

Spring 1957

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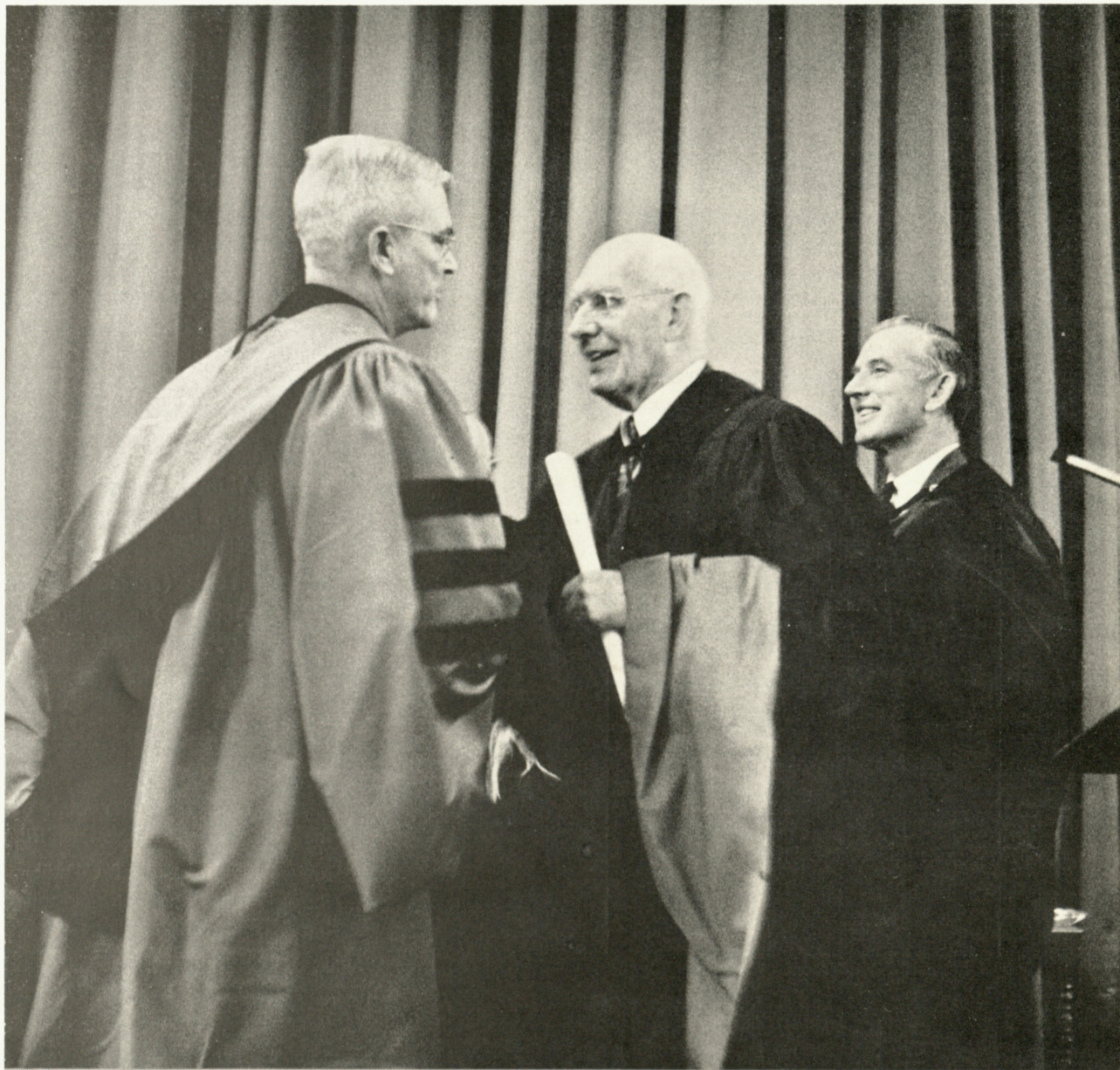
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KENYON

ALUMNI BULLETIN

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In this issue: Report on the Essentials of Freedom



KENYON ALUMNI BULLETIN

Published by Kenyon College, Gambier, O.

GEORGE LANNING, '52, *Editor*

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Spring 1957

KENYON ALUMNI ASSOCIATION

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Pittsburgh

On the Cover

ACTING PRESIDENT Frank E. Bailey congratulates inventor and industrialist Charles F. Kettering, Hon. '57, at the conclusion of the honors convocation on the afternoon of April 6. In the background is Crawford H. Greenewalt, Hon. '57, president of E. I. du Pont de Nemours and Company.

COMMENCEMENT 1957

May 31 - June 3

EVENTS

Friday, May 31

Evening: General gathering at The Tent

Saturday, June 1

Alumni registration at The Tent

9:00 A.M.: *Meeting, Executive Committee, Alumni Council*

10:00 A.M.: *Meeting of Alumni Council*

Evening: Division meetings, dinners

Sunday, June 2

10:45 A.M.: *Baccalaureate Service*

1:00 A.M.: *Alumni luncheon*

9:00 P.M.: *Singing on Rosse Hall steps*

Monday, June 3

11:00 A.M.: *129 Commencement*

1:00 P.M.: *Commencement luncheon*

Note: Class reunion dinners, picnics, etc., will be announced

ACCOMMODATIONS FOR ALUMNI

Alumni House

Capacity forty. Trustees, recipients of honorary degrees receive priority. A few rooms will be available for alumni

Lewis and Norton Halls (Freshman Dormitories)

Total capacity 150. About 80 percent capacity available to alumni on first-come, first-served basis. Balance for guests of seniors. \$2 per person per night

Hotels

Curtis Hotel, 7 Public Square, Mount Vernon

Motels

V&R Motel, RFD 3, four miles south of Mount Vernon on Route 13 (Newark Rd.)

Brookside Motel, junction of Columbus Rd. and Route 3, Mount Vernon. About one and one-half miles southwest of city

The Pines Motel, Route 36 (Coshocton Rd.), Mount Vernon. Less than four miles from Gambier. Separate cabins; shower and bath in main buildings

Wise Motel, Route 3 (Wooster Rd.), Mount Vernon. Two miles north of city
Mount Vernon Motel, 601 W. High St., Mount Vernon

When accommodations in Lewis and Norton have been filled by the Alumni Office, a card will be sent referring you to one of the above-named places. Please do not request accommodations after May 27.



"A Place of Revelry"

A GIFT of about \$5,000 from friends and trustees of the College made possible the renovation of Rosse Hall in time for the April freedom conference. All flooring on the main level was cleaned and refinished, windows and interior walls were painted white, and the old naked ceiling bulbs were replaced by reflector-refractor lights. The staircases to the basement at either end of the lobby were boarded over, and the partitions removed which formerly divided the lobby into three sections. In the first floor room at the south side of the building, and in the space previously occupied by the north staircase, restrooms were installed. Access to the auditorium from the lobby is now through three pairs of double-leaf doors.

Behind the stage in the auditorium a semi-circular curtain has been placed. The curtain is twenty-four feet high and covers an area thirty-four feet in width. The stage itself, which used to jut into the auditorium, has been moved back so that it fills only the space occupied by what was once the chancel. By Commencement time the College hopes to have draperies for the windows.

The photographs above were made in February while work on the building was in progress. The third photograph was taken just prior to the opening of the conference. The comfortable and brightly colored chairs were borrowed from Musicarnival in Cleveland. On the walls are reproductions of inventions and drawings by Leonardo da Vinci. The exhibition, which was lent to the College by the fine arts department of the International Business Machines Corporation, was peculiarly appropriate to the theme

of the April conference. Leonardo, as painter, scientist, and inventor, exemplifies the free man who has dedicated his freedom to the central concerns of humanity.

Rosse Hall is named in honor of the "Right Honorable Lady Countess Dowager of Rosse, she having been its first donor in the sum of one hundred pounds sterling, to commence its foundation." The site is—or was, in Bishop Chase's time (moles and prairie dogs are industriously leveling off the entire campus)—the highest in the College park. The cornerstone was laid on May 4, 1829, but the building was not completed until sixteen years later. In June 1845 it was consecrated as the College chapel. Some years later, when the roof threatened to fall in, the ceiling was propped with whole tree trunks. Some of these began to sprout and put forth leaves, and in 1852—perhaps when the congregation had grown weary of fighting its way through forest thickets to the pews—the trees were cut down and a more conventional kind of repair was made.

CHARLES ROMANOFF PRZYMINSKY, who prepared the drawings for the old Trinity Church in Columbus, O., is believed to have been architect for the building. He was a member of the faculty during part of the period when construction was in progress. His plan produced what is in many ways a typical example of the Greek Revival style as it is found in the Old Northwest.

After the completion of the Church of the Holy Spirit in 1871, Rosse was not again used for religious services. However, it was not secularized until 1896.

On May 1* of the following year—to the indignation of many who had once worshipped in the building—a dance was held there. Rosse was destroyed by fire in the early hours of the next morning. The diary of Ruhamah Tress, the grandmother of Malcolm Adams, '22, and Rear Adm. Kenneth Adams, '12, has this entry for May 2, 1897: "Rosse Chapel burned almost to the ground this morning (Sunday). . . . It was all right to use it as a Hall for exercises, but it was very wrong to use as a place of revelry. And God in His righteous indignation consumed with fire on a Sabbath morning after dancing had been going on Saturday night." We are indebted to Mrs. Tress's granddaughter, Louise G. Adams of Gambier, for this information.

In 1900 a restoration of Rosse was completed, and since that time it has served as Kenyon's principal assembly hall.

*The date is based on the diary entry which follows in the text. Smythe, in his history of the College, says that the building burned in June 1897. The plaque in the lobby of the Hall gives the date of the fire as May 9, 1897.



The Essentials of Freedom

A Summary by the Conference Director

Raymond English

Gordon Chalmers . . . had a vision of Kenyon not only as an institution characterized by the finest of teaching, but also as an intellectual center for the consideration of the basic problems of our time. . . . The policies he instituted at Kenyon placed him in the vanguard of the movement to restore and maintain the great disciplines of learning, and to hold back the tide of well-meaning sentimentality which threatened to reduce education to a mixture of social conditioning and vocational training. . . . His intellect never failed to inform him, as his courage never failed to support him in the enterprises that have advanced both education and freedom. In his spirit, this conference can continue the constant re-examination of the status of liberty; in his spirit, we can move forward to new achievements in freedom with responsibility.—Paul G. Hoffman, CONFERENCE BACKGROUND

AS WE GO TO PRESS, it is too soon for anyone—least of all the director—to estimate the significance and results of the conference on the Essentials of Freedom held at Kenyon on April 4-7. Yet a few conclusions seem firm: the College made a good showing, the main intent of President Chalmers was carried out, an interesting experiment in educational television was made, certain vital but neglected ideas were adumbrated, and a platform was provided on which representatives of moderate conservative-liberal opinion were able to state their understanding of and their devotion to freedom. The remainder of this report is devoted to the substantiation of these claims.

That the College looked very good to our visitors seems to be proved by the many comments they made on the harmony, cooperativeness, and efficiency which penetrated every aspect of the conference, and which emanated from the College community. It would be invidious to isolate specific instances of enthusiastic cooperation, and, in any case, it was the total effect of Kenyon that counted: the subtle and unforced harmony, like the unconscious, healthy, in-

ternal discipline of a living organism, with all parts contributing to the purpose and well-being of the whole. Administration, faculties, students, alumni, trustees, and kitchen and maintenance staffs all performed their duties with a smooth voluntary devotion that was in itself the best of all comments on the essentials of a free community. To stress this is not to ignore the fact that a great deal of complicated planning and preparation had been carried out by a few persons; it is only to underline the point that all such efforts would have been futile without the great quality of Kenyon.

If this quality touched the hearts of all who were present, its emotional impact was intensified by the thought that this occasion was a memorial to and a legacy of Gordon Keith Chalmers. As the conference developed, the echoes of his ideas grew stronger, until, on Sunday morning, when Father Murray spoke of the historic and institutional effects of the Church on human freedom and Bishop Bayne discoursed with poetic insight upon the immeasurable power of the Christian message to bring freedom to each man and woman, one felt that the essentials which Gordon wanted so ar-

dently to identify were almost within our grasp. His own vision and will to freedom were present throughout the conference like the quality of the sunlight in a landscape.

Meanwhile, the dappled shadow of a triumphant sorrow lay softly upon the minds of those who loved him, as we sat in the hall where he had spoken so often, saw the hall itself glorified almost beyond recognition in white and scarlet, and heard the ideas so dear to him expounded with a force and conviction equal to his own. "The professorship and library will be fine memorials," said one of Gordon's friends, "but this conference is the best of all monuments for him."

Whether President Chalmers would have entirely approved of the experiment in educational television undertaken during the conference is debatable. But it is by its results that the experiment will be judged. All that can be said at present is that the Ohio State department of television received a considerable grant from the National Center for Educational Television for the purpose of producing a series of six half-hour film-interviews with our speakers, and that these programs were made, in the face of many

obstacles, in a studio set up in Philomathesian Hall. Louis M. Lyons, curator of the Nieman Foundation, acted as moderator. During the course of the next twelve months we may expect these programs to be broadcast on educational television networks across the nation. Some of the major ideas elaborated at the conference will thus find a far wider audience than could have been hoped for had we not taken up the challenge of educational television in one of the fortresses of the traditional liberal education.

As for the ideas themselves, it is not easy to summarize twenty-one hours of thoughtful discussion, but some slight hints of the content of the conference may be attempted. Since, from the outset, our plans were directed to presenting one central and normative concept of freedom, those who associate freedom with anarchy and irresponsibility, or with defiant and revolutionary gestures, or who think that the state and its security or the Church and its demands are hostile to human freedom will not find their points of view reflected in the conference. Nor will much of the fashionable emphasis on "civil liberties" be found in the conference, not because its originators were unconcerned about civil liberties, but because they considered that such liberties are not always best protected by special agitations on behalf of this or that civil liberty, but are most assured when the basic principles and essentials of the totality of freedom are understood and respected by all men and women of good will in the society in question. The intention behind the conference was precisely to help people to remember the underlying essentials of the free life; this intention could be achieved only by penetrating beyond the surface and the catchwords of our daily life to the spiritual principles and historical ideas which made Western, Christian civilization free as no previous or parallel culture has been free. The conference was thus not concerned with the eccentric but the central, not with the abnormal but the normal, not with the chaotic but with the organized and purposive concept of freedom; for this concept we believe is and always has been the only foundation for all detailed, practical freedoms of men and

The Conference in Session . . .



Barbara Ward at the rostrum.

Hans Morgenthau All attempts

at realizing freedom have throughout history derived from one of two incompatible conceptions of justice: one, minoritarian; the other, equalitarian.

The minoritarian conception of justice assumes that only a minority, determined by birth, supernatural charisma, or qualifications of achievement, is capable of finding and understanding the truth about matters political and of acting successfully on it. . . .

Equalitarianism . . . attacks the minoritarian conception of political justice on the grounds that no minority can be politically so wise in comparison with the majority as to possess a monopoly of political wisdom. No minority can be trusted with absolute power on the assumption that it possesses absolute wisdom. . . .

Equalitarianism attempts to limit the opportunities for the abuse of power by limiting the political freedom of the holders of power.

Western constitutionalism is an elaborate device to subject the political freedom of the holders of political power to institutional limitations and legal controls.

The decisive safeguard, however, against the abuse of political power is the institution of periodical popular elections. . . . Thus the preferences of the electorate, real or fancied, are an ever-present limitation on the freedom of the holders of political power to use that power as they would like to. . . .

In the end, the freedom of the individual in the modern state is not the result of one specific constitutional device or institutional arrangement. . . . Freedom rather reposes upon the social order as a whole, the distribution of concrete values to which society is committed. It is not enough for society to recognize the inalienable right of the lambs to life, liberty, and the pursuit of happiness and to have on the statute books provisions against the activities of wolves detrimental to the lambs. The freedom of both . . . will in the end depend upon the values which society attributes, not in the abstract but in the carving out of concrete spheres of action, to the freedom of the wolves and the lambs. . . . Society must intervene, deciding the value it wishes to put upon their respective capabilities and interests and assigning to each a sphere and mode of action.—From THE DILEMMAS OF FREEDOM

In Session (cont'd.) . . .

At right, John Crawford Brooks, '35, and Mrs. Brooks. Mr. Brooks is attached to the American Embassy at Montevideo. Below, Barry Bingham at the rostrum.



"The Freedom to Sew a Fine Seam"—or maybe to pursue one's needlepoint. The subject is Mrs. William G. Caples of Chicago. Her husband is a Kenyon trustee and member of the class of '30.



women. Without this central idea, with its implications of justice, loyalty, obedience and self-discipline as *aspects* of freedom, man's freedom becomes only an aimless conflict of selfish wills and appetites both inside his own soul and in his external relations with other men.

The sessions of the conference were planned and the speakers selected in order to emphasize this truth about freedom. Surprisingly, the final result corresponded to the vision. Mr. Hoffman, who was introduced by Bishop Hobson, opened the conference with an exalted tribute to President Chalmers. He told how Gordon Chalmers had wanted to underline the fact that freedom was above all the business of responsible, conservative men and women. He quoted, from one of the late president's speeches, a passage which described the free man in terms of purposive moral

Gabriel Hauge *The effectiveness of the free market economy may be increased by appropriate government intervention. This government activity may take several forms: First, to provide the proper complement of order and law and regulation in which the people may rely upon the security and propriety of transactions in the market, but not to make government the judge of each economic transaction; to regulate "natural" monopolies, but not more than the degree of market power requires; to keep the market free of monopoly-like powers and other private barriers, but not to intervene carelessly in the name of competition; to promote national and international competition; to encourage and foster enterprise, but not to shelter it from competition; to ease the readjustments of a dynamic economy, but not to subsidize inefficiency or backwardness; to facilitate adjustment, but not to supplant the market. . . . Second, to seek economic stability, and to protect it from both inflation and depression; to moderate these forces through general fiscal and monetary controls, but not to suppress freedom unduly or inhibit necessary economic adjustments; to use the market, but not to displace it. Third, to supplement the market in those areas where it has never been expected to meet social needs, but to do so with a deep concern for the growth that is the real source of economic welfare.—From FREEDOM AND THE ECONOMIC ROLE OF GOVERNMENT*

Barry Bingham *I wish I could believe that American newspapers are stretching to the limit of their great abilities in reaching for the goal of a fully responsible press. I believe our press is, on balance, the best in the world. I do not believe its performance is on a level with the high virtue it constantly professes. . . .*

What can we do to meet the responsibilities of a free press more fully? I would like to suggest five main courses of action.

1. *Crisper, leaner writing of news dispatches.*
2. *Use of interpretive material in news stories, so as to give real meaning to the Chinese puzzle of events. . . .*
3. *A more intelligent selection of news. . . .*
4. *A livelier visual presentation of serious material. . . .*
5. *A vigorous revival of the editorial page.—From THE RESPONSIBILITIES OF A FREE PRESS*

August Heckscher

No thoughtful person can fail to be sobered by the realization of how difficult it is today to communicate the significance of liberty to peoples living outside our Western tradition. They value national independence; they are often aware—perhaps more aware than we are—of spiritual values.

But the content of the word freedom as we understand it, its relevance to the life of virtue and happiness, eludes them. . . . It is a crisis of this sort to which, I suggest, we have come—an inability to communicate, a failure among those who should be the chief guardians of liberty to know what it is they guard, an inadequacy of the concepts which underlie free institutions. . . .

What we face is a real question as to whether the independent being, the individual of conscience and conviction, is any longer to have a place in our society; and our difficulty is that the political traditions inherited from the 19th Century do not give us the light we need. Among the upholders of freedom the conservative tradition discounts too cynically the individual's capacity for disinterestedness and magnanimity. The liberal tradition treats the individual too abstractly, a calculating automaton cut off from the social context. . . .

Somehow we are going to have to create schools and colleges which are not reflections of the marketplace . . . but which place themselves athwart society and pride themselves on being places apart.

Of course there would have to be teachers who were themselves capable of resisting. There would have to be schoolmasters and college presidents who could withstand the internal blandishments of modernity. Where are they to come from? . . . In the end it is an élite of the spirit that will save us, or nothing will. And such an élite is bound to make itself seen and felt. In human affairs there is a recurrence of moods and seasons. . . . These ideals of domesticity we now find elevated, the goal of security that seems unchallenged will breed their inevitable reaction. The New Puritanism—for there will inevitably emerge a new Puritanism to replace the old hedonism—will have many unattractive features, and will itself give way in time to something more humane and warm-hearted. But it will serve its purpose. It will sweep through its day like a harsh and invigorating wind.—FROM THE CRISIS OF FREEDOM

will, tense and indomitable because it was in harmony with the law that is itself identical with freedom—the law and the authority of truth and of God.

Mr. Heckscher followed with a disquieting analysis of many errors and tendencies which have helped to place freedom in jeopardy in our time. He ended, however, on an optimistic note, predicting that the New Puritanism which he perceived in America would sternly correct the social and moral laxities which had weakened our hold on freedom. Thereafter, Peter Viereck staked a claim for the "Unadjusted Man"—the person who reserved the right to conform not to the passing fads and fashions of his social group but to the eternal verities; and Mr. Rabi described with eloquence the responsible freedom of science and its steadying influence for men in a harsh and dangerous world. In Mr. Randall's defense of the system of free enterprise, the moral responsibility of both producer and consumer loomed large, and a similar emphasis was made in Gabriel Hauge's authoritative exposition of the role of

Coffee Break . . .



At right (and at right in photograph), Paul G. Hoffman, Hon. '46, a trustee. Below, left to right: Kenyon C. Bolton, a trustee, Murray Davidson of Fenn College, Peter Viereck and his daughter, Valerie.



Barbara Ward *We speak of free nations. We know that their wealth is one facet of their freedom. But are they also free in the profounder sense? Do they show taste and discrimination in the use of wealth? Do they exercise foresight? Are they generous?*

Without these qualities, they could still be wealthy communities. But would they also be free? . . .

If we admit that these factors . . . determine the quality of our economic freedom, how, within the framework of a free economy, are they to be exercised? What, if there is choice, is to be rejected? What postponed? What are the mechanisms and how, too, can they enlarge and not restrict the citizen's freedom? A possible line of inquiry is to take the three great sectors of expenditure—government, private investment and private consumption—and examine whether they do represent a wise distribution of the nation's resources and whether, if not, there are possible means of shifting the emphasis in a saner, wiser direction. . . .

In a free society, the interventions and devices of government cannot carry the whole burden of ensuring thoughtful, wise and generous economic choice. Opportunity to act and the responsibility to use that opportunity lie with organized groups of citizens, with management and labor, with private individuals. . . .

Governments can attempt to ensure that the primary needs of the community are not overlaid, that a country in growing rich, does not grow up ignorant and barbarous as well. But in a free society no government can move too far ahead of its people and it is finally upon the decisions of millions of ordinary citizens that the priorities of national life will be based. . . .

It is partly a question of intellectual assent—for instance, to put training and opportunity for the nation's children ahead of the pursuit of mobility or distraction or stupefaction.

It is partly a question of the discipline of choice. . . . Our economy gives us greater potential freedom by its scale and abundance. But equally the abundance can choke the freedom if we let it, in the age of mass choice and mass advertising, swamp our capacity to choose with wisdom, with generosity, with restraint.—FROM FREE CHOICE AND THE GOOD SOCIETY

government in the economic system. Mr. Hauge's speech was printed in the *Congressional Record* for April 9, and was described by Senator Bush as "one of the finest statements of the economic philosophy which guides the present administration that I have ever read." In Clinton Rossiter's address the internal discipline of free men and free societies was the central motif, while Mr. Bingham was critical of the American press for its failure to measure up to the needs of a free self-governing community. Barbara Ward returned

Coffee Break (cont'd.) . . .



Above, facing camera, C. P. Ives of the *Baltimore Sun*. At right, going from left to right: Mrs. F. H. Sterbenz, Mr. Sterbenz, a columnist for the *Cleveland Press*, and Fred Lorey of the *Mount Vernon News*. Below, left to right: August Heckscher, Clarence Randall, Hon. '54, and conference director Raymond English.



to the themes opened up by Mr. Heckscher, Mr. Randall, and Mr. Hauge, probing the moral and economic weaknesses of our capitalistic civilization, dwelling on the enormous expansion of population which we face over the next forty years, and dissecting the phenomenon of continued inflation which may well be the major economic threat to our freedom and which is itself a symptom of the lack of self-discipline in our society.

The meaning of freedom was examined once more by Hans Morgenthau, who showed that freedom is inseparable from a correct understanding of the meaning of justice. He was led to a critical survey of the rights and wrongs of democracy, and especially of the tendencies of democracy towards self-destruction, against which tendencies the institutions and spirit of liberalism—particularly the respect for the person and for the higher law—stand on guard. Then Gen. Marshall tackled the highly practical but most controversial problems of freedom and military policy, demonstrating, with vivid illustrations from the battlefield, the ultimate necessity of courage, devotion, and self-sacrifice, if freedom is to be preserved. "What matters most is the count of individuals who in crisis will say: 'This is the call. It means me. Everything I have to give.'"

Question Period . . .



"You will kindly relinquish some of your freedom and return to your seats. This session will now resume." At the rostrum, Thomas I. Cook of The Johns Hopkins University. The reluctant disciple of disciplined freedom (foreground, left): Valerie Viereck.

A question is asked from the floor.



Clinton Rossiter *Liberty has*

neither real existence nor abstract meaning outside society, for it is essentially a posture toward one's fellow men, a relationship with the other members of a community. The very idea of the free man implies the presence all about him of other men. . . .

The importance of society for personal liberty goes much deeper than that. Social environment has a determining effect on the practice of liberty. . . . The very idea of the free man implies the presence about him of other free men, and such men can arise and flourish in meaningful numbers only in an environment that encourages them to cultivate the self-disciplines. Liberty is social as well as personal; it needs the protection, care, and respect of society as well as the faith, hope, and effort of the person. The potentially free man becomes the actually free man only in a society that respects his independence, honors his privacy, stimulates his power, and above all, presents him with broad opportunity.—FROM THE FREE MAN IN THE FREE SOCIETY

Clarence B. Randall *The outward*

manifestation of the completely free production system is intense competition. In fact, I have never fully agreed with those businessmen who feel called upon to describe our system as that of "free competitive enterprise." If it is free, it inevitably will be competitive, or conversely, if it is not competitive, it has ceased to be free. That is the diagnostic test by which society may determine for itself whether our system of production is working at its highest effectiveness.

Those who believe in our way of life and understand this basic philosophy will never permit themselves to place any limitation upon the free play of competition, and will resist vigorously the efforts of others to do so.

I am altogether sympathetic to the efforts of those for whom the passion of their lives is the defense of civil liberties, but I often wish that they too might conceive of freedom as an integral whole, and that they might show equal enthusiasm for resisting encroachment upon competition, for I believe there is no other aspect of freedom that is more important to our national well-being.—FROM FREEDOM AND FREE ENTERPRISE

So we came to the final session on freedom and religion, at which Father Murray and Bishop Bayne gave profoundly contrasting but equally valid accounts of the essential foundation of freedom in Christianity. President Chalmers' thesis had been widely developed: "Economics cannot be pursued beyond a certain point without reference to politics; politics without consideration of right and wrong; morals in neglect of religion; and morals and religion are but partially understood if unrelated to arts, the sciences and education."

In the Great Hall . . .



Students—including waiters, guides, and dormitory hosts—joined with returning alumni to sing Kenyon songs at the conclusion of the last evening meal.



Above, center of photograph: J. Donald Adams of the *New York Times Book Review*. In the foreground is Edward Harvey of the faculty. At left, Robert B. Brown, '11, vice president for development, and Miss Mary E. Johnston of Cincinnati.



To have seen this formula applied through seven intense and powerful sessions of discussion was an exhilarating experience, and one which we cannot yet place in calm perspective. Indeed, the thoughts generated at the conference are now only beginning to stir in our minds and lead us on to further questions. Already some of us are asking what realistic controversies arise out of this acutely

John Courtney Murray Freedom has become a new problem today, for the general reason that the times upon which we are entering are themselves new. We have come to the "end of modern times." The question has therefore been raised whether the problem of freedom in the post-modern era can be satisfactorily dealt with in terms of ideas and philosophies that bear too heavily the stamp of a vanishing modernity. . . .

Concerning the post-modern era, upon which we are embarked, the only prediction that a sensible man would make is that it will be an era of danger. . . . It remains then to ask the only question valid at the moment, namely, whether there has been any thing in the modern experiment which would require us to revise the premises of the secular political experiment because they have been shown to be unreal and therefore dangerous to the ideals of freedom and justice to which the experiment is dedicated. . . .

We know that we are post-modern men, living in a new age, chiefly because we have begun to see what modernity never saw—that the chief problem is not the realization of the Cartesian dream. The dream today is largely reality; man is the master of nature. The chief problem today is the dissolution of a nightmare that never visited Descartes—the horrid vision of man, master of nature, but not master of himself. . . .

As the post-modern man reflects seriously on the political experiment of modernity he will . . . realize that the only issues worth his argument are utterly basic. . . . The first is an issue of truth. Is it true to say that the individual conscience is the sole ultimate interpreter of the moral order and the sole authentic mediator of its imperatives to the political order? . . .

There is already some evidence that the individual conscience is unequal to the burden thrust upon it as the keystone of the whole modern political structure. If the moral conscience itself disintegrates, the whole structure which it supports will likewise disintegrate. . . . The second basic issue is not unrelated to the first. . . . Now that I have arrived, said modernity, Christianity may disappear. . . . It is not needed as a dynamic of freedom and justice in this world. Res sacre homo is now under a new patronage—singly his own. . . . There has occurred not only a falsification of history but a basic betrayal of the existential structure of reality itself.—From THE FREEDOM OF THE CHRISTIAN IN THE FREEDOM OF THE CHURCH

Isidor I. Rabi

The question of moral and social responsibility for the effect of scientific discovery has not been a matter of deep consideration by scientists. The reasons are quite simple. . . . The pure scientists are rarely technologically minded. They are not the inventors. They produce the basic knowledge from which invention is made. The social effect of scientific discovery is therefore quite unclear and even unknown to the discoverers. Under such circumstances it is difficult to assign a social responsibility to an individual or a collective responsibility to science as a whole. In the first place scientists are not organized for collective action. They are far too individual and remote for such activity. They are not even organized for professional interests. No one can speak for science in the way which the AMA speaks for the medical profession. . . . It is most certainly the responsibility of the scientist to make clear to the public, and to the government, the effects of these discoveries in so far as they can be foreseen. To withhold the knowledge of the discovery often obtained through the use of public funds, is quite another matter and altogether impermissible. . . . The social and moral responsibility of the scientist cannot be any greater than to do honest responsible science and to make it known to the world. Society must find the social instruments to adapt itself to the changing conditions. Once embarked into an age of science we can do no other than to follow through.—From THE FREEDOM OF THE SCIENTIST

S. L. A. Marshall

As one American, trying to see where lies our main chance, I have been puzzled that as a nation we have done so much to light the way for the less fortunate of earth, and that as people, we have done so little to keep the light burning by stimulating our children in the quest for the strong life. We reject the simple truth that struggle is a part of man's destiny, that empires decay and men's minds become corrupted when serenity displaces service as the common goal. We do not teach this as a system; we do not encourage children to believe in it. Partly for that reason, when 100 men are needed for public service, only ten step forward. We have not planted democracy as we would a harvest in the fields closest to hand. We have not nourished it as a living and dynamic faith within our institutions—the school, the church and the private society.—From FREEDOM AND MILITARY POLICY

At the Convocation . . .



At a convocation on the afternoon of April 6, the degree of Doctor of Laws was awarded to Charles F. Kettering, Crawford H. Greenewalt, president of du Pont and Company, Frank W. Abrams, former chairman of the Standard Oil Company (New Jersey), and Barbara Ward. In the photograph, left to right: Mr. Kettering and Mr. Greenewalt, talking together, and Mr. Abrams.

realistic discussion. We want to know how to adjust our vision between pessimism and optimism, or between complacency and anxiety; we want to think further about the idea of a higher law which cropped up so frequently; we want to ponder on the implications of the often-repeated assertion that self-discipline is at the heart of freedom, and on the argument that security and loyalty, far from being hostile to liberty, are of its very essence. Again, we need to reconsider our ideas about economic freedom, in the light of the moral assumptions of Mr. Randall, the governmental theories of Mr. Hauge, and the analysis of inflation made by Miss Ward. We want, also, to think again about the meaning of words like "democracy," "nationalism," "individualism," "scientific progress," "social groups," and "conformity" or "adjustment"—all of which were brought under critical inspection. Above all, some of us want to think again about the implications of the phrase "Christian liberty."

In order to enable the discussion to proceed further, a statement is to be produced, attempting to draw some firm conclusions and to identify some remaining areas of controversy. This statement will be submitted to speakers and to discussion-leaders for comment. The group of discussion-leaders included such figures as William

Barbara Ward, Hon. '57.



Peter Viereck *The fight is for*

the private life; abstract ideologies are Saharas. The

Overadjusted Man knows only the public life.

Three of the differing modes of creativity—religious, aesthetic, intellectual—have this in common: they are what the individual does with his loneliness.

In an impersonal machine-age, the fight is to preserve the concrete, the intimate, the inefficiently wayward; to preserve the nonbusy, the nonuseful; to preserve the dawdling inner life, whether as the creatively alone or simply as the playfully private. . . .

To remain individual in an over-adjusted society, start out, first of all, by being an amateur at everything, never a professional. This is true whether you are a poet, scholar, or political leader, whether you are an artist of life or of love or of billiards. . . .

An amateurish life is a life of harmonious proportion. It finds time to cultivate the complete human being, insisting on a balance between public and private duties, between outer and inner needs, between mental and emotional fulfillments. A free society requires not only free ideals and free institutions but free personalities.

Without inner psychological liberty, outer civil liberties are not enough. We can talk civil liberties, prosperity, democracy with the tongues of men and angels, but it is merely a case of "free from what?" and not "free for what?" if we use this freedom for no other purpose than to commit television or go lusting after supermarkets. In contrast with earlier eras, ever more colleges want to know: is the applicant well-adjusted, a good mixer, chock-full of leadership qualities? To any student reckless enough to ask my unstreamlined advice, I can only growl:

"Young lady, why not for once have the moral courage to be unadjusted, a bad mixer, and shockingly devoid of leadership qualities." . . .

Today the humanist, the artist, the scholar can no longer be the prophet and seer, the unriddler of the outer universe; modern science has deprived him of that function. His new heroism, unriddling the inner universe, consists of this: to be stubbornly unadjusted toward the mechanized, depersonalized bustle outside. The Unadjusted Man is the final, irreducible pebble that sabotages the omnipotence of even the smoothest running machine.—FROM INNER LIBERTY: THE STUBBORN GRIT IN THE MACHINE

M. McGovern of Northwestern University, Thomas I. Cook of The Johns Hopkins University, David McCord Wright of McGill, Ludwig Freund of Roosevelt, the Rev. Moran Weston of the National Council of the Episcopal Church, Russell Kirk (editor of *The Modern Age*), C. P. Ives of the *Baltimore Sun*, and John K. Jessup, chief editorial writer of *Life*, all of whom are profoundly interested in the effort to rehabilitate the ideal of responsible freedom. When their comments have been received, we hope to proceed to the publication of the addresses and of the statement and comments. Acting President Bailey did well to announce that the conference was merely adjourned, when its sessions closed. Freedom, as Mr. Hoffman said, is unfinished business and always will be. The torch of the conference will continue to burn for a long time to come.

"At Home" . . . and In the Studio . . .



Above, a party at the home of Mr. and Mrs. Robert Brown. On the evening of April 5, members of the faculties and administration opened their homes to conference guests. In the photograph, going clockwise: Miss Mary E. Johnston and John Crawford Brooks, both seen earlier in these pages, Mrs. Brown, Laurence H. Norton of Cleveland, Hon. '44 and a trustee, and (back to the camera) Mrs. Brooks. Below, the television set in Philomathesian Hall. Before the cameras are Mr. Hoffman, Clinton Rossiter, and the moderator of the television series, Louis M. Lyons.



All photographs in the conference section were made by D. Garverick Studio, Mount Vernon, O., and Ed Nano, Cleveland.

World Premiere

TENNESSEE DAY in St. Louis, the new play by Peter Taylor, '40, had its premiere at Kenyon's Hill Theatre on April 24. The text of the four-act drama was published in book form a month earlier by Random House.

The action of the play takes place in the large and handsome Tolliver home in St. Louis. The Tollivers, their kinsmen, and many of their friends are "expatriates" in voluntary exile. During a long residence in St. Louis the family has prospered in Yankee fashion and simultaneously contrived a way of life preserving most of the congenial—and all of the more expensive—aspects of life in the patrician South. The time is the late 1930s, and Mr. Taylor seems to suggest that these adroit equilibrists constitute a breed which has since become extinct and which was never as successful in its balancing as it appeared to others—and even to itself—to be.

On Tennessee Day in this particular year, the reality behind the illusion is cruelly exposed in a series of crises involving the entire household. By day's end, a love affair has come to an abrupt

conclusion, another has been born, and a young boy has been forced into a harsh maturity. The boy, Lanny, is the youngest of the Tolliver children and the most passionate in his regard for a homeland where in fact he has never lived. It is to him that another of the characters, Senator Caswell, makes the speech which seems most clearly to articulate the author's theme. The Senator has just returned to the house after appearing at the city's annual Tennessee Day banquet as principal speaker. The old man refuses to satisfy Lanny's desire to hear about the Tennessee past, saying, "I would have talked to you about old times back home as though it was all day before yesterday, as you no doubt believe it was. . . . But it isn't so! By any sensible reckoning of history there are a thousand years between your generation and mine. Son, a man who was born in 1854 is older than any of the persons assembled in this house tonight has yet dared to dream. And in another decade or two, even such a meeting as that one I addressed tonight—if anyone recalls it—will seem like something out of an age ancient and remote."



Mr. Taylor (left, perched high) discusses his play with the cast. Mr. Michael is at center, rear (propped on knee).

THE KENYON PRODUCTION OF *Tennessee Day* was directed by James Michael, chairman of the department of speech and dramatics. In the cast were Mary McGowan, wife of Stuart R. McGowan, registrar, and Ruth Scudder, whose husband is director of admissions. The play continued at the College through April 27.

Mr. Taylor, a member of Kenyon's department of English, has published two collections of short stories, *A Long Fourth* and *The Widows of Thornton*, and one novel, *A Woman of Means*. *Tennessee Day* is his first full-length play. The published text is priced at \$2.95.

Roundup on Alumni Meetings

LISTED BELOW are new officers of local alumni associations. The elections took place at meetings held after the *Winter Alumni Bulletin* went to press. We regret that space does not permit a listing of those in attendance at the various meetings.

New York

Kenneth E. Bennett, '30, President
Carl Wilhelms, '30, Vice President
James D. Squiers, '50, Secretary-Treasurer

Cleveland

James S. Heath, '40, President
Sam S. Fitzsimmons, '43, Vice President
William T. Alexander, '39, Secretary

Columbus

Roger A. Houston, '14, President
William R. Chadeayne, '50, Vice President
Grant W. Cooke, '52, Secretary-Treasurer

Boston

Paul L. Griffiths, Jr., '37, President
John W. Biggs, '30, Secretary-Treasurer

Philadelphia

David G. Jensen, '50, President
Joseph Smukler, '49, Vice President
James M. Propper, '51, Secretary-Treasurer

Washington-Baltimore

Donald L. Miller, '40, President
William A. Vogely, '46, Vice President
Burdette S. Wright, Jr., '43, Secretary-Treasurer

Cincinnati

Robert S. Harrison, '53, President
Samuel P. Todd, Jr., '47, Vice President
Charles L. Thomas, Jr., '50, Secretary-Treasurer

SINCE THIS ISSUE OF THE BULLETIN was sent to the printer, meetings of the Mansfield and Sandusky associations have also taken place—on April 23 and May 10 respectively.

Dark Horse Winner

IN 1956, 69.4 percent of the living alumni of Princeton and Dartmouth contributed to their alumni funds. They have led the list for many years, but in 1956 little Wofford College in Spartanburg, S. C., won with 74.4 percent. Wofford, with an enrollment of about 800, had reported a twelve percent return in 1955.

This spectacular showing resulted from an offer made by a Wofford alumnus to give \$1,000 for each percent of alumni giving above the twelve percent of 1955. His challenge was met, and he was obliged to contribute \$62,000 to the alumni fund. In dollars, and including the contribution of this particular alumnus, Wofford received from its alumni a total of \$122,000, nearly five times the amount received a year earlier.

Your Best Move

KENYON'S FINANCIAL POSITION and its place in the college world of tomorrow must be viewed in the big picture of our nation's changing higher educational pattern. You are probably aware of the tremendous Higher Education Campaign which the Council for Financial Aid to Education has undertaken. Through public service advertising in the nation's mass media the following theme is being used:

"In America the individual is the nation's most precious resource. This resource is principally developed through higher education."

What does this mean to us—to Kenyon alumni? It means that Kenyon must be strong in every department and that its educational program must grow and prosper if the College is to do its part in developing the individual.

The Kenyon Fund provides an important part of the money which the College needs for its operations. For instance, the Fund makes possible alumni grants-in-aid, which are awarded to qualified undergraduates. Last year, \$9,000 was used for this purpose; this year, the Alumni Council has requested that the sum be increased to \$14,000. Thus we alumni are helping Kenyon College to develop its most precious resource—the individual student.

The most important item in Kenyon's budget is faculty salaries. If we want Kenyon to continue as an outstanding liberal arts college, we must keep Kenyon in a position to meet the growing competition for the best professors. Two forces—the significance of which can be felt at an alarmingly increasing rate—are already in operation: more and more college students, and a shortage of teachers. Your gift to the Kenyon Fund helps the College to secure and hold a fine faculty. Currently, the man who teaches at Kenyon starts as an instructor at a salary of \$4,200 per year, plus

housing. The top limit for a full professor is \$7,615, plus the use of a College house.

Annual alumni giving is not a stop-gap measure. It is a permanent and essential part of college financing. Kenyon, like other independent colleges, has had to count more and more upon the regular and generous gifts of alumni. It is essential that alumni giving increase substantially this year, and in years to come, if we are to meet the challenges which all institutions of higher learning are having to face.

Over 650 corporations, thirteen foundations, and many friends have been extremely generous to the College. But these individuals and groups want to know whether Kenyon alumni are also supporting their College. The percentage of alumni givers is the yardstick.

The class of 1921, led by 1956 Gregg Cup-winner David L. Cable, class agent, has presented the Alumni Association with a silver plate, known as the Class of 1921 Plate. This plate is to be awarded each year to the class whose percentage of givers is highest. The 50-year and earlier classes are "honorably exempt" from the competition. If you haven't done your part for your class, there is still time.

KENYON ALUMNI are varied in background, work, and income, and some can give larger amounts than others. But whether your contribution is large or small, make it today.—W. E. FRENAYE, '50, ALUMNI SECRETARY



It's your move!



Richard M. Shibley, '50 (right), received this year's Distinguished Service Award from the Mount Vernon (O.) Junior Chamber of Commerce. Earlier recipients of the award are Fred Barry, Jr., '42, and Richard Norris, '51.

ALUMNI IN THE NEWS

Guy W. Prosser, '16 (center), was toastmaster on February 21 at the 50 Annual Washington's Birthday Banquet of the Northern Ohio Alumni Association of Delta Kappa Epsilon fraternity. The banquet was held in the University Club in Cleveland. With Mr. Prosser are (left) Thomas J. Storey, president of the local group, and E. Jansen Hunt, national president of DKE.



Robert W. Rowe, '56 (left), is now at Tigertown in Lakeland, Fla., where he is playing with the Charleston ball club, a triple-A affiliate of the Detroit Tigers' farm system. He's receiving instruction from such former major league experts as Schoolboy Rowe (no relation), Al Lakeman, and Rick Farrell. Tiger officials said in the March 23 issue of the *Detroit Times* that Mr. Rowe might make the majors in "two or three jumps."



David McDowell, '40 (at right), and Ivan Obolensky have formed the book publishing house of McDowell, Obolensky, Inc. Mr. McDowell is president and editor-in-chief of the new firm, and Mr. Obolensky is board chairman and treasurer. The first list from McDowell, Obolensky will be ready next fall, and among other titles will include *The End of Pity*, a collection of stories by Robie Macauley, '41. During the past seven years, Mr. McDowell has been an editor at Random House, where he worked with William Carlos Williams, Paul Bowles, Whittaker Chambers, Margaret Long, and other writers of considerable reputation. At the time of his resignation he was a senior editor. He began his career in book publishing at New Directions. Mr. Obolensky is the author of a novel, *Rogues' March*, published in 1956. He is the son of Col. Serge Obolensky, vice chairman of the board of the Ambassador Hotel, and a grandson of John Jacob Astor. The executive offices of McDowell, Obolensky are located at 216 E. 61 St. in New York.

John Rose Stalker

THE REV. JOHN ROSE STALKER, '04, Bex. '07, retired in February after more than a decade of notable service to the College. Until 1954, Mr. Stalker was professor of practical theology and rural work at Bexley Hall. He has since been a lecturer in rural work.

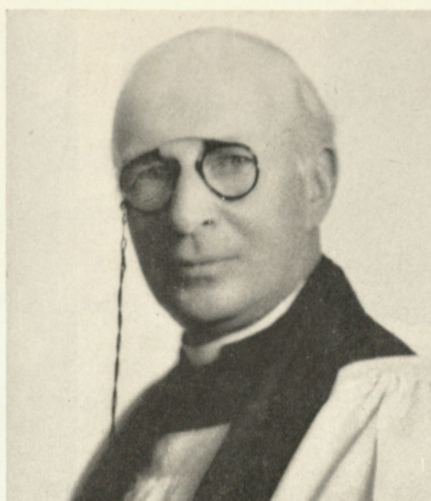
Mr. Stalker came to Kenyon from St. Timothy's Church in Massillon, O., where he served from 1918-46. He began his ministry at St. Mark's Church in Sidney, O., and before going to St. Timothy's was for nine years rector of St. Luke's in Cleveland. He has been active in the Diocese of Ohio as a deputy to many General Conventions, as chairman of the department of religious education, and as a member of the standing committee, the field department, the diocesan council, and the board of missions. Since 1913 he has been an honorary canon at Trinity Cathedral in Cleveland.

Mr. Stalker was born in Poquonock, Conn., on September 1, 1883. At Kenyon he was elected to Phi Beta Kappa and made valedictorian for the class of '04. In 1927 the College conferred on him the degree of Doctor in Divinity.

At the midwinter meeting of the board of trustees Mr. Stalker was appointed professor of practical theology, *emeritus*. We hope that in this capacity he will continue to be much among us. The retired members of the Kenyon College family—Elbe Johnson, Raymond D. Cahall, Richard Manning, Norris Rahming, to name a few of recent date—all continue to enrich the life of the community by their presence and example. We welcome Mr. Stalker to a distinguished company.

News of the Faculty

RICHARD P. LONGAKER of the department of political science has been awarded a grant of \$5,000 from the Fund for the Republic. The grant will enable him to take a leave of absence from the College during the spring semester in 1958 in order to work on a study of "The President and Personal Liberty."



MR. STALKER

Mr. Longaker expects to spend most of his leave in Washington, where he will do research on both the Truman and Eisenhower administrations. He regards the relationship between the president and the liberties of the citizen as one of the most neglected aspects of the problem of civil liberties, and his intention is to define the role of contemporary presidents in promoting and protecting these liberties and to explore the techniques available for the purpose. Other aims of the study will be to evaluate recent presidential success and failure in the matter of civil liberties and to suggest the limits of presidential action and the possibilities of this office for protecting and promoting personal liberties in the future.

Another member of the political science department, Raymond English, has been awarded a grant from the Rockefeller Foundation for research during the period from April 15 of this year to February 28, 1958. Mr. English and his family left for England shortly after the conclusion of the April conference. He has now started work at Trinity College, Cambridge, on an analysis of the philosophy of constitutional government as developed in Britain and the United States.

John Crowe Ransom, Carnegie Professor of Poetry, will give the principal address at the dedication ceremonies on May 18 for the rebuilt Phi Beta Kappa Hall on the campus of William and Mary in Williamsburg.

EDWARD HARVEY HAS JOINED THE STAFF of regular reviewers for *Books Abroad*, an international literary quarterly published by The University of Oklahoma Press. His special fields are 19th and 20th Century French literature. Mr. Harvey was recently promoted to Samuel Mather Associate Professor of French Language and Literature at the College.

Other recent appointments to chairs include those of Denham Sutcliffe (James H. Dempsey Professor of English), Virgil Aldrich (Guy Despard Goff Professor of Philosophy), James R. Browne (Archer M. Huntington Professor of Spanish Language and Literature), Robert O. Fink (Emma N. Dempsey Professor of Greek and Latin Languages), and William C. Stiles (Darlington Greene Professor of Athletics). Two new full professorships in the undergraduate department are those of H. Landon Warner in history and Stuart R. McGowan, '28, in history and political science.

State Department Communique

THE DEPARTMENT OF STATE has informed the College that six Kenyon alumni are now officers in either the Foreign Service or the department itself. The men are Daniel M. Braddock, '25, counselor at Rangoon; John Correll, '28, first secretary and consul at Madrid; John C. Brooks, '35, first secretary and consul at Montevideo; Gabriel Paolozzi, '42, special officer in charge of the Refugee Relief Program in Naples; and John Kirby, '44, and Donald Ropa, '49, who are assistant attachés at Saigon.

Three of these men, Messrs. Braddock, Brooks, and Correll, are Foreign Service Officers employed on a career basis. Mr. Kirby and Mr. Paolozzi are members of the Foreign Service Staff on a career basis. Mr. Ropa is in the Foreign Service Reserve with a limited appointment on a temporary basis.

Another alumnus in foreign service, Francis E. Rogers, '19, is chief of the productivity and cooperation division of the International Cooperation Administration. He is stationed in London.

THE BEXLEYAN

ROBERT E. BLACK, '58, *Editor*

THE BEXLEY ALUMNI SOCIETY

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THE REV. W. C. SEITZ, '15, BEX. '17
Kenyon College
Gambier, O.



A Visit from the National Council

OFFICERS of the National Council visited the College on March 12 and 13. On both days they conducted seminars for students in Bexley Hall on specific aspects of the work of the Church. On the evening of March 12 the Rt. Rev. Henry Knox Sherrill, the Presiding Bishop and president of the Council, spoke on "The Opportunity for the Church Today."

The National Council—which ought not to be confused with the National Council of Churches of Christ—is the governing body of the Episcopal Church between the triennial General Conventions. Members are elected at the conventions and by the provinces of the Church. At present, two Kenyon alumni are Council officers. They are the Rev. Howard V. Harper, '27, Bex. '30, and the Rev. Almon R. Pepper, '21, Bex. '24. Mr. Harper is executive director of the committee on laymen's work. Mr. Pepper has been for twenty years director of Christian social relations.

The seminars at which Council officers presided dealt with Christian education, the work of auxiliaries and laymen's committees, the activities of the home and overseas departments, Christian social relations, finances, and promotion.

Bishop Sherrill's address was delivered before an audience which consisted not only of seminarians but of undergraduates and members of the faculties, the administration, and Harcourt Parish. He was introduced by the Rt. Rev. Nelson M. Burroughs, a trustee of the College and Bishop in Ohio, who said, "We have had

our imaginations stirred by his vision of the place the Episcopal Church can occupy in world Christendom." Bishop Burroughs added, "He has brought the Church into a new stature among the churches of the world."

Bishop Sherrill spoke out strongly against parochialism in the Church. "Isolation, either political or ecclesiastical, is not the result of conviction but of timidity," he said. "Inherent in the Gospel of Christ is that we must go out into the world. We cannot wait until everything is accomplished in any area before moving on."

THE BISHOP POINTED OUT THAT TODAY, in its 350 year in this country, the Episcopal Church has only about two million members. Other churches, coming later, have many times this number. "We could ask whether the Church has been as

evangelistic as it might have been." It was during the early years in America, the Bishop said, that the Church developed its "tremendous parochial consciousness." He suggested that this early parochialism has never been entirely conquered. "But if each diocese is content to be merely a fellowship within itself, it is unrealistic in its thinking about the forces opposed today to the Gospel of Christ."

Most missionary work in the Church, the Bishop remarked, "has been hit or miss. Our men have not gone out with the wholehearted backing of the Church. I am anxious to see that we have the support of bishops and clergy and lay people, and that in future we strike in the strategic place, and strike hard."

The Bishop touched briefly on the "tensions and divisions" in the Church, all of which might tend to reduce its evangelical effectiveness. "I hear a great deal about these, but I don't believe that

The photograph at right was made just prior to Bishop Sherrill's address in the College Chapel on the evening of March 12. Left to right, the Rev. Howard V. Harper, '27, Bex. '30, Bishop Sherrill, Dean Roach of Bexley Hall, and the Rev. Almon R. Pepper, '21, Bex. '24.



they are very great. There is always the crackpot fringe to the right and left, but it is not numerous, it is only vociferous."

Bishop Sherrill regards the growing ecumenical movement among churches as one of the most vital events in religion since the Reformation. Today, he said, any man who enters the ministry must regard his chosen field as "the whole world."

Easter Lectures

THE 1957 EASTER LECTURER WAS THE Rev. John Coleman Bennett of the Union Theological Seminary in New York. As the general title for his four lectures, Mr. Bennett chose "Christian Faith and the Political Order." The first lecture dealt with "A Christian View of the State, Its Functions and Its Limits." In his second lecture Mr. Bennett considered "Church and State in the American Setting." His third lecture described how "Christians Look at Democracy and Its Alternatives." In the concluding lecture he discussed "Christian Ethics and Foreign Policy." He spoke at the College on May 1 and 2.

Mr. Bennett has been professor of Christian theology and ethics at Union since 1943. Since 1955 he has also acted as dean of the faculty. He was educated at the Phillips Exeter Academy and Williams College. In 1926 he received a B.A. degree in theology from Mansfield College, Oxford University, and the following year he took his B.D. degree from Union. He also holds the degrees of M.A. and S.T.M. He was ordained a Congregational minister in 1939.

OBITUARIES

GEORGE M. HAYNER, KMA, died on February 28 after a long illness. Mr. Hayner, 77, was associated with the Hobart Manufacturing Company in Dayton, O., for nearly forty-six years. When he retired in 1952 he was director of sales. He was active at Trinity Episcopal Church in Dayton and at one time was a lay reader there. During World War II



MR. BENNETT

he was director of Federal bond sales in his county. In 1953 he was chairman of the county blood collection for the Red Cross. He was a member of the Kiwanis Club, the Troy Lodge of Elks, the Franklin Lodge of Masons, and other fraternal organizations. He is survived by his wife and two daughters.

PHILO S. RUGGLES, KMA, died on January 31 at the age of 80. His home was in Cleveland Heights, O.

CHARLES W. PHELLIS, '97, died in Winter Park, Fla., on February 1 at the age of 81. He was a retired vice president of du Pont's Rayon and Cellophane Company and retired president of its Compania-Mexicana de Explosivos Company. Mr. Phellis was well known in harness racing and trapshooting circles. He was a past president of the Grand Circuit, treasurer and steward of the Trotting Horse Club of America, steward of the Hambletonian Society, and past president of the American Trapshooters Association. His horse, Spencer Scott, won the Hambletonian Stakes in 1940, and his Miss Tillie captured the big prize in 1951. He was also the breeder of Hoot Mon, the 1947 Hambletonian Stakes winner. Mr. Phellis is survived by his wife.

ERNEST H. SCHMIDT, KMA, '05, died on January 20 at the age of 74. Mr. Schmidt was head of the Schmidt Realty and Insurance Agency in Xenia, O. He was a noted sportsman and was also active

with the Greene County (O.) Fish and Game Association. He was a member of the Xenia Lodge of Elks, the Blue Lodge of the Xenia Masonic organizations, the Fraternal Order of Police, the Greene County Real Estate Association, and the Xenia Chamber of Commerce. He is survived by two sons. Burial was at Woodland Cemetery in Xenia.

WILLIAM C. T. DAVIS, '21, died at the United Hospital in Port Chester, N. Y., on February 1. He was 56. Mr. Davis spent his career in the steel industry. At the time of his death he was financial manager of the export division of Republic Steel Corporation in New York. Prior to taking this post he was director and comptroller of Republic's Truscon Steel Division. He was a member of St. John's Episcopal Church in Larchmont, N. Y., and of the Traffic Club of New York. He is survived by his wife and one daughter.

LATE WORD HAS BEEN RECEIVED OF THE deaths of THE REV. ROBERT M. KELLERMAN, Bex. '32, THE REV. ALLEN P. ROE, '15, Bex. '26, and FREDERICK S. UPSON, '08. Mr. Kellerman died of a heart attack on April 7, 1955. He was rector of Christ Episcopal Church in Monticello, Fla. Mr. Roe died in May 1956. He had retired from the ministry in 1954 after serving churches in Ohio and Michigan. His home was in Piqua, O. We have no information about Mr. Upson. His home was in Arlington, Calif.

ALUMNI OF THE YEARS BEFORE WORLD War I will be saddened to learn of the death of Bemus Pierce, who was football coach at the College from 1908-10. He died at the age of 84 in Loma Linda, Calif., on February 15. Mr. Pierce, a Seneca Indian, was educated at the Carlisle Indian School in Carlisle, Pa., where he was a football star from 1894-97. Another former employé of the College, Joseph W. Carpenter, died at Memorial Hospital in Mount Vernon, O., on February 25 after a long illness. Mr. Carpenter was a member of the maintenance staff at Kenyon for thirty-two years. He also served as mayor of Gambier for several terms. He was 51.

WHAT INSIGHT, if any, did Christianity add to the continuing common thought of mankind about freedom? It is a question curiously more difficult to answer than it seems. We have explored somewhat the *theory* or theories of freedom, but it would be hard to find any specific contribution of the Christian traditions here.

Freedom and Personality

Christianity, that most untheoretical of religions, is hospitable to many theories, and pleasant about most speculations. The Gospel has no system of its own to peddle; indeed it tends to be far more tolerant than Christians are often given credit for being.

Nor should I think that the genius of the Christian tradition is to be found in the *institutions* of freedom—the laws and customs of society, the habits of mind, the cultural media within which human life is valued and established. This is not at all to say that Christianity did not profoundly affect these institutions. Western civilization, with all its restraints and delicacies about human freedom and responsibility, is the child of Christian belief. Christianity infects all our free institutions; and it would be hard to reconstruct them now without Christian faith, were they ever to be lost. The concern of Christians for civil liberties, for example—a basically theological concern—may well be a primary element in the maintenance and reconstruction of a free society. I would not quarrel with this. But in this as in so many other matters, the contribution of Christianity was made by seeing a new depth in old duties; by inheriting ancient dignities and ancient virtues and filling them with a new spirit. A Christian society is not a society constructed around purely Christian institutions; it is a society constructed around the best institution man can devise, inherited, used, and fulfilled by the Christian spirit; and this is so with freedom as it is everywhere else.

Is there then a unique Christian attitude

Editor's Note: Except for a slight abridgement at the beginning, this is the text of the address delivered by Bishop Bayne at the freedom conference.

Stephen Fielding Bayne, Jr.

toward the *existential fact* of freedom? Here again the Christian would shake his head. The essence of humanity is found in the unrelenting pressure on him of choices to be made. His freedom and his necessity to choose constitute man's

universal predicament. He does not invent freedom; he discovers it with his first conscious thought, and discovers the pitiless surge and flow of choice for which

in the Christian Tradition

he is never fully prepared. Life comes at us with its abundant invitations and with its multiple opportunities. We have no defense against this; there is no way in which we can retire from the flood of choices, for we soon discover that even the choice to retire is in itself a choice which plays its role in our personality and in the real consequences of society.

THIS IS THE UNIVERSAL HUMAN SITUATION, and Christianity imports nothing to it save again perhaps to see a further depth and significance in it. To the Christian, this persistent and inescapable obligation to choose is first of all a mark of our creatureliness. Freedom has infected our world and our life from the beginning; and, generally speaking, we have misused it. We have misused it because we did not know enough to choose wisely; and we have misused it because there seems to be a corruption even in our wills which seems to lead us almost inescapably to misuse it.

Yet this is not to discover a new quality in human experience. This is only to see a new depth in an age-old experience; and I should not look into the actual, existential fact of freedom to find the uniquely Christian element.

Yet there *is* such a contribution of Christian experience, or so I am persuaded; and it lies in a statement about God rather than man. Simply put, the Christian proposition is this: that the

abyss of creatureliness, which separates our partial and imperfect and infected freedom from the perfect freedom of God, is an abyss which God Himself has crossed. In the Incarnation God came inside our freedom, and fulfilled it from inside. In Christ He made out of our human freedom a means of communication—a means of the response and the return of the created soul to its Creator. In Christ He made of our freedom a means for entering into a deeper and richer dialogue with Him which is, so Christians believe, the ultimate end and

purpose of our existence. The heart of Christianity is found in this proclamation about God.

The Incarnation is really an essay in freedom. To say it in this way suggests some austere speculative cast on the ministry of Christ. Nothing could be further from the truth. To the first disciples and to every concerned and observant Christian ever since, the earthly ministry of Jesus of Nazareth is primarily and above all other things the demonstration of what it is to be free, within the limitations of mortality, accepting those limitations, even making a sublime and perfect offering out of those limitations, and always exciting us to imitation and obedience.

Look for a minute at three great moments in the earthly ministry of Jesus of Nazareth. With characteristic abruptness, the Gospels begin with the sudden revelation of what is a *supreme moment* of mature and responsible choice. The writers of the Gospels are not interested in drawing a picture of Him as if He were somebody to be described; they have a deeper interest, to bring us at once into the presence of this magnificent Person. His youth, His boyhood?—of what concern are they; and we are told little or nothing of those years. We meet Him first at the moment when, in the fullest terms, He encounters His vocation—at His Baptism. Whatever He may have known or surmised before, it is at this climactic

moment at the hands of St. John Baptist that He comes face to face with the true size and scope of His obedience, that His true nature is revealed. He goes at once into the wilderness, not primarily for purposes of austerity but for reflection and choice. During those long days and nights He is doing what every man and woman has got to do, save that He is confronting and making His choices in a light so bright that we could not abide it, and with a solemnity beyond our imagination.

Yet He is at pains to let us enter into this choice a little way. Almost as if He were talking to children, He sketches for us the implications of His freedom in the account He gives of the three tests. Of the inner passion and consistency of His choices man can know nothing. But at least this we can know, for this He told us, that in the wilderness He faced the choices of the three classic types of messiahship, faced them, examined them, and chose yet a fourth way of which all that follows is the illustration.

I DON'T MEAN TO PREACH A SERMON about the Temptation. I mean only to say that it is in this context of reflective and costly choice that we first encounter the mature Jesus of Nazareth. All that has gone before is of little moment. The Evangelist seemed to say to us, "This is where you must first meet Him, and learn to follow Him—within this universal obligation of choice. He is not exempt from this obligation. Indeed He must meet it at a level inconceivably higher than you. But still, like speaks to like; and it is in freedom that He is best known and most deeply met."

There is more to be learned when we examine His teaching—both what He said and the way in which He said it. As the Evangelists describe it, "He taught with authority and not as the scribes." What they meant of course was that He bypassed the tiresome and inconclusive appeal to precedent. He based His teaching not on what others had said; He declined to enter into the endless game of proof texts; He found no amusement or profit in winning verbal victories over people. His appeal everywhere is to the immediate response of

mature people who are free enough in their mind to hear what He says and to apply it.

The point of His teaching seems always to enhance and underline free response rather than to suppress it. Supremely this is true in the parables, His accustomed teaching medium. In the parables the context is not one of authority or precedent or fear or reward. He seems almost to scorn those traditional refuges of teachers who have grown tired of freedom. In the parables He establishes his hearers squarely in the human situation; He shows them choices like those which they have to make, save that with complete mastery He sharpens the choices and makes them so vivid that a discerning person sees them in a new light, and sees his freedom in a new light, and so is led freely to choose, and to use his freedom rather than to abdicate it.

And all this teaching is in the context of God, and man's intercourse with God. Even the least of human choices, when they are portrayed in parables, are lifted and illuminated so that men no longer think of them as mean and commonplace, but understand that they are of the stuff with which God Himself deals. That noblest of all parables, the prodigal son, is nothing but a commonplace story when all is said and done—the universal experience of the younger son who rebels and then is ashamed and weary of his rebellion and finds an excuse to come home. Yet, when Christ tells that kind of a story, it suddenly raises all these petty choices of small people until they are nothing less than a revelation of the nature of God Himself.

Always and everywhere in His teaching, the appeal is to man's own choice—an appeal to us to see our choices in their true greatness and depth, and to make them with more gentle hearts and a clearer and more noble will.

IT IS PERHAPS MOST OF ALL IN THE Passion that Christ's amazing freedom blazes forth. To the sentimentalists and to the cynic, the Crucifixion is only seen as something that happens to Christ. With a deeper vision, and a more understanding heart, the thoughtful reader discovers the true secret of the Passion. It was

something chosen by Christ; and in the most mysterious way He reigns like a king. Is this some dark accident which has happened to Him, this arrest and trial, this cross? To ask the question is to answer it. He has *willed* this, in consequence of His own obedience. Himself the Victim and Himself the Priest, He has deliberately chosen this in what must ever remain the supreme act of freedom. The bondage of this world fails to hold Him. Even the bondage of death itself is not sufficient to hold Him. And Pilate paid a doubtless unintended tribute to Him when the death warrant is tacked over His head on the cross—"the King of the Jews."

Mankind is too much given to weeping over the cross. He does not intend that we shall be flabby and precious in our devotion. This is the act of the strongest and freest of men, Who freely chose even this supreme obedience in choosing above all things that the Father's Will should be done.

This is the Christ of the Gospels—this Person Who from first to last shows no fear of freedom, asks no favors from it, accepts it, uses it, fulfills it. Whether He is alone in the Wilderness choosing the manner of His obedience, or in Galilee teaching men how to live within the matrix of their freedom, or supremely acting out this freedom in the most final terms of life and death, the impact of Christ is the same. He is, for all humanity which will follow Him, the supreme teacher and exemplar of what it is to be free. The life of service which He taught and lived, the standard of tenderness and patience and humility which He showed, the undeviating loyalty and obedience which lie at the heart of that life—this is the supreme contribution of the Christian tradition to man's endless conversation about what it is to be a man.

All this is converted, in Christian theology, into a statement about God. For Christians were led, from their reflection about Jesus Christ, to believe that this life and death and these teachings could never be understood aright as long as they were thought of merely as man's best. Either they were the most terrible and heartbreaking illusion in the world, or else they were the act of God Himself.

If this strange master were to be trusted with one's own life, if the cross were ever to be more than merely a symbol of Christ and were to become a symbol of redeemed humanity, then this must be seen as primarily God's act and not ours. That is why I say that the fundamental Christian assertion is that God Himself crossed the abyss which separates His perfection from our creatureliness, came inside our freedom and fulfilled it, and so opened a way along which a resolute and confiding humanity might follow.

It is the privilege of the Christian then to look at his freedom not primarily as a predicament, but as an opportunity, as a gift of God which, if used aright, can lead to fulfillment rather than to frustration.

Specifically this seems to be apparent in three principal ways. First, freedom is the means by which man becomes himself. God gives us something to start with. He gives us a body and a modicum of equipment. He gives us a certain arbitrary inheritance. He causes us to be born at such and such a time, in such and such a place, through such and such parents. We are endowed from the outset with certain habits of mind and traits of character. Our emotional equipment again is largely given to us. So are the experiences of our life. We do not have too much control over most of them. Life happens to us, at least at the beginning, with a rather frightening and arbitrary will.

IT IS NOT HARD TO BE SYMPATHETIC with the man who says "life is the total of things that happen to you." So much of life does happen to us; we do not seek it, nor select the choices we choose to make. We do not have access even to the information we need to have to make those choices intelligently. It was one of the most philosophical of all men who commented that "mankind is intellectually incompetent and morally responsible." This is no biased judgment of a remote and cranky professor. There is not a man alive who does not know this, and who does not also know how tempting it is to say of his whole life and of humanity's universal experience that it is all a meaningless doodling of chance on the

tablets of our consciousness, remote echoes of the avalanche of existence heard by people who have never seen snow.

But sympathetic or not, man has got to make up his mind about this question. He may have the greatest patience in the world with all that is chancey and accidental in his life; he may have the clearest understanding about how little freedom men actually have to make the major choices of life; he may have the most thoughtful patience with the limitations of other people's freedom, and with the harsh and determined reality within which all of us must live. But at some stage he has got to make up his mind whether the real significance of life is to be found in what happens to us, or whether it lies in what we do with what happens to us. And this choice is, of all human choices, the most significant.

If our life is really nothing more than a rather elaborate laboratory report of the things that happen to us, then all of the traditional humane virtues and nobility are drained away. We may try to be philosophical about this tragedy but the fact remains that it is a tragedy. We may attend it in formal dress, and with all the niceties and courtesies of civilized people; but we should be like people who go to a play, knowing that there is no real world outside the theatre but that the play is all there is to reality; and the play is a tragedy.

Of course it is perfectly clear which side of this argument the Christian takes. I do not say he chooses the venture of faith as over against the disconcerting realities of life, for I do not understand the choice that way. It is not a choice between faith and no faith. It is a choice between faiths. It is quite naked at times, when the two alternatives can be very clearly seen. Most of the time it is by no means as clear a choice as we should wish and, often enough, we are tripped into choosing one side when, in truth, we thought we were choosing the other. But the secret of greatness in human life is locked up in this choice, made day after day, by men and women who understand, however imperfectly, that they must choose to live one way or the other; and choose what seems the nobler surmise.

Of course, it is only fair to say that

the Christian is biased in his choice by the example of Christ. The Incarnation is the surmise of freedom carried out to its fullest possible extent. If the Gospel is a laboratory report it is a horrifying and terrible madness. But if it is true—if it is possible for people like ourselves to use our freedom to create love and a gentle comradeship and an exalting purity—then the adventure is worth every ounce of energy and devotion we can bring to it.

There is no disguising the fact that this adventure brings a measurable amount of discomfort into our lives. Choices which to many people are of little significance suddenly loom very large. What are matters of ordinary courtesy or of simple convenience in getting through life now appear to be matters of very great consequence. Courtesy in one's home, participation in the life of one's community, the willing acceptance of the obligations of civilized people, the perception that what one does with one's life is not a matter for one's self alone but is in the end a matter of cosmic significance—these all measure the discomforts of freedom. The whole precarious enterprise of civilization in the last analysis is the product of precisely such discomfort as this.

INDEED YOU COULD SAY THAT THE depth and quality of a civilization is measured in the thoughtfulness with which ordinary people make the ordinary choices of every day. Reflective people, I suppose, have always known this about their choices, and have understood that the secret of the noble life was to be found in the delicacy and thoughtfulness of the way in which they interpreted and made the commonplace decisions. It remained for the Christian tradition to carry this truth out one step further—to teach us that the problem of becoming a person was a matter of the most profound significance, and that it was achieved chiefly by the soberness and thoughtfulness with which we chose our way into selfhood. Christianity did more than this. It supplied us with a frame of reference within which our choices found their true perspective. Any man may give a cup of cold water to a needy stranger in a mood of pity or human companionship. It was

given to the Christian to see that simple act in still greater and more sacramental terms—to understand that it was a gift to none other than God Himself. So with all our choices; small as they are, and imperfect as they are bound to be, they yet are the means of relating our petty lives to the life of God Himself, and of achieving and fulfilling the stature with which God has endowed all humanity.

From this point of view the freedom of an individual, with all its attending responsibilities, is a way of greatness. And the disciplines of freedom—the self-restraint, the thoughtfulness, the sober reflection which permits our choices to be seen in their true perspective—these become the great instruments of personality which God intended that they should become. People will not become persons by accident. They must choose it; they must learn the austerity of reflective and disciplined minds and of wills which are harnessed to great purposes. The skeptic may greet all this apparatus of self-discipline and thoughtfulness with scorn and say that it is simply fear turned inside out, or merely a misplaced egotism. This is a chance which the person who believes in freedom must take. As far as I know, there is no way to avoid this charge or spar with it pleasantly. It may be true that the whole classic enterprise of being a civilized person is simply a disguise for our insecurity in one another's company or under the stars. Once again, the Christian is likely to say that he will choose Christ, with all His hardness and austerity, for the sake of the hope of achieving the selfhood which gleams and beckons in the imagination of every human soul.

The second impact of the Christian tradition is to be found in the way in which we deal with other persons. Here again this is by no means to say that Christians have a monopoly on kindness. Indeed, we should be very far from claiming any such virtue. It is not that Christians are better; it is that Christians know a sterner and more searching judgment on their failures. The essence of sin, in human terms, is found in our forgetting or ignoring the reality and sacredness of other personalities. All sin in the Christian scheme of things is social

because all sin, directly or indirectly, affects other persons. The sinful man is the man who lives in a proud egotism, dealing with other souls as if they were only the backdrop against which he carries out his lonely posturing. The essence of cruelty or lust or covetousness lies, simply, in our dealing with other people as if they were things. This kind of callousness is not merely bad manners, or an unworthy ideal; it is a sin for which, in the Christian scheme of things, God reserves His harshest judgment.

IT COULD NOT VERY WELL BE OTHERWISE with Christians, for this adventurous and perilous business of becoming a person is rooted in the freedom with which human-kind meets and makes its choices. Once again we shall have every possible understanding of the limitations of that freedom. We look at our brother men and see all too clearly how little real freedom they have and how sharp and exasperating the limitations are. But we shall remember also that the one priceless ingredient in them is their freedom with its attendant responsibility. We shall have imagination enough to be able to put ourselves in the other person's shoes and to look at his choices as he sees them, and to guard with our very life the holy citadel of choice which is what makes him what he is.

Once again I should say that the essence of the Christian tradition is not to introduce a new element into human relationships; it is rather to see a new depth in the existing relationships. When we have learned the lesson of selfhood for ourselves, that it is something to be reflectively willed and chosen, then the first obligation on us is to extend our imaginative understanding to others, and to order our lives accordingly.

Thus it is that the Christian tradition binds its followers to what often seems an exaggerated reverence for other persons. There is no question in my mind but that the whole apparatus of civil rights is basically a product of the Christian conscience. I say this, not to be proud, but to mark the depth of the concern for other people which is required of people who believe in freedom. We guard jealously the rights of men brought before the

law—we are vigilant in protecting the position of minorities—we are humble in asserting the will of the community over its individual members—or we should be so—not because we are nice people or liberal, but simply because we are logical people who are willing to apply to others the same things we ask for ourselves. Civil rights are a theological proposition just as democracy itself is basically a theological proposition, born out of what may seem to some to be an exaggerated and rather frightening concern that other men and women shall be encouraged to the maximum of responsible freedom, just as we seek that same maximum for ourselves.

It is perhaps needless to point out the rather perilous state of this attitude of respect toward the dignity of others. In times of stress, freedom is always at something of a discount, and our times are no exception. More than that, when the theology behind it becomes dim and unremembered, it is hard for people to continue to justify this kind of patient self-restraint. "Liberalism," one of the noblest words in the language, becomes instead a scornful epithet. We tolerate minorities, barely and with difficulty, instead of welcoming them. We lose the kind of buoyant self-confidence which may actually be America's chief gift to the world, the confidence that the more freedom there is, particularly in opinion, the better off we all shall be. Men doubt the wisdom of letting truth speak for itself—we cluck over the truth like anxious hens, we guard it, we pacify it, we interpret it; most of all we presume to enforce it.

I DOUBT THAT "CONFORMITY" IS A VERY useful epithet to use in this controversy. All oversimplifications have the virtue of being simple, and thus are commended to the popular mind. But this is a dangerous oversimplification, if "conformity" and "freedom" are to be, as it were, opposed to one another. Conformity is a choice which may at all times be justified in the minds of reflective men and women. Conformity may signify by itself nothing more than a willingness to be a member of a recognizable community. Conformity by itself may be

nothing more than the choice of the wise man who prefers to pick his fights rather than have them thrust on him. Conformity may be nothing more than the willingness of humble and thoughtful people to submerge unimportant eccentricities and individualities for the sake of the common life. It may be the servant of freedom rather than the enemy of it.

Something much deeper than mere conformity is at work here in our time. It is an erosion of our confidence that God reveals Himself in all truth, and that God can be trusted to get His work done. Deeper still, it is an erosion in our confidence that an individual's freedom is the place where God does most of His revealing. And this is a very precious commodity in the eyes of the Christian. I said once before, and I repeat it now, that the supposed "liberalism" of Christians is no mere intellectual or social virtue; it is a direct consequence of the Christian faith. And where that faith is dim, or is not understood nor followed, then there fades with it all the self-restraints and respects with which gentle men have tried to deal with one another.

I have suggested two ways in which the child of the Christian tradition looks at his freedom. First of all, as a means by which he becomes a person himself—second, as the way in which he looks at his neighbor. The most important thing is yet to be said. Freedom is the means of his dialogue with God, and of his ultimate return, in self-offering, to the loving Creator Who brought him into existence. This is at once the most significant part of the Christian tradition, and the most unbelievable.

In our time we have largely lost the art or skill of thinking about God. In our thoughts about religion we commonly start with ourselves and with the human situation; and we are often beguiled into thinking of religion as an instrumentality by which our human purposes may be furthered and fulfilled. It is important—consummately important—that we recover a sense of the initiative and priority of God in all our human affairs. Freedom is not something we invented—it is something God gives. Our creation is not our starting point; God's love, which brought

the creation into existence, is our starting point. Freedom is His gift, His gesture toward mankind in which He gives us something of His own nature, so that our relation with Him may be not simply that of creatures but that of children. Speaking to His disciples at one infinitely deep and tender moment, Christ said to us, "Henceforth I call you no more servants for the servant knoweth not what his master doeth; but I have called you friends." This immortal transition, from the status of the servant, the slave, to the understanding and sharing of the friend—this is the heart of the Gospel. St. Paul puts it even more vividly in the Epistle to the Galatians when he speaks of our redemption in these terms, "because ye are sons, God hath sent forth the spirit of his Son into your hearts crying 'Abba, Father.' Wherefore thou art no more a servant but a son."

The slave obeys because he is paid to obey, or because he is afraid not to. The son obeys because he chooses to. This is the difference. And it is precisely this difference which is the stuff out of which Christian discipleship is made. Our freedom, so far from being either an illusion or a plight, is a means, and the chief means, of our communion with the Father. So is it also our way of return to Him. To Christian eyes, the creation with all its wealth and possibilities, and man's mind with all its ingenuity and curiosity, are destined for one great end—that they shall somehow serve not only human necessity but also God's glory. The wealth of this world is not an end in itself, nor is the human mind an end. Both alike are intended for a ministry, to be used and offered as becomes the children of God's Household.

ALL THIS OF COURSE IS WHAT IS SO deeply symbolized by the Cross. The Cross is no mark of defeat; it is a mark of the deepest truth about life, that its ultimate end and purpose is to be offered back to Him from Whom it came—offered not unwillingly, but offered through the consecration of the freedom of those who have the power to offer it. All life is priestly in Christian eyes—and the Cross and the sacrifice are the central facts of our existence.

Freedom then, in its deepest terms, is what I call the gesture which God makes toward us at the very beginning of things. He could have done it otherwise, if He had chosen to. But if He had willed mere obedience, He could never have had Jesus Christ, nor could He have had the perplexing and wonderful possibility inherent in all humanity. Doubtless we should not try to explain God's mind to Him. Yet if there is one thing as clear as light in the Christian tradition, it is our sense that God created us for no less an end than that we might freely and willingly meet His love with an answering love. To learn how to offer one's self and one's life, in whatever vocation, to the glory of God and for the love of the brethren, this is the finest fruit and gift of freedom.

All this I am afraid has been long and tedious; but I know no other way to come to terms with the puzzling question with which I began. What is the peculiar contribution of the Christian tradition to man's thought of freedom? It is, as far as I can understand it, primarily the gift of Jesus Christ the free One. What He means to us, as we reflect about Him and try to follow Him, is that we find a new meaning and dignity in our own choices, since they are to us as they were to Him, the means of our becoming the big persons God meant us to be. It means for us a new respect and reverence for the other free souls with whom we share this enigmatic existence. Most of all, our freedom becomes the language of our conversation with God and of our self-offering. All this greatness and dignity in even our simplest choices, all this is the supreme gift of the Christian tradition. As one of the earliest and greatest of Christian theologians said it, "having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh," so should humanity ever be bold to follow that new way, unafraid of freedom and its responsibilities, and unashamed of the limitations of it, in perfect confidence that God gave us the freedom to begin with, and Himself entered into it and redeemed it from inside.



"THE FREEDOM TO PLAY"

The phrase is from Peter Viereck's conference address, and the little girl appears to be exercising her freedom. But would she agree?—having been told not to make noise while grown-ups are busy talking dull talk inside Rosse Hall. We think she wouldn't—adding that a broom for company is poor

reward for someone whose behavior is an example of responsible freedom. The broom is the property of Kenyon College. Cynthia, the little girl, is the property of Mr. and Mrs. William G. Caples. Mr. Caples is a trustee of the College and a member of the class of '30.



It's your move!