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## Kenyon Collegian - October 1, 1954

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# KENYON COLLEGIAN

A Journal of Student Opinion

Vol. LXXXI

October 1, 1954

No. 2

## THE SPOKESMAN

Kenyon is a small college, one thoroughly devoted to the study of the Liberal Arts. We who attend this school are blessed with an exceptional opportunity to "grow" intellectually; if we cannot "learn how to think," then how can others, in circumstances so less favored than our own? With a faculty proportionately large when compared with the staffs of most schools, we are able to keep our classes small, so that the instruction is intimate. Our student body is rated, academically, among the highest; and our faculty possesses top men in every field.

This, then, is an academic outline of the place where we have come to live and study; and when we leave it, we shall have learned many things, but first of all how to think clearly. This is a happy description; and certainly our experience here will be predominately a happy one. But with this great abundance of stuff present here to stimulate the intellect, it seems that there is still a significant waste: not of talent expended, but of the opportunity to expend this talent. There seem to be some defects in ourselves (that the majority of the students don't expend themselves), or the college plan, which prevent us from obtaining the benefits that Kenyon can offer.

There seems to be a large waste in the opportunity for intellectual exchange among the students, and in the potential which lies in the classes and exchange of ideas between student and professor and student. For the improvement of this condition we of the *Collegian* offer the following points as possible suggestions:

1) the students themselves can take at least one important step to giving the student-intellectual-exchange a shot in the arm — and that is by bringing back many of the valuable clubs and societies that used to dot the Hill some few years ago, but fell into neglect after World War II, and then disappeared altogether. A number of active societies devoted to the discussion of relevant problems in science, politics, history, philosophy, the languages, etc., would do much to revitalize the intellectual life of the student at Kenyon. In their hey-days these clubs were the hub of the intellectual life on the Hill; we are of the opinion that there is enough of talent and brains at Kenyon now to call these societies back, and give the Kenyonites a chance for efforts, original and instructive, outside the close air of the classroom.

It should be obvious to the administration that if Kenyon is to stay the cozy-and-intimate institution they so admire, the faculty will have to be increased in number along with the student body. We're all happy to see that Kenyon is now closer to 500 students than 400, but the fact that the staff of professors on hand has actually fallen in number since last semester cannot be regarded as encouraging. In fact, the faculty needs to be increased substantially before Kenyon potential can go much farther on the road to realization. One-man departments in such fields as the classics and psychology, art and music (with no department at all in sociology or anthropology) automatically discourage students here from attempting to concentrate in those fields — or even take a good number of courses in them. And many of the finest advanced classes in the school, with the most dynamic professors, have been eliminated from the category of the intimate class; they are so popular that they are overcrowded — and the teacher barely has time to learn the names of his pupils, let alone the time to plumb their opinions in class, where they can be aired for the common advantage. Even if Kenyon cannot match the large Eastern or state universities with classes of two and three hundred, still the close working together of student and professor is hampered when the class is larger than 10 or 12, and is ruined if the class is 25 or over.

We offer these suggestions to alleviate this discouraging situation:

If there were a larger faculty, then the most popular classes could have two sections, arranged not arbitrarily, but according to some graded method of placement. If such an increase in the teaching staff is not possible, then perhaps the more unwieldy sections can meet for lecture twice a week, with their third period being one where they are divided into convenient sizes for purposes of discussing the material informally; or in some Ascension classes, why not a discussion lab to meet in addition to the three regular lecture periods — thus giving the students the same opportunity to work with the ideas they study, as the Mather students have to work in their labs with the formulas and processes which they consider in class?

We hold that it is not as important to get through a certain amount of material as it is to have discussed thoroughly and with some enlightenment that material which is presented in a course. If therefore, a course must be speeded up to meet a deadline, then we advise the elimination of a policy which permits such courses as these to be attempted. What student at Kenyon cannot master the factual material included in his courses? It is not necessary to receive this factual material in lecture form if it can be found in a book which the pupils can read — so many lectures are merely restatements of the previous night's homework — then the class time can be spent more profitably discussing the implications of the facts under consideration. We advocate a reformation of those courses which cannot permit such an interchange of ideas within the class.

Most students at Kenyon, at least those who take most of their lectures in Ascension Hall, spend the dearest part of their study time in

(Continued on page 2)

## COLLEGIAN SPONSORS CONTEST STUDENTS TO SUBMIT ESSAYS FROM CLASS

### CHALMERS SPEAKS

Kenyon's President Gordon K. Chalmers delivered a speech today to the regional conference of alumnae of Mount Holyoke College in Cleveland. The general theme of the conference was "The Liberal Arts in Modern Living."

In his speech, President Chalmers said in part:

Since the war, a few books and essays have been written to support the idea that the curriculum and purpose of college studies for women should be essentially different from that for men. They are going to be home-makers, so the argument goes, or career girls. After over a century of education for women in the liberal arts and sciences in this country, that opinion has an exceedingly antique sound. It is, in fact, a part of a large movement in post-war education which should be characterized as materialistic, for it is nothing but the theory that all education is vocational.

The purpose of the study of the liberal arts and sciences is to learn how to find out what is important to think about and to think about it in appropriate terms. In the nation and the world, one of the first objects of hard thought in these days should be justice. To think of justice in appropriate terms and fruitfully is no easy task. Such thought requires use of literary all the principal subjects of Christian liberal education.

The conversation of the time is what steadily introduces reason into judgment. It would be foolish to imagine that only one half of the population, the male half, is necessary to this task.

Liberal education in the humanities, social sciences, science, and religion makes it possible for masses of people to refine their lives so that they become a community of persons. It is, of course, essential for as many as have the ability to profit by it and use liberal education to make use of it for the achievement of the community.

With this issue of the *Collegian* a new feature is started, a feature which should be of interest to every student; and which should make any reader more aware of the thoughts and feelings of his fellow students. Although this will have the outward appearance of a contest, with cash prizes, its purpose is to stimulate the intellectual competition and growth of Kenyon students without the usual labor which is so often associated with intellectual development.

### AIR FORCE NOTES

All veterans who intend to enroll in the A.F.R.O.T.C. program must do so at the beginning of the current school year.

There will no longer be two years credit granted for prior military service. This change in regulations became effective during the summer of this year.

This means that any veteran enrolling as a Freshman in college this year must take 4 years of A.F.R.O.T.C. Any veterans in the present sophomore class will be permitted to enroll in the second year class of A.F.R.O.T.C. Those veterans who are Juniors this year will be permitted to enroll in the advanced course and will only be required to complete two years of A.F.R.O.T.C.

The Air Force has requested funds from Congress to incorporate flying training into the Air Force R.O.T.C. program. It is anticipated that this bill will be approved at the next session of congress, meeting in January, and that flying will be included in the program next year. In the past Capt. Tony has given private flying lessons. Kenyon is equipped with a landing field and hangars.

Kenyon College turned out its first class of A.F.R.O.T.C. graduates this year. All of the graduates were commissioned as second lieutenants in the Air Force Reserve and will be called to active duty this year.

Returning from last year's staff of R. O.T.C. instructors are Major Hall, Captain Tony, and Sergeant Lurding.

The only requirement for entrance into the contest is to turn a theme into the *Collegian*. The theme, for the ease of the writer, may be any paper that he has used for a course given by the college. There are no restrictions on the type of theme, other than that it be in good taste. To help the contestants in choosing the theme or themes that will stand the best chance of being chosen as superior, all the professors will be asked to inform the students of any paper that they think are of high quality. Although this recommendation is not necessary for entrance in the contest, the *Collegian* feels this would help the student to decide which themes he should enter in the contest.

A winning effort will appear in each issue of the *Collegian*, and at the end of each semester two winners, chosen from the weekly winners, will be announced. Each of these two winners will receive a five dollar cash prize. The winners of the first semester contest will be announced at the Honors Day Assembly on the twenty-second of February. The winners in the second semester competition will be announced prior to the date of adjournment.

Ralph Treitel and Alan Shavzin, co-editors of the *Collegian*, will choose the weekly winners, while professors English, Coffin, and Miller will pick the two semester winners. The entries will be judged on the general interest and thought provoking qualities of the papers.

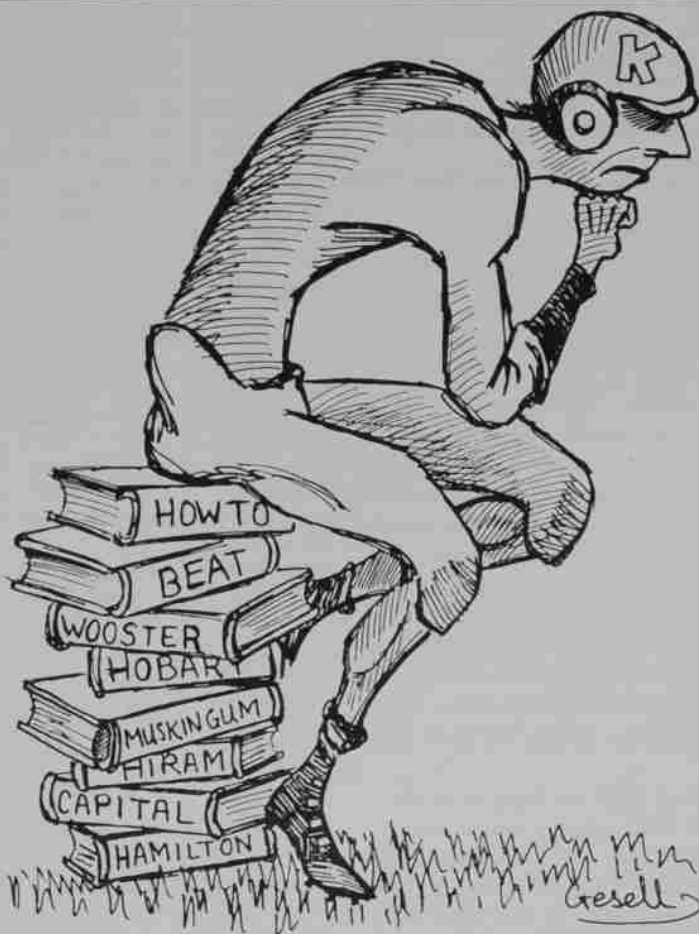
The *Collegian* feels that the biggest part of the Student's effort is undoubtedly spent preparing themes; since most students are not aware of the other fellow's achievements in this field, because of lack of class time to discuss themes; this contest should awaken everyone to the contents of these pieces of literary genius. Furthermore this should give everyone a chance to become aware of the other person's views on many different and varied affairs and situations. This exchange of ideas and knowledge would naturally lead to the fuller education of any reader.

Remember to turn in your next good theme to the *Collegian* contest, whether or not it has the recommendation of your professor is unimportant in the judging, because that five dollars could do a lot of good on your next trip to Denison. Entries may be turned in at the *Collegian* office in the basement of Ascension Hall.

### Fulbright Scholarships Offered to Students

Once again Kenyon students have the opportunity to apply for graduate study or research abroad during the 1955-56 academic year under the terms of the Fulbright Act and the Buenos-Aires Convention.

Interested students should request application forms at once from Professor Landon Warner, North Ascension No. 28, who is the Fulbright Program Adviser on this campus. His office hours are posted on the door. The closing date for receipt of applications by the Fulbright Program adviser is October 31, 1954.



LE PENSEUR



## Faith and the Natural Law A Discussion by Gene Nassar

At the very start, I must confess a certain small amount of inadequacy and prejudicial feeling in treating my subject. It is a bad thing, philosophically to enter upon research of a topic with a definite stand on the issue involved before you start. Yet a deeply ingrained Catholic faith, the tremendously strong logic and fitness of the Natural Law theory and an inexplicable passion on my part to accept and desire to find in all things a plan, an unalterable, eternal mode of action, have led me, it seems, down a rather biased path of reference. I will incorporate into my paper a summary of pertinent writings of Harvardman John Wild, in his book, *Theory of Natural Law* and St. Thomas Aquinas in his *Summa Theologica* plus a few remarks on Plato, Aristotle, and Kant.

The Natural Law as defined by Wild is, "A universal pattern of action, applicable to men everywhere, required by human nature itself for completion."

The last clause is all important. It is Wild's answer to the question; wherein does the obligatory nature of the universal laws lie? Aquinas and Kant both differ with Wild on the question and I will discuss them later.

The human nature, which includes a rational cognition of essential goodness and values and also a will whereby we are free to act in accordance or against the dictate of our rational understanding, is, says Wild, in an imperfect state. It is tendential in character, that is, it is always tending toward completion, i.e. perfect realization of goodness and values. This tendency toward completion of being (more simply, man's ascent to a wholly rational existence, uncontaminated by animality) is, of course, good and therefore evil is defined as obstruction of this tendency.

The whole argument clearly rests on the acceptance of the existence of values. If values do not exist, ethics are foolishness and morality is sham. But both Aquinas and Wild call notice to the innate characteristic and capacity of man to judge an action good or evil. In the final analysis, treatises on ethics are not needed to tell one the quality of his actions, for he is able to apprehend it naturally.

This tendency toward completion, of human nature, because of its dynamic essence, is forever in need of a stabilizer, certain laws which give direction, fulfillment to this tendency. These laws, not subject to arbitrary human decree, are called Natural Laws. From the preceding we arrive at the following conclusions:

1) Since human nature is everywhere the same and all humans possess a rational capacity to apprehend moral norms set up by his nature, we conclude that moral law is founded, innately, in mans nature and hence is universal.

2) Since human nature is in an imperfect, tendential state toward completion of being, rules are needed universally to fulfill these tendencies. In animals, these rules are automatic, in humans they need exercise of rational reflection. (Obligation now takes the form of the necessity of complying with these rules founded on innate nature, not human decree. Utilitarianism, contrariwise, teaches that values, and ultimately moral obligation, are determined by arbitrary impulse and appetites).

3) Good is the completion of the tendencies of universal Human Nature and virtue is the rational directing of one's actions in accordance with the natural laws.

Wild attempts to show that Plato and Aristotle were the true founders of the Natural Law Theory and in Plato's dialogue on *Laws* we do, indeed, come across statements which seem to profess his belief in a binding, unifying element in the order of things.

1) "If states are to be named after their rulers, a true state ought to be called by the name of God who rules over wise(rational) men." (IV 713) Paraphrased, there is a universal ruling force binding all men.

2) "God, holding in his hand the beginning, middle, and end of all that is, travels accordingly to His nature in a straight line toward accomplishment of his end." (IV 713)

Hence it is a divine nature that unswervingly sets up moral norms and directs our actions, not arbitrary human decree.

3) "Actions are according to their real nature and not according to our own opinion." (Cratylus 387 A-1)

I've not read much of Plato and so cannot build up a case for Natural Law through his writings. But just an introduction to his ideal of "the stable form" and his realization of a divine guiding spirit suffices to convince me that he could accept no other theory. For I feel that never by philosophical argumentation and analysis, but only by faith in a God can the Natural Law Theory truly exist. The agnostic, the atheist, hold no values and for all their radical theorizing find themselves in a void barren existence wherein they must attempt to live without unifying eternal maxims to guide them and no purpose for which to strive. I do not believe that any philosophical attempt to justify Natural Law through analytical contemplative methods can ever be satisfactory. Faith must be the starting point for there is no eternal law in an unguided universe.

We move on to Aristotle. In 1099 B of his *Nicomachean Ethics* he states that:

1) "Nature ever tends toward the best of what is possible."

Hence a reaffirmation of the innate tendency of nature toward the good (completion).

2) "Natural justice has everywhere the same force and does not depend on being received or not."

Paraphrased, Nature Justice (Law) has an inexorable power over all men. I will use another Aristotelean comment in conjunction with an Aquinas assertion.

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## THE SPOKESMAN

(Continued from page 1)

the preparation of the papers for their courses. These papers are seen by the professor, and perhaps a handful of friends. Thus it is, that the very efforts to which the student has given more thought to his opinions and allowed his ideas the greatest development are those least known to his classmates. As a practical means of tapping this stream of analysis and imagination that comes into existence at Kenyon every semester, the *Collegian* is instituting an essay competition, spoken of elsewhere on these pages. In order to enable each of us to be made aware of the pet theories of our fellow-students, whether in biology or English literature, we offer a page of the *Collegian* for the publication of exceptional and provocative themes on any subject relevant to the intellectual life of a college student, that meets our criteria of good taste and a more than personal value.

As an excellent example of the kind of work we hope to continue to publish in each succeeding issue of the *Collegian*, we recommend the discussion by Gene Nassar on page four; unless we're mistaken, you'll want to agree strongly with his conclusions, or disagree strongly with them. And this basis for intellectual provocation is one trait we're especially interested in seeing in the essays printed here. For this competition should give a further stimulus to Kenyon thought — which stimulus is the aim of this editorial.

## Glimpses

(This is the second in a series of interviews, a *Collegian* service for the enlightenment of its readers on activity behind the scenes at Kenyon College. This interview is a little unusual, as your reporter, Fulton T. Flynn, traveled up to Cleveland over the last week-end to visit one of Kenyon's distinguished alumni. Each interview is printed here complete and unabridged.)

Your name is Augustus Antipodal?

Yeah, but you can call me Augie.

I understand that you were a member of the class of —

All my friends call me Augie.

I see. I understand that you were a member —

Some guys that weren't never my friends called me Augie.

How nice. I understand that —

None of my professors ever called me Augie.

Indeed. I understand that you were a bit distinguished in your school days at Gambier. Set some kind of a record.

Well, I don't want to brag too much about it, though, fact is, I don't think it will never be broken. They don't grow 'em like they did in the old days. Say, do they still, ha, ha, keep a case of gin in the bottom of the swimming pool? Boy, did it keep it ever cold, ha, ha.

I really couldn't say. But about your record. Academic, wasn't it?

In the deep water, ha ha.

I beg your pardon?

In the deep water, — that's where they kept it.

How nice. But wouldn't you care to give us the details of your academic record?

Sure! Sure, I will. Only I don't want nobody to get the idea that I'm bragging. You see, they don't give a -01 to everybody. No sir, not to everybody.

A -01?

Yeah, that was my cume. Nobody never graduated before with a -01. Ha ha. Nobody never went through school without being able to read nor write, neither. It takes guts. They don't make 'em no more like in the old days.

Indeed?

Naw, — they don't. Let me — why one of my professors, in the middle of the class, that was one of the days when I went to class, well, right in the middle of the class, he stood up there and said — boy, those guys were green, ha ha, those guys were green with envy — he got up, the professor I mean, and he said so everybody could hear, he said, "Augustus." (The professors never called me Augie.) He said, "Augustus, you are completely illiterate." Was them guys green. "Completely."

This is really a most curious accomplishment, Mr. Antipodal.

You can call me Augie. All the guys called me Augie.

How nice. But this record —

Yeah, I don't want to brag but nobody's going to beat it, neither. Everybody don't stay there as long as I did, neither. For six years in a row I had to go to Freshman orientation. Boy, was I a gooder. Ha, ha. I was on the Deltas' varsity intramural basketball team for five seasons. Nice guys in the Deltas, — they all called me Augie.

But tell us . . . Augie . . . how did you graduate?

No.

What's that?

Can't tell. The Rock, he told me — The Rock?

Yeah, the Rock. What-sa-matter-with-you? everybody knows who the Rock is. The Rock, he told me never to tell nobody how I got out. Sort of an honorary degree.

Thank you Mr. Antipodal for your very charming —

Say, I wonder . . . I'd sure like to go back there and see.

What's that?

I'd like to go back in your swimming pool . . . in the deep water.

Memo From Political Science Department:

Caution, *Collegian* Editors; don't take Political Theory Seminar.



## Congressional Elections Will Test Democrats' Policies of Liberalism

(In last week's article the author discussed issues of the Congressional campaign. This week he discusses possible consequences as well as taking a brief look at the American political temper.)

Willis A. Sutton, Jr., in an article in the December 1953 edition of the periodical *Social Forces*, proposes that elections serve not only to elect officers, but also to reinforce group values and to determine long range policy. In the course of American history there appears a mysterious cycle of political events.

Approximately every twenty years, there is a major political change. In this century the changes have come in 1904 (Wilson's election in 1912 being a continuation of T. Roosevelt's progressivism), 1920, and 1932. The latest change, of course, was 1952. Along with the political changes there came corresponding changes in the social, cultural, and psychological life of the nation, for politics accurately and quickly reflects the state of a people. But it is impossible to tell whether or not the 1952 swing back to conservatism, enveloped by so many conditional factors, is lasting or temporary. The young discontents of FDR's New Deal are now the middle-aged contents of Ike's New Look. The spirit of reform has burnt itself out, and the underlying process now is the consolidation of New and Fair Deal reforms, social and economic as well as political. It is ironic but in 1952 Adlai Stevenson was the conservative, calling for a return to power of an old party, power-wise at least, in order to cement gains before attempting further changes. His cry was — Let's stop and look around and see where we are. Dwight Eisenhower played the "radical" in calling for a drastic change, a complete revamping of the situation. His cry was — Let's change and then conserve. He wanted a change from Truman's sloppy liberalism to his solid moderate-conservative progress; in essence the 1952 battle whoop was expressed by Sen. Bricker when he declared that he GOP must strike down the last vestiges of the New Deal — the implication being that we must start anew. Eisenhower, however, has not been that extreme. And whether the new start is one which looks ahead or one that looks back to Hooverism is yet to be determined. It is again a question of the type, direction, quality, and success of the President's leadership. It would not be far fetched to say that the 1954 and 1956 elections will be the true test of Democratic liberalism. For only after two brands have been sampled can a true choice be made. One of the more basic questions of 1954 is whether the 1952 election brought into power for a prolonged stay a new sense of moderate conservatism, and solidified a swing away from the Fair Deal; or whether the whole election was merely a momentary deviation from Democratic liberalism. It is more, however, than mere clash between two political ideologies. It is, in essence, atesting of the moral and social, as well as political, values and attitudes of the people.

To judge the deeper consequences of the election, then, one must study results of all the elections. It is the governors, state legislature, and local officers who are close to the people and who reflect so quickly the popular feelings.

Generally, however, the election will serve two basic historical functions. The first is the determination of the national will, be it conservative or liberal and with each carrying its own sociological implications. The consequences of either a true conservative or liberal return to power are unknown; they cannot be known, for they are still unborn and unnamed. The only group value of immense size now transformed into political action is McCarthyism. If the country remains conservative, if conservatism as a group value is reinforced, then McCarthyism may remain. If liberalism is reasserted the future of McCarthyism must remain unknown. McCarthyism, like the anti-southern feeling after the Civil War, the anti-Spanish feeling before the Spanish-American war, or the anti-German feeling of the World War I period, is a quirk of mass feeling which runs its course. How far McCarthyism, meaning here an extreme alarm over the internal threat of communism (and disregarding McCarthy and the Senate's action toward him), will run, is anybody's guess.

The second historical function, an out-growth of the first, is the determination of long range policy. If the conservative trend seems to be of some lasting value, then the moderate-conservative forces will intensify any progress toward permanent policies. Mr. Eisenhower has already indicated, if only indirectly, that should the GOP win in '54 he will seriously consider a second term. Should the GOP lose, Mr. Eisenhower will probably step down in '56 in favor of the young moderates. At present there is no long range policy: neither in the White House nor in the grass-roots. We are undergoing that period of "agonizing reappraisal." So the election will give impetus to any present formulation of policy. With the formulation of a firm policy we serve to reassure our allies concerning — if nothing else — where we stand.

The election results, then, will stand as a calculation in fixing our present position, and our future course, here in the mid-twentieth century.

—Henry Steck



## Kenyon

## Kamments

Lords Face Scots Tomorrow  
Optimistic For Home Opener

Kenyon's lone professional athlete, Dan Bumstead, did a lot of pitching this summer in the Cincinnati farm system. Converted into a relief hurler, he was nicknamed "Gasoline" because he was involved in so many fires . . . Bill Stiles isn't sure how much tape was used last football season, but rumor has it that the number is in the vicinity of 300 rolls. A simple proportion can be worked to show that if the tape consumption is cut down, the number of losses will also be cut . . . George Thomas came up with the "gem of the week" a few days ago during a signal drill. Questioning the signal calling of hut 2, hut 2, George asked Bill, "Don't you think the other team will get the jump on us if we hike the ball on two all the time . . . Looking ahead to Homecoming, Hobart will bring with them to Little All-Americans, Don Bruno, a guard and Bill Morrison, a speedy half-back . . . The Delta Phis are having fall practice for the coming stoop-ball season . . . All the away football games will be taped by Bob Hudec and replayed on WKCO on Sunday Afternoons . . . The profits from concessions sold at football and basketball games will go toward financing the southern trip of the baseball team during Spring Vacation . . . The newcomer to the Kenyon athletic family, Tom Edwards, is really working the soccer squad hard and may soon rival Bill Stiles' reputation as a task master . . . A couple interesting sidelines from the Ashland game that may interest people were two kicks blocked by Kenyon Linemen. Kurt Riessler ruined an extra point attempt of Ashland's by kicking the ball himself, and Bob Anderson blocked another . . . Bob Holstein may develop into another Black Knight like his predecessor, Bob MacAlister, and with a couple more games under his belt, Jerry Looker may develop into a good college quarterback . . . Rumor has it that most of Wooster College will be here tomorrow to see their Boys try to wrap up number two. Let's all get out there and really give the Lords something to work for.

Hobart rather soundly defeated Wagner College (Kenyon caliber) 40-6 last Saturday at Hobart.

## Edwards To Lead Mermen

An old man once said that there are two ways to go in life; either you go forward or you go backward. That is the problem facing Tom Edwards as he takes the position as head swimming coach at Kenyon. He inherits a championship team, undefeated last winter, and will guide them in their quest of two straight.

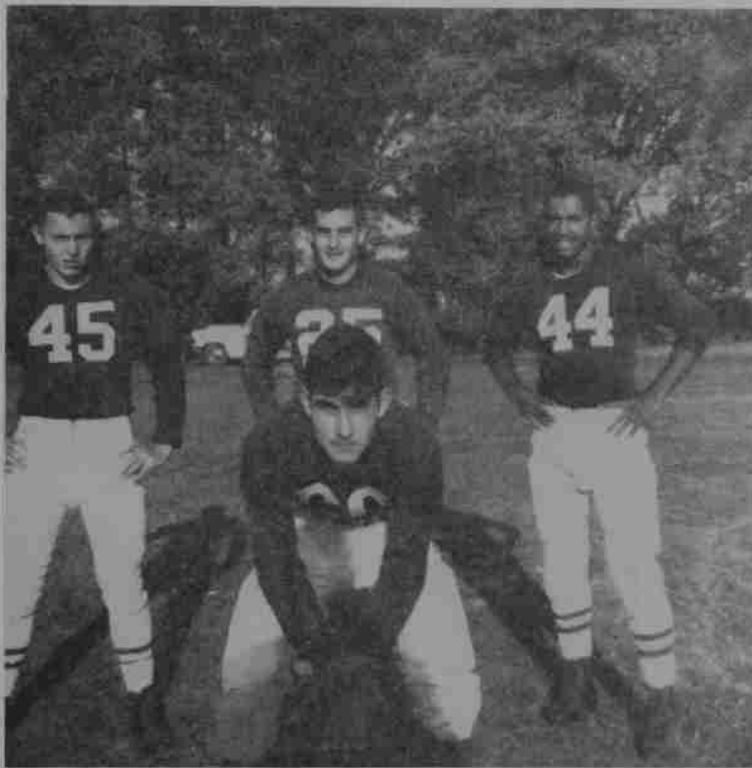
Besides his aquatic duties, he will be tennis coach, and, at the present time, is aiding Dr. Miller with the soccer squad. He also receives the chairmanship of the intermural athletic program.

Mr. Edwards was graduated from Springfield College, Massachusetts, in 1948 with a B.S. degree in physical education. Between his freshman and sophomore years, he spent three years with Uncle Sam's Air Force. During his collegiate career, he played soccer and swim.

After graduation, he went to Toledo, Ohio where he became swimming instructor at the Toledo YMCA. During his six years there, he turned out several state championship teams. While at the Y, he completed work for his M.A. in education, and received the degree in 1948.

When asked if he and his wife and three children minded moving from Toledo, Tom replied, "Sure I hated to leave Toledo after spending six years there, but I know that I will really like it here in Gambier. The thing that frightens me is trying to improve upon last year's undefeated swimming team. This swimming team, from what I have heard, has enough potential to bring national recognition to itself, and to Kenyon."

## VETERAN BACKS



Left to right: Gingerich, Thomas, Flesser and Lowery.  
(Photo by Zidio)

Kenyon Booters To Open  
Against Big Red Today

While football has gotten off on the wrong foot, its fall counterpart, soccer, shows signs of having an excellent season. Fortified by many returning lettermen and a few freshmen, the Lords are looking forward to their opening match against Denison.

The squad, with only two weeks to prepare for the opener, held daily scrimmages starting last Monday to orient the players with new positions. Despite this, Coach Miller, unpessimistically, stated, "Denison has tried to beat us in past years. They never have. We don't intend to let them start now."

Still in an optimistic vein, Dr. Miller stated that practice sessions are very good, and that team spirit is high. His overall seasonal outlook is high and he looks for one of the best teams in Kenyon history, despite a difficult schedule facing the team. They play their arch rivals, Oberlin and Earlham, the only teams to beat them in the last three years, and face Western Reserve and Kent State for the first time in the last few years.

A tentative starting lineup for the Denison game leads off, as usual, with Will Ferguson, 1952 All-American goalie in the nets. At the defensive positions, filling in for last year's co-captains, Butch Aulenbach and Tookie Cole, will be John Wilkin and Caryl Warner at right fullback and left fullback respectively. "Saint" Cummings at tight half, Bill Smart at center half, and Al Halverstadt at left half complete the defensive array.

On the line, doing the goal-getting will be Mike Taddonio at outside right,

Dave Katz or Steve Fedele at inside right, Charlie Opdyke at center forward, Nick Umerez or Dave Adams at inside left, and the other co-captain, Bo Mohr at outside left. The offensive setup is only tentative, and may be changed after the first game.

Freshmen who may see action, but probably won't start, barring injuries, are Tom Mason, Don Peppers, Adams, and John Barsanti. There may be a few black horses in Benny Caccia, Bill Hartz, and others.

Yell Leaders  
Announced

John Crowell has been named captain of Kenyon's new cheerleading squad. He will be assisted by Dave Katz, Don Fischman, and Art Bernstein. The squad is to be a permanent part of Kenyon's athletic department starting with the Wooster game tomorrow. A section of the stands will be roped off for those freshmen attending the game, and all upperclassmen who wish to boost the moral of the team. An adjacent section is to be set aside for the band. A number of new cheers will be initiated this year, and will be conducted principally from this spot. Since there will be no pep rally before the game, cheerleaders will try to acquaint fans with the new cheers before game time. John Crowell and his squad promise bigger and better pep rallies for Kenyon gridders, so come out to both rallies and games, and cheer for your team.

The Wooster Scots, fresh from a 31-0 victory over Allegheny, invade Gambier tomorrow. Game time is set for two o'clock, at the Benson Bowl. Wooster's convincing win over Allegheny is of importance to Kenyon seniors, for they can remember three years ago when Dave Henderson, now football coach at the Meadville, Pa. school, was football coach here at Kenyon.

Wooster unveiled a powerful passing attack led by their veteran quarterback, Ted Hole, who threw four touchdown passes in the game. Their line was stingy in allowing Allegheny very few yards gained. Although their fine halfback, Frank Siskowicz, was lost by graduation, Wooster has "discovered" several more than average runners to take his place.

## Sad But True

(a sports editorial)  
by Ed Shane

Like most Kenyonites, we are amazed at the change in Ashland's football team from the eagles with no beaks and broken wings who lost to Kenyon 19-7 to the Eagles who swept over the field like a squadron of jets. Our amazement turned to chagrin when we learned why this startling turn-about took place.

It seems that an alumnus of Ashland got tired of seeing his alma mater go down to defeat last year. He offered to finance a better football team this year. The college officials agreed. How? Well, first of all, a new coaching staff was hired. Secondly, a vigorous recruiting program was instituted, one which enticed not only freshmen, but also such men as Augustine, Ashland's star 210 fullback, away from other schools. In Augustine's case, it was Ohio State. When the first of September rolled around this year, for the first time in many years, Ashland started practice — (two full weeks before Kenyon) — again this was financed by the alumnus who fed the team and paid the cost of boarding the players earlier than usual.

Now this is not to condemn Ashland, nor to point the Eagles out as the only team to use such tactics. Unfortunately, most colleges operate in much the same way — despite claims of de-emphasis in the past few years. Kenyon is certainly not lily-white in this respect. One look at who gets the big scholarships will show any skeptic that at least three-fourths go to football players. A good high school football player can name his own price these days.

Why all this furor over football? Why do colleges and universities try so hard to lure good football players to their respective institutions? Why not chess players? or men with outstanding academic ability? Why should Ashland or any other school turn a good game into a commercialized professionalized occupation? We think we know one reason, other than alumni pressure and the money to be gained from the gate receipts, and it is, indeed, a sad indictment of the American people.

Our world of TV, radio, and sports sections has made football a life-and-death matter for many colleges with small enrollment. A good football team gets good newspaper write-ups. Good write-ups mean more people hear of Ashland college or Kenyon, etc. Even Kenyon must make its name known through the sports pages, not the educational magazines, or Time magazines. Why? Because admission directors have found that the average high school student will much more likely to know of a college — if he has read about it in the sports pages, or heard of it on TV or radio.

Thus, a college is more or less forced into pushing for a good football team, or its educational facilities will not be used — or so goes this theory, which even most of Kenyon's administration will agree with.

Kenyon may be trounced similarly by several other colleges who have also hired themselves a football team this year, to make a name for themselves in the minds of high school seniors. Kenyon may someday be forced to do the same thing. All this, because American youths are sports fans.

It's sad, but true.

The Wooster-Kenyon series has been replete with exciting games over the past few years. In 1950, Kenyon would have been one of the few undefeated, untied teams in the nation, were it not for the 13-13 blemish with the Scots. In 1951, the Lords were defeated in the last few minutes, 18-13. In 1952 and 1953, after putting up a stiff battle to play Wooster on even terms the first half, the Scots superior depth enabled them to gain two and three touchdown victories over the tiring Lords.

Looking back at last week's debacle with Ashland, a few things could be stated by this writer. Kenyon committed every mistake and misplay that a team with only two weeks practice could be expected to make. The only trouble was, they performed a few dubious feats that even the most pessimistic coach could not anticipate in his wildest nightmare. Everyone who saw the game noticed that the tackling was atrocious, and the blocking wasn't there. To this observer, witnessing the game through fog-dampened glasses, with the night light casting doubts upon his mind as to what his eyes told him, only Dick and Bob Anderson made clean tackles, and there were rather few. The backs fumbled numerous times, but it can be said for them that it isn't easy to carry the ball time after time with five tacklers mashing them and no blockers out in front. Then, too, Ashland had a new team, cheering girls, a large crowd rooting for them, and a new coach to win their first game for; all of which are conducive to sharp football.

Kenyon got off to a poor start last season, but bounced back to win their last three. We're hoping they will bounce back early this year. They should, because Coach Stiles now has seen how this year's team looks when it counts, and had all this week to correct mistakes. In the Wooster-Kenyon rivalry, past performances are of little value. This writer wishes the team the best of luck and urges all the students to come down and get behind the hard working team that represents the true spirit of Kenyon.

Eagles Trip  
Kenyon 40-0

The Ashland Eagles, with an offense so powerful that they did not have to punt once during the entire game, swept past the Kenyon Lords, 40-0 in the opener for both squads.

The Lords, fighting valiantly for three quarters, completely fell apart as Ashland rolled to four touchdowns in the closing minutes of the game. Using a hard running attack aided by fine blocking, the Eagles scored six touchdowns and four extra points. Scoring for Ashland were: Adkins, Augenstein, Gamertsfelder, Hunt, and Zody (2). Augenstein and Zody kicked two extra points.

The Kenyon offense can be summed up by noting two startling facts. First: the Ashland defense was so tight that the Lords obtained only two first downs, one by rushing and one by penalty. Secondly, Kenyon had a net yardage of -20 yards rushing and gained only 23 yards through the air to give them a total offense of just three yards. An interesting sideline is that the Lords had possession of the ball in Ashland territory only once. Nearly the entire game was played on the Kenyon half of the field.

## KENYON COLLEGIAN

"since 1856"

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## Faith and the Natural Law

(Continued from page 2)

The ethical teaching of Immanuel Kant and his Categorical Imperative differ from Natural Law in a few all important respects. Kant says that the Human Mind autonomously, independent of any faith, experience, etc. legislates its own moral laws. To be valid (says Kant), such a law is not based on such empirical inclinations as faith. To me, Kant extends the powers of man's rational mind too far. I do not believe it capable in itself to set a pattern of existence wherein perfect, inflexible duty is defined. Reason cannot be the supreme eternal lawgiver, for it has no creative powers. That is, it can adapt itself to time, place and circumstance, but it can never bring its own circumstances into being. It is all very well for Kant to say that reason vigorously sets down one's duty and that duty is eternal, but this reason exists as a faculty only in our cosmos. It itself was created and in us by an Almighty and a thing created can never supercede its creator in governing power. So my feeling is that reason can guide us in our actions, but only because of and through God's will, expressed in Natural Law.

Aquinas is definitely my boy. Basing his arguments on the postulate that God exists, (which, earlier in my paper, I stated as the only possible way to originate a Natural Law Theory) he proceeds down a logical clear path to build an ethics that has all the universality and timelessness that is embodied in the phrase Natural Law, plus the nobility and beauty of a flexible, merciful life with God so far removed from the strictness and shallowness of surface similar theories as Kant's which are supposedly independent of an Omnipotent.

Aquinas first states that the divine is eternal and unifies all things. The pattern of action and life which he put into the universe may be called eternal law and defined as the dictate, the government of divine reason.

"Now among all others, the rational creature is subject to divine providence in a more excellent way, in so far as it itself partakes in a share of providence, by being provident (Free will and reason) both for itself, and for others. Therefore it has a share of the eternal reason, whereby it has a natural inclination to its proper act and end; and this participation of the eternal law in the rational creature is called the natural law." (Q. 91 Art. 2)

The words "natural inclination" are important, implying that man, embodied with a small share of divine reason, knows the right way to act and recognizes values.

"When the Gentiles, who have not the Law, do by nature those things that are of the law" (Romans II, 14).

Hence man, through God, knows duty, and since divine reason is unchanging and eternal, duty is also.

In Question 94, Article 2, Aquinas treats the problem of the composition of the basic precepts of natural law. That one or more precepts exist he has stated above. Now as to their number and substance, we find that all other precepts flow from one first axiomatic rule:

"Now a certain order is to be found in those things that are apprehended by men. For that which first falls under apprehension is *being*, the understanding of which is included in all things whatsoever man apprehends. Now as being is the first thing that falls under the apprehension absolutely, so *good* is the first thing that falls under the apprehension of the practical reason, which is directed to action. Consequently, the first principle in the practical reason is one founded on the nature of good, viz. that good is what all things seek after. Hence, this is the first precept of law, that good is to be done and promoted and evil is to be avoided. All other precepts of the natural law are based upon this, so that all the things which the practical reason naturally apprehends as man's good belong to the precepts of the natural law under the form of things to be done or avoided."

Man, says Aquinas, has a natural inclination towards the good and therefore the order of the precepts of the natural law is according to the order of natural inclinations. Now, of course, this argument that man has a natural inclination towards good is open to debate and Kant would have nothing to do with inclinations. But, to me, it is a necessary statement of the excellence and essential worth of the human individual.

Speaking of Virtue, Aquinas says:

"Since the rational soul is the proper form of man, there is in every man a natural inclination to act according to reason; and this is to act according to virtue." (Q. 94, Art. 3)

In other words, moral worth stems from rational action. Kant holds this view also, but makes the rational faculties of man the *supreme legislator* while Aquinas defines reason as only a *share of the divine intellect* wherein the mind of man is naturally inclined towards the good!

Many opponents of the natural law have commented on the harshness which inflexible principles must invoke on man and say that the laws are not universal and must be subject to arbitrary impulse. Aquinas' answer:

- 1) "We must say that the natural law, as to first common principles, (the precepts as earlier discussed) is the same for all, both as to rectitude and as to knowledge. But as to certain more particular aspects, which are conclusions, as it were, of common principles . . . it may fail!"
- 2) "Although there is a necessity in the common principles, the more we descend to the particular, the more frequently we encounter defects." (Q. 94, Art. 4)

Hence the basic principles of natural law are universal, the conclusions drawn from them arbitrary.

In regard to the possibility of change in the natural law, Aquinas says that they may be changed only by addition, never will a precept now holding ever cease to hold. Things devised by Human Reason for the benefit of human life not obligatory by natural law become a part of the law and change it only by addition. The first principles never can be subtracted from but in regard to the "secondary principles" (conclusions drawn from natural law), they are arbitrary and subject to change.

Aristotle says much the same thing in 1135A of his *Ethics*.

"Now of Justs and Lawfuls each bears to the acts which embody and exemplify it the relation of a universal to a particular; the acts being many, but each of the principles only singular because each is a universal."

This arbitrariness of secondary precepts is what many skeptics mistake for proofs that the natural law is subject to change.

It is a logical step from what has preceded for Aquinas to state that the first principles of Natural Law cannot be abolished from the heart of man. The innate faculty of recognizing essential values will exist forever, but as to secondary principles, reason may be hindered, false conclusions arrived at, and natural law perverted. It is just this perversion of conclusions drawn from natural law that account for the existence of evil positive laws as Aquinas says:

"Every human law has just so much of the nature of law as it is derived from the law of nature." (Q. 95, Art. 2)

It is evident that the tone of my paper has been shifting from a philosophical approach to the question of the existence of a natural law as exemplified by Wild

## Admission on Advanced Standing, A Report on Four Students

This year Kenyon College has taken the lead in inaugurating a bold new scholastic program, Admission in Advanced Standing. This program involves special intensified courses for high school students, and the taking of special tests. Upon admission to college the new students will receive special credit for their work. At present faculty committees and working out the nature of this special credit. There will be later in the year many official tests and reports made on this program. *The Collegian* feels, however, that these reports may lack the personal reactions and impressions of the students. For this reason, we present this week interviews with the four freshmen at Kenyon who are part of this program. These four chose Kenyon from a list of twelve participating schools. Since the program is an experiment we have refrained from using the students' names in order that personalities may not interfere with any objective opinions which may be made. Later in the year there will be a follow-up story.

Student A attended Central High School in Philadelphia, one of the pioneering schools in the program. A possible pre-med student, he has come to Kenyon on a General Scholarship. While at Central he shared his spare time between the school swimming team and the yearbook staff. His senior year was spent in attending special college level courses in political science, English, physics, and calculus.

Student A remarked on the very strong contrast between these special courses, and those on the usual curriculum of his high school. He found in subjects such as English and political science a demand for longer papers and more original research. The teachers, for their part, indulged in extensive criticism of his work as an effective preparation for his college work. Due to this preparation, he feels that he will be able to pass over several elementary college courses and go on to those on a more advanced level. He also feels that after having attained relatively more mature study habits during the past year, he will be more prepared for college work in general.

He chose Kenyon because, in brief terms, he wanted neither an Eastern (cheaper by the thousand) university nor a Western (metropolis in the pasture) university. He is already quite impressed by the size, location, and academic respectability of the Gambier Hill college.

Student A made it clear that a great deal more students than were chosen for this initial program would benefit if given the chance. He hinted that in the future all students of high academic performance at his high-school may be assigned to similar courses preparatory for advanced college standing.

Student B, also a graduate of Central, is the winner of a Kenyon General Scholarship. He was in the top quarter of his graduating class, and while in high school was a member of the swimming team. He also participated in dramatics, the school yearbook, and was a member of both the school honor society and the student council.

Student B declared without hesitation that he spent from four to six hours per evening on his extra studies, adding that, "A little work never hurt anyone, and the preparation is paying off already."

Asked why he chose Kenyon, he asserted that besides being in the advanced credit program, Kenyon's fine academic standing and good reputation offered an interesting challenge.

"Friendliness was the very first thing I noticed when I arrived here," he remarked. He elaborated by pointing out that at no other college he had visited had both students and faculty been so courteous and willing to help. In general, student B said the program was enjoyable, and well worth the extra time consumed.

Student C, the third student from Central, is also a pre-med. He was in several extra-curricular activities which included the school band, yearbook, and Honor Society. He was in the upper fifth of his class, and his scholastic abilities enabled him to win a Kenyon General Scholarship.

His advanced high-school courses were mathematics, including analytical geometry and calculus, and social science, including political science and economics. The courses required no extra class work time, but consumed many extra hours of study time.

The program was designed, he feels, for the student to pass over, as well as prepare for, his other college work. Student C started his program while in the twelfth grade, although the program as originally designed is to take promising high-school sophomores and start them on the advanced program. If this is done then there exists a good chance that high school students can go directly into their second year of college.

Student C wanted to attend a small liberal arts college, and chose Kenyon because of its reputation and the impression he received during pre-freshmen week-end. So far he likes everything he has seen here which makes him think his choice was a wise one.

Student D comes to Kenyon from St. Louis Country Day School, and is a Kenyon legacy. He both swims and has literary aspirations. During his senior year at Country Day, he attended advanced standing courses in English and French. Between fifteen and twenty of a graduating class of fifty at Country Day were enrolled in the college-level courses. The French course consisted of three class periods of special intensified work including readings in French plays and in French history. Upon his arrival at Kenyon he promptly passed the French exemption test and is now enrolled in Introduction to French Literature.

He was pleased that his senior year training made it possible for his advancement to a literature course. He considers, however, the possibility that students with exceptional ability might use the program purely to eliminate those "bothersome" diversifications and hamper the very purpose of a liberal arts education. Student D, however, seems to have that intellectual honesty which will exclude him from this category. He mentioned that the teachers at Country Day discouraged such ideas from the start.

to a theological concept as seen in Aquinas. As I have said, I feel that faith, not reason, alone can distinguish the natural law and its existence must be defended on these spiritual grounds.

The opponents of the natural law theory invariably adopt an argumentative tactic in which its effectiveness is matched only by its illogicality. They will pounce upon specific instances, minute details and particulars wherein the tieup with natural law is complex and hence, where the universality and inflexibility of the natural law seems false. But this manner of procedure can be compared to the man who insists it's Autumn in June because he's found a colored leaf.

My answer to those skeptics is to imagine a world *not* bound by a system of Natural Laws. A world without an obligatory guidance would have no pattern, no purpose. Why would anyone *have* to act morally? It is not just a question of acting only as morally as the time and place necessitates. If one holds the doctrine of nonexistence of natural laws, then there are no laws *whatsoever* controlling the *degree* to which a man can be cruel, vicious and destructive. There can be no arbitrary line drawn when there is no foundation for the necessity of the line. Society would descend into animality. This would be intolerable to the divine rational mind of man, for to deny natural law is to deny security, nobleness of mind and nature and especially beauty of the human soul. Life in Society would be unthinkable for each person would be utterly disgusted with his fellows and himself. I cannot see where this change would admit of degrees — it's all or nothing. It is simply a choice between natural law or complete degradation of the human spirit.

## Four Fashionable Ladies

Four fashionable ladies crept  
On avenues their husbands made  
Of brick, mortar, concrete, steel  
And putty; ladies of sentiment  
And instincts well begotten, well  
Endured; lyrical in mood and  
Genteel, summoning subtle tricks  
Of rhetoric to make one think.

They bore their forms, though ho-  
ering,  
With certitude and on their breast  
Fixed daintly four lilies, each  
Fixed near to one of four pin-  
breasts;

Eight breasts in all hung at the  
fronts  
Waiting for a denouement, for  
Anything; For Alvin's such a bore  
One tried, her voice voiced diffi-  
dence.

One husband's grey facade aside,  
Concrete, steel and putty, dried,  
Turned them from that structure,  
Ella sighed,

But Louis' such a rake, and that  
Was that. Their faces like facades  
But concrete flesh and steel grip-  
pings

From their shoulders to their hips  
they grieved

Of lonely hours with smutty tale  
They told themselves in bathing  
houses

While their faces, weltering and  
wet,

Waited for the putty to constrict  
Their cheeks, and thought of loven-  
arms;

The ooze first hardens at the con-  
Four ladies, each and all, searching  
Streets, facades their husbands made  
For something of the intricate,  
The indescribably innate;

Each body is too staid to fall,  
Too uninvolved to break, And yet  
Four lilies bloom each day on  
breasts

Undone unto themselves long since

## Readers' View

Dear Sirs:

I wish to commend that magnificent political article on the Eisenhower administration which appeared on page two of your first issue. It was the most insipid and tedious affair I have ever got half way through. I have never seen anything that said nothing in so many words.

I don't want to forget another bit of praise. It is for that remarkable piece of prophecy on the sport page which a stalled Kenyon as a two touchdown favorite over Ashland. Really remarkable.

J. P.

(Ed. Note: Our answer as to why we think of the aforesaid political article appears on page two of this issue — a follow-through on a good student analysis of the political situation. We have no answer for your second "commendation" except by noting that the experts gave the same kind of prophecy for Illinois, Michigan State, Army, and Georgia Tech.

## ALL-COLLEGE DANCE SATURDAY NIGHT

7:00, Peirce Hall

Ebony River Boys

Memo to Freshmen:  
Busload arrives at 2:00

2nd Memo to Freshmen:

If bus does not arrive at 2:00, it will come at 5:00

3rd Memo to Freshmen:

If bus does not arrive at 5:00, you've had it.