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In this issue—

TEACHING

WRITING

SCHOLARSHIP

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QUALITY, TOO, IN TEACHER EDUCATION

AGNES SCOTT'S DECISION last year to establish a Department of Education has raised some healthy questions among alumnae. Is the College not hewing adamantly to a liberal arts program? Is there now a major in Education? If the teacher-training courses at Agnes Scott are part of Emory University's program, does that mean that Agnes Scott will become a part of Emory?

The Agnes Scott-Emory Teacher Education program, a great experiment and recent development in teacher training, is based upon the simple but fundamental belief that it is possible to retain the recognized benefits of a liberal education while providing selected college students with the professional competence necessary for teaching in an elementary or secondary school. In no area of our nation's manpower, as we enter the second half of the twentieth century, is the need so stark as in the teaching field. We are convinced at Agnes Scott that we must graduate teachers who are both educated and trained in the broadest sense of each term.

Since 1899, Agnes Scott has been unashamedly dedicated to quality in higher education. Today, the resistance to quantity rather than quality is difficult and will become increasingly so in the 1960's when the hordes of students now bursting the walls of secondary schools begin knocking on college entrance doors. Agnes Scott does not seek, now or then, to train *all* the teachers, only a comparative few, but these it wishes to endow especially well, with a solid grounding in the arts and sciences plus proficiency in the skills of teaching.

When the Curriculum Committee of the College approved the separation of the work in Education from

that in Psychology and created the Department of Education, President Alston explained: "The establishment of this separate department emphasizes the significance of teacher education in the liberal arts and provides a more adequate medium for Agnes Scott's effective participation in the program. *It is not anticipated that a major will be offered in Education.*"

The opportunities for doing quality training of teachers are limitless in the joint Agnes Scott-Emory program; limitations, particularly in the area of practice teaching, would be grave if each institution attempted an independent, unrelated program. Since 1952 Agnes Scott and Emory have combined their resources at the undergraduate level for the preparation of teachers. Dr. John I. Goodlad is director of the overall program, and its happy results are a reflection of his insistence on the dual goals of broad knowledge and efficient teaching techniques for his students. Dr. Richard L. Henderson is head of Agnes Scott's Department of Education, on joint appointment with Emory. (See the article on Dr. Henderson in this issue.) Other members of the Education faculty divide their responsibilities between Agnes Scott and Emory.

Thus primarily through faculty is the Agnes Scott-Emory program coordinated. Each institution, of course, preserves its own rights in faculty appointments, curriculum and administration. The use of resources of both institutions makes a powerful force for accomplishing the kind of teacher training which can be respected for its quality. We who are Agnes Scott alumnae salute the Agnes Scott-Emory program and wish it well as it begins to grow.

AWJ

*This article first appeared in the Atlanta JOURNAL-CONSTITUTION MAGAZINE,
January 13, 1955.*

PROFESSOR GOES BACK TO FIRST GRADE

Olive Ann Burns

A COLLEGE PROFESSOR in Atlanta has gone back to the first grade.

For the last two months, Dr. Richard L. Henderson has spent three hours a day as an assistant in Mrs. Florence Freeman's first grade at Morningside School.

Dr. Henderson's regular job is teaching teachers to teach. He's professor in the Agnes Scott-Emory Teacher Education Program, and is supposed to know all the answers. You wouldn't think he could learn anything in the first grade.

What he learned wasn't ABC's.

What he learned was the difference between theory and real life.

Educators theorize, for example, that an adult should never raise his voice at a child. They insist that it's not necessary to be loud to be firm. "But I found out it's hard to remember that—when you're tired and a child starts throwing grapes," said Dr. Henderson. "A teacher **MUST** control her voice, or she'll be screaming all day. But the habit of calmness is not easily acquired."

Another textbook theory is that one should ignore misbehavior whenever possible. Of course you have to stop a child if he's pouring paint out the window or knocking over another child's version of the Empire

State Building. But you shouldn't make a big issue of it. The theorists say that pressure brought against an uncooperative child by the other children is far more effective than any disciplinary measure the teacher invents.

"I believe all this," said Dr. Henderson. "But after one day in the first grade it really hit me that when a teacher has 33 pupils, she's **GOT** to control the troublemakers, either by isolation or some other means of punishment. Otherwise she'd never get anything taught. It's not fair to the group to let one child keep the whole class disrupted. Yet it isn't fair to that child not to try to find out why he does the things he does.

"It was brought home to me that we still don't really know how to help teachers help kids with emotional difficulties. We can give the teachers an intellectual understanding of human behavior through courses on child growth and development. I don't mean these courses are a waste of time. But a teacher can't look on page 40 of a text book and find out why Jane is so shy she never opens her mouth. Page 121 doesn't tell why Tommy is always punching the other kids. The tragic thing about emotionally upset children is that today the average teacher doesn't really have

TIME to find out why. She just hopes they will respond to the group lessons on cooperation and good behavior."

Another theory of modern education is that children should be taught as individuals.

"The importance of the individual is the basis of our democratic society," said Dr. Henderson. "We feel definitely that each child should be guided according to his own particular needs, interests and talents. However, in a crowded classroom there's no choice but to teach everybody alike. The program has to be geared to what the 'average' child is interested in.

"It wouldn't help to put all the bright pupils in one class and the not-so-bright ones in another. They still wouldn't have the same interests. Anyway we don't want to do that. We don't want to build an aristocracy of intellectual snobs. Many kids who're not 'A' students can be leaders in other ways."

The theorists think children should feel free to express themselves. A system of rigid classroom rules is not considered desirable. "But with 30, 40 or 50 kids," said Dr. Henderson, "the class has to be regimented. The alternative is bedlam.

"I hate to bring psychology into this, but there's *something* that makes a small group of children behave differently from a large group. The bigger the class, the more they're affected by a certain mass stimulation. They stay excited and are easily distracted. A first grade teacher with a large class spends most of her time just keeping the kids quiet. At the end of the year they will be 'socialized,' and they will know *something*, but they won't know what they ought to do for second grade work."

At this point Dr. Henderson and I were joined by Dr. John Goodlad, director of the Agnes Scott-Emory Teacher Education Program.

"In the 19th Century," said Dr. Goodlad, "a headmaster might have a couple of hundred kids in a room. He'd have several assistants, called monitors, to help teach and keep order. Even 50 years ago in Atlanta, teachers averaged 45 pupils. Some had 60 or 80. But in those days teaching wasn't scientific. In the last 30 years a lot of research has been done. We have proved that you can keep order by keeping children interested. We don't believe in shaming or flogging. And we know that children learn more in small discussion groups than in the lecture system with arbitrary subject matter and no student participation. Yet at the same time we're learning more and more about children and the value of small groups, we're getting more and more crowded classrooms. It's terribly upsetting to conscientious teachers—having to do what

they don't believe in. Many leave the profession. Part of our job is to help teachers do the best they can and quit worrying."

Of course Dr. Henderson didn't really learn anything in the first grade that he didn't know before. But *thinking* about a problem isn't like being face-to-face with it. You can understand the difficulties of working with a mob of children, yet never really feel what a teacher feels when she knows her pupils aren't learning what they ought to.

"Still we have to face the fact," said Dr. Henderson, "that ours is a system of mass education. And it's going to get masser and masser. Statisticians figure that at least until 1965, public schools in the United States will enroll a million more first graders every year than they had the year before. (Atlanta has 7,000 more children now than last year.) The country needed 165,000 new elementary teachers in the fall yet last spring all of the colleges and universities qualified only 32,000. Last year a nationwide survey in medium-sized cities showed that 70 per cent of elementary children were in classes of more than 30 pupils.

"In Atlanta the average in grade school is 34 pupils per teacher, but some of the classes have as many as 45. In DeKalb County, most of the classes have between 40 and 50 children. At the present rate of growth, DeKalb needs a new school for 500 children every five weeks. Many DeKalb youngsters are already going to school in apartments and churches. More than 3,000 children in the Atlanta system go to school in churches."

Dr. Henderson and Dr. Goodlad think the situation is serious almost to the point of complete disorganization of the American school system.

"I am appalled at the apathy of the public," said Dr. Goodlad. "This is a national crisis. It's all happened since the war—something nobody ever anticipated—and in a few years these children will be in high school. The plain truth is that the American people are going to have to do on one car and fewer clothes and dig down to pay more taxes."

"Until that happens there is really no chance for children to get the kind of education they ought to have," said Dr. Henderson. "Teaching in the first grade, I realize more than ever that the below-average children and those with emotional problems are definitely not getting the extra help they need. Even the average boys and girls aren't getting an adequate education. Miss Ira Jarrell, superintendent of Atlanta schools, put it this way: 'The basis of a good school is the teacher's ability to teach, and you just can't teach 40 children.'"

Dr. Henderson thinks crowded classrooms are the chief reason so many children are having reading difficulties these days. "The problem can be explained by simple arithmetic," he said. "If you had only 10 pupils, each one could read aloud for six minutes in an hour. With 30 pupils, each can read aloud only two minutes. They just don't get enough practice.

"One solution is to divide the class into three reading groups—according to learning ability. The children will accept as a natural thing the fact that some learn faster than others, but many parents are furious when their child is put in the slow group. Another difficulty with this system is that the teacher must keep the other boys and girls busy while one group reads. It's hard for first graders to work 20 or 30 minutes at a time on their own. After they finish drawing a picture or doing a workbook assignment, they usually start talking or playing or throwing spitwads."

It is encouraging that teachers are finding ways to overcome some of the problems of crowded classrooms. Dr. Henderson pointed out that many student teachers from the colleges serve as nonpaid assistants while getting practice. Some high school girls help in the lower grades during their free periods. Mothers often volunteer to spend one or more hours a week reading stories or doing odd jobs that leave the teacher free to work with pupils who need extra help. The Ford Foundation is doing research on the apprentice system. It has in mind giving an experienced teacher 60 or 80 pupils, with the assistance of one or more less qualified teachers and a secretary.

"The only trouble," said Dr. Henderson, "is that few schoolrooms are big enough to accommodate 80 children."

In Atlanta, many grade schools have special art, French and music instructors who work an hour or two a week in each class. For the so-called "problem" children, more and more elementary schools here are getting special counselors. They talk with the children and their parents and try to find out what's wrong. Another source of help for the worried teacher is the Atlanta Area Teacher Education Service, a cooperative group that meets regularly to discuss specific problem cases.

"Atlanta has a better school system than most cities and has little trouble getting qualified teachers," commented Dr. Henderson. "But just the same we've got too many children per class. Mrs. Freeman and I do very well teaching together, but I can't imagine trying to handle this group alone."

It's not that the professor doesn't enjoy children. He's a big jolly man who likes to tell stories and juggle lemons and teach reading and writing. He gets a kick out of the snaggle-tooth age—so proud of the space where a tooth was and now isn't. And he enjoys the challenge of trying to explain things like Ph.D. to a 6-year-old.

This little boy wanted him to "fix" his stomach-ache. He said he couldn't.

"Aren't you a doctor, Dr. Henderson?"

"I'm not that kind of doctor."

"What kind of a doctor are you?"

Dr. Henderson thought a minute. "I don't know how to explain it so you can understand," he said helplessly. "You might say my work has to do with the head. Does that satisfy you?"

"No," said the boy.

AN AUTHOR AND HER BOOK

Florence E. Smith

"A POISED, CALM FIGURE in simple black with three white orchids on her shoulder, Miss Stevenson sat in the Agnes Scott Library on Saturday, December 3, surrounded by her former English teachers, Miss Laney and Miss Leyburn and other faculty members and students." So Eleanor Swain, editor of *The Agnes Scott News*, December 7, 1955, described Elizabeth Stevenson '41 at the autographing party given by Mrs. Edna Hanley Byers soon after the publication of her biography of Henry Adams (Macmillan, 1955, \$6.00). President Alston came in to have his copy autographed and to tell her how proud the college was of her and other friends came to rejoice with her that the work of six years had been so successfully concluded and to wish for her book a good reception.

On January 9, 1956, an article in *The Atlanta Journal* by Edwina Davis '46 announced the choice of Elizabeth Stevenson as Atlanta's "Woman of the Year" in Arts. The chairman of the selection committee, the Rev. Wilson W. Sneed, said: "Her book brought forth from the most significant group of critics a national recognition of Southern scholarship."

In examining the acceptance and national recognition of a book one turns first to the publisher who must be convinced of its worth or it would not be published. The enthusiasm of the Macmillan Company is evident

in its Fall 1955 Catalog in which the *Henry Adams* is described as a "magnificent biography" and "distinguished by delightful qualities of scholarship, style and critical appraisal. In any publishing season, *Henry Adams* would be a major achievement." This opinion is backed by excellent advertisements in the major book review magazines, such as *The New York Times Book Review* for November 27 and December 11, 1955. The entire page advertisement for the Macmillan Company in the Winter, 1956, *American Scholar*, is given to this one book. Also, the *Henry Adams* is one of the nine non-fiction books of 1955 nominated for the National Book Award (*Saturday Review*, February 4, 1956).

Then attention turns to the question of how widespread may be the interest of the country's newspapers. On the day of publication, November 29, 1955, Orville Prescott, reviewer for *The New York Times*, gave his entire "Book of the Times" to a consideration of the *Henry Adams*. Among his comments we find: "This is a highly readable story of a peculiar and greatly gifted man, a persuasive interpretation of his cryptic character and an excellent critical analysis of his works. Miss Stevenson is sympathetic but judicious, respectfully admiring her hero but by no means blinded by worship. Aware of his faults, fascinated by his

mind, she has made Henry Adams live in her pages as he never made himself live in his diffident and self-concealing autobiographical masterpiece *The Education of Henry Adams*. . . . Miss Stevenson's book about him is the most interesting biography of an American I have read this year. . . . It is very good indeed."

Interesting reviews are also found in *The Atlanta Constitution and Journal*, December 4, 1955; *The New York Herald Tribune*, November 28, 1955; *The Christian Science Monitor*, December 29, 1955; *The Washington Post*, December 11, 1955; *The Boston Sunday Globe*, December 11, 1955; and *The Los Angeles Mirror News*, December 5, 1955, in which James Bassett says: "In this superlative, perceptive study of an inquiring man's life, Miss Stevenson brings to breathing reality the puzzling character that was Henry Adams . . . her account . . . is colorful, fascinating reading. And it should capture some of the most impressive literary prizes for 1955."

Reviews may also be found in *Newsweek*, December 5, 1955; *The Saturday Review*, December 10, 1955; *Time*, December 12, 1955; *The Nation*, December 24, 1955; *The Atlantic Monthly*, February, 1956; and *The Manchester Guardian Weekly*, February 2, 1956.

In the year-end lists of good books Miss Stevenson's was suggested by *Time*, December 26, 1955; *The World Alliance News Letter*, December, 1955; *Holiday*, December, 1955; and *The Library Journal*, October, 1955. On the "In and Out of Books" page in *The New York Times Book Review* the *Henry Adams* was listed for several weeks in the "And Bear in Mind" column. In the *Book of the Month Club News*, January, 1956, Clifton Fadiman says: "Her book has value not merely as an intelligent, well-researched statement of Adams' career, but as a portrait in depth of his group." In the *Semi-Monthly Book Review* of the University of Scranton, Pa., Thomas Rowan says: "Written in a style that shows control, high-precision . . . this biography is a model of objectivity (the bibliography, exhaustive notes, and minutely itemized indices at the end of the book, also recommend it as a case-study for aspiring biographers)."

While this wide-spread interest of newspapers and periodicals is impressive we still wish to know the response of men who as professors and writers think of Henry Adams not merely as a book to be reviewed but as a challenging person to be analyzed. Henry Steele Commager in *The New York Times Book*

Review, December 11, 1955, reminds us that "it is not only a career but a fate to be an Adams," for, in this case, it meant having a father who was ambassador to Britain, and a grandfather and a great-grandfather who were presidents of the United States. Professor Commager recognized the problems of a biographer who has to compete with the brilliance of Adams' *The Education of Henry Adams* in which he "quite deliberately wrapped himself in layers of obscurity" and discusses at length Miss Stevenson's analyses of the *Education* and of Adams' other writings such as *Mont-Saint-Michel and Chartres*, the *History of the United States*, and *John Randolph*.

Letters to the publisher from Professors Henry Pochmann of the University of Wisconsin, Stow Parsons of the State University of Iowa, and Eric F. Goldman of Princeton, comment on her book as "perceptive," "discriminating and well-written," and "one of the genuinely distinguished biographies of the last decade."

Professor H. C. Nixon in the *Virginia Quarterly Review*, Winter, 1956, writes: "We have here a full and intimate picture of America's greatest philosopher-historian." He also speaks of the "deftness and simplicity" with which the author explores her subject.

In *The Nation*, December 24, 1955, Howard Mumford Jones says: "She writes with wonderful acumen, full knowledge, and excellent sensibility. Her style takes on more and more the flavor of her subject, her mastery increases with the progress of the book. . . . When she is completely involved with this intricate mind and more intricate personality, she could not write better or be more perspicuous. I think her *Henry Adams* is at the moment the richest and fullest portrait of the great American Enigma that we have."

Allan Nevins in the *American Heritage*, December, 1955, speaks of the biography of Henry Adams as "penetrating and absorbing" and believes that "Those interested in history, letters, and art will find Miss Stevenson's study not only full in its presentation of biographical fact, but rewarding in its critical judgments and psychological insights. America has had greater spirits than Henry Adams, but none more intensely searching. It has had finer minds but no intellect freer, lonelier, more devoted to a group of realities. Reading this book, we are carried to the austere vantage point where he brooded, ever questing, ever dissatisfied, over the destinies of man."

Here is a joint statement on the meaning of scholarship at Agnes Scott. A senior, a junior and a member of the Philosophy faculty presented these interpretations in a recent chapel program.

THE COMMUNITY OF SCHOLARSHIP

NONETTE BROWN '56

WHEN GEOFFREY CHAUCER lived, books were a great luxury, and he had small means and a large library. He knew the philosophy of his day and as much of classical thought as was available then. He had a wide and accurate understanding of the budding sciences of his age. He probably spoke at least three languages well enough to be used on political missions to France and Italy. All these things are obvious in his writings. But what is also obvious is his tremendous, vital interest in every phase of life. His was an attitude of scholarship and his field was the whole world. His mind was as open to the wonders of a soft new spring morning as it was to Boethius' ideas. He sought to understand all he could and to relate what he knew to what he did. There weren't enough hours in the day to learn what he wanted to know, so he gladly stayed up half the night.

This eager interest in the world and people constitutes the kind of scholarship which frees people in college from a dreadful kind of materialism called "grade-consciousness." Grades can so easily cease to be a gauge of progress and can become an end in themselves, when we lose sight of the point of studying and need an artificial stimulus. A professor I had last summer used to say, "Seek ye first the kingdom of Truth, and the grades shall be added unto you."

The consciousness comes late for some of us, that the long afternoons spent in the library are preparing minds to be *ready* to receive the excitement of ideas. We either expect the excitement to come without being sought or simply drudge to get through. But excitement does come when another mind speaks directly

to our mind, and we share with a man who lived a hundred years ago the warmth and renewal of spirit found in the discovery of an idea that will remain to thrill other minds perhaps another hundred years from now.

Practically, this kind of scholarship and interest leads us to study not just the parts we think will appear on the test. It is being conscious that learning one thing necessarily leads us to need to know something else. It's understanding our friends the better because we understood people in a book. It's when we're honestly pleased to understand at last how to work a math problem, *after* the exam, even. It's when we share the kind of integrity that made a great actress, on the eve of the last performance of a successful play, say to her director with a radiance worthy of first-night confidence: "At last, today, I understood how to do the scene that before now has eluded me." It's being willing to study something so hard or intangible that we know there's a good chance we won't ever grasp it fully, willing to because we thus discover first hand the awe-inspiring fact of mystery—in life and in human personality, and perhaps this awe in the face of mystery is the beginning of wisdom.

When we become so interested in a subject that we look forward to a chance to study, and when it is important to us to understand without worrying about being given credit for understanding, then I think we are on the way to becoming scholars who share in the artist's efforts to create the lucid moment Joseph Conrad speaks of thus: "And when it is accomplished—behold!—All the truth of life is here: a moment of vision, a sigh, a smile. . . ."

And these, too, are "moments to remember."

A consideration of scholarship need not limit itself exclusively to books, homework, and burning of the midnight oil. Neither does it have to concern merely the struggle to get a text read and a paper completed, or to out-study the other fellow and set the curve on the math exam.

No, true scholarship is more than that.

A rhyme with which I became familiar early in life was one found on a small clay plaque, picturing a quaint old gentleman walking through the woods. The rhyme went something like this:

"While some delve deep in musty books in quest of learning rare,
Ye wise folk walk by trees and brooks and gain of wisdom there."

That jingle made quite an impression on me. Here was an old gentleman who apparently thought more of nature than he did of school. Maybe he had never gone to school. If he hadn't, he was still a wise man—the caption said so. Thus, reasoning in a childlike fashion, I asked: why did anybody go to school? Why not just turn to nature, play hookey, and *be smart*?

The passing of a few years sometimes has a marked effect on the logical reasoning of a child. Anyone at Agnes Scott College would have to admit that books and schools do play their part in the education of an individual. One cannot, in our present society, be considered an educated man until he has spent some time within the halls of an institution of learning and has developed an acquaintanceship with a number of books treating a variety of subjects.

The real question for us to consider, therefore, lies not in the worth of books to one who would aspire to be a scholar. Rather, we should shift the emphasis and try to discover what it is in scholarship that is vital to one's being and essential to the very "living" of life.

Ralph Waldo Emerson would declare three influences to be all-important in the education of "The American Scholar." These are: the study of nature, an understanding of the past as found in books, and the dynamic application of one's knowledge to life about him through action. He is quick to note a short-coming of the student of his day, which is even more apparent in the so-called "mass production" scholar being turned out of many of our colleges today. Due to an over-emphasis on books, he declares, we find the scholar, "instead of Man-Thinking," the "bookworm." Books themselves become, "the best of things, well-used; abused among the worst."

To Emerson, "Know thyself" and "Study nature" became one and the same maxim. So today, we may reflect, the earnest student and scholar should hunger after the truth that exists about him in order to understand himself. Enough of bare memorization of facts and half-comprehension of the basic principles of science or psychology—the scholar should go farther, with a spark of imagination and a creative interest in seeking for something new and exciting to the mind.

James Russell Lowell, in his Harvard Anniversary address in 1886, warned against the "pursuit of facts which are to truth as a plaster cast to the marble statue." Continuing this analogy, we may well deplore the confused and muddled mind of the plasterer, which, pointed the right direction, and given time and insight, could rearrange itself to become the mind of a master sculptor.

The mind, then, is ever important. Numbering among the scholar's tools are books, paper, and pencil; his motivation, perhaps, is furnished in part by a particular course of study or a certain professor. By far the greatest of his assets, though, is his mind, which distinguishes him from all the other orders of animal life. This mind is by nature an inquiring one—ever questioning—ever seeking to find.

To the inquiring mind, all of life is like a jigsaw puzzle. The pieces, at first appearance irregular and unrelated, gradually take on sense and symmetry and can be joined together. The final picture, while still not complete to our human eyes, at least takes on a semblance of the truth undergirding all of life.

In another sense, life may be considered the laboratory of the scholar. Here is found an immeasurable store of nature's wealth that may be taken for analysis. Here, too, is raw material sufficient for innumerable syntheses to be carried out. Given an active mind, the right spirit, and the will to persevere, the extent of the laboratory work that may be undertaken is without limit. To the eye of the scholar, a drop of water may become an ocean; a grain of sand, a mountain, and a speck of moss, a forest.

If one is to realize the true spirit of scholarship, however, he must not be content to live forever within the realm of books, nature and lofty thoughts. Scholarship extends beyond the school, beyond the study of the materials of nature, beyond the field of logic. Scholarship, in a word, is dynamic. It is a way of life.

There is a great deal of difference between a true scholar and merely an instructed student. The one has learned to make his scholarship dynamic and living; the other has, through a course of study, only become more exposed to bare facts and stagnant principles.

Scholarship demands action. It calls for the best that lies within the scholar to interpret life as he has come to see it.

Thus, we see that the spark of scholarship must not be allowed to die after schooling days are over. The first ideal of Agnes Scott College is high intellectual attainment; if we are to realize this ideal, we must strive for something deeper than the memorization of facts to pass a history test.

Ever inquiring, ever questioning, ever seeking to find an answer, we must never cease to be a scholar. By studying what lies close at hand, we may better understand that which is not so readily apparent.

When far from the "sheltering arms," far from books and library stacks, far from classroom desk and science laboratory, the scholar still possesses a valuable resource, that of life itself.

C. BENTON KLINE, JR.

Scholarship in the sense in which it has been discussed in these excellent presentations is only possible so long as there are centers which serve to keep it alive. I should like to have you consider briefly the role of colleges and universities as communities of scholarship.

Society has long supported colleges for this function. Here in the colleges of our land and of other lands, time and resources are provided for research and thought and for the communication of the fruits of this research and thought. Men and women are freed by society to pursue the truth in a way that private citizens are not often able to do. Scholarship does not reside peculiarly in the college and university. But in these institutions there is the opportunity for sustained and intensive work of the mind.

Colleges and universities are thus first of all communities of research and thought. Here it is possible to carry on the investigations in the natural sciences and in the social sciences which serve to enrich the life of man. Here historical scholarship seeks to understand the richness of the past. Here literary and artistic study and criticism may be pursued. And here we find great endeavors of creative thought and speculation that may broaden our understanding of all of life about us.

This opportunity and function of the university or college is perhaps more evident in Europe than in this land. In Germany it is often the case that the professor's lectures represent the latest results of his own research and thought, so that each year there is a new course. But even here, where our educational system makes it mandatory that the same course be given year after year, new insights, new views, new understandings, are made a part of the work of the teacher.

I have been reading recently a good deal by and about a British scholar, A. E. Taylor, who was a professor of philosophy. It is interesting to follow the development of his mind as the years passed. He made himself an expert in the philosophy of Plato. He wrote on Aristotle. Then he became interested in the medieval period and the thought of Thomas Aquinas. One day I was surprised to run across a review by him of a translation of the works of Descartes, in which his criticisms extended to the felicity of the translation as well as to its philosophical accuracy. Later I found a review of his on three books on the problems of relativity in physics. Here was a mind freed to study widely in the work of the university.

But colleges and universities are also communities which exist to communicate the insights gained by study and research. This communication takes place on many levels. There is the communication between scholars, found in the professional and scholarly journals. Here the results of research are published for criticism and acceptance or rejection by the larger community of scholarship.

But many a teacher who never publishes a book or article is daily communicating his insights to his students. Teaching is the essential part of the college. And teaching is scholarly communication just as surely as published work.

Communication of scholarship seems necessary. There is really no such thing as an isolated scholar, or scholarship for its own sake. In Princeton there is a unique institution. The Institute of Advanced Study, which was founded as a place where scholars might be given even more opportunity for their pursuits than teaching affords. And while there are no classes in the usual sense in this Institute, still from the very beginning there have been seminars where the fruits of study and experiment and creative thought have been shared.

You are members of a community of scholarship. You enjoy the privilege of fellowship with others like yourself here. But that fellowship centers about the primary interest of this as of any college, the scholarly endeavor. You must share this interest if you are to enter fully into this community.

You do not remain here forever. But wherever you are, you can continue the habits learned here and sustain the interests developed here, though perhaps in a less intensive way. More than this you can work to insure the continuance of this college and others like it against the pressures in our society which would water down the function of educational institutions. You can help to maintain the college in its highest function—a community of scholarship.

CLASS NEWS

Edited by Eloise Hardeman Ketchin

DEATHS

FACULTY AND STAFF

Mrs. Minnie May Davis Tenner, secretary to Dr. Gaines, died in August.

Harriet Daugherty, a member of the nursing staff at Agnes Scott for a number of years, died in January.

INSTITUTE

Julia Stokes and Florence Stokes Mellinger lost their sister, Minnie Stokes, Sept. 5.

Virginia George died March 1, 1955.

Margaret Jewett Cheshire, sister of Mabel Jewett Miles and Martha Jewett Academy, died Nov. 11.

Sue Lou Harwell Champion died Nov. 20. Her daughter is Jennie Champion Nardin, '35.

Nannie Lou Jossey Blackstock died Jan. 22.

Selden Bryan Jones, husband of Anais Cay Jones, died Dec. 27.

ACADEMY

Mary Lou McLarty Johnston died April 27, 1955.

Patti Hubbard Stacy died Oct.

Janie Louise Hunter Westmoreland died Sept. 30.

1908 Queenie Jones Sheperd died Jan. 5.

1910 Dr. Samuel J. Crowe, brother of Flora Crowe Whitmire, died Nov. 13.

1911 Sarah Gober Temple died Jan. 21. Her sister is Eilleen Gober Institute.

1912 Hortense Boyle Bell died Feb. 16, 1955.

1919 Robert Cotter Mizell, husband of Louise Felker Mizell, died Dec.

1921 James Houston Johnston, brother of Eugenia Johnston Griffith died Feb. 7.

1925 LeRoy E. Rogers, Sr., father of Margaret Rogers Law, died Oct.

Elliott M. Stewart, husband of Lebekah Harman Stewart, died Jan.

1929 J. H. Maddox, husband of Jessie McNair Maddox, died Sept. 3, 19

1930 Henry W. Pittman, III, son of Sara Townsend Pittman and Henry, died Oct. 23.

1932 Susan Glenn lost her father in the spring of 1955.

Mrs. Howard Stakely, mother of Louise Stakely, died Nov. 26.

1933 W. D. Wise, husband of Luc Stein Wise, died last fall.

1934 Mrs. Charles W. Tway, mother of Liza Tway Autrey, died Dec.

1935 Jennie Champion Nardin lost her father in the summer of 1911, her aunt in October, and her mother in November.

Alsine Shutze Brown lost her mother this year.

1936 Helen Ford Lake died March 23, 1954.

1947 Marjorie Harris Melville four-month-old daughter died last summer while undergoing heart surgery.

Barbara Wilson Montague lost her mother in April, 1955, and her father died in November.

1950 A. S. Wilkinson, father of Nancy Wilkinson and Sara Catherine Wilkinson, '48, died Sept. 8.

1951 Elaine Schubert's father was killed in an automobile accident the spring of 1955.

1953 William Francis Thomson, father of Anne Thomson Sheppard, died Sept. 19.

1955 Renee Galanti Feldman, mother, died last fall.

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