Amalgo Features Presentation Of Compulsory Vespers Cases

Ed. Note: Conn Census presents this discussion of the Vespers Amalgo in order to clear up any confusion about the arguments presented at the meeting. Lonnie Jones opened the Vespers discussion at Amalgo Tuesday night by commenting that it was the students' responsibility to probe the issue, but that after a while questions on it tended to reach a point of diminishing return and thus discussion would be limited to 45 minutes. She then proceeded to recapitulate the opinions of the two factions on Vespers.

Vespers Speaker To Discuss "Mary" At Sunday Service

Dr. Mary Anderson Tully, associate professor of the Religious Education Department of Union Theological Seminary, will be the Sunday night Vespers Speaker. Her topic will be "Mary."

Dr. Tully is a graduate of the Teachers College Columbia University, and attended Union Theological Seminary, receiving an M.A. and an Ed.D. in religious education. Having taught in elementary and secondary schools in British Columbia from 1929-1944, Dr. Tully was appointed Director of Christian Education. Dr. Tully has been the consultant to the Division of Curriculum Development of the Department of Christian Education of the Protestant Episcopal Church in Greenwich, Connecticut, since 1952.

DR. MARY A. TULLY

the Vespers controversy. Those who are in favor of retaining the present Vespers requirement state that Sunday Vespers is a contribution to the life of the College and that abolishment of it would affect not merely the present student body but generations of students to come. The College believes that students should be exposed to all approaches to religion, although it does not require active participation in any of the services. This view is presented in both the College catalogue and the "C" Book, so that prospective students should be completely aware of it before they apply or enter. The Bill of Rights stands against domination or establishment of any one religion, but speakers of many faiths are invited to take the Vespers services, and Connecticut College, further, as a private institution reserves the right to make any regulations governing its students requirement is a protective measure for both students and college, for it is feared that without it the many excellent speakers invited here might be overlooked for reason of their very frequency.

Opposition to the Vespers requirement wishes to leave Vespers untouched but to abolish the requirement as a trial period of one year—spring semester '63 and fall semester '63. They maintain that each student should have the right to choose whether or not she wishes to follow an organized religion. Connecticut is a secular institution, upholding the principle of the student's right to an open mind, and requiring any compulsory knowledge of religion as incompatible with this right. To force anyone to enter a place of worship is an admission of inadequacy on the part of that religion. The most unacceptable argument is that of providing an audience for a speaker, for any good speaker should prefer a small but interested group to a larger one compelled to sit there and listen. But a higher principle is involved—freedom of thought. Religion does not need the laws of earthly government to support it. After statements of the two points of view, questions from the floor were answered by Barbara Thomas representing Religious Organizations. See "Vespers (Amalgo)"—Page 5

ROBERT FROST

Sophs Earn $100,000 From Summer Jobs

The Sophomore Class, second largest in the college, topped all records for summer earnings with their grand total of over a hundred thousand dollars. Over three quarters of the class worked, with an average earning of $400 per girl.

Working with children occupied the largest number of Sophomores. This group includes camps as well as child care and nursery schools. The second largest group worked in the Personnel Bureau's "business" category. This involved anything from simple typing to accounting and bookkeeping. Saleswork occupied the third group of 38 girls and the resort work group followed with a fourth place and 53 girls. Only nine worked in hospitals, and five were in social work. Four were research assistants and three were telephone operators. Other examples include two girls doing factory work and two in advertising offices.

Very few sophomores traveled in comparison with the other classes. Only 16 were in Europe and 42 saw the United States. Summer school attracted the same number as travel. 18% of the class attended universities and colleges for credit or fun.

THANKS

To all, for your beautiful flowers, cards, cheerful messages and visits during my recent illness. It is nice to be back again knowing you have so many friends.

Lt. (Jerry) Donovan

Robert Frost To Read Here Sunday, Dec. 9

Sunday evening, December 9, Robert Frost will once again visit the college. Sponsored by The club, he will give a reading of his poetry at Palmer Auditorium.

Mr. Frost, one of America's greatest poets, was born in San Francisco on March 26, 1874, but has lived most of his life in New England. He attended Dartmouth College but left after a few months. Later he entered Harvard where he studied for two years.

After working in the New England area for several years Mr. Frost and his family moved to Great Britain. Public notice and recognition first came to him in England with the publication of A Boy's Will in 1913 and North of Boston in 1914.

His fame preceded him on his return to this country. Since then he has been the recipient of many honorary degrees and awards, including four Pulitzer Prizes.

This past November he received the 1962 MacDowell Colony Medal. William Meredith and Franklin Reeve, both members of the faculty, are sponsors of the event. Mr. Reeve accompanied Mr. Frost as interpreter on his recent trip to Russia.

Suzanne Langer Receives Award

Suzanne Langer, Professor Emeritus of Philosophy at Connecticut College, was awarded an honorary Ph.D. from Mt. Holyoke College on their Founders Day this past November.

Christmas Concert

A program of instrumental Christmas music will be given in the Chapel at 5:15 Tuesday, December 11. Student musicians under the direction of Mrs. Wiles will include Laurie Maxon, Jeanette Gross, Connee Gross, Bruce Lyman, Sue Hodgdon, Elizabeth Cady, and Elizabeth Hardin.
This Week

This week we remembered that fall has gone ... and somewhere in the rush of things, winter has come ... or at least the calendar says so if nothing else ... so we shed a nostalgic tear for the football games, threw away the drooping pumpkin, and cursed what the turkey had done to our wistfulness ... now we notice that the trees really are bare and that trench coats no longer do the trick and that we actually don't have that many more classes until winter is here ... we suddenly remember all the things we're supposed to do between now and then ... and while we're downtown we stop in at the Far East Shop for that free coffee on Saturday morning ... and yes, we talk about the current issues on campus, though we still keep thinking that they are getting rather old ... we did go to Amal-go and we are beginning to wonder when religion will be left alone ... it is a personal "thing" and as such is controversial enough ... but on we go ... sort of wondering when another issue of paramount importance will dismount this one from the high horse ... and casually discussing the subject ... have we gone anywhere ... or are we moving in circles ... or is it spirals that continually end dead center exactly where we started so very long ago ... and we all say privately what few say publicly ... isn't it time that facts, just plain facts, were faced ... that there are those students who go to Ves-per and there are those that don't ... nothing like a dash of cold water in the face ... but what is true, is true and all the talk, talk, talk won't change it ... and so we begin to yawn and cast about for other subjects to discuss ... like why is it of such supreme importance that we use our gym lockers ... or what happened to the doctrine of fetch and carry ... but then we wonder, why and look ahead instead ... the fog was so nice ... it is such a nice time of year, despite the fact that there are only nineteen shopping days until Christmas ... such a magical word ... and so very nice to think about ... A.M.

CinemaScoop

CAMPUS
December 8
It Happened in Broad Light
December 9-11
Oklahoma
December 9-11
Fancy Pants

GARDE
December 5-8
War Lover
December 9-11
Bat and the Fly
December 12-15
King of Kings

Seven Little Fays

ConnCensus

Established 1916
Published by the students of Connecticut College every Thursday throughout the college year from September to June, except during mid-years and vacations.

FREE SPEECH

A Forum of Opinion From On and Off the Campus

To the Editor:
Congratulations to the Sophomores in their new enterprise. "Gallery 65" is an excellent example of what ingenuity, efficiency, and persistence can accomplish. More such experiments should be encouraged.
Gail Dohany '63
Linda Osborne '63

To the Editor:
Flora Barth asked that we abolish our Vesper requirement. Barbara Thomas presented her case for its continuance and then "quietly" suggested that we transfer the obligation from the Honor Code to Student Responsibility. Regardless which alternative each of us favors there remains in the present Vesper Program a glaring inconsistency, an inconsistency which prompted two students to offer a remedy and which the Religious Fellowship closed their eyes to when they rejected the student proposal.
See "Free Speech No. 2"—Page 4

To the Editor:
The Vesper question, as discussed in the December Amal-go, seems to be essentially a debate between the practical and the theoretical viewpoints of the issue. The debate was, to say the least, perplexing; there seems to be some justifications in each viewpoint, and we seem to have been suddenly forced into the position of deciding to recognize the justifications of one side or the other, instead of both. But we have not reached that fatal moment yet: the actual motion and vote on the issue are still in the not-too-near future.
In the meantime, Lonnie left us with the responsibility of evaluating the place of religion on the campus. Do we not have time to take this issue out of the predicament it is now in a contest between two different planes of thought; each justified in its own way—do we not still have time to evaluate this issue on a level See "Free Speech No. 3"—Page 4

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by Ellen Greenspan '64

"Do Thou Great LIBERTY inpire our future transports, And make our wives and children PUFFENHOFF Augus..." reads the masthead of the Massachusetts Spy, the official publication of Old Sturbridge Village, and in the national museum of rural New England life* recreates the simplicity, individuality and homespun comforts of the pre-revolutionary community the colonial newspaper's description is accurate.

The charm of Sturbridge is infectious; the pleasant and educational. Certainly for Mr. Mayhem and the fortunate students who visited Old Sturbridge last Sunday it was an afternoon well spent. Although lacking the polish of other historical establishments like Williamsburg, Old Sturbridge reflects the casual and peaceful atmosphere of New England country life and the rustic virtues and occupations of its inhabitants. Muddy paths, wooden shoes, with their bright, cozy kitchens, the lazy Quinebaug River which forms the pond for the saw and grist mills, lacoons set about sanding their burdens through covered bridges and the Yankee pride and humor of the costumed guides all give the visitor an intimate sense of life in quieter, more elemental age.

Because Old Sturbridge is not a restoration of an actual historical place but a collection of representative modes of New England experience during the years 1790 to 1840 the community does not seem as pathetic and embraces a wide range of architecture and cultural habits. Unfortunately in some respects the close proximity of the Greek Revival at the sophisticated Towne house, and more ancient structures like the 1704 Fenno family the very rooms, as of Pompeii, appear inhabited by their colonial tenants. General Towne's garden is, in fact, Dame Richardson has stepped out of her kitchen for a moment leaving the fire crackling and the men all prepared and Printer Isaiah Thomas' shop smells of fresh ink and the sweat of his apprentices. In fact, Old Sturbridge Village greets its visitor with the authentic smell of bayberry and corn meal as well as believable sights.

The produce of the Village is for sale and the sacks of flour, bins of homemade sweets and wonderful concoctions of jams fired Colorado Daily Editor Gary Althen. The reason for this action was an article on Senator Barry Goldwater in the paper.

The article declared Goldwater to be the "victim of a political duel." How he managed all this is more than recomposed by the complete authenticity and conformity in each individual house.

But more than being a quintessential example of living history, Old Sturbridge is an effective museum for collections of colonial art and products. The clock museum hums with the mechanical music of its time pieces. The glass collection attempts to illustrate the development of that industry. Amerindian and folk craft graphic display is also used in the display in the Textile and Iron Works. The Gun Museum houses an unusually fine collection of early firearms from the rifles of the Minutemen to a ladies' "protective" muff gun. However, Sturbridge is most unique in the diverse collection of craftsmen who demonstrate colonial techniques of weaving, cooking, candle dipping and other home industry. The village abounds in humaneness, for not only do the Miller, the Blacksmith, the Pewterer, and the Printer seem natural in their occupations, but in the very rooms, as in the ruins of Pompeii, appear inhabited by their colonial tenants. General Towne's garden is in fact, Dame Richardson has stepped out of her kitchen for a moment leaving the fire crackling and the men all prepared and Printer Isaiah Thomas' shop smells of fresh ink and the sweat of his apprentices. In fact, Old Sturbridge Village greets its visitor with the authentic smell of bayberry and corn meal as well as believable sights.

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Free Speech No. 2
(continued from Page Two)
In her article defending the Vesper requirement, Miss Thomas, president of Religious Fellowship, stated:
"The college requirement reflects College's belief that it is important for the students to be exposed to all aspects of worship as a significant part of college life."
Let us apply Miss Thompson's statement to the recent Religious Fellowship decision in which the council rejected the plan to invite a proportionate number of speakers from all faiths to address Sunday Vespers.
If we follow the statement carefully we cannot but understand that each and every member of the student body should confront in his four Vesper attendances four different and equally stimulating "approaches to the Divine." But when we turn to the present system we find the underlying assumption that the Jewish, Catholic, and unaffiliated students will benefit from hearing speakers of the Protestant tradition since these men are of such worth and religious importance that any religious group might receive something from their talks. But the Protestant students do not have to confront all aspects of worship in order to fulfill the requirement, rather can limit themselves to attending the lectures of their own faith. This is not based on the unfairness in a "monopolistic" and "imperialistic" economy. Without advocating violence, Hall says that non-violence has well served its purpose as an impetus for developing a "mass democratic sentiment." Mass marches, demonstrations, and sit-ins are seen as being representative of American democratic sentiment. Anyone encouraged by Hall's seemingly sincerely patriotic attitude should be exposed to all aspects of worship.
See "Communist"—Page 7

Free Speech No. 3
(continued from Page Two)
As the requirement stands now, a student is not bound to attend four religious services a semester, perhaps against his desires or moral principles. Many fundamentally sound grounds exist that the principle of "enforced" attendance at a religious service is unjustifiable. At the same time, there are those who believe that the requirement is necessary to create a proper understanding of religion. If a student were to be voted on as it stands today, the solution arrived at would not be, in either case, in the interests of each sovereign individual in the student body. And is not our responsibility, in our evaluation of the place of religion on this campus, a responsibility to the needs and desires of each individual?

I therefore propose that, rather than force ourselves into the position of fulfilling the needs of the present, "yes" or "no," we reach for a solution that would be in the interests of the whole body of individuals: that solution being that the Vesper requirement be taken out of the honor code and placed in the category of individual responsibility. I believe this proposal would mean much more than a mere change of wording, as some students have implied. The stu...
Vespers (Amalgo)  
(Continued from Page One)  
serious Fellowship and Flora Barth representing the opposition to the requirement. Flora suggested that, if not compulsory, Vespers could be made more religious and could even present explanations of various faiths. To a suggestion that services and speakers be separated, since the objection is only to the services, Barbara replied that the speaker has his choice of reading and hymns and uses his own prayers. To the plea that Vespers are a tradition in this college, Flora pointed out that she was not seeking the abolition of Vespers, which are valuable to anyone who wishes to go, but merely removal of the requirement. Barbara announced that allowing religious groups on campus is under consideration, as is also the idea of creating an area of responsibility distinct from the honor code and placing the Vespers requirement under this category. Opinion is See Vespers (Amalgo)—Page 6

Free Speech No. 3  
(Continued from Page Four)  
dent five college generations from now would still be made aware of the purpose for which the original requirement was made; and yet, the student who had higher obligations and responsibilities than those asked (not demanded) of her by the student government, would be wholly justified in fulfilling these higher responsibilities to herself and to her religious beliefs, at the expense of the inter-}

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The BOOKSHOP
Communism
(Continued from Page Seven)
Rather than lending toward greater stability, their panic-making propaganda can cause unnecessary distrust to arise in our belief in our leaders and in our ideals until their exaggerations make us unable to discern right from wrong.

Cry of Big City
(Continued from Page Four)
Billy Budd is skillfully and sensitively wrought. Among many effective scenes is a shot of Billy as he tries to take a knife away from another seaman wishing to kill Claggart. The men stand with their arms spread above their heads, straining in their silent struggle. The suggestion of the Crucifixion scene is very strong. Despite Billy's destruction, the force that moves him remains. His last words, "God Bless Captain Vere," hang in the air after his death. This final scene, along with so many others in the film, is beautifully done. God Bless Billy Budd.

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