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 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 years in Russia.

See "Lambdin"—Page 7

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

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'Etouffe, and Les Animaux Denature.

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.
PHOEBUS

Your smile holds worlds of bitterness
Which seethingly disperse
A thousand ... in the audience is being
stressed instead of quality. Who
will tell the speaker that the
handful of girls who come to

FREE SPEECH

A Forum of Opinion From On and Off the Campus

The opinions expressed in this column do not necessarily reflect
those of the editors.

Dear Editor,
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 religio- 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 fre-
dom for the Individual." As a
matter of fact, the Constitution
actually says "Congress shall
make no law respecting an estab-
lishment of religion, or prohibit-
ing the exercise thereof." No-
where do I see any mention that
a private institution cannot es-

tablish any policy it wishes with
respect to religion. This College
was founded as a non-denomina-
tional (though sectarian) school
and upon matriculation the stu-
dent pledges to uphold the poli-
cies of the school. If a student
thinks that these policies are un-
fair 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-

ted as to permit any small
group of people to enter any pri-

tate institution and demand the
right to change its policy because
the program does not fit their de-
sires or needs.

Many girls here on campus eith-
er have forgotten or don't know
that Religious Fellowship is made up
of every girl on this campus. It
is an organization which con-
cerns the entire student body, and
upon entrance, every girl auto-

cally belongs. The entire stu-
dent body elects its president, just
as they elect the president of stu-
dent government. Indeed, every
dorm on campus elects its own
representative. Religious Fellow-
ship 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 administra-
tive policies of the College.
A statement was made during
the Amalgo forum that the stu-
dents would flock to the pro-
grams if the speakers were good
and the topics interesting—even
though attendance were not re-
quired. But how would one al-
ways know in advance if the
speaker or the talk was going to
be good? One individual com-
mented that everyone knew that
Robert Frost would be good and
therefore the auditorium was
filled to capacity. But Robert
Frost is already famous; his repu-
tation has already been estab-
lished. But what about the person
who is not widely known? Is he,
therefore, not worth hearing? In
such circumstances, what is need-
ed 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 wor-
ry, even though he spent perhaps
a couple of weeks preparing for
his talk, these six girls really ap-
preciate 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 re-

quirement must be in need of

 drastic change. Perhaps the hon-
or of the student requires a dra-
astic change. Thus, is the present
situation a reflection on the cha-
pel program or on the lethargy
and insouciance 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 out-
side 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 giv-
en the system a chance, and that
they just don't know how much
they need it.

Bobette Pottle '63

Dear Editor,
The negative opinions concern-
ing 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

See "Free Speech"—Page 6
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 be easy or simple. We seem to feel a compulsion to make certain that our speculation is always perfectly translatable into a business image of the intellectual. However, technology advances, particularly those beginning with the "ism" of society that has made the intellectual a respectable, if still obscure, person. Madison Avenue has done its share in selling to the public the 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 spend a Christmas, accepts the "thinking man" as a kind of auxiliary businessman, conferring on him the authority and dignity which is the commercial transaction. And yet, although the intellectual has become more respected in the public mirror, he is considered an ornamental society item, and is ignored outside his own sphere of compatriots. The idea of the intellectual is often associated with the "isms", as in an empirical culture upon the development of America. The intellectual is incompatible with the frontier image of brawn, agriculture, and hard labor. To many, the dynamism of America is inherent in the doers as opposed to the thinkers. The ideal of the latter two approaches is being bridged both in business and government; in recent years we have seen Roosevelt's New Deal, 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 term to advise and administer, government, business, and consequently the public, has placed a new monetary value on the 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 expected 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 maintaining the materialistic control of business.

See "Intellectuals"—Page 5

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. Nothing 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 extractive. M. But, if we can be objective enough for long enough, we do see its advantages, although it's not much 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, toeggs or whatever, on the way home, or the incredibly guiltless conscience which we bring back with us, having underlined our texts with blank stares and dust alone—and the vacation itself would have no real purpose, i.e. relaxation and getting away, after a job well done... so 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 smile pugnacious in the face, and after a while we would really like to ameliorate the mob, box situation, the tactics of the gym department, the limited and music facilities, etc. of allotting funds to student organizations, and so on, but how much could we expect to accomplish, even if we did "find strong and certain" could we be that any end results would be satisfactory, much less permanent? But these are rampages of a "how much longer will mankind put up with it anymore?" depreesess, of course, any cause worth believing in is worth fighting for... as a start, we would like to see juice served with breakfast, increased grapefruit sections, for reasons apparent to the members of the "Everybody Loves Saturday Night Club" Club, if there were anywhere 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 grip on the agenda, and yet see if maybe the upperclassmen couldn't let off a little more lightly, when there is a choice in the matter. We were given 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 were given. We were returned in our Senior year?... oh well, we cannot iron all the wash in one sitting, and lest we appear overly-graceful-conscious, we can see "This Week"—Page 5

YOURS FOR THE ASKING

Twas the Night... by Allison McGrath

THE STUDENTS
Twas 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
Our mothers in curlers and our fathers in
Were settling down for the last of their naps,
They shuddered at thinking of how in we would dash
The neighbors flew over to see what was the matter.
For students all dressed in is worth fighting for... as a
Our minds to the problems and injustices of the work program which is bound to be the next grip on the agenda, and yet see if maybe the upperclassmen couldn't let off a little more lightly, when there is a choice in the matter. We were given 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 were given. We were returned in our Senior year?... oh well, we cannot iron all the wash in one sitting, and lest we appear overly-graceful-conscious, we can see "This Week"—Page 5

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
The screams of the students were shaking the walls.
The suitcases were stacked by the doorways with care
We in knowledge that the blue eons soon would be there.
Books, clothes, and presents were stacked on all beds;
Thoughts of holidays, not studies, were filling all heads.
**It's 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.

**Bernard Shaw's Misalliance**

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 Erunt."

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

**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 small Indian population 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 goodwill 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, the average Cuban would spend 1 dollar per year on U.S. products.
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 know microscopically as talent. For those who, disregarding my question, "Can we be equal and of responsibility to the group. 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 the daughter of show biz celebrities. And learn how their parents feel about another star in the family. SPECIAL, 1962 CALENDAR PAGES. Dec 16 issue. The calendar goes on sale. 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 toffee and other necessities at the book store, eliminating a trip downtown, and we absolutely love the At Random column in Fan Fest, 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-o'clock, it will be next week...R.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
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 the function of Religious Fellowship is 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 Amalgam or in the letters which followed to Conn Censs.

At the time of matriculation each student signs the following certificate: “I hereby certify that I have completed matriculation at Connecticut College and have 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 is attendance compulsory and why does Religious Fellowship exist? We feel that the three letters appearing in this week’s Free Speech demand our immediate attention. It is 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 campuses. We do not advocate discrimination against religious subjects, but 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 do Religious Fellowship have control over them? It seems that the function of Religious Fellowship is not to nurture religious growth on campuses, 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 one the See “Free Speech”—Page 8

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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 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 1936. 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.

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 1936. 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.

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MONTEIL PARIS
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 inadvertently 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 under 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 ConnCensus, "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.