

# The Vermont Cynic

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## Theodore Bikel Featured Nov. 25 On Lane Series



Theodore Bikel, next Red Series attraction.

By Betty Fuchs

Monday, November 25, Lane Series is proud to present Theodore Bikel in an evening of folk singing. In this age of specialization, Mr. Bikel emerges as a unique and amazing personality. He is a chameleon of an actor, slipping in and out of roles so varied that hardly any two of his performances are attributed to the same person. An internationally-renowned folk singer, he has a repertoire in twenty languages, speaking seven of them with fluency. Among his other achievements, Theodore Bikel is a splendid instrumentalist, a superb dialectician, a brilliant raconteur, a master showman, and an indefatigable bundle of energy.

He has been featured in over twenty motion pictures, four Broadway productions, and countless television shows. In recognition of his remarkable talents, Mr. Bikel was cast as Mary Martin's leading man in Rodgers and Hammerstein's Broadway musical, *The Sound of Music*. Another tribute was an Academy Award nomination for his fine portrayal of a Southern sheriff in *The Defiant Ones*.

Born in Vienna thirty-four years ago, Theodore Bikel and his family emigrated to Israel when he was fourteen. He worked in an agricultural settlement in his early youth, but soon became interested in the theater. In 1944, he co-founded the Israel Chamber Theatre, and two years went to London to study at the Royal Academy of Dramatic Art. After graduation he appeared in several small theater productions in England until Sir Laurence

Olivier offered him the role of Mitch in *A Streetcar Named Desire*. After the long run of that hit play, he went into Peter Ustinov's *The Love of Four Colored*.

Theodore Bikel came to the United States in 1954 to appear on Broadway in *Tonight in So-Cmarkand*. His other Broadway credits include *The Lark* with Julie Harris, *The Rope Dancers* with Art Carney and Siobhan McKenna, and, of course, *Sound of Music*.

Among his many movie roles, he has been outstanding as the sinister impresario in *The Blue Angel*, a knowing psychiatrist in *I Want to Live*, a Dutch doctor in *The Little Kidnappers*, a German submarine officer in *The Enemy Below*, a Russian colonel in *Fraulein*, and a Dutch artist in *A Dog of Flanders*.

Theodore Bikel has starred on every top dramatic television program — U.S. Steel Hour, Playhouse 90, Studio One, Kraft Theater, Hallmark Hall of Fame, Dupont Show of the Month, Alfred Hitchcock Presents, GE Theater, etc. He has been a mad bomber, a French tax evader, a Nazi interrogator, an Iron Curtain refugee, an old Italian tramp, a Scottish police officer, a Chinese crook. The list is virtually without end.

Mr. Bikel has been a favorite on the "Jack Paar Show," and has made several appearances on NBC-TV's "Today." He was recently hailed for a one-man, 90-minute show on WNTA-TV in New York which was syndicated nationally on video tape. He conceived, wrote, and starred in one-man shows on the NBC-TV religious series, "The Eternal Light," and CBS-TV's "Look Up and Live."

His own weekly radio program, "At Home With Theodore Bikel," is a potpourri of music, interviews, and peppery opinions. Guests have included such notables as Archbishop Makarios of Greece, Siobhan McKenna, and Harry Belafonte. The hour-long program is heard on FM stations in several cities.

Theodore Bikel, the folk singer, has packed concert halls from Town and Carnegie Halls in New York to the Philharmonic Auditorium in Los Angeles. A Theodore Bikel concert is an exciting affair because Mr. Bikel is an exciting human being. He transmits a rare brand of magic and in a matter of moments has an audience completely captivated. He never loses that magic.

## Vt. Conference Stresses Vt. Role In Rights Struggle

### James Farmer: Won't Give Up

by James L. Seal

It was a rainy, solemn Tuesday, Nov. 12, 1963, which ushered in the 1st day of Vermont Conference. It almost seemed as if the weather had recognized the significance of the event about to take place, and decided to set the proper atmosphere. This was the conference so many people had been waiting to see and this was illustrated by the shy, solemn, inquisitive, facial expressions of the students and townspeople of Burlington as they entered Ira Allen Chapel at 7:15 on this Tuesday evening.

The topic of the conference was "Pride and Prejudice, the Negro's struggle for equal rights" and as Dr. Babcock stated in his opening address before the conference, "the Negro has a vehemence of pride and they are venomous towards prejudice." Dr. Babcock introduced Mr. Farmer, National Director of CORE, the audience clapped and then a silence permeated the whole chapel as the audience listened in rapt attention to the words of this man, a leader of both black and white man, who had important things to say. Things which the audience so desperately wanted to hear.

Mr. Farmer stated, "we'll take hitting, kicking, spitting, even death, and we will keep coming until we can eat, sleep, ride, work, sweat and love from place to place and coast to coast." Mr. Farmer held the audience spellbound with stories about the Negro's dedication to the cause of civil rights in the face of brutal actions by the vicious, neurotic law enforcement agencies of the south. The Director of CORE traced the growth of strength of the civil rights movement from the Montgomery bus boycott to the March on Washington and other developing events. He called for all Americans (Vermonter included) to get involved in the civil rights struggle, which he called the central domestic issue of the times.

Mr. Farmer stressed the economic aspect of American life for it is the most significant field in the Negro's drive for equality. The disparity of incomes between Negroes and whites can no longer be overlooked by Americans, not only because it is

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### Louis Lomax: Humans First

by Carolyn Seigel

Louis Lomax said in a speech Wednesday night that Negroes and whites are "inextricably bound together." He added that one race cannot rise without the other and that we must save each other to save ourselves. Lomax said that he is trying to involve us, as individuals, in some phase of the Negro's struggle for equality. He said that one half of the job of getting people involved in the struggle is getting them to realize what is going on today, and why. He attempted to provide the audience, comprised mostly of students and faculty, with some philosophic mean from which it could make its own decisions.

Mr. Lomax started by giving examples of how hate and racism pervade the world today. He cited the cities of Havana, Cuba, Berlin, Germany, and Birmingham, Alabama, in his attempt to put discrimination in a world-wide perspective. He said that in the United States, the whites have remained silent while Negro hatred persists, and that America is going to be in trouble because the whites have been guilty of constant bigotry and exploitation. Lomax said that we need a universal concept of brotherhood in order to achieve the moral and social evolution that the philosopher Henri Bergson says we must.

Lomax followed this with an attack on the "uncommitted" person. He said that in the civil rights struggle there can be no such individual, and that the struggle is not for one's self alone, but for everyone. But how can people become uncommitted in the struggle, Lomax asked. He answered this by saying that people "either believe in truth, justice, and right or don't." He

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### John Lewis: Non-violence

by Joan Klonsky

On Thursday evening, November 14, the final speaker for Vermont Conference was John Lewis, who, at only 25, is the youngest leader of a major civil rights organization in the United States (SNICK). Although Mr. Lewis has "felt the pain of anguish and disappointment", his speech was one of optimistic and idealistic ambitions.

According to Mr. Lewis, the march for justice and freedom is universal, and, in the U.S., has already reached the revolutionary stage, wherein everyone is involved. In 1960 the American Negro was concerned for his image as a dignified human being; today, his role has become more active as manifested in his efforts "to get the job done and solve the problem." In what Lewis terms the second American Revolution is a fervent desire of the Negroes to become part of the "mainstream of the American way of life." Seeing a need for basic changes to effect his goal, Lewis asserts that we must destroy the political structure (which prohibits voting rights), and economic structure (which prevents equal employment opportunities and pay): "we must destroy such a system," he states, "one which has been created by both Negroes and whites, and which must be destroyed by both Negroes and whites."

To clarify the dynamics of the civil rights struggle, Lewis selected Mississippi as a case study. Among 400,000 Negroes of voting age in the state only 20,000 are registered to vote; it has the highest rate of illiteracy in the country; its income is the lowest in the country; the double school system forces

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## UVM Debate Team Places First; Captures T. V. Guide Trophy

The University of Vermont took first place this weekend at the St. Joseph's (Pa.) College Debating Tournament over twenty-eight other eastern colleges and universities and brought home to Burlington the magnificent T.V. Guide rotating trophy. The UVM team won eight out of ten debates with both the affirmative and negative units compiling a 4-1 record. The affirmative team of Carmen Wessner of Manchester, Vermont and Norman Snow of Burlington, defeated Navy, Rutgers, Penn State, Kings; and lost to the University of Virginia. The negative team of Sharon Call and David Waite, both of Springfield, Vermont, defeated St. John's University, St. Joseph's, La Salle, Johns Hopkins; and lost to George Washington. Georgetown University placed second in the tournament and the University of Virginia took third. Dr. Norman T. London of the UVM Speech De-

partment was the coach on the trip.

In discussion program activities over the weekend, UVM discussants presented a program Saturday evening in Rutland, Vermont, before the Couples Club of the Congregational Church. Craig Nelson of Greenville, Maine, and Cynthia Clark of Springfield, Vermont, presented a demonstration debate on this year's national intercollegiate topic: "Resolved that the federal government should guarantee an opportunity for higher education to all qualified high school graduates." On Sunday evening, before the Youth Fellowship of the Congregational Church in East Corinth, Vermont, Janice Hackbart and Greg Williams, with Carl Lisman moderating, discussed the problem of what should be done to minimize friction among racial groups in the United States.

## Registration Lines Are Thing Of Past

Those traditionally long registration lines may be a thing of the past for students at The University of Vermont.

The University has set up an enrollment process, to run from Nov. 18 through Dec. 6, which will make it possible for students to complete all the details of enrollment in advance of the Jan. 31 and Feb. 1 registration for the second semester.

Under the process, each under-

graduate and graduate student will pick up enrollment materials from the registrar, complete them in consultation with his or her faculty advisor, and return the completed enrollment card to the registrar. The process must be completed in the Nov. 18-Dec. 6 period if the student is to be eligible to continue his studies in the second semester.

A final step in the process will come for most students in early January, when the Treasurer's Office will send each student his second semester bill. Each student will be required to pay his semester charges or make satisfactory arrangement with the Treasurer's Office by Jan. 24.

Then, unless the student wishes to change one or more courses at registration preceding the start of second semester classes, he may skip the registration day proceedings entirely.

**Spingarn & Lewis**

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Negroes not only to attend separate schools from whites, but also to seek higher education outside the state; and there is no equality before the law, nor is the right to peaceful assembly allowed the Negroes. "Maybe we are guilty," Lewis half admits, "for disturbing the peace" in states such as Mississippi. "But let's discuss peace," he continues, "If we take peace as the maintenance of law and order, then there is no peace, since in the South, there is no maintenance of law and order."

In discussing the Negro method in the civil rights struggle, Lewis advances the theory of non-violence as both a technique and a philosophy of life, by which he intends to teach the world a lesson". The non-violent movement provides the Negro with a new sense of dignity, pride and hope, and "has made them better citizens of the U.S. and the world with a broader perspective of both." Besides, Lewis believes, violence is impractical, "like committing suicide", and is immoral as well. Moreover, "the struggle is not between white and Negro, but between forces of justice and injustice, right and wrong, good and evil, light and darkness."

For Lewis and his followers the ultimate goal is not for a separate state or haven, but for the "beloved community" entrenched in the dynamics of the present. The end must be caught up in the means -- both are inseparable. In sum, "love intertwined with non-violent action" will facilitate the goal of a community of love, brotherhood, good will - a "redeemed society."

Lewis speaks mainly for the Negroes in the South and hopes to set the example there for the North and the rest of the world

to observe and follow. "We shall overcome", the credo for all Negroes, expresses their hope for a "new day in the South before it arrives in the North) to teach a lesson not only to the North but to the whole world." Within the non-violent movement, Lewis hopes to change the hearts of the people, and indeed, every person must play a role. "Silence today is the greatest sin," Lewis declares. "We must rise to the point for the salvation of our souls and spirits . . . We want to be free now."

In concluding his moving plea for the Negro cause, Lewis expressed concern for the necessity of solving the civil rights problem today and not tomorrow, for if justice is not granted today, "I don't know what will happen tomorrow . . . but we don't want to see the 'fire next time' . . . Little by little we must create the better community, to live as sister and brother."

To the question of the genetic inferiority of the Negroes, Lomax said that those bigots who believe that Negroes are genetically inferior want to believe it, and always will, and are constantly looking for additional material.

He is certain that they are committed to this belief and that they could not be changed no matter what proof they were given. Lomax added a humorous touch to the discussion when he invited anyone to tackle with him intellectually or philosophically to find out if he was genetically inferior.

Mr. Older then interjected and made a plea to all students to join the Civil Rights movement, and to take a very active part in it. Lomax said that the leaders in the revolution must be Negro, and that whites can help dedicated young Negroes by "fighting and standing like men." Farmer continued by asserting the need that

the Negroes have for a revolution. But he said that Negroes cannot win unless they win allies. By this he meant at least one-half of the American population. He also said that there have to be whites in the ranks, that whites have to join the movements and "help-out." He added that they can do this by participating in sit-ins, march-ins, and withdrawing patronage.

The discussion then turned to minstrel shows, namely UVM's own, Kake Walk. The panel agreed that if the blackening of the faces offended some students, then the rest of the students should consider whether or not to continue it. They said that oppressed minority groups often become very sensitive, and whites must be sensitive to this.

Mr. Farmer was then questioned about Malcolm X and the Black Muslim Movement.

Farmer said that the net effect of the movement is negative, because it frightened people into looking at the Negro Revolution. He said that if the Black Muslim movement wins, the Negro Revolution loses.

The panel discussion closed, even though the interest among the panel members and the audience was great. There was another discussion Thursday night.

**Farmer**

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morally wrong, but because America is losing 18 billion dollars a year. This loss is due to the unproductive stagnant position the Negro holds in American society. Mr. Farmer called for special affirmative action to insure that significant numbers of Negroes are hired by American employers. He did not call for any kind of quota system but stated that it is the responsibility of employers (even in Vermont) to see that their work forces are integrated. The CORE director suggested that qualified Negroes should be given a preference when jobs are open because of past discrimination against Negroes. He did not say that he wanted white employers to be fired to make job openings for Negroes.

Mr. Farmer also stressed that there should be a new alignment of political parties in the United States. He suggested that this alignment should be on a generally liberal and conservative basis. If such a realignment does not materialize, he said, a third party may emerge in the nation. He stated that this third party would not be a "Negro party", but would include individuals who support the Negro civil rights effort. Mr. Farmer, the leader

of CORE, also was critical of the Kennedy administration's civil rights efforts and especially of what he called the watered-down civil rights bill of 1963.

The CORE director also spoke about two Negro girls who sat down and ordered coffee in Greensboro, N.C. in 1961. He said they didn't order coffee, they ordered dignity. This is the spirit which has put more than 50,000 persons in jail, and has made being in jail and being shot at a "badge of honor."

Mr. Farmer was a man speaking with a vision, a vision of Negroes fighting for and finally acquiring equal rights. He spoke of prejudice as being irrational, pernicious, and wrongfully emotional. He asked for our help in aiding the Negro to realize the American dream of freedom, democracy and liberty. You must choose sides. Are you "American whites going to yell in unison "Run, nigger . . . run", or are you going to wake up from your apathetic position and ride the Negro's cause in every way possible? The choice is yours and when you make it you either destroy this country or you create something beautiful and with this enigmatic creation you free yourself and the Negro. What is your choice going to be and when?

**Essay Contest Announced -- Topic: India**

As a part of the cultural program of the Government of India, we are proposing to organize an essay competition for American students in the various colleges and universities in this country with the idea of stimulating their interest in Indian culture and civilization. The details of the competition are given:-

- 1) The competition is open to students of the ages 18-24 (by January 1, 1964).
- 2) The length of the essay may be between 2,000 and 2,500 words (preferably typed).
- 3) The topic of the essay is 'Religion, Secularism and Democracy in Modern India'.
- 4) The essays should reach the Education Department, Embassy of India, 2107 Massachusetts Avenue, N.W., Washington 8, D.C. by 15th January, 1964.
- 5) Prizes of Indian handicrafts will be awarded for the three essays adjudged to be the best.

## SAT., NOVEMBER 23 at 8:00 P.M. PATRICK MEMORIAL GYM

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