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May 1985

Kenyon

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Kenyon

College Alumni Bulletin

May 1985

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Along Middle Path

Jim Storer funds Kenyon's first fully endowed professorship

Jim Storer '49 knew that Kenyon would be good for him the first time he visited the campus. He had spent his freshman year at Swarthmore College, where, he says, "My life was a bit more social than might have been advisable at the time." What he needed was a college with fewer distractions, and a family friend, former trustee Thomas J. Goddard, suggested he consider Kenyon.

"I liked it, my parents liked it, and it was closer to my home in Birmingham, Michigan," says Storer. He transferred to Kenyon in 1946 as a sophomore and went on to graduate cum laude as a history major.

Now, Storer is being very good to Kenyon. President Philip H. Jordan Jr. has announced that Storer will fund Kenyon's first fully endowed faculty chair, the James P. Storer Professorship in Asian History. The College hopes to begin a search for a teacher-scholar of international repute immediately and to have the chair's first incumbent in place for the 1986-87 academic year.

"I believe there is a real need in American colleges for instruction in Asian history," says Storer, "and I want Kenyon to be a leader in the field. We all know the importance of Japan, Korea, and Taiwan in economic terms. But we also need to understand Asian culture better than we do now." Storer hopes that, with the addition of a strong language component, Kenyon's offerings in Asian history and culture will be a magnet for students from across the country.

Storer's own interest in history dates back to his first year at Kenyon. As a transfer student, he did exceptionally well on the "attainment tests" given at that time in English,

speech, and physical sciences to entering students. Relieved of taking required courses in those areas, he decided to delve into history. He refined his interests during his junior and senior years, when he concentrated on British and ecclesiastical history.

Storer remembers most vividly History Professor Richard G. Salomon. "He was an excellent scholar and teacher, able to convey his knowledge in a dramatic, stimulating way. He was demanding, but if you gave thought and effort to the subject, your grade reflected it. An A from Dr. Salomon

was important to me."

After graduating from Kenyon, Storer enrolled at Harvard Law School. A year later, he decided the practice of law was not for him, and he entered the family business, Storer Broadcasting Company. But his interest in the study of history continued, and he enrolled in graduate school at Columbia University while working for the firm in New York City. When he transferred to a company radio station in Philadelphia, he took up course work at the University of Pennsylvania. A move with the firm to a Cleveland station led to further graduate study at Case Western Reserve University, where he did his first work in Chinese

history.

Storer retired from the board of Storer Communications in 1981, leaving his brother Peter, who is chief executive officer and chairman of the board, as the only one of the three Storer brothers still actively involved in the company. But Jim is far from being a typical retiree: he is, in fact, a graduate student at the University of North Carolina in Chapel Hill, working toward a master's degree in history.

"My first course selection turned out to be a not-very-wise one," says Storer of a class in medieval English history. It was one of the few times that his blindness, the result of a childhood accident, was a major obstacle. "The problem was with the maps," he explains. "We were expected to have a detailed knowledge of England's topography — all the hills and rills — but the appropriate Braille maps weren't available on short notice."

In recent years, Storer has developed an interest in numismatics, and he says he now has a fairly extensive and representative collection of English coinage. It's an interest that ties in quite well with his studies, he notes, since "any nation's coinage is a reflection of its history." The collection contains coins dating back to the time of William the Conqueror, including one of only ten extant sovereigns of Henry VII, who initiated the coin.

One of Storer's other great and abiding passions is nature conservation. He and his wife, Ann, maintain a summer home at Walden II, the 120-acre wilderness preserve in Perry, Ohio, that he has owned since 1967. One half of the property along the Grand River is maintained by the Nature Conservancy, a national organization; the other half is used as a living laboratory by Lakeland Community College.

(Continued on next page)

J. Phil Samuel



Jim Storer and his Seeing Eye dog, Angel.

(Storer, from page one)

Storer completed his second three-year term on Kenyon's board of trustees in April, but that doesn't signal the end of his long-term relationship with the College. He hopes to continue his involvement in College affairs, and there are few who speak more convincingly or with more conviction of the need for alumni to support Kenyon. "Those of us who are closest should demonstrate unstinting willingness to support this fine institution in both tangible and intangible ways," he says. "As many of us have discovered firsthand through class giving, seemingly astronomical heights can be and often are scaled."

— T.P.S.

Juniors get the business in Chicago

Two Kenyon juniors have been named to the Chicago Business Fellows Program, a new graduate-level summer study opportunity designed to spur liberal arts and sciences students into business careers.

John Narcross, an economics major from Greenfield, Ohio, and D. Nadine Neil, a chemistry major from Kalamazoo, Michigan, will begin study this summer for a master's degree in business administration at the University of Chicago Graduate School of Business. They are among twenty-four students from twelve select colleges and universities participating in the program that awards fellows one term's tuition and, following graduation from their institution, allows them up to three years to re-enter the university and complete the degree program.

Roy Wortman, associate professor of history and a member of the committee that selected Narcross and Neil, says, "The program is unique in the sense that it's the first effort to bring liberal

arts and sciences students into graduate schools of business. We are delighted they are paying attention to the liberal arts colleges, and it's a real feather in Kenyon's cap to be included."

Fellows will enroll in two or three graduate courses in the business disciplines, such as microeconomics, managerial accounting, and marketing management. They will also participate in a weekly workshop that brings participants together with Chicago business leaders and career planning professionals to explore careers available to those who earn a master's degree in business.

"We seek optimistic explorers, curious about the study and practice of business, and interested in investing in their careers," says Kevin D. Martin, director of admissions for the prestigious graduate school.

Narcross and Neil certainly fit that bill. "Coming from little Greenfield, you don't have any idea what's out there, and this should really give me some feeling for what I want to do," says Narcross. His extracurricular interests include painting and playing the piano. Neil, who has also given thought to medical school, is a member of the Kenyon Ladies swim team and was an All America athlete the past three years. "Last summer I worked for the Upjohn Company, in the business end, and I got a feeling I would like to do that after college. This program just opens up one more door — and at one of the five top business schools in the country."

The fellows program prefers students who have had a broad liberal arts experience in their undergraduate years, and colleges participating in the program were chosen for their commitment to liberal learning.

In addition to Kenyon, institutions selected to participate in the fellows program include Beloit, Colorado College, Denison, DePauw, Grinnell, Knox, Lake Forest, Middlebury, Reed, St. Mary's, and the undergraduate college of the University of Chicago.

Studying abroad opens eyes of participating students

Alison Roche, a sophomore at Kenyon from Brookside, New Jersey, will spend her junior year abroad at Waseda University in Tokyo. An international studies major, Alison chose to go to Japan for her mandated semester of field study because it was a country with a culture and history distinct from her own. "Japan is so different. It's like nothing I have ever experienced before in my life. And that's what I wanted."

Anthony Boustani, who has been in Lebanon but has been in America for nine years, will spend his junior year in Cairo, Egypt, where his sister Lena is currently studying. Boustani has an edge on Roche — he speaks Arabic fluently — but he has never been to Cairo. He has plans to research the presidencies of Anwar el-Sadat and Gamal Abdel Nasser. "I want to see what the society is like, what the people are like, rather than just studying it in a classroom."

Roche and Boustani are among a group of more than one hundred Kenyon students who will spend all or part of their junior year off campus. Once structured to accommodate only students of the humanities and social sciences, many off-campus programs are now open to science and fine arts majors. More than sixty domestic and overseas programs are recommended by the College's Off-Campus Study (OCS) office. Most of the programs are sponsored by members of the Great Lakes Colleges Association (GLCA), a consortium of liberal arts colleges in the Midwest to which Kenyon belongs. The College sponsors a program in Exeter, England, and with Earlham College cosponsors a program in France. Kenyon is also the site of the agent offices for the GLCA's program in Bogotá, Colombia.

Although students are free to select the off-campus program that best suits their needs, those who participate

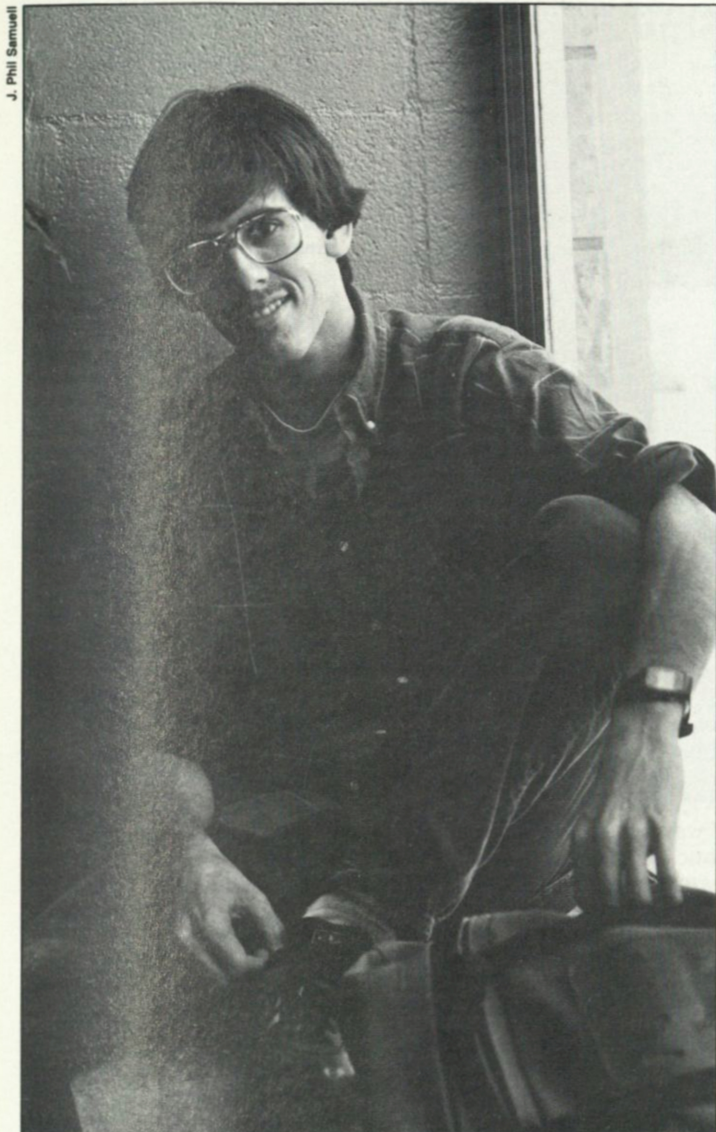
in the GLCA-sponsored programs generally have fewer hassles and are assured that their academic credits will be accepted at Kenyon. Transferring academic credit from independently arranged programs can be tricky, but the College's commitment to off-campus study gives many students the confidence to go ahead.

Faculty, too, are enthusiastic about many of the programs and often help out. Jane Wemhoener, director of Kenyon's OCS office, evaluates and monitors every Kenyon student before, during, and after the study experience, regardless of the type of program selected. "Kenyon students who study off-campus feel secure; they know they leave behind a community of people concerned about their well-being," she says. Students this year are studying at colleges and universities in Costa Rica, Colombia, Japan, and in Western European and African nations.

"Students study off campus to define their places in the world community," says Wemhoener. "The world is shrinking and has become more complex and interrelated. It is imperative for students to understand other cultures."

Kenyon's OCS office is far out in front of those at other small colleges, she says, adding the office has been "growing and growing" for more than ten years. "At most other colleges, students are on their own if they want to study somewhere else. It's up to them to arrange everything. Most colleges are only beginning to recognize the importance of these programs."

Studying abroad is here to stay as a legitimate part of the liberal arts and sciences curriculum. Says Roche, "The only way you really learn another language is to go to the country and learn it there. I think studying off-campus will open up a lot of doors for me."



Hugh Garrott

Watson recipient will study protest songwriting in Germany

Kenyon senior Hugh J. Garrott says he so believed in his proposal for the Thomas J. Watson Foundation Fellowship that the project research alone would have been a fulfilling experience had he not received the generous stipend to study abroad.

But the German literature major was indeed awarded the prestigious fellowship, and beginning in January or February 1986, Garrott will travel through German-speaking Europe, studying the tradition of political song. His award of \$10,000 will allow him to spend time in East and West Germany,

Austria, and Switzerland, moving within the circles of the "Liedermacher" — songmakers. By visiting university towns, bigger cities, and the traditional habitat of the folk singer, the café, Garrott will examine the role current protest songs play in those countries, what concerns the songs express, and what effect they have upon their audiences.

Garrott, who spent his junior year abroad at Philipps University in Marburg, West Germany, speaks conversational German. He first became interested in political song when he met up with

Fletcher DuBois '71, who had also been a Watson Fellow.

One of the contacts given Garrott by Associate Professor of German Edmund P. Hecht, DuBois had used his fellowship to study music therapy in European hospitals. DuBois has lived in Heidelberg since 1974, working as a music therapist, studying the role of protest songwriters, and performing his own works. He is, said Hecht and Garrott, a liedermacher of considerable renown.

"I was astounded to find [DuBois] a political singer — a colleague of two very well known liedermacher and fairly well known himself — and that whetted my appetite," Garrott says. (Reached at his home in Heidelberg, DuBois said he finished his dissertation, *A Teacher as Trubador: The Concert as Classroom?* at the University of Heidelberg in January, and he is working as a music therapist at The Free Clinic there. He will teach a course this summer at the university on singer-songwriters. "I love it here," DuBois said. "I want to stay here and teach and give concerts. But another part of my heart stays in Gambier.")

The role of protest songs in the peace and ecology movements in West Germany is of particular interest to Garrott, who notes that country is a "hot spot" for grass roots political action right now. Garrott said he will try to decipher the actual effect of protest song: are the Liedermacher trying to move the masses, or are they providing solidarity for those already committed? Or, as Garrott says he himself experienced, are the protest songs doing just the opposite of what the songwriters want them to and involving listeners so fully that they think they are protesting simply by sitting in their living rooms, listening?

"The current protest songs in Germany are very similar to the American protest songs of the late 1960s, the folk protest music of Bob Dylan, Joan Baez, and Phil Ochs," Garrott says.

"But, in Germany, there is a different kind of touch, too. The text is more important than the music, the lyrics are more important than the notes, and that has its roots in the German tradition of the political cabaret of the 1920s."

Garrott says he also hopes to participate in a seminar in East Germany on writing political songs and text. Naturally, Garrott says, the instruction will be an expression of the Communist Party line. But he also hopes to make contact with East Germans who are performing songs of protest outside of the political party structure.

Garrott, who was forced to take leave second semester because of mononucleosis, will finish up his senior year at Kenyon in the fall. He has been selected as an apprentice teacher for the College's Intensive Language Program and will drill students of German five periods weekly.

A native of Northbrook, Illinois, Garrott was one of 70 students from 45 colleges and universities to receive an award this year. The Watson Fellowship Program is administered in cooperation with 50 outstanding private institutions, and this year's winners were selected from 172 nominees. Garrott says he is enthusiastic about the foundation, which rewards creativity. "It is very refreshing: you are not allowed to study in a university, and academic projects are discouraged. It is supposed to be experiential, and it really is a creative fellowship."

Some of the projects to be undertaken this year include retracing the poet Wordsworth's tours in Western Europe, open-boat whaling in the Azores and West Indies, a study of cultural biases in building techniques in Chile and Venezuela, and an examination of ecumenical movements in South Africa and Argentina.

Watson Fellowships have been awarded annually since 1961 by the charitable trust established by the late Mrs. Thomas J. Watson, wife of the founder of the International Business Machines Corporation (IBM).

For visiting lecturers, Vietnam is more than textbook history

"It may have been the story of a lifetime for any journalist worth his salt," said Wallace Terry, "but for Blacks, it was also the final insult."

"Prior to Vietnam, sufficiency in armament was an important concept. But then came the war, and the whole thing slipped away," said the Reverend William Sloane Coffin.

"The Vietnam War destroyed the foreign policy consensus that existed in the United States from 1947 to 1967," said Associate Professor of Political Science Richard A. Melanson. "And the historical memory of the war is the most serious barrier to the creation of a new consensus."

On the eve of the tenth anniversary of the fall of Saigon, the Kenyon Student Lectureships Committee presented a series entitled "Vietnam: A Perspective." The series featured campus visits by Terry, whose book *Bloods: An Oral History of the Vietnam War* took seventeen years to publish and has been nominated for a Pulitzer Prize, and Coffin, a prominent antiwar activist who offered his church as sanctuary to draft resisters in the 1960s (and whose Riverside Church congregation in New York City is currently involved in the Sanctuary Movement for El Salvadorian refugees). A Kenyon faculty symposium conducted by members of the political science department rounded out the series.

To college students for whom the war in Vietnam is textbook history, the telling discourses of all of the participants were, if not lessons in controversial public policy, then personal histories of intellectual persistence and passionate commitment.

Terry first journeyed to Vietnam as a correspondent for *Time* magazine to research America's first "integrated" war. Blacks were serving in all capacities in the Armed

Forces for the first time, and Terry did a cover story on Clyde Brown, a Black "super soldier" from the South who was in charge of a White unit. It was the perfect cover piece, Terry said. But when he later returned to Southeast Asia he heard that four Whites under Brown's command had been so jealous of the attention he had received from the story that they burned a cross in front of his tent.

All of the killing and violence during the years of the Civil Rights Movement — and Terry had witnessed a lot — paled in comparison to that one action, he said. "It just blew my mind. I knew then that there was another story I would someday write about the Blacks in Vietnam."

Bloods is in fact not the seven-hundred-page news story that Terry wrote as a correspondent in South Vietnam from 1967 to 1969. That manuscript is still in his briefcase, more militant in tone than the published book. *Bloods* is a recent rewrite, intended to make the characters more appealing and the book commercially successful.

Still, the consciously humane treatment of the veterans in *Bloods* makes the book work, Terry said. And he will eventually have his original report published as a companion narrative, part two of what Terry hopes will be a *Bloods* trilogy. "It has become a duty, as well as a responsibility, to make the Black experience in Vietnam part of our history," he said.

The duty of the citizenry to press for mediation and negotiation between the world superpowers was the topic of the Reverend William Sloane Coffin's talk to Kenyon students and faculty members February 21. It was a speech given by a man practiced in oratory and weathered by years of energetic work for human rights issues. Coffin is a Presbyterian minister, ex-CIA agent, and former chaplain at Yale University. He was one of the "Boston

Five," along with Dr. Benjamin Spock, Marcus Raskin, Michael Ferber, and Mitchell Goodman, who were tried by the government in 1968 for conspiring to counsel young men to evade the draft. (Charges were later dropped.) Coffin had been arrested in Alabama during the years of Civil Rights strife, when he and other "Freedom Riders" protested local laws segregating bus passengers.

The time of the Vietnam War was a period of lost opportunity, he said. "Think of the misery that could have been avoided if scientific talent in the 1960s had been put toward [developing the resources of the nations in the Third World]. For it is not the raw power of the Soviet Union that draws starving nations into its sphere, but the promise of shelter, equality, and the end to hunger," he said.

Most horrifically, the Vietnam War set the world "way back" in terms of nuclear disarmament, Coffin went on. "The history of bargaining chips is all chips and no bargain. Deterrence probably won't deter for very long, as power always seems to invite some greater power." What Coffin proposed was that the world look beyond nuclear power — not back to conventional warfare, but to a new commitment to abolishing war itself. "That may sound flaky, but that's because we have slipped so far behind in the agenda to save this planet," he said.

Indeed, it is America's soul that Coffin is worried about. The world is no longer divided into "haves" and "have-nots," he said. It is full of "have-too-muchs. Affluence doesn't buy morality. Our problems are deeply spiritual, and this nation's soul is at stake," he concluded.

What also was lost in the war was any consensus of America's role abroad and how her leaders should wield her formidable power, said Associate Professor Richard Melanson. But there is probably no decisive action policymakers can take to undo the historical conten-

tiousness with which Vietnam is associated, he said. It is only with the passage of time, Americans forgetting the war, that a new, unified foreign policy will evolve.

Richard Jacobs, instructor of political science, noted the remarkable political identity of the Vietnam generation, those Americans who are now in their mid-thirties and early forties. Polls show that this group is the one segment of American society that has not gravitated to the political right, he said. Their "collective sense of forging a new world" is still very much alive.

Charles Rubin, visiting assistant professor of political science, said that indeed, the chilling lesson of the war was that there was no lesson at all, only a multitude of contradictory messages. He said that the Vietnam War is best approached through investigations of the questions that encompass all wars, questions provided students by philosophers such as de Tocqueville and Montesquieu.

"He got killed and there wasn't anything left to put in a body bag to send home to his mother." That haunting statement by one of the soldiers interviewed by Terry lingers, both in the consciences of those who never left home and those who returned and cannot forget the anguish.

— M.H.B.

Offbeat subjects score a hit

The Gambier Experimental College, a student-run organization founded in 1969 to provide an alternative to traditional course offerings, served up twenty-two classes this spring and was a tremendous success, says organizer James Sokol '87.

Classes included Porch Sitting, Introduction to Juggling, and the History of Champagne. Most were student-taught. Says Sokol, "The idea is to expand your horizons and take something you otherwise couldn't."

Veteran employee honored

Not long after Gertrude "Trudy" Fesler came to Kenyon, she knew the face, name, class year, and fraternity affiliation of each of the College's three hundred students. Today, she includes in her dossier of memories profiles of some of Kenyon's foremost alumni and administrators. Fesler, who began her remarkable career in 1946 as secretary to Registrar and Dean of Students Stuart McGowan, retires June 30.

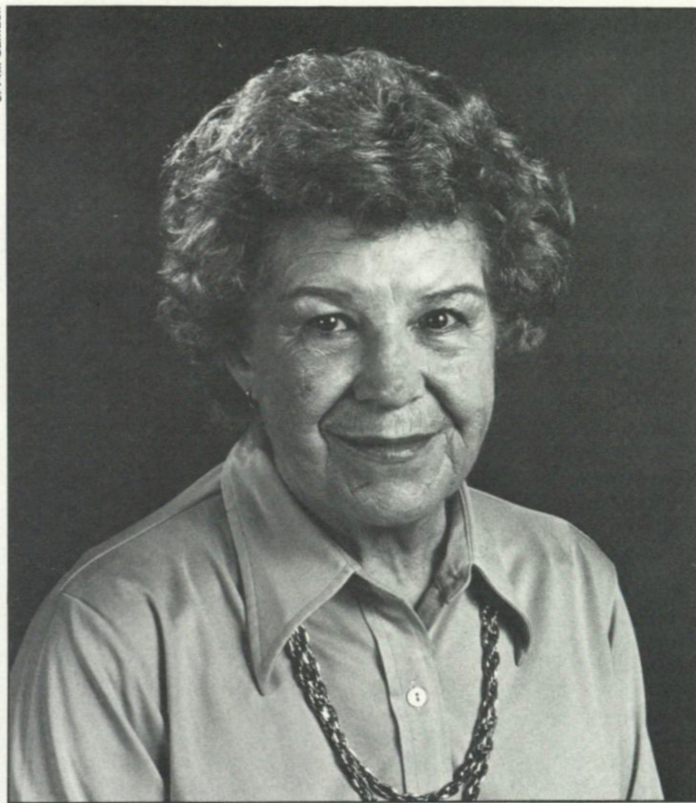
"Trudy Fesler has served as assistant to four Kenyon presidents and as secretary to the board of trustees for more than fifteen years," notes President Philip H. Jordan Jr. "In both roles, she has been the most dedicated worker for the good of Kenyon that I can imagine. She has been always alert to the needs of the College, always eager to work as long and as hard as necessary to accomplish important tasks, and always ready to represent Kenyon in the best possible way."

As a tribute to the woman who has served Kenyon for so long, the College awarded Fesler an honorary degree at Commencement. Fesler was also inducted into the ranks of Kenyon alumni as an honorary member of the Class of 1950 at the annual alumni luncheon.

Kenyon is today in spirit much like it was in the 1940s, says Fesler, who described the current mood on campus as "upbeat." Of course, there are some differences. "I remember when a girl walking down Middle Path got a lot of looking over!" she says with a laugh, remembering those days when women were a rarity on campus. She also recalls helping College administrators staple paper over the windows of the "Barracks," where women visiting for dance weekends in the 1940s spent the night.

There were also sad times. Fesler knew each of the nine students who perished in the tragic fire in Old

J. Phil Samuel



Trudy Fesler

Kenyon in 1949, and she was the official recorder of the investigations that followed. "It was a very hard time for me," she recalls.

In 1947, Fesler was named secretary to Frank E. Bailey, College dean, who ten years later became acting president when Gordon K. Chalmers died. One year later, in 1958, Fesler was promoted to secretary for Kenyon's new president, F. Edward Lund. Another promotion came in 1964, when she was appointed assistant to the president, a position she filled until 1984. In 1968 Fesler took on additional responsibilities as assistant secretary of the College and the board of trustees, a position later renamed assistant secretary of the corporation.

Her duties in the president's office brought less contact with students, Fesler laments, but she prizes fond memories of "top notch" administrators with whom she says she had the good fortune to work. She describes McGowan as "a low key administrator with a lively sense of humor, sensitive to the political

aspects of a situation." Bailey was "completely honest and kind — all heart. A good administrator." She remembers Lund as "charming, diplomatic, and witty." President William G. Caples '30 was "a forceful, courageous man with strong principles, who returned to Kenyon at a time when his unique qualities and talents were desperately needed." And current President Jordan is "an excellent administrator, acutely sensitive. Thoughtful and gracious, he is a fine host — and raconteur."

Fesler was born in Danville, Ohio, attended St. Mary's College in Indiana, and from 1943 to 1945 worked as a secretary at the Babcocks & Wilcox Company in Barberton, Ohio. She returned to Danville in 1946 and has made her home there ever since. She says she enjoys oil painting and collecting antiques, and she hopes to travel after her retirement.

Fesler has made a lot of friends at the College over the years, and she corresponds with many who have moved away. "I'll stay in touch with Kenyon," she promises. We'll hold her to it.

Greg Polly named Mellon Fellow

Gregory Polly '84 has been awarded a Mellon Fellowship in the Humanities by the Woodrow Wilson National Fellowship Foundation. An enthusiastic self-starter, Polly plans to study and then teach English and American literature.

Polly was among 119 college seniors and recent graduates selected by the foundation for the honor. His award is a cash stipend of \$8,000 and payment of tuition and fees for one year of graduate study. He will attend Harvard University and will pursue a doctorate in English.

Earning awards and teaching his craft just seem to come naturally to Polly. He says by the time he graduated from high school he knew that he would teach English. "I thought at first I might study biology — my father teaches it — but I got a great English teacher and everything changed."

By the time Polly entered Kenyon he had to his credit, among other awards, an Ohio Regents scholarship, a Kenyon-sponsored National Merit Scholarship, and a writing award from the Ohio Library Association. His winning streak continued at the College, where he three times captured the George B. Ogden Prize for writing the best English essay; won the Muriel C. Bradbrook Prize for best original fiction; the Philip Wolcott Timberlake Scholarship for most distinguished work in English; and the Denham Sutcliffe Memorial Award for excellence in the study of English and American literature.

The twenty-three-year-old admirer of poet Emily Dickinson and writers Stephen Crane and Ralph Ellison — "*Invisible Man* is my all-time favorite book" — is anxious to begin fall classes at Harvard and to delve into nineteenth-century American literature, his special area of interest.

Born's historic sprint caps Lord's sixth straight NCAA swim title; Abt, Heasley lead Ladies to second national championship

Eight national championships, 38 conference titles, and 121 All America swimmers and divers in just under 50 years!

Implausible? Yes. Impossible? No. The figures are the impersonal but impressive statistics of the Kenyon College swimming dynasty, 1936-85.

Coach Jim Steen's Lords and Ladies celebrated this shining heritage of Kenyon aquatics by winning two more NCAA Division III national championships — sixth straight for the men and second consecutive for the women — in March at Emory University, Atlanta, Georgia.

Item: Almost fifty years ago, two members of Kenyon's first varsity swimming-diving team marked the opening of the just-completed Shaffer Pool by winning 50-yard freestyle dashes in a tick under 28 seconds. On March 21, 1985, Kenyon

junior Jim Born amazed the swimming world with a record 19.97-second 50-free-style — nine seconds faster than the Lord pioneers, George Eagon '38 and Henry Sebach '38, managed nearly half a century ago.

Born's historic performance, the first time a small-college swimmer had punctured the 20-second barrier, ignited a loud and long standing ovation by teammates, coaches, opponents, and spectators and climaxed the Lords' sixth national championship.

Born, a slender, six-foot resident of Edgewood, Maryland, who competed in the U.S. Olympic swimming team trials in 1984, led the Lords with six victories, five of them record performances, and boosted his three-year All America collection to 18. In addition to lowering the 50-free style mark he set in 1984 (20.43), Born won and

established records in two other individual events, the 100-free style and the 100-butterfly, and was a member of three winning relay teams, two of which produced records. His 43.65-second stint in the 100-free style cut 0.74-second off his former mark, and his 49.57 in the 100-butterfly lowered his old record by 0.34-second. Relay victories in which Born participated were: 400-medley (record 3:24.20), 400-free style (record 3:01.89), and 800-free style.

Item: Fifteen other Lords earned 38 All Americas this year, and two freshmen, Dennis Mulvihill and Tom Creech, won individual events. Mulvihill won the 500-free style and was a member of the record-setting 400-free style relay team; Creech won the 1,650-free style.

Other members of winning Lord relay teams

were: John Nogaj '82 and Paul Barnett '87, 400-free style; John Callinan '85, J. B. Goessman '87, and Dave Waltuch '88, 400-medley relay; and Craig Hummer '87, Barnett, and Mulvihill, 800-free style.

Also earning 1985 All America honors were: Todd Clark '86, three; Andy Regrut '85, two; Karel Starek '86, three; Jeff Prosswimmer '86, three; Phil Murphy '88, one; Stuart Gutsche '85, one; and Dave Keifer '86, one.

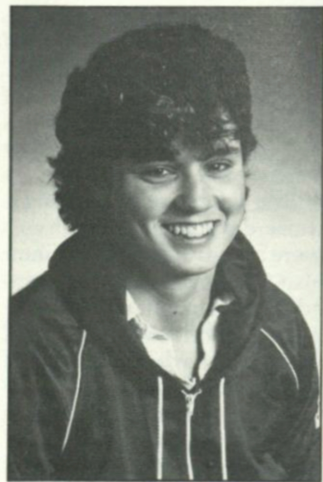
The 16 1985 All Americas increased the Lords' total to 92 individual AAs in 528 events. Kenyon's 92 All America swimmers and divers have accumulated 528 AA rankings, and 24 of the 92 have been four-year All Americas. In 10 years, 27 Kenyon Ladies have earned All Americas in 152 events. Three, Ann Batchelder '84, Renee Pannebaker '85, and Maria Ferrazza '85, are four-year AAs.

Item: Patricia Abt '87 won six events, set six records, and scored 195 (of a possible 200) points as the Ladies overwhelmed their opposition in capturing the 1985 NCAA Division III women's national championship. The Ladies totaled 496 points to 348 for runnerup Pomona College.

Abt, now with 13 All America rankings in two years of national finals, won and set records in the 50-free-



The sixth consecutive victory for the men.



Patty Abt



The second consecutive victory for the women.

style, the 100-freestyle, and the 200-freestyle. She was in the leadoff position on the 200-freestyle relay foursome and anchored the 400-medley relay and 800-freestyle relay teams, which produced records.

Meanwhile, freshman Amy Heasley scored 181 points, with a first in the 200-butterfly and firsts as a member of the 200-freestyle relay and 400-freestyle relay teams; second places in the 100-butterfly and the 800-

freestyle relay; a third place in the 400-individual medley; and a fifth in the 100-freestyle, for a total of seven All Americas.

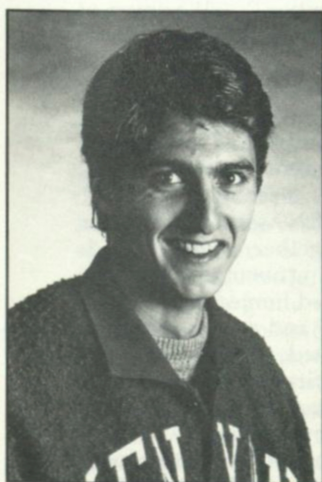
Another freshman, Barbara Misener, earned six AA ratings as a member of the 400-freestyle relay quartet, three second places, a fourth, and a ninth. Junior Nadine Neil, freshman Teresa Zurich, and sophomore Beth Welty each earned four AAs; Ferrazza and Pannebaker each attained three AAs.

Senior Mary Schwendener, sophomore Kelly Miller, and freshmen Margaret Carey, Annette Laursen, and Elinor Doty were AAs in two events, and freshman Melissa Henderson made AA once.

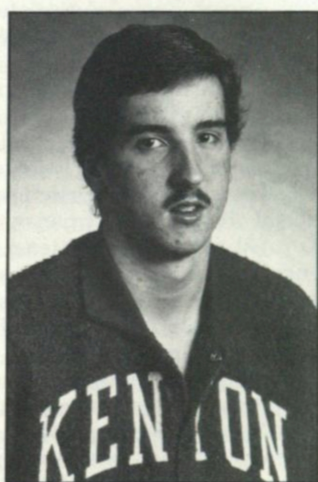
So — what's next? Well, the Lords hope to keep the championship ball rolling in 1985-86 by winning a second North Coast Athletic Conference title — Kenyon's thirty-third straight league championship — and a seventh consecutive NCAA Division

III crown. A national title next spring would break the Kenyon and Indiana University tie, which now stands at six straight national titles.

The Ladies also hope to continue supremacy in the NCAC and the NCAA. Williams College won the first two NCAA Division III women's national crowns, in 1982 and 1983, so a Ladies' triumph in 1986 would break that deadlock.



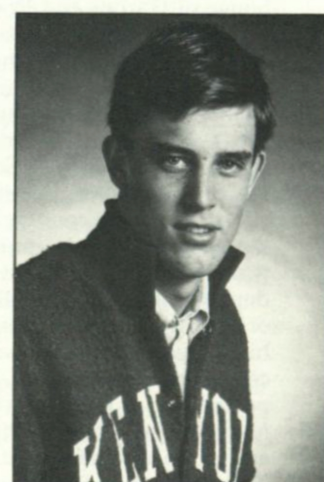
Jim Born



Tom Creech

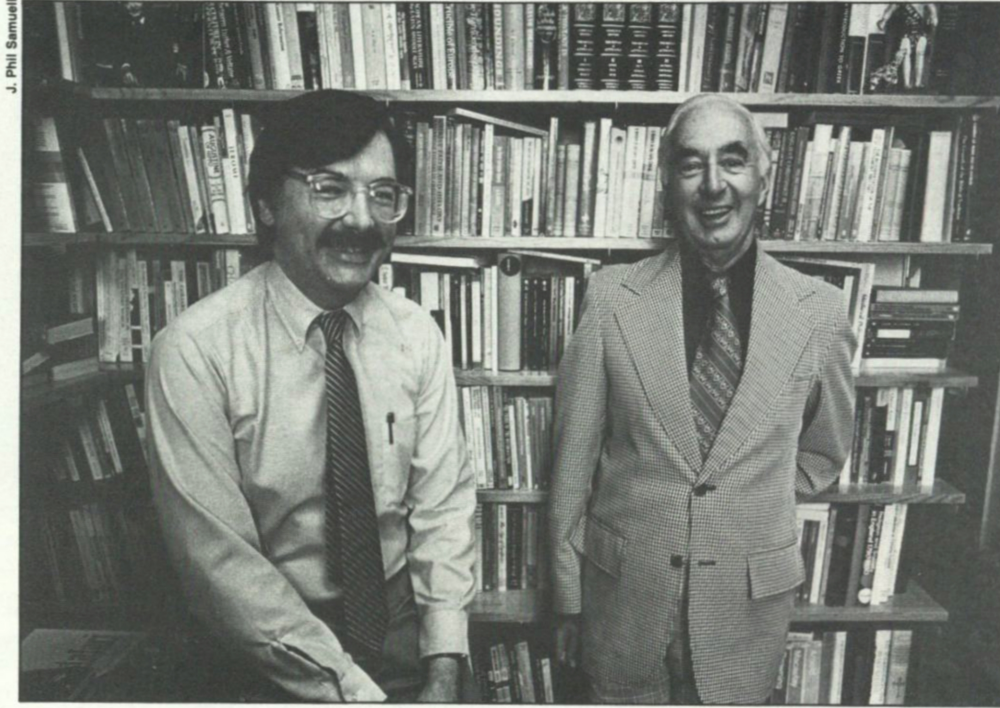


Amy Heasley



Dennis Mulvihill

Writing a book in class



J. Phil Samuel

Royal Rhodes and Denis Baly

by Denis Baly

Not many years ago I was in the office of Clayton Carlson, then the religious book editor at the publishing house of Harper and Row, and I outlined to him the possibility of writing a book together with a class of students. Immediately he put his hands on his desk, leapt to his feet, and said, "You've got a contract!" The Kenyon faculty, when their approval was sought, were, I regret to say, a great deal less enthusiastic and gave but grudging approval to the project. Students also showed only moderate enthusiasm, but this may have been because I was absent from the country on sabbatical for a semester, and there seems to be a general feeling that an instructor who is not physically present on campus has either lamentably departed this life or is without tenure, which comes to more or less the same thing. As a result I had to go out into the highways and byways and, if not compel them, at least coax students to come in. The class contained a much higher percentage of freshmen than was originally planned. Nevertheless, the participants worked together excellently as a group and the book itself, *God and History in the Old Testament*, while not altogether a *succès fou*, was undoubtedly successful.

Some of the early magazine reviewers, it is true, unable to convince themselves that a book written in connection with a class could be other than the typical textbook, said that it was not a good textbook, which was altogether correct. When in due course reviews began to appear in learned journals they were a great deal more encouraging, the *Catholic Biblical Quarterly* going so far as to speak of "this superb book." Associate Professor Roy Wortman of the history department has also told me that it has been "enthusiastically received" at the Hebrew University in Jerusalem. Sales, I am glad to report, have remained satisfactory and steady.

A few years after the publication of *God and History*, the Reverend Norman Hjelm, chief editor of Fortress Press, asked me about the courses I was then teaching and I told him of "The Faith of Christians," which Assistant Professor Royal Rhodes and I were teaching together, a course based entirely upon student questions arising out of their reading of some fifteen books. He responded immediately, "We would like a book on that subject," and agreed that the earlier experiment should be repeated.

There were, however, two significant differences: there were two authors instead of one, and we limited the enrollment to twenty upperclassmen. Moreover, we could be more selective because of previous success; we took measures to ensure representation of a wide range of disciplines and equal balance of the sexes, and we insisted

upon a high average grade level. In neither case was any inquiry made about religious affiliation, but on both occasions Jews and Christians of various persuasions were well represented, as well as those "cultured despisers" of whom Schleiermacher speaks. A curious and unexpected difference was that the contributors (we always spoke of "contributor" and "author," rather than of "student" and "instructor," so as to eliminate the classroom atmosphere) to *God and History* brought with them a startlingly broad range of experience in foreign countries and cultures, whereas contributors to *The Faith of Christians* were more stay-at-home, although by no means entirely so.

Since the second book was published only last October there have been as yet no reviews. But the omens are encouraging, and some learned authorities have been so kind, and so bold, as to say that they like it. We await, however the final judgment.

The method adopted in both cases was the same. The whole group met together in the evening once every two weeks, and the author (or in the second case one of the two authors) read the first draft of a chapter in the book. If necessary, immediate questions were asked and discussed. In the intervening week the contributors met in small groups to consider the chapter in much greater detail, the author(s) attending one group session in rotation. At the next general session each contributor returned his or her copy of the chapter with detailed comments, criticisms, and suggestions. The difficulty here was the ingrained conviction that the wise student, anxious about grades, *never* savages the professor. Many approached this possibility with the nervousness with which long-standing prisoners in the Bastille approached the opportunity of freedom, but once the glorious *liberté, égalité, fraternité* were recognized as fact, they were enjoyed to the utmost. Such comments as "You have *totally* misunderstood this Biblical passage" or "the last four pages are *trash*" were written in the margin with glee. They were, however, balanced by the firm necessity of providing the battered author with an alternative version in polished and publishable English prose and by the near certainty that whatever one contributor denounced as "atrocious" another would describe as "excellent, on no account to be omitted."

Every comment, favorable or unfavorable, ranging from profound discussions of fact and interpretation to a misplaced comma, was recorded in the master copy, which reached monumental proportions. The contributors were also asked to read as widely as possible and to supply comments on their reading, so that we could build up an annotated bibliography. As was to be expected, the amount of reading done by contributors varied greatly, but in both cases more than three hundred books and articles were read or consulted — an impressive achievement.

Grading, of course, posed a problem, because traditional methods could not be used. Instead each contributor was asked to assess his or her own contribution in a private discussion, while the author(s) made an independent assessment. In the vast majority of cases the figure was the same. All but one of the contributors erred on the side of modesty. Admittedly, they raised no objection when a slightly higher grade was suggested!

A revised version of the complete book, based not only upon written comments, but also upon the lengthy personal author-contributor discussions throughout the year, was submitted to all contributors at the end of the summer vacation. The understanding was that alterations at this point could be made only for reasons of factual accuracy or greater felicity of style. Finally the "Revised Standard Version," proofread and indexed with the constant assis-

tance of those contributors still at college (and also of my wife) was sent to the publishers.

The writing of both books was a fascinating adventure of a kind that could happen only at a college with the academic standing of Kenyon, and I would urge my colleagues to give serious attention to the possibility of more such books. In support of this I venture to append a comment kindly sent to me by Professor of English Perry Lentz upon publication of the first book:

I was impressed of course by the clarity and range and usefulness of *God and History*; the book's intrinsic qualities are self-evident. But I was also struck by certain extrinsic things about the volume — most particularly, by the way in which it represents Kenyon College. It stands, exists, as the most tangible kind of evidence of the values and standards which inform and which result from our academic enterprise. It seems to me to demonstrate in a unique and concrete way the nature, the quality, and the worth of the liberal arts undertaking and the virtues of a small college.

On both occasions the pleasure of the process and the reward fully repaid the extra labor, and there seems little doubt that the student contributors also profited enormously from the experiment. In fact, these are the only two courses for which an impressive number of students have written back during the summer vacation to thank me.

The extra work such a course involves is undeniable, and careful planning is essential. The first drafts of the first four chapters were written during the previous summer vacation, though they had to be somewhat revised as discussion developed. This eases the work load in the first semester. During the second semester, however, contributor involvement and interest builds up steadily and a vastly greater amount of time is necessary for individual conferences. This is admittedly less time-consuming if there are two authors, but I am now persuaded that the one-author method is more efficient. Certainly, working with Assistant Professor Rhodes was for me both an education and a constant pleasure, and a single author urgently requires a reduced course-load in the second semester. (I did not have this, but hard experience has convinced me of the necessity.) Nevertheless, for *God and History*, when I was the sole author, I found that towards the end of the second semester the contributors and I had developed something of a common mind, and writing the revised version during the summer vacation, though challenging, offered no major difficulties. For *The Faith of Christians*, however, the difficulties both of incorporating the voluminous student contributions and of welding together the markedly different styles of two authors, without doing violence to either, proved to be gigantic.

Indeed, the book would almost certainly never have seen the light of day, had it not so happened that in the same year I reached my allotted "three-score years and ten" and consequently tottered, more or less gracefully, into retirement. I could therefore devote my whole attention to rewriting and polishing the text, and, somewhat to my own amazement, sent it to the publishers just before the appointed deadline of November 30, 1983.

Denis Baly, professor of religion emeritus, is the author of nearly a dozen books, including his two in-class projects. Originally a member of the political science faculty, he has been at Kenyon since 1956.

Matters of the soul

*Forward from
Kenyon's
well-lit stage
of religion
scholars step
eight graduates
who have
chosen their
roles with
joyful spirit
and open
hearts*

Profiles by Mieke H. Bomann

The Department of Religion came into its present form, offering a major and a full range of world religion courses, in the early sixties. It has been interesting for those of us associated with the department during most of those years to watch patterns develop among our graduates showing us how a major in religion is used "after Kenyon."

The career utility of a liberal arts major is, of course, not our only concern. Students are still encouraged, we think rightly, to major in what they are interested in and good at, learning that liberal education as such is not career training. We have been gratified that successive classes of majors and non-majors taking two or more religion courses seem to have felt good about their work in the subject because it was interesting, mind-stretching, and influential in their own intellectual and spiritual formation. This last phrase, "spiritual formation," is necessarily imprecise, but it includes the effect on Christians of learning about Judaism or Hinduism, on Jews of learning about the New Testament or the Tao Te Ching, and on agnostics of learning about religion in America or about Islam. That effect also has something to do, we hope, with greater tolerance and wiser perspectives about students' own religion or lack of it.

Since our emphasis has been on religion for its own sake rather than on its career utility, we have not been surprised that the careers of our graduates have shown the same wide diversity as in other departments. Among our former students are people in business, law, communications, journalism, teaching, landscape architecture, and library work. Intrigued with this diversity, we are further pleased to see the range of involvement of former students who work in religion.

We number among our graduates clergy of the major Protestant denominations, Episcopalian, Presbyterian, Lutheran, Methodist, Congregational; five rabbis; two novitiates of the Society of Jesus (Jesuits); numerous lay workers in religious institutions and programs; several who have joined one or another of the better known Hindu and Buddhist societies; and a score or more of academics in religious studies in all areas of the field.

The pattern of former students now working in religion points to the importance of Kenyon's historic affiliation with the church, which was never meant to serve narrowly the interests of the Episcopal Church but instead to provide continuing encouragement of religious life and work in all its varied forms.

Kenyon graduates who participate in religious life total an even greater number if it is realized that just as religion majors go on to a variety of careers, so not all professionals in religion were students of religion as undergraduates. Other departments also have sparked the interest that finds fulfillment in religious work and still do. But of this important area of the world's life, the religion department stands as a symbol (and symbols always point beyond themselves, Paul Tillich insisted) of Kenyon's continuing interest in giving world religious exposure to its students, many of whom will work in a particular religious context as professionals. Indeed, if they were all brought together, something like a "World Parliament of Religions" would result.

— Donald Rogan
Professor of Religion

Reflected in the quiet manner of Elsa Hale is a devotion to communion and friendship

Harrisburg, Pennsylvania, lies cupped in the Susquehanna River Valley where bright blue irrigation streams ooze up in the half-frozen ground and brown-red soil awaits spring planting. Here, the Reverend Elsa Hale '78 has nourished her faith.

The Amish make their home near here, too, and Hale, while canon of a religion and way of life less plain than her neighbors, is similarly devoted to the excellence of spiritual life. Her composure and grace reflect a devotion to things basic, unhurried, and of the natural order.

Sitting in her office in the Chapter House of St. Stephen's Cathedral, Hale looks so young it is as if she is trying on the clerical shirt and collar of another. But conversation quickly dispels any notion of immaturity, and she describes with precision her somewhat circuitous journey to the ministry.

"When I was a little kid, I remember seeing a minister preaching and I thought, 'That's what I'm going to do when I grow up.'" But as she matured, pastoring just didn't seem the vocation that people expected her to take up. Hale says her father was not a "church-goer" and that her mother had just one question: "Who would marry a woman priest?" (That, Hale says wryly, is turning out to be a very good question.)

At Kenyon, Hale experimented in several disciplines. "I started out a biology major and was going to be a doctor. Then I changed to chemistry. Then sociology. I thought about being a social worker. But a course in religion at Kenyon with Professor Donald Rogan got me thinking about concepts in religion. [Rogan would later be a celebrant in Hale's ordination.] I got involved in Harcourt Parish; I sang in the choir.

"My faith didn't hit me like a bolt of lightning," she says. "It was a gradual recognition of the importance of Christ and God in my life."

It was during her junior year at Kenyon that the Episcopal Church began to ordain women. "I then started to admit to myself that becoming a priest was what I really wanted to do."

Hale attended the Episcopal Divinity School in Cambridge, Massachusetts, which is part of the Boston Theological Institute. She was ordained as a deacon at St. Stephen's in 1982 and as a priest in September 1983. In her early days at the cathedral, some parishioners would not accept communion from Hale if she was the celebrant at the service. "A lot of it was opposition to the concept of a woman as priest," and the idea is still difficult for many to comprehend, she says. There is just one other female priest in her diocese, of a total of seventy members of the clergy. But when her congregation saw Hale performing the duties of a canon regularly, they began to accept her, and things got better.

"I feel like I'm a second generation woman priest. The ones who were ordained beginning in 1976 were the ones who had to fight with the bishops. I owe a lot to them. But I'm not one of them."

On her office wall hangs a framed note from writer Elie Wiesel H '82. She remembers that her second year at seminary was tough. She was reading Wiesel's books for a course and subsequently heard him speak in Baltimore. "While his books on the Holocaust really depressed me, I also found a lot of hope in them. I had to write to tell him the effect he had on my life. And I got a letter back." In part, that letter says, "Do not thank me. I am the one to say thank you for receiving, for responding, for sharing." With a few simple words, Wiesel, the survivor of so much ugliness, had captured the beauty of this young priest.

J. Phil Samuel



Elsa Hale '78

Hale's main responsibility is to her parish's thirty shut-ins. She visits and comforts them, sometimes sitting at their bedsides far into the night. Returning to her apartment after those vigils, she says she realizes how lonely being a priest can be. "There are so many things you can't tell anyone." Even a husband, if there were one, but that is yet to come for Hale. She confides that she has dated one layman in Harrisburg, but that her "profession" may scare others away. She has, however, found a friend in a single male priest in town, and while the relationship is not serious, it provides good companionship, she says.

Hale's other responsibilities include pastoral counseling, some youth work ("I'm not responsible for Christian education," she says, "most women are pushed into that"), and giving a sermon about once a month. "It takes forever to write one," she admits. "I go through my own personal crisis before I get it down on paper." She gives holy communion every month and is periodically asked to speak at other churches.

Hale's spiritual journey has not been an easy one. "I have had some real struggles. But with each struggle, my faith and belief grow deeper," she says.

Preparing to have her picture taken, Hale slips into and almost back out of a white gown and rope belt. "Vestments are a problem," she says. Most of the robes are cut for clergy much larger than this sparrow-like figure, and there is one cape in the closet with a neck opening larger than the breadth of her shoulders.

Slender shoulders or no, she says she is quite ready for the responsibility of a parish of her own, and there is little doubt that she can handle it.

The timing may be especially right. She has been at St. Stephen's for two and a half years, just about the length of time a priest spends with his or her first congregation. In addition, the dean of St. Stephen's was recently transferred to Baltimore, and in deference to a new dean, the entire staff must resign. Hale may be asked to stay, she may not. "I'm flexible," she says. "I'm listening, but I'm not actively seeking. I'd like to stay, but I'm also ready to go."

In this fertile valley, the roots of one young seedling have taken hold and will soon be ready for replanting.

Jim Logan emerges from a collegiate "wilderness" into the multicultural world of Presbyterianism

The Reverend James H. Logan '78 refers to his freshman and sophomore years at Kenyon as his "wilderness experience."

"I got caught up with all the things that go on in college and my faith took a back seat," the Presbyterian minister says. But in his junior year, Logan retrieved his spiritual passion, and after graduation he enrolled in Princeton Theological Seminary. He now ministers to the Covenant Presbyterian Church in Norfolk, Virginia.

It is a unique Presbyterian congregation. Logan is the only Black minister in the only all-Black church in the sixty-five church presbytery to which Covenant belongs. "It makes for some very interesting dynamics," said the Zanesville, Ohio, native whose own religious background is flavored by both fundamental Christianity and the more progressive Congregational Church.



Jim Logan '78

Now united as the Presbyterian Church U.S.A., historically the two main branches of the denomination were divided. The southern Presbyterian Church of the United States, with which Logan's church was affiliated, and the northern United Presbyterian Church had been at odds from the days of the Civil War. In 1954, instead of opening their chapel doors to Black worshippers, the southern presbyters of Norfolk established Covenant, a separate church for Blacks, Logan said.

There Logan has ministered since 1980, ironically the first Black preacher at Covenant in twenty years. Some animosities still remain between the denomination's branches, he says, and concurrently, Black Presbyterians suffer from cultural stereotypes that hinder their church work.

Traditionally, some religious Blacks have looked askance at the Black Presbyterian worshippers, mindful of the historic prejudices and accustomed to the less structured services of the Baptists and Methodists. There is still a stigma attached to Black Presbyterians by Black worshippers of other faiths, Logan says, and he laments the "erroneous idea" that one's culture must be parallel to one's choice of denomination. "These are problems experienced by Black, Native American, Korean, and Hispanic Presbyterians. My goal is to educate the people that if you're going to grow, culture is important, but that Presbyterianism is more of a form of church government than anything else." He adds, "I feel very much called by the freedom of my own ministry in the Presbyterian Church."

Among cities, Norfolk is an interesting place to be right now, Logan says. It is an emerging city vibrant with the new construction of urban renewal, and it is also a testing ground for the Reagan Administration's neighborhood schools plan — an antibusing program that could in effect resegregate the public schools, he says. In character, the city is a bit like Los Angeles, he observes, with its small business center and sprawling suburbs.

In his own church, there is a good mix of blue collar and white collar workers, Logan says. A large portion of his congregation is affiliated with Norfolk State University, an all-Black college across the street from Covenant. (Old Dominion University is the local college for Whites. "The city is literally cut in two in terms of segregation," Logan acknowledges.) Four college deans attend worship services at Covenant, whose congregation totals about one hundred sixty parishioners. Logan also helps out with the college ministry at Norfolk State.

During his seminary days, Logan ministered to the inner-city, 95 percent Black congregation of Roseville Presbyterian Church in Newark, New Jersey. The church was making a transition from an all-White to an all-Black congregation and was representative of the changing community in which it was situated, he says. "It was very much like a Baptist congregation in terms of worship style, music, and length of service."

He also served in Philadelphia, at the Holy Bethlehem Presbyterian Church, which Logan says was more like the United Nations in terms of membership. It was also a "high" church, with a rather ceremonious worship service, and Logan recalls that he used to kid twelve Episcopalians who worshipped with him that, compared to Bethlehem Presbyterian's services, the traditionally elaborate Episcopal services seemed "free-wheeling and charismatic."

Logan is in the process of making a decision about where he and his family — wife Valari and daughter Jaime — will go next on their pastoral journey. If he had his druthers, Logan says, he would move to an urban parish with a seminary nearby so that he could study for his doctorate and write his dissertation.

Black, white, red, yellow — the color of the congregation means little to him, Logan says. But the energy of the people means a lot, he adds. Covenant has had trouble beating that "Black Presbyterian" stigma. "I want to be with lay people who are willing to work," he says. "We've made progress, but we've run into snags. And I wonder whether I'm the person to continue here."

A tough decision for this soft-spoken minister who sees beauty in a rainbow of Presbyterian faces, the colors of Jacob's coat.

Minnesota temple celebrates a new leader: Stacy Offner, one of seventy-eight female rabbis

Rabbi Stacy K. Offner '77 was working at home in an attempt to make better use of her time. The barrage of publicity for Minnesota's first female rabbi has subsided since her ordination last May, but Offner must now devote her days — and many nights, too — to the Reform Jewish congregation at Mount Zion Temple in St. Paul.

"I love it. I really love it," Offner says of her calling. "Not that I didn't come with concerns. One is that you can never stop; you can't close the doors and go home and forget about it. The hours are crazy. I work on weekends. People laugh at the thought of clergy having a day off. The demands are pretty overwhelming. But I rarely feel lonely. I have a good support system. I have friends who are women rabbis elsewhere, and when I do get lonely, I get on the phone."

Offner made history last July when she was installed as assistant rabbi at Mount Zion, Minnesota's first synagogue. She is one of seventy-eight females who serve as rabbis in Reform Jewish congregations in America. Two other Jewish movements, the Conservative movement and the Reconstruction movement, ordain women, but the Orthodox movement does not.

Of the strength of her personal faith, Offner says it is continually nurtured. "I don't think it was my faith in God that brought me to Judaism; rather it's Judaism that has forced me to struggle with God."

"I believe that Judaism teaches the kinds of values and principles and faith that lead to a just world. And there's a very strong emphasis on social action, equality under God, study, and how to live communally. I think those are the important things."

Her duties at Mount Zion include counseling, performing marriages, funerals, and bar and bat mitzvahs, and giving sermons. But all of her responsibilities, Offner says teaching a class in Judaism for non-Jews, and for Jews interested in learning more about their own religion, is the most fun.

She had taught the class the night before, and her enthusiasm for it was still fresh. "It's one of my favorite things to do. The people in my class are so thirsty for knowledge that it's a delight to teach them." The participants in Offner's class are generally in their early thirties, many are young couples, one Jewish, one interested in learning of the other's faith, and more than half are interested in



Stacy Offner '77

converting, she says. Reform synagogues particularly have been bold in their efforts to educate those interested in learning of the Jewish faith and traditions.

Offner deferred her admission to rabbinical school for a year after graduating from Kenyon and went to California to get "some real world experience." She worked as a waterfront counselor at a summer camp in Malibu and later in layout and design at *Business Opportunities*, a trade publication in San Diego. She then started her studies at Hebrew Union College. She spent her first year in Jerusalem and her second year at the College's campus in Los Angeles. She then took a leave of absence and moved to San Francisco to run an educational camp for the Union of Hebrew Congregations. The next year she went to New York City, finished up the four-year rabbinical program, and started to look for a job.

"When you interview with synagogues it is really like a marriage," Offner explains. "You have to make the right match, not just find the right place, but a place where you are comfortable." She says that from her initial contact with Mount Zion, she knew it was the place for her. She was and still is very much taken with the head rabbi at the temple, Leigh Lerner. "He is my best friend. This is a rabbi who very much wants to share leadership." His sharing, and the close community of female rabbis, make Offner's spiritual road one well lit with the friendships of her fellow journeyers.

She says that, socially, being a rabbi was difficult at first, but that she's adjusted to it now. Ironically, the time she feels most ill at ease is when she's having her hair cut. Her hair cut? "It's a scene, you know. You're chattering, and the hairdresser asks, 'What do you do?' and when you say 'I'm a rabbi' it's like *True Confessions!*"

But on the whole, Offner says although she used to be self-conscious about other people's perceptions of who and what she was, she now surrounds herself with people with whom she is comfortable.

Living comfortably in St. Paul this winter, her first on that "north coast," was not difficult at all, she relates. The weather was mild, by Minnesotan standards, and because she is a skier, the snow was easy to take. "That's the key to getting through it," she says. "If you take advantage of the snow, you love it."

Actually, she admits, the hardest part of her job is being away from a big city, such as New York or Los Angeles. A Long Island native, Offner says when she moved to St. Paul she had the feeling it was "Nowhere." But then she says she thought to herself, "I did it at Kenyon, and that was isolated, so I can do it again here." She has adapted quickly.

Indeed, Offner says she is better able to effect change in St. Paul than she could in a larger city. And that's satisfying.

Walter Taylor educates corporate parish, is visited by Nobel laureate Bishop Tutu

That South African Bishop Desmond Tutu kept his commitment to preach to Saint Luke's Parish in Darien, Connecticut, the same month he received the 1984 Nobel Peace Prize is "the measure of the man," says the Reverend Walter H. Taylor '60.

That Taylor recognized the efficacy of a sermon from Tutu for members of his congregation — many of whom frequent the board rooms of America's biggest firms — is the measure of this native Ohioan, who for the last eight years has counseled residents of corporate Connecticut to love their employees.

Not particularly religious in college, Taylor says his original intent after Kenyon had been to go to business school. But Denis Baly, now professor emeritus of religion, suggested he compete for a Rockefeller Fellowship, awarded to qualified students willing to give seminary a go for one year, sort of a test run. "I thought, 'what the heck,' and here I am," Taylor says matter-of-factly.

His first assignment after ordination was as assistant at Christ Church in Cincinnati, and his second job was as rector of Trinity Episcopal Church in downtown Columbus. Then he left Ohio for the thirty-six-hundred-strong congregation of Saint Luke's in suburban Darien in 1978.

Darien has always been home for many New York City executives, but with the recent influx of corporate headquarters into Fairfield County, Darien has become one of the wealthiest "bedroom" communities in the New York metropolitan area. It is certainly a far cry from the urban setting of Trinity Church where during his tenure Taylor presided over the "Open Church" program that welcomed and ministered to the transient, the poor, and the troubled from 8 p.m. until midnight.

"The emphasis is different," Taylor acknowledges. "In Columbus, it was urban issues. But a parish church really takes its cue for its ministry from the constituents it is trying to serve. And the response [in Darien] is centered on how their lives can have an impact on the larger world."

In that light, and also as part of Saint Luke's Peace Task Force that regularly schedules noteworthy speakers and discussions of justice in the nuclear age, Bishop Tutu was asked to address the congregation during his fall sabbatical in New York.

The New York Times



Walter Taylor '60 and Bishop Desmond Tutu

Tutu spoke twice at Saint Luke's last October. Said *New York Times* reporter Jeffrey Schmalz of the service he attended, "Members of the congregation packed the church, standing along the side aisles and sitting on folding chairs in the center aisle. The congregation was hushed as he spoke." Tutu talked of the South African government's policy of apartheid, or separation of the races, a policy he has called "evil" and "immoral." While Tutu reportedly does not now advocate disinvestment by American firms of their holdings in South Africa, he has said it would be a blow to the confidence of the "perpetrators" of the apartheid system, and as such, a risk worth taking.

"The Bishop was warmly received," Schmalz went on, with many worshippers using words like "terrific" and "wonderful" to describe him. But in later interviews, most refused to discuss with Schmalz the details of their companies' holdings in South Africa.

It is not always an easy choice, Taylor says, for executives to balance responsibility to Christian ideals on one hand and the corporate bottom line on the other. "It always boils down to a people issue," he said. "They, as Christians, should be aware that the command is to love God and one's neighbor. They must look to the bottom line, but a businessman concerned with the humaneness of his operation will look to the people, too."

For his own enlightenment, Taylor last spring took a sabbatical of a unique sort. In order to understand better the conflicts of faith and business principle

his parishioners grapple with daily, he spent twelve weeks, divided into one-week segments, with members of his congregation at the firms where they work. He attended meetings and spent time with many company officers.

"It was a great change of pace," he says. Taylor believes he now has a better feel for the types of questions and issues those men and women deal with and how their faith relates to their work. This "marketplace ministry" is a permanent routine of the ministers of Saint Luke's, and one clergyman is available each week to visit companies.

Says son Bill '86 of his father's ministry, "If I had to sum it up, the motivating factor that spurs dad on is his total dedication to people. That's what makes it all worth it to him." Bill, a history major at Kenyon, hopes to enroll this fall at the Lyndon Baines Johnson School of Public Affairs at the University of Texas in Austin. "Growing up with two humanists — my mother is an English teacher — I think I have developed a knack for dealing lovingly with people," he says. (There's yet another Taylor at Kenyon, Peter '88. The Reverend admits, "I am slowly, but happily, going bankrupt.")

So as one Taylor returns for his twenty-fifth reunion (and to spend a portion of the summer at his home on Ward Street), another takes his leave of a campus that has instilled in so many a sense of duty. The future of them both, the Reverend says, "is in the hands of the Lord."

Mark Hallinan follows in Loyola's footsteps; Jesuit studies will take thirteen years

Inigo de Onazay Loyola, as he was christened, was a Spanish soldier of noble birth who lived from 1491 to 1556.

Wounded in battle, Ignatius read Lives of the Saints to pass the time during his recuperation. He was drawn to the mystics' dedication to their God, whom the book said had taken these men from their ordinary, troubled lives. When he was well, Ignatius journeyed to the Benedictine Sanctuary at Montserrat, where he confessed his sins and was absolved, and then for one year withdrew into the nearby caves of the mountain village of Manresa to meditate. He made notes of his mystical experiences there and compiled them in a book entitled Spiritual Exercises. Jesuits have followed in Ignatius' meditative path ever since.

Mark C. Hallinan '80, a novitiate in the Society of Jesus, now spends his days at Saint Andrew Hall in Syracuse, New York. It's quite a change from the Grand Hyatt Hotel in New York City where after graduation his job was to fit eleven hundred employees for new uniforms. "Luckily," he says, "there were two Chinese seamstresses who knew what they were doing."

Hallinan entered the society last August and began an arduous program that could take thirteen years to complete. "It has not been the smoothest transition," Hallinan admits. "But that's to be expected. There have been some difficulties adjusting to a new life in community with other men of diverse backgrounds and opinions."

The novitiate period for a Jesuit lasts two years, during which time the men are educated in the history of this Catholic society, the vows they will later take, and the New Testament. They also work two days a week at various Jesuit apostolates, including chaplaincies in hospitals, schools, and jails, and in refugee resettlement programs. Hallinan has been working in a local hospital.

But the Jesuit lifestyle is also one of prayer, study, and personal reflection. In January and February, Hallinan spent six weeks on a retreat in Guelph, Ontario, recreating the "spiritual exercises" of Saint Ignatius.

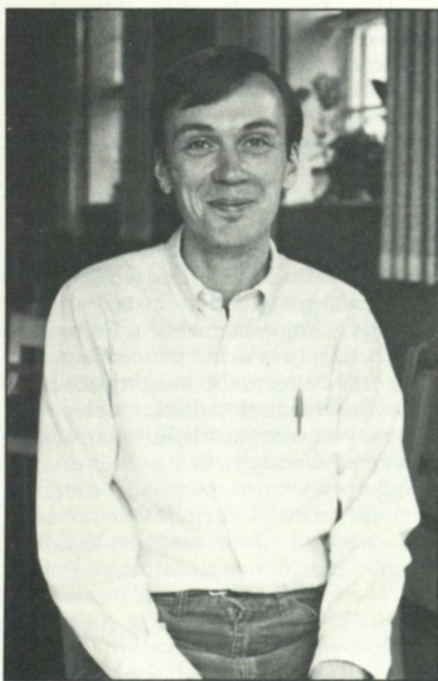
"It is a great privilege to be allowed to spend more than a month devoted exclusively to prayer and reflection," Hallinan says. "The *Spiritual Exercises* is an extremely valuable tool in coming to a deeper understanding of who we are in relation to our God and in actually experiencing in prayer the tremendous personal love he has for each of us."

The first two years, then, are designed to give a beginner the knowledge he needs to make a lifetime commitment to the society. Following that period, if a Jesuit is certain of his vocation within the order, he formalizes his resolution by professing his First Vows, the pledges of chastity, poverty, and obedience.

A Jesuit next spends two years studying philosophy and has the option of extending his studies for another year. Regency, the third step, enables a Jesuit to complete an internship in a high school, a depressed neighborhood, or a Third World village.

"The society has always been in the forefront of discovering new ways to meet the changing needs of the church and the world, so new possibilities of service are constantly emerging," Hallinan says. "The call to serve the church in the Society of Jesus is a call to be always open — open to new needs and new ways of responding to those needs."

A Jesuit then completes four more years of formal studies in theology, scripture, and Jesuit tradition. He is normally ordained at the end of the third of these four years. Finally, there is the period of training called Tertianship. It is similar to the first two years of prayer and study, but shorter and geared to the needs of the mature Jesuit. Final Vows are then taken.



Mark Hallinan '80

"The process of self-discovery, or self-understanding, is often painful because we come into contact with the reality of our own failures and our own weaknesses," Hallinan says. "Yet, we make contact with this darker side of ourselves within the context of the knowledge of God's direct, personal love for us. We therefore never despair," he adds with conviction.

Ignatius envisioned his "companions of Jesus" as religious devotees flexible in their choice of occupations. As individuals they are encouraged to adapt to changing circumstances and to live anywhere they are needed. Ignatius did not prescribe specific ministries; instead he outlined the standards to which Jesuit works and deeds should conform: whatever reaches more individuals, whatever is most pressing and urgent, and whatever might otherwise be neglected.

"There are a lot of options now," Hallinan says. "Where once the domain of the Jesuits was teaching and mission work exclusively, we now do social work with the poor." Along with fellow novitiates, he spent most of this spring in the Dominican Republic learning Spanish and living and working in a rural community.

Still, the Jesuits are primarily a teaching order, and it is for their high standards and emphasis on the humanities and liberal arts that the society is best known to outsiders. There are twenty-eight Jesuit colleges and universities in America that enroll two-hundred thousand students. Those institutions include Georgetown in Washington, D.C., Holy Cross in Worcester, Massachusetts, Boston College, and Fairfield University in Connecticut.

For Jesuits, the order becomes their family. The Christmas holiday, for example, is spent with fellow Jesuits, and visits home follow the holiday season. But trips to the world outside of places like Saint Andrew — one-week social retreats to society villas and work with nuns in some of the apostolates — are important for the younger men in discerning whether they truly are prepared for the Jesuit life.

There is always a slight needling of doubt, Hallinan says. Perhaps it is because he is only in his first year. The program's intent is to ready the novitiate for the decision to go forth with nothing but a singular devotion to something greater than himself. And of that Hallinan says, "I think you're never quite sure."

Tibetan culture provides Chad Leech with intellectual and spiritual nourishment

Upstairs in the house that his parents purchased for their retirement, in a smallish room with a single bed, plants, and polished hardwood floors, Chad Leech '82 meditates. A farmhouse in Gambier seems an unlikely place for a Buddhist altar, and Leech quips that if his mother knew that he was using her antique washstand as a *chursam* (Tibetan for altar) she'd likely faint. Actually, Pat Leech would probably enjoy the new utility of the stand that had once cradled a farmer's wash basin, perhaps, and now helps cleanse the soul of this young man.

Anxious to "get out of the classroom environment" and gain insight into religion and anthropology, Leech had journeyed in the fall of his senior year to Nepal, an independent kingdom high in the Himalaya Mountains of Central Asia. He was enrolled in the Brattleboro, Vermont-based Experiment in International Living and was able to live with a Tibetan refugee family for a semester.

"I had exposure to Eastern religions before: in high school, I was interested in deeper meanings in life and that sort of thing. But Kenyon encouraged me more and was a specific channel for the questions I was working on."

He then stayed on in Nepal to do research for his comprehensive exams. Leech's primary concern in his studies was the relationship of Tibetans in Nepal, who had fled south from their homeland following brutal repression by Chinese Communists in 1959, to the Buddhist monks and monasteries. "It's a very dynamic relationship," he explains. The only real education system in the landlocked kingdom is the monasteries, which receive most of their financial support and enrollment from Tibetan men seeking spiritual as well as intellectual awakening. Leech lived in Boudhanath, the primary settlement of Tibetan refugees in the Katmandu Valley.

Tibetan Buddhism is derived from the Indian Mahayana form of Buddhism, but much of its ritual is based in the esoteric mysticism and sorcery of Bon, a primitive religion of Tibet. During his stay, Leech became increasingly involved in Buddhist religious practices, and one clear day, in the Indian kingdom of Sikkim, he took the Buddhist vows and was welcomed into the Buddhist world family.



Chad Leech '82

Karma Lo Du Zangpo. That is the name with which Leech was blessed by his lama when he took the Buddhist vows. It means goodness of intellect. "It was the culmination of everything I had been doing over there," he says, and not an action taken with abandon or in the fervor of a moment. He had traveled to Sikkim with thousands of others for the cremation ceremonies of the Tibetan Karmapa, a spiritual leader of great significance. Rainbows had appeared in the sky that day. There had been no rain. Leech pulls from a closet a photo album with a picture of the brilliant spectrum to prove it.

There are drawbacks and problems peculiar to being a Western Buddhist, Leech acknowledges. Community is important in Buddhism, and while he has heard that a group of Buddhists belonging to his sect, Kagyuu, meets in Columbus periodically, he's never joined them. For while "it's better to be hanging around fellow Buddhists than liars, crooks, or thieves, you must work out your own problems," he says.

A bigger issue is the one of culture — and conversion to a faith so radically different in tradition from Leech's own. "Culture is a problem," he says. "But the Buddhist practice is transcultural: men experience the same problems of pain and suffering and are dealing with the same human predicaments in every walk of faith. Indeed, the way the Buddhist philosophy manifests itself, in the Tibetan culture particularly, is multidimensional.

"No, you can't just adopt the culture lock, stock, and barrel," he says. "You won't understand it. But much of it is also superfluous to one's own spiritual needs. The meditative practice is basically intuitive. However, intellectualism isn't thrown out the window, by any means."

Tree sap is bubbling in a pot on the kitchen stove. Leech, caretaker of the Wiggin Street farm, is trying his hand at maple syrup — again. The first batch was purple and made him a bit queasy. With luck, this lot will be better, he laughs. Now he leads the visitor to the back room of the house where carpets, thick and of magnificent design, are stacked one atop another, in rustic display.

Leech had returned to Nepal in September 1983 to receive additional teachings from his lama, improve his language abilities, and start up a rug exporting business. "For the Tibetan refugees, carpets are the main source of income," he says. The Tibetan rugs, hand-tied sixty knots to an inch and colored with vegetable dyes, make the Indian work next to them, machine-tied and chemically dyed, look somewhat pale.

Leech would eventually like to open his own rug shop in the United States. He says the carpet business is a good way to help his Tibetan friends and also to earn money for graduate school. He has received a National Resource Fellowship for summer study and will enroll this fall in a master's degree program in South Asian Studies at the University of Wisconsin. Then it will be back to Nepal or perhaps a stint as a teacher. Then a shop of his own.

The Tibetan rugs are just becoming popular, he says, and in Europe have made a hit with the Germans. With a sly grin he adds, "But I wish I could get them to fly."

Student of Kierkegaard, Ron Long leaps from dance career to academe and back again

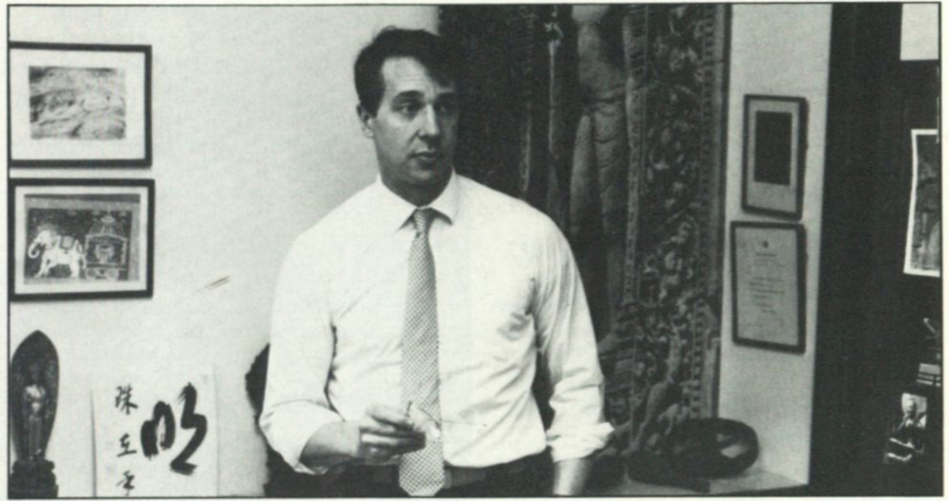
Ron Long '68 had just handed to the appropriate readers at Columbia University his dissertation, "Fidelity to the Dead," and listening closely it was almost possible to measure the long sigh of relief he says accompanied completion of the treatise. Approaching his fortieth year, Long describes himself as "a thirty-nine-year-old trying to do backflips."

That personal sketch is a literal one for the limber instructor of religion at Vassar College who, following a Fulbright Fellowship in philosophy at the University of Freiburg, West Germany, postponed a four-year faculty fellowship at Columbia to study dance at the American Ballet Theater School.

"I had begun going to the theater in New York City and had never seen theatrical dancing like the Joffrey Ballet before," he recalls. He was so taken with the magic of those dancers that he determined to be a dancer himself. He looked through the *Village Voice* newspaper for advertisements for dancing schools, enrolled in classes at several academies, and ended up taking classes with the renowned ABT dance school. That is no small feat for a man then in his mid-twenties, a novice in the world of dance rehearsal. Long jokes that as a late bloomer he was given his own "little space next to the elevator," but he persevered and was eventually admitted to an advanced class.

Point, flex. Point. Flex. "I trained long enough — between four and five years — to get more than a dime-a-dozen training," he goes on. To support his new-found love, he participated in the New York City artist-in-training routine: "I waited tables, the whole bit." Following small parts in New Jersey, he landed a job with the Columbia City Ballet in South Carolina. It was a short tour, about one month in duration Long recalls, but a performance in a major role in a regional company nonetheless. And it led to better things.

Following his debut in the South, Long moved to Pittsburgh where he danced with the Pittsburgh Ballet on their spring tour. He then returned to New York and got a job with the New York City Opera as a dancer and later as a character mime. "That was fun," he says. But a dancer reaches a point in his career where he begins to "bang his head against a wall. The body doesn't stay young forever," Long laments.



Ron Long '68

Long retired from professional dance in 1980. Again, he would flex his feet, but this time into "the waters of higher education" from which he had emerged in 1973. He had begun work on his doctorate in 1978, dancing all the while, but he now returned to Columbia for classes and doctoral exams. To support himself, he lectured in Hunter College's Program in Religion and offered the courses "Meaning of Death" and "Meaning of Sex and Love." He also taught history part time at York Preparatory School.

Long's primary interest is in the philosophy of religion. "I consider myself a religious believer, but as an academician, the separation of the two roles is intentional," he says. His dissertation topic grew out of an interest in the problem of evil and was in part the result of the course on death he taught at Hunter. "Death is one way of focusing on the problem of evil," he says. "And if everything is deathward, then is everything not in vain?" Long says fidelity to the dead is a feature of some religions such as those of tribal Africa and the Far East, and he says one might argue that the veneration of the saints in Christianity is evidence of the same phenomenon.

As visiting instructor at Vassar, Long teaches a seminar concerning the religious dimensions of sport and dance. "Sport is a kind of religious form," he says. "We explore sport forms as religious ceremonies and liturgies. We also look at the spirituality of the player, self-identification with the body, and play psychology." Sort of a "jock theology," he says.

At the heart of every aspect of culture there is a religious form, Long says. Going to the theater is analagous to going to church, he points out. "Both are performances inspired with a vision of human life." Long had stretched his theories of religious theater further during his studies for his master's degree, writing of the Danish philosopher and religious thinker Soren Kierkegaard's interpretation of the religious significance of humor and comic theory.

Backflips. When Long gave up dance he says he needed a substitute, for dance is addictive and "I went cold turkey." He took up gymnastics. He participates mainly to keep in shape, "to keep the body from going." As for his soul, Long says he is considering a chapter from his dissertation as the basis for a book, but that he has no definite plans. His stint at Vassar is up this month. "Here I am verging on forty and I don't know what I'm going to do!" he laughs. "One thing, though. I'm inundating New Jersey with resumes."

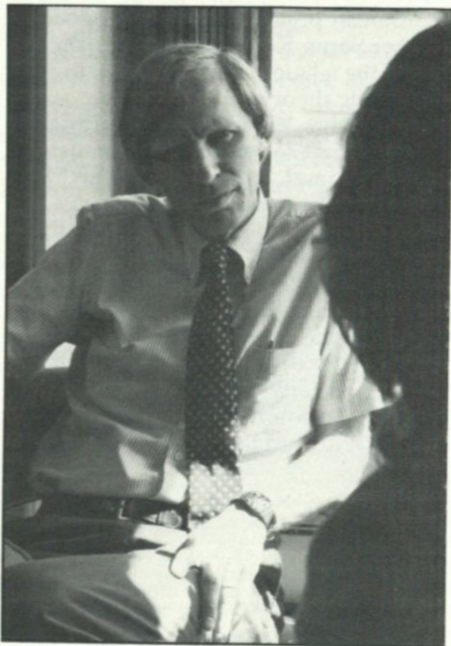
Rural New Hampshire is setting for chance meeting of ministers Tim Wildman and Perrin Radley

Talk about a small world.

When fresh from divinity school the Reverend Timothy J. Wildman '68 moved to Contoocook in rural New Hampshire, the last person he expected to run into was a fellow Kenyon graduate . . . who had taken the same classes and had the same professors . . . and who had also gone into the ministry.

But it happened that the Reverend C. Perrin Radley '63 was rector at Saint Andrew's Church in neighboring Hopkinton (the populations of both towns total 3,861), and if Radley had opened his chapel doors during Sunday services, Wildman (with a little imagination) could have heard Radley's sermon.

In a way, it is to his fellow alumnus that Wildman might credit his start in pastoral counseling. Radley, an Episcopal priest, was in 1971 devoting some time to a mental health clinic in Concord. "I was having a valuable and good time doing it, and Tim seemed to be the sort who would find it valuable, too," Radley says. "Our parishes were in small towns, and it was a pleasant outlet to have the clergy contact."



Tim Wildman '68

Wildman recalls that he happily volunteered for the work and in exchange for seeing patients at the center received free training and education in counseling. He was ministering at two Methodist parishes, one in Contoocook and one in Bow, and both had a great number of older people in their congregations. Drawn to the special needs of the aging, Wildman two years later went to work in a federally funded geriatric mental health program that operated out of a nearby retirement community.

"Everybody said that older people would not accept counseling. But I found that most older people were open to it and benefited from it. Most were not suffering from senility, but from depression," he points out.

In 1976 Wildman became chaplain at the Havenwood Retirement Community, and in 1977 he changed his ordination from Methodist to United Church of Christ because so many of the people he worked with at Havenwood were affiliated with that denomination. In 1978 the Central New Hampshire Community Mental Health Services in Concord developed a geriatric mental health program, and Wildman went to work in it. Today, he works alongside a psychiatric social worker and sees an average of two hundred fifty individuals annually, all of whom are age sixty or over and most of whom are between seventy-five and eighty.

Wildman says his particular interest in older people stems, in part, from a shared feeling of loss. His parents died when he was in high school, and he lived with an aunt. "One of the things that draws me to older people is that I do understand the experience of loss. And a sense of loss is central to the psychological experience of aging," he says. Loss of a spouse or good friends, loss of status within a society that cherishes youth, and loss of financial control dominate the lives of many older people, he says.

But there is also a significant theological and spiritual element to growing older. Many of these feelings revolve around a sense of meaninglessness, he says. Wildman discovered that as individuals must work through the labyrinth of emotions for themselves, dogma is not as important as the discoveries the aging make about themselves and their faith throughout the counseling process.

Experiencing the give and take in Kenyon's small classes prepared him well for his vocation, Wildman says. "Kenyon taught us how to think in a disciplined manner and how to listen. In a seminar, it is important to participate in the dialogue, to unfold the answers through a group effort," he says. "The counseling process is very similar."

Wildman came to Kenyon with the intent of going into the ministry, but he thought he might major in English. However, following a talk with Denis Baly, now professor of religion emeritus, and a course in the New Testament with Professor Richard Hettlinger, Wildman was introduced "to a whole new way of thinking of religion, and I really became excited about religion as a major." Following graduation, he attended Union Theological Seminary in New York City.

Radley, after a busy decade that included a five-year stint as minister at an English-language church in Vienna, Austria, is now rector at St. Paul's Church in Pawtucket, Rhode Island. He says he misses the squash games he and Wildman had together, but that members of the clergy "get so busy" and move so often that many friends are made only to be bid farewell. Still, Radley fondly recalls introducing Wildman to the pastoral counseling that was to become "such an important part of his life."

6 August 1945

Courtesy of Gerrit Roelofs



Radioman Novak and Lt. j.g. G. Roelofs

by Gerrit H. Roelofs

Memories shape, control, and inform our lives. They also can haunt us. If we have no memories, if we are the victims of amnesia, then we are the terrified captives of the present moment, prisoners without a past and deprived of a future. Many of our memories are buried, hidden, but they can be rediscovered by an odd coincidence, a dream, a question, or an action that we suddenly recognize as analogous to one we thought we had forgotten completely. Our bodies have instinctive memories that operate without any conscious act of reflection or recollection. That we are able to walk after being bedridden for a month is the result of our muscle-memory. I am always annoyed when my fingers and feet tend to repeat the same mistake in a Bach fugue I made some fifty years ago when I first learned the piece. But there are other memories that are visually present, visually and aurally sharp and clear, and that constantly remind us to think, to do certain things, or not to repeat the same humiliating mistake.

My mother told me when I was a boy that her father, then in Hudson, Illinois, always remembered how his mother responded to the awful news of President Lincoln's assassination. She had lifted her apron up over her head,

in the immemorial gesture of profound grief, and wept, wept audibly. That memory, my mother is convinced, and the memory of the slaughter in the Civil War, and the memories of its armless, legless, crippled survivors (some of whom her grandfather, Dr. Silas Hubbard, treated), compelled her father to take the last fateful voyage of the *Lusitania* in May 1915 so that he could see and hear for himself the causes and consequences of the battles of the Great War. He and his wife, and more than a thousand others, were drowned when the ship was torpedoed. A woman weeping for a martyred president, weeping with her apron over her head, shaped his life and destiny.

Most of us today remember where we were and what we were doing when we heard the news that President Kennedy had been shot. We may not remember the exact day (22 November 1963), but in Gambier we remember the violent contrast between the beauty of the autumnal landscape and the brutal ugliness and horror of the event. Gaiety and zest for a bright new beginning were suddenly extinguished. The country was visibly darkened. And although there is an official commission report that places upon one grimy man sole responsibility for the unimaginable crime, nobody is satisfied with the verdict. The mystery gnaws at our vitals like the worm of conscience. We cannot forget.

Two memories are constantly at the forefront of my mind. The first is of Pearl Harbor Sunday, 7 December 1941. I was a senior at Amherst College. Few of us in those days

owned small radios. I imagine not many were available. So we heard the news from this or that classmate. I first heard the news in Johnson Chapel, where as a member of the choir I had come to rehearse with the others before the afternoon service. We were gathered around the white console of the Aeolian Skinner organ, just behind the speaker's rostrum. Professor Mishkin, our director and college organist, was seated on the bench. We looked to him for more than musical direction, and he talked quietly, calming us down. (He later served in Europe with General Patton's Army.) We looked also at each other with anxious curiosity. I remember clearly Bill Kitts' stricken face. His father was a cruiser captain, based at Pearl. The impact of the strike was felt by us all through him and his desperate concern for news. (His father, he later learned, was safe.) But we all knew that the long wait of dreadful anticipation after Munich in 1938 (and Amherst President Stanley King talked soberly to us freshmen about the significance of that moral and political disaster) and the fall of France in 1940 was now over. Amherst would never be the same. We would never be the same. Young as we were, we knew that our comfortable world had been blown apart with one catastrophic blow. We were now the ones who with others would be engaged in the prodigious effort to defend what was left and to reconstruct a new world, a free world, we hoped. I do not think that we were scared or terrified, but we were intensely worried. Most of us later served in the armed forces; about ten percent of the class was lost.

I can't remember a thing about the church service or what was said. I suppose we were too preoccupied with our music to listen and with our thoughts of how we would finish out the year and what particular branch of the forces we would try to join to hear. But it was all over: the past, the singing of jolly songs (our constant entertainment), the talk with friends, and indeed, our serious studies. I have never been back for a reunion. But the memory of that momentous afternoon gave force and direction to what I did and thought the next four years as well as now. We seem to be awaiting another strike.

Two years ago my niece asked me if I could remember where I was and what I was doing on my twenty-fifth birthday. I could, and with detail as precise as if I were watching a movie of myself. It was 6 August 1945, the day they dropped "the bomb" on Hiroshima. I was standing at the southwest corner of a ping-pong table, nearest the door, in the ready-room of Torpedo Squadron 75 headquarters, a rough, T-shaped clapboard building bereft of all plumbing, at the auxiliary Naval Air Station in Chincoteague, Virginia. One half of the Squadron was out for their first night flight in the SB2C-5, the Helldiver, known to us all as "The Beast." Although it was a remarkable divebomber, it had a merciless history of killing pilots: the whole tail-section would pull off in a dive; the wings would fold in flight; or the split diving flaps would close on one side and stay open on the other when the pilot tried to close them on pull-out after a vertical dive. It was tail heavy and unstable, unsuited for flying on instruments because you could never trim it to fly hands-off.

A violent thunderstorm had crashed on the field with rain, spectacular lightning, terrific wind gusts. The airologist had told us that it was a night not fit for man or beast, but because the Commander of the Air Group (CAG) was out practicing night landings with his four-plane division of F4Us, our "exec," very inexperienced but in charge, had sent out his planes to fly in the general area, far enough away from the F4Us to avoid interfering with the CAG's exercise. I was scheduled to fly at midnight after the first flight had returned. But when the storm struck, all planes were recalled and operations ceased. Two pilots did not return. One was my roommate, "Steamboat" Fulton.

Standing by the table, I listened to various senior officers calling on a portable transmitter to the missing planes, calling official numbers and names. Silence. There were no living ears to hear, or voices with which to answer.

It was at this moment that a young pilot, holding a portable radio so I too could hear, heard the news that "they" had dropped the atom bomb on Hiroshima and that the one bomb had destroyed the whole city. Since our Air Group was training hard for the assault on Japan in November — our battle carrier, the *Roosevelt*, with its armored, kamikaze-proof flight deck, would be, along with the *Coral Sea* and the *Midway*, the spearhead of the attack — the news meant, according to my informant, that the war would soon be over. "Isn't that wonderful?" he asked. My response was a grim "This is the end of the world." He walked away.

I am still surprised by my response. What flashed through my mind was a lecture my philosopher father had given me when I was six years old. He was then teaching at the University of Southern California in Los Angeles and had, as always, made friends with physicists. He took me into the dining room and tried to explain atoms to me. They were all up there in the moulding of the ceiling, running around and around, he told me. I couldn't see them, but they were there. If the energy in those atoms could be released, there would be a tremendous explosion, he said. The dining room then seemed an extremely dangerous place. I knew what an explosion was like. For my father was also a dynamiter, licensed by the State of New York, and I had witnessed many of his explosions on our farm. In fact, one of my earliest memories (I must have been four) is carrying fresh sticks of dynamite from the sawdust-filled HO cereal box where they were stored to my father, one stick in each hand, while my mother jumped up and down exclaiming that I would surely drop them and be blown up. My father laughed.

Dynamiting was always a great event on the farm. We blew up stumps, shattered rocks, and blew out wells. But that lesson about atoms lasted. In fever dreams when I had chicken pox several years later, the moulding of the sick room was alive with dark atomic spots, running counter-clockwise around and around the room. The memory lasted through high school physics and two courses in chemistry at Amherst. And now I was at the end of the world in Chincoteague, of all places, with the oysters. If we could build the bomb, so could others. Physics was not the exclusive copyright of the United States. This was my somber moment of illumination in a darkened ready-room. And my friend Steamboat was irretrievably lost.

The Navy did not think that the war was over. We resumed night training hard for the next week, flying many hours night and day. A week later, the night before VJ Day, I led a flight of six Helldivers to Dover, Delaware, where we had night bounce drill, simulated night carrier landings, on a field surrounded by a pine forest. We took off from Chincoteague in the dark, rendezvoused, and flew in close formation to Dover. It was a tricky bit of navigation by dead reckoning, but despite the misleading lights of cities and towns, we found the darkened field. We switched off all running lights except for the single light (about the size of a flashlight bulb) faired into the rudder. It was the only light by which we would tell if a plane was in front of us. All other lights were extinguished to simulate battle conditions. Moreover, one flash of light and we would lose our night vision and be blinded.

The pattern we flew was just above the tree tops (which we could not see) at about seventy feet. Wheels and flaps were down. The warm, humid air was rough; the Beast, with this much drag, bounced around so much it was difficult to maintain a steady altitude. The edges of the duty

runway were lit by only a few flare pots (the kind you see smoking by a hole in a road, warning you to stand clear). When on my downwind leg my left wingtip covered the first pot (where the landing signal officer [LSO] was standing, lit only by "black" light so that his fluorescent cloth-covered paddles would glow), I descended in a slow turn towards him, hoping I would miss all the trees. The trick was to "squash" down from seventy feet to fifteen without gaining any speed and come around in a nose-high, flat turn. The left wing of the Beast would stall at eighty knots, so I aimed for eighty-three. Just above stalling speed the plane still shuddered and the stick was slack. The LSO could gauge my speed and attitude by a small, shielded light, divided into three sections, in the left wing. If he saw red, too slow; yellow, too fast; green, perfect. He could see the shadow of the Beast from the long, blue-white exhaust flare extending back along the fuselage. When I came abeam of him, he cut me, the nose dropped, and then I could see the dim outline of the runway from the flare pots, straighten out, land with a bang; but then I had to take off at full throttle, turn right for a moment to clear the runway of my prop-wash, and then return to the pattern. My number two wingman was right behind me. Night bounce drill was the most dangerous exercise the Navy ever invented.

As I was making my second pass, I checked my gas gauge: just five gallons in the small fuselage tank we were to use first to make the Beast less tail heavy. Startled, I switched tanks and called to my flight, "Check your gas!" After about four more bounces, suddenly out of the darkness came the voice of the LSO, shattering my concentration: "How many planes do you have up there?" Six, I answered. He replied, anxiously, "I see only five." So we all called in. There were only five of us. Ted Wonch was down. My heart dropped though my guts. The LSO then told us to land in a hurry because the field was being covered by ground fog. As we were taxiing up to our parking area, we were told over the radio that Ted had run out of gas on take-off, had crashed wheels-up, and had slid up to the perimeter fence. He was unhurt, but a bit breathless after his two-mile run back to the LSO. This time we were lucky. But the war, as far as we knew, was still lethal.

We slept in our flight gear in the local armory and borrowed money the next day to buy breakfast. As soon as we were cleared, we flew back to Chincoteague, tired, dirty, unshaven, and were greeted by the rumor that Japan had surrendered. By evening the rumor was a confirmed fact. There was a wild celebration in the club. I joined in, but I was still confused, alarmed, and depressed. I walked across the hall to the dining room where the mess stewards were standing around disconsolately, spraying the tables with flit guns filled with a DDT solution. It killed the flies and made the salad dressing on the coleslaw more piquant. In those days Black enlistees could only be mess stewards. I shook hands with them. They were embarrassed, a bit hostile, and I was embarrassed also. I didn't blame them for their hostility. Nobody ate any dinner.

The wreckage of one plane with its dead pilot was found upside down in the bay. The only piece of Steamboat's plane ever recovered was the nose cone of the radar dome. It was picked up by a fisherman out at sea near a lighted channel buoy marking the entrance into the bay. We surmised that he had seen the solitary light and, lost, had tried to join up on it but had failed to watch his altimeter. So he crashed. If you focus on a single light at night without reference to other lights, your eyes will deceive you. You think the light is moving all around, up and down. And then you lose your orientation. Lost, disoriented, Steamboat went down in deep water.

The sixth of August is also the Feast of the Transfiguration. As a boy I had been an acolyte at the Community of

the Transfiguration in Glendale, Ohio. I knew the story of how Jesus was transfigured on the mountain so that his face shone like the sun, how Peter, James, and John had been terrified by what they saw, and how from the cloud came a great voice saying, "Hear ye him." The bombing of Hiroshima, where the shadow of a man was burned, transfigured darkly, into a cement wall, leaving no trace of the body, can be thought of as an obscene, ill-omened parody of the Transfiguration: the intense light, the cloud, and the terror, but with no sense of the future Atonement, only vengeance. It can also be thought of as the prophetic symbol of man's hubris and self-destructive disobedience. All I thought of in 1945 were the visual and pictorial parallels between the two events.

Because my memory of the moment I heard the news (and the whole context of the storm, our losses, and our subsequent night bounce drill) is persistent and recurrent, I am troubled by the failure of all of us everywhere to see and to hear. I am even more troubled by my knowledge that in all probability if the two bombs had *not* been dropped, the slaughter of Japanese and American troops on the beaches of Japan would have been unimaginably monstrous, hideous beyond report and belief. The victory that was adumbrated in the ready room on 6 August 1945 was what I could never have imagined on 7 December 1941 in Johnson Chapel. Victory was destroyed by victory. Victory would never be the same. Only desolation remains constant.

What memory presents to me now is the thunderstorm, the silence, and the light of the channel buoy. The destructive energy released by the violent squall, with wind and lightning, while no equal to that of the bomb, is yet like the power of the bomb. Storm clouds and bolts are all around us, just as the poised missiles are all around us. Although there are noisy protests, we all wait in silence for something we know is lost, because as individuals we can do little or nothing. And yet we must keep up the discipline of night bounce drill. Our only hope is that silent, solitary light on the buoy that marks the channel to safety. But it too can disorient us if we have no cross references. If we trust in deterrence by mutual terror, we will not "see" that small light. If we trust in the bolts, thunder will deafen our ears and we will not "hear" the bell buoy that marks the reef.

It is well to remember that Jesus steadfastly went from that moment of glory on Mount Tabor to the sacrifice on the cross. Without sacrifice of national pride there can be no reconciliation. The light on the buoy, small but there, does have cross references in the light that shines from the written word of all learning, from real books, living books carved out of beech bark. (The word *book* is derived from the Indo-European word designating the *beech* tree, and *library* is derived from the Latin word *liber*, meaning the inner bark which was used for writing books. This note is sacred to the memory of the great *beech* tree which was cut down to make room for the new Olin Library.)

If we illuminate our minds through the study of such books and make more humane and generous our hearts, then we might hope to see and hear and not be disoriented. W. H. Auden, in his "In Memory of W. B. Yeats," concludes his elegy by exhorting the poet to "Still persuade us to rejoice," and

In the deserts of the heart
Let the healing fountains start,
In the prison of his days
Teach the free man how to praise.

Gerrit H. Roelofs negotiated 155 carrier landings during World War II. He is currently the McIlvaine Professor of English at Kenyon and has taught at the College since 1957.

Almanac

Honorary degrees, prizes, and awards bestowed on prominent students and alumni

Outstanding Kenyon students and three distinguished alumni were recognized at the College's annual Honors Day convocation April 16.

Honorary degrees were awarded to Russell V. Ewald '53, executive vice president of the McKnight Foundation in Minneapolis; Donald Alan Fischman '57, Harvey Klein professor and chairman of the department of cell biology and anatomy at Cornell University Medical College in New York City; and James Perley Storer '49, broadcasting consultant and former vice president of Storer Broadcasting Company.

A highlight of the convocation was the presentation of the William A. Long Memorial Award to President Philip H. Jordan Jr. In his citation to President Jordan, Dean Thomas J. Edwards said, "You have truly made an outstanding contribution to, and have clarified the role of, athletic play at Kenyon."

Prizes awarded for the first time this year were the Robert R. Abbajay Memorial Scholarship; the Richard F. Hettlinger Award for the student who best exemplifies the ideals of the Integrated Program in Humane Studies; and the Jeffrey S. Williams Memorial Award for Integrative Study in Psychology and Economics.

(Unless otherwise noted, those listed are members of the Class of 1985.)

Fellowships and Awards

The Chicago Business Fellows Program: D. Nadine Neil '86, John Paul Narcross '86.

The Mellon Fellowship in the Humanities: Gregory Paul Polly '84.

The National Science Foundation Fellowship: Linda Grace Slanec '84.

The Thomas J. Watson Fellowship: Hugh Jonathan Garrott.

Internship

Summer Science Scholars: Mary Elizabeth Atkinson '86, Holly Barbara Herberman '86, Matthew Willis Lampe '86, Brenda Susan Rattini '86, Colleen Rebecca Siders '87, Patricia Ann Walborn '86.

Departmental Prizes

Anthropology/Sociology

The George Herbert Mead Award: Harriet Elizabeth Hayes.

The Margaret Mead Award: Mark David Cartland, Julia Carolyn Miller.

Art

The Art Prize: Victoria Lyn Marsland, Daniel Alan Holliday.

The Margaret E. Leslie Prize in Drawing: Tanya Valerie Gray '86.

The Peterson Printmaking Prize: Virginia Louise Fitzgerald '86.

The Robert H. Hallstein Memorial Award:

Jeffrey Albert Decoster, Edward Sears Carpenter.

The Wycoff A. Sword Memorial Prize in Sculpture: Daniel Alan Holliday.

Biology

The Biology Independent Study Prize: Christopher Eric Bruck.

The Maxwell Elliott Power Prize: Karen Ann Combs.

The Biology Award for Academic Excellence or Service: Virginia Elizabeth Bradford.

Chemistry

The American Chemical Society Award: Robert Lynn Rardin Jr.

The Chemical Rubber Company Chemistry Achievement Award: Kathleen Marie Kahl '88.

The Carl Djerassi Award in Chemistry: Diana Lynne Mears.

Classics

The George L. Brain Prize: Sonja Jo Mack '86.

The Carl Diehl Prize: Diana Michelle Smith '87, Cornelia Mary Wagner '87, Joseph Nicholas Fiedor '88, Alexander Rafalovich III '88.

Economics

The Economics Prize: Jean Marie Deppner.

English

The Denham Sutcliffe Memorial Award: Elizabeth Ann Cavano.

The Philip Wolcott Timberlake Memorial Prize: Christina Louise Shea.

The Philip Wolcott Timberlake Scholarship: Arthur Francis Redding '86, Laura Ann King '86.

The Philip Wolcott Timberlake Freshman Award: Cinda Beth Pedbelsek '88.

History

The Alan G. Goldsmith Memorial Prize: Taylor Watson Edwards.

The Stuart Rice McGowan Prize in American History: Alice Elizabeth Feely.

Integrated Program in Humane Studies

The Richard F. Hettlinger Award: Julia Downer Eastin.

Mathematics

The Reginald B. Allen Prize: Susan Scott Lovern.

Modern Foreign Languages and Literature

The French Prize: William Ingersoll Hitchcock '86, Dominique Claude Boillot.

The Spanish Prize: Colleen Marie Murphy.

The Sigfrid Lanzrath Memorial Prize: Nikki Renee Granner '86, Robert Lynn Rardin Jr., Jennifer Lynn Balshaw.

The Russian Prize: Paige Marie Hanchett.

Music

The Kate Allen Senior Music Major Award: Christopher Lawrence Anderson.

The Thomas B. and Mary M. Greenslade Award in Music Performance: John Mark Watson '86, Diane Renee Sauder.

The David B. Perry Award in Music: Mary Claypoole Carson '86, Jeffrey Mayle Sroufe '86.

Philosophy

The Virgil C. Aldrich Prize: Ellen Jeanette Watson.

Physics

The Elbe H. Johnson Prize: Craig William Siders '88.

Political Science

The John Chesnut Memorial Prize: Carol Blanche Fieldler.

Psychology

The Psychology Prize: Patricia Wright Homans.

Jeffrey S. Williams Memorial Award for Integrative Study in Psychology and Economics: Ishbel "Mei Mei" Balfour Lyle.

Religion

The Simpson Prize: Gina Adrienne Bauman.

Honor Society

Sigma Xi: Christopher Paul Bowers, Christopher Eric Bruck, Mark David Cartland, Joseph Jenkins Cobau, Karen Ann Combs, Christopher M. Fleming, Gregg Edward Franklin, Paige Marie Hanchett, Patricia Wright Homans, Deborah Allen McFadden, Diana Lynne Mears, Julia Carolyn Miller, Kristin Anne Moloney, Robert Lynn Rardin Jr., Karlene Claudia Reid, Stephen Thorpe Webster, Ronald Edward Tosh '84.

College Prizes

The George Gund Awards: Marybeth Harkins '86, Brian Christopher Kearney.

The Diamond Storing Memorial Prize: Elizabeth Ann Dellinger '84.

The Academy of American Poetry Prize: Kathleen Ann Fulmer.

The Muriel C. Bradbrook Prize: Christina Louise Shea.

The Robert Frost Poetry Prize: William Henry Marchl III '86.

The George B. Ogden Prize: Meghan Ellen Loomis '86.

The Proper Prize for Poetry: Allison Elaine Joseph '88.

The Ryerson Prize in Painting: Daniel Alan Holliday.

The Paul Newman Trophy: Jonah Asher Maidoff, Neil Learned Pepe.

The Joanne Woodward Trophy: Ingrid Prince Goff.

The Ashford Memorial Award: John Steven Ebbert '86.

The James E. Michael Prize in Playwriting: Elizabeth Wallace Cody '86.

The Senior Athlete of the Year Awards: Renee Elizabeth Pannebaker, Todd Eugene Stoner.

The Jess Willard Falkenstine Award: Krissann Mueller, Karl Michael Schmitt.

The William A. Long Memorial Award: President Philip H. Jordan Jr.

The Humanitarian Award: Lisa Delores Bailey.

The Doris B. Crozier Award: Marc Michael Rose.

The E. Malcolm Anderson Cup: Brian Christopher Kearney.

Letters

Eating disorders story helpful

It was a great pleasure indeed to read the special series on Eating Disorders in the *Winter Bulletin*. As a physician, I am delighted to see medical conditions of such prevalence in college age populations discussed in this manner; it is a very effective way to transmit pertinent medical information to alumni, students, and parents.

— James C. Niederman '46, M.D.
New Haven, Connecticut

Exercise okay

I read with interest and appreciation Dr. Michael Levine's recent article on eating disorders and the roles of culturally defined images in producing so high an incidence of these behaviors in young women. Many of the observations Dr. Levine makes about the glorification of thinness sold to young people by countless advertisements, television personalities, and diet books are true and worthy of our close consideration. However, I think he does not perceive the potential benefits the current emphasis on athletics can have upon body image and healthier eating patterns in precisely the groups of people most susceptible to the external pressures to be thin. All of Dr. Levine's references to athletics are in the context of "fanatical self-control," "competitive ambition," and relinquishing a "multidimensional life in order to achieve recognition" as an athlete.

In fact, most people for whom exercise is a daily, and important part of life, are not all consumed with their chosen sports, but challenged, refreshed, and relaxed by the time they spend working their bodies. I think frequent physical activity generally has a beneficial effect on people's diet, self-image, and stress levels, rather than simply being another arena in which to compete and gain domination over their inadequacies.

Since Dr. Levine clearly supports approaches to solving the pathological behaviors he describes by understanding cultural influences and working with them, it seems reasonable to consider that supplanting images of



Honors Day recognition went to (left to right) Donald Alan Fischman '57, doctor of science; James Perley Storer '49, doctor of laws; President Philip H. Jordan Jr., the William A. Long Memorial Award; and Russell V. Ewald '53, doctor of humane letters.

thinness with images of fitness might be extremely useful in the treatment of eating disorders. Physical activity generally stimulates a healthy appetite for foods which fuel the body and an appreciation for how well utilized they are during periods of exercise. In a more general sense, athletics bring the individual into a closer relationship with his or her body, as well as a respect for, and enjoyment of, its potential. Enhanced body tone and normalization of body weight are also associated with regular exercise.

There are examples of athletes who do sacrifice their relationships and orthopedic health to the pursuit of excellence, but there are many more who reap the pleasures of an active, well-nourished, fit, and attractive body without becoming enslaved by it. Perhaps multidimensional treatment of eating disorders would do well to include a variety of athletic forms along with attention to the underlying psychological and cultural causes of these distressing and dangerous behaviors.

— Jayne Danska '77, Ph.D.
Stanford, California

Dr. Michael Levine replies:

Dr. Danska has made a number of significant points about the value of exercise and fitness. I confess that those of us who teach and write about abnormal psychology all too easily fall into the habit of seeing only the dark side of the moon.

I would like to comment on her statement that "athletics bring the individual into a closer relationship with his or her body, as well as a respect for, and enjoyment of, its potential." Although I agree with this statement as a goal of athletics and a description of reality for many athletes, I remain very concerned with programs that emphasize the need to "punish" the body by treating it as a rebellious "enemy" that must be "whipped" into shape. In my opinion these hostile metaphors only reflect and fuel attitudes that serve to alienate us from our own physicality.

Based on her letter, I think Dr. Danska would agree that the heart of the matter is the integration of reasonable exercise and flexible

nutrition into the type of self-development that permits both self-acceptance and authentic relatedness to others. What concerns me is the extent to which the media, ambitious coaches, and unscrupulous entrepreneurs promote fanatical exercise and dangerous diets as magical solutions to complex problems of sloth, overindulgence, loneliness, and the ghastly possibility of not being "number one." In the course of my teaching and advising at Kenyon I have spoken with a number of students, male and female, who see drastic and unnatural changes in their physique as a simple, quick, and, most important, concrete solution to profound emotional concerns. I have no relevant data, but I believe that such an attitude is the basis for unreasonable exercising and dietary habits that over time appear as a pattern of precipitous weight loss, psychological stress, weight gain, guilt, weight loss, and so on. My reading of recent research on the body's defense of a weight "setpoint" suggests that many of these students and their adult counterparts would be much happier and healthier if they developed reasonable attitudes about exercise and nutrition as they learned to live comfortably with a heavier self.

Faculty News

Art

Joseph Slate delivered the keynote speech on the creative arts and ran a picture book clinic for gifted students in the Cuyahoga County School District on May 10 at Cleveland State University. He also delivered a lecture and led a discussion group on *The Wind in the Willows* for the "Let's Talk About It" series sponsored by the National Endowment for the Humanities on April 9 in Mount Vernon. Slate will also give eleven "Young Author Conference" workshops this spring at parochial and public schools around Ohio.



Barry Gunderson

Critters bigger than life

The childhood pastime of lying down in the grass and then, chin to earth, watching the jungle parade between blades of grass, big and colorful and full of music, was the

impetus for Barry Gunderson's sculpture "Fantastic Critters."

The Kenyon College associate professor of art recently was awarded a \$20,000 project stipend from the Oregon Arts Commission to fashion five of his giant beasts, imaginative versions of what might crawl up to that chin in the grass and smile.

Several of Gunderson's creations are already feeding in the woods behind Bexley Hall. A pair of "Grazers" and several newer "Critters" are fashioned from plate aluminum and painted in brightly colored acrylic enamel. One of the beasts "flies" and is set atop a flagpole equipped with an elaborate system of ball bearings that allows the creature to flutter in the wind.

Gunderson was one of thirty-three applicants for the art commission, according to Nancy Lindburg, coordinator for the project. The works will be set on the campus of the Eastern Oregon Training Center, a state facility for the severely retarded.

"We are just delighted with Barry's work," Lindburg says. "Not only will his 'Critters' be a source of joy for the residents of the center, but also for the staff and the general public."

Gunderson says he has been influenced by the colored pictures he collects of exotic fish, insects, and plants. "Thus, a particular sculpture might be influenced by the structure of a ceremonial headdress, the color of a dragonfly's body, and the pattern of a butterfly's wing," he says.

Gunderson, who has been at Kenyon since 1974, says if he had his druthers, he would "like to populate the world with my whimsical fantasies." A migration has been sighted in Washougal, Washington, where a three-hundred-pound metal reptile sits between shrubs in the courtyard of Jemtegaard Middle School.

Biology

Jay S. Tashiro, visiting assistant professor of biology, was awarded the Frank A. Brown Jr. Memorial Readership at the Marine Biological Laboratory in Woods Hole, Massachusetts. Tashiro will use the readership, which provides the fees for desk rental at the laboratory library for a summer, to complete his forthcoming textbook on limnology, the study of ecological processes in freshwater systems.

Development News

Kenyon Fund report

The Kenyon Fund for 1984-85 is headed toward another record year. As of mid-May, nearly \$680,000 in cash and pledges had been secured — almost reaching the goal of \$700,000 for the year.

Kenyon would like to thank alumni for their loyal support and encourage those who have not yet given to consider making a contribution by June 30, 1985.

Class Summary

Class	Number of Donors	Total Gifts
1909-20	5	\$ 273
1921	2	18,790
1922	5	115
1923	3	175
1924	8	380
1925	11	3,380
1926	8	2,470
1927	4	320
1928	14	3,770
1929	15	3,740
1930	16	2,830
1931	15	2,455
1932	9	900
1933	8	3,190
1934	11	2,690
1935	15	6,183
1936	12	1,225
1937	22	2,890
1938	20	9,743
1939	17	1,860
1940	28	8,646
1941	19	2,185
1942	18	2,300
1943	25	3,210
1944	17	17,135
1945	14	2,265
1946	16	1,865
1947	19	4,785
1948	14	2,910
1949	43	46,034
1950	66	29,650
1951	31	7,445
1952	48	10,898
1953	39	9,830
1954	33	6,709
1955	32	8,990
1956	30	9,500
1957	34	6,590
1958	39	10,089
1959	34	6,138

1960	41	\$12,481
1961	31	4,500
1962	43	7,905
1963	42	9,371
1964	44	8,760
1965	41	8,337
1966	49	9,010
1967	52	10,228
1968	63	14,575
1969	49	11,800
1970	63	5,463
1971	73	9,466
1972	56	7,268
1973	84	11,128
1974	101	19,239
1975	95	18,265
1976	101	13,888
1977	88	6,149
1978	82	7,210
1979	75	4,431
1980	91	4,731
1981	88	2,876
1982	90	2,545
1983	91	2,335
1984	109	2,425
Trustees, Others	50	50,000
Grand Total	2,601	\$525,000

Alumni News

Atlanta

On February 24, Jane-Ann and Ora Young '44 once again pulled rank and arranged a fine Officers' Club luncheon at picturesque Fort McPherson. Six decades of alumni were present, ranging from Al Shorkey '35, who journeyed down from Anderson, South Carolina, with his charming wife, Maureen, to Peter Resnick '82, current alumni admissions chairman. Also, Rosalind and Richard Needle, parents of Charles '86, kept their consecutive attendance record alive. Professor Owen York of the chemistry department gave us a stimulating tour through the Olin Library plans, followed by a nostalgic pictorial visit to Gambier courtesy of Jeff Robinson '49.

— Bo Mohr '55

Dade and Broward Counties (Florida)

The Kenyon Alumni Association of Dade and Broward Counties held its annual and very memorable dinner cruise aboard Trustee Bob Tomsich's yacht, "Futura," on February 24. The evening was a marked success, drawing our largest turnout ever. The enthusiastic support of Dave Horvitz '74 and Dick Mueller '74 gave a major boost to the local organization. Among our evening's crew we were pleased to find both alumni and parents of students past and present. Included in our party were Una and James Ryan, parents of Tamsin Smith '88, and Eve and Stanley Solomon, parents of Michael '84. Back in port at the Jockey Club in Miami we caught up on Gambier sights (and future sight) as Professor of Chemistry Owen York and Director of Alumni Affairs Jeff Robinson '49 discussed the College and the new library.

— Richard C. Stroh '74

Bruce Degen Harper & Rowe Publishers



Lonely Lula Cat

Lonely Lula Cat is the title of a new children's book by Professor of Art Joseph Slate.

"The idea for a children's book comes from a variety of places," says Slate, who is the author of three other children's books. Sometimes the idea comes from a strong point of view, or an observation, or the desire to solve a problem, he says. The pictures are very important, and Slate says sometimes his story is shaped by what he

thinks "will look beautiful."

In *Lonely Lula Cat* Slate addresses the childhood problems of loneliness, motion sickness, and how to look at new experiences. One solution he offers for loneliness is to write letters, so Lula Cat pulls a quill from the wing of new friend Owl. Another is to make new friends, which Lula does in Moon, Star, and Owl.

Slate has published poetry, fiction, and humor in the *New Yorker*, *Saturday Review*, and the *Kenyon Review*.

Tampa-St. Petersburg-Clearwater

The Belleview Biltmore Country Club in Belleaire, Florida, was the site of the Tampa-St. Petersburg-Clearwater Kenyon Alumni Association gathering on the evening of February 28 to greet President Philip H. Jordan Jr. and Jeff '49 and Anne Robinson at our annual dinner. The evening was highlighted by President Jordan's remarks, "Kenyon-Midway through the Eighties," and by a beautifully done slide program, entitled "Memories," which contained many breathtaking views of Gambier.

Those attending included Ben Park '35, the Bruce Kenyons '36, the Raye Fishers '40, the Bill Ryans '41, the Howard Bradleys '48 accompanied by Mrs. Ida Holtzman, Nancy and Tim Leach '55, Laurel and Rick Storey '68, Mark Straley '71 and Stacy Frank, and the Craig Davidsons '77.

The Belleview Biltmore, through the generosity of Ben Park, again provided a most appropriate setting for this meeting with the "ice cream buffet" being the evening's high point, gastronomically speaking.

— Tim Leach '55

Naples

The annual Naples, Florida, alumni gathering was held on February 27 at Tony '66 and Sarah Ridgeway's lovely home, where hors d'oeuvres and cocktails were served in bright sunshine on the terrace overlooking their lake. In attendance were lots of new faces and lots of regulars. President Philip H. Jordan Jr. brought the group up-to-date about the College. Jeff Robinson '49 showed the alumni slide program, and everyone thought having the party at the Ridgeway's house was a marvelous idea. Thank you, Tony and Sarah.

— Anne Robinson P'82

Palm Beach

Florida's East Coast alumni and winter travelers shared a most enjoyable February get-together at the Sailfish Club in Palm Beach through the generosity of Clarke and Agnes Ash, parents of Jennifer, Class of '85. Professor Owen York of Kenyon's chemistry faculty introduced to the guests the College's latest pride and joy, the Olin Library, in a pictorial presentation. York has been a member of the library

steering committee since the project's inception. Construction is moving ahead as I write, so those of you celebrating a class reunion in May will see the mounting progress firsthand.

— Ron Greiser '57

Pittsburgh

Forty alumni, spouses, parents, and friends welcomed Dean Thomas J. Edwards as guest speaker at the annual Pittsburgh Alumni Association dinner on March 29, 1985. Tom Stamp '73, Jeff '49 and Anne Robinson, and the Generics also brought news of Gambier to the group gathered at Tambellini's Seventh Street Restaurant. Cocktails, dinner, and conversation were followed by a slide show and brief updates on admissions by Ginny Capute '74, career development by Rich Brean '70, and the Kenyon Fund by Tom Moore '72. The Generics, an a cappella group of four men including Kirk Johnston '86 of Pittsburgh, put the finishing touch on the evening with a most entertaining performance.

— Jere W. Lamp '76

New alumni directory to be published

If you have had little or no success in tracing the whereabouts of your freshman roommate — last seen in Pago Pago, or was it Topeka? — relax, help is on the way. A comprehensive alumni directory is now in the works and is scheduled for release in the spring of 1986. The publication has been planned as a reference volume for alumni who want to know where their friends are and what they are doing now.

The directory will be divided into four sections. The first part will contain information on the College and alumni activities. It will be followed by an alphabetical section with individual listings for each alumnus and alumna. Entries will include name, class year, degree, and professional information such as job title, firm name, address, and telephone, as well as home address and telephone. The third section will list alumni by class, and the fourth will list them geographically by city, state, and foreign country.

All of the information in the directory will be researched and compiled by the Harris Publishing Company. The updated information will be obtained through questionnaires sent to alumni this fall and will be followed up by telephone verification in the winter. Your cooperation in providing current data will insure the success of this informative alumni directory. All alumni will be given an opportunity to order the directory when their data is verified by phone. (Only Kenyon alumni will be able to purchase a copy.)

The entire project will be undertaken at virtually no cost to Kenyon. The Harris Company will finance the operation through the sale of directories to alumni. The College will not benefit financially from the directory sales, but it will derive substantial benefit from the completely updated alumni records.

So, for those of you who have wondered "Where are they now?" you will soon find out. Further information on this project will appear in the *Alumni Bulletin* and *Along Middle Path* in the coming months.

Class Notes

'28

Mr. D. Morgan Smith
1209 Lake Shore Drive
Rockwall, Texas 75087

The new Sarasota-Manatee (Florida) Phi Beta Kappa directory list **John Franklin Correll** as president emeritus of the local association. John has been active in the group — now numbering 152 members — since its founding in 1962, and he has served two terms as president. A short time ago, John was honored by the Venice Public Library, which he has served as a board member and vice president, by being asked to cut the ribbon at the dedication of a new addition.

'33

Mr. F. Merrill Lindsay
1810 West Wood Street
Decatur, Illinois 62522

Ernest Dilworth has recently published a book of ruminations, aphorisms, and such called *Other Remarks*. This is his third publication of this type. Ernest is professor emeritus of English at Lehigh University. **James Newcomer** has published his first book of poetry, *The Resonance of Grace* (Latitudes Press, Fort Worth, Texas 76109). James' most recent history, *The Grand Duchy of Luxembourg*, has been very well received, according to a review in February's *Luxembourg News-Digest*.

'37

Dr. Edmund P. Dandridge
4316 Galax Drive
Raleigh, North Carolina 27612

Paul L. Griffiths Jr. and his wife, "Biz," spent the month of March in the Palm Coast, Florida, area "trying to get their golf game into a shape that is somewhat near respectable." Paul commented that he has a long way to go.

'40

45th Reunion

Mr. J. Donald Young
P.O. Box 243
Hickory, Pennsylvania 15340

Alan P. Michels represented Kenyon at the inauguration of Dr. James Edmund Halligan as president of the State University of New Mexico on March 31.

'43

Dr. Maier M. Driver
488 Lane Drive
Bay Village, Ohio 44140

Leonard W. Snellman of Salt Lake City, Utah, was honored at a ceremony at the National Air and Space Museum in Washington marking the twenty-fifth anniversary of weather satellites, an event heralded by both congressional and presidential proclamations. Leonard was presented a specially minted silver medal by Secretary of Commerce Malcolm Baldrige, who singled him out as one of thirteen U.S. space scientists whose work was most significant to the success of today's satellite system.

'47

Mr. Ollie Campeau
336 Wellington Ave., Apt. 1505
Chicago, Illinois 60657

William H. Gass was one of ten American writers invited to China as part of a cultural exchange program last year. William reported that he enjoyed the exotic food there, as well as the warmth of the Chinese people. "Even though many are poor," he says, "the people don't look beaten. They look really terrific: excited, working hard, with good attitudes." He notes, "The Chinese are dressing now in bright colors." William is a writer and professor of philosophy at Washington University in St. Louis.

'49

Dr. Bernard S. Hoyt
400 West Washington Boulevard
Grove City, Pennsylvania

Charles D. Hering is the new chairman of the board of Tiffin Savings Bank, Tiffin, Ohio. He also serves on the board of directors of Webster Industries, among others. He has been a Tiffin attorney since 1956 and is currently a member of the Seneca, Ohio, and American bar associations.

'50

35th Reunion

Mr. Louis S. Whitaker
Principio Recess
Route 1, Box 338
Wheeling, West Virginia 26003

Jerry Fink has retired and plans each year to spend six months in Pennsylvania and six months in the Florida Keys.

'52

Mr. Peter D. Paisley
2126 Willowspring Court
Encinitas, California 92024

Robert C. Day has shifted occupations to become a family therapist specializing in families with alcoholism and drug addiction problems. He also works with cases of domestic violence and sexual abuse. He reports that he enjoys his work. **Bill Ranney** and his wife, Joanne "Jo" Ranney, announce the birth of their granddaughter, Lauren Paige Bronleewe. She was born at seven pounds, four ounces, on February 21.

'56

Mr. Robert W. Rowe
2450 Shadyview Lane
Plymouth, Minnesota 55447

Gordon Duffey directed and produced an award-winning film, *Born of Water*, which aired nationally on public television on February 4. Gordon directed and produced the film at the American Film Institute in Los Angeles, California. The film stars Shaun Cassidy as Christopher. Other members of the cast include Jerry Hardin, Sari Price, and Janet Hardin, well-known actors and actresses in California. The story centers on Christopher, the seventeen-year-old son of a fundamentalist preacher, and his struggle to express his own personal beliefs in the face of his family's values and his sense of obligation to fulfill their wishes. Gordon has had varied theatrical background, serving at one time as artistic director of the Phoenix Theatre and as a producer-director at the Theatre-Workshop in New York City.

Reopening Czar

Columbus lawyer Robert B. McAlister '54 has had quite a spring. Tagged in March by Ohio Governor Richard Celeste as superintendent of the Ohio Division of Savings and Loan Associations, McAlister was brought in to repair the damage of the Home State Savings Bank collapse. (Alleged fraud at E.S.M. Group Inc., a Florida-based securities firm, sparked a thrift crisis in the state as investor Home State faced \$145 million in losses. Fearing a run on deposits, Celeste closed seventy-one privately insured institutions.)

But by April, McAlister had a letter of intent to purchase the beleaguered Home State from Chemical New York Corporation in New York City, and many of the seventy-one thrift institutions had been reopened.

McAlister undoubtedly looks forward to a restful summer. The "Reopening Czar" reportedly signed on for just 120 days.

United Press International



He is currently working on the book and lyrics for a Broadway musical entitled *The Lady That's Known as "Lou."*

'58 Mr. Robert S. Price
1034 West Upsal Street
Philadelphia, Pennsylvania
191119

Riggs S. Miller reports that his sixteen-year-old son, Stephen, received a head injury in July 1984 as a result of an automobile moped accident. Stephen was critically injured and spent a month in the hospital recovering. His life was spared because he was wearing a helmet at the time he was hit by the car. Riggs urges all Kenyon parents of teenagers who ride mopeds and motorcycles to ask them to wear a helmet when they are operating the vehicles. "The life they save may be their own."

'60 25th Reunion
Mr. Wilson K. Roane
2006 North Point Street
Oshkosh, Wisconsin 54901

Brent E. Scudder is a dispatcher for National Airlines and presently maintains homes in New Hampshire and New York City, commuting from his New York job northward for his days off. "Consequently, I am able to combine what the city has to offer with the call of the North Country." Lamar M. Hill represented Kenyon at the inauguration of Dr. Jack W. Peltason as Chancellor of the University of California at Irvine on March 15.

'63 Mr. David A. Golnik
6809 Mayfield Road, Suite 850
Mayfield Heights, Ohio 44124

Lester D. Alford is still at Nellis Air Force Base, Nevada, and was recently promoted to colonel. Les has moved into a new job which, he reports, "still involves flying fighters and will allow me to stay in Las Vegas for a while longer."

'64 Mr. George S. McElroy
105 Preston Road
Bexley, Ohio 43209

Bill Brooks, executive vice president and chief operating officer of Second National Building and Loan in Salisbury, Maryland, has fulfilled his three-year dream of competing in and finishing the Ironman Triathlon World Championship in Kailua-Kona, Hawaii, last fall. Regarded by some as the most grueling endurance race in the world, this contest involves a 2.4-mile swim, a 112-mile bike ride and a 26.2-mile run in that order. He finished after thirteen hours — six hours before the curfew — placing 454th out of the 904 who finished. "As I approached the town at the end of the run, the moon was up and I could see the lights . . . it was like a festival. I was ecstatic when I finished." At forty-two, Bill had already entered his sixth triathlon when he was accepted to participate in the Ironman. "If you train properly, you can do it physically," says Bill, who began training a few years ago when he decided to quit smoking. As a child, Bill competed in swimming, and he played football and soccer in high school. At Kenyon he continued with soccer and swimming. Bill enjoyed Hawaii, especially visiting Preston Lentz '72 and his wife in Honolulu. "The islands seem to agree with them, but they do miss their friends in Gambier and the Perry Lentz family." Bill is at least the second Kenyon graduate to complete the Ironman. In a prior year, Greg Andorfer '73 completed it, and Bill comments, "I look forward to meeting him someday." Bill notes that on a trip to New York City in January he caught up with two classmates, Steve Brown (who is in banking) and Mike Claggett (who is in advertising).

'65 20th Reunion
Mr. William S. Hamilton
6316 Iris Avenue
Cincinnati, Ohio 45213

James E. Baltzell III began a ministry with

the parish at Church of the Advent, Farmington, Minnesota, in January as their priest. He and his family continue to reside in the Twin Cities "where living is excellent as long as Garrison Keilor keeps us warm with Lake Wobegon notes." Robert A. Legg is now vice president and general manager of Anheuser-Busch Investment Capital Corporation. During his ten years with Anheuser-Busch, Robert has served in several staff and field marketing positions, most recently as director of staff services for the Wholesale Operations division. After graduating from Kenyon, Robert earned an M.B.A. in marketing at Columbia University.

'66 Mr. John J. Buckley
St. Joseph's Hospital
P.O. Box 2071
Phoenix, Arizona 85001

Dr. Stuart W. Campbell represented Kenyon at the inauguration of Richard P. Traina as president of Clark University in Worcester, Massachusetts. Stuart is Clark's university archivist.

'67 Mr. Lawrence C. Schmidlapp
538 Centre Island
Oyster Bay, New York 11771

Allan W. Ryan and his wife, Ellen, announce the birth of their fourth child, Tara Elizabeth, on July 3, 1984. In 1983, when Allan took a position as second vice president and actuary with Massachusetts Mutual Life in Springfield, Massachusetts, he and his family moved from New Jersey to Wilbraham, Massachusetts.

'68 Mr. Howard B. Edelstein
48 Lyman Circle
Shaker Heights, Ohio 44122

Stuart W. Revo has purchased majority interest in the AA Eastern League Pittsfield (Massachusetts) Cubs. He hopes that "all Kenyon people will enjoy professional baseball in the beautiful Berkshires this summer." Wayne O'Brien was recently hired at the Wayne-Holmes Mental Health Center as their newest outpatient therapist. Wayne earned a master's degree in education from Bowling Green State University and a doctorate in counseling and guidance from the University of Toledo. He has worked as a counselor at Kenyon and at St. Joseph's College in Philadelphia. He and his wife live in Mount Vernon. From New Delhi, India, Geoffrey J. Hackman writes, "We have enjoyed life in New Delhi since 1981 and still do — in fact, we plan to stay for some time more. We would welcome any Kenyon people passing through." Geoff can be contacted through the American Embassy or at this address: Geoff Hackman, Department of State/New Delhi, Washington, D.C. 20520.

'70 15th Reunion
Mr. Richard J. Brean
300 Le Roi Road
Pittsburg, Pennsylvania 02109

Paul J. Kendrick has separated from the U.S. Air Force after almost ten years. He remains in the Active Reserves, however, and now works for the Northrop Corporation, Ad-

vanced Systems Division, in Pico Rivera, California, as a flight test engineer. **C. Reed Woodhouse** received his Ph.D. in English in the spring of 1984 and is now ready to "grow up and find a real, full-time job," he says. At the moment, however, he is having a great time working a number of part-time positions: teaching a course on comedy at M.I.T., accompanying a one-woman opera show that tours public schools in and near Boston, and working as a vocal coach and repetiteur at the New England and Boston conservatories. He recently played a four-hand piano recital at the Isabella Stewart Gardner Museum and will accompany a number of vocal recitals this spring.

'71 Mr. Jeffrey A. Oppenheim
320 East 57th Street, Apt. 8-C
New York, New York 10022

Dr. Douglas M. Vogeler and his wife, Susan, announce the birth of their second girl, Amy Elizabeth, born December 8, 1984, in Sandy, Utah. "By the way," notes Doug, "the skiing is great!" **Peter J. Galier** reports that Jonathan Peter Galier joined his sisters, Gina and Christa, in the Galier household in February. **Captain Gordon D. Weith** has been reassigned as executive officer of the U.S. Army Recruiting Battalion in Lansing, Michigan, after three and a half busy years at Fort Hood, Texas. **Gordon, Diana (Morgan) 1973**, and Birkin welcome friends to their new home just off the Michigan State University campus in East Lansing. He asks, "Pops, where are you?" **Ransom Griffin III** represented Kenyon at the inauguration of President John Russell Brazil at South-eastern Massachusetts University on May 4.

'73 Mr. Jackson Y. Au
11 Hooper Street
East Northport, New York 11731

David Eddy was recently promoted from vice president of finance to executive vice president of Orleans Transportation Service, Inc. Dave had previously held a position at Amoss Construction Company as vice president of finance, and he is a former executive director of the New Orleans Citywide Development Corporation. **Jean Dunbar** writes that she is "thriving" in Lexington, Virginia, where she teaches writing, fiction, and American literature at Washington and Lee University.

'74 Mr. William Kozy
165 Conestoga Trail
Sparta, New Jersey 07871

Martha Blazer married Ben Curtis Smith in Lexington, Kentucky, on July 14, 1984, and has moved to Richmond, Virginia. **Alice Fleming, David Horvitz, Julie Johnson '73**, and Janet and Bob Zoller were in attendance. **Alice Fleming** married Gary J. Feder on January 26 in New York City and moved to Connecticut. She is a writer and foundation officer in the development office of Trinity College. At the wedding were Ben and **Martha (Blazer) Smith, David Horvitz, Julie Johnson '73**, Peter and Susan (Connors) Cerchiara '75, and Betty Boatwright '79. **Lee B. Kanofsky** has announced his engagement to Susan Ellen Goldbaum. Susan graduated from Dana Hall School, the University of Massachusetts, and the New England School of Acupuncture, and she cur-

rently works as an acupuncture therapist in Arlington, Massachusetts. Lee graduated with a master's degree from the Simmons College School of Social Work in Boston, and he is currently working as a family therapist at New England Memorial Hospital, Stoneham, Massachusetts. **James G. Carson** received his Ph.D. in philosophy of education from the University of Illinois at Urbana-Champaign in May 1984. His dissertation is entitled *Humanity, Freedom, and Community: A Christian View of Liberal Education*. Jim is currently assistant university archivist at Northwestern University.

'75 10th Reunion

Mr. Stuart Wegener
5702 South Blackstone Ave.
Chicago, Illinois 60637

John E. Davis is specializing in environmental physiology at Johns Hopkins University. **Ann Batchelder** and her husband, Henri Kieffer, landed in the kingdom of Tonga (South Pacific) for the wedding of **Sally "Deacon" Ritterbush 1973** to Kilino "Pilgrim" Patolo only to find they'd arrived five months too late. Ann and Henri had been traveling for six months in Asia. On their way back to New York, however, they rendezvoused with Deacon and Kilino in Hawaii, where Deacon is finishing her Ph.D. Ann reports both couples are "still happily married, happily childless, and helplessly heading for midlife crises." **Louise (Hewitt) Prichard**, her husband, **Tom '74**, and her son recently arrived in Colombia, South America, for a three and a half year tour with the South American Missionary Society of the Episcopal Church. Louise says that they "will probably not return to the states until sometime in 1988," but she regrets missing the tenth reunion. Louise sends her greetings and an open invitation to all to visit them in Bogotá, Colombia. **Kevin Martin** has been appointed public information director at the Walker Art Center in Minneapolis. In this new position, Kevin will oversee publicity, advertising, public relations, and audience development for all Walker Art Center exhibitions and activities. He previously served for two years as media director of the St. Louis Symphony Orchestra, which competed for five Grammys this year. In St. Louis Kevin had contributed music features and reviews to the St. Louis *Post-Dispatch*, the St. Louis *Globe-Democrat*, and *Downbeat* magazine, as well as writing a weekly music and entertainment column for the *Riverfront Times*. **Mary Bryson Dean** writes that she won't be able to attend the tenth reunion, but that she "extends greetings and best wishes to all," especially Kevin Martin and Ferne Lurie-Potanic. "I'd love to hear from them!"

'76 Mr. Steven James Alex
12900 Lake Avenue, Apt. 1806
Lakewood, Ohio 44107

Robert C. Diserens III has been named a vice president of First Boston Corporation. **Amelia C. Ownes** married **Wai-Leung Kwok '77** on March 9 in Corona del Mar, California. Amelia received her master's degree from Pacific Oaks College in Pasadena, and Wai-Leung is working on his doctorate at the University of California at Irvine. **William D. Beachy** continues to enjoy teaching at Country Day School in Metairie, Louisiana. This year

he has begun to teach Latin as well as history and geography. He is developing a hobby in gardening and landscaping during his summers in Canada. He is also beginning to put together an alumni organization in New Orleans. Anyone interested is encouraged to call Bill or **Randy Giarraputo '70**, an administrator at Country Day School. **Jim Borgman**, cartoonist for the Cincinnati *Enquirer*, won first place in the editorial commentary category of the annual "Best of Gannett" competition. Competition judges said, "A political year is a great opportunity for a cartoonist to shine and shine he did. His work shows humor and attention to detail." **Christopher Reynolds Fleming** married Laura Memhard on November 24, 1984, at the Hammond Museum in North Salem, New York. Laura graduated from Stanford University and attended the University of California at Berkeley and the Peking Language Institute in China for her graduate studies. She now works at Memhard Investment Bankers of Stamford, Connecticut, as treasurer. Chris is a general contractor, Scholz Master Builder, and president of C. R. Fleming Associates Inc., Wilton, Connecticut. **Cathy Rollins** was named "Cash Management Professional of the Year" by the Cash Management Institute at its annual conference in Fort Lauderdale, Florida. In addition to a seemingly endless list of Cathy's professional accomplishments and contributions, the Institute specifically noted her strict adherence to the highest quality standards in the industry and her unique ability to develop creative solutions to difficult client assignments.

'77 Ms. Nina P. Freedman
25 Central Park West, Apt. 3-F
New York, New York 10023

Wai-Leung Kwok married **Amelia C. Owens '76** on March 9 in Corona del Mar, California. Amelia received her master's degree from Pacific Oaks College in Pasadena, and Wai-Leung is working on his doctorate at the University of California at Irvine. **Charles P. Waite Jr.** was made a general partner of Hambrecht and Quist Investment Partners in January. **Karen Harless** is now Mrs. Richard A. Abrams (Karen Harless Abrams). She is a practicing attorney in Youngstown, Ohio, and the mother of Jessica Abrams (twenty months old). **Dr. Kim A. Cline** is practicing internal medicine in "Smalltown, U.S.A." (Friendsville, Tennessee) and has a four-and-one-half-month-old son "who is great." **Dennis Whipper** recently joined Wooding and Housely, Providence, Rhode Island, as a copywriter. He came from Arnold and Company in Boston, where his work for Fleet National Bank won awards at R.I.'s Supershow, as well as at the Bank Marketing Association competition.

'78 Mr. Peter J. Bianchi
474 Beacon Street, Apt. 3-B
Boston, Massachusetts 02115

Mark Schott recently completed his M.L.S. and is now head of the serials department at Golden Library, Eastern New Mexico University. Two knee operations and various other ailments have forced him to do more swimming and biking than running, although he occasionally runs a 5K race. "In the unlikely event any former track teammates pass through this neighborhood, please look me up. My new address is: 514 1/2 West Fifteenth Street, Portales,

New Mexico 88130." **David H. Feldman** would like to say, to the long-lost and out-of-touch, "I am alive and well and teaching economics at Colgate University in Hamilton, New York. **W. Christian Vandenberg** married Betsy Neubig in Kalamazoo, Michigan, on April 13. Included in the wedding party were Kenyon alumni **Peter Vandenberg '80**, **Bob Hyzy**, and **Noel Cook**. Chris and Betsy will be starting their residency training at Northwestern University in Chicago this summer. They plan on "spending a month in the Bahamas lounging before moving to Chicago." **George R. Zadi-gian** was promoted from Steel Process Specialist-Rolling to Area Manager-Rolling at the Timken Company's Faircrest Steel Plant in March. George began his career at Timken in 1982 as a manufacturing analyst, after earning his M.B.A. in finance from Cornell University.

'79 **Ms. Mary Anne Gorman**
924 Scovel
Wooster, Ohio 44691

Dana C. Hyde graduated from Virginia Tech in the spring of 1984 with a B.S. in mechanical engineering. He is now working at Newport News Shipbuilding and living in Norfolk, Virginia. **Margles Singleton** is in Chicago, "making the Great Escape from social service to DPR" and would love to hear from her "fellow sufferers of '79!" **Gary Snyder** recently married Randy Storace and is still assistant director of Princeton Gallery of Fine Art, Princeton, New Jersey. "I would love to hear from friends, including **Paul Smart '78** (every phone number I have is 'no longer in service'), **Mitch Dickey '78**, **Sarah Ayres**, and others." **Wai-Kwong Kwok** married **Jane Elizabeth Dennison '80** on December 30, 1984, in Lawrenceville, New Jersey. Seating the guests were **Wai-Leung Kwok '77** and **Wai-Meng Kwok '82**, brothers of the groom. Jane is a doctoral candidate in chemistry and Wai-Kwong is a doctoral candidate in physics, both at Purdue University in West Lafayette, Indiana, where they will reside. **Elizabeth Hays Piedmont** married Bruce Robert Marton, of Austin, Texas, on December 29, 1984, in Roanoke, Virginia. **Betsy Strickler** was maid of honor. Elizabeth is a doctoral candidate and an assistant instructor in the English department of the University of Texas, and her husband, a George Washington University graduate, is a musician. The couple will live in Austin. **Michael Shriver McSherry** married Frances Earl Nelson December 29, 1984, in Weston, Massachusetts. **Frank G. Lamb II** ushered at the ceremony. Frances graduated from Smith College and is currently a freelance costume designer in New York City. Michael is a senior at New York Law School. The couple took a honeymoon to the Caribbean and currently reside in New York City. **Cameron Macauley**, a physician's assistant in Boston, worked in an American Refugee Committee hospital in Cambodia right across the border from Thailand from May until December 1984. Cameron was in charge of OPD II, a clinic in the Rithisen camp, where sixty-six thousand refugees lived. He saw roughly two hundred to three hundred patients per day and became fluent in Khmer, the native language of the people he was working with. Cameron comments, "In a healthy state, the Cambodians are among the physically most beautiful people I have ever seen: dark skin, round eyes, vividly sculpted features, reminiscent of Polynesians but with an

obvious mixture of Indian and Chinese ancestry." Just before leaving Cambodia, Cameron wrote, "I suppose you've heard about the fighting on the Thai-Cambodian border. Our hospital was bombed (by the Vietnamese) and my OPD was burned to the ground. Some twenty thousand people were killed or driven into Thailand, among them most of my Cambodian friends."

'80 **5th Reunion**
Ms. Cheryl Ririe-Kurz
410 West Briar
Chicago, Illinois 60657

Garry Bender completed his M.B.A. at the College of William and Mary in May 1983. He is in the process of completing a management training program in marketing at Chessie System Railroads, where he has been since early 1984. Garry is living in Baltimore, Maryland. **Jane Elizabeth Dennison** married **Wai-Kwong Kwok '79** on December 30, 1984, in Lawrenceville, New Jersey. Seating the guests were **Wai-Leung Kwok '77** and **Wai-Meng Kwok '82**, brothers of the groom. Jane is a doctoral candidate in chemistry and Wai-Kwong is a doctoral candidate in physics, both at Purdue University in West Lafayette, Indiana, where they will reside. **Clayton Paterson** married Joy Fellenzer on December 29, 1984, in Middletown, New York. He was employed by the U.S. District Court for the Southern District of Ohio in Columbus as a judicial law clerk after graduating from Case Western Reserve Law School with a juris doctor degree, where Joy, a Colgate alumna, also got her juris doctor degree. Clayton and Joy honeymooned in the Bahamas and now reside in Baltimore, Maryland. **Ethan M. Powsner** married Cynthia Bail Clapp of Grand Haven, Michigan, on December 30, 1984. **Richard and Frances "Corky" '82 Hebert** attended. Cynthia and Ethan are living in Rocky Mount, North Carolina, where Ethan is working as a real estate assistant in development operations for Hardee's Food Systems, Inc. He is responsible for making sure that all purchase contracts, leases, and easements permit the development of a Hardee's restaurant. "North Carolina weather is great," Ethan says, "and our pet iguana, Sharpedon, has been quietly applauding the recent move from Pittsburgh."

'81 **Ms. Catherine Hazlett**
132 Conestoga Road, Apt. 1A
Wayne, Pennsylvania 19087

Douglas Emerson Page and Nancy Jo Loser were married in Morristown, New Jersey, last December. Doug and Nancy will live in Arlington, Virginia, and commute to Washington, D.C., where Doug works as a sales representative for Cook-Waite Laboratories and Nancy, a Bucknell graduate, works as a legislative assistant to Congressman Robert Lagomarsino of Southern California. **Joseph C. Wilson** moved to San Diego on the first of April to take over as head coach of Rancho Bernardo Swim Team. **Mary B. Campbell** graduated from Washington University Law School in St. Louis in May 1984. She is currently executive director of a property acquisition and redevelopment corporation. **Susan J. Klinger** is now living in Lake Tahoe, California.

She and her boyfriend are enjoying downhill and cross-country skiing during the day, and they are both sous chefs for local French restaurants in the evening. They are planning a cycling trip in May from Oregon to Los Angeles. **Kerry Hall** is now teaching at North Shore Country Day School and studying at Northwestern University in the Master of Science in Education Program. This summer he will be a tennis pro at Westmoreland Country Club. **David L. Kaufman** is now selling computer systems in New York City and Connecticut for a new Silicon Valley company. He would love to hear from any old friends in Fairfield County or New York. **Urquhart A. Wood** represented Kenyon at the inauguration of President William F. Gaither at Drexel University on April 27.

'82 **Mr. James G. Allen**
1400 North Meade Street, #303
Arlington, Virginia 22209

Veronica Moran Smith was married to John James McGraw on December 29, 1984, in Indianapolis, Indiana. John attended Tulane University and is now serving in the U.S. Navy at Great Lakes, Illinois. **Michael K. Zorek** has been trying to get as much publicity for Kenyon as possible by wearing two Kenyon shirts and a Kenyon jacket on the NBC series *Family Ties* and by wearing a Kenyon shirt in the film *Hot Moves*. "Contrary to popular belief," he reports, "I don't look anything like I did in *The Woman in Red* with Gene Wilder (in that film I had a blond mohawk)." He now has his normal hair back and is actively seeking employment. Michael encourages anyone who is interested to "check out the *Bob Newhart Show* in mid-May" and to drop by when in North Hollywood. **Sylvia M. Smith** started graduate school at the University of Wisconsin in Milwaukee to get her master's degree in anthropology. She is taking the spring semester off from school to return to Honduras with Pat Urban and Ed Schortman of Kenyon's anthropology department and Wendy Ashmore of Rutgers University to continue her work as lab director for the Santa Barbara Archaeological Project. She plans to return to Milwaukee this fall to continue her studies. Sylvia will be in Honduras until June, and she would love to hear from friends while there. Her address is: Sylvia Smith, Proyecto Arqueológico, Santa Barbara Departamento de Santa Barbara, Honduras, Central America. **Elise A. Rafuse** is currently enrolled in a master's degree program in international affairs at Carleton University in Ottawa, Canada, and hopes to complete it before the end of 1985. She completed a master's degree in international and development education this past summer at the University of Ottawa. Beginning this May, Elise will spend four months in Fiji as a volunteer with Canadian Crossroads International—a cultural exchange group. In Fiji she intends to use some of what she has learned since Kenyon. **Daniel M. Johnson** has left his commercial lending position at the Bank of St. Louis to go back to school full time. He is pursuing his M.B.A. at Washington University. **Carolyn S. Wilson** will be taking a year off from medical school in 1985-86 to participate in the Dana Scholars program at the University of Pennsylvania. The program is a fellowship in clinical epidemiology and health service research, and she plans to pursue a research project in international health.

Mike Cawley lives and works in Raleigh, North Carolina. His play, *Pull*, has won the annual competition of the Playwrights' Fund of North Carolina and will be given a workshop production. **Patricia L. Sanders** is in graduate school at the University of Dayton studying immunology. "I'm almost through my first year — it's hard to believe!" **Amelia Anne Jack** and **Arthur Doerr Bond III** were married on December 29, 1984. **Anne F. Allen** and **Birgitta I. Sutter** were attendants, and **Peter M. Driscoll**, **S. Mark Loomis**, **Kenneth A. Hirsch**, and **Stephen J. Szabo III** were ushers. Amelia had been working as a research associate with Kidder Peabody in New York City, but she plans to join the investment banking firm of Stifel Nicolaus in St. Louis, where she and Arthur will reside. Arthur is a graduate student at Washington University School of Architecture. **Ralph Q. Smith III** is giving ski instruction at the Aspen Ski School by day and acting in the Snowmass Repertory Theatre Company by night in Aspen, Colorado. **Jebb S. Curelop** now resides in "plush" Hoboken, New Jersey, with **Mark Taylor**. He recently returned from a month in Paris for training at his bank's headquarters. **Jebb** heard from **Bill "Sailor" Spann**, who is "off for seven months of war games in the Caribbean." **Aldona M. Kamantauskas** is living in Columbia, Maryland, and has been working for the Archive of Folk Culture and the American Folklife Center at the Library of Congress in Washington, D.C. She says she would love to hear from any fellow Kenyonites in the area. **Brent Clark** reports that **Charlie Pohl** is now a second-year student at Jefferson Medical College in Philadelphia. He says Charlie likes it, but he is anxious to get to work with his newly acquired knowledge. **Brent** tells us **Matt Ericksen** is now in Boston and is engaged to be married this summer to **Gina Berry '84**. "Matt is thrilled at the idea of forming yet another Kenyon couple." **Brent** says **David Holeman** is working in Chicago, where he has started his own company ("Something to do with computers"). **Brent** notes **Bob Orlin** is a second-year law student at the University of Chicago. "He finds law school tolerable, although the Chicago winters are another story." Another of **Brent's** correspondents, **Maria Witt**, is living in Pittsburgh where she is student-teaching and expects a degree in education soon. **Brent** himself is a second-year law student at the University of Virginia. He likes law school, but has not idea what he'll end up doing; "Corporate and business law are most interesting." He will be working in Chicago this summer for Seyfarth, Shaw, Fairweather, and Geraldson, and he says he is looking forward to returning to the Midwest. Finally, **Brent** informs us **Cathy Short** is a second-year medical student at the University of Virginia and seems to like it as well. **Kathleen L. McLaren** is currently working towards her master's degree in Ibero-American studies at the University of Wisconsin and will be going to Central America to study Spanish this summer.

John P. Grant III has moved northward

and is teaching outside Boston. He reports that last month he ran into classmates **Cindy Sternberg** and **Gordon Steele**, who are also Boston residents. **Jenny Burwell** is working as an assistant department manager at Bloomingdale's in New York City. She says the hours are long, but she "still finds time to go to the Hard Rock Cafe with **Jebb**, **Stuart**, **Karen**, **Claire**, and **Carol**. New York is a fun place, but exhausting." **William G. Troyer III** is working at the University of Illinois at Chicago and plans to go back to graduate school in the near future. **Helen P. Heyssel** is presently applying for a graduate program in Vienna. "Whether or not I get in, I intend to work abroad in either Austria or Germany by the fall of 1985." **Nancy Elizabeth Seitz** is engaged to be married to **Thomas Michael Colbert '85** on May 20 in Gambier. **Dana M. Blacik** is a Chicago sales consultant for PC Network. She'd like to confirm that "there is 'education after Kenyon.'" **James Black '82** also works at PC Network in sales management.

Deaths

The Reverend Bensen H. Harvey '22 on January 23 in Berkshire Medical Center, Pittsfield, Massachusetts. He was fifty-eight and a resident of West Chesterfield, Massachusetts.

At Kenyon, Bensen was a member of the Dramatic Club and Delta Tau Delta. Following graduation, he earned a bachelor of arts degree at the University of Pittsburgh and a bachelor of divinity degree at the Episcopal Theological Seminary in Cambridge, Massachusetts. In 1926, Bensen became a missionary in the Philippines and in 1927 was ordained in the Cathedral of Manila. He married the former Eleanor Moss in 1934 in Hong Kong. Bensen and his wife returned to the Philippines and in 1941 were taken prisoners when the Japanese invaded Manila. They remained at the internment camp, where Bensen performed pastoral work, until the end of the war.

The Harveys returned to the United States in 1945. Bensen became rector of St. Philip's Episcopal Church, Easthampton, Massachusetts, where he served until his retirement in 1966. After retiring, Bensen was an adviser to members of the local clergy and laity. He was the Episcopal chaplain at the Northampton State Hospital, chairman of the committee on ministry and institutions, which nominates chaplains for state institutions, and former chairman and president of the Northfield Conference on the Christian World Mission. He served Kenyon in the 1970s as agent for the Class of 1922. Bensen was remarkable for his enthusiastic attempts to solicit contributions from his classmates for the College.

Bensen is survived by his wife, his daughter, Eleanor, and two grandsons. Memorial donations may be made to St. Philip's Episcopal Church.

The Reverend Daniel Q. Williams '27 on January 29 in Newport, Rhode Island. He was eighty.

At Kenyon, Daniel majored in philosophy and economics. He was treasurer of Delta Tau

Delta, president of Philomathesian Society, business manager of the Puff and Powder Club, staff member of the *Collegian*, varsity manager of the baseball team, and assistant manager of the basketball team. He also participated in the choir and the Glee Club. After graduation, Daniel became athletic director of the DeVeaux School in Niagara Falls, New York. He was later named sales manager of the Whittet-Higgins Company, a manufacturer of parts for screw machines in Providence, Rhode Island. But in 1949, Daniel left the business world and was ordained to the Episcopal priesthood. He served as deacon, vicar, and then rector of All Saints Church in Warwick, Rhode Island. He retired in 1975, but served as priest-in-charge at St. Paul's Church, Portsmouth, Rhode Island, until 1978 and as assistant rector at Trinity Church until 1980. He was pastoral assistant at St. Michael's Church, Bristol, Rhode Island, at the time of his death. Throughout his life, Daniel served in leadership roles in numerous social service, educational, and civic organizations.

He is survived by his wife, Ruth Milliken Williams, and a son, Daniel.

The Reverend Canon Walter F. Tuhey '25, B '32, '37 on August 10, 1984. He was eighty-two and a resident of Glendale, New York.

While at Kenyon, Walter was a member of the Philomathesian Society and captain of the contract bridge intramural team. After earning a bachelor's degree in preparatory theological studies at Kenyon, he returned to Bexley Hall to earn a bachelor of divinity degree in 1932 and a master of sacred theology degree in 1937.

Walter was for many years a priest at the Church of the Annunciation, Glendale, New York. He retired from the priesthood in 1965.

Carl J. Stahl 1930, H'73 on December 23, 1984, in Delray Beach, Florida. He was seventy-eight. Carl divided his time between Florida and Cleveland, Ohio.

Carl was a member of Kenyon's Board of Trustees from 1970 until 1976. In 1973 he was awarded an honorary doctor of laws at the College's Honors Day ceremony, and in 1983 he was presented the College's annual Distinguished Service Award for his devotion and contributions to the Alumni Association. As a Kenyon student, Carl was a member of Delta Kappa Epsilon, the Propeller Club, and the President's Associates Club. Prior to attending the College, he had been a student at the University of New Hampshire. From 1930 to 1942, Carl worked for the Baker Raulang Company in Cleveland, and from 1942 to 1946, he served as a lieutenant commander in the U.S. Navy. In 1946 he formed Stahl Metal Products, Inc. in Cleveland, which he served as company president. The firm, which manufactured auto parts, merged in 1968 with the Scott and Fetzer Company of Cleveland, and Carl was named vice president of the concern. In 1965 he became director of the Industrial Credit Corporation, a position he held until 1971. From 1970 to 1976 Carl worked as a corporate consultant. In the 1960s Carl headed the Cleveland syndicate that built the *Niagara*, the boat entered by the Cleveland Yacht Club in the Canada Cup Races.

He is survived by his wife, Jeanne DeRoche Stahl; a sister, Louise Parker; and two brothers, Walter and John. Contributions may be made to the Carl J. Stahl Scholarship Fund at Kenyon.

Robert Kepler Davis '37 on November 16, 1984, in Ashland, Ohio, of lung cancer.

At Kenyon, Robert majored in biology. He was a three-year member of the football team, Delta Tau Delta, the Kenyon Klan, and Philomathesian Society. After attending Kenyon, Robert received a bachelor's degree in biology at Indiana University, a master's degree at Reed College in Portland, Oregon, and a Ph.D. at Indiana University. He taught toxicology at the Kettering Institute in Cincinnati, Ohio, then went to the Monsanto Chemical Company in Miamisburg, Ohio, where he worked for many years. His last job was as an executive at the Ayerst Pharmaceutical Company in New York City. He retired in 1971 and for the next eight years sailed his self-built thirty-foot ketch.

"We were classmates, fraternity brothers, and close friends for fifty years. I was also best man at his wedding, so I feel a real loss," said John G. "Wolf" Wilson '37.

Robert is survived by his wife, Martha, and two sons, Stephen and Robert.

Robert H. Dhonau '37 on January 16 of heart failure. He was seventy-two and a resident of Cincinnati.

At Kenyon, Robert majored in biology, played varsity football for three years, and was a member of Delta Tau Delta. He transferred to the University of Cincinnati for two years to take business management and accounting courses, then returned to Kenyon to complete his education. He was for forty-five years business manager and vice president of the Cincinnati College of Mortuary Science and was later promoted to president of that college. Robert served for many years as president and treasurer of the Cincinnati Foundation for Mortuary Education, an organization which operates the Cincinnati College of Mortuary Science. He retired from the college in 1978 to devote more time to the foundation.

He is survived by his daughter, Lynne Peters.

Paul E. Ayers '39 on December 21, 1984, in Mount Vernon, Ohio. He was sixty-six and had recently returned to live in Gambier, after living for many years in Fairfield, Connecticut.

At Kenyon, Paul majored in mathematics and economics. He was a member of the College's International Relations Club and Nu Pi Kappa, and in 1938 he was elected to Phi Beta Kappa. After graduating from Kenyon, he attended Harvard Law School and Case Western Reserve University. He served as a lieutenant in the United States Navy during World War II and was cited for gallantry and awarded the Purple Heart. From 1978 to 1983 he served Kenyon as agent for the Class of 1939.

Paul joined the General Electric Company in Fairfield, Connecticut, in 1941 and served in a number of accounting positions. In 1964 he was promoted to manager of market analysis and production scheduling for General Electric's Housewares Division. In 1969 he was appointed manager of marketing administration and sales forecasting for General Electric's Personal Appliance Department. He retired in 1983.

He is survived by his wife Doris Fritz Ayers; a son, David; a daughter, Elizabeth Schultz; his mother, Helen Ayers; and three sisters, Mary Henry, Dolores Wolfe, and Margaret Anderson. Memorial contributions may be made to the Kenyon Fund.

David Louis Posner '43 on January 29 at his home, as he had requested, in the company of family and friends. He was sixty-three and a resident of Orlando, Florida.

A French major at Kenyon, Dave earned a master of arts degree at Harvard University and a doctor of philosophy degree at Oxford University. He also studied at the Sorbonne. In 1956 he was awarded one of Great Britain's most coveted literary awards, the Newdigate Prize for English verse for his poem "Deserted Altar."

Early in his career he worked for Radio Diffusion Francaise interviewing famous personalities, and he traveled extensively in Western Europe, indulging his love of archaeology. In 1957 Dave was appointed to the faculty at the University of Buffalo. He later became curator of the University's poetry collection, a position he held until 1969, when he accepted a teaching position at San Fernando Valley State College. He moved to Orlando, Florida, in 1971 and taught at the University of Central Florida until he retired.

Distinguished as one of America's leading poets, Dave was the author of the books of poems *The Deserted Altar*, *The Dialogues*, *A Rake's Progress* (with illustrations by David Hockney), *The Sandpipers*, (his most successful publication), and *Geographics*. Dave's last poem, "Progress Notes," was dictated from his hospital bed to a friend. His work has been praised by such distinguished artists as Denise Levertov, Richard Hugo, Richard Eberhart, Ned Rorem, and Aaron Copeland. His poetry won numerous literary awards in addition to the Newdigate Prize and appeared in notable literary publications around the world.

Dave is survived by his mother, Nell Nathan Fox; his wife, Olivia; and two sons, Piers and Dominic. Memorial donations may be made to local chapters of the National Audubon Society.

The Reverend Myron B. Bloy Jr. '50, H'76 on January 27 at the College of Preachers in Washington, D.C., where he was to offer a week-long course. He was fifty-eight and a resident of Sweet Briar, Virginia.

At Kenyon, Mike majored in English and enjoyed playing tennis. After graduation he served for a time as president of the College's New England Alumni Association. He earned a bachelor of sacred theology degree at the Episcopal Theological School, Cambridge, Massachusetts, in 1956 after having completed course work for a Ph.D. in English literature at Ohio State University. In 1958 he earned a master's degree in English literature at the University of Connecticut. He earlier had taught for one year at Ohio State, and from 1951 to 1952 he served as assistant director of admissions at Kenyon. He was a sonarman in the United States Navy from 1944 to 1946. Mike began his career in the clergy at St. Paul's Cathedral, Detroit, where for two years he was an assistant chaplain. He also served as chaplain at the Women's Hospital in Detroit. From 1958 to 1966, he served as the first Episcopal chaplain at the Massachusetts Institute of Technology, where he developed a seminar on technology and culture. In 1966 he became executive director of the Church Society for College Work, an organization that provides research in the fields of religion and higher education, and in 1975 he was named president of the National Institute for Campus Ministries.

His last position was as chaplain and associate professor at Sweet Briar College. Mike was a nationally known theologian, civil rights activist, and educator. He was the author of numerous papers on religion and education, which were published in well-known professional journals, and he served in myriad educational and civic organizations. He was awarded an honorary doctor of divinity degree from Kenyon in 1976, when he delivered the keynote address at the Honors Day ceremony.

He is survived by his wife, Carolyn Kuhn Bloy; two sons, Michael and Peter; and a daughter, Sarah.

John M. McIntosh 1950 on January 31, 1984, of cancer. He was fifty-seven and had been a resident of the Cleveland area most of his life.

John attended Kenyon from 1946 to 1948 and was a member of Delta Kappa Epsilon and business manager of the *Collegian*. Prior to his enrollment at the College, he served in the South Pacific with the U.S. Navy. In 1948 John returned to Cleveland, where he worked as a salesman and later as sales manager for WTAM-AM radio. In 1960 he joined Penton-IPC, a subsidiary of the Pittway Corporation, as salesman for the newly established *Handling and Shipping* magazine. He was named group publisher of that magazine and another, *Modern Office Procedures*, in 1972. In 1974 John was promoted to publishing vice president, the position he held at the time of his death.

He belonged to more than ten professional organizations and in 1977 was named Man of the Year by Traffic Clubs International.

He is survived by his wife, Patricia; two sons, John '78 and Scott; two daughters, Sandra and Lynda; and his mother, Mary.

The Reverend Arthur J. Morley B'53 on September 26, 1984, after a long illness. He was fifty-nine and a resident of Weirton, West Virginia.

A graduate of Bexley Hall, Arthur also earned a degree at the University of Pittsburgh. He was a veteran Marine of World War II. Arthur was ordained in the Episcopal church in 1953 and served parishes in both the Pittsburgh and West Virginia dioceses. He had been, since 1980, minister of the Episcopal Tri-Parish, which serves Weirton, Follansbee, and Colliers, West Virginia.

Arthur is survived by his wife, Doris; a son, David; and a daughter, Deborah Hampton.

Muriel Kahrl on December 25, 1984, at Knox Community Hospital. She was seventy-eight and had lived in the Mount Vernon area since 1929.

Muriel earned a bachelor of science degree with honors in mathematics at Royal Holloway College of the University of London in 1927. Prior to coming to the United States, she was an instructor of applied mathematics at Royal Holloway. She was visiting instructor of mathematics at Kenyon in the 1950s and was active in the Dramatic Club. Muriel maintained strong Kenyon connections throughout her life, and she was also active in numerous local service organizations.

She is survived by her daughter, Davida Steinbrink; two sons, William and Timothy; fourteen grandchildren; and two great-grandchildren.

Why I'm a Yankee Doodle Dandy



by Reed S. Browning

Rooting for the New York Yankees," Red Smith once wrote, "is like rooting for U.S. Steel." It is — or was, in steel's palmier days — a funny remark, chilling in its put-down of efficiency and yet throbbing with that peculiar combination of envy, under-dog-ism, and grudging respect that marks the legions of Yankee-haters. Reviling the New York Yankees is, in certain quarters, something akin to a regional or moral obligation, and the animus burns unabated even though the Yankees are no longer the awesome force they were between 1947 and 1964. It is as if the sins associated with earlier success can never be expiated by the penance of later mediocrity, as if contamination were institutional, as if pinstripes were the trimmings of whited sepulchres.

How, I am sometimes asked, can you be a Yankee fan? (I am not kidding; I do not invent the question for rhetorical purposes.) Unspoken in the question is the context: how can you, a reasonably intelligent and reasonably humane individual, give any allegiance to an organization that crushed enthusiasm beneath ledgers, resisted integration with all the vigor of a White Citizens' Council, sacrificed Casey Stengel and Yogi Berra to abstract notions of convenience, and has become the satrapy of a convicted felon? It is a fair question. And the answer — for there is one — will tell us more about human nature than about the legitimacy or morality of partisanship.

Like many people, I began with the preferences of my father. He was a Yankee fan (I never inquired into the etiology of his devotion), and in 1946, nearing the age of eight, I became one too. We lived on Long Island, so the newspapers and airwaves were filled with reports, speculation, and analyses about the Yankees. Each weekday evening in the summer the *World Telegram* was my homework (I still recall the prescient headline of 1950: "There's a Ford in the Yanks' Future"), and almost every afternoon (for baseball had not yet become an essentially

nocturnal activity) the voice of Mel Allen was my route of access to a wider world.

It is now difficult to realize how important radio was to the explosion of interest in baseball that followed World War II. The game was made for the box, the box for the game. I might sometimes listen to a football or a basketball match to learn the score and sense the direction of the contest. I listened to Yankee games to recreate in my mind's eye the heroics of my idols. Radio let me lie back on my bed and still run with DiMaggio and Henrich and Rizzuto.

My imagining was not confined to the present. I enjoyed reading, and I quickly discovered a genre created just for me — baseball books for boys. The Yankees, I learned, had a tradition, and I set about to make myself master of that past. Someone named Jack Chesbro had once won forty-one games for my team (then using the baffling pseudonym of Highlanders), Wee Willie Keeler had hit them where they weren't, and Lefty Gomez had proved that skill and goofiness were not incompatible. The most powerful and evocative names, however, were those of Lou Gehrig and Babe Ruth. Gehrig manifested himself as a paragon of civility — the young man every mother wanted as a son, an authentic tragic hero. Ruth, in the bowdlerized biographies I consumed, emerged as a jolly, big-bellied, kind-hearted eccentric who carried excitement with him like an overcoat. Each one even had his private magical number — 60 in the case of Ruth, 2130 for the Iron Horse. As I arranged and shuffled my all-time all-star teams, I always began with right field and first base. It seemed only fitting that the two greatest players who had ever lived had been Yankees.

But boys don't grow up in isolation. I soon realized that others shared this peculiar interest in grown men who played games. Some of my school friends followed aberrant patterns by giving their loyalty to the Dodgers or, rarely, the Giants. But virtually all whom I can remember — and perhaps I simply shunned those who had no interest in baseball — chased the summer game. Baseball was thus the



one topic we all had opinions on, the one subject that engrossed everyone. We argued among ourselves, not so much about loyalties (they were givens) as about comparisons. The transcendent one, of course, emerging toward the end of my childhood, was the relative ranking within New York's triumvirate of glorious center fielders: Mantle, Mays, and Snider. But there were other comparisons — Reese versus Rizzuto, Feller versus Newhouser, Musial versus Williams. In my experience baseball was the central element in the process of male bonding among pre- and early-teenagers. (It was, indeed, so central to defining maleness that I was an adult before I first became aware of the fact that there were women who followed the game closely.) In these give-and-take sessions I solidified my partisanship, confident that the accumulating record of Yankee successes validated both my preference and my arguments.

But lest I give the impression that my affection for the Yankees was grounded chiefly in the tawdry principle that might makes right, I must mention a powerful final element in the configuration of influences that made me a Yankee fan. It is perhaps best called the mnemonic factor. Daily absorption in reports of the doings of the team, complemented by regular listening to WINS, allowed me to gather, quite undeliberately, a pastiche of treasured images and a dictionary of Yankee lingo. I recall racing home from a friend's to tell my mother how Cookie Lavagetto had spoiled Bill Bevens' no-hitter in the 1947 World Series. I remember being unable to hold back tears — and yet unable to account for them — when a radio announcer interrupted a scheduled program in 1948 to report that Babe Ruth's contest with cancer had ended. In 1951 I sat on the porch with my father, listening to Mel Allen's account of Allie Reynolds' effort to pitch a second no-hitter. With two out in the ninth Ted Williams lofted a foul ball that should have ended the game, but Yogi Berra dropped it. That's too bad, my father sighed, for Reynolds won't fool a man like Williams twice. But the Chief did. All these incidents, and

many others, fixed themselves in my mind against a background of terms specific to the era. There were "Ballantine blasts" and "White Owl wallops." There was Old Reliable, the Scooter, the Springfield Rifle, the Naugatuck Nugget, and — the most amply connotative nickname in the annals of the game — the Yankee Clipper. And there was the fabled setting for this grab-bag of memories, "the house that Ruth built."

Many elements thus conspired to create this Yankee fan. My partisanship was born of filial piety, channeled by the transforming energies of the media, and intensified by the lore of the past; it was productive of camaraderie and resonant with nostalgia. Yankee-philía provided me with a whole universe, delimited by baselines and box scores, inhabited by heroes, rich in its own incantations and jargon, abundant in statistics, a world of tidy beginnings and endings and unambiguous winners and losers.

When I entered high school my interest in all of this faded a bit. In college it collapsed. I was not even immediately aware that Don Larsen had pitched a perfect game in the 1956 World Series or that Roger Maris had earned his asterisk in 1961. Self-consciously becoming a man, I felt obliged to put away childish things. But what I discovered was that the child cannot be buried — that the only relevant manifestation of my childishness was my effort to disavow my childhood. And so after a period I returned — to the sports pages, to the television screen, to Yankee partisanship, even to Yankee Stadium. I'm mellower now, not as apt to lapse into despondency if the Yankees lose a big game. But I like to think that, like Wordsworth returning to the Wye, I now draw sober pleasure where I once knew dizzy raptures. The short answer to the question then is this: I'm a Yankee fan because I enjoyed being a child.

How about that!

Reed S. Browning is a professor of history at Kenyon. In addition to essays on spitballs and banjo hitters, he is the author of a biography of the Duke of Newcastle.

Kenyon

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