were considered poems, he was 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 and present the student body a paper which can reach the desired intellectual height, and which is not restricted because of internal squabbles but must be released, as we are compelled to wait, for all good things ... and we are willing to wait until encapsulating is banned from the networks, until candles in chianti bottles cease to become a real fire hazard, and until esoterism basements grow on trees, and someday in a distant year, the mandarin will of course, rise again, and we will have won a small but intensely significant battle ... and so we move on into winter with lists, a predictable light, a negation 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

See "Audience"—Page 6

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 in idle words, as he had. When he began to recite one of Shakespeare's sonnets, he in his student days methodically wrote the words, he abruptly asked to be told what she was saying. The course of his talks first took me by surprise because he then and there the subjects of poetry. His argument for Margaret Mead extended into the realm of sociological thought. He expressed his indignance for the sociologist who came to his house, all set to move in, for the purpose of studying how poet lived. Needless to say, Frost threw him out. When his discussion moved on to poetry, a student asked him about the different forms. "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. It cannot be done, he said again. "It needs the shape—it loses something."

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See "This Week"—Page 5

**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, December 10**
**TUES, December 13**
Paris Blues
**The Flight That Disappeared**

**STARTING THURS., DECEMBER 14**
**Romeo and Juliet**

**See "Audience"—Page 6**
**Tradition and Westernization Clash in India's Development**

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

Indian children mature in a setting that is somewhat a mixture of the old and the new, blossoms in a new 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 Allâ-Bada, Surat. They expect more prospectively than ever before.

Part of this mood is based on the ever-growing opportunities derived from a developing economy and new cultural and political conditions. In the cities, the modernization is obvious in the number of modern buildings, the number of automobiles, but even more, in the increased cultural and entertainment. Movie houses are everywhere and people are always quarreled 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 his 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 glory. Elvis Presley is the most heard hero, although there are numerous Indian girls. A few of the 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. The Nargisation is a well known name, not from the T.V. series but from the book series by Earl Stanley Gardiner. Even the American girl 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 are also in flux. The number of marriages within the family has 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 finished her education but is still unmarried, looks at a European (which includes Americans), a spectacle 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 Excepted of the pahalatied 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 friendship. 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 live in the future.

Yet in this transitional period when static old meets a zealous new, and East meets West, there are inevitable conflicts and resolve itself. Sincerely yours, Karen Weis '63.

See “Free Speech”—Page 8

**Free Speech**

**POET'S CORNER**

Allison McGrath '64

Connecticut College carries the torch.

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 all 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 ever let the Judge 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 in our chapel system we must not forget,

That constant source of continual upset.

For 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?

(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 Student Government, to the National Scholarship Service and Fund for Negro Students. I stated that, since we support the agency's work and 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 NSSFSN, but not encouraging its efforts on this campus.

The facts are that Connecticut College does both "give its blessings" to the efforts of the Negro agency and does try to encourage its work here. I had not investigated to learn whether my impressions and conclusions 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 this campus, some students seeking admission to Connecticut College. I have since found that many other people here, including those in the admissions office, are deeply concerned about this situation and not satisfied with letting it remain as it is.

Lucy Berment '64

Dear Editor:

First, I should like to congratulate those students who spoke on the panel this week in Amalgam. They presented some 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 the group 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 felt that she has 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 Amalgam 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 dissenter). Surely you, Karen Weis '63

See "Free Speech"—Page 8
Have the time of your life in Britain for $45 a week

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- Bus fare, per mile: $0.21
- Pub lunch: $1.00
- Country inn dinner: $1.60
- Theatre seat: $1.50

Clip the coupon below for your FREE brochures, "Students Visiting Britain" and "Travelling Economically." They tell you how to get there inexpensively, how to get around and where to stay.

*God's English for top balcony*

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**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.

**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.
**Audience**

(Continued from Page Three)

...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)

...but an equal amount of sen-

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 disconcerted 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.)

Ginny Draper

---

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. Milli Walin 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 Wiel, 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 basket-

ball 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 volleyball refereeing, speak to your gym teachers about it.

Ginny Draper

---

Plan now for your BERMUDA College Week 1962

bigger, busier, better than ever!

• Informal welcoming dance to start the fun
• College Day at the Beach... the biggest beach party of the year.
• All-day cruise to historic St. George, Lurch, and Gombey music.
• Round Robin Tennis Tournament
• College Week Gif-Off Competition
• College Talent Revue
• Fun Festival with jazz concerts, choral groups, dance contests.
• Barbecue Lunches
• Sightseeing
• Special Golf and Tennis Trophies

ALL YOURS AT NO CHARGE

The BERMUDA Trade Development Board

430 Fifth Ave., New York 20, N. Y.
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. 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, 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.

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OTTO AIMETTI

Ladies' and Gentlemen's
Custom Tailoring
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Coast Guard Carolling
The Coast Guard Academy will be carolling on campus, Tuesday, December 12, from 7-9 p.m. During this hour they will sing at each dorm. This is an annual event.

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College Queens make great discovery in New York!

Of course, they loved the city—the fun and the excitement. But they also learned about diamond rings—discovered there is a way to be sure of the diamond you buy. They saw how Artcarved guarantees every diamond in writing for color, cut, clarity and carat weight. They were impressed by the proof of value offered by Artcarved’s nationally-advertised Permanent Value Plan, backed by the quality reputation of this 110 year old firm. And, they were most delighted with Artcarved’s magnificent assortment of award-winning styles.

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Artcarved
DIAMOND AND WEDDING RINGS

Three of the ten loveliest Artcarved styles as chosen by America’s College Queens

Canterbury  Tangiers  Evening Star

Free Speech

(Continued from Page Four)

It seems that certain 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 “handful” 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 oneself 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 stimulation and are part of our education. However, they should be completely disassociated from the chapel system, for in fact they are completely divorced from religious beliefs and this fact should be recognized.

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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.

FREE SPEECH

(Continued from Page Four)

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