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Kenyon Alumni *Bulletin*

Reflections on a Successful Campaign

SEE THE STATEMENT BY PRESIDENT LUND ON PAGE 2

NUARY-MARCH 1961

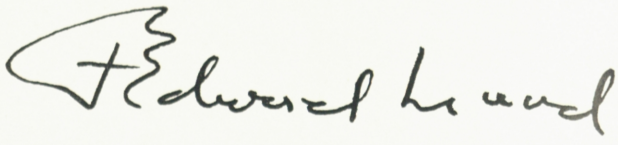
An Open Letter from President Lund

As I reflect upon the recent successful campaign, I feel that it would be irrelevant to comment on the magnificent response of our alumni and friends. Their tangible demonstrations of faith are not the discharge of a debt which is past and overdue; they are a pledge to a greater faith in the future.

We shall begin with the erection of a chemistry building and a general library. With just a little more help we shall be able to construct a separate new library for Bexley Hall. All of these structures are absolutely required by our present academic program; but with them the College can also grow in size. We hope that the divinity school will soon enroll 100 seminarians and that the undergraduate department will have an enrollment of 600 rather than its present average of 500. (Kenyon will still be a small college; but the actual savings in fixed overhead costs, plus other economies of operation, will be somewhat improved. I say "somewhat," for I'm mindful of "Parkinson's Law" and other human fallibilities.)

Growth in size cannot, of course, automatically confer on an institution growth in maturity and character. If I have misgivings about the irresistible pressures which produce "natural" growth, I have none whatever about the sources of intellectual, moral, and spiritual increase, or growth in character. The ever-present danger in institutional life is that expansion in size or influence or social service may be mistaken for "education," thus obscuring a hardening of the heart accompanied by a softening in the head. A periodic self-appraisal, consciously directed, resolute, courageous, and imaginative, is a minimum duty for every college.

The tangible success of our campaign gives us great encouragement. But success pauses only momentarily, only long enough to define an individual purpose, to reassert a conscious unity, and to point the conquest of some greater challenge. What was before remote and fantastic now appears possible. Some will define this as faith, others as conscious life. For Kenyon, let us say simply, present success beckons us to a larger vision.



Kenyon Alumni *Bulletin*

Together with THE BEXLEYAN

Published by Kenyon College, Gambier, O.

GEORGE LANNING, '52, *Editor*

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VOLUME XIX, NUMBER 1

January-March 1961

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Appointment to the Board . . . *Hugh C. Laughlin of Toledo was elected a trustee of the College at the autumn meeting of the board in October. He fills the vacancy caused by Laurence H. Norton's death in June. Since 1952 Mr. Laughlin has been executive vice president of Owens-Illinois Glass Company. He is also a director of the firm and president of the Owens-Illinois Mill, Multiwall Bag and Paper Products Division. An active Episcopalian, Mr. Laughlin is chairman of the general division for layman's work in the Fifth Province and former senior warden of St. Michael's-in-the-Hills in suburban Toledo. He is the father of two sons, the younger of whom is a Kenyon sophomore.*

1961 Easter Lectures . . . *This year's speaker will be the Rev. A. T. Mollegen, professor of New Testament language and literature at the Virginia Theological Seminary and one of Anglicanism's best and best-known contemporary apologists for classical Christianity. Mr. Mollegen was educated at Mississippi State University and the Virginia and Union seminaries. He has held guest lectureships at many institutions, including Trinity College, The University of Virginia, and the Episcopal Theological School, and has contributed to various collections, including* The Theology of Paul Tillich *and* Socialism and American Life. *His general subject at Kenyon will be the Holy Spirit. Information about reservations and charges for the Easter Lectures may be obtained by writing the Office of the Dean, Bexley Hall. The series will be held on April 11 and 12.*

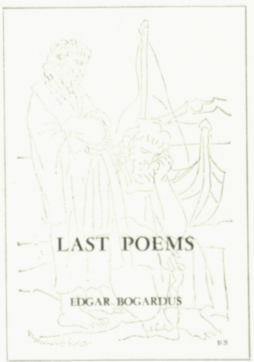
Gleanings

Policies Committee . . . *President Lund announced in late January the formation of a "self-study" committee which will have the task of screening and co-ordinating all proposals for improving Kenyon's academic performance and administrative effectiveness. Eventually the committee will supervise the introduction or application of those proposals which have been found acceptable by the faculty and administration. President Lund is chairman of the group and Paul Titus, professor of economics, is executive director. Other members are Professors Raymond English, Daniel Finkbeiner, Denham Sutcliffe, and Charles Thornton. The two deans in the undergraduate department, Frank E. Bailey and Thomas J. Edwards, are members* ex officio.

Conference on the Ministry . . . *This annual event at Bexley Hall was held on November 4-6 under the leadership of the newly-consecrated Suffragan Bishop of the Episcopal Diocese of Michigan, the Rt. Rev. Robert DeWitt. The conference was the largest in the seminary's history. Fourteen dioceses were represented, including Ohio, Southern Ohio, Western New York, West Virginia, Maryland, Michigan and Western Michigan, Milwaukee, Chicago, and Connecticut.*

Brookings Award . . . *Paul B. Trescott of the department of economics is one of four recipients of Brookings Research Professorships in Economics for 1961-62. The award will make it possible for him to spend the academic year doing independent research in American financial history. Mr. Trescott's interests are the national debt and Government receipts and expenditures, with special reference to the Civil War period. Other Brookings awards for 1961-62 went to professors at Wesleyan University, Swarthmore, and Occidental College.*

Last Poems . . . *The editors of* The Kenyon Review *have brought together various uncollected magazine publications and a number of unpublished poems by the late Edgar Bogardus, managing editor of the* Review *and instructor in English at the College. Mr. Bogardus' first book of poetry,* Various Jangling Keys, *appeared in 1952, but his second had not been completed at the time of his death. Copies of* Last Poems *are available from the Secretary,* The Kenyon Review. *The price is $1.25.*



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ON THE COVER

A cornerstone on Ascension Hall. Photograph by Ed Nano, Cleveland. Other photographs and drawings in this number are from Herbert Bauer, Photographer, Honolulu; Studio of Louis Garcia, Kansas City, Mo.; United States Coast Guard; Garrison Studio of Photography, Toledo; United States Naval Air Station, Glenview, Ill.; D. Garverick Studio, Mount Vernon, O.; Craine, Detroit; Robie Macauley, '41, Gambier; G. K. Biel, Photography, Dayton, O.; Consulate of the Federal Republic of Germany, Cleveland; German Tourist Information Office, Chicago; Yale University; American Seating Company, Grand Rapids, Mich.; Firestone News Service, Akron; Ferdinand Vogel, New York; Norton of Kent, Kent, O.; Gerard DeOreo, '63, Shaker Heights, O.; and Mr. Nano.

On the Hill

IT MAY BE A TRUISM THAT THE ONLY THING certain in this world is change, but for a newly-elected alumni secretary the old saying takes on a dismaying freshness. In this sense, at least: the thing most certain is change of address. I am led to this conclusion because of the amount of moving around that Kenyon alumni are doing. Perhaps you will be surprised, as we were ourselves after a recent tally, to learn the actual number of address changes that passed through here last year.

In our address files, each alumnus of the college and the seminary is represented by two cards, one filed alphabetically and the other according to his geographic area. Each time an address change is received, two new Addressograph plates are made up, and from these plates two new cards are printed to replace those which were formerly in the files. Your secretary's secretary conceived the idea, a little more than a year ago, of keeping all discards for a twelve-month period. These she has recently totaled. Knowing that there are approximately 4300 living alumni, how many such changes of address would you expect within a year's time—200? 500? 750? 1000?

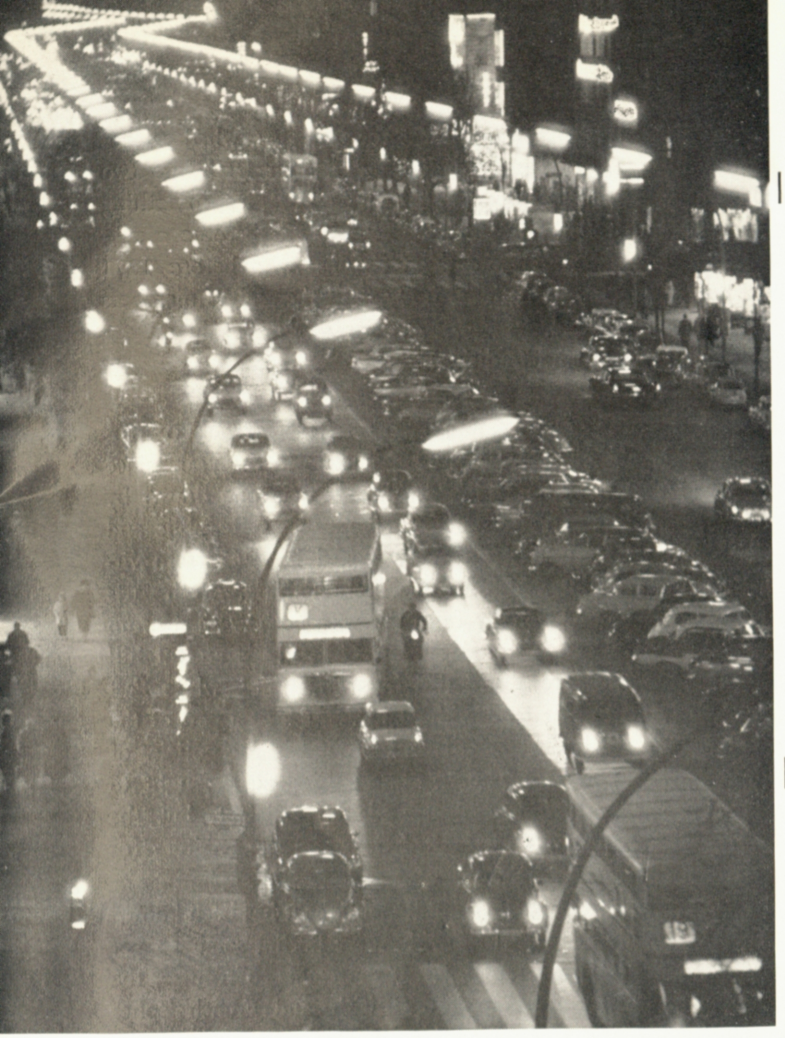
There were 1160—a number equal to twenty-seven per cent of our living alumni. This of course does not quite mean that over a quarter of you have moved during 1960. The above figures are understandably weighted by the large percentage of recent graduates who are more mobile while attending graduate school or serving their stint in the Armed Services.

I have brought up the subject of mobility for a particular reason. This office can always supply you with the latest *known* addresses of friends and classmates when you need them (though with the hope that not too many will require long rosters at about the same time!). However, such a list may easily include some dead addresses. If you run across any of these, please send corrections to us (in legible form—nothing is more frustrating than a new address that is undecipherable). And when you meet a fellow-alumnus who tells you he does not receive College mail, remind him that he may have got into the "Lost Alumnus" address file. When an alumnus moves and so advises us, our address change is immediate; but when he advises only his post office, the correction reaches us from this source only after our next *first-class* mailing, provided that that occurs within a time limit stated by the post office.

All of the foregoing has to do only with maintaining address records *on file here* in the alumni office. But it has ever been the hope of this office somehow, at more frequent intervals, to get this information into the hands of *all* alumni in the form of an *Alumni Directory*. This involves many more problems than the mere lengthy one of transferring to the printed sheet what we already have on cards. Necessarily, such a directory must be published with a view to its being in use for three or four years. Hence, many alumni would prefer the inclusion of a more permanent home address than, for example, a graduate school or army camp or possibly some other temporary address to which our current mailings go. This necessitates a preliminary mail questionnaire, and of course also additional efforts to locate those lost alumni.

It is my own sincere hope that perhaps *this* summer we will be able to tackle anew this directory job—last done in 1954—budget and time permitting. And we will not be seriously deterred by the recognized fact that any such directory is always to some degree out of date even before the ink is dry. The crowning mark of our achievement would come thereafter, perhaps, in the form of hundreds of requests from alumni for additional copies: one for the office desk, one for the car's glove compartment—and one to swat flies with at home.

—Brent A. Tozzer, Jr., '39, Alumni Secretary



ABOVE, *Berlin at night (Kurfuerstendamm, the city's principal avenue).* TOP RIGHT, *the map shows lines of communication between isolated Berlin and the German Federal Republic.* RIGHT, *zonal frontier near Gattendorf in Bavaria.* BELOW, *the new city garage in Cologne (in the background is the cathedral).*

BRUCE HAYWOOD · VOLKSWAGENS AND FUGITIVES

A Report on East and West Germany Today

IF THE NON-FICTION BEST-SELLER LISTS over the past several years have accurately measured popular interest, the American public's concern for Germany and the recent history of that land must nearly match its enthusiasm for the Civil War, status symbols, and Harry Golden. The flood of books dealing with Nazi Germany seems not yet to have reached its crest and the eager reading of articles on present-day Germany is matched by expanded newspaper coverage of German affairs. There has been, particularly in the last two or three years, a marked softening of public opinion towards our erstwhile enemies and it seems, indeed, that the Germans have come close to replacing the French in the admiration of Americans. German products sold here enjoy a reputation for excellence that those of other countries cannot match. The Volkswagen has conquered the United States, along with the rest of the world, and American owners manifest a faith in its mechanical perfection that borders on the religious. Everywhere one hears the superior quality of German goods attributed to extraordinary skills, devotion, and advanced technological know-how on the part of German craftsmen, while the steady flow of German scientists and tech-

nicians to this country since 1945 seems to have set the stamp of official approval upon the public's respect for Germany's scientific achievements. American soldiers coming home from what was once an army of occupation, returning Fulbright scholars, and tourists who have included the Rhine and Neckar in a rushed itinerary, discourse happily upon the beauty of the German countryside, the friendliness of the people, the excellence of German food and wines, and the phenomenal recovery of a nation that sixteen years ago seemed totally destroyed. Things German, then, today enjoy in the United States altogether unexpected prestige, and the professional Germanist, often discouraged by a relative indifference to the literature he professes, can draw comfort at least from the suddenly increased numbers of young people studying the language that was so often the target for Mark Twain's barbed wit.

The reorientation of popular estimation of the Germans has not been accompanied by universally sympathetic treatment on the part of journalists and scholars. Opinion among professional students of Germany, indeed, has been sharply divided. For every reporter who has commented favorably on the flourishing of democratic attitudes in Germany, there has been another who has seen a jackboot in every closet. For every writer who has praised the Germans for their reluctance ever again to bear arms, another has castigated them for refusing to assume a fair share of the responsibility for the defense of Western Europe. The literary critic who approves the Germans' desire to catch up on the literature denied them during the Nazi period finds himself opposed by the scholar who scorns the Germans for not standing at the front of the *avant garde*. Thus the Germans, scrutinized, analyzed, and criticized from every side, may read—depending on which author's work falls to hand—that they are too conservative or that they have lost all respect for tradition; that they are open haters of Jews or that they cunningly conceal their anti-Semitism; that they are given to morbid dwelling on the past or that they think only of the present. Germans have been accused of a pathological devotion to work and of an empty pursuit of pleasure. They are held on the one hand to be crass materialists and on the other to be incurable romanticists. One visitor finds them refreshingly optimistic, another depressingly reactionary. Some have accused them of failing to be like the British, or the French, or the Italians, while more often than not the Germans have been condemned for being all too like their fellow men. More than beauty, it is clear, lies in the eye of the beholder.

I have written so far of Germany and the Germans, and in so doing I have deliberately adopted a usage that is, unhappily, accepted by virtually every American: namely of speaking of Germany when what is meant is West Germany, the German Federal Republic. The American in West Germany will find such carelessness not readily excused, for the West Germans fear that this usage implies the tacit acceptance of the absorption of German territory into the Soviet dominion. To be sure, every American is aware that Germany is now split into two separate states and that certain German lands are under Polish and Russian control, but it seems easier for us to close our eyes to this fact whenever we can (which is, I fear, whenever a Berlin crisis is not upon us). Yet for Germans, whether they live in the East or West, the division of their land into two bodies politic is the dominant fact of their existence, something which they fear but cannot really believe will become a permanent reality. Once more the Germans, who before 1871 had never known true national unity, find themselves members of a country divided, its separate parts sharing again only a common language and traditions.

I MUST EMPHASIZE THAT THE TWO GERMAN STATES OF TODAY have developed their separate characters in the years since 1945 and that the line which divides them is one drawn by politicians and military men. Both the Federal Republic and what we usually call East Germany started in 1945 from virtually the same point, which is to say from nothing. Both parts of Germany suffered equally from the war, both were overrun by invading armies. Yet today West Germany is an ant hill of activity, a prosperous and thriving community, while East Germany seems to be a land without joy. At least a part of the explanation for this difference is to be found in the policies of the occupying powers. The Western Allies early sought to make the Germans independent and self-sufficient, but the Russians have consistently exploited their German territory for their own ends.

West Germany, or the Federal Republic as it has been known since 1949, embraces, together with West Berlin, some 53 per cent of former German territory. It represents, of course, the merging of the former American, British, and French Zones of Occupation and is a federation of nine states, plus West Berlin, with its provisional capital at Bonn. With a population density ten times that of the United States and a little higher than that of Great Britain, the Federal Republic today houses twenty-five per cent more persons than did that area in 1939, despite the population losses of World War II. With approximately half the former German territory, then, the Federal Republic has more than 64 per cent of the German population, and each week sees that population added to, as between 3000 and 4000 refugees make their way from East to West. Small wonder then that the Federal Republic's economic planners cast hungry eyes at the rich lands to the east with their fertile farms and wealth of raw materials.

It has often been said that, of all European countries, the Federal Republic is most like the United States, a statement that is at least superficially true. Certainly the West Germans seem consciously to have borrowed more from America than from any other country, and it is the American way of life that represents an ideal for many. Since the beginning, West Germany has wholeheartedly embraced private enterprise, while its federal character, its system of government through elected representatives, and other aspects of its life make it seem less foreign to the American than most other countries. He would feel much less at home in the Germany beyond the Iron Curtain. There, in what was originally established as the Soviet Zone of Occupation, the situation is radically different. This state, comprising twenty-three per cent of former German territory, also houses a population greater than in the years be-

fore the war, but since 1948 its population has steadily declined, until today it is estimated that there are some seventeen million souls in East Germany as against over nineteen million twelve years ago. Better than one person in ten, then, has fled the supposed workers' paradise in the last several years.

The German Democratic Republic, its rulers Moscow-trained Communists, has been governed since 1945 as though it were an appendage of Soviet Russia. Its very name is an irony, for there have been no free elections in that part of Germany since the war. Freedom simply does not exist in the Eastern Zone. The legal system is the tool of the government, or, as the Justice Minister of the state has defined it, "the will of the class in power translated into law." The Democratic Republic is a police state, considered by most political experts to be more closely bound to Moscow than any other country in the Soviet bloc. There will not emerge in East Germany, I am persuaded, any Titoist form of "local" Communism and it would be more than foolish to believe that in any negotiations between East and West the Democratic Republic could speak with an independent voice.

It would be equally foolish to believe that the Democratic Republic has made no economic recovery since the end of the war. Everything indicates that substantial recovery has been made and that East Germany hopes within five or six years to reach the point where West Germany stands today. Consumer goods are available in East Germany, if in limited quantities. The people are decently, if not fashionably, clothed, and most seem to be reasonably housed. There is apparently full employment, though a worker may not change his occupation or move from one post to another without permission. Socialist measures have been ruthlessly enforced, so that today all industry and virtually all enterprises, down to the tiniest store, are state owned and operated. Farms have been collectivized, with the result that production of food stuffs has fallen off to the point where the people face serious shortages. One need not look far in East Germany to see that there exists there the same lack of concern for the individual and his rights that characterizes other Communist states. Everywhere banners exhort the East German to "think, work and live socialistically," with the implied subordination of the self to the state that is fundamental to Communist doctrine.

NOWHERE ARE THE DIFFERENCES BETWEEN EAST AND WEST more strikingly in evidence than in Berlin, divided since 1945 like the country of which it was once the capital. Much as I had read about that city, I was still unprepared, I must confess, for the shock of passing from the free part of Berlin to the Eastern Sector. As one crosses the border it is as though the clock had been turned back a dozen years, for East Berlin today is still what Hamburg, Bremen, and other West German cities were in 1947 or '48. Except for the clearing of rubble from the streets, little has been done to rebuild the city. For mile after mile one sees only the burned-out shells of bombed buildings, streets empty of life, with the only evidence of growth weeds that have pushed up through the masonry. Such traffic as one encounters seems mainly to be buses and cars carrying tourists from the West to gaze on this horror. The East Berliners, when they are in evidence, while neatly dressed and seemingly well fed, lack the energy that bursts out from the West Berliner. Their gait is slow, they rarely smile, and their walking seems without purpose. The years of captivity have left scars. Yet, I was told repeatedly, more has been done in East Berlin than in any city in the Democratic Republic. In Leipzig and Dresden things are reputedly far worse. East Berlin, ironic as this may seem to the Western visitor, is said to be the showcase of Communist Germany, and as such it invites comparison with West Berlin, certainly a showcase for the West. That the comparison is a source of frequent embarrassment for the Communists was admitted by Premier Khrushchev in his Paris speeches last spring, and it was apparent that he was reluctant to permit the continuing opportunity for the Communist peoples to compare and contrast. "West Berlin cannot be allowed to exist as a separate entity," he said in effect, "because it shows the success of a system hostile to our own." Berlin, obviously, is a thorn in the Communists' side and we must expect that they will try to pluck it out.

The visitor to West Berlin cannot fail to be impressed by the evidence of material prosperity. Everywhere there are new and magnificent hotels, apartment buildings, houses. The traffic is heavy. Store windows bulge with television sets, refrigerators, jewelry, and foodstuffs from all parts of the globe. One can buy anything and everything in West Berlin, though perhaps the best single evidence of the people's prosperity is the fact that one must wait twenty-two months for delivery of a Mercedes-Benz while a Volkswagen can be had immediately. There is no sense of the shops being filled with goods because Western propaganda is best served by their being so stocked and, while the West Berliner is urged to buy, it is not because his purchase of this or that will strike a blow against Communism. But there is more to West Berlin than consumer goods and new buildings. The city has a thriving university, built with American aid and founded by students and professors who would no longer tolerate the Communist indoctrination forced upon them in the old university that lies in the Eastern Sector. There are equally vigorous educational institutions, opera, theatre, and music, even though West Berlin is not today the center of cultural life that the city was in former years.

In East Berlin there is little evidence of material prosperity, and the East German Communists seem to have decided that in the struggle for men's minds they will concentrate their resources and energies elsewhere. Although, as a Westerner, I was not permitted to visit the art galleries and libraries of the Sector, I was told by Germans in the West that these are excellent and are generously supported by state funds. Virtually every German with whom I discussed the matter readily admitted that the theatres and opera of East Berlin are superior to anything that West Germany has to offer.

The one East German establishment to which I was admitted was a state book store on the Stalin Allee, a handsome and well-stocked store where the prices of books are almost un-

A May Day celebration in East Berlin.

The once-famous Alexanderplatz, which now lies in the Soviet Sector. The landmarks of the past are gone.

Breslau in East Germany: a view of the Church of the Cross from the New Market.

believably low when translated into Western currency. Collected works of German and foreign authors, notably Russian, are to be had for one-quarter of their price in West Berlin. Some authors, to be sure, were conspicuously absent, and the prefaces to some of the editions I examined were clearly the work of trusted Communist scholars. Moreover, there are displayed —alongside the works of Shakespeare and others—books of caricatures of Western politicians, the writings of Marx and Lenin (in almost ridiculous abundance), as well as books for children that manage quite skilfully to work in the party line along with the story. It is significant that, while West Berliners have often been denied access to other parts of the Eastern Sector, there never seems to be interference with those who regularly purchase their books on the Stalin Allee. East Berlin has its attractions, then, even for the West Germans, and there are many persons, Germans and others, who return from that unhappy city thinking that Communism has something to recommend it after all. One cannot, however, fail to be struck by the fact that the undertakings in East Berlin are part of an intensively-conducted campaign, that opera, theatre, books, and all else are used consciously to win converts for the cause.

Berlin, this island in a sea of Communist influence, is, since the zonal border sprouted machine-gun nests, the one escape route to the West for those who find life behind the Iron Curtain no longer tolerable. To the refugee camp in West Berlin comes on average one fugitive every three minutes, and it is from them, of course, that one can best gather what life in the Soviet Zone is really like. From all of them one learns that their life has differed little from what it had been under the Nazis. The secret police are no less efficient, no less ubiquitous than the Gestapo. From a professor who had fled just three days before, I learned that in all her lectures sat an informant who reported to the Communist police whether or not she interpreted German literature in accordance with the party's wishes. From a young man, whose interrogation at the refugee camp I witnessed, I heard that he had fled after four years of being refused permission to travel to the West to visit his parents. These two examples of control measures will suffice to illustrate the degree to which the citizens of the Democratic Republic are at the mercy of those in power. It was particularly interesting to me that from none of the refugees did I hear that the prospect of material gain had brought them across. Indeed, the professor who had so recently fled informed us that, like most intellectuals, she had enjoyed a high standard of living, with a maid and her own apartment, a car and unlimited gas allowances. Her salary, a figure which made West German professors blink, enabled her to live very handsomely. No, it is not, I am persuaded, the desire for television sets and refrigerators that brings most of the refugees to West Germany, but the desire for freedom, whether freedom for the particular individual means the right to interpret German literature as he sees fit or the right to travel when and where he chooses. Many of the refugees have apparently held out until the fear and terror were too great to bear. To flee means, of course, to risk detection and imprisonment, but for the refugees the danger was preferable to the circumstances from which they fled.

Berlin: the ruins of the Kaiser Wilhelm Memorial Church. In the background is a new shopping center.

ONE MIGHT ASK WHY, GIVEN THE FACTS OF LIFE IN EAST Germany, the refugee flow is not even greater than it is, even though the refugee must abandon everything, home, relatives, all except the clothes he wears. For nine-tenths of the population, apparently, life under Communism is at least tolerable. From a variety of sources I learned that the population of the Democratic Republic can be divided into roughly equal thirds. Approximately one-third is said to be supporting the régime or at least sympathetic to it. Included are party members, officials, and persons who for one reason or another have an interest in maintaining the present system. This group must also number many of the younger generation who have never known another form of government and who, it seems, have been persuaded that only through Communism can the world hope for peace. Yet even some of the genuine idealists in this group have fled when a shift in the party line caused them to lose their faith. The second third of the population is like a segment of the population in every country, that body of people which doesn't particularly care what party is in power or what form of government prevails so long as it is left to live out its life without much interference. So long as there are signs of continuing economic development in the Democratic Republic, this third of the population is not likely to become restless. Nevertheless, when the government does make its presence felt, when restrictive measures are applied against one group or another, whether doctors or farmers, persons from this second third decide to flee.

It is from the last third, that segment of the population that to some extent resists Communist rule, that, if reports are true, the fewest refugees come. While this may at first seem strange, these are persons, one must believe, who have decided to stick it out as long as possible in the belief that their presence will help to hinder the spread of Communism. Their form of resistance may not amount to much; perhaps it takes only the form of unwillingness to pass along the latest anti-Western joke, perhaps a passive refusal to accept Communist propaganda. Or they may continue, in the face of ridicule and vilification, to attend church. Some teachers have been imprisoned and others still risk arrest for refusal to teach Marxism to their pupils, while other persons are known, at the risk of being denounced, to be speaking against the government to their friends and relatives. How many of these persons have suddenly disappeared into Communist jails cannot accurately be known, but it is estimated that 65 per cent of all prisoners in the Democratic Republic are political arrestees.

Perhaps the most unhappy aspect of the situation from the Western point of view is the fact that a majority of that segment of the population hostile to Communism is made up of older people who can recall what it was to live under a free form of government. The Communists have often claimed that time is on their side and in the Democratic Republic, at least, this seems to be so. As this group shrinks in size, as with time it must, continued successes on the part of the Communist world and the seeming weaknesses of the West will contribute to the growth of the group that is sympathetic to the government. It seems to me no more likely that the

West Germany: the Rhine as it passes Cologne.

Communist state of East Germany will suffer internal collapse than that Russia will collapse from within.

Relations between East and West Germany have deteriorated over the last few years. Contact between persons living in the two Germanys is now almost entirely restricted to letters, and, since the Democratic Republic's citizens know that their letters are likely to be censored, even this form of intercourse is greatly weakened. I know Germans whose relatives in the East have begged them not to continue writing, for they fear that correspondence with persons in the West will make them suspect. There was a time, just a few years ago, when Germans from both sides of the Iron Curtain moved freely back and forth to visit friends and relatives. They can no longer do so, for the Communists seem unwilling to grant their people the opportunity to observe what life is like on the outside and equally unwilling to admit observers from the West to their state. The East Germans seem intent upon erecting as many barriers as possible to exchange. Only when they see the possibility for exploitation of a thing for its propaganda value are the Communists willing to associate with the Federal Republic. Thus, for example, they are anxious to sponsor meetings of professors or students, but only when they can make certain of unlimited opportunities for turning the meetings into a platform for harangues by Communist spokesmen.

Despite the apparent hopelessness of the situation, West Germans remain fairly optimistic that union will one day come, though the optimism is not so marked as it was four years ago. The patience of the Bonn Government in dealing with the maneuvers of the East Germans is remarkable, and they continue to plan quietly for the day when union is a reality. In the meantime, the continued existence of the two Germanys represents one of the greatest threats to world peace. I do not expect that the Russians will move to occupy the Federal Republic any more than I expect that the West Germans would seek to bring about reunification by force of arms. My fear is the possibility of a second Hungary in East Germany. There has been in the past several months greater evidence of unrest in the Democratic Republic than for years, the result in part of food shortages that followed the collectivization of farms. If there were to be open revolt in East Germany and if the Russians moved in tanks and infantry to quell the riots, then I fear that the West Germans would move to the aid of their brothers. This possibility is a source of greater anxiety to me than any of Mr. Khrushchev's threats to make Berlin a city state.

UNHAPPILY, THERE SEEMS TO BE LITTLE HOPE THAT THERE will be in the near future a settlement of the German problem on terms that the United States and the Federal Republic would wish. We seem in Germany, indeed, to have hit a stalemate. For the West there would be everything to gain and nothing to lose if we could persuade the Russians to agree to free, all-German elections, since it seems certain that the vote would be overwhelmingly in favor of a united Germany allied with the West. The Russians are not blind to this fact, either. Moreover, there exists in the Soviet bloc genuine fear of a resurgence of German militarism. This is a fear that we must honestly acknowledge, even though one rarely encounters it in the West. It has been suggested from time to time that the neutralization of Germany might be the first step towards agreement on a settlement of the German problem. Such a proposal seems to me quite unrealistic and, indeed, to be playing into the hands of the Soviets. A Germany without arms of any kind, a country without allies, would invite a Communist *coup d'état* as soon as the opportunity for such a move could be fabricated. A neutralized Germany, I am confident, would soon be absorbed into the Soviet system. The hope behind our wait-and-see policy seems to be that a weakening of Communist strength, perhaps a struggle for power in the Kremlin, will give rise to circumstances in which we can negotiate a settlement of the German problem acceptable to ourselves. Or perhaps our policy-makers believe that world opinion may force the Russians to yield to the demand for free elections. The West Germans are fond of pointing to the irony of near-universal sympathy for the demands of African and Asian peoples for independence and self-determination accompanied by apathy towards the captivity of the East Germans. At any rate there seems to be little we can do to force the issue. The Russians were given a stranglehold on Berlin and a position of strength in Central Europe at the end of World War II, and we are now paying the price for the mistakes made then. We can do little for the present except sit on the powder keg that is present-day Germany and hope that nobody tosses in a spark.

Although the problem of unification dominates all else in West Germany, another characteristic of West German life is likely to claim the attention of the visitor: the problem of relating the present to what has gone before. The visitor will find little to remind him of the recent past and he will discover an understandable reluctance to discuss, with strangers at least, Germany under Nazi rule. The West Germans have often been accused of a callous indifference to the millions of lives lost in World War II, and it is true that the Nazi age, the war, and the grim struggle to rebuild have made the West Germans a hard-boiled people in some respects. They have had, in order to go on living one suspects, to close their minds to the horrors brought to the world by Hitler. There is, however, by no means the total disregard that some commentators report for the suffering of Hitler's victims. Nevertheless, their own privations during the war and afterwards, as well as the rape of Germany by some of the conquerors, have tended to harden them to the brutalities committed by Germans. This fact was brought home to me forcibly by the innocent remark of a young man in Hamburg as he compared the rebuilding of his city with that of Rotterdam. "The Dutch were lucky," he said. "They sat over in England all through the war and planned it all, but we had to do everything in a hurry." The charred bodies in the ruins that were cleared to make way for the new structures are quickly forgotten—but are the Germans really peculiar in this respect? Are they not suffering from the 20th Century disease of indifference to wholesale death that is manifested in this country in the lack of concern for slaughter on the highways?

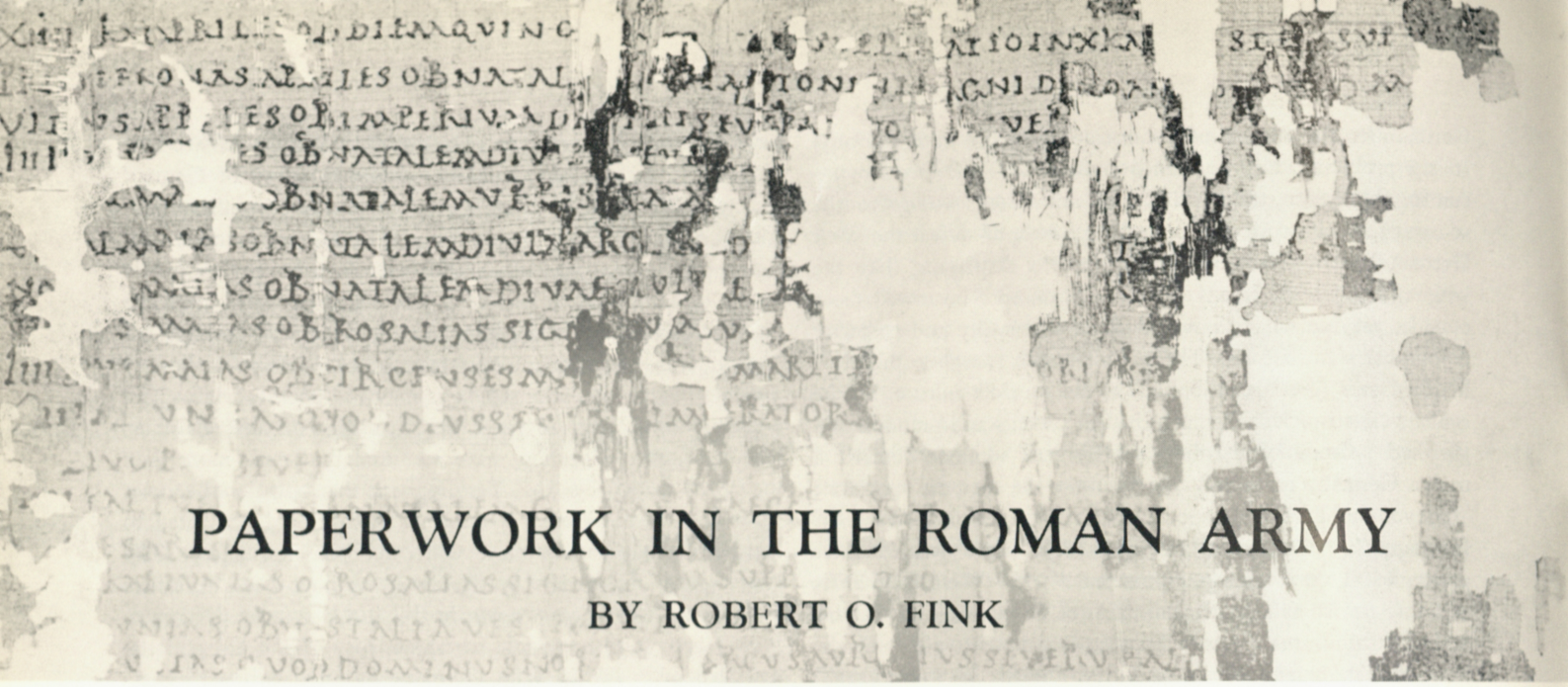
The problem of coming to grips with Germany's recent past is, I think, part of the larger question of relating present-day

Germany to the history of the nation since the 18th Century. It is a problem which constantly makes the West German uncomfortable, even though he does not always recognize the source of his discomfort. Out of the rubble of defeat the West German has built a new world, a world displaying, like the language he speaks, many forms and concepts borrowed from outside, yet one which draws much of its vitality and character from what went before. The West German is rightly proud of his forebears' great contributions to the world's culture, but he is also very suspicious of much that his parents and grandparents glorified. One of my colleagues this past summer, himself a native German, repeatedly put to those we met the question: "Do you hold Hitler responsible for the present division of Germany?" The answer we most often heard was: "Hitler partly, but I view it more as our fate." The West German is certainly not so fatalistic as this answer might indicate, but his reply, I think, manifests a groping attempt to attribute the German catastrophe to historical phenomena that he cannot quite understand. He knows that in the early 19th Century an Englishman called Germany "the land of poets and thinkers" and that 100 years later this same nation was led to destruction by a maniac. He knows that democracy, tried only once before in Germany, ended in near chaos after fifteen years. He has been told that his ancestors continued to live under despotic rule long after most of Germany's neighbors had revolted against their oppressors, and he attributes this to the conservative nature and respect for authority of his people, characteristics he is still led to view as virtues. He shakes his head sadly over the events of the past 50 years, he recognizes that symbols and concepts that were cherished before seemed dreadfully empty in 1945, and he wants to know where it was that the German people took the wrong path.

IT WAS NOT POSSIBLE, AS SOME HAD THOUGHT, TO MAKE A completely new beginning in 1945; too much survived for that. Everywhere now in West Germany one sees the wedding of the old and the new. City halls are rebuilt with stone façades carefully and ornately carved to duplicate the centuries-old originals, while rooms within rival in efficient austerity the offices of New York's latest. Horned-helmeted Siegfrieds appear on the stages of opera houses whose architecture makes the work of Frank Lloyd Wright seem dated. In old and new institutions and organizations democratic forms have been enthusiastically adopted, but to the visitor the "pecking order" among officials is sometimes painfully obvious. These are surface manifestations of an attempt to embrace the new while still clinging to the familiar forms and practices of the past, and they indicate a sometimes uneasy effort to combine the traditional with the still untried. The greatest problem for the West German, certainly, is to distinguish for himself what was good in the traditions of his people and what was related to the tendencies which led to catastrophe. Some are tempted to discard the past *in toto*, as though that were possible, while others seek earnestly to establish continuity with the main stream of German culture, to link today's values to those embodied in Goethe and in the giants of German music and philosophy. Everywhere one can observe the struggle to reconcile the pattern of life in a modern, democratic state with the traditional forms of German society. The result is sometimes, as it has been in other countries, an unsatisfying compromise. The German universities suffer particularly from their effort to cling to the old while trying to accommodate the new. Their past greatness was the result of their emphasis upon the intimate collaboration of student and professor in research, a relationship no longer possible in seminars that attract as many as 200 students. The universities, seeking to meet the demands of vast numbers wanting higher education, have admitted thousands more than the system can cope with. Yet proposals that traditional courses of study and traditional patterns of instruction be adapted to the new circumstances meet with stubborn resistance. The conservatism that seems nearly always to have been a feature of German life threatens again in this instance to be disastrous. It is, I believe, the struggle for ascendancy of the old and the new that gives life in West Germany its often enigmatic character and which has given rise to the divergent opinions on which I have earlier remarked. The same conflict of old world and new can, of course, be observed in other countries, but nowhere is it so marked and nowhere so much the subject of controversy as it is in West Germany.

German artists, too, struggle in the vortex created by the converging streams of old and new. Both literature and music since 1945 have shown extremes of, on the one hand, experiment with new themes and forms and, on the other, deliberate imitation of the traditional. As yet German culture has not made the same rapid strides towards the leadership of Europe that the economy has made, but throughout history man's spiritual concerns have taken second place to his physical hungers. "First comes food," Bertolt Brecht once said, "then comes morality." The critics who scathingly report the lack of new directions in German art would do well to recall the ashes from which the phoenix has so recently emerged. That West Germany is today the leading nation in Europe's economic life, that its people have not fallen through despair into a totalitarian trap, and that its cultural life has now begun to flourish—these phenomena are nearly incredible to those who stood among the ruins at war's end. The brave new world of the post-war years has not been an easy garment for the West Germans to don, and that they have come so far, while learning the painful lessons of democracy, is testimony to their energy and resourcefulness. Whatever its faults, I am persuaded that West Germany is a better Germany than any that has gone before, and I believe that if the West Germans can resolve their future problems as happily as they have resolved those they have so far encountered, their happiness and eventual greatness are assured.

ABOUT THE AUTHOR: Bruce Haywood, who teaches German at the College, visited several cities in West Germany last summer at the invitation of the Federal Republic. During this period he was given the opportunity to confer with a number of leading figures in government and the arts. Mr. Haywood, a native of Yorkshire, was educated at McGill and Harvard. He is the author of a study of the German Romantic poet Novalis (Harvard University Press).



PAPERWORK IN THE ROMAN ARMY

BY ROBERT O. FINK

THE "PAPER" OF THE ROMAN ARMY was papyrus, a vegetable substance quite as perishable as our paper and much more brittle. It is a sort of miracle, then, that any ancient papyri whatever have survived to the present day, and that actual fragments of Roman military records can still be seen, handled, photographed, and read.

The odds against their survival were incredibly long, especially since the content of some of them was of a nature so ephemeral that they must have become scrap paper almost as soon as they were written. As it happens, one item among our data makes it possible to estimate just about how long the odds were. During the first three centuries of the Christian era, the Roman army numbered roughly 300,000 men; and for each man a pay-roll record was made out three times a year—900,000 accounts yearly. Over the whole period this means not less than 270 million individual accounts. Out of that number, exactly *two* are known to be extant complete, and one more in a very fragmentary state. Obviously, if we now have any Roman army records at all, it is only because a staggering mass of them was produced and once existed.

But of course such records had to be. Every army is made up of individual persons; and it is an army only because of the organization and discipline imposed upon its personnel. Above all, every man and every unit and all items of equipment and supplies must be accounted for so that the field commanders and GHQ may know what men and what materiel are available for any given purpose at a given time. The Roman army had the same needs in this respect as a modern one; and by no means the least interesting result of these researches is their testimony to the likeness in day-to-day conditions of service and the concomitant record-keeping between the Roman army and armies of the present day.

Not that there are not also great differences, of which one of the most obvious is in the very processes of record-keeping. Without the advantages of typewriters, Thermo-Fax, printed forms in octuplicate, and the like, the Roman soldier had to keep all his records by hand with pen and ink; orders, complaints, the dispatch of personnel and supplies, and instructions generally took the form of letters; for personnel rosters, duty rosters, guard rosters, morning reports, pay-roll records, receipts, and individual units' reports of their status at the end of the year, more or less standard patterns existed, though there were many variations in detail. But in any event, everything was handwritten. If two or a dozen or 100 copies were needed, one clerk or a corps of clerks wrote them out one at a time. This means that the chance of errors was enormously multiplied, and also that it was often left to the individual clerk to decide how to frame a particular document. But the general pattern of each type of record was observed with considerable consistency; and errors in the letters and other texts are fantastically few. In spelling, sentence structure, and arithmetic, most Roman army clerks were clearly far ahead of most present-day stenographers and not a few college students and, if the truth must be told, business men.

Of course so much paperwork absorbed a fair percentage of the personnel of any Roman military unit, while the chief clerk in each unit, the cornicularius, was a kind of warrant officer ranking next to a centurion, who in turn approximated the rank of captain in a modern army. The proportion of men assigned to clerical work can be estimated from a general roster found at Dura-Europos, modern Salihiyeh, about midway along the course of the Euphrates. The names are accompanied by notations of the men's duties; and out of 740 such notes which can be read with certainty, thirty assign the private in question to the *officium*. This is a ratio of about one soldier in twenty-five whose principal employment was to write, forward, file, and keep up to date the records we are talking about.

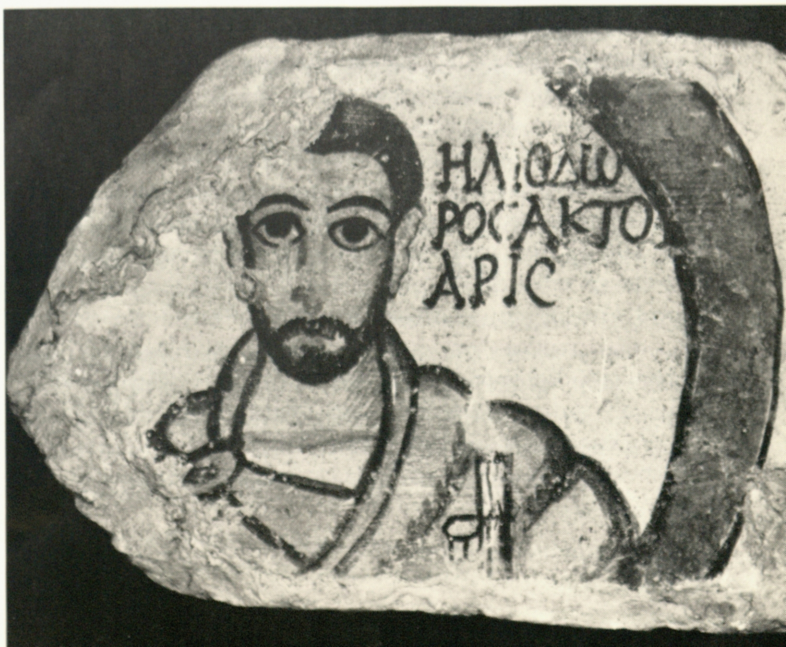
Data of this sort, or in fact any part of the text of a papyrus, are not as a rule easy to extract. When a papyrus first comes out of the ground it is generally mashed flat by the weight of the earth under which it was buried; covered with the same earth, which adheres tightly; riddled with the holes of worms, beetles, and other creatures which have worked on

it for fifteen centuries or more; and rotted or stained by assorted bacteria and fungi. (Once I found the tooth of a mouse which must have died before A.D. 256 embedded in the surface of a military text.) Furthermore, if dry the papyrus is likely to be brittle. The whole business looks a little like a packed mass of dead leaves. The first task of the excavation staff, then, is to clean off as much of the dirt as can readily be removed without damaging the surface, then to dampen the papyrus with an alcohol solution just enough to soften the folds and toughen the fibres, and to straighten it out enough to read a bit of it, if possible, for identification, and then pack it between layers of Kleenex for storage and shipment. It is also carefully photographed in case of loss, though field photographs, because of unavoidable conditions, are seldom worth much for reading a papyrus. Sometimes even these preliminary steps are impossible because of the size or the tattered state of the papyrus. Then it has to be transported pretty much as it was found to some museum which has technicians expert enough to deal with it. All of these steps involve delicate handling, for many of the fragments of the papyrus will be attached to each other by only a thread or two of rotten fibre, or often not attached at all but merely stuck together. All longer papyri were rolled; and the rolls were first flattened and then eroded into separate or almost separate lumps during their long burial, the lumps consisting of several layers of papyrus each of which represents one turn of the original roll. It is therefore obviously of absolutely basic importance to get all the layers from each chunk of the roll properly matched with each other. The connecting threads must be kept unbroken at all costs; and the detached fragments must be laid out layer for layer in the correct relative positions and at the correct distances so that one can see which lines of writing run across more than one fragment and how many letters or words are missing between the scraps. Of the papyri found at Dura-Europos—over 150 in all—I believe that only two were done by a museum technician, a wizard named Hugo Ibscher in Berlin. The rest were started by the field staff and finished by us stay-at-homes who worked on them in New Haven.

SO THE ROLLS HAVE BEEN UNROLLED, THE CRUMPLED BALLS of wastepaper have been untangled and spread more or less smooth again, the single sheets and scraps have had every ragged fibre meticulously straightened, unfolded, and laid back into place. Fortunately, ancient ink was mostly a good carbon ink, so that the writing, except in a few rare cases where a vegetable pigment was used and has faded, is practically as black as ever when the surface of the papyrus has not been damaged. Now we can begin to read, or, more accurately, transcribe. The Romans, except for literary works and occasionally for headings, used a particularly fiendish sort of longhand script in which the guiding principle seems to have been an effort to make every stroke do duty as part of several letters. In addition, there was no system of dividing between words; two or more words may be written as one unit, or, to suit the scribe's convenience, a single word may be broken at any syllable-division and written as two or three separate clumps of letters.

These remarks, however, describe the text in its original condition. When the present-day scholar gets hold of it, his woes are multiplied, for whole words will not necessarily be the rule in his papyri. The Roman military clerk was as much addicted to abbreviations as his modern counterpart, which leaves the papyrologist wrinkling his brow over "qdp," "pdcc," and "ssusedd"; worms and decay have seen to it that the modern reader has often only the beginnings of words or the ends of words or the mid-sections of words to ponder. And the whole words which survive will commonly be the *and's, but's, around's, yours truly's,* and similar helpful items. Even individual letters, as a matter of fact, are often incomplete. The top half or the bottom half of a whole series of letters may be missing, or the right side or the left side, or all but minute traces that barely indicate that the pen-stroke in question curved one way or another, or was vertical or horizontal or slanting. So the would-be reader is reduced to a laborious, detailed study of the manner in which each individual clerk formed each letter. From the words which can be read he makes up the clerk's personal alphabet and then painstakingly reconstructs as many as he can of the damaged letters, and from them the mutilated words. If the gods favor him, he will glean enough words in this way to give him the gist of the text. Then he will use his knowledge of Latin, military affairs, history, and human nature to fill in the gaps where nothing is left. Stereotyped phrases are easy; a modern letter with only "Dear [——]derson" or "Very t[——]s" is clearly addressed to [Mr. (or Miss or Mrs.) An]derson (or [Gun]derson) and concludes with "t[ruly your]s." "Yours [——]ly" might be "[tru]ly," or "[sincere]ly" or "[cordial]ly." The length of the gap, if known, would decide whether it was the first or one of the other two; but nothing would help the choice between "sincerely" and "cordially." And of course outside of formulaic expressions of this sort, the chances of probable

Portrait of Heliodoros, the actuarius (scribe responsible for the official journal of his regiment). This is a ceiling tile from a house in which troops were billeted at Dura.



reconstruction decrease approximately in inverse ratio to the cube of the number of missing letters.

From time to time, however, our struggling scholar is granted either a text that is nearly complete or enough fragments of one sort of text to make a sound reconstruction possible. Those are the moments he lives for. So, for example, in the winter of 1931-32, a joint expedition sponsored by Yale University and the French Academy discovered at Dura-Europos extensive remains of the headquarters records of an auxiliary cohort, the Twentieth Palmyrenes. This was a mixed unit of combined infantry, cavalry, and camel-riders, with a theoretical strength of about 1000 men; and the papyri, incidentally, give us the means of comparing Roman theory with practice in matters like this. Two of the texts were complete rosters of the cohort, one about three years later than the other. The earlier shows a total actual strength of about 1200 men; the later, about 1040. (Two other texts, still later, have totals of 914 and 781.) The rosters are elaborately organized. The entire personnel of the cohort is listed by centuries of infantry and squadrons of cavalry, with an appendix naming the camel-riders in the order of the centuries to which they were attached. (Why camel-riders were attached to infantry companies is still not explained, unless they were needed as dispatch-carriers.) The roster of each company begins with the commanding centurion's or decurion's name, which served as the identification of the century or squadron, and the date of his enlistment. Then followed the same data for the first lieutenant and second lieutenant, and after them the privates, grouped by the years of their enlistment in order of seniority. In addition, there is a note of rank, status, or duty assignment beside each name.

These notes are perhaps the most valuable feature of the rosters; but even the names tell a great deal. Aurelius Mucianus and Julius Crispinus, so far as their names go, could have been born in Rome itself; but Julius Flavius, Aurelius Herennius, Aelius Licinnius, and several others are saddled with the equivalent of Smith Jones, Adams Polk, or Astor Rockefeller, and a great many of the names, even though composed of Latin elements, attest to a comprehension of the traditional system of Roman nomenclature about on a par with that of Hollywood. Other names in these records from Dura show that descendants of the original Greco-Macedonian colonists who were settled at Dura only twenty or thirty years after Alexander the Great's conquest of the Persian Empire were still present—Alexander, Antiochus, Seleucus, Ptolemaeus, Antigonus, and Demetrius are examples. The majority of the names, however, are Semitic, specifically, Palmyrene, as might be expected from the very title of the cohort—Belaacabus, Malchus, Themarsas, Vabalathus, Bora, Barhadadus. There are even a few of Persian, or at least Iranian, origin—Afarnes and Meheridates. Further, all of these elements appear in all possible combinations, such as "Antoninus Alexandri," "Meheridates Barginnaia," "Seleucus Malchi," "Themarsas Tiberini," "Julius Vabalathus," and "Malchus Diogeni." Plainly, the personnel of the Twentieth Palmyrenes was a fairly homogeneous group which shared a mixed culture, basically Palmyrene

Skeleton, still wearing a shirt of chain mail, of a Persian soldier killed during a fight in a tunnel under the wall in the final siege of Dura.

but with a considerable overlay of Greco-Roman elements and a few touches of Bedouin and Iranian.

To return to the annotations. Most of them are routine and obvious, like the titles of ranks and ratings. The centurions are designated "ordinarius," the decurions as "decurio," their first lieutenants as "duplicarius," and the second lieutenants as "sesquiplicarius." After these come a whole tribe of lesser ratings: "signifer"—standard-bearer; "bucinator"—horn-blower; "singularis"—aide; "imaginifer"—carrier of the emperor's portrait (as a military standard); "vexillarius"—guidon-carrier; "actuarius"—clerk in charge of the official journal. The cohort also had permanent detachments at six or more points outside Dura, some of them identifiable villages, and two others called the Tower and the Arabs' Fort.

More interesting are the notations of various duties, because they let us see the individual soldier at work. So we find one cavalryman assigned to examine a horse for purchase, others to collect barley for horse-feed, others working on ships (the Euphrates flows under the walls of Dura), others on duty at headquarters, still others engaged in preparing the payroll and escorting grain-convoys. Some thirty, as noted above, were doing clerical work, and there were relay riders for dispatches and a number of scouts. But the whole cohort was not a community of eager beavers. Beside one name is the note "in custody"; another "overstayed his leave"; one "remained behind," perhaps sick; two others "did not return." In another text from Dura we learn that Aurelius Romanus, who enlisted in A.D. 216, died in the latter half of August in 223, and Aurelius Barchalbas on November 4 in the same year. Four other names are cancelled from the list, presumably for the same reason; and Aurelius Addaeus and Heraclas are noted as "without a camel." Beside these it is cheering to see that after twenty-seven years of service Romanus Allaei made it to an honorable discharge from the rank of second lieutenant, and

A shield found in the garrison repair shop at Dura. It is decorated with flower garlands and an eagle crowned by Victories. A metal boss once covered the hole in the center.

that privates Salmanes Za[——] and Sadalathus [——]i, who had served equally long, got their discharges at the same time.

This sort of thing is as good as the privilege of rummaging through somebody's attic; and it is surprising how interested one can become in the fortunes of men whom we know only by name, who were not at all important in history, and who have been dead for 1700 years. Take Apollonius Messenus for example. He appears first in a list of A.D. 218 in the lowest century of the cohort as a private who had enlisted in 215. In 219 he is still a private in the same century, with the assignment "Parthia," whatever that means; but by 232 he has transferred to the cavalry and is a first lieutenant in the squadron of Antoninus, and in 236 he is in the squadron of Antiochus, on detached service but rank not stated. In the ordinary course of events he would have been eligible for discharge in 240, or perhaps 242 at the latest; but in 239, on April 30, the Persians mounted a heavy raid on Dura in which the commander of the Twentieth Palmyrenes was probably killed. At least, he died in battle; and on May 27, 239, the cohort had a legionary centurion as acting commander, while the total of the personnel is notably low. Did Apollonius Messenus survive? We shall probably never know.

Another touch of human interest is supplied by the fact that when centurions or decurions were promoted or demoted their whole company went with them, a practice obviously devised to improve mutual cooperation between the company commander and the rank and file. So in A.D. 218-19 the century of Antoninus was third of the six in the cohort, but in 222 it dropped to last place and thereafter only gradually worked its way back. Between 223 and 225 it advanced to fifth place, and between 230 and 232 to fourth. What had happened? There is no certainty; but the rosters of 219 and 222 show that between those years this century had twice as many losses and replacements as any other, and one of the cavalry squadrons had dropped almost as many men. The inference seems reasonable that Antoninus, or his whole century, had done something which got them and perhaps the whole cohort into serious trouble from which they were rescued with losses to themselves and the cavalry, and that they were reduced to the bottom rank among the centuries as a punishment.

Another aspect of these annotations is that they must have necessitated copying the whole roster at fairly frequent intervals. In the two complete rosters which we have, names and notations have been crossed out every here and there and others occasionally substituted. When enough such changes had accumulated to become confusing, a fresh start would have to be made with a new copy of the list. This would happen oftener in times of special activity, of course; but even the skimpy records we have show that transfers from one company to another went on constantly within the cohort; and there would naturally be a steady succession of deaths, discharges, transfers to and from other cohorts and legions, new recruits, and changes of assignment to account for even in the quietest times. One wonders that the Romans, for all their efficiency, never invented a card-index system to facilitate the keeping of such records.

A type of record which *is* up-to-date, though simpler than its modern counterpart, is found in the unique surviving duty roster, discovered in Egypt and now in The University of Geneva. It is a large rectangular sheet ruled off in smaller rectangles, with the names of the privates of one century written in full in formal capital letters down the left side and the days of one month—in this case October, A.D. 87—distributed across the tops of the vertical columns. Any special duty performed by each man was then entered in the box opposite his name under the appropriate date. So we learn that Quintus Annius was sweeping (presumably policing grounds) on October 1-2; that Gaius Julius Longus was on detached service October 3-6 inclusive; that Marcus Antonius Crispus was in plainclothes on the fourth; that Quintus Petronius and Quintus Fabius Faber were on duty at the bath on the fourth and fifth and the fourth through the eighth; that Marcus Arrius Niger was on fatigue duty in the company streets October 5-10; that Marcus Longinus was either latrine orderly or assigned to clean the company stables October 6-9 (and perhaps longer; the papyrus is broken off here); that Publius Clodius Secundus spent the ninth working on the boots of the centurion Helius; and that Titus Flavius Niger was on leave granted by the commander of the legion for at least the first ten days of the month. The purpose of all this is, of course, "so that no one will be burdened beyond justice and that immunity be granted to no one," in the words of an ancient author. A modern one (Lt. Col. C. M. Virtue, *Company Administration and Personnel Records*, eleventh ed., 1942) phrases it: "to insure fairness in the distribution of all tasks, to make sure that each man of the company does his full share and no more." Even the name of the month is of interest, for in this papyrus it is not called "October" but "Domitianus" for the autocratic Emperor Domitian, then reigning, who wanted to challenge comparison with Julius Caesar and Augustus, for whom July and August had been renamed. But after Domitian's assassination in A.D. 96 the month naturally reverted to its old name.

THE FOREGOING ARE RECORDS OF INDIVIDUAL PERSONNEL. Unit records of many kinds also exist, among them some journals of the Twentieth Palmyrenes which are comparable to a modern morning report. In them was recorded day by day the total strength of the cohort, the number of centurions and their lieutenants, the number of camel-riders, since these were attached to the infantry centuries, and the number of cavalry with the number of decurions and their lieutenants. Then follows in full the official title of the cohort, the name of the commander, and the password for the day. Next is a record in detail of the departures of soldiers—"sent to gather barley," "to convoy those gathering barley," "to get wood for the bath" —and the return of others previously detached—"from provincial headquarters with letters," "previously sent to Atha"— or their failure to return—"absent without leave," "missing"— with their names and companies. Finally, the reading of the orders of the day is noted, a sort of pledge of allegiance is recited, and the names of the honor guard at the shrine of the cohort's standards are listed. On one day a copy of a letter from the governor of the province is included which gives the names, marks of identification, and effective date of enlistment of two recruits and authorizes their addition to the cohort.

Another sort of unit record was a kind of annual inventory called a *pridianum*. This is a piece of military terminology, not to say slang—"the day-before-er," because it was due on the last day of the year, the day before New Year's. It recorded first the title of the unit, the full name, rank, and date of enlistment of the commander, the headquarters station of the unit, and its strength in enlisted men and officers by categories at the time of the last previous report. Then followed a detailed record of accessions, promotions, losses, absences, men on the sick-list or otherwise not available for duty, and finally a statement of those present and available. The accessions state the men's names, the year of enlistment, the month and day of their enrollment in the unit reporting, the century or squadron to which they were assigned, and their status as recruits or transfers. In the latter case, the unit from which they transferred is noted; and in both cases the name of the official who authorized their incorporation into the unit. Promotions were treated similarly. Losses were distinguished as permanent or temporary. Permanent, of course, were losses by death, transfer, or desertion—"given to the Danube fleet," "drowned," "cut down by bandits." Absences were for all sorts of reasons —"in Gaul collecting clothing," "in Serbia at the mines," "clerks of Latinianus, steward of the emperor," "across the Danube on an expedition," "at Piroboridava in garrison," "across the Danube scouting," "at headquarters with the copyists," "to Mount Haemus to bring draft-animals," and so on. For each item the number of men detailed to that duty was entered, with a separate statement of the number of cavalry and the number and rank of those above the status of private; and subtotals were calculated at the end of each category of losses or absences and successively deducted, first from the grand total carried forward from the previous *pridianum*, then from the succeeding balances.

To whom the *pridiana* were submitted is uncertain, for it is not easy to see who would need or could use such detailed information; but presumably they went to the headquarters of the army to which the reporting unit was attached. In peace this would be the governor of the province in which the unit was stationed; in war, the ranking field commander operating in that sector.

Another unique papyrus shows a little of the handling of army property—cavalry horses, to be exact. Only twenty-four lines of the document remain; but all followed one of two patterns, both of which begin with the name of a cavalryman. An example of each will save much description: "[name]:—a two-year-old horse, black, branded on the right thigh and shoulder, approved for purchase by the then praetorian prefects December 29, A.D. 245. Denarii 125"; "[name] lost his horse August 31, A.D. 251." Six of the nineteen men on the list have recently lost their horses; but their names are scattered at random throughout the list, not collected in one place. Consequently, this must be not a record of horses, but of the men responsible for each horse; and it must have something to do with the process of finding new mounts for men who lacked them. Here again we see the Roman passion for exact detail in the description of the horses and the record of the authority who approved the acquisition, the exact date of purchase, and the value. The last, however, is obviously a somewhat arbitrary official figure, since it is the same for all the horses but one, regardless of age or sex. Clearly, too, a great deal remains unexplained and inexplicable, such as the question of who was charged with the value of the lost horses, the government or the individual cavalryman? The date is in a time of severe upheaval, when the whole Roman Empire was sixteen years deep in a general anarchy which was, as it proved, to last another thirty-four years, so that the comment of Professor J. F. Gilliam, who published this text from Dura, may well be quoted here: "Perhaps the strongest impression the papyrus makes is that of the obstinacy and success of the army in maintaining its complicated procedures and its system of bookkeeping at a time of general chaos and in a region disturbed by rebellion and constantly threatened by Persian invasion."

The letters from the military archives can be left to speak for themselves. Here is one from Dura which supplements the list of cavalrymen and their mounts which was just discussed, though of much earlier date. The writer is Marius Maximus, governor of the province of Syria, in which Dura was located; and the recipient is Ulpius Valentinus, commander (tribune) of the Twentieth Palmyrenes. "Dear Valentinus: Enter in your official journal as usual, and note that it is to be effective from May 29 [?], A.D. 208, for Iulius Bassus, cavalryman of the Twentieth Cohort of Palmyrenes which you command, a horse, four years old, reddish, blazed face, no brand, approved by me, at 125 denarii." A docket in another hand reads, "Received March 16, 208." Why the effective date for entering the horse in the books of the cohort should be ten weeks or more later than the receipt of the letter is not evident; but it is a striking testimony to the centralization of Roman governmental procedures that the governor in Antioch, or at least his

office, should not only have an exact description of the horse but prescribe the individual soldier to whom it was to be assigned instead of leaving the choice to the tribune of the cohort. Other letters from the same file, though less well preserved, show that this was the usual thing.

Personnel were handled in much the same way, as this letter from Egypt shows. Once again the writer is the governor of the province and the addressee is the commander of a cohort.

Gaius Minicius Italus. Dear Celsianus: Order six recruits approved by me to be enrolled in the ranks in the cohort which you command effective February 19. I have appended their names and marks of identification to this letter. Most cordially yours.

Gaius Veturius Gemellus;
twenty-one; no mark.
Gaius Longinus Priscus;
twenty-two; mark on the left eyebrow.
Gaius Iulius Maximus;
twenty-six; no mark.
[?] Iulius Secundus;
twenty; no mark.
Gaius Iulius Saturninus;
twenty-three; mark on the left hand.
Marcus Antonius Valens;
twenty-two; mark on the right side of the forehead.

The "marks" are probably scars; but could be birthmarks, moles, or anything of the sort. A docket reads, "Received February 24, A.D. 103, through Priscus, aide"; and a second entry continues, "I, Avidius Arrianus, chief clerk of the Third [?] Cohort of Ituraeans, have certified that the original letter is in the files of the cohort." This last seems to confirm that some very faint traces of writing just above the names of Italus and Celsianus are to be read as an abbreviation of the word "copy." That is, this is a certified copy, probably made years later for the use of one of the recruits named in the letter because some doubt had been raised about the circumstances of his entry into military service. The noteworthy thing here is the close parallelism, even in phraseology, between this letter and the preceding one, even though there is an interval of 105 years between them.

WE CONCLUDE WITH ANOTHER LETTER, THIS TIME A CIRCULAR one, from the pen of Marius Maximus:

Marius Maximus to the tribunes, prefects, and acting commanders of units. What I wrote to Minicius Martialis, financial officer of the two emperors, I have appended and you are to take note. I hope you are well.

COPY

It is to be your care, and also that of the quartermaster's office of the units through which Goces is passing, an envoy of the Parthians sent to our lords the most valiant emperors, to offer him hospitality according to custom. Write to me, however, what you have spent in each unit.

There follow the name of the five towns covered by this copy of the letter: Gazica, Appadana, Dura, Eddana, and Biblada.

Finally, mention should be made of still another unique item from Dura, not a part of the military records but rather an item of equipment. This is the famous *Feriale Duranum*, a festival-calendar from Dura which lists all the holidays prescribed for official celebration by the army. Its date is about A.D. 225; and aside from providing many illuminating views of imperial policy, it proves that the soldiers' life was not all uninterrupted toil. The holidays are of four sorts: traditional festivals and rites in honor of traditional Roman deities; anniversaries of deified emperors and their kin; anniversaries of the reigning emperor, Severus Alexander, and his family; and specifically military occasions. In the first category are New Year's Day; the annual vows for the welfare of the empire and the emperor; two anniversaries of Mars, as Victor and as Avenger; one for Minerva; the birthday of Rome; festivals of Vesta, Neptune, and Salus; two rose-festivals in May; and the Saturnalia in December. All of the deified emperors are there, and Julius Caesar as well, for his birthday, on which he received the sacrifice of a steer. The emperors' accessions, too, are observed, beginning with Antoninus Pius (A.D. 138); and the birthdays of the deified women of the imperial family are celebrated as far back as those of the time of Trajan (A.D. 98-117). The reigning emperor is naturally the center of attention. His birthday, the day of his accession, the day when he was officially declared of age, the dates when his first consulship and various powers and titles were conferred on him are all observed with suitable and sometimes elaborate ceremonies. Purely military occasions, aside from the anniversaries of Mars, include the date when honorable discharges were awarded, with their accompanying bonuses and privileges for veterans, the anniversaries of important victories of Trajan and Septimius Severus (grandfather of Severus Alexander) over the Parthians, and the birthday of the Germanicus who was a nephew of the emperor Tiberius and died comparatively young, leaving behind a reputation for military genius and achievements that seems to most moderns undeserved but which got him a kind of worship in the army, as the *Feriale* shows, for over 200 years.

The foregoing may have exhausted the reader, but is far from exhausting the subject. I have omitted all existing payroll and financial records as too detailed and technical, and a great many others because their interpretation is too uncertain. This makes them especially fascinating to the specialist, but poor material for a discussion like this one. And still others are borderline cases between military and civilian texts, which raises doubts about their appropriateness, no matter how interesting they may be in themselves. But I hope that I have made clear some of the reasons why papyrologists, even when they find it frustrating, nevertheless like their work.

ABOUT THE AUTHOR: Robert O. Fink is Dempsey Professor of Greek and Latin Languages and Literatures. He has held various grants and fellowships for research on papyrus records of the Roman army, and is a co-editor of *The Parchments and Papyri*, a volume in Yale University's series on *The Excavations at Dura-Europos*. Mr. Fink was educated at Indiana University, Cornell, and Yale, and has taught at Kenyon since 1946.

CHRIST AND THE ACADEMIC COMMUNITY

BY RICHARD HETTLINGER

I am the Way, the Truth, and the Life. — St. John, 14:6

1. THE RELIGIOUS PERSPECTIVE: The first of Christ's claims is obviously primary and determinative. If he is not the Way to the Father, the revelation of the eternal invisible God, the historical manifestation of ultimate reality, there is no reason why we should regard him as the Truth, as the key to our understanding of man and the world. If he is not the Way to the Father, the pattern of the divine purpose and will, there is no reason why we should regard him as the Life, as the key to our ethical decisions and the source of our moral strength. But once admit the primary claim and the others follow —that is, if our religious convictions are anything more than subjective emotion or formal dogmas.

This article is based on three sermons preached in the Chapel at the beginning of the academic year. Their purpose was not to elaborate fully on the significance of Christ's claims (which would require far more extensive treatment) but to indicate why the Christian faith is an appropriate and relevant concern for members of an academic community.

What place has such a claim in the life of an academic community? Kenyon, according to the catalogue, is "unreservedly devoted to liberal education"; it is seeking "to combat intellectual provincialism and create a lifelong concern for humane and scientific truth." How does the religious perspective fit into such a program? There are basically three ways in which academic communities in this country answer the question:

1. In many church-related colleges the issue is predetermined. Religious faith is a primary requirement for faculty and even for students; Christian presuppositions ostensibly underlie all courses and control all activities. All too often, however, the result of such a policy seems to be that intellectual integrity is lost and the full implications of faith are obscured. The challenge of modern thought is evaded and academic freedom restricted.

2. Partly in reaction to the tradition of such church-related colleges, many state institutions of higher education make no provision whatever for the religious needs of their students. The question of religious faith is regarded, officially, as purely a matter of individual preference. No provision is made for any serious consideration of the religious or non-religious presuppositions of teachers and students; the matter is just as much foreclosed (though in the opposite way) as in the narrowest church-controlled college—through the virtual exclusion from discussion of what many members of the community regard as a fundamental intellectual concern.

3. At Kenyon we attempt a solution which is quite uncommon in this country, although it is followed in Oxford and Cambridge and in some other universities in the British Isles. Here there is no foreclosing of the religious issue. Christian faith is not required of faculty or students as a requirement for admission. But this does not mean that at Kenyon the religious issue is regarded as a matter of purely individual concern, as if the College as a body thought the matter not worth raising. Kenyon, according to the *Student Handbook*, believes that "religion is an integral part of liberal education." The hope is that the claim of Christ to be the Way will be seriously and honestly faced by every student *as a student*, as a member of an academic community concerned with education in the liberal tradition, as a free responsible adult person. Every teacher or student is free to hold and to expound his own position; what is false to our spirit, as I understand it, is indifference or apathy.

This policy presents real challenges to men who come here from a background of Christian faith, with the support of a Christian family or a church. The honest facing of the impact of what we learn in the classroom upon our traditional religious assumptions and ways of life can be distressing and apparently disastrous. There are several elements in the college situation which make the transition from adolescent to adult faith inevitably fraught with danger and stress. The first, which is by no means restricted to the campus but is perhaps felt most keenly here, I will call *the fallacy of the expert.* This is the temptation to accept or reject, to preserve or to abandon faith on the basis of the judgment of some authority in some other field. In our day, with the tremendous respect given, and rightly given, to the sciences, there is a widespread tendency to assume that the physicist or biologist or psychologist or sociologist is in a position of special qualification to pronounce on the issue of faith. And, because there are many experts in these fields who find the religious perspective meaningless and reject Christ's claim to be the Way, there is a real danger that students may come to assume that the Christian faith is inconsistent with true science. They may conclude fallaciously that because a man is an expert and an authority in his own field he is to be followed necessarily in respect of religion.

There are, of course, many points at which modern scientific knowledge properly calls in question assumptions about the world and about human life which had become identified with the Christian faith. On matters such as these, the Christian believer and theologian must listen to and accept the authority of the expert when it is demonstrated in accordance with the criteria of the field. But the claim of Christ to be the Way to God is not a matter within the competence of scientific study or demonstration. The religious approach to reality is of a different kind from the scientific approach. If God could be scientifically proven or his activity in the world be isolated for scientific analysis, he would no longer be God but a part of the world. The fact is that the religious approach to reality and the scientific are often combined in the same person—perhaps they are both always present in all of us. A study made a few years ago among the fellows of the Royal Society in England, the most distinguished scientific organization in the country, showed that only a small percentage of its members found their scientific conclusions inconsistent with religious faith. Of course, this doesn't prove that religious faith is valid; all it does show is that the fact of being an expert in a scientific field does not exclude faith or give the scientist who is a nonbeliever any special authority to settle the issue for others.

The second difficulty in the way of spiritual growth and progress in the academic community I would call *the spectre of religious irrationalism.* There is a tendency to identify any religious commitment which is more than formal with revivalism, and to identify faith with irrational credulity. Mark Twain's famous saying, "faith is believing what you know ain't true," reflects the same suspicion. The recent film version of Sinclair Lewis' novel *Elmer Gantry* illustrates the point very well. In the one really effective scene of the film, the somewhat skeptical newsman Jim Lefferts is challenged by the

dogmatic emotionalism of Gantry to declare whether he believes that "Jesus can give us everlasting life." Lefferts is cornered into a position in which any self-respecting, honest man would have to say "no"—or at best, as he does, "I wish with all my heart I could believe that."

Jim, I suspect, represents Lewis' own response to religious revivalism: a mixture of disgust, fear, respect, and attraction. But his ultimate response is rejection; if this is religion, it is not for him. Men entering an academic community in which the intellectual concerns are primary tend to think of religion in terms of revivalism and to suppose that it is entirely inconsistent with their new interests and concerns. One unhappy result is that when intellectual difficulties arise they retreat into themselves, feel themselves isolated from Christian fellowship, and soon allow their religious lives to wither and die.

One final danger to the development of a full Christian faith in any college or university we may call *the tradition of academic non-commitment.* The years of undergraduate study are necessarily and properly years of suspended activity as far as many of the duties and obligations of the world are concerned. To a great extent the student is withdrawing from the regular round of life in order to set his compass and to prepare himself for his adult vocation and responsibilities. But the temptation is for students—and faculty too—to use this privileged position as an excuse for indifference or disinterestedness. It is right that we suspend judgment until we have tried to see things whole and clear; but the attitude of "I couldn't care less" represents a withdrawal from adult responsibilities. To elevate non-commitment to a principle, to suppose that just because we are intellectuals we can continue indefinitely to sit on the fence, to despise the man who engages passionately or energetically in any cause, is to abdicate from serious existence. There are dangers in student participation in political controversy, and we can perhaps see these most clearly in recent events in Japan and Cuba. But there are glorious memories of the part played by students in the Hungarian tragedy; and the remarkable success of the lunch counter demonstrations in the South has shown that students in this country can commit themselves with passion and yet with wisdom to the cause of freedom and equality.

The religious perspective equally involves more than study or observation, discussion or inquiry. It is not concerned with our *future* career but with our lives today. We can never withdraw from our obligations to God. It is certainly right and necessary that we withhold judgment on questions of theology or church order until we see our way more clearly; but we cannot postpone our commitment to Christ until everything is uncomplicated and clear-cut. If we have no religious conviction, or even perhaps as yet little awareness of the religious perspective, we must continue to seek and inquire. But if and when we come to recognize Christ as the revelation of the eternal God we cannot hold back from the commitment of faith because of some supposed loyalty to academic objectivity or non-involvement.

II *The Intellectual Perspective*

THOSE WHO HAVE READ C. P. SNOW'S LATEST NOVEL, *The Affair*, may have reflected upon the complexity of the problem of truth raised in the story. It concerns the case of a young fellow of a Cambridge college, Donald Howard, whose work as a scientist is called in question by some American authorities in his field. It appears that some evidence used by him in a research project has been falsified—a photograph "blown up" to give a misleading impression. The truth of this charge is a simple matter of investigation and comparison, a scientific fact which is not called in question once it has been examined. Closely related to this, however, is another question which admits in principle of a similar straightforward empirical solution: the question as to whether Howard himself or the much-revered elder scholar under whom he had worked was responsible for the fraud. But in this respect the evidence is only partly available, and, while those best able to judge are convinced that Howard is not himself responsible, there is a margin of uncertainty which allows others to avoid the consequences of assenting to this conclusion. The reader is bound to feel uneasy about the way in which other considerations lead these men to set aside, or at least to take up an equivocal position in regard to, the judgment of those best qualified in the field; but the point I wish to make is that they are involved not only in decisions as to the truth in these questions of fact, but also in decisions as to truth in quite different areas of experience. For the story is complicated by their convictions about political

ideologies and their loyalty to the college community in which they have to go on living when "the affair" is over. For Howard, the man under suspicion, is radically left-wing in his politics, perhaps even a Communist party-member; and the decision to reinstate him would split the faculty openly, and seriously injure the college in the eyes of the outside world. Here, then, is a very different kind of truth of which the characters in the story are deeply convinced, but which is beyond the range of demonstration and proof.

Each of us takes for granted the concept of truth which is not just factual, which is not capable of conclusive demonstration. None of us, surely, regards our preference for the democratic way of life rather than the communist as a matter of mere prejudice or private fancy—as we might our choice of color for a room or a suit. In a whole range of experience —in art of all kinds as well as in politics—we accept the existence of a standard of truth which is more than private opinion, which involves our intellects as well as our emotions, but which lacks the exterior objectivity of science or even of history.

This is what is involved in the recognition of Christ as the Truth. It is the conviction that in Jesus Christ there has been given to us a key to the meaning of our lives and of our world. It means that in him God has revealed as much as the human mind needs to grasp of the mystery of our existence. It means that here we have a touchstone by which to judge and correct our attempts to make sense of the confusing and often apparently contradictory facts of scientific knowledge and personal experience. It means that Christ is concerned with the intellectual perspective of this academic community as surely as he is with its worship and its ethics.

The story of the relationship between religion and science, between faith and intellect, is one of the most unhappy and confused in human history, and one to which the final chapter has certainly not yet been written. There have been persistent and often unnecessary misunderstandings on both sides. Those who have been in the forefront of the advance of scientific knowledge in the face of prejudice and ignorance (some of it, let us remember, personified by scientists whose earlier theories were being assailed) have sometimes fallen into the fallacy of supposing that their kind of truth was the only kind of truth. And the world, understandably impressed by the tremendous achievements of modern technology, has all too often been allowed or encouraged to speak as if "true" meant only "scientifically or historically accurate." There is a tendency to forget that the scientist or the historian or the philosopher *is* a whole person involved in truth-judgments of different kinds, and that what happened in *The Affair* can happen here: namely the infiltration of convictions concerned with other areas of life into the supposedly objective studies of the scholar.

On the other hand, the theologians have all too often distorted the implications of Christ's claim to be the Truth and, in the supposed interests of faith, have dictated to other intellectual disciplines. They have claimed a special and direct revelation which predetermines the conclusions of scientific study in its own sphere. The controversies over the Copernican astronomy and the condemnation of Galileo are a familiar example, although Arthur Koestler's latest study in this field suggests that the fault was by no means only on one side. The treatment of the theories of evolution put forward by Darwin is another example of theological dictation which is still with us—in parts of this country, at least. But this claim to what Paul Tillich calls a heteronomy of truth—the control by religious presuppositions of the conclusions of science—fails to take account of the different dimensions of truth in human experience and eventually breaks down (to the discredit of religion) as the progress of knowledge demonstrates its absurdity. The great tragedy of the 19th Century debate on evolution was that the defenders of the Bible were themselves so infected with the contemporary assumption that there is only one kind of truth that they felt it necessary, if the truth of the Bible were to be maintained, to defend this truth on literal and scientific grounds. In so doing, they did the greatest disservice to the Bible and to faith.

To claim that Christ is the Truth is not to posit for theology or religion a heteronomous power over other disciplines, or even to suggest that God is only interested in the studies of the department of religion. It is to affirm that in this Person, Jesus Christ, we can find the key to an understanding not of the mechanics of life or of the world but to the truth about their ultimate origin and goal. Religion and science are not alternative explanations but different approaches to reality, asking different kinds of questions, seeking different dimensions of truth. We may perhaps illustrate this by imagining how a visitor from another planet, unacquainted with music, might inquire about the origin of a piano. He might make a careful and accurate study of the materials used in the instrument, tracing them back to their origins as uncut timber or undug ore. He might discover when and by whom the piano was designed, when production was begun, how many were made. He might examine musical scores and work out some system of interpretation so that he knew that certain marks on the paper related to certain keys on the piano. And all this could be done, conceivably (if he were stone deaf, for example), without his grasping anything of the real cause or indeed the real purpose of the piano. For the ultimate reason for its production lies in the will and capacities of the pianist; this is not an alternative explanation but that which underlies the other. Both are true and valid explanations of the phenomena; but the one is concerned with the measurable, demonstrable facts; the other with the immeasurable, the ultimate; the one is concerned with the how and the other with the why. Equally the biologist can tell us about man's evolution, the chemist can describe the workings of his body, the psychologist can examine the patterns of his mental processes, the physicist can lay bare the mysteries of his material environment; each process is vital to our daily lives in the world. But none of these disciplines can tell us the ultimate truth about man or the universe. An essential part of our vocation as members of this academic community must be to seek and to find this truth, which Christians believe is found in a Person, who is also the Way to the Father and the Life.

III *The Ethical Perspective*

ALL TOO OFTEN THE CONCEPT OF CHRISTIAN LIVING WHICH we inherit from childhood or adolescence consists of a series of negative taboos or prohibitions which the student in his new-found freedom finds oppressive and utterly unattractive. An old frontiersman in the Wild West came one day to talk to the local minister, whose approaches he had previously rejected out of hand. "Am I right," he asked, "that you say that a Christian must not run after other men's wives?" "That's quite correct," replied the minister. "And a Christian must not settle his differences with his gun?" "Certainly not." "And a Christian mustn't try and jump the next man's claim?" "Absolutely." "Well, then, I'm too old to do any of those things now, so I might as well become a Christian." I'm not suggesting that it makes no difference whether a Christian does these things or not; mature Christian commitment certainly carries implications of discipline and restraint. My point is that the essence of the Christian ethic is not a code of negative restrictions which forbids all the things that youth wants to do, but a Person who offers us a life which is fuller and more satisfying and more challenging than all the spurious attractions of indulgence or dissipation. True freedom from the overt restrictions of childhood is not achieved by the man who makes it a point to negate all the moral principles which he has inherited from his family or his church; to do this is to be in bondage to a new taskmaster: the necessity of always doing what my parents did not allow me to do. True freedom is the freedom to achieve your best goal, to become fully the man you potentially are, to live the life which most effectively expresses your ideals and ultimate concerns. And the man who is thinking all the time about showing the world or his fellows that he's no longer a child is not likely to achieve that—he's not even trying to do so. No more is the man whose chief concern is to prove that he's one of the crowd, that he never deviates from the set pattern of the class or the fraternity, that he conforms to what other people think he should be; once again, his attention is focused not on the development of true freedom but on the subordination of his true self to the will of the impersonal group.

It may be asked why it should be right to submit oneself to Christ and accept his life as the true goal. Is it not finer to proclaim one's complete independence in the terms of 19th Century humanism: "I am the master of my soul,/ I am the captain of my fate"? But it is not submission as such that destroys freedom; it is submission to standards or ideals or people which are unworthy or even unexamined. Certainly we cannot and should not accept Jesus Christ as the Life unless we have sufficient reason to worship him as the Way and acknowledge him as the Truth. But when men do this with sincerity Christ does not so much impose his pattern upon them as fulfil their own unique capacities; his service is perfect freedom. Francis of Assisi in his day and Albert Schweitzer in ours are not exactly conformist types. Men like Bishop Reeves of Johannesburg, who has been deported from South Africa for his opposition to apartheid, make nonsense of Nietzsche's criticism of Christianity as a slave morality. Men like these are so filled with the love of God and man that the need of negative restrictions has been left behind. They avoid committing adultery or coveting their neighbors' newer and larger car or drinking to excess not because these are forbidden by an exterior law, not even because these things are without attraction, but because they have more exciting and satisfying things to do. They have discovered "the expulsive power of a new affection." It's unhappily true that most of us Christians still live partly under law with the result that the discipline of faith is often irksome to us. But the man who rejects Christ's claim to be the Life will be wise to do so not because of the fear that Christ will impoverish life, but because he is unready for the challenge and breadth of true freedom. And the man who entrusts his life to Christ will be wise to recognize that in doing so he is sticking his neck out—the last thing most people want to do these days—and embarking on a road which may prove dangerous and more exciting than he bargains for.

There is a second very common misapprehension about the Christian ethic—the assumption that Christ is only concerned with some interior "spiritual" aspect of our lives. But this is a total distortion of the Biblical conception of faith. The earliest Biblical prophets arose precisely to condemn the idea of religious cults as purely private devotions which made no difference to man's social obligations. And throughout the Scriptures it is man as a whole person, body and soul, involved in political as certainly as in spiritual responsibilities, who is addressed. If the Incarnation means anything at all, it means that God has involved himself redemptively in all levels of human existence. It is not a disembodied spirit but a historical figure who lived a full earthly life, who worked at a trade, who shared the frustrations and disappointments of our finite knowledge, who tangled with the political intrigues of his day—it is this man, Jesus Christ, who says *I am the Life.* Thank God the Church is beginning to take this seriously

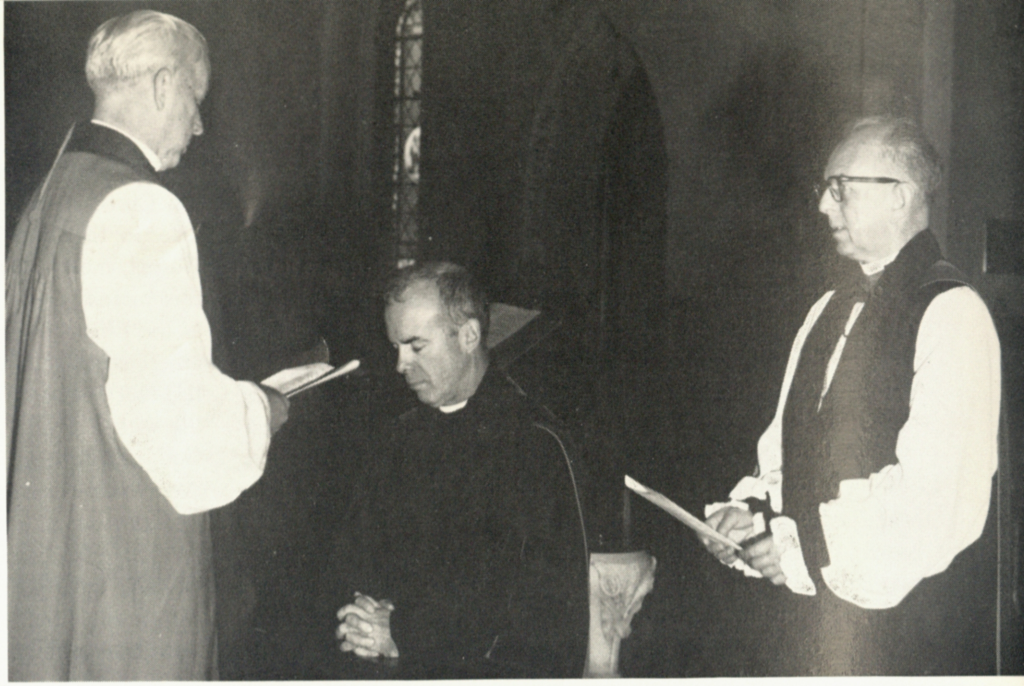
again. Monica Furlong, writing in the English weekly *The Spectator*, put it thus: " 'If the Incarnation means anything,' we seem to be saying, 'then it means the Church identifying itself completely with everyday life. We've heard too much about the superiority of the cloister, about withdrawal from the world, about celibacy being the ideal state. . . . We want something different. We think Christianity has too often encouraged a dichotomy between the life of the spirit and everyday life. We want holiness through love, through marriage, through family life, through work, through politics, through social life, or we don't want it at all. Our God is an *engagé* God. . . .' "

If this is true, then the Communist who rejects Christianity as "an opiate of the people" is doing more justice to Christ than the business man who accepts a nominal standard of church-going and at the same time devotes himself to the pursuit of wealth and power by unscrupulous means or without concern for his employees. For the first has at least recognized that Christianity has some bearing upon man's life in this world (though he is wrong in supposing that it is inconsistent with a radical concern for social justice); while the business man supposes that Christianity can be used as a soft comforter for the soul and ignored in daily life.

Once again a valid objection may be raised. Why, it may be asked, if this is true, has Christianity had so little effect upon society and why is the world in so great a mess today? Well, in the first place, I do not think that an honest and informed study of history justifies the impression that Christianity has made little difference to the human situation. It is true that the official voices of the Christian Church have often—though by no means always—opposed improvements in the social order; but it has very often been men of deep Christian conviction who have initiated and achieved those improvements. In the second place, to use Chesterton's famous phrase, it is not that Christianity has been tried and found wanting, but that it has been found difficult and not tried—and this applies just as much to men and nations who have been nominally Christian as to those who have rejected Christ. God does not compel us to accept Christ as the Way, nor does he compel those who claim Christ's name to accept all the implications of their faith. We can get by with a religion which concerns only our souls; we can persuade ourselves that we are being religious if we just say our prayers and come to chapel; but we shall not be accepting Christ as the Life. If we do that, if we take him seriously, it will make a difference to us as students or faculty and to our college as a whole. It will affect our relations with our roommates and our fraternities, it will perhaps involve changes in the forms of student government or the policies of the administration; it will make demands upon our time and our energies which we would prefer to avoid; it may determine our future career or the place in which we plan to work. Christ may ask of us the sacrifice of our lives as he did of Dietrich Bonhoeffer, the young German theologian who died for his part in the plot to eliminate Hitler. Any student who takes seriously the claim of Christ to be the Life must reckon with these possibilities.

The mention of death brings me to my final point. How can Christ claim to be the Life and possibly ask of us death? Life in the New Testament, and particularly in St. John's Gospel, means *eternal* life. All too often in popular thought this means "life after death"; but Christ offers himself to us as the Life here and now—not at some future time or in some other existence. The real stress is upon the quality of this life that Christ offers us. It is life lived on a new dimension, life with a capital L, life in fellowship with the eternal love of God, filled with his joy and power. Jesus died before he even reached what we call the prime of life; he amassed no wealth, attained no position of prestige, carried no weight with the people who mattered; he was crucified as a common criminal and deserted by his friends. Yet the Christian conviction is that his brief and apparently insignificant life was worth more than all our centuries of power and authority and worldly success; this was life in true freedom, the life of God in history. And this life could not be conquered by human blindness and fear; he was not eliminated by his enemies but lives now, working in and transforming history, and sharing his own quality of life with us if we will have him. If we will share his life we must also share in some measure his death—probably not literally, but through a death to some of the ambitions and pleasures and securities which other men hold dear. It may be that our commitment to Christ will cost us the promotion or prestige that our friends achieve; it may mean that, like Albert Schweitzer, we pass by the opportunities of teaching and comfort in our own land to serve Christ and our fellow men in some unhealthy and uncongenial climate far from home. This is his challenge to an academic community, and it is a challenge the intellectual finds particularly difficult to face. I suspect it is as hard for the rich in mind to enter the kingdom of God as it is for the rich in material wealth. We privileged educated men and women so easily forget that it was the privileged and educated—and ecclesiastically respectable—who crucified the Truth. The death of our pretensions to superiority over the common herd, or even to superiority over our fellow students or teachers, is no easy matter. To accept life at the hand of Christ is a death to some of our academic self-assurance; and in some cases, at least, men are blinded to the fact that he is the Way and the Truth because they cannot face the consequences involved in receiving him as the Life. But if we come to find in Christ the Way, the Truth, and the Life, however hesitantly we may at first accept his claim upon us, we shall find that Life to be fuller and deeper than any the world offers us—life of a quality which must triumph over death because it is the gift of the Eternal God.

About the Author: Richard Hettlinger became chaplain of the College last autumn. He was born in England and educated at Jesus College of Cambridge University and Ridley Hall, one of the university's theological seminaries. Prior to coming to Kenyon he did graduate work at the Yale Divinity School and served as visiting instructor in theology at the Berkeley Divinity School. He has published one book, *Episcopacy and Reunion* (in collaboration with E. R. Fairweather), and a number of articles which have appeared in such periodicals as the *Anglican Theological Review* and the *Scottish Journal of Theology*.



During the installation: Dean Thorp (kneeling), Bishop Lichtenberger (left), and Bishop Burroughs.

A FAMILY AFFAIR

OCTOBER 28, 1960

ALMUS M. THORP'S INSTALLATION AS DEAN OF BEXLEY HALL

THE HONORS CONVOCATION

AN ADDRESS BY THE PRESIDING BISHOP: "THE AIMS OF THEOLOGICAL EDUCATION"

AFTER A YEAR of self-imposed probation, the Very Rev. Almus M. Thorp was installed as dean of Bexley Hall at a celebration of the Holy Communion on the Festival of Saints Simon and Jude. The Rt. Rev. Nelson M. Burroughs, Bishop of Ohio and current chairman of the board of trustees, was both celebrant and presenter. The installation was performed by the Rt. Rev. Arthur Lichtenberger, '23, Presiding Bishop of the Protestant Episcopal Church. Others who took part in the service were the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio and a trustee; the Very Rev. John Coburn, dean of the Episcopal Theological School; and the Very Rev. Lawrence Rose, a former member of the Bexley faculty and now dean of the General Theological Seminary.

The celebration of the Holy Communion, which took place at the College Chapel, was followed by a convocation at Rosse Hall. Honorary degree recipients were Mrs. Gordon K. Chalmers (Doctor of Letters), the Rev. Clement W. Welsh (Doctor of Sacred Theology), Raymond Henry Norweb (Doctor of Laws), and the Rev. Robert Lewis Curry (Doctor in Divinity). The two occasions, as Dean Thorp noted, really constituted "a family affair," since so many of the participants were past or present members of the College community.

ABOVE, Dean Thorp, Mrs. Thorp, and Bishop Lichtenberger at the luncheon following the convocation. LEFT, the Rev. Clement W. Welsh receiving his degree. BELOW, Mrs. Gordon K. Chalmers.

In his citation to Mrs. Chalmers, President Lund said, "The many splendid dreams you had for Kenyon —for honor without station, for freedom without license, for scholastic excellence without peer, and for healthy creativity within the humane traditions—have come within measurable distance of realization. . . . Knowing of your husband's confidence in your sense of values, we do not disparage him by believing that the great era of Kenyon's glory which was his creation was immeasurably enhanced by your resolute character, your discrimination, and your definition of poetry in life as of life in poetry."

Mr. Welsh taught in both departments of the College prior to assuming the editorship of Forward Movement Publications in 1957. "Independent of traditional methods, never afraid of shocking the commonplace mind, bold in thought and action, you were a stimulating force in the life of the seminary and the college. . . . Now . . . you are addressing yourself to a broader audience—but in the same spirit of Erasmian dedication to good learning and clear thinking which distinguished your work at Kenyon."

During his thirty-two years in the diplomatic service, Raymond Henry Norweb served in almost every part of the world. "You were among the select group of trained diplomats who represented America and interpreted the international storm signals during three bewildering decades."

Mr. Curry is headmaster of the Lenox School in Massachusetts. "Under your persevering, energetic administration the school has increased in size four-fold and is at the moment the fastest growing preparatory school in the East. Your graduates serve State and Church well; many give themselves to the nation's intellectual, industrial, and political life."

THE ADDRESS BY BISHOP LICHTENBERGER

ANYONE FAMILIAR WITH THE HISTORY of Kenyon College will recognize these words written on July 29, 1823, by Philander Chase to his brother bishops: "Unless we can have some little means of educating our pious young men *here*," he wrote, "and *here* being secure of their affections, station them in the woods and among our scattered people, to gather in and nourish our wandering lambs, we have no reason to hope in the continuance of the Church in the west. . . . I will endeavour to institute a humble school, to receive and prepare such materials as we have among us. These we will polish under our own eye, to the best of our power; and with these we will build the temple, humble as it may be, to the glory of God."

Four years later the cornerstone of Old Kenyon was laid. But there was not much polishing of men for the ministry in the early years of Kenyon College. It was not until Bishop McIlvaine came to Gambier that the seminary was organized and Bexley Hall was built.

Since those days Bexley, in good Biblical fashion, has had years of plenty and years of famine, good times, and times of controversy and turmoil. George Franklin Smythe, in his history of Kenyon, describing a most turbulent period about 90 years ago, says of the last professor left on the seminary faculty: his "chair was pulled out from under him because there was nobody left in the seminary for him to teach. Being now emptied of both students and faculty, Bexley Hall at last enjoyed great peace, and its orthodoxy could not be called in question." That surely was the worst of times for the seminary. I speak of this not because it is of particular significance in itself, but because the contrast between then and now is so very great.

Almus Thorp is beginning his second year as dean of Bexley, and there is unmistakable evidence that the seminary is in good hands, headed for years of plenty. The Church needs a strong seminary here in Ohio, with high standards of teaching and learning. This is an obligation Bexley Hall and every seminary has to the Church. I am certain that under the leadership of Dean Thorp this obligation will be met. The aim of theological education is the same as it was when this place was established, even though we do not look for "pious young men" as prospective students, or speak of lay people as "wandering lambs." But we can express the essential aim in the words of Bishop Chase, "to receive and prepare such materials as we have among us. These we will polish under our own eye, to the best of our power; and with these we will build the temple, humble as it may be, to the glory of God."

But this business of polishing the men who come to the seminary, educating them and preparing them for the ministry, necessary as it is, is a very difficult and hazardous undertaking. And right now there are many in the Church who are quite critical of the way our seminaries are doing the job. The expression of such criticism comes chiefly from the clergy, but a good many lay people, I'm sure, are also unhappy about our theological schools.

Some of the dissatisfaction is due to a misunderstanding of what can be accomplished in a seminary course. We should not expect a seminary to provide thorough practical training for its students; this cannot be done. But with the diaconate no longer used as a period for such discipline we fault the seminaries for not turning out experienced men. As it is now, deacons with no experience other than some Sunday work during their seminary course are put in charge of a mission or two or three with very little supervision. The intended diaconate year is shortened to six months and then another priest is at work. I say this with feeling, for this is exactly what I did when I was a diocesan bishop. I did it knowing it was unwise. But I was troubled about it always, and I know many bishops are. The point now, however, is simply this: the seminary cannot be expected to do what the period of training after ordination is supposed to do. Seminaries must resist all pressure which urges them to do this. Otherwise they will no longer be centers of theological study but training schools where men learn in an artificial setting the tricks of the trade.

HOWEVER, THERE ARE CRITICISMS, I BELIEVE, WHICH ARE justified. For example: a man enters a seminary as a layman, he thinks like a layman, talks like a layman; he understands within his own limits the layman's world. Three years later he is likely to emerge as a member of that third sex, the clergy—for a while, at any rate, unable to talk layman's language, particularly in the pulpit. Somehow, in the process of theological education, he has become separated from the life he knew before his seminary days. A good many clergymen fortunately fight their way back so that they are again of the people of God and not separated from them by their education and ordination. But what about those who don't make their way back? And is the separation a necessary result of theological education? I know that after three years of concentration upon one thing, and immersion in many technical studies, one's way of thinking and speaking is bound to be affected. And it should be. But the end result should be a man who can teach the Christian faith with conviction because, as it was said of our Lord, he understands human nature. Alec Vidler, in his essay "On the Future of Theology," writes: "Theology if its pre-supposition is valid is a subject that must vitally concern everyone. No one in his senses will suppose that there is a God who has revealed Himself only for the benefit of clergymen and teachers of divinity."

Certainly those who conduct or teach in our seminaries are most keenly aware of such a difficulty and hazard as this, and of the many other difficulties and hazards in preparing men for the ministry. Nowhere is there a greater desire to do the polishing to the best of their power than among these administrators and teachers. There is a ferment at work in our theological schools, in most of them at any rate. It is not a defensive reaction to criticism from the outside. It is rather the effort to discover more effective ways of preparing

men for the ministry. There is general agreement that it is impossible to go on in the traditional way and be satisfied with that. It is in this spirit, I believe, that the dean and faculty of Bexley Hall are going about their work.

What, then, is this seminary's work and basic task? I cannot, of course, speak for Bexley Hall. I speak only for myself. But I think there would be general agreement here that, whatever other responsibilities we might add, there are three that are essential and basic.

When a man is about to be ordained to the priesthood the bishop says to him: "Forasmuch then as your office is both of so great excellency, and of so great difficulty, you see with how great care you ought to apply yourself. . . . Howbeit, you cannot have a mind and will thereto of yourself for that will and ability is given of God alone; therefore you ought, and have need, to pray earnestly for his Holy Spirit." Here is the basic discipline of the seminary: this is the first essential, to provide sufficient opportunities for detachment and withdrawal so that the students may be nurtured, trained in the life of prayer.

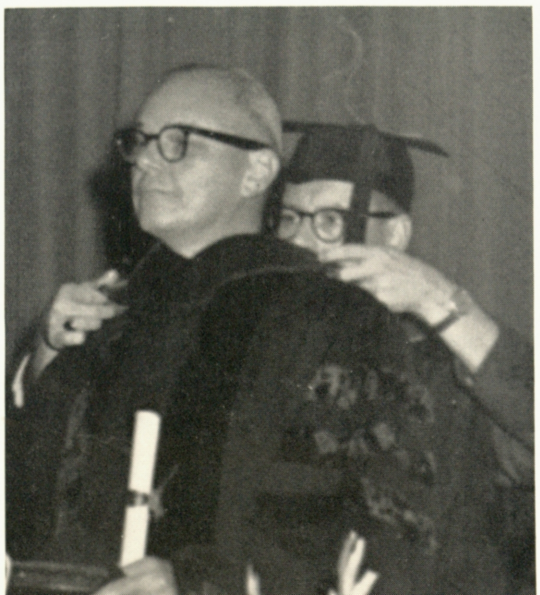
BOTH THE OPPORTUNITIES AND THE DISCIPLINE ARE NECESsary. Samuel Miller, dean of the Harvard Divinity School, believes that there is very little discipline of the spirit in Protestant seminaries. "Certainly," he says, "nothing comparable to the time and energy spent in teaching biblical criticism or historical methodology. Neither prayer itself, nor any of the contemplative skills are consistently developed. Worship is a scandalous failure, attended by a handful, and tormented by eczemic dissatisfaction." We cannot meet such a judgment by saying, "But that isn't true of an Episcopal seminary." I would say certainly from my own experience that worship in our seminary chapels is not a scandalous failure. But is it really true, as we often say, that the center of the seminary is the chapel? It should be—the chapel with its ordered worship and the extension of the chapel into the rooms of the students, into the houses of the faculty where there is personal prayer and meditation.

But we cannot take it for granted that the work of prayer is at the heart of seminary life simply because it is a seminary and chapel is well attended. This comes only through training in prayer, through the discipline of the spirit. Much of this, of course, is intensely personal and interior, but there is another dimension to this discipline. It involves not only the habits of prayer and meditation, not only participation in liturgical worship, but the discipline of learning to be part of a Christian community, a very imperfect one, to be sure, like any parish, like any community of Christians anywhere. But here, surely, is the school of charity where one learns to live with people very different from oneself and to be taught by them in many ways; where one learns to be content with the abilities God has given him. This is basic training begun in earnest in seminary and continued, we hope, throughout a man's life.

Then, as a seminary is to be a center of training for the life of the spirit, so it is to be a center of theological learning

AT RIGHT, Raymond Henry Norweb. BELOW, left to right, a group of seminary deans: John B. Coburn (Episcopal Theological School), T. Hudnall Harvey (assistant dean, Virginia Theological Seminary), Gray M. Blandy (Episcopal Theological Seminary of the Southwest), Charles V. Harris, Jr. (Seabury-Western Theological Seminary), Lawrence Rose (General Theological Seminary), and Almus Thorp.

Robert Lewis Curry



—primarily, of course, for its own students. The first year in seminary is often very difficult for a man; he isn't quite sure what's going on, academically at least. He is not prepared for the critical study of the Bible, for the analyzing and dissecting that he encounters. But this is a necessary preparation for continued and more penetrating theological study, study which we hope will lead the student not into rigid and narrow ways of thought, but into the breadth of the knowledge of the love of God. Henry S. Nash prayed for humility: "O God, keep us from grieving that Holy Spirit who would fain guide us into all truth, by any stubbornness of ignorance, by any pride of opinion, or by any prejudice in favor of our own conceits."

It is the opportunity and the task of a seminary professor to help his students clear the way so that the Holy Spirit may lead them into all truth, to open for them some of the treasures of Christian learning, to help them to cultivate an inquiring mind, and with this so to interpret the Christian faith to them that they will understand what it means to be watchman, messenger, steward, to be interpreters of the eternal word in the modern world.

What is required of those who endeavor to do this has been put eloquently by J. P. Corbett in a talk on the BBC on "How to Be an Agnostic": "Even if, as I am not, you are a Christian, I think you must admit not only that your faith must have much more fire before it can begin to warm and light the world once more, but also that you must think again, and think very hard and long, before you will find such forms of speech as can penetrate the modern mind, slip in between our boundless will and our fragmented satisfactions, and draw us onward to the only goal where we can find, as we escape the endless play of effort and distraction, not the void of an insensibility where nothing stirs, but the peace of love which acts."

THEN, AND I SPEAK OF THIS BRIEFLY, THE SEMINARY IS TO be a vital center for the intellectual life of the Church, to help clergy and lay people to a deeper understanding of the Christian faith and its meaning for us in our own day. This is not easily done in our time when among some Church people those who think about the faith are by that fact suspect. There seems to be now a resurgence of an edgy, apprehensive kind of orthodoxy. This is not the way to proclaim the faith. I like what Dean Hodges of the Episcopal Theological School said some 60 years ago about a fellow faculty member: "He has never been nervously orthodox, that is, he has never been in fear lest something should happen to Truth. He has been in no more distress as to the effect of the critics on the Bible than as to the effect of the astronomers on the stars." The seminaries have a constant responsibility to keep before us all that we are to love the Lord our God with all our minds.

There is one more task which I believe is basic and constant. I have already spoken of it this morning in various ways, but let me put it now like this: no seminary can be content with its present curriculum and method.

McGeorge Bundy, former dean of the Faculty of Arts and Sciences at Harvard, gave an address at a convocation held at Trinity College last spring on "Society in the New World Ahead." At one point he was talking of the necessity for a revolutionary modification in our sense of what education is. He was thinking, of course, of general education. He said, "We must learn how to conduct education, so that people in each generation will be contemporary to it. Our children do not face the world in which we find ourselves any more than we face, much less than we face, a world like that in which our teachers lived. This awareness of the modification of the shape of knowledge is more important almost than the knowledge itself. And education being a stubborn, conservative, indeed a deeply conservative trade, will be slow, will always be too slow unless we are constantly aware of its need to be regularly revolutionized." Well, if this is true of a college, what shall we say of a seminary!

I know there is a danger here. A seminary faculty, by constantly scrutinizing the curriculum, the methods of teaching, the purpose of theological training, can become self-conscious and never settle down to the work in hand. But this, I think, is very unlikely. The Church rarely suffers from too much boldness, but from too little. We are confronted with many pressing problems in theological education in addition to those which the seminaries face in shaping and presenting the usual three-year course of study. The pattern of the ministry is changing just as the shape and structure of the parish is greatly affected by our changing society. Are these radical changes reflected in the curriculum and life of the seminary? No one seminary, of course, can meet all these needs or solve all the problems of the Church, but the Church does rightly look to our seminaries for light and wisdom here. There is need for experimentation without too careful calculation as to how it will be regarded and received. We need not be too enamored of Anglican moderation. Stephen Neil tells of a controversial matter which was dealt with by a former archbishop of Canterbury in a wise and patient way, but the archbishop's judgment was so balanced, so cautious as to some extent to justify the comment that he evidently thought the events "were highly pleasing to Almighty God but not in any circumstances to be repeated."

THESE, I BELIEVE, ARE THE CHIEF RESPONSIBILITIES OF A theological seminary in our day. If the seminary does its work well, the students will understand that their seminary days are but one stage in a continuing process of education. H. Richard Niebuhr, in "The Purpose of the Church and Its Ministry," has written: "A theological education which does not lead young men and women to embark on a continuous, ever incomplete but ever sustained effort to study and understand the meanings of their work and of the situations in which they labor is neither theological nor education." A seminary where theological education does take place will send into the ministry men who are alive to God and the work of God in history, men who love people and want to be identified with them in their situations, men who will continue always to be learners.

Insofar as this is done here in Bexley Hall, the desire of Philander Chase will be met.

THE LORDS IN BATTLE

By *Griff Falkenstine*, Director of Athletics

SWIMMING . . . By the time this magazine reaches its readers, Coach Tom Edwards' seventh team will have tried for an unprecedented eighth-straight Ohio Conference win at the championship competition in Akron. At this writing, considerable opposition is expected from Ohio Wesleyan. Also, the general all-round improvement in the calibre of Conference swimming will make the Lords' task more difficult. Fortunately, Coach Edwards considers this aggregation his best Kenyon team . . . A home crowd was treated to a thrilling meet in January when the Lords eked out a 49-46 win over Bowling Green's Falcons, Mid-American Conference champs. Team co-captains Phil Mayher (Shaker Heights, O.) and Jim Carr (Evanston, Ill.) featured with top career performances. Mayher won the individual medley in 2:17.6, a new pool and varsity record, and was a member of the winning medley relay team which also set a pool and varsity record with the time of 4:03.1. Carr won both the butterfly and breaststroke events, the latter in 2:34.3, a varsity record . . . The season's surprise has been frosh Andy Jackson (Evanston, Ill.) in the distance freestyle events. Andy also set a pool record in the BG meet with a 4:58.2 time in the 440 . . . The power of the team was demonstrated in its first dual meet of the season at Albion, Mich., when the Lords set four pool records in registering a 65-30 win. The swimmers also made a commendable showing by finishing fourth in the Big Ten Relays at Michigan State.

BASKETBALL . . . BOB HARRISON'S third Lord team has revived interest in the round-ball sport at Gambier. The cagers won four of their first six games through prolific scoring and a steady defense . . . Big Jeff Slade (Chicago Heights, Ill.) took up where he left off last season when he led the Conference in scoring and rebounding. The team's only senior, Capt. Bob Ramsay (Toledo), has achieved the consistency needed to steady the team and has been invaluable. Guards Tom Collins (North Olmsted, O.), Tom Stetzer (Bucyrus, O.), and Jeff White (Poland, O.) have provided the back court play that a balanced club needs. Dave Schmid (Westlake, O.), Randy Livingston (Worthington, O.), Dave Dawson (Chadds Ford, Pa.), and Dave DeSelm (Cambridge, O.) have been the up front men . . . Luck of the draw in the second annual Conference tournament at season's end will determine how far the "dark horse" Lords can go.

WRESTLING . . . AN ARRAY OF INELIGIBILITIES and injuries, coupled with the loss of half the team through graduation, has set back the Lord grapplers . . . Capt. Ivan Rollit (Pittsburgh) in the heavyweight class and Henry Farwell (Gainesville, Fla.) in the 177-lb. class are the only returning regulars. Newcomers to the team who have been showing promise are Willard Van Horne (Gates Mills, O.) at 137 lbs.; John Sprague (Port Huron, Mich.) at 157; Tom Novinson (Evanston, Ill.) at 130; and Tim Howe (Riverside, Conn.) at 147.

POST-MORTEMS . . . PETE TRAVIS, co-captain and Most Valuable Player of the soccer team, was elected first team goalie on the All-Ohio team, and received All-Midwest honorable mention. Co-capt. Jim Coates (Cincinnati) and Bob McFarland (Akron) received honorable mention on the All-Ohio team. Charles Berkey (Cleveland) and Dave Dawson were elected co-captains for 1961 . . . Principal football honors went to Co-capt. Hutch Hodgson (Atlanta), who was elected to the All-Conference second team on both offense and defense, the only player so selected. Fullback Nate Withington (Plymouth, Mass.) and quarterback Bob Weidenkopf (South Euclid, O.) were given honorable mention . . . Withington and Roy Walker (Toronto, O.) were elected co-captains for 1961 . . . One of the all-time Kenyon football greats, Lafayette "Hack" Abbott, '19, was honored by his hometown of Lancaster, O., on January 18 at the annual JCC Distinguished Service Award banquet. The Kenyon Klan joined forces and made "Hack" an honorary member, presenting him with the Klan blanket. Abbott was a halfback on the Lord teams of '16 and '17, attaining All-Ohio honors. After war service, he finished his career at Syracuse University, where he gained All-American recognition.

COMING UP . . . THE SECOND ANNUAL all sports banquet on Monday evening, May 8, will have as the main speaker Ray Eliot, recently retired head football coach at Illinois . . . Bill Stiles, erstwhile Lord mentor, will help usher in the spring sports season on March 30, when he brings his Hobart lacrosse team to Gambier. The game will mark the debut of Norman Dubiel as coach of the Lord stickmen . . . Don White's debut as track coach will be at the Conference Indoor Championships at Denison on March 11 . . . The baseball season will get under way on April 6, with major league scouts in abundance to get a look at sophomore pitcher Joe Adkins (Circleville, O.).

Jim Carr in a butterfly stroke.

SCHEDULE OF SPRING SPORTS

LACROSSE . . . March 30, Hobart (Home); April 8, Ohio State (Away); 15, Oberlin (H); 18, Denison (H); 22, Columbus Lacrosse Club (H); 28, Ohio Wesleyan (A); May 5, Ohio State (H); 9, Ohio Wesleyan (H); 13, Denison (A); 20, Oberlin (A).

BASEBALL . . . April 6, Wittenberg (A); 8, Heidelberg (H-2); 14, Capital (A); 15, Wooster (A-2); 18, Otterbein (A); 20, Oberlin (H); 22, Ohio Wesleyan (H-2); 25, Wooster (H); 29, Akron (A-2); May 1, Marietta (A); 5, Fenn (H); 9, Muskingum (A); 10, Ohio Wesleyan (A); 13, Denison (A-2); 16, Otterbein (H); 20, Capital (H-2).

GOLF . . . April 6, Ashland (A); 14, Otterbein (H); 17, Muskingum (H); 21, Capital (H); 25, Hiram and Denison (A); 29, Wooster (A); May 1, Heidelberg (H); 5, Mount Union and Ohio Wesleyan (H); 9, Capital (A); 13, Heidelberg and Ohio Wesleyan (A); 15, Conference meet at Akron; 19, Oberlin (A).

TRACK . . . April 8, Ohio University Relays (A); 12, Ferris Institute (H); 15, Mount Union (H); 20, Findlay (A); 22, Otterbein (H); 26, Denison (H); 29, Hiram (A); May 4, Heidelberg (A); 9, quadrangular meet, Ohio Wesleyan; 19-20, Conference meet at Ohio Wesleyan.

TENNIS . . . April 7-8, quadrangular meet, Ohio State; 11, Capital (A); 15, Akron (A); 18, Ohio Wesleyan (H); 21, Ohio University (H); 22, Denison (H); 24, Wittenberg (A); 27, Wooster (H); 29, Mount Union (H); May 2, Denison (A); 5, Toledo (H); 9, Kent State (A); 13, Ohio Wesleyan (A); 15, Oberlin (H); 19-20, Conference tournament at Oberlin.

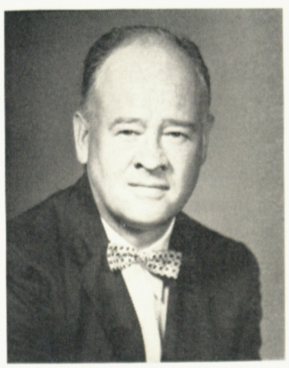
Committee on Financial Development

Shown below are new alumni members of this joint trustee-alumni committee. The purpose of the committee is to familiarize itself thoroughly with the physical and academic needs of the College, and on the basis of this knowledge to make recommendations to the board and also to propose suitable methods for strengthening Kenyon's financial position. The committee is one of long standing, and in the past has been invaluable to the welfare of both the undergraduate department and the seminary. A session was held in Cleveland in February, at the time of the midwinter meeting of the trustees.

Robert W. Macdonald, '35,
Chicago. *Attorney, Yowell, Long, Macdonald and Yowell*

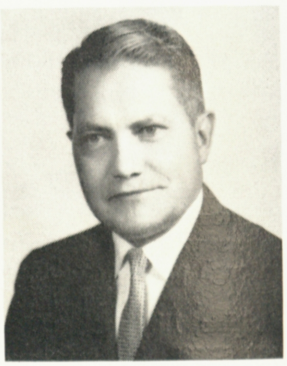
William R. Chadeayne, '50,
Columbus, O. *Attorney, Bricker, Evatt, Barton, Eckler and Niehoff*

Mason Hooker Lytle, '39,
Dayton, O. *Sales executive, Buckeye Tools Corporation*



Robert H. Legg, '39,
New York. *Partner, Hammond, Kennedy and Legg*

Bernard R. Baker, II, '36,
Toledo. *President, B. R. Baker Company*



Chester W. Smith, '33,
Detroit. *President, Whitfield Chemical Company*

OTHER MEMBERS OF THE COMMITTEE: the Rt. Rev. Nelson M. Burroughs; the Rt. Rev. Roger W. Blanchard; the Rt. Rev. John P. Craine, '32, Bex. '35; Philip R. Mather; Pierre B. McBride, '18; Ralph E. Morton, '16; the Ven. David R. Thornberry, '33, Bex. '36; F. Edward Lund; William H. Thomas, Jr., '36.

William G. Caples, '30, Chairman

Alumni Notes

'09

AUSTIN McELROY's grandson, George McElroy, Jr., was featured in an article on The Gunnery school which appeared in the September 16 issue of *Look*. Young George was selected as a typical example of a New England preparatory school boy. He is now a Kenyon freshman.

'16

Robert A. Bowman
1652 Guilford Rd.
Columbus, O.

DONALD R. SMITH, who has been dividing his time between Ohio and Florida, has now settled permanently in the latter state. His address is Apt. 1, 129 S. Swinton St., Delray Beach.

'19

Lt. Col. Todd M. Frazier
334 E. Lincoln
Onarga, Ill.

THE HON. ROBERT U. HASTINGS has been re-elected probate judge in Fairfield County, O. His home is in Lancaster.

'21

David L. Cable
Briardale Lane
Solon, O.

DR. PAUL R. MAXWELL is regional chairman of the Northeastern Pennsylvania Eye Bank. He is also active as president of the Lions Club in Stroudsburg, Pa.

GEORGE I. ZOLLINGER recently returned from a trip to Europe and the Near East. In the photograph on this page, he is shown boarding an Alitalia plane at the beginning of his journey. While he was in Jerusalem he dined with THE REV. JOHN D. ZIMMERMAN, '29, Bex. '29, and heard the Archbishop of Canterbury preach at St. George's Cathedral. Mr. Zollinger is auditor of statistics for Capital Airlines at the company's general office in Washington, D. C.

'26

George Farr, Jr.
2681 Edgehill Rd.
Cleveland Heights, O.

ALEXANDER RALSTON JONES is a cartoonist with King Features Syndicate. He also does freelance work for advertising agencies.

'29

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

THE REV. JESSE K. BRENNAN became rector of St. Michael's Episcopal Church in Oakfield, N. Y., last summer.

'30

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

ROBERT E. KENYON, JR., was principal speaker at a convocation held at Northwestern University in December. His subject was the editorial role of magazines in contemporary society.

'33

CHAPLAIN WILLIAM S. NOCE, Bex. '36. See under Bexley Notes.

'34

Frank M. Mallett
271 W. Brighton Rd.
Columbus, O.

FRANK M. MALLETT is editor of *The Central Ohio Kenyonite*, a kind of junior *Alumni Bulletin* which deals with the activities of Kenyon men in his area.

GEORGE I. ZOLLINGER, '21

'35

Jack H. Critchfield
341 N. Bever St.
Wooster, O.

ROBERT W. MACDONALD represented Kenyon at the installation of W. G. Cole as tenth president of Lake Forest College. Mr. Macdonald, a practicing attorney in Chicago, lectures on labor management relations at Lake Forest.

'36

Robert P. Doepke
1228 Edwards Rd.
Cincinnati

HENRY S. ENCK has been elected executive vice president and operating head of the Potomac Bank and Trust Company, a proposed new state bank in Fairfax, Va. Mr. Enck was formerly a vice president of the Central National Bank of Richmond, Va.

'38

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

A. RODNEY BOREN has been elected president and treasurer of the Fourdrinier Kraft Board Institute, Inc. The Institute, which is composed of fourteen Kraft board manufacturers, has its headquarters at 99 Park Ave. in New York.

Harvey S. Firestone, Jr. (at center in photograph), is shown here presenting a check for $26,000 to the College for the use of Bexley Hall. Interest from the sum will support Walter F. Tunks Memorial Scholarships. Mr. Tunks, who died in 1958, was rector for many years of St. Paul's Episcopal Church in Akron. He was a graduate of both the college (1910) and the seminary (1915). The idea for a memorial fund was proposed shortly after his death, and the campaign was headed by Donald C. Mell, '21 (far right in the picture), a parishioner at St. Paul's and a Kenyon trustee. The check was presented to the Very Rev. Almus M. Thorp following a service of Morning Prayer at St. Paul's at which he was guest preacher. Others in the photograph are the Rev. James M. Lichliter, Hon. '56, rector of St. Paul's (far left), and Mrs. Tunks.

Its primary functions are research and new product development.

'39

ROBERT A. MITCHELL, JR., has been elected vice president and director of Edward Enterprises, Inc., printers and lithographers in Hawaii. Mr. Mitchell formerly served as assistant director of public relations for the Hawaii Employers Council. He began his career in graphic arts in New York with the printing and publishing firm of Rogers-Kellogg-Stillson. At the conclusion of World War II he joined the printing division of the Fisher Corporation in Honolulu. At Edward Enterprises he will assist in the design and planning of books and pamphlets, employee publications, direct mail advertising campaigns, and similar projects.

'40

Donald McNeill
Edgehill Dr.
Darien, Conn.

PETER TAYLOR is one of two Kenyon alumni to receive an Ohioana Book Award for 1960. (The other is JAMES WRIGHT, '52.) Mr. Taylor was cited for his collection of short stories, *Happy Families Are All Alike.*

'41

Charles V. Mitchell
3305 Dorchester Rd.
Shaker Heights, O.

EDWARD E. BARKER, JR., has been named a vice president of the Society National Bank in Cleveland. He was formerly a vice president of National City Bank.

'42

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

DR. PHILIP T. DOUGHTEN has been re-elected coroner in Tuscarawas County, O. Dr. Doughten, his wife, and their six children live in New Philadelphia, O., at 204 Gooding Ave., N.W.

'43

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

WILLIAM H. HARSHA, JR., has been elected to Congress as a representative from Ohio's Sixth District.

THE REV. KENNETH W. KADEY and his wife became the parents of their fourth child and first daughter, Katherine Ann, on August 21. Mr. Kadey is rector of St. John's Episcopal Church in Oklahoma City.

ROBERT A. MITCHELL, JR., '39

'44

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

NEVIN E. KUHL returned to this country in late autumn after a two-year assignment in Turkey as assistant cultural affairs officer with the U. S. Information Agency in Ankara.

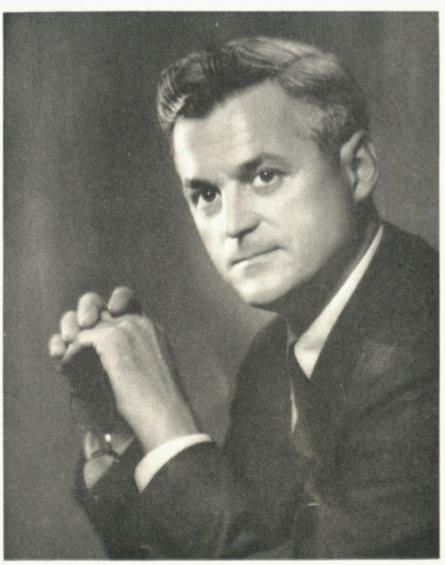
'45

Robert F. Sangdahl
15 Easton Lane
Chagrin Falls, O.

ANDREW W. MORGAN has been named president of the Kansas City (Mo.) Art Institute and School of Design.

BERT JARL has joined David S. Kamp and Associates, general agents of the New England Mutual Life Insurance Company of Boston. Mr. Jarl's address is 2055 Pioneer Court, San Mateo, Calif.

ANDREW W. MORGAN, '45



'46

JUDSON F. CHASE has joined the Dow Chemical Company of Midland, Mich. His new address is 2301 Hillgrove Pkwy. in Midland.

'47

Carl C. Cooke, Jr.
676 Greenwich Ave.
Worthington, O.

JOSEPH C. REASNER has purchased the Gambier home of the late Stella E. Fish. Mr. Reasner is a traveling representative for E. T. Wilkins and Associates, mass appraisers.

'48

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

ANDREW W. MORGAN, '45V. See under original class year.

THE REV. SANFORD C. LINDSEY has become vicar of St. Peter's Episcopal Church in Plant City, Fla., and of the church at Zephyrhills. He was formerly curate at St. Mark's Church in Cocoa, Fla. His new address in Plant City is 301 Whitehall St.

RICHARD E. KARKOW was elected assistant treasurer of the Pet Milk Company at a meeting of the board of directors on November 15. He was formerly secretary and assistant treasurer with H. M. Byllesby and Company, an investment banking firm and holding company in Chicago.

'49

William C. Porter
681 Hampton
Grosse Pointe, Mich.

DR. BERTRAM A. JOSEPHSON and Jeri Fluegelman of New York were married on January 8 in suburban Scarsdale. Dr. Josephson has a dental practice in New York. He is also a member of the staff at the Grand Central Hospital and a visiting fellow of the Guggenheim Institute for Dental Research at New York University's College of Dentistry.

CHARLES D. WILLIAMS, III, has joined American Life of Wilmington. Mr. Williams, who was formerly assistant actuary for the Life Insurance Association of America, will make his headquarters at American Life's foreign head office in Pembroke, Bermuda.

'50

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

HENRY T. BARRATT is an agent in

L. B. BUDGE, '50

Cleveland for Security Mutual Life Insurance Company.

CHARLES L. THOMAS, JR., has been transferred by the Kroger Company from Cincinnati to Atlanta.

L. B. BUDGE has been appointed central electrical division manager for Permacel. Mr. Budge joined Johnson and Johnson, Permacel's parent company, in 1950 as a salesman and became an electrical salesman at Permacel in 1956.

DR. SAUL L. SANDERS has opened an office for the practice of dermatology at 9 Carey Ave. in Butler, N. J. He also holds a teaching appointment in dermatology at Columbia-Presbyterian Medical Center in New York and is a member of the staff of Chilon Memorial Hospital in Pompton Plains, N. J.

'51

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

PEYTON M. PITNEY is a Fulbright exchange teacher this year at the George Dixon Grammar School in Birmingham, England. He reports that he is "teaching mathematics to boys of 13-18, many of whom are being prepared for the universities. . . . I teach practically everything from arithmetic to calculus because I have classes at every level from the English equivalent of ninth grade to senior year of high school. . . . I am enjoying rugby football, drinking tea, making many friends, and driving on the left-hand side of the road with only brief moments of fear and confusion."

ALAN D. WRIGHT has been named an assistant prosecutor in Lake County, O. Mr. Wright is a former counsel to the Public Utilities Commission of Ohio and attorney-examiner with the State Highway Department.

THOMAS C. QUIRT has moved to 117 Witherspoon Rd. in Baltimore. Mr. Quirt is district traffic supervisor for the Chesapeake and Potomac Telephone Company.

'52

Peter O. Knapp
6751 Maple St.
Cincinnati

JAMES WRIGHT was recipient of a 1960 Ohioana Book Award for his volume of poems, *St. Judas*.

VAN DYNE McCUTCHEON deals with Latin American investments for the Deltec Corporation of New York. His home is on Staten Island at 243 Bryant Ave.

PETER E. VOSS and Nancy Lynn Dowlin of Canton, O., announced their engagement in November. Mr. Voss is president of Northeastern, Inc., an industrial and steel products concern.

KENNETH J. CAMPBELL is teaching freshman courses at Mount St. Mary College in Emmitsburg, Md.

'53

Joseph A. Rotolo
3134 E. 135 St.
Cleveland

EUGENE L. SADOWSKI has been appointed assistant works manager of Martin Steel Corporation, Mansfield, O. He will be responsible for the engineering department and for all factory production. Mr. Sadowski was formerly plant manager for United Manufacturing Company of Cleveland.

DR. MARK STEELE and his wife became the parents of a daughter, Ann, on August 27.

NICHOLAS CROME reports that he has been teaching high school in Philadelphia for the past five years. His current address in that city is 2000 N. Broad St.

'54

Ronald A. Petti
Inland Steel Container Company
Chicago

THE REV. HUGH J. McGOWAN, III, Bex. '57. See under Bexley Notes.

RICHARD HADDEN has joined The University of Michigan Press as director of sales and promotion. He was formerly associated with Farrar, Straus and Cudahy, the New York publishing firm.

THE REV. RODERICK S. FRENCH has been appointed executive secretary of the youth department of the World Council of Churches. He was formerly associate secretary of the department.

ALBERT H. EASTMAN is district manager in Columbus, O., for the Scott Paper Company. Recently, Mr. Eastman won Scott's highest award for his outstanding record in industrial sales.

ROBERT MEZEY, '55

'55

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

THE REV. CHARLES M. VOGT, Bex. '58. See under Bexley Notes.

JAMES S. MEYER and Ann Marie Willse were married on November 24 at St. Luke's Roman Catholic Church in Lakewood, O.

PERRY A. WILLIAMS is teaching French and German this year at the American University in Beirut. He received his M.A. degree in Romance languages from The University of Chicago in September.

ROBERT MEZEY is winner of the 1960 Lamont Poetry Selection for his first volume of poems, *The Lovemaker*. His manuscript was submitted by the Cummington Press, and won in competition with manuscripts entered by thirty-nine publishers. This year's judges were Edward Davison, Babette Deutsch, Paul Engle, Louis Untermeyer, and Robert Penn Warren. The Lamont prize is sponsored by the Academy of American Poets and is dedicated to the discovery and encouragement of new poetic talent. Mr. Mezey is currently a fellow in poetry at Stanford University.

'56

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

FRANK H. GINGERICH and Kay M. Whittington of Ansonia, O., were married at St. Mary's Roman Catholic

Church in Greenville, O., on October 29. Mr. Gingerich is employed in the production-management department of Republic Steel in Cleveland.

JOSEPH A. McCONNELL has moved to Apt. 2-A, Escondido Village, in Stanford, Calif. He reports that he is doing graduate work in history at Stanford University.

'57

J. Thomas Rouland
1194 Cranford Ave.
Lakewood, O.

JACK M. DONAWORTH, JR., and Gail Ann Rogers of Memphis were married on October 1.

KURT R. RIESSLER is employed by Research Associates, Inc., in Cleveland.

GARY KATZ and Nancy Gilford of Shaker Heights, O., were married on September 8 at the Hawthorne Valley Country Club outside Cleveland. They are living now in Columbus, O., where Mr. Katz is a senior in Ohio State's College of Medicine.

DOUGLASS WARD LAWDER is teaching English and Spanish this year at the Whiteman Gaylord School in Steamboat Springs, Colo.

THE REV. J. A. FRAZER CROCKER, JR., was ordained to the Episcopal priesthood at Trinity Cathedral in Davenport, Iowa, on December 30.

JAMES D. MORGAN and his wife became the parents of a daughter, Sarah, on October 12.

'58

Robert S. Price
2639 Parma Rd.
Philadelphia

CHARLES G. ADAMS and Margaret Ann Hubert of Cincinnati announced their engagement in October. Mr. Adams is a junior in the School of Medicine at The University of Buffalo.

JERRY L. CARLSON is a member of the faculty at the Jamestown (N.Y.) High School. He is teaching English.

KENNETH L. CALDWELL and Nancy Breneman of Cincinnati were married on September 10. They are living in Cincinnati at 6106 Joyce Lane.

CECIL E. GRIMES was recently named Career Soldier of the Year by the 122 Signal Battalion at Fort Benning, Ga.

STANLEY G. FULLWOOD and Nancy Huntsberger of Collingdale, Pa., announced their engagement in November.

HARVEY ADELSTEIN is editor-in-chief of the *Law Review* at Western Reserve University. On December 27 he was married to Doris Forgash of Weirton, W. Va.

TAYLOR BRONAUGH, '59

JAMES A. BUFFALIN and Calista Kimball of Elmira, N. Y., announced their engagement in October.

THOMAS W. MOORE, JR., and Judith Fishack were married at St. Paul's Episcopal Church in Maumee, O., on November 30. They are now living in Toledo.

'59

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

FRANK W. KNECHT, III, and Virginia Constance Ralston of Warren, O., were married at Christ Episcopal Church in that city on September 3. Mr. Knecht is a sales engineer trainee with the Automatic Sprinkler Corporation in Youngstown, O.

MARK POWDERMAKER, '60

TAYLOR BRONAUGH was commissioned an ensign in the Coast Guard in January. He had been an officer candidate at the Coast Guard Reserve Training Center in Yorktown, Va.

RICHARD L. MOORE and Lois Ann Holmgren of Hallock, Minn., were married on August 27 at the First Presbyterian Church in that community. They are now living in Minneapolis at 821 Fifth St., S.E. Mr. Moore is working toward a degree in mathematics and electrical engineering at The University of Minnesota. He is employed on a part-time basis at Remington-Rand Univac.

PETER C. MUNCIE is a student at the School for Advanced International Studies in Washington, D. C. The school, a branch of The Johns Hopkins University, provides training for men and women who are planning careers in international service with government or business agencies.

'60

Richard S. Kerr
General Theological Seminary
Chelsea Square
New York

DAVID D. TAFT and Sararose Leonard of Traverse City, Mich., announced their engagement in November. Mr. Taft is studying in the Graduate School of Chemistry at Michigan State University.

NORMAN W. ARNOS, JR., and Joly Kennon were married on September 8 at St. James's Episcopal Church in Cleveland. They are living in Cleveland Heights, O., at 2746 Noble Rd.

MARK M. POWDERMAKER and Dolly Mason were married on September 3. In January, he was commissioned an ensign in the Coast Guard. Like TAYLOR BRONAUGH, '59 (see above), Ens. Powdermaker prepared for his commission at the Coast Guard Reserve Training Center in Yorktown, Va.

RICHARD M. LAMPORT, JR., and Suzanne Hayne of Cleveland Heights, O., announced their engagement in August.

WILLIAM R. MURRAY is a student at the Cincinnati School of Embalming.

ROSS H. GELBSPAN, like PETER C. MUNCIE, '59 (see above), is enrolled in the School for Advanced International Studies in Washington, D. C.

CANON THEODORE O. WEDEL, an honorary member of this class, is a research fellow this year under the Danforth Foundation at the Ecumenical Institute of Evanston, Ill. He is living in Evanston at the Oakcrest, 1570 Oak Ave.

MICHAEL O'HAIRE has been awarded a scholarship at Harvard Law School.

H. ALAN WAINWRIGHT and Judith Ann Colb of Medina, O., announced their engagement in December.

BEXLEY NOTES

THE REV. WILLIAM L. ZIADIE, Bex. '23, is now serving in the Panama Canal Zone.

CHAPLAIN WILLIAM S. NOCE, '33, Bex. '36, has been promoted to the rank of captain in the Navy. He is attached to the U. S. Naval Air Station in Glenview, Ill.

THE REV. DAVID M. TALBOT, Bex. '47, has become rector of St. Paul's Church in Owego, N. Y. His address in that community is 117 Main St.

VERNON SMITH, Bex. '51, is head football coach and counselor for boys at Whitmer High School in Toledo.

THE REV. DAVID PUMPHREY, Bex. '55, became rector of St. Paul's Church in Steubenville, O., on November 1. He was formerly assistant minister at Christ Church in Shaker Heights, O.

THE REV. RALPH E. DARLING, Bex. '57, and his wife became the parents of a daughter, Kathryn Leigh, on November 11.

THE REV. HUGH J. McGOWAN, III, '54, Bex. '57, is in charge of St. Martin's Church in Brown Deer, Wis. He is living in Milwaukee at 8400 N. 62 St.

THE REV. CHARLES M. VOGT, '55, Bex. '58, and his wife became the parents of a daughter, Ann Elizabeth, on September 11.

THE REV. ROBERT BLACK, Bex. '59, is rector of the Church of the Good Shepherd in Houlton, Me.

WILLIAM S. NOCE, '33, Bex. '36

OBITUARIES

THE REV. HARRY ST. CLAIR HATHAWAY, '96, Bex. '99, died on December 23 at the Home for Old Men and Aged Couples in New York. Before his retirement from the active ministry in 1945, Mr. Hathaway served Episcopal churches in Ohio, New York, Pennsylvania, and New Jersey. In 1949, Kenyon conferred on him the degree of Doctor in Divinity for his outstanding service to the Church. Three sons and two daughters survive him. He was 89.

WILLIAM E. WRIGHT, '01, died in Chicago on October 8. Burial was in Oberlin, O. Mr. Wright is survived by his wife and two daughters.

LAMONT H. GILDER, '07, died in the Park Avenue Nursing Home in Youngstown, O., on December 2. Prior to his retirement in 1955, he was president of the Fisher-Gilder Cartage and Storage Company. Mr. Gilder is survived by his wife and one sister. He was 75.

R. CLEWELL SYKES, '08, died at Presbyterian Hospital in Philadelphia on October 9. He was the former president of Yellow Cab Company, and at the time of his death was executive consultant to the company and a member of its board of directors. Before joining Yellow Cab in 1944, Mr. Sykes was chief of the taxi cab section in the Office of Defense Transportation. He was active in many charitable and civic organizations, including the Philadelphia Orchestra, the Chamber of Commerce of Greater Philadelphia, the Philadelphia Highway Traffic Board, and the American Red Cross. He was a member of the Union League, the Midday Club, and the Art Alliance. His wife and two stepsons survive him. He was 73.

CHARLES K. LORD, '09, died at the Marshall Rest Home in Columbus, O., on October 20. He had been in ill health for several years. He was 71.

CLARENCE C. CHILDS, '09, died on September 16. His home was in Washington, D. C.

EDWARD M. PEAKE, '11, died on December 17 in Cleveland. Before his retirement in 1955, Mr. Peake was public relations director for National Screw and Manufacturing. He belonged to the Northeastern Ohio Industrial Editors Association, the Cleveland Skating Club, and the Country Club. His wife and one son, Frederic, '50, survive him. He was 72.

MILLER H. PONTIUS, '13, died at Presbyterian Hospital in New York on November 5. He was a partner in the investment banking firm of F. Eberstadt and Company and an authority on military and economic history. (His most recent publication, *An Investment Banker Visits Russia*, was reported on in the October-December *Bulletin*.) Mr. Pontius is survived by his wife and one son. He was 69. Burial was in Circleville, O.

CHARLES BATE NORTON, '22, was killed in a traffic collision west of Lancaster, O., on October 6. Mr. Norton was state supervisor in Ohio for the Tennessee Gas Corporation. His wife and one stepson survive him. He was 61.

DAVID SELSOR GRAHAM, '22, died on September 16 at Mount Carmel Hospital, Columbus, O. Mr. Graham, who operated Greenwood Farms near South Solon, O., was internationally known as a breeder of Shorthorn cattle. He was a member of the Royal College of Veterinary Science of Edinburgh, Scotland, the Builders of the Breed, and the English and Irish Association of Shorthorns. A daughter survives him.

THE REV. ALFRED O. FRANCE, Bex. Spec. '23, died on August 9. Prior to his retirement from the active ministry in 1945, he served the Episcopal Church in Illinois, Montana, North Dakota, and Minnesota. His wife and one son survive him. He was 57.

ROBERT PHILIP FITCH, '27, died at Akron General Hospital on September 20. Mr. Fitch was an investment broker in Akron. His wife, two sons, and two daughters survive him. He was 55.

LATE WORD HAS BEEN RECEIVED OF THE deaths of FRANK M. HAWLEY, KMA, '97, and HOWARD A. AXTELL, '12. We have no date for Mr. Hawley's death. Mr. Axtell died in Albuquerque, N. Mex., in late autumn.

STELLA E. FISH, WHOSE BEAUTIFUL house in Gambier was a home for many Kenyon students during their undergraduate days, died at Mercy Hospital in Mount Vernon, O., on October 10. Miss Fish was a graduate of the Harcourt Place School and of Northwestern University. For many years she taught music at various Ohio schools in Cleveland, Berea, and Akron. She also taught at Baldwin-Wallace College. A brother and a sister survive her. She was 81.

IN THE TRIBUTE TO ROBERT BOWEN BROWN, '11, which appeared in the October - December *Bulletin*, we regret the omission of any reference to his nine grandchildren. As his wife notes, "they were his joy and pride, and he would have been very sorry they were not mentioned."

COLLEGES HAVE GONE TO THE DOGS

Mrs. F. Edward Lund (a Mary Baldwin alumna) presents the Hound Group Trophy to Mrs. Robert Crafts (Vassar) during the Dan Emmett Kennel Club show held at Wertheimer Field House on December 4. Mrs. Crafts is breeder, owner, and handler of Ch. Trygvie Vikingsson. Judge for the hound group was Col. E. D. McQuown (left) of Xenia, O. 542 dogs from all over the United States took part in the show. Kenyon was represented by three winners: Mrs. Frank E. Bailey's two Pembroke Welsh corgwn, Cote de Neige Cow Runner and Ch. Cote de Neige Vineyard Girl, and a Doberman pinscher, Highbriar Easy to Love, bred by Mrs. William H. Thomas, Jr.