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Classes and Masses
By Dr. Paul A. Palmer

Reading recent numbers of the Collegian, I noted the feature of the Irishman who stylishly watched a street fight. "Is this a form of entertainment, or can anyone come in?" On editorial assurance that this is a forum for free-speech, I was venturing to attract a few light blow.

A thoughtful student contributes to these students' biased mass education in Kenyon classics. He contends that some of the larger schools have large to permit genuine discussion, and he proposes that these groups be divided into small sections which would meet half as often as at present. I do not seriously question this principle that generally small classes are preferable to large. I do think, however, that several observations and distinctions are in order. To begin with, I observe that these classics are not a standard of comparison. As a result of exhaustive research, most well-trained statistical techniques, I can announce that the average (median or mode) classics is the same in one's time.

Secondly, we have only five of the thirty-eight classes contain twenty or more students and the largest class has forty. In many other institutions, these latter classes would look very cozy, intimate discussion groups. By "other institutions" I do not mean only the purveyors of mass education. I attended a college which pretends itself to be an institution of free thought, you self on the low ratio of students to faculty. Yet the introductory class in Political Science in which I was enrolled numbered about one hundred fifty students, and most of my classes had at least fifty members. To be sure, some of these were broken up weekly into quiz sections, but most of these sections were larger than our largest Kenyon classes.

Another point may be worth making. If what students and instructor want is the give and take of discussion, they can have it in large classes. Size is not the sole factor. A contemporary of mine who attended a smaller state school was the solitary member of one class in which the professor lectured unre.formedly (and he would add, "or can anyone come in") On editorial assurance that this is a forum for free-speech, he was venturing to attract a few light blow.

The Fraternity Crisis

In a recent Tuesday morning assembly, President Chalmers once again called attention to the crisis which confronts our society at this time, and the fraternity. The former has been resolved, but there is no doubt on trial. In many of our leading institutions it has been eliminated, and in many others stands on shaky foundations. The time is that it must prove its worth, or face possible extinction.

The fraternity can reform, and can again become what it's founders had contemplated, can again regain the friendly support of the educators. There could not be a better place to begin these reforms than right here at Kenyon. For the Kenyon man is proud of the Kenyon relationship between student and instructor, between himself and his fraternity, both school and fraternity a vital service. His school, to be sure, must be considered first, for in this is not a principle of mine that a student may be initiated into a fraternity by improving his Kenyon chapter, he will set an example for other chapters, and in time his whole national organization may become strengthened thereby.

If the present reforms consist? First of all, a re-naming process must be adopted and adhered to. It is not wise to look to the past for precedent, for it is the policies of the past that have plunged the fraternity into its present position. It is gratifying to learn that our Senior Council has at last reshaped our program, delaying rushing unless, and for the future fraternity class. We must make sure that this will indeed carry through, and is worthy of our attention when it put into practice next term.

A second step, the fraternity must undertake to renew the intellectual activity within the fraternity. In the early years of Greek letter societies, relatively little time was spent on their activities. It was dispensed in minutes, most of the meeting then being devoted to discussion and business. A man whose performance in school, skills in debate, or even the role of his fraternity meet in the friendly atmosphere of the fraternity meeting room. Today, these literary exercises and discussions are frequently unheard of the average fraternity member, receiving little or nothing to intellectual growth, or to the welfare of the college to which we and our fraternity owe so much.

The third point, I will not attempt all of the feeling of social exclusiveness and racial intolerance from our groups. The press, the "clannishness," which has so often characterized the American fraternity must be outlawed. To the question of whether we at Kenyon are proud that we have gone a long way toward remedying this unfavorable situation. We can do more. We can begin again to identify the "fraternity" with the American fraternity must be outlawed. To the question of whether we at Kenyon are proud that we have gone a long way toward remedying this unfavorable situation. We can do more. We can begin again to identify the "fraternity" with the American fraternity, which is not only a social organization, but a debater in the friendly atmosphere of the fraternity meeting room. Today, these literary exercises and discussions are frequently unheard of the average fraternity member, receiving little or nothing to intellectual growth, or to the welfare of the college to which we and our fraternity owe so much.

That we must foster and cultivate all of these minority groups is too self-evident to merit dwelling upon. Here at Kenyon there is no real racial problem, but this is perhaps a problem of, or rather in spite of, what the fraternity has done is another matter. If you would argue that your organization has never really opposed the principles of equality, can you claim that it has ever been more than a neutral force, that it has ever worked positively to promote understanding of the minorities? These are only one suggestions, and obviously many more could be made. If you are to be taken to be the Kenyon fraternity, its right to continue will be in much more serious secured. The fraternity question is not a neutral, but a lightly dimmed one, and I do not see the question of changes made, and made soon. Let future generations of Greeks look back upon our time, and the attitudes of their societies, and not as men who let them die.

I do not doubt that in some cases that is the best solution. But I should like to see some experimentation along that line. Let this be a test for the student to meet the whole class for formal or informal lectures twice a week, and meet it in groups and frequently the student's mastery of the subject. (3)
LORDS PLAY MT. UNION IN OPENER
On December 8th Kenyon opened her 1945-46 basketball season by playing Mount Union College in Reisse Hall, the visiting cagers scoring a 72-41 victory over the slower, less experienced Kenyon five.

While the game was not as lopsided as the score might seem to indicate, there is no doubt that Mount Union displayed greater speed, and much greater accuracy. Nevertheless, several of the Lord's players, although new to the college game, demonstrated marked ability, among them Henry Roberts, high scorer of the evening, and runner-up Dick Rower.

With a few more games under their belts, and with the rest of the team back in the game after their bout with the flu, the Lords should begin to show more of the pep they are capable of.

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