

The

AGNES SCOTT

Alumnae Quarterly



Objective Attained

WINTER 1950

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The Agnes Scott Alumnae Quarterly is published four times a year (November, February, April and July) by the Alumnae Association of Agnes Scott College at Decatur, Georgia. Contributors to the Alumnae Fund receive the magazine. Yearly subscription, \$2.00. Single copy, 50 cents. Entered as second-class matter at the Post Office at Decatur, Georgia, under Act of August 24, 1912.

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Agnes Scott College, Decatur, Georgia

Volume 28, Number 2

Winter, 1950

AT PRESS TIME—

Plans for offering home-making instruction at Agnes Scott are under discussion by the faculty and administration. Alumnae are invited to send their suggestions by March 1 to the Alumnae Office.

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ELEANOR N. HUTCHENS '40 EDITOR

End of the Eighth

At the first chapel after the Christmas holidays, President J. R. McCain opened the usual devotional service and then began to tell the students and faculty of Agnes Scott that the eighth fund campaign for the College had succeeded.

Speaking quietly but with evident pleasure, he reviewed the history of the drive, beginning with the anonymous offer of \$500,000 and proceeding to the campus campaign, the work of the alumnae and their husbands, the large special gifts, and the final moment on the afternoon of December 31 when the total of \$1,000,000 was reached. Not stopping for applause, which his audience was burning to give, he went on to pay tribute to the groups and individuals who had had a part in the effort. As he finished with a grateful observation on the outcome and prepared to announce the closing hymn, loud and determined clapping began in a back row of the faculty section and spread over the chapel. Seizing the moment, Vice-President Wallace Alston rose from this section and went down the aisle requesting permission to speak.

"The success of this campaign is a great, a tremendous personal achievement for our President," he said. "None of it could have been done without him; he is responsible for the whole victory."

The college community rose to its feet in a body and gave Dr. McCain a powerful and prolonged ovation expressing not only its recognition of his success in the 1949 Campaign but its feeling for him as a beloved leader who in his complete modesty would have given credit for his achievement to everyone except himself. At last the applause ceased and students and faculty stood awaiting his next words.

"We will conclude our worship with Hymn 642," he said.

* * *

The campaign which ended with a rush of alumnae gifts on the last day of 1949 had begun in the previous year, when a friend of the College who chose to remain anonymous offered a gift of \$500,000 to further its work. Agnes Scott had postponed for several years the fund drive made inevitable for nearly all independent colleges by increased costs and diminished interest rates; now it set to work to raise \$500,000 in endowment and \$500,000 in building gifts.

One of the first contributions was the \$81,000 which Frances Winship Walters added to her original \$100,000 gift for a new Infirmary. Another encouragement was the response of the campus community, which gave 100% in number and 200% in amount, pledging twice its \$20,000 quota. Alumnae sent about \$12,000 in answer to the first appeal mailed to them, a brochure called "Greatness in a College."

As 1949 opened, the "relaxed campaign" for which President McCain had hoped began to take on tension; the million mark seemed very far away and the deadline very near. The first great news of the year was the Founder's Day announcement that Annie Louise Harrison Waterman had promised to give \$100,000 for the endowment of a Department of Speech.

Late in the spring, the building half of the goal was suddenly achieved when friends of Mrs. Lettie Pate Evans of Hot Springs, Va., promised about \$400,000 for a magnificent and urgently needed new dining hall, toward which Mrs. Evans personally gave a substantial sum.

As the summer wore away, prospects for success seemed to darken. Fewer than 900 alumnae had given by mid-August. They had not been solicited urgently; no additional personnel had been (nor was subsequently) employed for the task of presenting the campaign case to the 6,500 former students in the active mailing files of the Alumnae Office. It had been resolved to make this the least expensive campaign ever conducted for Agnes Scott, in order that the largest possible part of every dollar raised might go into the permanent resources of the College. This resolve was kept to the end.

In the fall the Alumnae Office planned a heavy schedule of appeals for the final months. More than 50,000 pieces of mail went out from the Office before Christmas. In addition, class officers wrote for the second time to remind their classmates that the deadline was close and the need dire. The number of alumnae givers rose 50% in the last eight weeks of the drive. Final statistics on their participation are not yet available.

A complete account of scholarships and other endowment funds set up by the campaign is now in preparation and will be given in the next issue of The Quarterly.

A Time for Inventory

by Wallace M. Alston

Vice-President and Professor of Philosophy

Investiture has become one of Agnes Scott's most cherished traditions. The first investiture ceremony was held in 1913 in the home of Dr. Gaines. Since that time, the capping ceremony has been observed annually. This service, marked by simplicity and dignity, has long been regarded as one of our most distinctive and meaningful college events.

What does investiture mean to us on this campus? It is, of course, the occasion when our seniors are recognized and honored by the college community. This day marks the public assumption of the privileges and obligations of seniority. Moreover, investiture is a time for inventory. I cannot imagine that any member of our senior class could experience this high hour without engaging in honest self-examination. It is a good time (is it not?) for each one of you who are seniors to take stock—to take stock of your successes and failures, your privileges and responsibilities, your intellectual development thus far, your habits of study, your friendships, your spiritual growth, your opportunities for service and leadership. Fortunately, investiture is held in the fall of the year. This means that there is still time to do something about the resolutions and vows that may conceivably result from a process of private inventory.

It seems obvious that an investiture speaker might well regard this ceremony as a strategic time for taking inventory of the assets and liabilities of the sort of education that Agnes Scott is undertaking to offer her students. This is the task that I would like to set for myself in the address of this hour. What are we as a college trying to do *with*, *for*, and *through* you? How well are we succeeding?

At the outset, let us be specific as to what Agnes Scott purports to be and to do. We are a small, Christian, liberal arts college for women. We have deliberately determined that our task is to offer the best possible educational advantages under positive Christian influences. The College undertakes "to prepare Christian women to be a power in blessing the world and glorifying God." We are committed to a

liberal arts training. What this means supremely is that we regard living as our business. We are persuaded that the liberal arts training such as we offer at this institution is the best preparation for life.

Some years ago Mlle. Adelina Patti, the celebrated singer, in giving the location of her Welsh castle in the district of Brecknockshire, said that it was "twenty-three miles from everywhere and very beautiful." I am fully aware that many people today regard a liberal arts education as being vague, indefinite, impractical, and, in large measure, irrelevant. There are those who contend that a liberal arts education, like Mlle. Patti's Welsh castle, is "twenty-three miles from everywhere and very beautiful." My answer to that is to say that if any particular liberal arts program is visionary, vague, and unrelated to life, it is a caricature of the real thing. I am convinced that a liberal arts college, true to its purpose and enlightened in the prosecution of its task, is making the most relevant contribution to practical, effective, abundant living that can be offered by an educational institution in the contemporary world. I agree fully with Toyohiko Kagawa's terse suggestion when he was asked about the future of some of the educational institutions in Japan. Kagawa said, "Let them be pertinent!" I have no defense for any other brand of liberal arts training. A college education ought not to be "twenty-three miles from everywhere and very beautiful." It ought to touch life—touch it vitally and determinatively.

What is Agnes Scott undertaking to do for you who are seniors of the Class of 1950? What are we trying to do *with*, *for*, and *through* students who enroll here year after year? It seems to me that a sentence from the pen of Lord Morley gathers up what I want to say to you just now. Morley wrote, "We learn in this great business of ours—the business of living—how *to be*, *to do*, *to do without*, and *to depart*." If you want to remember the essence of this investiture message, you will find it contained in this brief statement.

I

We are trying here at Agnes Scott to help people to become all that they are capable of being. We are concerned about the enrichment of the whole personality of a student. The Agnes Scott ideal includes high intellectual attainment, simple religious faith, physical well-being, and the development of attractive, poised, mature personality. We believe that we have an obligation to contribute to a well-rounded development rather than to a warped, one-sided concentration of emphasis upon any single aspect of growth.

Christian character means far more here on this campus than a distinguished family tree, a sizeable bank account, extraordinary personal gifts, or even brilliance of mind. We fail, indeed, unless here at Agnes Scott strong character-building influences are made available to a growing life. This college is unashamedly committed to the Christian interpretation of life, and throughout its sixty years has been dedicated to the glory of God. We believe the atmosphere here on this campus is conducive to the development of strong, mature, useful Christian character. Hand in hand with processes that liberate the mind and spirit of a student go corresponding opportunities for developing self-mastery and for making a dedication of life to great ends.

President Kenneth Sills of Bowdoin College has written that a liberal arts education "has always dealt, deals now, and will deal in the future with the freedom of the mind"—concerning itself largely with getting rid of the two great enemies of the freedom of the mind, ignorance and prejudice. The type of education offered at Agnes Scott is predicated upon the conviction that a mind trained to think is essential if life is to be unfettered, rich, and full. A liberal arts college tries to put at the disposal of the student the wealth of the ages, all the while attempting to guide the effort to acquire a working knowledge of the clues and the tools essential to an appreciation of the intellectual and spiritual treasures that so many people are neglecting. John Erskine spoke our language when he said that people like ourselves have a moral obligation to be intelligent. We would probably not hesitate to add that there is something tragic about mental and spiritual impoverishment in a world of treasure. Certainly, one of the functions of a liberal arts institution is to undertake to reveal, interpret, and assist the student to appropriate some of this wealth of the mind and spirit.

Over the state library at Columbus, Ohio, is this inscription: "My treasures are within." Surely this

ought to be characteristic of every Agnes Scott student. Do you remember Mr. Rosen in Willa Cather's *Obscure Destinies*? The author writes of Mr. Rosen, "All countries were beautiful to Mr. Rosen. He carried a country of his own in his mind and was able to unfold it like a tent in any wilderness." The real world, the world in which we live, is not only a world of economic, national, racial, and class tensions and strifes. The real world is also a world of books, of art, of great music—a world of ideas, of values, of harmony, color, order, variety. What right have we to be bored, restless, irritable, intellectual and spiritual paupers in the midst of such wealth? What more significant thing can a college do than to relate the mind and spirit of a student to the resources that bring a deep, abiding satisfaction, not only now but through all the years to come?

II

Then, too, a very definite part of our task here at Agnes Scott is gathered up in Lord Morley's statement that we learn in this great business of living *how to do*.

We ought never to forget the close integration of learning and living—indeed, of learning and making a living! In some academic quarters this may sound like heresy, but it is, it seems to me, part and parcel of a true liberal arts conception. I believe we who are committed to the liberal arts point of view in education have made a great mistake in allowing those who differ with us to represent our attitude toward the workaday vocational necessities as one of indifference. The Fortune Survey of Higher Education that appeared in September makes factually clear what has been evident for a long time, namely, that a liberal arts education does not rank very high in the estimation of large segments of the American public. If you study this important survey you will discover that the primary reason for this sentiment is that people generally are concerned to have their sons and daughters trained "to get along in the world"—and they assume that a liberal arts college is neither particularly concerned with the whole matter of vocation nor prepared to contribute helpfully in equipping young people to face the stern realities of making a living. In answer to the question as to what parents want their sons and daughters to get out of a college education, 66 per cent of the replies for sons and 43 per cent for daughters were in terms of "preparation for a better job, a trade or profession, greater earning power." You see, it is generally assumed that at least in the

matter of vocational preparation, a liberal arts college like Agnes Scott is "twenty-three miles from everywhere and very beautiful."

Now, actually, this is not the truth. If liberal arts education is primarily concerned with this business of living, then it is simply impossible for us to wash our hands of vocational preparation. As a matter of fact, we have not done that, in spite of all that has been said to the contrary.

Integral to an adequate philosophy of liberal arts education is the recognition that intellectual curiosity, intellectual resourcefulness, and a well-rounded, growing personality are among the most valuable vocational assets that an individual can have. In a world like this where citizenship of an intelligent and responsible sort is so necessary, surely liberal arts training has some contribution to make. In these days when the general level of intelligence is being raised, when information is so widely disseminated, and cultural opportunities more available than ever before, unquestionably a liberal arts training is relevant to professional and business competence—to the making of a living and all that that involves.

In his recent report to the Presbyterian (U. S. and U. S. A.) Synods of Kentucky, President Walter A. Groves, of Centre College, had this to say: "This (vocational) emphasis will receive rightful recognition once it is seen that the liberal arts college has the specific job of helping to find and to educate the men and women needed for leadership at crucial points in the organization of a democratic society. These are the men and women to be charged with particular responsibilities in the church, in the government at all levels, in business and industry, in labor, in the many scientific fields, in education, elementary, middle and higher, in the old line professions, and even in many places in the vast maze of technological problems arising in our modern world. Thus the job of the liberal arts college is just as specialized as that of any technological institution. It is specifically designed for those whose work is going to be concerned primarily with people rather than things. A look into the catalogue of any liberal arts college reveals something of this specialized training. Politics and law, economics and business administration, medicine and its related fields, theology and its branches, education at all levels, homemaking and journalism are the fields for which the liberal arts program is considered the essential preparation. This does not mean that the graduate of the liberal arts college is prepared to practice law or

enter politics, to enter the Christian ministry, or to be a journalist, but it does mean that the liberal arts in a special way are a preparation for these specializations. This is so because the problems of these fields of activity are essentially those stressed in the liberal arts pattern. Similarly, the diversity of problems entailed in modern society is something for which the liberal arts program is better fitted than any other. But note that emphasis is upon problems, which means that the demand is for sound intellectual training with as wide an experience as possible."

I would not for one moment favor a revision of the curriculum at Agnes Scott to include numerous so-called "gadget courses." What I do believe is that we have a right and, indeed, a duty to interpret liberal arts training in terms of practical living, to say unequivocally that we do have a vocational function, and to accept our responsibility in making this function as adequate as we are able. In the rapidly changing world of business, technology, and social order, a narrowly specialized training may conceivably become obsolete before a student finishes his college course. Broad basic work in college, with emphasis, if you please, upon the humanities, is not only good intellectual discipline and the vehicle through which culture is acquired; it is the best possible vocational preparation for the present and for the future in such a world as ours. We need to realize that the liberal arts have always been closely linked with the business of living. So far as I am able to see, the future of liberal arts education depends in large measure upon the extent to which those who are administrators and teachers may be able to interpret the place of liberal arts studies and procedures in terms of the life of the individual and the community. Culture never has and never will function in a vacuum. One of the great needs of our time is to bring culture to bear upon the practical tasks and problems of life. When that is done, the liberal arts college will enter upon a new period of significance in the contemporary scene.

To be sure, we at Agnes Scott are concerned to help you who are our students to prepare yourselves for useful living. We want not only to furnish the tools and to relate you to the wealth of the world; we are not merely interested in giving you a basic preparation for certain types of vocational endeavor, not least of which is homemaking. We believe it is our task and our privilege to keep before you a vision of the need of the world and to challenge you through every means at our disposal to devote yourselves in service to God

and to mankind. Would that we might find ways and means of sending each student who enrolls at Agnes Scott out into the world with idealism, unselfish devotion to the cause of truth, and a deep sense of obligation to God to make life count to the utmost. We are interested to help you, in this great business of living, *to do*.

III

Again, if Lord Morley is right, we are concerned in this great business of ours—the business of living—to learn how *to do without*. In terms of our task here at Agnes Scott, what could that possibly mean?

Our lives are badly cluttered with things. Through many years now John Dewey has been saying that the chief American trait is externalism. Our lives are preoccupied with superficial things and with the instrumentalities for attaining them. Yet, Dewey has been insisting, in gaining these things we are in danger of being smothered by them and we are not made happy by the possession of them. In a book dealing with the American mind, Halford Luccock, of Yale, cites a peculiar accident in a building occupied by a five and ten-cent store. Under the weight of all the cheap rubbish the floor caved in and rained an avalanche of gimcracks upon the people below. There were no fatalities, but living human beings were almost buried in the stuff. Says Professor Luccock, this is a symbol of what is happening to the American mind.

In *Sartor Resartus*, Thomas Carlyle compares the happiness of a person's life to a fraction. The numerator represents what we have; the denominator what we desire. If a man has \$1,000 and wants \$4,000, by Carlyle's reasoning he is one-fourth contented. Carlyle adds, "Life can be increased in value not so much by increasing your numerator as by lessening your denominator." Who will deny that in our complicated, high-tensioned, superficial modern life little has been done to lessen the denominator—while every conceivable effort has been made to increase the numerator by adding things to life. With all our efforts at increasing life's numerator, we have not increased human happiness or contentment. The lives of many people have been cluttered and sated with things, but they are poor, indeed. Men and women with splendid capacities have been pampered and spoiled.

Not only is it true that our lives are badly cluttered with things, but it is also true that our days, weeks, and months have grown altogether too complex and over-crowded with commitments and engagements of various kinds. We feel pushed, crowded, strained and

breathless. We are conscious of being too busy to be good members of our families or good citizens of our communities, too busy to become good students, too busy to enjoy music, good reading, and art, too busy to be good friends and neighbors, to busy to pray, too busy to think.

I believe it is not necessary to linger upon a more complete statement of our modern plight. I take it we are all very much aware of the need for *selection*—of the very thing that Lord Morley had in mind when he spoke of learning to "*do without*." This is incumbent upon us not only because of financial inability, but more particularly because of the demands of physical, mental, and spiritual health. We must learn to select what we want most and devote our money, our time, and our energies to the appropriation of the most desirable objects and ends, or else the very existence and the compelling demands of second-rate interests will force privation upon us. An essential aspect of education, then, is the cultivation of taste, the development of discrimination, the refinement of desire. I can think of no more important function of a real education that takes living for its business than that of trying to help people to bring some order out of the chaos of their lives.

Thomas R. Kelly in his little book, *A Testament of Devotion*, insists that most of us are giving a false explanation of the complexity of our lives. We blame it, he says, upon the complex environment. Our complex living, we think, is due to the complex world in which we live, with its devices and gadgets which give us "more stimulation per square hour than used to be given per square day to our grandmothers." This stimulation by the outward order leads us to turn wistfully, Kelly says, to thoughts of a quiet South Sea island existence or the horse and buggy days of our grandparents who went jingle bells, jingle bells over the snow to spend a day with their grandparents on the farm. *The trouble is within*. A realistic simplification must be undertaken. The only possible solution is to help people to discover and value some things that mean so much more than others that they are willing to eliminate the least desirable in the interest of the best. People need help in determining criteria for selection. They need assistance in the actual processes and practices of cultivating a taste for the finest. What is required is that their outward lives shall become simplified on the basis of an educated desire and an inner integration.

It seems to me that this is one of the most important

contributions that a college like this can make to a student. If you of this senior class graduate from Agnes Scott, having found a standard of values that will enable you with a considerable measure of consistency to tell the difference between mediocrity and excellence, novelty and originality, the enduring and the ephemeral—you will have found something for which you will be grateful as long as you live. You simply cannot do everything, nor have everything, nor go everywhere, nor be everybody. Effective living involves finding some trustworthy principles of selection and then developing the habit of applying them. It is essential in your reading, your vocational life, your friendships, the choice of a life mate, the determination of your loyalties—that you learn to give up some things in the interest of the things that mean most to you. This is what it means to learn *to do without*.

IV

Then, if Lord Morley is right, this business of living involves learning how *to depart!* Does it seem strange to anyone that this should be mentioned to college students on an investiture day? "Is it possible," you ask, "that a school like Agnes Scott would believe in this twentieth century that the education of young people should concern itself with the inevitables of life—specifically, with the whole matter of one's death?"

My answer to an inquiry of that sort is an unequivocal "Yes!". I believe with all my soul that a Christian liberal arts training ought to provide a philosophy of life that faces the deep truths of human existence and that helps the student to find answers that will stand up to all of the experiences of life now and through the years to come. If the business of a school like this is to aid people in the fine art of living, if we are to be realists in facing the facts of life as they are, if we are to help young people to deal with these facts in ways that will enable them to develop strong, resourceful, constructive personalities—then, in the words of Lord Morley, we ought to be concerned to learn how "to depart."

In *The Open Self*, a recent volume written by Charles Morris of the philosophy department at the University of Chicago, there is a strong insistence that one of the primary responsibilities of educated people is "to pull themselves together intellectually." This means what it has always meant—integration about some strong central convictions. Too many modern intellectuals are like Coleridge, who once said of his

youth, "My head was with Spinoza, though my whole heart remained with Paul and John." Here at Agnes Scott we are trying to help people to "pull themselves together," to integrate their thinking around the great Christian verities. Through sixty years Agnes Scott has been doing this—and will continue to do it—because of the conviction that these Christian truths constitute basic reality, and that this integration is the best possible preparation for life here and for life hereafter. This, we believe, is the way to learn "to depart"!

Moreover, Tagore, the Indian mystic, put his finger on a significant aspect of this task when he prayed, "Thou hast pressed the signet of eternity upon many a fleeting moment of my life." The Gospel of John in our New Testament is trying to tell us about that sort of thing. There is found the intriguing doctrine of eternal life—commending not primarily length of days, but a *quality of life* that begins here and now when Jesus Christ becomes Lord and Saviour. Eternal life, according to the Gospel of John, is that quality of life that begins *in time* and that continues beyond death. What we really are trying to do in an institution like this, with the help of God, is to press the signet of eternity upon many a fleeting moment of your common lives. Here together, we are trying to live lives of significance and of enduring worth in the midst of time. I wonder if there is any effort on earth more valuable.

And this final word. In one of his books, Henry Nelson Wieman has an eloquent passage pointing out that to plumb the depths of the world's reality "one must stake his dearest goods upon a venture." With all our cleverness, there are times when we stand like little children in the presence of some of life's inscrutables. Then, as Carlyle once said, the person who seeks to give easy explanations, accounting for everything by stodgy little formulas, makes himself as ridiculous as the man who walks abroad in full daylight with a lantern, insisting on guiding you with it though the sun is shining. As one faces life's great inevitables, surrounded as they are with mystery and involving as they do a venture into the unknown—Plato's *Phaedo* suggests the one thing that the wisdom of a cultivated spirit determines that a person shall do. The part of wisdom then is to take the best that one knows and "embarking on that as on a raft, risk the voyage of life." That, I think, is the way to live, the way to prepare to depart.

This "noble risk of a desertion unto God," as Clem-

ent of Alexandria called it, is perhaps the most significant single act in a human life. Then, a person makes his peace with life and with death, whenever and however it may come. Through that choice a witness to one's fundamental faith in life, and in the eternal purposes of God is given to the world. It is too much to ask that Agnes Scott might offer the full-orbed philosophy of life, the incentive, and the summons whereby young people may respond to the *realities*, even the *inevitables* of human existence, with magnificent confidence? I think Owen Seaman's words are

spoken to us all on this investiture day:

"Ye that have faith to look with fearless eyes
Upon the tragedy of a world at strife,
And know, that out of death and night, shall rise
The dawn of ampler life.

"Rejoice! Whatever anguish rend your heart,
That God hath given you this priceless dower,
To live in these great times, and have your part
In Freedom's coming hour.

"That ye may tell your sons, who see the light
High in the heavens their heritage to take.
I saw the powers of darkness put to flight!
I saw the morning break!"

Present Requirements

by S. Guerry Stukes

Dean of the Faculty, Registrar, Professor of Psychology and Education

The Curriculum Committee of the Alumnae Association has requested a statement concerning our admission and degree requirements. Since the catalogue description seems very clear it is assumed that what is really wanted is some explanation as to why Agnes Scott holds these particular requirements. It must be understood that an answer to such a question involves personal opinions, and such opinions may be worthless.

First we must understand something about college requirements in general. We will not deal with the history of these requirements, but it is an interesting story from the time when they centered around Greek and Latin to the present when languages have been dropped to a minor place in the requirements of most institutions. At the present time requirements are determined primarily by the following factors: tradition, the prevailing philosophy of education, and insistent needs of the time. Of course there are many secondary factors which have influence, and many local conditions which account for some minor requirements. But, in general, the three factors mentioned above are the important ones.

Tradition has been a potent factor in the liberal arts colleges because these are the *old* colleges of our country. Subjects introduced in the requirements in an early period because of evident utilitarian values have persisted in our curricula even though such values have largely disappeared. This persistence is due to the force of tradition as opposed to change. We

are not implying that tradition is to be disregarded, or that any body of knowledge ever loses all values. We are simply calling attention to the force of tradition in maintaining requirements once they are established.

It is not necessary to deal at length with current philosophies of education, or insistent needs of the time. All realize the force of these factors, especially in shaping the requirements of our newer institutions such as teachers colleges, and colleges predominantly vocational or semi-vocational in their aims and objectives. These are not bound by tradition. Their curricula can be determined by a current concept of needs and values. These factors, however, present just as serious problems as does the factor of tradition. How can we determine needs in a changing world? There is no guarantee that an education to meet needs of today will be of the slightest value in meeting needs of tomorrow.

Even this superficial statement of factors affecting requirements today should lead us to consider obligations resting upon us who are interested in a liberal arts education. We must consider the value of general education prior to later specialization, and must seek the ways and means of bringing to our young people those values which have persisted through the ages, and which we have every reason to believe will continue to persist as long as people are people. At the same time we must give due place to current needs, and yet not be overwhelmed by them. It is one thing to train a mind to meet some present need;

another to educate a person by giving him something to live by even in a world of constant change.

Turning to our own college, we will first mention entrance requirements. We frankly believe that there are only two problems about which we may disagree, and only one of special significance. That is the problem of the foreign language requirement. The alumnae probably do not realize that many changes have been made in these requirements in recent years. At the present time these call for three years of Latin, or for two years of Latin and two years of a modern language. This requirement must be tied up with the degree requirement which calls for only one year of a language presented for entrance, or two years of a language begun in college.

To be perfectly frank, the foreign language requirement is difficult to enforce, and perhaps needs to be given serious consideration. The difficulty is found in the fact that Latin has been dropped by so large a percentage of our high schools. We will not discuss the factors responsible. We must deal squarely with the situation as it exists. Unfortunately we are not free to plan requirements on the basis of our beliefs in the relative values of different types of preparation for college. We find ourselves forced to deal realistically with the high school curricula. A solution may be found if the college and secondary school people could realize that we are dealing with the common process of education, and that each must share in this process. It might be possible to work out a principle of cooperative sharing—the college to take up where the high school leaves off. On such a basis the college would have to require more foreign language if the high school failed in its part of the job of education. The great difficulty would be found in reaching an agreement concerning the nature of the job to be done.

The other problem in entrance requirements about which we may disagree is concerned with the number of vocational units which may be accepted. The Agnes Scott catalogue makes it clear that if the applicant has a good record, and presents the regularly prescribed units, the College will accept one vocational unit, or two such units in unusual circumstances. As a general thing these units are in home economics and commercial work. It is true that some colleges accept more than two vocational units. We believe, however, that preparation for college will be weakened if more time is given to vocational training in high school.

Our catalogue makes another significant statement in connection with entrance requirements. This is to the effect that a student of real promise may be admitted even though she does not meet the prescribed requirements. This could be dangerous, but it has actually been administered in a most conservative manner. We have fallen back on this statement to justify some forced exceptions in the foreign language requirement. These exceptions have been few until the present time. Now they are increasing. In every instance, however, the student has been required to complete additional language credits in college.

When we come to degree requirements we believe we are in line with good and sound educational policy. We have two specific requirements which every student must meet. Every one must take one year of English and one of Bible. It is not necessary to state the reasons for these requirements.

The catalogue statement of degree requirements follows with the list of "Group Requirements." These are based on our belief that every student should have a good introduction to the main divisions of human experience and learning. We believe, further, that this is best accomplished by thoroughly typical courses in each field. It is our conviction that this is a better plan than that of survey courses.

Here we might well pause and consider briefly the opposing views in regard to survey courses. We must bear in mind the main objective of freshman and sophomore work—the introduction of the student to the important fields of thought. Some believe that this is best accomplished by survey courses. Thus they propose for an introduction to science certain survey courses in the biological and physical sciences. In the same way they propose courses in world literature, survey courses in the social sciences, etc. Many believe that such courses are too general, too inclusive, and apt to be superficial. (These courses are mentioned simply for sake of illustration.) We realize that there are arguments on both sides and we admit a strong tendency towards the general or survey type of course today.

And now let us notice our group requirements in more detail. We accept the usual division of human learning into three fields: language and literature, science, social science. In each of these fields we require two year-courses. As far as possible we require the student to complete these requirements in the freshman and sophomore years.

Attention should be called to two post-war emphases. One is "General Education." We believe our group requirements are in line with trends in this direction. The other is on required courses. There is a marked tendency to eliminate choices and require specific courses to be taken in the first two years. It is our belief that freedom of selection within groups should be maintained. This freedom in itself should mean something to students.

The final phase of requirements to be considered is that of major requirements. Having introduced the student to the various fields of human learning, we believe she should be required to achieve some degree of proficiency in one subject. And so we require the major in the junior and senior years. Our changes in recent years have been from major and minor to major and related hours.

Since the Curriculum Committee of the College is to make a study of our major requirements during the coming year it is not wise to make a fuller statement at this time. However, it may be helpful to mention the trend towards cutting across subject matter fields in helping a student plan her major work. For instance, we now offer a major in science which includes courses in the three laboratory sciences. This

major is valuable for pre-medical students, and for students planning to teach science in high schools. Other majors introduced in recent years are the majors in classics, in history and political science, and in psychology and sociology. Perhaps this trend should continue until we have a greater number of inter-departmental majors such as history and literature, history and economics, modern languages, etc. Such majors are to be found in some of our colleges. To be strong, however, they must take up most of the time of the junior and senior years, and thus they would tend to take away the freedom of an elective system.

This brief statement shows the principal problems of the present time in connection with college requirements: the foreign language requirement in high school and in college; the problem of the number of courses required in the freshman and sophomore years in order to give the student at least a fair introduction to the great fields of learning; the nature of these courses for they constitute the "general education" which is stressed at the present time; the degree of concentration which should be required in the major field; the majors which a college such as ours should offer. These seem to be the pressing problems as far as requirements are concerned.

LIBERAL EDUCATION TODAY

Are you interested in knowing what is being written now on liberal education? The Education Committee of the Alumnae Association wishes from time to time to call your attention to recent books in the field, for your personal reading or for use in club programs. The Committee is currently recommending these:

Bell, Bernard Iddings, *Crisis in Education*,
Whittlesley

Moberly, Sir Walter, *Crisis in the University*,
Macmillan

Livingstone, Sir Richard, *Some Thoughts on
University Education*, Macmillan

A Review of THE CROOKED CORRIDOR

A book of literary criticism by an unknown author, an author who is neither a recognized scholar nor an established critic, is extremely unlikely to be accepted and brought out by a leading publishing house.

Elizabeth Stevenson, whose 1941 B.A. from Agnes Scott is her only degree and whose regular gainful employment is as an assistant in the Atlanta public library, has beaten the odds. The Crooked Corridor, a study of Henry James, was published in November by Macmillan Company, who proudly commented:

"Miss Stevenson has written a book that is terse, clear, precise, and with its own flavor. Her judgment and critical acumen are of a high order. Her book should prove a discovery and a pleasure to all readers who wish to learn more about the art of one of our greatest literary geniuses. It cannot be recommended too highly as the perfect foundation for any further study of his work."

The publishers added that an expert reader had called The Crooked Corridor "precise, perceptive, large-minded and lively."

Betty Stevenson, as her college friends know her,

was introduced to the work of Henry James as a freshman at Agnes Scott, in the English class of Dr. Ellen Douglass Leyburn '27. The Alumnae Quarterly considers itself almost unbelievably fortunate in having secured, for this issue, a review of the book written by the person who first brought the author and her subject together, and an account of the writing process by the author herself.

Reviews of The Crooked Corridor in regional and national publications have been favorable almost without exception. But even if they hadn't, the author says, she would have been rendered impervious to all slanders by the gracious letter she received from William James, son of the philosopher and nephew of the writer, who congratulated her warmly on the depth of her insight into his uncle's nature.

The book may be obtained at local bookstores or by order from The MacMillan Company, 60 Fifth Avenue, New York, 11, N. Y., for \$2.75.

The Climate of Writing

by Elizabeth Stevenson '41

Author of *The Crooked Corridor*

For three years I was prey to one idea. I ate, drank, and slept this idea. In other words, I wrote a book. Now that the book is published, dismissed, gone from me to make its own way in the world, I find it curious to try to trace the way I came. I look at myself as a person who lived in a special writer's weather for those months and years. I was both more conscious of the world and more indifferent to it than I had been in the years I worked in another climate, that of the office worker. A part of my problem at the beginning was to make a change in the inner person, to disavow one mental climate and learn to live in another.

For a half dozen years I had worked—in a bank, in the accounting department of a telephone company, in three different departments of the federal government—acquiring skills entirely different from those needed for study. My situation during these years had had the virtue for me of plunging me into a world of experience and of personalities. I worked with people of unassorted, unassimilable natures, the very virtue which Henry James upheld (although I

did not know it as yet and the benefit of which I might not at the time have appreciated). I was taking on an experience of life, it mattered not of what kind, but of a proper thickness.

I had read James for years, first casually and then during these years of office work with a gradually increasing intensity. In the first place I found his books made a world I could walk into, different from the one I inhabited. In this sense he was a relief. In the second place, he did not wear thin. I found with increasing interest that his crises were true crises, that his novels were life wound up to a high pitch, but life nevertheless, and that he demanded of his heroes hard, true decisions; that his world was not only decorative—it mattered.

It was in January of 1945 that I let myself gather together hints and stray desires and conclude them into a resounding resolution—that I should write something myself about Henry James. Since I had first read James I had resented the world's careless opinion of him, that he was formidable and elaborate but basically petty and unimportant. The thought that

I might do something to mend the world's opinion of him had horrified me at first, but it had persisted. I remember a circumstance of the time when I was trying to make a decision. I had taken a course in economics at night and had quit at the half-way mark. I happened to be carrying *The Spoils of Poynton* about with me at the time. One particular burst of emotion might be put this way: if I didn't understand economics, at least I understood Henry James. I read him more fiercely now; at lunch, before and after work, reading and re-reading him to see what I could make of him, to find out intellectually why, instinctively, I regarded him as of major importance.

I began to take notes about this time. I remember a drug store in the building where I worked for the War Production Board, a drug store filled with the din of government and war-time gossip, as the scene of momentous jottings down of things I fondly thought basic in James. In my notes I tried to put down, crudely at first, why it was that I had continued to read Henry James, what kind of bricks and straw made up his houses, why these structures of his still stand in the new climate of the middle of the twentieth century, and also what he failed to give the reader that other writers, Fyodor Dostoevsky or Herman Melville, did indubitably give. I was very serious and very conscientious, and also frightened at what I was setting out to do. But at least familiarity did not engender contempt. I was confirmed in my first rapturous, unreasoning liking for my writer, and I continued to think well of him. I shouldn't have written the book if I had found him to be a fraud.

Yet even at this time I did not quite seriously believe that I should in sober truth write a book. When the war ended and the government work came to an end, I was faced with an immediate alternative: be a coward, be safe, go on with the eight hour day, and put off indefinitely the book or, do the opposite: be a gambler, try to write the book which as yet I was not convinced that I could or would do. I chose the second alternative, fortified slenderly by my terminal pay and stimulated by the knowledge that this sum would not last long.

It was a month before I set down one word on paper. Then during the second month I wrote perhaps nine or ten pages. At the beginning of the third month I read this beginning over and forthwith destroyed it. I went with a guilty conscience to Florida for a week. I had no way of knowing but that this flight might be the end of the experiment. I had a restless week. Somehow, I came home a little more



grim. I said to myself: the book may never be published, never read, it may not be at all worth the writing, but I do not *know* these things as yet. In any case, I shall carry through the experiment to the end. I shall at least *write* the book, good or bad.

It was at this time that I saw the need of routine. This most perilous, delicate kind of work needs some bonds put upon it for it to get done at all. Amidst much backsliding I developed a fairly unchangeable routine. Every morning after I washed the breakfast dishes, I sat down to write at 8 o'clock. I forced myself to write, ideas or no ideas, until 11 o'clock. Even if I destroyed the morning's work, or used only part of it, or had not the ghost of a notion how to begin that piece of work, I came to believe that this was the right way, the only way, at least for me. Often enough work begun cold would, under the stimulus of pen-pushing, kindle into something worth keeping. I did in time develop the habit of work, if not any equanimity about it.

My lunch I had in solitude, usually in the kitchen, one or another of the novels laid flat beside my plate. In the afternoon I relaxed into reading (more reading), note-taking, walking, house cleaning, or sometimes yard work as a good anti-mental antidote. My work had the loneliness and the benefit of an empty

house during the day. During the summer months I did most of my reading outside where for the first time in what seemed years I began to awake to the movement of trees, to the fact not hearsay report of bird songs, to the subtle changes of light and shade in the southern sky.

I found that routine, necessary as it was, was not all. First of all in order to write I found that I had to shed the skin that I had grown for another kind of work. A writer has to be thinner skinned than is desirable for the wear and tear of office work. I had to unlearn what I had with difficulty learned for accommodation to a different world. I began gradually to slip this bark of protection from impressions. I began to awake to the fact that people on buses and walking the streets had faces. I began to notice, as I have mentioned, trees, birds, leaf shapes, and the curious cat nature of my one day-time companion. I found that all outward appearances were grist to the writer's mill.

I don't at all think that the writer isolates himself from life. He takes up a position of looking at life, of course, but at the same time opens himself to life in a way impossible to the worker in many other fields who must preserve his emotional strength, his will, and his energies for a struggle. The writer lets the world engulf him. It is his material. I didn't find it a contradiction at all to become more aware of the natural and social world surrounding me in order to write better about what that busy world considers an esoteric subject.

When I look back at that time of daily work, I see it becoming a continuing routine, monotonous except for the fact that each day something new to the world had to be wrung out from one's "innards" and set down on paper. It was not exactly a happy time, a writer is too inclined to misery over the day's ineptitudes, but possibly it was a time of contentment; for here in this always slightly miserable and uneasy routine, I was doing what I had chosen to do and what I continued to think important for me to do.

I see now two important outside influences upon this climate of work. Only I who lived in this climate might see the connections. The first was the anti-human, anti-social world of the natural. During the summer I began to write the book, I had several trips into the mountains of North Carolina. Just why going up into the higher altitudes, and rising high above the cultivated areas into the untended forests, I should feel relief I do not know. But the relief was unmistakable and worked with precision. I can spot the

exact moment of the unburdening on one particular road. Beyond Franklin the highway to Sylva turns in a loop to begin its climb over the first range of mountains between Atlanta and Asheville. I remember the particular curve in the road, the particular farm house perched upon its narrow shelf, its attendant corn rows clinging precariously to the mountain side, and the particular smell of the evergreens growing more plentifully here through the hardwoods in the keener, cleaner air. It is strange that the best treatment of the element of the artificial in my author came to me on such a curve of such a mountain road. I said to myself: he is artificial, or rather his world is; well then, face that fact; build from it; see what it signifies.

For the other influence upon my writing weather, I had to go to the opposite kind of scene: that of the largest, busiest city and a troupe of players working away in a theatre in the center of it, unconscious of city, and of the distractions surrounding them, conscious only of the all-amusing, all-absorbing work.

It was from watching ballet that I learned that all the arts are one. It was from a group of dancers that I learned what I call the professional attitude. It encompasses a great many things personal to my experience of watching them practice their craft. It happened that during the time I was reading for the book and beginning to write it, I began taking yearly trips to New York where I watched not only performances but rehearsals, long, difficult, exhausting rehearsals, of ballet.

What I see when I close my eyes to think of the chalk-dusty rehearsal room are seemingly vagrant pictures: a dancer stooping to tie her slipper—a movement of unconscious grace; the ballet master beating out again and again a tempo—body and mind caught up into utmost concentration; tired harlequins getting off the floor where they had been resting to attack again and again a part of the dance design not yet right—spontaneous gaiety flowering in the midst of toil as great as that of dockworkers; yet these pictures hold the key to an insight into my craft as well as theirs. They, unconscious tutors, taught me much; how not to waste time, how to ignore the frills of a problem and cut straight to its center, how to enjoy one's work, how beauty (not ever mentioned) consists not of surface finish, but of structure, arrangement, the bones of the work. They taught me to look past sets, past costumes, past themes to the pure movement and there to judge the ballet's worth. They

taught me to see in their innocent zest for their work that good manners, elegance, the ritual of the task are not just added onto the whole but are flesh of its flesh.

Each time I returned from a bout of ballet to sit down to my familiar desk overlooking the hickory tree beyond my window and try once more to find words to fit an idea, I found that these dancers had given me something of their courage and something of their joy. They made me understand myself. I felt for them a kind of fellowship of the arts.

I was then more able to go on, week after week, groping to put a form to my notion of what Henry James' books had come to mean to me. And as I worked those weeks, months, and years, in an uneasy equipoise of routine and freedom, I had a curious sensation, that this that I was doing was not just a question of my will alone. It was not only that I was making something of this idea of mine, but that the idea was in some way making me over. Writing is thus a double discipline. It is not just a simple matter of saying: I choose this subject—I shall write

a book about it. It happens more strangely. The subject to which one is strongly magnetized exerts a steady counter-pressure upon its manipulator. As I wrote my book, I found that my subject was in a manner reshaping me. Certain ideas I had, not only about writing, but ideas of a deeper import altogether, were changing—some strengthened, some abandoned, others recognized for the first time as belonging to me.

I found when I had finished the book that the way I had come had affected me in my ego more drastically than I had imagined any such schedule of work could do. I had not perhaps caught quite the hare I had set out to catch. No writer ever writes exactly the book he had planned. Yet the doing of it matters more than he had expected. The climate of writing is not just a convenient umbrella. One is not so much sheltered as exposed. And there is an interaction, an exchange, between the maker and the thing made. A piece of the writer gets into the book certainly, but also something of that book, the weather of the time of the writing of the book, gets into the writer and never leaves him.

Truth and Flavor

by Ellen Douglass Leyburn '27

Associate Professor of English

An English teacher is supposed to be an authority on everything from the pronunciation of Chaucer to the prosody of Hopkins, including the worth or worthlessness of current literary fashions with centers as diverse as T. S. Eliot and Thomas Wolfe. Consequently, I have often been asked during the last decade, "Why is everybody reading Henry James nowadays?" I wish I had a copy of *The Crooked Corridor* to put into the hands of every inquirer. This critical study should mean an increase in readers of James as distinguished from talkers about him, such as the one overheard at *The Heiress* saying, "James is very much in vogue now; but I don't care for him because he wrote just ghost stories!" Not only would the present study dispel such a notion in itself; but it would send its own readers on to Henry James, for its object seems to me to be to win a more understanding reading for the novelist.

Not that the book is written from the point of view of a cult. Indeed, it pays Henry James the compliment of just appraisal, making clear what he does not attempt to do ("Given the man that James was, with no knowledge or interest in the primitive or in the natural with no desire to explain mankind by the special pleading of a religious, economic, or political theory, there is left for consideration his proper world, that of personal and social relationships in a highly organized civilization.") as well as what he fails to do in his proper province ("He fails to show the tragic flaw, as the Greek drama had and Shakespeare had, as a rift splitting open one human being.") Like Johnson on Shakespeare, the author feels that "we must confess the faults of our favourite to gain credit to our praise of his excellencies." Happily, she also makes triumphantly clear what James does accomplish.

Clarity is perhaps both the greatest virtue of the

book and a near weakness. The lucidity is so limpid as to seem oversimplification. But it is hard to take issue with any of the firm statements: "*The Wings of the Dove* [is] the author's greatest story." "Miles and Flora, the two children of *The Turn of the Screw* . . . are precocious and beautiful, but hard, and with the particular horror of this story, they are children who are not just bad but are evil." Usually the more abruptly final the judgments sound, the more penetrating they seem; and one is grateful for their driving through the clutter of devious theorizing about him to the straightforwardness at the core of James himself.

The whole book has a wonderful quality of freshness which is very appropriate to James, who valued most of all the sense of life, valued it the more intensely because he perceived it in relation to a stable and sometimes suffocating society: "In a large sense James' novels are all about one passion, the passion for life." Miss Stevenson commits herself to the discovery of James's essential vitality much as he committed himself to the discovery of the meaning of the very essence of the human being in his conflict with the world. She seems in proper affinity with her subject when she says: "The nature of the principal character in the novels is that of a conscious, exploring imagination, with the social and human phenomena of the world' as the field of exploration," and again, "Each one of the three is the essential Jamesian individual, an expanding, growing, fervent ego, reaching out to life and the display of life offered." She speaks of the Jamesian necessity of being saturated with something, of the need of a "thick" world. Up to a point, she is herself saturated with James and gives herself up to his thickness; but she does not lose herself and her power of analysis in it. Something of her own relation to James she must certainly be conveying when she says, "the vibration of his being between the two extremes, of the endlessness of things to be known and the definiteness of things to be done, exercised him and refined him as an artist, and as a man wearied him all his long lifetime of work. Yet it is in this awareness of the extremes of art, its two faces, that his work has vitality, even in its excesses." His analysis proceeds with an absolute intellectual control of the materials through the seven chapters whose titles reveal their purposes: "The Man," "Scope," "Theme: The Collision of the Individual and Society," "Variations upon the Theme," "Attitudes," "Means," "The House

of Life and the Palace of Art." Yet one feels the origin of the whole study to have been James's seizing upon the imagination of the author; and this imaginative rapport is sustained throughout in artistic conjunction in the necessary critical detachment.

Each chapter is illuminating either in new light or in the intensification of familiar perceptions by the refracting of the light from another imaginative angle. Some of the insights I think inadequately developed. James's sense of metaphor, for instance, is treated with tantalizing brevity; and the effect of his "sawdust and orange-peel phase" upon the novels is scarcely more than hinted in the discussion of point of view, how far he was to "go behind" his characters. In fact, I had with this book the rare experience of wishing it longer than it is. It is so good a little book that it should perhaps have been a big one. But the writer obviously shares James's view: "His premise for good work was limitation. But it was limitation self-imposed." The limitation she has imposed on herself in length is brevity; the limitation in audience is the general cultivated reader at the threshold of an acquaintance with James. She refuses to be led outside these limitations into a lengthy analysis that might appeal only to the person already as steeped in James as she is herself. She prefers to set going trains of thought, to give a few crisply pointed illustrations, and to leave the reader to the excitement of exploring the soundness of the analysis in James himself. This exploration she regards as essential: "To appreciate James with justice . . . one should undergo some of his labor, one should trace the working of certain of the difficult means. One should follow the 'corridor' to its destination, which James called the 'logical centre.'"

An array of quotations displayed as gems of style seems to me quite meaningless. But perhaps the quotations used in suggesting the ideas of the study will have demonstrated that a very real part of the effect of the book is its style. It is as far as possible from any attempt to imitate the Jamesian manner; but it is written with a regard for the way a sentence falls on the ear that is appropriate in a study of James. When I told Miss Stevenson that I was enjoying reading the book, her reply was, "I hope you find some truth and flavor in it." Truth and flavor are just the qualities I do find in it in abundant measure.

MR. JONES, MEET THE MASTER

Sarah Catherine Wood met Peter Marshall when she was a student at Agnes Scott and married him a few months after her graduation. Twelve years and two months later, just a few weeks before he was to have come to conduct religious emphasis week at Agnes Scott, Dr. Peter Marshall, chaplain of the Senate and pastor of the New York Avenue Presbyterian Church in Washington, died of a heart attack.

His career from the pastorate of Westminster Presbyterian Church in Atlanta, where "Scat" Wood met him, to national prominence as a preacher, had been followed with interest by Agnes Scott alumnae who remembered the power of his sermons and the picturesqueness of his Scottish accent and his red hair from the days when as students they had gone to hear him at the Westminster Church. His short, pointed prayers in the Senate were sent to newspapers everywhere by the war services, so germane and witty were they in the setting of Capitol Hill. Washingtonians lined up for blocks on Sunday mornings in the hope of getting into his church to hear him. His death was mourned nationally as the passing of an important modern religious figure.

Catherine Wood Marshall after her husband's death went through more than 500 sermons left by him, seeking a selection which would typify his work. Publishers became interested; the sermons were chosen; a title was decided upon after much thought; and in November of 1949, less than a year from the date of his death, Peter Marshall's book *Mr. Jones, Meet the Master*, edited with an introduction by Catherine Marshall, was brought out by Fleming H. Revell Company.

The first printing was sold out before publication date. The second was distributed to bookstores across

the country less than ten days after the date of publication, and still they could not keep it in stock. A book of sermons was becoming a best seller.

Betty Lou Houck Smith '35, president of the Alumnae Association, had made a trip to Washington shortly before the book appeared and had talked to its editor, whom she had known in college. On her return to Atlanta she initiated arrangements for an autographing tea at Rich's department store in honor of Mrs. Marshall and alerted the Atlanta newspapers to the possibilities of the story.

Early in December Rich's entertained Mrs. Marshall at luncheon, with friends from Agnes Scott and Columbia Seminary and representatives of the publisher, and followed this event with a tea to which all active Agnes Scott alumnae in the Atlanta area had received individual invitations. Members of the Class of 1936, her graduation year, were present as hostesses. The general public came too, and hundreds stood in line over a two-hour period to obtain her autograph on three copies of the book.

Other autograph sessions ensued at various bookstores in Atlanta. On her last day before leaving for another round in Birmingham, Catherine came out to a small gathering of faculty friends at Agnes Scott. She talked of her present work, teaching Bible at the National Cathedral School in Washington, and of her nine-year-old son, Peter. On the subject of having produced a best seller she said:

"I'd be amazed, except that I have felt a sense of destiny in it from the beginning. I am simply playing a part in something big that God is doing. With the book Peter's work—and Peter himself—are marching on."

Hitherto-Hidden Worlds

by Marybeth Little '48

When I dashed off the first account of my year in Europe, "Atmosphere: Free and Favoring," way back in February I was still in the whirl of Viennese-waltzing at student balls, ice skating at St. Moritz, seeing Churchill at Monte Carlo, shopping on the Rue de la Paix, struggling to fathom learned lectures *auf deutsch*, and even skiing (broke no bones but both skis in a last petrifying swoop). My days were full of new people, new places, new ways.

The beauty of the landscape and the architecture and my love for individuals in each country are still uppermost in my memories; but the new life was a new language, and new worlds of thought and interest opened to me like serious compelling books I could strangely read.

Intersemester vacations in European schools are long; so in the spring I went to Italy, Germany, and Austria. After that I returned to the university with a much more sober outlook, but no less keen delight in discoveries immune or irrelevant to the past war or impending economic and political crises.

Fifteen nationalities were represented in our group that toured Italy—and because they had to, and anything they could do I could try anyway, we covered the peninsula for *thirty* dollars—staying at unmentionable hotels and eating ravioli and oranges three times a day. But we saw Milan, Florence, Siena, Genoa, Pisa, Rome, and even Naples, Pompeii, and Capri. I wouldn't recommend this bohemian system; but now that it's over, it was fun, and I remember the lovelier aspects: cathedrals, monasteries, art galleries, exquisite Roman and Renaissance remains, white oxen carrying water jars or pulling primitive plows, olive and lemon orchards, vineyards, and the people themselves whose fluid emotions can make them the finest or the worst.

In Bologna we saw a Communist parade and many placards against the Atlantic Pact. Florence, the heart of the Renaissance and home of Dante, Michelangelo, and the Medicis, was my favorite. Rome was intensely interesting, but one cannot absorb centuries in a few

days. And then too I didn't find the timeless serenity in contemplating broken columns I had been led to expect. We are the wrong generation for ruins; we think in human rather than in artistic terms. The Colosseum was for me populated with bleeding ghosts. Worst, there is not so much difference in the way a bombed-out building looks and one ravaged by time, and many stood side by side. The Vatican is truly wonderful, and I waved my white handkerchief with thousands of others on a Sunday morning when the Pope appeared in his window with a gesture of blessing. Then there was the time I was accidentally locked within the gates of Pompeii as the guide and party left and the sun was sinking. . . . In Naples several urchins came up, all smiles and friendliness, spouting reams of English obscenity (most of which being military, I mercifully didn't understand), not realizing that their acquired language was scarcely of the conversational variety. So we knew the Yanks had been there too.

Munich was heartbreaking. My main memory of this city is the eternal dust blowing from the rubble. The Germans I talked to seemed busy, resigned, terribly tired. The bookstores (and I think this is typical) were doing the most thriving business. The cabarets had witty skits mocking their own political stupidity and the hopelessness of the situation. Most profess complete ignorance of concentration camps and atrocities. I think their patriotism and almost overdeveloped sense of duty in addition to their meager notion of and experience in democracy swept them into Nazism. They are a wonderful people: clever, industrious, inherently moral, fond of their children, books, gardens, neighborhood orchestras. This has been a terrible half century for Germany, and they are confused novices at self government; the allied countries must be patient.

Having visited Hitler's "Eagle's Nest," Berchtesgaden, and then the delightful Austrian city of Salzburg, I was on my way to Vienna when our passports and papers were checked by American soldiers be-

fore we were to have entered the Russian zone. It seems mine were not in Apfelkuchen-order, and although I objected strenuously, they said if they didn't take me the Russians would. So in full military escort I meekly marched down the long length of the train and spent the next twenty-four hours in three American army camps before I was allowed to travel farther. This rather dreadful experience turned out to be one of the most enlightening of all.

Any occupation army has a dirty job, and I feel sure ours is no worse than others throughout history. But I was disturbed to see a lot of boys who should represent America over there taking out their adolescent exuberance on people whose language and customs most have made no attempt to understand. Surprised to see an American girl in camp, they all had to tell me their tales of woe; many were complaining about being there. The others were complaining about the complaining. Shopwindows are filled with pretty things Germans and Austrians cannot afford. I kept thinking of the South during the Reconstruction and of the slight bitterness that still remains in some parts against thoughtless carpetbaggers. I wish we Americans, tourist or army, could realize how closely those people watch us, and how they imagine personal faults to be national ones, and on the other hand can be swayed just as much by a nice little guy who realizes he is a diplomat just about as important as those in striped trousers and frock coats.

Vienna, shabby and down at the heel, has lost none of her nostalgic charm. Seeing Russian soldiers was a shivery sort of thrill. French, English, American and Russian zones are not rigidly defined in the business section. I was there Easter weekend, and everyone's behavior seemd to reflect a little of the gentle season. The Austrians feel they should be treated as a liberated country, not an occupied one, but they are very polite, vivacious, and partial to Americans.

In June I went again to Paris for a week—to absorb the atmosphere, since I had already taken in most of the sightseeing musts. I stayed in the Latin Quarter but was crushed to find that invariably the pernod-sippers with the longest beards were American students gone native. I learned that the French are *much* more rational than emotional; they overlook quirks in emotional behavior because they accept all of life with equanimity. Existentialism permeates every phase of intellectual life and is, I decided, quite the normal child of a country wearied of war.

The school year was sparked by several memorable

occasions. On Founders Day hundreds of students gathered for a torchlight parade; we marched through the streets of Zurich singing German, French, and American (!) songs and climaxed the evening by casting our brands on a bonfire. At the awarding of honors, boys belonging to fencing and singing societies wore their colorful uniforms with small pill-box caps, saber and boots and carried cornucopias overflowing with summer flowers. To raise money to help refugee students, to whom the university had promised help in a rally of protest against Communist occupation of eastern Europe, each student contributed one day of manual labor on a road constructing project which the city officials granted to the Student Government. The money earned thereby helped the vast numbers of Czechoslovakian, Hungarian, and Polish students who had managed to escape. But the realization that Europe is still seething with terror and anguish came closer than that to me. Herr and Frau Gerber and Peti (my Swiss family) temporarily adopted a tiny two-year-old Hungarian Jewish refugee for the six months it took her parents to work to obtain money for passage to Australia.

In July, after traveling through France, Italy, and Switzerland, my parents and sister Norah Anne ('50) joined me in Zurich the day school was over to begin the grand tour family style.

Luxembourg we found faded and shabby. Frankly, I think Mrs. Pearl Mesta is going to be mighty homesick for Washington.

Belgium has rebuilt remarkably; they are used to it, they say. Since Belgium still has the Congo, she is richer than her companion nations whose colonial possessions have slipped away one by one. Flemish art and architecture at Bruges and Antwerp, Waterloo, and lace making and a Sunday morning bird market in Bruxelles interested us particularly.

Holland is still suffering from the aftermath of war and occupation; shattered blocks still scar nearly every city and we saw fields just being recovered, the Germans having broken dykes upon retreat. But to satisfy the average tourist there are still windmills, open marketing of round red Edam cheese, canal networks like streets through the towns, galleries of Rembrandt and Vermeer, bulb fields, and wooden shoes.

From there we flew to Copenhagen, where I suppose we had the most "fun" of all. Denmark is a lovely country, a Hans Christian Andersen fairy tale come to life. Denmark's four million people enjoy

at the same time a monarchy and a highly developed socialism which has fairly wiped out poverty and ensures every Dane prenatal and lifetime health care and an old age pension even if there is an additional income. We were fascinated by the Danish china, the castles (including Elsinore), museums of Viking armor and ships, not to mention Copenhagen itself with its distinctive taffy-twist towers.

From there we flew to Scotland. The hill-creeping castle in the heart of Edinburgh is hallowed to many a Scotsman because Mary Queen of Scots lived there and there Bonnie Prince Charlie was born. We took a steamer down Loch Lomond and also visited St. Andrews, the little gray university city on the North Sea where many a Reformation martyr was killed and where now golfers from all over the world meet at the Royal and Ancient Club. We were fortunate in seeing many clan tartans and highland dances and were completely converted to the beauty of the kilt and bagpipe.

On our first day in London we went to Hyde Park to hear the soapboxers ranting on everything—Communism, Fascism, Free Ireland, Socialism, what have you. Truly the country of free speech; a man simply can get a box and start orating his grievance or propounding his party principles. Even in our own family there was a little feudin' and a-fightin'. No one can be immune to politics in England, least of all Americans, many of whom just decided not only the cars and steering wheels, but even the political party were on the wrong side of the road. And many Americans have been irritated by an apparent ingratitude toward Uncle Sam's aid. Well, I heard a lot of people all over Europe say that the Marshall Plan is payment for the use of their battlefield, and in addition, the priming for the commercial kill. But the average taxpayer feels it is heart-given charity and does not like being backbitten.

The British suffered a great deal in the war. Huge sections of London are still rubble, but apartment houses are going up everywhere and a lot more rebuilding has been done than meets the eye. Because no one can buy over a dollar meal, and because that cannot include Argentine or American beef or tropical fruits, a lot of tourists complained. We Americans are pampered; the Britisher can still have but twenty-

cents' worth of meat per week, and their prices are higher than ours. I think that examples of present antipathy toward us spring from their pride in tradition and not unkind envy which is natural in their unnatural economically subservient condition.

In Europe there is much that is lovely and much that is saddening, much they have in terms of the past and of culture we as a young nation cannot possess, and there is much in comfortable living and hope we have that they envy. I have come home convinced that people should be appreciated for their differences and that tolerance and international friendship are concepts not just to be talked about, but to be embodied and projected by each one of us. Lin Yutang said that if governments would appropriate money to send all their citizens abroad to travel and study, we would spend but a fraction of the terrible amount necessitated by armaments and wars. Christian ethics through education is our only solution.

Reassembling and condensing experiences, impressions, and ideas derived from such a year is next to impossible. But to sum it up, I had a wonderful time, learned and felt many things; and I hope that at long last when governments give up everything else in despair they will try the sage Chinese philosopher's advice and we can all grand-tour a pattern for peace.

STILL AVAILABLE

Faculty reading lists on Philosophy of the Christian Religion, Astronomy, Philosophy, Latin America, Greek Drama, Shakespeare, Russia, The English Novel, Modern Poetry, Education, Minority Groups, Economics, The French Novel, American History, Nineteenth Century English Poetry, The Writing of the Short Story, American Government, European Governments, The Theatre. Send request to the Alumnae Office. Inquiries will be answered individually by Dr. Paul Garber (on Religion and the Bible), Mrs. Adolf Lapp (on Children's Exercises and Music for Dancing), Dr. Henry Robinson (on Statistics, Finance, and Other Fields of Mathematics), and Dr. Catherine Sims (on Current Affairs).

Class News

DEATHS

Institute

Hilda Schaefer Edsall died October 1 at the Lenox Hill Hospital in New York City.

Harriette Winn Revere's husband died last May.

Academy

The Office received notice in October of the death of Marguerite Gardner.

1912

Lucy Fitzhugh Maxfield's mother died last fall.

1914

Mary Bradshaw Norment died September 12.

1924

Polly Stone Buck and Norman lost their oldest daughter, Caroline, in January.

1927

Martha Chapin Adamson died recently after a heart attack while vacationing in Bermuda.

1930

Jane Eaves Brooks died December 2. Mary Fairfax McCallie Ware's father, Dr. S. J. McCallie, died October 18. Dr. McCallie was cofounder of McCallie School for Boys in Chattanooga. He was also the father of Alice McCallie Pressly '36 and Ellen Douglas McCallie Cochrane '38.

1936

Mary Walker Fox's father died January 4. His other daughter is Lida Walker Askew '48.

1945

Beth Daniel's father died in January.

1946

Anne Register's mother died January 3.

INSTITUTE

Reunion for classes of '94 and '95 this June 3rd.

To Forward: Add 3c Postage

Miss Edna Ruth Hanley

CAMPUS EVENTS

- Feb. 28—Gregory Vlastos, professor of philosophy at Cornell University, speaks on "Individual and Community," Presser Hall, 10:15 A.M. Discussion in Murphey Candler Building, 4:45 P.M. No charge.
- Mar. 28—Ora J. Hale, professor of European history at the University of Virginia, speaks on "Stalingrad, the Turning Point in History," Maclean Auditorium, Presser Hall, 8:00 P.M. No charge.
- Apr. 11—H. S. Ede, art critic. Presser Hall, 8:30.
- May 6—May Day, 5:00 P.M. Senior Opera in evening. High school students invited for day on campus.
- June 3—ALUMNAE DAY. Trustees' Luncheon, 1:00 P.M., Rebekah Scott. Annual meeting of Alumnae Association immediately afterward. Class reunion dinners in evening.
- June 4—Baccalaureate Service. Gaines Chapel, Presser Hall, 11 A.M.
- June 5—Commencement. Gaines Chapel, Presser Hall, 10 A.M.

The

AGNES SCOTT

Alumnae Quarterly



SPRING 1950

The Alumnae Association of Agnes Scott College

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Nominations

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The Agnes Scott Alumnae Quarterly is published four times a year (November, February, April and July) by the Alumnae Association of Agnes Scott College at Decatur, Georgia. Contributors to the Alumnae Fund receive the magazine. Yearly subscription, \$2.00. Single copy, 50 cents. Entered as second-class matter at the Post Office of Decatur, Georgia, under Act of August 24, 1912.

The
AGNES SCOTT
Alumnae Quarterly

Agnes Scott College, Decatur, Georgia

Volume 28, Number 3

Spring, 1950

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ELEANOR N. HUTCHENS '40 EDITOR

COME TO REUNION!

To the Classes of

1894 1910 1929 1948
1895 1911 1930 1949
1912 1931
1913 1932

Reunion time for us is June 3, 1950. We want this to be a great occasion, and you can do your part by returning to the campus for Commencement. Get your crowd together and let the Alumnae Office know that you want to room near each other. This information must be in the Office by May 15.

Here is the schedule of events for the weekend:

Saturday, 11:30 A.M.: Meeting of all Class Officers in the Alumnae House.

1:00 P.M.: The Trustees' Luncheon for seniors and active alumnae in Rebekah Scott.

Immediately afterward: Annual meeting of the Alumnae Association, open to all active members.

Immediately afterward: Dedication of the new Observatory.

4:30 P.M.: Class Day.

6:30 P.M.: Reunion Dinners, \$2.00 a plate, informal, in the Alumnae House for *all* members of our classes whether graduates or non-graduates.

8:30 P.M.: Program by the Speech Department.

Immediately afterward: The Senior Class book burning in front of Main.

Sunday, 11:00 A.M.: The Baccalaureate Service in Gaines Chapel, Presser Hall.

Speaker: Dr. Frederick H. Olert, Detroit, Michigan.

6:30 P.M.: The Alumnae Garden Coffee for Faculty and Seniors.

Monday, 10:00 A.M.: Commencement, Gaines Chapel, Presser Hall.

Speaker: Congressman Walter Judd of Minnesota.

The campus has undergone many changes since most of us were in college, and it's worth trying hard to get back and see them. Right now a new central dining hall is going up next to Inman and the Observatory is almost finished. And only '49 knows the beautiful new Infirmary!

Start planning with your friends *now*. The Office will send your reservation forms soon, and we hope to have all of you back.

Sincerely,

CRYSTAL HOPE WELLBORN GREGG
President, Class of 1930
Chairman, Reunion Committee

This was the address at this year's Honors Banquet, the annual occasion when the seniors who are reading for honors gather with their faculty advisers and report individually on the independent work they are doing. The main address of the evening has come to be one of the major annual expressions on scholarship each year at Agnes Scott.

Philosophy and the Philosopher

by M. Kathryn Glick

Professor of Classical Languages and Literatures

We have eaten and drunk and some of us have been merry and to that extent have been good Epicureans. But lest some of you be insulted by being referred to as 'pigs from Epicurus' sty'—to use Horace's words, let me assure you that Epicurus had some worthwhile things to say. One precept was to do nothing which might cause either remorse or regret. Now if I had followed that teaching, I would by hook or crook have eluded Mr. Posey and not have agreed to attempt this talk to you and so have escaped considerable mental anguish.

One of the most admirable things about Epicurus was the emphasis which he placed upon friendship. I am relying heavily upon friendship this evening. I have brought a goodly fellowship of friends with me—friends whom I love dearly, associate with almost constantly, and without whom I think I could not live at all. These friends are Greeks and Romans. They are dead, in the accepted sense of that word, but they are the most vital people I know. Because I respect them highly and respect you, I decided to let them do most of the talking. I brought several of them because they would not understand this strange custom of ours of having one person do most of the talking at such a gathering as this. They too have varied interests: there are several poets, a mathematician, a playwright, a statesman, a scientist, and many philosophers. I believe you will find them congenial because they are unanimously agreed also that the life of the mind is the most important business of man.

We shall talk to you about philosophy and the philosopher. We shall use the terms in the Attic sense, i.e., love of wisdom and lover of wisdom. Plato says that "the philosopher is a man ready and eager to taste every kind of knowledge, who addresses himself to its pursuit joyfully and with an insatiable appetite."

Wisdom, which the philosopher loves and pursues is something beyond knowledge. It comes perhaps with the action of the reason upon knowledge. In its fullest sense, it approximates truth.

As for Reason, "it is," says Aristotle, "the highest thing in us and the world with which Reason deals is the highest thing we know." "Reason is divine," says Plato, "and the soul and Reason are one."

I think I could not talk to you about anything else for we seem to be living in an age which has largely lost sight of wisdom and the means by which we achieve it, namely, reason. We are living in a world which is strangely afraid of ideas. We are either afraid to use our minds, or ashamed to use them, or consider such activity a waste of time. This fear of the use of our own intellects leads us to be afraid of all ideas. So rather than stand firm and look the ideas of other people in the face and weigh and analyze them, we become panicky at such ideas as Communism. This leads to the further evil of unreasonable suppression and censorship. So, in our panic, liberal magazines are banned from public schools; professors are fired from universities because we fear what they may teach. There was a headline in this morning's Constitution which read: "FOR FINANCES' SAKE COLLEGES MUST ERASE 'RED THINKING'." Most people have a very hazy idea of what they mean by communism; it is too often just a term of reproach for any person or idea of which we disapprove. But for this very reason it is dangerous. I quake in my boots often when I think of the dangerous and subversive subject matter which I must teach! There is Plato, but I comfort myself with the thought that the red baiters will shrug him off with something like 'he is just one of those pagan Greeks and didn't know any better—no one reads him anyway.' But then I also teach New Testament Greek. There is nothing dangerous about the Greek. But the Gospel of Luke, for instance, is

filled with so-called dangerous ideas. If we began to take him literally, we should certainly have a revolution. So I hope for my own sake and that of the Bible Department and for the College itself that some of these Investigators never find out what is in that Gospel of Luke! We allow fear of an idea to paralyze our national life in practically all of its aspects, as Mr. Warburg so ably showed us in his recent lecture. Men are brought to trial not for subversive actions, but for what we fear may be subversive thoughts. In an editorial in a recent issue of *The Saturday Review of Literature*, Professor Commager asks "What Ideas Are Safe." He concludes, of course, as Socrates and Plato did long ago, that no ideas are necessarily safe and that if we try to make them safe, we kill the power to produce ideas. The philosopher must pursue wisdom—or truth, if you like—and be willing to follow wherever the argument may lead. That alone can free us from this paralyzing fear.

And I am concerned not only because this fear of ideas manifests itself so generally in our country as a whole, but I'm even more troubled because an unreasonable fear of the intellect and of reason shows itself every now and then here on our own campus.

This fear of reason or lack of respect for it shows itself in various ways in college: in the girl who is ashamed to be caught studying and to admit that she uses her mind; conversely, in the girl who works only for grades; in the tendency to exalt some vague quality such as popularity or personality to leadership over intelligence, as if there could be any sound leadership without intelligence of a high type. Plato says, "No law or ordinance whatever has the right to sovereignty over knowledge; it is a sin that Reason should be the subject or servant of anyone; its place is to be ruler of all." (*Laws*, 875). This fear or lack of respect for reason shows itself, to be specific, in the relative positions of honor in which Phi Beta Kappa and Mortar Board are held by a majority of students. And again in the attempt every now and then to set up a conflict between the soul and the Reason or the spirit and the intellect, if you prefer. My friends are unanimous in thinking them one. And finally, this fear of the intellect shows itself in the hesitancy of some students to undertake the Honors Program, as well as in the tendency of part of the student body to set apart those who do.

When fear and lack of respect for the life of the mind show themselves on college campuses which should be the cradles and exercising grounds for rea-

son and the intellect, it is no wonder that conditions are as they are in the country at large.

I am proud of you students who have chosen to pursue the path of reason in the particular way which the Honors Program demands. I wish there were many more of you. What you are learning concerns not only your college life or your senior year, but to improve your use of reason is valuable for all of life. This is just a proving ground. Plato says, "Let each one of us leave every other kind of knowledge and seek and follow one thing only, if peradventure he may be able to learn and may find someone who will make him able to learn and discern between good and evil, and so to choose always and everywhere the better life as he has opportunity. He should consider the bearing of all these things which have been mentioned severally and collectively upon virtue; (When I use this word *virtue*, think wisdom which is its largest factor. Virtue as used in this sense is that quality which sets one thing apart from everything else and is the essence of any particular thing as saltiness is the virtue of salt. Wisdom is the virtue of man and the virtuous man is the wise man.) he should know what the effect of beauty is when combined with poverty or wealth in a particular soul, and what are the good and evil consequences of noble and humble birth, of public and private station, of strength and weakness, of cleverness and dullness, and of all the natural and acquired gifts of the soul, and the operation of them when conjoined; he will then look at the nature of the soul, and from the consideration of all these qualities he will be able to determine which is the better and which is the worse; and so he will choose, giving the name of evil to the life which will make his soul more unjust, and good to the life which will make his soul more just; all else he will disregard." (*Republic*, X). It is no narrow intellectualism to which we are exhorting you.

You need not be ashamed to be caught using your minds. My friends say that it is the highest and most distinctive part of you. Listen to Aristotle: "the function of man is an activity of the soul in accordance with reason." (*Nicomachean Ethics*, i.7.1099). Furthermore, Socrates held that sin is ignorance and I am sure he would not disapprove of my reversing the statement and saying that ignorance is sin. Not only is the intellectual life natural, honorable, and obligatory, but it is also pleasant. Aristotle also says "to be learning something is the greatest of pleasures not only to the philosopher but also to the rest of

mankind, however small their capacity for it." (*Poetics*, 1448b). And finally it affords you comfort. Cicero says "Philosophy, therefore, can never be praised worthily enough, since he who obeys her can spend every part of his life without uneasiness." (*De Senectute*, sec. 2). You need not apologize for the way of life you have chosen.

Part of our fear and uncertainty stems, it seems to me, from a faulty answer to the question "What is the right life for a man?" The Greeks and many of the Romans would be strangely uncomfortable in this life of ours. They would be confused, I think, at our headlong rush after the material things and at the emphasis which we place upon our conception of the practical. Their discomfort would be due to the fact that they differed radically from us in the answer which they gave to the question "What is the right life for a man?" Aristotle says "to be always seeking after the useful does not become free and exalted souls." (*Politics*, 1338b).

Plato and Aristotle have been doing most of the talking. Lest you get the impression that it was only more or less specialized philosophers after all who held these convictions about the importance of the life of the mind, we shall hear from some of the others.

From the time of Homer on, the Greeks placed great emphasis upon wisdom and reason and rendered them respect. Again and again, Homer, in speaking of the education of his heroes, says that they were taught to be ever the best; not how to make the most money, but how to live in accordance with the best in Man. And the best (the most distinctive qualities of man) always includes reason. While wisdom is not so all important in Homer as perhaps in Plato, it is still important. Two of the most prominent men in the *Iliad* are Nestor and Odysseus. They represent two types of wisdom. Nestor is an old man at the time of the Trojan war and wise from experience. Agamemnon, in the course of the poem, wishes for ten men, not like Ajax, one of the greatest fighters, but like Nestor. Odysseus, however, is much younger and one of the active heroes. He is the Homeric wise man and he is called wise Odysseus because of the extraordinary keenness of his mind. He is present at all meetings on policy and is regularly chosen for enterprises which call for great intelligence. While our conception of wisdom may not be Odysseus, the emphasis is still on the use of the intellect. Achilles exhibits still another type of wisdom or quality of

wisdom much honored by the Greeks—namely, a proper recognition of the position of man and an unquestioning obedience to the gods. Had Achilles not been wise, he would never have been a favorite of Athena in the *Iliad* nor the model of Athenian young men for many years after the time of Homer. Odysseus is, of course, the chief hero in the *Odyssey* where again emphasis is placed constantly upon his wisdom and his use of his mind.

Homer was for hundreds of years the only or the chief teacher of the Greeks and again of the Romans. Horace writes to one of his young friends: "While you, Lollius, study rhetoric at Rome, I have been reading afresh at Praeneste the writer of the Trojan War; who tells us what is fair and what is foul, what is helpful, what not, more plainly than Chrysippus and Crantor . . . The story in which it is told how, because of Paris' love Greece clashed in tedious war with a foreign land, embraces the passions of foolish kings and peoples . . . Again, of the power and worth of wisdom he has set before us an instructive pattern in Ulysses, that tamer of Troy, who looked with discerning eyes upon the cities and manners of many men, and while for self and comrades he strove for a return across the broad seas, many hardships he endured, but could never be overwhelmed by adversity. You know the Sirens' songs and Circe's cups; if, along with his comrades, he had drunk of these in folly and greed, he would have become the shapeless and witless vassal of a harlot mistress—would have lived as an unclean dog or a sow that loves the mire." (*Epist.* 1.2.1-26).

Through all the plays of Sophocles, the praise of reason and wisdom runs almost like a refrain. "The very unifying theme of his play, the *Ajax*, is the antagonism of Ajax and Odysseus—that is, of physical and even spiritual daring against intellectual greatness." (Kitto, H.D.F., *Greek Tragedy*, London, 1939, p. 122). In the course of the play, Agamemnon is made to say:

'Tis not the big
Broad-shouldered men upon whom we most rely;
No, 'tis the wise who are masters everywhere.

In the *Oedipus Rex* while Jocasta and Oedipus are both caught in a horrible net of circumstances and while in the end they both meet disaster, Jocasta who advocates: "Nothing can be forecast clearly; it is best to live at random" is blotted out; Oedipus, the essence almost of thought and intelligence, remains Oedipus, triumphant in his ruin. (Kitto, *op. cit.*, p. 141).

With Homer and Sophocles we must judge of the

importance of reason and wisdom by the general attitude shown towards them in their works. With Socrates, the case for reason is set forth more directly. Livingstone says that "if Reason was ever incarnate on earth, it was in the person of Socrates, and those who wish to see her face can see it in him." (Livingstone, R. W., *Portrait of Socrates*, Oxford, 1938, p. xxxix). John Stuart Mill called Socrates "a man unique in history, of a kind at all times needed, and seldom more than now." This is more true in our own time than it was in that of Mill as I shall try to show you.

Socrates was an Athenian citizen. He lived through the most glorious period of Athenian history. He also lived through a long and disastrous war in which he saw his state yield to hysteria and commit terrible atrocities against other peoples. He saw her defeat by the greatest military power of the time—Sparta—a state interested in little except how to produce and train good soldiers and one which was willing to resort to certain communistic measures to achieve her goal; a state which did not welcome travellers within her own borders and limited the movement of her own citizens.

He also lived through a period of political chaos. Within ten years he saw his government pass from unrestricted democracy to moderate oligarchy to limited democracy; back to unrestricted democracy and finally, at the end of the war, to the rule of the so-called Thirty Tyrants—eight months of ruthless despotism, confiscations of property, and lawless executions of the worst type. Then again the government shifted back to the democracy which was to condemn him to death on the charge that "Socrates is guilty of not believing in the gods in whom the state believes, and of introducing other strange divinities; and he is also guilty of corrupting the young." (Plato, *Apology*, 24).

Socrates also lived during a time of great intellectual upheaval when accepted ideas of religion and morality were being questioned on every side.

He played the part of an average Athenian citizen during these years, both as a soldier and in a civil capacity in which he did what he could to check the disastrous actions of both the democracy and the Thirty Tyrants. I tell you this about Socrates to show you that he was no philosopher in an ivory tower and also to show you that he was very familiar with mass hysteria and political neuroses. I believe that he is peculiarly fitted to speak to our own time.

Socrates was a great teacher though he had no formal schooling. His method was question and answer. He taught on the street corners, at the gymnasium, the dinner table—wherever men were gathered. He talked to ordinary men, young and old, on subjects of universal interest. "He was," says Xenophon, "always discussing human life—considering the meaning of religion and irreligion, beauty and ugliness, justice and injustice, reason and unreason, courage and cowardice, the character of the state and the citizen, government and the capacity for it, and those other subjects, knowledge of which marked the true man, while ignorance of them was really servile." (*Memorabilia* L.1.16). He was careful about definitions and analysis. He sometimes took a current word like education, liberalism, or nationalism and analyzed, examined, and questioned to see what men really meant by it and whether their opinions were valid. He would have a very good time today in discussing such words as communism—perhaps with Mr. Talmadge; treason, statism—perhaps with Mr. Dulles; and democracy with almost any group in our society.

Socrates knew that self-satisfaction with our opinions was a fatal obstacle to knowledge of truth. For that reason he claims that the wisest man is the man who knows that he does not know anything. He calls himself the gad-fly of the Athenians, which they might in their annoyance easily kill but "then you would sleep on for the remainder of your lives, unless God in his care for you sent you another gad-fly." (*Apology*, 18).

Socrates represents himself as a mid-wife who assists with the birth of ideas because he knew also that activity in the learner's mind is fundamental in education, and that nothing is learned which does not become part of his own experience. This is exactly what we are discovering, as this Honors Program which we are following demonstrates.

He also knew that ideas cannot be suppressed but must be faced. He said to the Athenians who were trying him: "If you think that by killing men you can prevent some one from censuring you for living wrongly, you are mistaken; that is not a way of escape which is either possible or honorable: the easiest and the noblest way is not to be disabling others, but to be improving yourselves." (*Apology*, 30).

In answering an imaginary suggestion that he might not be put to death if he would keep quiet, he replies: "Men of Athens, I have the warmest affection for

you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting anyone whom I meet and saying to him after my manner: you, my friend, a citizen of the great and mighty and wise city of Athens—are you not ashamed of devoting yourself to acquiring the greatest amount of money and honor and reputation, and caring so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all? And if the person with whom I am arguing says: Yes, but I do care; then I do not leave him or let him go at once; but I proceed to interrogate and examine and cross-examine him, and if I think he has no virtue in him, but only says that he has, I reproach him with undervaluing the greater, and overvaluing the less. And this I shall do to every one whom I meet, young and old, citizen and alien, but especially to the citizens, for they are my brothers. For know that this is the command of God; and I believe that no greater good has ever happened in the state than my service to God. For I do nothing but go about persuading you all, young and old alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money and every other good of man, private as well as public." (*Apology*, 17). And again to a similar question "If I say again that daily to discourse about virtue, and of those other things about which you hear me examining *myself* and others, is the greatest good of man, and that the unexamined life is not worth living, you are still less likely to believe me." (*Apology*, 28).

Socrates is worth our consideration also because he had the courage to follow wherever the argument might lead him. In prison, a day or two before he was to drink the hemlock, he said to Crito "I am and always have been a man to obey nothing in my nature except the reasoning, which *upon reflection* appears to me to be the best . . . The principles which I have hitherto honored and revered I still honor, and unless we can find other and better principles, I am certain not to agree with you; No, not even if the power of the multitude could inflict many more imprisonments, confiscations, and deaths, frightening us like children with hobgoblin terrors." (*Crito*, 6).

Socrates could remain true to his principles because

of his faith that "no evil can happen to a good, i.e., a wise man, either in life or after death." (*Apology*, 33).

Just what then does this use of the reason or the philosophic life involve? Many of the qualities I have already indicated to you: the purpose, adventuresomeness, fearlessness and conviction of a Socrates; the all-enduring quality of an Odysseus.

Plato postulates also, eagerness, joy, wonder, and an insatiable curiosity.

The philosophic life must also be broad. I have tried to show you repeatedly that the wise man is also an active man. But this life must be broad in another sense: Plato says there must be no secret corner of illiberality.

Another quality which is a *sine qua non* of the life of the philosopher is imagination. It is a quality which all of Plato's work shows to a preeminent degree. The most vivid statement of the quality, however, which I know comes from Lucretius. He is speaking of his master, Epicurus: "And so it was that the lively force of his mind won its way, and he passed on far beyond the fiery walls of the universe, and in mind and spirit traversed the boundless whole; whence in victory he brings us tidings what can come to be and what cannot, yes and in what way each thing has its power limited, and its deep-set boundary stone." (*De Rerum Natura*, I 72-77).

It requires hard and almost unceasing work. But, says Epicharmus, "The price at which God sells us all good things is labor."

There should also be some lightness of manner in the philosopher. Socrates' whole method shows us the effectiveness of this quality. Horace too, practical philosopher and moralist, a most companionable friend, whose saneness, wit, and urbanity are the despair of all who seek to imitate him, says "what forbids us to tell the truth with a smile?"

Finally, and *very important* is the quality of humility. Socrates is summing up the account of his efforts to prove the oracle of Apollo wrong in its assertion that he (Socrates) is the wisest of men. He says: "But the truth is, men of Athens, that God only is wise; and by his answer he intends to show that the wisdom of men is worth little or nothing; he is not speaking of Socrates, he is only using my name by way of illustration, as if he said, He is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing." (*Apology*, 23).

Doris Sullivan is the first field representative sent out by Agnes Scott in more than a decade. Her work has been greatly strengthened by the aid of alumnae in the cities and towns she has visited.

Hand-Picking the Freshmen

by Doris Sullivan '49
Alumnae Representative

In youthful fantasies I pictured myself as a successful career woman in every field from modeling and the stage to novel-writing and politics. At Agnes Scott my visions became somewhat narrowed in range, but still varied and imaginative. But never, even in my wildest moments of vocation-dreaming did I visualize myself as a traveling salesman.

Since the first of September, as alumnae representative for the alma mater, I have acquired some of the distinctive characteristics of that trade. The strategically packed suitcase, the automobile littered with Agnes Scott literature, and a constantly changing mailing address have definitely marked me. Repeated warnings from helpful people everywhere ensure that I "never drive at night" and "never pick up a rider—not even a member of the family."

These recent months have been extremely educational, especially in the field of automobile mechanics. I never knew it was unnecessary, much less undesirable, to purchase oil each time the gas tank was refueled. Varying traffic regulations and "DETOUR—Bridge Out" signs have also been a constant call for alert driving. However, with the kind help of Mr. Tart and service station attendants all over the South, I have managed to steer clear of too many major predicaments. Highway signs, gas mileage, and storage garages had been only the vaguest of realities to me until September 1. Since that time I have been made aware of a whole new world.



From an educational point of view, I have also learned much about this business of officially representing Agnes Scott. Actually the job is almost as new to the College as to me. Some years ago Penelope Brown Barnett, Alberta Palmour McMillan, and Eleanor Hamilton Hightower each held the position for a year or two. However, all records of their endeavors have disappeared, so that the building of a new foundation has been necessary this year. With the combined forces of McCain-Alston-Stukes-Steele-Hutchens and Sullivan plus the excellent help of many alumnae we have formulated a general, if flexible, procedure. Contact Point Number One is the high school and in planning a trip we write to the public and private school for an appointment to talk with the principal or guidance counselor, or individual girls interested in Agnes Scott, or perhaps a large group of juniors and seniors. Our second approach is through churches, and we call on pastors and religious education workers who often suggest possible prospects.

Our third channel, and a vital one, is found in our loyal alumnae everywhere. In some places we have called on individuals to suggest girls, while in larger towns alumnae have planned informal teas to which high school students are invited. This social contact has proven to be of untold value. Actually our alumnae are our strongest source and our best advertisement. In any business the finished product speaks for itself.

As a part of this new work we are in the process of building up a collection of color slides in order to present a vivid and representative view of Agnes Scott life. When complete, the group will include campus scenes, pictures of some of the faculty and administration, and views of many outstanding activities of the year.

Association with high school students has been an

education in itself, and I am continually amazed at their unlimited energy and enthusiasm. In many cases, however, there is a deplorable ignorance on the subject of college. Exceptions are found in scattered schools where guidance programs are attempting to stimulate college-consciousness. Our homes, schools, and churches should all be doing more to guide young people in planning intelligently for the college experience. Most high school students have high ambitions and plans for after-college careers. We must realize that these plans may undergo several periods of change, but the ideal and the ambition are there. There is a surprising interest in actual academic courses, and queries concerning required and elective subjects are common. Of course there are the frequently recurring questions concerning social life. "How many dates a week?" "How many weekends off campus?" "How far are Georgia Tech and Emory?" and "Do you have to study all the time? Is it very hard?"

The most frustrating element in this work rises from the fact that the territory is so great and time is so limited. Even if the field is confined to the Southeast, the task is still difficult. We launched our effort by concentrating on the seventeen schools in the Atlanta area. In many of these schools our good name is very ably maintained by some of our teaching alumnae.

My first out-of-town trip took me to Chattanooga to meet with our alumnae club and see students. On the return trip, the Dalton alumnae assisted our efforts by inviting high school students to an informal meeting with alumnae. My next journey carried me into North Carolina, where good Charlotte and Winston-Salem alumnae entertained prospective high school students and Agnes Scotters in Salisbury, Concord, and High Point were most cooperative. Of course the home territory is always a ripe field for activity; and consequently we have tried to make a rather thorough coverage of Georgia. Throughout the state in towns and cities, I have visited in high schools large and small to talk with girls about college plans. In Columbus, Macon, and Augusta there were more delightful alumnae meetings with students on hand. Greenville, South Carolina, claims a goodly number of Agnes Scott citizens, and their help as well as the cooperation of Anderson, South Carolina, alumnae was valuable during a trip through the western section of that state.

My most distant journey from "the sheltering arms" was scheduled around meetings of the Wash-

ington, Baltimore, and Richmond clubs for Founder's Day. The occasion proved an excellent opportunity for visiting both public and private schools in those areas. It was a rather disillusioning experience to find that the name Agnes Scott is not so significant to either administration or students in Washington and Baltimore as it is in regions nearer home. However, I found both groups happy to learn of our academic standing and impressed by the College as it is pictured in the color slides.

This work in public relations for Agnes Scott has forcefully taught me the importance of our alumnae everywhere, and our need for their help and loyalty. Alumnae represent the alma mater to all those with whom they come in contact who know they attended Agnes Scott. As groups and as individuals, alumnae can increase the power of representation by seeking and informing good prospects and by generally making Agnes Scott known wherever they are.

There is certainly nothing monotonous about this job unless it be the sound of my own voice. By nature of the work, my greatest activity consists in talking, and that about Agnes Scott. However, such a task is hardly like work at all because I have the utmost confidence in the product I sell. I believe in Agnes Scott.

I believe in Agnes Scott because it is unique in its purpose, which is best characterized by its four-fold ideal. Through the years its purpose has been "to offer the best possible educational advantages under positive Christian influences." And likewise through the years there has been a constant effort on the part of administration and faculty to maintain standards of "high intellectual attainment." Certainly we agree that an atmosphere of intellectual stimulation prevails for which a strong faculty is responsible. Not only in class, but in personal association faculty members inspire mental development. Through the honors program a number of students are given an opportunity to explore one field more thoroughly than in class and to work with more individual freedom. The whole curriculum is planned in an attempt to give students a broad liberal education.

The ideal of the development of a "simple religious faith" is rooted in Agnes Scott's past and is found at present in opportunities for worship and service and an emphasis on spiritual reality. Although no student is forced to participate in religious activities, a Christian atmosphere is maintained which stresses the importance of development of the individual.

The aim toward physical well-being is pursued through a wide range of athletic activities as well as through the care of the college physician and her staff. The new Frances Winship Walters Infirmary has greatly facilitated the work of the physical education department. The student Athletic Association has the major responsibility for the athletic program on campus, and students have an opportunity to learn and develop individual skills as well as team work and sportsmanship.

The social life and development of the personality is not the least of the interests at Agnes Scott. Valuable personality development results from informal associations with other students and with faculty members. A large number of varied extracurricular activities provide outlet for diverse interests as well as the development of new talents. And of course social interest lies in Agnes Scott's accessibility to nearby institutions such as Georgia Tech and Emory University. Surely there is ample opportunity at Agnes Scott for a well-balanced development of the mind, spirit, body, and personality.

Its location is strikingly advantageous. Agnes Scott is fortunate in being situated in a suburban area—Decatur, and at the same time accessible to a city—Atlanta. Atlanta offers cultural opportunities in the way of theaters, concerts, and opera season as well as intellectual stimulation derived from the University Center and the participation of other educational institutions in the area. Furthermore we are in the heart of the South, a region distinctive in its tradition as well as in its progress.

Through the years Agnes Scott's purpose has been distinctive and lofty because of its heritage. Colonel Scott, Dr. Gaines, Miss Hopkins and many, many

others possessed the vision to see the needs and opportunities of the institution they hoped to build. Actually Agnes Scott is young. It was in 1906 that the first college degrees were awarded; only forty-four years ago. However, those years have been marked by spectacular growth in material and spiritual assets, while at the same time the highest of standards have been maintained. While we are proud of our alma mater for this growth, for her buildings, faculty, curriculum and her heritage we realize there is still much development and progress to be hoped for in the years to come.

Over sixty years ago our founders realized the value of women's education. They believed that "if you educate a woman you may train a whole family." Certainly this fact remains; but today we can see an ever greater challenge in the education of women because of the increased influence of women in the world stemming from the fact that woman has taken her place in all realms of business and society. With an emphasis on the individual the Agnes Scott education attempts to educate women for the business of living as well as the business of making a living. Agnes Scott "believes that every graduate should make a worthy contribution to the community in which she lives, thinking effectively for herself and maintaining an educated and rational viewpoint toward problems of the day." It is toward this end that the daily round of duties and pleasures, activity and play are directed. For over sixty years it has been this purpose that has formed the Agnes Scott we see today.

I believe in Agnes Scott. We must all believe in Agnes Scott and its purpose even as we believe in ourselves, for it is a part of us and has "stamped eternity upon many a fleeting moment of our days."

Recommended Reading

(Titles selected by the Education Committee)

The Meeting of East and West: An Inquiry Concerning World Understanding.
F. S. C. Northrop, professor of philosophy and master of Silliman College in Yale University. Macmillan Co., 1946, New York.

Carnegie Foundation for the Advancement of Teaching: Forty-fourth Annual Report.
522 Fifth Avenue, New York. William F. Fell, publisher.

Now and then The Quarterly picks out an alumna known to the campus for her writing ability and asks her to do an article on life as it is happening to her. This essay triumphantly justifies the idea, as have some others in the past. Incidentally, Lil' Nosome came March 9 and turned out to be Sara Middleton.

Becoming a New Yorker

by Bet Patterson King '47

In 1946 we said, "New York—what a glorious place to spend a summer!"

In 1947: "Of course we wouldn't want to live here indefinitely, but New York has educational and cultural advantages galore, and it's great to be right in the midst of them for a year or two."

In 1948: "What a monstrous, abnormal growth it is on the face of the earth, this city! Let's go to New Zealand, or Okinawa, or Paris, or Arizona."

In 1949: "Er . . . uh, whatta ya say we stay on here next year? This place sort of grows on you, doesn't it?"

We know it's a dreadful place to live, and dangerous even in peacetime, a perfect target in war. Try to cross the street even with a favorable light, and know that a whole herd of sleek, powerful taxicabs waits poised to leap at you if the light should change before you reach the other side. If you're alone, female, and young, trust the drivers to gun their motors frighteningly as you pass each of the red and yellow monsters. Go out for some "fresh air" and know as you return that your lungs are coated with another layer of fairly fresh soot. Go shopping between Thanksgiving and Christmas and expose yourself to concussion, strangulation, suffocation, and expostulation. They say it is also dangerous to walk alone through Central Park at night or through another park in the daytime. I have walked alone through Central Park at night and been unhindered, though I should have expected nothing pleasanter than murder, according to a maiden lady who heard of my adventure. Some of the city's dangers are exaggerated by New Yorkers; others, like taxicabs and sooty air, go unnoticed by this hardy breed who know no better than to go on living here.

This strange creature, the New Yorker, is one of the city's most puzzling phenomena. In rare times of self-examination we shudder a bit to know that, creepingly, we are becoming more and more like him

as we share his cramped quarters, this little isle. Being always in sight and under foot of thousands of other persons, he has built around himself a wall of lonely reserve, and if you try to break it by starting a friendly conversation, he knows at once you are from out-of-town. Taxi drivers are different. It is part of their tradition to talk to you about everything they think, especially about New Joisey drivers. But other New Yorkers do not know their neighbors. Once break through their wall and you will find that, to their surprise, they are pouring out their inmost thoughts, their daily observations, their secret springs of action. Present them with a blind man, even one with an obviously fake seeing-eye dog, or a fainting woman, and they become all solicitude and earnest care and generous charity.

They are utterly provincial. To them the South has three aspects: Southern accents, lynchings, Florida. If they are public school bred, they know the city's degree-factories and have heard of Harvard and Wellesley. If they are prep school bred, they have been to Harvard or Wellesley and know about the city's colleges. Before I understood this peculiar insularity, I was cowed into lowering my head and muttering, "Agnes Scott College, in Decatur, Georgia, near Atlanta," when one of them condescended to ask me what school I went to. Sometimes I added timidly but a wee bit belligerently, "It's a good college." Now I know them better, and I cow *them* by thrusting back my shoulders and replying in a clear, firm, incontrovertible voice, "Agnes Scott." No explanation. No geography. That makes them squirm and say, "You know, really, we New Yorkers are quite provincial. Where *is* Agnes Scott?" Now in a superior position, I acknowledge their provincialism and don't mind explaining anything they want to know about my college.

In Atlanta I used to worry about the racial discrimination sanctioned by law and followed up per-

sonally by street-car operators. In New York I can relax, knowing there will be absolutely no discrimination either by fellow subway passengers or by bus drivers: they are surly and rude to everybody. I marvel that football talent scouts have not yet learned to haunt the subway stations, instead of wasting their time at high school scoreboards, in their search for promising linemen. If a veteran New Yorker could be taught to run interference for a halfback, instead of for himself alone, the nation's fans would see such musclework, such strategy as they never dreamed before. Once having been jostled into a car, I have not learned to pounce upon a seat quickly enough to precede the most decrepit of New York men.

Why do we stay in this huge lunatic asylum where nobody knows how to relax, where the faces are mostly either grim or empty, where it costs a fortune to rent a cubbyhole where sometimes the water doesn't run and other times the refrigerator turns into an oven (this without warning)? Why do we do it?

Why we can do it is easy to answer: Ware, my husband, makes it possible. I'll try farther along to think of some of the things that keep us here, but just now I shall write of Ware, who keeps life livable even in the caverns of New York. I should like to amend Darwin's theory to suggest that the fittest and their wives survive, for I am surviving right well, only by the fitness of my husband. Of hardy Midwest pioneer stock, he is strong enough to make his way through the most turbulent of subway crowds while I, squaw-like, follow, trying to stay in his wake before the gap between us closes with masses of humanity or, more serious, sliding subway doors. When he sets his lips to whistle the piercing summons he learned in the Minnesota woods (no fingers, mind you), taxicabs screech to a stop for blocks in every direction. What's more, he wears a clerical collar that elicits signs of respect from many taxi drivers and all policemen and makes it easier for us both to get through traffic. Workmen and little children salute him, "Good day, Father," and once a small boy on the subway jumped up and said, "Here's a seat for you, Fodder," not giving so much as a glance at "Mudder" who stood nearby. He walks past an exhibition and gets a free pass. He is a very privileged character, and he seldom bothers to explain that he is really a bit Reformed and only an expectant Father. To help set the record straight we sometimes walk the streets hand in hand but succeed only in bringing dark doubts to the hearts of the faithful.

Besides being strong and fortunately costumed, my

husband has a wonderful inquisitiveness about what makes the city, or a watch, or a person, tick. He steps right into a situation and asks the bus driver how much the new coin machines cost, the street worker what those lengths of pipe are for, the ad reader what kind of apartment he wants. New Yorkers cannot comprehend that a person can want to know something for general, not specific, information. They suspect him of being at best a Russian spy, at worst a scout from the rival establishment across the street. They parry his questions suspiciously until he gives up or they are won over and pour out, not only what he wants to know, but also what they think about O'Dwyer and the Dodgers and the new Ford car. He almost always hears something interesting, and occasionally we make real, lasting friends from these chance street and restaurant conversations. New York becomes warmer and New Yorkers more human because of my husband. In fact, as I recall, I met my husband through one of those "chance conversations" of his in New York.

And then my husband knows when it's time to get away from it all. Instead of spending lots of money for honeymoon accommodations at a resort hotel, he invested a reasonable amount in a compact tent (nylon, waterproof, fireproof, insect-proof), a roomy sleeping bag, and knapsacks. Off we went into the Adirondacks for two weeks of canoeing and camping. Since then, when we've had a couple of days to spare, we have had the equipment for overnight camping trips to Bear Mountain or the far end of Long Island. In a few hours we can be completely out of sight and sound and thought of urbanity. We have surprised many deer, and walked along a rocky ridge on top of the world in a terrifying thunderstorm, and taken a color picture of a sunfish nest. When we can't go camping, we can at least take the Staten Island ferry and pretend we're on an ocean voyage, or fly a kite in Central Park and believe we're in the country.

Most of the time we are cooped right here in the midst of *it all*. What makes us willing to stay? The greatness of it is one thing I'd mention first. I was never impressed so profoundly as I expected to be by the tall buildings, although I still catch my breath as I look up the sheer height of the Empire State from just below, or follow with my eyes from afar the pointed lines of the Chrysler Building. Winston-Salem's one skyscraper, lacking only about eighty stories of being as high as the world's tallest building, is still an impressive sight to me. In New York

I have stopped caring whether this or that is the greatest thing of its kind in the world. I have stared at many great persons here. I can say I have supped with Mrs. Roosevelt (and 350 others), dined with Henry Wallace (and 1,000 others), applauded Nehru (with a sidewalk full of others), and sat with Truman and Dewey and a million others at an air show. But at Agnes Scott I lunched with Mary Ellen Chase and six others, with Carl Sandburg and five others. I dined with Robert Frost and ten others and I had a coke with Reinhold Niebuhr and Miss Hanley. In New York I have ridden in the same elevator a hundred times with Niebuhr but never managed to drop by the coke machine with him. I maintain that Agnes Scott is a much better place than New York to get really acquainted with the great, but that New York is a better place to get infected with greatness, because the great only drop down for visits upon Agnes Scott, and they grow here. For two years I worked in the greatest missionary library in the world, and the great came through the doors to work with me. I watched them day by day, and I watched the theological greats who rode in the elevator with me but seldom visited my library; and I knew, as I never could have known at Agnes Scott, that these great persons are necessarily everyday persons, not at all of a different order from me. Some have more brains, some have more industry, all have more learning, but they are all very, very human and often discouraged and sometimes a bit peevish. Mr. Hayes, if he reads this, will throw back his head and laugh "Oh, she thinks if she rides in an elevator with the great, she has a chance to be great too." He will know how silly a thought that is, and how true.

What made me feel really at home here, more than anything else, was the sense of belonging to certain groups. I do not mean joining organizations. I tried the Phi Beta Kappa, Mortar Board, and Agnes Scott alumnae societies in pursuit of amalgamation; and Ware and I enjoyed being members of a large non-denominational church and of its young people's group for two years, but even that membership did not make us a part of the New York community. In Decatur and Atlanta I had come closer to the off-campus world as a Sunday school teacher, but in our New York church the teachers were expected to have at least a master's degree in religious education. For eight amazing months last year I found my niche in the community, teaching English to refugees two nights a week. In this endeavor I really began to belong to New York city. I began to understand the

problems of the thousands of residents here who have come from concentration camps in Germany, who have fled to New York in a ten-year trek from Berlin to Shanghai to San Francisco and finally here. A woman student wore her Auschwitz number tattooed on her forearm. A man had been in Buchenwald. There were engineers in their sixties, too old to begin work anew here in a strange language with new customs, watching their wives go out day by day to work in the garment industry. There was a brilliant architect of twenty-nine, coming to New York at a time when brilliant young American architects could find no work in their field. There were old men and women, slow to learn, embarrassed at their mistakes, doggedly working at a senseless language, grateful enough for haven in a new country to try to become citizens. We laughed and sang and played games together, and sometimes we reminisced and were sad together. I am sure their neighbors sometimes wonder where they got those Southern accents!

Now Ware and I have moved out of the university neighborhood and live in a real New York section, and I feel a heightened sense of belonging that I never could feel in a "student apartment." Also he has a church job, and we are beginning to grow into the life of a certain East Midtown community. Our parishioners live on Park and Madison and Lexington Avenues and are a privileged group, different from any church membership I have known before. They have their own prejudices and needs and strengths, and it's fun to get to know them and work with them.

On Thursday afternoons I go to another section of Lexington Avenue and get a touch of a different kind of life. A new set of "parishioners," also from Madison and Park and thereabouts, scampers into a church classroom for the last hour of school, and I am supposed to teach fourteen third and fourth grade boys of East Harlem something about God. I have had three sessions with them, and so far they have been teaching me about boys and I haven't had a chance to get a word in edgewise about God. I am beginning to understand a bit about another segment of New York, and though I'm not convinced that I "belong" in that classroom, it helps me feel a sense of belonging to this great and complex city.

A final thought, appealing and appalling at the same time, is that by the time this chronicle gets into print, one of those rare beings, a native New Yorker, should have joined the King family. Li'l Nosmo (tentative name only) will belong to us and to New York too; and that, I suppose, is the last best tie of all.

Association Notes

Alumnae Weekend

The second Alumnae Weekend since the war, held February 10 and 11, brought scores of Agnes Scotters back to the campus for a varied program planned by Jean Bailey Owen '39, Special Events Chairman, and her committee.

H.M.S. Pinajore, by the Agnes Scott and Georgia Tech glee clubs, opened the festivities on Friday night in Presser Hall. Warren Lee Terry, the Gilbert and Sullivan veteran from New York whom several generations of alumnae remember as the imported comic lead in Agnes Scott performances, came down to help with final rehearsals and the production lived up in quality to its importance as Mr. Johnson's last G&S presentation. (He retires in June, as does Mr. Dieckmann.)

A surprising number of alumnae turned up in 8:30 and 9:30 classes Saturday morning. Many more joined them at chapel time, when Morris Abram spoke on the Southern college graduate's responsibilities as a citizen. Mr. Abram, a Rhodes scholar now practicing law in Atlanta, was on campus Friday and Saturday for a series of talks and discussions on the subject, his visit made possible by a gift from John Ward of Mobile, father of Anne Ward '44. His remarks on Saturday were chiefly concerned with racial issues, which he said probably would come to a head soon as a result of one or more of several segregation cases now on the way to the Supreme Court. His advice: try to prevent violence by planning with Negro leadership for a sensible reception of the change by both races; "speak in a reasonable voice." An hour of vigorous discussion followed his talk, most of it questions and answers by alumnae in the audience who were pondering ways to outgrow their own emotional patterns concerning race relations. This discussion, like last year's equally brisk one on liberal vs. vocational education, was the high point of the Weekend for those who had planned the program in the prayerful hope that visiting alumnae would be responsive and interested. Again, faculty members who attended went away in a glow at the ability of their former students to grapple with facts and ideas and to put their own conclusions clearly and well.

Dr. Wallace M. Alston, future president of the Col-

lege, spoke briefly to the gathering with the usual result: a feeling on the part of his hearers that Agnes Scott would remain in good hands when Dr. McCain retires in 1951.

After a luncheon which crowded the Alumnae House to overflowing (several campus people gave up their places to alumnae who arrived hopefully without reservations), the Weekend closed with a student-conducted tour of the campus.

Career Conference

Virginia Wood '35, Vocational Guidance Chairman, and her committee staged their second completely successful conference for student jobhunters-to-be as the winter quarter opened, January 17-19. Miss Mary Ralston, assistant personnel director of the First Wisconsin National Bank in Milwaukee, made the keynote chapel speech. Some of her observations on women in employment gained national publicity for the College when they were reported by a wire service, and the students testified to her helpfulness by sustained applause at the end of the address.

The three informal evening conferences at the Alumnae House were planned differently this year. Instead of bringing experts in different branches of three large fields, the committee decided to devote the first night to the choosing and capture of the job; the second to various part-time jobs (primarily for students who will be married before or shortly after graduation—15 per cent of the senior class is already in the bonds); and the third to the extensive field which claims more Agnes Scott graduates than any other single kind of work—social service, including church, welfare, government agency, Community Chest, and other endeavors. The turnout was gratifying, and student questioning continued well into the night at each session.

The Alumnae Fountain

As alumnae know who have visited the campus in the last three years or so, the lad who decorates the garden fountain has suffered decapitation and been further injured about the back and legs. Laurie Belle Stubbs Johns '22, Grounds Chairman, has at the request of the Executive Board undertaken to replace him.

Funds have been voted by the Board from member-

ship contributions made by the Class of 1949 and have been augmented by funds from the treasury of the Class of 1931, which gave the pool.

The chairman, whose hard work this spring is showing up beautifully as shifted shrubs take hold and hyacinths declare their colors, hopes to have the new figure up for inspection by Commencement time. The present choice is a little girl.

Color Slides of the Campus

Any Agnes Scott alumnae club may borrow from the Alumnae Office a set of 15 color slides of campus scenes, for use as part of a meeting program. They

show buildings new and old, glimpses of student life, and various faculty members. It is hoped to enlarge the collection gradually. Miss Mary Boney, instructor in Bible, has made an excellent job of the camera work and has kindly allowed the Alumnae Association to duplicate her films for club use. They are 2 x 2 inches, 35 mm., and require the usual kind of slide projector and screen.

Know Anybody?

The Association hopes to obtain a full-time residence manager for the Alumnae House by next fall. If you know an alumna who would and could fill the post well, please notify the Office at once.

FUNDS AND SCHOLARSHIPS

Given in the Eighth Campaign

Kate Durr Elmore Fund	\$25,000.
Mary Scott Scully Scholarship (increased to)	10,000
Mary Livingston Beatie Scholarship Fund	5,375
Agnes Raoul Glenn Fund	5,000
J. O. Bowen Fund	3,000
Augusta Skeen Cooper Scholarship Fund	2,000
Jodele Tanner Science Fund	1,926.49
Lucile Alexander Scholarship	1,500
Mr. and Mrs. R. B. Cunningham	1,500
Leonard and Catharine Jean McMillan Bellingrath Memorial	1,000
John A. and Sallie Burgess Scholarship Fund	1,000
Annie Ludlow Cannon Fund	1,000
James Ballard Dyer Scholarship Fund	1,000
Gallant-Belk Scholarship	1,000
Mr. and Mrs. T. C. Lanier	1,000
McKowen Fund	1,000
Mr. and Mrs. W. C. Pauley	1,000
Col. Robert Durant Harden Memorial	50

Founder's Day Meetings

Agnes Scott alumnae in 18 cities reported Founder's Day meetings before this issue of *The Quarterly* went to press. Several other groups which had signified intentions to hold the traditional gathering, and presumably did, had not been heard from when the deadline arrived.

The Alumnae Office notified all clubs that the WSB broadcast would be held as usual, with President McCain, Vice-President Alston, and Sarah Shields Pfeiffer '27 as the speakers this year and the College Choir providing music. Notices also went to one alumna in each town containing a sufficient number of Agnes Scotters to justify the forming of a club, with the suggestion that she take the initiative in arranging a meeting. Available program material was listed and a card enclosed for requests. Letters from President McCain and Alumnae Director Eleanor Hutchens, and a suggested program from the Education Committee, were sent with card files of the alumnae in each locality. In five cases, the Office arranged to have speakers from the College address meetings at the request of the clubs.

Here are the reports received by press time:

Asheville

Place of meeting: Home of Marion Green Johnston '29

Description of meeting: Informal tea with discussion endorsing Homemaking Courses to be offered for credit, Marion Green Johnston, Chairman.

Present: Maurine Bledsoe Bramlett '27, Marion Green Johnston '29, Helen Moore '18, Katherine Wright Kress '32.

Augusta

Place of Meeting: Shad-O-Hill Tearoom

Officers elected for year 1950-51:

President: Frances Woodall '45

Secretary: Mary Jo Ammons '49

Description of meeting: A tea for alumnae and high school students in Augusta and the vicinity. Doris Sullivan, field representative, presented the

program of the College to the students.

Plans for next meeting: Founder's Day, 1951.

Baltimore

Place of meeting: Mount Vernon Apartments

Officers elected for year 1950-51:

President: Alvahn Holmes '18

Secretary: Frances Harper Sala '22

Description of meeting: A dinner meeting with 8 present. The group decided to organize Baltimore alumnae with plans to meet several times a year. Doris Sullivan, field representative, met with the club, informed them of recent changes in the College program and showed slides of the campus.

Birmingham

Place of meeting: Highland Terrace Garden

Officers for 1950-51:

President: Lucy Durr Dunn '19

Vice-president: Janet Liddell Philippi '47

Secretary: Florence Kleybecker Keller '33

Program Chairman: Vallie Young White Hamilton '17

Notification Chairman: Jane Clark Pettitt '32

Description of meeting: Luncheon meeting with Lucy Durr Dunn presiding. Miss Llewellyn Wilburn '19, associate professor of physical education at the College, addressed the group on recent changes and improvements in the College program and on the campus.

Plans for next meeting: Tentative plans for a May meeting with a faculty member from the College as speaker.

Chapel Hill-Durham

Place of meeting: Carolina Inn, Chapel Hill, N. C.

Representative elected for year 1950-51: Porter Cowles Pickell '33

Description of meeting: "Brief get-acquainted session before dinner. Susan Rose Saunders '26 read the letters from Dr. McCain and Eleanor Hutchens, being frequently interrupted as phrases in the letters reminded some of the people of their

own experiences. Ruth Slack Smith '12 [Dean of Undergraduate Instruction at Duke University Woman's College] gave a background talk and led a discussion of women in the world today, their responsibilities and privileges and the part that colleges are playing in training women for these responsibilities. The trends in education of women—the specialty schools such as Marjorie Webster, Stephens, and Katherine Gibbs as against the traditional liberal arts school—and whether we are going in the right direction came in for quite a lively discussion."

Club suggestions for work of the Association: An exploration of alumnae sentiment on including the Department of the Home in the regular curriculum; pro and con discussions from an alumnae level on whether Agnes Scott, as representative of the small liberal arts woman's college, is doing the best and the whole job of equipping graduates for life after college.

Plans for next meeting: It was agreed that the group would like to meet on a twice a year basis. First project will be to obtain names and addresses of all alumnae in Chapel Hill and Durham. A meeting with alumnae in Raleigh and other nearby towns was discussed.

Present: Betty Bolton '33, R. Florence Brinkley '14, Frances Brown '28, Porter Cowles Pickell '29, Gay Currie '42, Shirley Graves Cochrane '46, Leila Holmes '45, Leila Joiner Cooper '27, Sterly Lebey Wilder '43, Ethel McKay Holmes '15, Rosemary May Kent '33, Primrose Noble Phelps '38, Lib Osborne Rollins '46, Anne Rogers '47, Susan Rose Saunders '26, Sarah Watson Emery '33, Bobbe Whipple '48, Lila Williams Rose '10.

Charlotte

Dr. William A. Calder, professor of physics and astronomy, was speaker. Club report not yet received.

Chattanooga

Place of meeting: Read House

Officers elected for year 1950-51:

President: Ann Stansbury MacKenzie, Spec.
Vice-president: Mary Helen Sizer Taber '18
Secretary: Anne McCallie '31
Treasurer: Kathrine Pitman Brown '26

Description of meeting: Luncheon meeting. Frances Thatcher Moses '17 read the script of the Found-

er's Day broadcast, inserting "quips and jests" in lieu of the musical numbers, and then Dr. McCain's letter.

Present: Betsy Banks Stoneburner '40, Martha Bufalow Rust '42, Jeanne Eakin Salyer '43, Fidesah Edwards Ingram '35, Josephine Marbut Stanley '25, Anne McCallie '31, Kathrine Pitman Brown '26, Mary Helen Sizer Taber '18, Ann Stansbury MacKenzie, Spec., Sarah Stansell Felts '21, Frances Thatcher Moses '17.

Greenville, S. C.

Place of meeting: Hotel Greenville

Description of meeting: Luncheon meeting principally for fellowship. Maryann Cochran Abbott '43, acting president. Dr. McCain's letter was read; nominations for new officers were made with plans to mail a written ballot to all Greenville alumnae in March.

Present: Ruth Anderson Stall '45, Maryann Cochran Abbott '43, Virginia Corr White '41, Carolyn Essig Frederick '28, Lib Farmer Brown '45, Mary Hutchinson Jackson '35, Dorothy Keith Hunter '25, Mary McCalla Poe '47, Kitty McKoy '49, Martha Redwine Rountree '35, Alice Reins Boyd '38, Marjorie Wilson Ligon '43, Martha Ray Lasseter Storey '44 and Ila Belle Levie Bagwell '42 of Spartanburg met with the group.

Hampton-Newport News

Place of meeting: Home of Elsie West Meehan '38

Description of meeting: Letters of Dr. McCain and Eleanor Hutchens were read, and the proposed Department of the Home was discussed. The Club then enjoyed color slides of the campus, showing new buildings and recent improvements.

Representative elected for the year 1950-51: Billie Davis Nelson '42.

Present: Billie Davis Nelson '42, Margaret Hartsook Emmons '42, Kitty Houston Shield '27, Helen Sisson Morrison '29, Elsie West Meehan '38.

Lexington, Ky.

Place of meeting: Phoenix Hotel

Representatives elected for year 1950-51: Lillian Clement Adams '27 and Ruth Slack Roach '40.

Description of meeting: A luncheon meeting with the program consisting of the letters from Dr. McCain and the Alumnae Office followed by a discussion of the educational system in Lexington.

Plans for next meeting: A luncheon meeting in May.

Present: Sarah Bond Wilder '25, Laura Brown Logan '31, Dorothy Cassel Fraser '34, Lillian Clement Adams '27, Gilberta Knight Davis '29, Mabel Marshall Whitehouse '29, Ruth Slack Roach '40.

Los Angeles

Place of meeting: Bullocks-Wilshire Tearoom

Officers elected for year 1950-51:

Chairman: Margaret Colville Carmack '22

Secretary: Page Ackerman '33

Description of meeting: A tea.

Present: Page Ackerman '33, Santa Monica; Stella Austin Stannard, Inst., Hollywood; Margaret Colville Carmack '22, Santa Monica; Ida Belle Feldman '17, Los Angeles; Alice Greenlee Grollman '25, Beverly Hills; Dorothy Grubb Rivers '31, Glendale; Blanche Guffin Alsbrook '28, Long Beach; Martha Ivey Farrell '26, Manhattan Beach; Eunice Lawrence Moorefield '31, Los Angeles; Anne Lilly Swendenberg '27, Los Angeles; Marjorie Rainey Lindsey '38, Long Beach; Margaret Young Reeves '23, Glendale.

LOUISVILLE

Lanie Harris Kinnaird '47 was elected president. A complete list of alumnae in Louisville and the surrounding area is being compiled, and tentative plans were made for meeting quarterly.

Lynchburg, Va.

Place of meeting: Home of Catherine Mitchell Lynn '27

Officers elected for year 1950-51:

Chairman: Catherine Mitchell Lynn '27

Secretary-Treasurer: Anne Murrell Courtney '46

Description of meeting: A tea and organizational meeting at which letters from Dr. McCain and Eleanor Hutchens were read.

Plans for next meeting: Tentative plans for a meeting in May.

Present: Gladys Camp Brannan '16, Catherine Mitchell Lynn '27, Anne Murrell Courtney '46, Elizabeth Roark Ellington '23, Phyllis Roby Snead '27, Mary Venetia Smith Bryan '38, Elizabeth Watts Whitehouse '38.

Richmond, Va.

Place of meeting: Presbyterian Assembly's Training School

Officers elected for year 1950-51:

President: Louise Gardner Mallory '46

Vice-president: Barton Jackson Cathey '37

Secretary: Margie Wakefield '27

Treasurer: Sallie Peake '30

Description of meeting: Business meeting including a report of the Book Review sponsored to raise money for the club's pledge to the Campaign, the appointment of a nominating committee, and the adoption of a recommendation to enlarge the Executive Committee. The main feature of the Founder's Day meeting was a visit of Doris Sullivan, the College field representative, who told the club about her program of work, retailed recent news of the College, and showed color slides of the campus.

Plans for next meeting: Tentative plans for a tea in June, inviting Richmond girls now attending Agnes Scott and their mothers.

Present: Ann Anderson '49, Eleanor Bear '49, Kathleen Buchanan Cabell '47, Gerry Cottongim Richards '45, Lee Cousar '49, Mary Ann Craig '47, Louise Gardner Mallory '46, Florence Graham '40, Mary Stuart Hatch '48, Rachel Henderlite '28, Sarah Hill Brown '31, Marianna Hollandsworth Donnell '48, Evelyn King Wilkins '24, Mildred McCain Kinnaird '46, Dean McKoin Bushong '36, Carrie Lena McMullen Bright '34, Sallie Peake '30, Shirley Simmons '49, Doris Sullivan '49, Margie Wakefield '27, Olive Wilkinson '49.

Tallahassee

Description of meeting: A dinner meeting with Elin Haraldsdottir, a sophomore student at Florida State University from Iceland, as guest speaker. She discussed the educational system of her country. Elizabeth Lynn '27 is chairman of the group.

Present: Dabney Adams '48, Laura Haygood Roberts, Inst., Marion Hodges Anthony '29, Mamie Johnson Bierly, Inst., Elizabeth Lynn '27, Emily

Rowe '36. Although unable to be present, Attie Alford '24, Jean Chewing Lewis '46, and Margaret Yancey '48 helped with arrangements for the dinner party.

Tampa

Place of meeting: Cricket Tea Room

Officers elected for year 1950-51:

President: Louise Crawford Barnes '34

Secretary: Laurie Caldwell Tucker '17

Description of meeting: A luncheon meeting with reminiscences and discussion of Agnes Scott's plans for the future. Approval of adding Department of the Home course.

Plans for next meeting: Founder's Day, 1951.

Present: Nina Anderson Thomas '11, Louise Crawford Barnes '34, Laurie Caldwell Tucker '17, Nell Frye Johnston '16, Anna Hall McDougall Terry '23.

Washington

Place of meeting: Iron Gate Inn

Description of meeting: Luncheon meeting with Virginia Kyle Dean '39 presiding. Report of the high percentage of Campaign contributors in the Washington Club. Doris Sullivan, field representative, discussed the situation she has found in visiting high schools and interesting prospective students in Agnes Scott.

Wisconsin

Place of meeting: Home of Margaret Sheftall Chester '42

Description of meeting: A tea with five of the Wisconsin alumnae present. The letters from Dr. McCain and Eleanor Hutcheus were read.

Present: Nancy Fellenz Affeldt '43, West Allis; Pat Perry Braun '43, Sheboygan; Suzanne Ring Uehling '17, West Allis; Margaret Sheftall Chester '42 and Dorothy Thigpen Shea '19, Milwaukee.

Alumnae Hostess

Is there an active, unencumbered alumna of mature years who would like to preside over the Alumnae House?

The Association hopes to install a full-time hostess in the House next fall, when the offices of the Director and the staff will be moved into the area now occupied by the Tea Room. (The Tea Room is to be discontinued because the new College Dining Hall will take over most of its functions.)

The hostess, or residence manager, will receive guests at the House, plan social entertainments, and supervise maintenance of the House and its grounds, in cooperation with the Residence, Entertainment, House Decorations, and Grounds Committees.

Any alumna who is interested in the position is invited to write at once to the Director of Alumnae Affairs giving all relevant information. It is hoped that the hostess may be appointed by the middle of May.



Givers to the Alumnae Campaign

(Final List)

INSTITUTE

Mary Mack Ardrey
 Orra Hopkins
 Winifred Quarterman
 Cora Strong
 Annie Jean Gash
 Mary Elizabeth Jones
 Emma Wesley
 Virginia Alexander Gaines
 Mary C. Barker
 Jeannette Craig Woods
 Jean Ramspeck Harper
 Rusha Wesley
 Adeline Arnold Loridans
 Meta Barker
 Laura Caldwell Edmonds
 Bell Dunnington Sloan
 Marion Bucher
 Eilleen Gober
 Grace Hardie
 Audrey Turner Bennett
 Emily Winn
 Laura Candler Wilds
 Mattie Duncan Johnson
 Lois Johnson Aycock
 Kathleen Kirkpatrick Daniel
 Annie Shapard
 Mattie Tilly McKee
 Emma Askew Clark
 Lulie Morrow Croft
 Arlene Almand Foster
 Mabel Ardrey Stewart
 Thyrsa Askew
 Octavia Aubrey Howard
 Annie Aunspaugh Aiken
 Stella Austin Stannard
 Bessie Baker Milikin
 Alice Beck Dale
 Bertha Brawner Ingram
 Sallie Broome Clarke
 Eleanor Bryce Ezell
 Vashti Buchanan McLain
 Alberta Burruss Trotter
 Kittie Burruss Long
 Daisy Caldwell McGinty
 Willie Bell Campbell Marshburn
 Claude Candler McKinney
 Margaret Cannon Howell
 Eliza Carter Horne
 Alice Coffin Smith
 Lorine Colmery Armstrong
 Mary Ellen Cook Hamilton
 Maury Lee Cowles Weisiger
 Georgia Crane Clarke
 Elva Crenshaw
 Mary Louise Crenshaw Palmour
 Annie Cromartie Council
 Mary David McWilliams
 Gussie Davidson Rhodes
 Mary Dorch Forman
 Annie Dunlap

Annie Emery Flinn
 Julia Jordan Emery
 Ethel Farmer Hunter
 Olivia Fewell Taylor
 Melrose Franklin Kennedy
 Anne Gilleylen Quarles
 Jewell Gloer Teasley
 Roba Goss Ansley
 Marie Gower Conyers
 Annie Green Chandler
 Mae Griggs Parsons
 Ida Cah Hamilton
 Alice Hanna Findley
 Clare Harden Barber
 Edith Hardy Harvey
 Annie Louise Harrison Waterman
 Bessie Harwell Dennis
 Sue Harwell Champion
 Alice Hocker Drake
 Grace Hollis Lowrance
 Ellerbee Holt Fowler
 Ada Hooper Keith
 Rubie Hudson
 Kittie Huie Aderhold
 Louise Hurst Howald
 Irene Ingram Sage
 Lillian Johnson Hunnicutt
 Maud Johnson Magill
 Sallie Key
 Florence Light Roberts
 Kate Logan Good
 Midge McAden Cothran
 Hettye McCurdy
 Jennie McPhaul Myers
 Mary McPherson Alston
 Della McRae Montgomery
 Effie Means McFadden
 Hattie Mims
 Ethel Moore
 Carrye Morgan Orr
 Ellabelle Morrison Carlton
 Annie Newton
 Lillian Ozmer Treadwell
 Mary Payne Bullard
 Willie Peck Almand
 Marion Peel Calhoun
 Gertrude Pollard
 Evelyn Ramspeck Glenn
 Emily Reid
 Vera Reins Kamper
 Claire Scott Johnson
 Louise Scott Sams
 Amy Seay Lawson
 Corinne Simril
 Henrietta Smith Bradley
 Jessie Smith Young
 Florence Stokes Henry
 Julia Stokes
 Nina Stribbling Wood
 Daisy Strong
 Susie Thomas Jenkins
 Lucy Thomson
 Annie Trotti Wilson

Louise Van Harlingen Ingersall
 Kate Steele Vickers
 Edith Ward
 Estelle Webb Shadburn
 Juliet Webb Hutton
 Annie Woiler Preston
 Margaret Wilson McCully
 Marie Wilson
 Frances Winship Walters
 Sarah Wolfe Keerans
 Ethel Woolf
 Bessie Young Brown
 Susan Young Eagan
 136 givers; \$191,504.50

ACADEMY

Augusta Arnold Barrow
 Lillian Beatty Schuhman
 Mildred Beatty Miller
 Grace Bell Murray
 Constance Berry Currie
 Lillian Burns Chastain
 Helen Camp Richardson
 Eudora Campbell Haynie
 Clarice Chase Marshall
 Lena Christian Richardson
 Louise Gaines Oates
 Laura Belle Gilbert Eaton
 Julia Green Heinz
 Maccie Haas Harrison
 Bessie Hancock Coleman
 Elma Harwell
 Mary Louise Haygood Trotti
 Patti Hubbard Stacy
 Bertha Hudson Whitaker
 Elonia Hutchinson Persons
 Susie Johnson
 Tracy L'Engle
 Elsie Lutz Lee
 Lois McPherson McDougall
 Marion Phinizy Black
 Mary Russell Green
 Laura Sawtelle Palmer
 Sarah Smith Hamilton
 Marcella Steedman Smith
 Eliza Stickley Kimbrough
 Elizabeth Tuller Nicolson
 Hallie Tumlin Jones
 Lidie Whitner Lee
 Anna Willingham Young
 Margaret Wright Alston
 35 givers; \$676.00

1906

Ida Lee Hill Irvin
 Annie Graham King
 May McKowen Taylor
 Ethyl Flemlister Fite
 4 givers; \$1182.00

1907

Sarah Boals Spinks
 Elizabeth Curry Winn
 Irene Foscue Patton
 Clyde Pettus
 Jeannette Shapard
 Hattie Lee West Candler
 6 givers; \$157.00

1908

Sophie Drake Drake
 Lizzabel Saxon
 Sadie Magill
 Ethel Reid
 Bessie Sentelle Martin
 5 givers; \$190.00

1909

Louise Davidson
 Adalene Dorch Griggs
 Margaret McCallie
 Mattie Newton Traylor
 Anne Waddell Bethea
 Lillie Bachman Harris
 Virginia Barker Hughes
 Frankie Enzor
 Annie Ludlow Cannon
 Annette McDonald Suarez
 Jean Powell McCroskey
 Roberta Zachry Ingle
 12 givers; \$1694.50

1910

Jennie Anderson
 Flora Crowe Whitmire
 Emma Louise Eldridge Fer
 Eleanor Frierson
 Mattie Hunter Marshall
 Clyde McDaniel Jackson
 Lucy Reagan Redwine
 Annie Smith Moore
 Mildred Thomson
 Lila Williams Rose
 Beulah Adamson
 Tommie Barker
 Emma Binns Major
 Marian Brumby Hammond
 Caroline Caldwell Jordan
 Mary Edith Donnelly Meech
 Allie Felker Nunnally
 Lucy Johnson Ozmer
 Eva Johnston Bourne
 Isabel Nunnally Knight
 Keturah White Marshall
 21 givers; \$1264.00

1911

Lucile Alexander
 Adelaide Cunningham

ine Hood Burns
Wallace Kirk
Lee Kelly
Elizabeth Radford
Wells Parsons
osia Willingham Anderson
ne Boothe Jenkins
ne Brown Arnold
aldwell Wilson
e Collins Smith
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acDonald Muse
McKowen Blackshear
loore
O'Neal Johnson
ers; \$1742.00

ette Blackburn Rust
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Crosswell Croft
Fargason Racey
Hall Young
eott Bunkley
MacIntyre Alexander
G. Mayson Donaldson
Chapin McLane
Newton Hart
ack Smith
earnis Weay
itzhugh Maxfield
Murphy Elder
Pratt Smith Slack
eager McGaughy
ers; \$1684.00

andler Guy
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Dukes Wynne
ois Enzor Bynum
h Joiner Williams
McGaughy
Pope Moss Dieckmann
Pinkston Stokes
et Roberts Graham
te Sloan Tucker
smith Taylor
each Fuqua
th Dunwoody Hall
Harwell Hill
Kendrick Jarvis
ne Stoney McDougall
ers; \$637.00

Adams
lue Barnes
e Brinkley
Brown Webb
Brown Florence
arke Murphy
hansell Cousar
Holmes Dickert
Tait Jenkins

Kathleen Kennedy
Zollie McArthur Saxon
Annie McLarty Krone
Essie Roberts Dupre
Martha Rogers Noble
Margaret Brown Bachman
Flo-Wilma Curtner Dobson
Nell DuPree Floyd
Ruth McElmurray Cothran
Annie Schroder Sicloff
19 givers; \$378.00

1915

Marion Black Cantelou
Martha Breuner Shryock
Gertrude Briesenick Ross
Annie Pope Bryan Scott
Mary Evelyn Hamilton
Mary Hyer Dale
Sallie May King
Henrietta Lambdin Turner
Catherine Parker
Grace Reid
Kate Richardson Wicker
Mary West Thatcher
Lucile Daley
Frances Farley Thornton
Minnie Hall Scarbrough
Fannie Meas Revson
Gladys McMillan Gunn
Almedia Sadler Duncan
18 givers; \$3609.00

1916

Mary Bryan Winn
Elizabeth Burke Burdett
Laura Cooper Christopher
Margaret Fields Wilkinsou
Eloise Gay Brawley
Ora Glenn Roberts
Evelyn Goode Brock
Maryellen Harvey Newton
Ray Harvison Smith
Charis Hood Barwick
Leila Johnson Moore
Margaret Phythian
Mary Glenn Roberts
Martha Ross Boyce
Anna Sykes Bryars
Magara Waldron Crosby
Clara Whips Dunn
Elizabeth Bogle Weil
Martha Bradshaw Rountree
Omah Buchanan Albangh
Florence Day Ellis
Mildred Doe Scogin
Florine Griffin Carmichael
Rebekah Lackey Coddling
Mary Louise McGuire Plonk
Alicie Myatt Sharpe
Ethel Pharr
Janie Rogers Allen
Elizabeth Taylor
Lovenah Vinson Brown
Elizabeth Walker Hunter
31 givers; \$922.00

1917

Gjertrud Amundsen Siqueland
Louise Ash
Laurie Caldwell Tucker
Martha Prince Dennison
Isabel Dew
Agnes Scott Donaldson
Gladys Gaines Field
Elizabeth Gammon Davis
Charlotte Hammond Kennedy
Jane Harwell Rutland
India Hunt Balch
Willie Belle Jackson McWhorter
Katharine Lindamood Catlett
Mary McIver Luster
Janet Newton
Mary Spottswood Payne
Regina Pinkston
Margaret Pruden Lester
Ellen Ramsay Phillips
Louise Roach Fuller
Virginia Scott Pegues
Katherine Simpson
Augusta Skeen Cooper
Frances Thatcher Moses
Emma Louise Ware
Sarah Caroline Webster
Georgiana White Miller
Vallie White Hamilton
Virginia Allen Potter
Julia Anderson McNeely
Agnes Ball
Mynelle Blue Grove
Grace Coffin Armstrong
Ailsie Cross
Elizabeth DeWald Schiff
Effie Doe Black
Ida Belle Feldman
Eva Mae Futch Yost
Mary Lewis Holt
Florence Kellogg Donehoo
Margaret Phillips Boyd
Maude Shute Squires
Mary Thomas Stephenson
Frances White Oliver
44 givers; \$3461.00

1918

Julia Abbot Neely
Hallie Alexander Turner
Ruth Anderson O'Neal
Eva Brehm Florrid
Belle Cooper
Ruby Lee Estes Ware
Lois Grier Moore
Rose Harwood Taylor
Susan B. Hecker
Alvahn Holmes
Helen Hood Coleman
Emma Jones Smith
Virginia Lancaster McGowan
Caroline Landon
Margaret Leyburn Foster
Samille Lowe Skeen
Mary Lyle Phillips
Emma Porter Pope

Carolina Randolph
Katherine Seay
Evamaie Willingham Park
Emma Kate Anderson
Bessie Harvey Pew
Virginia Haugh Franklin
Katherine Jones Patton
Lucile Kaye Kraft
Helen Ledbetter Jenkins
Catherine Montgomery Williamson
Sarah Patton Cortelyou
Mary Helen Sizer Taber
30 givers; \$2682.00

1919

Blanche Copeland Jones
Lucy Durr Dunn
Claire Elliot McKay
Lois Eve Rozier
Louise Felker Mizell
Mary Dwight Ford Kennerly
Frances Glasgow Patterson
Katherine Godbee Smith
Suttle Ham Hanson
Anna Harrell Ballard
Julia Ingram Hazzard
Mary Brock Mallard Reynolds
Virginia Newton
Alice Norman Pate
Elizabeth Pruden Fagan
Ethel Rea Rone
Margaret Rowe Jones
Frances Sledd Blake
Lulu Smith Westcott
Marguerite Watts Cooper
Llewellyn Wilburn
Margaret Barry Owen
Margaret Brown Davis
Dorothy Bullock Fuller
Elizabeth Dimmock Bloodworth
Hattie Finney Glenn
Annie Gray Lindgren
Elizabeth Lawrence Brobston
Emily Miller Smith
Dorothy Mitchell Ellis
30 givers; \$2844.00

1920

Margaret Bland Sewell
Mary Burnett Thorington
Alice Cooper Bell
Romola Davis Hardy
Sarah Davis Mann
Julia Hagood Cuthbertson
Louise Johnson Blalock
Emilie Keyes Evans
Elizabeth Lovett
Lois MacIntyre Beall
Marion MacPhail
Gertrude Manly McFarland
Virginia McLaughlin
Laura Molloy Dowling
Margery Moore Macaulay
Elizabeth Moss Harris
Eugenia Peed Erwin
Elizabeth Reid LeBey

Margaret Shive Bellingrath
 Mary Louise Slack Hooker
 Pauline Van Pelt Claunch
 Helen Williamson
 Rosalind Wurrn Council
 Margaret Berryhill Reece
 Eloise Buston Sluss
 Alice Cannon Guille
 Edwina Holt
 Mary Jones Ryley
 Victoria Miller Johns
 Lurline Torbert Shealy
 Margaret Woods Happel
 31 givers; \$1231.50

1921

Margaret Bell Hanna
 Myrtle Blackmon
 Thelma Brown Aiken
 Eleanor Carpenter
 Lois Compton Jennings
 Cora Connett Ozenberger
 Marguerite Cousins Holley
 Elizabeth Enloe MacCarthy
 Mary Robb Finney Bass
 Sarah Fulton
 Aimee Glover Little
 Helen Hall Hopkins
 Mariwil Hanes Hulsey
 Eugenia Johnston Griffin
 Alice Lake Jones
 Anna Marie Landress Cate
 Frances Markley Roberts
 Jean McAlister
 Fannie McCaa McLaughlin
 Sarah McCurdy Evans
 Charlotte Newton
 Janef Preston
 Rachel Rushton Upham
 Eula Russell Kelly
 Julie Saunders Dickerson
 Sarah Stansell Felts
 Margaret Wade
 Marguerite Watkins Goodman
 Helen Wayt Cocks
 Ida Brittain Milner
 Marjorie Busha Haley
 Virginia Crank Everett
 Alice Gillespy Lawson
 Frances Hamilton Lambeth
 Mildred Harris
 Julia Heaton Coleman
 Melville Jameson
 Gladys McDaniel Hastings
 Caroline Montgomery Branch
 Adelaide Park Webster
 Isabel Pope
 Mabel Price Cathcart
 Kathleen Stanton Truesdell
 Julia Tomlinson Ingram
 44 givers; \$1688.50

1922

Jeannette Archer Neal
 Helen Barton Claytor
 Mary Barton
 Elizabeth Brown

Eleanor Buchanan Starcher
 Cama Burgess Clarkson
 Sue Cureton
 Edythe Davis Croley
 Eunice Dean Major
 Mary Flooding Brooks
 Otto Gilbert Williams
 Ivylyn Girardeau
 Ruth Hall Bryant
 Frances Harper Sala
 Catherine Haugh Smith
 Marion Hull Morris
 Lilburne Ivey Tuttle
 Julia Jamson
 Juanita Kelly
 Mary Lamar Knight
 Mary McLellan Manly
 Lucia Murchison
 Elizabeth Nichols Lowndes
 Laura Oliver Fuller
 Ruth Pirkle Berkeley
 Emma Proctor Newton
 Ruth Scandrett Hardy
 Harriet Scott Bowen
 Margaret Smith Lyon
 Althea Stephens Parmenter
 Louie Stephens Hays
 Laurie Belle Stubbs Johns
 Emily Thomas Johnston
 Sara Till Davis
 Joy Trump Hamlet
 Ruth Virden
 Ethel Ware
 Alice Whipple Lyons
 Elizabeth Wilson
 Sarah Alston Lawton
 Kathleen Belcher Gaines
 Isabel Bennett McCready
 Helen Burkhalter Quattlebaum
 Lula Groves Campbell Ivey
 Hallie Cranford Daugherty
 Caroline Farquhar
 Louise Harle
 Edith Mabry Barnett
 Lillie Maril Jacobs
 Jane Nesbit Gaines
 Mary Elizabeth Nisbit Marty
 Helene Norwood Lammers
 Lois Polhill Smith
 Dinah Roberts Parramour
 54 givers; \$1704.00

1923

Clara Mae Allen Reinero
 Imogene Allen Booth
 Ruth Almond Ward
 Hazel Bordeaux Lyon
 Dorothy Bowron Collins
 Margaret Brenner Awtrey
 Sally Brodnax Hansell
 Nannie Campbell Roache
 Minnie Clarke Cordle
 Eileen Dodd Sams
 Christine Evans Murray

Helen Faw Mull
 Elizabeth Flake Cole
 Maud Foster Jackson
 Philippa Gilchrist
 Emily Guille Henegar
 Mary Harris Yongue
 Quenelle Harrold Sheffield
 Elizabeth Hoke Smith
 Viola Hollis Oakley
 Lucie Howard Carter
 Eleanor Hyde
 Eloise Knight Jones
 Jane Knight Lowe
 Lucile Little Morgan
 Elizabeth Lockhart Davis
 Josephine Logan Hamilton
 Edith McCallie
 Lois McClain Stancill
 Elizabeth McClure McGeachy
 Hilda McConnell Adams
 Anna Hall McDougall Terry
 Martha McIntosh Nall
 Mary Stewart McLeod
 Anna Meade Minnigerode
 Susye Mims Lazenby
 Margaret Ransom Sheffield
 Catherine Shields Potts
 Alice Virden
 Cecile Bowden Mayfield
 Maybeth Carnes Robertson
 Rebecca Dick
 Lena Feldman
 Mildred Ham Darsey
 Emma Hermann Lowe
 Ruby Mae Hudson Summerlin
 Caroline Moody Jordan
 Sara Moore Kelly
 Margaret Parker Turner
 Gertrude Samuels
 Dorothy Scott
 Frances Stuart Key
 Nell Vezl Zipfel
 Jessie Watts Rustin
 Margareta Womelsdorf Lumpkin
 Margaret Yeager Brackney
 56 givers; \$2980.00

1924

Frances Amis
 Emily Arnold Perry
 Elizabeth Askew Patterson
 Grace Bargeron Rambo
 Rebecca Bivings Rogers
 Janice Brown
 Helen Lane Comfort Sanders
 Marguerite Dobbs Maddox
 Martha Eakes Matthews
 Emmie Ficklen Harper
 Katie Frank Gilchrist
 Frances Gilliland Stukes
 Mary Greene
 Margaret Griffin Williams
 Victoria Howie Kerr
 Evelyn King Wilkins
 Sarah Kinman
 Vivian Little

Mary Mann Boon
 Lillian McAlpine Butner
 Margaret McDow MacDougall
 Cora Morton Durrett
 Frances Myers Dickely
 Catherine Nash Goff
 Virginia Ordway
 Weonona Peck Booth
 Margaret Powell Gay
 Cora Richardson
 Carrie Scandrett
 Daisy Frances Smith
 Polly Stone Buck
 Annie Wilson Terry
 Annadawn Watson Edwards
 Alberta Bieser Havis
 Elizabeth Dabney Grobien
 Eunice Evans Brownlee
 Selma Gordon Furman
 Marguerite Lindsey Booth
 Mildred McFall
 Edith Melton Bassett
 Mary Mosier Colter
 Ruth Spence Spear
 Augusta Thomas Lanier
 Dorothy Walker Brannon
 44 givers; \$2021.00

1925

Frances Bitzer Edson
 Mary Bess Bowdoin
 Mary Brown Campbell
 Louise Buchanan Proctor
 Elizabeth Cheatham Palmre
 Agatha Deaver Bradley
 Josephine Douglas Harwell
 Ruth Dranc Williams
 Isabel Ferguson
 Lucile Gause Fryxell
 Ruth Gutfin Griffin
 Louise Hannah Melson
 Mary Elizabeth Keesler Dal
 Eunice Kell Simmons
 Margaret Ladd May
 Frances Lincoln Moss
 Georgia Little Owens
 Martha Lin Manly Hogshes
 Anne LeConte McKay
 Mary Ann McKinney
 Lillian Middlebrooks Smear
 Frances Moore
 Ruth Owen
 Clyde Fassmore
 Mildred Pitner Randall
 Julia Pope
 Catherine Randolph Russe
 Maria Rose
 Floy Sadler
 Carolyn Smith Whipple
 Emily Ann Spivey Simmon
 Sarah Tate Tumlin
 Frances Tennent Ellis
 Pochontas Wight Edmund
 Mary Ben Wright Erwin
 Emily Zellars McNeill
 Anna May Dieckmann Mor

ian Gregory Bussey
herine Hadley Kelley
s Jennings Williams
1 Moore Sandifer
y Nichols Burwell
inia Perkins Nelson
nces Singletary Daughtry
rgaret Thomasson Taylor
mory Tucker Merritt
nces White
givers; \$1265.00

6
en Bates Law
s Bolles Knox
rgaret Bull
th Carpenter Shuey
the Coleman Paris
nces Cooper Stone
isa Duls
en Fain Bowen
ia Ferrell Gentry
ry Freeman Curtis
th Gilchrist Berry
nita Greer White
ry Ella Hammond McDowell
nche Haslam Hollingsworth
rlotte Higgs Andrews
el Huff Monaghan
ling Johnson
ry Knox Happoldt
abeth Little Meriwether
herine Mock Hodgins
ce Ogden Moore
othy Owen Alexander
inia Peeler Green
rence Perkins Ferry
ise Pfeiffer Ringel
urine Pitman Brown
ne Ramage Fitzgerald
lie Bass Richardson
abeth Shaw McClamroch
th Slaughter
h Smith Merry
ia Swann
rgaret Tufts
ie Sue Wallace Nolen
rgaret Whittington Davis
inia Wing Power
alie Wootten Deck
y Ella Zellars Davison
abeth Doggett Johnson
ie Dunn Clark
ia Ryttenberg Hirschberg
abeth Snow Tilly
ise Stokes Hutchison
ma Tucker Sturtevant
y Whittemore Flowers
givers; \$1471.00

Georgia Burns Bristow
Grace Carr Clark
Annette Carter Colwell
Dorothy Chamberlain
Susan Clayton Fuller
Lillian Clement Adams
Willie May Coleman Duncan
Mildred Cowan Wright
Martha Crow Eddins
Marion Daniel Blue
Mary Davis Johnson
Frances Dobbs Cross
Eugenie Dozier
Mabel Duvas Crenshaw
Emilie Ehrlich Strasburger
Katherine Gilliland Higgins
Venie Belle Grant Jones
Ann Heys Nash
Katherine Houston Sheild
Ida Landau Sherman
Helen Lewis Lindsley
Ellen Douglass Leyburn
Elizabeth Lilly Swedenberg
Louise Lovejoy Jackson
Elizabeth Lynn
Kenneth Maner Powell
Caroline McKinney Clark
Lucia Nimmons
Elizabeth Norfleet Miller
Stella Pittman Dunkin
Louise Plumb Stephens
Miriam Preston St. Clair
Virginia Sevier Hanna
Sarah Shields Pfeiffer
Willie White Smith
Emily Stead
Edith Strickland Jones
Elizabeth Vary
Margie Wakefield
Mary Weems Rogers
Roberta Winter
Grace Zachry McCreery
Edna Anderson Noblin
Martha Childress Ferris
Margaret Edmondson Noonan
Grace Etheredge
Kathryn Johnson
52 givers; \$2075.50

1928

Sallie Abernethy
Harriet Alexander Kūpatrick
Miriam Anderson Dowdy
Myrtle Bledsoe Wharton
Elizabeth Cole Shaw
Patricia Collins Andretta
Lucy Mai Cook Means
Emily Cope Fennell
Frances Craighead Dwyer
Mary Crenshaw McCullough
Sarah Currie Harry
Betsey Davidson Smith
Mary Dobyns Houston
Eloise Gaines Wilburn
Irene Garretson Nichols
Louise Girardeau Cook
Sarah Glenn Boyd

Elizabeth Grier Edmunds
Muriel Griffin
Annie Harper Nix
Rachel Henderlite
Mary Hough Clark
Josephine Houston Dick
Elizabeth Hudson McCulloch
Alice Hunter Rasnake
Mildred Jennings
Anais Jones Ramey
Kathryn Kalmon Nussbaum
Irene Lowrance Wright
Janet MacDonald
Ermine Malone Owenby
Mary Jane McCoy Gardner
Elizabeth McEntire
Ellott May McLellon Rushton
Lilla Mills Hawes
Julia Napier North
Martha Lou Overton
Evangeline Papageorge
Elizabeth Roark Ellington
Mary Sayward Rogers
Mary Shepherd Soper
Mary Shewmaker
Virginia Skeen Norton
Louise Sydnor McCormick
Lillian White Nash
Grace Ball Sanders
Madeline Dunseith Alston
Gladys Jennings Lord
Frances New McRae
Nannic Graham Sanders
Mary Stegall Stipp
51 givers; \$2719.00

1929

Pernette Adams Carter
Sara Frances Anderson Ramsay
Gladys Austin Mann
Therese Barksdale Vinsonhaler
Martha Bradford Thurmond
Lucile Bridgman Litch
Dorothy Brown Cantrell
Hazel Brown Ricks
*Helon Brown Williams
Virginia Cameron Taylor
Sara Carter Masee
Dorothy Cheek Callaway
Sally Cothran Lambeth
Sara Douglass Thomas
Mary Ficklen Barnett
Nancy Fitzgerald Bray
Ethel Freeland Darden
Lenore Gardner McMillan
Margaret Garretson Ford
Betty Gash
Elise Gibson
Alice Glenn Lowry
Marion Green Johnston
Pearl Hastings Baughman
Elizabeth Hatchett
Cara Hinman
Charlotte Hunter
Katherine Hunter Branch
Dorothy Hutton Mount

Sara Johnston Carter
Mary Alice Juhan
Mary Lanier Swann
Lillian LeConte Haddock
Katherine Lott Marbut
Mabel Marshall Whitehouse
Alice McDonald Richardson
Edith McGranahan Smith
Julia McLendon Robeson
Elinore Morgan McComb
Elizabeth Moss Mitchell
Esther Nisbet Anderson
Eleanor Lee Norris MacKinnon
Katherine Pasco
Mary Prim Fowler
Helen Ridley Hartley
Martha Selman Jacobs
Mary Helen Sisson Morrison
Sarah Southerland
Olive Spencer Jones
Mary Gladys Steffner Kincaid
Susanne Stone Eady
Mary Warren Read
Violet Weeks Miller
Frances Welsh
Ruth Worth
Mary Ansley Howland
Clara Askew Crawford
Bernice Branch Leslie
Martha Broadhurst Holderness
Bettina Bush Carter
Amanda Groves
Ella Hollingsworth Wilkerson
Evelyn Knight Richards
Isabelle Leonard Spearman
Grace McLaurin Blake
Elsie McNair Maddox
Rosalande Moncrief Jordan
Josephine Pou Varner
Harriett Rylander Ansley
Marjorie Shealy Range
Evelyn Wood Owen
71 givers; \$4884.00
*deceased; given by husband

1930

Walterette Arwood Tanner
Marie Baker
Josephine Barry Brown
Ruth Bradford Crayton
Elizabeth Branch Johnson
Frances Brown Milton
Lois Combs Kropa
Katherine Crawford Adams
Gladney Cureton
Elizabeth Dawson Scofield
Clarene Dorsey
Clemminette Downing Ruttenber
Dorothy Dudley McLanahan
Augusta Dunbar
Anne Ehrlich Solomon
Elizabeth Flinn Eckert
Alice Garretson Bolles
Anna Katherine Glucke Conyers
Mary Jane Goodrich Green
Mildred Greenleaf Walker

Jane Bailey Hall Hefner
Elizabeth Hamilton Jacobs
Emilie Harvey Massicot
Inel Heard Kelley
Helen Hendricks Martin
Katherine Leary Holland
Ruth Mallory Burch
Mary McCallie Ware
Helon McLaurin Berry
Ruth McLean Wright
Frances Medlin Walker
Frances Messer
Blanche Miller Rigby
Emily Moore Couch
Lynn Moore Hardy
Carolyn Nash Hathaway
Margaret Ogden Stewart
Carrington Owen
Sallie Peake
Shannon Preston Cumming
Helen Respass Bevier
Lillian Russell McBeth
Virginia Shaffner Pleasants
Janice Simpson
Nancy Simpson Porter
Dorothy Smith
Martha Stackhouse Grafton
Belle Stowe Abernethy
Mary Terry
Mary Louise Thames Cartledge
Lillian Thomas
Harriet Todd Gallant
Sara Townsend Pittman
Mary Trammell
Anne Dowdell Turner
Crystal Hope Wellborn Gregg
Evalyn Wilder
Harriet B. Williams
Raemond Wilson Craig
Missouri Woolford Raine
Octavia Young Harvey
Emily Campbell
Lilian Cook McFarland
Elizabeth Dodd Thomas
Mary Heeth McDermott
Sarah Marsh Shapard
Sue Jane Mauney Ramseur
Frances McCoy
Mary Stull Carson
69 givers; \$2050.50

1931

Margaret Askew Smith
Laura Brown Logan
Sara Lou Bullock
Nancy Crockett Minns
Marjorie Daniel Cole
Ellen Davis Laws
Mildred Duncan
Ruth Dunwoody
Ruth Etheredge Griffin
Marion Fielder Martin
Jean Grey Morgan
Dorothy Grubb Rivers
Ruth Hall Christensen
Carolyn Heyman Goodstein

Sarah Hill Brown
Chapin Hudson Hankins
Myra Jervey Hoyle
Elise Jones
Dorothy Kethley Klughaupt
Eunice Lawrence Moorefield
Anne McCallie
Jane McLaughlin Titus
Shirley McPhaul Whitfield
Louise Miller Elliott
Katherine Morrow Norem
Frances Murray Hedberg
Fanny Niles Bolton
Clara Knox Nunnally Roberts
Ruth Pringle Pipkin
Katharine Purdie
Kitty Reid Carson
Jeannette Shaw Harp
Elizabeth Simpson Wilson
Harriet Smith
Martha Sprinkle Rafferty
Mary Sprinkle Allen
Laelius Stallings Davis
Cornelia Taylor Stubbs
Ruth Taylor
Julia Thompson Smith
Martha Tower Dance
Louise Ware Venable
Martha Watson Smith
Margaret Weeks
Ellene Winn
Elizabeth Woolfolk Moyer
Octavia Howard Smith
Caroline Jones Johnson
Martha Ransom Johnston
Mary Winter Wright
50 givers; \$1601.00

1932

Virginia Allen Woods
Catherine Baker Matthews
Varnelle Braddy Perryman
Harriette Brantley
Penelope Brown Barnett
Mary Louise Cawthon
Margaret Deaver
Diana Dyer Wilson
Mary Effie Elliot
Grace Fincher Trimble
Marjorie Gamble
Susan Love Glenn
Virginia Gray Pruitt
Ruth Green
Elena Greenfield
Julia Grimmer Fortson
Mildred Hall Cornwell
Louise Hollingsworth Jackson
Sara Hollis Baker
Anne Hopkins Ayres
Elizabeth Hughes Jackson
LaMyra Kane Swanson
Margaret Kleiber Jackson
Marguerite Link Gatling
Martha Logan Henderson
Clyde Lovejoy Stevens
Mary Miller Brown
Lila Norfleet Davis

Betty Peeples Brannen
Margaret Ridgely Bachmann
Flora Riley Bynum
Elizabeth Skeen Dawsey
Louise Stakely
Nell Starr Tate
Anna Sutton Gray
Olive Weeks Collins
Martha Williamson Riggs
Louise Winslow Taft
Grace Woodward Palmour
Mary Claire Oliver Cox
Alice Quarles Henderson
Jane Shelby Clay
Katherine Spitz Guthman
43 givers; \$3310.00

1933

Page Ackerman
Mary Alexander Parker
Bernice Beaty Cole
Willia Beckham Lowrance
Margaret Bell Burt
Margaret Alice Belote Morse
Judy Blundell Adler
Nellie Brown Davenport
Alice Bullard Nagle
Evelyn Campbell
Sarah Cooper Freyer
Jewell Coxwell
Eugenia Edwards Mackenzie
Helen Eskridge Love
Helen Etheredge Griffin
May Belle Evans
Bessie Meade Friend Drake
Mary Lillias Garretson
Margaret Glass Womeldorf
Virginia Heard Feder
Lucile Heath McDonald
Mildred Hooten Keen
Mary Hope Fling
Polly Jones Jackson
Nancy Kamper Miller
Roberta Kilpatrick Stubblebine
Blanche Lindsey Camp
Caroline Lingle Lester
Margaret Loranz
Elizabeth K. Lynch
Vivian Martin Buchanan
Mildred Miller Davis
Ada Mitchell Hoagland
Marie Moss Brandon
Gail Nelson Blain
Frances Oglesby Hills
Margaret Ridley Beggs
Mary Louise Robinson Black
Letitia Rockmore Lange
Sarah Shadburn Heath
Margaret Smith Kingdon
Laura Spivey Massie
Douschka Sweets Akerman
Marlyn Tate Lester
Margaret Telford St. Amant
Mary Frances Torrance Fleming
Marie Whittle Welleslager
Amelia Wolf Bond

Katharine Woltz Green
Elizabeth Bolton
Porter Cowles Pickell
Thelma Firestone Hogg
LaTrelle Robertson Duncan
53 givers; \$4227.50

1934

Ruth Barnett Kaye
Aloe Risse Barron Leitch
Helen Boyd McConnell
Iona Cater
Nelle Chamlee Howard
Pauline Cureton Perry
Plant Ellis Brown
Martha England Gunn
Margaret Friend Stewart
Pauline Gordon Woods
Lucy Goss Herbert
Sybil Grant
Mary Grist Whitehead
Aina Groves Jeter
Elinor Hamilton Hightower
Lillian Herring Rosas
Elizabeth Johnson Thompson
Isabel Lowrance Brooksher
Jane MacMillan Tharpe
Kathryn Maness Unsworth
Louise McCain Boyce
Mary McDonald Sledd
Carrie Lena McMullen Bright
Ruth Moore Randolph
Hyta Plowden Mederer
Florence Preston Bockhorst
Virginia Pretymann
Charlotte Reid Herlihy
Carolyn Russell Nelson
Louise Schuessler Patterson
Mary Lou Schuman Simpson
Martha Skeen Gould
Mary Sloan Laird
Rudene Taffar Young
Mabel Barton Talmage
Tennessee Tipton Butler
Bella Wilson Lewis
Elizabeth Winn Wilson
Mary Evelyn Winterbottom
Johnnie May York Rumble
Flora Young Mobley
Dorothy Bradley
Marguerite Kennedy Griesem
Wanelle Lott
Sara May Love
Mary Walton Berry
Mallie White Regen
Eleanor Williams Knox
* Felice Williams
49 givers; \$1904.00
* Deceased

1935

Elizabeth Alexander Higgins
Mary Virginia Allen
Vella Marie Behm Cowan
Dorothea Blackshear Brady
Marian Calhoun Murray
Marjorie Carmichael Kontz

yn Cole Gregory
Davis Alt
n Derrick
Duls Starrett
e Dunbar Moseley
ah Edwards Ingram
e Florence Eubanks Donchoo
Jane Evans Lichliter
Fountain Edwards
Green
l Griffin Scoville
e Harman Maudlin
beth Heaton Mullino
erine Hertzka
Lou Houck Smith
Humber Little
phine Jennings Brown
ces McCalla Ingles
lyn McCallum
McClatchey Brooke
Lois McDaniel
a Morrison Backer
rta Palmour McMillan
Parke Hopkins
Pattillo Kendall
ha Redwine Rountree
e Robinson Wynn
ic Simpson Rutland
e Elizabeth Squires Doughman
Zach Thompson
dred Thompson Raven
beth Thrasher Baldwin
n Turner White
Underwood Trowell
a Whitner Dorsey
er Anne Withers Boyd
inia Wond
ueline Woolfolk Mathes
beth Young Williams
tha Adamson
ieve Dorman
Goodwin Harbin
nor Sessoms
ivers; \$1679.00
s
e Ahles Puleston
Ames
Armstrong
beth Baethke
erine Bates
lle Blair Fife
el Bull Mitchell
beth Burson Wilson
e Chamlee Booth
Coffee Packer
lyn Coley Wynatt
aret Cooper Williams
erine Cunningham Richards
Cureton Prowell
Frances Estes
beth Forman
From Poliakoff
inia Gaines Ragland
n Handte Morse
y Henderson Hill
ces James Donohue
s Jamison McKoy

Ethelyn Johnson Roberts
Augusta King Brumby
Carrie Latimer Duvall
Carra Lawrence
Kathryn Leipold Johnson
Gertrude Lozier Hutchinson
Dorothy Lyons Johnson
Alice McCallie Pressly
Sue McClure Parker
Frances McCully
Sarah Frances McDonald
Dean McKoin Bushong
Sally McRee Maxwell
Frances Miller Felts
Rosa Miller Barnes
Sarah Nichols Judge
Myra O'Neal Enloe
Mary Richardson Gauthier
Gregory Rowlett Weidman
Lavinia Scott St. Clair
Sarah Spencer Gramling
Adelaide Stevens Ware
Mary Margaret Stowe Hunter
Eugenia Symms
Miriam Talmage Vann
Marie Townsend
Sarah Traynham
Mary Vines Wright
Mary Walker Fox
Lilly Weeks McLean
Carolyn White Burrill
Neil White Larsen
Rebecca Whitley Nunan
Virginia Williams Goodwin
Sara Catherine Wood Marshall
Mary Beasley White
Jane Blair Roberson
Ida Buist Rigby
Sarah Burnette Thomason
Carolyne Clements Logue
Emily Dodge
Martha Edmonds Allen
Florrie Erb Bruton
Marjorie Hollingsworth
Marilyn Morrow
Sadie Morrow Hughes
Adeline Rountree Turman
Mary Alice Shelton Felt
Helen Tucker Thompson
71 givers; \$1875.50
1937
Eloisa Alexander LeConte
Lucile Barnett Mirman
Edith Belsor Wearn
Louise Brown Smith
Lucille Cairns George
Ann Cox Williams
Kathleen Daniel Spicer
Lucile Dennison Keenan
Jane Estes
Michelle Furlow Oliver
Annie Laura Galloway Phillips
Mary Gillespie Thompson
Fannie B. Harris Jones
Ruth Hunt Little
Barton Jackson Cathey

Dorothy Jester
Kitty Jones Malone
Molly Jones Monroe
Rachel Kennedy Lowthian
Mary King
Mary Kneale Avrett
Florence Lasseter Rambo
Florence Little
Vivienne Long McCain
Mary Malone Martin
Mary Catherine Matthews Starr
Kay Maxwell
Isabel McCain Brown
Frances McDonald Moore
Enid Middleton Howard
Ora Muse
Mary Alice Newton Bishop
Ellen O'Donnell Gartner
Kathryn Printup Mitchell
Marie Stalker Smith
Frances Steele Gordy
Laura Steele
Martha Summers Lamberson
Alice Taylor Wilcox
Mary Jane Tigert Thompson
Mildred Tilly
Eula Turner Kuchler
Margaret Watson
Jessie Williams Howell
Betty Willis Whitehead
Mary Willis Smith
Frances Wilson Hurst
Frances Balkcom
Millicent Caldwell Jones
Meredith Crickmer Carter
Barbara Hertwig Meschter
Elizabeth Moore Weaver
Elizabeth Perrin Powell
* Helen Ramsey
Vivienne Trice Ansley
Chrysanthy Tuntas Demetry
56 givers; \$1338.00
* Deceased; given by mother.
1938
Jean Adams Weersing
Jean Austin Meacham
Josephine Bertolli Abbissinio
Tommy Ruth Blakmon Waldo
Elizabeth Blackshear Flinn
Elsie Blackstone Veatch
Katherine Brittingham Hunter
Martha Peek Brown Miller
Susan Bryan Cooke
Frances Castleberry
Myrl Chafin Hansard
Jean Chalmers Smith
* Laura Coit Jones
Mildred Davis Adams
Goudyloch Erwin Dyer
Mary Lillian Fairly Hupper
Mary Elizabeth Galloway Blount
Jane Guthrie Rhodes
Carol Hale Hollibaugh
Ann Worthy Johnson
Winifred Kellersberger Vass
Ola Kelly Ausley

Mary Anne Kernan
Eliza King Paschall
Margaret Lipscomb Martin
Jeanne Matthews Darlington
Elizabeth McCord Lawler
Lettie McKay Van Landingham
Nancy Moorer Cantey
Margaret Morrison Blumberg
Primrose Noble Phelps
Kathryn Peacock Springer
Marjorie Rainey Lindsey
Joyce Roper McKey
Mary Smith Bryan
Virginia Suttentfield
Grace Tazewell Flowers
Julia Telford
Anne Thompson Rose
Doris Tucker
Jane Turner Smith
Elizabeth Warden Marshall
Virginia Watson Logan
Mary Belle Weir Norris
Zoe Wells Lambert
Elsie West Meehan
Lydia Whitner Black
Louise Young Garrett
Martha Agee Hedges
Lillian Croft
Norma Faurot Oakes
Kathryn Fitzpatrick O'Callaghan
Annie Hastie McInnis
Kennon Henderson Patton
Lily Hoffman Ford
Betty Mathis
Ellen McCallie Cochrane
57 givers; \$1841.00
* deceased
1939
Alice Adams
Mary Allen Reding
Jean Bayle Owen
Henrietta Blackwell Ketcham
Alice Caldwell Melton
Catherine Caldwell Wallace
Rachel Campbell Gibson
Caroline Carmichael Wheeler
Lelia Carson Watlington
Alice Cheeseman
Virginia Cofer Avery
Sarah Joyce Cunningham Carpenter
Jane Dryfoos Bijur
Catherine Farrar Davis
Mary Virginia Farrar Shearouse
Susan Goodwyn Garner
Dorothy Graham Gilmer
Mary Frances Guthrie Brooks
Eleanor Hall
Jane Moore Hamilton Ray
Mary Hollingsworth Hatfield
Cora Kay Hutchins Blackwelder
Phyllis Johnson O'Neal
Elizabeth Kenney Knight
Helen Kirkpatrick Carmack
Eunice Knox Williams
Virginia Kyle Dean
Helen Lichten Solomonson
Douglas Lyle Rowlett

Emily MacMorland Midkiff
Martha Marshall Dykes
Emma McMullen Dooim
Mary Wells McNeill
Marie Merritt Rollins
Helen Moses Regenstien
Mary Moss Sinback
Amelia Nickels Calhoun
Lou Pate

Julia Porter Scurry
Betty Price Medaglia
Mamie Lee Ratliff Finger
Jeanne Redwine Hunter
Hayden Sanford Sams
Aileen Shortley Whipple
Alice Anna Sill
Penny Simonton Boothe
Mary Frances Thompson
Virginia Tumlin Guffin
Elinor Tyler Richardson
Florence Wade Crenshaw
Ann Watkins Ansley
Cary Wheeler Bowers
Mary Ellen Whetsell Timmons
Dixie Woodford Scantling
Caroline Armistead Martin
Ethelyn Boswell Purdie
Mildred Brown Claiborne
Jane Carithers Wellington
Margaret Edmunds
Ruth Hertzka
Josephine Larkins
Rebecca Love Kidd
Margaret Pleasants Jones
Sara Beaty Sloan Shoonmaker
Ruth Tate Boozier
Cornelia Whitner Campbell
66 givers; \$1657.00

1940

Frances Abbot Burns
Betty Alderman Vinson
Grace Elizabeth Anderson Cooper
Evelyn Baty Landis
Anna Margaret Bond Brannon
Eugenia Bridges Trawicky
Barbara Brown Fugate
Jeanette Carroll Smith
Helen Carson
Ernestine Cass McGee
Mary Elizabeth Chalmers Orsborn
Elizabeth Davis Moore
Lillie Belle Drake
Grace Duggan Jordan
Anne Entloe
Carolyn Forman
Mary Evelyn Francis Ault
Marian Franklin Anderson
Mary Lang Gill Olson
Florence Graham
Sam Olive Griffin McGinnis
Wilma Griffith Clapp
Polly Heaslett Badger
Margaret Hopkins Martin
Gary Horne Petrey
Louise Hughston Sievers
Georgia Hunt

Eleanor Hutchens
Kathleen Jones Durden
Lenora Jones Griffin
Mildred Joseph Colyer
Caroline Lee Mackay
Sara Lee Mattingly
Eloise Lennard Smith
Sally Matthews Bixler
Eloise McCall Guyton
Virginia McWhorter Freeman
Mary Frances Moore Culpepper
Julia Moseley
Jane Moses Ranwez
Nell Moss Roberts
Barbara Murlin Pendleton
Betty Jean O'Brien Jackson
Esthere Ogden Blakeslee
Beth Paris Moreman
Katherine Patton Carssow
Nell Pinner Sannella
Margaret Ratchford
Mary Reins Burge
Isabella Robertson White
Ruth Slack Roach
Hazel Solomon Beazley
Edith Stover McFee
Louise Sullivan Fry
Mary McC. Templeton
Emilie Thomas Gibson
Henrietta Thompson Wilkinson
Emily Underwood Gault
Grace Ward Anderson
Violet Jane Watkins
Eloise Weeks Gibson
Frances Woodall Shank
Josephine Allen Winston
Margaret Barnes
Mary Kate Burruss Proctor
Eva Copeland
Margaret Currie Ellwood
Nell Echols Burks
Martha Fite Wink
Betty Ann Hubbard Courtney
Irene Phillips Richardson
Myrtis Trimble Stout
72 givers; \$1867.50

1941

Ruth Allgood Camp
Frances Alston Lewis
Stuart Arbuckle Osteen
Elizabeth Barrett Alldredge
Rowena Barringer Stubbs
Miriam Bedinger Williamson
Martha Boone Shaver
June Boykin Tindall
Frances Breg Marsden
Sabine Brumby
Gladys Burks Bielaski
Harriette Cochran
Virginia Collier Dennis
Freda Copeland Hoffman
Virginia Corr White
Jean Dennison Brooks
Martha Dunn Kerby
Florence Ellis Gifford

Margaret Falkenburg Myers
Louise Franklin Livingston
Caroline Gray Truslow
Florrie Guy Funk
Ann Henry
Elizabeth Irby Milam
Aileen Kasper Borrish
Elizabeth Kendrick Woolford
Helen Klyde McKrae
Betty Klugh Langenwaller
Julia Lancaster
Marcia Mansfield Fox
Anne Martin
Margaret McGarity Green
Martha Moody Laseter
Louise Musser Kell
Valgerda Nielsen Dent
Mollie Oliver
Pattie Patterson Johnson
Marion Phillips Comento
Marion Phillips Richards
Sue Phillips Morgan
Elta Robinson Posey
Louise Sams Hardy
Lillian Schwencke Cook
Susan Self Teat
Gene Slack Morse
Nina May Snead deMontmollin
Elizabeth Stevenson
Carolyn Strozier
Ellen Stuart Patton
Elaine Stubbs Mitchell
Tommy Turner Peacock
Ida Jane Vaughan Price
Betty Waitt White
Grace Walker Winn
Mary Madison Wisdom
Anita Woolfolk Cleveland
Ruth Ashburn Kline
Dorothy Dehele Purvis
Ruby Evans Andrews
Nancy Gribble Nelson
Edith Henegar Bronson
Sara Lee Jackson
Margaret Lentz Slicer
Nellie Richardson Dyal
Freck Sproles
65 givers; \$1251.00

1942

Rebekah Andrews McNeill
Martha Arant Allgood
Jean Beutell Abrams
Betty Ann Brooks
Martie Buffalo Rust
Frances Butt Singer
Anne Chambliss Bateman
Sylvia Cohn Levy
Sarah Copeland Little
Dorothy Cremin Read
Gay Currie
Billie Davis Nelson
Martha Dillard Anderson
Dale Drennan Hicks
Susan Dyer Oliver
Mary Lightfoot Elcan Nichols
Frances Ellis Green
Mary Ann Faw

Polly Frink Bunnell
Ann Gellerstedt Turlington
Lillian Gish Alfriend
Margery Gray Wheeler
Kathryn Greene Gunter
Lillian Gudenrath Massey
Virginia Hale Murray
Julia Harry Bennett
Margaret Hartsook Emmon
Doris Henson Vaughn
Neva Jackson Webb
Jeanne Lee Butt
Ila Belle Levie Bagwell
Caroline Long Armstrong
Mary Dean Lott Lee
Mary McQuown Wynn
Susanna McWhorter Reckard
Betty Medlock
Virginia Montgomery
Dorothy Nabers Allen
Elise Nance Bridges
Mary Louise Palmour Barbo
Julia Ann Patch Drummond
Louise Pruitt Jones
Claire Purell Smith
Pat Reasoner Anson
Mary Elizabeth Robertson P
Elizabeth Russell Stelling
Margaret Sheftall Chester
Elise Smith Bischoff
Margaret Smith Wagnon
Jackie Stearns
Jane Stillwell Espy
Betty Sunderland Bent
Jane Taylor White
Frances Tucker Owen
Dorothy Webster Woodruff
Myree Wells Maas
Annie Wilds McLeod
Ailene Barron Penick
Jane Coughlan Huff
Betty Nash Story
Elizabeth Redmond Wood
Theodosia Ripley Landis
Evelyn Saye Williams
Myrtle Seckinger
Ruth Smith Wilson
Eleanor Stockdale Pratt
Nancy Wimpfheimer Wolff
67 givers; \$1317.50

1943

Emily Anderson Hightower
Mary Anne Atkins Paschal
Mamie Sue Barker Woolf
Betty Bates
Betty Brougher Campbell
Flora Campbell McLain
Hester Chafin
Alice Clements Shinall
Maryann Cochran Abbott
Joella Craig Good
Laura Cumming Northey
Martha Dale Moses
Jane Dinsmore Adair
Margaret Downie Hutching

DuBose Skiles
Flowers Price
Erierson Smoak
y Green
a Guthrie
n Hale Lawton
beth Hartsfield
Henderson Cameron
Hilsman Knight
y Hirsh Rosengarten
thy Holloran Addison
at Holsenbeck Moore
ia Hopper Brown
ces Kaiser
Kuniansky Willner
Lancaster Codington
Lebey Wilder
Lineback von Arx
ia Lucas Harrington
Paisley Boyd
erry Braun
es Radford Mauldin
Rosser Davis
Rountree Couch
Scott Wilkinson
aret Shaw Allred
na Ann Smith Roberts
Spurlock Wilkins
stokes Barnes
l Stowe Query
Ward Danielson
rie Weismann Zeitman
ara Wilber Gerland
Wright Phillips
Branch Black Hansell
Blakemore Johnston
y Fellenz Affeldt
y Gately Ibach
Gwin Stipe
hy Moore Bohannon
otte Shepard Lennon
Steadman McMurphy
Tucker
Wolford
ers; \$1279.00

Arnold
Bedinger Baldwin
Bennett Kelly
da Bernabe Montealegre
Bowman
e Breedin Griffith
Burress Tucker
yn Calhoun Davis
Carr Townsend
Clarkson Rogers
ra Connally Rogers
n Daniel Payne
ra Jane Daniels
Dickson Druary
Douglas
Dozier Pallotta
Louise Duffee Philips
eth Edwards Wilson
ia Evans
Farrior

Sara Florence
Pauline Garvin Keen
Bunny Gray Click
Olive Hansen Brooks
Zena Harris Temkin
Elizabeth Harvard Dowda
Julia Harvard Warnock
Kathryn Hill Whitfield
Madeline Hosmer Brenner
Miriam House Kirkland
Adelaide Humphreys
Ann Jacob
Catherine Kollock Thoroman
Ruth Kolthoff Kirkman
Harriett Kuniánsky Ross
June Lanier Beckman
Martha Ray Lasseter Storey
Lois Martin Busby
Mary Maxwell Hutcheson
Quincy Mills Jones
Aurie Montgomery Miller
Marjorie Patterson Graybeal
Katherine Phillips Long
Bobbie Powell Flowers
Anne Sale
Betty Pope Scott Noble
Marjorie Smith Stephens
Anna Sullivan Huffmaster
Robin Taylor Horneffer
Katheryne Thompson Mangum
Elise Tughman
Marjorie Tippins Johnson
Martha Marie Trimble Wapensky
Betty Vecsey
Billy Walker Schellack
Miriam Walker
Anne Ward
Jeanne White
Smiley William Stoffel
Squee Woolford
Jo Young Sullivan
Betty Bacon Skinner
Mary Ann Barfield Bloodworth
Virginia Barr McFarland
Eloise Brawley
Ann Bumstead Phillips
Evelyn Cheek Stevenson
Imogene Gower
Martha Liddell Donald
Laverne Sturmer Paxton
Kay Wilkinson Orr
Elisabeth Williams
72 givers; \$1419.00

1945

Ruth Anderson Stall
Bettye Ashcraft Center
Mary Barbara Azar
Anabel Bleckley Bickford
Virginia Bowie
Louise Cantrell
Elizabeth Carpenter Bardin
Virginia Carter Caldwell
Hansell Cousar Palme
Mary Cumming Fitzhugh
Margaret Dale Smith

Beth Daniel
Cordelia DeVane Rush
Katherine Anne Edelblut Rox
Anne Equen Ballard
Pauline Ertz Wechsler
Penny Espey
Jane Everett Knox
Lib Farmer Brown
Joyce Freeman Marting
Barbara Frink Allen
Carolyn Fuller Hill
Betty Glenn Stow
Martha Jean Gower Woolsey
Ruth Gray Walker
Elizabeth Gribble Cook
Florence Harrison North
Emily Higgins Bradley
Jean Hood Booth
Dorothy Hunter
Mary Alice Hunter Ratliff
Dottie Kahn Prunhuber
Kittie Kay Pelham
Frances King Mann
Susan Kirtley White
Jane Kreiling Mell
Elaine Kuniansky Gutstadt
Mary Louise Law
Marion Leathers Daniels
Eloise Lyndon Rudy
Margaret Mace Hannah
Martha Jane Mack Simons
Bettie Manning
Sylvia McConnell Carter
Jean McCurry Wood
Montene Melson Mason
Molly Milam
Sue Mitchell
Scott Newell Newton
Mary Neely Norris King
Beth Park
Martha Patterson
Inge Probststein
Jeanne Robinson
Ceevah Rosenthal
Bess Sheppard Poole
Julia Slack Hunter
Joan Stevenson Wing
Ann Strickland
Frances Stukes Skardon
Lois Sullivan Kay
Mary Turner Buchanan
Ann Webb Elisberg
Dot Lee Webb McKee
Kate Webb Clary
Wendy Whittle Hoge
Frances Wooddall
Marian Barr Hanner
Betty Campell Wiggins
Ruth Doggett
Betty Franks
Edith Gould
Beverly King Pollock
Juanita Lanier Porter
Alice Mann
Rounelle Martin
Earline Milstead
Nancy Moses McCullough
Isabel Rogers

Margaret Shepherd Yates
Emily Singletary
Agnes Waters Scofield
82 givers; \$1462.00

1946

Jeanne Addison Masengill
Vicky Alexander
Mary Lillian Allen Wilkes
Margaret Bear Moore
Jane Bowman
Emily Ann Bradford Batts
Kathryn Burnett Gatewood
Mary Cargill
Jean Chewing Lewis
Mary Ann Courtenay
Edwina Davis
Eleanor Davis Scott
Pattie Dean
Dot DeVane Redfean
Mary Duckworth Gellerstedt
Mary Mell Fleming
Conradine Fraser Riddle
Jean Fuller Hall
Gloria Gaines Klugh
Louise Gardner Mallory
Joyce Gilleland Dickinson
Alice Gordon Pender
Shirley Graves Cochrane
Jeanne Hale Shepherd
Nancy Hardy
Ellen Hayes
Elizabeth Horn
Betty Howell
Anne Hoyt Jolley
Louise Isaacson Bernard
Lura Johnston Watkins
Eugenia Jones Howard
Marjorie Karlson
Barbara Kincaid Trimble
Anne Lee McRae
Stratton Lee
Ruth Limbert
Betty Long Sale
Mildred McCain Kinnaird
Mary McConkey
Margaret Mizell Dean
Anne Murrell Courtney
Marjorie Naab Bolen
Jane Anne Newton Marquess
Anne Noell Fowler
Elizabeth Osborne Rollins
Mary Partee
Betty Patrick Merritt
Peg Perez Westall
Martha Polk Rogers
Celetta Powell Jones
Harding Ragland Sadler
Anne Reglander
Louise Reid
Eleanor Reynolds
Mary Russell Mitchell
Ruth Ryner Lay
Mary Jane Schumacher
Ruth Simpson
Bettye Smith
Jane Smith

Dorothy Spragens Trice
 Sally Sue Stephenson Marshall
 Jean Stewart
 Helga Stixrud
 Minnewil Story McNeal
 Martha Sunkes Thomas
 Marguerite Toole
 Peggy Trice Hall
 Lucy Turner Knight
 Maud Van Dyke Jennings
 Mary Catherine Vinsant Grymes
 Rite Watson Jones
 Verna Weems Macbeth
 Betty Weinschenk
 Winifred Wilkinson
 Eva Williams Jemison
 Peggy Willmon Robinson
 LaNelle Wright Humphries
 Carolyn Hall Medley
 Betty Jane Hancock Moore
 Margaret Henegar
 Carolyn Lewis Hodges
 Grace Love
 Gilmore Noble Dyc
 Jean Rooney
 Carolyn Ryle Arnold
 Ruth Setel Brock
 Jacqueline Sterchi Hall
 Martha Stevenson Fabian
 Rosanne Wilce Pearcy
 91 givers; \$1468.50

1947

Marie Adams Conyers
 Louisa Aichel McIntosh
 Mary Frances Anderson
 Betty Andrews Lee
 Isabel Asbury
 Virginia Barksdale
 Glassell Beale Smalley
 Alice Beardsley
 Marie Beeson
 Dale Bennett Pedrick
 Joanne Benton Shepherd
 Margaret Bond
 Marguerite Born Hornsby
 Eleanor Calley Story
 Jane Cooke
 Betty Crabill Rogers
 Helen Currie
 Virginia Dickson
 Anna George Dobbins
 Dorothy Dunstan Brown
 Anne Eidson Owen
 Kate Ellis
 Ruth Ellis
 Jean Estes Broyles
 Nelson Fisher
 Frances Ford Smith
 Mary Jane Fuller Floyd
 Dorothy Galloway
 Ruth Glimdweyer Moorman
 Anne Hagerty Estes
 Agnes Harnsberger
 Lilaine Harris Kinnaird
 Mary Emily Harris
 Genet Heery Barron
 Charlotte Hevener

Peggy Pat Horne
 Louise Hoyt Minor
 Sue Hutchens Henson
 Anne Jackson
 Marianne Jeffries Williams
 Kathryn Johnson
 Rosemary Jones Cox
 Margaret Kelly Wells
 Margaret Kinard
 Doris Kissing
 Marion Knight Watkins
 Lidle Lee
 Janet Liddell Phillippi
 Mary Brown Mahon Ellis
 Marguerite Mattison Rice
 Gloria McKee
 Margaret McManus Landham
 Jane Meadows Oliver
 Edith Merrin Simmons
 Alice Newman Johnson
 Virginia Owens Mitchell
 Florence Paisley
 Angela Pardington
 Bet Patterson King
 Sophia Pedakis Papador
 Helen Pope
 Betty Jean Radford Moeller
 Jean Rentz
 Doris Riddick
 Ellen Rosenblatt Caswell
 Lorena Ross
 Betty Routsos
 Nellie Scott
 Nancy Shelton Parrott
 Frances Sholes Higgins
 Barbara Smith Hull
 Barbara Sproesser
 Caroline Squires Rankin
 Carroll Taylor Parker
 June Thomason Lindgren
 Betty Turner Marrow
 May Turner
 Dorothy Wadlington Singleton
 Beth Walton Callaway
 Jean Williams
 Mary Walker Williams
 Barbara Wilson Montague
 Laura Winchester
 Christina Yates
 Betty Zeigler de la Mater
 Margaret Cochran Stewart
 Peggy Gregg Scott
 Mary Jane Love
 Ann Martin
 Ethel Ragan
 Anne Herndon Rogers
 91 givers; \$2144.00

1948

Dabney Adams
 Jane Alsobrook
 Ginny Andrews
 Rose Ellen Armstrong
 Jane Barker Secord
 Ruth Bastin Slentz
 Martha Beacham Jackson
 Barbara Blair
 Elizabeth Blair Carter

Ruth Blair
 Lela Anne Brewer
 Betty Jean Brown Ray
 Flora Bryant
 Sally Bussey Capers
 Jane Campbell
 Julia Ann Coleman Parham
 Mary Alice Compton
 Martha Ann Cook
 Lulu Croft
 Claire Cunningham Schooley
 Susan Daugherty
 Alice Davidson
 Amelia Davis
 Nancy Deal Weaver
 Adele Dieckmann
 Betty Jo Doyle Fischer
 June Driskill
 Elizabeth Dunn
 Anne Elcan Mann
 Carol Equen
 Anne Ezzard
 Edith Feagle Voigt
 Harriet Gregory
 Rose Mary Griffin Wilson
 Jane Hailey Boyd
 Mary Stuart Hatch
 Anne Henderson Love
 Virginia Henry
 Kathleen Hewson
 Caroline Hodges Roberts
 Nan Honour Watson
 Martha Humber
 June Irving
 Mary Elizabeth Jackson Etheridge
 Beth Jones Crabill
 Mildred Claire Jones Colvin
 Margie Klein Thomson
 Rebecca Lacy
 Marybeth Little
 Mary Sheely Little Schenk
 Roberta MacLagan Wingard
 Lady Major
 Mary Manly Rymann
 Lou McLaurin Stewart
 Mae Comer Osborne
 Jenn Payne Miller
 Susan Pope
 Evelyn Puckett Woodward
 Billie Mae Redd
 Harriet Reid
 Margaret Anne Richards Terry
 Ruth Richardson
 Anna Clark Rogers
 Jane Rushin Hungerford
 Teresa Rutland Sanders
 Zollie Saxon Johnson
 Rebekah Scott Bryan
 Anne Shepherd McKee
 Mary Gene Sims Dykes
 June Smith Athey
 Dorothy Stewart Gilliam
 Jackie Stewart
 Anne Treadwell
 Virginia Tucker Hill
 Pagie Violette
 Lida Walker Askew
 Barbara Wangaman
 Sara Catherine Wilkinson
 Tattie Mae Williams
 Suzanne Willson
 Emily Wright Cumming
 Margaret Yancey

Marian Yancey
 Jane Baggs
 Betty Bateman
 Dorothy Ann Chapman Seaton
 Nancy Haislip Cammack
 Minnie Hamilton Mallinson
 Ann McCurdy Hughes
 Vannesse Orr Rowe
 Ann Patterson Puckett
 Barbara Whipple
 Pat Willmon Thomas
 93 givers; \$1673.00

1949 NON-GRADUATES

Gene Akin Martin
 Beverly Baldwin Albea
 Alice Jean Caswell Wilkins
 Eleanor Compton
 Louise Gehrken
 Caroline Little
 Betsey Marsh
 Josephine Snow
 Betty Ann Whitaker Kelly
 Jeannette Willcox
 10 givers; \$108.00
 Members of the graduating
 class of 1949 contributed 100% of
 their Senior year.

1950 NON-GRADUATES

Carolyn Goodman
 Gloria Konemann
 Mary Jane Perry Green
 Mary Roberts Davis
 Faye Tynes
 Mary Anne Wagstaff Richards
 Leila Walker
 7 givers; \$68.00

SPECIALS

Martha Bishop
 Joan Bright Aycock
 Jeanne Countryman
 Eva Finklestein Silver
 Lila Longley Hicks
 Carrie Sinclair
 Ann Stansbury MacKenzie
 7 givers; \$154.00

ALUMNAE CLUBS

Chattanooga Club
 Chicago Club
 Decatur Club
 Hampton-Newport News Club
 Richmond Club
 Tallahassee Club
 \$185.93

OTHER FRIENDS

Anonymous
 Mr. and Mrs. Clifford Anderson
 James L. Bible
 Mary G. Bright
 Mrs. Elijah A. Brown
 Mrs. J. Bulow Campbell
 Anncemarie Eaton
 Eula Jarnagin
 Mrs. W. J. Powell
 Mrs. Mary V. Toby
 \$241.00

Totals:

2230 givers
\$272,788.43

Class Campaign Records

Class	Total Living Graduates	Total Contributing	Graduates Contributing	% Graduates Contributing	Amount
Inst.	48	136	29	60 %	\$191,504.50
Acad.		35			676.00
1906	5	4	3	60 %	1,182.00
1907	4	6	4	100 %	157.00
1908	6	5	2	33.3 %	190.00
1909	10	12	5	50 %	1,694.50
1910	13	21	10	76.9 %	1,264.00
1911	12	18	8	66.7 %	1,742.00
1912	12	16	12	100 %	1,684.00
1913	14	16	11	78.6 %	637.00
1914	22	19	14	63.6 %	378.00
1915	22	18	12	54.5 %	3,609.00
1916	30	31	17	56.6 %	922.00
1917	36	44	28	77.7 %	3,461.00
1918	30	30	21	70 %	2,682.00
1919	35	30	21	60 %	2,844.00
1920	41	31	23	56.1 %	1,231.50
1921	55	44	29	52.7 %	1,688.50
1922	58	54	39	67.1 %	1,704.00
1923	61	56	39	63.9 %	2,980.00
1924	56	44	33	58.9 %	2,021.00
1925	75	47	36	48 %	1,265.00
1926	74	45	38	51.4 %	1,471.00
1927	102	52	47	46.1 %	2,075.50
1928	100	51	45	45 %	2,719.00
1929	94	71	55	58.5 %	4,884.00
1930	93	69	61	65.6 %	2,050.50
1931	75	50	46	61.3 %	1,601.00
1932	83	43	39	47 %	3,310.00
1933	97	53	49	50.5 %	4,227.50
1934	86	49	41	47.7 %	1,904.00
1935	86	49	45	52.3 %	1,679.00
1936	103	71	57	55.3 %	1,875.50
1937	85	56	47	55.3 %	1,338.00
1938	84	57	48	57.1 %	1,841.00
1939	92	66	54	58.7 %	1,657.00
1940	97	72	62	63.9 %	1,867.50
1941	101	65	56	55.4 %	1,251.00
1942	93	67	57	61.3 %	1,317.50
1943	80	58	48	60 %	1,279.00
1944	94	72	61	64.8 %	1,419.00
1945	100	82	67	67 %	1,462.00
1946	124	91	79	63.7 %	1,468.50
1947	115	91	85	73.9 %	2,144.00
1948	114	93	83	72.8 %	1,673.00
ex-49		10			108.00
ex-50		7			68.00
Specials		7			154.00
Alumnae Clubs		6			185.93
Total alumna givers		2220			272,547.43
Other friends		10			241.00
TOTALS	2817	2230	1666	59.1 %	\$272,788.43

Class News

DEATHS

Institute

Florence Burgess Eckford died last June.

Academy

Alma Poole Arnall died in Atlanta January 30.

1919

Marjorie McAlpine Moore and Lillian McAlpine Butner '24 recently lost their father, a long-time missionary to China.

1924

Beulah Davidson Parsons died February 5, after an extended illness. Rev. E. P. Kendall, husband of Nell Pattillo Kendall '35, officiated at the services.

1934

Felice Williams died March 1 at the home of her brother in Salisbury, Md.

1941

Dorothy Peteet Mitchell's father died February 1 in Atlanta.

1946

Harding Ragland Sadler and Liz Ragland, ex-'51, lost their father in February.

HELON BROWN WILLIAMS



The Williams family in 1946, nine months before Helon's death. Junie and Quendie are sitting between their parents, Brownie and Bish standing. (Actual names: June Hoes, Ann Quendrid, Mary Brown, and Ebissa Grainger II.)

As the twenty-first reunion of the Class of 1929 draws near, we pause in memory of our classmate, Helon Brown Williams, president of her alumnae class until her death on June 20, 1947.

Helon's passing was one of those sudden events which, inexplicably, often take away one whose talents can least be spared. Rarely are so many qualities of excellence combined in one person. Beauty and goodness she wore like a mantle for all newcomers to see. Longer acquaintance revealed a gaiety, an evenness of temper, a graciousness, and withal a humility that were the measure of her fineness. Add to these qualities leadership, and there is drawn a picture of one who was an exemplification of the Agnes Scott ideal of educated, Christian womanhood.

Helon walked at the head of her graduation procession the tallest girl in '29, its president, and as wearer of the Hopkins Jewell its foremost member. As Agnes Scott loved her, so she gave the College her unflinching loyalty and devotion as student and alumna.

Married January 1, 1930, to William H. Williams, she became the mother of four children, the eldest of whom expects to enter Agnes Scott this fall. Adherence to the ideals of service which marked her undergraduate life continued into her post-college activities as wife, mother, and citizen. Church, YWCA, PTA, and Girl Scouts all claimed her interest.

Helon's unique attribute, I think, was her ability to find the common denominator between herself and all whose lives she entered, even casually. She never lost the common touch,

though her walk in life led often among high places. Her husband epitomizes this quality in a recent letter: "Helon loved people and they loved her. Her ability to see the worthwhileness in a person and ignore the rest was unique. She had a sixth sense about the inherent character of people that neither possession nor lack of money or position could cover up. She had friends among the simple and the fancy folk, the rich, the poor, the business and social leaders, and those without prestige or influence." This, too, was the girl we remember from 1925-29.

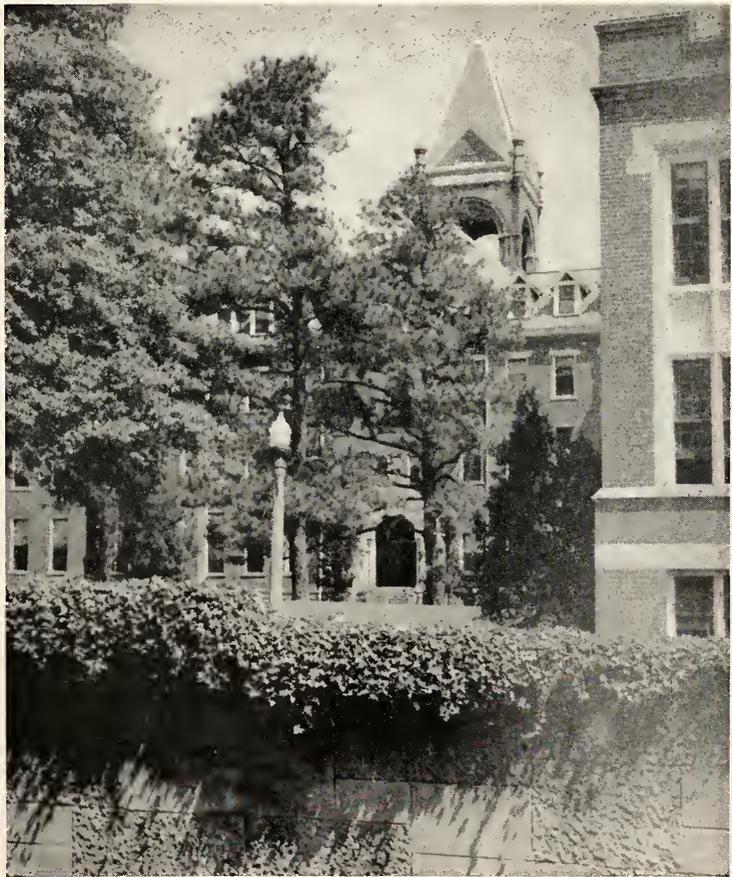
In the remembering, twenty-one years afterward, we are grateful that she was with us for four years, and that for eighteen years more her loveliness and strength made their imprint on her world.

HELEN RIDLEY HARTLEY '29

Miss Edna Ruth Hanley

AGNES SCOTT

Alumnae Quarterly



SUMMER 1950

The Alumnae Association of Agnes Scott College

Officers

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President

KENNETH MANER POWELL '27
Vice-President

FRANCES THATCHER MOSES '17
Vice-President

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Vice-President

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Education

ELAINE STUBBS MITCHELL '41
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Class Officers

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House Decorations

GRACE FINCHER TRIMBLE '32
Residence

LAURIE BELLE STUBBS JOHNS '22
Grounds

MARY McDONALD SLEDD '34
Entertainment

Trustees

BETTY LOU HOUCK SMITH '35
FRANCES WINSHIP WALTERS INST.

Staff

ELEANOR N. HUTCHENS '40
Director of Alumnae Affairs

EMILY HIGGINS BRADLEY '45
Office Manager

ELOISE HARDEMAN KETCHIN ACAD.
House Manager

Chairmen

ELIZA KING PASCHALL '38
Nominations

SARA CARTER MASSEE '29
Special Events

Member American Alumni Council

The Agnes Scott Alumnae Quarterly is published four times a year (November, February, April and July) by the Alumnae Association of Agnes Scott College at Decatur, Georgia. Contributors to the Alumnae Fund receive the magazine. Yearly subscription, \$2.00. Single copy, 50 cents. Entered as second-class matter at the Post Office of Decatur, Georgia, under Act of August 24, 1912.

The
AGNES SCOTT
Alumnae Quarterly

Agnes Scott College, Decatur, Georgia

Volume 28, Number 4

Summer, 1950

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ELEANOR N. HUTCHENS '40 EDITOR

The Alumnae Fund

is being revived this year to a limited extent, after its suspension for the Campaign period.

Alumnae who have received The Quarterly and other membership prerequisites for one year or more since giving to the Campaign, and whose gifts to the Campaign were \$5.00 or less, have received by mail a request that they contribute to the 1950-51 Fund. The Finance Committee of the Association hopes that these Campaign givers will understand the necessity of making a further contribution to meet the expense of their continuance as active members. (It now costs the Association \$5.00 a year to serve each active member.)

Alumnae who did not contribute to the Campaign also have been invited to join the Association by making a gift to the Fund.

Campaign contributors who gave more than \$5.00 or who have not had the privileges of active membership for a full year since contributing will be continued in active membership for 1950-51. If any of these alumnae, however, feel that they would like to send an additional gift now, it will be gratefully received. The College is giving partial support to the Association for the coming year in order that alumnae who gave sacrificially to the Campaign need not be asked to give again so soon. Thus all contributions to the Alumnae Fund this year will aid the College directly by reducing the support necessary.

We have done our best to work out an equitable plan for this transition period between the end of the Campaign and the full resumption of the Alumnae Fund. If this statement fails to make the plan clear, or if there are any questions about the details of Association finances, we shall be glad to answer letters of inquiry. Part of our job as volunteer elected representatives is to acquaint all alumnae with the financial status and procedures of their Association.

THE FINANCE COMMITTEE

Betty Medlock '42, Chairman

This was the 1950 Phi Beta Kappa address at Agnes Scott, delivered in chapel on the day eight seniors were named to membership in the society.

Storing the Well, and the Open Mind

By **Mary Stuart MacDougall**
Professor of Biology

For the short time at my disposal this morning, I have chosen a double subject, "Storing the Well and the Open Mind." On occasions like this the speaker is often said to use the thoughts of others, or to work over the ideas of others, or to utter platitudes. In spite of this, however, I shall use, without apology, three quotations, two of them saying what I most sincerely believe, and a third with which I disagree just as sincerely.

I chose this subject because it is becoming increasingly clear that, although the kind of education women ought to have has always been under fire, recently much pressure has been brought to bear upon the administrators in liberal arts colleges for women that a change be made in the curriculum, and this pressure comes, in some cases at least, from alumnae. They have questioned the necessity for taking this or that subject, or really delving below the surface in a special field, and even in our present student body are individuals who have a contempt for learning facts (I ought to know!)

And so I come to my first quotation, the longest of the three, but which states better than I possibly could, the necessity for storing the intellectual well: I refer to *The Road to Xanadu*, by John Livingston Lowes, a former professor of English at Harvard. This study of poetic creation shows with rare insight, I think, the subtle process of synthesis. The quotation reads:

"... For there enter into imaginative creation three factors that reciprocally interplay: the Well, and the Vision, and the Will. Without the Vision, the chaos of elements remains a chaos, and the Form sleeps forever in the vast chambers of unborn designs. Yet in *that* chaos only could creative Vision ever see *this* Form. Not without the cooperant Will, obedient to the Vision, may the pattern perceived in the huddle attain objective reality. Yet, manifold though the ways of

creative faculty may be, the upshot is one; from the empire of chaos a new tract of the cosmos has been retrieved; a nebula has been compacted — it may be! — into a star.

"... These factors of the creative process . . . are not the monopoly of poetry. Through their conjunction the imagination in the field of science, for example, is slowly drawing the immense confusion of phenomena within the unfolding conception of an ordered universe. And its operations are essentially the same. For years, through intense and unremitting observation, Darwin had been accumulating masses of facts which pointed to a momentous conclusion. But they pointed to a maze of baffling inconsistencies. Then all at once the flash of vision came . . . And then and only then, with infinite toil and exposition, was slowly framed from the obdurate facts the great statement of the theory of evolution. The leap of the imagination, in the garden at Woolsthorpe on a day in 1665, from the fall of an apple, to an architectonic conception cosmic in its scope and grandeur is one of the dramatic moments in the history of human thought. But in that pregnant moment there flashed together the daring observations and conjectures of a long period of years; and upon the instant of illumination followed other years of rigorous and protracted labor, before the *Principia* appeared. Once more there was the long, slow storing of the Well; once more the flash of amazing vision through a fortuitous suggestion; once more the exacting task of translating vision into actuality . . ."

I have said before from this platform that one of the most satisfying experiences one can have is suddenly to grasp the meaning of what seemed until then unrelated facts. I think that you will agree that Prof. Lowes has given good reasons for the storing of the well as a means of being an intelligent and understanding person.

During the war, many scientific projects were set up to achieve certain goals. These required scientists working in groups. Some were successful; some were not. I think this statement by Prof. Lowes gives a real reason for the fact that the great fundamental discoveries will always be made by individuals with well stored minds. Groups will be able to accomplish great things but the basic discoveries must be made by a Newton, or a Darwin, people with well stored minds and imagination to seize upon an idea that might come from these facts.

What has all of this to do with the open mind? A great deal, I think. I spoke of the demand for changes in the curriculum of liberal arts colleges for women. The changes demanded, so far as I can discover, are to insure a more practical education. The aims stated are that women must be fitted for the lives that they will lead. I should like to examine this question to some extent.

Through the years I have read and listened to much nonsense about the education of women. A grain of truth is in some of these statements but the false ideas built upon it are, to my way of thinking, tragic.

Recently I was shocked to read a review of a book written by the president of one of our western colleges for women, *Educating Our Daughters*. I don't dare read the book because I am almost sure that I would feel an urge to write another book refuting some of the statements made in this one. Since no publisher is likely to be interested in the opinions of a biology professor on the education of women, I had better let it alone. But the quotations in the review are useful to me here. He says in part:

"Woman's lot these days is not a happy one, and her education is to blame. Her colleges, founded in the first blush of feminism, were modeled after men's, and the belief persisted that 'higher education' is something like spinach which can be absorbed without reference to the gender of the absorbent." He goes on to say that women have "clung to the biologically fantastic notion that to be different from men is to be inferior to them."

He admits that a new crisis comes when women reach 40 or 60 and their children are grown. His idea is that they then resort to "bridge, chatter, shopping expeditions, aimless clubs, and, in extreme cases, to alcohol, to gain an illusory sense of activity."

After remarking that coeducation is not even co, he states that colleges must give women a vision of the family and the reward it offers. It must teach

them to apply themselves when the family is grown, to extend their housekeeping beyond their homes — to their towns, states, and the nation. He agrees with the feminists that "women are people," yet he holds to the supplementary truth that people are "either men or women," and he says that "one of the first tasks of the women's colleges is to educate women to be proud of what they are."

Now, I am honestly trying to be objective about all of this, and I do not mean to be flippant, even though I am amused, when I say that it is no earth shaking discovery that the population of the earth is made up of men and women, a fact known to the most primitive savages. I say to you in all earnestness that if you wait until you are 40 or 50 years of age to "extend your housekeeping" as he puts it, it will be too late. The only way on earth to keep a mind young is through use. I am not a scoffer at the fundamental reasons that called forth Kaiser Wilhelm's old cliché as to the sphere of women — "*kuche, kinder, kirche*." It is right that women should be preeminent in these three departments, the kitchen, the children and the church, but, to my mind, there is a great deal more. I would not agree to the limitations that the Kaiser had in mind because to serve well in these things takes an understanding intelligence. I call your attention to the fact that the people who know all of the answers as to what a woman's education should include are stressing the practical pursuits of house-keeping, even though this is not always admitted. No one admires a well ordered home more than I do, and I know that skills not really needed formerly are necessary in these days of the high cost of labor. But I submit that it takes intelligence and understanding to run the kind of home that you are likely to help maintain. You should certainly be intelligent about the laws under which you live, the environment in which your children will be educated; in short, you should have the information that will help you to make a good citizen as well as a good homemaker. But there is even more. Recently I had occasion to look up the history of ancient man. One can trace the upward climb from Pithecanthropus, to Cro-Magnon, to Homo sapiens of today, and the steady rise of his culture from the use of a few tools in Paleolithic times to the complex cultures of today; but about the development of his higher nature, biology is silent. From burial customs, we know that the Neanderthals believed in life after death, but we know little more. And that is how I feel about the education of women. The demand, almost vociferous now, that women shall

be educated along one special line is, I sincerely believe, dangerous. *For about the development of that inner citadel, her own inner life*, the planners are silent. Yet not only her own happiness, but the happiness of all near to her, may be dependent upon the resources of the spirit she may have. For obvious reasons, building these resources, the right of every human being, are in some ways more important for women than for men. We are told by physicians that there is an increasing number of people, even those blessed with material things, who in middle life come to dead center. They have no resources to fall back upon after the children are gone.

Now I hope that those of you now engaged in the storing of the intellectual well will not be discouraged when I tell you that it is obvious that many people with diplomas are not educated. There are many college graduates who cannot entertain themselves and who cannot be alone. They spend much time in furious search of entertainment.

A side of education often talked about but little understood is the subjective personal enjoyment one should gain as new horizons appear.

The most interesting book that I have read this winter concerns the history of three remarkable women, the Peabody sisters of Boston. They were brought up in an intelligent atmosphere, and, although each of them lived a very different life, the intellectual habits formed in youth paid rich dividends in their later years. Elizabeth, the eldest, a close friend and associate of Emerson's, at 56 was instrumental in founding kindergartens all over the country. This was long after she had ceased to be an assistant in the school of Mr. Alcott, the father of "Little Women." At 90 she was still writing on many subjects and going strong.

Mary, who married Horace Mann, was his able assistant in all of his work, did most of the translations from foreign languages that he needed, reared a family of children, and, when they were grown, and Horace Mann had died, wrote her first novel at the age of 70. It is interesting to note in passing that the material for that book was gathered in her youth when she lived for a time in a Spanish community and observed the master-slave relationship. Sophia, the youngest, married Nathaniel Hawthorne, reared her family, kept up her art work, and, after Hawthorne died, developed portrait painting. The most remarkable thing about these women is that they lived in the Victorian Age.

Recently Lincoln Barnett, who also wrote *The Universe and Dr. Einstein*, wrote an article on J. Robert

Oppenheimer, now president of the Institute for Advanced Studies at Princeton. I regard Dr. Oppenheimer as one of the greatest of living Americans. Barnett says of him that he has a DaVincian range of interests and of knowledge. He is a linguist who finds himself at home in half a dozen languages, including the Sanskrit, and, in addition, he is described as being a "graceful executive and diplomat, astute and imaginative in his public role as a leader of the nation's atomic scientists."

I mention him because I recently read a speech. "The Open Mind," which was delivered before the Rochester Institute of International Affairs. In this address, Oppenheimer tells how shocked he was by the ideas of the president of a college in one of the prairie states who came to him with what he considered a problem, which was that the students and teachers in his college were mostly farmers, used to planting seed, waiting for growth, and then the harvest, and his complaint was that they believed in *time and nature!*

Oppenheimer also believes in time and nature, and in his speech he said that he hoped that in the conduct of foreign affairs, the quest for freedom and a peaceful world, time and nature might be enlisted, and hence the need for an open mind. After reviewing the efforts that have been made for the international control of atomic energy, he points out that a climate must be provided for the exercise of reason, the growth of new experience, new insight, and new understanding.

I have brought all of this in just to explain why I think that the following quotation from that address is of real importance to you when the values of your training are up for examination.

"When time is run, and the future becomes history, it will be clear how little of it we today foresaw or could foresee. How then can we preserve the sensitiveness which could take advantage of all that it had in store? The problem is not only to face the somber and grim elements of the future, but to keep them from obscuring it . . . the spirit in which our foreign affairs are conducted will, in the large, reflect the understanding and desires of our people . . . the style and perceptiveness, the openmindedness which we need to conduct our affairs can only pervade . . . complex organizations, consisting of men of varied talent, taste and character if it be of deep and widespread public understanding."

I think that it is very true that we cannot really look very far into the future. The "widespread public

understanding" Dr. Oppenheimer mentions will not come about if only half of the population is concerned with the complex problems likely to confront you in the future. And in that future I covet for you a well stored and open mind that you will surely need if you are to be an understanding and intelligent person.

I think that most of you know now the rewards of having a family and a home of your own. What was said to be a "fantastic biological notion of inferiority" is not biological at all but tradition and custom. I could prove this if I had time, for every biological fact refutes the notion of inferiority of either sex. It depends upon what you mean by inferiority.

What you should be proud of is not only that you are women but that you can, if your life demands it, fulfil your duties as a wife, a mother, as a member of your community, as well as the nation; earn your own living if need be, and still have an intellectual life of your own. You do not know what kind of man you will marry, what kind of home, if any, you will have; you do not know what kind of place your future world will be, yet in it you must live. I say without hesitation that if we keep in mind all of the things that a liberal arts education can teach and give, all of these other things will be added unto you. You cannot know the value of your liberal arts education until you reach middle life, and that is a very good reason for giving "time and nature" a chance to prove its value. If I did not believe all of this, I would consider my 30 years at Agnes Scott a complete failure. You have around you examples of all the things that I have been saying. Without taking into account such national figures as Mrs. Gilbreth, of *Cheaper by the Dozen* fame, I ask you to look at the faculty homes. In some of them are young children and a satisfying family life; in others there are only women. But all of these homes

are centers of stimulating fellowship, and this is due in no small measure to the fact that in them are college women who know how to put first things first. The mechanical tasks, which don't stretch the mind very much, are done efficiently and well as a result of intelligent planning. These tasks take their proper places and do not obscure the business of happy, busy lives.

Our college has been greatly enriched over the years by a series of splendid public lectures. In one of them Hugh Walpole called attention to the fact that most Americans seemed to feel that to be successful they "had to take a course in everything." What he was talking about was learning novel writing, and he doubted if that could be learned from a course. I wonder if this pressure for a change of curriculum in colleges for women comes from a deep seated conviction that "taking a course" would solve things. If it does, and I am not asserting the fact, then we really have lost track of what an education is for, that it is a foundation for the business of living.

Our way of life and our College are the flowering of centuries of effort and thought. Men and women of the ancient worlds, Egypt, Greece, Rome, of all regions, of all faiths, have contributed to the ideas and ideals that animate our thinking. You are the heirs of the past, a part of the future; never forget that.

Life is a mixture of joy and sorrow, success and failure. See to it that you appreciate your opportunity, so long denied women in the past; see to it that the intellectual well is stored in your college days in such a manner that you may face the future with the confidence of an understanding person; keep always a questioning mind and a flexible one; and may God walk with you.

Recommended Reading

(Titles selected by the Education Committee of the Alumnae Association, but contents not necessarily reflecting its opinion)

And Madly Teach; A layman looks at public school education. M. B. Smith. Regnery, 1949.

Education of a Humanist. Albert L. Guerard. Harvard University Press, 1949.

Educating Our Daughters. Lynn White, Jr., president of Mills College. Harper, 1950.

Eighty-Five Years of Music

Mr. Dieckmann and Mr. Johnson Retire

By Jeanne Osborne Gibbs '42

You meet a former Agnes Scott classmate on the street. She says, "Have you heard Mr. Dieckmann and Mr. Johnson retired this year?"

A line of nostalgic pictures files through your head, like children playing follow the leader. You hear the tinkle of a piano from the top floor of Main, playing accompaniment to the silent aria of flowering shrubs on the campus in spring; you can feel the challenging surge of the organ playing "Rejoice, Ye Pure in Heart" as teachers and classmates, looking strangely dignified, file by in an academic procession; you hear the nervous, birdlike melodies of a Gilbert and Sullivan operetta; you see rows of white-clad girls singing Christmas carols in a picture frame of palms and gladiolas.

When you think of Christian W. Dieckmann and Lewis H. Johnson, you think of the wizardry that conjures music from ivory and wood and the baton that brings from a silent, poised chorus an avalanche of sound.

These two beloved professors, whose life history is so closely connected with that of the college, have meant all these things and many more to Agnes Scott students. That period of spiritual respite from mental turmoil, morning chapel, will not seem quite the same without Mr. Dieckmann at the organ; nor will May Day with its music "custom-made" by him. The pictures of former students that line the walls of Mr. Johnson's studio, all bearing the word "appreciation" in their inscriptions, could testify that the girls will miss the confidant and friend they had in "Pop" Johnson.

Not that their work will end. The word "retire" nowadays means the beginning of real living. It is hard for Mr. Dieckmann to remember all the incidents of his forty-five years with the college. "Why?" he mused. "I guess it's because we all ought to change and grow so that we no longer think of the past. I'm not the same person I was then. I believe that throughout eternity we will continue to grow in understanding of those things that interest us here."

Retirement from teaching will give him much-wanted time for composition, private teaching, and his duties as organist and choir director of the Lutheran Church of the Redeemer.

Mr. Johnson is a person whose joy in his work never ends. Although he may have been physically fatigued, his wife recollects, his spirit has never been tired during all his forty years of vocal and choral teaching at Agnes Scott. "He will have no lonely or uninteresting old age," she predicts. "He enjoys his memories and goes through them like a drama." They will live at Delray Beach, Florida, where he hopes to fish, build boats, raise an orange and grapefruit tree, and perhaps have a few vocal pupils on the side. Both he and Mrs. Johnson think that one never grows too old to appreciate the efforts of others.

Early experiences forecast what kinds of persons these two musicians would be. Mr. Dieckmann began the study of chemistry and seriously considered it as his career before changing to music. "It may sound like a paradox," he said, "but actually there is a similarity between chemistry and music. Both require systematic thinking, particularly playing Bach, which takes fine headwork."

Mr. Johnson began his career as a singer inauspiciously. As a small boy with a high soprano voice, he and an alto companion were to sing at a school function. As they made their preliminary bows, the companion, suddenly terrified, dashed from the stage. The hapless Lewis, thus deserted, scurried under the nearest table. His companion recaptured, he was pulled from under the table and the two, with new courage, began to sing and were the hit of the show. From that moment he knew he would be a singer.

Both, natives of Ohio, enjoyed thorough foundational training. Mr. Dieckmann gives credit for "whatever he is in the world of music," to Dr. Sidney C. Durst, who taught him piano, organ, harmony, counterpoint, orchestration, and composition. He attended the Auditorium School of Music and the Metropolitan School of Music in Cincinnati. He also particularly remembers Rosseter G. Cole, who conducted harmony classes at Columbia University summer school. In 1918 he took the fellowship degree in the American Guild of Organists, later serving several times as dean of the Georgia Chapter.

Mr. Johnson received a certificate in vocal work from Pomona College, Claremont, Cal., which he re-

visited in an alumni quartet several years ago. After not singing together for forty years and without rehearsal, the quartet went through a third of its repertoire and was the highlight of alumni day at the college.

He also studied at the Institute of Musical Art in New York City, now the Juilliard School of Music, and was a student of William Nelson Burritt, whose assistant he later became. Just before he came to Agnes Scott in 1910, he was the leading tenor of St. George's Episcopal Church in New York City. A highlight in his memory is a summer of study in Germany in 1913 with Alexander Heinemann.

Both have been active in musical circles outside of their work as professor of music and associate professor of music respectively. Mr. Dieckmann is an authority in theory and harmony and is known nationally for his compositions, including anthems, canticles, organ numbers, and songs. He wrote the music for the best-loved hymn at Agnes Scott, "God of the Marching Centuries." Among his other works are choruses, "Magnificat and Nunc Dimittis," "Benedictus es, Domine," and "The Lord's Prayer;" songs, "Forever and a Day," "The Throttle," "The Prayer Perfect;" organ numbers, "Caprice," "Processional," "A Song of Sunshine," "Christmas Eve," and "A Song of Happiness." His newest anthem, published this spring, is, "Jesus, Like a Shepherd Lead Us."

He has presided at the console of organs in at least seven Atlanta churches. Believing that a person should think music, he composes in a room bare of musical instruments.

Mr. Johnson, during his first two years at Agnes Scott, sang with the Porter-Johnson Concert Company, with Mrs. Johnson as accompanist, which traveled under the auspices of Alkahest Celebrity Bureau. He has been tenor soloist and director of Atlanta church choirs, presented the College Special Chorus in light concerts at Army and Navy camps near Atlanta during the war, and is song leader of the Decatur Civitan club and a member of the National Association of Teachers of Singing, the Atlanta Music club, and the Georgia Trail Club. Hiking is his hobby.

The atmosphere of Agnes Scott was apparently conducive to romance, for both teachers met their future wives on the graceful colonnade or beneath the red brick portals of Main. Mr. Dieckmann married Emma Pope Moss, of Marietta, Ga., who taught in the English department of the College and now teaches at Decatur Girls High. They have a daughter, Adele, a high honor

graduate of Agnes Scott, who teaches Latin and plays the organ at the Northfield School for Girls, E. Northfield, Mass.

Mr. Johnson married Gussie O'Neal, his student-accompanist, who continued to teach music and direct the Glee Club for fifteen years. It was she who staged and directed *Pinafore*, the first Gilbert and Sullivan operetta produced here, originating a custom which has continued each year under Mr. Johnson's direction. "My life at Agnes Scott as student, teacher, alumna, and faculty wife has been like a four-part harmony," Mrs. Johnson says. The Johnsons have a son, Maurice O'Neal.

Mr. Dieckmann, according to his wife, is a person of deep intellect who is interested in many things. He has a collection of topographical maps of the United States, studies the birds that come to the feeding station outside his study window, and keeps well up with contemporary fiction. Although home-loving, he likes to travel in the mountains occasionally. "He is a very thoughtful, considerate person," Mrs. Dieckmann said; "not at all temperamental." Mr. Dieckmann believes that music should make a person better and that temperament is simply childishness.

Mr. Johnson finds an affinity between his love of constructing things such as kitchen cabinets, stage settings, etc., and building young voices. He gets more pleasure out of laying the groundwork than doing the polishing. His pupils have often confided in him their personal problems because, as he explains, music is such an emotional thing; if a person has a conflict, he breaks down while trying to sing. Then the next step is to tell "Pop" Johnson just what the trouble is.

Their retirement will by no means mark a conclusion to their interest in the College. Years of artistic intuition, experience, and thought about the problems of their profession have molded their intellects to a keen, constructive originality.

Mr. Dieckmann hopes that some day the organ in Presser will come to the full flower of its use. "It is a fine organ," he said, "the possibilities of which have not yet been fully realized." He still cannot quite believe Presser Hall, with its two beautiful chapels and its soundproof studios and practice rooms, is a reality.

Mr. Johnson would like to see every Agnes Scott student taught the principles of good vocal production for both speaking and singing. Believing that many Agnes Scott alumnae are and will be called upon for leadership in clubs and organizations, he hopes to see the College enlarge its program of vocal training.

Faculty and Staff

A Scholarly Vacation is in Progress for Most, Taking Some to Foreign Universities

A large proportion of the Agnes Scott community migrated to Europe this summer for study, work, pleasure, or a combination of purposes. All through the spring, students and faculty members were comparing vaccination results and typhoid reactions, hauling each other into Atlanta for passport identification, and debating whether to take three suitcases and be safe or one and be sorry . . . or *vice versa*.

DR. WALLACE M. ALSTON, vice-president and professor of philosophy, sailed June 8 for a tour of leading universities abroad. Three weeks in England and Scotland were to be followed by more than a month on the Continent. He planned to visit Holland, Belgium, Western Germany, Switzerland, Italy and France, interviewing educational and religious leaders in an effort to learn of trends in both fields.

DR. ELIZABETH BARINEAU, assistant professor of French, took a Youth Argosy plane on June 20 to Luxembourg. Three weeks in Paris will enable her to confer on the publication of her doctoral thesis and to make short side trips with her companions, a friend who is an art historian and PRISCILLA LOBECK, former member of the Agnes Scott art department. Then she will visit various regions of France and work toward familiarizing herself with them from a literary standpoint.

MELISSA A. CILLEY, assistant professor of Spanish, left with her mother early in June on a trip around the world. They flew from San Francisco to Portugal by way of Hawaii, Japan, the Philippines, Siam, India, the Near East including the Holy Land, Greece, Italy, France, and Spain. Miss Cilley will lecture on comparative literature at the Universidade de Coimbra, Portugal, and will do research in Portugal and Spain with Madrid as headquarters. In France she was to see several of her former students from the Colegio Internacional in Madrid who are exiled from Spain because they are wives of Protestant ministers.

REEBEKAH McDUFFIE CLARKE, who resigned her position in the music department at the end of the year and will direct five choirs in Tampa beginning next fall, flew from New York to Luxembourg the first week of June in a group of 40 musicians who were going to study in Montreux, Switzerland. She was to

see the Passion Play (as was Mr. Alston), to meet Betty Bowman '44's brother in Heidelberg, and to visit France, England, Scotland, Holland, and Belgium, returning from Luxembourg in July.

LILLIE BELLE DRAKE '40, instructor in Spanish, left by plane from New Orleans late in June for the University of San Marcos in Lima, Peru, where she was to take three courses during the six-week summer session. The work would be background for a study of the South American novel, and credits would be transferred to Middlebury toward her doctorate. She planned several trips to other west South American countries before returning August 20.

LESLIE GAYLORD, assistant professor of mathematics, sailed with a party in June for her first conducted tour of Europe since the war. (Numbers of alumnae wanted to join the group after it was completed; those who are interested in going next summer should write to Miss Gaylord in September.) Six Agnes Scott students and seven alumnae—Jane Bowman '46, Helen Crawford '49, Reese Newton '49, Edwina Davis '46, Barbara Blair '48, Alice Davidson '48, and Pris Hatch '48—were in her flock. They were to visit England, Holland, Belgium, Switzerland, Italy, and France, returning in August.

ELEANOR HUTCHENS '40, director of publicity and alumnae affairs, sailed to England in June for six weeks' study at Oxford in the field of modern English literature. She planned to be back at Agnes Scott late in August.

DR. ELLEN DOUGLASS LEYBURN '27, associate professor of English, left by plane June 8 for Ireland and England, where with the aid of a Carnegie grant she was to continue her study of Swift. Most of her time would be spent in London, a short period being allotted to Dublin. Her purpose was to become familiar with the great collections important in Swift scholarship. She planned to return August 29.

DR. JOSEPHINE BRIDGMAN '27, associate professor of biology, stopped in Virginia for a short visit with her sister Lucile '29, and with friends in Maine before going to the Marine Biological Laboratory at Woods Hole to work on some problems of protozoan behavior.

MELISSA A. CILLEY, assistant professor of Spanish,

is the author of two articles published last November: "Egas Moniz," in *Contemporary World Literature*, and "Julio Dantas" in *The South Atlantic Bulletin*. Work on the second Portuguese author was done in the libraries of Harvard University under a Carnegie grant. This year is the tenth anniversary of the founding of the Portuguese section of the Modern Language Association of America, which Miss Cilley organized and which has grown rapidly to include some of the most eminent scholars in the United States.

DR. EMILY S. DEXTER, associate professor of philosophy and education, planned to teach at Piedmont College until mid-July and then to study in Vermont for a month at a workshop session. On her way back she will stop for the annual meeting of the American Psychological Association at Pennsylvania State College. The board of directors of the International Council of Women Psychologists, of which Miss Dexter is one of seven members, will meet there too.

DR. FLORENE DUNSTAN, assistant professor of Spanish, planned a visit of several days at the Brazilian Embassy in Washington as the guest of Carolina Nabuco, famous Brazilian novelist and sister of the ambassador. In July she was to attend the Baptist World Alliance in Cleveland.

DR. PAUL L. GARBER, professor of Bible, and his family have moved from the campus to 423 Glendale Avenue, Decatur. Their old house behind Buttrick will be torn down to make way for the new science hall. After a winter of rather strenuous "temporary" church and Sunday school work (which stretched from a week to eight months), he planned to teach the required undergraduate course in Bible at Emory this summer "and to keep an eye on Woman's Work in Atlanta Presbytery," of which he is chairman. His work of the last several years, the Howland-Garber model reconstruction of Solomon's Temple, will be unveiled at Agnes Scott on the evening of October 17. A film-strip on the Temple which Dr. Garber will edit this summer will be ready for distribution at that time.

LESLIE GAYLORD, assistant professor of mathematics, has a new address: 106 Glenn Circle, Decatur.

FRANCES K. GOOCH, associate professor of English, was active during the winter in the work of the Georgia and the Southern speech associations, presiding over sessions at both meetings and presenting programs. She planned to complete the writing of her family history, "The Gooch Family in the South," this summer. In her Agnes Scott classes last year were three Emory students, taking advantage of the cooperative

program of the University Center.

EDNA HANLEY, librarian, was one of eight university and college librarians in the United States voted the best consultants by members of the Association of College Reference Librarians. She was the only Southerner and the only woman among the eight and received the third highest number of votes.

DR. MURIEL HARN, professor of German and Spanish, made a valuable Campaign gift to the Library: the Weimar edition of Goethe, comprising more than a hundred volumes and now out of print.

DR. GEORGE P. HAYES, professor of English, is teaching at Georgia Tech this summer.

DR. ELIZABETH FULLER JACKSON, associate professor of history, says she will be delighted to see any alumnae at her home in Decatur, 354 South McDonough Street, where she and her mother are spending a quiet summer.

DR. MILDRED MELL, professor of economics and sociology, was largely responsible for the League of Women Voters of Georgia pamphlet "Taxes, Taxes, and Still More Taxes," and for two mimeographed reports on tax revision for Georgia, one outlining a proposed program of tax revision which the League might try to get through the Legislature. She is chairman of the League's Tax Revision Committee and in the course of the winter made several talks to various groups on the subject, including one radio broadcast. This summer she is starting on a revision of her earlier study of the population of Atlanta, intending to use 1950 census data and to place special emphasis upon the Negro population of Fulton and DeKalb Counties. The work will take her to Chapel Hill and to Washington on an investigation of new and promising statistical techniques for population research.

DR. WALTER B. POSEY, professor of history and political science, planned to teach for six weeks at the University of Maryland and then use a Carnegie grant for research on the Baptist Church in the Old Southwest.

DR. CATHERINE SIMS, associate professor of history, is in her new home at 149 Beverly Road, N. E., and plans a summer including a little research with materials secured by microfilm and inter-library loan. A trip to New York and eastern Canada will come later. Last winter she made a number of talks on current problems in international relations to a variety of groups and delivered book reviews both oral and written. Her civic activities included election as secretary of the Visiting Nurse Association of Metropolitan Atlanta.

DR. ANNA GREENE SMITH, associate professor of economics and sociology, is teaching this summer at the University of North Carolina, with plans to go to Washington later to work in the Congressional Library on new materials on the South.

DEAN S. G. STUKES is spending his summer at the College, hard at work on admissions and other problems. He represented Agnes Scott last winter at the meetings of the Southern Association of Colleges in Houston and the Southern University Conference in Birmingham. He spent several days in Washington in connection with the work of the National Nominating Committee of the Red Cross.

DR. MARGRET G. TROTTER, assistant professor of English, taught for a month this summer at Ball State Teachers College in Muncie, Indiana and planned to spend the rest of the vacation writing at home in Decatur.

ROBERTA WINTER '27, instructor in speech, began a year's leave of absence for study at New York University after a busy winter with Blackfriars, the presidency of the Georgia Speech Association, and various appearances before speech and other groups.

Additions for 1950-51

Five new members of the Music Department will be among additions to the Agnes Scott faculty and staff when the 1950-51 sessions opens September 20.

MICHAEL A. McDOWELL, JR., present head of the music department at the Atlanta Division of the University of Georgia, will succeed Professor Christian



W. Dieckmann as head of Agnes Scott's department. Holder of the Ph. B. from Emory University and the A. M. in music from Harvard, Mr. McDowell has studied also in Germany, at the Leipzig Conservatory, and at the Juilliard School of Music in New York. He has been a member of the University

of Georgia faculty for 13 years. His appointment to Agnes Scott came after the interviewing of consultants from Eastern universities and colleges and the investigation of a number of candidates by the College. He is primarily a pianist and teacher of piano.

ROXIE HACOPIAN, coming as associate professor of music, has a rich background in voice and choral work. A graduate of Oberlin Conservatory with the Bachelor

of Music degree, she has held three fellowships at Juilliard Graduate School and one granted by the school for the study of opera in Dresden. She has the B. A. in German from Rollins College and the M. A. in French from Southwestern University. Her professional experience has included four years of opera in Dusseldorf and concert, radio and oratorio performances in this country. She has taught at Rollins, Southwestern, Seton Hill College, and Daniel Baker College.

Also an associate professor will be RAYMOND J. MARTIN, organist, who for the last several years has headed the music department at Brenau College. He has the B. S. from Juilliard and the Master of Sacred Music degree from Union Theological Seminary in New York. He has been active in choir and organ work with churches in and near New York and during the war served as a navy chaplain's assistant.

IRENE LEFTWICH HARRIS of Decatur, known to Agnes Scott audiences for her brilliance as a concert pianist, will join the department as instructor in piano and will assist with music appreciation programs. She has been connected with the University of Georgia at its Atlanta Division. CHAPPELL WHITE, B. A. Emory University, B. M. Westminster College, now working toward the M. A. at Princeton University, will be instructor in violin. He is the son of the president of Emory.

FLORENCE BISHOP will join the art department as an instructor. A graduate of Acadia University in Nova Scotia, she later attended the American People's School of Fine Arts and the Art Students League, both in New York. Her paintings and watercolors have taken prizes in outstanding American exhibits.

NEVA JACKSON WEBB '42, well remembered by Agnes Scott contemporaries for her Blackfriars triumphs, will hold an instructorship in speech.

ANITA ALBRIGHT, Auburn graduate and former WAVE, will come from the Auburn dean's office to be assistant dean at Agnes Scott, with a summer's graduate work at Columbia intervening. BETTY BARNES, a graduate of G.S.W.C. who later went to Katherine Gibbs, will be assistant to the dean.

Assisting in the chemistry department will be Julia Goode '50 and MRS. W. W. HATCHER, a June graduate of King College. HARRIOTTE WINCHESTER '49 will be an assistant in the Library, and "SPLINTER" BOARD HOWELL of the same class will manage the Book Store.

DR. CHESTER MORSE, husband of Gene Slack Morse '41, will be welcomed back to the campus in the part-time capacity of college physician.

The Association

Minutes

The annual meeting of the Agnes Scott Alumnae Association was held on Saturday, June 3, in Gaines Chapel, immediately following the Trustees' Luncheon. The meeting was called to order by the President, who then asked the Vice-President to take the chair. The President asked that the Treasurer be empowered to buy a gavel for the use of the Alumnae Association President. This movement was seconded and passed by the Association.

The President welcomed the newest members of the Alumnae Association, the class of 1950. She then thanked the Board and the Association for their co-operation during her tenure of office, and expressed her pleasure in the work, particularly in renewing acquaintance with many Agnes Scott friends, and in making new ones. She announced that the new Bradley Observatory would be dedicated at 3:30, and that those planning to attend the Baccalaureate Service on Sunday must be present at 10:45 to claim their seats, at 9:45 on Monday for Commencement.

The President then read the Nominating Committee's slate of officers for next year, and the Association members voted, by ballot. The ballots were passed in to be counted.

The President spoke of the exceptionally fine work done by Eleanor Hutchens as Director of Alumnae Affairs, and announced firmly that the work of the Alumnae Association could not have been done without her during the past two years.

The Director next gave her report, summarizing the work of the past year.

The President told the Association members that

they were invited to see several interesting manuscripts on display in the library, including some of Mr. Dieckman's.

The Treasurer moved that the retiring President be confirmed as a member of the Board of Trustees, and this move was passed by the Association.

The Secretary moved, on behalf of Eliza King Paschall, who was unable to be present, that the Alumnae Association extend to Betty Lou Houck Smith, retiring President, its recognition and appreciation of her magnificent leadership and untiring labors in the successfully completed Agnes Scott campaign.

The result of the voting was announced next, and the following officers were congratulated by the President:

President—Catherine Baker Matthews

Vice-President—Frances Thatcher Moses

Secretary—Sara Shadburn Heath

Vocational Guidance Chairman—Frances Radford Mauldin

Class Council Chairman—Cary Wheeler Bowers

Entertainment Chairman—Mary McDonald Sledd

Special Events Chairman—Sara Carter Masee

Trustees Representative—Betty Lou Houck Smith

Publications Chairman—Elaine Stubbs Mitchell.

There being no further business, the meeting was adjourned.

Respectfully submitted,

JANE TAYLOR WHITE
Recording Secretary.

Elections

Catherine Baker Matthews '32 was elected President of the Alumnae Association for 1950-52 at the annual meeting on June 3 in Presser Hall. She succeeds Betty Lou Houck Smith '35, who was voted a two-year term as Alumna Trustee.

The new President has an outstanding record of service to the Association, perhaps her most notable achievement being the revival of interest in the Atlanta Agnes Scott Club in 1948-49. Her leadership has been characterized by the intelligence and hard work which draw other people into active participation with her. She is married to Allen A. (Al) Matthews, Jr. They and their three children live at 4020 Randall Mill Road, N. W., Atlanta.

Succeeding Pernette Adams Carter '29 as Vice-President in charge of clubs was Frances Thatcher Moses '17, mother of two Agnes Scott alumnae and herself a consistently active member of the Association. Her most recent work has been with the Chattanooga Agnes Scott Club.

Sara Shadburn Heath '33, still another club stalwart, became Secretary of the Association succeeding Jane Taylor White '42. She was president of the Decatur group two years ago.

Important committees of the Executive Board will be headed in the next two years by Sara Carter Masseur '29, Special Events Chairman; Frances Radford Mauldin '43, Vocational Guidance Chairman; Cary Wheeler Bowers '39, Class Council Chairman; Mary McDonald Sledd '34, Entertainment Chairman; and Elaine Stubbs Mitchell '41, Publications Chairman. They take over the duties of Jean Bailey Owen '39 (who however remains on the Board as president of the Atlanta Club), Virginia Wood '35, Frances Radford Mauldin '43 (who stays on the Board in another capacity, as shown), Hayden Sanford Sams '39, and Jane Guthrie Rhodes '38. Remaining on the Board are those elected last year to two year terms: Kenneth Maner Powell '27, Vice President; Dorothy Holloran Addison '43, Vice-President; Betty Medlock '42, Treasurer; Julia Pratt Smith Slack ex-'12, House Decorations Chairman; Grace Fincher Trimble '32, Residence Chairman; Mary Sayward Rogers '28, Tea Room Chairman; Laurie Belle Stubbs Johns '22, Grounds Chairman; Mary Wallace Kirk '11, Education Chairman; and Eliza King Paschall '38, Nominations Chairman. Completing the Board will be Caroline Lee Mackay '40, president of the Decatur Club, and Ruth Ryner Lay '46, president of the Atlanta Junior Club.

Report of the Director

The Campaign

Among the achievements of the Agnes Scott Alumnae Association for 1949-50, the most notable was of course its share in the successful conclusion of the Campaign for the College. In every way—total amount of contributions, size of average gift, and percentage of alumnae contributing—our response to the Campaign was the best in the history of the College. Sixty per cent of all living Agnes Scott graduates made donations. The graduates of two classes, 1907 and 1912, were 100 per cent in giving. Those of six others were 70 per cent or better, and these high ratios were not confined to classes with small membership: the Classes of 1947 and 1948 had the highest percentage of the thirty-year period beginning with 1918. And although they were not alumnae when the campus campaign was held, we are proud to welcome the Class of 1949 to its first reunion and the Class of 1950 to its first Association meeting: both were 100 per cent in the student drive a year and a half ago. Officers of all classes contributed intelligent leadership to the Alumnae Campaign.

Surely the record of the Association in this latest call to the colors reflects the increased interest and understanding generated by the operation of the Alumnae Fund and the consequent expansion of Association activities in the last five years. The Alumnae Fund, which enables us to give annually to our College as we do to our churches and our community projects, will be revived partially this year and fully in 1951. The College has agreed to help support the Association for one more year in order that new solicitation may not be started when many alumnae are still paying on their Campaign pledges.

Alumnae Clubs

Second on the roll of things accomplished in the year just past is the continued development of alumnae club work. Thirty-two clubs or unorganized alumnae groups reported one or more meetings in the course of the year, the proportion of organized clubs rising considerably. Alumnae in twenty-three cities entertained Doris Sullivan, the new alumnae representative,

and helped her to meet high school students whom the alumnae chose as good Agnes Scott material. Faculty members addressed a dozen or more meetings. The stimulation of club work will remain one of the chief objectives of the Association—not, let it be clearly understood, for the sake of the mere existence of clubs, but in order that Agnes Scott alumnae may work corporately in their communities for the advancement of education both public and private.

House and Garden

The Executive Board this year has given much attention to the Anna Young Alumnae House and its grounds. Four of the bedrooms have been renovated, and the fifth will be completely redecorated this summer by the Class of 1917. The garden has been greatly improved, both in the care and rearrangement of plants and in the replacement of the broken fountain figure with a charming piece of sculpture called "The Dancing Girl." When the Letitia Pate Evans Dining Hall is completed, the length of the rose arbor with the fountain at the far end will form the view from the windows of one of the special dining rooms. The Silhouette Tea Room will be closed at the end of this session, its long usefulness at an end with the opening of the new dining hall, and the offices will be installed in its space. With the employment of a full-time hostess and the remodeling of rooms formerly used as offices, the entire second floor and front first floor of the house will be devoted to the reception of guests and to social activities of the Association, the College, and the alumnae.

Vocational Guidance

The major annual projects of the Association were carried out most effectively this year. Our chief service to students, the Vocational Guidance Conference, drew the largest attendance on record and was applauded for its practical helpfulness in imparting information and confidence for choosing and finding jobs. Miss Mary Ralston, assistant personnel director of the First Wisconsin National Bank of Milwaukee, came down to make the keynote address on opportunities for

women. Three evening career coffees were held in the Alumnae House, with several authorities from the business and professional world of Atlanta forming a panel each evening. At the first coffee, which dealt with deciding on the right field of work and applying for a job in it, personnel officials held sample interviews with students. Part-time jobs, a subject of especial interest to students who plan to be married soon after graduation, were discussed on the second evening. The third session took up in some detail the general field in which more seniors at Agnes Scott are interested than any other: social service, in forms ranging from church to government work. Agnes Scott alumnae and other experts in the different fields kindly came to the campus and gave their time and advice to make these coffees successful.

Alumnae Weekend

Alumnae Weekend, which last year was struggling to regain its prewar significance, this year overwhelmed the luncheon planners and drew goodly numbers for attendance at regular classes in Buttrick, at the sessions in Presser, and on the campus tour guided by students. Mr. Morris Abram of Atlanta as guest speaker created lively discussion of the Southern college graduate's role as a citizen.

Founder's Day

Founder's Day, with its radio program and its meetings across the country, was satisfyingly traditional. Once again, Radio Station WSB graciously gave the valuable evening time, leaders of the College spoke of future progress in an interview with an alumna, and the student Glee Club sang. Special material went out to alumnae clubs and to unorganized groups, and programs were duly prepared therefrom. As in the previous two years, the Education Committee made suggestions for a study of local school systems and college requirements—suggestions which we hope will flower eventually into a regular annual program for all clubs, in order that the interests of high school students who wish to attend first-rank colleges may be protected and advanced.

Entertainment

Social activities of the Association this year have been traditional too: the tea for freshmen in the fall, the luncheon at Alumnae Weekend, and the dessert-coffee scheduled for tomorrow afternoon in the Alumnae Garden. The series of teas which used to be held for seniors in the spring was telescoped this year into one feverish half-hour at assembly time, when the Class of 1950 submitted in groups to three different speeches by staff members each of whom made the same speech three times in thirty minutes. We hope that its attendance at the annual meeting today will bring the class a more coherent conception of the organization into which it will step on Monday morning.

Quarterly

The Alumnae Quarterly this year has had the largest readership in its history, thanks to the more than two thousand Campaign contributors. With the aid of class secretaries in reporting personal news, and with that of gifted individuals among alumnae and faculty, the usual four issues have been launched in the hope that they contain proper proportions of the particular and the general with emphasis always on the one common bond among its subscribers: Agnes Scott College and the kind of education it gives.

Many Hands and Brains

It is a matter of regret to me that this condensed report cannot carry the names of all the Agnes Scott people—alumnae, faculty, staff, and students—whose generous efforts have combined to make possible the year of achievement which it recounts. Even to name them in groups is to leave out some individuals whose work has been invaluable. First of all, the Executive Board of the Association has set a magnificent example of leadership and hard work. As its members know, the success of positive Association work depends on the full acceptance of responsibility and initiative in her realm by each officer and committee chairman of the Board. The performance of this year's Board members has been of the highest quality, and I should like to express here my pride in having worked with them and my appreciation for their excellence.

The future of much that is essential to the good life in America hangs on the development of volunteer service, chiefly by able women who have time to spare for it. Alumnae work has come to be one of the most important fields of volunteer service, its objective the preservation of high standards in women's education. Recognizing this objective, more and more Agnes Scott alumnae are giving their volunteer time to the work of their college. Of the more than two thousand who contributed to the Campaign, many earned the money in part-time activities which included baby-sitting, knitting, and the sale of dresses and Christmas cards. Scores of others helped to organize club meetings or undertook the job of bringing together the Alumnae Representative and the best high school students in their communities. A large number lent a capable hand in Association functions on the campus, their contributions ranging in variety from the rounding up of flowers and the lettering of place cards to the introduction of speakers and the registration of guests. Many have spent hours over the typewriter, corresponding with classmates about the Campaign, reunions, and class news, or writing articles for *The Quarterly*.

The active support of faculty members, administrative officers, and students in the program of the Association has given it an added effectiveness which could have sprung from no other source. Speaking at club meetings—in several cases giving up a holiday to do so; compiling bibliographies; and giving help and expert advice whenever they were called upon, the officers and teachers of the College have risen to every appeal. The response of the students has been no less generous. The freshman tea, the Vocational Guidance Conference, the Alumnae Weekend tour, the nursery kept in Murphey Candler Building during meetings of the Decatur Agnes Scott Club, and the indoctrination of the senior class could not possibly have succeeded without the organizational ability and the willing hard work of the students.

Thus the achievements of the Agnes Scott Alumnae Association in the year 1949-50 have been the work of many hands and brains. Any vision of future greatness in our work must presuppose more and more such hands and brains turned to this continuous task of building Agnes Scott and thereby holding firm one fortress for the unfettered mind and spirit.

Respectfully submitted,

ELEANOR N. HUTCHENS

Class News

Class News for this issue of The Quarterly printers before Commencement. Thus ne

DEATHS

Institute

Annie Kirk Dowdell Turner's husband, Dr. W. A. Turner, died in Newnan in February. Dr. Turner was the father of Anne Turner '3 and Susan Turner White '35.

Mary Payne Bullard's daughter, Elizabeth Bullard Dinklage, died last September.

1908

Louise Shipp Chick died April 16 in San Diego, where she was in government service. Louise was secretary of the class of 1908.

1920

Frank Manly, father of Gertrude Manly McFarland '20 and Martha L. Manly Hogshead '25, died March 19 in Dalton. Mr. Manly was the grandfather of Mary Manly Ryman '48.

1939

Douglas Lyle Rowlett died in College Park April 27 after a sudden throat hemorrhage.

1947

Lil Field Williams' brother and sister-in-law were killed in an automobile accident in Texas in April.



CLASSES of '10, '11, '12, & '13 AT REUNION. Clockwise from center foreground: Allie Candler Guy '13 (in white dress), Janie McGaughey '13, Elizabeth Dunwoody Hall '13, Margaret Roberts Graham, '13, Julia Pratt Smith Slack '12, Hazel Murphy Elder '12, Cornelia Cooper '12, Lucy Reagan Redwine '10, Eleanor Frierson '10, Em Eldridge Ferguson '10, Flora Crowe Whitmire '10, Mattie Hunter Marshall '10, Gussie O'Neal Johnson '11, Adelaide Cunningham '11, Emma Pope Moss Dieckmann '13, Eleanor Pinkston Stokes '13, Lily Joiner Williams '13, and Frances Dukes Wynne '13.



CLASS OF 1929 AT REUNION. Clockwise from center foreground: Virginia Branch Leslie, Esther Nisbet Anderson, Mary Gladys Steffner Kincaid, Alice Glenn Lowry, Frances Welsh, Pernette Adams Carter, Letty Pope, Mary Warren Read, Mary Prim Fowler, Violet Weeks Miller, Lenore Gardner McMillan, Katherine Lott Marbut, Ethel Freeland Darden, Elise Gibson, Olive Spencer Jones, Edith McGranahan Smith T, Kitty Hunter Branch, Helen Ridley Hartley (not visible), and Martha Bradford Thurmond.



CLASS OF 1930 AT REUNION. Clockwise from extreme left: Clarene Dorsey, Frances Messer, Blanche Miller Rigby, Anna Katherine Golucke Conyers, Ineal Heard Kelley, Ruth Bradford Crayton, Octavia Young Harvey, (not visible — Evelyn Wilder, Anne Ehrlich Solomon, Mary Louise Thames Cartledge, Crystal Hope Wellborn Gregg, Emily Harvey Massicot), Shannon Preston Cumming, Gladney Cureton, Lillian Thomas, Katherine Crawford Adams, Emily Moore Couch (not visible), Ione Gueth Brodmerkel, Mary Trammell, and Mary McCallie Ware.



CLASS OF 1931 AT REUNION. Clockwise from lower left: Mildred Duncan (in white dress with back to camera), Ellene Winn, Julia Thompson Smith Carolyn Heyman Goodstein, Elizabeth Simpson Wilson, Marion Fielder Martin, Ruth Etheredge Griffin, Clara Knox Nunnally Roberts, Martha Norton Watson Smith (facing camera), Shirley McPhaul Whitfield, Margaret Week (not visible), Sara Lou Bullock, Laelius Stallings Davis, Jeannette Sha Harp, Adele Arbuckle Logan, Elizabeth Woolfolk Moyer, Myra Jervey Hoyle Ruth Dunwoody, Jean Grey Morgan (lace dress in center foreground), and Elise Jones.



CLASS OF 1932 AT REUNION. *Left to right: Louise Stakely, Kathleen Bowen Stark, Grace Fincher Trimble, Alma Fraser Howerton Cleveland, Margaret Ridgely Bachmann, Lila Norfleet Davis, Mary Miller Brown, Jura Taffar Cole, Louise Hollingsworth Jackson, Mary Dunbar Weidner, Olive Weeks Collins, and Catherine Baker Matthews.*



Douglas Lyle Rowlett '39

Like a sudden cloud, the death of Douglas Lyle Rowlett on April 27 veiled a glowing light and cast a chill shadow over all who knew and loved her. It was unpresaged, unthinkable, and tragically unaccountable.

Born near the close of World War I, and named for the soldier-father who died in France, Douglas grew from infancy to girlhood with the easy grace that characterized all she did. She had the rarest and finest beauty, stemming not from mere form and feature but from warmth of heart, mind, and personality. Her inner radiance was felt instantly and remembered indefinitely. Mediocrity had no part in her, but neither did competition. She did everything in a superior manner, but nothing with a manner of superiority. She was completely selfless.

An enthusiastic camper, swimmer, and rider, she enjoyed all sports. Possessed of unusual intellect, she made honor roll; of outstanding leadership,

was elected to Mortar Board. She wrote fluently and well, winning prizes before and during high school. At Agnes Scott she majored in English, belonged to B. O. Z., contributed to "Aurora", and worked on the paper. She had a personal sense of citizenship and a deep interest in government and good education. Her article "To the Educators of My Children," in the Winter 1948 Alumni Quarterly, should be a creed for parents and all teachers.

But it was her Christian influence permeating her whole life, and her spiritual strength, giving her both purpose and fulfillment, which set her apart. Thus it was that she became the president of Christian Association during its first year of existence and the leader under which that organization emerged from the former religious unit on the campus — a branch of the Y.W.C.A. — into the broader organization, uniting all the religious forces of the College. Capable and efficient, she was also warmly human. She welcomed the freshmen and, personally, knew them all by name within a week.

Graduation in June was followed by marriage in July; but for Douglas education was continuous; she never stopped learning nor teaching. She found time to study at the University of Oklahoma, to found and operate a nursery school, to head with her husband a Sunday School department. Her three children, Jane, 9; Frances, 6; and Roy, 4, testify to her joyous, loving, and intelligent motherhood. That she should be taken from them and from all who loved her is one of the inexplicable mysteries which must await revelation in another world. We can only feel a humility and gladness that her path touched ours.

The theme for Christian Association during her presidency was: "I am come that ye might have life, and have it more abundantly." That is what she did.

—CORA KAY HUTCHINS BLACKWELDE
'39



CLASS OF 1948 AT REUNION. Clockwise from left: Doc Dunn (in striped dress), Rose Mary Griffin Wilson, Lady Major, Ruth Bastin Slentz, Tissy Rutland Sanders, Betty Kitts Kidd, Lida Walker Askew, Bobbe Whipple, and Marybeth Little.

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CLASS OF 1949 AT REUNION. Clockwise from extreme left: Hunt Morris (white suit), Harriotte Winchester, Gene Akin Martin, Henrietta Johnson, Margaret Brewer, Reesie Newton, Doris Sullivan, Marie Cuthbertson, Ti Alexander, Julianne Cook, Ann Hayes Berry, (not visible — Mary Jo Adams, Louisa Beale, B. J. Ellison Candler, Betty Wood Smith, Mary Aich Lorton Lee), Mary Ramseur, Mary Heinz, Kate Durr Elmore.

AGNES SCOTT

Alumnae Quarterly



Fall 1950

The Alumnae Association of Agnes Scott College

Officers

CATHERINE BAKER MATTHEWS '32
President

KENNETH MANER POWELL '27
Vice-President

FRANCES THATCHER MOSES '17
Vice-President

DOROTHY HOLLORAN ADDISON '43
Vice-President

SARA SHADBURN HEATH '33
Secretary

BETTY MEDLOCK '42
Treasurer

FRANCES RADFORD MAULDIN '43
Vocational Guidance

MARY WALLACE KIRK '11
Education

ELAINE STUBBS MITCHELL '41
Publications

CARY WHEELER BOWERS '39
Class Officers

JULIA PRATT SMITH SLACK EX '12
House Decorations

GRACE FINCHER TRIMBLE '32
Residence

LAURIE BELLE STUBBS JOHNS '22
Grounds

MARY McDONALD SLEDD '34
Entertainment

Trustees

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ELEANOR N. HUTCHENS '40
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Office Manager

ELOISE HARDEMAN KETCHIN
House Manager

Chairmen

ELIZA KING PASCHALL '38
Nominations

SARA CARTER MASSEE '29
Special Events

Member American Alumni Council

The Agnes Scott Alumnae Quarterly is published four times a year (November, February, April and July) by the Alumnae Association of Agnes Scott College at Decatur, Georgia. Contributors to the Alumnae Fund receive the magazine. Yearly subscription, \$2.00. Single copy, 50 cents. Entered as second-class matter at the Post Office of Decatur, Georgia, under Act of August 24, 1912.

The
AGNES SCOTT
Alumnae Quarterly

Agnes Scott College, Decatur, Georgia

Volume 29, Number 1
 Fall, 1950

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ALUMNAE CLUB DIRECTORY *Inside Back Cover*

COVER PICTURE: *The new front gate, gift of Frances Winship Walters, Inst. Matching the architecture of the more recent campus buildings, it represents Agnes Scott more informatively to passersby on College Avenue, which is a busy federal highway. The familiar old iron gates are being preserved for use in the College arboretum of the future. They were erected in 1913 as a memorial to the late Col. Milton A. Candler by a group of his relatives and friends. In 1936 the surviving members of this group agreed that the old gateway should be replaced and the driveway named for Col. Candler instead. So this year, when Mrs. Walters gave the new entrance, twin granite markers identifying the driveway as named in honor of Col. Candler were erected at the two outlets into College Avenue.*

ELEANOR N. HUTCHENS '40 EDITOR

65394



Members of the Executive Board of the Alumnae Association were the first to use the private dining room in Letitia Pate Evans Hall after the magnificent new refectory opened in September. At the invitation of President Catherine Baker Matthews '32, eighteen of the Board's twenty-two members assembled for luncheon and the first meeting of the term. They are shown here in the private dining room, whose central window looks straight down the Alumnae Garden rose arbor to the fountain in the garden.

Left to right, seated, are: Mary Wallace Kirk '11, chairman of the Education Committee; Mary Caroline Lee Mackay '40, president of the Decatur Agnes Scott Club; Kenneth Mauzer Powell '27 and Frances Thatcher Moses '17, vice-presidents of the Association; Catherine Baker Matthews '32, president; Betty Medlock '42, treasurer; Sara Shadburn Heath '33, secretary; Jean Bailey Owen '39, president of the Atlanta Agnes Scott Club; Eleanor N. Hutchens '40, director of alumnae affairs. Standing, left to right, are: Mary McDonald Sledd '34, chairman of the Entertainment Committee; Grace Fincher Trimble '32, chairman of the Residence Committee; Ruth Ryner Lay '46, president of the Atlanta Junior Agnes Scott Club; Elaine Stubbs Mitchell '41, chairman of the Publications Committee; Frances Radford Mauldin '43, chairman of the Vocational Guidance Committee; Laurie Belle Stubbs Johns '22, chairman of the Grounds Committee; Betty Lou Houck Smith '35, alumnae trustee; Sara Carter Masee '29, chairman of the Special Events Committee; and Julia Pratt Smith Slack ex-'12, chairman of the House Decorations Committee. Unable to be present were Dorothy Holloran Addison '43, vice-president; Frances Winship Walters, Inst., alumnae trustee; Cary Wheeler Bowers '39, chairman of the Class Officers' Council; and Eliza King Paschall '38, chairman of the Nominations Committee.

Who Is To Be Our Leader?

By WALTER H. JUDD

Note: This was the 1950 Commencement address at Agnes Scott. Dr. Judd, a former medical missionary and now a Republican congressman from Minnesota, has gained a national following in his insistence on the dangers of Communism in Asia. Keep in mind that this speech was delivered several weeks before the Korean war began.

No one will deny that the world into which you graduates go as you leave this college today is in the midst of one of the most critical periods in all its history. We are living in a sort of twilight zone between the end, or the approaching end, of one era of life on this planet and the beginning of another.

What kind of era is the new one to be?

That will depend on the outcome of the fierce warfare that is going on all around the globe—political warfare, diplomatic warfare, in some places shooting war—above all a war of ideas, a conflict of faiths.

Who is better-equipped than you to help determine the outcome? And better-equipped to understand and assist others to understand the nature of the problems we face? Who is so well-prepared to help work out solutions to the problems and to mold the attitudes and actions of our people accordingly—as are you who will soon depart from these beloved halls to go into all fields of endeavor in all parts of the earth—sensitive, but strong; eager, but trained and disciplined;—idealistic, but practical.

What is the situation we face?

The plainest fact is that we don't have one world, as we had hoped we would have. We have two worlds. Men and nations are split from top to bottom, locked in deadly serious conflict.

It is not primarily a conflict between Russia and the United States; or between East and West; or between communism and capitalism as economic systems—as is so commonly said. It is far deeper than any of these. It is a conflict between two totally different philosophies of government. One believes that man's problems can only be solved from above down; the other believes that most problems can best be solved from the bottom up. One puts its primary faith in a few supposed supermen—"leaders"—at the top; the other puts its primary faith in the good sense, resourcefulness and capabilities of ordinary people if

they are masters in their own house and have genuine freedom under laws determined by representatives they themselves have chosen.

In reality, it is a conflict between two wholly different philosophies of life—two different concepts as to the nature of man; which means two different concepts as to the nature of God, and the nature of the universe in which we live.

Our free world has not been able to get agreement with the Soviet-dominated world because its leaders are not pursuing the same objectives as most of us are. And they are not pursuing the same objectives because they don't believe in the same things as we do.

A second plain fact is that we cannot go on indefinitely or even very long, as two such worlds. Our planet is too small. We are too interdependent. The two worlds must become one—at least to the extent of having one set of rules for carrying on relations between them.

A third fact is that there are only two ways by which the two worlds can become one. One way is by conquest; the other is by voluntary agreement.

Mr. Stalin understands this perfectly. More than 20 years ago he wrote, "Ultimately one or the other must conquer." He knows the two worlds must become one and he believes it must be by conquest.

We don't believe in that way. We don't want conquest of us by them; but we don't want conquest of them by us.

If to get the two worlds together by the other method—agreement—required that the Soviets promptly become democratic, or that we become Communists or totalitarians, then there would be no hope indeed. Fortunately, that is not necessarily the case. The founding of our nation is evidence that it is sometimes possible to get good, peaceful, even democratic relations between two systems one or both of which do not have full democracy within them.

Traffic Rules—Enforced

So, our first objective must be to get workable agreement on a set of traffic rules for conducting relations between the two worlds, while strengthening the long term forces of religion and education which alone can bring them closer together ultimately in ideas and attitudes.

It is clear that we cannot get such a workable agreement by appeasing aggression. For ten years the world tried that method with Hitler and the Japanese militarists. It did not lead to real agreement and peace. It led straight to war and perilously near to slavery.

Unfortunately we refused to learn from that experience, and for several years our Government tried to get agreement with Communists, in the Kremlin and elsewhere, by yielding to them. Our relations, of course, did not get better; they grew steadily worse.

Finally, three years ago our Government began to wake up to the fact that the Soviet Union is not a peace-loving democracy and that we cannot buy its cooperation by sacrificing our principles and other peoples' rights and territory. Step by step we have embarked on a fivefold program with relation to Europe, which I believe is sound as far as it goes and gives some promise of success, if firmly and patiently continued in Europe, and expanded at once to include Asia:

The first step was rebuilding enough of our scrapped military strength to fulfill our commitments overseas and to meet any probable emergencies or dangers. It is painfully clear that strength here at home is indispensable if we hope to have any influence at all with the Kremlin.

Second, resistance to any further spread in Europe and the Near East of the glacier of tyranny moving out of the Soviet Union.

Third, economic assistance, on a cooperative basis, to certain western European nations and western Germany in their struggle to recover economic stability against determined Communist efforts to weaken and subjugate them.

Fourth, military assistance on a cooperative basis to certain western European nations—the North Atlantic Pact. From the beginning of the Marshall Plan it was apparent that full economic recovery could not be achieved without this additional step—a mutual defense program. A sense of reasonable security is essential if we are to expect the people of Europe to put everything they have into the recovery effort. The mutual defense program and the economic assistance program are both necessary if either is to succeed.

The progress in Europe alone cannot be enough. It is daydreaming to imagine the Soviets will alter their policies enough to come to real agreement with us on traffic rules for carrying on peaceful relations between their world and ours, as long as they are winning anywhere—and they are winning spectacularly in Asia.

Tragically, our Government has followed opposite policies on the opposite sides of the world. To European nations striving to overcome Communist aggression, both from within and from without, it said,

“We will help you only if you resist the Communists—keep them out of your government.”

To the Chinese we said, “We will help you only if you take the Communists into your Government.”

In Europe we adopted a policy of resistance to Communism and assistance to freedom—and are making real headway; in Asia we still follow the incredible policy of trying to appease Communism, or of “wait and see”—with total disaster.

Wake up in Asia

Unless immediately — and the loss of mainland China while we slumbered may already have made it too late—we make a drastic reversal of our policies in Asia similar to that which we made three years ago in Europe, history can only record that we defeated Japan, but Russia won the Pacific war. We and the free world lost it. And loss of any more of Asia to Communist control will make almost impossible the achieving of recovery and security in Europe. I hope the recent announcement of proposed aid to the French and Pao Tai in IndoChina—even though about the worst possible way and place to begin—represents at least a recognition that Asia's freedom is essential to our own.

What we must get, and soon, is global resistance against the strong cruel enemy we and the free peoples of the world face; or else all of us, not just weakened and exhausted China and backward Asia, will fall before its ruthless and skillful onslaughts from within and without. Must we once more dawdle and daydream until after the blow actually falls, and then have to fight for our very survival under the most difficult circumstances possible?

When we refused to give vigorous effective support to those opposing Communist aggression in Asia, our proved friends, because their governments did not yet come up to our standards, we were actually intervening in favor of the Communists, our avowed enemies—the worst possible alternative. That is the measure of how immature we still are in the political and ideological fields.

That brings me to the fifth component of the overall program necessary if we hope to influence the thinking and the actions of both friends and enemies. The first four steps are largely defensive—or negative. We must have a positive program also. In addition to firm opposition to further extension of the Soviet system based on police-state compulsion, we must get a great moral compulsion, to spread throughout the world a free system based on voluntary cooperation. At last we are beginning to give to other

countries a more adequate presentation of the thrilling story of what has happened here and therefore can happen with them also—under freedom. Through press, radio, films, books, and magazines, and exchange of teachers, students, scientists, and technicians, we must give hope to the oppressed peoples and to the undecided peoples of the world by demonstrating to them a better alternative—by performance, not just promises. Our broadcasts really should be called not the Voice of America, but the Voice of Freedom. What has happened in our country is not because we are Americans, but because we have been free. The most explosive and dynamic idea ever turned loose in human history is freedom under law. Why have we been so feeble in using this powerful force?

The desperate measures Russia is taking to keep the story of freedom from getting through to those under her control and her own stupendous efforts in the propaganda field are the eloquent proof of how great is her faith in the power of ideas. The Russian rulers know what one man, Karl Marx, was able to start with an idea—and what two other men, Lenin and Stalin, have been able to develop out of that idea.

They know what another man, Hitler, did to the world with an idea.

They also know what 100 other men and women, the Pilgrims, did when they came to this country over 300 years ago, with their idea—political liberty.

Heroes of Words

The greatest heroes in Russia are not scientists, or industrial magnates or even generals. The greatest heroes in Russia, and the highest paid persons in the land, are the skillful users of words—those who know how to take an idea, and no matter whether true or false, present it in attractive, convincing form. They have learned it is their most potent and effective weapon throughout the world in softening people up preparatory to taking them over by force, which is the only means by which they have actually gained control of any country yet—beginning with Russia.

Why should we be less effective in selling our basic faith? We do not have to sell falsehoods about the free way of life. But we do have to present the facts about it, and present them repeatedly and convincingly, emphasizing the great advantages that have resulted—without in the least concealing the imperfection, or lessening our efforts to correct them.

Jesus did not say just, "The truth shall make you free." He said, "Ye shall know the truth, and the truth shall make you free." How are people to know

the truth unless we tell it over and over and everywhere?

When our system is such that under it 7% of the people of the world have created as much wealth and distributed it more widely than all the other 93% put together, is it not shameful that it is presented so inadequately that many people not only abroad but here at home can be persuaded that it is progress, it is "liberal," to advocate abandoning the system under which the 7% have accomplished so much and go back—not ahead, as it is frequently portrayed—to one or another of the systems under which the 93% still struggle and suffer?

Why should anyone be so almost apologetic about a system which, while far from perfect, is still incomparably the best this earth has ever known—judged solely by results from human beings?

All of the above—military, economic and ideological measures—are essential elements of a world policy; but they are not enough. They merely buy time for a final step: give us one more chance to develop effective political measures—get the world organized on a sounder basis.

If we hope to win the fierce economic and ideological war now raging throughout the world before it degenerates into an atomic war with unforeseeable destruction, we must move boldly and imaginatively to try to strengthen the world organization so that it can handle all threats to the peace from whatever source.

Concern for our own security has compelled us to assume in the present emergency the burden of assisting certain nations in Europe and Asia. But we cannot long carry that burden alone. We have neither the resources nor the wisdom.

The peaceful peoples of the world placed their faith in the United Nations as the agency to establish a just and peaceful order. The experience of the last five years has demonstrated that in its present form the United Nations simply cannot do the job, if any one of the big powers does not want it to. In fact, it is so constructed that any one of the Big Five by its veto can use the United Nations machinery to prevent the making of peace, to defeat every thing it supposedly was set up to guarantee.

Veto Versus Peace

Most Americans were too naive to realize and too trustful to suspect that the Soviet rulers were coldly planning to use the big-power veto not to block war—which was our concept of its function—but to block peace. They have not once used the veto to prevent

war or sanctions. They have used it more than 40 times to defeat agreements desired by most of the free nations, that were in the direction of peace.

At Teheran, Yalta, Potsdam and elsewhere our leaders, in order to get Russia to come into the United Nations, yielded to her on matters of principle and even on our own solemn commitments to loyal allies, like Poland and China, apparently assuming that if Russia joined, it would be for the same reason we and others joined, namely to solve world problems. But it soon became clear to all who would see, that the Soviet Government came in for precisely the opposite reason—not to get agreement, but to ensure disagreement; not to make the United Nations work, but to be in the best possible position to make sure that it does not work. Why?

The reason is perfectly clear. The Kremlin already has a world organization of its own—the Communist Party. It has more than a dozen countries under its complete control, plus trained, disciplined units in every other country. Its world organization is already functioning, at full speed. It intends to win, and to do so it must keep any other world organization crippled and ineffective, which the veto machinery permits it to do. That is not surprising when it is learned that it was drafted by Mr. Alger Hiss.

The remedy for such an intolerable situation is not to abandon the United Nations, or to continue to bypass it; but rather to improve it. We must get its structure modified so that it can and will work—with Russian cooperation if possible, but without it if necessary.

First, we must initiate action toward getting the Charter itself amended to correct demonstrated defects. We should declare now and pursue vigorously a policy of endeavoring to strengthen the United Nations and to seek its development into a world organization, open to all nations, that will have carefully defined and limited powers adequate to preserve peace and prevent aggression through the enactment, interpretation and enforcement of world law.

Suppose Russia will not agree to Charter amendments that would make all members subject to the same world law, and vetoes such changes. I have no doubt that her present leaders would do that—but I would let them make that decision and announce it, not we make it for them. Should they decide to exclude themselves from cooperation, we do not need to withdraw from the UN or drive them or anyone else out. We should just organize on a closer basis with all the nations that will agree—not outside the United Nations, but inside it.

That is, while seeking to improve the United Nations on the universal level, we must at the same time work for better organization on a less-than-universal level. Just as the Communist-dominated members of the United Nations have always been “a club from within,” so, under Article 51 of the Charter, all the free nations—beginning with the twelve in the Atlantic Pact but not limited to them—can unite firmly for collective self-defense in another “club within the club”—leaving the door open for Russia and any others to join if and when they are willing to agree to and abide by the rules.

That is what our forefathers did at the Constitutional Convention. They did not secede from the Confederation, or try to drive out those who did not agree with their new proposal. They simply drew a tighter, more workable plan of organization, and provided that whenever 9 of the 13 states ratified it, the new “club” would be set up—the others to join or not, as they wished. All did within a year.

As long as we indicate we will not do anything unless or until Russia agrees, of course she will not agree. Why should she?

But if we and the other free peoples demonstrate to the Russians, quickly, that we can and, if necessary, will move ahead without them, there is a chance—I suspect only a chance—that we may find it possible before long to get along better with them.

If enough of the peaceful nations get together in a workable organization within the UN that makes it clear to the men in the Kremlin, firstly, that they do not need to go to war to get security or satisfaction of any legitimate grievances; and secondly, that they cannot win even if they do go to war, at that point, and probably only at that point, there is a reasonable possibility that they will begin to come along, because there would be nothing for them to gain and much to lose by refusing to do so.

But even such agreement on the traffic rules by which relations between the two worlds are to be conducted would be only temporary. It can become permanent only as we succeed in developing a deeper and truer unity—unity of belief and purpose.

Melting Alliances

I remember the apparent unity the allies had in 1918—all of them fighting against a common enemy under one Commander-in-Chief, General Foch. As a young idealistic soldier I thought the unity would last. But alas, the ink on the Armistice was hardly dry before the Allies began to fall apart.

The same thing happened in World War II. The

opposition of the non-Axis powers to their common enemy, Hitler, gradually drove them into remarkable cooperation and what appeared to be unity. But no sooner were Hitler and Japan defeated than the teamwork disappeared.

The free nations are now being driven together again by the Russian threat to their security. But let no one be deceived a third time. Neither man nor nations can be permanently united on the basis of the only major forces which war and the threat of war generate—fear, hatred, and suspicion. They hang together as long as their fear and hatred are directed against the common enemy. But when the enemy is gone, the fear and hatred persist and are usually turned against erstwhile allies.

Are there any principles on which true world unity can be built? Are there any rocks—and if so, what and where are they?—on which we can build a structure that won't collapse every time the winds blow and the floods descend? I think there are. They come directly out of the Christian teaching and faith. Let me mention four of them—four reasons why the Christian religion is by its very nature cohesive rather than divisive, and gives us our only real hope.

Non-Divisive Christianity

First,—the Christian religion is the only thing that always puts the primary emphasis and the ultimate value on the individual human being—his worth and his welfare. Out of it came the fundamental foundation-stone of our free society—the right of the individual.

The Christian religion does not put the primary emphasis on man's sex. That is what the non-Christian religions do; man is human, woman is sub-human.

Nor on his race. That is what Hitler and Japan did. Each believed its own race was superior and gave it first importance. Some Americans hold the same philosophy. But inasmuch as there are four main races, such a philosophy cannot unite; on the contrary it inevitably splits the world into at least four main groups.

The Christian religion does not put the primary emphasis on nation. To do that splits the world into more than 80 units.

The Christian religion does not put the primary emphasis on class. That was the philosophy underlying belief in the divine right of Kings, of Government by an aristocracy, of Karl Marx's dictatorship of the proletariat. It does not unite humanity, it splits it horizontally.

The Christian religion does not put the primary emphasis on creed or sect. That too divides.

It puts the primary emphasis and concern on the only thing we all have in common—namely, our common humanity.

That gives hope because it begins with that which can be changed. The history of the world is the history of changed man. Moses changed by an experience out in the desert. Paul changed by an experience on the road to Damascus. Abraham Lincoln changed by an experience in a slave auction mart. Sun Yat-sen changed by an experience in a Christian mission school in Honolulu.

Wherever a human being is in need, there the Christian religion begins its work. "Neither Jew nor Greek, neither bond nor free."

Second—The Christian religion is the only thing in the world that always sees and builds on the possibilities in the so-called backward peoples.

When Caesar came to England he saw no possibilities in the hopeless barbarians he found there. Yet only two thousand years later in the summer and fall of 1940 the descendants of those barbarians held all of western civilization in their hands alone—through sheer courage and character.

Only a few years ago many people could see no possibilities in the Japanese. So they didn't bother to send enough missionaries to take to Japan Christian ideas and ideals along with western tools and machines and weapons. As a result they eventually had to send millions of soldiers with more than a hundred thousand of them never coming back.

This Christian principle of seeing and building on the possibilities in those who at a given moment are behind in their development, is the inspiration of the Christian missionary enterprise and of our public school system. It is another fundamental foundation-stone of the best in our own society—namely, the right of the individual to improve his condition, to rise according to his merit. "Inasmuch as ye did it unto the least of these by brethren, ye did it unto me."

Third,—the Christian religion is the only thing that provides an adequate ideology,—an adequate concept for organizing and integrating the diversified peoples of the earth.

The concept that all men are children of one Father, God, and are therefore brothers, is in the Christian religion, but it not unique with it. Several other religions have the same doctrine. It is good, but not good enough.

The Christian religion has another concept far more intimate and adequate. It is best stated in the twelfth

chapter of Paul's first letter to the Corinthians. It is the concept that we are all members of one body,—all different, but each making a unique and essential contribution to the whole, each incomplete without the others. Honor to one brings honor to all. Suffering to one brings suffering to all. This is the foundation of what in American parlance we call "teamwork"—working for the good of all as the true way to promote the good of each.

Here we are on this planet—all different. Our fundamental problem is learning to live together. Do you know in all of literature and recorded thought any other concept that is adequate for the task of developing a unity that will last?

Finally—the Christian religion is the only thing that provides an adequate Leader. Not only a concept, but a cause. Not only principles but a program, and a personality.

The Nazis had a concept, but it was the fact that they had a leader to whom they gave complete devotion that galvanized them into action. The same was true of the Japanese and is true of Communists.

All over our country I find kindly, idealistic, high-minded, fine-spirited men and women trying to build a new world just by changing the externals, or by doing good deeds. That is not enough. They cannot match in enthusiasm and zeal those who are fired by devotion to a leader.

The question in America is not whether we too will have Leaders. The only question is WHO IS TO BE OUR LEADER? Is it to be Christ?—sane, rational, balanced, constructive, healing, reconciling, saving?

Or is it to be one of the madmen?

Jesus' method is to call you and me to follow Him in His way. It is wholly voluntary. He does not threaten a concentration camp or a purge if we do not come. He does not try to get us by telling us only the favorable side of the picture and concealing the difficult. His way is to let us "know all the truth" and then make our own choice.

He calls us to hard tasks, not because he wants us to be unhappy, but because he wants us to be happy; not because he wants to take life away from

us, but precisely because he wants to give life to us—full, rich and abundant.

My friends, this is not a message of pessimism. On the contrary, it is the unconquerably optimistic—the only thing that can enable us to escape pessimism.

Our difficulties are not insurmountable if we can develop here and among the other free peoples a compelling sense of mission to build in the world the sort of decent order which our forefathers had the will to build in these United States—the will to make a Christian society work here at home and to spread it abroad.

It comes down to how sound and strong and deep is our faith. What our nation and the world must have if they are to be saved is what Lincoln prayed for at Gettysburg, "Under God, a new birth of freedom"—a new understanding of freedom—a new dedication to it.

Our fathers built the finest material civilization the world has ever seen—precisely because they sought first the dignity and freedom of individual man as a spiritual being. Because they put that first, not second, the political and economic system they established was one which released, as had never been done in any other time or place, the creative capacities that are in ordinary men everywhere. Thereby has our progress been achieved.

Shall we now focus our effort just on trying to preserve the material results? Or on reproducing and strengthening the spiritual causes?

With all my heart I believe that the system of government by voluntary federation which our fathers established here represents the best set of political ideas ever put together in one place in the world's history. I think they are the hope of mankind. The achieving of one world with freedom and peace depends upon the spread of those ideas—everywhere.

Nothing short of genuinely Christian leadership offers hope for that task in this critical day. Never did the Christian college have greater responsibility—and opportunity. Never were you, its graduates, called to higher duties, nobler living, harder work, greater usefulness and richer reward.

Recommended Reading

John Adams and the American Revolution. Catherine Drinker Bowen. Little, Brown. \$5.00.

Roosevelt in Retrospect. John Gunther. Harper, \$3.75.

Eleanor of Aquitaine and the Four Kings. Amy Kelly. Harvard University Press, \$5.00.

"I Am a Debtor"

By Frederick H. Olert

Pastor, First Presbyterian Church
Detroit, Michigan

It is a signal honor for which I am grateful beyond measure to be invited by President J. R. McCain and Dr. Wallace Alston to participate in your commencement festivities here at Agnes Scott College. I come to give you Christian congratulation upon the completion of your course of study here. You are about to receive the reward of your educational labor. Some of you will continue your preparation elsewhere in specialized fields or you will take your places in the tangled scheme of things.

I cannot help reflecting upon the difference between your commencement and my own. We went out as it were to a mid-sea of great things. Scientific discoveries were binding the world together in a new unity. War was about to be completely outlawed, disease had about been conquered, poverty abolished, and just around the corner was that golden utopia which represented the fulfillment of everyone's dream. We were riding the crest.

No such thoughts are in your minds today. If you are thinking at all you must realize the tremendous tasks which you will confront in your generation. No group of students ever essayed to meet the total challenge of life under terms of sterner competition and more crushing bewilderment than the graduates of 1950.

It has been customary that the significance this event has in your lives shall receive the emphasis of a sermon. As you go forth I press upon you the consideration of the obligation of privilege. I have chosen a cryptic little text taken from Paul's letter to the Romans, Chapter one, verse fourteen: "I am a debtor."

Paul is here writing to his Christian friends in Rome concerning his obligation to preach the gospel to all men. Says Paul: "Necessity is laid upon me. Woe is me if I preach not the Gospel for I am vastly in debt to all men for my culture and for the Gospel." No man can read the story of Paul's life and catch the spirit of it without having his blood leap in his veins. It is stupendous what that man did. His sense of debtorship signified a duty to be discharged and

an obligation which laid tribute upon his life. He felt it keenly. He had a debt to the Christless, a debt never paid, and never cancelled. I come with a message of redemption which I must give.

This text is a direct path to the consideration of the theme: The Obligation of Privilege. I think it embodies the constraint imposed upon the privileged to serve the underprivileged. To every Christian advantage implies responsibility, blessing denotes benefactorship, ownership involves sharing, and opportunity is an incentive to service. We have all received vastly more than ever we could give. That imposes upon us heavy obligation.

There is a moral indebtedness inescapable for every soul who knows Christ. It roots itself in the vaster relationships of life. Somewhere deep within me there is a conviction that I am a debtor to God, my fellowmen, and to the universe. As long as I hold the Christian faith, the prime estimate of life must be that I am here to add something to the spiritual betterment of mankind. All mental and spiritual treasure is not to be hoarded but used under the guidance of God for the service of men. In view of the affairs of today, the bewildering complexity of life, the world need, a resourcefulness far beyond that of the simpler days of the past is required. There are sterner obligations we are to assume.

I.

It is well to remind ourselves how much we owe. What a large number of unearned benefits we have received. We have been born into a world where society is fashioned for our use. We are heirs of the ages. Countless unmerited privileges are ours. Others have toiled, struggled, suffered, and died. There is always the unearned increment of life for which we have never labored. Day and night countless numbers of people minister to our needs, enrich our lives, and enable us to develop our personalities.

It is impossible to catalogue all we have received. There is not a single achievement made without the aid of those who have gone before. We draw checks on the bank of civilization in which we have as yet made no large deposit. The cash that crosses the counter never fully pays the bill.

I am a debtor to my parents. Who can measure their prayers, example, influence, investment in my life, or who could ever hope to repay? We are beneficiaries in the realm of education. Others have sown; we have reaped the results of their labors. It has

been estimated that every person by the time he reaches twenty-one has cost society the royal sum of \$50,000 reckoned in financial cost alone, which may be the cheapest cost of all.

In the biography of Mark Hopkins, President of Williams College, there is a relative incident. Certain of the college buildings had been defaced and damaged by a thoughtless student. When the offender was caught and brought to the President, he turned out to be a young man of wealth from a family of power and prestige. Summoned before the President for an interview, the young man drew out his pocket-book and said, "How much is the damage, and I'll pay it." "Young man," said Hopkins, "put away that pocketbook. Tomorrow in Chapel you will make public acknowledgement of the offence or be expelled." Speaking on the subject later, Hopkins said, "Rich young men come here and take the attitude they can pay for what they get here. No student can pay for what he gets at college. Can he pay for the sacrifice of our pioneers and benefactors, for the heroic services of half-paid professors through the long years, who labored to give young men a liberal education at the smallest cost? Every young man here is a charity student." Divorcing that speech from that particular incident, how neatly that fits us all. We are all wards of charity, the charity of creation, the charity of friendships, of civilization, of education, of religion. Our collective society is developing a state of mutual inter-dependence.

Paul owed much to Christianity. He was indebted to Christ and the Church. Paul knew that civilization would lapse into barbarism and press its way to perdition without the church and the ministry it renders. Paul owed much to Christ. Christ means for him reconciliation, restoration to sonship, freedom from guilt, and inner transformation. Such spiritual gifts laid heavy obligation on Paul's life. He might have sung with a later minstrel:

Oh, to grace how great a debtor
Daily I'm constrained to be.

II.

Paul's idea of the obligation of privilege cuts across the prevailing mood and temper of our times. So many people operate on the basis of getting more and more for doing less and less. We live in an age of large debts, cancellations, moratoriums, strikes, and wholesale repudiation of moral and spiritual obligations. The dominant mood of today is for everyone to attend the national barbecue and cut off as big a

chunk of the national wealth as he can. Grab all you can nicely and politely, but grab. Blessed are ye if you can get a good deal of this world's goods with little honest toil. Multitudes of people want to sit down at the public trough and be fed. Too many people drop down into life and pick it up with its innumerable blessings and spend it with no concern for those who in the past made large investments in it and with no sense of honorable obligation with reference to those who follow in their train. Our civilization is not concerned with giving service, but in demanding rights and getting them. Man thinks he is entitled to what he can put his hands on. He wants what he has not earned and he reaps what he has not sowed. It is a gospel of irresponsibility. It indicates that freedom has gone mad. Unless self-surrender replaces self-will, neither civilization nor democracy can survive.

There is plenty of evidence of this spirit in the world of today. Multitudes of people complain bitterly about the passing of dividends yet they have been passing dividends all their lives. The gambling mania expresses it, too. We all want something for nothing. Many of us are spoiled men and women living under the conviction that the world owes us a living. That idea runs deep and digs itself into life. It creates the special-privilege complex. Values are distorted. Education becomes job-centered with young people's only goal to get into the higher-income brackets. When you get down into the area of daily life, the whole contrast is that of religion versus irreligion, or of Christianity versus paganism. Irreligion says: "I want to live my own life." Christianity says: "Ye are not your own, Ye are bought with a price." The philosopher Machen declares that the prevailing philosophy of the day is the philosophy of the sty — "me for me." In a vein of grim humor, someone said that if a convention were held of those who felt they were paid more than they were worth, the convention could be held in a telephone booth.

III.

Let a man meditate upon the cost of the blessings he enjoys. Let him gratefully recall the burdens borne, the blood poured out for the common benedictions he shares, and he will be the readier to discharge his obligations in service to the race. Paul tells us that to consider yourself a debtor is an honest interpretation of life. Paul said: "I am a debtor." Those simple words expressed his ideal. Tribute was laid upon his life. Christ was always saying that same sort

of thing: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." He said it to His disciples in these words: "He that would save his life, let him lose it for My sake. If any man would be My disciple, let him deny himself, take up his cross and follow Me." In the last night in which he was betrayed, He took bread and blessed it, and brake it, and then He used these sacramental words: "This is My body which is broken for you." This represents the creed of Jesus. He was always lifting the burdens of man. He sought to lead men from the darkness to light. By the blood of His cross He redeemed mankind, but there is something more. He demonstrated to us what ought to be the dominant creed of human life.

There are for each of us three possible creeds in life. We may have the creed of the sensualist and express it in the words, "My body is for me." That indicates the life of self-indulgence. It is the philosophy of "me for me; the world owes me a living." There is much of that type of living in the world today. There is also the creed of the despot, "Your body is for me." It is the principle of the many serving the one. When Metternich, the Austrian diplomat, once told Napoleon that a certain military scheme would cost him 100,000 men, Napoleon laughed and said: "What are a hundred thousand men to me?" Man's inhumanity to man is just as appalling today. The modern totalitarian states exhibit the same creed and make men puppets of the State.

Life begins for all of us in the fullest sense when we get into some kind of fight. The reddest-letter day in any life is when a man gets down out of the grandstand into the arena to suffer for some holy cause. We cannot remain seated in comfortable places if we have accepted the Christian faith. We must lift our arms in behalf of a world broken and beaten and half-built. Attach yourself to some righteous cause and grow strong in its service. If you seek such a cause for which you can labor and suffer, look around you. There is so much to do. War, poverty, disease, a social order reconstructed according to Christian patterns, winning the world for Christ in our own generation — such causes wait for you and me. What do I owe to my times, my country, my world, and my Christ? Such questions a man ought to ask himself.

We are to do as Christ did. He went to a cross. We may chafe at the restraints the cross imposes but it is the only way mankind will be redeemed. The spirit of that cross must be soaked into the fiber of the mind, the standard by which we measure all things and the

background against which the whole of life is enacted. No one can know what that means until he has been to Calvary. Calvary is more than a red cross lifted against a gray sky. It stands for an experience that is real. It means that we get under a load of the world's care and lift.

May I set in vivid contrast two sets of people. Here are two men, world figures, who have gone to Africa in recent years. The one went down with men, fierce men, to operate the instruments of destruction. He carried all of the tools of war — guns, swords, bombs, gas, and planes. He went with a lust for conquest. He left in his wake suffering and a trail of blood. You recognize this description of Mussolini who disregarded all of the sanctions of peace and raped Ethiopia.

Another man went down to Africa. He was a scholar, doctor, surgeon, scientist, philosopher, organist, author, lecturer, versatile genius. From the Alsace to the African deserts went Albert Schweitzer to devote himself to the healing of men's bodies and souls. He left in his wake the healing ministry of Christ's gospel.

A few years ago, there died in London a woman who had the dubious reputation of being the best-dressed woman in Europe. She had a wardrobe of a thousand dresses. Can you imagine how that would complicate life? Every morning you would have the strain of having to decide which of the thousand dresses you were to wear that day. That is a burden that most of us have escaped but with a thousand dresses she had only one face, one brain, and one life — one life smothered by a wardrobe of a thousand dresses. Earlier a man died in London who had only one suit of clothes. You have probably seen dozens of pictures of him always wearing the same blue suit with the red collar — General William Booth of the Salvation Army. He had only one suit, but he was a man who lived a thousand lives. He took the load of a thousand people and carried them on his own heart. He knew what it means to say: "This is my body which is broken for you."

To the challenge of that truth Isaac Watts responded with the lines of his immortal hymn, "When I Survey the Wondrous Cross":

When I survey the wondrous cross
On which the Prince of glory died,
My riches gain I count but loss,
And pour contempt on all my pride.
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Two Weeks in Guatemala

By Ruth Slack Smith '12

I have always been quite scornful of those people who spend two weeks in a country and then write "authoritative" books on conditions there, so I assure you that there is nothing authoritative about this. It is only my impressions of Guatemala, which I visited in the summer of 1949.

My own abysmal ignorance was my first reaction in traveling in Guatemala. I had read a few guide books and had talked to some people who had been there, but I wished that I could have had courses in Latin American history and geography, in textiles and archaeology, and above all else in Spanish conversation!

Even though my background was inadequate, I did see a lot of interesting things, and I'd like to share the high spots with you. First, let me give you the itinerary—no, before that let me introduce my traveling companions: my niece, Peggy Hooker, who is now a sophomore at Agnes Scott; a friend from Virginia, who has traveled a great deal; and two teen-aged nieces of hers.

We began July 19th with two days of sight-seeing in New Orleans, around the city and outlying districts by car, with a more detailed view of the French Quarter on foot.

We sailed on the United Fruit S.S. Antigua—clean, comfortable, grand food and weather. It took four days to reach Christobal, where we had two days of interesting sight-seeing on the Atlantic and Pacific sides of the Isthmus. The Canal, tropical flowers, old Panama. Balboa Heights. Panama City were all surprisingly beautiful.

It took two days more at sea to reach Puerto Barrios, the Caribbean seaport of Guatemala. Freight cars filled with green bananas were waiting on the docks, and immediately after we arrived they began the fascinating process of loading bunches of bananas much larger than we usually see on the market.

We boarded a little train which took all day to go the 190 miles to Guatemala City, climbing 5,000 feet in the process, and passing from the lush growth of palms, bananas and other tropical plants through a semi-arid region abounding in cactus, to the high plateau of Guatemala City, where the weather is always

pleasant. Along the way we had many glimpses of picturesque native homes, vendors at the stations and fellow travelers on the train.

Just before we left New Orleans the papers had been filled with accounts of a revolution in Guatemala and our friends were a bit doubtful as to the advisability of our going, but by the time we arrived the revolution had ended and all we saw were armed soldiers on the train, extra guards in the city streets, and bullet holes in the president's palace and in other buildings around the Plaza. We were not allowed to enter the palace upon our arrival, but when we returned to Guatemala City later we did go into the very elaborately decorated rooms of state.

In so limited a space I cannot tell you all we saw and did as we walked the streets of the capital and drove through the picturesque highlands. so I am giving you the outstanding impressions:

Color — the bright-colored dress of the Indians — you thought they were going to a fancy dress party instead of going to work in their everyday clothes — the brilliantly colored flowers blooming in such profusion: bougainvillia, hibiscus, poinsettias, snapdragons, and many more, the names of which I do not know — the colorful market scenes, flowers, textiles — pottery — color in the landscape, sky, lake, trees, the Guatemala pink of the houses, the pistachio green of the president's palace. Aldous Huxley said he gave up an attempt to paint a scene in Guatemala for he could not discover "how to render a brilliantly colored landscape in equally brilliant tones without making the thing look like a railway company's advertisement of the Riviera."

Magnificent Ruins — I am still amazed at finding that Antigua, which was partially destroyed by an earthquake in 1773. was the largest, most flourishing city in the Western Hemisphere, larger I am told than New York or Philadelphia and far more magnificent, with a cathedral 500 feet long and arches 60 feet high, some 50 more churches, convents, a university, etc.

Magnificent Views — wide, sweeping views of valleys and mountains, clear, blue lakes and volcanoes.

Uniform Pattern of Cities and Villages — an open square or plaza, sometimes like a park with trees and flowers, sometimes bare and used for a market, a church at one end of the square, usually a school, government building and shops on the other sides. Houses in the city are generally of plaster with tile

roofs; in the country of poles or corn stalks with thatched roofs. Churches are mostly 17th and 18th century Spanish architecture, sadly in need of repair, and the weirdest collection of saints inside and dozens and dozens of vases of dead gladiolas or calla lilies. At the church at San Francisco El Alto I had the interesting experience of seeing 14 Indian babies baptized.

Markets — Indians jogging along the road carrying loads to market, streets crowded with people selling everything — coffins, furniture, food, flowers, clothing, pottery, pigs, etc.

Women Washing — they seemed to be forever washing clothes in the streams or in public washing troughs, babies often bobbing up and down as the mothers scrubbed; women carrying water jars on their heads with ease and grace.

Mixed Population — In the cities a mixture of people in native dress, people in all stages of western attire; Ladinos (which means foreign, mixed, or anything not pure Indian) probably predominate in the cities and are to be found scattered throughout remote villages, though the population is said to be 65% Indian. Certainly they have racial problems equal to those in any other country.

We left Guatemala by plane, stopping for 24 hours in Merida, where we had an interesting glimpse of life in the Yucatan, as well as a view of Mayan ruins.

If any of you have a two-week vacation. I do not believe that you can spend it more pleasantly or profitably and with less expense for value received than to take a plane trip to Guatemala.

SCRAPBOOKS

By Ruth Dunwody '31

I have two hobbies, scrapbooks and music; and the first helps me have time to enjoy the second.

It all began in the 1930's when I helped a Junior Music Club with the scrapbook they were to enter in the contest at the state convention. It won second place, and from then on the club won first place until it could claim permanent possession of a beautiful loving-cup.

After that I started music scrapbooks of my own — of various artists and of opera. Later, about the time King Edward VIII abdicated, I began one of the

English Royal Family. Then I made a book of the historical and geographical paintings which I had saved (covers from *The Literary Digest* magazine). Since I taught a Sunday School class and also played the piano in the Primary Department, I made a scrap-

book of children's sacred songs, stories, and material for worship programs, and another of sacred paintings.

In thirteen years of teaching school I have accumulated many professional magazines. I wished to have full use of them year after year, but they were too heavy and too numerous to carry around. If I wanted them at school they would be at home, and if needed them at home they would be at school. I decided to take them apart carefully and save only what I needed. Now I have scrapbooks on reading, phonics, number-work, seatwork, language, health, penmanship, art, and music, with two subjects in a book. This is a great time-saver when I want something new or something specific that I *know* I have. Otherwise I should have to hunt through many magazines. When it is time for my class to have a program, I can look through the scrapbook marked "Readings and Plays" appropriate to the special month of my program, for I have them according to months, and in proper order. If I don't use something in the book, it gives me an idea for something original.

I enjoy playing the piano and also sing with our volunteer choir. My scrapbooks help me to finish school work in time to practice with the choir and to have time to play the piano occasionally.

Workman

that needeth not to be ashamed

By Leone Bowers Hamilton '26

This meditation has been adapted from a vespers talk made at Agnes Scott by "Redd" Hamilton, who is a recognized Georgia artist and teacher of art. She illustrated the talk with pictures from the work of artists old and new.

If I should start the evening talk with prayer it would be

"Open, Thou, mine eyes that I may see."
In this brief opportunity for thinking on art there is much to consider. First, there is the necessity to limit the observation to painting only, omitting sculpture, architecture, textiles. Next there is the observer to consider: his aims, his knowledge, most of all his attitude, his ability to respond to the beautiful. God has created many wonders. Are you a mortal who treads, unseeing, on a beautiful natural form while rushing forward to behold a glittering artifice? Nothing can be of use in your development unless you are capable of consciously perceiving it. Paul must have passed over the road to Damascus many times before he had the vision of enlightenment.

Now to consider the artist. His work will be none the less great if it goes unappreciated by you, but his opportunity to be of service will be greatly hampered. Browning gives insight into the soul of an artist:

"If you get simple beauty and naught else,
You get about the best thing God invents:
That's somewhat; and you will find the soul
you have missed,
Within yourself when you return him thanks".

Later in the same poem:

"You have seen the world
— The beauty and the wonder and the power,
The shapes of things, their colours, lights
and shades,
Changes, surprises — and God made it all."

The question? Not "What is the subject?" or "Does he copy the object?" or "How clever is he?" . . . (Cleverness can be so hollow. Judas Iscariot was clever; Andrea del Sarto, "the faultless painter," produced flawless representations of lifeless people on dead canvasses). The question rather for the artist is, Has he been capable of feeling. Has he an inner thrill of understanding of God's wonders?

To require Biblical subject matter for art is to put a Sunday face on it. It is apt to place painting in the realm of illustration only, to limit the mentality and the spirituality of the painter. There was a time when art was set aside for the church, when painters had

to paint a specific subject. Let us look at the work produced by these men with our minds disabused — especially in the case of the madonna theme. The artists did not paint from the subject, for they lived more than twelve hundred years after the time of Mary. They added symbols (e.g., haloes) now thoroughly acceptable to you, but admittedly not realistic. Many pictures from this period are the works of masters; they are good paintings.

Artists have responded in many ways to creation. The real artist works ceaselessly, tirelessly, seriously in the joy of creating; for is he not also "in His image"?

What is there for you to do? Recall if you can, one really inspiring picture on the walls of your church or Sunday school building. Is there any variety, or are there only trite variations? Yet the inspiration of greatness is one of God's gifts to man!

"What is man's chief end?" To glorify God and to enjoy Him forever is the answer given in the Westminster Shorter Catechism. Let us look again to Browning's poem, "Fra Lippo Lippi." Near the close he says

"Art was given for that;
God uses us to help each other so,
Lending our mind's out."

If a man stretches his soul to the limit he may produce a great piece of work. Are you to be developed more fully by using your capacity to understand? Take time, take time to perceive, to develop. "Take time to be holy."

Veiled Victory

Veiled Victory, a volume of poems by Annie Graham King '06, was published in the spring by Bruce Humphries, Inc., Boston. Miss King has previously published articles, fiction and verse in magazines and has written several religious pageants.

The poems in *Veiled Victory* are marked by sincerity of feeling and simplicity of expression, a pleasant lyric gift communicating the author's feeling to the reader with smoothness of rhythm and skillful handling of stanzaic structure. There is in the best of them the mystic's awareness:

Then suddenly the light shone through—
I, fleck of dust, was set on fire!
For God Himself drew close to me,
And only God was my desire!

Miss King, who lives in Selma, Alabama, took a degree at Vassar after graduating from Agnes Scott and has studied English at Columbia and at the University of Colorado. She is president of a local writers' club and has won a number of state poetry prizes.

Class News

DEATHS

Institute

Lucie Harris Green Gardner died at her residence in Decatur, June 21.

Maggie Cotten died June 3.

Mamie Estelle Brown Gardner married Charles N. McCulloch April 28, 1949, and died a few months later, December 10.

Addie Boyd Pattillo lost her husband, James Raleigh Pattillo, in June.

1912

Marie MacIntyre Alexander lost her husband in April. Coach Alec was Director of Athletics at Georgia Tech. A memorial to be erected in his honor will be called Alexander Hall, a tremendous building which will house a training center, basketball games, and an auditorium in which commencement will be held.

1916

Eloise Gay Brawley's mother, Mrs. Thomas Bolling Gay, died Aug. 15, in Atlanta. Mrs. Gay was an active worker and Sunday School teacher at the First Presbyterian Church in Atlanta for 50 years.

1919

Lulu Smith Westcott lost her mother this summer.

1925

Larsen Mattox Magill died July 14. Larsen had been an educator for many years, and at the time of her death was principal of the Wyomina Park Elementary School in Ocala, Fla.

1928

Madelaine Dunseith Alston lost her mother this summer.

1929

Bill Williams, husband of Helon Brown Williams, deceased, died Sept 5 in Little Rock, Arkansas. Their daughter Brownie entered Agnes Scott this fall as a freshman.

1931

Frances Musgrove Frierson lost her husband in March.

1932

Catherine Baker Matthews' husband Al, lost his father, Al Matthews, Sr. in August. Mr. Matthews was a prominent Atlanta furniture dealer and manufacturer.

1935

Betty Fountain Edwards' aunt, Miss Berthe A. Landru, died July 11. She had lived at the Alumnae House for two years.

1936

Sarah Jane Traynham died Aug. 24, in a private hospital in Atlanta, after a long illness. She was the editor of Southern Surgeon.

1941

Martha Moody Laseter and Brand lost their older daughter, Patricia, on June 28, in Plant City, Fla.

1942

Shirley Smith Still's father died in September, 1949.

1943

Martha Ann Smith Roberts lost her mother, Mrs. W. Sam Smith, in June.

The Library
Agnes Scott College
Decatur, Georgia

Campus Calendar

- October 5—Honors Day. Phi Beta Kappa address by Former Dean Mildred Thompson of Vassar, now a member of University of Georgia faculty. Presser, 10:30 a.m.
- October 17—Unveiling of model reconstruction of Solomon's Temple based on research by Professor Paul Garber, head of the Department of Bible at Agnes Scott. Lecture by Dr. George Ernest Wright of McCormick Theological Seminary, Chicago.
- October 26—Aaron Copland, leading American composer and writer on music, presented by Lecture Association. Subject: The Appreciation of Contemporary Music. Presser, 8:30 p.m.
- November 4—Investiture, Presser Hall. Call DE 2571 for time.
- November 18—Mortar Board Recognition. Presser, 10:30 a.m.
- November 20—Dedication of Letitia Pate Evans Dining Hall, 3 p.m.
- January 31—Alumnae Day. President E. C. Colwell of the University of Chicago will speak.
- February 27—Pearl Buck, eminent writer, presented by Lecture Association, Presser, 8:30.