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## Kenyon Collegian - May 16, 1958

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# KENYON COLLEGIAN

A Journal of Student Opinion



Vol. LXXXIV

Gambier, Ohio — May 16, 1958

No. 13



Edgar C. Bogardus

Edgar Bogardus, poet and teacher at Kenyon for two years, passed away Sunday morning, May 11. Mr. Bogardus had published verse in many journals and was selected as the Yale Younger Poet of the year in 1953. This year he was appointed managing editor of the Kenyon Review by John Crowe Ransom, to whom Mr. Bogardus dedicated his book of verse, *Various Jangling Keys*. His poems were concerned largely with the frustrations and repressions of American life and are unique in their stark visions of modern society. Mr. Bogardus, or "Ted" as he was known, will always be remembered by his friends and students for his sincerity, humor, and devotion to his art.

Daniel G. Ray

On Sunday morning, May 11, Daniel G. Ray, 22, passed away. Dan was a senior in the Kenyon history department. Besides being co-captain of the varsity swimming team, he was an outstanding record-breaking collegiate swimmer. Dan was a member of the Psi Upsilon fraternity. He is survived by his wife and a young daughter. Dan's funeral was held Tuesday, May 13, at his home in Cincinnati. Dan Ray will be remembered as a kind and gentle friend by those who knew him.

## KENYON COUNT

Almost All the News

Last week President Lund announced the new appointments to the faculty line-up. Peter Buri, presently teaching at the State University of Iowa and a graduate of the University of Chicago, has been appointed to an assistant professorship in Biology. Mr. Buri, a geneticist, will teach General Biology and Principles of Evolution next year.

The Econ department adds James Nordyke to its staff. Mr. Nordyke is now a graduate student and research assistant at Princeton. He hopes to get his Ph.D. this summer. He is writing his thesis in the field of international finance. At Kenyon Mr. Nordyke will teach accounting, international economics and two elementary courses.

It is rumored that, if the faculty team loses any more ball games, certain members may be sent back to the minors or traded. At any rate, other changes in the lineup are expected.

Richard T. Pfeiffer of Gahanna, Ohio, has been named assistant

director of physical education and head football coach at Kenyon. He will also coach the lacrosse team, and in both assignments replaces William C. Stiles, who will join the staff at Hobart College in July.

Since 1951 he has been director of athletics and football coach at Lincoln High School in Gahanna. Last year Pfeiffer was named "Coach of the Year" in Ohio's central district.

### THE LAST LAUGH

Where was Les?

Also: we understand that the social committee has contracted the Comanders for the Fall Dance Week End: \$1400.

Also: We wish we were Bill Knecht.

Julius Richter and his movie committee announced the acquisition of a new projector. Richter states that the new projector has solved the technical difficulties which have occurred in the past

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## Fiction Reader Psychoanalyzed

by Mark Bricklin

Critics and investigators have been applying Freudian concepts to the understanding of literature for some time. Few, however, have ventured to say what goes on in the reader's subconscious mind while he follows the adventures of a fictional character. We now have such a book. It is called *Fiction and the Unconscious* by Simon O. Lesser (Beacon Press, 1957), and is not only well-written and fascinating, but very important.

There is probably some skepticism in my readers' mind as to the possible relevance of such a study. This may have been nurtured by such popular books as *Hamlet and Oedipus* by Ernest Jones. The latter presents the most tightly-knit "theory" or interpretation of *Hamlet* I have ever seen, but Jones says little or nothing about other levels of meaning in the play besides the Oedipal one. To accept Jones' interpretation to the exclusion of all others is to say that *Hamlet* is nothing more than a case history.

Simon Lesser not only admits, but asserts the limitations and dangers of applying empirical knowledge to the study of any phase of literature. And although he is dealing with a more seemingly removed subject, the subconscious activity of the reader rather than that of fictional characters, his remarks are more convincing and much more constructive than Jones'.

It is Lesser's primary thesis that the most profound satisfaction that we get by reading is on a

subconscious level. Narrative art does this by calling into play all parts of the psyche — repressed sexual desires, the ego, and the superego. It allows them to become fully involved in the action, and gives them a more "equitable" hearing than they receive in our daily life. Ultimately, it relieves anxiety by allowing the free play of repressed desires while assuring us that our conscience, or superego, is strong enough to emerge from the foray victorious. This also serves to increase the stability of the ego.

Lesser's development of this argument is so tightly knit that it is impossible to paraphrase it without doing a gross injustice to his comprehensiveness. To get some idea, then, of how fiction achieves some of the aforementioned goals, we will take as an example *Moby Dick*. Lesser devotes a few pages to a discussion of Captain Ahab, but here I will try to incorporate other of Lesser's principles into a brief discussion of the reader's involvement with the action of the book.

### AHAB IS ID

Basically, *Moby Dick* is the monumental struggle between the Id and the Superego. The reader identifies himself subconsciously with Ahab, who, along with his bizarre crew, may be taken on a psychological level of symbolism to be the repressed urges of sex and rebellion waging a death struggle with the iron-clad moral standards of both the parents and a Puritan society. Starbuck, the one member of the crew who stands for the rational and realistic ego, is completely overpowered by the compulsiveness of the Id. Finally, however, the superego which takes on the many aspects of a God in the form of a whale, triumphs over the rebellious Id and kills all the conspirators in the revolution save Ishmael, who is merely the reporter.

Thus the reader allows full expression to all his pent-up amoral urges in realizing Ahab, but is assured that if these urges were expressed, it would mean his destruction.

The conscious realization of this struggle by the reader would cause too much anxiety for him to continue reading. Several aspects of books in general and *Moby Dick* in particular allay this anxiety.

### PSYCHIC DISTANCE HELD

First of all, the mere fact that the struggle appears to be Ahab's and Ahab's alone allows the reader to read the book as if merely observing the actions of an obsessed man. Then, the basic nature of the struggle itself is carefully concealed under many layers of meaning, whether one chooses to call them higher or lower.

Another great means of achieving psychic distance is by having Ishmael, who never becomes inextricably involved in the action, serve as the narrator. The over-emphasis of details also draws the reader's attention away from a too-immediate cognizance of motivation. And to return to the general, the very fact that the tale is formalized into chapters, which form a finite entity, acts as a restraining force on the passions subconsciously released in the reader.

In this brief review, I have been quite incapable of doing justice to the few ideas of Lesser's that I have mentioned, and there is an immense amount of important material in the book which I have not touched upon. My main objective, however, in writing this is to persuade as many readers as possible to read the book. It will be an important experience for anyone who is seriously interested in either literature or psychology.

### COLLEGIAN EDITORSHIP

Those wishing to apply for editorship of the Collegian must do so before noon, Monday, May 19. Letters should be submitted to the Publications Board, care of Mr. Lanning, Publicity Office, the basement of South Ascension Hall. And may we prefix a note from T. S. Eliot:

"Because I do not hope to turn again  
Because I do not hope  
Because I do not hope to turn  
Desiring this man's gift and that man's  
scope . . ."

## New Parietal Proposals

by Ross Gelbspan

"This year has seen an increasing concern on the part of the students, faculty, and administration over certain deficiencies in the system of regulating student affairs." Thus reads the preamble of the interim report of the Student-Faculty Committee on Student Affairs.

The committee, which was formed by Dean Edwards after his visit to five Eastern colleges, seems to have taken several definite and positive steps to occupy the vacuum left by the impotence of the Student Council. The committee, composed of students Dave Adams, Dick Duke, Sam Hough, Bruce Kennedy, and John Titchener, professors English, Finkbeiner, and Haywood, and Deans Bailey and Edwards, has suggested three definite changes in the existing Parietal Rules, all of which seem commensurate with the "concern . . . over deficiencies in . . . regulating student affairs."

### NEW WOMEN LAWS

The first change concerns the hours during which women will be allowed in the dormitories. Whereas, under the previous set of rules, women were allowed to be in the rooms on weekends from 4 p.m. to 9 p.m. and on week-ends from 1 p.m. to 9 p.m., they would now be allowed to be in the rooms, Sunday through Friday, from 1 p.m. to 9 p.m. On Saturdays, when no organized social functions are held, women would be able to remain in the dormitories until 12:00 p.m. All that can be said about this change is that it reflects a much more realistic view on the part of the committee with regard to the Kenyon social situation.

The second major change proposed for the Parietal Rules is in the realm of student infractions. Previously the Student Council had "initial jurisdiction in all disciplinary cases." As a result of lack of interest, poor management, etc., the judiciary functions

of the Student Council have continuously degenerated until all that remains in the way of jurisdiction is the office of the dean. Consequently, many charges and counter-charges were levelled at the Student Council, accusing them of being "dean's boys" or "moralists."

### DEAN'S PREROGATIVE

Under the proposed rules, the Dean will have the prerogative of taking personal action or referring student violators to the Student-Faculty Judiciary Board. This board, which will be composed of three faculty members and three student members, will convene at the request of the dean. It will also be an appeals board by which a student can appeal any decision by the dean.

The establishment of this committee seems, at first glance, to be the best way in which to formulate a consistent policy in regards to judiciary matters. Especially with the seating of three faculty members on the committee, some sort of *stare decisis* set of social values should be able to evolve.

### COUNCIL: LEGISLATIVE POWERS

The proposed third vital change is the limitation of the powers of the Student Council. Whereas the powers of the Council previously included the power of making disciplinary decisions, it is now limited to legislative decisions. The student council shall be able to regulate all student activities other than those falling under the jurisdiction of the Pan-Hellenic

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## THE SPOKESMAN

### Trial? Or Error?

Monday, a day after Dance Weekend was supposed to end, the Psi U fraternity was suspended from campus by the administration. The decision was delivered to the fraternity's officers after Dean Edwards conferred with Dean Bailey and President Lund, both of whom, apparently, were all for the action. The fraternity is non-existent now, until that time when the Dean of Students sees fit to reinstate the organization. When the decision was announced to the faculty at a meeting Monday afternoon, they, too, seemed to be in accord with the administration's work, expressing themselves vociferously. And, most of the campus, peeps, delts, betas, etc. etc., seem to agree: at last, we got those Psi U's. Even faculty wives expressed their pleasure at the administration's action.

There are naturally two view points as to the fairness of the action: that of the administration, as expressed by Dean Edwards, and that of the Psi U fraternity.

The fraternity believes that there was not a gigantic disturbance of the social order during the recent festivities.

The Dean has stated, in his letter, that considerable damage was done to college property. He has called attention of the college community, if one exists at Kenyon, to the "indefinable attitude" of the Psi U's.

The fraternity claims that the damage caused was slight, a broken window casement, a door taken off its hinges, and nothing more than that except the usual general mess. The fraternity also claims that a good deal of the damage was done by foreign people, those who wandered over to the North Leonard Lounge, who outnumbered the membership at the party by at least six to one.

The administration believes that one should keep his own house.

The Psi U's question the general manner in which the entire problem was handled. First, they say, they were handed a letter which stated that they were suspended collectively from campus, the fraternity's privileges revoked. Then, they were called in for questioning. They also feel that mass punishment is rather unjust, the army having given it up several years ago. However, the administration feels that the fraternity must be responsible for its membership, as well as the activities which are carried on within the fraternity's property.

The fraternity also feels that the administration was slightly irate over the fact that the organization did not contribute to the Dance Weekend subscription kegs. And the Dean admits that, through not paying their bills, the group has been demonstrating another manner in which it refuses to measure up to community responsibility.

The fraternity would like to know how one defines an "indefinable attitude" as a specific factor leading to such dramatic action as the administration exhibited last week.

It has been pointed out that the Psi U's were felt to be a force of moral detriment on this campus. They have many good members in their organization who, for some unknown reason, will neither buckle down to their academic work, nor accept their role in the social order, nor, in any way, attempt to contribute to the college community. Then, too, it has been pointed out that after almost every major social event this year, few though there may have been, some Psi U has been indicted for some promiscuous or other violatory act.

Taking the facts objectively, the administration has a rather good case. Obviously, the action has to be taken by the Dean if such action has to be taken. The question lies in whether such action should have been taken at all, and, if so with such extreme measures, and, if so, in the manner in which these actions were taken.

If the various infringements did occur, first they should have been specifically outlined and detailed. Then, the fraternity and those others considered responsible, should have been called in to answer the charges. The guilty, ascertained and pinched, then punished. Star chamber proceedings, or even worse: ones in which the verdict is first reached, without either witnesses or defendants, are supposedly history.

It has been well publicized by this time, that certain members of the administration and faculty desired even more extreme action, such as the suspension of the entire individual membership or revoking the fraternity charter. However, individuals — not only Psi U's, either, should have been made answerable for their crimes, rather than the entire organization.

In the present case, certain people must answer for their conduct, money must be laid out for the damage. The Psi U's themselves should have attempted to maintain the order of a social organization, controlling their parties. An organization is an organization. If we are to have fraternities, as they are usually thought of, the fraternities must meet their specifications. And one of these is to discipline their own members and keep order at home. This would mean the deactivation of those individuals who commit actions that are contrary to the fraternity's interests. Actions that cause the fraternity continual embarrassment are certainly contrary to the organization's interests. Damage that has resulted to college property in North Leonard prior to this incident, such as floors, windows, etc., should have caused the fraternity extreme anxiety, if not from a social view point, at least from a material one. Of course, if the group is prepared to reimburse the college for all the work it has done in North Leonard to repair these items, so be it.

Another fact is that early Sunday morning the fraternity's President was taken seriously ill, the vice president, an off-campus resident, did not know this. Thus the fraternity was left without any leader — for the Sunday parties, the ones which the administration cited as examples in their case. Certainly these facts constitute mitigating circumstances.

Now the question of objectivity: How objective can we be in Gambier, or even at Kenyon. The college is quite different from a municipality. There are certain traditions and standards here, traditions and standards that it would be quite unfair to change so suddenly, especially if we make one group the brunt of such changes, especially, again, for a window casement.

Now, certain traditions do need to be changed. Fraternities are one of these. However, until the college has something to replace this type of social life, something to take the place of liquid diversi-

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## Keep Left!

by R. S. Henes

*This item, submitted by Mr. Henes, contains opinions that do not necessarily represent those of the editors or staff of this journal.*

The sunny hills of Gambier have of late been shocked from their dreamy complacency by the appearance on campus of an organizing committee of the Young People's Socialist League, the youth section of the Socialist Party-Social Democratic Federation. "What can this outrage mean?" shout our esteemed reactionaries, quaking in fear before the unknown. Many do not even dare to seek out the true information on the background and political status of the Democratic Socialism of the Second International, which the Y.P.S.L. represents; they shrink blindly from the "threat" to their complacency, doubtless shouting, "My mind is made up. Don't confuse me with the facts!"

At the risk of offending the above worthies, may I take this opportunity briefly to outline the policy of the organization in question? The first point which I should stress is the utter opposition of Democratic Socialism to any and all forms of totalitarianism, whether Communist, Fascist, or Imperialist in character. To quote the pamphlet "YPSL", which sets forth the basic tenets of the organization, "We oppose any system which limits economic and political democracy by the continuing exploitation of one class by another."

Seeking to redress the inconsistencies of the capitalist system, under which goods are socially produced for the private benefit of a privileged few, the YPSL seeks social ownership and control of major industries by cooperatives, public corporations, and ownership by agencies of a politically democratic state, recognizing that only thus can the full fruits of modern technology benefit any but a select few. In this respect, the program of Democratic Socialism represents nothing more nor less, in the words of Upton Sinclair in the *Socialist Call* for February-March, 1958, than "American Democracy applied to American industry."

Recognizing, further, the threat to all mankind inherent in nuclear war, Democratic Socialism deplores the belligerent irresponsibility of East and West alike, and seeks to bring before the people of the world the utter futility of modern war and the necessity of the peaceful solution of international disputes. In short, the YPSL, together with millions of Democratic Socialists throughout the world, proposes an advance, by the time-honored means of representative democracy, from present conditions of war, poverty amidst plenty, and oppression to a world of peace, prosperity, and positive freedom and opportunity for all.

Further information on the YPSL program may be obtained free of charge from any YPSL member; only your impartial consideration of the Socialist program is requested. For further information, see R. S. Henes, J. L. Stanley, or J. T. Moore.

## Grench

by Sam

The following letter was sent to Anne's "Vice for the Lovelorn" column recently, and although we felt ill-equipped to render assistance, the *Collegian* people thought that the publication of the letter might interest poll-takers, radicals, people who take this sheet home to mother and the like.

Dear Anne,  
My name is Salamander Grench and I feel that something is wrong with my family. Let me tell you about some of them.

The first Grench in history was Sir Geoffrey Grench. The family was well established even by then, however, for Dr. Lutonov in his *The Dark Middle Ages* commented "the ascendancy of the Grench family made the Middle Ages even muddier" or have I misquoted? The aforementioned Sir Geoffrey was well

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## Ethics Vs. Moralism

by Ross Gelbman

The charge of political moralism has been leveled at our state department by both students of politics and many of our allies. In an attempt to shed some light on this generally misunderstood problem, Ernest Lefever has come up with *Ethics and United States Foreign Policy*. But the introduction by Hans Morgenthau is perhaps the most valuable and enlightening part of the volume.

Mr. Lefever begins discussing the relationship between politics and theology in formulating foreign policy and promptly lapses into a study of what Henry Wriston called diplomacy in a democracy. Lefever writes in a very comprehensible, lucid manner. Unfortunately the content of his book does not measure up to his style.

In his introduction, Morgenthau tells us that international moralism and the consequent depreciation of power was a natural result of the pacifist philosophy of 19th Century America coupled with the experience of the Victorian age, as interpreted by the predominating liberal philosophy. Now, he says, the experiences of two world wars have cut down many of these political illusions. We have learned that we "cannot escape the temptation and liabilities of power politics by an act of will. We must learn to live with them and still remain civilized."

### U.S. AND U.S.S.R. vs BRITAIN

Early in the book, Lefever outlines the nature and motivations of international moralism. Citing the American-initiated, Soviet-supported U.N. censure of Britain, France, and Israel in 1956 as a prime example of "our government joining in the name of high moral principles our arch enemies," Lefever proceeds to a discussion of the specifics of international moralism.

In comparing international moralism to religious justification, the author states that man's moral sense can be the cause of immorality and self-deception just as his religious views can be the source of confusion and self-righteousness. "Man seeks moral justification precisely because he has a moral sense. But man's interests . . . often tempt him to clothe his vices in the garments of virtue, to pursue narrow interests in the name of humanity, to make moral principles the servants of self-interest." Although this phrase is an accurate summation of international moralism in America, the author comes no closer to political realities than this. Lapsing into one of his generalities, Lefever states that a recognition of the "central affirmations of the Judeo-Christian faith will deepen one's awareness of the complexions and ambiguities . . . of international politics and will help deliver one from utopian illusions . . . and cynical despair."

In condemning the American public for this display of moralism in foreign affairs, Lefever proceeds to devote the main of his book to a discussion of the results of public participation in policy making. During the past half-century, he says, the problem of diplomacy has been seriously aggravated by the development of national political religions or national systems of "self-righteousness." Of these national political systems, the most obvious are Nazism and Communism. Less obvious, says Lefever, but more

complex are certain attitudes in the United States which "point ominously in the same direction."

The primary attitude in America to which can be traced the roots of international moralism is the depreciation of power. A prime example of this as cited by the author is the idea in the United Nations of giving the smaller powers a "greater voice." This, says Lefever, is motivated by a guilt complex on the part of the American people. Since control by power is contrary to Judeo-Christian doctrine, then the mere possession of power seems to the public immoral. And the use of power is a completely unacceptable concept. Consequently the great powers are placed on an equal plane with the small powers in, for example, the United Nations. But this is not ethical, according to Lefever, for "nations, like men, have a moral responsibility commensurate with their gifts."

### PUBLIC'S POLICY

Lefever then proceeds to discuss the place of public opinion in American policy making. Although this "moralistic feeling" may exist in many nations, it is most clearly seen in American diplomacy due to the power held by the public. The results of this democratic practice of giving the public a voice in policy making, according to the author, boils down to an ineffectual diplomat, an unenlightened public, and the predominance of congress and its various pressure groups in formulating foreign policy.

Having thus outlined the evils of public participation in policy making, Lefever then discusses the ways in which public opinion is most effective. First, the public determines the national purpose around which policy is to be directed. Secondly, the public creates the psychological and moral climate in which foreign policy is formulated and conducted.

This second point under effectiveness of public opinion seems contradictory to Lefever's earlier point. If the public creates the psychological and moral climate in which foreign policy is formulated, then this climate can only be one of self-righteousness and moralism. I think the actions of our present Secretary of State testify to this.

In his final section, "The Contribution of the Church and Synagogue," Lefever discusses, in his usual vague manner, what he set out to discuss in the opening chapter. However, all we can glean from this section is that

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## Kenyon Collegian

— Since 1856 —

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Spokesman

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location, it had better forget changes. Bowling alleys, swimming pools and gymnasiums will not do for those people who entered the college before muscles and red blood became a criteria for admission.

New Proposals

(Continued from page one)

Council. The council will, ultimately, have a certain amount of power over the Student-Faculty Committee in that it will be able to initiate an annual review of the Parietal Rules.

One noticeable change lies in the Rules of student behavior. Many of the specific infractions previously listed have been removed. This attests to the power of the judiciary, in this case the Dean, in ascertaining the nature and degree of a violation. And so the cry will be raised that the Dean is a tyrant. But if the student body itself is unable to accept judicial responsibility then the Dean must. And we can only abide by his judgment since that of the student body was not commensurate with its powers.

**CONSTRUCTIVE ACTION**

The report of the Student-Faculty Committee seems to be one of the most constructive actions to emerge at Kenyon during the last two years. Certainly, it reflects an awareness on the part of the administration of the problems of governing an uninterested student body. To Dean Edwards goes the ultimate credit for providing what we hope will turn out to be a first step in the direc-

tion of effective student government.

Open meetings are now being held over these new proposals.

Grench

(Continued from page two)

rewarded for his valour in the Crusades by the Caliph.

Rogers Clarke Grench came to the American colonies after an uneventful life as a London ship-builder. He wrote of an adventure during his explorations:

Upon the morrow Crafe & I finalie arrived amongst the Gragochnies. Longe had these savages assailed the westward penetration of our breathern and we despaired of placating the cruel beings.

The bryte day hartened us. The savage women were preparing the fields for soing. The older warriors were observing the bucks who contested hand to hand in canoes (canoes are barks made of bark). The indians have cleverlie constructed these crafe for transporte, for sportinge, for fishing, for huntinge, for communicating, for war &c. for everythinge but the individual encounters we now observed which we realized were the cause of many grievous injuries.

Christopher and I decided that what the Gragochnies needed was a flat-bottomed, broad-beamed, sturdie, boate of lumber. We worked through the afternoon and constructed an admittable ship, about five feet long and with a device for adapting the paddles of the canoes for propulsion of our new vessel. The Gragochnies were so delighted that they made a treatie the next day. As for Christopher Crafe and I we were so pleased that we con-



tinued to build brawld beamed row boats."

Benedict Grench served brilliantly at Paoli, Monmouth, Saratoga, and followed Cornwallis to surrender at Yorktown. It had long been a family secret that Benedict became a fugitive after attempting to assassinate George Washington, but only recently did a famous west-coast entertainer-philosopher-scientist-educator-amusement park operator discover that Benedict, disguised as a mouse, was actually Ben Franklin!

A genius in the wrong position at the wrong time is ignored. Evariste Grench planned the battle of Waterloo in such a manner that if Napoleon had followed the plan the victory would have been his, but who listens to a private? For more information on this write to cousin Ed at Fort Dix.

Of course everyone now knows that Lincoln's secretary, Nicholas

Grench wrote his Gettysburg address. It's a good thing he did too, imagine Lincoln going to the wrong cemetery to speak.

Thomas Alva Grench was a sailor-inventor. He was working on an explosive that everyone thought would revolutionize warfare. He never got a chance to explain his work, for on a cruise to Havana, Cuba on the battleship Maine he was killed in a mysterious accident.

Freud was introduced to a Grench on a lecture tour of this country. He was curious to meet other relatives, and did. A note he wrote to the family is still cherished: "Our conversations together were some of the most inspiring I have ever enjoyed." They were too, he wrote seven books shortly afterwards and he had only met five Grenches!

Dear Anne, is anything wrong with my family?

Kenyon Count

(Continued from page one)

during the Rosse Hall showings. He also announced that a new cinemascope screen is on the way.

The New Republic announces a contest for younger writers. Ten awards of \$100 will be presented, five for the best essays on the state of American fiction, and five for the best essays on any aspect of present-day television.

If you are 27 or under, you are eligible for this competition. Essays to be 1500 to 3000 words. Manuscripts to be judged by the editors of The New Republic. Submit manuscripts by October 1, 1958 to Awards Department, The New Republic, 1244 Nineteenth Street, N.W. Washington 6, D.C.

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## Webster, Athletes, Etc.

by Chuck Bronson

An athlete is defined by Webster as anyone trained or fit to contend in exercises requiring physical agility, stamina, etc. Etcetera here implies determination and another messy modern-day word — "guts."

Let us momentarily deviate from our definition and take a look at the recent "exercises" of the Lords. Coach Faikenstine's fence-busting crew let Otterbein down 7-6 Saturday behind the relief pitching of Chubby Holmes and the timely hitting of Al Blake. The baseball record is now 3 and 8. Elsewhere, the tennis squad bowed to Oberlin 5-4 and the lacrosse team took it in the chin 12-7 at Oberlin and 8-6 against the Cleveland lacrosse club.

### NEW CLUB ADVOCATED

In losing our squads have continually personified the revised standard version of the athlete. With due process and overt intention our boys have made the term *athlete* archaic. This advance is not surprising in light of the "adult" atmosphere our boys have so avidly cultivated. The stamina and agility of the athletic arena have invaded the social athlete. This suggests that all the athletes who abhor Webster's definition should form a club to more effectively fight against the old order of athletes.

Next year as we all know by now Coach Pflieger will coach football and Bob Harrison, formerly of the Syracuse Nationals, will coach basketball and soccer. It is rumored that these men concur with Webster's definition of an athlete . . .

### NO TRACK TEAM?

The intramural track meet on Thursday revealed several gifted performers and further accentuated the question why is there no track team. Tom King posted a

fine qualifying time of 10.5 in the hundred as well as capturing the fifty yard dash and the broad jump. Dick Schori looked particularly sharp in winning the 440 yd. dash in 54 seconds. Jerry Bond again played the iron man role in winning the 880 yard run in 2:12 and placing 2nd in the 440.

### JUDO CHAMPIONSHIP

Five Kenyon students journeyed to O. S. U., Saturday, May 10 for the annual Mid-Western Judo Championship. All of Kenyon's white belts reached the semi-finals. Bud Linden lost in the finals after winning five matches.

Steve Wachtel lost a decision to the green belt champion of the day. Dave Dischiavo, after taking four, lost in the semi-finals. Don Bommann lost a close one in the green belt division.

Both Bud Linden and Herb Winkler were promoted to green belts.

The Meet lasted from 12 to 6 P. M., so that there was not enough time for the team championships which, it was reported, the Kenyon team would have undoubtedly won.

Moe Walker, former Bexley student, participated from Austinberg. There were over two hundred people participating in the contest, from such schools and places as Purdue, Western Reserve, Wittenberg, O. S. U., O. U., Detroit, Austinberg, Springfield, Cleveland, Kenyon and etc. etc. This was the last meet of the year for the Kenyon club.

### WHY?

On May 19th, in Philo Hall at 8 p.m. the National Secretary of the Young Peoples Socialist League, Dale Drew, will speak on Why I Am A Socialist.

## Ethics Vs. Moralism

(Continued from page two)

while it is true that utopianism and moralism have dominated the views of most churchmen in the United States since the turn of the century, it is also true "that the churches have done a better job than they knew" in having learned the necessity of relating ethics to politics without "slipping into moral pretension on the one side or cynicism on the other."

### GENERALLY UNDERDEVELOPED

Ethics and United States Foreign Policy offers some food for thought, but it is generally underdeveloped and very sketchy. Whatever general theses are put forth by Lefever are only followed by more generalities, with little substance to back them up. Furthermore, many of his thoughts are underdeveloped, stated eloquently in one paragraph and then ignored in the next. Some of his views on public opinion and foreign policy are fairly sound, but they are primarily reiterations of Walter Lippmann and George Kennan.

Lefever's best contribution is, perhaps, a description and partial explanation of international and political moralism. But his application of these explanations to ethics and United States foreign policy is too general to afford anything but a superficial view of the subject.

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