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Kenyon Alumni *Bulletin*

JANUARY-MARCH 1963

Kenyon Alumni *Bulletin*

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GEORGE LANNING, '52, *Editor*

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VOLUME XXI, NUMBER 1

January-March 1963

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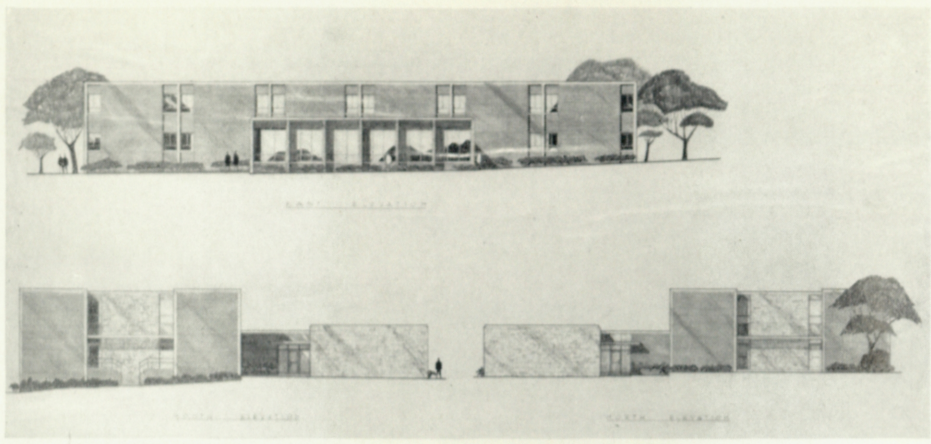


New Buildings . . . *Sometime in March the College expects to begin construction of the George Gund Hall, a dormitory for freshmen, and of an addition to Peirce Hall. The dormitory will accommodate 78 students in double rooms, four student proctors in single rooms, and a faculty proctor in an apartment. Instead of the central corridor plan of Norton and Lewis, Gund Hall will be an example of core design: that is, the central area will contain storage rooms, showers, and toilets. The arrangement permits groupings of rooms on either side of the core, and results in greater privacy and sound control. There will be a lounge on the first floor and on the second will be typing rooms with acoustic treatment. A feature of the dormitory is built-in furniture. Each*

Gleanings

student will have a combination wardrobe-desk; the beds will be separated by a peninsula divider containing bookshelves, a shoe locker, a tack board, and an electrical outlet. Connected to the building by a lobby is a "meeting room" which will provide recreation space for all three freshman dormitories. In the cut above, the top drawing shows the room as it appears from the front. The other drawings are of the south elevation of the dormitory (left) and of its north side. In these, the separation of the meeting room from the main building is clearly evident. . . . On the upper level of the Peirce Hall addition will be a dining hall with a vaulted ceiling (capacity, 200) and the relocated terrace. From the entrance to Peirce, access to the hall will be by a lobby and corridor. On the lower level, the addition will contain two private dining rooms and a larger dining room for special events.

An alumni fund
is a program of annual giving

Contributions to such a fund are not a duty

They are not even an obligation

They are a privilege

–and one that is extended only to the comparatively small number of men and women who are affiliated with this country's colleges and universities

THE GOAL OF THE 1963 KENYON FUND IS FIFTY THOUSAND DOLLARS

THE DEADLINE IS JUNE 30

IF EACH KENYON MAN GAVE EVEN THIRTEEN DOLLARS, THIS GOAL WOULD BE NOT ONLY REACHED BUT SURPASSED

In our time, there is perhaps no other genuine privilege which can be enjoyed for such a modest investment

We hope you will use the envelope enclosed in this issue of the Bulletin

IN THIS NUMBER

THE LIBRARY DEDICATION 5

A LEAF IN DUE SEASON
Denis Baly 15

FOR ALL THE SAINTS
Gerrit H. Roelofs 20

Sports Review 24

AND

gleanings 2

on the Hill 4

alumni notes 26

Bexley notes 31

obituaries 31

ON THE COVER

"Landscape" by Joseph Slate. The drawing is from a series based on Robert Frost's poem, "Stopping by Woods on a Snowy Evening." Mr. Slate, who is head of Kenyon's art department, often bases his work on literary themes. (He has a particular interest in fiction, and has sold two stories to The New Yorker, *the first of which appeared last November.) Other photographs and drawings in this number are from D. Garverick Studio, Mount Vernon, O.; Peter N. Pruyn, New York (for O'Connor and Kilham); Madison Geddes, Cleveland; U. S. Air Force; The State National Bank of Connecticut, Stamford; Ed Nano, Cleveland; Public Affairs and Communications Department, McGraw-Hill Publishing Company, New York; Edward Howard and Company, Cleveland (for Cleveland Graphite Bronze); Manufacturers National Bank, Detroit; and George S. Rider Company, Cleveland.*

On the Hill

NEVER HAS A GROUP OF KENYON ALUMNI EXPERIENCED SUCH hearty good fun working on so rewarding a project—their ardor sparked only by coffee and cokes.

This was the sentiment heard expressed on every hand as the Great Experiment—the Kenyon Fund's first telephone campaign—wrapped up its two-night stand in Cleveland last spring. Thirty-five local alumni on those nights had taken their turns at a battery of telephones set up for the occasion in the former headquarters of the Episcopal Diocese of Ohio. Detailed College pre-planning and fast-moving co-ordinated presentation enabled that group to canvass the alumni in Cleveland, Akron, and Toledo in so short a time—with results that all agreed justified both the time and effort. On the impetus of this, early 1963 sees the idea carried to four other of our larger alumni centers: Cincinnati (February 6 and 7), Detroit (February 27 and 28), New York (March 20 and 21), and Chicago (April 17 and 18).

Why this plan of attack? After all, the College does have a Kenyon Fund mail solicitation in the spring. But mail appeals simply are not effective enough by themselves. More alumni must make annual contributions to Kenyon. Gifts are a testimony to alumni support of the fundamentals which Kenyon and the independent liberal arts colleges stand for. And a broad base of alumni giving means that when representatives of Kenyon approach corporations and foundations for gifts, they will not be stymied by the inevitable first question: "What percentage of your alumni contribute annually to Kenyon?"

The Kenyon Fund represents the College's only monetary appeal to all of its alumni each year. We think that we can attain reasonable goals through the means described without resorting to elaborate door-to-door campaigns. Kenyon is a member of Ohio's Independent College Alumni Associates, most of whose member colleges conduct joint fund drives yearly in the state's principal cities. We still hope that our present lower-keyed program, with its telephone appeals in selected areas, will gear more and more of our alumni to the habit of planned annual giving, whatever the amount may be. We feel that this method minimizes red tape and committee follow-up work at the local level—but that it can also effectively raise the sights of giving.

We make no apologies for the Kenyon Fund. As long as you are proud to state that you are a product of Kenyon, it is axiomatic that you will want to give it your active support every year, just as you do your church and community fund. The Kenyon Fund offers several avenues for this support: to current operations, alumni grants-in-aid, or to faculty salaries. We are sure that $50,000 is a modest and reasonable goal. Remember that it takes $1000 of endowment money to do what $50 given each year to the Kenyon Fund can do. And that your gift helps close a fiscal gap and additionally paves the way for the College's securing further gifts from non-alumni friends.

Brent Tozzer, Jr., '39, Alumni Secretary

THE 135 COMMENCEMENT WEEKEND

Friday, May 31 - Sunday, June 2

JUNE 1: Alumni Council meeting . . . class luncheons and picnics

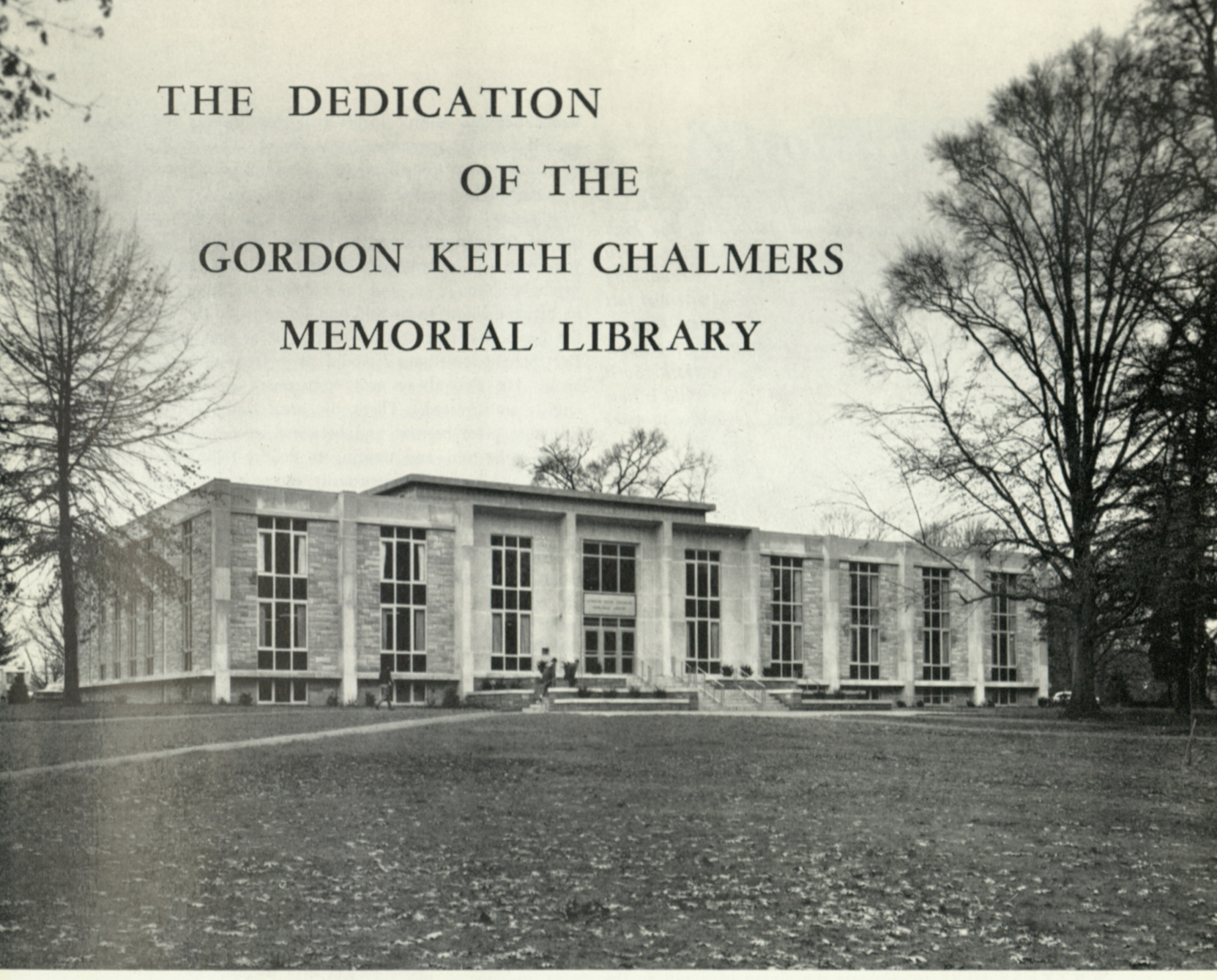
JUNE 2: Alumni luncheon . . . Commencement exercises

SPECIAL REUNION CLASSES: '62, '58, '53, '48, '43, '38, '33, '28, '23, '18, '13.

(Have you heard from your class agent yet? Get in touch! Several have plans well under way.)

The complete Commencement program, together with reservation cards, will be mailed about April 15. Reservations will be available in the freshman dormitories and in Mount Vernon hotels and motels. Adjacent dormitory rooms can be arranged for reunion classes (with wives).

THE DEDICATION OF THE GORDON KEITH CHALMERS MEMORIAL LIBRARY



OCTOBER 28, 1962

The Occasion

The appropriateness of our dedicating this library to Gordon Keith Chalmers rests on two essential facts: first, the high vision, solid determination, and virtues of leadership which keep his name in honorable memory and make it a continuing inspiration. This is our privilege. And the second essential fact is Gordon Chalmers' vision of a great library for Kenyon. His plans were delayed by the last war and later by the tragic burning of Old Kenyon. Then came his untimely death. So it happens that the building which he did not live to build is now to be dedicated to him. And the indispensable person to make the chief remarks at this dedication is Robert Frost. Mr. Frost tells me that he attended President Chalmers' first inauguration at Rockford College as well as his installation here. Gordon Chalmers and the man whom Randall Jarrell designates "official public figure," "the only genuine Robert Frost in captivity" were intimate friends. This spiritual bond resulted in Mr. Frost's frequent visits to Gambier, including a period as visiting lecturer on this faculty. When Mr. Frost accepted an honorary degree from us in 1945, his citation read: ". . . farmer, scholar, teacher, moralist, poet. He has opened our eyes, enlarged our understanding, and enhanced our idea of America; his belief has proclaimed for many a reason of their faith." I find little to add to this today. Except possibly this: as Sydney Cox has shown us, this great man is here also as a swinger on birches. The farm boy has not completely left him—and there will be a different lean to the trees of metaphor at Kenyon because he has passed this way.

—F. Edward Lund

Mr. Frost's Remarks

WE'RE HERE to celebrate the giving of a gift to the humanities in honor of a teacher of the humanities, Gordon Chalmers, my friend. The gift is a library, a sanctuary of the humanities, a stronghold of the humanities down the ages. And a place of resort for students—young people, older people, but young people particularly, who are having it out with themselves about God and man and sociology and poetry. I have just come from a country where it is supposed that they don't know anything about freedom. I knew they did before I went. The freedom they have is the freedom of all freedoms, the freedom to have it out with yourself about these things, and about government, too. The proof of it right away is that if they're out of favor there, a little off the norm, they can be off the norm without getting shot. They can play this way and that way. They're out of favor and in favor and out of favor in having it out with themselves about it all.

That's what we ought to be doing, too, in the place of all places, college. That's been my pleasure for years, and my pleasure with Gordon Chalmers—the talks we had about the agonies of a certain age, college age. Now, when you say the humanities you musn't forget that they include the sciences, even if scientists sometimes try to forget. This thing is for all of us. It's one of the things to have it out with yourself about.

One might list the things that you have to have it out with yourself about, and the distresses involved. I think that one of the things that ought to distress you is: What about your own age in college? What mental age, as they say in psychology, you're of, and the mental age you're in, ought to be between liking to be told and liking to do the telling. It's the business of the teacher to play it at that delicate point. I've thought sometimes I would sit in front of a class until it spoke, but I've always got embarrassed into speaking, and angrily embarrassed. That's the great thing, that's been my life, that place betwixt and between: needing to be told or liking to be told, and wanting to do the telling—not contradicting, not conflicting, necessarily, except with yourself; having it out with yourself.

The next thing for me, of course, has been the conflict that we live in between modern art and not-so-modern, and the line about it. Painting and all, poetry and all: every little while I get up a new idea for myself in order to defend myself and protect myself. I've lingered in this self-conflict. I was saying the other day that I had just discovered what the trouble is with me when I'm unhappy about some modern verse. I enjoy nonsense verse when it's funny; I don't enjoy nonsense verse when it's serious—and I haven't caught up there yet. I'm trying hard. I'm not one of these people who leave something like that. I keep trying again to see if the matter is with me, the fault is mine or the fault of the modern verse. Just the same as I read Shelley. I read him every so often to see if the trouble is with me or with Shelley. I respect the general opinion enough to do that.

That's just to name two of the places. I often say that to me teaching has been somewhat like teasing, and I put it this way: I like to rumple the brains of people, fondly, not unkindly. Gordon and I talked about these things. When you have someone you like, you don't know who contributes most—it's give and take. It's a certain affinity. You don't need to know. Nothing is copyrighted. The Russians claim they flew before we flew—never mind too much; it's important, but not too much.

I said before that a library is like a fort, like a stronghold, like a sanctuary. It's also like a heap of debris. And you partly approach it that way. There's all that stuff in it. And that's good for you. It teaches you your worth and your family's. Never come away from your own family with the idea of giving it up. If the teacher corrects you for saying "ab-*do*-men," say that's the way we say it in our family. Remember your family. The conflict is not with it or your teachers or with the other students so much as it is with yourself. Nights and days, and books, this book and that book in the debris. But how do you pick out in that great heap?—that's the problem. How do you get at it? What teachers do you listen to, what teachers does it pain you to listen to; what ones do you never get over hating? What ones do you owe a lot to, or everything to? I've been through years of it with Gordon and Roberta.

I MIGHT SAY JUST A LITTLE BIT MORE ABOUT POETRY. ONE of the great problems that you have to deal with if you care for poetry at all, or care for literature at all, is whether you can desiccate poetry, then soak it in water and make it come alive. You have to decide that—and I decided you couldn't. My approach would be different. Mine was by singsong play, catchiness, the catchiness of street songs, Mother Goose, and all that. That's the approach, my approach, all the way and however the way. It goes with something in science that I've been thinking of lately. Scientists seem sure that if they analyze matter and put the right parts of it together it'll come to life. It won't. I know what's wrong about it. Life itself is, as it were, one element, and it puts things together. It isn't a resultant, it's a cause. And that's what poetry is. It isn't a resultant of formulae, it's a cause. Let them make the formulae if they want to, but it doesn't have much to do with me.

The first poem I'm going to read to you is one I read, I think, at both of Gordon's inaugurations. This is one of my younger poems, way back, and it's called "October." I thought at that age when I wrote it that I was getting the air of a prayer. I didn't say that, but that's it. And you can tell it just by the tune of the first line:

O hushed October morning mild,

(see, that's what led me into it)

Thy leaves have ripened to the fall;
Tomorrow's wind, if it be wild,
Should waste them all.
The crows above the forest call;
Tomorrow they may form and go.
O hushed October morning mild,
Begin the hours of this day slow.
Make the day seem to us less brief.
Hearts not averse to being beguiled,
Beguile us in the way you know.
Release one leaf at break of day;
At noon release another leaf;
One from our trees, one far away.
Retard the sun with gentle mist;
Enchant the land with amethyst.
Slow, slow!
For the grapes' sake, if they were all,
Whose leaves already are burnt with frost,
Whose clustered fruit must else be lost—
For the grapes' sake along the wall.[1]

That's the poem that I read twice. Then there's one that I might put with it, just for the sake of following the months. It's quite different. That's what I live by, not writing them the same twice over. I heard a very bad professor of Shakespeare say to another not quite so bad professor of Shakespeare—shocking him by saying: "I feel as if those sonnets of Shakespeare were all written in one day."

I moved away.

1. From *Complete Poems of Robert Frost.* Copyright 1934 by Holt, Rinehart and Winston, Inc. Copyright 1942 by Robert Frost. Copyright renewed (c) 1962 by Robert Frost. This poem and "November," which follows, are reprinted by permission of Holt, Rinehart and Winston, Inc.

President Lund, Mr. Frost, and Bishop Tucker.

Mr. Frost spoke at a convocation which preceded the dedication. At this same occasion, honorary degrees were conferred on Howard Foster Lowry, president of The College of Wooster (L.H.D.), and the Very Rev. Lawrence Rose, dean of the General Theological Seminary (S.T.D.).

One of the objects in life is not to be writing what purport to be different poems and have them all string along the same poem all the way—and write them far enough apart to have another tune. And it's interesting to see how different this tune is for the next month. "November":

> We saw leaves go to glory,
> Then almost migratory
> Go part way down the lane,
> And then to end the story
> Get beaten down and pasted
> In one wild day of rain.
> We heard "'Tis over" roaring.
> A year of leaves was wasted.
> Oh, we make a boast of storing,
> Of saving and of keeping,
> But only by ignoring
> The waste of moments sleeping,
> The waste of pleasure weeping,
> By denying and ignoring
> The waste of nations warring.

I thought to add to that, as I looked at it the other day: "In the waste of breaths deploring." I had another chance in there. I'll have to get that in some other time.

I didn't come here to recite my own poems particularly. I'm here to talk about poetry a little. And this is Sunday, isn't it? And I struck a note of prayer in "O hushed October morning mild." Now you know where I got that. And I was thinking of how these things go in poetry, how you pick them up; and of poems that just cling to you.

Somebody once asked me to care about somebody's death, somebody I didn't know who was about to die; and I said my mind's on the death of us all. We've all got such a short life to live. We're all going to die. My young friends around have been taught to say that we only live in the moment. Well, that library is dedicated to expanding the moment, enriching it. And that's what the whole of the humanities is: making this moment that I'm with you an extensive moment, as rich as I can make it while I'm living it. In dealing with science—and we all do; I met with so much of it in Russia; they're so aware of it, all the young people—in dealing with science it's important to remember all the story of it. Man's greatest weapon, tool, has been a hyphenated word, a tool-weapon, and it's man's. And who is man? Only the humanities can tell you. And what becomes of man in handling his tool-weapon? You go to many books and have it out with yourself about this kind of thing, all these things. That's the way I look at a library. I've been to three places like this recently: the library at Wooster, with Mr. Lowry; and I was at Choate at a library Paul Mellon had just given them. I helped celebrate that. And I was at Amherst about another library. So this is my fourth within three of four months—and I'm not getting sick of it.

I OFTEN SAY TO YOUNG PEOPLE WHO SEEM SO SCATTER-brained and in this state betwixt and between, I say something to see if it will shock them. "I know my life's a pain and but a span." I said that to a young Roman Catholic, a politician. And he said, "Oh, no, I don't like to think about things like that." I thought he'd like it, you know. "I know my life's a

Left to right, the Very Rev. Almus Thorp, dean of Bexley Hall, Dean Rose, Hon. '62, and Canon Alden D. Kelley of the seminary faculty.

President Lowry, Hon. '62, and Mrs. Chalmers.

pain and but a span." But he didn't; he shook his head; he's as modern as that. I try these things to see how modern they are, what pains they give. I say a woman's thought, a lady's thought. I never knew her, but she lived in my town—one of my towns. She said (listen to this woeful thing on this lovely occasion—let's not get too far away from the woes):

> The Heart asks Pleasure—first—
> And then—Excuse from Pain—
> And then—those little Anodynes
> That deaden suffering—
>
> And then—to go to sleep—
> And then—if it should be
> The will of its Inquisitor
> The privilege to die—

That's Emily Dickinson. One of the great ladies; the greatest lady, maybe. But I say these things just to see where I am among the young people, and you'd be surprised at how many want me to say them again, just to give them a chance to write down the one about "I know my life's a pain and but a span."

The pain of it all, the greatest pain of it all, of course, is but a span. I remember saying that to a class at Amherst forty years ago, and a boy stopped at my desk as he went out and said, "We Americans don't have sentiments like that, do we?" And I laughed and we left together. Afterward, we walked once or twice. Strangely enough, this boy who thought that wasn't life got tortured to death as a missionary to Indians in western Brazil. He didn't know what he was bringing on himself. You don't talk that way; you get into trouble.

And then let's say this about poetry: that it's just like the college song. It's as common as that. It's about drink, the song is. And it says something about how it will make you happy, make you fat. That's the note of happy sadness. To me it's like a color—a salmon-pink goes by me when I say that. A happy-sad sort of tinge. That's what makes lovely poetry.

This is for Gordon Chalmers, and for Roberta—so many things I've talked here; all sorts of things. A lady said to me once: "You've said all sorts of things tonight. What are you, conservative or radical?" And I made a poem right then for her. It's my only free verse poem.

I said:

> I never dared be radical when young,
> For fear 'twould make me conservative when old.

AT RIGHT, *the assembled Chalmerses. Left to right, John, Terence Watts, Ann Chalmers Watts, Mrs. Chalmers, Geoffrey, and Stephen.* BELOW, RIGHT, *Bishop Tucker officiating at the dedication of the building.* BELOW, *the Robert Bowen Brown Gallery opened with an exhibition of paintings representing the major trends in European art since* 1900 *(photograph at bottom), and a selection of President Chalmers' own work (top).*

The Building

When I was asked to write a story about the Chalmers library building for this issue of the Bulletin, *I said that I would. But the more I worked on it the more apparent it became that my account lacked objectivity. The reason was plain. I had been too involved from the beginning to achieve the necessary degree of detachment; my relations with the architects restrained me from writing an uninhibited critique of their work. While I was experiencing this frustration, James Morgan, '57, called on me twice to discuss his plan to live and pursue his career as an architect in Gambier.*

I have known Jim since the days when he was a library student assistant. Library books on architecture played an important role in shaping his career. In his first year at M.I.T.'s School of Architecture, he won the coveted Dean William Emerson Prize for the best solution of that year's class problem (which was, appropriately, an addition to the Boston Public Library). In writing me about the prize, he said, "I wish to donate it to the Friends of the Library Fund. I feel increasingly that the work I did at Kenyon is more important to me as an architect than all the technical training I will ever have."

It was impossible for Jim to avoid taking an interest in the creation of the new library building for Kenyon. He was concerned from the very beginning, even before the architects had been chosen. As plans progressed, he never hesitated to contribute his criticism—and I was happy to have it. In the summer of 1959, he accompanied me to the offices of O'Connor and Kilham. I shall never forget the experience of observing this courageous young man, with only one year of architectural training behind him, engage in free-swinging, no-punches-pulled debate with these elder statesmen, the most experienced and established library architects in the world.

Would Jim write a critique of the building, thus rescuing me from my dilemma? He accepted the job with alacrity. He believes that there is too little criticism of present-day architecture, and hopes that such writing will be a significant part of his career. Naturally, I do not agree with everything he has to say here, nor did I expect to. But a rebuttal from me is not in order, I think. The acceptance of the building has been overwhelmingly favorable—although it may be that many who have praised it lack the architectural sensitivity that Jim Morgan possesses. On only one point do I wish to express my disagreement, a point we two never discussed. He states: "Thus Kenyon now has an adequate library housed in an economical building." Here he rightly distinguishes between library *and* building, *recognizing that a library is not a building but a collection of books, journals, and other materials, and a staff to make this collection available to the public. In this sense, the library is not adequate for the teaching and research now being done at Kenyon, and perhaps it never can be. But now that we have the building our goal must be, and is, to build a more adequate library.*

—Edward C. Heintz, Librarian

On October 28, 1962, the Gordon Keith Chalmers Memorial Library was dedicated. The event properly climaxed seventeen years of effort by President Chalmers, President Lund, and many others to provide Kenyon College with library facilities equal to its academic reputation.

The new building represents, technically speaking, a standard of construction which has not been matched in a College building since Peirce Hall was built thirty years ago. It is located in Marriott Park between Rosse Hall and Cromwell House—in effect, the center of the campus. It has a potential book capacity of 201,000 volumes, concentrated on the north end of each of its three floors. In addition, the building contains many rooms represented in the old library as well as some vitally needed new ones.

To give some idea of the relationship of the various rooms, here is a brief tour of each floor. The lower level, mainly devoted to bound periodicals, government documents, and mechanical equipment, contains specially designed music-listening rooms, microfilm and Kenyoniana rooms, and a rare-book vault. The latter is connected by a spiral stair to the Ringwalt Rare Book Room on the main floor. Richly paneled in an 18th Century manner, the Ringwalt Room has a warm informality which makes it one of the most striking features of the building. The main-floor lobby, two stories high, with a mysteriously obscured and complicated clerestory skylight; the reference room, also two stories; and a large reading room for current periodicals contribute to a feeling of spaciousness which surrounds one immediately upon entering the building.

A well-placed open stair directly opposite the entrance leads to the second floor and the Robert Bowen Brown Gallery, which surrounds the open well above the lobby. This very large area gives access to the second-floor stacks as well as to a student reading lounge similar to the old Reeves Room, three seminar rooms capable of serving as a single lecture hall (one room is a memorial to Rutherford B. Hayes), and a large room containing the collection of fine arts books, folios, and slides. The cultural center thus formed in the heart of the library provides Kenyon with a facility desperately needed, yet so completely new to Gambier that it is rather shocking to realize how neglected that aspect of the humanities has been. The gallery has already aroused so much interest with its inaugural exhibition (made up partly of paintings by President Chalmers and partly of a brilliant selection of post-1900 European paintings provided for the occasion by an anonymous friend of the College) that it will perhaps prove as welcome an addition to Kenyon as the library itself.

From Middle Path, the building—which is of reinforced concrete and steel construction—presents a façade divided into nine bays by structural columns faced with smooth buff limestone. A strongly stated horizontal course of limestone at the first floor line and another at the cornice sets the basic pattern. A barely asymmetrical composition was produced by placing the entrance in the first bay south of the central one. The bays on either side are blended with it to form the major mass. A continuous cap over the three bays at the roof, with

The lobby and main entrance. In the distance can be seen part of the reference section.

The main staircase.

The reference section.

the glass-block enclosed bulk of the clerestory behind and an elaborate stair structure below, tie the three bays together. The two bays to the south and the four to the north are differentiated from the central ones by use of ashlar or rustic sandstone panels on either side of the aluminum window frames which rise from lower level to cornice. One wonders whether a completely symmetrical composition, which of course has much precedent in Gambier, or a more boldly asymmetrical gesture toward the greensward in front of Peirce, might not have been more satisfactory solutions. The west elevation of the library, with a loading dock, is designed to permit easy expansion of the building away from Middle Path when that is necessary. The north and south elevations are similar to the front façade in the articulation of bays.

The building at night forms an appropriately brilliant beacon for the rest of the campus, for the lighting standards used come much closer to the ones recommended by experts than do those in most of the other buildings. Excellence in mechanical equipment is also found in the ventilation system. The humidity controls will make the building seem much cooler than the outdoors on summer days. Passenger and book elevators as well as a public-address system make this a well-equipped library.

O'Connor and Kilham of New York, architects of the library, also designed the undergraduate library at Princeton and nearly twenty other collegiate libraries.

The man principally responsible for the functional logic of the plan is Edward C. Heintz, College librarian. He worked with the architects from the beginning of the planning stage in 1959 and kept his eye on things during construction, which ran from August 1961 until hours before the dedication. In his first talks with the architects, Mr. Heintz found them in agreement with his view that the books should be grouped principally at one end of the building, with special reading rooms at the other, the whole linked by the library operations rooms and the lobby. Completely open stacks make this building a noteworthy example of the revolution which has occurred in library science since 1945. Although not so practical, perhaps, in very large university and public libraries, this system gives every student access to all books except those in the rare-book collection.

Although this policy was practised in the old building, the new library is a much clearer expression of the College's traditional emphasis on the close relationship of books to the individual in liberal education. Minimum supervision and control

The Ringwalt Rare Book Room.

as well as a liberal—for a library—smoking policy underscore the belief in individual privilege and responsibility. A large number of carrells and other reading places among the stacks fill a vital need in the College study program. Nearly half of the present student body can study in the library at any one time!

Commodious work and storage rooms have been provided to correct the crippling conditions under which staff members worked for so long. Inclusion in the building of space for government documents has not only eased the tasks of the staff but removed from sight the temporary building which stood between Mather and Rosse halls. (Unwilling to waste anything, the College has moved it near the boiler plant, where it will serve as a storage building.)

THUS, KENYON NOW HAS AN ADEQUATE LIBRARY HOUSED IN an economical building. The functionally sensible rectangular plan permitted quality construction on a rather tight budget. In addition, use of reinforced concrete structure, with ventilating ducts incorporated, represents one of the first utilizations in Gambier of those modern construction methods which today's building economics make necessary if adequate space is to be provided within the budget.

It will be interesting to see how well the College community adapts itself to the new building. To an observer who is also an alumnus, the basic problem would seem to be that the architects, although they understood very clearly the problems of college libraries in general, did not entirely understand the particular problems of environment and of function (in the largest sense) of the library for Kenyon College. It looks like a "college library"—but it could be on almost any campus. As is the tendency with persons who specialize in something, certain procedures are developed which tend to meet every circumstance; when they do not meet one, the circumstance rather than the procedure is altered.

In the conceptual sense, the open stacks design fits Kenyon's needs very well, and certainly nothing is wrong with a regular system of structural bays or a rectangular plan when applied in general terms to a library's needs. It is in the development of those ideas into a particular building that problems appear, the solution of which determines whether the building will be integral with its environment or imposed upon it.

The collegiate life at Kenyon has a certain informality, and yet it also has a fervor that life at colleges less than 50 miles away does not have. Kenyon also has qualities which those colleges in the East, so closely tied to it in many minds, do not have because Kenyon is not in the East. The unique qualities of a place are not beyond the grasp of a sensitive observer if he will just have the patience to examine the life there.

It cannot be forgotten, however, that the economics of this building project required regularity, repetition of elements, and serviceable materials. And having examined both sides of the coin, one must say that Kenyon has an efficient, economical building which rivals in technical facilities any other college library in Ohio—and perhaps any other small college library in the country.

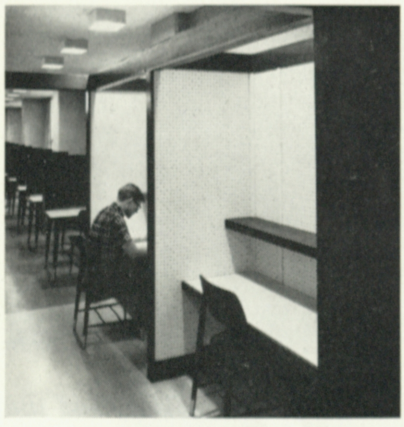
—JAMES D. MORGAN, '57

The charge desk.

The periodicals room.

A view of the Robert Bowen Brown Gallery and the lobby area below.

The student lounge on the second floor. The furnishings are the gift of the Mount Vernon Rotary Club.



One of the typing booths (all of which have been acoustically treated). In the background are some of the new open carrells.

The reading area in the rear of the building on the second floor.

The Writings of Gordon Keith Chalmers

A Partial Checklist

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The Editor wishes to thank the Kenyon College Library for the preparation of this list

A LEAF IN DUE SEASON by DENIS BALY

His delight is in the law of the LORD; and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

THE DEPARTMENT OF RELIGION in a liberal arts college poses, it must be admitted, a peculiar problem for those who have the well-being of the college at heart. It cannot be denied, on the one hand, that the subject of religion, in its various forms, has occupied the attention of some of the ablest intellects that the world has ever known, and has given rise to a literature which, for sheer quantity and for profundity of thought, is fully the equal of that studied in any other department of the college. You do not need me to read the roll of honor to you: Isaiah of Babylon, Paul of Tarsus, Clement of Alexandria, Augustine of Hippo, Moses Maimonides, Ibn Khaldun, Luther and Calvin, Confucius and Lao Tzu, Sakyamuni, Sankara, Milton, Donne, Kirkegaard, Max Weber, William Temple, Martin Buber, Radhnakrishnan—the names crowd in upon the mind, and by whatever road we approach this subject we are surrounded by so great a cloud of witnesses, and such a mass of erudition, that—though there may be much with which we cannot agree—we cannot refuse it our attention.

Some form of religion has been part and parcel of every culture, and I would make so bold as to say that there is no such thing as a culture which does not have a religion. To understand the culture, therefore, one must, among a great many other things, understand its religion, even if one cannot sympathize with it. I find myself shocked, for instance, by the brutalities of the Inquisition and the eroticism of much of the Sakti sect in Hinduism, and yet it is impossible properly to understand the history of Spain or the temper of India without struggling to get inside the minds of those who believe such things to express the highest good. It is equally impossible to comprehend the Middle Eastern crisis if one dismisses as a subject for study either the Messianic passion which has been such a feature of Orthodox Judaism, and has so often, in its secular form, guided the steps of the Zionists, or the concept of theocracy which lies behind the structure of Muslim society. You do not need, of course, to *believe* a word of any of these things; you may reject them if you wish, for the purpose of a

department of religion—let it be said at the very beginning—can never be to compel belief. But what you are not free to do is to claim that these religious concepts have played no determinative part in the culture, and do not, therefore, need to be studied. Nor do I think you are free to argue that such an enormous body of intellectual material is adequately cared for if it is dealt with by some other department, to whose purpose it must of course be secondary. I say that you are not free to do these things, not because I think anyone has the right to tell you not to, but because the facts themselves forbid it, and there can be no more compelling argument than that.

But, on the other hand, it is equally true that religious thinking in general proceeds upon a set of assumptions which are not those normally associated with free intellectual enquiry, upon which the good liberal arts college is supposed to base its existence. The assumptions of "religious" people are often sharply opposed to the assumptions of the college. I know that when I say this I shall be vigorously contradicted by those who maintain that there is no such quarrel, but with all respect to such people I believe that they have misunderstood what "religion" is about, and indeed why it exists at all in the world. It can hardly be denied that religious thinking is intimately concerned with what is sacred and sacrosanct, that it deals with the *mysterium tremendum et fascinans*, and that all this is far removed from the popular concept of the austere and objective scholar who deals only in "facts." What I want to suggest to you is that this problem is a real one, and yet that the function of a department of religion is to prevent the mystic from being a mystagogue, and *hoc est corpus meum* from degenerating into hocus-pocus.

"Religion," I would suggest to you, is primarily concerned with the question of *order*. Admittedly, there are very many religions in the world and it is notoriously difficult to group them all under one head, but what they have in common, I think, from the most primitive to the most sophisticated of them, is the concept of a transcendent, overarching order, to which the human social and political order is in some way related. This is why religion and culture and society are so closely tied up with each other.

AMONG ALL THE TERRORS WHICH FROM TIME TO TIME PRESS in upon the human mind, that of chaos and confusion is the most appalling. So strong is man's dread of anarchy, and so great the necessity for some kind of pattern and organization in his life, that he will pay any price to obtain this, even in the last resort the price of slavery. Rather than endure the wasteland of disorder, the great and terrible wilderness where there is no city to dwell in, he will always place himself willingly under a dictator. Certainly, matters do not need to be as extreme as this, but every human society, however large or small, is an attempt to provide an orderly pattern of life for its members, and to see to it, by the exercise of good government, that this order is maintained. This is just as true of a vast society, such as that of the United States or the British Commonwealth, as it is of so small a society as a college, or even merely a college fraternity.

But actually no society is efficient; no society maintains order perfectly; and consequently every society continually faces the problem of very evident *dis*-order, of civil disobedience and internal strife, and of foreign tyranny and external aggression. There are those men and women, inside the society and outside it, who maintain that an *other* and a *different* order is possible, and even desirable, and they are prepared to work to bring this other order about. This is exactly the struggle in which we are today engaged. Therefore, those who belong to, and believe in, the present order of society must justify its existence, and they must justify also the somewhat drastic measures which are taken to maintain society, the restraint and punishment of those who break its laws, and the armed resistance to those who attack it from without. Moreover, every year it is necessary to initiate new young men and women into the society, to teach them its mores, to train them to preserve it inviolate, and to persuade them, if the need should arise, to defend their country with their lives. *Dulce et decorum est pro patria mori.* This is what we tell them, and this is what we must tell them if our society is not to be destroyed.

But what if they do not believe us? What if, after the manner of the students at Oxford, they horrify the Establishment by passing resolutions to the effect that dying for their country is precisely what they will not do? How then are they to be persuaded? It is clear that a society is not justified merely by saying that it is. It can be justified only when we go beyond the society to something which transcends it. It becomes necessary then to argue that the order of our society is related directly to an order which belongs to the very nature of things, to the way things are, and that it is not merely illegal but immoral and reprobate either openly to revolt against it or secretly to undermine and corrupt it.

The whole system by which this relation is maintained is the "religion" of a society. Here are to be found the intellectual arguments explaining the manner in which our society is ordered; here are also the ceremonies by which we practise this relationship; and here are the symbols by which we express it. Every society, then, has its "religion," its own explanation of the manner in which it is related to the ultimate realities, its own justification of its own existence. It has its cult and its rituals by which the order is preserved, and its own method of training the young and initiating them into the system.

This initiation is of great importance, because it serves not only to maintain the order of society but also to sustain the members of it, to give them that substance and being which apart from the society they cannot possess. Without such sustenance and substance man is not man. Deprived of a local habitation and a name he ceases to be, for he has lost everything which tells other people who he is. A man who goes to West Point takes upon himself the nature and character of a West Pointer, and is given identity by the West Point society. Hereafter he may be identified; his place is known, and he is distinguished from all who do not belong to that society. Immigrants are taught to be Americans, to act and talk and dress like Americans, to find their identity in American society, and to draw their life from their Americanism. So does every

society sustain its members. Sometimes, it is true, the society is too large for easy comprehension, and within the major society small identifying sects and guilds are formed. It is for this reason that we have so many sects and sub-societies within the vast, amorphous, pluralistic body of the United States: the multiplicity of Christian groups, Jehovah's Witnesses, Rosicrucians, Shriners, fraternities and sororities, and all the social zoo of Lions, Elks, and Buffaloes. It is striking how even the most apparently secularized of these groups use the language and ritual of religion, and have their own symbols and their ceremonies of initiation.

By now it should be clear that, when I speak of a "religion," I do not necessarily mean a theistic system; "religion," that is to say, does not necessarily involve belief in a personal God who makes Himself known by revelation. It is only because we in the West have drawn so much of our religious thought from the systems of the Middle East that we usually define religion in terms of belief in a personal God. But there are other religions which are essentially *a*-theistic systems, such as Confucianism and Buddhism. Yet in both these religions the concept of the transcendent, cosmic order is very strong indeed, and in both there is an elaborate pattern by which the order of society is related to this overarching cosmic order. In the Confucian system, right up to 1912, the Emperor performed each year a complicated series of religious ceremonies designed to continue the Chinese society in being. If he failed to maintain order in the society, he was held to have broken the connection with the cosmic order. He had lost the "Mandate of Heaven," and could therefore be deposed. In Buddhism, man is shown the direction of his life, and is enabled to follow the "noble Eightfold Path," because he has been taught the nature of things, the rigid universal structure which provides him with his landmarks.

Although religion is not of necessity theistic, it is incurably and inescapably deistic. I am using this word here not in its 18th Century sense, but to mean that every society has its "gods," that which it does not question, that which it takes for granted. These are the fundamental postulates of its existence, the basic, primary assumptions from which it starts, and upon which it proceeds. Every society has certain concepts about which it says, "We believe these things to be self-evident," to be beyond all questioning—and these are its "gods." It does not question them because it cannot question them, for there is always a point beyond which a society dare not go. To question the "gods" is to run the risk of destroying the justification for the society, and the terrifying fact is that to destroy the society is to destroy oneself, for without the society, as we have seen, there is no identity. These assumptions are therefore "sacred." They are not often put into words, for whenever something is expressed in words it is called in question; we have to decide what words to use, and we expose it to argument and debate. The "gods" are that which is too deep for words, that which can be expressed only by a *symbol*, the Crown in Britain, the Flag in this country, the figure of the Buddha, the Crescent or the Cross, the Statue of Liberty, or the Rock of Gibraltar. Those who belong to the community of believers, those who accept the basic assumptions of the society, know at once what the symbol means, though they could not put it into words, and they are outraged when it is misused. (You may remember, perhaps, the story in *Stalky and Co.* in which the Raymondiferous Martin appalled the boys by his vulgar use of the flag. "The College never displayed it; it was no part of the scheme of their lives; the Head had never alluded to it; their fathers had not declared it unto them. It was a matter shut up, sacred, apart. What, in the name of everything caddish, was he driving at, who waved that horror before their eyes? Happy thought! Perhaps he was drunk.") To those outside the society, however, the symbol is, as they would put it, "*only* a symbol," and they cannot understand what the fuss is about.

Besides the symbols, which express to the initiated the inner meaning of society and all that it stands for, there are also the *rituals*. These are those regular ceremonies by which society's understanding of itself is publicly acted out, the oath of allegiance to the flag in this country, the state opening of Parliament in Britain, Christmas and Easter among Christians, the pilgrimage in Islam, the Jewish Sabbath, and the May Day parade in Moscow. By these means the society is related to that which is expressed in the symbol, and thereby continued in existence. The ceaseless repetition of the same ceremonies is that which maintains the society in perpetual being. In addition to all this there are the *oracles*, providing the authority for proper and effective action. In times of doubt and uncertainty it is important that man should be able to consult his "gods," and clarify his course of action. The action is then proper because it is "sanctioned," and indeed "sanctified," by being undertaken in obedience to the "gods"; and it is effective —or it should be—because in the understanding of those who undertake the action it is in accordance with "the way things are," with the transcendent order. It is therefore bound to succeed.

In the literate societies, which in our presumption we are pleased to call "civilization," the oracles usually take the form of an infallible person, an infallible book, and an infallible community. To these the believer, that is the member of the society, may unhesitatingly turn, sure that he will find "grace to help in time of need," and an answer to his every question. If doubts arise in his mind about any of these authorities, they are immediately removed, because each one of the triad authenticates the others. The Person is often the author of the Book, and the deliberate founder of the Community, but, even if he is not, the Book is the record of his sayings and actions, and the Community model themselves upon him. It is likewise the Community who determine what is to be included in the Scriptures, and yet they appeal to these same Scriptures as the authority for their own decisions. These three together provide an interlocking and self-authenticating system of authority against which no appeal can be made without destroying the society which depends upon this authority.

Islam provides an admirable example of all this. The infallible book is the *Qur'an*, to which Muhammad undoubtedly

appealed when his own authority was questioned by the people of Mecca. It is believed to have existed from all eternity in heaven. However, the interpretation of the *Qur'an* is the function of the *Ulema*, or community of theologians. Moreover, at a very early date it was recognized that the *Qur'an* did not answer every question, and so recourse was made to the *hadith*. These are the traditions about Muhammad, it being taken for granted that the Prophet was perfect in all that he did, and so the actions of Muslims might suitably be modelled upon his. Something very similar exists in Confucianism, where the infallible person is Confucius himself, the scriptures are the Five Classics, and the infallible community the Scholar-Gentry. In Buddhism, there is the *Buddha*, the *Tripitaka*, and the *Samgha*. Judaism had its infallible person in Moses, for "there has not arisen since in Israel a prophet like unto Moses, whom the Lord knew face to face." The infallible book was the Law, all of which was ascribed to Moses, and the infallible community was the community of rabbis. In Christianity we have in the same way the person of Jesus of Nazareth, the book of the Bible, and the community of the Church. You may be shocked that I draw these parallels. I point out only that they exist, and that religious systems always tend to take this form. I should perhaps add that, even when the Bible is no longer regarded as literally true, it still remains "infallible" for those who believe the Christian argument. By this I mean that all Christian groups accept the Biblical writings as a fundamental authority, and they agree that nothing shall be taught as necessary to salvation except that which may be proved from Holy Scripture.

The secular societies of the modern world are, in the sense in which I have been using the word, thoroughly religious, and what is studied in a department of religion is of great importance today because we are engaged in a war of religion, whether we call it by this name or no. The Communist world shows without question all the religious forms: the infallible person is Marx, the infallible scriptures are the writings of Marx and Lenin, the infallible community is the Communist Party; and the transcendent order is the Marxist interpretation of history. Over against this, on the other side of the Iron Curtain, is the Western world with its own concept of the nature of things, its own authorities to which it claims that appeal may unfailingly be made. It is a much more complex and confused pattern because, although the oracles of Christianity are no longer generally "sacred," and society as a whole no longer takes its stand upon them, there has not been the clear-cut break that there has been in Russia. Nevertheless, sociologists such as Will Herberg and Peter Berger have been right, I am sure, to point out that the "religion" of the United States is not Christianity in its classical sense but the American Way of Life. The classical Christian doctrines, such as those of self-denial and martyrdom, are in fact frequently suspect in American society because they can so readily be shown to conflict with "Americanism," and this is surely the gravamen of the repeated charge that leading Christian thinkers in this country are "Communist." The rejection of the Christian argument is, of course, even clearer in Western Europe.

However, both Communism and the Western Way of Life are developments out of the great Judaeo-Christian heritage, and the unbroken lines of development can be shown quite easily in both cases. We are therefore faced with a question of "orthodoxy." Which, if indeed either, of these developments is legitimate? And is it true to say of either of them that it is a betrayal of the heritage? Each accuses the other of being "materialist," that is to say, godless, with no understanding of a transcendent order, and therefore with no concern beyond that of immediate material welfare. Each insists that the other is essentially *dis*-orderly, and productive only of chaos; that it is a denial of the very nature of things. This is the authentic language of religion, struggling to defend a society whose basic suppositions have been called in question. It is the accusation of the Pharisees against Jesus, the Confucian scholars against the Buddhist missionaries, the Christians against the followers of Muhammad.

Now I must repeat that it is *not* the function of the department of religion to convert people, to impose upon them this or that concept of a transcendent order, and teach that all the rest are naturally false. It is rather to bring into the open forum, for intelligent discussion and debate, the manner in which a society justifies its existence, so that the truth or the error of its claims may be made apparent. However, it should be clear that this is a difficult and complicated task, and it is intolerable that courses in religion should be the "gut" courses which in so many institutions they lamentably are.

I HAVE, I HOPE, CONVINCED YOU THAT THE STUDY OF THIS subject is of vital importance to a proper understanding of the world in which we live. But there is quite another question, the question of whether any institution of higher learning can run the risk of permitting a department of religion to exist within its walls. After all, the college and university system is part of education, part, that is to say, of the whole process by which the culture is transmitted from one generation to another, and the society thereby maintained in being. With the present gigantic increase in the number of undergraduates it is evident that a college education is one major means by which men and women are initiated into society (unkind people might like to compare a college education with those forms of initiation common among Australian bushmen, in which the young men to be initiated are brought face to face with a line of tribal elders—all of them apparently dead), and the whole process demands emphatically that the "gods" shall not be questioned. The function of any ceremony of initiation, with all its preliminary training, is to persuade the new members to accept the "gods," and therefore the assumptions upon which society is based, and to act upon these assumptions themselves. Consequently, the elders are naturally reluctant to introduce the initiates, at this stage of their training, to the highly disturbing fact that other forms of society exist and even flourish, and that there are alternative explanations of the way things are, alternative concepts of the ultimate and transcendent order. The more any society feels itself to be threatened, the more it exerts pressure upon its youth to accept the order of society without question, and to conform to its pattern. Western so-

ciety has become, indeed, almost Hindu in its readiness to permit, and even to encourage, every license and extravagance, so long as the fundamental order is unchanged and the authoritative explanations are not called in question. It is fascinating to see how pervasive is this pressure. It shows itself in the nervous, and often dishonest, teaching about Communism, in the phony "religious emphasis weeks" which present all religions as if they were the same, and in all that autumnal nonsense which in so many colleges passes under the name of "orientation week."

This conformism, this refusal to question the "gods," is of course the very opposite of what an academic institution likes to think of itself as doing. The word "infallible" is anathema to the scholar. He knows that it is not only his right but his duty to call everything in question, and if there is anything which is enclosed in a shrine, and held to be too sacred for enquiry, he is bound to conclude that this is because it cannot stand the light of day. Therefore, every religion is an abomination to him, because every religion deals with what is sacred; it is the very essence of religion, even in its most secular forms, that men should not question, but should worship the "gods." Every religion, moreover, is the cement of society, the means whereby in its own understanding of itself it is related to the transcendent order, and it is by religious persuasion that men learn to be content within that order that they know. With very good reason, therefore, the professor dreads religion, and fears that the department of religion may become the very place in which society, whether in the form of State or Church, teaches the students to accept the "gods," and introduces them to the deadly concept of that which is not to be questioned. As I look at the history of religious education, I am driven to admit that I share the fear. It has happened far too often in the past for me to deny the danger.

Nevertheless, it is not inevitable, and of all types of institution the church-related college is the place in which most of all it should not happen. Indeed, I would go further, and suggest that as "statism" increases—and that seems to me to be the inevitable fate of vast political systems, and likely therefore to overwhelm not only the United States but also Western Europe as it moves toward closer political integration —the church-related college ought to be that place in which there are no "gods," in which there is nothing which may not be questioned. I say that this *ought* to happen, not, alas, that it does happen in most church colleges today. It ought to happen because, as properly understood, Christianity is not a "religion," though it is continually lapsing into one—and though it must, of course, express itself in religious forms. The whole Judaeo-Christian tradition in fact rejects all "gods," and an authentic figure in the Judeao-Christian system is the "prophet," the man whose function it is to question the system itself, and to see that no proposition is left unexamined. The prophet is essentially the enemy of idolatry, and in the thinking of the prophets the idolator is precisely that man who cannot be truly a scholar, because he cannot question his own assumptions. In the words of Isaiah of Babylon, "he cannot deliver himself or say, 'Is there not a lie in my right hand?' " What I would submit to you is that the department of religion has a necessary part to play in this process, because it is by the studies of this department that the "gods" are examined *in their character as gods*, so that the truth may be made known, and all tawdry tinsel exposed for what it is.

I DO NOT SUPPOSE FOR ONE MOMENT THAT THE DEPARTMENT of religion is alone in this task. As I understand it, the function of the whole college is not merely to initiate young men into society but to be sure that the society into which they are initiated is a true society. This is done by questioning, by allowing no part of society to remain unexamined, untested, and untried, and this includes also the questioners themselves, a fact to which we bear witness—I hope—in our present self-study program. In every discipline we introduce the student to "the classics," that is to the great ideas and documents which form the rich heritage of that discipline. But even as we hand on that which we most revere we question it, and we demand that the student question it also. Of course, this is upsetting and disturbing to those who have been brought up in security. Every year, in courses in religion, we have students who say that it is irreverent to question the Bible. But what you do not question you do not truly revere, because at the back of your mind you have the fear that it will not be able to endure your questions. Certainly, the questions must not be arrogant or factious; they must themselves be reverent and humble, but it is the same reverence and humility with which any honest scholar approaches his material. There must never be idolatry.

To neglect any part of this process, to fail either to transmit or to question, is treachery. But to forbid enquiry and study in any field at all is once more to conjure into being all the discredited "gods," all those things which for one reason or another may not be questioned, and by this means to hinder the true functioning of the college. It is surely not necessary to point out that enquiry may be prevented, and the "gods" once more enthroned, by two quite opposite groups of people. On the one hand are the "godly," all those well-meaning but fuzzy-minded folk who demand that only their own particular religion be taught, and that without any question; and on the other hand are the "secularists" and the "liberals," all those who would prefer that religion was not studied at all. For whatever motive, each has excluded something from study, and from the ruthless enquiry that belongs to proper study, and has thereby fixed the tottering "gods" more securely in their place. In the long history of education and learning I do not know who has been the greater idolator, the professor or the priest.

ABOUT THE AUTHOR: Denis Baly, chairman of the department of religion and also a teacher in the political science department, is author of several books, the most recent being *Academic Illusion*. During the present semester he is on leave from the College and at the present time is finishing a tour of this country as a Danforth Lecturer. Later this spring he will travel to the Middle East, where he will give a series of lectures at the newly established St. George's College on the Arab side of Jerusalem and will undertake research in his own special field of Biblical geography.

Gerrit H. Roelofs

For All the Saints

THE DOCTRINE of the "one communion and fellowship" of the elect, the saints, is a topic appropriate to the feast of our Church, All Saints, and to Founders' Day here at Kenyon. November 1 is, then, doubly a feast day, a day on which we give thanks for what we have received from those who came before us and pray that we can dedicate ourselves to bequeath at least as generously as we have received to those who come after. It is a day on which we remind ourselves that the fellowship of the saints is a living reality, a presence among us, and not a mere formula of the traditionalists.

Since I am not licensed by the Bishop to preach, and since I am a relative newcomer to Kenyon, I consider my remarks to be informal and personal, not authoritative. However, by this proviso I hope that I do not give the impression that I disbelieve my own words.

The origin of the feast of All Saints is obscure. There is a reference to such a feast by St. Ephrem Syrus of the 4th Century. St. Chrysostom, who died in 407, assigned it to the first Sunday after Pentecost, and this is still the traditional day in the Eastern Church. In the Western Church it was probably inaugurated by Boniface III on May 13 in 609 or 610 at the conversion of the pagan temple in Rome (the Pantheon) into a Christian church dedicated to the Blessed Virgin and all Martyrs. No doubt the feast was proclaimed so emphatically because it supplanted a pagan feast for the dead—a celebration almost universal among European and Asian peoples to memorialize and perhaps placate the returning dead. A century later Gregory III moved the date to November 1. The autumnal season, close to the conclusion of the liturgical year, reminds us that with the year's work done, the harvest garnered against the winter death, we live between past and future, birth and death, warmth and cold. Allhallows reminds us that we are enabled to live, to face the hard, cold beginning of the new year through the fellowship of the saints, known and unknown.

Founders' Day at Kenyon also seems to have had an uncertain beginning and an uncertain allegiance via matriculation day to November 1. In Smythe's history of the College, the first notice of an official date is to Bishop Bedell's bequest of

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"For All the Saints" was delivered as the Founders' Day Sermon at the College chapel on November 4.

$5000 to found the biennial Bedell Lectures on the evidences of natural and revealed religion. These were to be delivered on All Saints' Day, and the day was also to be observed as Founders' Day. It was during the presidency of William Bodine, on November 1, 1881, that the first matriculation day was designated as Founders' Day. From 1886 to 1907 matriculation day coincided with Founders' Day-All Saints' Day. After 1907, attention to the symbolic significance of the juncture of the feast day of Church and College was casual until fairly recently. I am happy that the custom has been revived.

Who are the Saints? Who are the Founders? In the early Church, the word *martyr* is the common synonym for our word *saint*. The medieval conception of a saint, still popular today, is derived from the veneration in the primitive church for those witnesses who died rather than renounce their allegiance to Christ. In the fifth book of the *Apostolic Constitutions* there is a passage which reflects an established tradition:

> For he that is condemned for the name of the Lord God is an holy martyr, a brother of the Lord, the son of the most high, a receptacle of the Holy Spirit.

Later, Christians revered saints for their "heroic virtue"—the "athletes of the Lord," as St. Milania the younger called them. Eventually, the miraculous works of these holy men and women, their ingenious acts of piety, their extraordinary powers, their marks of special divine favor, and hence their peculiar intercessory powers designated the unique attributes of sainthood. Even the rigorously no-hocus-pocus Calvinist notion of the saint as one of the elect retains some connotation of the miraculous, for neither human nor infernal nature could dent the armor of salvation of the chosen few. In America, the Puritans made a sharp distinction between Saints and Strangers in their congregations—between the invulnerable and the vulnerable. The popular conception of the saint is of a person who—set apart by piety, goodness, and election—is able occasionally to pull off some sort of spiritually significant stunt. The saint as the spectacular, solitary Christian performer is an unfortunate notion.

The popular conception of our Founders, while not bearing the same connotation, tends to suffer from similar distortions. We romanticize and sentimentalize them. The late Norris Rahming's mural in the Gambier Post Office catches very well the mythical posture. We marvel (quite rightly, of course) at the incredible energy, the splendid naïveté of Bishop Chase's vision of a manor-like college where 1000 fat cattle would graze blissfully on 2000 green acres to provide milk and cheese at unbelievably low cost to the apple-cheeked pious youth of Ohio, busily learning Greek, Latin, mathematics, and history. We read the names of those pupils who first signed the matriculation book on July 17, 1841, and wonder what gleam Ethan Allan, Jr., Henry Calhoun, Douglas Case, and Rutherford B. Hayes followed. Life was hard, if the histories are true, and surely the beacon of piety, virtue, and learning must have been splendid in their eyes. They were the true ones, we breathe, the unerring, unfaltering, invincible ones in Ohio's wide wilderness.

It is refreshing to discover that next to the second list of matriculants (twelve names in all) someone has penciled in the academic fate of the men who followed the pioneers. Two were graduated without incident and one other (who had, however, been suspended for a time). Six were suspended and not restored; two withdrew; one was neither suspended, graduated, nor withdrawn. He may still be here. The Founders and their pupils, courageous, indomitable, patriotic, pious, were fit subjects for legend. But they were also men: crabbed, violent, shortsighted, jealous. Nevertheless, they are our Founders, the men who gave us our college.

We wrong our saints and founders by exalting them out of their humanity. The first entry in Attwater's *Dictionary of Saints* is that of St. Abbo, director of a monastery school at Ramsey in Huntingdonshire, supporter of the reform of Cluny, killed in a brawl in a Gascon monastery while trying to reconcile the disputants. St. Kentigern died while taking a bath. The idea of the saint as one of the elect, the spiritual athlete who has the inside track in the race to win the immortal palm, the isolated unapproachable one whose spiritual rareness excites awe measured in units of his distance from the ordinary sinner: this idea makes us forget that saints are men who can be killed in brawls or succumb to the blandishments of warm water and soap. The saint, to be sure, is extraordinary, unique, apart, and surely saved, but his saintliness is measured precisely in his power through Christ to intensify, focus, exalt, and make vital the lives of the ordinary, undifferentiated, heaped-together souls of the uncertain and ungifted. The saint, the superbly but simply human witness to the power and humanity of Christ, dignifies the would-be powers of all who grope toward the light in an uncertain world. We forget—something which the vigils of the saints remind us—that he too had to tough it out with himself when he walked the paths that we walk. All Saints' Day celebrates the spiritual and organic unity of the souls of the living and the dead, the unity of the known and unknown, the unity of earth and heaven through faith and love, the unity of all faithful people in the mystical body of Christ. We are "compassed about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with *patience* the race that is set before us."

THE FOUNDERS LIKEWISE ENABLE US TO RUN WITH PATIENCE, not really because they were heroic but because, despite their irascibility, tyranny, dullness, and stupidity, they managed to win out over themselves and to establish a college. Bishop McIlvaine, for all his wrangles with Professor Sparrow, did not fail to recognize, although too late, that he was a great deal more than a thorn in the Episcopal side. I like to think that one James Kilbourne—degraded on November 18, 1859, for snowballing his tutor, and dismissed in 1862—is among the unknown Founders, one of those who marked Kenyon and was himself marked by Kenyon. Since Church and College are both continuing fellowships, and the day of saints and founders never over, we should concern ourselves with just what that race is which we are to run with patience. In this way we will grasp more securely the nature of the fellowship of saints and founders.

I refer you to the Epistle and Gospel for All Saints in The Book of Common Prayer. The Epistle depicts the rewards of the saints, the Gospel the life here on earth. To the question, "What are these which are arrayed in white robes," comes the answer:

> These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the temple of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

This is the apocalyptic vision of the assemblage of the redeemed, the victorious saints. With the references to the Old Testament in the sealing of the foreheads, the green pastures and waters of comfort of the Twenty-third Psalm, and the wiping away of tears from Isaiah, and with the reference to the New Testament in the martyrs' blood, the whole of time from Creation to the Last Judgment is presented to us in the image of the fellowship of the saints with the Lamb, where many serve and worship the one, and the one ministers to the many by releasing them from the burdens of human tribulation, suffering, and grief. We are moved not so much by the unambiguous freedom from all human woes as by the sense of a union which transcends the individuality of time, place, and private rewards—and yet cherishes the particular and peculiar motions of the faith of every martyr.

In the Gospel for All Saints, the nine beatitudes from the Sermon on the Mount, the earthly life of the saints, for which they are crowned in heaven, is defined in a series of paradoxes:

> Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are the merciful: for they shall contain mercy. Blessed are the pure in heart: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manners of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

What the world considers a non-good—poverty of pride, pain and humility—becomes the greatest good. What the world considers cowardice—the forgiving heart, the self-denier, the peacemaker, the Socrates who chooses to suffer evil rather than commit one, and the patient man who submits to slander without striking back—becomes heroic. Blessedness thus implies a fellowship with the prophets of old and the apostles to be, a fellowship of men of heroic charity.

The rewards of heaven and earth are the same: admission into a fellowship in which each member surrenders his pride, his desire to rule and to be satisfied with the success of his own eminence; in which he renounces self-adulation truly for the sake of his Lord who gave him his life. The saints, secure in the insecurity of this world where fortune is "fraught with malice, blind and brute," strengthen our patience and give wings to our feet in the race where the "immortal garland is to be run for, not without dust and heat." In renunciation we possess life.

In the preamble to the matriculation oath of 1841, written I believe by President Douglass, there is this noble passage:

> In a general sense matriculation is a mere enrollment: according to acception, however, in which it is received in colleges and universities it is a formal adoption of those upon whom it is conferred into the personal fellowship of a literary community. That community may be the commonwealth of letters and learning at large, or some subdivision of it in particular. In the first case it embraces the whole body of learned and studious men throughout the world bound together as it were in one fraternity and engaged in a common enterprise for the promotion of common ends; or it may be considered in the second case as embracing only the literati of a particular community or the alumni of a particular college.

Matriculation, the writer continues, is a permanent association for the promotion of letters and learning, and does not conclude "as some may imagine at the termination of college residence. That residence is in fact the beginning of it." In the simple act of repeating an oath and signing their names, the men of 1841 were invited into a "personal fellowship" which committed them to an endeavor transcending the selfish pursuits of private rewards. The fellowship begun at Kenyon, President Douglass believed with unabashed fervor, would enable a man to meet more fully his *heavenly* responsibilities as well as his earthly, and would commit him to a revolutionary, if not missionary, role in a world of ignorance, darkness, and deceit. In the act of matriculation, the fellowship of a "literary community," whether the invisible commonwealth of letters or the visible corporation of scholars in a college, adopts the new man into a new life, a permanent and personal self-perpetuating association of all "learned and studious men" of the past, present, and future. Snowballs and card playing on Sunday could disturb its sovereign calm, but not destroy it.

The key word in this discussion is *fellowship*. The etymology of the word is instructive: it is derived from *fēoh* (cattle, property, money), *lecgan* (to lay down), and *-ship* (the office, dignity, skill, condition). The root meaning of the word is the dignity of a body of men who have laid down something of value for an enterprise shared in common. From this root meaning is derived partnership, companionship, spirit of comradeship, intercourse, and communion. The usage of this term in the texts I have quoted supports emphatically the significance of the hidden metaphor in *fellowship*. The fellowship of the saints and the fellowship of learned and studious men both imply a sacrifice, a participation in a shared life: a life which surpasses the individual and yet protects the integrity of the individual.

In the Church, fellowship means incorporation in the mystical body of the Son. It is the restoration of man's full humanity in the life of Christ; it is the spiritual unity of past and future in present acts of men in and through the love which Christ bears to all men. The sacrifice of Christ on the cross, and the sacrifice of the martyrs, as well as the struggles of ordinary men in witness to this unique act all constitute the price laid down. The Church, through the sacraments, brings this truth into our lives.

In this college—because our curriculum, unlike a liturgy, seems to be more legalistic than symbolic—the struggle to know the meaning of fellowship is more desperate than it ever was. What is it, what price will we lay down, and for what shared enterprise? If we define a college, as Cicero did the state, as an assemblage of rational beings brought together by a common acknowledgment of right and a community of interests, defining *right* and *interests* exclusively in terms of our national culture and "enlightened self," we run the risk (as St. Augustine pointed out) of a definition which applys equally to a polity of robbers as to one of honest men. The defining question is: what is it that we *love?* If we love merely our solitary selves, our professional glory which we can win in the great game of scholarly One-upmanship, there will be no college. There will only be a promiscuous multitude of clamoring savants. If we love a narrowly particular cause or creed, even a particular intellectual discipline, we run the danger of a commitment which would be too much at the expense of other legitimate creeds and intellectual concerns. There would be not a college, a corporate body, but a department, probably short-lived. However, if we love and commit ourselves generously to the abundant and historical tradition of humane learning in which the attainment of wisdom—not useful information and power—is the end, then the shared life in common, the corporate life of the college, seems possible. What is it that we must pay, what *fēoh* must we lay down? Indulgence in the deadliest of vanities: intellectual arrogance—the insolence which claims we alone are right and everyone else is wrong. It may be that we are, but insolence and arrogance will never prove it. The fellowship of free scholars (and *free* in its root sense means the *dear one* through kinship, and hence *generous*) is one in which the sacrificial act is the surrender of pride in the exclusive discovery and possession of knowledge to the greater glory of God (if you are a Christian humanist) or to the greater glory of the commonwealth of learning (if you are a secular humanist). In a real sense, what we present as our *fēoh* for admission into the enterprise are beatitudes like those which win immortal crowns: poverty of pride, the pain of learning, the humility of true knowledge, self-denial, and the patience to endure the slander of the ignorant. A fellowship held together by the charity of learning is one which embraces all men, known and unknown, dead, living, and yet unborn, men of all nations and creeds and of all the humane disciplines. Above all, it is a fellowship of *men*, not of minds of varying color and candlepower, not of techniques and disciplines, but of men whose intellects can be destroyed as well as destroy their owners, and those under their tutelage, if there is no charity in their hearts.

I wish to close in proper medieval fashion with an exemplum, the concluding lines of Milton's pastoral elegy, "Lycidas," a poem appropriate to Kenyon's pastoral sublimity and ecclesiastical tensions. It brings many of the ideas and images we have been contemplating into a single symbolic utterance. It is a traditional poem in which one can perceive the fellowship of all pastoral elegies from that of Theocritus to that of the penultimate pastoral elegiac poet, Spenser. It celebrates the fellowship of all good men cruelly cut off too soon, and the fellowship of all dismayed survivors, their faith sorely tried by life's disasters. It celebrates the fellowship of all pastors: poets and priests, collegians and churchmen from the psalmist David to the present. In the lovely mythology of the pastoral, Lycidas becomes the patron saint of all students, the genius of the shores of all colleges:

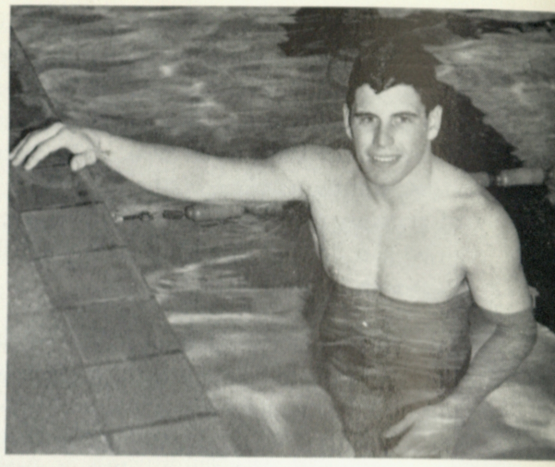
> Weep no more, woeful Shepherds weep no more,
> For *Lycidas* your sorrow is not dead,
> Sunk though he be beneath the wat'ry floor,
> So sinks the day-star in the Ocean bed,
> And yet anon repairs his drooping head,
> And tricks his beams, and with new-spangled Ore,
> Flames in the forehead of the morning sky:
> So *Lycidas*, sunk low, but mounted high,
> Through the dear might of him that walk'd the waves,
> Where other groves, and other streams along,
> With *Nectar* pure his oozy Locks he laves,
> And hears the unexpressive nuptial Song,
> In the blest kingdoms meek of joy and love.
> There entertain him all the Saints above,
> In solemn troops and sweet Societies
> That sing, and singing in their glory move,
> And wipe the tears for ever from his eyes.
> Now *Lycidas*, the Shepherds weep no more;
> Henceforth thou art the Genius of the shore,
> In thy large recompense, and shalt be good
> To all that wander in that perilous flood.
> Thus sang the uncouth Swain to th' Oaks and rills,
> While the still morn went out with Sandals gray;
> He touched the tender stops of various Quills,
> With eager thought warbling his *Doric* lay:
> And now the Sun had stretch't out all the hills,
> And now was dropt into the Western bay;
> At last he rose, and twitch't his Mantle blue:
> Tomorrow to fresh Woods, and Pastures new.

In the departure of the celebrant-poet, we rejoice that we possess a vision which allows us to see and to hear: to read, mark, learn, and inwardly digest with patience the lesson that wisdom and faith are not the exclusive possessions of the solitary adventurer; that salvation in all its forms comes to us because of the fellowship of men and women who came before us, who are with us now, and who will come after.

About the Author: Gerrit H. Roelofs is McIlvaine Associate Professor of English at the College. He earned his B.A. degree from Amherst and his M.A. and Ph.D. degrees from The Johns Hopkins University. Prior to coming to Kenyon he taught for a number of years at The University of New Hampshire. His particular interests are Chaucer, Spenser, and Milton. Currently he is at work on a study of structure and irony in the *Canterbury Tales*.

THE LORDS IN BATTLE

By Griff Falkenstine, Director of Athletics



Swimming co-captain Dave Evans, '63.

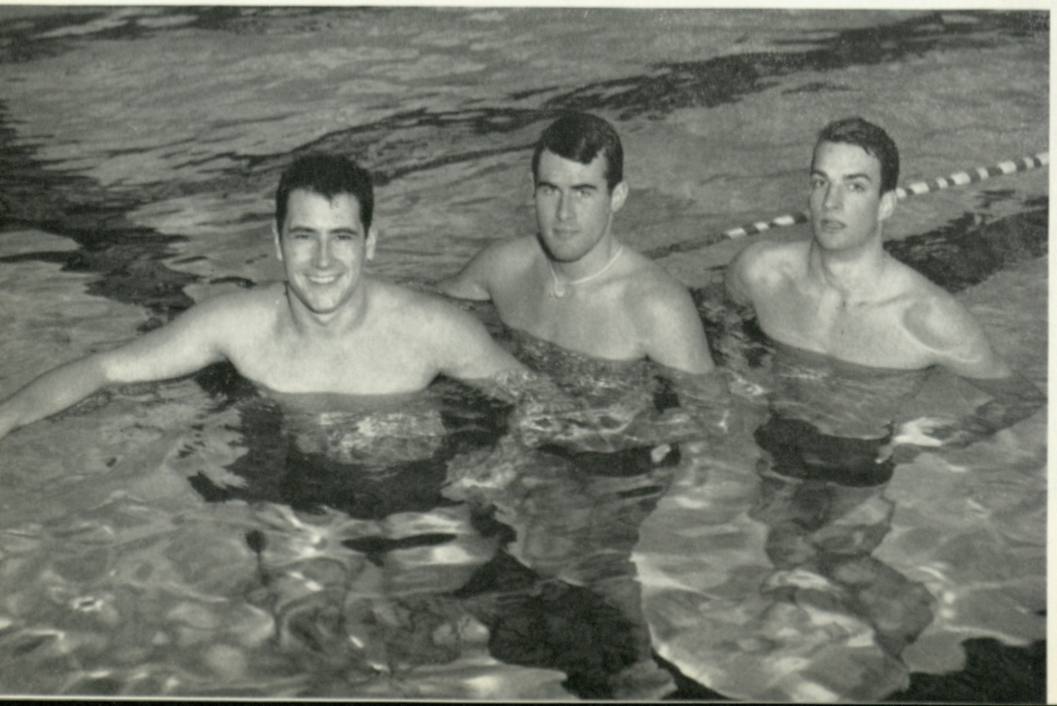
WINTER SPORTS . . . The swimming team, the ninth coached by Tom Edwards, is not as strong as last year's aggregation, but it is still the power of the Ohio Conference. The Lords have outclassed all Conference teams but have been defeated by those Mid-American Conference rivals (Miami, Bowling Green, Western Michigan) whom they conquered last season. Particularly outstanding have been the efforts of Dave Evans, '63, of Westport, Conn., and Lou Kuppenheimer, '63, of Winnetka, Ill., in the sprints; Dave Gullion, '64 (Pittsburgh), in the backstroke; and Tom LaBaugh, '64 (Warren, O.), in the individual medley. Noteworthy performances have been registered by Lynn Hayes, '63, in the butterfly, James Young, '65, in the breaststroke, and Mike Claggett, '64, and Tim Pierce, '63, in the distance events. Other point-getters have been Bill Watkins, '66, Gordon Todd, '66, Tom Sant, '65, and Frank Kooistra, '65, in the freestyle events; John Miller, '65, in the breaststroke; Perry Kelly, '64, in the butterfly; and Edward Telling, '66, in the individual medley. The Conference Championships will be held at Oberlin on March 1 and 2, and, barring dire misfortune, it should be the Lords' tenth straight win.

The Lord basketball team, although a "cold" January ruined its chances for a good season, expects to be ready for the Conference Tournament at the season's end. The starting five, around whom high expectations had been built, suffered a series of misfortunes as the season progressed. Ken Klug, '65, missed the middle part of the season with the mumps. Brian Farney, the only freshman starting, was in and out of the lineup with academic difficulties. The other three starters—Capt. Tom Collins, '63, of Mount Prospect, Ill., Dave Schmid, '64, and Randy Livingston, '64—each had his turn with troublesome injuries. The team's sixth man, John Lynn, '65, missed the first five games with a broken hand.

The wrestling team had difficulty in winning a match early in the season, but the development of the team members was evident as the season progressed. Sophomore captain Rick Wortman of Pittsburgh, who reminds team followers of former Lord wrestling great Dick Schori, '60, was the class of the Conference in the 157-lb. class. Dick Ray, also '65, wrestling in the 147-lb. class, loomed also as a Conference contender. In addition, good performances were turned in by Mike Bull, '63 (137 class), Bob Almirall, '64 (177), Jim Kirk, '66 (130), Eric Summerville, '64 (167), and Norm Hartsel, '66 (123).

The Lord indoor track team, after a series of dual meets in the Field House, is looking ahead to the Conference Championships at Denison on March 9, where it hopes at least to repeat last year's runner-up position. Coach White will depend upon his senior co-captains Dave Shevitz of Detroit (in the sprints) and Jim Monell of West Caldwell, N.J. (in the middle distances), as the big point-getters. Other upperclassmen being counted upon to swell the point totals are Bill Sweeney, '65, Ed Pettigrew, '65, Al Pettibone, '64, and Phil Bissell, '63, in the sprints; Dan Salva, '65, and Bob Bales, '65, in the distance runs; Jim Mieure, '63, and John Cuff, '65, in the hurdles; John Kerr, '65, in the pole vault; and Jeff Chentow, '65, and John Kooistra, '65, in the jumps. The freshman contingent of sprinters—Burt Elster, John Egan, and John Schweppe—should be heard from, as well as jumper Henry Pilch and distance runner Steve Spring. The trackmen go direct from the indoor season to the outdoor with only a breather at spring vacation.

Left to right, Tom LaBaugh, '64, Dave Gullion, '64, and Mike Claggett, '64.



SPRING SPORTS . . . The golfers, who last spring were the winningest in Lord fairway history, look toward the coming season with great anticipation since all members are veterans. Bob Legg, '65, of Briarcliff Manor, N.Y., figures to be number one, with co-captains John Bensinger, '64, of Louisville, Ky., and Tom Taylor, '63, of Titusville, Pa., George McElroy, '64, and Mike Phillips, '64, fighting for the other team spots against some promising freshmen. The team's home grounds are being shifted from the Mount Vernon Country Club to the newly built Hiawatha Course, an eighteen-hole layout on the northeast side of Mount Vernon.

The baseball team starts on a twenty-one game schedule with an optimistic outlook, but also with specific problems which will have to be solved if it's to have a successful season. Senior pitcher Joe Adkins of Circleville, O., Conference All-Star for the last two seasons (and with a professional baseball career on the horizon), expects to have his best year yet. Captain and senior shortstop Cal Ellis of Florence, S.C., a teammate of Adkins all through high school and college, and the Lords' leading hitter for the last two seasons, is also expected to have a banner season. Other veterans returning are outfielders Curt Cree, '63, Hubie Hicks, '64, Bruce Twine, '64, and John

Lynn, '65; infielders Dave Kearney, '64, Ken Klug, '65, and Paul Crawley, '65; catchers Fred Schladen, '63, and Alex McNamara, '64; and pitchers Tom Collins, '63, and Hank Poole, '64. The big question marks are whether sufficient batting strength and pitching depth can be developed to meet the demands of the schedule.

The tennis team must develop tremendously to be a contender for Conference honors, as it formerly was year in and year out. Capt. George Callaghan, '64, of Arlington, Va., Dave Thomas, '65, Dick Scheidenhelm, '64, and Dennis McKnew, '65, are the returning lettermen. Senior Bob Cleveland, who sustained an injured knee as a sophomore and did not play last year, is still on the doubtful list.

The lacrosse team is planning a trip into the Baltimore area during spring vacation to get its season under way. Early season predictions indicate that the team still lacks the over-all strength to be a contender for Midwest honors. Co-Capt. Chuck Verdery, '64, of Ruxton, Md., All Midwest Midfielder last year, will again be the offensive hope of the Lords this season. Mike Kolczun, '63, of Lorain, O., the other co-captain, who will be playing only his second year of lacrosse, will head up the defensive corps, backed up by Tom Bond, '64. The team's bright spot is the veteran attack group of Jon Hobrock, '63, Steve Fischman, '63, and Bill Hylton, '65. Bob Macdonald, '63, is the heir to the goalie position. Backing up the workhorse Verdery in the midfield will be Mike Reed, '64, Don Wadland, '63, and John Colwell, '63.

SHORTS . . . THE ANNUAL ALL SPORTS Banquet will be held on Monday, April 29 . . . The Pittsburgh Plate Glass Company has donated the glass to enclose the press box on the new McBride Field, and it will be in place for the 1963 football season . . . Jeff Slade, 1962 basketball captain, who signed with the Chicago Zephyrs of the NBA, was farmed out at mid-season to the Cook Oilers (Zeeland, Mich.) of the Midwest League, to be recalled for the 1963-64 season . . . The College Hockey Club again played a full schedule in the Ohio Intercollegiate Hockey Association League. The men won their first game against Ohio Northern and gave a good account of themselves all season. They were coached by Don "Deke" Kerivan, a former professional hockey player who now works in Mount Vernon . . . At the post-season banquet for the football team, Dave Shevitz, '63, was selected as Most Valuable Player, with Barry Jentz, '64, and Mike Wood, '64, selected as co-captains for 1963. Dave Dawson, '63, was selected as the Most Valuable Player on the soccer team, and Dave Kearney, '64, and Bob Dovitz, '65, were elected co-captains for 1963. Pat Logan, '66, grandson of former Kenyon coach and athletic director Pat Pasini, received the Hoag Award as non-letterman who contributed most to the football squad. . . . There has been a gratifying response by alumni to our appeal for help in recruiting promising students with athletic inclinations. Much more help is needed, however, and the time is short.

The 1962-63 basketball team. *Front row, left to right,* Dubiel (asst. coach), Kuehl, Collins (capt.), Pettibone, Lynn, Harrison (coach). *Back row,* Klug, Schmid, Kooistra, Livingston, Crawley, Chenen, Farney.

Wrestling captain Rick Wortman, '65 (left), and Dick Ray, '65.

SCHEDULE OF SPRING SPORTS

BASEBALL . . . April 6, Heidelberg (Home-2); 9, Akron (Away); 11, Muskingum (A); 13, Oberlin (H-2); 16, Otterbein (H); 18, Wittenberg (A); 20, Denison (H-2); 25, Wooster (A); 27, Baldwin-Wallace (H-2); 30, Marietta (A); May 3, Wooster (H); 8, Capital (A); 11, Denison (A-2); 15, Ohio Wesleyan (A); 18, Capital (H-2).

GOLF . . . April 5, Ohio Wesleyan (H); 9, Ashland (H); 13, Ohio Wesleyan (A); 19, Marietta (H); 22, Oberlin (A); 24, Capital (H); 26, Denison (A); 30, Muskingum (H); May 2, Wooster (A); 10, Otterbein (H); 14, Mount Union (H); 16, Capital (A); 20, Conference Championships (at Capital).

LACROSSE . . . March 25, Maryland (A); 27, Massachusetts (at Towson, Md.); 30, Towson (A); April 7, Columbus Lacrosse Club (H); 9, Ohio Wesleyan (H); 11, Cortland (H); 17, Denison (A); 20, Ohio State (H); 27, Ohio Wesleyan (A); 28, Cleveland Lacrosse Club (H); May 1, Oberlin (A); 4, Mount Union (H); 8, Denison (H); 11, Oberlin (H); 18, Ohio State (A).

TENNIS . . . April 6, Akron (A); 10, Ohio Wesleyan (A); 16, Earlham (A); 19, Toledo (H); 20, Denison (H); 22, Kent State (A); 25, Wittenberg (A); 27, Ohio University (H); 29, Oberlin (H); May 3, Wooster (H); 7, Ohio Wesleyan (H); 11, Denison (A); 17, 18, Conference Championships (at Denison).

TRACK . . . April 10, Slippery Rock (H); 13, Ohio Wesleyan and Oberlin (at Delaware); 16, Wooster (A); 20, Denison (H); 25, Mount Union (H); 27, Outdoor Relays (at Ohio Wesleyan); 30, Capital (A); May 3, Muskingum (H); 7, Otterbein (H); 11, Hiram (A); 17, 18, Conference Championships (at Ohio Wesleyan).

Alumni Notes

'10

Royal Fultz
1024 Lincoln
Traverse City, Mich.

MARK WISEMAN was keynote speaker in September at the All-Ohio Conference of Industrial Editors held in Dayton. "The industrial editor," said Mr. Wiseman, "serves as an interpreter both for the employe and management. It is his job to make the employe feel he is an intimate part of the operation."

Fiftieth Reunion
Class of '13
Commencement 1963

'19

Todd Frazier
334 E. Lincoln
Onarga, Ill.

TODD FRAZIER was honored in October by a two-day celebration during Homecoming at the Onarga Military School. The pamphlet issued by the alumni association said in part: "When any one of us thinks back through the years, which phase of our cadet life did 'Lefty' fail to touch at some time or other: classwork, athletics, counseling, down in the dumps, too high with elation or self-esteem. . . . Where didn't we reach out for his advice: the office, tennis court, recreation room, on the field, house steps or strolling down for team practice? For as a beloved instructor, coach and principal he was actively engaged and actively interested in every one of us, in every phase of our everyday work and play. . . ." Present at the banquet held in Col. Frazier's honor were his son, TODD, JR., '49, and WILLIAM GALBERACH, '20.

'20

Dr. Chesterfield Holley
Cadiz Pike, Rt. 1
Bridgeport, O.

GEORGE BRAIN, a trustee of the College, retired on December 1 as vice president and secretary of Southern Services, Inc., and as manager of the company's New York office. On November 30, a dinner in honor of Mr. Brain was held at the Piedmont Driving Club in Atlanta. On that occasion, Harlee Branch, Jr., president of The Southern Company with which Southern Services is affiliated, observed: "The three qualities which I most readily associate with George Brain are his gentleness, scholarliness, and integrity. . . . I have seen [his] judgments challenged by men of mediocre minds. I have seen persons of mean spirit seek to provoke him. But I can truthfully say that I have never known him to lose his temper or to raise his voice. . . . I have described George as a gentleman. I must add that he is also a scholar. . . . I have talked with him of art and music, of religion, of history, and of literature. I have been impressed and inspired by the variety of his interests and the breadth of his knowledge. . . . The third trait which distinguishes George Brain for me is his integrity. . . . It has been said of another that 'he was born with a built-in sense of right and wrong.' George possesses that instinct as much as any man I have ever known. Moreover, he has the courage to act on this judgment—and that, I submit, is an even rarer quality."

'22

Malcolm Adams
4131 Story Rd.
Cleveland

HENRY ABERNATHY is living in Columbus, O., at 997 Neil Ave., Apt. 2. He is a salesman for a firm in Logan, O.

'23

John Wolverton
2031 Temblethurst Dr.
South Euclid, O.

RAYMOND STONE has been appointed research professor at The University of Kansas City. He served formerly as chairman of the university's biology department. Mr. Stone is at work on a study of the effects of natural and artificial radiation on the cellular regeneration of annelid worms.

Fortieth Reunion
Class of '23
Commencement 1963

'24

Henry Crawford
1857 Union Commerce Building
Cleveland

GEORGE HENRY McFADDEN, who was incorrectly described in the last issue of the *Bulletin* as the new assistant city income tax director in Steubenville, O., writes to tell us that he remains "working hard at stove manufacturing (gas fired heating) as before." The McFadden in question, who has since become chief of the tax department in Steubenville, is HENRY HUNTER McFADDEN, '30.

LOUIS MADDEN is an insurance broker in Milwaukee.

'26

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

GEORGE DICKINSON is vice president, manufacturing, for the True Temper Corporation in Cleveland.

'28

D. Morgan Smith
Sears, Roebuck and Company
Dallas

DANIEL JOHNSON has been referee for the last seven years of the United States title event at the West Side Club in Forest Hills, N.Y.

'30

George Hammond
2125 Waltham Rd.
Columbus, O.

HENRY HUNTER McFADDEN. See the entry for GEORGE HENRY McFADDEN, '24.

'31

The Rev. W. Robert Webb,
Bex. '35
1404 Akin Dr.
Evansville, Ind.

NOVICE FAWCETT, president of The Ohio State University, is serving as current president of the Association of State Universities and Land Grant Colleges. The organization, which was founded in 1877, includes 72 institutions.

'33

Henry Wilcox
47 E. Elm Ave.
Monroe, Mich.

F. L. McNABB was recently named area marketing representative for the B. F.

F. L. McNABB, '33

Goodrich Chemical Company's Hycar special-purpose rubber and latex department in Michigan. He is primarily responsible for the firm's contacts with the automotive industry. Mr. McNabb and his family live in the Detroit suburb of Birmingham at 3675 Bradford Dr.

'35

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

WILLIAM PARKIN has been appointed publisher of five McGraw-Hill enterprises: *National Petroleum News*, *Oilgram News Service and Price Service*, *Coal Age*, *Engineering and Mining Journal*, and *E&MJ Metal and Mineral Markets*. Mr. Parkin joined McGraw-Hill in 1953.

'36

Robert Doepke
1228 Edwards Rd.
Cincinnati

BERNARD BAKER has been elected to the board of trustees of the Rutherford B. Hayes and Lucy Webb Hayes Foundation in Fremont, O. Mr. Baker is chairman of the board of the B. R. Baker Company, secretary of the Toledo Blade Company, a director of the National Bank of Toledo, and a member of the law firm of Boxwell, Rebout, Torbet and Potter.

'37

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

J. HERBERT OTWELL—a "lost alumnus"—is professor of Old Testament at the Pacific School of Religion in Berkeley, Calif. His home address in that community is 1061 Creston Rd. Mr. Otwell recently returned from a year's study in Germany.

'38

David Jasper, Jr.
115 Hampshire Rd.
Syracuse, N.Y.

JAMES PATTERSON, former anchorman on the Lord swimming team, has challenged DR. GEORGE EAGON, also '38 and one-time captain of the team, to swim against him in a 50-yd. freestyle dash to be held in the Kenyon pool during the 1963 Commencement weekend. Mr. Patterson and Dr. Eagon are also inviting Kenyon swimmers from the classes of 1935-40 to participate in the "50, 100, 220, 440, and 880 individual and relay events."

JOSEPH ALLEN has been named vice president, operations, at McGraw-Hill Publishing Company. In this position he is responsible for ten magazines. Mr. Allen joined McGraw-Hill in 1938. He

WILLIAM PARKIN, '35

has been a vice president since 1955, but before assuming his new duties served as director of advertising sales.

SAMUEL STOWELL is a general contractor in Chicago. He and his family live in suburban Evanston at 2214 Grant St.

TWENTY-FIFTH REUNION
CLASS OF '38
COMMENCEMENT 1963

'39

THE HON. JOHN FORD, an honorary member of this class and a trustee of the College, has retired after nearly twenty-one years as judge of the Court of Common Pleas in Mahoning County, O. An editorial in the *Youngstown Vindicator* said: "Judge Ford had built an enviable reputation as an attorney before he was appointed to the Common Pleas bench in January, 1942; undoubtedly there was financial sacrifice involved in his acceptance of the judicial post. This would be characteristic of the service he has given his profession, his community and his church. He served ably, and only last fall was honored with the 'golden gavel' presented by the Common Pleas Judges Association of Ohio. . . . As a member of one of the old iron and steel families of the Mahoning Valley, and as a man of wealth, Judge Ford might well be a natural target for political demagoguery. The voters showed their confidence in his ability and his fairness in 1950, when he led the entire ticket in Mahoning County. Judge Ford's decision not to run for re-election last fall freed him from a burdensome office. His problem now will be to fend off additional demands from civic causes. They are not often willing to let a good man alone."

JOSEPH ALLEN, '38

DONALD BECKER has been appointed manager of metals products for the Republic Supply Company of California. He was formerly manager of metals sales in the company's northern division office in San Leandro. His headquarters are now in Los Angeles.

'40

Donald McNeill
Edgehill Dr.
Darien, Conn.

ROBERT LOWELL is this year's corecipient of the Bollingen Prize for the best translation of poetry into English. Mr. Lowell was honored for his volume called *Imitations*. The other winner, Richmond Lattimore, was selected for his translation of *The Frogs* by Aristophanes. This two-year-old prize is related to the Bollingen Prize in Poetry, and is also awarded by Yale University.

PETER TAYLOR's work as a fictionist and playwright was the subject of a number of essays in the Autumn 1962 issue of *The Sewanee Review*: "Peter Taylor: Self-Limitation in Fiction," by Morgan Blum; "Peter Taylor's Plays," by Brainard Cheney; and "The Early Fiction of Peter Taylor," by Ashley Brown. The issue also contained a new story by Mr. Taylor, "At the Drugstore."

'41

Charles Mitchell
3305 Dorchester Rd.
Shaker Heights, O.

JOHN NERBER has been appointed an assistant director of the American Textbook Publishers Institute. He will be working particularly with the organi-

zation's college section, but will also be involved in activities of general interest to the Institute's membership.

WILLIAM RYAN, whose association with The Ohio Company was announced in the Autumn *Bulletin*, has been made the firm's district representative in Dayton, O.

CHARLES MITCHELL has been elected a director of the Cleveland section of the American Chemical Society for the term 1963-65.

'43

Herbert Long
232 Thirty-third St., N.W.
Canton, O.

ROBERT KONSTAM has been elected president of the Mansfield (O.) Ski Club.

THE RT. REV. HERMAN PAGE, an honorary member of this class, observed his twentieth anniversary as bishop in the Episcopal Diocese of Northern Michigan in October.

'44

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

E. JASON McCOY is current president of the 18,000-member International Association of Y's Men's Clubs, whose branches are in forty countries from Argentina to Ethiopia. Mr. McCoy is following in the footsteps of his father, who was president from 1927-29.

ARTHUR BENOLKEN is studying at Nashotah House, an Episcopal seminary in Wisconsin.

'45

Robert Sangdahl
15 Easton Lane
Chagrin Falls, O.

WILLIAM HEFFNER is purchasing agent for the Pease Woodwork Company in Hamilton, O. He, his wife, and three children live in Cincinnati at 229 Springfield Pike.

DR. WILLIAM BURNETT, JR., is now practising in Seattle. His specialty is internal medicine. Dr. Burnett and his wife are the parents of four children.

'46

JUDSON CHASE and his wife became the parents of a son, Judson Roswell, on August 23.

'47

Carl Cooke, Jr.
61 Hutchinson Ave.
Worthington, O.

DR. EMANUEL DANEMAN and his wife became the parents of a daughter, Susan Marie, on October 13.

WILLIAM COLE, '48

'48

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

WILLIAM COLE has been appointed assistant cashier of the Manufacturers National Bank of Detroit. Mr. Cole joined the bank in 1955.

DONALD BOWER is a teacher at the Fredericktown (O.) High School.

ROBERT GRABOWSKY is a contractor for the Standard Plumbing and Heating Company in Canton, O.

'49

William Porter
681 Hampton
Grosse Pointe, Mich.

THE REV. JOHN BIRDSALL became curate at Calvary Episcopal Church in Williamsville, N.Y., last summer. During the past few years he has been doing missionary work in Japan. His new home address in Williamsville is at 68 Hillside Dr.

JOHN FULLER is an insurance salesman in Cleveland. He lives in suburban Wickliffe at 2130 Green Ridge Dr. He and his wife are the parents of three children.

ROBERT FARMER is a partner in the newly formed law firm of Joseph, Farmer and Cizmadia in Columbus, O.

ARNOLD JOHNSON is an associate professor of mathematics at The University of Toledo.

DOUGLAS MAXFIELD has become administrative assistant to the vice president of sales at Anchor Hocking's Container Division in Lancaster, O.

'50

Louis Whitaker
Principio Recess, Rt. 1
Wheeling, W.Va.

SPENCER DANES is news director of radio station WGBS in Miami, Fla. Mr. Danes recently spent twenty-one days touring U. S. defense installations in Europe. He was one of seventeen journalists to make the tour at the invitation of the Defense and State departments.

THE REV. ROBERT MUHL became rector of St. Stephen's Episcopal Church in Williamsburg, Pa., on January 1. He was formerly at Trinity Church in Washington, Pa.

JAMES BATES and his wife became the parents of their third child and first daughter, Patricia Ann, on September 30. Mr. Bates is an assistant vice president of the Cleveland Trust Company.

THE REV. JAMES OLMSTEAD, JR., has retired from his position as assistant at St. Paul's Episcopal Church in Riverside, Conn. He is now living in Franklin Springs, a suburb of Clinton, N.Y. His address is R. D. 2, Clinton.

DONALD SPERRY, JR., is an advertising salesman for *Sports Illustrated* in Chicago.

'51

David Kuhn
23728 Lake Rd.
Bay Village, O.

PEYTON PITNEY and his wife became the parents of a daughter, Susan Carolyn, on November 24.

MICHEL SCIAMA is cultural attaché at the French Consulate in San Francisco.

LEONARD BURROWS received the degree of Master of Science in Engineering Administration from the Case Institute of Technology last June. Mr. Burrows recently spent several weeks in Calcutta as a representative of the Bailey Meter Company of Wickliffe, O. He was working with officials of the Damodar Valley Corporation. The corporation is setting up new power plants in India's underdeveloped areas.

THOMAS DAVIDSON is employed in the Cincinnati brokerage of Harrison and Company. He and his wife are the parents of three daughters, Margaret, Caroline, and Eleanore.

C. RAY SMITH is assistant editor of *Progressive Architecture.*

'52

Peter Knapp
6751 Maple St.
Cincinnati

SILAS AXTELL is a sales representative for Alpha Portland Cement Company. He and his family live in Clinton, N.Y.

'53

Joseph Rotolo
20002 Shakerwood Rd.
Warrensville Heights, O.

EDGAR DAVIS has become chief of budget and profit planning at Eli Lilly and Company in Indianapolis.

NICHOLAS CROME has moved from Rt. 5 in Iowa City to Rt. 3.

ROBERT ASHBY is spending this year studying at Edinburgh University. He reports that his " 'digs' are delightful, with a study-bedroom looking over Arthur's Seat, most famous of the crags surrounding the city." Mr. Ashby's address is Rockingham House, 8 Palmerston Rd., Edinburgh 9.

E. H. EUDY, JR., has been appointed to the new post of manager of market and product planning for the Cleveland Graphite Bronze Division of the Clevite Corporation. Mr. Eudy was formerly associated with the Seiberling Rubber Company.

EDWARD HASELEY and his wife became the parents of their fourth child and first son, Allan Niles, on December 9. Mr. Haseley is a research chemist for the Dacron Research Laboratory of DuPont in Grifton, N.C.

DAVID HECK has been promoted to the position of staff mathematician at IBM in Endicott, N.Y. Mr. Heck has been associated with IBM since 1958.

MORTON SEGAL has been appointed publicity manager of 20th Century-Fox Film Corporation. He was formerly assistant publicity manager at Paramount Pictures.

STEPHEN SMITH and his wife became the parents of a son, Donald Merris, on September 4. Mr. Smith is a member of the New Hampshire House of Representatives.

TENTH REUNION
CLASS OF '53
COMMENCEMENT 1963

'54

Ronald Petti
6532 S. Menard Ave.
Chicago

PAUL WOLFE and his wife became the parents of a daughter on September 21. Mr. Wolfe is a general attorney with the Interstate Commerce Commission in Washington, D.C.

'55

James Hughes, Jr.
30 W. Monroe St.
Chicago

DR. WILLIAM HUMPHREY is engaged in the practice of medicine and surgery in Ishpeming, Mich. His address in that community is 112 Summit St.

THOMAS KIGER reports that he has been transferred to the Ivorydale Food Products Plant of Procter and Gamble. He holds the position of cost department manager. Mr. Kiger's new address is 1466 Dordine Lane, Cincinnati 13.

THE REV. HERBERT LODDER is associate rector of St. Andrew's Episcopal Church in Arlington, Va.

BOULTON MOHR has been transferred to *TV Guide*'s regional headquarters in Cincinnati. He is a member of the promotion staff, and will also participate in promotion activities for *Seventeen* and *Official Detective*. All three magazines are published by Triangle Publications, Inc.

'56

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

DR. RICHARD DAVIES is the new chairman of the Huron County, O., chapter of the American Red Cross.

E. RICHARD YEE sends us belated news of his marriage on October 28, 1961, and more recent news of the birth of a daughter, Annette Tien Ping Yee, on July 26, 1962. Mr. Yee is employed by Abbott Laboratories in Honolulu.

STANDISH SMITH is an industrial psychologist with the Franklin Institute in Philadelphia.

ROBERT MURPHY is a special sales representative for the John Deere Company in Syracuse, N.Y.

PAUL SCHUTTERA is a purchasing agent for the National Latex Products Company in Ashland, O.

WILLIAM CULBERT, III, has been

E. H. EUDY, JR., '53

WILLIAM CULBERT, III, '56

elected assistant cashier of the State National Bank of Connecticut. He served formerly as administrative assistant at the bank's executive office in Greenwich.

'57

J. Thomas Rouland
307 N. George Mason Dr.
Arlington, Va.

BREWSTER CAMPBELL, JR., and Fay Sharon Greenland were married in Washington, D.C., on August 4.

DR. DAVID KATZ is attached to the Magee-Women's Hospital in Pittsburgh. He is also a teaching fellow in the department of obstetrics and gynecology at The University of Pittsburgh's School of Medicine.

RONALD KUCHTA is curator of the Chrysler Art Museum of Provincetown, Mass.

DR. RONALD KENDRICK is serving as a physician in the Air Force. He holds the rank of captain.

'58

Robert Price
2639 Parma Rd.
Philadelphia

DAVID MORGAN and Françoise Valentine Johnson of New Canaan, Conn., were married in that city on August 25. Among the groomsmen were CAMERON SANDERS and WILLIAM GREY WILLIAMS, JR., both '55, and ROBERT CLAWSON, '59.

JERRY CARLSON is teaching at the Carl Hayden High School in Phoenix, Ariz. He and his wife recently became parents of a second son, Keith Gregory.

DR. HOWARD HOFFMAN is attached to The University of California Medical Center in San Francisco.

RICHARD HAUDE and Ruth Martin were married at the Second United Presbyterian Church in Wilkinsburg, Pa., on June 16. Both Mr. Haude and his wife are working on Ph.D. degrees in psychology at The University of Pittsburgh. They are living at 412 N. Neville St., Pittsburgh 13.

WILLIAM MORROW reports that he is currently serving as acting Protestant chaplain of the Norwich (Conn.) State Hospital ("after eight months of clinical training"). Mr. Morrow adds that last summer he "enjoyed bourgeois sailing on the Sound in my new *Blue Jay*."

GEORGE WEIDA and Marilee Horton of LaJolla, Calif., were married on October 31 at St. James-by-the-Sea Episcopal Church in that community. They are living in San Diego, where Lt. Weida is stationed with the Marine Corps.

PAUL BERTRAM, JR., has opened an office as an attorney and counselor at law in Marietta, O.

DR. CHARLES ADAMS, JR., has moved from Buffalo to Akron. His new address is 813-B Patterson Ave., Akron 10.

FIFTH REUNION
CLASS OF '58
COMMENCEMENT 1963

'59

Hugh Gage
194 Boulder Trail
Bronxville, N.Y.

THE REV. JEREMY BOND and Kathleen Bartlett were married on September 29 at the Cathedral of St. John the Divine in New York. Mr. Bond is on the cathedral's staff.

ROBERT BROESTLER, '61

CARL MORELAND has been appointed city solicitor in Toronto, O. Mr. Moreland is a member of the Steubenville law firm of McHugh, Powell and Moreland.

W. REED CRAIG and Sharon Holcomb of Portsmouth, O., announced their engagement in November. Lt. Craig is the pilot of a B-47 bomber in the 301 Bomber Wing of the Strategic Air Command.

THE REV. GEORGE SAYLES was ordained to the Episcopal priesthood on December 27 at St. Andrew's Church in Schroon Lake, N.Y. The Rt. Rev. Allen Brown of the Diocese of Albany officiated at the ceremony. Mr. Sayles is a member of the staff of the Adirondack Missions, and is stationed at Barry House on Brant Lake in the diocese.

'60

Richard Kerr
General Theological Seminary
Chelsea Square
New York

RICHARD LAMPORT, JR., is a financial analyst for the Arabian American Oil Company. His home address is Apt. 3-L, 3950 Blackstone Ave., Bronx 71, N.Y. Mr. Lamport reports that he has completed his studies at Columbia University for the degree of Master of International Affairs.

THOMAS ABERNATHY and Sondra Ann Young of Columbus, O., were married on November 17 at St. Stephen's Episcopal Church in that city. They are now living in Jacksonville, Fla., where Mr. Abernathy is associated with the Ford Motor graduate training program.

J. DUNCAN MUIR has moved from Glendale, O., to 93 Hicks St. in Brooklyn Heights, N.Y. He is working in Manhattan for the Guardian Life Insurance Company.

RUSSELL VAN HOOSER, who is in his second year at the Harvard Law School, was recently elected president of the Harvard Law and Graduate School Republican Club.

WILLIAM REED and Anne Margaret Shea of Florence, Mass., announced their engagement in January. Mr. Reed is a contract administrator in the research contracts division of the Atomic Energy Commission's New York Operations Office.

DAVID MARKS is a contract writer for the Prudential Life Insurance Company of America. His office is in Newark, N.J., and his home in East Paterson at 62-B Iozia Terrace. He and his wife have two children, a son and a daughter.

JAMES WILTON and Caroline Massey Corbin of Worthington, O., were married at St. John's Episcopal Church in that community on October 19. They are living in Minneapolis at 8031 Riverview Terrace.

DAVID McCOY, who is a student at the General Theological Seminary, recently sent us the program for a production of *Iolanthe*, for which he was stage manager. A member of the chorus was RICHARD KERR, also '60.

DAVID TAYLOR is an instructor of English at York Junior College in York, Pa.

NORMAN ARNOS, JR., is an administrative assistant at the Central National Bank in Cleveland.

MICHAEL FOORT is employed by Allstate Insurance in Chicago.

BRIAN CARLSON is an interviewer for the Wisconsin State Employment Service.

'61

ROBERT BROESTLER recently completed navigator training at Connally Air Force Base in Texas. He is now doing advanced training at Mather Air Force Base in California.

HAROLD BRAGG and Linda Beatrice Brown of Akron were married recently at St. Philip's Episcopal Church in that city.

JOHN HOWELL, JR., is a research assistant in the department of plant pathology at The University of Wisconsin. He is also a candidate for a Ph.D. degree. His main work is being done in plant physiology.

RICHARD HAYES and Susanne Falardeau were married in September.

JAMES ROBINSON, II, is in his second year at the Kirksville College of Osteopathy and Surgery. He reports that he will be married in June to Patricia Ann Price.

JAN HALLENBECK and Carol Ann George of Grosse Pointe Farms, Mich., announced their engagement in November. Mr. Hallenbeck is teaching in the School of General Studies at Queens College in Flushing, N.Y. He is also working toward a Ph.D. degree in history at New York University.

EDWARD KEIM was commissioned an ensign in the Naval Reserve on August 17. He reports that two other members of this class were commissioned at the same time: JOHN KIERZKOWSKI and JOHN NESIUS. Ens. Keim is now serving aboard the *U.S.S. Eaton*, a Fletcher class destroyer.

LAWRENCE MIGLIORE and Joanna Deposati of Bellmore, N.Y., announced their engagement in December. Pvt.

Migliore is currently stationed with the Army at Fort Devens in Massachusetts.

CHARLES FRUTIG and Shari Lyn Smith were married at the Rocky River (O.) Methodist Church on December 15.

SCOTT LEIPER was recently graduated from the Naval Officer Candidate School in Newport, R.I. He is now serving aboard the *U.S.S. Thuban.*

HERBERT BLAKE, III, and Dianne Waechter of Yellow Springs, O., announced their engagement in January.

'62

Martin Skinner
116 Highland St.
West Newton, Mass.

JOHN COPELAND and Barbara Echnoz of Niles, O., announced their engagement in November.

STEPHEN CHAPLIN is stationed with the Air Force at Maxwell Air Force Base in Alabama. He is working in the base information office as historian for the 3800 Wing.

GARY KOST and Elizabeth Louise Banning of Mount Vernon, O., were married at the First Presbyterian Church in that city on December 23. They are now living in Fredericktown, O., at 15 W. College St. Mr. Kost is a teacher in the Fredericktown High School.

JOHN CHARLES is working for The University of Chicago Press and rooming with WILLIAM HARTMAN, '61, who is attending the Law School at the university.

PAUL HEINTZ and Jane Devlin of Strafford, Pa., announced their engagement in December. Mr. Heintz is in his first year at the Law School of The University of Pennsylvania.

PATRICK EGGENA is a student in the Medical School at The University of Cincinnati.

ALAN MATHEWS and Penelope Stark Beatty of Shaker Heights, O., were married at St. Paul's Episcopal Church in Cleveland Heights, O., on November 20.

THOMAS REID is working on a Ph.D. degree in mathematics at The University of North Carolina. He holds a graduate assistantship there this year.

NOTE: *Professor Franklin Miller, Jr., is now preparing the fourth and final* Voices of Kenyon *record, which bears the tentative title of "The Kenyon Professors." Alumni who have in their possession tape recordings of faculty members are urged to write Professor Miller. He is especially anxious to obtain recordings of the voices of Professors Ashford, Coffin, Powers, Rice, and Timberlake.*

BEXLEY NOTES

THE REV. G. RALPH MADSON, Bex. '31, was the subject of a recent profile in the *Tampa* (Fla.) *Tribune.* Mr. Madson, rector of the House of Prayer in Tampa, is vice president of the Tampa Ministers Association, the only co-operative interchurch organization in the city. He is also a board member of various community services, including the Curtis Hixon Rehabilitation Center and the Interprofessional Family Council. Recently, he was named dean of the Tampa Episcopal Deanery, which includes four counties.

THE REV. GORDON LIND, Bex. '44, became rector of St. John's Church in Gloucester, Mass., on December 1. He served formerly as associate rector of St. Paul's Church in Concord, N.H.

THE REV. CHARLES BOLLINGER, Bex. '55, was a recipient of the Bishop's Key award at the annual meeting of the Bishop's Men of the Diocese of Rochester on October 21. The Rt. Rev. Dudley S. Stark, diocesan, presented ten keys to leaders in the diocese. On February 1, Mr. Bollinger assumed the duties of vicar of the newly-organized St. Peter's Mission in Henrietta. He was formerly at St. Matthias' Church in East Rochester.

THE REV. LEE LINDENBERGER, Bex. '55, was the subject of an article in a recent issue of the *Celina* (O.) *Daily Standard.* He described his experiences as a roving priest for a western section of the Diocese of Ohio. Mr. Lindenberger pilots a Cessna 140 to his congregations in Van Wert and Sidney and is at present establishing a third congregation in Celina. "Instead of the people traveling to church, I do the traveling."

THE REV. SIDNEY ROBINSON, JR., Bex. '56, has moved from Akron, N.Y., to Mars, Pa.

THE REV. ROBERT SHANK, Bex. '59, recently at work in Alaska, is now assistant at St. James's Church in Grosse Ile, Mich.

THE REV. ALLYN WALKER, Bex. '61, and Barbara Kramer of Columbus, O., were married at St. Stephen's Church in that city on January 28.

OBITUARIES

GEORGE FRAZER, KMA, died at his home in Nashville, Tenn., on November 5. He was a retired Army colonel. Prior to World War I, he taught in the Law School of The University of the South and then practised law in Nashville and acted as attorney for the Nashville Railway and Light Company. After the war he served in Washington, D.C., on the Board of Contracts and Adjustments, and then was commissioned a captain in the Judge Advocate General's Department of the Regular Army. He remained in that department until his retirement in 1941. He is survived by his wife, two sons, and two daughters. He was 83.

GEORGE CREELMAN, KMA, died on October 10. His home was in Cincinnati.

JOHN CLEMENTS, '12, died in Venice, Fla., on November 7. Mr. Clements was former president of the Wayne Works, manufacturers of school bus and motor coach bodies in Richmond, Ind. He was also associated with the Huffman Manufacturing Company of Dayton, O., and Kemper Brothers, Inc., in Richmond. He is survived by his wife, a son, John, Jr., '40, a daughter, and his brother Warren, '09. He was 72.

EARL TREAT, '21, died in Sarasota, Fla., on October 16. Prior to his retirement, Mr. Treat was a human relations consultant. He was also a pioneer member of the original Alcoholics Anonymous group (in Akron) and founder of the Chicago group. He was a former trustee of the Alcoholic Foundation in New York. His wife and a daughter survive him. He was 62.

SIDNEY PFLUM, '24, died at his home in Santa Barbara, Calif., in November. He retired last year from his position as co-operator of the Consumers Fuel Oil Company of Santa Barbara. His wife survives him. He was 60.

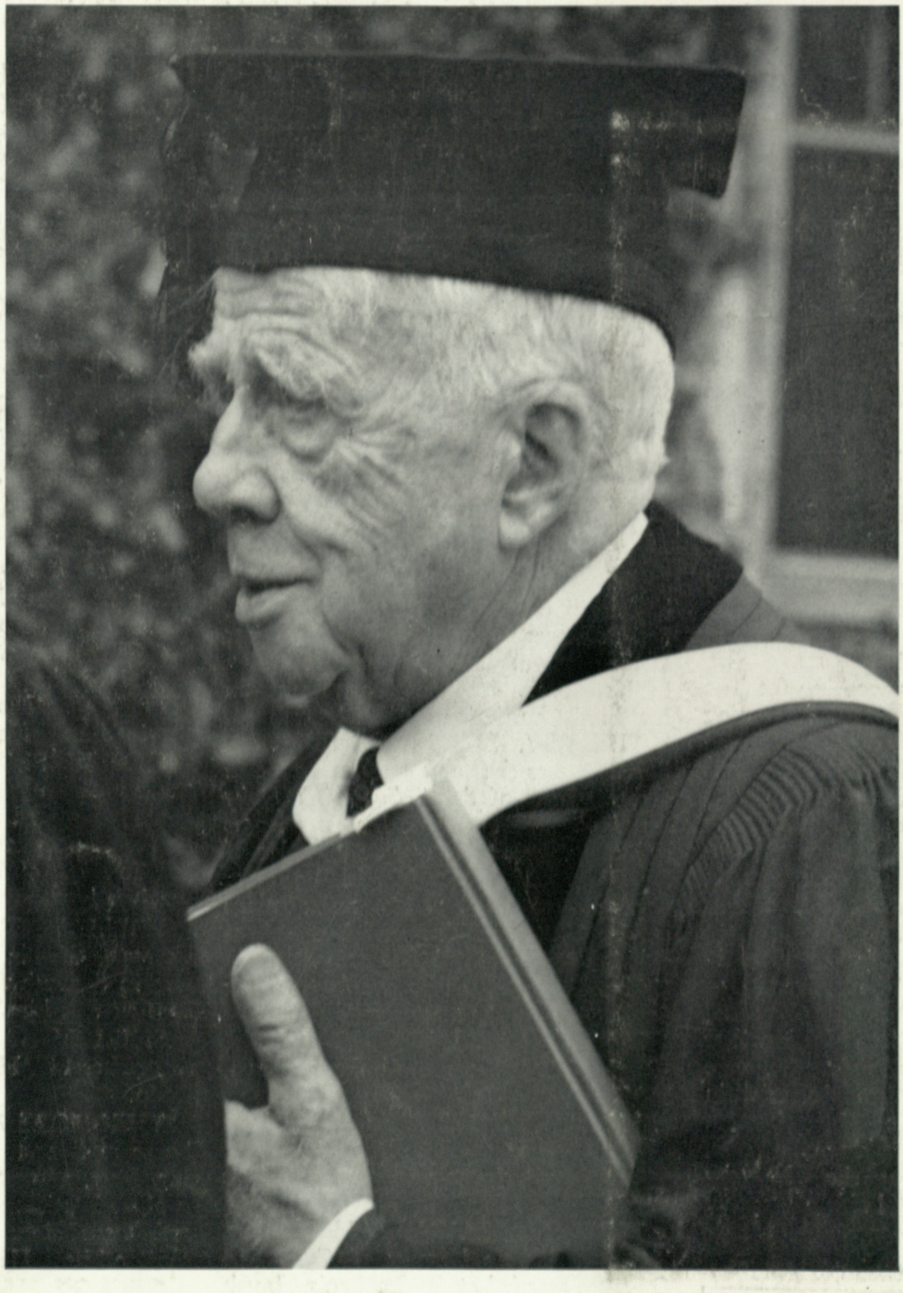
WILLIAM FRONIZER, '26, died in Toronto, Canada, on July 2. His home was in Sandusky, O. His wife and two sons survive him. He was 57.

SHIRLEY NAYSMITH, '27, died on September 14. His home was in Meriden, Conn.

THEODORE BURR, '31, died at his home in Evanston, Ill., on December 1. Mr. Burr, a former partner in a Minneapolis advertising firm, had been in semi-retirement since 1954. Two brothers survive him. He was 56.

GEORGE MEAD, Hon. '50, died at his home in Dayton, O., on January 1. Mr. Mead headed and advised the Mead Corporation for 55 years. His wife, two sons, and three daughters survive him. He was 85.

LATE WORD HAS BEEN RECEIVED OF THE deaths of RALPH STEWART, '32, an DR. JOHN HOWARD, '33. Mr. Stewart died on August 10, 1950, and Dr. Howard sometime around 1952.



ROBERT FROST, Hon. '45

1874 - 1963