Names Announced
For Dormitories
In North Complex

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

Mr. Marshall served as the second president of this college from 1917-1928. He was graduated from Dartmouth College, later receiving a degree in divinity from Union Seminary. Palmer Library was built during his administration, and he directed the legendary march in which a long line of faculty and students carried books from a classroom building to the new library, in the fashion of the old bucket brigade. Many of the college traditions originated at this time.

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

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

President Park

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

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

Dr. Park received her bachelor of arts degree summa cum laude from “Dormitories” — Page 5

IRC Host to Bradford Lyttle, Coordinator for Peace Walk

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

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

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

His most recent work has been with the San Francisco-to-Moscow Walk for Peace. The walkers, started from San Francisco December 1, 1960, crossed the United States (4,000 miles) in six months, flew to London, then to Belgium for they had been denied access to France, then through West Germany, and via Poland to Russia, arriving in Moscow October 8, 1961. They were marching for unilateral disarmament.

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

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

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

Yale Organizes Civil Rights Committee To Cooperate With Northern Movement

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

The Northern Student Movement Coordinating 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 of Southern students; 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 Coordinating 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 YCRC 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 supportess. Other NSMCC units include groups at Amherst, Bard, Brown, Dartmouth, Harvard, Smith, Wesleyan and Williams.

Dr. John Maguire

Upon returning from Scotland, he entered the Yale Divinity School from which he graduated magna 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 1960, doing his doctoral dissertation on contemporary theology in psychoanalytic theory and literature.

His teaching interests lie in the areas of modern religious thought, theology of culture, and philosophy of religion.
The issue of compulsory chapel has been drifting vaguely around this campus for a number of years. Perhaps this time the issue will be resolved. The debate in Tuesday's Analojo 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 means coercing non-religious people to participate in non-religious activities, an absurd situation. It was stated by a panel member that this is the escape clause in the system. Another panel member refuted this by saying that the Convocations are for those "whose religion is the negation of religion." Religious Fellowship has no jurisdiction over this non-religion. Therefore, Wednesday assemblies should be non-compulsory. However, the Honor Court demands that those of us who refuse to attend religious services be present in the system. If Wednesday assemblies are removed from the jurisdiction of Religious Fellowship, as we believe they should be, then there is no place in the System for non-religious people. If there is no place in the System for these people, then the weekly religious services must be made non-compulsory for several reasons.

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

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," and the fact that only 10 percent 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 strolls in the arboretum, or trips to Lyman Allyn made compulsory? Surely, an appreciation of nature and art is 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 here 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 even for Protestants. As one panel member said, it is a fact that the school is predominantly Christian, so "let it be Christian, and let it be strong and real and voluntary.

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

L.A.M., A.G.
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 5:15 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 self in itself. He recognized, however, that a sample of the more demanding works of our age might be the poetry of Ezra Pound with its extended use of linguistics. Less demand is made 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 Susan Schiffman, the basic abstraction of dramatic illusion is the act which “springs from the past, but is directed toward the future, and is always great with things to come.” The representation of live action on the stage is problematic in its persisting sense of incompleteness and suspension of form, until it achieves its full embodiment at the close of the action, requires the supporting interplay supplied by the emotional and intellectual response of the audience. Because the drama is a form existing in time, the audience’s responsive condition must be open and pliable.

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

On the other hand, a spatial art, such as painting, presents an See “Audience” — Page 6
In India, a new nation of hope and expectancy, of opportunity and revolution, a nation based on democratic principles but suffering from too narrow social freedoms, of new universities and so forth, the 75% illiterate population, in this India, what concerns the problems of youth and what are their prospects? Indian children mature in a social 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 rice fields in Alladaba, Surastra. They expect more prosperity in the way of life.

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

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

The villages and the families who live in thatched huts with dirt floors and mud are also influenced by this expectant mood. They are being reached increasingly by the Community Development projects, new primary schools, new health centers, and new community centers which often have the only radio, battery-run, in the village. Most of these projects are carried out, if not supervised, by young graduates who want to help their country improve.

The village girl who has finished her education but is still unmarried, looks at a European (which includes Americans), a spectacle she has never seen 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 expecting the philosophations of the city, appear more curious than the student in Bombay, or Delhi, or Calcutta. When girls or boys bring night-blooming Jasmīn or pink roses to wear in one's hair it is simply expression of friendship. Some of them from lack of education and some from the persistence of traditional customs.

Primary education is now open to every child but there are a few villages which do not have schools. The Indian equivalent of our high-school is more seriously attended by the young then the white man unable to attend high-school stay on the farms but may learn new techniques or better nutrition and baby care through the Community Development projects. Those in the cities who do go on, even through a University, are often still short with many others. A sixteen year old girl who has been taught exclusively in English for five or six years and has never spoken a word in Hindi, the classroom may still not be able to carry on a simple conversation in English. A professor of agricultural economics may not see the efficiency in maintaining two fifty-acre farms instead of fifty two-acre farms. A history teacher may ask if it is true that it is cheaper in America to buy new clothes than to have the old ones washed. A twenty-two year old university graduate may not be permitted to do charity work much less hold a job, if she is a girl. She, knowing the freedom of European women to choose a profession and to choose a job on her own, must instead follow the dictates of her family. A young man may be forbidden to enter Government service if he wishes him to be a businessman.

The family dominates rather than influences. The most often heard question is, 'What is the height of the divorces in this village?' The most often heard question is, 'What is dating like?' Both questions and criticisms reflect the open curiosity of the subject of the panel discussion, the main issue is the justification of the right to compel students to participate in the activities provided by Religious Fellowship. The only justification I could see was the desire, on the part of the church, 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 her desire to abide was not religious programs but the compulsory element. An issue worth debating is the strong polarity of contrasting opinions supported by large groups of students who hold contrary beliefs. In tonight's Amalga I heard no opposition within the student body apart from the panel. I question the democracy of a situation in which a small group of students sharing a common interest have the power to impose their interest by force (or by denying honorable behavior to the dissenters). I find this action unjust and presumptuous. If Religious Fellowship is unable to maintain its accomplishments through force, then I propose that the group acknowledge its failure and dissolve itself. Sincerely yours.

Karen Weis '63

See "Free Speech"—Page 8

Free Speech

(Continued from Page Two)

To the Editor of ConnCensus:

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

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

Lucy Bermond '64

Dear Editor:

First, I should like to congratulate those students who spoke on the panel this week in Amalga. They presented good ideas. However, I would like to point out the fallaciousness of the subject of the panel discussion, the
College Advances
The college has grown both physically and academically under her administration. It has attracted faculty distinguished in their fields, and has increased the enrollment to 1,119. The college now has a flourishing graduate program, including master of arts in teaching, and a separate school for men. She has successfully led a fund drive for more than three million dollars.

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

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Audience
(Continued from Page Three)

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

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

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

Sue Farrington '63

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

Sidenote 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. Millie Waldin 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.

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

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

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

Ginny Draper

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The BERMUDA Trade Development Board
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The American Field Service Needs Chaperones for Tours

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

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

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

Tours Abroad

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

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

Expenses Paid

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

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

Qualifications Listed

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

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

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

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Free Speech
(Continued from Page Four)

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