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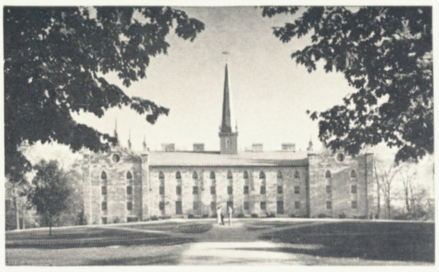
Kenyon Alumni *Bulletin*

APRIL - JUNE 1960



Kenyon Alumni *Bulletin*

Together with THE BEXLEYAN

Published by Kenyon College, Gambier, O.

GEORGE LANNING, '52, *Editor*

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April-June 1960

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Ford Foundation Fellows . . . *Two Kenyon alumni and a former special student at the College have been awarded Ford Foundation grants for work in the theatre or opera. They are Peter Taylor and Robert Lowell, both '40, and Anthony Hecht, Spec. '47. Each man expects to write a play or libretto as a result of his association with a professional company. A total of eleven fellowships went to poets and fictionists; other awards (thirty-two were made in all) went to theatre designers and architects, playwrights, and theatre directors. The purpose of the program is to "assist talented persons from several branches of the arts to deepen their experience in the legitimate and lyric theatre."*

From the Minutes of the Meeting . . . *At the midwinter meeting of the board of trustees, Pierre B. McBride, '18, was elected to permanent membership. Mr. McBride, who was formerly an alumnus trustee, fills a vacancy left by the appointment of George E. Frazer, Hon. '42, to* emeritus *status. At the same meeting, the Rev. Phil Porter, '12, Bex. '14, was also elected a trustee* emeritus.

Woodrow Wilson Winners . . . *Five seniors and one graduate in the class of '59 have been awarded Woodrow Wilson National Fellowships for the academic year 1960-61. They are J. Thomas Moore of Ponca City, Okla.; Michael O'Haire, Vero Beach, Fla.; Richard Schori, Evanston, Ill.; John Stanley, Rye, N. Y.; Russell Van Hooser, Detroit, all '60; and Gunther Weil, '59, of Shorewood, Wis. Mr. Weil is currently in Norway studying under a Fulbright grant.*

Gleanings

Biology Conference . . . *A conference on developmental biology, sponsored by the American Society of Zoologists, was held on the campus on March 18 and 19. It was one of five regional conferences on the subject, each of which was intended for the exchange of ideas among biologists in a given area, and the presentation of work in progress. The project was supported by a grant from the National Science Foundation. Other conferences were at Mount Holyoke College, The University of Arizona, the Marine Station of Florida State University at Alligator Point, and Asilomar in Pacific Grove, Calif. Charles S. Thornton, professor of biology, was in charge of the Kenyon meeting.*

Faculty Journeys . . . *Bayes M. Norton, professor of chemistry, will spend next year as a visiting professor at Yale. He will teach a course in science in Yale's Directed Studies Program for undergraduates. . . . Denis Baly of the department of religion is one of eight men from the United States selected to serve as a discussion leader at the forthcoming conference of the World Student Christian Federation in Strasbourg, France. The conference, to be held during the last two weeks in July, will bring together students and adults from all over the world.*

Faculty Awards . . . *The National Institutes of Health has made a grant of $18,745 to James M. Pappenhagen of the department of chemistry. Using spectrophotometric techniques, Mr. Pappenhagen expects to develop analytical methods for the determination of constituents present in wastes and waters. He is at present concluding his fifth year of research under NIH sponsorship. Under the new grant he will work in consultation with the Robert A. Taft Sanitary Engineering Center in Cincinnati and the editorial board of* Standard Methods for the Examination of Water, Sewage, and Industrial Wastes. *A feature of the program is to enlist the aid of able science majors and to indoctrinate them into the methods and problems of basic and applied research. . . . Charles R. Ritcheson, associate professor of history, has received one of the two Clements Library-Lilly Endowment Fellowships which are awarded annually in the United States. Mr. Ritcheson will spend the summer at The University of Michigan working on his second book,* The Aftermath of Independence: Anglo-American Relations, 1783-95. *The book was begun under a Social Science Research Council Fellowship which the author held for three years. . . . The American Council of Learned Societies has awarded John W. Yolton of the department of philosophy a post-doctoral fellowship for the academic year 1960-61. Mr. Yolton will do research in England, Holland, and France on the relation between philosophy and psychology. This is the subject of his new book, which bears the tentative title* The Concept of Experience. *His award was one of thirty-two made this year to members of the faculties at twenty-six institutions in this country and Canada.*

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ON THE COVER

Early springtime on the campus. Photograph by Ed Nano, Cleveland. Other photographs in this number by D. Garverick Studio, Mount Vernon, O.; Capitol Photo Service, Inc., Washington, D. C.; Guy E. Lipps, Mount Vernon, O.; Inland Steel Company, Chicago.

On the Hill

FOR A SIGNIFICANT ALUMNI PROGRAM, ONE that will excite the mind and the imagination, our goals should *transcend Kenyon in order to benefit Kenyon.* A paradox?

Let me illustrate by telling you what the alumni association of a Midwestern university did.

The association, through a series of articles in its alumni magazine, dealt with the past, present, and future of the region in which the institution is located, and which the institution serves. The series was intended to make a kind of original contribution to what might be called the field of "regional thought"—an academic field indeed. The articles were written in order to produce a few expressions of interest from readers, especially from alumni. The result, however, was much greater than a trickle of letters from thoughtful alumni. Because the articles struck a respondent chord, letters poured in even from citizens who had never seen the university. Overnight, the leader of a string quartet, so to speak (the alumni director), found himself catapulted in front of a large symphony orchestra (citizens of all kinds in the region). People were vitally interested in the problems, needs, and responsibilities of their region in a fast-changing world! The state governor, at the suggestion of the alumni association, appointed a citizens' committee to study ways to make real the hopes of the people of the region. Another committee of citizens is seeking to call a constitutional convention to revise the state constitution. The reverberations from that non-institutional but pregnant series of articles will go on and on.

A project which touched the lives and captured the imagination of graduates and of other citizens also resulted in renewed support for the institution, *without support of the institution being the goal* of the alumni association.

The alumni director of that university (Loren L. Hickerson of The State University of Iowa) makes these observations:

> I believe that the character of American life today breeds a mounting public desire for inspired leadership—social, political, moral leadership—at every level of society. There is too little of it, particularly among the colleges and universities of this nation.
>
> Within this general situation, we have the unhappy fact that our institutions, as reservoirs of inspired social leadership, have come more and more to be circumscribed by all manner of fiscal and political sensitivities and "situations." As a result, institutional voices—both private and public institutional voices—are too little heard on great social, political and moral issues, particularly as these are regionally-centered. Institutionally, it has become difficult, or unpopular, or even economically dangerous to dissent too loudly from the "going" conditions of community life. Thus, what ought properly to be one of the most insistent and uncompromising of the voices of social leadership has been made soft and conservative, where it has not been stilled completely.

Mr. Hickerson concludes, "I believe that far more alumni will support the organization which identifies itself with the common good than will support the organization which limits its identity only to the welfare of its own institution."

I hope that the Alumni Seminars at Commencement, dealing last year with the exploration of outer space and this year with the population problem, provide an example of an alumni program concerned with our role as social leaders. I hope that the *Kenyon Alumni Bulletin*, by printing articles of occasional social, political, or religious controversy, adds also to Kenyon's identification with the common good.

—W. E. Frenaye, '50, Alumni Secretary

by

Paul

B.

Trescott

The PERNICIOUS influence of AFFLUENCE

WE ARE NOW, as usual, in a period of national soul-searching. One seldom gets through a day without encountering a public airing of the deficiencies of contemporary American society. For example, John Dollard, reviewing Maurice Stein's *The Eclipse of Community* in the *New York Times Book Review*, summarizes its themes as follows:

> Today people's traditional values and intimate personal ties are weakening at the same time that impersonal and remote systems of control of the individual are growing stronger. As this happens, the individual feels more helpless, stresses are produced that tend to break up the family as a source of security, and the community as a safe and loving frame for personal life disappears.
>
> The organization child, it is said, learns early to package his personality for sale to the organization parent; the craftsman's dignity has been replaced by the hollow patience of the factory operative; the search for a meaningful life has been converted into a shallow prestige-hunger which is sated only by the conspicuous and invidious display of mass-produced household gadgets.

Mr. Dollard, who has his reservations about all this, concludes that "if what Mr. Stein says is true, the outlook for national suicide on some unpredictable but inevitable day would seem quite high."

From an even more remarkable source comes a scathing denunciation of the prevailing attitude in the United States—the attitude of a people "who have had it too good, too long. At a time when the world situation cries for us to pull up our socks, tighten in our belts, and do some realistic planning and working, the country as a whole is ducking [its duties] as much as possible. I think there is building up in America a restlessness with present standards. . . . I think a good many people are getting fed up with dishonesty and with extreme success worship. I think they are getting a little weary of status symbols and a little cynical about cynicism."

These harsh words come from Theodore Repplier, president of the Advertising Council, a non-profit organization supported by the advertising industry to conduct public service campaigns. Fortunately, Mr. Repplier suggests a remedy. As the *New York Times* describes it, "Mr. Repplier said that what the Advertising Council needed to change these attitudes of the American people was a grant, which would permit it to initiate needed campaigns." And Mr. Repplier concluded hopefully that "the times are too critical, the need too great, and the power of this mechanism too well proved to justify our using it exclusively for lesser problems."

It would be intriguing to see Mr. Repplier's campaign swing into action, but the prospect of so much good being done in such a short time is a little frightening to persons like myself, who feel more at home in a world with a little depravity in it. Perhaps a more modest beginning would be to tone down the blatant appeals which so much modern advertising makes to

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Editor's Note: Mr. Trescott, who has taught in the department of economics since 1954, has just published his first book, *Money, Banking, and Economic Welfare* (see Spring Reading). He holds an A.B. degree from Swarthmore, and A.M. and Ph.D. degrees from Princeton. The present paper is an augmented version of remarks made by Mr. Trescott to the Kenyon Symposium at its meeting on March 27.

success worship and conspicuous and invidious display—appeals which certainly reinforce if they do not create such attitudes.

If the advertisers can't save us, we can always depend on President Eisenhower's commission on national goals. No doubt the commission's findings, suitably condensed, will be incorporated into the Boy Scout motto, or, best of all, engraved on our money. One does suspect after a while that one of the most pervasive features of our society is gray flannel mouth. But there is no doubt that the time is out of joint. And to top it all, Desi and Lucy have split up.

The economic aspects of our current malaise are seldom ignored. At the very least, there is a sense that our national prosperity and affluence should enable us to achieve a more noble and edifying pattern of social life and attitudes. And many critics go so far as to suggest that our economic system and its high productivity are in large measure to blame for our ills at present. David Riesman, for instance, argues that the stress on interpersonal relations in the modern economy necessarily leads to the substitution of the "glad hand" for the "invisible hand" in the economy, and that consequently individuals tend increasingly to become "other-directed," with resulting susceptibility to tension, insecurity, and neurosis. The psychologist Erich Fromm reaches similar gloomy conclusions about the tendency of capitalist society to alienate the individual from satisfactory fulfillment in work and love.

JOHN KENNETH GALBRAITH IN HIS STIMULATING BOOK *The Affluent Society* contends that our very success in achieving high economic productivity has created social attitudes and convictions which make it very difficult to deal constructively with serious problems in our society. The success of the free market in dealing with certain aspects of production and distribution has obscured the fact that it is not equally well suited to all social and economic needs. It works better for clothing people than for housing them; it copes more adequately with some services, such as dry cleaning, than with others, such as health and education. Galbraith contends that our society is biased toward those activities which can most readily be organized through free enterprise, and that there is a presumption of the inferiority of those things which require the action of government agencies or non-profit organizations. Our productive resources are, he fears, increasingly drawn into production of goods of very low utility in private consumption, while the urgent needs of public services are starved.

It is a useful point of departure to consider these varieties of social criticism in contrast to the traditional notions of economic welfare. Adam Smith laid the foundation for these notions in his statement that "consumption is the sole end and purpose of all production." And Jeremy Bentham, more than anyone else, rounded out the conception of "economic man," motivated by the pursuit of pleasure and the avoidance of pain. This lovable abstraction could be expected to express his wants through his decisions to buy and sell; and, to Bentham and the Victorian economists, his welfare would depend on the degree to which he achieved the goods and services he wanted with a minimum of painful effort. Modern economics still shows the

MR. TRESCOTT

imprint of utilitarian conceptions of motivation and of welfare.

The results of this are somewhat paradoxical. On the one hand, by adhering to oversimplified utilitarian premises, economic analysis has achieved considerable success in explaining how things happen. This is true in explaining the behavior of prices and the production of individual products, and in treating such aggregate notions as money, national income, and unemployment. But the cost of this has been a serious deficiency in treatment of many of the social and philosophical aspects of economic life. In particular, the notion of economic welfare, measured by consumption and leisure, may have little relevance to broader notions of human welfare, conceived in psychological or philosophical terms.

One adverse result of the utilitarian bias is that conventional economics accepts an unduly individualistic view of human psychology, and in particular gives inadequate attention to the social dimensions of production and consumption. Consumption is often thought of in terms of physical hedonism. But much of the consumption of goods is incidental to social situations—our relationships with family, friends, or people we want to impress. And often it is the quality of the social relationships which determines the welfare significance of a given situation, rather than the amount of goods and services involved. To put the problem another way, the utilitarian view tends to overemphasize the relations between people and goods and to give inadequate attention to relations of people to each other.

The utilitarian approach and the consumption standard of welfare also lead to a neglect of the welfare aspects of work itself. For most individuals, the job and the social situations associated with it are more important determinants of welfare than is consumption in and of itself. The work group ranks close to the family group as a basic unit of social relations, and it is in their jobs that most members of the labor force find their chief opportunities to achieve status in the eyes of others and a sense of personal achievement. In the utilitarian view, work was treated as a necessary unpleasantness undertaken solely for its material rewards. The ill effects of the

traditional utilitarian view are documented in an excellent book by J.A.C. Brown titled *The Social Psychology of Industry.* Brown shows that management has usually accepted a rather dogmatic version of the notion of economic man—he calls it "the rabble hypothesis." One consequence has been widespread misunderstanding of employee motivation, with consequent loss of efficiency. Since the time of Elton Mayo, repeated studies have shown that industrial workers are reluctant to incur the disapproval of fellow workers by trying to outdo each other in productivity, a factor often ignored in traditional incentive-pay plans. The success of the Scanlon Plan, an incentive system which relies on group performance, demonstrates a method of reconciling the social attitudes of the workers with high efficiency. The "rabble hypothesis" has also diverted attention away from important opportunities to improve welfare by improving job relationships. True, managements have done much to improve the physical circumstances of work, despite abundant evidence that frequently some degree of danger and hardship can be a source of *esprit* and high morale. Much less has been done about meeting the evident needs of workers for a sense of personal status and security, for an understanding of how their functions fit into the total pattern, and for an opportunity to share in decisions affecting their own welfare.

A third major defect of the consumption standard of welfare is, as Galbraith suggests, that it contains a built-in bias in favor of those desires and activities which lend themselves well to expression in the market place.

Still, it would hardly be proper to stop without noting that the consumption standard has possessed some great merits as well. When it was developed, grinding poverty was and had always been the fate of the great majority of people. In the 19th Century, the consumption standard did probably put first things first. It was certainly plausible to argue that the first step in the achievement of human welfare, broadly conceived, was to raise levels of real income and consumption. I believe some degree of economic abundance is a necessary condition for the achievement of social welfare. It is less easy to assume that abundance is a *sufficient* condition for welfare.

THE GREAT IMPROVEMENT IN ECONOMIC WELL-BEING WHICH has come to the great mass of the population in Western industrial societies in the last half century has been a good thing in itself. But it is in large measure a negative achievement, in the elimination of the positive evils of poverty, of physical discomfort and ugliness, poor health, short life expectancy, the absence of leisure time and the means to use it constructively.

There may be other merits in abundance as well. David Potter and Jacques Barzun, for instance, give credit to economic abundance as a factor contributing to the extension of political and social equality, freedom and democracy. But again one may ask, are these positive virtues, or merely the absence, so to speak, of the unvirtues of unfreedom and inequality?

Much of the discontent expressed in contemporary social criticism reflects a rather exacting standard of social welfare. It implies that once living standards rise beyond some vague level of "adequacy," one is entitled to demand some more positive achievements, whether they be defined in moral, cultural, or psychological terms. Economic abundance does not automatically bring such achievements; indeed, as Galbraith suggests, it may after some point interfere with people's perception of what is needed and how to pursue it.

Let us look further at two lines of criticism. The first, advanced by Galbraith, concerns what he calls the problem of social balance. He feels that the urgent needs relating to human welfare lie not in the further enlargement of the availability of consumer goods or leisure time, but in the expansion of public services such as education, community redevelopment, and special facilities for the problem persons and families among whom arise most of the crime, delinquency, and personal maladjustment. Galbraith attributes the imbalance between public and private uses of resources to an ideology which assumes the superiority of needs which can be expressed by individual purchase and consumption decisions. The problem is worsened by our federal system of government, which gives the Federal Government the best sources of revenue while leaving responsibility for major social welfare programs to state and local governments.

I share Galbraith's view on the need for more attention to these social services, but I think the explanation for their neglect is more complex than a mere inadequacy of funds. Many of these services lack clear-cut techniques of assured effectiveness. Take mental illness as an example. It is easy to argue that we need vastly more trained psychiatrists than are now available—yet at the same time some very competent psychologists argue that psychiatry is virtually devoid of demonstrated ability to work real improvements. There is similar disagreement over problems of crime and delinquency. Or take the problem of urban transportation, where a bipolarization of views exists between those who want more facilities for automobiles and those who want to get rid of cars in cities. The problems of slum clearance and urban redevelopment are beset with even more serious conflicts over both objectives and techniques.

Some opposition to the expansion of government services arises inevitably from their redistributive nature—the fact that much of the cost is imposed on persons who do not benefit directly. And there is also a suspicion in some quarters that government is not always an efficient instrument for carrying out social policy, a suspicion which recent defense and agricultural policies have done little to eliminate.

These problems do not arise equally in all areas of public service. Experience with the Marshall Plan and foreign aid generally indicates that when a clear-cut need and reasonably effective techniques are available, funds can usually be found. Indeed, many of the social services Galbraith has complained about have been expanding at a rapid rate in the last fifteen years and show every likelihood of continuing to do so. State and local government purchases of goods and services have expanded five-fold since 1945, and even allowing for price

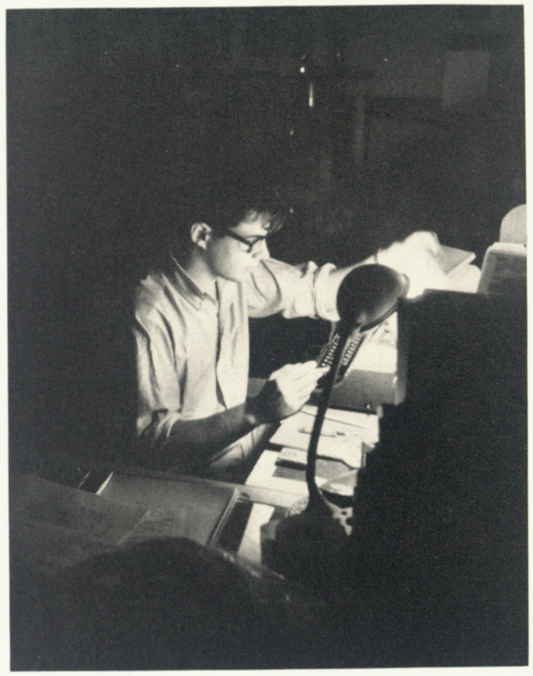
increases are two and one-half times what they were then. In 1929, at a time when Federal taxes were negligible and there was no social security program, state and local governments bought about seven per cent of national output. At present they are buying about ten per cent, and the proportion has been rising steadily.

I do not mean there is no room for improvement. Perhaps the most serious aspect of the situation is that talented and imaginative young people are not drawn more into the areas of needed public service. Why is it, for instance, that individuals with the kind of communications skill which would make them effective teachers are so often drawn into low priority activities such as advertising instead?

THE SECOND MAJOR LINE OF CRITICISM, DIRECTED BOTH AT our affluence and at the free-enterprise mode of organizing it, is that economic life is a fertile breeding ground for unwholesome psychological tensions. Riesman, in a memorable phrase, declares that our society is moulding people into "antagonistic competitors"—individuals who must at the same time compete with each other for status and advancement and yet get along well with each other as required by the social discipline of "the glad hand." Erich Fromm argues that economic freedom and the drive to keep up with or surpass others in economic status bring a loss of personal security and belongingness, a deterioration of the quality of personal relationships, and an inability to derive satisfaction from the creative or productive aspects of one's job. Work and consumption may both become joyless auxiliaries to the compulsive pursuit of relative status, and the obituary columns fill with men who worked themselves to death by age 50. It is "the rat race."

I think our society does operate at a somewhat higher level of emotional tension than most, and certainly much of this tension focuses on economic affairs, whether or not it is caused by a particular pattern of economic organization. But I suspect that some degree of tension is bound to exist in a society characterized by personal freedom and opportunity, by innovation and change, and particularly one in which some premium is put on excellence in individual performance of any sort—economic, artistic, or whatever. A fundamental conflict of values is involved when we try to compare the merits of freedom, opportunity, and innovation with the psychological disadvantages.

Some degree of emotional tension is needed to keep life interesting and provide the stimulus often needed for unusual achievement. Riesman, Fromm, and other critics who stress psychological problems are aware of this. They are not advocating a bland and tasteless society from which striving and conflict are absent. Many have tried to identify conditions of personality and of social organization which would retain the values of freedom, variety, and excellence while reducing the extent of genuine personality disturbance. Whether one finds their specific suggestions convincing or not, the objective is a necessary and useful matter for analysis. But I fear the psychological evils are to some degree at least inherent in the positive social values noted.



"I would like to see education treated increasingly as a good thing in itself."

Even if a conflict of values is inevitable, it is possible to argue that much of the emotional stress in this country is being generated in "the rat race" for economic status and advancement, out of which little of great social value emerges. One's judgment of this question hinges in part on whether our existing level of productivity is regarded as sufficient, or whether further increases are still desirable for social welfare. Galbraith argues that, since much of current consumption is influenced by advertising, this proves that people don't "really" want the goods, and their "marginal utility" is thus really zero. I don't believe this, and I don't share Galbraith's implicit position that further increases in private production are not important. In 1958, the median income of spending units (roughly equivalent to family units) before taxes was only about $4400. This means that about half the population had incomes below this figure. Compared to the past, or to other countries, this is high, but it is not what we consider a level of opulence. In particular, it is not an income which will support substantial out-of-pocket expenditures for children's education, or, for that matter, remove the pressure on them to leave school and go to work. I think on that score further improvement in living standards is desirable, even if some psychological cost is involved in getting it.

It is worth noting in this regard that for all the emphasis on the psychological tensions afflicting the Organization Man and the Lonely Crowd, real mental illness is still a characteristic of poverty more often than of affluence. A painstaking study by Hollingshead and Redlich, published under the title *Social Class and Mental Illness*, shows this clearly. The authors divided the population into five groups on the basis of certain

indicators of social position. The group with the lowest income status showed a proportional incidence of mental illness about three times as large as the other groups, which were relatively close together. To be sure, this study did not deal with heart disease, stomach ulcers, and other badges of affluence.

To the extent that rising national productivity helps diminish poverty, we may be harnessing the neuroses of affluence to combat the psychoses of poverty. Unfortunately, as Galbraith has noted, the truly poverty-stricken sector of our economy has not shared much in the recent rise of average income levels. President Eisenhower's Economic Report of last January shows that the number of families with incomes of less than $2000 in 1958 prices was the same in 1958 as in 1947—7.6 million. This did reduce somewhat the percentage of population in that low-income position, but even the percentage figure shows no decline from 1955 to 1958. These are people who are not economically productive—they may be sick or disabled, old, victims of racial discrimination, or merely trapped by the psychologically debilitating tendencies of poverty. No single cure for these problems exists, but our society could certainly benefit by devoting more attention to their solution.

Although economic factors clearly play a part in bringing about psychological disorders, one must be careful not to overstress them. Much popular writing on psychological problems emphasizes the importance of the home environment in which children spend their earliest years as a factor which determines how they react to stress. To be sure, the economic status of the parents has an influence on both the physical and emotional conditions in which children are raised, but there is no unique correlation. One is tempted to suggest that improvements in standards of child raising, of a sort which are feasible at almost any income level, might well develop personalities which would react favorably to the stresses of economic life, finding excitement and rewarding challenges without succumbing to frustration and anxiety. Some commentators claim such improvement in child care is apparent in recent years.

One should not neglect the fact that, compelling as "the rat race" of status competition in business may be, plenty of people manage to resist it. Furthermore, the achievement of a high income and economic position is far from being the only means by which individuals in our society can achieve social status and a sense of personal accomplishment. Our society is pluralistic enough in its value system and varied enough in its social groupings to provide plenty of nooks and crannies for people who don't want to join the rat race of business.

LET ME FINISH BY SUGGESTING THREE LINES OF THOUGHT which seem to me appropriate to this set of problems. I would like first to see much more attention paid to the possibilities of improving the welfare aspects of people's jobs. This should combine efforts to make the work itself more interesting and rewarding and also to improve social relations, particularly between rank and file workers and management.

Second, I would like to see education treated increasingly as a good thing in itself, rather than merely a means. Education, I think, is too precious to be wasted on the young—at least exclusively. Education in its institutional sense should be something which people can participate in all their lives. In an affluent society educational institutions are properly the centers for the cultural and intellectual activities to which an affluent population should and does increasingly turn. Of course, individuals can drink deep of culture without having it organized for them, but the great popularity of adult education programs arises from the fact that they combine cultural and intellectual values with social values, with communication and sharing of experience.

My feeling about economic abundance is that it provides us with valuable opportunities to achieve human welfare and social values. The mere abundance of consumption goods itself is hardly an edifying value philosophically, although by historical standards it looks somewhat more impressive. I don't really believe our high productivity or our economic organization are serious obstacles to the improvement in standards of social values, although I have no way of proving this. This is an appropriate point to suggest that the public discussions of this problem have not dealt very adequately with the ultimate philosophical problem of determining suitable standards of social value. This problem is rendered enormously difficult by the wide variety of goals and objectives to which people ascribe social value, and to their interdependence. To set up a picture of a social optimum or utopia requires an ability to decide the degree to which we are prepared to sacrifice one value to another, as well as some recognition of the degree to which such sacrifice is really necessary. The formulation of great monolithic social ideologies is rather alien to the American spirit, and, from a political standpoint, this is probably just as well. What we find is rather a set of *ad hoc* criteria for identifying things we don't like. This breeds a healthy pragmatic attitude toward social reform, but does retain the danger that the treatment of one problem may sacrifice some other value, as the adverse reactions of a wonder drug may be worse than the ailment it is used to cure.

Let me conclude with a quotation from Frank Knight's *The Ethics of Competition*, which was written nearly forty years ago. According to Knight, the test of human welfare is not happiness. "And by that we do not mean that it ought not to be, but the simple fact that that is not what men want. It is a stock and conclusive objection to utopias that men simply will not live in a world where everything runs smoothly and life is free from care. . . . A man who has nothing to worry about immediately busies himself in creating something, gets into some absorbing game, falls in love, prepares to conquer some enemy, or hunt lions or the North Pole or what not. . . . The pleasure philosophy is a false theory of life: there abide pain, grief, and boredom, and the greatest of these is boredom." One of the greatest dangers in an affluent society is that it would be a bore—comments from Sweden and Great Britain imply this problem there, at a level of affluence below our own. I don't think life in our society is a bore, and it may be that the tensions and defects we encounter are to some degree the price we pay for keeping it interesting.

WOLFGANG M. ZUCKER

Philosophical Tendencies in Contemporary Linguistics

LINGUISTICS is the scholarly investigation of language. As such, it is not immediately concerned with the problems of teaching foreign languages or good English, or with the clarification of the subject-matter presented in those languages. The interest of the linguist is restricted to the phenomenon of verbal communication in general. To take language seriously has long been the tradition of this great school. Not only has it been the ambition of all teachers to teach their students a high level of expression, but the students have also been trained to see in every piece of literature, before all consideration of content, idea, and plot, an example of verbal art. In opposition to widespread modern tendencies, Kenyon has upheld the claim that language is something sacred and venerable with which nobody is allowed to trifle. At the same time, the philosophers of Kenyon are well known for their interest in the problems of language and meaning. And the members of the department in which I myself work this year consider the problem of religious language and religious communication to be so fundamental that we approach content always through an analysis of form.

This central position of language in the thinking of Kenyon College encourages me to ask your attention for a field of studies which often is considered too technical for the layman, but in which, during the last twenty or thirty years, many exciting developments have taken place. To show that these developments are essentially philosophical, in spite of the

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Some Fundamental Terms Used in This Essay

PHONETICS the study of linguistic sounds (phones) as physical events

PHONEMICS the study of sound differences in a given language (phonemes) as significant for distinctions of meaning

PHONOLOGY the study of the change of sounds in the historical development of language (cf. SOUNDSHIFT)

MORPHEMICS the study of clusters of phonemes (morphemes) to which more or less constant meanings are assigned

SEMANTICS the study of the meaning of linguistic symbols

SEMIOTICS the theory of signification

GLOSSEMATICS Hjelmslev's theory of linguistic units combining content and form

METALANGUAGE language about language

PROTOLANGUAGE theoretical form of an extinct language reconstructed from existing or documented later forms

SOUNDSHIFT regular changes of sounds from earlier to later forms of language (example: change of voiced alveolar in Greek d*eka* to unvoiced alveolar in English t*en* to fricative alveolar in German z*ehn*)

JUNGGRAMMATIKER German school of linguistics at the end of the 19th Century which emphasized strict lawfulness in language

PRAGUE SCHOOL linguistic movement, led by N. Troubetzkoi, which developed the ideas of De Saussure

"-ETICS" and "-EMICS" Pike's general methodology of the behavioral sciences; "-etics" is the objective, cross-cultural registration of empirically observable facts; "-emics" is the understanding of phenomena from within a specific cultural system

technical terminology of the experts, is the intention of this paper.

Linguistics asks: what is the nature of language? The question seems absurd. Everybody uses language without thinking much about it, and, if we think about it, we also use language. To use words is the most natural thing in the world; man seems to be endowed with language in the same way in which he is endowed with color vision or with an opposed thumb or with an upright walk. Man uses language as an instrument, with greater or lesser skill, but in any case as something that he already finds at his disposal. Preliterate civilizations consider language as a gift given by the gods to their favorites; one's own language is the language of the gods. Even today there are many people in this country who find it impossible to believe that God could have spoken to Abraham and the prophets in any language other than 17th Century English. In general, the naive assumption is that one's own language is the real language, from which other people who speak another idiom have fallen away as punishment for some ancient crime, or have not yet reached, because they are unworthy of it.

Herodotus tells the story of the Phrygian king Psammetichus, who isolated two newborn children from all verbal communication in order to find out how they would ask for food without being taught. According to the report Herodotus received from the Phrygians, the children used the Phrygian word for bread. In the 13th Century, the then pope accused Emperor Frederick II of having repeated the Phrygian experiment on a large scale. The emperor was reported to have isolated 1000 children for the sole purpose of demonstrating the falseness of the ecclesiastical theory that Hebrew was the primeval language. The experiment ended inconclusively, because all of the children died; thus the Divine origin of Hebrew could still be maintained.

Speculations about the origin and development of language are nowadays out of fashion. After all, they don't answer the question about the nature of language. But from Plato's time until late in the 19th Century such speculations were immensely popular. The Epicureans and Darwin believed that human language was the result of a gradual evolution from the shrieks and grunts of jungle beasts. Leibnitz and Renan contended that all language is in its nature an onomatopoetic imitation of natural noises. Rousseau and many early sociologists, on the other hand, maintained that language owes its origin to some form of social convention. All such unverifiable theories were banned from serious scholarly consideration when, in 1866, the French Academy decided to accept no more papers on the origin of language. By then linguistics as a scholarly project had come of age and had turned its attention to less speculative topics. As a kind of archaic curiosity, however, linguistics in the Soviet Union upheld until recently as the only permissible theory of language the system of Nicolai Jacoblewitch Marr. Marr was an internationally famous expert on Caucasian languages who identified himself, after the Russian Revolution, with the Marxist social theory: that the history of language reflects in every stage of its development changes in the technological and economic structure of society. Every new power emerging from the class struggle introduces a new language. According to Marr, the first human beings to use language were shamans, who made themselves masters of their society by the invention of precisely four basic monosyllabic words. From these, eventually, all other words of all other languages were derived. This officially approved theory, which was sacrosanct for every Russian linguist, came to a sudden end in 1950 when Stalin himself decreed it false in three famous letters to the newspaper *Pravda*. It has not been revived since Stalin's death, and the ascent of a new power in the class struggle of the Soviet hierarchy apparently has not been reflected in language.

Our amusement over such unscholarly fairy tales should not blind us to the fact that until recently the most learned linguists in Germany, France, England, and America were interested exclusively in the genetic problems. Until thirty years ago, linguists conceived as their only task the showing of how specific forms of language develop from earlier forms. The reason for this preoccupation with genetic problems is easy to understand: the fundamental phenomenon is that although there are innumerable different languages, some of these languages show striking similarities. It is as if they were members of the same family. Even to an untrained layman, the close resemblances between—say—German and Swedish, Hebrew and Arabic, Hungarian and Finnish are obvious. Sophisticated methods for analyzing the vocabulary and grammar of languages as remote as Sanscrit and Lithuanian, Turkish and Korean, Suaheli and Zulu can prove that the members of every pair are related—distant cousins. How many of such large and widely-dispersed family groups exist on earth, and whether these larger groups are again related to each other, is an open question. But in the 19th Century linguistics spent an immense amount of effort on the construction of family trees and the pedigrees of languages. For this purpose, conceived as the main task of linguistics, the scholars availed themselves of the comparative method.

The principle of the comparative method is to arrange the phenomena in a time series as a complete evolutionary process. The interpolation of missing links in this chain had already met with outstanding success in geology and biology; theoretical constructions were verified by evidence which was found much later than the theory. When the same method was applied to the historical and social sciences the results were more questionable, but the new science of linguistics nevertheless adopted it with unrestrained enthusiasm. Thus linguistics, in the second half of the 19th Century, was dominated by the fashion to reconstruct so-called protolanguages, like proto-Teutonic, proto-Semitic, proto-Aryan—languages for which no direct evidence existed, since they were alleged to have been spoken long before the invention of writing. Ambition led the sophisticated scholars farther and farther back into the ancient past. August Schleicher in 1868 even produced a little fable, "The Sheep and the Horses," in a theoretical proto-Indo-European idiom. He thought that it was in this way that

people had really conversed in the unknown homeland of the Aryan race about 2500 B.C.

Such unverifiable reconstructions are no longer taken seriously in our more sceptical age, but the method on which they were based flourished long after Schleicher's death and even now is not completely extinct. Its presupposition was that linguistics is a natural science, obeying laws as rigorous as physics or chemistry. There was indeed some evidence of startling regularities appearing in the transition from older to later forms of languages belonging to the same family. Grimm's principle of soundshift had shown this for the consonants within the family of Indo-European languages: an unvoiced consonant in the old form becomes aspirated in the intermediate and voiced in the latest form; similarily, the voiced consonant changes through the unvoiced to the aspirate, and the aspirate through the voiced to an unvoiced form. (Example: Greek *thygater*, English *daughter*, German *tochter*; Greek *deka*, English *ten*, German *zehn*). Of course, Grimm was aware that he spoke of observed regularities and not of laws. There were innumerable exceptions and irregularities. But the linguistic school of the *Junggrammatiker* at the end of the century denied the existence of any irregularity in the development of language. If a form obviously did not fit the rule, it had to be explained by reference to other equally rigid laws, like assimilation, attrition, nasalization, palatalization, or analogy. The goal of the *Junggrammatiker* was to manipulate linguistics as a natural science: every single linguistic phenomenon had to be explained as the vector of several natural forces working on a word in the same sense in which electrical or mechanical forces work on systems of material particles.

Linguistics as a science of natural laws was the program of an era fascinated by the amazing success and the ever-growing scope of the natural sciences. To be sure, the scholars of the social and historical sciences had to admit ruefully that they did not have the sharpest tool of the natural sciences, the controlled experiment. And they could not support their claim by verifiable predictions. Their time intervals simply were much too large. But scientists they wanted to be, like their academic colleagues in laboratories bristling with shiny hardware. With contempt they looked down upon those earlier stages of linguistics which had been determined by philosophical speculations and arguments. Certainly, philosophers they did not want to be. And yet they overlooked the fact that their own presupposition was highly philosophical; namely, an unmitigated determinism in respect to human behavior.

Every form of determinism assumes the existence of ultimate irreducible particles or units combined with each other by equally irreducible forces. For the scientifically minded linguists of the 19th Century, the elementary units of language were the sounds. Thus, the science of sounds, called "phonetics," was the justification for the linguists' claim to a little corner in the laboratories of the acoustical physicists and physiologists.

What could phonetics teach about the nature of language? All sounds of speech are produced by an airstream released

MR. ZUCKER

from the lungs and modified by the vibrations and shapings of the movable parts of the larynx and the mouth, such as the vocal chords, the glottis, the uvula, the tongue, the lips. The quality of the sound is determined by the location of the articulator and by the mode of articulation. Obstruction and sudden release of the airstream form the "plosives": |p| or |t| or |k|; release through the nose cavities produces |m| and |n|; while a gradual release between or alongside the obstructors results in fricative sounds like |z| and |v|. All of these varieties of position and articulation produce distinctive sounds. Since, however, the anatomy of the speech organs differs slightly from person to person, and may even in the same person undergo modifications (for instance by the extraction of a tooth or by a heavy cold), the number of different phonetic sounds is practically unlimited. In fact, sensitive measuring devices show that no two persons pronounce a given word exactly alike. The differences may be slight, but for a conscientious scientist differences remain differences, regardless of whether or not they are easily discerned.

PRECISELY THE DEMONSTRABLE PHYSICAL DIFFERENCES IN pronunciation and articulation make the physicalistic approach to language implied by phonetics rather suspect. If no two persons pronounce words exactly alike, how can we then say that they speak the same language? How can a linguist who transcribes a foreign language with the elaborate symbols of the international phonetic alphabet claim that his transcription is correct or even adequate? How can Prof. 'Enry 'Iggins call himself an exact scientist? In short, what can be meant with a term like "the same language," if from the objective and physical point of view there is no such thing? Or should we believe that language is something like a statistical mean of its varieties; i.e. that proper English is a happy medium of the languages of Robert Burns, the Shropshire Lad, and Mr. Macmillan? Obviously this is absurd, and yet the fact remains that most Englishmen understand each other—and apparently even understand Americans.

What follows from this paradox? That the physical

phonetic sound cannot be the elementary unit of language, and that any attempt to determine the nature of language by means of the physical sciences is absurd. This conclusion was drawn, in the first decade of this century, by Ferdinand de Saussure of Geneva, who started a revolution in scholarly linguistics which by now has won a complete victory. De Saussure begins with a trivial observation: we say that two people speak the same language if and when they understand each other. The fact that people understand each other although, objectively, they speak differently, leads De Saussure to the distinction between language (*langue*) and speech (*parole*). Speech is always individual, subjective, incidental, contingent on the physical properties of the speaker; language, on the other hand, is transsubjective, social, and essential—independent of the incidental person who uses it. The phonetic approach can, in the best case, fixate in an objective manner speech as a physical event, but it cannot grasp the aim of this physical event to be language: that specific social, suprapersonal phenomenon which makes communication possible. What is the nature of this phenomenon? We may say that its nature is that we understand it, or, negatively, that we do not mistake one word for another word. The linguistically significant nature of the speech sound, then, is not what it is in itself but what it is in difference to other sounds. This fundamental unit of language De Saussure called the "phoneme."

Some examples may make this clearer. Every speaker of English knows how to distinguish between a "pin" and a "bin." The difference between the voiced plosive bilabial |b| and the unvoiced plosive bilabial |p| is therefore essential for the English language; i.e. they are "phonemes" of the English language. But they are not phonemes of all other languages. In Finnish, for instance, initial consonants appear only in one form; no distinction is made between the voiced and the unvoiced sounds. Phonemic differences exist which are not made in English, and which the untrained English listener would not even notice. In Arabic, *kalb* and *k'alb* are two very different words, the first meaning "dog" and the second "heart." Yet the words are distinguished only by the difference between the unvoiced plosive palatal |k| and the same sound pronounced with a glottal stop |k'|. The two sounds are phonemes in Arabic but not in English. By most native English speakers the sound |k| in "key" and in "cow" is pronounced differently, only the difference is not "essential" because no difference in meaning is assigned to two different pronunciations of the same word beginning with |k|. The whole method of phonemics is based on finding pairs of words, where the change of one phonetic unit produces a change of meaning: for example in the pairs "pin"-"bin," or "rice"-"lice," or "hit"-"sit." If we could collect speech samples of—say—100 native Englishmen, we would find millions of different phones—objectively different sounds—but only a small number (exactly forty-six) make a difference in meaning and are therefore phonemes. Many languages have a great number: Georgian needs 84 and is therefore very hard for English people to pronounce. Others have less: Malayan gets along with fifteen phonemes and accordingly is easy to learn.

All this may seem very technical, but it has a much greater significance than just as a new method of linguistic analysis. The point emphasized by De Saussure was that language does not consist of physical entities but of formal relations. What makes a word meaningful is not what it is in itself, but in what relationship it stands to other words. Language, then, is not substance but form. Linguists are loath to speak in philosophical terms, but the conclusion cannot be avoided that with the phonemic revolution the positivistic and naturalistic period of linguistics has come to an end and has been replaced by an emphasis that I can only call "Platonistic." The emphasis is on form, structure, relationship—terms which are somehow elusive, as Plato's ideas are, but which claim an essential reality. De Saussure's new approach was taken up in Europe first by the Linguistic Circle of Prague under Count Trubetzkoi; then it spread to London, where David Jones is outstanding, and to Copenhagen to the very active circle under Louis Hjelmslev. In America the method became absolutely victorious: Jakobson and Hockett at Harvard, Pike at Michigan, Greenberg at Columbia, and Gleeson at Hartford Theological Seminary are some of the most outstanding representatives.

Since De Saussure's pioneer work, linguistic analysis has been much refined, and the new terminology of concepts ending with "-eme" has been constantly extended. Distinctions in grammatical structure are described by "morphemes"; those of pitch by "tonemes"; those of duration by "chronemes," etc. These details of analysis, interesting as they are, concern me in this context less than the philosophical presuppositions of the new approach. De Saussure himself had stressed the fundamentally social nature of language. He did not mean the trivial truism that language owes its origin to, and is determined by, social interaction. What he had in mind was the fact that even the instruments of expression, the elementary sound units of language, are in their nature social phenomena and presuppose the speech community for their being. Hence the two well-known Aristotelian definitions of the nature of man as *zoon logon exon*, an animal that has language, and as *zoon politikon*, a social animal, are really identical. Not only the content but the form of speech is a social phenomenon. Furthermore, the phonemic approach, in contrast to the phonetic, bridges the gap which was troublesome for all linguistic analysis before De Saussure, the gap between sound and meaning. Aristotle had distinguished the speech sound (*phone*) from the meaningless sound (*phonos*), but as a criterion of distinction he had been able to offer only the vague adjective "meaningful" (*semantike*).

In De Saussure's analysis the phonemes of a given language are what they are only by their power to bring about changes of meaning in pairs of words which differ only in one sound. The phoneme itself is a semantic unit, and yet it does not mean anything at all in isolation; its meaning results from its contrast with other phonemes. Language cannot be considered as an assembly of independent atomic elements, but must be seen as a system, or, as the psychologists would say, as a *Gestalt*, in which even the smallest element displays systemic character. Every particular language is a formal

system, defined by the relationships and contrasts of its constituent parts. The material substratum of language, the physical sound, may be quite irrelevant. Any symbolic system in which the same formal relationships between the elements would be preserved can reproduce the same language in all its complexity. This is the reason why we can communicate by scriptsigns, by flag signals, and also by the electric impulses of telegraph or telephone.

THE MOST RADICAL CONSEQUENCES OF THESE NEW IDEAS were drawn by the Copenhagen school of Louis Hjelmslev in a system called *Glossematics*. In this system, the philosophical nature of modern linguistics became most apparent, very much to the despair of the American colleagues.

The basis of Hjelmslev's speculations is De Saussure's Platonic statement that language is not substance but form. This led Hjelmslev to a total revolution of the conventional semiotic theory about the relationship between signs, verbal or otherwise, and their referents. The popular view of positivistic, naturalistic linguistics, which is also held by most American linguists (who use the phonemic approach as the best method of analysis), is that verbal utterances—words, sentences—are arbitrarily invented signs which, by general convention, express symbolically contents that exist in a real sense also without being expressed in words. Language, in this view, creates a kind of shadowy duplicate of reality, the world of words as distinct from the world of real objects.

Such a shadow world, of course, cannot, ontologically, be taken seriously. Things are things and words are words, and although things are what they are and have to be reckoned with, words are not really real and one can take liberties with them. In this or a similar way the distinction may be vulgarly expressed. But the same view, astonishingly enough, appears also in poetic language. Goethe's Faust, when asked about God, answers: "Names are but empty sounds and wisps of smoke." And Juliet complains: "What's in a name? That which we call a rose/ By any other name would smell as sweet." In Hjelmslev's *Glossematics*, the relationship between words and things is taken much more seriously, and, with all respect for Goethe and Shakespeare, I may say, more poetically: language is neither content nor form, but a functional relationship between the two terminals which by themselves have no existence. Language is not a more or less adequate substitute for reality; the word is not a placeholder for a thing, but is itself a constitutive factor of reality. We have already seen how the formal sound units of language, the phonemes, can be defined only through reference to meaning. The converse is equally true: conceptualized reality, the distinction between separate entities and between their mutual relationships, always presupposes expression in verbal form. Whatever reality may be outside of language, we could neither apprehend it nor meaningfully speak about it. It would be even less than the Kantian "Thing-in-itself," because we could not even assert its being. Obviously, through Hjelmslev's approach, language has acquired—or regained—an ontological importance and dignity which the positivistic sign theory had denied it. We may express it in the following way: the reality in which man lives and moves is not *re*-presented by language, but it is constituted and *ap*-presented by language. Without language man has no reality which he can call his own. Poets, of course, knew this long ago, without philosophy and without linguistics, but they were not asked when philosophers and linguists tried to define the nature of language.

If, however, language constitutes man's reality, must we then not ask whether people who speak different languages live in different realities? This question was asked, and answered affirmatively, by an outsider to American linguistics who knew little of philosophy and nothing of Hjelmslev: Benjamin Whorf. Whorf was not a professionally trained linguist or anthropologist. As a chemical engineer in the service of an insurance company he had a kind of unhappy love for language, something which a really scholarly linguist apparently should not have. His professional duties took him to the Southwest, into the territory of the Navaho and Hopi Indians. Having had some courses under Sapir at Yale, he was interested in the Indian languages; but when he attempted to translate Navaho and Hopi sentences into English, he found the task was in many instances extremely difficult, if not totally impossible. The reason for this was, in Whorf's opinion, that these Indians not only *spoke* differently but also *thought* differently. He contended that they lived in a different world, that they broke down reality into elements very different from those common in European languages. Out of these observations Whorf drew the following conclusion: the specific languages that we speak are not expressions of the specific way in which we experience reality, but, on the contrary, the way in which we experience reality is determined by the specific language in which we are trained to express ourselves. Whorf called language a set of "unbreakable bounds" that restrain our thinking without our being aware of any restriction.

WITH THIS FORMULATION WHORF REPEATED ALMOST EXactly, and yet without having read it, a statement that the father of all modern linguistics, Wilhelm von Humboldt, had made more than 100 years earlier: "Man lives with his objects chiefly as language presents them to him. By the same process whereby he spins language out of his own being, he ensnares himself in it. Each language draws a magic circle around the people to whom it belongs, a circle from which there is no escape, save by stepping out of it into another." Language, then, in the view of Humboldt, Whorf, and Hjelmslev, at the same time gives man his reality and confines him within it so that he cannot break out. Yet, the same three thinkers understand the goal of linguistics as a transcendence of natural language. They visualize linguistics as a method for escaping the "magic circle," the "unbreakable bound." In order to achieve such a goal, linguistics would have to invent a superlanguage, a "metalanguage," capable of expressing the formal and semantic structure of all particular, natural languages. Humboldt conceived of philosophy as such a language; Whorf and the circle of Copenhagen had in mind something like a universal symbolic logic.

But this super-language is by no means identical with the metalanguage of logical positivists such as Carnap and Reichenbach. For the logical positivists, metalanguage was a normative system, a well-constructed model which all languages should emulate or into which they should be translatable in order to make sense. Modern linguistics is not normative. However much the various schools of linguistics differ from each other, none tries to prescribe how people should speak, and all try only to describe how people really do speak. Such refraining from prescriptive norms puts modern linguistics into the same situation in which literary criticism finds itself: both must speak about the languages used by other people, without simply adopting the language that they are describing. At the same time, they must reject the arrogant claim that an analyst can say what is said better than the one who is analyzed.

I have shown, I think, how linguistics has described in the last 150 years a full circle. In the work of Herder, Hegel, and Humboldt it started out as a philosophical discipline. After the middle of the 19th Century it decried all philosophical speculations and considerations and tried to establish itself as a branch of the natural sciences with rigorous laws. Now, at the middle of the 20th Century, linguistics has again become highly philosophical, without giving up its empirical basis and its methodological strictness. For an observer of contemporary philosophy this is not even very surprising. Methodological rigor and empirical foundation are the basic trends of the phenomenological movement which at the present time seems to dominate philosophy in Germany, France, and Latin America. The early writings of the founder of this philosophical movement, Edmund Husserl, were devoted to problems of language, and they have deeply influenced the development of linguistics.

In a certain sense linguistics is something like a model for all the social sciences. This is especially the opinion of Kenneth Pike of The University of Michigan, who is himself an expert of phonemics and sees in the new linguistic approach an exemplary method for the study of human behavior in general. Reflecting on the rapidly growing list of new linguistic terms ending with "-eme," such as phoneme, morpheme, toneme, syntagmeme, sememe, Pike asks what they all have in common in contrast to those fields of study that were signified by ending with "-etics" (phonetics, etc). His answer is that "-etics" is the study of physical facts in an objective descriptive way without any attempt toward interpretation or understanding. The phoneticist registers the objective sounds of a foreign language without regard for their significance and meaning within the language system. In this way all human behavior can be inventoried and recorded objectively, be it the manner in which houses are built, children weaned, or games played. But such an inventory would supply us only with an infinite number of facts. We still would not know what significance and meaning they might have within the culture in which they appear.

The "-emic" approach, on the other hand, as in the model of phonemics, is not a mere objective registration of what is and what happens, but an inquiry into the relationship of the observed phenomena to others within the same cultural context. The discovery of structured relationships is called "understanding," but it is possible only if the researcher puts himself, so to say, in the place of the people whose behavior he studies. What, for an outside observer, may be simply a curious fact becomes thus a meaningful phenomenon. We have spoken enough about the difference between phonetics and phonemics to make this evident for the field of linguistics. But, in Pike's view, it applies equally to any field of human behavior. A religious ritual, the structure of a social hierarchy, the group relations within a bureaucratic organization are understandable only when the totality of the facts is understood as a systemic pattern. The meaning of a fact can be discovered only when it is conceived as a phenomenon in contrast to other phenomena.

Scholars with a positivistic background, whose ambition is to be as objective and scientific as physicists or chemists, become rather nervous and uncomfortable about terms like "meaning" and "understanding." These terms carry a connotation of subjectivity and unscientific vagueness which is more suitable for art and poetry than for scientific scholarship. But however they squirm and fidget, precisely such intuition of meaning, even such subjectivity, is demanded by the modern approach in linguistics. What the "-emic" method in linguistics demands from the scholar is more than even the most sensitive registering apparatus can discover in human speech. What is demanded is that they give up their detached objectivity, and that as scholars they become what they are as humans, namely beings endowed with the capability of feeling and sympathizing with the feeling of other people.

A phenomenon, in contrast to a fact, never stands for itself—it needs a specific world in order to manifest itself as a phenomenon. A Chinese word is a word only within the Chinese language and in the context of the Chinese culture; outside of it, it is a meaningless noise, a *flatus vocis*, a *psophos*. How can a foreign word, a foreign language become meaningful for those who are true lovers of words, philologists? They will have to share the world in which the linguistic phenomena are phenomena and not merely physical events. The late Wittgenstein, himself more a linguistic philosopher than a philosophical linguist, has left in his posthumously published notes the following remark: "To imagine a language means to imagine a form of life." With this every linguist, every language teacher of our day must agree. But to imagine a form of life is not an easy task. To imagine a form of life is to intuit its very essence. This is what Husserl called *Wesensschau*.

Here I reach the end of my presentation. Contemporary linguistics is no longer the study of objective facts by comfortably detached scholars. It has become the study of human phenomena by sensitive human beings. Language is always the language of somebody and is addressed to somebody. Unless the linguist himself becomes this somebody who is addressed, language (even his own scholarly refined lingo) remains for him "empty sounds and wisps of smoke."

The William Sparrow House (1834): the deanery for Bexley Hall.

Deanery Reception

ON SUNDAY, February 14, the Very Rev. Almus Thorp, dean of Bexley Hall, and Mrs. Thorp opened their home to the entire community. The house, which was built in 1834, has just had its first extensive renovation in about forty-five years.

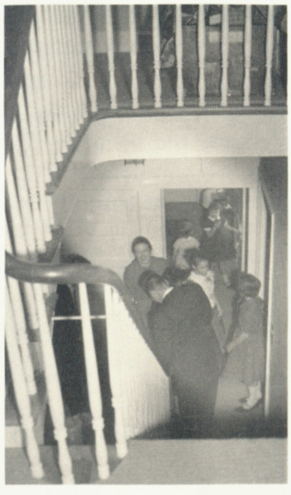
During the past summer and autumn, all of the interior walls were repainted and the woodwork and floors were sanded. An entirely new plumbing system was installed, substantial replastering was done, and the house was rewired. One new bathroom and powder room was added, and the other bathrooms were remodeled and fitted with resilient flooring. Two hot air furnaces replace the former heating system.

More visible alterations include the relocation of the dining room in the north wing of the house and the removal of a partition so that the old dining and living rooms now make one large reception room with a fireplace rising through the center. The kitchen has been rebuilt and the work area incorporates what was formerly a pantry. Upstairs, a hallway has been made from part of the master bedroom, permitting direct access to the south wing.

The exterior has been partially repainted, the roof has been repaired and the chimneys have been capped, and there are new storm windows and doors throughout. A patio has been laid at the east end of the house, the grounds have been landscaped, and two antique gaslights have been placed along the drive.

Since the propping up of aged houses is a collective concern in Gambier, everyone was delighted to have the opportunity to see what had been accomplished by the Thorps. Their architects, Tully and Hobbs of Columbus, O., have done a splendid job of making a fine old house more livable and surely more beautiful than it was even in its youth.

Above, the porch was well decorated with guests' boots during the reception. *Below*, the entrance hall seen from the staircase landing.



At left, the Thorps inspect a finishing touch in the library before the beginning of the reception. *Below*, left to right, President Lund, Frederick H. Hobbs, Jr., of the firm of architects, Dean Thorp, and Mrs. Edson R. Rand.

Experimental Course at Bexley

STUDENTS at Bexley Hall have had a unique opportunity this past semester to participate in an experimental course in counselling and pastoral theology which the seminary has sponsored in cooperation with the Mount Vernon (O.) State Hospital.

The idea for such a course was put forward when the Knox County (O.) Ministerial Association asked the Rev. Morgan Smith of the Bexley faculty to serve as Protestant chaplain at the hospital. Mr. Smith was an obvious choice for the post, since he has had previous experience as a hospital chaplain at Spring Grove State Hospital in Baltimore. In addition, he has studied at the White Psychiatric Institute in New York.

The course has included lectures by Mr. Smith and hospital personnel, interviews with patients, and seminars in which material gathered at interviews has been evaluated. Lectures have covered such topics as mental hygiene, appropriate counselling approaches for the clergy, the various categories of mental illness and their identification, diagnosis, and treatment; and, since this is a tubercular hospital for the mentally ill, explanation of the latest procedures for the discovery and cure of tuberculosis.

The interviews have offered students an understanding of their ability to "hear" adequately what an individual in a situation of crisis is really trying to say. They have also helped students to discover those areas in which they have difficulty "relating" to other persons.

Participants in the course in counselling and pastoral theology at the state hospital. Left to right, Jack Gimlin of Buffalo, Bex. '61; Mr. Smith; Dr. Irville Rian, superintendent of the hospital; Malcolm Snyder, R.N., director of nurses; and Gene Curry, Bex. '61, of San Luis Obispo, Calif.

A Radical Faith in the Liberal Arts

PRESIDENT LUND announced in March that by action of the faculty in the undergraduate department the pre-medical program will be discontinued at the end of the present academic year.

The pre-medical curriculum, started in the spring of 1940, has been one of the strongest special features of the College. However, the new diversification requirements established at Kenyon a few years ago have satisfied most of the original aims of the program, so that it is now outmoded. In President Lund's view, the abolition "indicates a further realization of Kenyon's radical faith in the liberal arts." He adds, "Perhaps it will also serve as an answer from one quarter to the critics who charge that the liberal arts colleges are becoming vocational."

Newspaper reports on this action of the faculty have caused consternation in some parts, and the College has had a number of inquiries from individuals who apparently believe that young men interested in a medical career will no longer be able to receive the proper training here. This, of course, is very far from the case. As Charles S. Thornton, professor of biology and chairman of the former curriculum, remarks, "Kenyon definitely does not intend to retreat from her highly-regarded position of providing an excellent education for students planning to enter medical schools. . . . The pre-medical committee will be retained and, indeed, strengthened. Thus, the pre-medical student, when he enters Kenyon as a freshman, will register with the committee his intention of pursuing a medical career. The committee will then advise him as to course elections and remind him of the various entrance requirements of medical schools. It will continue to advise him throughout his four years at Kenyon, just as it has always done, and will help him gain admission to medical school."

Hayes Foundation Gift

THE RUTHERFORD B. HAYES and Lucy Webb Hayes Foundation, and members of the Hayes family, have made a gift to the College of a room in the general library which will be built at the conclusion of the current development campaign.

It is expected that the room will be used for history seminars. The study of American history was one of President Hayes's chief avocations. In 1874, he purchased a valuable Americana library of more than 5000 volumes from Robert Clark and Company of Cincinnati. These books, together with his own personal library, form the nucleus of the Rutherford B. Hayes Library in Spiegel Grove, Fremont, O.

Rutherford Hayes was a Kenyon graduate in the class of 1842. Throughout his life he was a devoted alumnus, and he often spoke of his undergraduate days as the happiest he had known, "except

Webb C. Hayes, III (right), presents the Hayes Foundation gift to President Lund at a meeting in Washington, D. C., in late February. Mr. Hayes, a great-grandson of Rutherford B. Hayes, is president of the foundation's board of trustees.

the four years spent marching to martial music under the shadow of the old flag." Many of the men with whom he was later to deal in his political career were either Kenyon classmates or fellow alumni: Guy M. Bryan of Texas, a delegate to the convention which nominated Stephen A. Douglas; David Davis, who was to be instrumental in winning the nomination for Lincoln; Henry Winter Davis, Lincoln's bitter congressional enemy; Edwin M. Stanton, Lincoln's secretary of war; and Stanley Matthews, Ohio senator and later a Supreme Court justice.

The room in the new library will be named in honor of President Hayes.

New Chaplain

THE Rev. Richard Hettlinger, a graduate student in the Yale Divinity School and visiting instructor in theology at the Berkeley Divinity School, will become chaplain of the College in September.

Mr. Hettlinger was born in England and educated at Jesus College of Cambridge University and Ridley Hall, one of the university's theological seminaries. He began his active ministry in 1943 as curate of St. John's Church in Tunbridge Wells, Kent. In 1946 he was appointed professor of systematic theology and dean of residence at Wycliffe College in Toronto.

During the period at Wycliffe Mr. Hettlinger was an alternate delegate of the Anglican Church of Canada to the Amsterdam Assembly of the World Council of Churches and to the World Conference on Faith and Order held in Lund, Sweden. From 1951-53 he served as secretary of the Faith and Order Commission of the Canadian Council of Churches.

In the autumn of 1953 Mr. Hettlinger lectured on Anglicanism in the graduate school of ecumenical studies at the Ecumenical Institute in Bossey, Switzerland. Later that same year he became a fellow, registrar, and secretary of summer courses at St. Augustine's College in Canterbury, England. He remained at St. Augustine's until coming to the United States last year.

In addition to one book, *Episcopacy and Reunion*, which he wrote in collaboration with E. R. Fairweather, Mr. Hettlinger is author of articles which have appeared in *Anglican Theological Review*, *Scottish Journal of Theology*, *The Living Church*, and similar periodicals.

Bishop Pike

CALIFORNIA'S controversial Episcopal bishop, the Rt. Rev. James A. Pike, spoke at Kenyon on April 12. The title for his lecture, "The Ecclesiastical Earthquake," was dreamed up in the College news bureau, but it proved to be peculiarly appropriate. The Bishop took a firm stand on a variety of subjects, including segregation, churchmanship, and the need for an informed and outspoken clergy. His manner was mild but his views were strongly stated and there was evidence that some members of his audience found them unsettling.

The *Kenyon Collegian*, in a perceptive and generally cordial review, made the following criticisms of the occasion: "The Bishop's lecture was rather disorganized and punctuated with over-used metaphors and Church 'success story' sentimentalism. . . . It was . . . not up to Kenyon lecture standards in form. Such neglect of the material, the evident lack of concern for the form which his ideas took, seems to be a denial of the very thing the Bishop was concerned about in another field: The activity in which the Ideal is manifested—incarnated, if you please—is of paramount importance to the Christian."

Left to right, President Lund, Bishop Pike, the Rev. Robert J. Page of the seminary faculty, and Dean Thorp.

Spring reading

A READER could confine himself to new books by Kenyon alumni and faculty and still have a wide range of subjects to choose among: fiction, economics, autobiography, business, mathematics, and humanism.

Peter Taylor, '40, has published his third collection of short stories, *Happy Families Are All Alike.* A review of the collection in the Sunday edition of the *New York Times* stated that several of the stories "represent American short-story writing at its best. Impressive enough when they first appeared in The Kenyon Review, The New Yorker and elsewhere, these stories seem even more effective in a single volume because a unified, sensitive, well-balanced view of life, a patrician serenity and harmony of spirit link them in an immensely satisfying way." The review concluded, "Mr. Taylor is unmistakably Southern, but his fiction touches the mainsprings of all respectable American life. These recent stories, like all fine works of art, are beautifully wrought and full of imaginative subtlety. Having the timeless qualities, the vigor, tenderness and suggestive power of ballads and folksongs, they insure the author very heavily against oblivion."

William du Bois, reviewing the book in the daily *Times*, was equally enthusiastic, but entered one reservation: "Each of these stories surveys an experience that is not only accurately reconstructed but also deeply understood. Each centers on a turning point, a moment of controlled crisis that is the hallmark of any effective work of fiction. Yet, to this reader, the drama seemed curiously remote. Mr. Taylor is the sort of writer who prefers a whisper to a shout, an emotion remembered in tranquillity to on-the-spot involvement. . . . He will never have the audience his great talent deserves—unless he chooses to . . . raise his voice in anger."

Happy Families Are All Alike is published by McDowell, Obolensky and priced at $3.95. One of the stories, "1939," will have a special interest for alumni because it deals with the growing pains—intellectual and emotional—of two Kenyon students.

Paul B. Trescott, whose paper on economics can be found elsewhere in these pages, has published a study of the monetary and financial system of the United States called *Money, Banking, and Economic Welfare* (McGraw-Hill, $7.50). The author notes that his stress is on "analysis, appraisal, and public policy." He has not attempted to deal "with banking and finance from a managerial point of view." He adds, "The basic objective of the book is to analyze the relations between money and finance and economic welfare to promote better guidance of monetary and financial policies. Description is subordinated to analysis of how things occur and evaluation of their significance for welfare and policy. . . . Throughout the book the stress is on breadth of treatment. I have tried to spell out fully the relations between the central topics and various complementary areas of study. . . . I have tried throughout to give a maximum empirical foundation to theory and assertion. . . . In the vital area of monetary policy, I have tried to evaluate the evidence concerning the actual influence of credit conditions on spending and on other controversial variables such as income distribution and small-business credit."

T. S. MATTHEWS, HON. '50 AND A former trustee of the College, has written an autobiography called *Name and Address* which is distinguished in this day of the ghosted sensational confession not only by its decorum but by its superior prose style. Mr. Matthews, who in temperament will remind some readers of Henry Adams, has not produced another *Education*, but he has come very close. The *New York Herald Tribune* described the book as "an account of upper class American life in the first half of the twentieth century—not high society life, which is often distinctly lower class, but the real thing." Readers will recall that Mr. Matthews was associated for many years with *Time* magazine. The *Herald Tribune* observed that "Matthews' analysis of 'Time' as a typical Luce publication is searching and provocative. It is probable that most members of the craft will find there the main interest of the book." But, the review went on, the book's interest for others will be found in "the contrast between a young man and a man of fifty-nine. When the young Matthews took his first job he was convinced that Herbert Croly [editor of the *New Republic*] had adumbrated an idea about America that he could never communicate either in writing or in conversation. It was not 'the American dream,' or 'the American way of life,' or any such fustian. It was more profound and Matthews believed that if he could ever pin it down and understand it, he would find it more than profound, he would find it great. But he never did. Now, at fifty-nine, he explains that he prefers to live in London because 'this is not my day in America. This day belongs to the "100 percenters," the new-rich Texans, the Madison Avenue boys, the professional patriots, the organization men, the hard-eyed herdsmen of political Yahoos, the dogs that eat dogs.'"

Newsweek, commenting on Mr. Matthews' account of his years at *Time*, remarked, "The author's attitude toward his place of employment seems wholly out of key with the success he found there. From the start, he was accused of superciliousness toward the magazine and

the knotted dialect in which it was written. As book reviewer . . . he learned to write Timese, he says, only by practicing conscious parody. As editor—an eminence to which he seemingly mounted without the aid of ambition—he says now he felt like 'a governess who has taken on the hopeless task of improving the guttersnipe accent and incorrigible rudeness of a spoiled, rich, foul-mouthed brat.' "

Name and Address is published by Simon and Schuster. The price is $4.50.

DANIEL T. FINKBEINER, PROFESSOR OF mathematics, has published a textbook called *Introduction to Matrices and Linear Transformations* (W. H. Freeman and Company, $6.50). It is intended for use in undergraduate courses in modern algebra and matrix theory. The author notes that in contrast "to the frequent emphasis on computational aspects of matrices, matrix theory is developed here by combining the natural backgrounds of geometry and modern algebra. The geometric setting is n-dimensional vector space, the objects studied are linear transformations of such spaces, and matrices provide an effective algebraic language for this study. Conversely, algebraic properties of matrices are interpreted as facts concerning the geometry of linear transformations."

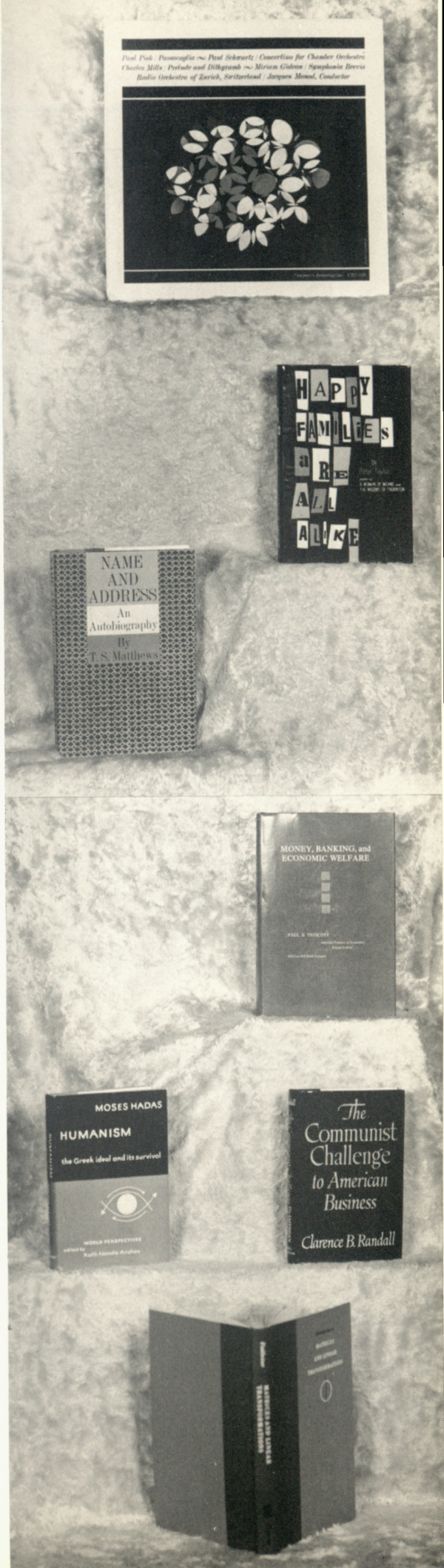
Although matrix theory has been developed during the past century, it has attracted widespread attention only during the past two or three decades. Important modern applications of matrix theory exist in such diverse fields as classical mechanics, quantum mechanics, crystal structure, spectroscopy, genetics, sociology, psychology, economics, logistics, and communication theory.

Humanism by Moses Hadas, Hon. '58, bears the subtitle *The Greek Ideal and Its Survival.* C. M. Bowra, reviewing the book in the *New York Times*, said that "Mr. Hadas . . . recognizes the remarkable distortions to which classicism has subjected Greek thought, and from the start he clears away many false notions which we may, despite our better judgments, still entertain." Mr. Bowra added, "One of Mr. Hadas' many merits is that he combines a clear vision of the Greeks with an open mind, and raises a number of questions which we can debate fruitfully with ourselves. His central clue to the humanism of the Greeks is that they worked out a tenable system for the relations of gods and men, and through this were able to give men their own purpose and their own dignity in following it. . . . In our own age the claims of Greek humanism are greater than ever. We need to believe in ourselves, and it is by no means impossible, indeed it is inevitable, to combine this belief with something outside and above ourselves, which we may not understand but which we are forced to accept."

Humanism is published by Harper and Brothers and priced at $3.50.

In *The Communist Challenge to American Business* (Little, Brown, $3.50), Clarence B. Randall, Hon. '54, examines this country's problems of foreign policy, especially those involving our relations with under-developed countries. He emphasizes the need "to formulate policy so based upon general understanding that the highest possible number of citizens will find it acceptable, and will stand ready to play their part as individuals in its fulfillment, if occasion offers." A reviewer in the *New York Times* wrote, "Almost despite himself, he retains a strikingly old-fashioned American optimism—a belief that no problem is too difficult if goodwill and intelligence are brought to bear upon it. Mr. Randall . . . believes America can meet the challenge of the Russians in the underdeveloped world if American business can be spared some of the foolishness that characterized his own early view of the world abroad."

PAUL SCHWARTZ, CHAIRMAN OF KENyon's department of music, is one of four composers included in a new album released by Composers Recordings, Inc. Under the direction of Jacques Monod, the Radio Orchestra of Zurich performs Mr. Schwartz's *Concertino for Chamber Orchestra.* Its composition is divided into three movements: introduction, sarabande with variations, and finale. The other composers in the album are Paul Pisk, Charles Mills, and Miriam Gideon. The price is $5.95.



From:

Skip Falkenstine

Director of Athletics

STAFF . . . Football and lacrosse coach Dick Pflieger, completing his second year on the Hill, threw a bombshell into the future plans of the athletic department when he announced his resignation in mid-April. He is planning to move to Tucson, Ariz., where he will continue his schooling. Lester Baum, who is finishing his third year at Kenyon as trainer and track and wrestling coach, also has decided to go west—to Oklahoma, where he too will seek further education.

SWIMMING . . . COACH TOM EDWARDS' splashers nailed down their seventh straight Ohio Conference title at the 1960 championship meet held at Ohio Wesleyan in March. After losing early season meets to Bowling Green and Miami, the mermen won their last six and ended the year with a 7-2 record. Included was a thrilling 48-47 win over Ohio University at Shaffer Pool which was decided by a victory in the closing 400-yd. freestyle relay. Trouble is brewing in the Conference, however, for Ohio Wesleyan and Wittenberg are building top-notch teams . . . Sophomore Phil Mayher competed in the NCAA championships in March at Dallas, and, although he failed to place, he gave a commendable performance. Mayher was the team's co-captain and leading point-getter (106 points). He set College records in the 100 backstroke (59.1), the 200 backstroke (2:10.9), and the individual medley (2:19.6), and swam the backstroke leg on the medley relay team which set a new record of 4:10.1. Others on this team were freshmen Bob Querry, Mifflin Hayes, and Dave Evans. Mayher was elected to receive the Dan Ray Memorial Trophy as the team's most valuable swimmer, and was re-elected co-captain along with junior breaststroker Jim Carr for the 1961 season . . . Sophomore Tom Hoffmann developed into a reliable point-getter in the freestyle events, and took second in team scoring with 86 points. Carr was third with 66 points, and Evans was fourth with 61. Evans also set a school record in the 50-yd. freestyle with a time of 23.3 . . . Mayher took three firsts in the Conference, all new records; Evans took first in his specialty; Hoffmann won the 220 and 100 freestyle races; and Gene Ruth, '62, again took diving honors . . . Diver Toby Martin, who placed second in the Conference meet, is the team's lone senior . . . Outstanding improvement by distance freestylers Tim Pierce, '63, Steve Hershey, '63, and Phil Post, '61; by freestylers John Oliver, '62, and Bud Kuppenheimer, '63; backstroker John Binder, '62; and diver Joe Sapere, '62, were big factors in the team's success.

BASKETBALL . . . SOPHOMORE CENTER Jeff Slade led the Ohio Conference in scoring and rebounding by scoring 514 points for an average of 24.6 and grabbing off an average of eighteen rebounds per game. Slade passed the 1956-57 season mark of Dan Bumstead, '57, and came within thirty-six points of the record compiled by the fabulous Eppa Rixey, '49, in the 1947-48 season. Slade was selected for the second All-Conference team (first-team selections were from the championship Wittenberg and runner-up Akron teams). Slade was also named the team's most valuable player for the second year . . . Gil Sperry is the only senior on the squad, but he will be missed. He came on fast after transferring to Kenyon from Rensselaer, and was a tower of strength this winter . . . Junior Bob Ramsay was re-elected team captain after another fine season at forward, where he averaged 13.5 points per game . . . Freshmen guards Tom Collins and Tom Stetzer developed rapidly and with them the team . . . The Lords played some excellent basketball in February, winning three and losing three in a row by one point . . . Playing in the first Conference tournament at Akron at season's end, the Lords turned back Heidelberg before losing to Wooster in the quarter-finals.

WRESTLING . . . THE LORD GRAPPLERS finished the season with a record of five wins and three losses . . . The team gave a disappointing performance in the Conference meet, failing to get an individual title and gaining only one second place and one third . . . Senior Dick Schori, who has twice won Conference titles in the 157-lb. class, was upset in the finals of this division by Hlinka of Hiram. Schori, in four years of wrestling, has lost only one dual meet match . . . Co-capt. Bard Robert at 130 and Norm Arnos at 137, also seniors, finished distinguished wrestling careers with four letters each . . . Jim Coates, '61, at 123 lbs., and heavyweight Ivan Rollit, '62, will be co-captains for 1961 . . . Schori was again made recipient of the Klan trophy for the team's most valuable wrestler.

TENNIS . . . WITH ONLY TWO RETURNees from the Conference championship team of 1959, the Lords do not figure to repeat but hope to be strong contenders . . . Sophomore John Knepper and senior Capt. Duncan Muir are the veterans, bolstered by Jon Romero, '61, a 1958 letter winner . . . Freshmen Bob Cleveland, Lee Tayloe, and Wells Wagner round out the team . . . The Lords' eleven straight dual meet record ended with the first meet of the season at Granville, when the Big Red won 6-3.

The 1960 varsity baseball team. Front row, left to right, Weingrad, Blanchford, Ellis, Rosenstiel, Niemeyer, Frost (capt.), Sperry, Dudgeon, Vance, Chotiner, Adkins. Back row, Davison (coach), Schladen, Berkey, Schaebethal, Troike, Leahy, Cree, Feinstein, Engel, Falkenstine (coach), Meehan (mgr.).

TRACK . . . LORD CINDERMEN competed in their first dual meet in eleven years in a losing effort against Findlay on Benson Field on April 13 . . . The sport was revived last season, but only on a quadrangular meet basis . . . Co-capt. Rocky Walker, '62, repeated his triumph of last year by scoring 12'10" in the pole vault in the Conference indoor meet, and freshman Dave Shevitz finished third in the 55-yd. dash. These men are the mainstays of the outdoor squad, with Walker also competing on the relay teams and high jump and with Shevitz in the sprints . . . Others expected to help gather points for the Lord cause are quartermilers Phil Bissell, Dixie Alford, and Ben Burnett, all freshmen; distance runners Phil Post (see above under swimming), Sam Corbin, '62, and Stan Huff, '61; hurdlers Jim Mieure and Mike Kolczun, both freshmen; and weightmen Ivan Rollit (see above under wrestling), J. C. McDonald, '62, Bob Hunter, '63, and Terry Owen, '63 . . . Injuries took out two promising men in sprinter Dana Clarke, '62, and half-miler and Co-capt. Bruce Barber, '61 . . . Research has produced the College track records for the present day cinder squad to shoot at (see inset).

COLLEGE TRACK RECORDS

Event	*Record*	*Year*	*Name*
100 yds.	9.8	1932	S. Clarke
220 yds.	23.	1926; 1939	H. Eberth; K. Ray
440 yds.	50.5	1928	E. Dale
880 yds.	2:00.0	1904	R. Brown
Mile	4:23.3	1940	R. Brown, Jr.
Two mile	9:59.4	1933	R. F. Clippinger
Shot (16 lbs.)	41'9½"	1937	W. E. Kirijan
Discus	134'	1931	S. Clarke
Pole vault	12'6"	1937	G. Clarke
Broad jump	22'9"	1930	P. Fox
High jump	5'11"	1939	J. Puffer
120-yd. H. H.	15.6	1940	A. Michels
220-yd. L. H.	26.3	1940	A. Michels
Mile relay	3:34.5	1926; 1939	(Unknown)
880-yd. relay	1:35.5	1949	Bailey, Carr, Hood, Schroeder
Javelin*	178'	1926	J. Furniss

*Competition in this event has been halted by state law

LACROSSE . . . A VETERAN OUTFIT WILL make a strong bid for the Midwest championship for the first time in three years. The season opened with a good although losing performance against a touring Rensselaer team. This was followed by an overtime win against Cleveland Lacrosse Club, which had in its lineup several ex-Lords—Jack Anderson, '59, Larry Schneider, '58, and Kurt Riessler, '57 . . . Team power is in the attack led by converted defenseman and Co-capt. Hutch Hodgson, '61, and senior returnees Ed Farr and Bruce Hobler. The midfields are being alternated, led by seniors Tony Scott, Ward Van Epps, and Toby Martin, and aided by Dave Brown, '61, Don Doerge, '61, Fred Huntington, '63, John Teare, '63, and Kurt Yeager, '61 . . . The defense was lessened by Hodgson's move, but Co-capt. Mark Powdermaker, '60, Jim Riddle, '60, Jan Hallenbeck, '61, and converted midfielder Mil Peck, '62, show great promise. Senior goalie Phil Newman is a tower of strength and bids for All-Star honors.

This year's captain in baseball, Al Frost, '60.

BASEBALL . . . AN INEXPERIENCED INfield and poor spring weather spelled a slow start for the Lord nine. A strong pitching staff, led by Capt. Al Frost, '60, and backed up by seniors Willy Roane and Gil Sperry, and freshman Joe Adkins, is the team's strength. Bob Weidenkopf, '61, a converted outfielder, and freshman Fred Schladen are handling the backstopping duties. Only reliable Bob Dudgeon, '62, at third base returns in the infield. Three freshmen are the top candidates for the other positions in the persons of Tom Collins at first, Benny Chotiner at second, and Cal Ellis at short. Veteran outfielders Jon Troike, '60, Paul Niemeyer, '62, Dave Leahy, '61, and Bob Vance, '62, have been joined by transfer Jim Rosenstiel, '62. Junior pitcher Herb Blake, who is recovering from a broken leg sustained during the soccer season, is expected to be able to take his turn by May 1.

GOLF . . . AN IMPROVED TEAM BUT not a championship contender is the verdict on the 1960 linksmen. One win and two losses marked the team's beginning. One of the losses was by a technicality caused by a new rule not generally known . . . Junior Capt. Bob Ramsay, senior Will Reed, sophomore Gene Ruth, and freshmen Dave Newhall, Bob Garrard, Jim Keyes, Steve Werth, and Tom Taylor comprise the squad.

Lacrosse co-captains Mark Powdermaker, '60 (left), and Hutch Hodgson, '61.

ALUMNI NOTES

'02

J. KELL BRANDON retired as chairman of the board of the Ensign-Bickford Company in Simsbury, Conn., in April. He will continue to serve on the board and on the company's executive committee. Mr. Brandon joined Ensign-Bickford in 1910 as a field service engineer. In 1917 he was elected assistant secretary and subsequently served as a secretary, vice president, executive vice president, president, and vice chairman of the board. He was appointed board chairman in 1955.

'05

THE RT. REV. CHARLES CLINGMAN, Episcopal Bishop of Kentucky, Retired, was guest preacher at St. Paul's Church in Indianapolis in February.

'15

WALLACE H. KING has once again qualified for membership in the President's Club, the honor roll of leading fieldmen with Mutual Benefit Life Insurance Company. The company noted that Mr. King's "achievement reflects a sincere interest in the economic well-being of his clients as well as his ability to plan true security for them."

'18

Walter W. Faben
302 South East Ave.
Montpelier, O.

CARL R. BRICK has moved to Australia, where he will serve for about a year as consultant to the managing director of Borg-Warner (Australia), Ltd. His transfer from the Chicago office was made with the approval of the operating committee of Borg-Warner Corporation. Mr. Brick and his wife sailed from San Francisco on April 17. Until they can locate a home in Sidney, they can be reached at the company's offices at 52-88 Lisbon St., Fairfield, New South Wales, Australia. Mr. Brick reports that when his duties abroad are completed, he and his wife "will probably return to Chicago for a brief stay while we make final arrangements to move to our retirement home in Carmel, Calif."

'21

David L. Cable
Briardale Lane
Solon, O.

DAVID L. CABLE's wife died in March in San Francisco. She was buried on March 21.

'27

J. Thomas Grace
Wood Realty Company
Cincinnati

THE HON. JOSEPH M. HARTER was luncheon speaker at the meeting in February of the Ohio chapter of the American Institute of Real Estate Appraisers. His subject was "Some Observations on Court Room Performances by Expert Witnesses." He has been Common Pleas judge for Franklin County, O., since 1950.

'28

D. Morgan Smith
Sears, Roebuck and Company
Chicago

ROBERT M. WEH became a partner in the Cleveland firm of Arter, Hadden, Wykoff and Van Duzer on January 1.

'29

Col. William C. Baird
5485 Mitchell Dr.
Dayton, O.

CLOYCE A. CHRISTOPHER, director of pupil personnel services in the Youngstown (O.) Public Schools, has accepted a teaching position in the department of psychology and education at Westminster College. Mr. Christopher has been associated with the Youngstown schools since 1944. Prior to that time he was principle of Roosevelt School in Hubbard, O., for fourteen years.

'30

George B. Hammond
2125 Waltham Rd.
Columbus, O.

CARL H. WILHELMS is director in the Brooklyn-Queens, N. Y., division of the United Hospital Campaign.

'31

The Rev. W. Robert Webb,
Bex. '35
St. Paul's Episcopal Church
Evansville, Ind.

NOVICE G. FAWCETT was recently named the Outstanding Example of Human Brotherhood for 1959 in Franklin County, O. The honor was conferred on him by Temple Israel in Columbus, O. Mr. Fawcett is president of The Ohio State University.

'32

The Rev. Charles R. Stires,
Bex. '35
225 Stolp Ave.
Syracuse, N. Y.

THE RT. REV. JOHN P. CRAINE, Bex. '35. See under Bexley Notes.

'37

Edmund P. Dandridge, Jr.
2118 Victoria Circle
Ann Arbor, Mich.

ALLEN H. NEFF, president of the George S. Rider Company in Cleveland, has been named a director of the Continental Bank in that city.

'38

David W. Jasper, Jr.
Carrier Corporation
Syracuse, N. Y.

JAMES K. PATTERSON has established the firm of Career Placements Unlimited in Buffalo. His address in that city is Suite 201, 259 Delaware Ave.

'39

Brent A. Tozzer, Jr.
2672 N. Moreland Blvd.
Cleveland

ELWYN V. JENKINS is assistant prosecuting attorney in Mahoning County, O. Mr. Jenkins is also active as counsel for the Youngstown (O.) Automobile Club and as a member of the editorial staff of the Bobbs-Merrill Legal Publishing Company.

PAUL E. AYERS has been named manager of marketing administration in the vacuum cleaner department, housewares division, of the General Electric Company.

'40

Donald McNeill
Edgehill Dr.
Darien, Conn.

WILLIAM M. SMITH writes to tell us that he is now stationed at Presidio of Monterey in California. He adds, "I regret that my contact with Kenyon has been all too infrequent in recent years. Thus, since my last contact, I've acquired a charming wife, formerly Virginia Elliot from Billings, Mont., and a new rank—major. For the last year, Virginia and I have been eagerly pursuing the Russian language here at the Army Language School in Monterey. . . . We are anticipating a transfer to Germany this spring."

ROBERT LOWELL has been named 1960 Boston Arts Festival Poet. Mr. Lowell is the seventh writer to receive the festival award, which is given in recognition of "continuous meritorious contributions to the art of poetry." He will accept the award and read from his works in Boston Public Garden. The festival program begins on June 3. Earlier festival poets have been Robert

William G. Caples, '30 (center, right), a trustee of the College, headed the Inland Steel Company's bargaining team for negotiations with the United Steelworkers of America during last year's 116-day strike. Mr. Caples is an Inland vice president.

Frost, Carl Sandburg, Archibald MacLeish, e. e. cummings, Marianne Moore, and Richard Wilbur. For other news about Mr. Lowell, see Gleanings.

'42

Nicholas S. Riviere, Jr.
808 W. Waldheim Rd.
Pittsburgh

JOHN D. REINHEIMER addressed the teachers' group of the Cleveland section of the American Chemical Society on March 7. His subject was "Research and Its Influence on Teaching." Mr. Reinheimer, who teaches at The College of Wooster, is a Visiting Scientist in Chemistry in the program sponsored by the ACS. While he was in Cleveland he also spoke at four high schools.

KENYON A. KNOPF has been promoted to a full professorship at Grinnell College. Mr. Knopf teaches economics and business.

'43

Herbert B. Long
152 Poplar, N.W.
Canton, O.

KENYON A. KNOPF, '42V. See under original class year.

RICHARD A. TIMBERLAKE, JR., received his Ph.D. degree in economics from The University of Chicago in December. He reports that he has "three or four journal articles either published or about to be. All are in the field of monetary theory and policy. My thesis was on Treasury monetary policy in the 19th Century." Mr. Timberlake is now teaching economics at Florida State University. His home address is 704 Monticello Dr. in Tallahassee.

EDWARD NORTH CHAMBERLAIN has moved his architectural offices from San José, Calif., to 651 Hamilton Ave. in Palo Alto. Mr. Chamberlain is a member of the American Institute of Architects.

'44

Donald B. Hamister
80 S. Winston Rd.
Lake Forest, Ill.

ROBERT E. GOODNOW, who is doing research in Hong Kong under a grant from the Human Ecology Society, writes us that his work "is proceeding nicely. The Chinese are friendly and cooperative, but very difficult to understand." Mr. Goodnow adds, "Our little Class of '81 born here is thriving." Friends may write him at Kimberley Mansion, A Ninth Floor, 15 Austin Ave., Kowloon, Hong Kong.

'46

RICHARD A. TIMBERLAKE, JR., '43V. See under original class year.

ROBERT E. GOODNOW, '44V. See under original class year.

'48

Howard A. Bradley
54 Gresham Dr.
Eggertsville, N. Y.

JAMES G. SIPE has been deputy auditor in Guernsey County, O., since October. Prior to that time he was an automobile salesman and an inspector with the Ohio State Racing Commission.

HENRY J. ABRAHAM, who is spending this year in Denmark on a Fulbright lectureship, reports that Christmas in that country was a "remarkable experience. In contrast with many homes in America, Christmas here is strictly a social or family affair; the religious aspects are completely de-emphasized, even to the extent of substituting Danish garlands of paper for the usual religious symbols on the tree. Homemade food and decorations of all types stud the homesteads, and candles rather than bulbs illuminate the fresh trees." Mr. Abraham has been invited to deliver a weekly lecture at The University of Copenhagen during the spring.

'49

William C. Porter
681 Hampton
Grosse Pointe, Mich.

WILLIAM C. SEIBERLING has been named employment manager in the Plant One labor department of the Goodyear Tire and Rubber Company. Mr. Seiberling has been with Goodyear for ten years.

CHARLES W. WILLIAMSON has joined the staff of the Esso Research and Engineering Company. The firm is the major scientific and engineering affiliate of Standard Oil Company (New Jersey).

WILLIAM A. REINKE and Charlene Joanne Pelton of Rocky River, O., were married on January 30 at Lakewood (O.) Presbyterian Church.

'50

Louis S. Whitaker
G. C. and P. Rd.
Wheeling, W. Va.

THE REV. FREDERICK L. PHILLIPS, Bex. '53. See under Bexley Notes.

THE REV. ROBERT B. MUHL reports that he and his wife Anne "are the youngest parents of a high school student under any program in the nation this year. Our exchange son is Walter Irion, 17, of Weiler-Rems, near Stuttgart, the son of a minister of the German Lutheran Church. Walter is with us through the International Christian Youth Exchange. He has exchanged a good many things for the year, including his four sisters for a fourteen-month-old brother."

LANE S. HART, IV, tells us that he is once again "a resident of 407 Belton Rd., Silver Spring, Md." Mr. Hart and his family returned to that address last July after "two very pleasant years in England." He adds, "My family now numbers four—my wife Priscilla; Karen, 5; and son Lane, 3."

GEORGE E. LABALME, JR., has been head of his own industrial design firm since February 1958. He reports that he is working currently "on the design of the United States Pavilion for the 1960 Milan Trade Fair in Italy. This is being done for the Department of Commerce." Some of Mr. Labalme's other clients have been National Biscuit Company, Philco, Ltd., and British Petroleum, Ltd. Mr. Labalme and his wife, the former Patricia Hochschild, became the parents of a daughter, Jennifer Rose, on December 15.

RICHARD ROEHRICK is merchandise manager for Northern States Power Company. His home is in Mankato, Minn.

RICHARD M. SHIBLEY resigned from his position as personnel manager of the Cooper-Bessemer Corporation in Mount Vernon, O., on April 29. He is now serving as lay assistant pastor of Immanuel Lutheran Church in Omaha, Neb. In his new capacity he is responsible for the church's work in parish education and evangelism, and for developing and coordinating church youth activities. He expects eventually to enter the Lutheran ministry.

RALPH E. STRING has been appointed assistant vice president of Murch and Company, Inc. Mr. String was formerly a registered representative for Bache and Company.

PETER WEAVER is recipient of the 1959 E.W. Fairchild Award for the best business-news reporting from abroad. The award was made in March by the Overseas Press Club. Mr. Weaver, who is with McGraw-Hill World News, is the author of articles on Mexican and Cuban business which have appeared in *Business Week*, *Petroleum Week*, and *Chemical Week*.

WILLIAM G. SESLER and his wife became the parents of a son, Gregory Parke, on December 30. Mr. Sesler and his family recently moved to a new address at 3428 Charlotte St. in Erie, Pa.

'51

David A. Kuhn
11855 Edgewater Dr.
Lakewood, O.

FRANK J. ALTSCHUL, JR., and his wife became the parents of a son, Frank, III, on August 18. Mr. Altschul is a member of the advertising staff of the *Journal of Chemical Education* in New York. He and his family live in Red Bank, N.J., at 37 Peters Pl.

THE REV. KEITH DARR BRIGGS became pastor of the First Presbyterian Church in Galion, O., in March.

THOMAS C. QUIRT is marketing manager for the Chesapeake and Potomac Telephone Company of Maryland. His home is in Baltimore at 5010 Greenleaf Rd.

'52

Peter O. Knapp
6751 Maple St.
Cincinnati

JACK H. OECHSLIN has been elected assistant cashier of The Bank of Asheville (N.C.). His duties include management of the proof and electronic bookkeeping departments. Mr. Oechslin was formerly with Northwestern Bank and Trust Company in Hendersonville, N.C.

LOREN PRESCOTT and Alice Campbell of Marinette, Wis., were married on December 19 in that city. They are living in Highland Park, Ill.

OLIVER G. GAYLEY and Joan Vanderpool of Athens, Greece, announced their engagement in February.

'53

Joseph A. Rotolo
3134 E. 135 St.
Cleveland

RICHARD TALLMAN reports that he has "completed the requirements for the Ph.D. in physical chemistry at The University of Wisconsin." He adds, "I have been employed as a research chemist at the Westinghouse Research Laboratories in Pittsburgh since October 1. My home address is 5846 Alderson St., Pittsburgh 17. . . . My wife, who is from Massachusetts and The University of Wisconsin, and I have two daughters, Lisa, 2, and Lynn, six months."

WILLIAM H. McGOWAN will join the faculty at the Eastman School of Music in September. He will be teaching in the new program at Eastman (which links music with the other creative arts and with the humanities) which is under the direction of CHARLES C. RIKER, '27.

CHARLES A. DOCTER has opened an office for the general practice of law in Washington, D.C. His address is 401 Tower Building.

JAMES W. HUNT, JR., and Patricia Jones of Oxford, Mich., announced their engagement in March.

'54

Ronald A. Petti
Inland Steel Container Company
Chicago

WILLIAM H. AULENBACH is a senior at the Church Divinity School of the Pacific.

DR. EUGENE PUGATCH is serving his internship at The University of Minnesota Hospitals in Minneapolis.

JACK T. GAMMON received the degree of Bachelor of Laws from The Ohio State University on December 18.

SHERMAN P. CONGDON received a B.S. degree in aeronautical engineering from Northrop Institute of Technology on December 18. He is now qualified as a human factors engineer. Mr. Congdon and his family are living in Gardena, Calif., at 13216 S. Wilton Pl. The Congdons recently became the parents of a daughter, Rosalie Eugenie.

'55

James A. Hughes, Jr.
223 Custer St.
Evanston, Ill.

DR. JOHN D. BEAL—a "lost alumnus"—has opened an office for the practice of dentistry in Youngstown, O. He is specializing in pedodontia. Dr. Beal is married and the father of a son, Robert.

CARYL WARNER, JR.—a "lost alumnus"—is a staff analyst at the West Leechburg Works of the Allegheny Ludlum Steel Corporation. He is living in Pittsburgh at 625 Burton Dr.

JAMES A. HUGHES, JR., and his wife became the parents of twins, Steven and Gregory, on January 20.

DR. PHILIP E. BENTLY is taking his internship at the Receiving Hospital in Detroit. He and his wife and their daughter are living in that city at 9130 Rutherford.

'56

Thomas A. Duke
605 E. Main St.
Geneva, O.

THE REV. BRUCE H. JACOBSON was ordained to the Episcopal priesthood at Trinity Church in Buffalo on March 12. On May 1 he assumed charge of three missions in the Diocese of Western New York: St. Peter's in Forestville, St. Andrew's in Irving, and Good Shepherd, an Indian mission, which is also located in Irving.

CHARLES W. MIGNON, JR., and Mary Ann Killian of Franklin, N.C., were married in that city on December 21.

'57

J. Thomas Rouland
Men's Graduate Center
Dukes Station, N. C.

WILLIAM R. ABBOTT and Carmeta Elizabeth Clark were married on December 27 at the First Congregational Church in Columbus, O.

RICHARD E. DETLEF has been ap-

pointed to the faculty at Blackburn College in Carlinville, Ill.

DONALD L. MULL is a Robert R. McCormick Memorial Fellow at Yale, where he is doing graduate work in English.

CHARLES T. BOLE, II, and Joyce Letitia Butterworth of Marion, O., announced their engagement in February.

DAVID L. WATKINS is a student at Nashotah House, an Episcopal seminary in Wisconsin.

EDMUND FitzSIMONS, JR., and Judith Melanie Fletcher of Bristol, Conn., announced their engagement in December. Mr. FitzSimons is working in New Haven, Conn., for the Equitable Life Insurance Company of Iowa.

'58

Robert S. Price
2639 Parma Rd.
Philadelphia*

LEIF ANCKER and Elaine Scalzi of Yorkville, O., were married on December 30.

WILLIAM E. SWING is a student at the Protestant Episcopal Theological Seminary in Virginia.

CLIFFORD L. SLAYMAN, JR., and Carolyn Ruth Walch of Portland, Me., were married in that city on December 26.

*Editor's Note: although Mr. Price is doing graduate work at Yale, he has asked us to list him at his permanent address.

'59

Hugh S. Gage
194 Boulder Trail
Bronxville, N. Y.

DAVID G. BORMAN and Julie Theibert of Mount Vernon, O., announced their engagement in January.

BRUCE F. KENNEDY was recently assigned to the Army Biological Warfare Laboratory at Fort Detrick, Md. He entered the Army last November.

MICHAEL H. REINGOLD and Glenda Ann Danziger of Newton, Mass., announced their engagement in December. Mr. Reingold is with the Boston advertising firm of Hoag and Provandie, Inc.

JOHN W. LISKA and Paula Reed Niessen of Cuyahoga Falls, O., announced their engagement in December. Mr. Liska is doing graduate work this year at Western Reserve University.

CARL C. MORELAND has been awarded the G. Ray Craig Scholarship at the College of Law of Ohio Northern University.

THOMAS H. KING and Marilyn Jean Telepak of Shaker Heights, O., announced their engagement in January.

KENNETH L. CHAPMAN and Mary Lou Pyle of Avon Lake, O., announced their engagement in January. Mr. Chapman is a first-year student in the School of Medicine of Western Reserve University.

PETER K. KYLE and Ann Minor Bronaugh of Cleveland announced their engagement in December.

ZIMRI L. SMITH and Elizabeth Seymour Hornung of Cleveland Heights, O., announced their engagement in January.

BEXLEY NOTES

THE REV CHARLES D. HERING, Bex. '25, will receive the honorary degree of Doctor of Divinity at the Heidelberg College commencement on June 5. Heidelberg president Terry Wickham remarks that Mr. Hering's interest in the college and its students, "his sponsoring several graduates for the Episcopal priesthood, his broadminded, dominant citizenship and selflessness, his Christian stewardship in our community for so many years, all prompted the awarding of the degree . . . to him this year." Mr. Hering is rector of Trinity Church in Tiffin, O.

THE REV. STUART G. COLE, Bex. '28, was first speaker in the seventeenth series of union Lenten services at four churches in Youngstown, O.: Pilgrim Collegiate, First Christian, First Presbyterian, and St. John's Episcopal. His subject was "A Life and Death Conviction." Mr. Cole, a trustee of the College, is rector of the Church of the Ascension in Lakewood, O.

THE RT. REV. JOHN P. CRAINE, '32, Bex. '35, Bishop of Indianapolis and a trustee of the College, has been elected to a three-year term as chairman of the national commission on college work. This is the advisory committee for the division of college work of the National Council. Bishop Craine succeeds the Rt. Rev. John E. Hines of Texas.

THE REV. ALFRED W. JARVIS, Bex. '50, became rector of Grace Church in Galion, O., in January. Mr. Jarvis was formerly associate rector at the Church of St. John the Divine in Houston.

THE REV. A. ALLAN HARLAN, Bex. '52, is now serving as full-time chaplain at the State Prison Farm in Indiana. He began his work at the prison on a voluntary basis while he was rector of St. Andrew's Church in Greencastle, Ind. Last June, he resigned from the parish. He continues, however, as dean of the Northwest Deanery of the Diocese of Indianapolis.

THE REV. FREDERICK L. PHILLIPS, '50, Bex. '53, is the new vicar of two Rhode Island churches: St. Andrew's in Harris and Christ in Coventry Center.

THE REV. THEODORE W. BOWERS, Bex. '55, and Carolyn A. Thornley of Lincoln, R. I., announced their engagement in January.

THE REV. EMMET C. SMITH, Bex. '57, became rector of St. Peter's Church in Gallipolis, O., on January 1. He was formerly at St. Thomas' Church in Terrace Park, O.

THE REV. DONALD L. TERRY, Bex. '57, became rector of St. John's Church in Cambridge, O., in February. He was called to the parish from his position as assistant rector of St. Paul's Church in Columbus, O.

THE REV. BRUCE E. WHITEHEAD, Bex. '58, has been appointed editor of *Church Messenger*, the diocesan magazine in Central New York.

THE REV. ROBERT D. FENWICK, Bex. '59, and his wife have adopted a daughter, Amy Tallette. The baby was born on January 9. Mr. Fenwick is at Grace Church in Montevideo, Minn.

ORDINATIONS TO THE PRIESTHOOD, CLASS OF '59: THE REV. ROBERT S. SHANK (December 16; St. Andrew's Church, Tetlin, Alaska); THE REV. JAMES W. WATKINS (December 16; First Presbyterian Church, Rushville, Ind.); THE REV. JACK R. HUNTLEY (December 17; St. Paul's Church, Bellevue, O.); THE REV. JOHN W. SIMONS (December 18; Church of St. Philip the Apostle, Cleveland); THE REV. JOHN C. BROWNFIELD and THE REV. JOSEPH A. RICKARDS (December 18; Trinity Church, Huntington, W. Va.); THE REV. W. NEIL ROLLER (December 20; St. Andrew's Church, Elyria, O.); THE REV. DAVID C. BANE (January 6; St. Paul's Church, Elm Grove, W. Va.).

OBITUARIES

PIERPONT E. IRVINE, '04, died in Evanston, Ill., on December 14, and is buried in Wakeman, O. Mr. Irvine is survived by a daughter. He was 77.

THE REV. THOMAS W. ATTRIDGE, '12, died on November 16. Prior to his retirement from the active ministry in 1953, he was rector of the Episcopal Church of the Redeemer in Morristown, N. J. His home was in Boothbay Harbor, Me.

LEWIS C. GILGER, '15, died of a

heart attack on November 30. He was a vice president of the National City Bank of Cleveland, and lived in suburban Lakewood. His wife survives him.

GUY W. PROSSER, '16, a trustee of the College from 1941-49, died at St. Luke's Hospital in Cleveland on April 21. He was a senior account executive in the investment firm of Merrill Lynch, Pierce, Fenner and Smith. At Kenyon Mr. Prosser was active in baseball, football, and basketball, and in Delta Kappa Epsilon fraternity. He began his business career with Otis and Company, an old and well-established partnership in the security business. In 1931, Otis was absorbed by what is now Merrill Lynch. Mr. Prosser gave his time generously to Kenyon matters. He was a former president of the Alumni Council and of the alumni association in northeastern Ohio, and he was also active in the alumni affairs of D.K.E. In Cleveland he belonged to the Bond Club, the Securities Traders Association, the City Club, and the Optimist Club. His wife, his son Carroll, '40, and five grandchildren survive him.

FREDERIC A. WHITING, Hon. '20, died in Framingham, Mass., on December 20. Mr. Whiting was for seventeen years the director of the Cleveland Museum of Art. From 1928 until his retirement in 1935 he was president of the American Federation of Art in Washington, D.C. A son survives him. He was 86.

GEORGE H. MEREDITH, '24, died of a heart attack on January 13 in Newington, Conn. George Hemphill, '47, who sent us word of Mr. Meredith's death, wrote: "George kept a store, a country store with penny candy for children and philosophical talk for grownups. In his younger days he had been a jazz musician, a drummer, around the Middle West. He was a veteran of both World Wars. He became for me, when I settled here in Connecticut in 1954, a most unanticipated tie with a Kenyon of a legendary time, of the time *l'entre deux guerres.* George was a master of the legends of that time. He left scores of friends here in eastern Connecticut." Mr. Meredith is survived by his wife, a sister, and a brother, the actor Burgess Meredith.

THE REV. JOSEPH M. WATERMAN, Hon. '30, died on December 20 in Parkersburg, W. Va. Mr. Waterman was rector of Trinity Episcopal Church in that city from 1929 until his death. He was 65.

JAMES S. HEATH, '39, died on February 27 in Birmingham, Mich. He moved to Michigan two years ago to join McLouth Steel Corporation. Before that he was employed for more than ten

GUY W. PROSSER, '16

years by Crucible Steel in Cleveland. Mr. Heath was always a devoted alumnus, and in addition to serving for some years as a class agent he was a former president of the Kenyon Alumni Association of Northeastern Ohio. During the past year he was active on behalf of the development campaign. He was also secretary-treasurer of the alumni association of Lambda chapter of Delta Kappa Epsilon. In accordance with his wishes, he is buried in the College cemetery. His wife and his parents survive him. He was 42.

WILLIAM K. COWSER, '44, died on October 29. He was assistant to the president of the H. K. Ferguson Company in Cleveland. He is survived by his wife and his parents.

MICHAEL M. MUNN, '55, died of nephritis on December 8 at Akron General Hospital. He had been ill for more than a year. His wife and his parents survive him. He was 25.

LATE WORD HAS BEEN RECEIVED OF THE deaths of ELMER W. ARMSTRONG, '95, of Monroeville, O.; DONALD CAMPBELL HAGER, '28, of South Bend, Ind.; and THE REV. NELSON MILES GAGE, '37, Bex. '40, of Gunnison, Colo. We have no information about the date of Mr. Armstrong's death. Robert Hubbell, '28, reports that Mr. Hager died five years ago. Mr. Gage died on July 30, 1958.

CHARLES T. BUMER, former chairman of Kenyon's mathematics department, died at Memorial Hospital in Worcester, Mass., on March 14. He was chairman of the department of mathematics at Clark University. Prior to coming to Kenyon in 1931, Mr. Bumer taught at The University of Michigan and at Ohio State. During World War II he developed the basic plan for the pre-meteorology program of the Army Air Force. In 1945 he joined the staff at the radiation laboratory of the Massachusetts Institute of Technology. The following year he became head mathematician in the Bureau of Ordnance of the Navy. During 1947-48 he served as staff consultant to the instrumentation laboratory at MIT. He went to Clark in the latter year. Mr. Bumer is survived by his wife and three sons. Burial was in Newark, O. He was 62.

Communications

"Seeing the picture of the grave of Col. Andrews in the January-March *Alumni Bulletin*, I was reminded of the Decoration Day ceremonies which we used to have there. I thought that if you had room in your next number, some people might be interested in an account of these occasions. They were an annual occurrence as far back as I can remember, and must have stopped during the years when I was in college, since I do not recall any after I came back home.

Decoration Day in Gambier

"All during the early years of the 20th Century, Decoration Day was celebrated with impressive ceremonies. Although it was a holiday, the children assembled at school at the usual time—but in holiday clothes and most of them with bunches of flowers. They sat wriggling in their seats until time to start for the procession. They descended the hill north of the schoolhouse and proceeded up E. Brooklyn St. to Chase Ave., where they were halted until the other elements of the procession had formed. The Civil War veterans had assembled at Jacobs Shoe Store, in their uniforms and medals, among them fifers and drummers. The military academy boys, who made up the firing squad, came marching down Center Path—and then the whole procession got under way.

"We marched down Center Path to Rosse Hall, then up to the north gates to the cemetery. There the lines of children separated and the veterans passed between them into the cemetery, where they gathered near Col. Andrews' grave. While the ceremonies were going on, Job Hardin, a veteran and the school janitor, led the children through the cemetery, where they placed flowers on each soldier's grave. Villagers and College students stood just outside the cemetery

fence. Mr. Jacobs was the leader and his deep bass voice was very impressive as he went through the ritual. I particularly remember how he said, as he scattered flowers on the grave, 'We scatter these flowers in memory of our comrades dead and gone.' The firing squad fired three volleys, the bugler sounded taps, the women wept, and we all sang 'America.' Then everyone went into Rosse Hall to listen to a patriotic oration.

"One other note: perhaps you did not notice in the announcement of the engagement of Princess Margaret that her fiancé's mother is the Countess of Rosse. I was curious enough to look up the family in *Burke's Peerage* to see if it was the same family to which our Countess of Rosse belonged. The present Earl of Rosse is the great-great-grandson of the lady for whom Rosse Hall is named. I wonder that the College has not kept in touch with this family as well as with the Kenyons."

Louise G. Adams
Gambier

"It has been quite a while since I've enjoyed any article as much as Denham Sutcliffe's Founders' Day Address ['The End of All Ambition'] printed in the January-March edition of the *Bulletin*."

The Rev. Frederick J. Hanna, Bex. '56
Baltimore

"Congratulations to Denham Sutcliffe on his delightful Founders' Day Address. . . . This is just the kind of clear thinking and writing that carries real punch with us. I know that the students were greatly impressed when they heard him give this fine talk, and I am glad that now it is printed for the benefit of the alumni of Kenyon."

Chauncey D. Leake, Hon. '59
Columbus, O.

"I was particularly pleased with Denham Sutcliffe's article . . . in the January-March issue. . . . Several of my friends have asked for copies. I would like to request your permission and that of Mr. Sutcliffe to reprint the address."

Roger L. Warnshuis, Jr., '52
Grand Rapids, Mich.

"The communications on pp. 21-23 of the January-March *Bulletin* were stimulating and lively. The exchange of letters on the 'religion controversy' was extremely interesting. But, best of all—in my judgment—was the movingly expressed letter by Mrs. Chalmers, which had both simplicity and grandeur. However, the most important contribution, at least in the opinion of this incurable sentimentalist-romantic, was Denham Sutcliffe's address. Written, for the most part, in such hauntingly beautiful prose that it was at once touching and exhilarating, it dealt with the basic elements of happiness and meaning in such an attractive, yet humbly fundamental, way that it should have given pause to think to even the most incurable materialist. As a teacher, I might also add that its length was just about perfect—not only for a college, but for any, audience."

Henry J. Abraham, '48
Aarhus, Denmark

"Congratulations on the consistently fine job you have been doing with the *Alumni Bulletin*. The articles by the faculty do more to keep the alumni in touch with the College than any number of sports results."

Lane S. Hart, IV, '50
Silver Spring, Md.

"I am in recent receipt of the January-March *Alumni Bulletin*, which I have enjoyed immensely. I read with interest the lengthy paragraph devoted to my recent marriage, but cannot understand, for the life of me, how someone can start off by spelling my name correctly, and then 'muff' it in the middle. . . . I have often felt that Skip Falkenstine has one of the worst jobs in the College, for he must write up the sports column and sometimes there just isn't much to say. I see that this is one of those occasions, yet . . . he has set down in writing some of the funniest thoughts it has ever been my pleasure to read. I see that he doesn't hide anything, and this I am in complete accord with. I am going to save his article for future reference in order to educate prospective Kenyon students in the ways of the College."

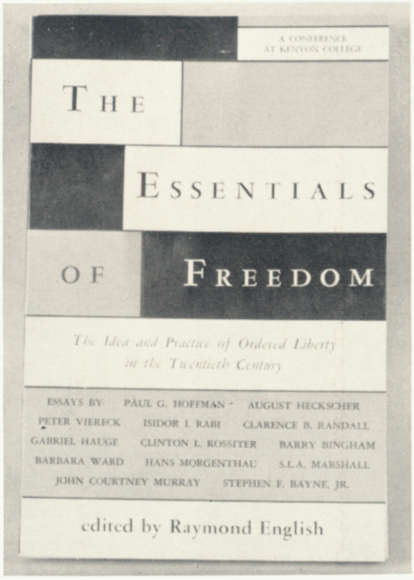
Donald Bomann, Jr., '59
Pelham Manor, N. Y.

"I have recently been doing some research at Harvard and have noted the existence of another article, by Paul Tillich, in the *Alumni Bulletin* of October-December 1959 ['Dimensions, Levels, and the Unity of Life']. Could you send me a couple dozen copies? . . . I want to send a few abroad for deposit in the Tillich Archive in Germany, and some others to give to interested friends."

The Rev. Peter H. John
Providence, R. I.

"I really enjoy reading the *Kenyon Alumni Bulletin* to get the news of Kenyon and my classmates and friends."

Thomas C. Quirt, '51
Baltimore



The Essentials of Freedom

edited by Raymond English

THE ESSAYS DELIVERED AT THE 1957 conference at the College are now available in a sturdy paperbacked volume. The contributors are

PAUL G. HOFFMAN
AUGUST HECKSCHER
PETER VIERECK
ISIDOR I. RABI
CLARENCE B. RANDALL
GABRIEL HAUGE
CLINTON L. ROSSITER
BARRY BINGHAM
BARBARA WARD
HANS MORGENTHAU
S.L.A. MARSHALL
JOHN COURTNEY MURRAY
STEPHEN F. BAYNE, JR.

The book also includes an introduction by the editor and a brief paper, "The Calling of the Conference," by Gordon Keith Chalmers.

A recent review in the *Baltimore Sun* remarked that the Kenyon conference "may have reached its lasting importance" in its "marking out a reconciliation between intellectuals and the common-sense rest of us." The review added, "It was parrying the anti-intellectualism which was one of the dark signs of the times. It was closing the gap between thinkers, some of whom were contemptuous of people, and people for that reason suspicious of all thinkers."

Copies of the book may be ordered from the Kenyon College Bookstore. The price is $1.50 plus nine cents for mailing.

G. R. Smith and Company, through its vice president, Charles R. Seibold, '41, has erected a shelter for Kenyon students at the corner of E. Gambier and S. Gay streets in Mount Vernon, O. As every alumnus will recall, this has for years been the spot where students have gathered to look for rides back to the College. The young man in the photograph is Michael Froman, '63, of Garden Grove, Calif.