

10-14-1954

Kenyon Collegian - October 14, 1954

Follow this and additional works at: <https://digital.kenyon.edu/collegian>

Recommended Citation

"Kenyon Collegian - October 14, 1954" (1954). *The Kenyon Collegian*. 2068.
<https://digital.kenyon.edu/collegian/2068>

This News Article is brought to you for free and open access by the College Archives at Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in The Kenyon Collegian by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.

KENYON COLLEGIAN

A Journal of Student Opinion

Vol. LXXXI

October 14, 1954

No. 3

DADS GO COLLEGE

A new phase in Kenyon History will be instituted on Saturday, October the twenty-third. After more than a century of Kenyon men who earnestly kept their paters away from the campus to hide the vibrant, tumultuous life they lead away from the sheltered existence of home, we find the new responsible undergraduate inviting his "old man" up to "live it up with the boys."

The Dads will register Saturday noon, enjoy a feast at 12:30 in the Peirce Hall Commons and take in the Kenyon-Capital football game at lavish Benson Bowl. Immediately after the game, they will meet in the Speech Building with President Chalmers.

The remainder of the day's activities are left to the discretion of the individual divisions and dorms. A dinner, cocktail party or smoker is suggested and this being the first attempt at a Father's Day, we strongly urge each division or dorm to do their best to make the evening a success.

All the usual rooming accommodations will be open that weekend. The plan, however, is to have as many pops as possible sack out in the room of the offspring.

The Kenyon Klan, a letterman organization, has been earnestly working to make this weekend a success and the fullest cooperation will be appreciated.

On final word of advice: Keep the Old Man sober; your mother wants him back Monday.

Naval Lieutenant Interviews Seniors

Lieutenant (j.g.) Thomas R. Jervis, a representative from the Office of Naval Officer Procurement, Cincinnati, Ohio, will be in Peirce Hall on Friday, October 21st at 9:00 a.m. to interview senior men interested in obtaining commissions as Officers in the U. S. Naval Reserves.

Lieutenant Jervis will explain the opportunities available in the Navy, the qualifications and procedure for applying for a commission. All interested men are invited.

OBERLIN FACES ROTC PROBLEM

The following is taken from the *Cleveland Plain Dealer* of October 9. "William E. Stevenson, president of Oberlin College announced he had appointed an ad hoc committee of the faculty to examine the role of Air Force ROTC at Oberlin. Among the questions it is to consider, the president said, are whether the ROTC is offering a program attractive and meaningful to Oberlin undergraduates and 'what is the significance of the drop in enrollment in AF ROTC and why was it caused.' A committee is also to study whether there have been 'improper inducements or pressures made by proponents or antagonists of AF ROTC.' The move, the first administrative action on the subject since the AF ROTC came to Oberlin in 1952, followed a charge yesterday by Col. Laurence Ellert, head of the Oberlin corps, that a demonstration and other activities of an anti-ROTC faction among the students here had caused a 50% drop in freshman enrollment this semester."

We also quote from an article in the *Oberlin Review*: "No campus controversy in the past two years has aroused more sustained bitterness than the question of the condition under which the AF ROTC operates and the basis on which its grants its commissions. . . . Many of the attacks on the organization have centered around whether it is fundamentally opposed to the philosophy of a liberal arts college. An equal number, however, have arisen from a failure to investigate carefully the obligations which a student is expected to honor and what chances of a commission are offered him when he agrees to put on the blue uniform."

PHI BETE AWARDS

President Gordon K. Chalmers announced in an assembly Tuesday, Oct. 12, that Daniel Kramer and Jim Hughes were elected into the local Beta chapter of the national scholastic society, Phi Beta Kappa.

WELCOME FOR GRADUATES ON WEEKEND OF GAYETY

FROSH MARCH; SOPHS DUNKED

On September 27, the annual freshmen pajama parade was held. This event is one of the highpoints of the year for the freshman for it encourages them to raise their voice in glorious song as they go marching arm in arm down the middle path towards Old Kenyon. On the way the freshmen, who were clad in the finest array of nightwear ever seen on the hill, serenaded Tracy Scudder, President Chalmers, and Professor Coffin. All three gave words of wisdom and encouragement including Professor Coffin, who wondered why the naughty freshmen didn't ask, "Where the hell is Coffin." After this statement the pajama-teers continued to Old Kenyon where they gave a very harmonious rendition of "Philander Chase." This wonderful melody seemed to move the upperclassmen so much that their tears fell, literally in bucketfuls. On the way back many freshmen were invited in South Leonard for an evening shower. No casualties were reported except for the pajama-man who was flushed down the Beta's toilet after he said he would rather have a bath than a shower.

Saturday afternoon, the sophomores made a big splash during the annual Freshmen-Sophomore Tug-of-War. Spectators who watched from the bridge had a fine view of sophomores and the Kokosing River, although there were times when it was hard to distinguish one from another.

Securely situated on the bridge, Jack Furniss started the match by firing his gun. Although the sophomores were slightly outnumbered — by about 5 to 1 — they pulled to the very end. Then they swam back to their own side to try for the second match.

After Dean Bailly had called for the fourth time for more slack in the line, alert freshmen realized that trees have other uses than to sit under with "a can of beer, a pizza pie, and thou." As news of the conspiracy rippled down the line, freshmen pulled again, thus giving the sophomores a second dunking.

Freshmen could not understand what they had gained by winning the tug-of-war. "After all," said one, "I haven't worn my dink since the Pajama Parade!"

The sophomores had two prevalent philosophies concerning their defeat. One said, in effect, that there would still be beanies on the campus if there had been a little more class spirit. The second philosophy was, "Wait til the Cane Rush!"

ALL KINDS OF SPIRITS TO BE SHOWN ON HILL

The weekend of October 15-17 will be distinguished on Gambier hill by the presence of vast hordes of that vital lifeblood of any college: Alumni. We shall have among us grey-bearded alumni, solemn and wise alumni, youthful alumni, prankish and "collegiate" alumni; but above all, they will be *alive contributing alumni*.

A meeting of the Executive Committee of the Alumni Council Friday at 6:00 P. M. will inaugurate the proceedings. It will be continued from 9-10:00 A. M. Saturday morning. At 10:00 A. M. a joint meeting of the Alumni Council and class agents will take place in Philo Hall.

ST. PAUL SOCIETY STRESSES SERVICE

The St. Paul Society will hold its first open meeting this Sunday, October 3rd, at 5:30 p. m., in the Parish House. The meeting will begin with a dinner. All freshmen and upper classmen who have questions about the organization are invited to attend and discuss with the members the purpose and program of the Society.

A group living under a religious discipline forms the core of the St. Paul Society. An ordered life of prayer, study, and service carried on by a fellowship of concerned Christians is the Society's program. Its aim is to deepen the spiritual experience of its members and of the campus community.

The discipline of the St. Paul Society was created three years ago and patterned on the discipline of the worldwide Kirkridge Fellowship. Since that time it has been modified to serve better as a rule of life for students in this academic community. Emphasis is placed on the daily services of corporate worship, in the chapel.

Members carry on a program of daily study of the Bible and other devotional literature. At the three open meetings each month, informal discussions are featured on topics of common interest to students. Occasionally, members of the faculty join in.

The membership in the past has represented a cross section of the student body. The society is Interdenominational and interracial in composition. Its members are active in student government, fraternity life, athletics. They write for the *Collegian* and the yearbook. Some work at WKCO. The Dramatics Club, the Chase Society, the AROTC, in fact every phase of life at Kenyon is involved in the St. Paul Society. Its service projects outside the college community have won good will for the college as a whole.

An introductory talk by President Chalmers on the subject of teaching at Kenyon will be followed by Dr. Coffin and Dr. Norton, speaking on the scholarly and scientific activities of the Kenyon faculty.

The earth-shaking encounter between Goliath Hobart and David Kenyon will be featured by the presentation of the Chase Society Cup by the President of the Alumni Association to the division which, in the opinion of the three judges, has the best, most original, and most significant Homecoming display. The cup is a permanent affair and will go on and on, as a tribute to the Chase Society. Immediately following our inevitable victory, the traditional Frosh-Soph cane rush will begin. Immediately following the inevitable annihilation of the Freshmen, the infirmary will accept all those "Fuzzies" too badly injured to walk.

The high point of the weekend promises to be the all-college Open House for Alumni from 8-9:30 P. M. Saturday night in the Great Hall of Peirce Hall. All alumni, members of the faculty and staff and their ladies, graduate and undergraduate students are invited. Bob Brown, Alumni secretary, promises that there shall be no speeches at this event, a fact which is certain to cause utter dismay to the Kenyon student body. From 9:30 P. M. there will be open house in the divisions as announced by them.

The climax of the Homecoming weekend will be the service of morning prayer and sermon at 10:45 in the Church of the Holy Spirit. Many of the alumni will take an active part in this service. All through Sunday afternoon, cars will be leaving the quiet hamlet of Gambier to make the bad exodus back to civilization. They'll never be the same again.

REPORTER NOTES FUND ALLOTMENT

Due to a financial deficiency the library has been unable to maintain full hours, and has been forced to curtail hours of operation. The major change is the closing of the library for first serving during the week and for one hour, five to six, on Sundays. The money saved here is used to keep the library open at other times. The college did not allot the library the funds for student assistance which the library received last year.

A new TV set has been placed in Norton Hall on a rental-purchase basis. The plan was conceived by the freshmen at Norton who agreed to pay three dollars each. The difference will come from the school treasury. The set cost approximately \$250, and was bought for Norton Hall in order that a television set would be available on the freshmen end of the Gambier Hill.

—Staff Reporter

GENERAL PROLOGUE TO GAMBIER TALES

Whan that Octobre with shoures soaketh,
Whan autumnal fyres with leafes smoketh,
And smale fooles maken melodye
Who drinken all the night with drooped ye
(Til empty kegs deny more beers and foam coming);
Thanne longen 'lumni to goon to Home-coming.
Thanne specially from every bars' ende
And cuckoo's neste to Gambier they wende,
The hooly alma matre for to seeke
And hope the pass defense will ne leake.



THE PILGRIM

THE SPOKESMAN

Aldous Huxley wrote of a society which bent on turning out masses of men conditioned not to think, but to do whatever they were instructed; not to live, but to follow a prescribed course of life. Huxley wrote this as a satire, an extreme picture of what totalitarian training could do. He wrote this as a satire, this kind of thing was bad.

In real life, we don't have this extreme — we have another, we have the Liberal Education.

Not at all to turn out proficient bookkeepers that are steady husbands with steady incomes for leading a steady life, the aim of the liberal educators is to dip the minds of the students into the great vat of human knowledge; then to pull out intellectually discriminating young men.

You see, the liberal educators find the greatest pleasure, after immersing our young men for four years in this great vat, to hand them a diploma which says that they have read Mark Twain and the Communist Manifesto; which says they have laughed at the Homunculus and wondered at the Superman. In short, the young men have read everything and know everything of intellectual importance: they have become bright young men.

Huxley wrote of men being indoctrinated to the point of being robots. They were not bright young men. They weren't given a liberal education. That was bad.

Yet, isn't it amusing that every year our liberal educators turn out scores and scores of bright young men to wrestle with the great problems that confront our generation — amusing because before they can wrestle with the world's problems they must overcome some trifling, personal, unheroic obstacles of their own. These are called responsibilities. Responsibilities are what make out a useless man and a useful robot.

Mothers say it's all right to appreciate art and all that when you're young and a kid, but you can't be a bum all your life. Fathers say it's all right to beer it up and all that when you're young and a kid, but when are you going to pay him back for all the sacrifices he made for you. Wives — some of the bright young men acquire wives — pettishly complain of a diet of fine ideals and seasoned sentiments.

It seems that our society cares not a damn for bright young men with bright young ideas. The hell with this general education, get to work, get a bigtime job with bigtime money. You can't be a bum all your life. Who told you to major in philosophy, English, ancient Hittite music? The professors scratch their heads with one hand and say who in blazes can live on a professor's salary, while they pat you on the head with the other and say that philosophy is the noblest pursuit. I noticed in a magazine that one professor was working part-time as a waiter in the Stork Club. Shucks, with luck and with his ability he may be able to give up his work at the university and make enough to support his family.

What can anyone do about it? Perhaps the liberal educators could get together and form a huge employment agency offering bright young men for sale. Some doctors got together and fixed it so only a select few could become doctors. Perhaps, some liberal educators will get together and realize that all of the bright young men aren't all too bright. Perhaps the will conclude that the American College is the greatest farce since the saddling of Rozinante.

Here the question is posed.

The Right To Know . . .

Congratulations are due to the Library for its engaging display of material relevant to the recent bi-centennial celebration of Columbia University. It is of interest to read above the pillars of the Low Memorial Library at Columbia that as King's College Columbia was granted a charter in 1754 by the grace of King George. It reminds us that our country is still young. It appears still younger when we see even Columbia as an infant among universities. Our first history course reminds us of Oxford and the University of Paris of the 14th century where now the ghost of Duns Scotus is still free to roam. Perhaps the ghost of John Dewey now roams the corridors of Columbia, jubilant that here, too, "Man's right to knowledge and the free use thereof has not as yet, been denied."

Ordinarily, before a football game or our favorite television show, we would not pursue the matter any further. Knowledge, truth, freedom, and the various et ceteras which follow freely from them are too present, too graciously with us, to be immediately of note. We will readily nod humbly, reverently, and blankly before the throne of such immortals Goods. But if we stop for a moment, allowing the football player to complete his pass with his own inertia and the TV gunnoll to complete her seduction in a similar manner, just that one moment will be enough for our realization that the history of freedom of thought and expression has not been a smooth road leading to our present.

The cardboard panels in the library attempt to reproduce for us moments in the history of thought when honest men and their ideas have been suppressed. Columbia has taken as the theme of its bi-centennial "Man's right to knowledge and the free use thereof." In order that we do not neglect the immediacy of this issue, the Kenyon library has included newspaper clippings of recent movements in this country toward the suppression, banning, and burning of books. Unfortunately, this situation amounts to more than a series of peevish grunts from persons of over-saintly disposition. The books to be banned or burned are not limited to those with the taint of religious or moral deviation. The criteria for banning and burning is merely the opinion of vigilante groups as to whether an individual book is lewd, licentious, or subversive. One group from Houston, Texas, dubbed the Houston Holy Name Society's literature committee, are pressuring the city government toward the banishment of over 500 titles. Among these are listed Dostoevsky's *Crime and Punishment*, Faulkner's *Sanctuary*, Turgenev's *Fathers and Sons*, James Jones' *From Here To Eternity*, and countless more. Nor are these groups merely in Houston. They range from San Antonio to Indianapolis to Minnesota to Georgia to North Carolina and even to Ohio.

The very sound of the names of books burned, such as these, brings to mind the agitating heat of a famous bonfire in Nazi Germany where the greatest available number of classics of twenty-five centuries were burned. The evidence of present-day banning and burning are too blatant to be ignored, too numerous to be localized. And when burning and banning became condoned and sponsored by governments one begins to wonder even more. These instances seem to push men like Jefferson further and further into an illusory past. These clippings are veritable emetics for a sensitive and intelligent human being at an institution whose ultimate function is the pursuit of truth. The intellectual history of the world tells us that truth is realized in small doses, each dose assimilating and adding to the one before. The progress of the human mind is a slow but joyous and rewarding one. The vociferous declamations of men who will and are banning and burning books are representative of an overt tendency toward contempt for learning among an alarming and widespread number of Americans.

The answer lies at the seats of learning. A small, far too small, group of men in the colleges and universities must be courageous enough to carry the burden (or so it seems) of honest truth-seeking and the preservation of monuments of the human intellect and sensibility. We may be whipped into submission, but in the end we must not drink the hemlock. It may be a few words passed on from a few honest men to their sons in the hope that someday the outward beast of intolerance, ignorance, and fear will die of his own bestiality.

—M. B.

FUZZY FROLIC

During the recent party in the freshmen dorm I could not help but overhear comments so well expressed by intrigued individuals. The party consisted mostly of young Kenyon freshmen, entering upon a new social life, and Denison girls, travellers by bus.

A pert young thing, perched cheerfully in a well-lighted corner, chirped occasionally, "I keep forgetting I'm at a boys' school!" To which her somewhat more sober companion often replied, "Take a look, sister."

The intent young gentleman was properly introducing his escort, until his grammar became involved, and he retired with, "What do they call you again?"

An insistent bachelor, passing out potato chips, inquired with a smile, "Haven't I seen you before?" His roommate finally agreed.

A coed's voice vibrated high and shrill, but they drowned her out with, "Down in Jungle Town."

The proud freshman was displaying his beautiful new room and she asked, "Is it proper?"

Blue and grey smoke circled lazily while he added, "How about some fresh air?"

Occasionally a "fuzzy" hurried sleepily down the hall with a toothbrush in his hand.

The warm-natured atmosphere was rounded out with a melodious harmony of Philander Chase, and then, after the piano lid was closed, all left for the dance.

J. K.

Glimpses

In this article Fulton, your reporter, interviews the members of the Student Committee for Home-coming.

I think first of all my readers would be interested in knowing how you gentlemen were selected for this committee. Who's the chairman of this committee?

My name is "Rick" Ramsey. What's yours?

Fulton T. Flynn. But what I want to know—

I came from Denver, Colorado. Where are you from?

Pardon me, while I speak to this other gentleman. What's your capacity on this committee? I don't suppose that bottle in your hand has anything to do with your function?

Natchery. It helps me to assume a certain attitude toward my work. I am the official tree decorator.

Tree decorator? Isn't that a bit peculiar?

Natchery not. It's a very fine and ancient practice that I picked up from an old Psi U in Rangoon. You get a dozen rolls of toilet paper and—

Perhaps, I better speak to this other gentleman. What do you do on this committee?

Say hey!

I beg your pardon.

Say hey! It's my duty to see that everyone goes down to the soccer game, Say hey!

Well, you gentlemen will have to excuse me. Licking and Campus are picking up laundry in their usual friendly competitive manner, and I haven't hid mine yet.

—Fulton

Readers' View

Dear Sirs:

In your recent edition there appeared an article referring to the football problem which involves Kenyon as a small college. Several definite and true facts of the football situation today, and its influence on the college campus were depicted. These facts, without doubt, present a problem which strikes at the ideals and standards Kenyon represents and has upheld for many years. I cannot believe that the truths Kenyon holds high for her sons will succumb to an overgrown activity which in actual importance ranks as a mere trifle. The men here are of high standing. We did not come to Kenyon to see football games won. But we did come to share and continue with our classmates the independent and unhampered way of life which is Kenyon. A decision must be made soon concerning football at Kenyon, before Kenyon goes the way of too many other once proud and fine institutions.

J. K.

Kenyon College Marks Time; Williams Abolishes Discrimination

Last spring the Kenyon student body passed the following resolution by a near unanimous vote. "We believe that it would be in the best interest of the individual student, of the fraternities, and of Kenyon college if the fraternity chapters on our campus had the power to determine locally their own membership." Since that time no direct action has been taken by the student body, although there have been developments within the fraternities. It is, however, interesting to watch and chart events on other college campuses. Most of our current information comes from the *Connecticut Wesleyan Argus* of September 28, and October 1 and 5.

The National Committee on Fraternities in Education released toward the end of September results of a survey conducted among 125 colleges. These excerpts are taken from the *Hartford Times* via the *Argus*.

The organization (NCFE), which includes college officials and community leaders, found that, on three-fourths of the campuses surveyed, racial and religious discrimination was practiced in selecting secret society members. . . . The report lists seven colleges in which racial discrimination is being fought. They are: U. of Connecticut, Amherst, Princeton, Columbia, Dartmouth, Wisconsin, and the U. of Chicago. The president of the NCFE is Prof. Alfred McC. Lee of Brooklyn College. He attributes the discriminatory practices to "powerful alumni forces who dominate fraternity policies and all too often shape them to their own archaic views."

The most recent major event is the resignation of the Phi Delta Theta chapter of Williams from its national organization. Williams now joins Amherst and Brown as one of the few colleges whose fraternities have no discriminatory clauses.

But the question is not so much one of discrimination or non-discrimination, the trend being toward non-discrimination; it is one of means, that is, should action be taken by the fraternities working within their own organization or should it be taken by the college (meaning either student body or administration). At Williams, Phi Delta had been carrying on a running battle with its national for two years over the pledging of a "forbidden student." In February 1953 the chapter was suspended and at the general convention this fall it was given the choice of staying in on the national's terms or of getting out on their own terms.

The culmination came on September 24 when the chapter resigned, losing its battle but retaining its honor and integrity. Following the action of the Williams chapter the Phi Delta chapters at Amherst and Brown by pledging and announcing their intention to pledge students barred by the national constitution; neither has remained within the national organization.

At Brown and Amherst discriminatory clauses were abolished by administrative edicts. At Williams no such edict was necessary. Kenyon, as Wesleyan, is prolonging its decision. It would seem that the lack of decision comes from an uncertainty as to the relation of the fraternity to the college. A fraternity basically is the coming together of a group of men whose values, attitudes, and interests are similar, and to them must go the right to choose their own companions. Any intolerance is a part of the group itself, and for this reason the group must cleanse itself. And, as President Butterfield of Wesleyan emphasized in a recent speech, advances have been made without "authoritarian leverage from the college administration." But — as the *Argus* points out — such clauses hurt the prestige and, perhaps, the admissions office of a college. Should fraternities be unable to overcome inertia within their national organization or among their alumni (after a few initial protests alumni backed the Williams Phi Deltas) then action must come from another direction. And this direction can only be from the college, for it is the college that recognizes and sanctions the fraternities and what they stand for.

H. S.

In Mood I Met The Sea One Moonlit Night

In mood I met the sea one moonlit night
And overwatched his contest with the shore,
His silver-armored feet thus evermore
Flashing across its back, which, gold and white,
Sent small reflected moons up by the light
From looking-glasses, grains of salt and sand.
Times long since flung from the eternal hand
Had passed, as wind-rushed picnic papers flight,
Across this spot; perhaps had seen then grand
Cliffs, which stood there in unbending might.
Those ages now are gathered back and done.
The rock-bound No is gone; the sea-waves run
Their oceanic Yes, that's just begun,
As far as any ending goes, to fight.

He Speaks of His Dead Love

Under the white bouquets of hawthorne we huddled
While the new tower's clock began to chime.
I held her shivering body close to mine
While the white light from the hidden sun was starting
To push the shadows back, and back the cold.
Nor did you have to struggle to be bold
When under the hawthornes we huddled together.

This old man getting ready to die
Puts his chin on the table
And tells us of love and fire

With his skin leaking over the knot of his tie
He puts his chin on the table
And speaks of animal desire

A hundred and fifty and he wants to try
With his chin on the table
To tell us of love's gyre

Near the white tower with ivy-infested clock
A ship set one down by the forest of hawthorne
Who found his place, — though I was dulled and worn
By lonely, mourning years. And then it happened
That a spright came out of the white flowers.
— But now! those faces, dull white faces! He cowers
With terror and disgust and ineptitude. Let me be!
I'm getting ready to die, do you hear, Emily?

IN REVIEW: FREUD'S TOTEM AND TABOO

BY MELVYN BARON

Undoubtedly you have indulged, as we all do, in the well-known 'Freudian slip-of-the-tongue' although I suspect that few if any of your 'Freudian slips' are manifestations of a 'search for a father-image', a projection of a castration complex, or an indelicate desire to resume habitat in your mother's womb.

From the fascinating consequences of psychoanalysis, Freud derived his ultimate psychological presuppositions, and generalized the subjective technique of psychoanalysis. He states the purpose of his long essay *Totem and Taboo* as the examination of the psychology of certain primitive races in comparison with the psychology of the neurotic as known through psychoanalysis.

Freud explains that "as a rule it (a totem) is an animal, either edible or harmless, or dangerous and feared; more rarely the totem is a plant or a force of nature (rain, water), which stands in a peculiar relation to whole clan. The totem is first of all the tribal ancestor of the clan, as well as its tutelary spirit and protector; . . . The members of a totem are therefore under a sacred obligation not to kill their totem, to abstain from eating its meat or from any other enjoyment of it." The term "taboo" includes all persons, localities, objects and temporary conditions which are carriers or sources of a mysterious attribute. Violation of a taboo restriction often means automatic punishment, meaning an immediate death evoked by the spirit world. There are cases where a savage, after violating a taboo, became gravely ill and soon died. If the violator of a taboo does not receive his punishment, the other members of the totem, in a mass-action to relieve the guilt of the entire totem, take upon themselves the killing of the violator.

Freud finds that the two most enforced taboos of very primitive tribes are the two basic totem restrictions: the members of a totem are forbidden to kill and eat of the totem animal, and the members of a totem are forbidden to have sexual union (marry) with each other. The second restriction, called exogamy, is manifested in most extreme ways. The relationship of members of a totem within the totem are to a great extent contradictory. The members of a totem are psychologically drawn together by common adherence to the worship for and restrictions of the totem animal. The family is nominally eliminated by its subordination to the totem as a whole. All the fathers in a totem are father to all the sons and daughters. The totem relationship is 'known', spoken of, and activated as a replacement for the blood relationships. In contradiction to such apparent closeness of attitude among the members of a totem, the dread of incest drives members of the opposite sex apart. The fear of incest is so acute that avoidances are manifested in a minimum of social intercourse. The amount of social intercourse depends on the degree of kinship, although men and women of forbidden degrees of kinship hold sacred orgies for their totem in which they seek sexual intercourse.

Freud treats the taboos as the expression of ambivalent feelings. The fear of incest would not take such an acute form as expressed in the denial of social intercourse if there were no positive impulses in the direction of incest. The sacred orgies are merely a displacement or projection of unconscious incestuous feelings, a projection into the totem ceremony.

The acceptance of the concept of ambivalence is basic if we are to understand that Freud's theorizing is more than whimsy. Through psychoanalysis he finds that the anxious over-expression of the feeling of tenderness is due to unconscious feelings of hostility toward the object (human being) that is consciously over-loved.

He attempts to explain the taboos of compulsion neurotics and of certain groups of primitives by examining certain aspects of their unmotivated (seemingly) and contradictory behavior.

They (the taboos) have appeared at some time or other and must now be retained on account of an inconquerable anxiety. (these are the prohibitions of compulsion neurotics) An external threat of punishment is superfluous, because an inner certainty (conscience) exists that violation will be followed by unbearable disaster. The very most that compulsion patients can tell us is the vague premonition that some person of their environment will suffer harm if they violate the prohibition.

The taboos of the primitives are manifested in fears of touching or contact, which will most certainly lead to contagion of the object, that is taboo, being loosed upon the whole population. The fear expressed by compulsion neurotics is strikingly similar to this; the fear of contagion is expressed by extreme avoidances. Among the savages, anyone who touches a tabooed object or person becomes taboo himself. The extreme avoidances on the part of both savages and neurotics are due to the displacement or transference of tabooed objects. The totem chief, being untouchable through taboo, will not blow his breath on a fire which might be transferred to the meat in the pot, and this contact would cause the members of the tribe who ate from the pot to die. A case of transference in a compulsion neurotic is explained by Freud through an example of one of his patients who refused to let her husband keep a set of razors which he bought in a shop which happened to be located near a place where coffins were sold. Prolonged psychoanalytical interview with the woman proved to Freud that the woman had an ambivalent attitude toward her husband, that she had unconscious feelings of hostility toward her husband which were first displaced as guilty feelings and then as taboo restrictions encompassing far-fetched associations.

Freud also compares the ambivalent feelings of savages and members of our culture in relation to mourning of the dead. The bodies of the dead are taboo to savages. Usually one disreputable member of a tribe is called upon to bury the dead, for he immediately becomes taboo and untouchable. The contradictory nature of the savages' attitude toward the dead is exemplified by their over-mourning and their solemn belief and compelled fear that their dead relatives have become demons of the spirit world and these demons must be placated. Freud feels that this violent fear of the dead can only be answered for by equating it with a displaced sense of guilt due to certain repressed feelings of hostility toward the dead one while he or she was alive. The mourning ceremonies include to a great extent abstinence from all social intercourse, the fear consisting of dread of retribution from the spirit world for unfaithfulness on the part of the wife or the husband, whichever is the case.

While the savage's guilt is transferred to the after-life demonism and antagonism of the dead beloved, individuals in our culture who are plagued by repressions take the burden of the death of a loved one into themselves. Over-praise and over estimation of a dead loved one is too common in our culture to be overlooked.

Freud correlates the ceremonials of both primitives and neurotics by exhibiting groups of obsessive acts which both groups participate in to relieve the guilt of their known violation of a taboo. The obsessive penance, purifications, and renunciations become as consciously unmotivated as the acceptance of the taboo restrictions were, before the violation.

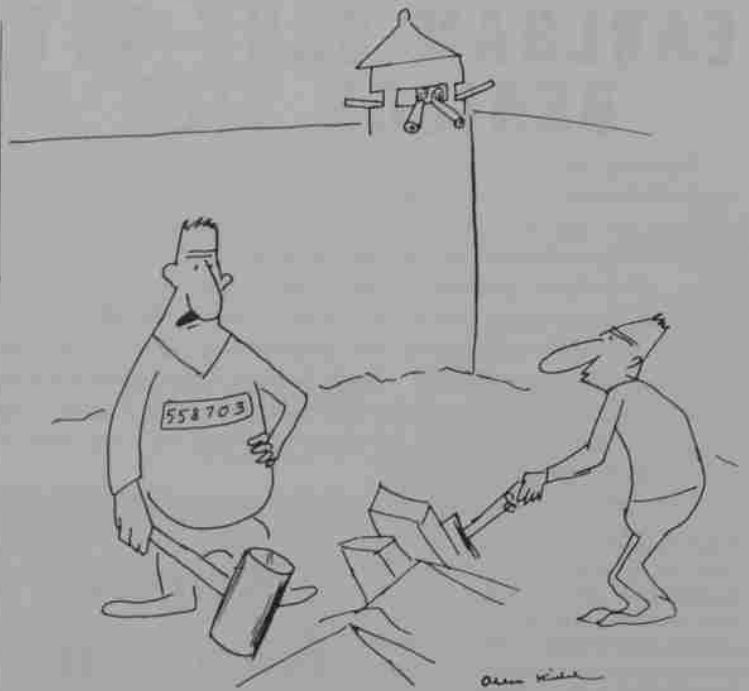
Freud reveals that "if the violation of a taboo can be condoned through expiration or penance, which means of course a renunciation of a possession or a liberty, we have proof that the observance of a taboo regulation was itself a renunciation of something really wished for. The omission of one renunciation is cancelled through a renunciation at some other point." The importance of equating the degrees of prohibition and renunciation with the degrees of wish-repression and ambivalent attitudes is the basis for Freud's eventual linking of the riddle of the totem and its connection with exogamy to the Oedipus complex as it is manifested in infantile growth and is discoverable in adult neurotics through psychoanalysis.

He explains that the savage's taboo is not a neurosis but a social creation although it is ultimately on psychological grounds. The savage fears punishment from without if he violates. compulsion neurotic is, however, such a hot-bed of psychic projections and displacements that his fear turns out to be a fear for the welfare of another person, usually a close and dear relation. "Originally, that is to say at the beginning of the disease, the threat of punishment pertained to one's own person; in every case the fear was for one's own life; the fear of death being only later displaced upon another beloved person. The process is somewhat complicated . . . An evil impulse—a death wish—toward the beloved person is always at the basis of a formation of a prohibition. This is repressed through a prohibition, and the prohibition is connected with a certain act which by displacement usually substitutes the hostile for the beloved person, and the execution of this action is threatened with the penalty of death. . . . the original wish for the death of the beloved other person is then replaced by fear for his death. The tender altruistic trait of the neurotic therefore merely *compensates* for the opposite attitude of brutal egotism which is at the basis of it."

The pre-religious savages of whom Freud has undertaken in his comparison and analysis had arrived at what he calls the first world system of which there is any knowledge, namely animism. He attempt to link the psychological processes of animism with those of neurotics in general. Animism propound a dualism, indicating a spiritualization of some substances in man which the primitives could not understand, or I should say believed was there and could not understand. The occurrence of dreams and death, Freud and others conjecture, was the cause of this spiritualization or idealization formula for the world. These animistic primitives exerted what they felt was control over subjects and occurrences in their environment by their mere thoughts and unactivated will. The reality of their thoughts synonymized for them the reality of the empirical world.

Neurotics, in general, as Freud has generalized from psychoanalytic evidences, live in a similar dream reality. Dreams themselves, Freud discovered through his system of interpretation of dreams and dream processes are meaningful only through what he calls dream-thoughts, the progress of which appears random and irrational as we judge them in our waking moments by the standards of our conscious lives.

His final conclusion in *Totem and Taboo* is based on a synthesis of his own psychological extracts from all related fields. The correlations he evolves in the fourth chapter of *Totem and Taboo* are so all-encompassing and unbelievably fascinating that it is almost a literary format of the psychological history of man. Although his ultimate conclusion is probably scientific invalid, his genius and his insight into related fields probably provides more stimulation for other intellects than a great deal of 'scientific psychologists' unswervingly limited by a methodology. (Not that all the scientific psychologists are limited by a methodology, for both the theorists and the 'dataists' are indispensable on the intellectual balance sheet of psychology.) Without the theorists, the spirit (in a purely creative intellectual sense) of psychology disappears, while without the scientific psychologists, the data men, a necessary control is lifted from the field and it is likely to break all its legitimate bonds.



I thought Tony was kidding when he said we'd have to work off our ROTC Demerits.

KENYON COLLEGIAN

"since 1856"

For subscriptions and advertising space, address the Business Manager, Gambier, Ohio.

EDITORS-IN-CHIEF ALAN SHAVZIN, RALPH TREITEL
Business Manager Richard Yee
Make-up Editor Michael Sly
News Editors Jim Riley, Gene Nassar
Feature Editor Henry Steck
Sports Editors Bill Fox, Roger Scherck
Circulation Manager Sam Wilchik
Copyreaders Jon Kastner, Bob Mosher, John Cronin
Reporters Jim Martin, Bill Johnson, Mel Baron, Sam Horowitz, Bruce Wilson, Phil Hammond, Jay Knudson
Business Staff Dick Meyerhardt, Bob Scott
Art Editors Hans Gesell, Al Kidd
Photographer Milt Henda

27.5% of all large Kenyon scholarship holders played football in high school. 27.5% have played at least one year of football at Kenyon. 13.8% are out for football this year. —notice from admissions department.

The Collegian business staff would like to have every student that wishes his parents to receive copies of this paper to give their names and addresses to Sam Wilchik of Sigma Pi Division, or else have their parents write to Sam in care of the Collegian circulation department, Gambier, Ohio. A year's subscription, is \$3.50.

HOTEL CURTIS BARBER SHOP

Appointments if Desired
 Mon., Tues., Wed.
 Phone 31001
 Fri. and Sat. 8:00 to 6:00

MOUNT VERNON SPORTING GOODS

C. M. "Chuck" Campbell
 13 W. High St.
 HUNTING, FISHING
 ATHLETIC GOODS

TIMS

CARRY OUT BEER
 EASY PARKING
 667 1/2 N. Sandusky

Williams Flower Shop

14 S. Main St. Mt. Vernon, O.
 Phone 2-2076

Jewell Ice Cream & Milk Co.

9 N. Sandusky St.
 Mount Vernon, Ohio
 Phone 2-1775

Sears Roebuck and Co.

120 N. High St.
 Mt. Vernon Phone 2-8715

SPORT PLEASURE CONVENIENCE

From coast to coast the pleasure of cycling is being rediscovered, especially in the colleges. Cycling is fun and its good for you.

Carl Snavely, the "Grey Fox" of North Carolina, said, "Bicycling is a particularly beneficial exercise—and one of the most healthful and enjoyable of all sports. We believe it puts more muscles into play than any other practicable form or recreation."

Hugh Burns, famous Notre Dame trainer, said, "Bicycling gives the legs a smooth, effective workout and regular hard riding certainly develops lung power. In fact, in my book, biking rates as one of the best ways to tone up the body . . . whether you're an athlete or spectator sportsman."

See Our Fine Display of Light Weight Bicycles

30 Models, 8 Colors
 all imported
 all 3 or 4 speed
 RALEIGH — DAWES
 ROBIN HOOD
 Sales Service and Rentals

COLLEGE CYCLE & SPORTS SHOP

Telephone 3381
 GAMBIER, OHIO

EARLHAM SHUT OUT; STATESMEN UNDEFEATED, BRUNO BACK AT GUARD

Upsetting the pre-game predictions of many of the local Gallups, Kenyon's booters shut out Earlham 2-0, last Saturday, in the first home stand of the season. The contest marked the fifth renewal of the annual Earlham-Kenyon rivalry, and Kenyon's first triumph of the series. If the Lords continue to play as well as they have in their first two games, a conference title might not be too far in the offing.

Both teams appeared equally well prepared and the match was one of talent rather than endurance. Coach Franklin Miller worked out his entire reserve in practice, and therefore substituted very freely in the game. For the most part, the substitutes' play was on a par with or better than that of the first string.

First period action was fast and furious, as Kenyon's defense

faltered slightly in the opening minutes. Most of the play centered around the Lords' goal and J. Willie Ferguson gave more than his All-American best, snarling several almost impossible shots that should have scored. The squads settled down halfway through the second quarter. Charlie Opdyke booted a quick pass to Mike Taddonio at the goalmouth, and Taddonio pivoted and fired the ball in, past the surprised goalie for the first tally. The remainder of the half was a see-saw battle with very little shooting attempted by either side.

Halfway through the third period Don Peppers passed off to Bill Smart who was fouled immediately. Charlie Opdyke returned from the bench and scored the penalty boot. In the last stanza Earlham tried to start several eleventh-hour rallies, but was thwarted by the excellent defensive efforts of John Wilkin, Bill Smart, Caryl Warner, Al Halverstadt, and Dave Cummings. In the final minutes Earlham shot repeatedly but in vain, for wherever the ball was, so was Willie Ferguson.

Several talented freshmen made appearances in the match and showed promise of strengthening Kenyon Soccer considerably. Don Peppers amazed the spectators with his speed and agility. He broke up several plays and was instrumental in the first score Dave Adams also proved himself a good halfback and Thatcher Schwartz excelled on the line.

The prophecies of the crystal-ball gazers for the October 1 game at Denison also were far astray. Although the team had only several days of practice, and coach Miller was too ill to attend the contest, the Lords outran and outplayed Big Red. Under the guidance of assistant coach Tom Edwards, who played soccer at Springfield College, Mass., the Kenyon socceteers fought Denison to a 3-3 tie. Coach Miller surmised that it was only good luck that pulled the Lords through, but from where I sat last Saturday, it looked more like good old team spirit and the will to win.

LEMASTERS

for
REPP TIES
ENGLISH FOULARD

PENNEY'S
ALWAYS FIRST QUALITY

Your New
Fall Sweaters
Now at PENNEYS
ORLONS 5.90
WOOLS 4.98

SHARP'S
CARDS GIFTS
FLOWERS

Public Sq. Phone 3-4745

WISE JEWELRY

Quality and Honesty Foremost
Next To Pennys

Kenyon Komments

I wish to make public apology for a statement that appeared in the last issue of the *Collegian* in this column. It seems that a comment concerning Wagner College being in the same caliber as Kenyon was taken the wrong way by many people around the hill. By that statement I did not mean the same athletic caliber, but size, academic setup, endowments, and its desire to remain small. . . . A bouquet of roses should be given to the cheerleaders for their fine job at the Wooster game. They didn't have too much time to practice, but they did a magnificent job in raising the school almost 100% from what we are accustomed to. Many of the players have commented about the support they had for the game, and that they really felt like playing ball, with everyone behind them. . . . The intermural race opened up this week with touch football first on the list. The defending champs, the Phi Kaps, will be out to make it two in a row, while the Deltas, Betas, and Alpha Deltas making it tough for them. . . . Kenyon's next three games, with Hobart, Capital, and Hamilton, will feature a trio of undefeated teams. All three, at deadline, are undefeated. Kenyon has been a giant killer many times in the past, so we shall see how they do this season. . . . The Hobart game is THE game of the year, as far as Bill Stiles is concerned. Bill graduated from the Geneva institute a few years back, and would like nothing better than to defeat his Alma Mater, especially after the homecoming Eddie Tryon (Hobart's coach) gave to him last fall. . . . The Earlham soccer squad really kept Will Ferguson busy in the final period of last Saturday's game as he stopped shot after shot and proved that he is an All-American. Kenyon was on the defensive almost entirely the last quarter as they preserved their shut-out. Now the Millermen are pointing for their Oct. 23 date with the Oberlin soccer squad, although they have a tough game on Saturday with Ohio U. . . . There is a rumor that Kenyon will be represented in the Ohio Conference this spring with a track team. I did not have the slightest idea of this until I read in a Wooster publication that Wooster has a track meet scheduled in May here at Gambier. . . . My final comment for today is that one of the most tiring things is a long train ride, followed by a hundred mile bus ride. Hobart will suffer this pain this week and I look for that fact, as well as the fact that The Lords will be really up for this game, to be the decisive factors in a Kenyon upset.

Undoubtedly, Hobart will be the pre-game favorite, but Kenyon, if they play the ball they did against Wooster and Muskingum, will be the post-game favorite.

Myers Supply Co.

CHAMPAGNE
BEER AND WINE

116 West High Street

Phone 23891



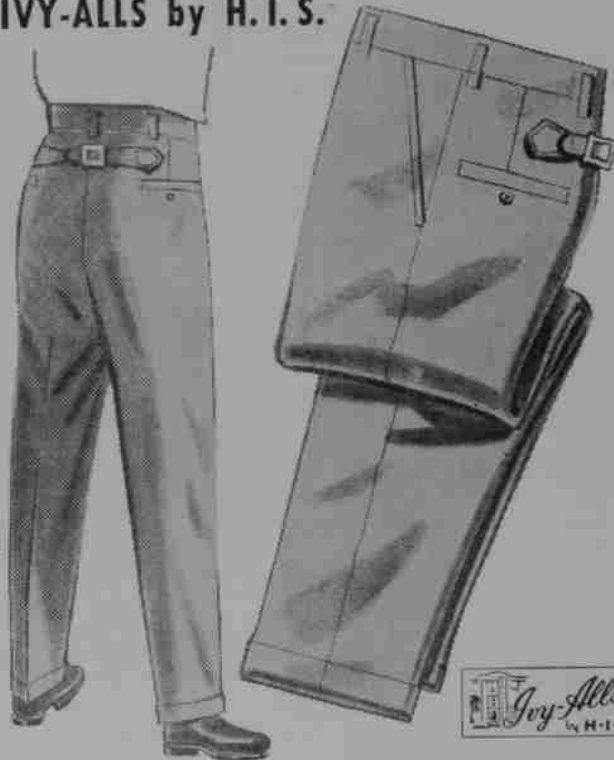
Compliments of
The People's Bank
Gambier, Ohio
Member of Federal Deposit
Insurance Corp.

For All Good Foods
STOP 'N' SHOP
Groceries — Meats
Wines — Beer — Delicacies
115 S. Main St., Mt. Vernon, O.

D. Garverick
STUDIO
31 E. Gambier St.
Phone 2-1057

Ringwalt's

THE SLIM LOOK IN SLACKS IVY-ALLS by H.I.S.



The difference in measurements gives the slacks an entirely new slim silhouette. Knee measurements are reduced to 21"; cuff measurements to 18" . . . an adjustable buckle and strap is placed at the back of the trousers for easy adjustment and low hip fit.

\$3.95

WORLEYS
THE MEN'S STORE OF MOUNT VERNON

Tomorrow, in the annual Homecoming game, the Kenyon Lords will be opposed by one of the strongest teams they will face this year, or any other year, the Statesmen from Hobart. The Hobart eleven is undefeated, untied, and have given up seven points in games against Wagner College, Allegheny College, and the University of Buffalo.

This is virtually the same team that came to Gambier two years ago cocky and confident of an easy win. They let Gambier on the short end of a 14-13 Lord win, and this is the same club that unmercifully snowed under an injury-ridden Kenyon eleven last year, 61-0, at the Hobart Homecoming. It is also almost the same Lord team that has faced Hobart the past two years.

Coming to Gambier with the Statesmen eleven will be two little all-Americans, Don Bruno, a pint-sized guard, and Bill Morton, a speedy halfback and captain of the team. Hobart's attack will feature a good running game with an adequate passing offense. Their runners tend to favor end runs rather than line plunges.

In last year's massacre, it was the halfbacks that made tackle after tackle in the secondary to stop many threats. Frank Gingerich and graduate Hugh McGowan refused to be taken out on plays and stopped runners in the open. It was rugged line play by Hobart that won the game, and it was also due to the major and minor injuries that hurt the Lord team.

Last season, the football team did not have the overall depth that they have this year. The current crop of freshmen has aided coach Stiles greatly in keeping his regulars in game condition. Such freshmen as Roger Smyth, Jerry Looker, Jim Parsons, Bob Holstein, and Keith Brown have teamed this edition of the eleven into a great mass of potential. When these freshmen, along with the veterans hit their stride, this will be a tough aggregation.

MUSKIES DEFEAT LORDS, 26-0

In their second night game of the year, the Kenyon football team dropped their third game of the year to Muskingum, 26-0. But this loss was no disgrace to the Statesmen because the New Concord men had a well-drilled, veteran team.

The Muskies scored each of the first three times they got their hands on the ball with long sustained marches. The first drive went 52 yards and the second went 65 yards. Both of these scores came in the first quarter. Their third touchdown came in the second period after a gallant goal line stand by the Lords.

The Muskies had second and goal to go on the 6 inch line. A smash over right tackle failed; a smash over left tackle failed. So it was fourth and nine inches to go. Left half Smith went wide around right end and just as he was tackled, he fumbled and the ball dribbled into the end zone. He fought through three tacklers to fall on the ball for the TD. The fourth score came as the result of a 32 yard run with an intercepted flat pass.

The Lords had two good drive during the game, one at the end of each half but a pass interception killed the first threat, and time ran out in the second half after the Lords had marched from their own 20 deep into Muskie territory.

Marty Berg as a linebacker looked very good and Gene Mio and Dick Anderson played their usual stellar game in the losing cause. The only serious injury was George Thomas, who was knocked out while tackling a Muskie back.

KENYON 0 0 0 0 — 0
MUSKIES 13 6 7 0 — 26

TD'S Means, Smithers, Skrypsoc 2.
EP'S Capazoli (Placement), Means (pass from Capazoli)