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THE SANDSPUR

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OCT. 11, 1974

FORUM

AN EDUCATION: FOR WHAT?

By: DWIGHT LING

Many sages have defined the ideal university and left us such optimistic phrases as, "a community of scholars," but Professor Whitney J. Oates, the famous classicist, gave a "good-humored" definition which surpasses all:

It must have faculty members in abundance who can speak with tongues on the lecture platform, who can hold group and individual conferences with sympathy and understanding, who can serve their university well on committees, and who in addition can produce quantities of books filled with world-shattering ideas. And it must have students, all with stratospheric IQ's, endowed generously with the social graces, deeply imbued with altruism, conscientiously and unremittingly devoted to study, able to perform with distinction on the athletic field or the undergraduate paper. And, in particular, every student must be superbly educable, in the special sense of each one taking the initiative in matters intellectual, during the process of self-education, which, after all, is the only education of any worth. And, finally, the library should be bursting with all books, periodicals, manuscripts, microfilms, Gutenberg Bibles, First Folio Shakespeares; and the laboratories should bristle with cyclotrons, betatrons, reactors, stellarators, wind tunnels

After referring to Professor Oates' definition I decided that no more need be said about an ideal university, so I have turned my attention to the equally impossible task of dealing with education in its most general sense--from birth through graduate school. In this context the function of education is to transmit to each generation the equipment necessary for the good life. However, the phrase, "the good

life" is ambiguous enough for a political slogan, but Plato expressed it more specifically:

We are at issue about matters which to know is honorable and not to know disgraceful; to know or not to know happiness and misery--that is the chief of them. And what knowledge can be nobler? or what ignorance more disgraceful than this?

To know happiness and misery for the Greeks meant more than having factual knowledge; it involved education in morals and values. Therefore, two educational objectives appear in western civilization from the very beginning. They are: (1) training in the practical arts and skills necessary for the good life and (2) the values and morals necessary to know happiness and misery and thus the good life. Let us trace these two objectives from their appearance in Greek civilization to the present-day battleground of American education.

Vital to this topic is the Greek word, *arete*. Although this term can be translated as virtue, its real meaning is general excellence. The education of the Greek hero who expressed perfect *arete* was both a warrior and an orator equally suited for the battlefield and the court. It is important to notice that *arete* is not a passive idea, it demands action, one must *do* the excellent, not sit around and contemplate it. Respect for justice, personal honesty and integrity, and the search for truth are the main qualities of *arete*. This concept led the Greeks to the formation of an ideal man described by the classicist, Professor Jaeger as, "... the universally valid model of humanity which all individuals are bound to imitate." They were not primarily concerned with the individual alone, but with the general laws of human nature in every man. Early then, education became the shaping of character in accord-

ance with an ideal which embraced both practical and moral values. To the Greeks knowledge required prudence as well as study. Therefore, it makes sense when the poet Pindar pointed out that the really wise man is one who knows by nature, while those "who know only because they have had lessons," are to be scorned. Socrates placed the greatest emphasis on this "intuitive" discovery of truth and quarreled with the sophists who traveled about the Greek world expounding a more practical type of education.

Partly through the influence of Plato and Aristotle Greece passed on to Rome a more institutionalized type of education, but it still retained its moral character. Rome's most important addition to the Greek System was the study of law with its understandable importance to the Roman Empire.

In any widespread sense formal education broke down in the early Middle Ages with the family, monastic schools and a few palace schools giving a meagre and sparse education. Christian ideals, often considered antithetical to classical thought, resulted in weakening the Greek synthesis between the practical and moral, or politics and ethics. Now Christianity, somewhat oblivious of its own classical heritage, declared a monopoly over morals and ethics. On the surface this rupture appeared serious, but, although the medieval universities were controlled by the church, they created a favorable climate for a classical revival in Renaissance studies. In addition, the teachings of Christ often reinforced the Greek moral values of honesty and justice and the importance of the individual. Although the Christian church, both Catholic and Protestant, must accept the blame for intolerance and bloodshed, the synthesis between Christianity and the classics was being worked out in the period

from St. Thomas Aquinas in the thirteenth century through the great Christian humanist, Erasmus, of the sixteenth century.

Renaissance humanists expressed educational theories reminiscent of the classical concept of *arete*. In 1404 the humanist, Vergerius wrote, "... we allow that soundness of judgment, wisdom of speech, integrity of conduct are the marks of a truly liberal temper. ..." Renaissance scholars also affirmed the Greek idea of training in athletics. Once again, the two strains of liberal education approached the position seen in the Greek goal of excellence or *arete*.

In the sixteenth century Castiglione's *Book of the Courtier* recommended a classical education and this was essentially the advice that intellectuals of the seventeenth and eighteenth centuries supported, although it was painful for the Earl of Chesterfield in the eighteenth century to confess that he now believed his heroes Homer and Vergil could have faults like other human beings. In general the *philosophes* of the eighteenth century put an inordinate amount of faith in education. All mankind had to do was keep society in harmony with the natural laws and progress would triumph and trouble melt away. Behind this eighteenth century facade, the scientific attitude of the age of rationalism was challenging liberal studies. A history of the scientific Royal Society affirmed that science would compensate for any damage to the old education when, "the Beautiful Bosom of Nature will be Exposed to our view; we shall enter into its Garden and taste of its Fruits and satisfy ourselves with its plenty." The approaching industrial revolution made this mythical Garden of Eden a reality. Naturally the growth of industry encouraged a practical education to train technicians for the

CONTINUED TO PAGE 7

CONVOCATION REMARKS

By: DAN DeNICOLA

The person who believes and acts and feels the way he does because he knows no other way is probably the antithesis of an educated person. His life prospects have little scope. A liberal education introduces such a person to alternative possibilities of thought, action, and feeling. Our academic divisions--our departments, courses, our approaches--represent such possibilities. It is this awareness of alternatives that permits intelligent choice and that entitles us to say that such an education is liberating.

Our task is set for us. Together we explore these alternative modes--and this requires empathy and imagination and intellectual vigor. Together we inhabit a few of these modes and learn to function in them to some degree of excellence--and this requires knowledge, talent, practice, and rigor. Together we learn to evaluate these many possibilities--and this requires intellectual honesty and sound judgment. Individually, we come to choose among and act upon alternatives for our own lives--and this demands courage and commitment and the saving grace of admitting that when all is said and done we could be wrong.

Because of the technological advances we have seen, particularly in communications, it is very likely that anyone in our society will become aware of alternative possibilities for thought, action, and feeling. Indeed, many such possibilities are pre-packaged, marketed, and consumed all too quickly. Does this mean that the function of the liberal arts institution has been dispersed throughout our culture and that we should de-school? Obviously, I don't think so. It is generally just as difficult--even with our gadgetry--to come

to display excellence within one of these modes of being. But most importantly: no other institution on the contemporary scene is engaged in developing in us the wherewithal to evaluate and select alternative modes. Our array of choices is bafflingly great. But only self-serving advice and guidance is likely to issue from the promoters of each choice. The liberal arts education becomes more important as the number of our possibilities increases.

Our academic community, like other communities, functions within a set of fundamental principles--you know the noble list: freedom of thought, mutual respect, open rationality, concern for institutions and ideas as well as for people, etc. A glance at our recent national history suggests the need for propagating some of these values into the culture at large. We cannot withdraw to become a sanctuary; if we truly value these principles, we shall actively seek to protect and nourish them.

This year, I have the responsibility and honor of presiding over some of the institutional decision-making processes of this college. My hope is that we bring the same values we exercise in the academic enterprise, in our scholarship, the same values we seek to propagate in society, to our institutional decision making. Then, in the midst of our economic woes, our seemingly endless talk and meetings, our inevitable educational failures, and the social apathy which threatens us, we shall each find joy in the endeavor and cause for celebration.

Daniel R. DeNicola
President of the Faculty

FORUM

TABLE OF CONTENTS

ARNOLD WETTSTEIN, associate professor of religion and Dean of the Knowles Memorial Chapel, at the FORUM's request, provides the text of a recent sermon that discusses celebrated psychiatrist Karl Menninger's new book, *Whatever Became of Sin?* Dean Wettstein welcomes further discussion of "the morality gap" and the subject of sin.

JEAN WEST MACKENZIE, poet, editor, and teacher of literature, offers some personal comments on the usefulness of poetry as a prelude to two poems of her own appearing in print for the first time.

MICHAEL CUDAHY, a senior philosophy major, examines sports, contests, and games with a philosopher's eye for analysis and distinction, before considering the role of sports in society, the appeal of sports to athletes, and the attraction of professional athletics.

DWIGHT LING, historian-cum-Provost, challenges the current notion that present-day students are unmoved by ideas and interested only in security and happiness. If contemporary education will harken back to its ancient beginnings, it can still offer students the meaning they seek in the Greek principle of *arete*.

DANIEL R. DeNICOLA, philosopher-cum-President of the Faculty, reiterates Dr. Ling's faith in the liberating value of a liberal education. He sees the academic

community as uniquely teaching its members how to select and evaluate alternative possibilities for thought, action, and feeling. (A transcript of his remarks at the Rollins Fall Convocation)

STEVE PHELAN, of the English Department, invites you to follow his lead in addressing epistles through The FORUM to great bygone persons, trying to interpret our world to them. He leaves it to you to discover the recipient of his first "Letter from Posterity."

PAULA BACKSCHEIDER, also of the English Department, extends a winter-term opportunity to work for Julian Bond's Southern Poverty Law Center to students who are sharp-eyed and proficient in writing. Spaces limited. Apply immediately.

WILL PENSEROSO, a sophomore, proposes that our Federal Government is founded on a model of the human constitution and that personal and political health derive from the same source; both government and individuals in our system seek the same end, in principle.

ALAN NORDSTROM, your FORUM editor, speculates on how man becomes what he finds himself to be, decides that we make ourselves up in our own imaginations and through our art, and finds something divine in the process. (next week)

editor's note

Letters to the Editor

I would like to commend The Sandspur on their editorial about the Student Elections. Being a Freshman, I wanted to learn about the Student Government and possibly become actively involved. Upon attending a meeting for this purpose I found that we were to vote at that same meeting. I had the intention of running for Representative so at that meeting I stated my objectives. Two other girls (for the sake of clarity candidates "B" and "C") were also interested in running, and after they had spoken we candidates were asked to leave the room. The total time gone by may now have been five to ten minutes. A vote was to be taken.

Upon hearing what went on in the next five minutes I became totally disillusioned with the system, or at least in its responsibility. Apparently, candidates B and C each received six votes while A got eight. However, the two vote margin was not considered a majority win and therefore the vote would have to be taken once again. It was decided to have a run-off between B and C and the winner of that would then run against candidate A. In the third and final election, candidate A received nine votes and B ten votes.

It was a clear victory for candidate B. Or was it? I cannot comprehend how one vote difference constitutes a majority where two does not. Logically, as one learns in grammar school, two is greater than one. Had this candidate been present when the vote was taken the question of validity would have come up. Holding the election in the childish

manner of "go in the other room while the kiddies vote" cost me my vote and my voice. I suppose all I can do now is grin and bear it. I had been able to bear it but somehow, up until your editorial, I was unable to grin at it. Thanks for the smile.

• Candidate "A"
from the fourth floor

LETTER TO THE EDITOR.

While editing responsible opinions does not fall under the editorial purview of the editor, the responsibility for presenting balanced presentation on every issue does. Your zeal for sensationalism exhibited by publishing the highly questionable editorial and humorous cartoon entitled "A New Direction" without the benefit of an opposing view juxtaposed was counterproductive and a disservice to this community. This offense becomes even more acutely felt when it is realized that a person in your position should be aware of the time and energy that I have devoted to the cause of the Student Association reform. No matter how late the editorial in question was written, it should not have gone to press without the accompaniment of a responsible rebuttal.

Last week's "editorial" was an attack on my ability to lead the Student Association by a person who was either ignorant or impervious to the concentrated energies that I have poured into the task of Student Association reform. The only tragedy is that my answers were not placed side by side with the questions raised in that EDITORIAL.

Tom Newton, President
Student Association

As you see, my article is side by side with Tommy Newton's article. I will not try to defend the ethics of my paper, nor will I attack the Student Association and/or the creation of Student Assembly. I do not need to promote this topic of "sensationalism" any further. I present articles that are given to me, to my readers, without prior consent from the Student Association or anybody else for that matter.

I print editorials which are based on facts or perhaps more emotional reasons, not necessarily because I agree with what they contain within the confines of their lines but because I think opinions-input-is vital at this school in order to maintain an interest level on anything and therefore avoid stagnation in a school that breeds apathy.

I firmly believe that last week's election editorial was a reaction to circumstance and based on the election itself. It was not a direct attack on the President or anyone else. This week's editorial is highly irregular in that it places its emphasis, not on what the President has done so far this year, but rather on the irresponsibility and ignorance of the writer. She has read the editorial and will not write a rebuttal in that she will not personally attack another individual and be ready to submit herself to a liable suit due to the defamation of character.

The only question I ask is:

Do those who believe they are right have to defend themselves against outside attacks OR are they in a position to calmly laugh to themselves and admit that their "greatness" need not be exposed to the world.

It seems to me that someone who feels it necessary to defend his or her position by lashing out at someone else isn't as sure of himself or herself as he or she pretends to be.

The Editor
KDC



the sandspur staff

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editorials

PRESIDENT RESPONDS TO EDITORIALS

By: TOMMY NEWTON

In the eyes of the ignorant you are damned if you do and damned if you don't. Last week's editorial entitled *A New Direction* was based on one of the most amazing self-confessions of ignorance that has ever masqueraded under the name of editorialism. While editorial opinions are necessarily subjective, they must be derived from sound consideration of the facts. The facts concerning the Student Association's efforts to inform and organize the Student Assembly were either ignored or erroneously stated in that "editorial." The editorial not only misportrayed facts, but displayed a complete misunderstanding of the transitional problems that are unique to this year's elections to the Student Assembly.

The first accusation charged against the Student Association is that the elections were not properly publicized. There are two facts that are pertinent to this question. Budgets and other imperative legislation called for the Assembly to be constituted as quickly as possible. The *Sandspur* did not come out until September 20 so that means of publicizing the elections was closed. The only means left open were personal presentations and open campus mail letters to the students.

In consideration of this question, the author fallaciously stated "In McKean for example, the Vice President of the Student Government informed Resident Advisors that he would like to talk with each of the floors to explain the new system of Student Government. These arrangements were made at the last minute."

Further, when these meetings were set up, no mention was made of the fact that the Vice President not only intended to explain the new system, but to hold elections simultaneously. . . . During the first full week of this school year, the Vice President of the Student Association sent an open letter to every student describing the Student Association, the Student Assembly, the concept of election by living unit, the eligibility requirements, the dates that the elections would be held and asking those students with questions and concerns to contact the Student Association. Further, each Resident Advisor received an additional letter in that same week from the Vice President announcing the dates of the elections so that the Vice President could tailor the election dates to the respective living units. In that letter he stated to the Resident Advisors, "I will make an attempt to run each election at a time convenient to the students in each living unit. If you can find a day of the week and time of the afternoon or evening when most of your Advisees will be able to meet, I will try to schedule the time convenient to most. Please contact me at box 834 or extension 2436 the earliest time you find available. I would like to hold elections between September 16 and September 23 if at all possible. Please post or make available the enclosed notice which is intended to inform the students of upcoming elections." These two letters notwithstanding, there is no excuse for an upperclass student to be uninformed of the principles behind the

changes in this year's Student Association. The entire platform of this administration of the Student Association and their efforts since last April expressed in two *Sandspur* articles are dedicated to implementing the charges that have taken place.

The only breath of fresh air contained in the "editorial" of last week came sandwiched in between two erroneous generalizations of how the elections were conducted, where it was stated, "Freshmen represent the most important source of Student Government's potential effectiveness." This year we had the transitional problems of Student Association compounding the perennial task of educating and involving new students in Student Association activities. However, I was afforded the opportunity to address the entire Freshman class before the first school week began. In that address I stated all the important points of the open letter to the student body (dated the 12th of September) and the transitional problems that were unique to these upcoming elections. As a result we have the finest most enthusiastic freshman delegation to the Student Association that I have ever had the pleasure to work with.

The sweeping condemnations presented in that editorial become acutely ludicrous when it is realized that they were based entirely on one election of one floor of McKean and in complete ignorance of the concerted efforts of this administration to generate student participation. In view of the dismal track record of holding student elections on one arbitrary day, it was our hope that by tailoring elections to the respective living units we could insure communication and increase participation. Part of the responsibility for carrying this plan out rested with the respective Resident Advisors. It is not surprising that there was some confusion in the election in question, since one of the Resident Advisors of that floor failed to carry out that responsibility.

The reform of this year's Student Assembly is part of an ongoing experiment in student participation in the governance of this community. While these reforms go a long way in the right direction, I will be the first to admit that they do not perfect the system. It seems that everyone is in agreement that a return to the Assembly system is a step in the right direction. However, unless a means is found to interlock that system with the all-college structure of government, that system will repeat the failure of the old Student Assembly. The truth is that unless the Student Assembly can integrate into the all-college structure its only real purpose for being will be to decide on budgetary matters once in the spring and once in the fall. If that is the case then let the Student Assembly put itself out of its bureaucratic misery by self-abolition. This alternative is unacceptable to me. The authority of College powers rests with the College Senate and its respective Standing Committees. Unless we can have coordination between the student representation in these positions and the Student Assembly everything the Assembly will do will be a repeat performance of so much hot air.

It is pointed out in an editorial this week that there is a price that the students will have to pay if they truly want a representative voice in College affairs. That price is a commitment of time and energy. As a student member of the Senate, the College Activities Committee, the Athletic Sub-committee and the Directorate last year, I tend to dispute the figures that are presented in that editorial. The only answer I have to the legitimate concerns raised in that editorial is that for the first time in this College's history, machinery has been created where by students could coordinate their positions of real authority with those positions in the representative process, the Student Assembly. If at the end of this experiment it is decided that we as students do not have the time to take up that responsibility, then let us give it up to the faculty and administrators and those twenty or so students who can find the time and never more ask the question, "where is our voice in College affairs?"

....student government !!

By: FRAN GOLDSTEIN

The "College Government" has been getting a lot of publicity lately, but that's about all it's been — fuzzy, flag-waving publicity. So much so, in fact, that no one is quite sure who has what job in which body, or even what the difference among the various voting assemblies are or what the committees do.

For those who are nodding woefully confused heads, the *SANDSPUR* sets forth the Rollins power structure in a clear, easy-to-follow chart:

BOARD OF TRUSTEES (23)

(Appointed for interest in Rollins; often community members, educators, alumni. .no student representation)

COLLEGE SENATE (39)

(Students elected at large 11; Faculty 19; Administrators 9)

SENATE STANDING COMMITTEES

Academic Objectives Committee 27.
(Students elected at large 8; Faculty 16; Administrators 3)

Academic Standards Committee 18.
(Students elected at large 6; Faculty 10; Administrators 2)

College Activities Committee 28.
(Students elected at large 12; Faculty 12; Administrators 4)

Professional Standards and Ethics Committee 13.
(Students elected at large 5; Faculty 7; Administrators 1)

FACULTY 119

STUDENT ASSEMBLY 32

(Student representatives, one from each smaller housing unit, one from each floor of the large dormitories; non-voting administrators invited)

Last year, there was no Student Assembly. This body was instituted by the current president, Tom Newton, in order to involve more students in the governmental process and achieve full representation.

In theory, the idea is terrific—the representatives live in the same place with those who elected them; consequently, the onus of "at large" representative is removed.

Fine and good—supposedly now each housing unit or large dorm floor has a representative to the Student Assembly. What is not clearly brought out is that Student Assembly is nothing but a sounding board—it has no legislative power. The power is vested in the all-college Senate and its four standing committees.

Recognizing that the Assembly would be ineffective unless tied to the Senate and Standing Committees, Tom Newton proposed, and the Assembly amended to by-laws to read, that 5 Senators, 7 CAC members, 3 AOC members, 5 ASC members and 5 PSE members become ex officio members of the Student Assembly.

Again, this sounds great in theory, but let's examine the reality of the situation. By "inducting" the average student Committee member (for example, an AOC member), that member's presence will automatically be required at a MINIMUM of four sets of meetings. He will not only be a member of the AOC, but also of two subcommittees; by assuming membership in the Assembly, he adds yet another set of meetings to his list.

Of course, it does not end here; to be really effective in the Assembly, he'd set on one or two Assembly subcommittees. Now we're up to six sets of meetings. At a minimum of an hour apiece, that's 12 or more hours of meetings per month (assuming each meets twice a month, or once a month for two hours). And those twelve hours don't include the time subcommittee members spend researching their subject (a Curriculum Subcommittee member might have to look into how four liberal arts colleges treat their winter term off-campus studies). The student might be secretary for his Committee or Subcommittee, but even if he escapes that task, there's still the time-consuming chore of reading the three sets of minutes.

In short, only the supra-dedicated student government fanatic will have the time or desire to attend all these meetings. Few of these fanatics exist, and when all the meetings are over, it will indubitably be discovered that the same minority which always acted in the students' concern continued to do so—at a greater cost of time and effort to themselves. The worry remains of whether, having realized the additional burden of "integrating college structure" these dedicated souls will be meeting to death. . . and then who will do it next year?

CALENDAR OF EVENTS

SATURDAY

6:30 p.m.

OCTOBER 12

Catholic Mass in the Chapel
(enter by tower door)

SUNDAY

8:00 a.m.

OCTOBER 13

Intercollegiate Water Ski
Meet. Lake Virginia
Chapel Service, Dr.
Wettstein officiating.
Topic: Godspell
Gospel. Rollins Players
performing scenes and
songs from "Godspell"
relating to the Gospel.

9:45 a.m.

TUESDAY

3:30 p.m.

OCTOBER 15

Soccer vs. Jacksonville
University

THURSDAY

3:30 p.m.

OCTOBER 17

Soccer vs. Covenant
College
Student Assembly Meeting
(BUSINESS MEETING)
Philosophy and Religion
Club
Alliance Francais Meeting
Hauck Aud.
The Rollins Players,
"Godspell", Annie
Russell Theatre.

6:00 p.m.

7:30 p.m.

8:00 p.m.

8:30 p.m.

FRIDAY

10:00 a.m.

4:00 p.m.

8:00 p.m.

8:30 p.m.

SATURDAY

11:00 a.m.

2:00 p.m.

8:30 p.m.

OCTOBER 18

Board of Trustee Meeting
Dedication of R.D. Keene
Hall

Student Center Film,
"Bonnie & Clyde,"
Bush Aud.

The Rollins Players,
"Godspell", ART

OCTOBER 19

Swim Meet. Rollins vs
St. Leo College.
Alford Pool

Soccer vs. Federal City
College

The Rollins Players,
"Godspell", ART

THE POETRY OF...

jean west mackenzie

TWO POEMS AND SOME COMMENTS ON THE USEFULNESS OF POETRY

As a society we're super concerned with the "usefulness" of every resource. We arrange schedules, schedule people, people places, to the end of an often elusive Product.

Few of us think of poetry as a resource. Fewer still would expect it to be either useful or necessary. Tomorrow I am going to talk to my class about William Carlos Williams, that most subtle of poet-politicians who used words to draw our attention to the particular and the individual "as a physician works upon a patient." I, with the intention of returning us to the community--the universal--more clearly informed. More human.

LINES IN SPRING FOR AN ONLY CHILD

One can imagine the whole farm clapped hands, cheering
the birth of an only daughter, heir
to the homeplace, green slip
to nod humanly
imitating the grace of weeping cherry, strong color of
plum, moist blowzy Elberta - the yellowest
peach;
last minute star
to chase the measured, new moon tread
behind a plough, wooden
handles carressed to a soft
finish, mules ahead, fussing laconically
at the bit. Child
of a land so rich all questions fall
like stones too heavy or
wrong for light of day,
you grow obscurely as the hidden
potato eye,
leap up to sun, sudden-footed when backs
are turned; fold under, the moss-eyed one again, confronted.

How is such bounty understood?

Pain and love taut
in a father's gaze - the angina ache of
too much care: a figt of compassion, a hunger
for fun, and
the fields, an eternal image of possibility,
dormant or
thrown open to seed; abundant. The child
in womanhood will understand her ripeness
remembering them; under precious weight will fix upon
the utter clarity of what is good.

From the rail of a pigpen, nose
full of the rank of pig, she accepts the morning
commotion, the clumsy animal wassalling, and at last
a crack
that shocks the morning; and the farm waits
to dress the pig.

At night, pans of scrapple
keep in the smokehouse, hams
hang in burlap like chunky prisoners from the ceiling.
She sneaks the dog and one cat into
the house, up the murky back stair, giggly with company
and mild disobedience.

How is such bounty understood?

All the ground bare feet can touch is
blessed; hen droppings, fallen apples browned
to slush, mown grass dank in clumps, old
hay along the pasture fence, dung,
pitchforked high in rosebeds. Undersides
of shoes
face up on the step; every fulness
turns an awesome corner. she
drops her feet into the sink close to a
watermelon and washes them before
she goes to bed.

An only child is the gist of the matter - the
whole thing, the breath that catches up
in terror, uncertain, ramshackling the moment
as if eternity stopped there.

Elbows and knees
first, an insatiable creature
you shack up with fairytales, lynx-eyed
and miserable.
And

years later, a child. Still a child, ear
to the ground, enamored of blooming weeds, soft
touch,

furtive. You are the spot,
the dark center they died of.

"He [Williams] has always about him the excitement of the awareness that poetry, as much as the axe or the plow, is a necessity of discovery and settlement, and of the husbanding and neighboring that must follow. The necessity, the USEFULNESS of poetry! Williams was certain of it."²

This year, shoaled up in the lap of an adopted
ground, tremendous with change, she
accepts the holocaust within; the taste for drink
of too much trust
is learned, she takes it neat
and folds her arms into another spring.
The thaw
has just begun. Footprints
freeze in mud at night,
running to juice and grit by noon. Ugly
as an old cowpasture. A heap of dog turds
and tomato skins melt free, sit by the garbage cans;
wait, she thinks, with the rest of them;

Deep into survival, the only
child knows
that someone made a promise, an only
promise, and dropped it
or passed it along in a dark moment
when the child was listening: this
is the bounty, a wholly human gift. This
is what being an heir is all about.

FOR KIM AT FIFTEEN

We stood in the homeplace kitchen,
Your grandfather and I. It was summer and a breeze
moved cautiously through porch windows
and on beyond us
to another porch. He's just a boy
my father said, a hand on each of my shoulders,
bearing down; love and fear of loss, and a more
poignant, travelling alarm caught
like a veil of
dread on his face.

Kim, my blonde gem, I was wild
to fly; dark and smooth and young as I,
he called me from lonely play to eager promises
and a hard warm chest;
found slips of shoreline
to park a car
on firefied nights, whispered
requests flourescent as the movie
marquee lights we'd left.
Snatched from my child's lair
where I'd kept toolong my own house,
too old for pets, afraid of sick aunts and talk of death,
my whole self
lunged to dance

Now, I remember the strength of that pressing down:
your grandfather's
love that would keep my feet fast
if it could. But sunstruck, young,
I wrenched free and sprinted. By another season
hurting and yet, through no craft of my own
more safe than lost,
I let it pass.

It's hard to see that our true center,
the inside place we live,
grows from thrusts of anger truced
with care. One
real home we have, the rest we make:
helter skelter, or carefully brick by brick
they sway or stretch, give or stay
remembering how the first was built.

And in "Asphodel, that greeny Flower"
Williams tells us:

it is difficult
to get the news from poems
yet men die miserably everyday
for lack
of what is to be found there.

I have been getting my news from poetry for a long while. Writing poems helps me settle scores with myself and with others, charts the curves of my struggles and indicates to me my place, my people.

During the two years I have been in Florida, poetry has been my ammunition against and my way into "the gross thistiely/ rape"³ of Florida's landscape. Gradually, I come to terms with a new land.

The two poems below, however, belong to another time--a Northern place--and were written the summer I moved to Rollins. They began as exercises born out of the necessity to comprehend myself as "only child," and, as "Mother": two people I will be all my life: the experience of one as overwhelming as the other.

I believe with Emerson that poetry helps us perceive the incredible possibility of our lives, wherever we are; and with Proust that the art of living is the conversion of suffering (the use!) toward form. In that act we meet the sources of our suffering, finally, in joy.

I cannot impress you in that
inimitable way a father could. In such loss,
trust your root to proxy: a lineage
gone before has left a rod of grace
to ground for you. A
constant gift.

My Flair, I wish
for your lithe spirit
an echo back. And then,
I wish it quick
when human mirrors crack and blur.
You'll hurt; I release you to the risk.

I feel his hands upon my shoulders still.
How else could I endure
that you will go.

1* Williams

2* W. Berry, in "Homage to Dr. Williams."

3* J. W. MacKenzie, in "Selections from a Florida Tape."

I
S
SHARON
A
E
L

"From the Pen of a Black Amateur Poet"

You I Keep

There are many things I must put away
But you I keep;
And though I go on to my star far away
You will be still in reach

For you I rise and sing
and laugh along the world
For you the peace of twilight I bring
followed by a star to wish upon.

My thoughts and I walk along the evening hours
knowing you're not there.
Yet, you I find everywhere
to love, to give, to share

At the end of every day
my mind lies down to rest
as all the world goes off to sleep. . .
But you I keep. . .

But you I keep

THE SOUL OF GOVERNMENT

By WILL PENSEROSO

Our Federal Government, I believe, is implicitly constructed on a model of the human constitution. The People are the individual body cells, each with its separate function and appetite. The House of Representatives is the sense organs and nervous system, transmitting articulated requirements of the cell groups to the Senate for coherent translation into impulses for action to be passed on to the President (who is the rational will) for executive approval or veto. Upon Presidential affirmation, legislation is then implemented by the motor activities of the Federal bureaucracy. The court system is particularly interesting because it represents the presence in the personality of inherent principles, of a set of laws higher than legislative and executive authority. Our Constitution expresses "self-evident truths" and doctrines presumed universally true for mankind in society, declaring liberty and justice to be the paramount inalienable rights of all persons.

If liberty and justice are the high principles of the collective personality, what are the analogous principles of the individual personality? Or why, we might ask, must each man be left free and be treated justly? I would answer: because each man, each soul, must find its own way home, home to the source of all principles. I see political freedom as ultimately serving spiritual freedom. Each man must be given the greatest possible latitude to work out his own soul's destiny, without undue constraint from enforced ideology or dogma, and without being allowed to hinder the pursuits of others after their own

holiness, or wholeness.

Our Constitution posits a source of goodness and right but recognizes no one way to discover it. Rather, it provides social conditions allowing the greatest freedom for each citizen to find his own way to that source without infringing on the freedom of others to seek their own salvation. Salvation—health, wholeness, complete realization of our truest selves—is the individual objective that our political system is designed ultimately to promote. Life, liberty, and justice are meaningless in themselves unless understood to be guarantors of our solitary pursuits of happiness, or salvation in the source of all goodness and right.

Each soul is designed to seek out its own Supreme Being, to become one with the principle of goodness, to know God face to face, to see the source of the image with which it is impressed. Each soul is a compass needle that naturally aligns itself towards the poles unless impediments or other forces pervert its innate orientation. Each soul, given fullest freedom, will come home to the pole star that draws every other soul, and will finally fix on kindness as the consummate principle of happiness. To be kind is to know one's kinship to everything, to know all else as self, however apparently remote or alien. Kindness is knowing that true self-love includes all of creation (which is our complete self), knowing that if we harm any part of existence, we inflict self-wounds, and that to murder is to commit suicide. The Golden Rule, most accurately, is that what we do unto others we do unto ourselves, or, as we sow, so do we reap.

julian bond wants you

By: PAULA BACKSCHEIDER

During the winter term, two Rollins students will have the opportunity of working for the Southern Poverty Law Center. The students will serve as journalists and investigators for the Center in Montgomery, Alabama.

The Poverty Law Center, begun and still under the direction of the Honorable Julian Bond, Congressman from Georgia, prepares, finances, and carries significant legal cases through the courts. At the present time, they are handling cases involving sterilization of welfare women, the assignment of children to orphanages and foster homes, and the appointments to state offices in Alabama which have kept blacks from positions of influence in such institutions as prisons, mental hospitals, and orphanages. They are preparing cases involving recreational facilities and educational opportunities for young people.

Rollins students will be provided with a place to live, but will not receive pay or travel money. The students will become part of the Center as quickly as possible. Mr. Michael

Fidlow, Executive Director of the Center, wrote that the students "may very well be able to perform an extremely valuable service for us working on an issue or two" of the POVERTY LAW REPORT, the newspaper which the Center publishes reporting significant lawsuits and feature articles on related subjects.

Investigators for the Center have to be alert and sharp-eyed. For instance, one young lady noticed a large park between a black and white neighborhood was completely fenced. The only entrance was on the white side. Another interviewed a nurse, was told that a mother of a thirteen year old had asked that her daughter be sterilized. A little later the Center worker remembered the mother was an illiterate mental retardee.

Journalism experience is not necessary, but the students should be proficient writers. Interested students should see Dr. Backscheider in Orlando 209 before Friday, October 18th.

Going Places

Blacks... alive and well, yet so disregarded Blacks have experienced a revolution within themselves and are now ready to transform Black Pride into Black Achievement. Our achievement begins at Rollins. Needless to say, Rollins College possesses a unique 'touch of class' and is of high regards to most, if not all, people aware of its existence. It is inhabited by some of the most intellectual men, women, and students of today. A small portion of these intellectuals are Black.

Many doors are continuously opening to Blacks. Now freedom for us has become a chance to do better. We are not only going to do better, we are going places. We are going places through determination and skill, in academics and in friendship. We are going places in appreciation of beauty and for the sake of mere enjoyment. Blacks are going to

progress on into the future, and every step pursued by us will be taken in unity. There are no secrets for the success of a Black man, for his success is a growth. It is having the courage to face failure without defeats, to possess an inner spirit to change all that he can, to be open enough to learn all that he can, and to have sincerity to give all that he can. Such acts will occur at Rollins because obviously, Blacks are here -- and they are here to stay.

I am more than certain of your awareness of us as far as attendance is concerned. However, awareness is of no true value without acceptance. But how can you accept Blacks with out understanding Blacks? Our destination will one day become obvious to everyone, but what we want Rollins College to know and understand is where we Blacks are coming from.

—Sharon F. Israel

Letter from Posterity

Dear Francesco,

We still have this language problem, Francesco, because we persist in the idiocy of accepting what we have been given, instead of making anew. So you have not left us any better for that, with your golden-age mentality. The practical business of such a language is now made easier by a contraption called television and an engine called a satellite which flies around the world.

Television makes written letters less significant now than spoken ones. In fact, if you were to come back to life today, they would come to your scriptorium with television and you would be seen and heard speaking by nearly the whole world. They did that a few years ago when the first man landed on the moon. Television is like a magic page where you see and hear a person speaking.

God, there's such a need for people to open their eyes and think new thoughts. If I sat here and just contemplated my anger, I could spend days reciting the horrors of mankind and his obstinate stupidity. It would sound like your tirades about the vulgar man in your streets who never appreciated your truths, your songs, your humanism.

At any rate, we can now make a universal language so easily if somebody would just get it together. We have the International Phonetic Alphabet, we have machines called computers to store and sift through all the vocabularies, we have a sense of the structure of human language across the globe (yes, the earth is round), we have satellites, radios, television, telephones, and all manner of media to broadcast language around the world, we have universities everywhere with great scholars—you should see it, Francesco, it's beyond your wildest dreams what the schools have come to. I have to tell you, though, you were wrong about those Aristotelians, those goons you condemned for studying the copulation of elephants. They

were seeking a wisdom you just didn't understand; they're the ones who got us all these new inventions (we've changed the meaning of so many words; I hope you can keep up with it). We'll have to send you a dictionary—God, that's another thing.

We have a uniform method of writing now called print and so by mechanical advancements we are able to reproduce any number of copies of a page. At any rate, language is now regulated by a dictionary, a book which fixes the spelling and meaning of words. Through good sense and good order, we now have all these marvelous tools for the manufacture and dissemination of a truly universal language.

We're just worried, though, that we should maintain the character of each human voice and each town and each nationality. It seems best, the, to have just one universal and simple language and to require every child to become at least bilingual. To do so all at once would invite disaster. It requires that we have a minimum of two world views and two personalities. Most people nowadays consider that a mental disease; of course, in your day, a man with one personality or a non-standard world view was suspect.

But we'd like to reverse all that, as you began to do by harking back to the classical age, their language and their virtues. We need to hark forward now to a universal tongue, so people will be able to step out of their own time-bound word-space into the future. We'll have to write you another time about the collectivization of mankind and why he needs a universal Language to survive on this planet. But if we do get this language, when the future does arrive, it will be able to look back to our day and identify the Cicero's and Cato's without linguistic bias.

Pax tecum,

Posterity

m.cudahy cont. from p.6

Jesse Williams says that a good coach should possess the following characteristics:

"(1) Irreproachable character 2) Leadership and enthusiasm 3) Knowledge of technique and an ability to impart that knowledge 4) Keen powers of observation and common sense and 5) Ability to correlate the condition of the men with the exigencies of practice."(10)

Yet it seems reasonable to assert that the relationship of the coach to the non-professional is going to be somewhat different than to that of the professional.

Ideally, the coach in amateur athletics will strive for self-discovery and development of confidence in his charges. Simply, it is his task to build their character. The most effective way that he may accomplish this is by constantly forcing his athletes to redefine their perceptions of themselves by confronting them with a series of tasks to overcome. This develops their mental agility and, when combined with careful physical preparation, should develop a confident young man endowed with positive habits that will enable him to act in a sure and precise manner. Further, when participating on a team these young men will learn the need for other men and their related rights and privileges.

Often, a coach fails in these responsibilities and creates severe insufficiencies in his athletes, brought on by an over-riding desire to win.

"Almost without exception the coach is motivated primarily, if not solely, by the desire

to win. His power on the field is unlimited. His influence over the boys he instructs tremendous. Often he is vulgar and profane. Sometimes he is brutal. And yet, with all these deadly influences at his command, he is allowed the utmost liberty to work upon the plastic characters of our youth, and more often than not choke the intellectual, moral, and spiritual growth of boys, and ruin them in advance of the expected harvest."(11)

It would seem then that the pressures to achieve, compete, and be victorious have perverted the worthy goals of true athletics, and must be recognized as a real danger in the training of youth.

This factor does not enter into the coaching of professionals, since their objective in life has to be to win, for it is the source of their income.

The coach's main responsibility to professionals is as a tactician, and source of motivation. Training is secondary, for that is the athletes' responsibility. Often, great pro coaches have come from the players' ranks, frequently as quite mediocre participants. A popular thesis is that these men desire to create successful teams to fulfill some personal inadequacy generated from their playing careers. They achieve success quite simply. Maintenance of strict discipline over the players during the season, combined with clever plans of attack and defense, provide the basics of victory. Their only allegiance is to their team owners and fans, for whom they must achieve. The problems a pro coach

encounters are usually concerned with inferior player talent or inadequate tactical preparation. He retains little of the educational responsibility his amateur counterpart bears. Success is his solitary aim, time his enemy, and spectators his public mandate. He will do anything to win, since he and his team are the apex of our society's fixation with competitiveness and attainment. Perhaps the classic characterization of pro coaches was made by the late Vince Lombardi when he said, "We didn't lose, the clock simply ran out." For professional coaches, the future is the present and the value of life is judged only by their ability to win.

To conclude this paper I would like to make some final observations.

First, it seems that man has a natural appetite for sport and its related variations. The desire to win, conquer, or compete seem an integral part of our society. Thus he plays when young and competes when nature to maintain contact with some primal urge.

Second, since it is obvious that love of sport is universal, it is natural that it has become an enormous and profitable business. This consequent influx of money has produced many inconsistencies in sport. The most significant of which has been the perversion of many ideals and objectives associated with amateur athletics. No longer does the term amateur connote the noble ideals it once did. Rather it is regarded as a training ground for future professionals.

Finally, this regrettable circumstance has produced large areas of confusion in previously well-defined realms of sport. Consequently, it has become necessary for sport to examine and redefine itself seriously along radical new lines. Sport has transcended its

traditional role of building sound bodies and sound minds, and has been thrust into the mainstream of life. As the pressure of society becomes more intense, the demands for sport to provide an outlet for man's intense and aggressive nature, become greater. If it is to be successful, many of the old preconceptions will have to be discarded in favor of more positive approaches, such as a re-examination of play as a constructive pastime for those individuals interested in physical exercise, but not in the intense and competitive nature of sport. Play should not be restricted just to the young, but should be recognized as a healthy and viable outlet for all ages. Further, a realistic realignment of amateur athletics' relationship to professionalism would eliminate many existing misconceptions. By attacking issues such as these, many of the negative aspects of sport could be eliminated and sport could serve our society more effectively.

1. Paul Weiss, *Sport: A Philosophic Inquiry* (Carbondale: Southern Illinois U. Press, 1969), p. 136.
2. William Gildea and Kenneth Turan, *The Future is Now*, (New York: Dell, 1972), p. 19
3. Weiss, p. 150.
4. Ibid.
5. Ibid., p. 14.
6. W. D. Ross, ed. *The Works of Aristotle* (Oxford: Oxford U. Press, 1921), p. 1334b.
7. Weiss, p. 21
8. Ibid., p. 198
9. Jesse Williams, *Athletics in Education*, (Philadelphia: W. B. Saunders, 1930), p. 65.
10. Ibid., p. 120.
11. Ibid., p. 121.

the philosophy of sport

By: MICHAEL CUDAHY

In this paper I will examine three critical areas in the philosophy of sport: 1) The nature of sport, 2) The athlete or player, and 3) The role of the coach. To do this successfully I will present various opinions, found in Dr. Paul Weiss's book *Sport: A Philosophic Inquiry*, as a foundation, and then examine their credibility with relation to other sources.

If we are going to deal effectively with the nature of sport it will be necessary to fix an acceptable definition to this somewhat elusive term. The American Heritage Dictionary says that the word "sport" is derived from the word "disport" which means "to divert or amuse." Yet when children amuse themselves in the myriad of ways they do, their diversion is known as play. Thus for my purposes I feel that it would be reasonable to view sport as a refined form of play, where the participants agree upon a fixed set of rules and boundaries prior to the activity. This position seems reasonable in that it reflects the realities of life. Young children play at make-believe games and develop fundamental concepts such as teams and partners or winning and losing. Then as they mature they advance into more organized games and eventually into the world of sport, as most adults know it. One might now ask, in which realm does a game lie, play or sport? In my opinion it lies in both, for it is merely a vehicle for participants to shape. If the participants are young children they improvise the rules of their game as they play. Whereas in more mature circles a game is a part of a sport. For example, there is the sport of ice hockey, a carefully arranged set of rules and regulations guiding the participants. Then there is a hockey game, where players shoot, score, and brawl. As games become more refined they must be delegated to a somewhat secondary position, in that they are a transitory moment in the all-encompassing history of their particular sport.

Dr. Weiss's views on play, sport, and games are somewhat different. It is his opinion that the realm of play is entirely separate from daily life. He says that, "daily occurrences force a man to remain attentive to what will affect his welfare inside a larger world, which appears to be loosely held together; but when he plays the moves in a structured world inside of which he can be somewhat more at ease." (1) There exists in Dr. Weiss's world of play an interesting paradox. Simply, the value and meaning of play change as the age of the person who participates in them increases until the valuations of play a person has held have completely changed. For the child, play can be a serious learning experience, filled with all the tensions and anxieties accompanied by such a state. In mature men, however, play is the carefully structured realm of relaxation into which an individual may escape, and in which he does not feel the responsibility to apply himself to the fullest of his abilities. Play for the young man. He is not now able to do more important things, yet to play constantly would be inappropriate, for he would be neglecting those constructive tasks available to him.

It would seem that Dr. Weiss and I are in basic agreement as to the nature of play. He regrettably goes on to assert that not only sports, but also games, are cut off from the daily world, a supposition I can not accept.

Before I dispute this point I would like to say that while I share the view with Dr. Weiss that a sport is an all encompassing set of rules governing and unifying a particular area of athletics. He does distinguish between game and contest, a problem I will deal with in a moment.

One gets the impression that Dr. Weiss feels sports and games are *independent of daily life* for many of the same reasons he advances with relation to the nature of play, primarily because the games take place in a fixed time frame and that the athlete while participating, is both mentally and physically free of the daily world.

I disagree with this position because it presupposes one basic reality for all people. In my opinion the realities of the daily world of an athlete and my own realities could be uniquely different even though we might have many desires in common (i.e. love, happiness, etc.). The football player seems a good example in this case. While he is in training for football and during the season he does nothing but eat, sleep, and live football. Some may feel that this perspective is overly severe, but it is clearly exemplified in the "Ten Commandments" of Washington Redskins coach, George Allen:

"1) Football comes first, 2) The greatest feeling in life, is to take an ordinary job and do

something with it. 3) If you can accept defeat and open your pay envelope without feeling guilty then you're stealing. 4) Everyone must give 110 per cent. 5) Leisure time is that five or six hours a night when you sleep. 6) No detail is too small, no task too big. 7) You must accomplish things in life otherwise you are like paper on the wall. 8) A person is dead if he has no problems. 9) We win and lose as a team. 10) by prayer is that each man be allowed to play to the best of his ability." (2)

If one is to accept Dr. Weiss's assertion that sport and games are cut off from the daily world one *would not only have to accept the implications of a single daily reality* for all people but also refute the common man's insatiable appetite for sport, be he President of the United States or a mere plumber, as is reflected in sport magazines, television broadcasts, and newspaper coverage. In my opinion sport has been fully accepted as a legitimate segment of everyday life and is not cut off, as Dr. Weiss asserts, from the daily world.

Further, it is Dr. Weiss's intention to differentiate between game and contest. He views games as "well-bounded, non-instrumental, rule-abiding, unitary events, having a number of distinct, interrelated parts, engaged in by representative men, or a team." (3) Thus, abiding by this definition, we might view such athletic pursuits as football, basketball, or hockey as games. A contest, such as boxing or wrestling, demands that one complete a task rather than fill a role; it rarely provides pleasure or fun. Yet, Dr. Weiss contends that men usually struggle with one another, in the nature of a contest, inside a game. In short, he contends that "a game allows one to see what a man can do, while a contest offers an occasion for self-discovery." (4)

I have three main objections to Dr. Weiss's distinction. First, to distinguish a game from a contest by saying that one provides pleasure and the other does not, to me is unreasonable. The game of football to me is exceptionally brutal, and I have a hard time seeing how any of the participants derive any pleasure from its carnage. Boxing evokes the same reaction in me and yet it is a contest. That is not to say that these sports don't thrill me as a spectator, but that is not the point at issue. Participants in both sports readily admit that they do not compete for the pleasure, but generally for money. My second objection is to the distinction that a game allows one to see what he can do, while a contest offers an occasion for self-discovery. In my opinion these are one and the same thing. Most physical sports, be they games or contests, demand, ultimately one thing from the participant: endurance. It is my contention that both games and contests allow considerable room for self-discovery; for when an athlete reaches a new level of endurance he has attained a new boundary of self. Finally, to differentiate a contest from a game by saying that contestants complete a task and participants in games fill a role seems incorrect. It would seem, in most cases, that participants in both games and contests not only fill a role but also complete tasks. The center in a basketball game has the role of being the man to direct offense and defense and it is his responsibility to complete the task of the game. A boxer's position seems the same. He must direct his own defense and offense, but also he must complete his task if he is to win the fight. Thus it would seem that there is little meaningful difference between games and contests.

To summarize this section on the nature of sport and its many variations it seems safe to say that most specific definitions can be somewhat elusive, for inconsistencies develop when one attempts to become specific. There seems little point in contending the paradoxical nature of play, for it is what it seems to be - an inbred need for all humans, be they children or adults, and is paradoxical only because it is the nature of man. Play is a voluntary activity; if it is compulsory, then it is not play; its basic element is freedom. Thus as man ages, his freedom becomes limited, and play must assume the restricted role that it does.

Sport then may be viewed as a severely restricted form of play. By creating pre-arranged rules and boundaries, sport limits participants' freedom to spontaneity and improvisation. However, these rules do create a unity and continuity that permit sports to survive and develop a history. Thus, sport is an offspring of play, though it maintains little connection with its roots.

For confusion to develop as to the specific nature of games and contests seems inevitable, but I feel that most observers would be willing to concede that games and contests are distinct parts of sport. To say that some sports have games as their interrelated parts and others have contests seems to exhibit an unnecessary fixation with minutia and contributes little to the overall thesis. If a distinction is required, perhaps it should be made along some other lines (i.e., amateur and professional).

This now brings me to the athlete or player, and his position in the world of sport. Plato, in *The Republic*, viewed the athlete not only as a man whose body was in superb condition, but whose spirit was well developed also. Dr. Weiss sees the athlete as "a splendid epitomization of man; we look at him and his performance objectively, de-emphasizing what he is as an individual. At the same time we feel as though we ourselves had personally achieved something. By representing us, the athlete makes all of us be vicariously completed men." (5)

I would like to deal with three specific issues concerning the athlete and sport. First, deal with his role in society, second to study the attraction of sport to athletes, and finally to examine the issue of professionalism and its attraction to the amateur.

It seems fair to regard the athlete, as Dr. Weiss says, as "a splendid epitomization of man." But what exactly does this characterization imply? For as long as I recall, most athletes and athletics have been regarded as an excellent means of developing moral character. Successful athletes reflected one area of perfection and virtue which man could achieve. Yet in reality it would seem that the athlete's relationship to society extends far beyond such a superficial analysis.

Perhaps the most traditional relationship between the athlete and his society is as model to the young. Suitable physical development has always been given high priority in all societies. Aristotle said, "the care of the body ought to precede that of the soul." (6) Indeed, once the young of the society learn respect for the athlete, they then develop an admiration and desire for athletics. This admiration is constructive because it draws the young into a rigidly organized system of sport that, their elders hope, will teach them not only self-discipline, but will also breed a respect for systems, regimentation and a necessary appreciation of the interdependence of people on one another.

Finally, it would seem that the athlete and athletics satisfy an inbred desire in the spectators of the society. Ultimately they are the frustrated athletes who could not achieve the excellence of their idols, and it seems that man has a natural desire to participate in excellence, be it actively or passively. Also it seems fair to say that spectators find sport a source of delight and exhilaration, permitting the observer to indirectly participate and indirectly release pent up emotion.

The second aspect of the athlete and his relationship to sport is why he is attracted to it. What makes him willing to devote large portions of his life to the rigors of athletics? There are number of valid reasons. First, "having once experienced the joy that comes from seeing that they perform better than most, young men find it difficult to return to the anonymous world of everyday." (7) Simply, it is a rapid way for the young of attaining recognition in an adult-oriented world. Another valid attraction is that athletics satisfies the young in a very special way, since attaining a mastery and control of their bodies generates real satisfaction. Athletics also provides a real sense of self confidence in those who are able to master self control and compete with their peers. Thus it becomes a marvelous social institution, providing a fine opportunity for the young to encounter their contemporaries and evaluate themselves in relation to them. Perhaps a more realistic attraction that sports offers the young is an opportunity to become wealthy via the athletic contest. Sport has rapidly become the great economic equalizer in our society. If a talented young man is willing to dedicate himself to the dull training and drudgery of an athletic life, he stands a real opportunity to achieve a satisfying and profitable professional career, complete with social standing. Money has become such a major factor in athletics that it exists to some degree in most sports. It is difficult to name one sport that does not have some aspect of professionalism connected with it. Satisfaction on the part of the athlete seems no longer to be just a sense of personal gratification, but may be measured also in monetary terms.

This now brings me to the subject of the amateur versus the professional in sport. In decades past, the distinction was clearer than in the present. The amateur was the "amator" or lover of sport. He participated for the sense of personal satisfaction gained when he attained victory through a well-tuned and smoothly functioning body and mind. However, the advent of professionalism has radically altered any well-ordered distinctions; but for the purposes of this paper we will use the following definitions found in Dr. Weiss's book:

"An amateur, is one who plays a game for no other reason than to play it. He cannot but benefit from his participation; he will undoubtedly be tested there; he will want to win; he will, more likely than not, enjoy himself even while under pressure or at the edge of exhaustion. But it will be the game with which he is concerned. A professional, is one who takes some and other than the playing of the game to be his primary objective. He is a professional if his play is governed by considerations which do not follow from the nature of a contest or game." (8) (i.e. money)

The central issue in this question is not what makes professionals professionals, for that answer seems obvious; but rather what factors and motivations have changed in sport to radically alter the amateur's relationship to professionalism.

An unquestionably important factor is the rise of scholarships in college and an increasing alumni demand for successful sports teams. These two factors could be seen to have had more effect on amateur sports than any other. No longer is the amateur solely participating for the game or his love of it, but rather to prepare himself for a profession. In short, his is apprenticing for a career, thus it is not surprising that many underprivileged men and women pursue careers in sport and, consequently, are often misused by forces often at variance with true amateur goals. It would be agreeable to most to say that, ideally, college scholarships have one main purpose, which is to permit a deserving athlete an opportunity to receive a good education, in exchange for his participation on the school teams. This thesis seems supportable by the mere fact that these grants are called scholarships, or grants to aid the student in achieving the methods and disciplines of learning. Unfortunately, in recent years, these worthy goals have been perverted by one force more than any other: college alumni. "The question remains, what educational interest have the alumni in college athletics? The answer is straightforward. None whatsoever. They are concerned only with winning teams, defeat of traditional rivals, and vicariously having honor and glory descend upon themselves." (9)

It might now be reasonable to assert that the true amateur is a rare exception in the world of sport. Many college athletes receive grants or pensions of one sort or another, and cannot be seen, truly, as participating solely for the love of their sport. Often they spend more time perfecting their skills at sport than studying for an education, and in reality are semi-professionals. Perhaps the only true amateurs in existence these days are those athletes who are aligned with no specific organization and who participate strictly for the pleasure of tuning the co-ordination of their bodies and minds, as Plato suggests. If this is in fact the case, then there is a strong possibility that they are lacking the native talent of their more organized peers. It seems the only way one may derive just pleasure from a sport is to be mediocre in ability and escape the competitive machine operating in current society; or to possess other equally useful resources that permit the outstanding athlete a career in some other field.

Perhaps the most important man in the life of the aspiring amateur or successful professional is the coach. Without the coach's direction the athlete is quite useless. The coach has three main responsibilities. The first is to attend to the physical conditioning of the athlete. The second is to instruct him in the rules and tactics of his chosen sport. The last is to supply sufficient desire in his athletes for victory.

In the book *Athletics in Education*, Dr.

Ling - cont. from p.1

machine age. Middle-class industrial society questioned the value of classical education without replacing it with a program for educating everyone was expensive. The classical tradition fought for survival in a nineteenth century preoccupied with industrial growth and a twentieth century torn by world conflicts. In defense of the scientists it is only fair to state that classical education had become sterile in the late nineteenth century. Too many classicists put philosophy ahead of humanities and indulged in boring grammatical exercises instead of the great ideas. The English scientist, T. H. Huxley, defended science and also called for a more imaginative use of the classics so that true education would result as a combination of the two. Despite this attempt for a synthesis, classical studies declined during the last decades of the nineteenth century without being transmitted to the middle and working classes.

So much for an historical sketch of the practical and moral strains in education. Now let us look at the contemporary status of these elements in America.

Today our society suffers from an unfair assault upon the moral concepts of our educational tradition. The *Rockefeller Report* on education expressed our condition as follows:

Some of our more discerning critics are uneasy about the current aspirations and values of Americans. They sense a lack of purpose in Americans; they see evidence that security, conformity, and comfort are idols of the day; and they fear that our young people have lost youth's immemorial fondness for adventure, far horizons and the challenge of the unpredictable.

Remember we are using the terms "morals" and "values" in reference to the qualities that have accompanied the scholarly life from Greek *arete* to the present. Too often one conceives of these virtues as being the monopoly only of the Christian college when they are really the fruits of a good liberal education. Nothing could be more stuffy than a campus so narrowly Christian that it stifled a scholarly search for truth. On the other hand, Christian theology and philosophy have much to teach about the nature of man and often the Christian and non-Christian jointly fight for the same principles.

In his recent book entitled *Faith and Learning*, Alexander Milner stated that Christian scholars should be "...the shock troops who are prepared to press every inquiry further than others might dare to take it, fearing no truth, content with no half-truth, never claiming to know all truth."

Three strong, and often misdirected, ideas have been at work in academic circles to weaken the moral concepts in education. They are: (1) that reason alone is an adequate guide to the good life; (2) that values and morals are purely relative; and (3) that all must worship the cult of objectivity. Let us look more closely at these.

1. That reason alone is an adequate guide to the good life--

Of course reason is not irrelevant to the good life, but man is not entirely a rational being. We are swayed by many subjective forces. Ask yourself the question: "Is to know good to do it?" To answer would mean asserting that the intelligent always act intelligently or even desire to act that way. Justice Jackson of the Supreme Court observed, "It is one of the paradoxes of our

times that modern society needs to fear only educated men."

2. That values and morals are purely relative--

This becomes a convenient guise to rationalize any mode of behavior. Just blame it on your society and excuse yourself, shrugging off all personal responsibility. To those who profess this concept there are no valid standards to judge better from worse, one thing is as good as another. Many scholars have challenged these assertions. There is space for only one example. Professor Redfield in his *The Primitive World and Its Transformation* predicted "I am persuaded that cultural relativism is in for some difficult times."

3. That all must worship the cult of objectivity--

Naturally a scholar must be objective, but surely no historian would maintain the possibility of complete objectivity. Moreover, sometimes values can help interpret an historical situation that admittedly lacks a completely objective explanation. If I say that despite all of his naivete about European politics, President Woodrow Wilson was sincere in desiring to prevent the outbreak of war in 1914, I am ascribing the quality of sincerity to him that I can not prove factually nor can this concept be divorced from my own idea of sincerity. Teachers must understand their moral and value judgments and not allow them to unfairly distort their teaching or writing. Nevertheless, who would like to defend the proposition that people with the weakest values see things the clearest? None of these three reasons is valid enough to justify an educational system which stands for nothing but a practical vocational training. America's rather frantic search for a national

purpose to match the dedication of the Communist world is over if we are willing to recognize and perpetuate the basic elements that are part of the heritage of western civilization. We are looking for a modern expression of *arete*.

What is the role of the student in respect to the teaching of values? It is said that the present generation of students are unmoved by ideas and are only interested in their own security and happiness. I do not accept this conclusion. Although security and happiness are important goals, I think students want meaning in their lives. They want teachers with courage and ideas. Principles do excite the modern student. A young character in Swarthout's novel, *Where the Boys are*, speaks:

We have principles but no suffering, money but no wealth. . . delinquency but no evil, television but no insight. . . I.Q's but no intellects. We have everything but the one thing without which human beings cannot live. something for which to die slightly.

Despite the rather weird nature of this statement there is a thread of truth in it. I believe that a liberal arts education which holds true to the two basic principles from the Greek world: 1. education in morals and values; and 2. education in the practical skills will supply meaning for our students.

America as the leader of the west is searching aimlessly for a national purpose. I suggest that this purpose should go beyond a cracked Liberty Bell to the very foundations of western civilization. If western civilization has any unifying elements to preserve itself and anything worthwhile to offer the world, it must look to its classical and Christian heritage. Surely this is what education is for.

Is Sin Coming Back?

By: ARNOLD WETTSTEIN

The Seven Deadly Sins, grotesquely displayed in their onerous invasions by Marlowe in his classic story of the pact of Dr. Faustus with the devil, no longer terrify us as they did Marlowe's first viewers. Sin has become archaic, the problem of the learned doctor more quaint and pitiable than troubling. We have advanced far beyond the medieval mind-set with its internal horrors, conflicts, repressions, anxieties, self-hatreds--haven't we?

Karl Menninger, physician and psychiatrist, published a book last year titled *Whatever Became of Sin?* in which he traces the disappearance of sin in the twentieth century. Although our presidents annually set aside by proclamation a national day of prayer, they have not mentioned the word "sin" for the last twenty years, and only then when Lincoln was being paraphrased. Over the centuries, we have redefined some sins as "crimes": such as murder, theft, or running red lights. Certainly it is an advance to have civil rather than ecclesiastical authorities deal with these kinds of transgression, through a system of justice that defines crimes with some precision and is designed with built-in protections of the rights of individuals. Or sins have been redefined as "symptoms", indicators of mental or emotional disorder. Surely we must approve treating the disease rather than punishing the symptom, dealing with the compulsive shop-lifter's problem not just with the act. Dr. Menninger's own career has been devoted to the treatment of mental and emotional illness as well as the reform of our penal practices to take the deeper causes rather than simply the external effects into account. However, in the process, sin as a concept has been lost.

The consequences are not unmixed. We have a judicial system that favors the wealthy who can afford to hire sophisticated attorneys with psychological expertise while it punishes the poor, and a penal system whose gates are more like swinging doors, soon to expect re-entry. We have not always been clear about the distinctions between crimes and symptoms of deeper maladies, treating abuse of alcohol or other drugs as crimes and becoming totally confused about unaccepted forms of sexual behavior. With all our dedication to mental health, we have an appalling rate of mental illness. The chaotic fascination with the occult and the satanic and, the inhuman crimes with bystanders used as hostages are more frequent and less comprehensible. What is more, a pervasive moral paralysis has afflicted the nation, condoning the burning of children in Vietnam and accepting bribery of public officials on the supposition that everybody does it.

One of Dr. Menninger's most disturbing disclosures has to do with conditions at the state prison in Trenton, New Jersey in 1972. Officials reported to the mother of an inmate, who had inquired about whether her son was being drugged, that he was "emotionally disturbed." He was found dead in his cell, an autopsy revealing that the cause was a brain tumor. A week later, the *Fortune* Society in New York received a letter from Merrill Speller, another prisoner, about treatment at the prison. A few days later, a second letter arrived: "I was severely beaten about the head and body with clubs right after writing to you." A third letter from another prisoner stated, "This morning they almost killed a prisoner (Speller). They kicked him in the face and all over. . . for about fifteen minutes." A very brief fourth letter came on March 16: "Merrill Speller committed suicide." Dr. Menninger asks who is guilty? Of what crimes? He tells his reader: "You are hiring it done!"

Without the concept of sin we have no sense of collective irresponsibility, for our role in condoning a penal system that is itself criminal, in ignoring and in fact contributing to the destruction of the environment, in abdicating our tasks of making our political leaders accountable. Ralph Nader answered his own question when he spoke on campus last Spring--how many hours per week do you spend on the government of your country? He asked for only a twentieth of the man-hours expended watching Johnnie Carson one night. We get the government we deserve.

On a sunny September day in 1972, Dr. Menninger tells us, a man stood on a busy Chicago corner in the Loop. As pedestrians hurried by he solemnly lifted his right arm, pointing to the person nearest him and intoning the single word, "Guilty!" With no change of expression he would wait a few moments and point to another, always with the same single word, "Guilty!" One man, turning to a friend, said "But how did he know?" Is everyone guilty? Guilty of what? Overparking? Cheating? Embezzling? Arrogance before God? Infidelity? And what would be the responses? "I can make it up." "I'll give it back." "I'll apologize." "I wasn't myself when I did it." "No one knows about it." "But I'm going to quit." "I wouldn't want the children to see me." "How can I straighten it out?"

Our moralism and romanticism have consistently led us to underestimate the inordinate power of sin, leaving us with no comprehension of our corporate irresponsibility. So we must listen to John writing to his friends in the early church: "If we say that we have no sin, we deceive ourselves and the truth is not in us." (1 John 1:8) He was writing against the self-righteousness of those who thought they were beyond sin, but his words

are just as challenging to us when we suppose there is no such thing as sin anymore. The problem is that in the church we had trivialized sin, calling many things sins that were not even symptoms. The concept rightly fell into disrepute.

Without an understanding of sin, however, we confuse pride with self-worth, lust with love, envy with competitiveness, anger with indignation, sloth with quietism, avarice with ambition, gluttony with satisfaction. Sin is the separation of ourselves from others, from ourselves, from our deepest roots in the source and depth of our being, that is, from God. It takes many forms. Perhaps every age has its primal sin. Reinhold Niebuhr named pride as primal, the self-interest that taints our feelings and behavior, that undermines our loving and distorts our ambitions, that uses even our "goodness" for our own ends. Karl Menninger calls our primal sin *acedia*, sloth, apathy, not-caring. Solzhenitsyn has written his response: "mankind's sole salvation lies in everyone making everything his business."

We are in the middle of what Toynbee has called "the morality gap." Our moral resources have not kept pace with our technological capabilities. "If we say that we have no sin, we deceive ourselves, and the

truth is not in us." It is a bleak picture, were it not for the possibility of forgiveness and pardon, restitution and renewal. John's next line is: "If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." (1 John 1:9)

Is sin coming back? It never really left us; it has only taken different names. It is still here to be dealt with in our society and in our lives. In its December issue a year ago, *Harper's* editors warned their readers that its leading articles were about trying subjects -- about corruption, betrayal, defeat. They recognized that readers ask, "Where is the good news?" "Where is the bluebird of happiness?" People who ask such questions, they wrote, cling "like children with their arms full of balloons to images of cherished innocence," without facing the sin of the day. And they concluded, as Dr. Menninger concludes, "The 'bad news', so called, is the common soil in which men raise the works of civilization. The bluebird of happiness sings on a compost heap."

"If we confess our sins. . ." Yes, there is good news; that is what religion is ultimately all about. But it can only be heard when we are honest enough to face the bad.

A VIEW FROM THE BRIDGE



PLAYING THRU OCT. 13

campus notes

The Rollins College Student Center needs student performers for **STUDENT NIGHT-DOWN UNDER!** Student Night will be held every other Tuesday and any talented Rollins student has a chance to perform in the Pub. Auditions will be held every Sunday 4:00 to 5:00 in the Pub. All performers will receive \$10.00 per person per 45 minute set. There will be three 45 minute sets each night beginning at 8:00 p.m.

So, if you happen to be a guitarist, fiddler, magician, impressionist, banjo picker, comedian, pickpocket(?), or whatever. **COME SHOW YOURSELF!**

All interested students should contact Mark Maier, Box 698, and be sure to include your name and act.

client recruiting, fund raising, Agency brochures, slide shows, etc.

The student must provide his own transportation to Cincinnati; accommodations are free; meal cost will vary according to living situation (with family, own apartment, etc.), but the Beanery does give a rebate for off-campus winter terms.

Any interested student should contact Dr. Paula Backsheider in Orlando Hall, room 209 for further information.

REVISED HOURS FOR RECREATIONAL SWIMMING

I am listing below the revised hours for recreational swimming due to the loss of one of our lifeguards. Mr. Loving has no one in his pool of students available as a replacement.

Monday thru Friday 10 a.m. to 5:00 p.m.
Saturday and Sunday 12 noon to 4:00 p.m.

Please be aware that it is possible to take a dip any time during the day when the gate is unlocked. I usually arrive between 7-8 and am on hand until 6:30 P.M., Monday thru Friday.

It will not be possible for students to swim during our synchro class on Tuesday and Thursday evenings.

I do not believe this cut-back is going to deny anyone the opportunity to swim. The pool is available at a minimum of 43 hours per week. By comparison, if my information is correct, FTU offers only 18 hours of open swimming.

Complain no longer about one-shot student night—purchase a subscription for the Rollins season for only \$6.00. Subscriptions will be sold at the Annie Russell Box Office through October 26.

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For the artistic, a chance to design and print silk screen note paper and cards is offered. Those interested in psychology and education can work in children's classes, an Adult Developmental class, or an Adult Workshop. Learnings toward business, economics, and communications may find vent in

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