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The AGNES SCOTT  
Alumnae Quarterly

Agnes Scott College, Decatur, Georgia

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**Cover.** Dr. W. A. Calder, professor of physics and astronomy, secured this picture of the rocket of Sputnik I passing the constellation Lyra on November 24, 1957. (See p. 3.) Other photographs in this issue: p. 1, Gaspar-Ware; p. 3, Associated Press; W. A. Calder; p. 4, Kerr Studio; p. 5, Gabriel Benzur; p. 7, Gaspar-Ware; p. 10, Kerr Studio; p. 11, Bill Young.

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*Dr. Margaret W. Pepperdene, during the three quarters she has been at Agnes Scott since her appointment to the faculty of the English Department in 1956 (she was on leave one quarter) has made a special place for herself as a teacher on this campus. We contemplated asking someone to write a profile of Jane Pepperdene, to explain how this came about, but determined that it would be much better to ask her to put in writing some of the things she has said about Agnes Scott's effect on her. We believe that alumnae will rejoice in her words.*

## Impressions of Agnes Scott

Margaret W. Pepperdene



Dr. Pepperdene

IT IS PERHAPS presumptuous of me, after only a few terms on this campus, to present my impressions of Agnes Scott to you who are so familiar with the College. But a newcomer can sometimes see with a fresh vision and perspective what may have become dulled by familiarity to the eyes of others. There were several features of Agnes Scott which impressed me as unique when I first came here; and I continue to feel that these features are seldom found in our institutions of higher learning today.

Having been more or less accustomed as an instructor in English to overcoming a general apathy, even resistance, among students to the study of anything so impractical as literature, I was surprised at the intellectual curiosity and breadth of intellectual interest I found among Agnes Scott students. In my own experience, in both state and private colleges, I had seldom found students who cared more for the subject matter of a course offering than for the hour of day it was taught, the ease with which a high grade could be secured, or the theatrical prowess of the instructor. Yet, at Agnes Scott enrollment in the difficult courses is well over that of comparable courses in larger colleges. In one university that I know of, for instance, no courses are offered in medieval literature, not even Chaucer, on the undergraduate level, because the English department faculty has discovered that students will not risk lowering their grade-point average to accept the discipline of learning to read Middle or Old English. At Agnes Scott, on the other hand, where courses are offered both in Chaucer and Old English, English majors as well as students from other departments are willing to make the extra effort to master the language and are willing, too, to risk making a poor grade to satisfy their desire for the actual achievement of knowledge. Nor is it unusual for a student group here to petition the faculty for new course offerings; whereas, at most colleges and universities new courses are more often introduced to placate the specialized interests of faculty members than to satisfy the intellectual curiosity of the students.

I am not speaking in terms of the breadth of the curriculum offered Agnes Scott students, nor am I implying that the average student I.Q. is necessarily

higher at Agnes Scott than elsewhere. The curriculum is broad in its scope, and the students are excellent; but the impressive fact is that the students possess an intellectual energy, an eagerness to learn, and a delight in the learning process that are not necessarily concomitants to carefully planned programs of study or high scholastic entrance requirements. Each new Freshman ultimately invigorates the intellectual atmosphere of the campus with new energy, but only because there is already present a forceful and distinctive intellectual climate which gives form and direction to her own energies. Freshmen here, as elsewhere, go through the difficult process of shedding their high school aura, adjusting to new situations, and discovering to their dismay how little they know. But after only a few months, they are caught up at Agnes Scott into the vital intellectual climate surrounding them, and are stimulated to extend their reach toward knowledge which had seemed beyond their grasp and to relish toughness and soundness rather than the superficiality or even practicality of knowledge.

If knowledge is to evoke such eagerness and curiosity in its pursuit, there has to be some animating force which gives vitality to knowledge, some force which makes all knowledge meaningful to the whole life of man. One of the great problems facing educators today is that knowledge is commonly considered neither attractive nor respectable unless it is economically or technologically useful. Many college students, especially those in the fields of business administration, professional education or pre-professional training, resent even brief exposure to knowledge outside their specialized fields of interest as a waste of their time and energy.

The elective system, originally intended to broaden the scope of a student's interests, has deteriorated in our schools and colleges to a means by which a student may avoid difficult subjects. The recent television program, "Where We Stand," designed to compare the strength of the United States with Soviet Russia, pointed up this deterioration of the elective system. In the Alhambra High School in California a large number of boys, including some who intended to go on to a university, were taking "co-ed cooking." When questioned

as to why they were taking this course, they groped hopelessly for a reasonable answer, but finally admitted that it was an easy way "to pick up credits." Almost every college has its "crip" courses filled with students merely to complete their hour requirements for graduation. With the deterioration of the elective system and the growing emphasis on the practical results of education, the horizons of knowledge have become constricted in most American colleges so that the learning process is limited to an apprenticeship.

It is therefore a striking phenomenon that at Agnes Scott one finds students eager to explore fields of knowledge outside their own special interest, with little regard for the difficulty of securing good grades. Students of history enjoy literature and language courses; English majors may even be found in advanced science courses; and some science majors are taking as much as thirty quarter-hours in philosophy, literature and the classics. The whole student body displays an interest in the varied topics presented by visiting historians, literary critics, theologians and scientists. This wide interest is fostered but not imposed by the elective system at Agnes Scott and by the Lecture Association and the University Center's visiting scholars program; but the initiative and the response are peculiarly the property of the students. The opportunities which Agnes Scott gives for the expression of this intellectual energy are results rather than causes of the unique intellectual atmosphere pervading the College.

The complete absence of apathy, and in fact, the pervading presence of intellectual vitality at Agnes Scott I can only attribute to another feature characteristic of this college and too seldom found now in American institutions of higher learning. This is the conscious acceptance of a framework of spiritual values against which knowledge is projected and within which it can become animated and meaningful. The spiritual force of Christianity has permeated our western civilization and historically has been the one great integrating theme of all our intellectual achievement. Whether as individuals we acknowledge Christianity as our belief or not, we must accept the historical fact that we live in a society leavened with Christian values: our concepts of right conduct, of the individual worth of man, of man's purpose on earth have moulded our social mores, our laws, our political theories and our philosophy. The universal nature of Christianity, the infinite scope of its concepts, can contain all knowledge and imbue it with significance for the whole life of a man or mankind. Literature, history and philosophy become as meaningful to the student as physics, chemistry, bacteriology or psychology, for they all enrich the knowledge man needs of himself, of his world, and of his God. The horizon of learning becomes infinite, and the attainment of learning is limited only by the capacity of the individual.

Many educators are alert to the need of spiritual values in education, but few have succeeded in effecting the subtle fusion between spiritual values and the great body of knowledge, so that knowledge can become meaningful to all phases of man's life. In the "Second Report to the President" (July, 1957) the Josephs'

Committee, after exploring the many practical problems facing higher education today, emphasizes that the paramount goal of education "is to develop human beings of high character, of courageous heart and independent mind, who can transmit and enrich our society's intellectual, cultural and spiritual heritage, who can advance mankind's eternal quest for truth and beauty and who can leave the world a better place than they found it." Many institutions pay lip service to this paramount goal of education, but other than the fostering of "Religious Emphasis Week" or Student Christian Associations, nothing is done to identify the intellectual life of the student with his spiritual life. Other institutions, operating at the opposite extreme, impose in the name of Christianity a rigid and narrow sectarianism upon their students which stifles the mind, shrivels the horizons of learning and effectively divorces the spiritual from the intellectual life.

I feel that Agnes Scott maintains the perilous balance between these two extremes. Here, the spiritual values are implicitly accepted and fostered by the entire college community. Traditional Christianity, rather than specific sectarian beliefs, gives a breadth and depth of meaning to knowledge and serves as the fusing element between knowledge and the application of knowledge to life. The concept of honesty, for example, operates not only to govern one individual's relations with another but to inspire a desire for straight-thinking, fair self-evaluation, and satisfaction with nothing short of the truth in knowledge. Dissimulation, superficiality, glibness and intellectual snobbery have no more place in this context than intolerance, bigotry or dilettantism. Integrity of intellect and of character develop simultaneously, and each nourishes the other.

Within the discipline inspired by the infusion of knowledge with the spiritual values of our religious heritage, when it is successfully effected as it is at Agnes Scott, there is a freedom of spirit as well as of intellect which engenders an atmosphere of unself-conscious good humor and friendly ease. Students have a sense of shared experiences, both intellectual and spiritual, which begets a genuine interest in the happiness and well-being of fellow students that transcends the relationship of personal friendship. One of the first things I heard about Agnes Scott before I came to the campus was a comment from a friend of mine on another university faculty, who had recently visited the College. "There is an air about that place," he said, "unlike any place I've ever been. It's both absorbing and exciting." Donald Davidson has said that knowledge that possesses the heart as well as the head pervades the entire being as the grace of God pervades the heart and soul and that this knowledge "relieves the individual from the domination of the mob, the insolence of rulers, the strife of jealous factions, the horrible commotion of foreign wars and domestic politics, the vice of envy, the fear of poverty. Positively, it establishes the blessed man in a position where economic use, enjoyment, understanding, and religious reverence are not separated but fused in one." This "knowledge carried to the heart" seems to me to be the dominant characteristic of Agnes Scott.

*In this day of sputniks and rockets, Agnes Scott's Bradley Observatory and its director, Dr. William A. Calder, have frequently found their way into the headlines. Kathryn Johnson '47, a staff writer for the Associated Press, gives us the opportunity in a realistic profile to meet this man behind the news.*



Miss Johnson

## *A Calder Kaleidoscope*

*Kathryn Johnson, '47*



Dr. Calder

**I**F YOU GRADUATED from Agnes Scott before Dr. William A. Calder, Chairman of the Department of Physics and Astronomy, came to teach, and before the Bradley Observatory was built, you know you were born a few years too soon.

Why would a study, compounded of starry nights and cold mathematical calculation, fill a classroom to overflowing with students eager to learn a subject usually considered a little abstruse for the tastes of most women?

First, as Dr. Calder explains, there is the eternal human fascination with the stars. Second, there is the intellectual pleasure of working in a pure science, a form of enjoyment which college women share with the rest of intelligent humanity.

Dr. Calder will give you as the third reason, the prospect of having the best telescope south of Washington and east of Arizona to use in observation.

But if you have visited the fourth floor of Campbell Science Hall and talked with Dr. Calder, with classical hi-fi music playing softly in the background, and surrounded by his dog, Stormy, his physics apparatus, cameras and various inventions of his creative mind, you



A recent display in the library shows one of the new "eyes."

understand the biggest magnet of all is Dr. Calder himself.

Here is a man of vast ingenuity, with an informal, vibrant personality, and an unbounded humor.

Dr. Calder is of medium height, with short-cropped sandy hair, a mobile alive face with blue eyes that reflect a kind of perpetual excitement as though the thing about to happen to him never happened before to anyone.

When Dr. Calder came to Agnes Scott in September, 1947, there was no observatory, and few students took physics or astronomy. Largely due to his efforts, the Bradley Observatory was built and equipped to become one of the finest collegiate observatories anywhere.

Sights never seen before in Georgia have filtered through the powerful 30-inch lens telescope to the knowledgeable eyes of Dr. Calder and his students as they watch from the wooded hilltop on the campus celestial spectacles which no instrument previously in this part of the country had been strong enough to provide.

As Director of the Bradley Observatory, Dr. Calder has a continual stream of visitors from various groups, both adults and children, to the observatory.

The large membership of the Atlanta Astronomers, an amateur group formed by Dr. Calder in 1948, meets monthly at the observatory. There is also a monthly open house for the general public, in addition to certain weekday nights, when the observatory must be open for students.

Since coming to the college, Dr. Calder has developed an effective astronomy program in the area centered around the observatory, and has made Agnes Scott a regional center for the study of the universe. As Dr. Wallace Alston, President of Agnes Scott, pointed out, Dr. Calder has been more instrumental in adult education in astronomy than anyone in this section.

In addition to his making astronomy as a course one of the most popular, Agnes Scott is one of the leading undergraduate schools in astronomy in the country, in proportion to its size.

Even Dr. Calder, in his infinite reluctance to take credit due him, will admit that there is much good chance that by the time the average student graduates from Agnes Scott, she will have taken astronomy.

"My students work like beavers," he went on. "The level of their work is unsurpassed anywhere—and I have examination files from other leading colleges and universities to prove it."

Dr. Calder is of constant value in public relations as a link between the college and the public community. He is the person consistently called by wire services, the Atlanta newspapers, TV and radio stations as the authoritative word in the many scientific news interests of these days. Since the advent of sputnik, he is possibly the most-quoted scientist in the area on the subject.

When this writer tried to reach him by telephone one evening last fall when sputnik was due to pass over Atlanta, Mrs. Calder reported he had been so deluged with telephone calls, night and day, that he had fled to the science hall for escape.

#### Public Speaker

Dr. Calder is also much in demand as a speaker. He plans to make a talk soon at the Federal Penitentiary, his text being, "Ad Astra Per Aspera" — "To the Stars Through Bolts and Bars!" He will speak on, he says with a twinkle, interplanetary space travel.

Dr. Calder said he will be just as enthusiastic as he

wants to be in talking to the prisoners, because he knows "there won't be a lot of calls afterward!"

He will speak soon to a group of Emory graduate students, on the topic, "The Influence of Astronomy on Other Subjects."

Dr. Calder has in mind not the obvious subjects such as the physical sciences, or thought and philosophy, but the influence of astronomy on psychology.

As he explains it in layman's language, experimental psychology started by the experience of an assistant in an observatory who noted star crossings too late. The assistant was fired for his slow reaction time, and an important part of experimental psychology was begun. Man as an observer had certain reactions; this led to the first studies of human beings as observers.

Even the beginning of sampling of star counts in different areas of the heavens such as the counting of the myriad stars in the Milky Way led to the basis of the use of statistics in psychology.

### Gadgeteer

Not long after coming to Agnes Scott, Dr. Calder found a used metal terrestrial globe about 12 inches in diameter. He removed the paint from it and with the use of a mirror and star map, he poked holes through tape through the globe, using several sizes of needles, the heavier needles for the brighter stars.

Thus was contrived the planetarium globe which turns the ceiling and walls of the special room of Dr. Calder's own design, in the observatory, into an authentic starry sky, with all the planets and constellations in their places for any time of year he chooses. He has even had his students paint in black the skyline of Agnes Scott on the wall background.

Dr. Calder adds zip not often found in laboratories in astronomy in the use of his own inventions and creations in teaching.

Educational gadgetry takes, in Dr. Calder's own words, appreciable time and thought. But when it produces a wide-awake class, it is worth the effort.

He invented an apparatus called a "domesticated" Eclipsing Binary System.

Astronomers usually have to sit for many months at a telescope to observe double stars, which seem so close together when one star moves behind the other. Dr. Calder rigged up two bulbs that revolve around each other and produce the effects of an eclipsing binary system when viewed from the distance of the long attic of the science hall.

On each side of the gadget is located a rheostat for controlling "star" brightnesses. The relative sizes of the stars can be varied by changing the bulbs. Variations of inclination, showing total and partial eclipses, can be produced.

The apparatus by which the double star system at the other end of the attic is observed consists principally of a small telescope, equipped with a photoelectric cell, an amplifier and a microammeter.

It is a unique experience watching the eclipses from the stars. Thus an experiment which would take per-

haps months of effort can be conducted through his invention in a half-hour.

Dr. Calder has also taken a completely round white globe (an old globe formerly used on porches and rarely found today), placed it on a black velvet cloth in the attic of the science hall, and projected a photograph of the moon on to it. Thus, with the lights off, a simulated moon is perfectly reproduced for use in studying the actual features of the moon.

These are but a few of his many instruments for demonstration and teaching purposes. Many of these he has written up for "Sky and Telescope" magazine.

Another interest of Dr. Calder's is photography, which he teaches Spring quarter. He has a fascinating collection of stereoscopic slides which he made of various



Dr. Calder and students explore the heavens through the 30-inch Beck telescope in the Bradley Observatory.

scenes around Stone Mountain and Decatur. He is also much interested in tape recording.

Invariably, something of his humor creeps into his teaching methods.

He once taped off the sinister music played on the TV \$64,000 Question program when the contestant is placed in the box for questioning, and relaxed his students by playing the tape before an exam.

In a true-false exam, his students will tell you that it is not unusual to find one of the questions "This exam is a stinker," to be marked true or false.

Dr. Calder gads about the campus on his Italian motor scooter, to and from the science hall to his home and the observatory. He has been known to give the girls a ride on rare occasions.

### Musician

"I'm an infamous harpist but I enjoy it" is the way he describes his chief musical interest. His friends will tell you he is a distinguished harpist and ardent music lover.

He also plays the violin and viola and participated in the Christmas music program at the college with his harp.

A scientist in every sense of the word, Dr. Calder is yet no worshipper of scientific research. He believes that science and the genius of scientific thought are overrated.

He feels that scientists are like the "thirteenth man to fly across the Atlantic"; plenty of other men, given time and opportunity, could do it as well.

Dr. Calder, for example, doesn't begin to have as much admiration for scientists as for Debussy. Debussy, he explains, might not have been born and so his particular music might never have been created, whereas a research worker nowadays, with the abundant help of equipment and fellowship grants, will produce what another worker might also easily produce.

Dr. Calder thinks scientists as teachers now have more respect than ever before, and that a scientist need not be humiliated because he is not turning out research.

Dr. Calder, however, has been doing valuable research for years on the relative brightness of the sun and moon. He believes and is conducting experiments to prove that the reflectivity of the moon is much brighter than present science textbooks say.

When he was resident astronomer at Harvard, he had already gained international recognition for his work in this field.

When several Soviet fliers were lost in the Arctic, the Russian government wrote him asking how much brightness of the moon they could rely on while searching for the fliers. This was during the period of eternal night in the Arctic.

A teacher, someone once said, affects eternity; you can never tell where his influence stops.

It is as a teacher that Dr. Calder is at his best, largely because he enjoys it so and because of his great love for astronomy. The purest science there is, he says.

To say that Dr. Calder is that rare individual, a really happy person, is not, perhaps, to best describe him. His wife said it well when she said, "the word 'happy' has a connotation not exactly right for a sensitive person. I would say, rather, he has known depths of contentment, happiness and satisfaction."

Dr. Calder's wife, Dorothy, is a talented artist; she teaches art at Decatur High and is art consultant for Decatur elementary schools.

The Calders have two children, Bill Calder, a Lt. j.g. in the Coast Guard, who lives with his wife and small son at Corpus Christi, Texas, and a daughter, Frances, also married, now a junior at Agnes Scott.

Dr. Calder received his schooling at the University of Wisconsin and Harvard University and was associated for some time with the Harvard Observatory.

When quoted by the Atlanta Journal in late December, 1957, as to what is ahead in '58, Dr. Calder said, among other things:

"The very best thing that could happen in science would be the realization of international peace which would free us from the waste and abuse in pursuing science for defense purposes. As to technical advances, nothing could rival the achievement of a controllable fusion process which would put unlimited energy at man's disposal.

"Think of the transformation that could be accomplished in barren and desert regions where human beings are now barely surviving. This is one of the most difficult and ambitious projects ever conceived. But some new lead, if not a clear breakthrough, is to be expected in 1958."



*We wanted to share with alumnae the ideas Dr. Miriam Koontz Drucker, assistant professor of psychology since 1955-56, expressed to the college community in a chapel talk this year.*

## OUR AGE OF LONELINESS

Miriam Koontz Drucker



Dr. Drucker

IF IT WERE possible to project oneself far into the centuries of the future, and then look back with understanding upon our present time, it would be exceedingly interesting to know by what name, by what descriptive phrase or title our present age will be designated to separate it from the different ages surrounding it. Many ideas for such a title have already been suggested: the scientific age, the atomic age, the age of anxiety, the age of loneliness. As a social scientist whose specialty of training and experience deals most with the relatively unexplored frontiers of human relationships, my own inclination, without benefit of prophetic insight, is to see our era as the age of mental hygiene, or the age of the search for mental health, or perhaps more specifically as the Era of the Discovery and Exploration of the Self.

For while the important few beyond the guarded laboratory door probe the structure of the atom, within the equally guarded secret recesses of human minds there seems to be a kind of frantic jabbing of the human structure. We have come to appreciate and count on the automobile, the supermarket, the telephone, and television, the sanctuary and the flu shot, but if the accumulated experience of those who work most intimately with people, not things, can be trusted, we are on the crest of an era where each man's most typical relationship with himself is one of doubt, question, distrust, and ill ease.

There is no evidence which I can find, either spiritual or scientific, which demonstrates that self appraisal in itself is the cause of our perplexing tussle with ourselves. There is evidence, however, of both sorts to suggest that our self appraisal is most often done without honesty as we know it, and without truth as we each experience it.

Apparently our self exploration is in the direction of finding ourselves not as we are—but as we think the world around us demands us to be; apparently we look inward with our minds made up as to what we *must find*. The discrepancy between expectation and realization cries out for an answer. In that agonizing moment when the pattern for self and the outline of self jeer at each other, it is not to honesty and truth that we of this present age find it easy to turn. I am not

so much concerned at the moment with *why* we turn from truth, as I am concerned that at no other time and in no other way is truth more essential to us. It may be that here as elsewhere truth is sometimes disappointing, but the lack of it cripples, punishes and incapacitates the very self with which each of us is concerned. Truth, like charity, or integrity or love or any other human quality toward which we aim, *must* begin at home if it is to exist anywhere in our human relationships. There is no such thing as being truthful with one's roommate, or one's teacher, or one's students, if within one's searching of one's self hidden self truth is not there. And there is no such thing as love or honor for one's roommate, or teacher or student, if within one's searching of one's hidden self love or honor is not there for self.

The struggle of our age away from anxiety and loneliness toward mental health is, in its essence, the struggle to find the self as it is within us. That this period of history has already been called by these names indicates the length and breadth and pain of our struggle. To make matters worse, apparently each of us must, in the final analysis, make this struggle alone. With the best of scientific or spiritual knowledge to help him, another person can only understand that we are struggling; he cannot make the struggle for us; he can go with us as far as we will take him into self, but when we no longer share our self with him, we are again alone.

Alone, and yet not quite alone, for in the innermost recesses of self, between honesty and deception, there is present the One who "when I sit in darkness . . . is . . . a great light unto me."

Even though at times we try to escape, God is with us. Whether we accept Him or whether we do not, He is still closer than life and breath. In the middle of loneliness, God is there and self is *not alone*. There is no promise in the New or Old Testament that God's followers will not have to struggle with the honest understanding of self. But there are many promises that where we are, there He is too, during our Age of Loneliness.

*What is truth?* Jesus said, "I am the truth." It is the truth in our self appraisals that will make the self free from this anxious age.

# WISDOM and

KWAI SING CHANG

**M**AY I FIRST express my thanks and my appreciation, and fright for your choice and for my privilege and honor. And may I also make another prefatory remark to the audience in general, and that is that my words are addressed to the Senior Class and so everybody else, parents, friends, colleagues, may either relax or eavesdrop.

The realm of knowledge and wisdom, I think it is true to say, is the main concern of a college. And a college has four classes, but only two kinds of people—Sophomores and Seniors. For our purpose we shall say that Juniors and Freshmen are non-existent. We shall *define* them into non-existence. Juniors, I think we can say, are really transitional paragraphs. Freshmen are merely dangling participles looking for a connection. That leaves us Sophomores and Seniors. What are Sophomores? I think we ought to be orthodox, therefore, we shall look into the Oxford English Dictionary to find out what Sophomores are. This dictionary states that a sophomore is a second year student. That tells us nothing because we still want to know, what's a Sophomore? And in order to find out we have to look under another word—sophomoric. There we find this definition (and the Sophomores will please keep in mind that I am *reading* this definition.): "All or pertaining to, befitting or resembling, characteristic of a sophomore." But that's not the end, it goes on to say "hence" — that's the most important part — "hence, pretentious, bombastic, inflated in style or manner, immature, crude, superficial."

I think I ought to stop here and talk to the Sophomores. I will make two remarks. First, you will remember I *read* this from the dictionary. And second,

this definition was coined one hundred years before Agnes Scott was founded.

So now we can continue, but still we have to ask the question, why such nasty names? That's because sophomore is made up of two words, placed side by side, wise and fool. The original culprits are the Greek Sophists of the 5th century B.C. They were the ones who gave rise to this name. The Sophists, at least some of them, used to think and argue in this fashion: nothing exists; if anything existed no one would know it; if someone should come to know it, he could never describe it. That's knowledge that they used to sell for good money — that's sophomore.

What about Seniors? Turning to the dictionary again, we find that a Senior means, first, you're aging. I think yesterday's hockey game proved that!\* But, then, that's not the only meaning; there's another meaning of senior. It also means superior in standing. The dictionary doesn't elaborate on this, so let's work out the meaning ourselves. Investiture symbolizes your movement from the rank of Sophomores to that of Seniors. This is a symbol that goes back to the feudal contract of the Middle Ages. Then the vassal or the tenant would kneel and pledge allegiance before his lord. The lord, in turn, would perform what was known as investiture, by handing to that vassal, that tenant, a banner or charter or some piece of clothing to signify his receiving or getting a new rank, a new office. So, following this custom, you in your turn are going to be invested, or clothed, from sophomore knowledge to a superior kind, which we will call wisdom.

\*The freshman team beat the Seniors 3-1.

*Dr. Chang joined the faculty of Agnes Scott in September, 1956, as Visiting Professor of Philosophy and Bible. Although his parents are Chinese, he is a native of Hawaii and came to Agnes Scott from Kohala, Hawaii. He received his A.B. degree from the University of Hawaii, his B.D. and Th.M. from Princeton Theological Seminary, and Ph.D. from the University of Edinburgh. The Class of 1958 chose Dr. Chang to deliver their Investiture address which we have edited from a tape recording.*

# KNOWLEDGE

Some time ago on TV, there was on the "\$64,000 Question" program, a grandmother named, I believe, Mrs. Catherine Critzer, and she chose the Bible for her field. Her answers took her up to \$32,000, then she quit (showing she knew just as much about income tax rates as about Bible facts!). There followed newspaper reports saying that thousands and thousands of Americans were consequently buying more and more Bibles and reading more from their Bibles. This makes one ask the question, were those thousands and thousands looking for knowledge or wisdom? The kind of question that Mrs. Critzer had to answer, such as: Name eight of the twelve disciples; might be a good question for a quiz program, but it surely doesn't represent what the Bible calls wisdom.

The Bible itself makes a distinction between wisdom and knowledge, as in the twenty-eighth chapter of the Book of Job, which is a poem written in the same age in which the Greek Sophists worked. Let's read the first part of this poem:

Surely there is a mine for silver,  
and a place for gold which they refine.  
Iron is taken out of the earth,  
and copper is smelted from the ore.  
Men put an end to darkness,  
and search out to the farthest bound  
the ore in gloom and deep darkness.  
They open shafts in a valley away from where men live;  
they are forgotten by travelers,  
they hang afar from men, they swing to and fro.  
As for the earth, out of it comes bread;  
but underneath it is turned up as by fire.  
Its stones are the place of sapphires,  
and it has dust of gold.  
That path no bird of prey knows,  
and the falcon's eye has not seen it.

The proud beasts have not trodden it;  
the lion has not passed over it.  
Man puts his hand to the flinty rock,  
and overturns mountains by the roots.  
He cuts out channels in the rocks,  
and his eye sees every precious thing.  
He binds up the streams so that they do not trickle,  
and the thing that is hid he brings forth to light.  
But where shall wisdom be found?  
And where is the place of understanding?  
Man does not know the way to it,  
and it is not found in the land of the living.

If you translate this fifth-century B.C. Hebrew poem in modern terms, or more prosaic terms, I think you might give the essence this way: we know how to make moons and almost to travel to the moon, but we still don't know how to get along with each other—whether in terms of the neighborhood level, the national level, or the international level. Thus the question asked 2400 years ago is still our question: where shall wisdom be found and where is a place of understanding?

One negative answer from the Bible is that wisdom is not mere knowledge or the accumulation of facts and skills, because the fifth-century poet says that man is able to refine gold, smelt copper, move mountains, cut channels in rocks and bind up streams, but he cannot find wisdom. We like to assume that just because we know so much more than our grandfathers and our grandmothers we must be wiser. Now, that doesn't follow. Our grandfathers and our grandmothers could travel no faster than Abraham, Isaac or Jacob. But just because we can travel at the rate of 600 miles per hour instead of 6 doesn't mean that we are brainier or better, or our trips anymore worthwhile. It's what

we *are*, not what we can *do*, not how fast we can do it or how fabulously we can do it, that makes us civilized.

San Quentin prison, in California, is today fortunate enough to have a Columbia University man running its library. The library has 25,000 volumes for 4,500 men, and, to show you what a Columbia man can do, in two years time after this man took over, readers in the library jumped from 480 to 3,200. The average reader borrows 100 books a year, and the circulation facts, classified, go like this: first in popularity—history, travel, biography, 12,000 readers; second, practical arts and sciences, 10,000 readers; third, literature, language drama, 7,000 readers; and last philosophy, psychology, religion and ethics, 5,000 readers. I'm quite sure some of these readers can go all the way to the top in a quiz program. That doesn't mean that they are any brainier or better. And so, where shall wisdom be found and where is a place of understanding?

The poet in Job gives first a negative answer. Man does not know the way to it, and it is not found in the land of the living. But if you read to the end of the poem you will find another answer, a two-fold one. He says at the end:

God understands the way to it,  
and he knows its place.

And the second part of this answer, which is repeated in Proverbs, Psalms and other books goes like this, as expressed in Psalm III:

The fear of the Lord is the beginning of wisdom.

In essence, that's the poet's answer. "The fear of the Lord is the beginning of wisdom." Can we interpret these words to mean religion is the beginning of wisdom? Not if we mean by religion a formal acceptance



Dr. and Mrs. Chang, Jasmine, 1, and Forsythia, 4.

and reciting of creeds, or a ceremonious practice of rituals, or even a stylized look of piety. Rather, taking an old meaning of the word fear, we should say that reverence is the beginning of wisdom. That can be instilled by the church, the school, or the home or all together, because true reverence combines the searching wonder of the scientist, the awe of the artist, and the devotion of the saint. That's what true wisdom, true reverence involves. So it is the attitude that frees us from all dogmatism concerning the truth of things or events, or the worth and dignity of people as people.

This is the beginning of wisdom. This is the insight that tells us what to do with our knowledge. How do we find it? The New Testament and the Christian church point to Jesus of Nazareth and say He is the Way, the Truth, and the Light, follow Him. This is harder than it sounds at first, because it means not merely acquiescing to the teaching of Jesus; it involves living according to that teaching. And that is a stumbling block for most people. But there is no getting around this point, whether one turns to the West or to the East in the search for wisdom. This is in the end the answer.

Eastern thought and Eastern philosophy point to the same direction in this search for wisdom. One basic principle, for instance, running all through Confucius'

thought is the idea of 忠; it's made up of two

words, one word placed on top of the other, translated "sincerity." The top word means "little," the bottom word means "part." And Confucius summarizes his idea of sincerity this way: under heaven it is only those

who are possessed of the absolute 忠, who can

develop fully their nature; able to develop fully their nature, they can develop fully the nature of men; able to develop fully the nature of other men, they can develop fully the nature of things; able to develop fully the nature of things, they can help heaven and earth in transforming and nourishing life; able to help heaven and earth in transforming and nourishing life, they can be one with heaven and earth. And we find the same emphasis in Hindu thought. According to the Hindu scriptures, "To know is to become." Mere theoretical knowledge is useless in Hindu thought. Therefore, in

order to arrive at 忠, the self must first be

purified through detachment, through meditation, through self-discipline. In short, what all these amount to is this: what we see depends on what we are. You can draw the implications for yourself from that.

Now we come back to you. Today you are being invested or clothed; as Seniors you are formally moving from the knowledge of the fifth-century Greek Sophists to the beginning of the wisdom of the fifth-century Hebrew poet. But whether this investiture represents formality or reality depends on you, on what you do from now till June. God bless your efforts.

*Choon Hi Choi is a student at Agnes Scott from Seoul, Korea. In order for you to know something of her and her experiences before she came to Agnes Scott, we are reprinting her story, "The March," which appeared in the fall edition of the Aurora.*

## THE MARCH

Choon Hi Choi



Choon Hi, daughter of Pilley Kim Choi, '26,

IT WAS ONLY day before yesterday that the refugees from the north began to appear in the city. And the road certainly hasn't been as crowded as it is now. This evening the rows and rows of refugees are endlessly pouring into the city, and most of them are farmers. I can tell from their belongings.

Everybody is carrying loads. There is no exception, whether they are aged or young. All the possible faculties of the body are called out and put at work. Look at that woman! She is carrying on her head, on her back, and still her both hands are not free. I don't see how she can walk miles and miles that way, even if Korean women are expert carriers.

Some lucky families have carts; they must have been well-to-do families in their villages, perhaps owned some land. The carts are loaded to the top; in each on top of everything else is a big basket full of children excitedly clapping their hands and staring at this city called Seoul. The fathers are pulling in front and the mothers push from behind. It is good that they didn't bring their mules with them. Surely there would be no room for animals.

I try to read the expression on their faces but I can't, and I don't know what it is. They seem expressionless. They want to walk faster and faster, yet they are held back by the crowd in this dreary, solemn march at twilight.

My brother stops a man in the crowd. They speak to each other across the trolley track.

"Where are you coming from?"

The man says, "From Miyari."

Miyari . . . Miyari . . . my heart is beating and Miyari is clanging in my ears. The Communists are only four miles away, then.

My brother questions him again, "Are we winning or . . .?"

The man is impatient at stopping. He gestures as if he doesn't want to speak and shakes his head hastily, "I really don't know. But I tell you this. Until this

morning, you know, they were fighting at Uijongbu, but this noon I heard them not very far from us. So I guess . . ."

He stops there as if afraid of putting defeat into words and quickly goes on his way. My brother and I silently watch him until he becomes a tiny speck in the crowd. The people continue to stream by on the other side of the tracks.

Army trucks going north turn the corner, forcing the crowd aside. The open trucks are full of soldiers standing together in new, greenish khaki uniforms. Some have helmets on, but some only have service caps, and I wonder whether they will get any helmets when they reach the front line. I am glad they are singing.

We are the banner of . . .

March on, march on . . . until the day of victo-ry-

I love this song. It has so much power in it. We used to sing this, waving our flags and marching through the street on the 15th of August, the day of liberation. And then, if you were at any second-story building along the street, you would be able to see how beautiful our flags looked, waving, flapping softly in the students' hands.

As each truck passes by tonight, the people standing on this side of the street clap their hands, and shout "Long live Korea!" But it is strange that the song does not echo through the air. It seems to fall heavily upon the crowd. I don't know why I am not able to hum it to myself as I used to like to do.

My brother taps my shoulder.

"We better go home; it's getting dark and I felt some rain drops."

"Yes, we should be getting ready, too. —Look, look at the sky!"

The dark grey cloud is spreading with speed from the northern sky, and from time to time faint popping sounds are heard. It will be raining tonight.

My brother and I run all the way back home.

## DEATHS

### INSTITUTE

Frances Fisher Warren, Sept. 9.  
Alberta Burress Trotter, April 22.  
Bessie Harris Clayton, Jan. 22.  
Lottie Anderson Pruden, Oct. 22,

1956.

Louise Hansell Whittle, in November.

1921

Mrs. J. A. Hall, mother of Helen Hall Hopkins, in September.

1923

Martha McIntosh Nall's mother, Sept. 19.

1925

Alicia Young, April 9.

1926

William Quinn Slaughter, father of Sarah Slaughter, Oct. 29.

1933

Mary Torrance Fleming, Oct. 22.

1934

Fred Kyle, husband of Buford Tindler Kyle, in September.

1935

Margaret Goins Wagner, Sept. 27.

Edith Kendrick Osmanski's three-year-old daughter, Spring of 1957.

1944

Fred Maxwell, father of Mary Maxwell Hutchinson, March 19, 1957.

1945

Mary Anne Snyder Lee, Aug. 13.

1947

L. Hall Mason, husband of Dr. Sarah Cooley Mason, Nov. 3.

1951

Mrs. Nicholas G. Gounaris, mother of Anna Gounaris, Aug. 19.

Special

Julia Pearl McCrory Weatherford, Oct. 4.



## AGNES SCOTT PLATES

*A view of Buttrick Hall as seen from Inman Porch is pictured in blue on Wedgwood's white "Patrician" pattern plate.*

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## TEST YOURSELF

1. What happened to the Agnes Scott Alumnae Quarterly on January 18, 1958?
2. What happened to 6,864 alumnae in February, 1958?
3. What should happen, do you think, to 9,300 alumnae as soon as possible?

1. The Quarterly was named the "most improved" alumni magazine at the Southeastern District conference of the American Alumni Council in Williamsburg, Virginia, January 15-18, 1958.
2. This, the Winter, 1958, issue of the Quarterly is being mailed to *all* alumnae whose current addresses are on record at the Alumnae Office, as of Feb. 10, 1958.
3. We (the editor, the Alumnae Association Board, and the College Administration) want to send all issues of the Quarterly to all alumnae, because it is the one publication which can bring to you continuous interpretation of Agnes Scott today. Would you like to receive the magazine regularly? Are you willing to accept the responsibility of annual giving to Agnes Scott without the string of a subscription to the Quarterly being tied to your contribution to the Alumnae Fund?

MR. WALTER B. POSEY

## FINE ARTS FESTIVAL

APRIL 17--19, 1958

### Calendar of Events

*April 17* Mae Sarton, poet and novelist, lecture, "The Holy Game," the creation of a poem.

*April 18* Michael McDowell and Irene Leftwich Harris, duo-pianists, Music Department Faculty.

Creative writing panel discussion of student work from Agnes Scott and other colleges, led by Mae Sarton and Flannery O'Connor, Georgia author.

Blackfriars and Dance Group present a festival version of Shakespeare's "The Tempest."

*April 19* Art panel discussion, moderated by Marie Huper, Agnes Scott Art Faculty, panel members: Carolyn Becknell, Becknell Associates, Atlanta; Lamar Dodd, University of Georgia; Paul M. Hefferman, Georgia Tech; Joseph S. Perrin, Georgia State College.

"The Tempest," second performance.

SATURDAY, APRIL 19, IS ALUMNAE DAY

Alumnae Luncheon 12:30 P.M.

*the*

# *Agnes Scott*

*alumnae quarterly*

*spring 1958*



THE  
ALUMNAE ASSOCIATION  
OF  
AGNES SCOTT COLLEGE

The AGNES SCOTT  
Alumnae Quarterly

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**Cover.** Spring's blossoms brought a particular beauty to the campus this year, after a long, cold winter. This magnolia blossom should stir memories in alumnae hearts. Photo by Kerr. Other photographs in this issue: p. 13, Gaspar-Ware; pp. 13-14, Charles Pugh.

*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.*

*Eighty days is not required for ideas to go spontaneously around the world. Without seeing Dr. Drucker's article in the Winter, 1958, Quarterly, Jeanne Addison Massengill '46 has expressed some of the same beliefs in this chapel talk given at the Woman's College of Beirut, Lebanon, where she teaches English.*

## the struggle for communication

jeanne addison masengill '46

IT HAS BEEN SAID that the human spirit enclosed in a body can be compared to a person enclosed in a small dark room, without light, sound, ventilation, or communication with the outside world. And yet, perhaps the most basic of all human needs, the most poignant of all human yearnings, is the need and yearning for communication. We all want to understand, and, above all to be understood — but we are perpetually turned back within the confines of our small dark rooms.

Tennessee Williams in the Preface of his *Cat On a Hot Tin Roof* has summed up very vividly his idea of the human dilemma:

It is a lonely idea, a lonely condition, so terrifying to think of that we usually don't. And so we talk to each other, and write and wire each other, call each other short and long distance across land and sea, clasp hands with each other at meeting and parting, fight each other and even destroy each other because of this always somewhat thwarted effort to break through walls to each other. As a character in a play once said, "We're all of us sentenced to solitary confinement inside our own skins."

A society without some degree of communication is absolutely beyond the powers of imagination. In fact, anthropologists often date the beginning of *human* beings from the invention of language. And yet, as most of us know, more language is frighteningly inadequate for any *real* communication. Even in a society where everyone speaks the same language, there are endless limitations, some inherent in the nature of our imperfect languages, and some imposed by society itself. Williams says,

The discretion of social conversation, even among friends, is exceeded only by the discretion of . . . the grave wherein nothing is mentioned at all.

Unless we do escape from the "solitary confinement"

of our skins, we can obviously have no true conception of the greatness of either man or God. To enable us to escape, even if only momentarily, is the function of all serious conversation, all education, all friendship, love, art, and even religion. It is in direct proportion to our ability to escape that we are able to share the great insights, visions, and enlightenments of the world. And it is directly in proportion to their ability to free us that we measure the greatness of education, friendship, love, art, and religion.

To share in the thoughts and emotions of another is incredibly difficult. It may be impossible. The wise Homer tells us that even in moments of great common sorrow, each mourner weeps secretly for *his own* woe. We know that all of us have been conditioned and shaped by different environments and experiences. To communicate between worlds takes a tremendous effort: the effort first of all to know oneself; second, the effort to *imagine* a world that one has not felt; and third, the effort to remove all the disguises — deliberate and involuntary — which distort the impressions of both sender and receiver. It is the constant effort of the artist, for example, to become more and more fully *aware* and to communicate to as many levels of conscious and subconscious perception in his audience as possible. Henry David Thoreau has described the state of mind of the ideal artist:

The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

Communication between men forces increasing wonder at the complexities of the human soul — its littleness and its bigness. Andre Malraux, one of the most profound and stirring of modern novelists, has described Art as "an attempt to give men a consciousness

of their own hidden greatness." It is communication, he says, "which makes man human, which enables him to surpass himself, to create, invent, or realize himself."

The possibilities of human communication are tremendously exciting. All of us work constantly, whether in freshman English or in the artist's studio, to make our expressions and insights deeper, more subtle, more precise. We can already imagine a future where communication may be possible without language.

Such communication may be magnificent; it may provide salvation at the blackest moments of solitude and despair; it may be stimulating and inspiring — but ultimately it is tragic — tragic because it is never complete, never entirely satisfying.

Malraux has dramatized the human condition very vividly in his novel *Le Temps du Mepris* or *Days of Wrath*. It is a novel set in Nazi Germany, and the hero is literally in solitary confinement:

He must wait. That was all. Hold out. Live in a state of suspended animation, like the paralyzed, like the dying, with the same submerged tenacity — like a face in the very heart of darkness. Otherwise madness."

The hero is saved at the absolute verge of madness by three notes of music which represent for him the whole world of art, order, and beauty.

A guard came back into the corridor, humming.

Music!

There was nothing around him, nothing but a geometric hollow in the enormous rock, and in this hole a bit of flesh awaiting torture; but in this hole there would be Russian songs, and Bach and Beethoven. His memory was full of them. Slowly, compellingly, music was banishing insanity from his breast, his arms, his fingers, and from the cell.

. . . the music now issued forth a call that was echoed and reechoed to infinity. In this insurgent valley of the Last Judgment, it seemed to bind in a common bond all the voices of that subterranean region in which music takes a man's head between its hands and slowly lifts it towards human fellowship.

But the salvation is only momentary; the vision cannot endure:

With his eyelids tightly shut, a slight fever in his hands that were now clutching his chest, he waited. There was nothing — nothing but the enormous rock on every side and that other night, the dead night. He was pressed against the wall. "Like a centipede,"

he reflected, listening to all this music horn of his mind which now gradually was withdrawing, ebbing away with the very sound of human happiness, leaving him stranded on the shores . . .

Once more he began to pace the floor. The hand which was to be his death hung beside him like a satchel . . . The hour that was approaching would be the same as this; the thousand smothered sounds that teem like lice beneath the silence of the prison would repeat to infinity the pattern of their crushed life; and suffering, like dust, would cover the immutable domain of nothingness.

He leaned back against the wall, and surrendered himself to stagnant hours."

It is the ultimate tragedy of even the greatest of human relationships, which makes the idea of God so compelling, so absolutely irresistible to human beings. Here at last is an end to the struggle to be understood. True, the struggle to understand continues; but in this, one may be assisted by an infinite grace — unquestioning and unquestionable. I know of no greater expression of the simple certainty of God's complete knowledge and power than Psalm 139. I use this psalm as a closing prayer:

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

Thou art about my path, and about my bed: and spiest out all my ways.

For lo, there is not a word in my tongue; but thou, O Lord, knowest it altogether.

Thou hast fashioned me behind and before: and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

If I take the wings of the morning: and remain in the uttermost parts of the sea;

Even there also shall thy hand lead me: and thy right hand shall hold me.

If I say, Preadventure the darkness shall cover me: then shall my night be turned to day.

Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

Try me, O God, and seek thy ground of my heart: prove me, and examine my thoughts.

Look well if there be any way of wickedness in me: and lead me in the way everlasting.

the

# STRUGGLE

with

EDMUND A. STEIMLE

# GOD

*Dr. Steimle, Professor of Practical Theology at the Lutheran Theological Seminary in Philadelphia, led Agnes Scott's annual Religious Emphasis Week, February 10-14. His directness and honesty, the clarity of his thinking, and the strength of his commitment to God had an especial impact on members of the college community. This article has been edited from one of his chapel talks.*

**I** SET BEFORE YOU the subject of religion as a struggle with God, first because I believe that true religion is never completely free from struggle, no matter what level of religious experience a man attains, from the questioning, skeptical undergraduate sniffing suspiciously at the edges of it to the completely dedicated saint. But there is a second, more immediate, reason for viewing religion as struggle, and that is because the notion of struggle is apt to be pushed aside these days when religion in its popular, best-selling form is being hawked for just the opposite reason: that religion will give you freedom from struggle; that it will release tensions, eradicate worry, do away with problems and perplexities. Take your troubles to church, the familiar ad reads — and leave them there. In short religion is supposed to make life simple, easy, and effortless. I have no quarrel with most of this as a possible by-product of a deep and abiding faith. But this is the by-product of a faith — a life perspective which involves constant struggle on every level.

I have no idea whether this approach which sees struggle at the heart of religion will appeal to you or not. On the basis of some profiles of the contemporary undergraduate, I suspect it won't. You are aware, I presume, of what people are saying about you? Even your best friends? The typical undergraduate today lacks a critical and probing mind; that his chief interest, like that of his elders, is security, his besetting sin: apathy. "Struggle" then may have little appeal. And yet, for the life of me, I cannot understand why even

the people who go in big for comfort and security expect to engage in some sort of effort and struggle for everything else in life — except religion. They'll sweat and strain to get through college; they will struggle to understand the mysteries of chemistry, history or psychology, even if the ultimate objective is security. And beyond academic matters even the starry-eyed young couple recognizes that living happily ever after involves struggle, too; they know that there must be compromise and adjustment to make a go of it. But religion, which has to do with the meaning of the totality of life is supposed to come to full bloom and mature without the slightest bit of effort or struggle. If doubts and questions come, some students actually push them down, guiltily, as if these were alien to the nature of religious faith.

The result of all this is that we have the most appalling biblical illiteracy the Christian world has probably ever known. Adults walk around reciting prayers they learned as adequate for their needs when they were five-year olds. College students attempt to make sixth-grade Sunday school lessons fit the intellectual dimensions of college physics or philosophy, and some have been known to resent even a scant year's course in religion when it is required. It's hardly surprising, then, that when these grade-school level religious horizons do not fit college-level intellectual horizons, religion is put in a separate compartment insulated from other areas of growth and inquiry, or you "have faith" or you don't.

The first level of the struggle with God, then, is at the intellectual level. Theologians call this area of struggle "apologetics," which does not mean apologizing for the faith you hold. It means, I suppose, simply the clearing away of intellectual underbrush and establishing an area or arena in which communication can take place between the man of faith and the skeptic.

## Symbols

This intellectual struggle begins with the elementary but fundamental truth that we communicate with each other by means of symbols. Much as your professors might think it greatly to your advantage could they simply inject their thought into your heads willy-nilly, the best they can do is to stand at the threshold of your domain and signal their meaning to you by means of symbols — words, analogies, picture language. Communication, then, takes place when the symbol used means the same thing for them as it does for you.

Much of our intellectual difficulty with biblical religion (not all of it, of course, as we shall see, but much of it) rests right here. I'm not at all sure I am not being too elementary for Agnes Scott—if so, forgive me, put me down as a fuddy-duddy teacher who always insists on review of the fundamentals. The biblical writers use symbols which represent a meaning for them, but apparently a lot of college products never get around to finding out what meanings those symbols represent. This involves catching their world-view, the kind of literature they used, the historical situation to which they addressed themselves. Failing in this struggle to get behind the biblical symbols and imagery, the usual course is to take it all literally, and the result is utter confusion. So we read of Christ "sitting at the right hand of God," of Jonah spending three days in the belly of a whale, of the creation of the world where green vegetation precedes the creation of the sun, of Christ ascending up into heaven on a cloud, of heaven's streets paved with gold and precious jewels and angels playing harps, of the command to pluck out your right eye if it offends you. Taken literally, these symbols are meaningless.

And yet if we were to take your ordinary conversational symbols literally, you would think us hopelessly stupid and square. For example, a friend of yours got "smashed at a terrific blast Saturday night." How dreadful! Is he in the hospital? "They had a jam session after the dance" — and it wasn't spread on toast or muffins!

Ridiculous. In my own experience much misunderstanding of biblical religion among college undergraduates and graduates lies at this point. At least we ought not chuck the whole business before engaging the intellectual struggle to get at the meaning behind the symbols and imagery.

Take, just as an example, the admittedly difficult story of Christ's ascending into heaven on a cloud. In the world-view of the first century this may have provided little difficulty, even if taken literally, and yet even then the story was an attempt to portray vividly a meaning that went far beyond the literal sense of the story. Today, with our knowledge of the universe, its

literal meaning approaches the ridiculous. Were it to happen today, Christ would have to watch his take-off time so as to avoid cruising airliners and jet planes, to say nothing of avoiding a collision with a bevy of sputniks. However, the meaning behind the story remains unchanged. For the writers, Christ was divine; his appearances after the resurrection stopped, and he returned to God to rule over all the created world. And where would he go except "up?" You and I still use the symbolic "up" when we want to indicate a reality beyond the material, tangible world about, even though literally "up" is meaningless with respect to a planet whirling in space. This illustration indicates not only the problem of getting behind the imagery of the meaning but also that an attempt to get behind the symbols and imagery to the meaning in back of them certainly does not solve all the problems. This does not necessarily make all the stories "easier" to accept or believe. This is not an attempt to explain away difficult parts of the biblical record, like the attempt to explain away the feeding of the 5000 on the basis that it was a glorified Sunday School picnic when everyone brought his own lunch. This illustrates simply that there ought to be an attempt to understand the meaning behind the symbols and imagery of biblical religion in order that communication can take place.

Once that attempt is made, however, we encounter an intellectual struggle of a different kind. For the meaning behind the often strange and baffling biblical symbols and imagery seems to be quite clear on this; it is the record of a God who makes himself known on his terms, not ours. The Bible, according to its own view of itself, is not the record of man's growth in religious knowledge and awareness, the story of man's gradual discovery of God. On the contrary, it is the story of God's invasion of our world in ways surprising to us.

## Crucial Absurdities

The absurdity of crucial events in the story underlines this. For example, the story begins with God choosing an insignificant nomadic tribe to be the agent of his revelation. No reason is given *why* this particular people should be chosen. It is understandable that a God whose innermost character is love should choose a community of people to reveal that character, for love is meaningless apart from persons in relationship to a community. But why this community? Looking back on their later history we can say that the chosen people, the Jews, developed a high degree of religious sensitivity. But to say that this was the reason for God's choice is to misread the record and obscure the absurdity of it.

Even more absurd is the Christian affirmation that God presented himself to man incarnate in a peasant carpenter's son, Jesus of Nazareth. Equally absurd is the notion that such a God would die a criminal's death or, if he was only a man, that he should rise from the dead. For let's get this straight; the Bible knows nothing of an immortal soul which automatically goes on living after the body is destroyed. It knows only death—and a resurrection at God's hands. And this, to our minds, is absurd. Either there is an indestructible spark

of immortality in us which death cannot destroy, or else, when you're dead, you're dead. So we figure.

The point of all this is that these crucial absurdities underline the fact that what we have here is a record which purports to be God's action on his terms, not something a man would dream up out of his head as to what God ought to be like.

We are forever trying to doctor up the story to make it fit what we think God ought to be like and how he ought to act. Men are forever trying to make Christ out to be a very good man — a great moral teacher. But as C. S. Lewis has pointed out, this is the one option not open to us. "A man who was merely a man and said the sort of things Jesus said," Lewis writes, "wouldn't be a great moral teacher. He'd either be a lunatic — on a level with the man who says he's a poached egg — or else he'd be the devil of hell . . . You can shut him up for a fool, you can spit at him and kill him as a demon; or you can fall at his feet and call him Lord and God. But don't let us come with any patronizing nonsense about his being a great human teacher. He hasn't left that open to us. He didn't intend to."

At least, biblical religion is coherent in this: if God were to invade our world he would do it on his terms, not ours; it would be unexpected, surprising, even absurd — otherwise he'd not be God but simply an extension of what we think God ought to be like.

Let us then be honest enough to struggle with biblical religion on its own terms. Agree, disagree; accept, reject; but struggle with it on the best of what it purports to be, the record of God's invasion of our world rather than a human attempt to "discover" God or create one in his own image.

But if the struggle with God remains at the intellectual level, as if religion were merely something "out there" somewhere, to be tossed back and forth in a bull session as a kind of test of our wits, we are simply deceiving ourselves. For if this *is* God's disclosure of himself, then this involves the meaning and purpose of life in very personal terms. It involves me. And that takes the struggle to a far deeper level, to the level of my will, my whole being, the way I live my life.

## Demands

For God makes demands; calls for commitment and for trust that issues in obedience. The demand is to think of others first; that love is the divine law of life. And most of us, I suspect, acknowledge the validity of this claim. This is how life ought to be lived, isn't it so? But as soon as I have in my inmost being acknowledged the claim of love upon my life as a divine claim, as the way all life, including my own, ought to be lived, there I am, in fisherman's language, hooked, and I thrash about desperately trying to get off the hook.

Consider what a radical demand this is. Here I am — with those words "I am" standing up front and center in most of my thought — symbolic of the obvious fact that I am at the center not only of my own life but of everything that goes on around me. I like or don't like; I want or don't want; I take, give, love, or resent. And so with the other concentric circles

around me — the university, the neighborhood — even world events. All of it in a sense revolves around me.

But with the acknowledgment of the claim of love, another "I am" invades my tidy little world and tries to elbow me out of the center of it. "I am the Lord thy God, thou shalt have no other gods before me . . . thou shalt love the Lord thy God and thy neighbor as thyself." It's not at all strange that I thrash around trying to get off the hook, to repudiate the claim by all kinds of evasive actions.

## Evasive Actions

One kind of evasive action we have already referred to. If we can keep the struggle with God on the intellectual level, we can keep him at a distance. The technique calls for raising an infinite number of questions without ever committing yourself, like that theologian who had a chance to go to heaven but preferred to stay in hell because in heaven all the questions were answered. One of the commonest evasions of God's claim upon us in the intellectual climate of the university or college is to keep it at the level of intellectual debate.

But evasive action is not limited to those who refuse to commit themselves. There are any number, within the Christian church, for example, who profess a commitment but who are actually engaged in evasive action.

There are those who deftly shove God out of the center of the picture by making religion a means to their ends. God is no longer in the center, for all their pious professions. The purpose of the religion is primarily its usefulness to them. It takes care of their neuroses and insomnia; helps America keep ahead of the Russians; gives them a sense of security in an insecure world; even helps them through exams, perhaps. It's a good trick if you can manage it, for instead of God making his uncomfortable claim upon you, you make your claim upon him and end up with God at the end of a string.

Another evasive action among the religious is to sentimentalize religion until its stark claim and radical absurdities are smothered under whipped cream and chocolate icing. The radical idea of God coming to earth incarnate in a child is buried under a vague Christmas spirit with its exchange of gifts, office parties, and pretty pageantry plus a faint aroma of "good will to men" and a sentimental longing for "peace on earth." Or the radical notion of death and resurrection is smothered under the sweet odor of Easter lilies, a fashion parade and the pagan concept of a spring festival with the "death" of winter giving way to the "resurrection" of springtime. It's pretty — but it's not what the New Testament means by death and resurrection. The evasive action of the sentimentalists denies such unpleasantnesses as sin and hell, makes heaven about as sickening as an eternity of frozen custard and ends with a God about as awe-inspiring as a friendly pal who lives upstairs.

Yet, for all our evasive actions, there is no escape. The evasions fool only ourselves. For there is always this "other" — call him what you will — who is

inescapable, who is God, as Paul Tillich points out, just because he is inescapable, who sees us for what we really are, sees us in a way we are unwilling to see even ourselves, and lays his claim upon us. We can try to get off the hook, try to escape, to run away. We can dream of space travel to the moon, or we can try running away here at home, running from TV to Hollywood to Reno to Florida to the corner bar and back to TV again, but there is no escape. "If I ascend up into the heavens thou art there." Once you have acknowledged his claim of love, there is left only a struggle, like Jacob at the Jabbok struggling in the darkness with that mysterious spirit until the dawn.

The New Testament story is the story of Everyman: either you reject God and try to kill him because you cannot stand to have him around, in which case you end up with a God of your own making; or you surrender and submit to him, "Not my will, but Thine be done."

But this submission or surrender is not passive. Submission is itself a struggle, and here we come to the ultimate struggle with God — on the deepest or, if you prefer, the highest level. This is not the struggle with self, though it includes that of course, but the struggle with God, the kind of struggle pictured in the book of Job. Job was impatient (contrary to the popular phrase, the patience of Job). Job was mighty impatient; he questioned God, summoned him to debate, "I will fill

my mouth with arguments," demanded answers. This was not because he doubted God but rather because he was so sure God must have an answer to the dilemma of life. And God answered him, though not in the way Job expected.

It is this kind of struggle that goes on in the life of the committed man, the religious man, the man the New Testament calls humble and "meek." For meekness in the New Testament does not mean a cringing doormat. In New Testament times, they used to call chariot horses "meek" because they were full of life and fire and energy but were sensitive to bit and bridle. This is an accurate picture of the religious man: not the namby-pamby caricature which has been foisted upon a gullible public by cartoonists — and some church men, too, God pity us — but men of fire and spirit and energy whose deep and undergirding trust and commitment to God does not put a damper on their probings and questionings but rather results in a continuing struggle with God. Such men probe the mystery of His being, wrestle with the mysteries and tragedies of life, seek answers for social injustice or the place of religion on a university campus. They struggle with God knowing that His will is good and they are forever trying to discover what that will may mean for our world, for our communities and for us.

This is the struggle with God as one man sees it from the standpoint of the Bible.

# Are You Prepared For Leadership?

*No matter what her marital status or career demands, the educated woman faces the responsibility of community leadership. Jean Bailey Owen '39, a former president of the Alumnae Association, gave some guideposts in this area to the student body in a speech made at the request of the 1957-58 Mortar Board Chapter.*

Jean Bailey Owen '39

**A**NOTHER FRESHMAN and I once told Miss Preston that we didn't see how we could write a paper on "The Education of Richard Feverel" because we thought the subject had been pretty well exhausted in the novel by George Meredith. She informed us that in reaching this conclusion we were showing how very young we were. We did not take this to be a compliment — as we would if the same words were spoken to us now — for even then we realized that she was referring to our mental maturity, not to our chronological age. At about the same time, after being sent to appear on a program for a Decatur women's organization, another Freshman and I agreed that we hoped *we* would *never* become club women. Again, we were showing how very young we were!

A member of Mortar Board has asked me to talk on leadership in the community after college. Mortar Board honors leadership during college as the first of its three ideals. It is the purpose of the organization to call attention to, reward, and develop further those who have been leaders on the campus for their first three years, but it desires, as one of the services of its current chapter, to stimulate all of the student body to enter into activities in this community, thus to develop new generations of leaders here at Agnes Scott.

First, I predict that all of you will be leaders in your community after college whether you assume business careers or become housewives, any vows you may make to the contrary notwithstanding. Second, I advise you not to fight too hard against the opportunity to lead, for there are many rewards in capitulation. And third, I urge you most strongly to use every occasion provided at Agnes Scott to practice and achieve some skill at leading. If you were born with a good mind you don't have the right to let it vegetate, and if you can lead you don't have the right to withhold leadership. On the other hand, there is an obligation, which those who founded Mortar Board very well understood, to develop leadership in others — in the officers of organizations you serve, in your children as they reach an age to exercise leadership themselves.

The other Freshman and I were repelled by the thought of becoming club women because all we saw were the mamma hats, the comfortably-padded figures and the lady who had forgotten her glasses and couldn't see to read the treasurer's report. We didn't spare a thought for the money that had been raised, the scholarships started, the crippled children cared for, the clothing contributed for disaster areas, the libraries launched. Even a greater lack of insight was that it did not occur to us to inquire into the background of the club officers.

We would have noticed had they made hash of the English language or been utterly ignorant of parliamentary procedure, but no such lapses occurred so we must have assumed that all women were born knowing these things. They aren't. Had we inquired here in Decatur and Atlanta, we would have found an astonishing number of Agnes Scott alumnae among these people, and in another city perhaps some other college would have been well represented.

For whether you like it or not, our American society today is keyed to the use of volunteer organizations. When I was a child, the PTA was a group of ladies, not too large a group, who offered to help the school in various relatively minor ways (although the founder had had a much larger vision). If some luxury in the way of equipment was desired by the faculty or students, the PTA might or might not attempt to raise the money to provide it. Today, PTA contributions to the purchase of record players and tape recorders, auditorium curtains and basketball courts, musical instruments and driveways, library books and cafeteria dishwashers are budgeted for by the public school administrations. Administrators have come to expect this load to be carried, at least partially and sometimes entirely, by the volunteer parents' organizations.

If the police want a safety campaign publicized, if Civil Defense wants First Aid courses; if hospitals want flowers or additional linens; if the Mayor's office wants a clean-up campaign, or a charity wants a door-to-door drive, they send out a plea to the Garden Clubs, the PTA's, the women's clubs, for money, material and personnel. And they get it.

So whether the forecast appeals to you or not, after an interim of career and/or marriage and children, you are going to find yourselves beseeched and besieged to take offices in women's organizations, because you will be the people who can preside over a meeting, organize a committee and balance a treasurer's report. Since it is as inevitable as gray in the hair—and as a decision to tint or not to tint—and as inexorable as the need for a calorie chart, you might as well shoulder this noblesse oblige, enjoy it and be proud of it. Such are the rewards of capitulation.

### Atlanta Alumnae Statistics

It has often been pointed out to you that a liberal arts education prepares you for a business career or housekeeping. Now we may as well look at another side of some statistics collected in a survey done last year. From a questionnaire answered by 286 Atlanta alumnae of Agnes Scott, here are the statistics of surrender to the inevitable: 92% were active volunteers in church work and 81% in civic work. The church work included teaching Sunday School, working on various women of the church projects such as Circles, Alter Guilds, church music, Bible study. PTA work ranked second only to church work out of these 286—who have among them 428 children. Fund-raising and executive board positions for such organizations as Community Chest, Red Cross, Tallulah Falls and Rabun Gap Nacoochee Guilds, Junior League Speech School and others followed. Boy Scout and Girl Scout

group leadership was high on the list, with Garden Clubs also occupying a prominent spot. Interest groups such as study clubs, Atlanta Art Association, civic clubs, music clubs were numerous. As to the achievement of Agnes Scott alumnae in these fields, there is the fact that for eleven of the fifteen years the Woman-of-the-Year program has been in operation in Atlanta, an alumna has been honored in one or more of the program's categories. And even those whose professional achievements have been so recognized also give community service and leadership. For example, Sarah Frances MacDonald, of the class of 1937, who was woman of the year from the legal profession last year, this year is president of the Atlanta Legal Aid Society — a financially uncompensated use of her legal knowledge to benefit the community.

### Women of the Years

But what about those of us — and here I am thinking of you as already part of the group covered on the survey — who are not Women of the Year, but just women of the years and years, in Sunday School and PTA and youth groups! If you teach Sunday School after graduation, will you need this liberal arts training? Well, you will be expected by the parents of those in your class to be more experienced, trained, and long-suffering than the children's public or private school teachers. You will have problem children who can be neither expelled, suspended nor even given a hint that they might stay home. If, when your children are old enough, you take a Cub Scout Den or a troop of Brownies (your child won't get in, if you don't) you will have need of every bit of normal and abnormal psychology you ever took at Agnes Scott. You will find an outlet for playwriting, dramatic coaching, ceramic art, choral work and American history. If you become concerned about the operation of the school cafeteria, or about why new schools are not built large enough even for the first year of operation, you will need to familiarize yourself with the amazing labyrinths of your state government. Your college training will have given you the knowledge of how to go about finding your way through these mazes. And the main thing is that you will not swallow the priestly pronouncements from bureau heads and legislators that "nothing can be done about it." You will know that the very walls of Jericho sometimes fall before reasoned arguments backed up by accurate information. And, if you express your concern over a community problem, whether it be political, social, medical or economic, I guarantee you will be Chairman of a committee to do something about it. Leaders don't look for a community — the community looks for leaders. If you do no more than raise the standard of the quality of the poetry quoted at Garden Club inspirations you will have served and led full worthily!

I further urge you to plunge at least to the limit of the point system in those extracurricular activities here which will give you practice in this leadership for which you are destined. Let me illustrate. There are alumnae of Agnes Scott and other colleges who, as students, did not participate in extra curricular activi-

ties. They felt that they were in college for an academic education and nothing else (and besides, they were often engaged.) For many years they eluded the responsibilities of community leadership by insisting that they could not preside at a meeting. But, inevitably, they became interested in one or two organizations, wanted them to prosper, and finally accepted a presidency, because even though they did not recognize it, other members of the organization knew they had the background for the job.

The common experience of these alumnae is that conducting their first meeting allays their fears. They have no difficulty in appointing chairman and getting the work done — they even enjoy it. And they admit that their college would mean more to them today, that they could have taken pleasure in the knowledge of their ability many years ago if they had tried their navigational skill at community leadership in the protected waters of college experience. There is a better chance for you to try your leadership skills at Agnes Scott than in many other institutions because a far greater percentage of the student body has the opportunity to hold office than in larger schools.

## Rewards

So you see, there are rewards in succumbing to the lure of community leadership. There is the satisfaction, of course, of seeing things *you* feel are important being done. There are honors, like the Woman of the Year awards in various fields, the rise from local to state to national organizations in positions and responsibility. There are even silver pitchers, tea services and plaques. But there are also hazards. Temperance wasn't meant only for the alcoholics: in community service, you can go too far, take on too much; moreover, there is no point system to provide the cautionary light. A recent Saturday Evening Post article entitled "My Husband Ought to Fire Me" says: "See that efficient mother of four wielding the PTA gavel and wearing the crisp fresh blouse? There's a safety-pin somewhere underneath, and goodness only knows what the baby

is pinned with. Furthermore her husband is really going to catch it when she gets home tonight and finds he opened the canned ham for dinner instead of warming up that perfectly good leftover shepherd's pie." Let's face it, you have to draw the line somewhere short of the 40 hour week in community leadership. The humanists' ideal of the universal man is not achievable today by either atomic scientists or housewives. You must choose your majors and minors even in community service.

Finally, there is the need to feel in later years that there has been some real traction between your college career and your mature life, that you were not spinning your wheels in however intellectual a setting but that in college you were moving forward with a purpose and toward a satisfying and worthy destination.

Dr. Alston said in his last report to the Board Trustees: "The importance of Agnes Scott as a college cannot be estimated by numbering our alumnae. The number, of course, will always be relatively small. Nor can the contribution of this institution be measured accurately merely by determining the wealth or renown of our graduates. The ultimate test is the intrinsic worth of Agnes Scott students here and after college days are over, in the homes that they establish—the professional and business careers upon which they enter — the church, civic, educational, and social relationships that they maintain. I am quite willing for Agnes Scott's contribution to be measured in such terms; that it should be so measured is, at any rate, inevitable." There is that word "inevitable" again, and you will in your own particular community find his scale of measurement a valid one. Among the women of your era and in your living area, in however small a scale, because of your background, you'll find a place not unlike the one Theodore Roosevelt pictured for this nation in the world he foresaw, when he said: "The world of democracy has set its face hopefully toward our democracy, and, oh, my fellow citizens, each of you carries on your shoulders the burdens of doing well for the sake of your own country and of seeing that his nation does well for the sake of mankind."

*It is heartening to the college administration to know that alumnae support them in the desire to make Agnes Scott the finest liberal arts college in the land. Paige Violette Harmon '48 collected some material on the subject and prepared this talk for the Founder's Day meeting of the Hampton-Newport-News-Warwick Alumnae Club.*

## Let's Keep The **LIBERAL**

WITH NEWSPAPERS, radio and television blasting away on travel in outer space, trips to the moon, and our entire country clamoring for more top-flight scientists, it may seem presumptuous for me to attempt to drown their cries with a plea to keep the liberal in our education. We may take a liberal education as a matter of course, but our present state of national hysteria emphatically underlines the need for a liberal education system as an integral part of our American way of life.

In a world that becomes more complex each day, we need free men with free minds who have an understanding of man, his physical world, and his religious and philosophical heritage. A liberal education is dedicated to the development of the individual as a whole being: his mind, his heart, and his spiritual self.

There are almost as many definitions of liberal education as there are definers, but at this Founder's Day meeting I think it particularly fitting that we examine the Agnes Scott Ideal formulated by Dr. Gaines, the first president of Agnes Scott.

1. A liberal curriculum, fully abreast of the best institutions of this country
2. The Bible as a textbook
3. Thoroughly qualified and consecrated teachers
4. A high standard of scholarship
5. All the influences of the college conducive to the formation and development of Christian character
6. The glory of God the chief end of all

It is significant, I think, that of the six components of the Ideal, three are concerned primarily with scholarship and three emphasize the importance of Christian religion. If a liberal education could be placed before our eyes as a richly woven fabric we would see the intellectual achievements as the woof — the threads of knowledge carried back and forth across the warp of strong fixed spiritual values.

Agnes Scott's new Dean C. Benton Kline in his Honors Day address last year said a liberal education must mirror three characteristics of man: it must have breadth to match the wide range of the human mind; it must have depth to match the capacity of the human mind to penetrate into reality; and it must foster judgment to match the critical function of the human mind.

The liberal arts college in its curriculum of history, languages, literature, arts, philosophy, sciences offers

a breadth of knowledge at once overwhelming and tantalizing. A major in one department and, to a greater degree, a student doing independent work in a specific area practice study in depth. But the truly educated student continues to seek the adventure of learning long after graduation. He has mastered the tools of study, he may apply himself at will: he is limited only by his own capacity.

A liberal education by its breadth and depth endeavors to increase the resourcefulness of the individual. His background of knowledge gives him the confidence and courage to evaluate; the Christian framework of that knowledge should help him to judge wisely.

The goals of a liberal education are those of a lifetime and the productive value of the liberal arts college must be determined by the value of the lives of its students in their homes, churches, communities and governments.

The College of Europe in Bruges, Belgium provides a dramatic example of the powerful influence a liberal arts institution may be expected to wield. The College of Europe has 38 students, each an honors graduate with at least four years of liberal arts training in a national university. The teachers and students represent fourteen nations, including the United States, and they live and learn in a practicing international community. The College of Europe is regarded by many as the key force in the drive for a United States of Europe. The students are intended to develop a Pan-European as opposed to a strictly national viewpoint. By focusing attention on the common heritage of Europe's history, culture, and economy, the founders, a Spanish historian and a Belgian monk, have dedicated the college to the search for "A common remedy, a common hope for the future."

The professors emphasize that few conclusions are drawn in the daily seminars — facts are presented in hopes that the student's mind will climb above the subject and see it as a European whole. Surely this College of Europe fosters judgment on a high, and practical, level. The worth of the college's efforts cannot be specifically assessed, but the force which has gained direction at the College of Europe is now working to achieve a United Europe; the majority of students who have attended are now back where the college hoped they would be: following public service careers in their own national governments or teaching

# In Our Education

Paige Violette Harmon '48

in local universities. They are spreading the influence of their liberal education to develop a freer, richer, more enlightened world.

In the United States the liberal arts college has been beset by many problems: the trend toward specialism in American life, the trend toward specialization of the elective system, the prevailing attitude that possession of knowledge or education is just a little embarrassing.

Originally, and until the latter part of the 19th Century, liberal education was the only form of higher education in this country. Graduate schools developed to fill the demand for specialists until the 20th Century brought the rise of technical schools. Their growth has often been at the expense of the liberal arts colleges. By pointing to their practical value they have found it much easier to raise money than have the liberal institutions.

For this reason, in many large universities the liberal arts colleges, surrounded by special schools, have lost departments to the special schools. The Department of Economics, for example, may have gone to the School of Business Administration of the Department of Psychology to the School of Education. Fighting this loss of students and departments, many departments in the liberal arts colleges have sought to involve students early in specialization in their own fields. This has drawn the departments away from each other and clouded the liberal goal of a broad scope of learning.

"Specialist education is essential to our national life," but higher education will suffer if we place the occupation before the man. John Stuart Mill said, "Men are men before they are lawyers or physicians or manufacturers; and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians."

Many institutions are making a distinct move in the direction of liberal education as a base for specialism. Many technical schools have added courses in English, history, or economics, and in the majority of colleges an attempt is being made to keep the emphasis on liberal education during the first two years.

In the next few years our colleges will be faced with the problem of a largely increased college age population. President Anderson of Chatham College has said, "there is too much talk about how to provide a college

education for all who want it, too little on what colleges should provide and what students should seek." We have an alarming number of students who are admitted to colleges but who are not capable of doing college level work. In 1955 this group numbered a dismaying 150,000. I hope that our liberal arts colleges will maintain high standards of scholarship by adhering to a strictly selective admissions policy.

With the Explorer and the Sputnik orbiting about our world we are all caught up in the excitement of scientific discovery. There is a great need for a knowledge and comprehension of the scientific viewpoint even for the non-scientific student. Loud cries are heard for a speedup of the science and mathematics programs: "Russia outproduces us in scientists; we need more technologists." I contend that our liberal education produces and will produce more true scientists — men devoted to science for the enrichment of life — than Russia will ever produce.

Science provides knowledge but it does not tell us what to do with it. Our educational system must prepare men for the responsibility of using what science has produced.

In an age of mechanical brains and weapons of almost unimaginable power we do not need more push-button experts. We need resourceful, imaginative and articulate planners who will insure that the products of scientific discovery and technological invention are the tools, not the masters, of man.

This is the challenge the liberal arts colleges face. They cannot be replaced in our educational system by technical schools and they should not attempt to replace the technical schools. Liberal education should be the sound base on which special training is built.

In its Report to the President, the Josephs' Committee defined this primary goal of education: "to develop human beings of high character, or courageous heart and independent mind, who can transmit and enrich our society's intellectual, cultural and spiritual heritage, who can advance mankind's eternal quest for truth and beauty and who can leave the world a better place than they found it."

Our need to attain this goal is self-evident and urgent. I believe the liberal arts college is dedicated to this goal and I hope the liberal arts colleges will be the foundation for the future growth of our higher educational system.



Mrs. Lapp

## "A SOUND FRAM

**G**ATHERING THE MATERIAL for this article has been sheer enjoyment, and I trust that I pass some of this pleasure on to you.

The Library and the Alumnae Office yielded a large part of the information, and while their files of old annuals are not quite complete, these sources are invaluable — and the pictures in them are beyond a price.

It may seem surprising that a small school for girls in the South had "Physical Culture" as early as 1889, its opening year, but the Decatur Female Seminary, precursor of Agnes Scott Institute and Agnes Scott College, did, and furthermore, then and ever since there has been a trained person responsible for the program.

Before I take you back through the years, there are three quotations which I want to set before you to keep in mind, because they seem to me to sum up much of what has been and is being striven for in the world of physical education.

First, said the Romans: "Mens sano in corpore sano." Second, Goethe tells us: "There are eight prerequisites for contented living: health enough to make work a pleasure, wealth enough to support your needs, strength to battle with difficulties and overcome them, patience enough to toil until some good is accomplished, charity enough to see some good in your neighbor, love enough to move you to be useful and helpful to others, and faith enough to make real the things of God and hope enough to remove all anxious fears concerning the future." And, third, Robert Browning says to us:

Body and mind in balance, a sound frame  
A solid intellect, the wit to seek,  
Wisdom to choose and courage wherewithal  
To deal with whatever circumstance  
Should minister to man  
Make life succeed.

The ends may ever have been the same, but the means of reaching them have surely varied. So, let us follow the path at Agnes Scott from Physical Culture to Physical Training, to Physical Education, from the

days of the Decatur Female Seminary (with 65 pupils) to the Agnes Scott College of today (with 600 students).

An old history of the Institute, written in 1897 for the *Aurora*, as the college annual was then called, reports: "The first term of the new school began September 25, 1889. Miss Nanette Hopkins had been elected principal with Miss Cook as assistant. Miss Pratt was teacher of piano, Miss Fraser, teacher of art and physical culture." Proving the existence of physical culture is a series of photographs, enchanting pictures of "A Bicycle Club" with the girls dressed in suits standing beside their tall bicycles. The suits had long skirts leg o'mutton sleeves, high-necked blouses. Dainty hats, with wings, were perched upon their pretty heads — at a precarious angle for bicycling.

There was also a picture of a tennis club; the members were dressed in long, white skirts and white blouses, and their racquets were held coyly behind their shoulders. Pictured, too, are a group of Seniors who composed the "Walking Club," wearing the handsomest suits imaginable.

The next club pictured has no bearing on physical culture but is so beguiling I think it should be mentioned, "The Sewing Club." The well house, which was right in front of Main Building, formed the background for the picture of the "sewers" who are seated in rocking chairs "on the Lawn." The girls had on light, airy dresses and dainty, lace-trimmed aprons.

On the opening page of the 1898 *Aurora* is written:

Agnes Scott Institute, 6 miles East of Atlanta on the  
Ga. R. R. Connected with the city by 2 electric lines.

The athletic groups pictured that year were a bicycle club, a tennis club (each member having added a perky cap to her costume), and, for the first time, a basketball team whose members wore long, dark voluminous skirts and blouses with huge initials, A. S. I. emblazoned in white across the front.

In the 1899 *Aurora* there are photographs of the

*A program planned this year for one of the Atlanta Alumnae Club's meetings was a brief history of physical education at Agnes Scott with a fashion show of "gym" costumes then and now. This is the commentary that accompanied the show, given by Mrs. Lapp, assistant professor of physical education.*

## SOLID INTELLECT"

Harriette Haynes Lapp

ever-present tennis club and an "Antiwalking Club." To my own delight, the editor of this volume says, in regard to physical training (no longer physical culture, please note): "Pupils are taught to assume a dignified but easy and graceful carriage, and careful physical examinations are stressed."

The annual assumes the name of the *Silhouette* in 1902, and that volume shows members of the tennis club holding their racquets like mandolins. Golf appears for the first time in 1902, apparently well organized and taught.

At this point in my research, I turned to Dr. McCain for help, and he directed me to the bound catalogues of the college, which should really be on exhibition. A banner year, according to these, for physical education was 1904, when a red-brick building was erected just to the right of and a bit behind Rebekah Scott Hall. In it there were classrooms above, a very nice gymnasium below, and a "natatorium" where "Instruction in swimming is given with splendid facilities; the pool is 20' by 40'."

I taught there when I first came to Agnes Scott, and it is hard for me to believe the pool was that size. One side-stroke took you across, and three strokes lengthwise would have carried you straight out the small, dark window at the other end. The pool was three feet deep, at the most, which did have its decided teaching advantages. One could and did learn herein, and one could and did get mighty wet. The catalogue states: "Students not wishing to take lessons may have the use of the pool by paying an extra fee."

The 1904 catalogue informs us that the aims in physical education were "to develop moral training, skill, endurance and alertness," and that much of the work was done out-of-doors. The catalogue also announces: "Those engaging in basketball will receive very careful attention, as there are the proper facilities for guarding against injurious results. Only those physically sound will be allowed to engage in this delightful game."

The 1905 *Silhouette* delineates tennis, golf, baseball, basketball and track. In one picture, a group of sprinters are crouched for the "take off" of a 50-yard dash, garbed in the usual full and lengthy skirts of the period, and high-necked, long-sleeved shirtwaists. Their beautiful hairdos, pompadours, have each hair in place, making me wonder how far they ran.



Old and new in swimming attire: **left**, Jane Law '60, and, **right**, Caroline Hedges Raberts '48, president of the Atlanta Alumnae Club.

The next few years jog along with no major changes in sports activities or clothes. Then, in 1908 hockey reared its energetic head for the first time, and black serge bloomers came onto the campus on the same wave, worn with *long* black stockings. By 1910, the middie blouse and turtle-neck sweater were almost a stock uniform. The *Silhouette* for that year portrays the skating clubs and hockey teams in this outfit. The tennis players had donned long white dresses again, after a long absence from this garb.

The records indicate that for several years after this came the days of physical education classes for each student "3 times a week" and a four-year requirement of courses for graduation.

These were the days of "exercise cards" for each student: "gym is a necessary nuisance and it takes a sense of humor to endure it." These were also the days of May Days in front of Inman or White House. The majority of the audience for May Day consisted of Decatur's very young — and their dogs. This meant that the rest of the audience stood. The piano was always hidden, often from the dancers, too, and more often not heard. Costumes for the dancers had to be ample; no vestige of the female leg or foot could be showing, so there were stockings dyed to match all costumes. With Miss Hopkins' unerring eye for propriety overseeing the dancers, the lower extremities remained under cover. Nonetheless, the productions were quite good.



Old and new in tennis attire: **left**, Virginia Brown McKenzie '47, program chairman of the Atlanta Alumnae Club, and **right**, Rosa Barnes '61, daughter of Rosa Miller Barnes '36.

When the little red schoolhouse was torn down, the gym went with it, but the natatorium has stayed on to do noble duty housing a huge transformer. One can see it today, just by looking through an iron grill in the sidewalk. Our present Bucher Scott Gymnasium dates from 1927, and we have come from a one-member department of physical education to a five-member one with several student aids, too.

We can see that the physical education program has progressed with the times and the College. Today, under the leadership of Llewellyn Wilburn '19, it is organized along the educational lines that are in keeping with present educational trends. Its philosophy and goals attempt always to enhance the development of the individual as a whole, both physically and mentally. Briefly, the aims of the department are to help a girl gain skills, establish balance and self confidence, be able to meet and adjust to social situations, and be able to choose and discriminate among the myriad responsibilities thrust upon her, thereby freeing herself from the tensions of everyday living.

To catch you up on dress, students today wear navy blue shorts, well-tailored ones, and white shirts for most sports; white shorts are appropriate for the tennis courts. Bathing suits are, of course, vintage 1958, not 1898.

The program in the department today is a far cry from its beginning, although in no way is it more serious, I am sure. We offer classes in dancing (modern, folk, square), swimming (beginners, intermediate, advanced, and Red Cross senior life-saving and instructors courses) synchronized swimming, archery, tennis, golf, fencing, tumbling, badminton, riding, basketball, hockey, softball, volleyball, and body mechanics (known to many of you from former years as "I. G.") All of these are seasonal classes.

Then there is a course in recreational leadership, planned primarily for those who expect to teach in the elementary grades, but it has proved to be popular with students who are leaders in church youth programs, who conduct play-ground programs or who are camp counselors. Miss Wilburn teaches the courses and has an arrangement with the Decatur and Kirkwood schools whereby our students are assigned to a particular grade for organized play, at least once a week, during the spring quarter.

The department now has a two-year requirement for graduation, within which each student must pass a swimming test, have one quarter each of a team sport, dancing, and an individual sport. The department works with other departments in the College on special events such as May Day, or, this year, the Fine Arts Festival. It also has its own "extra-curricular" activities, Dance Group, Dolphin Club, and Tennis Club. Admission to these is by tryouts, as is participation in all team sports.

With the teaching condition well nigh perfect and with the cooperation of the students, Agnes Scott's physical education program is *still* going strong. Do come back to see us and to play with us once again.

**DEATHS**

**INSTITUTE**

Grace Elyea, Dec. 29, 1957.

**1917**

Mrs. C. H. Newton, step-mother of Janet Newton, Virginia Newton '19 and Charlotte Newton '21, Dec. 30, 1957.

**1923**

William Henry Lumpkin, husband of Margaretta Womelsdorf Lumpkin and father of Margaretta Lumpkin Shaw '52, Dec. 16.

**1924**

Frances Amis' mother, in Sept. 1957.  
Edna McMurry Shadburn's husband, the summer of 1957.

**1930**

Dr. Robert Herring Wright, Jr., husband of Ruth McLean Wright and father of Carolyn Wright McGarity '59, Dec. 1957.

**1936**

Louise MacIntyre Hughes, Jan. 6.

**1953**

The Rev. H. C. Holland, father of Mary Holland Archibald, in 1957.

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# Agnes Scott

*alumnae quarterly*



*summer 1958*

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OF  
AGNES SCOTT COLLEGE

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The AGNES SCOTT  
Alumnae Quarterly

Agnes Scott College, Decatur, Georgia

Volume 36

Number 4

Summer, 1958

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**Cover.** Photographs of some of the events in the Fine Arts Festival are pictured with the abstract design that was a "trade mark" of the Festival. Photos by Kerr Studios (see p. 2-3). Other photos in this issue are by Kerr Studios, except on p. 8 by Red Bright, Millsaps College.

*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.*

# 1957-1958 ALUMNAE FUND REPORT

IN AN ANNUAL report to the Board of Trustees, President Wallace M. Alston stated, "We at Agnes Scott . . . have recommitted ourselves to the educational purpose of this College since its inception," and this year 1,760 alumnae around the world recommitted ourselves to the purpose of the College through their contributions to the annual Alumnae Fund.

The amount of money given to this year's fund, from July 1, 1957-June 30, 1958 totalled \$20,462, of which \$13,725 was unrestricted. The Alumnae Fund is made up of all contributions to the college given by alumnae.

It is encouraging that this year the unrestricted portion of the fund increased. This is the money the College can use where it is most needed. The Alumnae Association is, also, most aware of the unrestricted figure; the College supports the operation of the Association, as it does other administrative departments, but if the unrestricted portion of the Fund covers this cost (this year, \$12,000), then, in effect, the Alumnae

Association is paying its own way.

Statistics on the Alumnae Fund are both rewarding and challenging. The 1,760 who gave are only 25.5% of all the alumnae who were contacted. (This is the highest percent in the past three years.) The percentage of contributors who are *graduates* jumps to 43%. (Last year this figure was 35%.)

We must compare our alumnae giving not only with what we did the year before, but also with that of other private women's colleges. In a report for 1957, just published, *Voluntary Support of America's Colleges and Universities*, compiled by the American Alumni Council, the American College Public Relations Association, and the Council for Financial Aid to Education, Agnes Scott ranks 8th among 129 private women's colleges in endowment (book value), while in alumnae giving we rank 52nd.

Here then, spelled out for us, is our responsibility for the years ahead. Can we get to 8th place in alumnae giving *next year*?

## DISTRIBUTION OF GIFTS

Unrestricted	\$ 13,725	Development Fund	1,500	Pauline McCain Fund	3
Alexander Fund	73	Dyer Fund	500	MacDougall Museum	31
Alumnae Association	80	English Department	60	New Orleans Fund	245
Alumnae House	160	Foreign Students	488	Scholarships	990
Art Department	100	Hale Fund	362	Tanner Fund	21
Bartlett Fund	47	Holt Fund	98	Thatcher Fund	1,000
Caldwell Fund	400	Laney Fund	95	Anno I. Young Fund	300
Choon Hi Choi Fund	153	McCain Library Fund	32		

## GIVING BY CLASSES

Class	Percent	Class	Percent	Class	Percent	Class	Percent
Inst.	26	1919	51	1932	28	1945	43
Acad.	34	1920	59	1933	46	1946	40
1906-07	100	1921	58	1934	44	1947	37
1908	100	1922	27	1935	32	1948	40
1909	66	1923	62	1936	27	1949	47
1910	80	1924	72	1937	36	1950	47
1911	75	1925	27	1938	41	1951	47
1912	73	1926	45	1939	45	1952	36
1913	86	1927	39	1940	45	1953	51
1914	54	1928	35	1941	41	1954	61
1915	50	1929	54	1942	34	1955	39
1916	50	1930	49	1943	42	1956	71
1917	66	1931	49	1944	38	1957	100
1918	50						

# FINE ARTS FESTIVAL

April 17-19, 1958

“ON APRIL 17th, 18th and 19th, with brightly colored banners and balloons fluttering in the breeze, Agnes Scott presented its first Fine Arts Festival. The Festival was a culmination of the efforts of the following departments: Art, English, Music, and Physical Education, and of Aurora, Blackfriars, Dance Group, May Day Committee, and Music Club. In order to enable these organizations to devote their time, efforts, and money during the entire year to the preparation and presentation of a larger program than is usually possible this Festival incorporated the traditional productions of Blackfriars, Dance Group, and May Day.

Blackfriars, the dramatic club on campus, and Dance Group had long wished to combine their talents and present a joint production. In giving Shakespeare's *The Tempest* this ambition was realized through special choreography which was added to the original play. The English Department and the Aurora, the campus arts magazine, brought outstanding literary critics to the campus for this occasion. Art students wanted to share Agnes Scott art work with that from other colleges and universities, and this was done through a joint art exhibition held in Rebekah Recreation Room. Music students hoped to perform programs that could not be fitted into the normal schedule and were therefore pleased to present the comic opera *La Serva Padrona* and a chapel program of concert music.

The college had looked forward to a time when the various arts could be seen in proximity to one another, and this was accomplished in the Festival. This fete was the result of many months of planning, practicing, persevering, co-operation, and co-ordination on the part of students and faculty alike. Nancy Kimmel '58, Festival Chairman, a Steering Committee, and Co-ordinating Committee put the plans into action. Almost everyone at Agnes Scott contributed thought, time, and talent to the execution of the Fine Arts Festival.”

(from 1958 SILHOUETTE)

A scene from *The Tempest* shows Miranda (Nora Ann Simpson '59) and Prospero (Nancy Kimmel '58)



**Right:** Dance Group added its expressionistic dances to The Tempest. **Below:** The Art Panel, Marie Huper, moderator, Lomar Dodd, Joseph Perrin, Paul Heffernon, and Carolyn Becknell, discussed aspects of the artistic trend in modern times.



Literary panelists, Elizabeth Bortlett, James Dickey, Morgret Trotter, moderator, Hollis Summers, and May Sorton discuss the writing in *Aurora*. Miss Sorton, novelist, poetess and critic, opened the Festival with a lecture.



**Above:** Students, faculty, and guests watch a movie on French art on the dining hall steps. **Right:** The cast of *La Serva Padrona* was composed of James Kane, Atlanta baritone, Rose Marie Regero '61, and Pierre Thomas, assistant professor of French.



*A major change in the Alumnae Association's Executive Board organization has established the office of Regional Vice-President and abolished the office of Club Chairman. A goodly portion of the four vice-presidents' responsibility has to do with serving alumnae clubs which are already established and fostering the development of new clubs. (See inside front cover for names of vice-presidents.) These notes on clubs were prepared by Bella Wilson Lewis '34, new president of the Alumnae Association and the last Club Chairman.*

## KUDOS TO CLUBS...

STUDENTS . . . Decatur Club hears students report on their programs of Independent Study . . . Foreign student from Israel speaks to Southwest Atlanta Club . . . Sara M. Heard '58 helps Shreveport Club entertain prospective students . . . Marietta Club brings prospective students for planned visit to campus . . . Mothers of Agnes Scott students attend alumnae gatherings in Charlotte, Lynchburg, Washington, and Wilson, N. C., . . . Students discuss current campus life for Atlanta Club.

*FOUNDER'S DAY — from GEORGIA to CALIFORNIA . . . Birmingham hears Ann Worthy Johnson . . . Charlotte has Dr. McCain and sends a contribution to the McCain Library Fund in his honor . . . Anderson, S. C., Baltimore, Charleston, W. Va., Chattanooga, Columbia, S. C.,\* Columbus, Ga., Los Angeles, Nashville, New Orleans and Tampa hold meetings "on their own" . . . Washington turns out in snowstorm to hear Dr. Hayes . . . Greenville, S. C. has Lorton Lee '49, Vocational Guidance Chairman of Alumnae Association . . . Hampton-Newport-News-Warwick hears paper on the liberal arts education given by Paige Violette Harmon '48 (see Spring, 1958, Quarterly).*

FACULTY MEMBERS VISIT CLUBS . . . As are most of our personal ones, the travel budget of the College is limited, but faculty and staff members do speak to alumnae groups when travelling for other purposes . . . Dr. Alston in New York with the four clubs in the area at a combined meeting . . . Dean Kline with the Greenville-Spartanburg groups . . . Dr. Posey draws together the Louisville-Lexington Clubs on one of his jaunts as president of the Southern Historical Association . . . Dr. McCain spreads himself from Miami to Jackson, Miss. to Wilson, N. C. . . . Dr. Alston, Dr. McNair and Dr. Garber attend Charlotte's spring meeting while in town for the General Assembly's meeting.

PROJECTS . . . Washington pulls out all the fund-raising stops working toward a \$1,000 scholarship fund — they're almost there . . . New Orleans sells old clothes to add to its already-established scholarship fund . . . Southwest Atlanta, with only a round dozen members, sells cards and candy to make a \$40 gift to the Alumnae House . . . Northside Atlanta makes a contribution to the Louisa Allen Scholarship Fund.

SPECIAL KUDOS TO . . . Washington for its excellent Newsletter . . . Marietta for local publicity and current information on alumnae . . . Charlotte for sponsoring an autographing tea for Catherine Marshall '36 . . . Atlanta for a breakfast at the College for alumnae attending annual meeting of Georgia Education Association . . . Columbia, S. C.\* for organizing its own club this year . . . Jacksonville, Fla. for doing the same.

*The Barnard Forum, since 1949 an annual winter event in New York City, has offered for open discussion the critical educational issues of the times. Alumnae groups of 50 colleges, including Agnes Scott, have sponsored the Forum. This year, What's Ahead for Higher Education? was the question. Dr. Lewis W. Jones, President of Rutgers, spoke for the publicly-supported university, Senator Margaret Chase Smith spoke for the federal government, and Dr. Lynn White, Jr., then President of Mills College, now professor of history at U.C.L.A. (and Agnes Scott's Commencement speaker in 1957) spoke for the independent college. We have edited his address from Proceedings of the Tenth Annual Barnard Forum.*



Dr. Lynn White, Jr.

## The Independent College

Lynn White, Jr.

**P**UBLIC EXCITEMENT over the prospects for higher education in this country has risen to such a point that in recent months a number of "tranquilizer" addresses have been proffered us, designed to calm the fears of parents that their offspring may not get into Alma Mater, or the fears that, in the mad rush to the colleges, rigorous academic education — or is it just the ivy? — is going to be trampled to a pulp. We have been told in these speeches that since American higher education has in fact expanded about tenfold in the last five decades, there is no great cause for alarm in the certainty that it is going to double or perhaps even treble during the next dozen or fifteen years. The chief difference now, it is said, is that our statistical services are so much better than ever before that whereas the past blundered blindly into unexpected expansion, we can see, to some extent, what is coming and can plan intelligently for it.

I agree the statistics do give us great advantage. But they do not console me as I contemplate the problems of the independent college or university during the next couple of decades.

Our thinking must start, I believe, from the fact that we are going to be faced with a horrifying dearth of competent professors. In the first decade of this century, many professors were reasonably well paid in relation to the general economic level. But the great inflation which was a by-product of the first World War saw little compensatory increase in faculty pay checks. The boom of the 1920s will go down in academic history as a disgraceful era when trustees and regents filled our campuses with lavish pseudo-Gothic and pseudo-Colonial buildings, but forgot their professors. Then came the inflations of the second World War, and of the Korean War. By this time the effect of four decades of academic starvation could scarcely be disregarded; it became clear not only that Ph.D's had long been leaving our faculties in a steady stream, but that economic conditions of life in the academic world were so abysmal that bright young people, even when they got the doctorate, were often going immediately into other kinds of employment.

Now at last the professor is getting into a seller's market. And believe me, he is going to make all of it

that he can. Graduate study is a fearfully lengthy process, and there is no possibility that it can be speeded up sufficiently, or expanded quickly enough, to meet the need which is already painful in the sciences and which will shortly be equally so in all fields of learning. We shall, of course, be forced to systematic recruitment of professors from Europe, Latin America and Asia, where there are considerable reservoirs of impoverished scholars. The recent record of academic exiles in this country gives us great hope for enrichment from these sources. But academic immigration will not fill more than a small fraction of the need. Every kind of institution is going to start bidding for the scarce available talent.

Some colleges and universities will get left. Their faculties are going to be down-graded to the high school level. A shocking report published two months ago by the Research Division of the National Education Association shows how rapidly this is already happening. I strongly suspect that we shall soon see a quite sharp polarization among our colleges and universities; the mediocre will become worse, while the good will become better. Competent scholars will gravitate not only to the campuses which are able to offer the best salaries, but to the campuses which for that very reason can provide companionship with other first-rate scholars, the prestige of being in such a community, reasonable teaching schedules, and (an intangible too often forgotten by those who inhabit university offices) administrative courtesy towards professors. Needless to say, the public relations men of the colleges-which-get-left will frantically erect Potemkin villages; but the public will not long be fooled.

Let me offer another proposition which I personally regard as a fact. Save perhaps on the northeast seaboard where ideas about public higher education are curiously atavistic, state legislatures, with much moaning and groaning, are going to make whatever appropriations may be necessary to keep the state universities, and perhaps the state colleges, too, in respectable shape. They are going to do it, at least west of the Appalachians, because the voters are going to insist that they do it. This means that many tax-supported institutions will be paying attractive professorial salaries. Not merely for replacements, but to provide for

the inevitable expansion, these state campuses are already raiding independent colleges and universities as never before. And this is only the beginning.

Where are the independent institutions going to find the cash as ammunition to fight off such raids and thus hold their own academically? One assumes constantly growing programs of fund-raising from alumni, parents, corporations, from anyone who can be persuaded or blackmailed. One assumes likewise a continuation of the present gradual change in the handling of endowment funds; a change from trusteeship of dollar values to trusteeship of purchasing power, in recognition of the long-term inflation which destroys the purchasing power of dollars. But it is clear that these measures alone will not be sufficient.

Recently, here in the northeast, there have been several suggestions that a larger part of the cost of college education — perhaps even the full cost — should be passed on to the consumer and his family. To the objection that not many families could afford so much, and that such a move would de-democratize student bodies, the reply is made that a college education is demonstrably the world's best investment, and that students should not hesitate to borrow amply for it, confident that their increased earning power in later years will make repayment simple.

Let me say that I find myself shocked by this confirmation and consecration, from high sources, of the view that the prime purpose of a college education is to make more money than otherwise would be possible. I myself have mentioned earlier that our technological revolution has made necessary a constantly rising level of popular education. But surely it is selling the academic birthright for a very maggoty mess of pottage to put the economic motive first in the quest for sound learning.

Moreover, this proposal is strictly masculine in its mode of thought. I know of no wide survey of loan funds, but I suspect that college girls are much more reluctant to borrow for their education than are college boys. Every college girl whom I know expects to work at some periods in her life. But she is also quite resolved to marry and have children. I might say to have them in droves. She knows that her husband may well have accumulated debts, particularly for graduate and professional work; and since she does not expect to be a full-time worker while the children are young she is determined not to present her husband-to-be with the inverse dowry of her own college debts. To put great emphasis on loan funds, and on college as a financial investment, would create a cultural atmosphere which would lead to disaster. If the private institutions adopt this tactic, the spiritual elements in American education will quickly be drained off into the low-tuition state institutions and the former will degenerate into trade schools pure and simple.

However, undoubtedly, independent institutions are going to find themselves forced to raise their fees to levels which make us shudder to contemplate. Whereas today the total fees of a resident undergraduate in a good independent college run in the neighborhood of \$2,000, it is my bet that within a decade such fees will amount to at least \$3,000, in terms of the present value

of the dollar. In no other way can independent colleges hold or secure adequate faculties. I believe that even at such levels there will be a considerable constituency for the independent institutions.

All of our independent institutions are going to raise their fees drastically, and will still find students. But won't they also be pricing themselves out of so large a segment of the market that any attempt at quantitative expansion would be folly?

Parents, you see, are not merely having more babies, they are having them in terms of a new demographic pattern, and not enough attention has been paid to it. Young people are marrying earlier than ever before and having children quickly. One result is that these children are arriving at college age before the father's earning power has reached its maximum. Moreover, thanks to overmuch reading of child psychology, babies are now being deliberately bunched, like asparagus. In the 1890s one of Mrs. White's proper Bostonian relatives wrote a cousin: "Is it not a fearful thing that she has two living under the age of eighteen months?"

The chronological result of all this is inevitable; these bunched children — three, four or five of them — will be in college, and in graduate and professional study, simultaneously. Not only will papa normally be unable to foot the bills in an independent institution: little aid can be expected from grandparents. In earlier and less pasteurized generations, grandparents were often dead when grandchildren reached college age, and some inheritance was available for education. Today grandfather and grandmother have a far greater life expectancy and are, moreover, relatively younger because of the tendency to early marriage. Moreover, grandparents are decreasingly able to subsidize the education of grandchildren. Whereas once one saved money for old age, now one accumulates pension rights and annuities the capital basis of which cannot be touched. We must conclude that while in so vast and complex a land as ours there will be a large and perhaps sufficient clientele for independent colleges, every demographic change now taking place tends to reduce the size of the market available to such institutions.

And perhaps this is the fundamental question: why should one pay fabulous fees to go to an independent college or university? It has been taken for granted, particularly in the Northeastern states, that these harbor the academic aristocracy, that they make available a considerably superior brand of education as compared with low-tuition, tax-supported campuses.

Being professionally an historian, and having watched the tendencies within my own discipline for nearly thirty years, I have become increasingly nervous about this assumption. But how does one measure academic quality? It occurred to me that I might get some pointer-reading by examining the *American Historical Review* at different dates. This *Review* has by far the widest circulation of any historical journal in the nation; it is the organ of the American Historical Association and its articles are carefully selected. The focus, however, is less on articles than on the review of publications in the entire range of history. When a scholar is invited to review a book in the *American Historical Review*, this means that in the editor's

opinion, he is the leading American authority on that particular subject. The academic location of the contributors to the *American Historical Review* should, therefore, be a fairly accurate index to the location of academic quality in the field of history. And the study of history is so intertwined with other kinds of scholarship that the academic quality of an institution's history department is probably not a bad indication of the general intellectual level of the campus.

It was not until April, 1930, that the *American Historical Review* began to attach academic affiliations to the names of its contributors. Prior to that time the historical profession in this country had been so largely concentrated in the institutions of the Eastern seaboard that, as in the case of a British weekend party, there were no introductions; you simply knew who people were. Volume 36, spanning September, 1930, through July, 1931, is therefore the first complete volume to give identifications. This I compared with Volume 62, spanning, September, 1956, through July, 1957. It became clear that great changes had taken place during those twenty-seven years.

In Volume 36, 64 per cent of the contributors were attached to independent institutions, and 36 per cent to tax-supported institutions. (In tabulation I omitted a scattering of lone-wolf scholars, European professors, government officials and the like.) In other words, in 1930-31, nearly two-thirds of the top historical scholars were in independent colleges and universities. In 1956-57, this category of campus still held the lead, but by a far slimmer margin; 54 per cent as compared to 46 per cent in the tax-supported institutions.

The real significance of the figures may perhaps better be seen by arranging them in another way. The 1956-57 volume is much plumper than the one 27 years earlier, and contains nearly twice as many academic contributions — 490 as compared to 256. But whereas historians in independent institutions had increased their participation by 62 per cent (from 163 to 264), historians in tax-supported institutions had run up their contributions by 144 per cent (from 93 to 226).

The conclusion is inescapable. While the entire historical profession in this country has been heightening its activity in a remarkable way during the past 27 years, the historians in state and city colleges and universities have been improving their quality and their participation in historical activity more than twice as fast as the historians in the privately supported institutions. A year ago the latter still seemed to have an eight per cent margin of qualitative superiority, but it is rapidly vanishing. I strongly suspect that a check of any comparable learned journal would yield similar results for other academic disciplines. Whether we like it or not, the dynamic center of American scholarship, the weight of academic authority, is shifting rapidly from independent to state institutions.

Where does this leave the independent colleges and universities? To put it in the vulgar term, what have they got to sell, and is the market going to be adequate?

The greatest virtue of our independent institutions is their astonishing diversity. Because of their almost infinite variation, I believe that it would be very

dangerous to lay down guide lines for all of them; for some might be deceived about their special situations. I am certain that each campus must survive and prosper in terms of a lucid understanding of its own distinctive qualities and of the support which may be found in its own distinctive constituency. Many of our greatest independent colleges and universities have been carried through the decades not only by a certain excellence but by a momentum of unexamined public acceptance. We are now in a new demographic, economic and academic context in which this momentum cannot be counted on indefinitely. Each institution must ask itself, in its own terms, where it stands, what it has to sell, and to whom.

While scarcely a campus does not have committees now debating the matter, it is my personal belief that very few independent institutions will decide to attempt to grow quantitatively to any great extent; for, since students will continue to cost more than they can possibly pay in fees, quantitative expansion will only rarely help to maintain quality. The exceptions will chiefly be found in those Roman Catholic establishments where a very high proportion of the faculty consists of unpaid clergy. It may be also that the large, independent, urban, non-resident universities which make no pretense of maintaining a low student-faculty ratio, and which are not burdened with the overhead costs of residence facilities, can grow considerably. But most of the typical American residential liberal arts institutions are going to find that, if they are to maintain their academic quality, they must increase fees to the point where their part of the market is so small that expansion is impossible.

This same crisis hit the private elementary and secondary schools of America in the nineteenth century when the public schools became a major national enterprise. Such independent schools serving the earlier years of education continue to be a lively and significant part of the total educational structure of the country; but they touch only a small fraction of children. So, I believe independent colleges and universities will continue to prosper among us, but that their proportionate contribution to American life and thought will be much reduced as the decades pass.

In conclusion, however, let's recognize that the independent institutions will be kept healthy not only by the sort of objective appraisal which I have tried to provide for you, but also by loyalty and even by passion. As one who graduated from an independent university, did all his post-graduate work and teaching in similar institutions, and who not for fifteen years has presided over a small college replete with adventurousness and excitement, I myself believe passionately in the importance of maintaining such campuses at the highest intellectual level. America needs them as an essential element in its pluralistic society. The city and state colleges and universities need them as foils, need them as surety against standardization, need them as barriers against the overgrowth of educational bureaucracy. But academic loyalties have too often been clothed in cliches and outmoded assumptions. Unless these are quickly abandoned, they will become the wind-sheets of independent higher education.



Dr. and Mrs. Ellis Finger

## ALUMNAE INAUGURATE PRESIDENTS

**T**HE TURNOVER in the position of college president in our country seems sometimes alarmingly rapid. The position is, of course, one of the hardest to fill in our society, because we set impossible qualifications for it: The Man must be all things to all men, educator, administrator, scholar, mentor, fund-raiser, arbiter, minister, public relations expert, financier, psychologist, sociologist.

One of Agnes Scott's great strengths is the continuity of leadership the College has had. In seventy years there have been only three presidents, and the institution has been blessed in each instance by having The Man accept the responsibility.

This year there has been a veritable rash of inaugurations of new college and university presidents, across the nation, and Agnes Scott has usually been invited to send a representative to these functions. The College has often asked an alumna who is near the institution concerned to represent Agnes Scott.

For each of these alumnae, it proved to be, from their reports, a pleasant and rewarding experience. Jane McLaughlin 'Titus '31 wrote Dr. Alston about march-

ing in the academic procession at the Skidmore inauguration with the President of Barnard College, Dr. Millicent C. McIntosh. College representatives are usually placed in inaugural processions according to the date of the institution's founding, and both Barnard and Agnes Scott began in 1889.

Jane proved to be one of the members of the three husband and wife teams at inaugurations this year. Her husband, Albert Titus, was asked to represent the American Chemical Society at the Skidmore ceremony. Mamie Lee Ratliff Finger '39 represented Agnes Scott at President Richard A. McElmore's inauguration at Mississippi College, and her husband, Ellis, who is president of Millsaps College, was there for his institution. At the University of Alabama, to help launch President Frank A. Rose's new career, was Grace Walker Winn '41; her husband, Albert, went to represent Davidson College.

When Helen Faw Mull '23 went to represent Agnes Scott at a different type of ceremony, the dedication of McMurray College for Men, her husband, James, accompanied her. Helen says: "Both of us were made to feel like V.I.P.s . . . In the academic procession I was among Deans and Professors . . . at dinner with the Dean of MacMurray for Women . . . It was a holiday that cheered the heart of a Georgia girl now far from the reach of the sheltering arms."

Phillipa G. Gilchrist '23, who is on the faculty at Wellesley, went to Mt. Holyoke for President Glenn's inauguration. Carrie Scandrett '24 went to the festivities for Dr. O. C. Carmichael, Jr., new president of Converse College. Ruth Slack Roach '40 was at the Transylvania College ceremonies, Olive Graves Bowen '28 donned academic regalia at Fisk University, and Mary Monroe McLaughlin '45, immediate past president of the Birmingham Alumnae Club was at Birmingham-Southern for Dr. Henry King Stanford's inauguration. Dr. Stanford's wife is Ruth King, x-36.

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*The Louisa Allen Scholarship Fund has been established by Louisa's parents and friends. If you would like to add to the fund, please make your check payable to Agnes Scott College.*

### Louisa Jane Allen '56

The sudden death of Louisa Allen in an automobile accident on April 9, 1958, has shocked and saddened alumnae and members of the college community.

A present member of the campus community would probably remember Louisa as the chief figure behind the rostrum at a Thursday Student Government chapel, as the high scorer for her class basketball team, as one of the leads in a Dance Group production, or as the student who was studying three foreign languages concurrently.

We, to whom she meant so much, can only try to recapture in words the *real* Louisa. We will remember not only her activities which proved her wide interests, but also the spirit in which they were performed. Her zest for life was indicated by her unbounded energy and the generous giving of herself. Her genuine and enthusiastic desire for knowledge was exemplified by her concentrated study of languages, although the problems that a conscientious student leader encounters never seemed to daunt her good nature. The true quality of friendliness was reflected in her kind word and cheerful smile for all. Her amiability was a result of her deep interest in people.

Our lives are enriched by having known her, for "to live in the hearts we leave behind is not to die."

*Guerry Graham Fain '56  
Dorothy Weakley '56*

## DEATHS

### Institute

Fleetwood R. Kirk, husband of Mamie Cook Hardage Kirk, April 13.  
Mabel Lucille Jewett Miles, April 12.

#### 1918

Virginia Lancaster McGowan, Feb. 8.

Carolina Ramsey Randolph, sister of Sarah Randolph Truscott '19 and Agnes Randolph Hill '20, March 1.

#### 1920

Clara Boynton Cole Heath, sister of Elizabeth Cole Shaw '28, May 4.

#### 1921

Margaret McMillan, April 9.

#### 1924

Vic Howie Kerr's mother, in September, 1957.

Edna McMurry Shadburn's husband, Benjamin F. Shadburn, the summer of 1957.

Elizabeth Perry Talley's husband, Andrew Pickens Talley, in February, 1957.

#### 1927

Dr. Edward R. Leyburn, father of Margaret Leyburn Foster '18 and Ellen Douglass Leyburn, March 27.

O. T. (Lew) Clarke, husband of Caroline McKinney Clarke, stepfather of Louise Hill Reaves '54, and son-in-law of Claude Candler McKinney Institute, on May 10.

#### 1932

Frances Arnold's mother, Jan. 6.

#### 1933

Howard Kimbrough Moss, father of Marie Moss McDavid, Elizabeth Moss Mitchell '29 and Nell Moss Roberts '40, March 17.

Dr. Benjamin Joseph Bond, husband of Amelia Wolf Bond, Feb. 28.

#### 1935

Mary Green Wohlford's mother, Mrs. J. Howell Green, March 2.

#### 1940

Eloise Weeks Gibson's father, April, 1958.

#### 1943

Bizzell Roberts Shanks' husband, Dr. Edgar G. Shanks, this spring.

Pat Perry Braun's son, Terry, Dec. 1957.

Ruby Rosser Davis' mother, in March.

#### 1948

Clarkie Rogers Sawyer's father, March, 1958.

#### 1956

Louisa Jane Allen, April 9.

#### 1957

Molly Adams' mother, Oct. 21, 1957.

THE  
*Agnes Scott*  
ALUMNAE QUARTERLY

FALL 1958

WHAT'S IT LIKE  
TO BE A FRESHMAN  
TODAY? SEE PAGE 2

THE EDUCATION  
OF CONSCIENCE  
SEE PAGE 6

BIG SISTER SEES DOUBLE



# THE Agnes Scott

## ALUMNAE QUARTERLY

FALL 1958

AGNES SCOTT COLLEGE / DECATUR, GEORGIA

Volume 37, Number 1

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COVER—Jane Kraemer '59, Orientation Chairman, pins a name tag on Sue Chipley '62, while twin sister Nan Chipley watches. (See story, page 2).

—Photograph by Carolyn Wells, '55.

### The Alumnae Association of Agnes Scott College

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 Evelyn Baty Landis '40, *Vice-President*  
 Sybil Corbett Riddle '52, *Vice-President*  
 Caroline Hodges Roberts '48,  
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 Dorothy Weakley '56, *Office Manager*

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 Mary Caroline Lee Mackay, '40,  
*Property*  
 Jean Grey Morgan, '31, *Publications*  
 Dorothy Cheek Callaway, '29,  
*Special Events*  
 Barbara Smith Hull, '47,  
*Vocational Guidance*

#### MEMBER OF AMERICAN ALUMNI COUNCIL

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*An atmosphere of intense delight hovering over serious purpose is the one into which new students walk and which they immediately take into themselves.*

## FRESHMEN ... it's frantic, it's fun and there's a NEW FREEDOM

THE VERY ATMOSPHERE at Agnes Scott becomes supercharged at the beginning of the fall quarter—not on the day of Opening Convocation, but a full week before this.

Upperclassmen return a week early, to set about the intensive orientation program for new students and to spend a brief weekend in retreats where the major student organizations meet for planning the year's emphases.

The shouts, squeals, sometimes uninhibited yells with which the "old girls" greet each other, breathe sudden forceful life into the campus. The noise emanating from Evans Dining Hall during the first meal where old friends meet is like that made by thousands of bees working assiduously in an enormous beehive. This time of reunion and fresh feeling is like a rebirth for those of us who man the offices on the campus during the lonely summer months.

And this atmosphere of intense delight hovering over serious purpose is the one into which new students walk and which they immediately take into themselves, thus increasing and sustaining it.

The "New Students' Calendar of Activities for Opening Days," published each year by the student Chairman of Orientation (this year, Jane Kraemer from Richmond, Va.,) floors most Freshmen with its multiplicity

of events and plethora of places to be at certain times. We'll try to delineate, for alumnae, freshman reaction to these first days at Agnes Scott, as lived by Freshmen themselves—in this instance, two Freshmen, twins, Nan and Sue Chipley, from San Antonio, Texas.

Why did the Chipleys choose Agnes Scott for their College in the first place? Both agree that people, alumnae and students, influenced them most. They have alumnae relatives in Athens, Tenn., their aunt, Reba Bayless Boyer '27 and her daughter, Sara Ann Boyer Wilkerson '52 whom they have long admired and loved for being the kind of women they are. Then, the McCurdy family in San Antonio is well represented in the Agnes Scott student body with Anne '58, Runita '59 and Sue '61 (note to Dr. and Mrs. McCurdy: we understand that you have two more daughters headed toward Agnes Scott and we regret that your youngest child is a boy!) Nan and Sue Chipley talked to Runita and Sue McCurdy about Agnes Scott last year: Nan says, "They made us sure we wanted to go."

Sue Chipley says that the twins' first reaction to Agnes Scott was gratitude for getting their applications for admission in 1958 accepted last February. This was the first year that the College's Committee on Ad-



Sue and Nan Chipley arrive at Rebekah Scott Hall from San Antonio, Texas.



The twins, like all new students, are amazed at "how much" Miss Scandrett knows about them.



Lucy Scales '61, a sophomore helper, sees that Nan and Sue sign up for library classes.

missions had been able to accept some students so early in the year. The twins took their College Entrance Board exams in December and are sure that early acceptance by Agnes Scott made their senior year at Alamo High School in San Antonio much pleasanter. They tell of several friends who had difficult days of awaiting word from colleges of their choice.

During the summer, a veritable barrage of mail went to the twins, including letters from officers of Student Government, Christian Association, Athletic Association and Social Council (an organization new to most alumnae), a clever brochure from Social Council suggesting kinds of clothes needed for life at Agnes Scott, a bulletin of information including highlights of the College's calendar of events for the entire year. What the twins appreciated most in their mail were notes from the students who would be their shepherds for the mysterious first days of college, their Junior Sponsors and Sophomore Helpers. One twin's Junior Sponsor is a twin herself, Jody Webb, daughter of Jo Smith Webb '30.

Other Freshmen may have looked forward to hearing from the girls who were to be their roommates. The twins wanted to room together and Miss Scandrett so placed them, in a room in a wing of Rebekah Scott

Hall where some Seniors, as well as other Freshmen, live.

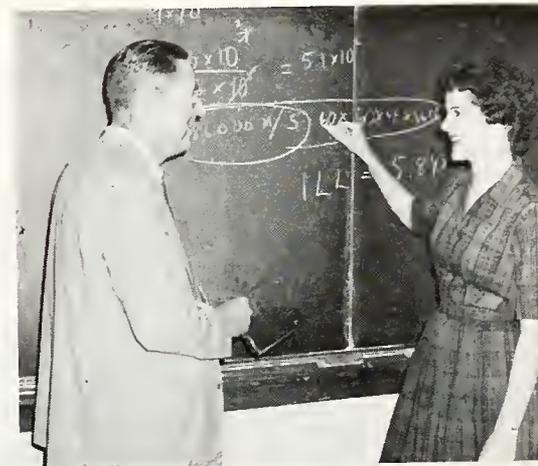
They left San Antonio on a plane at midnight Wednesday, Sept. 10, and didn't sleep until Friday, Sept. 12. Pure exhaustion put them to sleep Friday, although they wanted to stay awake to celebrate their 18th birthdays that day. (Nan was born a few minutes before Sue, but Sue reports that she's never felt younger—or that she had an older sister.)

The Chipleys were first-in-line for the registration procedures Thursday morning at 9 a.m. Laura Steele '37, Registrar and Director of Admissions, had arranged these procedures to be carried out with both dispatch and careful individual consideration. With the faculty's Committee on Courses for Freshmen the twins chose for their first quarter's studies chemistry, English, European history, mathematics and Spanish. Although they do have some classes together, they were not placed in the same section of all their courses. For example, Dr. Robinson is leading Sue into the intricacies of college algebra, and Miss Gaylord teaches Nan. Both of these members of the faculty have indicated approval of the twins as students.

For the twins, the most startling academic experience was being placed in an advanced Spanish class. They had studied Spanish for three



Nan questions Miss Gaylord about a principle of college algebra.



Dr. Rob leads Sue into the intricacies of mathematics.

**FRESHMEN — Continued**

years in high school, and their record there plus placement tests put them in a higher-level course. Neither realized this when the Course Committee assigned them, but both are now enjoying and responding to the challenge of advanced placement. One reason for this may be that Dr. Florence J. Dunstan is teaching their Spanish course; Dr. Dunstan holds degrees from two Texas institutions, Southern Methodist University and the University of Texas. As Sue says, "She speaks our kind of Spanish—we can actually understand her!" (The twins most often use "we" and "our" rather than "I" and "my.")

They agree that their course in European history is hardest for them and that what they were most afraid of at first was what kind of physical-education course they would be required to take. They'd never seen a hockey stick, so signed up for folk dancing. They are both good swimmers and are already anticipating spring quarter's sports activities when they can take riding—they've been brought up on horseback, Sue says.

After two weeks, they were beginning to settle down in academic routines; at this point they uttered their first typically freshman cry of

amazement at the quantities of time they spend in academic pursuits. Their attitude toward their own responsibility in learning is significant. Nan said: "We will never go to class unprepared."

But long before they attended their first class at 8:30 on Wednesday morning, Sept. 17, they felt, as they expressed it, that they "belonged" at Agnes Scott. After they completed registration on Sept. 11, they went over to "The Hub," the student activities building, for open house held by Social Council during the two days of freshman registration. After lunch they snatched a brief moment to do just necessary unpacking, then were off with their sponsors to tour the campus and meet people. They went to vespers, led by Dr. Alston, held just after supper on the steps of the dining hall, then to "Dek-It," model rooms showing the current best in decoration of dormitory rooms. Their room will be judged in the "Dek-It" contest for the best freshman room.

The twins' reaction to Miss Scandrett was that of hundreds of other former and present students; she put them at ease, at once, and they came from the interview full of wonderment at "how she knows so much about us." Miss Scandrett and members of her staff had studied records on Freshmen since August 19, but



Nan and Sue chat with Joe Hutchinson, Sigma Chi at Georgia Tech, before leaving for a hillbilly rush party.

her store of information about each individual is amazing and it makes for an immediate and good understanding which the student carries normally not only through her college years but for the rest of her life.

During one talk with Miss Scandrett, she told the twins that she was so glad she wouldn't have to be concerned about their getting adequate sleep because they wouldn't feel it absolutely vital to talk a night in order to get to know each other, as some new roommates do. The twins said they appreciated pat-

Miss Laura Steele '37, Registrar, helps the twins register.



Sue and Nan check the bulletin board for coming events.



cularly being under no feeling of obligation to talk to each other early in the morning!

After President Alston's talk to new students, the twins had a "handbook class," the first of many in which a member of Student Government's Executive Board leads discussion of student government regulations. Dinner that Friday night was seated meal for new students, served by members of Christian Association who also sponsored vespers and a singing. On the calendar for Friday eve-

out to Agnes Scott for supper and a dance. Wearing their yellow "rat caps," they seemingly poured out of busses onto the hockey field for supper. Buttrick Drive was roped off for dancing, and two bands played, one in front of the gym and one by Buttrick Hall. Some people wondered if the students were enjoying these festivities as much as Dr. and Mrs. Alston and Dr. and Mrs. Edwin D. Harrison. Tech's new president and his wife.

Nan and Sue Chipley were back

again about "not knowing a soul." In fact, the rumor came from the Tech campus the next week that there were two Elizabeth Taylors at Agnes Scott. They have been besieged by fraternities at both Tech and Emory to help with rush parties, and the Saturday after the dance at Agnes Scott, the editor of "The Rambler," Tech's student magazine, came out to interview them for a picture story in his publication.

On campus, too, the twins have met people. The night of their first day of classes they went to hear Michael McDowell's piano recital and then to President Alston's reception for new students and faculty, where they had the opportunity to be greeted by faculty and staff members. They also went to the "Meet-the-Minister's Tea," a part of Agnes Scott's orientation program when ministers from many Atlanta and Decatur churches come out to the College. The Chipley's are Methodists and have not yet decided which church will be theirs while in college; on their first three Sundays they attended two Methodist and one Presbyterian church.

They are indeed fortunate to have each other, and some of the rough spots other Freshmen encounter are smoothed over for them because of this. They left at home their mother and a younger sister; their father, C. A. Chipley, a prominent San Antonio businessman, died recently. They confess to having telephoned their mother, but only once. They were, at first, a little envious of many other Freshmen who could go home easily because of short distances. They will not be at home until the Christmas holidays, but with Black Cat day coming (marking the end of orientation), six-weeks-grades reports and first exams to be hurdled, plans for Thanksgiving with the Tennessee relatives, and a full academic and social calendar, home-going time will suddenly burst upon them.

And Nan and Sue Chipley are two 1958 Freshmen who will go home to their family as an integral part of the Agnes Scott family.



Nan and Sue prepare their room for the Dek-It contest.

ning was a party given by Social Council, and this is the only event of the orientation program which the Chipleys missed; this was the moment when no-sleep-since-Texas caught up with them.

The first weekend away from home is usually a difficult time for Freshmen, and the student Orientation Committee at Agnes Scott crams these days with activities to ward off loneliness and incipient homesickness. This year, on Saturday, hordes of Freshmen from Georgia Tech came

from their first shopping trip to Atlanta that Saturday in time to change from their "downtown" clothes into campus ones, to join the Freshmen from Tech. They were on this day experiencing their first realization of being very far from home, family and friends. Sue said: "We didn't know a soul in Atlanta—we'd never even been in Georgia."

Saturday night fixed that. Each of them has a certain charm compounded of beauty and poise, and neither will ever have to be concerned

*Is there a way to increase the rational control of the irrational forces that war within us? Reconciliation with external authority, growth in personal responsibility, an expanded social loyalty . . . this is a positive conscience.*

# The Education of Conscience

C. ELLIS NELSON

A YOUNG GIRL emerged from a movie one Sunday afternoon a few years ago and felt her right arm become stiff. In a short time it was paralyzed and she was hospitalized for diagnostic procedures. After several days of tests, the doctor came to the conclusion that there was nothing physically wrong with the girl, so he began to talk quietly to her about events leading up to the paralysis. Her story, in a few sentences, is this. She was with a group of friends that Sunday when they proposed going to the show. She did not have the power to resist the plan, yet she belonged to a church which made Sunday attendance at movies a major sin.

This case is not too unusual; it would be classified by a psychologist as conversion hysteria. The girl's conscience was violated by seeing the show; it threw a vast amount of guilt into her psychic system which was projected into her arm, probably the arm used to handle the ticket, and there was felt as paralysis. Thus, punishment fit for the crime could be

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## ABOUT THE AUTHOR

Dr. Nelson is professor of religious education at Union Theological Seminary in New York. This article is edited from his Honors Day address at Agnes Scott, given Sept. 24. His wife is an alumna, Nancy Gribble Nelson ex-'41. When asked why he didn't bring Nancy with him when he came to be Honors Day speaker, he said: "Because she has three children!"

endured because guilt must come out in some form.

Morality runs deep in our lives—deeper than we suspect; for much of our conscience is unconscious. In fact, our conscience is extremely moral—especially that part which lies so deep we cannot recall its course. We feel the effect of conscience every day, sometimes in moments when we have done what we know to be right and joy permeates our whole being, making the day glorious. At other times, we feel the sting of the accuser and melancholia spreads through our soul. In Kafka's play "The Trial," the victim is persecuted, arrested, tried, and finally punished without ever knowing the cause of the arrest or the purpose of the trial. The dramatic effect is achieved by the principle character's struggling manfully against an unknown accuser, never able to be free and never able to know the cause of his bondage.

## The Unity of Selfhood

We cannot avoid conscience and we cannot violate conscience, as the girl with the paralyzed arm discovered. Conscience will win even at the cost of physical or emotional sickness. Our question is can conscience be educated? Is there a way to increase the rational control of the irrational forces that war within us?

Plato visualized the rational element in man as a charioteer holding the reins on two unruly steeds. The two wild horses charged with energy,

pranced about, rushing into action without deliberation or reflection. The two steeds were irrational, ruled by desire and passion. Reason was relatively weak, clenching the reins and shouting, using its modest energy to guide and direct the power of the animals.

Plato's illustration comes very near Freud's conception of man which is presented pictorially on the cover of a medical journal. The page is almost covered by a lush green tropical growth out of which rises a brilliant, muscular, sinister devil of such size that he towers over the man standing in the lower left corner of the page. Visually these symbols represent the id. The man, small in stature compared to the beast of passion, is standing at attention and is a golden color, symbolic of how we see ourselves—our ego. To the foreground, and larger in size than the figure of the man, is a blue shield on which a large, pink hand is held in the position a traffic cop uses to mean "stop." This is the super-ego. The cover design is called "Forces of Personality."

The rational element, the golden-colored man standing at attention, like Plato's charioteers with two wild horses, looks pathetically ineffective. Indeed, the tragedy of our personal and corporate lives today is the ineffectiveness of our rational control of our lives. This does not refer to the rational understanding of nature. Since the modern scientific method of investigation developed, man has pyramided his knowledge of life so



President Alston and Dr. Nelson march into Gaines Chapel on Honors Day.

hat today death itself is postponed at least ten years for the average person, and the fantastic force of the atom has been domesticated. The rational control of our lives means the ability to see man everywhere as possessing the inalienable rights associated with individual dignity, equal protection under law, equal opportunity for education according to ability and interest and the development of world-wide rather than parochial loyalties, the ability of an individual to enlarge the area of reason over his passions, the formulation of sentiments that include faith, hope, and love directed toward the welfare of others. In short, the education of a Christian conscience.

### The Problem of Conscience

It is necessary to say a Christian conscience, because conscience alone is not enough. There is a real sense in which Durkheim is profoundly right when he says, "Everything that is found in conscience comes from society."

A striking statement of why so much comes to the baby from society is given by Adolph Portmann. Man's birth is physiologically a pre-mature birth, Portmann says, meaning that not until the end of one full year of life is a baby as mature as like mammals are when they are born. More than any other living thing, man is shaped by his environment—is shaped from the outside. Although the content of conscience is from so-

ciety, the capacity to develop a conscience is innate. Conscience in this sense is like language; the capacity to speak is innate but the language to be learned is supplied by society.

Society is represented to the baby by his parents, especially the mother. He soon learns that there is an order of things that must be followed in order to get love and approval; there are also things he must not do in order to avoid disapproval and punishment. The baby's morality is based on authority. It is respect for law, and it is negative like the policeman's hand held up in the command, "Stop!" This is the negative conscience, consisting of what we have been told we must not do. Its power within us is based on fear of disapproval and punishment. Authority operates in the negative. Most civil laws state what we cannot do, or they limit our activity by drawing a boundary line, such as setting the speed limit at 60 miles per hour.

The earliest memory that we have recorded in the Bible reflects this memory of what is prohibited. The Adam and Eve story is told within the context of what they could not do—eat the forbidden fruit. The regulatory articles of religion, the Ten Commandments, are stated negatively. Unfortunately, just when the baby is beginning to establish some independence of his own, he is too often introduced to the church and religion in the negative sense, so that he develops a firm conviction of religion as a universalized negative conscience.

By this process of training, the moral law becomes the authority, taking the place of parents. The individual then has his moral and religious life arrested in its growth. Under these conditions, the individual's problem is simply how to have as few qualms of conscience as possible as he faces the demands of the moral law. Usually this leads to all kinds of evasive action to keep the letter of the law so conscience won't hurt but all the while doing violence to the intention of the law. For example, a girl raised by a very strict mother was told never to kiss a boy

until she was engaged. Furthermore, the mother was very careful to quiz the daughter each time she came home from a date to be sure that she had obeyed. Naturally, the girl was somewhat restricted in her social life until she hit on a happy solution. She discovered that she could let boys kiss her and still pass her mother's test!

That story is an illustration of how negative conscience handles religion. Judaism has its Talmud, Roman Catholicism has its Codes of Penance, and Protestantism has its Puritan Ethics. In all three, the same psychological process is at work. Conscience has become primarily moral law. Religious faith, rather than being the means of relating a person to God, has become a matter of right conduct and attention to the form of worship.

Our problem would be simple if we could eliminate restraint, restriction, punishment, and direction from the raising of our children. However, this is not possible, so we inevitably develop a negative conscience in the child by the very process of his growing up. But to allow our conscience to remain a "law" conscience is to allow the regulatory mechanism of our lives to remain immature. An immature conscience means one that is dependent upon external authority, authority such as law, or an authoritarian figure such as a dictator or big brother, and it puts responsibility on this external authority rather than assuming responsibility itself.

### Conscience and Guilt

The main problem of an immature conscience is that it keeps us in bondage to authority, either law or a law-giver. The self is arrested in development, unable to evaluate new and different problems, restricted in its ability to choose proper goals and move ahead in an ever widening and deepening participation in all of life's opportunities.

Conscience, as a term, has this negative connotation, for it comes out of the common Greek life and always means a guilty conscience. You

## CONSCIENCE — *Continued*

may be surprised to learn that conscience is not a Biblical term; it is used only once in the Old Testament (Leviticus 5:1) and its main usage in the New Testament is by the Apostle Paul. In fact, the term is forced on Paul by the Greeks in the Corinthian church. The Greeks were accustomed to testing their actions by their conscience; so when the issue of eating meat that had been offered to idols came up, the Greeks naturally worried about their guilty conscience. Paul told the Greeks at Corinth that they could not really solve an ethical problem in the light of the Christian faith by the use of conscience. A Christian could eat meat offered to idols even though Greek conscience was violated, because to the Christian an idol was nothing. In short, conscience was an unreliable guide for ethical conduct because it was a creature of culture.

I remember when a young Brazilian visiting in this country for the first time went to a men's club supper in one of our large Presbyterian churches in North Carolina. He was scandalized to find a small complimentary package of cigarettes at each place setting. In fact, when he talked to me about his experience, he was still in a mild state of shock. Of course, the North Carolinians were just being patriotic in using their principle agricultural commodity. For conscience's sake, some people will not drink Coca-Cola, although that is hardly a problem in Atlanta!

If it were only a matter of cigarettes or Coca-Cola, then the identification of conscience with right would be reasonably harmless. But, unfortunately, conscience under the domination of authority also seeks to gain goodness by force. This is goodness that arises not out of love or concern, but out of hate. It is fierce goodness. The Apostle Paul demonstrated this fierce goodness when he persecuted the Christians, for he was compelled by his conscience to stamp out the group that failed to follow the strict letter of the moral Jewish law.

Fierce goodness can become imperialistic, because it is really driven

by hatred of external authority. Arthur Miller's play, "The Crucible," deals with the witchcraft persecution in New England. In the first act we learn that a number of ills have befallen members of the community, and it is suspected that a witch has come to inhabit and control one of the people in the community. In the second act we see the full power of the legal apparatus of the community brought to bear on this suspected witch. One can easily see, as the play progresses, the compulsive quality of this puritanical goodness. Finally the community kills the man suspected of witchcraft, convinced in its own mind that the voice of conscience was the voice of God.

### The Education of Conscience

Many people live with an immature conscience, plagued with guilt and dispensing fierce goodness, but this does not mean that we are left in this miserable state. Here we come back to the question raised in the introduction: "Can we educate conscience?" The answer is yes, but the word "educate" must be carefully defined when we associate it with conscience. The development of a positive conscience will not take place with added information. You are no better off morally at the end of your college career than you are at its beginning if college to you is just the acquiring of knowledge. Through college, you will become a better informed person, but you will not be a better person. "Educate," when associated with the cultivation of an "ought"—that is, a positive conscience — means *reconciliation with external authority, growth in personal responsibility, and an expanded social loyalty.*

Reconciliation with external authority is necessarily a first step, for we must grow beyond the confines of a negative conscience. A negative conscience has only one strategy—repression. A positive conscience utilizes reason to work through emotional problems. Fortunately, through college experiences, we already have progressed a long way toward the development of an "ought." We also

learn from our parents and other adults who are our loved ones what we *ought* to do. Because we love these adults we incorporate their ethical standards into our lives.

Love is the key word here. Only love can break the power of law. Remember the pathetic story of the girl with the arm paralyzed by her negative conscience? I must tell you now how her story ended. The doctor, finding nothing wrong with her physically, listened to her story. The girl sobbed with grief over the act that she had considered sin, yet the doctor talked kindly to her. Without taking sides on the ethical issue of Sunday movies, the doctor looked straight into her eyes with kind, fatherly concern and accepted her as she was, a frightened, confused, young girl. The girl, surprised at receiving no punishment or condemnation, began to regain the use of her arm. Thus she learned that she could be loved even when wrong.

Love is an effort to actualize the good in another. Love is always found in a life situation trying to reconcile the person to a higher level of living than law. So the figure of the Christ continues to come to us with transforming power, even two thousand years after he was nailed to a cross, because he actualized the love of God. In the words of Paul, "God showed his love for us in that while we were yet sinners, Christ died for us." (Romans 5:8) In relation to God, Christ creates a new situation for us whereby we are not related to God in fear or law but more as sinners in the hands of a loving God.

Under these conditions a person brings his rational faculties into play, for he is no longer held within the fence of a culturally-conditioned moral law. The Christian must apply his mind to evaluate new and different problems, because he knows he cannot automatically trust the old ways of behavior. Reconciliation with external authority means also a growth in understanding the use of authority which we have within our power. That is, when reason unites with authority in this sense, then reason must also be sensitive to the

will of God—as that will may express itself in new forms. This concept of authority is the foundation of democracy. To put it the other way around, democracy is based on the Judaic-Protestant conception of conscience wherein we conceive of ourselves as being under authority, but that authority is a loving God who wants us to realize our highest potentialities. Out of this spirit came the words, “All men are endowed by their Creator with certain inalienable rights and among these rights are life, liberty and the pursuit of happiness.”

### **Growth in Personal Responsibility**

Growth in personal responsibility is a second requirement for educating a positive conscience. We must have a continuous creative relationship between ourselves and our environment. Here is an enormous opportunity for learning. Now that you have made your first major, sustained physical break with your home, you are observing that many people act and think differently. Perhaps you have now eaten with a Negro or discovered someone who seems perfectly wholesome and yet entertains friendly ideas toward socialized medicine. Let me alert you to the fact that these encounters are the stuff out of which you develop a positive conscience—the opportunity to grow in your own personal responsibility and understanding.

Consider now again the question, “Shall we eat meat offered to idols?” with which Paul was confronted in Corinth by Greeks who were afraid of their conscience. Since an idol is not anything, Paul said, a person can eat meat even if it has first been a sacrificial offering to an idol. “However” (and here the highly-ethical, positive Christian conscience is at work), Paul continues, “if you sit down at a meal and someone says the meat has been offered to an idol, then for conscience’s sake, not your conscience but the sensitive Greek conscience, you should refrain.”

An expanded social responsibility is the third dimension of an educated conscience. Here a person sees in the wider social issues of the day values

that are as important to him as his personal concerns. At this point we must confess that the development of social loyalties beyond a parochial interest remains the vast undeveloped area of an educated conscience.

Social loyalty is genuine only at the local level, and there only in the few who have a sensitive conscience. Loyalty to the nation is genuine in times of peril, but only a few souls have developed a concern beyond the nation. Our national leaders appeal for political support of foreign aid or the development of backward areas of the world on the basis of enlightened self-interest, knowing that at the present the citizens of the United States will not respond to a higher motive. Indeed, social loyalty is so restricted in America at the present time that it does not include people of other races or classes. As a result, vast amounts of time and energy are being expended by community leaders and governors to restrict the privilege of American life to those who hold social power. Note the downward spiral of negative social morality. We will close public schools and stunt the growth of the whole population before we will embrace a social loyalty that shares opportunity equally. Note also in our present situation how personal attitudes coalesce into a social attitude and, at the sudden calling of the legislature, can be solidified into a law.

The fact that conditions in the Northeast, though different in expression, are little improved over conditions in the South does not alter our problem. This tragic social situation substantiates my point that wider social loyalties are created from the inclinations of individuals. The lesson will not be learned until it becomes a part of our homework.

The Apostle Peter had a tough time with his homework; he just didn’t seem to be the type who could expand his loyalty to include everyone. Perhaps we shouldn’t be too hard in our judgment of Peter. After all, he had been carefully taught from birth that Gentiles were inferior to Jews. I do not know the content of that teaching, but I assume it took the

characteristic form of much prejudiced thinking: that Gentiles were slow mentally, that they were naturally lazy, that they were happiest when they were ruled by Jews, and that God himself was most favorable to the Jews as illustrated by their long, successful history.

With all of Peter’s weaknesses, he had one towering strength—he was mentally honest. He allowed the rational element in his life to speak to and relate with his conscience. His negative conscience was repulsed at the idea of the Christian faith being available to Gentiles on the same basis as Jews. The persistent pressure on him was the vision of the Christ hanging on a cross, praying for Gentile and Jew as they crucified him, “Father, forgive them for they know not what they do.” (Luke 23:34) That clash ruined his sleep as his awakened and growing positive conscience battled with his deep-seated hatred of Gentiles. The book of Acts records three special revelations to Peter before he could say to Gentiles, “Truly I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.” (Acts 10:35)

### **Concern for all Mankind**

Peter was not in college, but his conscience was being educated in the only way possible—in a real life situation wherein he allowed his mind to wrestle with his restrictive conscience. The result was the development of his concern for all mankind regardless of the condition of birth. With the Apostle Paul, who likewise had to learn that God does not show partiality to any one race, Peter created the concern for all people that caused the early Christians to push out from Jerusalem in all directions and create a new world morality.

The extent to which Christianity can be a vital force in the present world situation is likewise dependent upon our ability to crash through the walls of irrational prejudice and articulate in clear terms the worldwide human concerns that motivate God’s love.

# MIDDLE EAST Past and Present



Miss Boney plans her itinerary . . .

By MARY L. BONEY

## ABOUT THE AUTHOR

Dr. Boney, associate professor of Bible at Agnes Scott, holds degrees from the Woman's College of the University of North Carolina, Emory University and Columbia University. On her trip to the Middle East, she visited the Salfiti family in Ramallah, just north of Jerusalem. Helen Salfiti, a 1958 graduate, was one of Agnes Scott's foreign students for four years.

"A Travel Seminar to the Holy Lands and Middle East," the brochure read. Five weeks of moving about in that troubled area brought tremendous enrichment to twenty-five Americans who shared an interest in ancient and current history. After a week-end in Rome, the itinerary included stops in Egypt, Syria, Jordan, Israel, and Greece. The tour was conducted by Professor Boone M. Bowen of the Candler School of Theology at Emory University, who had arranged for the group to hear experts, at every point, speak on both phases of our twofold concern.

It was at Cairo that we had our first introduction to the intriguing, troubled Arab world. After a night flight from Rome, the Nile delta appeared below us just at dawn, and the lush vegetation of the river valleys was in stark contrast to the desert which pushed in from the dry regions. It was evident, as we were to be reminded many times, that "Egypt is the gift of the Nile."

While we did not neglect the usual tourists' agenda which included riding camels to the pyramids and sphinx at Gizeh, sailing by moonlight on the Nile, visiting the Tombs of the Sacred Bulls at Saqqara, and shopping in the famous bazaars, the most rewarding part of our stay in Egypt came through our contacts with people who shared our interests. We had the privilege of spending two mornings in the national museum with Dr. Ahmed Fakhry, chairman of the archaeology department of the University of Cairo and former head of antiquities for the Egyptian government; he and Mrs. Fakhry also had us in their home overlooking the Nile for an Arabic meal and an evening of stimulating conversation. A man of dynamic personality, Dr. Fakhry's scholarly integrity and his intense devotion to things Egyptian aroused our admiration and respect. He has published the results of his archaeological investigations in English, French, German, Arabic, and Chinese. Being strongly influenced by Toynbee's interpretation of history as a dialectic between challenge and response, Dr. Fakhry

wanted us to share one basis of this influence, so walked untiringly with us through the museum, pointing out the amazing achievements of the Old, Middle and New Kingdoms.

Another personal contact which meant a great deal to us was that with Dr. and Mrs. Raymond McLain of the American University at Cairo. After visiting the university we spent an evening in the McLain's apartment in the embassy section of Cairo. As president and dean of women, this charming couple from Kentucky have been serving the school for five years. The 38-year-old school had an enrollment last year of 780 men and women from 28 countries but is having an influence far beyond its numbers. While these students could attend one of the four Egyptian universities (where 80,000 are enrolled) for much less money, this private liberal arts institution never has a student-recruitment problem, and its graduates are in constant demand. It fulfills its primary function of teaching through a curriculum which is based on the humanities and which starts always from the Middle East.

## Colonel Nasser

Contemporary Cairo just cannot be discussed without some mention of the central figure of Egypt today. Even if his smiling face were not to be found on nearly every public street and public building, the firm grip which he has on the people is evident in their conversation. This was my first experience at witnessing such hero worship. Colonel Nasser has captivated not only the political loyalty but also the enthusiastic devotion of Egyptians, and they seem never to tire of talking about him—at least to Americans! They point out with pride the relatively simple house he lives in, near the army barracks, in sharp contrast to the opulence of ex-King Farouk's palace. They tell of his insistence that his wife return a dress she had bought because the Nassers could not afford its cost, fifty dollars. They cite his attendance at mosque on Friday, when he visited Russia, as evidence

of his holding to religious faith while in an atheistic country. While he is a loyal Moslem, eager to identify his Arab Republic with the Islamic world, Nasser seems to have more liberal views than the orthodox followers of Mohammed, who balk at any attempt to change the social status quo with the expression, "It is the will of Allah."

The same enthusiasm for this hero, though on a less obvious scale, was to be evident in Syria and Jordan also. Nasser has not solved the crucial problems of the Arab people, but many of his devotees whom we saw, both high and low, believe that he is headed in that direction.

### Jordan Today

The major part of our pilgrimage was spent in the territory west of the Jordan River. We used Jerusalem, Jordan, as headquarters, visiting there the famous landmarks that are sacred to Jews, Christians, and Moslems. We took trips northward to such places as Anathoth, the home of Jeremiah; Gibeon, located definitely only in 1956, where Solomon asked God for wisdom; and Bethel, the site of Jacob's dream. Heading south, we visited the "little town of Bethlehem," and stopped at the Oaks of Mamre, where Abraham had the theophany mentioned in Genesis 18. On the Israeli side we saw Nazareth, the town of Jesus' boyhood, and spent an evening and a morning beside the Sea of Tiberias (Galilee).

Each day was crowded with opportunities for remembering biblical events and stories, with the effect being, as one member of the party put it, a combination of inspiration and disillusion. It was inspiring to worship one Sunday morning at the Garden Tomb in Jerusalem, and to have the story of the resurrection become more meaningful there; it was disillusioning to see on that same evening a priest in the Church of the Nativity in Bethlehem dash across the sanctuary to turn out the lights on us because we had not made as much of a financial contribution as he thought we should! It was moving to kneel before the rock on

which, tradition holds, Jesus prayed in the Garden of Gethsemane; it was disappointing to be told that we could not enter the garden itself because so many visitors had cut souvenirs from the old, gnarled olive trees.

But the words from the New Testament that kept coming back to us were those from Luke in which Jesus wept over Jerusalem, saying, "Would that even today you knew the things that make for peace!" The contemporary situation in that tragically divided city brought to a focus the tension of the Middle East, for both sides consider that a state of war still exists between them.

We were especially conscious of what the division meant to scholarship. Archaeologists from one side have no chance to communicate with those on the other, except through outside contacts. Wadi Qumran, where the so-called Dead Sea Scrolls were discovered, is in Jordan; the documents themselves (those discovered earliest) are in the custody of the Hebrew University in Israel. Another example is that the almost pathological bitterness of the Jordanians has led them to cover, with long strips of white paper, the Hebrew titles in the Rockefeller museum, leaving only the Arabic and English. Guides in Arab territory pointed out from ten-year-old memory places in Jerusalem, Israel; their Hebrew counterparts relied on second-hand information in designating spots in Jordan.

### No Solutions

The special visitors who talked with our group on both sides of the Mandlebaum Gate, the only place of access from Jordan to Israel, both enlightened and disturbed us. Refugee workers, the mayor of Jerusalem, a judge, and a lawyer who had worked with the Point Four Program spoke to us in Jordan; a former United Nations representative, the public relations director at Hebrew University, the head of the 10th anniversary exhibition, and a leader in the Israel information office spoke to us on the other side. Each of these, along with other friends, was helpful

in letting us know of the issues involved; but neither they nor we could see a satisfactory solution to this problem in which injustice, prejudice, and misunderstanding are inextricably mixed.

As we boarded the plane at Tel Aviv for Athens, we looked forward to the relative peace of Europe, the Cyprus situation notwithstanding, but at the same time we knew we could not forget those who had be-



... which included Greece.

come our friends in the Middle East. Reflecting on these people, living in actual places, makes one realize that our religious forbears who occupied the same territory were not vague, ethereal beings, but real persons, enduring sun, stones and sand, and facing domestic as well as international crises. What to us is now past history was once current. The remembrance that difficulties seemingly insurmountable were once overcome through faith which led to hard work underscores our confidence that God who has revealed Himself in history may be found in the present as well as in the past.



Miss Chloe Steel, assistant professor of French, returned to Agnes Scott this fall after a year's leave of absence to study in France.

## To Enlarge and Enrich

Agnes Scott has received, from a donor who prefers anonymity, a grant of \$24,000 to be used this year for the enlargement and enrichment of the department of history and political science.

A new faculty member has been added in the department, Dr. William G. Cornelius (B.A., M.A. Vanderbilt University, Ph.D. Columbia University), who is associate professor of political science.

Three lectures of national stature in history and political science will be brought to the campus this year. They are Senator J. William Fulbright, who will be at the College for three days in December as special lecturer in political science; Dr. Frank B. Freidel, professor of American history, Harvard University, who will come in January as a special lecturer in history; and Dr. Louis R. Gottschalk, professor of modern history, University of Chicago, who will come in April as special lecturer in history.

## Dean Kline Reports on . . .

Doctoral Degrees and Women's Colleges: 1936-1956

A study<sup>1</sup> of the colleges of origin of persons receiving doctoral degrees in the 21-year period of 1936-1956 shows the following women's colleges to be outstanding:

College	Number of Graduates Awarded Doctoral Degrees
1. Hunter . . . . .	328
2. Wellesley . . . . .	190
3. Vassar . . . . .	180
4. Mount Holyoke . . . . .	164
5. Smith . . . . .	161
6. Radcliffe . . . . .	126
7. Bryn Mawr . . . . .	123
8. Goucher . . . . .	71
9. Barnard . . . . .	51
10. Woman's College, N. C. . . . .	37
11. Agnes Scott . . . . .	31
11. Wilson . . . . .	31
13. Randolph-Macon . . . . .	30
13. Texas Womans' U. . . . .	30
15. Connecticut College . . . . .	27
15. Simmons . . . . .	27

Since these colleges differ so much in size, a study was made of the proportion of doctoral degrees won to the number of students in the colleges. The average enrollment for the period covered by the published study was worked out for each of the schools. The total number of doctoral degrees was divided by the number of years to give an annual average. The final index figure was reached by dividing the annual average of doctoral degrees by the annual average enrollment and converting the figure to number per thousand of students. The rank of colleges was as follows:

College	Annual Doctoral Degrees per 1000 Students	(Rank in Knapp & Greenbaum Study) <sup>2</sup>
1. Bryn Mawr . . . . .	2.45	(1)
2. Mount Holyoke . . . . .	2.40	(6)
3. Vassar . . . . .	2.14	(4)
4. Radcliffe . . . . .	2.12	(3)
5. Wellesley . . . . .	2.01	(17)
6. Goucher . . . . .	3.63	(15)
7. Wilson . . . . .	3.61	
8. Smith . . . . .	2.94	(7)
9. Agnes Scott . . . . .	2.69	(9)
10. Rockford . . . . .	5.83	
11. Barnard . . . . .	5.70	(2)
12. Wells . . . . .	4.58	
13. Randolph-Macon . . . . .	10.32	(16)
14. Elmira . . . . .	7.46	
15. Hunter . . . . .	6.81	(10)

1. *Doctorate Production in United States Universities 1936-1956*, with *Baccalaureate Origins of Doctorates in the Sciences, Arts, and Humanities*. Compiled by the Office of Scientific Personnel; M. H. Trytten, Director; L. R. Harmon, Director of Research. Washington: National Academy of Sciences—National Research Council, 1958.

2. Robert H. Knapp and Joseph J. Greenbaum, *The Younger American Scholar: His Collegiate Origins*. University of Chicago Press, 1953. This study was for the period 1946-1951.



Llewellyn Wilburn '19, Josephine Bridgman '27, and Janef Preston '21 were some of the faculty members who toured Europe last summer



Mr. Stukes and Miss Leyburn lead an academic procession. Mr. Stukes spoke of Investiture on November 1.

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This view of the Walters Infirmary and the gymnasium was taken in the front of Fran Winship Walters dormitory.

## Graduate Awards

Four recent graduates of Agnes Scott are beginning graduate work this year as Woodrow Wilson fellows. They are among the thousand prospective college teachers in the U.S. and Canada who have been awarded Woodrow Wilson National Fellowships. The Ford Foundation recently gave the Woodrow Wilson Fellowship Foundation \$25,000,000 to aid outstanding graduate students. The student receiving the awards must be nominated by a faculty member, and the Foundation pays full cost of tuition and fees, and a living allowance, at the institution of the student's choice.

Jeanette Clark '58 is at Yale University doing graduate work in philosophy of religion.

Carolyn Magruder '58 has entered the University of Pennsylvania to pursue studies in modern European history.

Dorothy Rearick, '57 after a year studying chemistry in Germany on a Fulbright scholarship, is doing graduate work in chemistry at the University of Virginia.

Lne Robert, '58 is at Columbia University where she is beginning her graduate work in zoology.

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Julia Gary, assistant professor of chemistry, received the Ph.D. degree from Emory University in August.

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## DEATHS

### INSTITUTE

*Marion C. Bucher*, July 20.

*Mary Crenshaw Palmour*, mother of Alberta Palmour Macmillan and Mary Louise Palmour Barber '42, May 11.

### 1911

*Edith Waddill Smith*, May 3.

### 1913

The Rev. Luther D. B. Williams, husband of Lily Joiner Williams, July 31.

### 1917

*Vallie Young White Hamilton*, June 16.

### 1929

G. Bonner Spearman, husband of Isabelle Leonard Spearman, June 25.

### 1930

Albert Solomon, father of Anne Ehrlich Solomon and Emilie Ehrlich Strassburger '27, in November, 1957.

Carolyn Nash Hathaway and Ann Brown Nash Reece '33's mother, in the early summer.

### 1936

William G. Weeks, father of Lilly Weeks McLean, Olive Weeks Collins '32, Margaret Weeks '31, and Violet Weeks Miller '29, July 7.

### 1938

Mrs. Edgar B. Kernan, mother of Mary Anne Kernan, Aug. 26.

### 1939

Mrs. W. H. Ratliff, mother of Mamie Lee Ratliff Finger, in an automobile accident March 29.

### 1946

*Ruth Simpson Blanton*, May 13, 1958.

### 1952

*Nancy Dianne Dennison*, sister of Lucile Dennison Keenan '37 and Jean Dennison Brooks '41, July 18.

### Specials

Mrs. Henry C. Bedinger, mother of Mary Bedinger Echols, July 22.



# Worthy Notes...

## Now I Belong To You!

It is a most pleasant experience for me to be no longer one-headed. Since coming back to Agnes Scott, in 1954, I have held two positions, Director of Alumnae Affairs and Director of Publicity. The latter title, with a change in wording, now rests upon Nancy C. Edwards '58 who is Assistant Director of Public Relations and Development. The College couldn't have made a wiser choice, it seems to me; Nancy was president of Student Government last year and has a particular understanding of Agnes Scott today. She works with Dr. W. Edward McNair, Director of Public Relations and Development.

Rejoice though I do at having just one head, and that the alumnae one, I still must have many arms. There is the Quarterly to publish, the Alumnae Fund to build, the programs of the Alumnae Association to develop, alumnae clubs and reunions to foster—and scads of addresses to change.

And, daily, I do say a prayer of thanks for the good people who give of themselves to supply me with these many arms—members of the Association's Executive Board, alumnae who contribute, gladly, to the Alumnae Fund, club presidents, class officers, alumnae who write for the magazine, and the great majority, alumnae who, just by being the people they are, make Agnes Scott live in their communities.

My strongest right arm goes by the name of Dorothy Weakley '56 and goes by the title of Office Manager. The title belies both her capacities and achievements, and we constantly search for a more correct name for her position; our latest, gleaned from some letters promoting a radio show, is "Creator, Moderator and Producer." She does all these things in the Alumnae Office.

Titles tickle, sometimes. Another arm, or group of arms for me this year is a faculty committee appointed recently by Dr. Alston, to work with the Alumnae Association, and I have titled it the Committee On Alumnae Relations. I recall my amazement and delight, during one of my first faculty meetings, at hearing Dr. Alston appoint

the Committee on Committees. The faculty committee on alumnae relations will become one of the standing committees of the faculty, when this Committee on Committees meets next spring. This year its members are C. Benton Kline, Dean of the Faculty; Carrie Scandrett, Dean of Students; Dr. W. E. McNair, Director of Public Relations and Development; Dr. Mary Virginia Allen '35, associate professor French; Dr. George Rice, professor of psychology, and Dr. Catherine S. Sims, professor of history and political science.

Another strong arm is a national organization which bears the title of The American Alumni Council. Here, in its district and national meetings, and through its central office, I have access to all the other folk in the country who are engaged in this often nebulous business of directing alumnae affairs. Through the Council I can know whether our alumnae programs and activities are comparable in quality and scope with those of similar institutions of higher education (I think we rate a good B+).

But with all my many and excellent arms, one more I need—your comments, criticisms, commands. I have, from time to time, the feeling that I'm working in a vacuum. From an office on a campus in Decatur, Ga., which, by the way, was once the Silhouette Tea Room in the Alumnae House, how can I better reach you with an understanding of the Agnes Scott of 1958? What kinds of articles do you want to read in the Quarterly? Do you read, and react, to President Alston's annual reports which we mail you? What kinds of programs do you desire for alumnae club meetings, for Alumnae Weekend? How can we help you become what I term the most treasured, because the best informed, group of alumnae in the country? Give me my final arm!

*Ann Worthy Johnson '38*

P.S.: Dorothy Weakley said that after reading this she felt like an octopus. Daily, I feel like octopi.

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## AGNES SCOTT PLATES

*A view of Buttrick Hall as seen from  
Inman Porch is pictured in blue on  
Wedgwood's white "Patrician" pat-  
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