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Conn Census

Vol. 47—No. 10 New London, Connecticut, Thursday, December 14, 1961 Price 10 Cents

Lambdin to Retire; Will Manage Tour For Russian Group

Mr. Allen B. Lambdin, will retire as Business Manager, January 1, having served the College in that capacity for 39 years. He will be succeeded by Mr. Corbin Lyman who has assisted him since July 1.

Mr. Lambdin has intended to retire for several years, but each time has been urged to stay. On learning that President Park would leave the College, he felt the change in administration would be an opportune time for his retirement.

After making his decision to retire, Mr. Lambdin was requested by Mr. Leverett Wright, vice-president of the Columbia Concerts Corporation, and a friend, to become manager of the Leningrad



Allen B. Lambdin

Symphony on its tour of this country next year as a part of the U.S.-Russian Cultural Exchange program, made possible by the State Department. The U.S. will send the Robert Shaw Chorale to Russia.

In his capacity as company manager, Mr. Lambdin will accompany the orchestra and make all arrangements during their 31 engagements in this country, one of which is at Connecticut, October 23.

On retirement, Mr. Lambdin plans to move to Charlotte, North Carolina. He hopes to spend a few

See "Lambdin"—Page 7

Masterpieces by El Greco, Giotto in Christmas Pageant

Major paintings of four famous artists will be the center of this year's Christmas Pageant, Tuesday, December 19, in Palmer Auditorium. There will be performances at 7 p.m. and 8 p.m.

Under the direction of Alix Paull '62, the participants in the pageant will present "The Madonna in Four Centuries" as the theme.

Faculty members who compose the pageant committee are Mr. Arthur Quimby of the music department, chairman; Mr. William Meredith and Miss Margaret Hazelwood, of the English department; and the Reverend Gordon P. Wiles, of the religion department.

After a procession of the choir into the Auditorium, there will be four readings each followed by an anthem sung by the choir. While the choir sings, the stage curtain will be opened on a tableau representing a painting by a famous artist.

The music will be "contemporary in century to the paintings," according to Alix. The 14th cen-

tury piece "Angelus ad Virginem" will be sung on a tableau of a painting by Giotto. Jacob Arcadelt's version of "Ave Maria" will be sung as the tableau of a 16th century portrait by Raphael is displayed.

A painting by El Greco is the inspiration for the tableau to be shown while the choir sings "O Jesu, So Sweet" by Bach, written in the 18th century. The last piece will be Jottan Kodally's version of "Ave Maria" a 20th century composition which will be sung while a famous Picasso tableau is shown.

Linda Hay is in charge of stage sets while Linda Bailey is in charge of costumes. Stage manager for the pageant is Judy MacPherson, and Widge Cocherin will do the lighting.

It has been announced that Mary Alice Fenn will act as next year's Christmas Pageant chairman.

Following the pageant there will be a traditional all-college carol sing in Crozier-Williams.

Peter Countryman of Yale Speaks Friday on Civil Rights

Peter Countryman, chairman of the Yale Civil Rights Coordinating Committee, will speak at a Political Forum meeting on Friday, December 15, at 7:30 p.m. in the Crozier-Williams Main Lounge. Students and other guests are invited to attend.

As a field representative for the Yale Civil Rights Coordinating Committee and the Northern Student Movement, Mr. Countryman assists groups on other campuses in forming CRCC units and planning civil rights activities. The Yale CRCC, a unit of the Northern Student Movement Coordinating Committee, initiates and coordinates CRCC units throughout New England. The Northern Student Movement provides support for a continuing student movement in New England. This involves coordination of already existing agencies, establishing lines of communication between all agencies and forging a spirit of unified student expression on this issue.

Dr. John Maguire, assistant professor of religion at Wesleyan and a former Freedom Rider, recently expressed enthusiasm for Mr. Countryman's CRCC work. He also cited the activity of the Wesleyan Civil Rights Committee, now engaged in a house-to-house survey of Negro families in Middletown. Pressure exerted by the Wesleyan group contributed to the recent clarification of discriminatory practices in housing laws made by the Connecticut State Legislature.

Political Forum has formed a sub-group which will study civil rights issues on the local and national level, communicating with groups at nearby schools to plan effective local action. Future Political Forum meetings will include speakers on civil rights issues. An organizational meeting of this group will be held following Mr. Countryman's speech.

Vercors to Speak At Two Lectures; Topics Announced

Jean Bruller, an outstanding French author, who publishes under the pseudonym of Vercors, will be on campus Monday and Tuesday, January 8 and 9.

Vercors will give an address in French, Monday afternoon at 4:30 p.m. in Crozier-Williams. The subject of this lecture is "Birth of Underground Resistance Literature."

His address on Tuesday evening, at 8:15 p.m., in Palmer Auditorium will concern modern communist China and will be illustrated by a travelogue acquired by Vercors on a recent visit to the country.

One Lecture in French

Vercors' lectures at the College are in connection with a tour arranged and sponsored by Connecticut College for the school year '61-'62. His itinerary has included over 50 colleges and universities throughout the United States and Canada.



VERCORS

Vercors — a name chosen because it symbolizes the spirit of resistance against oppression—is the author of many books including *Silence de la Mer*, considered a modern classic; *You Shall Know Them*, a Book-of-the-Month Club selection; *La Puissance du Jour*, *La Marche a l'Etoile*, and *Les Animaux Denatures*.

Vercors, who was President of the Congress of French Writers for four years, first came to the United States in 1946. Since then, he has traveled to Yugoslavia, to Russia (where he pleaded for the Hungarian writers persecuted after the 1956 uprising) and to China.

He is also an authority in the field of art criticism.



POET'S CORNER

PHOEBUS

Your smile holds worlds of bitterness
Which seethingly disperse
A thousand acid stars aflame
To light your closed countenance.
Your sighs, oh Deity, dispel
All innocence with lethal breath
And wither leaves of ancient spring
Now hung in your austerity.
The laughing god, antinomy
Of form your mind expels,
Laughs silently, his greenness gone,
Laughs silently in echo.
His are the stars that burned your hand
And sensitized your cautious touch.
His is the joy that seared your soul,
Whose spring you stole, whose tongue you cut.
And now you speak a language scarred,
Now stained by bitter wine.
Your fingers clutch his bleeding heart;
His heart your fingers moves.

Wendy L. Fidao

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.

12 December 1961

Dear Editor,

I would like to start off with one particular recommendation to the group of girls who wrote the letter in "Free Speech" last week. It touches on the question of religious freedom. I would suggest they go back to their Government 3 course and reread the First Amendment to the Constitution. They made the statement that "the Constitution of the United States guarantees religious freedom for the individual." As a matter of fact, the Constitution actually says "Congress shall make no law respecting an estab-

lishment of religion, or prohibiting the exercise thereof." Nowhere do I see any mention that a private institution cannot establish any policy it wishes with respect to religion. This College was founded as a non-denominational (though sectarian) school and upon matriculation the student pledges to uphold the policies of the school. If a student thinks that these policies are unfair to her as an individual, she does not have to matriculate; she does not even have to enter the College community.

I shudder to think that the Constitution could be so inter-



preted as to permit any small group of people to enter any private institution and demand the right to change its policy because the program does not fit their desires or needs.

Many girls here on campus either have forgotten or don't know that Religious Fellowship is made up of every girl on this campus. It is an organization which concerns the entire student body, and upon entrance, every girl automatically belongs. The entire student body elects its president, just as they elect the president of student government. Indeed, every dorm on campus elects its own representative. Religious Fellowship is not an elite club. It is an operational group whose purpose is to lead and to co-ordinate the religious needs of the students, in accordance with the administrative policies of the College.

A statement was made during the Amalgo forum that the students would flock to the programs if the speakers were good and the topics interesting—even though attendance were not required. But how would one always know in advance if the speaker or the talk was going to be good? One individual commented that everyone knew that Robert Frost would be good and therefore the auditorium was filled to capacity. But Robert Frost is already famous; his reputation has already been established. But what about the person who is not widely known? Is he, therefore, not worth hearing? In such circumstances, what is needed is not quality in the speaker but fame, publicity, personality appeal, or a catchy title.

Consider the comment that quantity in the audience is being stressed instead of quality. Who will tell the speaker that the handful of girls who come to

hear him are truly interested and enthusiastic, the only ones on campus who think that he is worthy enough to talk to them or that his topic is interesting enough to listen to? But don't worry, even though he spent perhaps a couple of weeks preparing for his talk, these six girls really appreciate his effort and, therefore, he should feel amply rewarded at such an audience!

It has been mentioned that if so many students fail to uphold the chapel requirement, and if this is ultimately damaging the honor system, then the chapel requirement must be in need of drastic change. Perhaps the honor of the student requires a drastic change. Thus, is the present situation a reflection on the chapel program or on the lethargy and insolence of the student? What does it take to get us out of our easy chairs and away from our bridge games?

Miss Park said in her assembly talk that she would like to see the students take advantage of the opportunities to learn things outside of class. How much more can be learned when we forget our narrow-minded, self-centered interests. I venture to say that many girls just haven't really given the system a chance, and that they just don't know how much they need it.

Bobette Pottle '63

Dear Editor,

The negative opinions concerning the current chapel debate were almost overwhelming last week. It is unfortunate that the attitudes on campus must be so hostile and narrow. We think the other side of the question should be considered more fully.

It must be understood that no one individual is responsible for
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Potential of Intellectuals Crushed by "Isms" of Society

Before you begin reading this article, let me warn you that it is an exercise in theory. Yes it will "relate" (this above all else). No, it is not going to recommend specific action—funny, we seem to feel a compulsion to make certain that our speculation is always perfectly translatable into What We Can Do, or else run the risk of a barrage of criticism of the "idealistic, impractical" variety. Impractical, alienated . . . (in a still small voice, apathetic) . . . or a compound of these not-too-diverse elements; what characterizes us the most, I believe, is an intense self-consciousness. Forgetting the blush-and-stammer connotation of the word, and concentrating on its "what am I going to do" aspect, we are aware of our position, our role, our feelings, etcetera ad infinitum. O. K., we may have pulled our blankets over our heads in oblivious retreat, but we emerge just long enough to evaluate our situation and write an article about it. We carry around with us diverse images all hovering on the brink of actualization—from our camel-hair coat existence to President Park's conferring upon us the scepter of public aesthetic taste. The college community is characterized by the self-consciousness of potentiality; our education is geared to a sense of our own future worth. Paradoxically enough, along with the awareness of the "Golden Girl" is an increasing helplessness towards the ambiguity of the maturation process. Somehow when one is a future arbiter of public taste, the suggestion of a visit to Lyman Allyn, however pleasant, just doesn't seem enough; consequently the rash of articles with the cheery advice "Well the U. N. is a big organization but we can always sell UNICEF Christmas cards." We have come to regard college as a peculiar phenomenon; a four-year fence enclosing rare conflicts that never emerge from within its borders. However, if our education is directed to a day of realizable potential, then a broader view is needed—an extension of self-consciousness to see its parallels in what is regarded by us as the "world," but what is in reality the continuation of life after college. Hopefully, we are in the process of becoming members of—for lack of a more original term—intellectuals in contemporary society; does this amorphous group suffer from the same conflict between potentiality and helplessness? Can the group be delineated by any trends?

What is the public image of the intellectual? It is an image in transition; the wave of McCarthy anti-intellectualism, and the recent investigations into professional activities have augmented

the traditional American distrust of the intellectual. However, technological advances, particularly those beginning with Sputnik, have made the intellectual a respectable, if still obscure, person. Madison Avenue has done its share in selling to the public a favorable image of the intellectual. The public, in its role as consumer, seeks the best buys, and, in turning to mass media for advice on how to consume, accepts the "thinking man" as a kind of auxiliary businessman, conferring authority and dignity upon the commercial transaction. And yet, although the intellectual has become more respected in the public mirror, he is considered an ornament in society, and is often ignored outside his own sphere of compatriots. The idea of the intellectual is often associated with the superimposing of European culture upon the development of America. The intellectual is incompatible with the frontier image of brawn, agriculture, industrialization, and hard labor. To many, the dynamism of America is inherent in the doers as opposed to the thinkers. The gulf between the latter two approaches is being bridged both in business and government; in recent years we have seen Roosevelt's and Kennedy's Brain Trusts, and more familiarly, the professor who provides advice to the businessman. The chasm between the doers and the thinkers remains part of the American heritage, but has taken the form of the split between the sciences and the humanities. In using the intellectual to advise and administrate, government, business, and consequently the public, has placed a new monetary value on the college degree. That this value renders the intellectual more palatable to society, and yet defeats the purpose of scholarship is one of the contemporary American paradoxes.

The intellectual is well aware of this conflict; he sees himself surrounded by walls of Philistinism, materialism, sensationalism, and all the other popular "isms" of society. He sees the deference paid to his contemporaries in Europe and compares it to the public impatience with an intellectual elite, an irritation arising from the American distrust of a rigid class structure. However, the reality of an educated elite is evident; the intellectual is faced with the fact that he is a member of a separate community of interests and yet is expected to be able to immerse himself in a larger public community. To allow himself to be drawn into full participation of the non-intellectual community is repugnant to him; the materialistic control of business

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This Week

This week we have only one more week until the last week in a long line of lost weeks, and it's a good thing too, since we were beginning to feel a little weak ourselves, especially when we tried to introduce a little humor into the situation . . . the way we feel now, as we shakily approach the vacation mark, we are not so sure we really would be in favor of the Smith plan of exams before Christmas, but if we can be objective enough for long enough, we do see its advantages, although it's not much of a present for the faculty . . . still, such a plan would eliminate one of two things: either the incredibly heavy suitcases which we lug aboard the trains, planes, buses, toboggans or whatever, on the way home, or the incredibly guilty consciences which we bring back with us, having underlined our texts with blank stares and dust alone . . . and the vacation itself would come closer to its original purpose, i.e. relaxation and getting away, after a job well done . . . ho ho, yes, Connie College, there is such a thing as relaxation, because we looked it up in the dictionary . . . but while we still call academia our home, we get just a smite pugnacious in our old age, and want to do a zillion things to and for the school, which are nigh onto impossible, in the little time and with the little support we have . . . we would really like to ameliorate the mailbox situation, the tactics of the gym department, the limited art and music facilities, the process

of allotting funds to student organizations, and so on, but how much could we expect to accomplish, even if we did "find strong backers," and how certain could we be that any end results would be satisfactory, much less permanent? . . . but these are ramblings of a "how much longer till vacation" depressive, and of course, any cause worth believing in is worth fighting for . . . as a start, we would like to see juice served for Sunday breakfast, instead of grapefruit sections, for reasons apparent to the members of the "Everybody Loves Saturday Night" Club . . . from there we could go almost anywhere, petitioning for the revival of Spring Fling, or the institution of a Mountain Day . . . we could apply our minds to the problems and injustices of the work program which is bound to be the next gripe on the agenda, anyway, and see if maybe the upperclassmen couldn't be let off a little more lightly, when there is a choice as to who shall receive the fantastic bonus of a 7:30 Saturday morning breakfast duty . . . whatever happened to the work preference slips which we filled out last spring, did they go the same way as the Freshman English papers all do, despite the promises which we were given, i.e. that said papers would be returned in our Senior year? . . . ah well, we cannot iron all the wash in one sitting, and lest we appear overly gripe-conscious, we

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YOURS FOR THE ASKING

Twos the Night . . .

by Allison McGrath
THE STUDENTS

Twos the night of the 20th and all through the halls
The shouts of the students were shaking the walls.
The suitcases were stacked by the doorways with care
In knowledge that the blue cabs soon would be there.
Books, clothes, and presents were stacked on all beds;
Thoughts of holidays, not studies, were filling all heads.

THE PARENTS

Our mothers in curlers and our fathers in caps
Were settling down for the last of their naps,
Before we arrived with such noise and such clatter,
The neighbors flew over to see what was the matter.
They shuddered at thinking of how in we would dash
With a bear hug hello and a great plea for cash.

THE FACULTY

The teachers were thinking, with vacation so near,
Why in their classes they should have to appear
For students all dressed in their favorite frock
Who would pay no attention except to the clock.
Nothing they talked of would reach these brains.
Unless they discussed time in relation to trains.

THE 21ST

The students were ready, to classes they came.
The profs, to make sure, called out each name.
Allison and Thorne, Swain, Johnson, and Wood
Leichner and Burt, Welles, Bowman, and Hoode.
Then the classes were over and all drove away.
Merry Christmas to all, 'tis now time to play!

MISQUOTE OF THE WEEK

I'm dreaming of a tight Christmas.



Is old age slowing up the Celtics? Bob Cousy is 33. Teammate Carl Braun is even older. Will old age put an end to the Boston Celtics' winning streak? Coach Red Auerbach reports in this week's Saturday Evening Post.

SPECIAL: 1962 CALENDAR PAGES
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"BEST SHAW IN SEVERAL SEASONS"
-Gelb, N. Y. Times

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-The New Yorker

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Off-Broadway Hit Offers Special Christmas Rates

The "happy tour de farce" (to quote TIME magazine), *Misalliance*, off-Broadway's only hit this season, is offering a special schedule and rates to students during the holiday season.

Shaw's merry dissertations on marriage, morals and money received unanimous raves from the critics and is now entering its fourth month of hilarity.

It features Donald Moffat and Frances Sternhagen, and is directed by Philip Minor.

Misalliance is playing at the Sheridan Square Playhouse, a charming three-sided arena.

Christmas Vespers Presents Program Of Sacred Music

The Christmas Vespers Services will be held this Sunday at 4:30 and 7:30 p.m., featuring music by the Connecticut College Choir and Orchestra and a sermon by Rev. James Purvis of the Connecticut College Religion Department.

Supplementing Rev. Purvis's talk, entitled "A Light to Lighten the Nations," will be a varied selection of Christmas carols, several in French and German, and one by Professor Emeritus of Religion Laubenstein of Connecticut College. This will be a first performance of Laubenstein's work, *Et Pastores Erant*.

Other works to be done by the Choir, under the direction of Arthur W. Quimby, include *Now the Holly Bears a Berry*, *Bring a Torch Jeannette*, *Isabella*, *Le Sommeil de l'Enfant Jesus*, *Die Weihnacht's Nachtigall* (The Christmas Nightingale), *Lo*, *How a Rose E'er Blooming*, *Suscepit Israel*, from "Magnificat in D," and *He Came All So Still*.

See "Vespers"—Page 7

Joint I.R.C. Trip Features Meeting With Delegations

A talk with Mr. Khosha of the Indian delegation highlighted the annual joint trip to the UN last Friday, which was sponsored by the I.R.C. clubs on the Wesleyan University and Connecticut campuses. Members of the trip also met with part of the Cuban delegation and attended various committee hearings on the budget, the South West Africa Mandate, and on the Palestine Refugee question.

Indian Delegate Speaks

Mr. Khosha discussed investment in India in relation to the latest Five Year Plan. India herself will provide some 80% of the needed 20-21 billion dollars; the other 20% must come from foreign sources. If foreign investments in India amount to 1 billion dollars annually for the next ten years India expects to have reached the "take-off" stage, the stage at which she will be able to continue expansion on her own while repaying part of the foreign loans. Mr. Khosha indicated the soundness of investment in India, based on the relatively sound political system and the presence of a number of expert technicians. In terms of what the U.S. might gain from an Indian investment, and in addition to the equitable rate of return on such, an enormous market would be produced. In ten years, with the expected increase in the standard of living, India would be a potential market for 500 million dollars worth of American goods annually, based on the assumption that the average Indian would spend 1 dollar per year on U. S. products.

Both Mr. Khosha and the Cuban delegation emphasized the basic similarities of the goals of their countries with those of the U.S. Both delegations added that a feeling of good-will toward the U.S. citizenry prevailed among the people.

Cubans Discuss Revaluation

One of the similar goals is increased material progress. In an attempt to explain the Cuban Revolution, the Cuban delegates cited the economic progress made in the last three years. In 1958,

See "I.R.C. Trip"—Page 5

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Intellectuals

(Continued from Page Three)

is a special part of the intellectual's mythology. The philistine is as essential to the intellectual as the cannibal is to the missionary. In his new role as adviser and organizer, the intellectual becomes a secular priest, a bridge between the material and spiritual or mental world.

However, as this role becomes more and more necessary to society, the intellectual suffers increasingly from social pressures and values. To be an organizer one must be bright; one does not necessarily have to have talent. The analytic mind has a far greater monetary value than the independent creative thinker. Thus the pressures of business impinge upon the intellectual's image of himself. Knowing that genius is not socially acceptable, he surrenders to the enhanced power of the social group and incorporates its authority into his character. In doing so, he loses much of his values as the thinker who, being free and objective, is able to formulate pertinent questions for crises. The intellectual becomes inundated with the very helplessness which characterizes college life.

The intellectual's view of himself is, like the public image, a view in transition. In what direction are the above trends moving? The issue rests on the question of a guided society controlled by this new emergence of an intellectual elite with a flair for involvement in social problems, in contrast to the intellectual who develops his particular talent in the face of the societal opposition of responsibility to the group. The intellectual is faced with the question, "Can we be equal and excellent too?" In sacrificing re-

search for management, individual autonomy for group projects, the intellectual faces the loss of his own identity. Yet if he cultivates his idiosyncrasies he runs the risk of specialization. Does the very idea of the "role" of the intellectual imply a part one plays en bloc? The socially responsible intellectual and the creative artist are not wholly exclusive. Historians trace the rise of Hitler as a reaction initiated by the intellectuals who withdrew from the reality of impending horror. Total detachment is not possible. The scholar in his ivory tower is an outmoded concept; yet the college graduate finds the same quandary that perplexed him previously. He has been trained in an involvement with society, but his liberal education has preached individuality. He is prey to social forces beyond his control, forces which respect his potential but overwhelm him and increase his feeling of helplessness.

The intellectual is not a title given to the professor; it is the culmination in society of what we are now microscopically doing. For those who, disregarding my warning at the beginning of this article are now saying "so what," I leave to them and to Letters to the Editor the problem of the worth of self knowledge.

Janet Sternburg



Is Sinatra pushing his daughter too far?

At 21, actress Nancy Sinatra is on her way up. But is her dad pushing her too hard? In this week's *Saturday Evening Post*, you'll meet 7 daughters of show-biz celebrities. And learn how their parents feel about another star in the family.

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This Week

(Continued from Page Three)

will move on . . . hey, we really are impressed with the speed of the dorm construction, we like the convenience of being able to buy soap, toothpaste, licorice taffy and other necessities at the book store, eliminating a trip downtown, and we absolutely love the At Random column in *Fanning* . . . so we're not all that fussy, and someday Mary Jane is going to eat her rice pudding and never say a word, and there will be cocoa in bed on cold Sundays, magic ingredients in roses to keep them alive for ever and ever, and a purple crayon for everyone . . . and before you can say eleven-oh-two, it will be next week . . . B.C.

I. R. C. Trip

(Continued from Page Four)

50% of the population was illiterate; today there is no illiteracy in Cuba. The number of unemployed has been reduced by 500,000. It was implied that the big sugar companies connected with the Batista regime had been responsible for the poverty and for the social ills which included a lack of schools and hospitals.

In answer to the question, "What difference will Castro's statement that he is a Marxist-Leninist make in both internal and external affairs?" the delegation replied, "None." In support of his answer, one member cited the recent meeting of the O.A.S., at which Mexico voted no and five South American states abstained on the proposed meeting of the O.A.S. to discuss collect-

See "I.R.C. Trip"—Page 7



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Free Speech

(Continued from Page Two)

the current chapel system. Religious Fellowship is clearly supporting and promoting that which was established in former years BY STUDENTS, FOR STUDENTS. This is not a dictatorial organization. Its purpose has been and still is to complement the students' academic development.

The word "maturity," so freely used, should also be given more thought. Today, it seems that entrance to college magically signifies maturity. We disagree with this; it is a gross error in judgment! Maturity involves not only

the claim to individual rights; the realization, acceptance, and fulfillment of responsibilities is also essential. These responsibilities will not always cater to one's wishes.

We are here to learn, the process of which does not discriminate against the subjects of a religious nature. The fact that a talk is given in the chapel does NOT mean a so-called "religious experience" must or will result. A religious experience is not created merely from words spoken, but from one's interpretation of the ideas conveyed. The chapel system provides an opportunity for presentation of stimulating ideas. The effect of these ideas is determined by the sensitivity of the individual. Chapel talks, such as those given this fall, are not

necessarily any more religious than a Philosophy 21 lecture in Bill 106.

If a chapel system such as this offends an individual, perhaps his sense of judgment should be awakened and revalued. Unless we are exposed to new ideas, how can we accept or reject them?

Sincerely,
Joyce Heal '62
Lee Knowlton '62

December 12, 1961

To the Editor:

It seems pertinent to raise a point regarding the chapel program not mentioned in Amalgor nor in the letters which followed to Conn Census.

At the time of matriculation each student signs the following certificate: "I hereby certify that the undersigned has completed matriculation at Connecticut College and has been admitted to membership in the College community, whose academic standards and Student Government Honor Code she agrees to uphold." It seems by this that it is not a student choice as to whether she subsequently will or will not uphold this Honor Code by following Student Government laws. She has made her choice in signing this statement. The failure of students to report themselves to Honor Court is not justified on the grounds that there

an infringement of their religious freedom. If a student feels that a law violates her personal code her first action must be an attempt to rectify the law, not to break it. It is unfortunate that students take the latter step and thereby violate both the law and the Honor Code.

Janet Wright '62
Marion R. Stafford '62
Mary Willy '62

Editor's Note:

We feel that the three letters appearing in this week's Free Speech demand our immediate comment, because of the stand we took last week on the compulsory chapel question.

First, it was never stated that "one individual" is responsible for the chapel system; rather, we think that a conservative minority has been in control. Of course we do not think that "entrance to college magically signifies maturity," but this does not deny the strong possibility that maturity can be found on the campus.

We do not advocate discrimination against religious subjects, but neither do we advocate a stress on religion. It must be left to the INDIVIDUAL to accentuate this aspect of life.

If chapel talks are not "necessarily any more religious than a Philosophy 21 lecture," then why is attendance compulsory, and why does Religious Fellowship have control over them? It seems that the function of Religious Fellowship is not to nurture religious growth on campus, but rather to protect the chapel.

We are glad that the subject of matriculation was mentioned. The freshmen, after only several days on campus, sign the cards without being entirely cognizant of all the implications. Are these writers suggesting that once the See "Free Speech"—Page 8

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"Women are inferior"

So says George S. Albee in this week's Saturday Evening Post. He tells why they're inferior. And gives his recipe for putting "the little beasts" in their place. (P.S.: Mr. Albee is happily married.)

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Dads' Fund Drive Under Way; Money to Aid Undergraduates

Once again this year the Dads' Fund has made its annual appeal to the fathers of Connecticut College undergraduates. The Dads' Fund is entirely unique to Connecticut. From the contributions, money is available to those students each year who suffer unexpected emergencies such as financial reverses or illness in the family, making it impossible for them to continue their studies here without such aid.

The unique idea of an emergency scholarship fund originated on Fathers' Day in 1938, when a Connecticut sophomore would have had to leave the College because of unexpected financial circumstances, had the fathers of some of her friends not learned of her situation, and helped out anonymously. These fathers well realized what it would mean if they were suddenly unable to support their daughter's college education, and since it is something that could happen to anyone, they organized the Dads' Fund.

Since then, the Fund has helped more than 341 girls in such emergency situations without publicity or obligation for repayment. Every year well over 50% of the dads contribute to the Fund. Each year the need for assistance continues to exist. In a recent year applications for emergency scholarship aid were received from 18 students.

The Fund is entirely organized by the dads and the funds are administered by the College. It is

separate from all other fund-raising efforts of the College.

The Committee is made up of three dads from each class.

Lambdin

(Continued from Page One)

years travelling around the world.

Mr. Lambdin came to the College in 1922 when the only stone buildings were New London Hall, Plant, Branford, and Blackstone. When asked of the College's future plans, he replied, "There's nothing in the offing."

A retired Brigadier-General of the U. S. Army, Mr. Lambdin has been President of the Board of Trustees of W.M.I. since 1946. Active in New London, he served a term on the City Council, was executive director of the Community Chest for 8 years, and was founder and conductor of the New London Oratorio Society for 16 years.

I. R. C. Trip

(Continued from Page Five)

tive diplomatic or economic action against Castro's regime. The delegation also indicated that Castro had the backing of the population. Sue Farrington

Vespers

(Continued from Page Four)

Preludes for the services will be organ solos of *To Us in Bethlehem is Born* and *Aria detto*

Balletto to be played by James S. Dendy. A third prelude, *Allegro deciso*, from "The Water Music" by Handel, will be presented by the Connecticut College Orchestra.

The Orchestra, under the direction of Mrs. Margaret Wiles, will also play two movements of the *Christmas Concerto* by Manfredini during the services. Instrument soloists will be Judith Humphrey, Irmela Florig, Deborah Brown, and Laurie Maxon.

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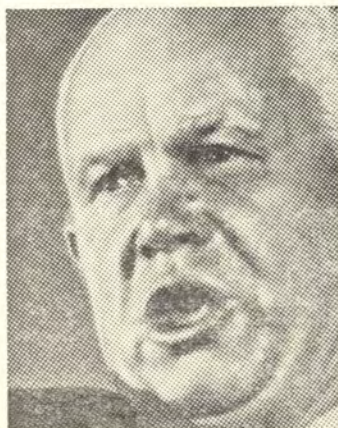
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K's hidden weakness
Khrushchev is strong, says Stewart Alsop. But he has one great weakness. And he knows it. In this week's Saturday Evening Post, you'll read why the satellite nations are giving Kremlin big shots the jitters.

SPECIAL: 1962 CALENDAR PAGES
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Free Speech

(Continued from Page Six)

individual admits himself into a society, he is denied the right to make reforms, and must accept everything, no matter how anachronistic? Another writer also suggested this by saying that a "small group" does not have the "right to change policies." First of all, by all indications, we are not a small group. Secondly, even

if we were, we certainly should have the right not to participate in a program which does not "fit our desires or needs."

Bobette Pottle stated that an argument for compulsory chapel is that unknown speakers, be they both interesting and good, still may not be attended. Certainly, the religious programs are only a small part of the extra curricular activities. We might ask how I.R.C. gets people to attend its lectures. Miss Pottle is inadvert-

ently supporting one of the strongest arguments against compulsory chapel. She is saying, yes, quantity IS more important than quality—the important thing is to have a large audience. In a speaker-audience relationship, it is obvious that the speaker is present for the sake of the audience, not the reversal.

Miss Pottle also suggested that "perhaps the honor of the student requires a drastic change." The system of compulsory chapel un-

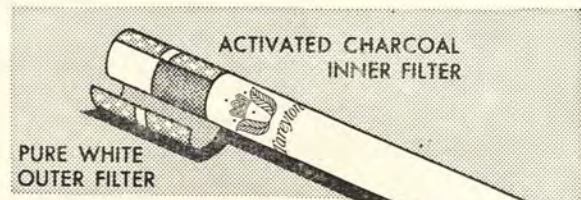
der the jurisdiction of Honor Court is a denial of individual honor. The system sets the community above the individual. As was stated in a letter in last week's Connensus, "compulsion to act contrary to one's belief cannot in turn tax one's personal honor."

In any debate, it is easy to label the opposing side "narrow-minded," but in this case, it is the opposition who favors force, and we favor choice. L.A.M., A.G.



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says **Lucius (Dead-eye) Claudius**, crack marksman of the XVI Cohort catapult team. "People come from Nero and far for Tareyton," says *Dead-eye*. "Vero, Tareyton's one filter cigarette that really delivers de gustibus. Try a pack and see why the whole gang in the cohort is forum."



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