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WINTER 1961

# Agnes Scott

ALUMNAE QUARTERLY

SHOULD  
ARCHITECTURE  
GO MODERN  
ON CAMPUS?  
page 4

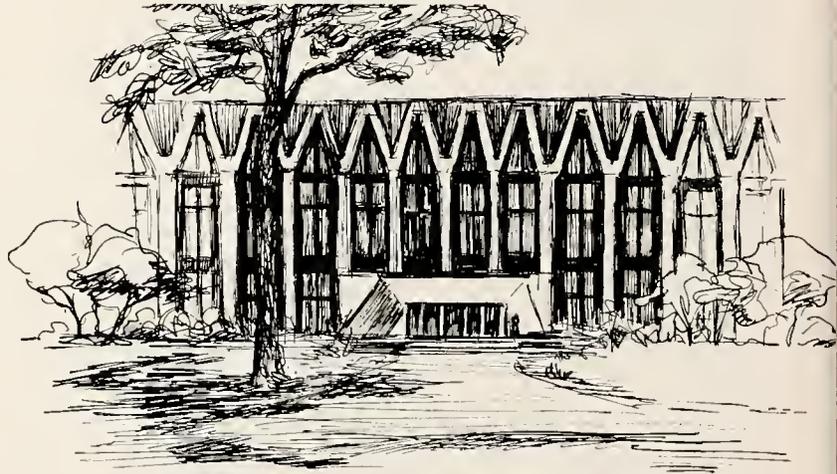
AGNES SCOTT  
HUSBANDS  
SPEAK UP  
page 8



# The Case for MODERN ARCHITECTURE on the Campus

## ABOUT THE AUTHOR

Edward Durell Stone has been called "one of the profession's freest spirits and by general consensus the most versatile designer and draftsman of his generation." Now in his late fifties, Mr. Stone has been designing buildings for a long time and since the construction of his U. S. Embassy in New Delhi and the U. S. Pavilion at the Brussels World's Fair the name "Stone" has become familiar to everyone who appreciates the best in contemporary architecture. He was educated at the University of Arkansas, Harvard, and M.I.T. He taught architecture at New York University from 1935 to 1940, and at Yale from 1946 to 1951. Among the education buildings he has designed are the Stanford Medical Center, student housing at Vanderbilt and the University of South Carolina, and the Fine Arts Center at the University of Arkansas.



*A leading American architect tells why modern buildings on today's college campuses should blend with older structures yet be examples of excellent contemporary design.*



structures will be suitable to their proposed uses. He does not like to warp his buildings to meet some preconceived design idea.

This point of view is beginning to prevail on campuses in all sections of America, where formerly buildings were often constructed as "monuments" rather than as places where education was to take place, and where the architect was restricted by an accepted design style. Look at the designs for Brandeis University and those for Wayne State University in Detroit, and at the progressive campus done by Frank Lloyd Wright at Florida Southern College. Even campuses that we think of as "traditional" are no longer so. Yale, which has always had a Gothic tradition, now has modern buildings: a fine arts building and an ice-hockey rink. The University of Chicago, for which I am presently doing a continuing-education building, has seen fit to forget its Gothic tradition. The graduate school at Harvard, by Gropius, is a radical departure from that university's colonial traditions. In fact, I know of no campus where a rigid style commitment now prevails.

As my colleague Walter Gropius has pointed out, we don't expect students to go about in period clothes—so why should we build college buildings in pseudo-period design? Like Mr. Gropius, I believe that students reflect their surroundings, and that the appearance and the feeling of one's surroundings make a great deal

of difference. If our future architects and future citizens are educated in environments of beauty, perhaps they will go to bat for beauty later in life. (It is no secret that beauty is a scarce commodity in America, one of the few things we can't seem to afford in our land of abundance.)

Architecture, when well done, can create a mood and inspiration. It has done so through the ages. Religious buildings, for example, have inspired religious fervor in their congregations. So it is with a college building: here you can create an atmosphere which is conducive to study and to work, and which produces rapport between teacher and student.

Indeed, the mood may vary with the building. If you are working in a laboratory, you want that laboratory to be like a machine, beautifully equipped and immaculately finished. In a library you want something that gives you a relaxed feeling—an oak-paneled room, carpeting, comfortable chairs, good light, and even an open fireplace.

**E**VEN THOUGH I am heartily in favor of the encouragement of modern architecture on the American campus, I think that we architects have an obligation to blend the new with the old. This can be done in three principal ways.

First is the matter of scale. When I say scale—it is an architectural term—I mean size and proportion. If a campus is made up predominantly of three-story buildings that are, let us say, 100 to 200 feet long, then the new buildings should be relatively the same size.

The second thing to consider is the material that is used, and the color. If a campus was started in a material such as brick or stone, then if possible the same material should be used for the modern buildings. If not the same material, then certainly a harmonizing color can be used.

The third great unifying force is the grouping or arrangement of the buildings. Fortunately, many colleges were started on the quadrangle plan—an ideal grouping for educational buildings. The quadrangle is in effect

*(Continued on next page)*

**A**RCHITECTURE is not like millinery: we shouldn't change it just to be fashionable. Yet to me it is encouraging that most of our colleges and universities are changing to beautiful contemporary buildings, in place of the once-popular "Collegiate Gothic" or the nondescript structures that we could label "Ugly American."

To use a much-banded and abused word, the contemporary architect conscientiously tries to produce "functional" buildings. (Whether he succeeds or not is another question.) He tries to plan practically, so that his



SKETCHES BY  
NANCY BATSON '61

## Modern Architecture\*

(Continued from page 5)

an outdoor room that unifies a group of buildings, even though they may differ individually in architectural design.

Of this kind of planning, the best example I know of is Harvard. Harvard has adhered to the quadrangle idea; it has used, by and large, the red brick of the original buildings; but it has changed the style as tastes have changed. There are buildings in the Harvard Yard by Richardson in the Romanesque style; there are buildings in the classical revival style by McKim, Mead, and White; there are even Victorian buildings. But because they are placed around quadrangles, towered over by gigantic elms, they are harmonious.

It is highly desirable for a college campus, which is to last hundreds of years, to report the changing tastes of the times. If we look to Oxford and Cambridge, we see a record of this changing history of architecture; yet they are so planned and unified by size, materials, and arrangement that everything ties together. And that's my preference, rather than to saddle the architect and the institution with a preconceived idea of style.

**I**N DESIGNING the medical school and hospital at Stanford—which represents my own current tastes and prejudices, if you will—I tried very hard to meet the conditions of blending the new with the old. The site was adjacent to an old quadrangle of low, three-story buildings designed by Shepley, Rutan, and Coolidge, in the tradition of Richardson. I felt that I was working in very distinguished company and that my building should be sympathetic with its predecessors. As a result I made a horizontal hospital—a low, three-story building—which is rather unusual for a 400-bed hospital in this day. All the rooms are directly related to landscaped gardens, which in turn are tied in with the beautiful landscaping



and fine live oak trees on the 7000-acre campus.

Because of the earthquake problem in that area of California, we thought it desirable to use poured concrete. To make the concrete texture sympathetic with the rough stone of the earlier buildings, and to lend an air of permanence as well, I hit upon the idea of putting within the forms a geometric pattern. This was done by nailing wooden blocks in the forms and then pouring in the concrete, much as you would pour dough into a waffle iron. The result, I believe, is beautiful and exciting—and I hope I have caught the essence of the older buildings, without either copying or ignoring them.

Using surrounding buildings as a point of departure, I find that I can ask myself: What makes this building unique from all others? If I can find the salient characteristic, I believe there is a much greater chance of doing an original, creative work. In other words, if I am working on a campus that is predominantly red-brick colonial, I try to create something original and contemporary, but which retains some of the qualities that made the colonial structure attractive—capturing the spirit, you might say.

Although my tastes in architectural design have changed since 1950, I have always been happy with the fine arts center at the University of Arkansas. Here is a unique college building, with all the arts— theater, music, painting and sculpture, architecture—under one roof, capturing the spirit of art and serving as an

inspiring educational institution.

I have also been concerned with the question of uniqueness of function in designing the center for continuing education at the University of Chicago, to be completed in 1961. Behind it is the theory—and it is a very reassuring one to a man of my age—that one doesn't stop learning. To provide a place where men can return to the campus to live and work in a highly intensive manner for a limited period, I have combined a classroom building, a hotel, and a conference-room building in a simple unified, rectangular plan.

**T**OO OFTEN, I am afraid, contemporary architects use the excuse of "functionalism" to indulge their current enthusiasms. We are all guilty of enthusiasms, of course. To some architects redwood is God's greatest gift to man. To others, plate glass has a place today that Pentelic marble did in the time of the Greeks. Steel in tension holds another architect's world together. I am not given to flexing my structural muscles in public and am content to hobble along on the old post and beam. All of these points of view are healthy, but they should not become standardized and arbitrary—on the college campus or anywhere else.

If members of the boards of college trustees are apprehensive at the mention of using "modern" design at their institutions, it is because they have seen some horrible examples of architecture passing under that label. I am willing to admit that the standards of contemporary architecture in

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this country are not as high as they might be.

In a country with some 177 million people, there are only about 22,000 architects. Obviously their efforts cannot even approximate the needs for building and rebuilding in the United States. Also, of the approximately \$60 billion spent each year on construction, less than one-third is for buildings designed by architects. It is a strange paradox that designing and planning are the most important (and the least expensive) part of any project, yet are not considered indispensable.

By and large, universities offering training in architecture fulfill their mission very successfully, arousing enthusiasm and a love of architecture in their students. But since the demand for architects' services is not high, they are beset by the temptation to compromise good design in favor of economic survival. How many college buildings are not what the architect intended but a composite of what boards of trustees, administrators, faculty members, and legislators demanded!

Then, too, the architects themselves are not always capable of good design. They may be too hot in their pursuit of novelty. We unnecessarily complicate our buildings in an effort to do something different, so that the results are too self-conscious, too full of effort to be new and world-shaking. Restraint is important in art as well as in living.



A related fault is the hasty acceptance of the fashionable, so that we have the "glass box" copied everywhere—like a new bonnet the ladies are wearing this season. Obviously the glass building is not suitable to some climates and locations, particularly where there are extreme temperatures. Also, I happen to believe that the glass box fails to fulfill a fundamental need within the heart of man, some inner need for enrichment and embellishment of his surroundings—what I have facetiously called "moxie." I do not mean decoration for its own sake, but the psychological satisfaction that comes, for example, from the pattern of light and shade.

All of these abuses have understandably made some of our colleges leery of embarking upon the "modern" course of campus architecture.

**F**ORTUNATELY, the colleges themselves can help correct these conditions. How? By teaching our cultural heritage, and by themselves serving as examples of what long-range planning can mean in architecture.

One of the functions of education is to teach us the appreciation of and the *uses* of the past. If one knows about the history of architecture, he will also know that modern architecture is adolescent. We have been working on this for only about thirty years. The Greeks produced the Parthenon—which is, after all, a simple building—after 300 years of working with the problem.

With so many rapidly changing conditions of construction—such as air conditioning, new kinds of heating, and the development of the aluminum or glass curtain wall—the architect today has many more chances to go wrong than did the Greek builder. We simply have not yet mastered the fabulous vocabulary with which we have to work. The educated man knows the best of the past, and he knows that he should not be premature in judging the work of the present.

It is part of the obligation of an educational institution to bring to all students this knowledge of the

arts and their relationships, no matter what the specialization. When Winston Churchill lectured at M.I.T., he said that he was gratified that such a great scientific and engineering institution found a place for the humanities, giving scientists a background in other things of the spirit which are challenging to every man.

When colleges and universities raise the general level of appreciation of architecture, the results will eventually be seen everywhere. Students become the community leaders who serve on school boards and decide about new buildings; who have ideas for civic improvements in the business districts, in the parks, on the highways. Through general education our people should be taught the importance of beautiful surroundings—which are, after all, a national asset.

In addition, the campuses themselves can serve as good examples of what architectural planning should be. Probably the thing that has caused the most difficulty in the campus of today is that no long-range provisions were made for the campus's development. Because many founders and leaders did not foresee the rapid growth of education, cities have grown up around many institutions and they no longer have elbow room. A crowded, hemmed-in campus is hard-put to be a thing of beauty, even with the best of buildings.

Every educational institution should have a master plan—one that, insofar as it can be, is the vision of able professionals for a future of fifty to one hundred years. Naturally, such a plan will undergo modification as time passes, but at least you are building with some conscientiousness and a final conception in mind. Too many college buildings have been arbitrarily put in the wrong places at the whim of a president or trustee; too many designs and materials have been selected without regard to the appearance of the whole.

Given a plan for the future, every university and college can make a place for the new architecture which will evolve without being prey to every passing fashion. It is never too late to start.



JAMES STUART

# Alumnae Husbands



EWING HUMPHREYS, JR.



BEALY SMITH

*A young minister, a young advertising executive, and an experienced insurance man speak to alumnae and their husbands at an Atlanta Alumnae Club dinner.*

## THE REVEREND JAMES STUART:

PERHAPS LIKE EACH member of this panel, I have been concerned as to my authority to speak. However, after careful contemplation of this dual subject printed in the program. "The Image of an Ideal" and "Investing in the Ideal," I have concluded I eminently qualify on two counts.

The first takes me back to the day I took a short cut across the Scott campus and was caught by "the image of an ideal." Having courted this image, it finally became mine and I have been "investing" in it ever since. It ought to go without saying that this was the best investment I have ever made and I will offer the two dividends running about our house as certain proof.

However, I am aware that being one of the pastors in a church where thirty-one graduates of Agnes Scott are members gives me a second qualification. This is the unique opportunity to examine the "profile of an ideal" in action and to contrast the depth and intensity of this "profile" as it competes in leadership over other so-called profiles.

In this observation there are some general definite aspects to note. One is the depth of conviction which per-

meates this profile. In a time when so much is superficial facade and veneer, it is easy to notice depth.

I don't mean to imply that this conviction is always religious or Christian. As a matter of fact, by some standards of conventional organized religion it would not be. I am speaking about a conviction that gives meaning and purpose to life and which, accompanied by individual initiative, brings these goals into being.

For instance, here is a graduate, who as a student did independent study in T. S. Eliot, yet who six years later is teaching Spanish in kindergarten to 5-year olds. The motive, not money, but to better communication in an ever-shrinking world—and the enjoyment of seeing children respond.

Here is a philosophy major, who emerges from the classroom where she has struggled to see how Hume and Kant destroyed the arguments for the existence of God but finally came to realize that personal conviction transcends philosophy and even theology. So she goes into the primary department of the church not trying to prove existence, but to show the necessity of love, and how the openness in love makes us receptive instruments of the Holy Spirit.

Here is a mother of six who sings solo parts in the

# an Talk, Too—and Do

choir, directs a youth choir—and no money is involved. There is just a deep conviction that she has the responsibility to contribute her talents to the Christian group.

Another interesting aspect of this profile is that although individual conviction is deep there is an openness to new ideas. At this time we are endeavoring to evaluate the primary department of our church in which 6 of the 20 teachers are Agnes Scott graduates. It is interesting to observe that in spite of the poor teaching habits which have been formed in the past years, there is an openness to self-evaluation and response to change.

We hear so much about change that we take it for granted, but the church is rapidly changing especially in the South. What with industrialization and unionization and social change, the church is also in a state of metamorphosis. Even in the brief span of my ministry I have seen new counseling technique, new curriculum material, new patterns of evangelism, new attitudes in youth development.

But the greatest struggle is still to come. There is a great need for mature leadership which will give stability in trying times. Never before have I been so aware of the need for liberal arts colleges with the uniqueness of combining scholarship with Christian principle. There are no ready answers to current problems, yet with conviction, openness, and scholarship we have a framework to face the future.

I suppose that's what makes it a pleasure to invest in this "Profile of an Ideal."

## EWING S. HUMPHREYS, JR.:

I MUST ADMIT that although I am a loyal husband, there is another woman in my life, the one I am trying to sell through mass media advertising. Like my own wife, she never ceases to amaze me. After much study of the subject, the first conclusion I reached is that women are different; they don't even speak the same language as men. To illustrate: "Most men, I'm sure, think of knives and forks, but a woman thinks of silver. Men think of glasses, but a woman thinks of crystal. A woman prepares sauce for the meat, but he eats gravy, and she may make a lovely casserole, but he complains about the leftovers. She serves potatoes lyonnaise, he eats potatoes with onions, and she may think another woman is rather pretty, but to him she's a living doll." (I am indebted to

Mrs. Bernice Conner of the *Ladies Home Journal* for furnishing me these "statistics.")

Different words conjure up different images. "To a man range may mean scope, ranch, firing range, Home on the Range (if he's musical); but to a woman it's a beautiful new built-in oven. Base to him means air base or first base, a bag somebody slid into but not in time to be called 'safe' by the umpire; but to a woman it is a lovely new makeup just put on the market. China to him means trouble or Communists; but to her it's the Lenox pattern, for example, she has had her heart set on for years. And, gentlemen, a tomato to a woman is something that goes into a salad."

The fact that women are different is often used in arguments against quality education for women. We men certainly like to feel that we are the captains in our households, but I must admit I am bored ad nauseum with reading and hearing about how much better women in other countries manage as housewives and sweethearts. I think it is about time the American man and particularly the husband of an Agnes Scott graduate began to take some pride in his female counterpart, and it is high time we did something about expressing our pride and appreciation to her and about her. I submit that an Agnes Scott girl is more interesting, more stimulating, more exciting, more intelligent, more companionable, more compatible, more attractive, more feminine, more womanly, and more to be appreciated than any woman in any other country of the world!

Fellows, some of you may not have taken the time to find out what the average American mother is up against. In one month's time these are some of the things she is involved in:

90 meals—she plans them, makes them, cleans up after them.

She takes a shine to 1,500 dishes, makes and shakes about 150 beds.

Washes, mends, irons, keeps track of 450 pieces of assorted clothing from husband's tattered argyles to Junior's birdman suit . . . And speaking of suits—60 times a month she pulls the snowsuits on her struggling youngsters and 60 times a month she pulls them off again, always soaking wet . . .

(Continued on next page)

## Husbands Speak Up *(continued)*

In the course of a month she gets involved with cleaning 1,500 square feet of carpet . . .

Stopping 43 brawls and squalls . . .

124 arguments feel the justice of her big stick policy . . .

And she plays young Dr. Malone 7 times a month for the latest set of colds, bugs and mystery viruses, the chief symptoms of which are whining, complaining and staying home from school.

She writes about 13 chatty letters to relatives and friends and then again . . .

Writes 19 checks, on an account that often sees too much month left over at the end of the money.

She manages to keep the kids out of the shopping cart long enough to get involved with 102 pounds of groceries on regular shopping trips . . .

And with 24 additional pounds on unpremeditated shopping trips.

And she's always attending meetings . . . one regular membership, PTA . . . one executive committee, PTA . . . one secret caucus to plan strategy for the finance committee . . .

one Agnes Scott Alumnae meeting . . .

one Cub Scout Pack meeting . . .

one Brownie "flying up" ceremony . . .

one workshop to make posters for the library or garden club . . .

and 13 house-to-house calls to collect funds for the local community chest.

As a part of the necessary preparation for this busy schedule, she applies lipstick 93 times . . .

gets involved with 470 pincurls . . .

and makes 63 gallant attempts at parallel parking.

And the reason she gets involved with all these things is simple. She has three children to care for, and then there is that husband she wants to care for her.

And for those of you who like to measure things by statistics, try these on your slide rule.

There are 720 hours in a month, but it would take 913 hours to do what she actually does. Like the bumble bee that doesn't know he can't fly, she gets it done anyway, somehow.

Let's face it, men, these Agnes Scott wives of ours are teachers, home appliance experts, chauffeurs, political organizers, church workers, child psychologists, financiers, artists, secretaries, musicians, cooks, landscape gardeners, interior decorators, and many, many other things all rolled up into one. The time has come to recognize that

the investment "in the ideal" at Agnes Scott has not only enriched her life but it has also enriched the lives of our children, the community, and all those many people with whom she is in contact. For a woman to become the life companion of one of tomorrow's educated young executives without higher education is as ill advised as going into the poultry business without a rooster.

We have a wonderful ideal in women's education at Agnes Scott. Each of you has demonstrated your awareness of this fact by your attendance here tonight. Starting right now there is something each one of us can do to support the tremendous investment which has already been made in the ideal. We can take cognizance of the fact that Agnes Scott has grown into one of America's foremost women's colleges. It has a physical plant and faculty second to none, but what is more important it has over the years proven its ability to inspire the thousands of young women who have walked its campus.

It has given them "ideals," ideals that have now been passed on to others and multiplied throughout the community and the nation.

We should be aware of what is new and different at Agnes Scott and look for opportunities to show our friends and associates that we are proud of this college. If some uninformed person speaks ill of your Alma Mater, defend it. Try to change their erroneous impressions. We husbands who love to cheer our college football team can certainly find opportunities to cheer the school which has indirectly made its mark on us. If we bear witness to the high esteem in which we hold this fine institution, many others will come to recognize its value. You may think that what you say is not important, but it is. The community will certainly not be impressed with the importance of this ideal if you who are closest to it are not enthusiastic in your support and anxious to tell others about it.

Let's talk it up! I have two sons who will certainly wear us down before long. I hope Agnes Scott will provide the wives to share their lives when they reach manhood.

### BEALY SMITH:

CALVIN COOLIDGE once said: "To place your name, by gift or bequest, in the keeping of an active university or college is to be sure that the name and project with which it is associated will continue down the centuries to quicken the minds and hearts of youth and thus make a permanent contribution to the welfare of humanity."

This brings to mind vividly that a lot of someones over many years in the past have done just this, just so that Agnes Scott is today what it is. Mind you—it wasn't me, it wasn't you, but them!

Thank goodness for those someones, for I am a direct beneficiary of just such foresight and generosity of people

like you and me who have gone before us. And you, too, have been just such a beneficiary.

How? Because I have lived in a family of three Agnes Scotters, including my wife and two of my daughters, and none of us has been a part of the actual creating and bringing about that which Agnes Scott is and what it represents today. Many people invested in an ideal, the like of which perhaps even they didn't fully realize, and I am a direct beneficiary along with three other members of my family. This makes me most grateful.

Why and how does Agnes Scott represent such an ideal? Why did Betty Lou and I want our daughters to go there, and how can we now invest in this ideal to perpetuate it for the benefit of others just as we have been and are being blessed?

Agnes Scott is but the lengthened shadow of the home-church-school combination. All in one, in the highest sense. In some ways it's superior; the soundness, vitality and vivid realism of its Christian teachings set it up and apart as truly an institution of higher yet nobler learning.

Also, it maintains the balance under pressure of "the times," of the proper set of values and where and how they fit in, challenged though they are from so many sources and in devious ways. It's a "bulwark never failing." While fostering book "larnin'," Agnes Scott weaves into its teaching program the process of Christian thinking, thus engendering proper self-reliance and self-determination in light of the true principles of life. This becomes especially apparent in later life when the storms begin to blow harder and harder, challenging even the strongest.

Part of the way this is accomplished is surely due to the people who guide the College. It's been my pleasure and good fortune to meet almost all of the administration and faculty and know them in some degree in a personal way. That I prefer that they and their type continue to teach my children and inculcate in them ways of life as well as learning is the highest and most deserving compliment that a father can bestow. These faculty members—bless 'em all—are most worthy of this, for they are dedicated to the proposition that each student is an entity—a God-given and God-created entity at that, and the faculty thus responds and follows through to this end, inspiring them in this and solidifying this in them.

Other parts of the program at Agnes Scott are important, too. It is a well-rounded program, with athletics, arts, outside activities, social activities—yes, and boys! Jo Allison said with a wry smile, just this past weekend, that she's majoring in extra curricular activities this quarter. Sally once remarked with a twinkle in her eye, "The College lets us major in boys once in a while."

Thus, on that campus there is balance, variety, interests apart from mere learning, yet all pointing to the one cherished ideal, "The complete development from girl to

womanhood couched in Christian concepts," as the College has stated.

Now how can you and I invest in continuing this ideal, and even in improving on it if that's possible? There's one thing sure: growth and supplying facilities and assuring top flight Christian faculties have got to come about to afford this wonderful privilege to more and more girls. I can answer the question in one short sentence: By doing like our predecessors have done—GIVE! Just as we are beneficiaries, let's see that posterity will be too.

There are several ways to give. The usual ways that come to my mind are a lump sum cash gift during life or installment cash gifts during life.

But there are other adequate and economical ways in addition to the usual ones, which perhaps some of us do not know about. I call them "imaginative giving." The first of these ways is through your will. And there are at least two methods of using your will for imaginative giving. One is to make an outright bequest to Agnes Scott, and the other is to make a final bequest naming Agnes Scott College as final beneficiary where there are no other living beneficiaries to receive this money. Such gifts are free of estate taxes. So, think on your will, and suggest to others when you can that they do likewise.

A second way of imaginative giving is through life insurance. You simply name the college as beneficiary of your insurance. You own the policy and have the right at any time to change the beneficiary. Or, you can irrevocably assign a policy to Agnes Scott College. If you choose the latter method, the cash value of the policy is a deductible gift for income tax purposes. Also, future premiums are deductible; in effect you make the equivalent of an annual gift, but it can mean much more to the College in dollars and cents than the premiums paid. Also, proceeds are not included in your estate at death.

The third way of imaginative giving is to make contributions of stocks or other marketable securities. This is an important way especially when the value of such securities is greater than the purchase price. Uncle Sam, by statutory regulation, is delighted to subsidize this gift by permitting you to deduct the present higher value rather than what you paid for it.

The fourth way is what is known as private annuities. You can give a single substantial sum to Agnes Scott, and Agnes Scott in turn will guarantee you an annuity for life. The details can be worked out between the donor and the college's Board of Trustees.

This has been a quick review of methods of giving. On any of these, discuss them with your attorney and the College, if you so desire.

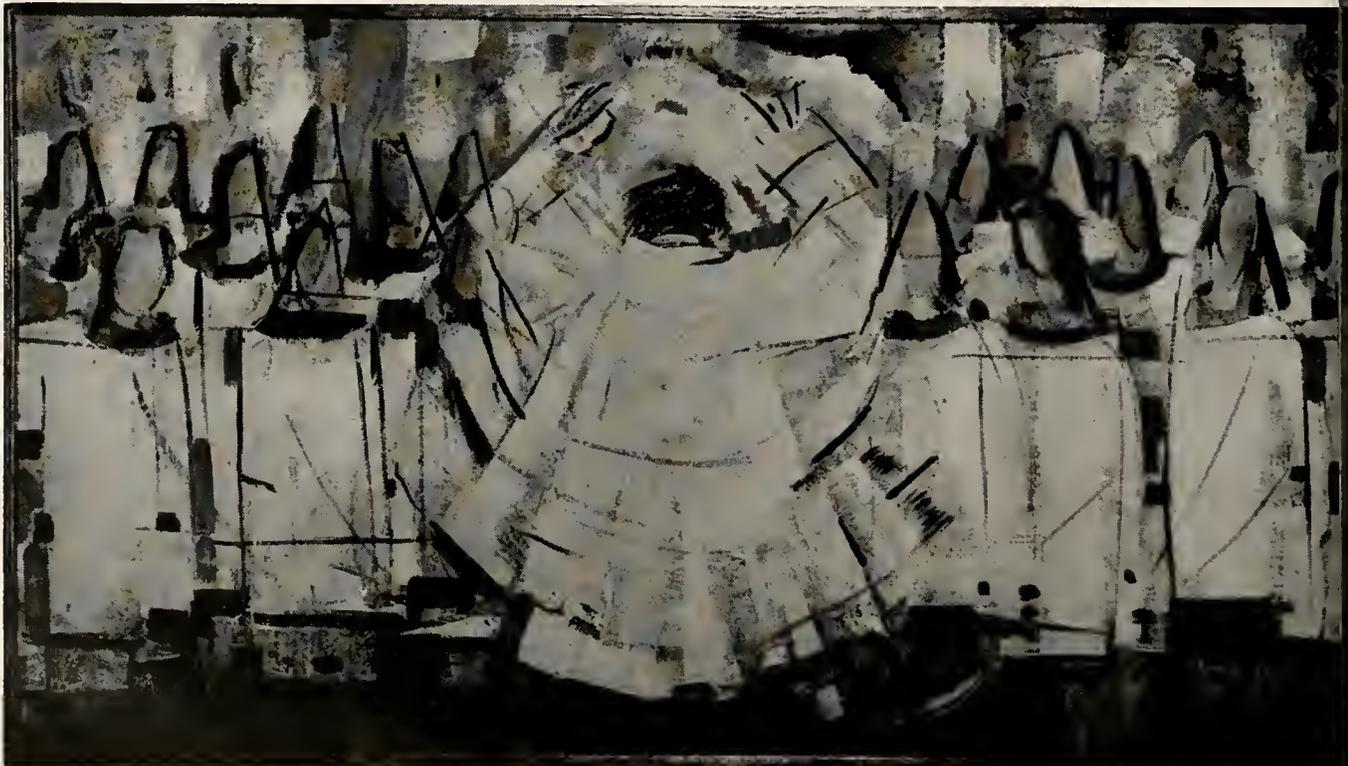
As you contemplate giving to Agnes Scott, remember that as you were privileged and fortunate to enjoy the bounty of others coming before you, just so can you provide and perpetuate a bounty for the many others coming after you. This is truly "an investment in the ideal."

New  
Arts  
Gallery  
presents  
paintings by Ferdinand Warren, N.A.



*A summer in Savannah, Georgia, a college glee club, a gallery studio, Stone Mountain—these are some of Ferdinand Warren's experiences from which the artist often paints in various media. An Atlanta art gallery featured recently a one-man show by the head of Agnes Scott's art department.*

CANTATA





The artist in his fourth floor Buttrick studio

PHOTOGRAPHS BY DWIGHT ROSS



GULLAH LULLABY

Lithograph

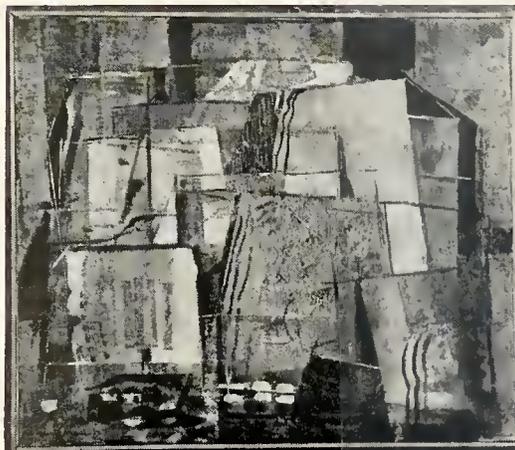


SIX FIGURES

Encustic

BLUE GRANITE

Oil



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## DEATHS

### Institute

*Isabel Alexander Van der Veer* (Mrs. F. E.), Dec. 10, 1960. *Ruth Candler Pope* (Mrs.), Nov. 5, 1960. She was the mother of Lucia Pope Green '23 and the sister of Claude Candler McKinney. *Nelle Johnston Pottle* (Mrs.), Nov. 29, 1960. *Jean Ramspeck Harper* (Mrs. Wm. Ross), Nov. 19, 1960. Her stepdaughters are Frances Harper Sala '22 and Marian Harper Kellogg '20. *Maud M. Wallace Young* (Mrs. Aaron T.), in 1960. *Mary Zenor Palmer* (Mrs.), Nov. 13, 1960.

### 1914

Robina Gallacher Hume's husband, Edward Stockton Hume, Sept. 17, 1960.

### 1921

Ben Grisard, father of the late Avery Grisard, May 17, 1960.

### 1923

Dr. R. T. McLaurin, husband of Margaret McLean McLaurin, Aug. 18, 1960.

### 1924

Robert L. MacDougall, husband of Margaret McDow MacDougall, Dec. 6, 1960.

### 1925

Robert A. Fryxell, son of Lucille Gause Fryxell, Oct. 5, 1960.

### 1927

*Georgia Mae Burns Bristow*, (Mrs. Julian M.) Nov., 1960, after surgery for a brain tumor.

### 1935

Mrs. I. H. Hertzka, mother of Katherine Hertzka '35 and Ruth Hertzka '39, Nov. 23, 1960.

### 1938

Dr. R. Lincoln Long, father of Martha Long Gosline and Caroline Long Armstrong '42, Sept. 8, 1960. W. C. Suttentfield, father of Dr. Virginia Suttentfield, Sept., 1960.

### 1939

Mrs. O. W. Porter, mother of Julia Porter Scurry, in May, 1960.

### 1940

S. W. Enloe, father of Anne Enloe, Feb. 27, 1960.

### 1945

Dr. James B. Kay, father of Kittie Kay Pelham and Lois Sullivan Kay, June, 1960.

### 1947

Graham Hill Smith, son of Anne Jackson Smith and Jim, Oct. 17, 1960. *Mary Brown Mahon Ellis* (Mrs. W. B. III), Sept. 24, 1960.

### 1951

Henry Chesley Hollifield, father of Ann Hollifield Webb (Mrs. James E.), and Betty Hollifield Leonard (Mrs. Glenn), Sept. 15, 1960.

### 1955

Caroline Cutts Jones' mother, Dec. 1, 1960.

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Dr. Janet L. MacDonald '28, head of the history department and chairman of the division of social sciences at Hollins College, has won another feather for her academic cap. She is one of twenty Americans awarded Fulbright grants for study and travel in India, during the summer of 1961.

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Dr. John A. Tumblin joined the faculty as a visiting associate professor in sociology and anthropology. He has taught at Duke and at Randolph Macon Woman's College, and has been serving as interim president of the Baptist Theological Seminary of Northern Brazil.



# Worthy Notes...

## Exhortations, Commendations and Lamentations

I have just, literally, slid into the office from my little house, Harrison Hut, on the back campus by the Observatory. Atlanta and Decatur are covered with a sheet of ice and snow, but, as always, classes go on at Agnes Scott—though several are probably being cut today by freshmen from Florida.

Since this is my one chance to "have at" all of you, I beg your indulgence while I put on my exhortatory mood for a few sentences. *All alumnae* are hereby invited to the impetus for Alumnae Week End, April 22. Reunion class members will get more information from their reunion chairmen. All alumnae will receive a notice, an invitation, with a listing of the day's events. For the first time this year, *each of you is responsible for letting me know if you are coming*, by the deadline date which will be on our invitation. Another innovation this year will be that the Alumnae Luncheon will be served as an *al fresco* affair, and we trust everybody will have the opportunity to see everybody there.

Alumnae Week End is scheduled to coincide with the annual days of a Fine Arts Festival which the students are planning for a week in April, and their work merits special commendation. The first Festival, held in 1958, included participants from other colleges and universities, but the 1961 festival will place "emphasis upon creative and critical work by the Agnes Scott Community," states Festival Chairman Betty Bellune '61. Work in drama, music, art, dance, and creative writing will be featured this year. On April 14, Blackfriars presents the world premiere of a new play, a comedy, "Uncle Sam's Cabin" by alumna Pat Hale '55.

The alumnae program for Saturday, April 22, includes a one-hour's informal discussion with President Alston on the role of the educated woman, the alumna, in today's society; a panel discussion by faculty members on several areas of concern to them in the College's life; the *al fresco* Alumnae Luncheon; the Annual Meeting of the Alumnae Association; and special reunion events.

But long before we plunge into this full schedule, alumnae will celebrate Founder's Day, February 22, in various ways and in various spots around the globe. At the College, President Alston has asked Dr. Eleanor Hutchens '40, president of the Alumnae Association, to make an address at a convocation that morning. To this will be invited alumnae who are members of the five alumnae clubs in the Atlanta area: after Convocation, they will attend the class of their choice and then meet for lunch in Evans Dining Hall.

To wrench you from what is to be, let me give great words of praise, and thanks, to alumnae who have, are, and will perform so well as leaders in the college's 75th Anniversary Campaign. (See the chart on the back cover.) Mr. William C. French, Campaign Director, who has guided many other college fund raising efforts, reports that the job Agnes Scott alumnae are doing is "almost unbelievable." He also makes a progress report, as we go to press, of the total amount of \$2,355,862 raised from the 17 area campaigns so far conducted plus advance gifts from other areas, individuals, businesses, and foundations. So, we are *beyond* the half-way mark on our goal of \$4,500,000!

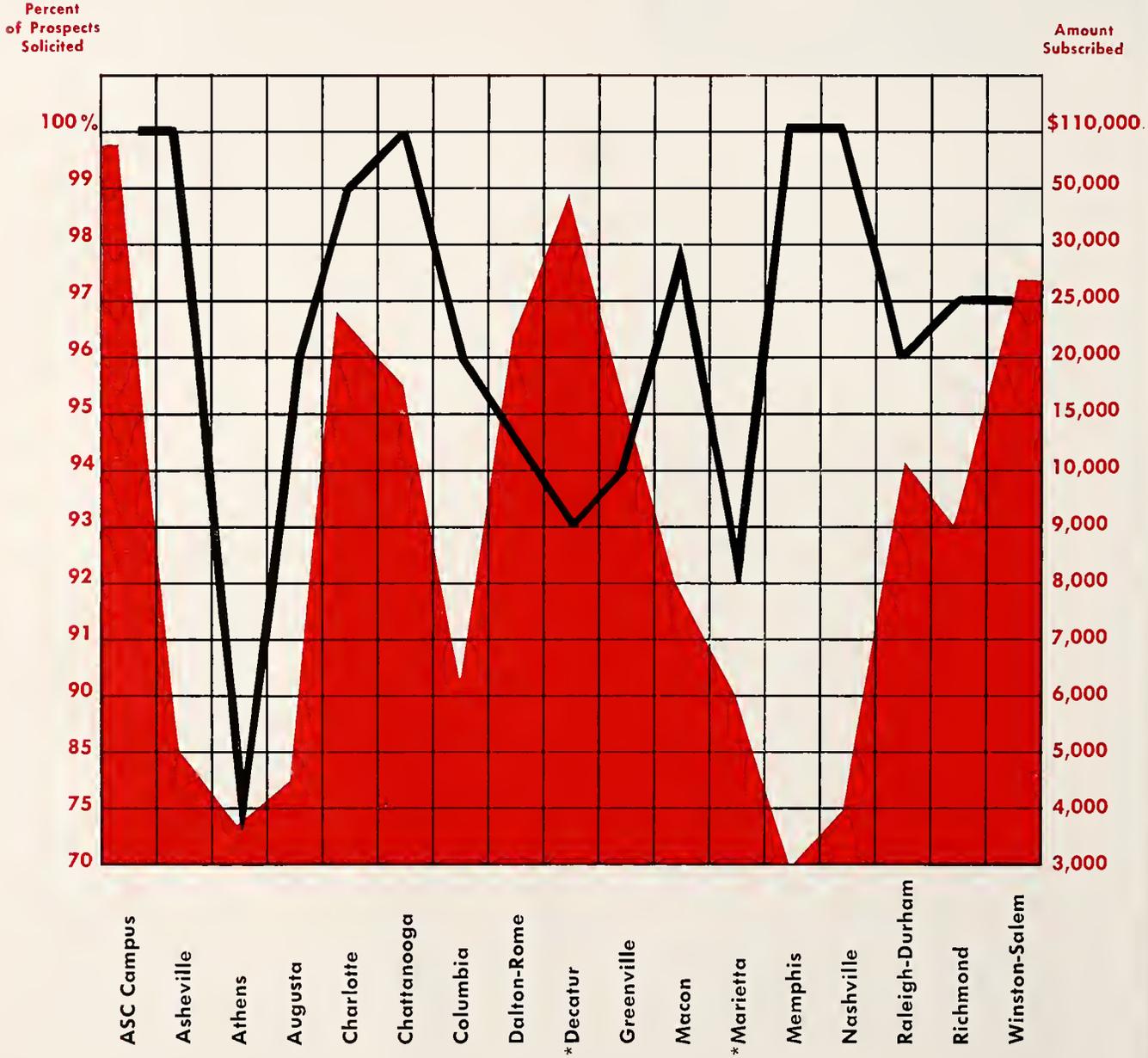
And now I must jump to a lament, and an apology, for several typographical errors in Madge York Wesley '33's article in the fall issue of the Quarterly. Printer and proofreaders were guilty of a dire lack of communication! There was also a "typo" on a picture caption which still rankles my editorial soul.

A different sort of lament, and a different sort of commendation, was the letter signed by 90% of Agnes Scott's faculty and sent to the faculty of the University of Georgia upon the occasion of the recent riot on the Athens campus. It states in part: "We . . . take this occasion to associate ourselves in sympathy and comradeship with the faculty of the University of Georgia." President Alston wired President O. C. Aderhold that the letter was in the mail and said: "I heartily concur in what our faculty has done."

Ann Worthy Johnson '38

# Agnes Scott College Seventy-fifth Anniversary Development Program

## Performance Report Area Campaigns



Key:

■ Amount Subscribed

— Percent of Prospects Solicited

\* Active and Incomplete

THE SPRING 1961

# Agnes Scott

ALUMNAE QUARTERLY

*A Special Feature:*

**THE COLLEGE  
STUDENT**



# THE Agnes Scott

SPRING 1961 Vol. 39, No. 1  
ALUMNAE QUARTERLY

Ann Worthy Johnson, *Editor*

Dorothy Weakley, *Assistant Editor*

## CONTENTS

4 AN AFFIRMATION OF THE WORTH OF EVERY HUMAN BEING  
by Joen Fagan '54

7 AGNES SCOTT ALUMNAE EUROPEAN TOUR

8 PRINCIPLE VERSUS EXPEDIENCY  
by Eleanor Hutchens '40

11 WORTHY NOTES

12 THE AGNES SCOTT STUDENT

13 THE COLLEGE STUDENT: A SPECIAL FEATURE

29 FINE ARTS FESTIVAL

30 CLASS NEWS  
Eloise Hardeman Ketchin



### FRONT COVER:

Nancy Bond '62 is doing what lies eternally at the heart of an Agnes Scott education—reading in the McCain Library stacks. This issue of the *Quarterly* features a special supplement (see p. 13) on the American college student, prepared by the combined efforts of several alumni magazine editors.

*(Photograph by Gabriel Benzu)*

*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. 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.*

MEMBER OF AMERICAN ALUMNI COUNCIL



# The Student

SPRING 1961

moves outside, individually and in classes, to study, answering the call of dogwood, crab apple, new-mown grass, and the promise of magnolias. The academic year moves to the climax of Commencement.

*Rejection of another person on the basis  
of external characteristics  
seriously injures both people*

# An Affirmation of the Worth of



Joen Fagan is a Phi Beta Kappa graduate of Agnes Scott, class of 1954, daughter of Elizabeth Pruden Fagan '19. She was awarded the Quenelle Harrold Fellowship for graduate study and earned her M.A. and Ph.D. degrees in psychology at Penn State University. She has been a clinical psychologist on the staff of the Veterans Administration Hospital in Atlanta, and she is now on the staff of Atlanta's Child Guidance Clinic, is in private practice, and is teaching at the college level.

I have asked for space to reply to Mrs. Wesley's article entitled "The Freedom of Association" in the Fall, 1960 issue of the Agnes Scott Alumnae Quarterly, because the ideas expressed in it concerned me in three respects: as a teacher, as a psychologist, and as a human being. I am responding both to specific statements in the article and to general ideas that are found in many different contexts.

As a teacher, I feel that one of my main functions is to help people learn to think, and I am concerned when I see evidence of the misuse of intelligence. I am not bothered by differences of opinion, and try to encourage individual expression and ideas, as long as these are not grossly removed from factual knowledge and evidence, and do not violate valid ways of arriving at logical conclusions. There is something very gratifying in the knowledge that people think and act differently. Uniqueness implies that any human being is irreplaceable and affirms the worth of every man. Democracy assumes that people will think differently; authoritarian forms of government try to insure that everyone thinks alike. What I am trying to say is that I do not find it necessary to demand that everyone think like I do, but I do feel that I can demand that they think

I have yet to see a statement de

# Every Human Being

defending segregation or discrimination on racial or religious grounds that is solidly based upon factual statements or logical thinking. In Mrs. Wesley's article there are a number of contradictions and fallacies. For example, the "integrationalists" are variously described as "self-styled intelligentsia," "cloistered cloud-dwellers," who show "impractical, self-assured omniscience," and who are "hankering after . . . Pulitzer Prizes . . ." This is the old fallacy of *ad hominem*, paraphrased as — if you don't think you can shake the argument, attack the person who advances it.

## Fallacies of Generalizations

There appears to be a direct contradiction between statements in succeeding paragraphs. "The natural desire of most people everywhere . . . is to associate with their own kind of people, their kind culturally, financially, even racially. . . . This natural selection by which people choose their associates is so basic it might almost be called instinctive." Then in the next paragraph, we are told, ". . . anyone with one ounce of common sense, in fact, knows you've got to be taught practically everything." In addition to the obvious contradiction here, there are good examples of the fallacies of overgeneralization, and of the self-

evident truth—if I say, "Everybody knows . . .", then no other proof is necessary. There is also the question of how this natural desire to associate with one's own kind *culturally* jibes with Mrs. Wesley's tour of Europe, and with one's own kind *racially* fits with the Agnes Scott welcome of Mongoloid students and faculty as well as Caucasoid.

## Freedom of Association?

A much less obvious but widespread example of poor thinking is the uncritical acceptance of the phrase "freedom of association." This has a nice sound, since we all believe in freedom, and so we tend to accept it uncritically. But what does it mean? Do we really have, or want, freedom of association? Even for those people closest to us, the amount of choice we have is limited. We did not "pick" our relatives, and there are probably some "friends of the family" that we have inherited with some reluctance. When we go to the level of acquaintance or group membership or proximity we have very little choice. No one has full choice of all those with whom they or their children go to school, the people at the next table in a restaurant, or the members of the church circle. All of us has said something akin to, "I wish he didn't work here." or "I wish she didn't belong

to my bridge club." What we are saying is *not*, "I am free to choose my associates," but rather, "There are many people I have some kinds of dealings with that I do not know much about, but whose right to be here I respect as long as they do not bother me too much." If they do bother me, and I cannot challenge their right to be there, I have the choice of putting up with them or getting out myself. We can also work with, go to church with, etc., many people that we would not want to choose for close friends. (I am reminded of a statement attributed to a Negro girl who said she wished that she did not have to marry the restaurant owner or the student in the next seat just because she wanted lunch or an education.)

## Criteria for Membership

What about this phrase, "right to be there" that was left dangling in the last paragraph? This leads to a consideration of criteria for group membership. For example, what are some of the rational bases for admitting a child to a particular public school? Some of the qualifications that come to mind immediately are proximity of residence, certain levels of intelligence and emotional stability, freedom from communicable

(Continued on next page)

## An Affirmation

(Continued from page 5)

disease, lack of gross physical or sensory handicaps. While there are probably some others that could be added, they would have to meet the test of rationally pertaining to the child's ability to conform to the purpose of the public schools. Not on this list are such characteristics as whether or not the child has freckles, is left handed, has athletic ability, how he spells his name, or what color his skin is. I am not denying that the latter characteristic causes strong emotional reactions which may interfere with the functioning of other children in school, disrupt the school, and therefore the child himself. What I am saying is that denial of admission on such bases and the reaction to a child otherwise qualified is irrational. Nor do I wish to imply that other groups may not logically find characteristics that are extraneous as far as schools are concerned to be important for their different purposes. Athletic ability becomes an important requirement for football team membership. In any event, such criteria are relative to the purpose of any group.

### Viewpoint of a Therapist

My second area of concern is from the standpoint of a psychologist and therapist. What is the effect of rejection because of external characteristics beyond the control of the individual, both on the person who is rejected and the person who is rejecting? This is not merely a problem of race or religion—all of us have experienced rejection any number of times because of some external characteristic or group membership. When we reject someone on some "obvious" basis, without any knowledge of him as an individual, then we save ourselves a lot of thinking, exploration, pain, joy, discovery, and anxiety. We can stay secure in the status quo without having to grow or change. What kind of a society might we have when we carry this rejection-or-acceptance-on-sight idea to its ridiculous extreme? Let us mark all attitudes, values, and beliefs, clearly on a person's exterior.

Let Democrats have red noses, and Presbyterians, green hair. Let a gold earring on the left ear mean a preference for modern art, and a short thumbnail indicate an income of \$10,000. Then we would be able to determine on sight whether we wished to associate with someone, or if we should avoid him because an argument on foreign policy would be forthcoming. Each person would then have the choice of staying in a corner by himself because of obvious incompatibilities, or possibly finding someone exactly like himself and being bored to death.

As a therapist, I have seen what the effects of hatred and fear are upon the human personality, and I have trouble condoning these under any guise. I have also found consistently that people are more alike than they are different. Jersild says this much better than I can:

Those who are prejudiced against each other tend to lose sight of the fact that people in the rejected group are also human beings with the same sensitiveness, the same fears and grievances, the same desire to be accepted, the same bitter revulsion against being rejected as they themselves possess. As a result of his prejudice against another, a person tends, in effect, to dehumanize this other person, and this means that by the same process and to the same extent he dehumanizes himself. The deeper a prejudice is, the less room there is left for compassion. When a person is prejudiced it means that he is to a degree repudiating the humanity he has in common with others. This is all the more true by reason of the fact that prejudice often hinges upon what we have called the externals of personality: skin color, family history, and the like. On the other hand, the more a person realizes his own selfhood and draws freely upon his own resources for feeling, the less likely he is to emphasize these externals. The more he looks inward, the more he finds in common with others, for he will realize that fear in a black person is just as frightening as fear in a white person, shame in a Jew is just as painful and debasing as shame in a Gentile, grief and loneliness are just as hard to bear in the rich as in the poor, pain is just as agonizing in a Protestant as in a Catholic.<sup>1</sup>

<sup>1</sup>Jersild, Arthur T., *Child Psychology*, Fourth Edition, Prentice-Hall, 1954. pp. 295-296.

As a human being, I am concerned for myself, my community and ultimately, mankind. I know that hate, once raised, does not work itself out in orderly or rational ways. Violence, riots, physical attack, wars all have their start in just "talking." "Talking against" can easily grow into such violence, especially supported by the kind of "rational thinking that depends upon fallacies. Consider New Orleans, where hate spread in an uncontrolled way into verbal and physical attacks upon a minister, a priest, six-year olds, dogs, public property, and churches.

### Fear of Injustice

I am also concerned over the protection of my own rights. As long as denial of legal rights is possible on irrational grounds, then no one is safe, including myself. Today dark skin may be grounds for denying educational or job opportunities; tomorrow it is possible that having blue eyes, belonging to the Methodist church, or being a psychologist may be grounds for discrimination or dismissal. Does this sound ridiculous? More Christians than Jews died in Nazi concentration camps. More white students than Negro were denied admission to state supported colleges in Georgia because of the age limit bill. As long as people are willing to affirm their own rights under the law, they are not denying my rights; rather they are increasing the probability that my own freedom is being safeguarded. As long as injustice exists for any person in my society, then I cannot escape the fear that this can also happen to me.

### Freedom to Communicate

I would hope that this article, in the final analysis, is not simply an intellectual rebuttal nor an unequivocal plea for integration. Rather, it would decry everything, be it conditions imposed upon the individual or conditions that he feels compelled to impose, that restricts his openness to experience, limits his willingness and ability to participate in life as fully as possible, obstructs his freedom to communicate with other human beings, or prevents his growth.



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SKETCHES BY NANCY BATSON, '60

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# Principle Versus Expediency

BY ELEANOR HUTCHENS '40

*Here is the Founder's Day,  
1961, Convocation Address*



Dr. Hutchens, President of the Agnes Scott Alumnae Association.

OF all the annual observances of any institution, Founder's Day can be the most important. Its nature calls for a review of the original aims and fundamental principles of the institution, with an assessment of the extent to which they still animate it and will continue to distinguish it in the future.

Founder's Day is a time to ask ourselves whether we are keeping faith—or whether we are turning our inheritance to purposes it was not meant to serve and forgetting the principles that constitute its real identity. There are always pressures against keeping faith. The present always seems so different from the past, the future so much more perilous than the present, that we are never without voices to warn us that the old values will no longer do and that we had better get new ones to fit the unique age in which we live and the even more astonishing one into which we are moving. Founder's Day is the time to look back over our history—which in the case of Agnes Scott covers very remarkable times indeed—and to note how well our principles and aims have weathered change and emergency. Although there have been periods when to cling to them seemed suicidal, the College has always managed to keep firmly in view the fact that the real suicide would be to give them up, because they *are* the College; and in the end they have always proved superior to whatever improvised remedy has been proposed to meet the needs of the hour. It is well to remind ourselves of these things on Founder's Day.

This morning, however, I should like to talk not about Agnes Scott's principles but about principles in general and their standing in popular thought today. It seems to me that there is today not only the simple ignoring of principle that is observable in any age; there appears to be active and conscious opposition to it, not merely by the schools of thinkers who doubt its validity and usefulness but by the ordinary man going about his business.

Not long ago I attended a meeting at which the owners of commercial real estate in my home town confronted a group of storekeepers who were trying to secure passage of a law permitting the city to condemn any downtown property it chose, take it from its owner at a price not set by him, tear down any buildings it might include, and use it for parking space. The property owners of course were motivated by a desire to save their property, just as the storekeepers were motivated by a desire to turn it to their own uses; but the property owners did come to the meeting prepared to argue their case on principle. They were ready to point out that whereas in cases of highway routes and slum clearance the power of condemnation operates impartially against those whose property is in the way in this case the victims could be singled out, for political or other reasons, and deprived of their property in an exercise of arbitrary and discriminatory power. Therefore, their argument ran, the law would be a bad one not only in its possible immediate

iate effects but on the principle that one's property ought not to be rendered subject to seizure individually, by the arbitrary choice of others. This was what they came to say; but they did not have a chance to say it. The leader of the storekeepers demanded of them, at the opening of the meeting, "Can you give a single reason this law shouldn't be passed, outside of ideology?" The tone in which he said "ideology" made it clear that no abstractions, no matters of principle, would be counted admissible. The property owners shifted quickly to pragmatic grounds and won, but the idea that justice should prevail in such affairs was never voiced and in fact was tacitly denied.

We have seen the same denial, on a very much larger scale, in the opposition to the attempts of the United States over the last few years to rally the free world to a common policy based on moral principles. Our allies have shown more irritation with us for trying to act on principle than for anything else we have done. Europeans in particular urge us to grow up, to cast off our youthful idealism and adopt the opportunistic methods which have made Europe a battleground during most of its history. And there are those in America who echo them. On this country's Founder's Day, the Fourth of July, it would be well for us to recall that our identity from the first has resided in the principles enunciated at our birth, and that an America which abandons those principles will be America no longer.

We see in our domestic affairs a daily disregard of principle which sometimes turns into hostility toward it. In the bitter emotionalism of the segregation fight, both sides have shown themselves ready to violate the principles of unbiased news reporting, the rights of private property, and a good many other elements of American justice in order to gain their ends. At election time we are assured more and more often that the independent voter, the citizen who votes by principle rather than by party, is "useless;" he ought to join a party and work for it. One asks what campaigns would be like if all voters were already committed. Parties would have no incentive to offer programs for the approval of the impartial mind, and their competition would become entirely a matter of hauling voters to the

polls. One further asks what America would become if its candidates for leadership did not have to appeal to considerations more basic than party loyalty. It is true that the uncommitted voter may eventually make his decision on self-interested or pragmatic grounds; independent voting and principled voting are not necessarily the same. My point is, however, that those who call the independent voter useless are betraying a resentment of the kind of person who acts on principle: loyalty to a party right or wrong is a direct denial of principle, and a thoughtful refusal to commit oneself to a party is very likely to be based on principle.

It seems to me that I notice in the classroom an increasing dislike for the abstract. The men and women in my classes are nearly all past the usual college age; their average age is 28, and their experience and responsibilities make them rather serious about their academic work. The strange thing to me is that so many of them regard any discussion of the abstract as frivolous or worse. This quarter, teaching the course which at Agnes Scott would be English 211, I encountered a strong resistance to the Romantic poets because of their Platonism. The first sign came one night as I finished a lecture on Wordsworth's Immortality Ode. I had tried to explain the concept of the ideal world of which the material world is only a poor imitation, and I had descanted with much enthusiasm on Wordsworth's success in adapting an aspect of this idea to the question of his personal change of feeling about natural beauty. As I made an end, a man at the back of the room held up his hand. (I have noticed that materialists often sit at the back of the room.)

"You told us some people thought Blake was crazy," he said. "Now, *this* guy was *really* crazy."

Since our time was up, I said that we would postpone the sanity hearing on Wordsworth to the next meeting. I went home wondering what the man at the back of the room would say when we got to Shelley.

He made no comment when I gave my summing-up on Wordsworth, and he bided his time through Coleridge and Byron. On the night we were to begin

*(Continued on next page)*

## Principle Versus Expediency

(Continued from page 9)

Shelley, I took Plato's *Republic* to class and read from the seventh book the wonderful part about the cave: how if men were chained so that they could see only shadows they would take the shadows for reality and would resent and deride any of their number who had gone out of the cave and looked upon reality and returned to tell them that their reality was only shadows. Having done this very slowly and impressively, I proceeded to Shelley's *Hymn to Intellectual Beauty*, which the class had read as part of its assignment, and tried to do it full justice. At the end, the man in the back of the room raised his hand.

"Another nut," he said.

Well, Shelley *was* something of a nut, but I was determined that he should not be convicted of being one because he believed in ideal truth and beauty. Calling to mind the involvement of many of my students in the scientific and technological work of the guided missile and space flight centers in Huntsville, I shifted my ground and said that the idea of an immaterial world corresponding more or less to the world we know was not confined to philosophy and poetry. I cited the modern theory of anti-matter, in physics: the idea that our galaxy of matter may be exactly matched by one of anti-matter—its reverse or mirror-image—and that if the two ever met they would cancel each other out and annihilation would result. I said that as far as I knew the idea of anti-matter was pure speculation, and that it presented an interesting parallel in science to the philosophical concept of the ideal. The man in the back of the room raised his hand.

"You mean poets aren't the only crazy ones," he said.

I was glad to escape into the Victorian period the following week.

The refusal to consider the existence of an absolute is closely linked, it seems to me, with the rejection of principle as a guide in human conduct. The validity of principle cannot be proved. Even to point out that adherence to principle has worked well in the past—to say, for instance, that honesty is the best policy—is to turn aside into pragmatism. The

value of principle cannot, perhaps, even be stated. "Thy light alone," says Shelley of absolute beauty "Thy light alone . . . Gives grace and truth to life's unquiet dream." Perhaps the best way to defend principle is to say that it gives meaning to life.

A straight line rarely occurs in nature. But without the straight line—the perpendicular, the right angle, rectitude in the concrete sense—man could have done very little in mastering his physical environment. Material civilization to a great extent is founded on the concept of the straight line—unnatural though it is.

Principle is seldom if ever natural in human affairs. But principle is one of the chief means, not the chief, by which man has mastered his personal and social life to the extent that he has. Uprightness, rectitude, straightness are the foundation of civilized society—unnatural though they are.

"We can have no dependence," says Dr. Johnson, "upon that instinctive, that constitutional goodness which is not founded upon principle." Founder's Day, as I have tried to suggest, is a time to think about being worthy of dependence. Burke calls human institution "a permanent body composed of transitory parts." As members of Agnes Scott, Americans, even as members of the human race, we are such transitory parts. Our identity, our ultimate success and worth will depend not on whether we get what we want or even on whether we meet it well. They will depend on whether we prove ourselves worthy of our inheritance by referring our decisions to principle and acting in accordance with it, applying it to all the new problems that arise, however alarming they may be.

Someone has said that if we simply counter each move of Soviet Russia with a similar move, we shall become a mirror-image of the enemy. Is this not true of all evil, if we try to meet it with acts of expediency? When we respond to the need of the moment on its own terms, we allow it to shape us, and a series of such responses leaves us without shape of our own at all. On Founder's Day, let us think of the principles which give us our identity, both individual and corporate; and let us take a firmer grasp of them as we go forward into the unknown.



# Worthy Notes...

## Atlanta Alumnae Are Now Quarterbacking the Campaign

Agnes Scott's Seventy-Fifth Anniversary Development Campaign rolls merrily, merrily along. We have passed the half-way mark in both funds pledged and areas solicited. Since the Christmas holidays, areas in which solicitation has been or is being conducted include Knoxville (Peggy McMillan Moore '55, Chairman); College Park, Ga. (Mary Helen Phillips Hearn '49, Chairman); Savannah, Ga. (Geraldine LeMay '29, Chairman); New Orleans, La. (Helen Lane Comfort Sanders '24, Chairman); Mobile, Ala. (Mrs. E. B. Frazer, mother of a student, Chairman); Atlanta, Ga. (more about this later); Birmingham, Ala. (Frances Bitzer Edson '25, Chairman); Montgomery, Ala. (Marion Black Cantelou '15, Chairman); and Columbus, Ga. (Mary Louise Duffee Phillips '44, Chairman).

From alumnae in communities where the Campaign has not yet reached have come inquiries about how they may contribute. Let me assure each alumna that she will be solicited, if she lives in a spot that is not included in our area personal solicitation organization, she will be reached by mail.

The Atlanta Area Campaign, currently in progress, has been organized along somewhat different lines because of its size. The General Chairman is Hal L. Smith, Chairman of the College's Board of Trustees (husband of Julia Thompson Smith '31). There are three divisions in the organization, Special Gifts, Business and Industry and General Solicitation. Mary Warren Read '29 is chairman of General Solicitation; she has built a corps of alumnae, over 200 strong, who are soliciting approximately 1100 alumnae, parents, and friends of the College—and who are performing this task with enthusiasm and dedication.

To kick off the Atlanta Campaign, the Board of Trustees and Chairman Smith gave a magnificent dinner at a downtown Atlanta hotel, and after dinner John A. Sibley, a member of the Board of Trustees for many years and a man who is rapidly becoming a beloved "elder statesman" in Georgia, gave a great address: "The Unique Role of Agnes Scott College in Education Today." I quote Mr. Sibley:

"May I ask the pointed question: Is it possible to equip the student to form just judgments, to discriminate

among values, to break the strangle-hold of the present upon the mind, while denying to the student knowledge of religious truth and the values that spring therefrom as revealed through Judaism and Christianity? . . .

"Is it not our religious heritage that has shaped our western civilization, laying the foundations for our freedoms and mothering and undergirding our great institutions that preserve and protect these freedoms? . . .

"Is it not this heritage that gives meaning, significance and purpose to every phase of life and learning? . . .

"It was the aim and purpose of the founders of Agnes Scott to establish an institution of high intellectual attainments 'abreast of the best institutions of the land' in an atmosphere in which spiritual values would be recognized and in which the Kingdom of God would be advanced upon earth by the students who drank deeply at the fountain of knowledge while kneeling at the throne of God.

"This double purpose of combining scholastic excellence and religious truth, so faithfully adhered to and so intelligently administered at Agnes Scott, is a singular and unique attainment among educational institutions in the twentieth century. The presentation of religious truth and spiritual values as revealed in the Bible has not lowered the standards of scholastic excellence but enriched them. Nor has it interfered with academic freedom. Religious faith and practice and intellectual curiosity and the pursuit of secular knowledge go hand in hand. Upon this foundation of scholastic excellence and religious faith Agnes Scott has made its progress. . . .

"This is a difficult period the South is now experiencing. Neither protest nor resentments will solve our problems. Superior schools and colleges and high character among the people will be our salvation. Qualities of merit, stamina, good will and forbearance will bring us through. Agnes Scott is a training ground for the development of these qualities and is an example of that excellence that demands respect everywhere. Let us, therefore, my fellow Atlantans, join hands and hearts and resources in the progress of our great college. For in a real sense Agnes Scott's future rests in our hands."

A few copies of Mr. Sibley's speech are available, in published form. Write the Alumnae Office if you want one.

# THE AGNES SCOTT STUDENT

*is, we believe, a young person who rather than deserving the appellation "apathetic," deserves an accolade for being able to deal nobly with the tensions of ideas and other human beings. Here is part of the editorial in the fall issue of AURORA, by Joan Byrd '61.*

To those of you who are part of this issue of the AURORA and to those of you whose work was almost included, I should like to say "Well done!" May Sarton tells of one of her early teachers whose only words of praise were the simple "*Bien senti*;" this praise, I believe, belongs to each of you whose work is included here. Feeling is the beginning of art, and we have begun.

It is difficult to know what to say to the rest of you. We have produced this magazine without you. It is thin quantitatively, but it is good; thus far we have managed alone. But art is a reciprocal process. The so-called appreciation of art is not passive but profoundly creative; only the individual who himself lives intensely is capable of the response which it demands. And without you the AURORA has no right to exist.

Must we concede that insensitivity is the cause of the deplorable lack of creativity at Agnes Scott? We may well stop to wonder whether fraternity pins mean anything at all, if visiting children in the hospital and old people who seem only to sit and watch each other die has really touched

us in the least, if death has touched us, or if life. Here in our city students like ourselves are struggling for the freedom of a whole people; are we not moved? I cannot believe we are thus damned, *but where are our poets?*

I do not mean to imply that all true feeling results in art *per se*. There are times when action is the purest poetry and I am certain that differential calculus done with love is art in its own way. What concerns me is that feeling, like all good, can be held to oneself until it is smothered. That is a terrible wrong, and I believe it is what is happening at Agnes Scott. It is our responsibility always not only to deepen our own experience of life but to deepen the experience of others. And for many of us, other than offering our hand in the dark, art is the only way.

It is because we believe in this communion that the AURORA exists. It may embarrass you to know we believe in you, but it is true; and the trust which others place in you never comes without responsibility. *Feel* what we are saying and *respond*. We ask only that you *live* art—and then to each his respective lyre or slide rule.



SUSAN GREENBURG

*Times have changed.  
Have America's college students?*

# THE COLLEGE STUDENT,

*they say, is a young person who will . . .*

. . . use a car to get to a library two blocks away, knowing full well that the parking lot is three blocks on the other side.

. . . move heaven, earth, and the dean's office to enroll in a class already filled; then drop the course.

. . . complain bitterly about the quality of food served in the college dining halls—while putting down a third portion.

. . . declaim for four solid years that the girls at his institution or at the nearby college for women are unquestionably the least attractive females on the face of the earth; then marry one of them.

**B**UT there is a serious side. Today's students, many professors say, are more accomplished than the average of their predecessors. Perhaps this is because there is greater competition for college entrance, nowadays, and fewer doubtful candidates get in. Whatever the reason, the trend is important.

For civilization depends upon the transmission of knowledge to wave upon wave of young people—and on the way in which they receive it, master it, employ it, add to it. If the transmission process fails, we go back to the beginning and start over again. We are never more than a generation away from total ignorance.

Because for a time it provides the world's leaders, each generation has the power to change the course of history. The current wave is thus exactly as important as the one before it and the one that will come after it. Each is crucial in its own time.

**W**HAT will the present student generation do? What are its hopes, its dreams, its principles? Will it build on our past, or reject it? Is it, as is so often claimed, a generation of timid organization people, born to be commanded? A patient band of revolutionaries, waiting for a breach? Or something in between?

No one—not even the students themselves—can be sure, of course. One can only search for clues, as we do in the fourteen pages that follow. Here we look at, and listen to, college students of 1961—the people whom higher education is all about.



*Scott Thompson*



*Barbara No*



*Robert Schloreid*



*Arthur Wort*

*What are  
today's students  
like?*

*To help  
find out, we  
invite you to join*

*A seminar*



Robert Thompson



Roy Muir



Ruth Vars



Galen Unger



Parker Palmer



Alicia Burgamy



Kenneth Weaver



David Gilmour



Martha Freeman



Dean Windgassen

THE fourteen young men and women pictured above come from fourteen colleges and universities, big and little, located in all parts of the United States. Some of their alma maters are private, some are state or city-supported, some are related to a church. The students' studies range widely—from science and social studies to agriculture and engineering. Outside the classroom, their interests are similarly varied. Some are athletes (one is All-American quarterback), some are active in student government, others stick to their books.

To help prepare this report, we invited all fourteen, as articulate representatives of virtually every type of campus in America, to meet for a weekend of searching discussion. The topic: themselves. The objective: to ob-

tain some clues as to how the college student of the Sixties ticks.

The resulting talk—recorded by a stenographer and presented in essence on the following pages—is a revealing portrait of young people. Most revealing—and in a way most heartening—is the lack of unanimity which the students displayed on virtually every topic they discussed.

As the seminar neared its close, someone asked the group what conclusions they would reach about themselves. There was silence. Then one student spoke:

"We're all different," he said.

He was right. That was the only proper conclusion.

Labelers, and perhaps libelers, of this generation might take note.

*f students from coast to coast*

*“Being v*



ERICH HARTMANN, MAGNUM

SUSAN GREENBURG

*student is a wonderful thing.”*



STUDENT YEARS are exciting years. They are exciting for the participants, many of whom are on their own for the first time in their lives—and exciting for the onlooking adult.

But for both generations, these are frequently painful years, as well. The students' competence, which is considerable, gets them in duteh with their elders as often as do their youthful blunders. That young people ignore the adults' soundest, most heartfelt warnings is bad enough; that they so often get away with it sometimes seems unforgivable.

Being both intelligent and well schooled, as well as unfettered by the inhibitions instilled by experience, they readily identify the errors of their elders—and they are not inclined to be lenient, of course. (The one unforgivable sin is the one you yourself have never committed.) But, lacking experience, they are apt to commit many of the same mistakes. The wise adult understands this: that only in this way will they gain experience and learn tolerance—neither of which can be conferred.

*“They say the student is an animal in transition. You have to wait until you get your degree, they say; then you turn the big corner and there you are. But being a student is a vocation, just like being a lawyer or an editor or a business man. This is what we are and where we are.”*

*“The college campus is an open market of ideas. I can walk around the campus, say what I please, and be a truly free person. This is our world for now. Let's face it—we'll never live in a more stimulating environment. Being a student is a wonderful and magnificent and free thing.”*

*“You go to college to learn, of course.”*



SUSAN GREENBURG

A STUDENT'S LIFE, contrary to the memories that alumni and alumnae may have of “carefree” days, is often described by its partakers as “the mill.” “You just get in the old mill,” said one student panelist, “and your head spins, and you’re trying to get ready for this test and that test, and you are going along so fast that you don’t have time to find yourself.”

The mill, for the student, grinds night and day—in classrooms, in libraries, in dining halls, in dormitories, and in scores of enterprises, organized and unorganized, classed vaguely as “extracurricular activities.” Which of the activities—or what combination of activities—contributes most to a student’s education? Each student must concoct the recipe for himself. “You have to get used to living in the mill and finding yourself,” said another panelist. “You’ll *always* be in the mill—all through your life.”



*But learning comes in many ways."*

SUSAN GRENBURG

*"I'd like to bring up something I think is a fault in our colleges: the great emphasis on grades."*

*"I think grades interfere with the real learning process. I've talked with people who made an A on an exam—but next day they couldn't remember half the material. They just memorized to get a good grade."*

*"You go to college to learn, of course. But learning comes in many ways—not just from classrooms and books, but from personal relations with people: holding office in student government, and that sort of thing."*

*"It's a favorite academic cliché, that not all learning comes from books. I think it's dangerous. I believe the greatest part of learning does come from books—just plain books."*

ERICH HARTMANN, MAGNUM



# “It’s important to know you can do a good job at something.”

IT’S HARD to conceive of this unless you’ve been through it . . . but the one thing that’s done the most for me in college is baseball. I’d always been the guy with potential who never came through. The coach worked on me; I got my control and really started going places. The confidence I gained carried over into my studies. I say extracurricular activities are worthwhile. It’s important to know you can do a good job at something, *whatever* it is.”

▶ “No! Maybe I’m too idealistic. But I think college is a place for the pursuit of knowledge. If we’re here for knowledge, that’s what we should concentrate on.”

▶ “In your studies you can goof off for a while and still catch up. But in athletics, the results come right on the spot. There’s no catching up, after the play is over. This carries over into your school work. I think almost everyone on our football team improved his grades last fall.”

▶ “This is true for girls, too. The more you have to do, the more you seem to get done. You organize your time better.”

▶ “I can’t see learning for any other purpose than to better yourself and the world. Learning for itself is of no value, except as a hobby—and I don’t think we’re in school to join book clubs.”

▶ “For some people, learning *is* an end in itself. It can be more than a hobby. I don’t think we can afford to be too snobbish about what should and what shouldn’t be an end in itself, and what can or what can’t be a creative channel for different people.”

“The more you do, the more you seem to get done. You organize your time better.”



SUSAN GREENBURG

“In athletics, the results come right on the spot. There’s no catching up, after the play.”



*“It seems to me you’re saying tha*

**C**OLLEGE is where many students meet the first great test of their personal integrity. There, where one’s progress is measured at least partly by examinations and grades, the stress put upon one’s sense of honor is heavy. For some, honor gains strength in the process. For others, the temptation to cheat is irresistible, and honor breaks under the strain.

Some institutions proctor all tests and examinations. An instructor, eagle-eyed, sits in the room. Others have honor systems, placing upon the students themselves the responsibility to maintain integrity in the student community and to report all violators.

How well either system works varies greatly. “When you come right down to it,” said one member of our student panel, “honor must be inculcated in the years before college—in the home.”



ST. LOUIS POST-DISPATCH

*“Maybe you need a B in a test,  
or you don’t get into  
medical school. And the guy ahead  
of you raises the average by  
cheating. That makes a real problem.”*



# *honor works only when it's easy."*



ERICH HARTMANN, MAGNUM

*"I'm from a school with an honor system that works. But is the reason it works maybe because of the tremendous penalty that's connected with cheating, stealing, or lying? It's expulsion—and what goes along with that is that you can't get into another good school or even get a good job. It's about as bad a punishment as this country can give out, in my opinion. Does the honor system instill honor—or just fear?"*

*"At our school the honor system works even though the penalties aren't that stiff. It's part of the tradition. Most of the girls feel they're given the responsibility to be honorable, and they accept it."*

*"On our campus you can leave your books anywhere and they'll be there when you come back. You can even leave a tall, cold milkshake—I've done it—and when you come back two hours later, it will still be there. It won't be cold, but it will be there. You learn a respect for honor, a respect that will carry over into other fields for the rest of your life."*

*"I'd say the minority who are top students don't cheat, because they're after knowledge. And the great majority in the middle don't cheat, because they're afraid to. But the poor students, who cheat to get by . . . The funny thing is, they're not afraid at all. I guess they figure they've nothing to lose."*

*"Nobody is just honest or dishonest. I'm sure everyone here has been guilty of some sort of dishonest act in his lifetime. But everyone here would also say he's primarily honest. I know if I were really in the clutch I'd cheat. I admit it—and I don't necessarily consider myself dishonest because I would."*

*"It seems to me you're saying that honor works only when it's easy."*

*"Absolute honor is 150,000 miles out, at least. And we're down here, walking this earth with all our faults. You can look up at those clouds of honor up there and say, 'They're pretty, but I can't reach them.' Or you can shoot for the clouds. I think that's the approach I want to take. I don't think I can attain absolute honor, but I can try—and I'd like to leave this world with that on my batting record."*

# *“It’s not how we feel about issues-*

“**W**E ARE being criticized by other people all the time, and they’re stamping down on us. ‘You’re not doing anything,’ they say. I’ve noticed an attitude among students: Okay, just keep criticizing. But we’re going to come back and react. In some ways we’re going to be a little rebellious. We’re going to *show* you what we can really do.”

Today’s college students are perhaps the most thoroughly analyzed generation in our history. And they are acutely aware of what is being written about them. The word that rasps their nerves most sorely is “apathy.” This is a generation, say many critics, that plays it cool. It may be casually interested in many things, but it is excited by none.

Is the criticism deserved? Some college students and their professors think it is. Others blame the times—times without deprivation, times whose burning issues are too colossal, too impersonal, too remote—and say that the apparent student lassitude is simply society’s lassitude in microcosm.

The quotation that heads this column is from one of the members of our student panel. At the right is what some of the others think.

*“Our student legislature fought most of the year about taking stands. The majority rationalized, saying it wasn’t our place; what good would it do? They were afraid people would check the college in future years and if they took an unpopular stand they wouldn’t get security clearance or wouldn’t get a job. I thought this was awful. But I see indications of an awakening of interest. It isn’t how we feel about issues, but whether we feel at all.”*

*“I’m sure it’s practically the same everywhere. We have 5,500 full-time students, but only fifteen or twenty of us went on the sit-downs.”*

*“I think there is a great deal of student opinion about public issues. It isn’t always rational, and maybe we don’t talk about it, but I think most of us have definite feelings about most things.”*

*“I’ve felt the apathy at my school. The university is a sort of isolated little world. Students don’t feel the big issues really concern them. The civil rights issue is close to home, but you’d have to chase a student down to get him to give his honest opinion.”*

*“We’re quick to criticize, slow to act.”*

*“Do you think that just because students in America don’t cause revolutions and riots and take active stands, this means . . .?”*

*“I’m not calling for revolution. I’m calling for interest, and I don’t care what side the student takes, as long as he takes a side.”*

*“But even when we went down to Woolworth’s carrying a picket sign, what were some of the motives behind it? Was it just to get a day away from class?”*

*ut whether we feel at all.”*



*“I attended a discussion where Negro students presented their views. I have never seen a group of more dynamic or dedicated or informed students.”*

*“But they had a personal reason.”*

*“That’s just it. The only thing I can think of, where students took a stand on our campus, was when it was decided that it wasn’t proper to have a brewery sponsor the basketball team on television. This caused a lot of student discussion, but it’s the only instance I can remember.”*

*“Why is there this unwillingness to take stands?”*

*“I think one big reason is that it’s easier not to. It’s much easier for a person just to go along.”*

*“I’ve sensed the feeling that unless it really burns within you, unless there is something where you can see just what you have done, you might as well just let the world roll on as it is rolling along. After all, people are going to act in the same old way, no matter what we try to do. Society is going to eventually come out in the same way, no matter what I, as an individual, try to do.”*

*“A lot of us hang back, saying, ‘Well, why have an idea now? It’ll probably be different when I’m 45.’”*

*“And you ask yourself, Can I take time away from my studies? You ask yourself, Which is more important? Which is more urgent to me?”*

*“Another reason is fear of repercussions—fear of offending people. I went on some sit-downs and I didn’t sit uneasy just because the manager of the store gave me a dirty scowl—but because my friends, my grandparents, were looking at me with an uneasy scowl.”*



*“We need a purpose other than  
security and an \$18,000 job.”*



HERB WEITMAN

*"Perhaps 'waiting' is the attitude of our age—in every generation."*

*"Then there comes the obvious question, With all this waiting, what are we waiting for? Are we waiting for some disaster that will make us do something? Or are we waiting for some 'national purpose' to come along, so we can jump on its bandwagon? So we are at a train station; what's coming?"*

I GUESS one of the things that bother us is that there is no great issue we feel we can personally come to grips with."

The panel was discussing student purposes. "We need a purpose," one member said. "I mean a purpose other than a search for security, or getting that \$18,000-a-year job and being content for the rest of your life."

"Isn't that the typical college student's idea of purpose?"

"Yes, but that's not a purpose. The generation of

the Thirties—let's say they had a purpose. Perhaps we'll get one, someday."

"They had to have a purpose. They were starving, almost."

"They were dying of starvation and we are dying of overweight. And yet we still should have a purpose—a real purpose, with some point to it other than selfish mediocrity. We do have a burning issue—just plain survival. You'd think that would be enough to make us react. We're not helpless. Let's *do* something."

# Have students changed?

—Some professors' opinion.

"OH, YES, indeed," a professor said recently, "I'd say students have changed greatly in the last ten years and—academically, at least—for the better. In fact, there's been such a change lately that we may have to revise our sophomore language course. What was new to students at that level three years ago is now old hat to most of them.

"But I have to say something negative, too," the professor went on. "I find students more neurotic, more insecure, than ever before. Most of them seem to have no goal. They're intellectually stimulated, but they don't know where they're going. I blame the world situation—the insecurity of everything today."

"I can't agree with people who see big changes in students," said another professor, at another school. "It seems to me they run about the same, year after year. We have the bright, hard-working ones, as we have always had, and we have the ones who are just coasting along, who don't know why they're in school—just as we've always had."

"They're certainly an odd mixture at that age—a combination of conservative and romantic," a third professor said. "They want the world to run in their way, without having any idea how the world actually

runs. They don't understand the complexity of things—everything looks black or white to them. They say 'This is what *ought* to be done. Let's *do* it!'"

"If their parents could listen in on their children's bull sessions, I think they'd make an interesting discovery," said another faculty member. "The kids are talking and worrying about the same things their fathers and mothers used to talk and worry about when *they* were in college. The times have certainly changed, but the basic agony—the bittersweet agony of discovering its own truths, which every generation has to go through—is the same as it's always been."

"Don't worry about it. Don't try to spare the kids these pains, or tell them they'll see things differently when they're older. Let them work it out. That is the way we become educated—and maybe even civilized."

"I'd add only one thing," said a professor emeritus who estimates he has known 12,000 students over the years. "It never occurred to me to worry about students as a group or a class or a generation. I *had* worried about them as individuals. They're all different. By the way: when you learn that, you've made pretty profound discovery."

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## "The College Student"

The material on this and the preceding 15 pages is the product of a cooperative endeavor in which scores of schools, colleges, and universities are taking part. It was prepared under the direction of the group listed below, who form EDITORIAL PROJECTS FOR EDUCATION.

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*Agnes Scott College*  
**Fine Arts Festival**  
*1961 Program*

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- April 14 ▶ John Gassner, professor of playwriting, Yale University School of Drama, 3:00 p.m., "The Well-made Play: Its Nature and Status in the Modern Theatre"
- Exhibition of stage designs and light plots by Arch Lauterer, through April 22
- Premiere of "Uncle Sam's Cabin," by Pat Hale '55, presented by Agnes Scott Blackfriars, 8:00 p.m. (admission charge)
- 
- April 15 ▶ Two one-act plays by Agnes Scott students Beth Crawford and Molly Schwab, 10:15 a.m.
- Playwriting Panel--Critique of "Uncle Sam's Cabin" and the one act plays: John Gassner, Robert Porterfield of the Barter Theater, Leighton Ballew, University of Georgia, Margaret Bland Sewell, Agnes Scott College, 11:00 a.m., Rebekah Scott Hall
- Auditions for Apprentices, The Barter Theater, summer 1961, 2:00 p.m., Robert Porterfield
- 
- April 16 ▶ Opening of exhibition of art featuring Atlanta artists who teach, Buttrick Gallery, 3:00 p.m., Monday-Friday 2-5 p.m., through April 22
- 
- April 18 ▶ John Ciardi, poetry editor, *Saturday Review*, 3:00 p.m., "How Does a Poem Mean?"
- 
- April 19 ▶ Literature Panel on *Aurora*, Agnes Scott student publication, John Ciardi and Flannery O'Conner, Georgia author. 4:00 p.m., Rebekah Scott Hall
- 
- April 20, 21 ▶ Program of Contemporary Music, performed by Agnes Scott students, 10:30 a.m. (Stravinsky, Hindemith, Bartok and others)
- 
- April 20 ▶ William Newman, University of North Carolina, University Center Visiting Scholar in music, 8:00 p.m.
- 
- April 21 ▶ Dance films by Martha Graham and Co., "Appalachian Spring" (music by Aaron Copland) and "Dancer's World" (music by Cameron Mitchell) 2:00 and 4:00 p.m., Campbell Hall
- Contemporary Music and Dance, "Medea," by Virgil Thomson, presented by Agnes Scott Glee Club; "The Magnificat," by R. Sterling Beckwith, Emory University, presented by Sigma Alpha Iota music fraternity; "The Only Jealousy of Emer," by William B. Yeats, presented by Agnes Scott Dance Club, 8:00 p.m. (admission charge)
- 
- April 22 ▶ Art auction, 3:00 p.m., Rebekah Scott Hall
- 

Unless otherwise indicated, events will be held in Presser Hall.

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## DEATHS

### Faculty

*Alma Willis Sydenstricker*, professor of Bible, emeritus, and former head of the Bible department, at her son's home in Augusta, Ga., Dec. 3, 1960.

### Institute

*Arabella Crane Deschamps*, Jan. 12. *Annie Lou Harralson Pritchett*, sister of May Belle Harralson Walker, Jan. 26. *M. Reese Hunnicutt, Sr.*, husband of Lillian Johnson Hunnicutt, in January. *Nelle Johnston Pottle*, Nov. 30, 1960.

### 1911

*Ann Sue Patillo*, Dec., 1960. *Comt D. Gibson*, husband of Julia Thompson Gibson, Jan. 20.

### 1914

*Dr. Albert G. Hogan*, husband of Theodosia Cobbs Hogan, Jan. 25.

### 1915

*Mary Helen Schneider Head*, Jan. 1.

### 1919

*Martha Nathan Almon*, Nov. 11, 1960.

### 1921

*Mrs. A. Paul Brown, Sr.*, mother of Thelma Brown Aiken, Feb. 5.

### 1936

*Mrs. John C. Hollingsworth*, mother of Marjorie Hollingsworth and Ruth Hollingsworth Scott '27, Dec. 23, 1960.

### 1937

*B. F. Eldredge*, husband of Cornelia Christie Eldredge, October, 1960.

### 1941

*Dr. George L. Mitchell*, husband of Elaine Stubbs Mitchell, Jan. 23.

### 1946

*George Parkhurst Lee*, father of Anne Lee McRae and Adele Lee Dowd '50, Jan. 28.

### 1953

*Mary A. Hamilton*, Jan. 6. Her mother is Sarah Smith Hamilton Academy.



## Alumna Publishes Book

JANE COUGHLAN HUFF '42 has written the story of her husband, Jim Huff's, life in *Whom the Love Loveth*, published by McGraw-Hill February 28. Jim entered the ministry when he was over forty, although he soon became incurably ill. He poured into his work his great reserves of enthusiasm and strength. Jane says: "I feel that Jim's prolonged and painful illness was part of his Christian witness, a sort of 'ministry through suffering.'"

# Campus Calendar

**APRIL 22-23**

Alumnae Week End

**APRIL 24**

Robert M. Thrall, University of Michigan, University Center  
Visiting Scholar in mathematics. 8:00 p.m.,  
Campbell Hall

**APRIL 25**

John Adams, violinist, 8:00 p.m.

**APRIL 27**

Robin Williams, Jr., Cornell University, University Center  
Visiting Scholar in sociology and anthropology, 4:00 p.m.

**APRIL 29**

Georgia Academy of Science

**MAY 2**

Herbert H. Farmer, Cambridge University, University  
Center Visiting Scholar in religion, 4:30 p.m.

**JUNE 4**

Baccalaureate sermon, Marcel Pradervand, General  
Secretary, World Alliance of Reformed Churches,  
Geneva, Switzerland. 11:00 a.m.

**JUNE 5**

Commencement exercises, Eugene R. Black, President,  
International Bank for Reconstruction and Development,  
Washington, D. C., 10:00 a.m.

Unless otherwise indicated, events will be held in Presser Hall.

E SUMMER 1961

# Agnes Scott

ALUMNAE QUARTERLY

Eugene R. Black Speaks on  
America's Major Concern

*See page 8*



# THE Agnes Scott

SUMMER 1961 Vol. 39, No. 1  
ALUMNAE QUARTERLY

Ann Worthy Johnson, *Editor*

Dorothy Weakley, *Assistant Editor*

## CONTENTS

4 CAMPUS COMPENDIUM

6 TENSION AND EQUILIBRIUM  
by Julia T. Gary

8 AMERICA'S OVERRIDING CONCERN TODAY  
by Eugene R. Black

11 CLASS NEWS  
Eloise Hardeman Ketchin

23 WORTHY NOTES



### FRONT COVER:

The daisy chain marks the beginning of Agnes Scott's commencement festivities. Sophomores Sally Rodwell and Lelia Jones weave hundreds of daisy chains which they then enchain the seniors at Class Day ceremonies.

*(Photograph by Dwight Ro)*

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MEMBER OF AMERICAN ALUMNI COUNCIL



# The Student

SUMMER 1961

travels, studies, works for Daddy,  
or just relaxes at home.  
With diploma in hand, one hundred  
twenty-three new alumnae  
scatter far and wide, beginning new lives  
in many settings.



"For he's a jolly good fellow," serenaded the students upon the return of Moderator Wallace M. Alston.

# Campus Compendium

*Spring Quarter was full of firsts,  
for students of the arts, for President Alston,  
for the new Class of 1961*

ATLANTA it seems to us, has even been blessed with a special season of Spring, and the campus annually reflects this. That certain feeling was never more evident than at the Arts Festival held during a short April week. Betty Bellune '66 student chairman, wrote in the festival brochure: "This is to be a time of recognition of our artists. But more important, this week is to be one of involvement for us all—the non-artist and the artist alike."

It did, indeed, involve us all—lightly. Would that we might devote all four issues of this magazine



Kudos to new Ph.D. degree holders: Miss Chloe Steel, assistant professor of French, Miss Nancy Groseclose, assistant professor of biology, and Mr. C. Benton Kline, Jr., dean of the faculty and assistant professor of philosophy.

ext year to the festival events; all  
 e can do here is list some, not all  
 them: Blackfriars' world premiere  
 performance of Pat Hale '55's play,  
*Uncle Sam's Cabin*; a discussion of  
 his and student playwrights' efforts  
 by a panel composed of John Gassner,  
 Yale University; Margaret Bland  
 Jewell '20, Agnes Scott; Leighton  
 Hall, University of Georgia; and  
 Robert Porterfield, Barter Theater of  
 Virginia; John Ciardi's lecture "How  
 does a Poem Mean?"—Mr. Ciardi  
 is poetry editor of *Saturday Review* and  
 professor of English at Rutgers Uni-  
 versity; and an astounding presenta-  
 tion of Yeats' play, *The Only Jeal-  
 ousy of Emer*, combining the arts of  
 contemporary dance, speech and  
 music.

Spring also brought high honor to  
 resident Wallace M. Alston. He  
 was elected to the highest office in his  
 church, Moderator of the General  
 Assembly of the Presbyterian Church,  
 S. Upon the occasion of his elec-  
 tion, the student body serenaded him,  
 and the faculty gave him a rising  
 vote of congratulations—and sym-  
 pathy. It is an awesome responsibility  
 in addition to his myriad duties as a  
 college president, but we join many  
 voices in prayers of thanksgiving that  
 he is chosen to lead this church as it  
 begins its second century in a year  
 that finds Christian principles, even,  
 being questioned in the South. In  
 him are combined the virtues of wis-  
 dom, moderation, and love, and alum-  
 nae all over the world will rejoice  
 when he assumes his new position.

Dr. Alston's talk to the 400 alum-  
 nae gathered for reunions on April  
 2 was, from all comments, the great-  
 est of the day—even out-shining  
 the first outdoor Alumnae Luncheon.  
 He spoke without manuscript, and  
 straight from his heart, on what  
 alumnae can expect from the College  
 and what the College expects from  
 alumnae. He said that Agnes Scott  
 alumnae "have lifted my sights," and  
 advised us to "continue to be some-

The Fine Arts Festival opened with the world pre-  
 miere performance of *Uncle Sam's Cabin*, a comedy  
 by Pat Hale '55. Here's one of the cafe scenes.



Belgium and France have been chosen for next year by Fulbright Scholars Judy Clark Brandeis '61 and Anne Broad '61. Both are honor graduates and members of Phi Beta Kappa.

body, to value intellectual processes,"  
 to assume leadership in our communi-  
 ties, to read, to think,—in short, to  
 be "real people."

In the President's Charge to the  
 Class of 1961 at Commencement, he  
 also asked them, as they assume alum-  
 nae status, to "stand for something"  
 —and we think they will. There are  
 now 123 brand new alumnae, and  
 this is our opportunity to welcome  
 them. Many of them will plunge into  
 more study next year in graduate  
 schools: two will be abroad on Ful-  
 bright scholarships. Anne Broad,

from Jackson, Miss., will study em-  
 bryology at the Free University,  
 Brussels, Belgium. Judy Clark Bran-  
 deis (sister of Frances Clark '51 and  
 Claire Clark Kelly '54) will be at  
 Aix-Marseille, Faculté des Lettres, in  
 France, pursuing further French  
 study.

Not to be outdone by the good  
 class of '61, nor by their students next  
 year, eighteen members of the faculty  
 and staff are studying across the na-  
 tion this summer, and their subjects  
 range from "Cellular Differentiation"  
 to the Chinese language.



# TENSION AND EQUILIBRIUM

*This scientist can, indeed,  
communicate with others*

*By DR. JULIA T. GARY, Associate Professor of Chemistry*



IT is the exception rather than the rule, I think, when one, having been asked to speak on a particular occasion, is given complete freedom as to the choice of a subject. Finding myself in this enviable and at the same time awesome position, I would feel disloyal to the area of my primary interest and training

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## ABOUT THE AUTHOR

Miss Gary, who holds the A.B. degree from Randolph-Mocon Woman's College and the M.A. and Ph.D. degrees from Emory University, is making an enviable place for herself in Agnes Scott's life. She came to the College with the Class of 1961, and was faculty sponsor for the 1961 chapter of Mortar Board. (This article is her Mortar Board Convocation address.) She is faculty chairman of Sophomore Parents' Week End and also is chairing one of the committees in the College's self-study program, that on student personnel — student activities and organizations.

if I were not to speak about chemistry, or at least about something scientific. This is to say nothing of the fact that I like to talk about chemistry.

The particular aspect of chemistry that I have chosen is equilibrium. The recognition of this phenomenon, operative in chemical, physical, and biological systems, and the principles which have been deduced from it, make equilibrium one of the most fundamental concepts of scientific thought. And I would like to suggest to you that this concept, in its qualitative aspects, is equally valid for us as individuals and for the society in which we live.

When one observes a rapid chemical reaction or a simple physical transformation take place in a system, one sees the reactants in their

initial states and, finally, the products in an apparent state of rest. What one does not see is equally as important as what is visible. The system, after the reaction has taken place, is not a static one; on the contrary, it is dynamic. What appears to be a static restful system is, in reality, the net result of two opposite reactions, proceeding with equal speeds but in opposite directions. This is called a state of equilibrium. Take, for example, the simple process of sweetening iced tea. The first teaspoon of sugar dissolves, on stirring, with considerable ease. The second teaspoon of sugar is more difficult to dissolve, and, on addition of the third, repeated stirring will not force solution of the sugar. The system, iced tea plus sugar, is now in a state of equilibrium. Two reactions, at



visible to the eye, are taking place at equal rates. One is the solution of tiny grains of sugar and the other the passage of sugar from solution back to the solid state. Or take the ever-pressing problem of weight control. An equilibrium exists and weight is constant when the rate at which calories are expended by the body in metabolism is equal to the rate at which calories are supplied by the intake of food. If these two rates are not equal, weight loss or weight gain results.

For any given system, the state of equilibrium is the state of maximum stability and all systems proceed spontaneously toward this state.

I would like now to suggest that we apply this concept of equilibrium to individuals and to society.

Not one of us is so naive as to

fail to realize that there is some opposition to everything. There are forces operative against communism, against democracy, against atomic experimentation, against some of our rules here at Agnes Scott. But our system of education and of freedom of thought encourages criticism and questioning. The observable stable state results when these forces are balanced by those which act in the opposite direction.

If this were all that could be said about equilibrium I would be proposing a stagnant society in which change and progress and regression are impossible. This, however, is not the case. A French chemist, Le Chatelier, made a deduction from observations which is familiar to every student of even elementary chemistry. Le Chatelier's principle tells us that if we change the conditions under which a system is operating, the system will shift its equilibrium position in a way that is forced by the stress. Temporarily, the state of equilibrium is upset, but as soon as the system adjusts to change, equilibrium is once again established, but in a new position. Chemically, these stresses which affect a system are changes in the concentration or quantity of one of the substances present, changes in temperature, and changes in pressure. If we return to our glass of iced tea in which sugar would no longer dissolve and warm the contents, even slightly, more sugar dissolves and a new position of equilibrium is reached, this one representing more dissolved sugar and less undissolved sugar than the previous state.

Perhaps you read an article in the February, 1961, issue of *The Atlantic Monthly* in which Dr. Carl Binger discusses "The Pressures on College Girls Today." Here, I think, we can see some of the stresses which cause an upset in the state of human equilibrium—the career, can it or can it not be successful for those who marry; the desire for a special kind of security; depression resulting from poor academic performance; questions and disappointments regarding relations with men. Dr. Binger throws out a challenge to col-

leges when he says that a college is doing only a part of its job if it disregards these stresses and is concerned only with an "intellectual conditioning" that might be mistaken for education.

In the realm of social action, economics, politics, and international relations, we can see numerous causes for upsets in the state of equilibrium. And, in many instances, in relatively short periods of time, there is evidence of a shift in position and a return to a stable state. Just a few months ago, the equilibrium at the University of Georgia was disturbed, thrown into chaos, when a court ruling forced the admission of two Negro students to the university. Now a new stable state has been attained, one which may or may not last for a long time. But it will, to be sure, remain stable until some pressure is exerted when the point of equilibrium will once again shift to relieve the stress.

What, then, of catalysts for attaining the point of equilibrium? Chemically, a catalyst is a substance which increases the speed of a reaction, enabling the state of equilibrium to be reached more easily and thus more rapidly than if the catalyst were not present. In a recent article deploring what he calls "averagemanship" as a product of American education, Dr. Joseph J. Mathews, professor of history at Emory University, speaks of the "well-rounded man with the short radius" and of the person who "knows less and less about more and more." This individual, because he or she has been molded into the American scheme of averages, is unable to assume positions of leadership in any area and moves along with the tide instead of in front of it. The one who is not just average and who is able to move in front of the tide, because of the catalyst she possesses, is increasing the ease and the speed with which the state of maximum stability is reached. We here and others who are likewise fortunate, have within our reach the most powerful catalyst conceivable. This catalyst is an intimate mixture of factual information, sound judgment, and an unselfish concern.



Elliott's Studio

# America

Eugene R. A

**R**OBERT FROST remarked the other day that "Education doesn't change life much. It just lifts trouble to a higher plane of regard." In delivering himself of that cheerfully flippant aphorism, he probably meant primarily to imply that in acquiring an education we also acquire (whether we like it or not) a greater awareness of our own and other people's problems. But his point also draws attention to an odd fact: people living the supposedly cloistered life of students or academics, particularly at colleges which, like this one, are devoted to the study of the liberal arts, are often far more aware of important issues than persons who have graduated into life in the supposedly wider outside world.

I suppose it is inevitable that most of us narrow our mental horizon when we complete our formal education. Paradoxically, in emerging into the adult world, we usually concentrate our powers within a more restricted range than heretofore. The demands of a new job to be learned—or perhaps of a new family—occupy much of our thoughts. Other people's interests, other people's troubles, sink to a lower plane of regard.

To a great extent this is only right and proper. The wholeheartedness with which most Americans attack the problems of their work, the way in which they are prepared to devote all their efforts to the achievement of a single objective, goes far. I b

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## ABOUT THE AUTHOR

Mr. Black, president of the International Bank for Reconstruction and Development, known more familiarly as The World Bank, is a native Atlantan and a graduate of the University of Georgia. When Dr. Alstan introduced him as Agnes Scott's 1961 Commencement speaker, he characterized him as "one of the most useful and distinguished American citizens. . . ."

# Overriding Concern Today

*Ases our moral responsibility for all the world's peoples*

believe, toward explaining this country's present wealth and international stature.

On the other hand, our own personal lives may be the poorer. Even if the work we undertake is congenial and worthwhile, it alone is unlikely to make the fullest use of our abilities and training. A good many of you will have to face this problem when you marry—bringing up a family is infinitely rewarding, but it is also confining.

We all need to try to keep those wider horizons which were opened up for us in our college days. Man is not an island, nor is each country sufficient unto itself. Our participation in the world cannot be limited to our own backyard if we are to do a worthwhile job as citizens or as a nation.

It is a truism that today America cannot live apart from the rest of the world. The United States must now trade and work as part of the international community; science and technology have reduced the significance of the gaps of time and distance that once limited our communications with other peoples, and often effectively insulated us from their difficulties.

Those other peoples, too, have changed. Their concerns have become less remote from our own. There are new forces at work among them, often released by our own example. Some of these forces we can welcome as corresponding with our own ideas and ideals, while others we must recognize as being hostile to our own interests and to everything for which we believe our society stands.

Just as we are forced to become aware of other nations, so they are increasingly aware of us. And the picture they have is not always flattering. Most of the older nations— and Europe in particular—long ago

decided that we were rich, friendly, uncultured, materialistic and rather naive fellows, with a talent for making money and treading on people's corns. The younger countries—those which have matured or achieved national consciousness in recent years—often have a more distorted and less innocuous picture. There is a widespread belief among the poorer nations that when we Americans look outside our own country we do so chiefly in the hope of furthering quite selfish interests; that however innocent and kindly our deeds may appear, our real motive is to impose our own commerce and culture, our own diplomacy and strategy, on the rest of the world. Naturally this is an interpretation that our enemies do all they can to encourage. It is a tragedy that with so much evidence to prove that the picture is false, we ourselves often seem almost equally determined to prove that it is true.

The evidence of its falsity is clear enough to us and to the more sophisticated of our friends. In Europe, for instance, the generosity and dazzling success of the Marshall Plan, by which we helped to restore the war-shattered economies of more than a dozen nations, made a genuine impression that no amount of propaganda, or of clumsiness on our own part, is likely to erase. And we can point to plenty of other examples of American financial, material and technical help given with no expectation of a direct return in increased military security, or commercial or political advantage.

Moreover, our aid has not been provided without some sacrifices. Because the United States is a very rich country, we have not felt too acutely the pinch of giving on such a scale. But it has cost us a higher level of taxation than might otherwise have been needed.

Much of the money we spend over-

seas, we do of course spend directly in our own interest. A great part of it goes to strengthen our own and our allies' armed forces, in the name of achieving a common security. Some of the loans made by American agencies are straightforwardly intended to finance exports of American-made goods. And some foreign aid is extended in the hope of keeping or winning friends in the arena of international politics.

But anyone who knows America knows that these are not the decisive reasons why the foreign aid program has continued. Taken singly or taken together, they would not be enough to explain our assistance to other countries. There is another reason that is fundamental to all the rest: at bottom, we act from a conviction that as human beings we have a responsibility to help our fellow human beings when help is needed. What moves us most is not the prospect of building armies, or increasing exports, or even winning friends for our diplomacy. What moves us most, I am convinced, is the desire to do something about the hunger, the sickness and the poverty that is the lot of most of mankind.

We are strangely reluctant to admit this. Some Americans, in fact, seem to find altruism shameful. They apparently believe that generosity is more soft-headedness, and that they have shown unpardonable weakness in not behaving like the hard-hearted capitalist exploiters of the poor our enemies would have people believe us to be. I suppose that it is understandable that a hard-pressed politician should tell the people he represents that it is to "fight communism" or to boost exports that he agrees to the spending in distant lands of the taxes they reluctantly contribute. But so long as we say this and nothing else,

*(Continued on next page)*

## America's Concern

(Continued)

it can hardly be wondered that people abroad should become convinced that our ends are entirely selfish, that our true intention is to prosper at their expense. We stand convicted out of our own mouths.

Nor is it much better if abroad we explain our help chiefly by references to a belief in encouraging the institutions of freedom, democracy, or free enterprise. These ideas mean a great deal to us, but they can have little meaning to a peasant whose main concern is to stay alive, who has too little to eat, too little to wear and only a wretched hovel in which to sleep, and who is almost always in poor health. We must recognize that if we can explain our motives only in terms of abstract political concepts, we shall not be able to make ourselves understood by most people in the two-thirds of the free world that is underdeveloped.

And if neither we nor the recipients are clear about our motives, the chances are that any help we give will be largely wasted. Unless we have as our first and overriding concern the welfare of the people we are trying to help, our efforts are likely to be useless: if we go into a country with muddled motives we shall almost certainly also muddle our objectives. Aid given on this basis will fall far short of what might reasonably be done to bring about a real improvement in living standards. The only rewards we reap may be mutual misunderstanding, frustration and, eventually, resentment.

If we are to make our help effective, we must make our moral concern count; we must concentrate all our efforts on the real needs of the people we are helping. We must make their well-being our first objective, instead of thinking of it as the tail to the kite of our military, commercial or diplomatic policy. If we do that, we can be pretty confident that our aid will do the most for these people that it possibly can, and will also foster a mutual respect between them and us which in the long run is more likely to help us toward our

national objectives than any attempt to buy or subsidize their support. On these terms, and in this spirit, I believe that we can work far more effectively in the poorer countries.

America today provides a standing challenge to these countries, making it impossible for them to be content with their former lot. Almost everywhere, the traditional fabric of their societies has been weakened, and sometimes destroyed. Western communications, western industry and its products, western commerce, western manners and notions of status and—perhaps most important of all—western medicine have all played a part. Throughout the underdeveloped world, changes have come about that cannot be reversed, and hopes have been lighted that will not easily be extinguished. If these hopes are to be realized, the developing countries are going to need a great deal of assistance from America and from the other industrialized nations of the West in the years immediately ahead. If we choose to help them, we have much to offer.

And we ought to help them.

In our own material interest, we ought to help. We cannot hope for a peaceful world if we leave so many people in want of even the barest necessities for decent living. If only for this reason, the effort to bring these people out of poverty must concern you directly. Your own future, and the future of your husbands and families, will depend on whether we succeed or fail. If we succeed—if we can work along with the poorer countries, and can convince them that we are concerned about their needs and willing to make continuing sacrifices to help them—then we can hope to still the worst pangs of their discontent. But if we fail, then we must expect that, sooner or later, they will align themselves against us, and very probably with our enemies. Then the outlook will be black indeed. In this severely practical sense, I believe the problem of world poverty to be quite as important to you and to our country as any military problems we have to face.

But there is another reason why we ought to help the poorer coun-

tries, and why I have chosen to speak to you about their needs. I believe that, at bottom, this is a moral problem. Let the experts, the engineers and economists, deal with technical arguments; it is you as citizens, acting in all the ways open to citizens, who will ultimately decide what is the right thing to do.

Now it seems to me self-evidently right that we should care about the millions of people who are struggling against hunger, ignorance and disease, and that we should give practical expression to our concern. It seems to me that if we cease to care, and so turn our backs on their need, we shall deny something of great value to ourselves and weaken the moral basis of our own American society. I think President Kennedy had the same thought when in his inaugural address last January, he insisted that we must continue to help these countries because: "If the free society cannot help the many who are poor it can never save the few who are rich."

This is admittedly simple idealism, and idealism is often mocked by those who consider themselves sophisticated. Yet I fancy that there is more than a tinge of envy in the mockery. Idealism is traditional among Americans; it is one of the best strands in our national character. There is real danger, however, that we may lose it in our preoccupation with the demands of everyday life, and so become (as some accuse us of already being) mere selfish materialists. In this sense, the health and value of American society may be measured by the concern we show for the needs of the poorer countries. We might, perhaps, temporarily achieve greater peace of mind if we let the troubles of other societies sink to a lower plane of regard. But we should do injury to ourselves, as well as to the hopes of these apparently-remote peoples, if we chose to ignore their needs. Without American participation in the international effort to raise living standards, much of the world would be poorer. But in a moral sense, it is we who would be poorest of all.



Mr. and Mrs. Lewis H. Johnson were honored at the Miami area campaign dinner in May. Mr. Johnson is associate professor emeritus of music and Mrs. Johnson (Gussie O'Neal) is an alumna of the class of 1911.

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## DEATHS

### Institute

*Lottie Ramspeck*, April 15.

### Academy

*Eppy Clarke*, April 10, 1960.

### 1922

Robert Murphy Smith, husband of Lois Polhill Smith and father of "Rookie" Polhill Smith Koenig '56, March 11.

### 1926

*Helen Clarke Martin Wilson*, Feb. 10.

### 1927

*Georgia Mae Burns Bristow*, Nov. 22, 1960.

### 1934

Robert Price McConnell, husband of Helen Boyd McConnell, Aug. 4, 1960.

### 1938

Mr. T. D. Dunn, Jr., father of Doris Dunn St. Clair and Martha Dunn Kerby '41, March 30.

### 1944

Dr. William H. Kirkland, husband of Miriam House Kirkland, Dec. 23, 1960.

### 1952

Barbara Grace Palmour's mother, April 9.



The Alumnae Office will indeed welcome Emily Pancake '61 as a full-time member of its staff on September 1. Emily, who has worked in the Alumnae Office for four years on a Student Service Scholarship, will be Secretary in the Alumnae Office and a Senior Resident.

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# Worthy Notes...

## A Campaign Fringe Benefit: The Image of an Alumna

The usual long, hot summer in Georgia has not yet appeared. Actually, my hands are so cold, on this late June day, that it is difficult to hold my pencil. It is somehow disturbing to have the scent of magnolias in full bloom blow down into the Alumnae Office on a sharp shaft of cold air.

Perhaps the unseasonable weather is good for one of our major concerns, the 75th Anniversary Campaign. Reports flowing in from the six areas which are winding up their efforts now are all good ones—Miami, Fla., (Augusta King Brumby '36, chairman); Thomasville, Ga., (Bobbie Powell Flowers '44, chairman); Washington, D. C., (Comdr. Sybil Grant '34, chairman); Philadelphia, Pa., (Helen Fox '29, chairman); New Jersey (Mitzi Kiser Law '54, chairman) and New York (Cissie Giro Aidinoff '51, chairman).

The current campaign report shows a total of \$9,474,759 in pledges and cash, received toward our even-year goal of \$11,000,000. Or, to say it another way, at this point we must raise \$1,525,241 by January, 1964, to complete this, Agnes Scott's greatest effort.

Cold statistics, though, say nothing of the warmth the area campaigns have engendered, the recognition of, responsibility for, and belief in the *kind* of education Agnes Scott offers. Augusta King Brumby '36, Miami Area Chairman, expresses this much better than I can. She writes:

"You know, to me, this isn't just another Alumnae Association Campaign for funds. I have a sense of mission about this—a sense of urgency, because when we give our dollars to a college like Agnes Scott, the primary thing we're saying is that we believe *Christian education* to be the hope of the world. You know without my telling you that we are in a life and death struggle, and you know—that the atheism, secularism and humanism rife in so many of our institutions [of higher education], fall into the very hands of our enemies both within and without. When I give to Agnes Scott, I believe that I am actually placing my dollars on the *first line of defense* against most of the ills that beset us today.

"... Maybe I sound as if I am off the deep end. Well,

I am! Deep in the faith that you couldn't give your money to a better cause."

Augusta asked the alumnae in her area to fill out a questionnaire about themselves, and I want to share some of these with all alumnae—would that this page could magically expand to include all the comments. Each alumna was asked at the end of the questionnaire to complete two sentences: 1. As I look back to college, I am grateful for . . . ; 2. I regret that at Agnes Scott I did not . . . . In the "grateful for" category fall answers like "a wonderful liberal arts education. It opened many doors and gave keys to others;" and "placing me squarely upon my feet as a complete and valuable thinking individual and challenging me to use my intellect in all of life;" and "its background of knowledge that makes one want to keep on learning and the hard-to-describe charm that lies in its surroundings and in most of the persons there." My own favorite statement is the short but profound "I am grateful to Agnes Scott for teaching me the meaning of my life."

In the regrets column fall such comments as "spend more time working for the welfare of the college. I was too engrossed in all that I was receiving to give very much;" and "finish," or "stay longer," or "graduate before I married;" and "take advantage of the wonderful courses offered in religion and philosophy, and so many others, that I want so badly now;" and "If I have a regret, it is that my sense of values was so established that I have chosen a life which makes it unlikely I can afford for my daughter's four years at Agnes Scott!!"

The most heartening result, to me, of the answers to the entire questionnaire was proof of my oft-expressed belief in what the "image" of an Agnes Scott alumna truly is. I'm sure that South Florida has no power to make this sampling invalid so that this image would hold true in any other location. The Agnes Scott alumna is a woman who keeps herself intellectually alive and who gives of herself unstintingly to her family and to leadership in myriad community activities—churches, schools, welfare services, children's groups, the arts.

Ann Worthy Johnson '38

MISS JOSEPHINE BRIDGMAN  
AGNES SCOTT COLLEGE  
DECATUR, GA.



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City \_\_\_\_\_

# FALL 1961

# Agnes Scott

ALUMNAE QUARTERLY

**Does Education  
Bring Disillusionment?**  
*See page 6*



# THE Agnes Scott

FALL 1961 Vol. 40, No. 4  
ALUMNAE QUARTERLY

Ann Worthy Johnson '38, *Editor*

Dorothy Weakley '56, *Managing Editor*

## CONTENTS

4 COMMITMENT TO LEARNING

by C. Benton Kline, Jr.

6 BEYOND DISILLUSIONMENT

by William F. Quillian, Jr.

10 WELCOME. CLASS OF '65

12 CLASS NEWS

Eloise Hardeman Ketchin

27 WORTHY NOTES



### FRONT COVER:

Perhaps one of the highlights of the freshmen orientation activities is a picnic and dance with the Georgia Tech Freshmen. (*Photograph by Fred Powledge*)  
*Frontispiece* (opposite): John Kline, son of Dean and Mrs. C. Benton Klir, Jr., and President and Mrs. Alston enjoy the fun of Black Cat Day.

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MEMBER OF AMERICAN ALUMNI COUNCIL



## Moment of Mirth

FALL 1961

Black Cat Community Day—  
requiring the endeavors of many,  
symbolizing the acceptance of the new,  
culminating in merriment for all.

# COMMITMENT TO LEARNING

## ABOUT THE AUTHOR

C. Benton Kline, Jr., associate professor of philosophy and dean of the faculty, delivered the address at the Phi Beta Kappa Convocation. He came to Agnes Scott in 1951 as assistant professor of philosophy. An ordained Presbyterian minister, he holds the B.A. degree from the College of Wooster, the B.D. and Th.M. degrees from Princeton Theological Seminary, and the Ph.D. degree from Yale University. His particular field is the philosophy of religion. He and his wife, Chris, their two children, John, 10, and Mary Martho, 5, have recently moved to "Kennedy House," 341 South Candler Street, Decatur, where students are always welcome.

ONE OF THE PERSISTENT IDEAS which occurs in that segment of contemporary thought known as existentialism is characterized by the term *engagement*. To be *engagé* is to be involved. To be involved is to exist truly—to enter into the fullness of human existence. And only through involvement is it possible for one to attain true knowledge of the nature of human existence. One cannot be human or know humanly if one is detached.

The notion of involvement is offered in direct rebuttal to the ideal of classical science, where detachment is the necessary condition of knowledge and of truth. The scientist seeks to avoid personal involvement in the process which he studies. The experimenter spoils the experiment if he or his person is in any way involved in it. Only under the conditions of most rigorous control can scientific knowledge be won. And the heart of the scientific process lies in its repeatability by any person or group of persons. *Who* makes the discovery, performs the experiment, takes the data, has nothing to do with the reality of the discovery, the result of the experiment, the accuracy of the data—or should not.

Against this scientific ideal of detachment the existentialist sets his

plea for involvement. The classic expression of this is in the statement of the Danish philosopher and father of contemporary existentialism, Soren Kierkegaard: "Truth is subjectivity." This is not to say that truth is subjective or that truth is what I wish it to be. What Kierkegaard means is that truth involves the subject, the self, the person. Truth that counts not only lays its claim upon me but is attained only through my self-commitment, my self-involvement.

The contemporary philosopher Karl Jaspers, advances a similar notion in his conception of *philosophische Glaube*, literally translated as philosophical faith. Most philosophers are annoyed if not horrified at the idea of faith having anything to do with philosophy. For philosophy, modeled on science, seeks truth objectively. But Jaspers is saying that commitment, or faith, lies at the very heart of the philosophical enterprise. The attainment of truth about the nature of reality and the meaning of existence requires the involvement of the philosopher.

Lest we assume that this attitude is only a phenomenon of the recent past and the present, we must recall that St. Augustine, in the late fourth and early fifth century, suggested that understanding follows upon faith,



C. BENTON KLINE, JR.

that a man cannot truly know anything which matters most until he as a person stands in a proper relation to moral ideals and to God. A man's vision of reality is clear or distorted as his life, his whole being, is.

It is not my purpose to convert you to existentialism but to make you think a little about the importance of involvement in learning. For I am convinced that your involvement is what makes learning vital and indeed possible at all. The fact that this col-

*In his Phi Beta Kappa address,  
the Dean of the Faculty proposes  
that to be involved is to exist truly*

**By C. BENTON KLINE, JR.**

lege is committed to learning can have only marginal impact unless and until you become involved. Learning does not take place because of the commitment of the institution; learning requires the commitment of the individual.

To be involved in learning is to commit yourself to the life of the mind. Those of us on the faculty have committed ourselves professionally to this life. This is our life and also our livelihood. And though we all hope that some of you will also commit yourselves professionally to learning, what we expect and desire most is that you will come to make the personal commitment that learning requires. Our hope and ideal is that you will move beyond the merely external relation to the academic and become involved in the process of learning.

Only in this way can you discover what learning really is and taste for yourself its delights. I contrasted a little while ago the detachment of science with the involvement of existential truth. But while science has detachment as its method, the scientist is not detached from science. He is deeply committed, deeply involved. So also is the mathematician, the philosopher, the artist, the historian, the economist, the literary critic. On their commitment and involvement

depends the energy of their life and their attainment.

Let me take another cue from the existentialist, who frequently finds the key to the meaning of reality in human life and in personal relations. Think of the sequence of the relationship of young man and young woman. One begins with a blind date, a relation with very little involvement. Then comes a "real date", where the commitment is more personal. One progresses to being pinned, a more or less permanent involvement. Then comes engagement, a rather deep commitment. And the relation is made permanent and reaches the full extent of commitment and involvement in marriage.

None of you, or I hope none, came to Agnes Scott on a blind date with learning. You began at least with a date proper, an invitation issued and accepted. By now I hope that you are pinned — to the learning process, to the adventure of the mind. Some of you, I trust, have by now come so far that you are engaged. And before you leave this campus, it is our earnest hope that you may give that deepest commitment of marriage to learning. For then you will continue to grow in your involvement in learning and enjoy through all the days of life the rich rewards that learning brings.



# BEYON

*Is the goal of a college to upset many of the ideas and beliefs the students bring with them? The Honors Day speaker tells how this disillusioning experience is valuable.*

*By DR. WILLIAM F. QUILLIAN, JR.  
President of Randolph-Macon  
Woman's College*

# DISILLUSIONMENT

ABOUT A MONTH AGO I was chatting with a recent Randolph-Macon graduate and in the course of our conversation she commented: "The one unmistakable contribution of a college education is that one can no longer be dogmatic — you realize that there is another side to every issue; that there are other ways of looking at anything. Many of the ideas and beliefs that you brought to college are upset." And then she added: "This is a disillusioning experience."

Her words have kept ringing in my ears — especially the statement that this "unmistakable contribution of a college education" results in "a disillusioning experience." Does this mean that "disillusionment" is the goal of our colleges and universities?

## Student Goal

Let me say somewhat parenthetically that I am not always sure just what goal the student has in mind when he comes to college. A few weeks ago the Sunday Atlanta Journal-Constitution had a one-page feature spread in "The Kind of Man Girls Are Looking For." One of the cute young things pictured in the story was quoted as saying: "I'm a sophomore in college. Frankly, I'd quit in a minute if the right man came along. Most girls go to college to get a MRS. degree or to get away from home." I do not believe this was an Agnes Scott student, and yet I wonder if the average freshman at Agnes Scott or Randolph-Macon or Wellesley or Northwestern University or wherever has a very clear notion of what she expects college to do for her. And often her parents are even less clear about this. She has finished her secondary school, she is not yet ready for the responsibilities of marriage, we don't know what to do with her at home, so — off to college she goes to let somebody else take over our worries about her.

However vague the student and her parents may be as to what they expect college to do for their daughter, it is not that college will make her disillusioned. The all too typical parental notion of what college should or should not do for a son or daughter is depicted in the cartoon in which the father is saying: "I will not send my daughter to Vassar. They might give her some ideas." Parents may not intend that college bring disillusionment to a daughter; nevertheless, as my recent alumna stated, college can and does bring disillusionment. Many of us have known this experience. If any of you have not known

it, you will experience it. Throughout history such disillusionment has been the product of education — of the honest search for truth. Who can forget the experience of Socrates? You remember that in Plato's *Apology* we are told that the oracle at Delphi had declared Socrates to be the wisest of all men. Upon learning of this and, aware of his own limitations, Socrates went to man after man who had the reputation for wisdom and questioned him — but only to conclude that "the men most in repute were all but the most foolish." In many of Plato's writings we are brought face to face with the limitations of our own knowledge. For example, there is that delightful dialogue, *Euthyphro*, in which Socrates is pressing for an adequate answer to the question, "What is piety?" Back before my "fall" from the lofty estate of the teacher to the lowly role of college administrator, I had my beginning students in Philosophy read *Euthyphro* and I remember their despair and disillusionment — and irritation — as they followed the argument of this dialogue. Some of you will recall that Socrates' companion in this discussion, Euthyphro, is one who early in the dialogue unhesitatingly acknowledges that what distinguishes him from other men is "his exact knowledge" of piety and impiety. However, as we follow this discourse, we find that Socrates gently but firmly reveals the fallacies in all the proposed meanings of piety which Euthyphro suggests. Now, what disturbed my students was that they originally had shared Euthyphro's confidence that "piety" could be easily and readily defined but Socrates' questioning had shattered this confidence.

## Disillusionment Throughout History

This disillusionment with one's own knowledge or beliefs has been occasioned throughout history by new break-throughs and advances in man's knowledge of his world. The names of Copernicus and Galileo call to mind the challenges presented to the Christian world view which had prevailed for centuries and had been formulated with such precision and certainty by the medieval theologians and philosophers. Just a hundred years ago Darwin's formulation of the theory of evolution again shook the confidence of the Christian in his world view. Your studies in anthropology and sociology will probably challenge some of your ideas about race. The same thing happens with respect to your ideas in economics, politics and religion. And all of this makes us uncomfortable.

*Man's whole approach  
to knowledge has undergone  
a radical shift causing  
a general disillusionment.*

## BEYOND DISILLUSIONMENT

*Continued from page 7*

Today you and I are confronted by another great challenge to man's understanding and knowledge—a challenge brought by the rapid and radical changes in the basic assumptions which underlie our outlook on life and thus are reflected in our science, philosophy, theology, art, morality, etc. An excellent treatment of this challenge appeared in the August 26 issue of *The Saturday Evening Post* in the form of an article by Huston Smith, Professor of Philosophy at M. I. T. (and one of the most constructive minds among today's philosophers). In this article entitled, "The Revolution in Western Thought," Dr. Smith first identifies what he considers to be the three controlling presuppositions of the "modern outlook," these being (in abbreviated form):

1. That reality is ordered; 2. That man's reason can discern this order in the laws of nature, and 3. Human fulfillment comes from utilizing and complying with these laws of nature. Then, Dr. Smith expresses the belief that this "modern outlook" has had its day because "reflective men are no longer confident of any of these three presuppositions." In place of this "modern outlook" which has characterized western thought since the time of the Renaissance, he sees the emergence of a post-modern mind as one which questions whether reality is ordered and whether man's reason can understand it.

Recent advances in various fields reflect a corroboration of this questioning of the presuppositions of *an ordered world of reality which man's reason can embrace*. In science, for example, we find physicists like P. W. Bridgman of Harvard suggesting:

... the structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all. . . . The world fades out and eludes us. . . . We are confronted with something truly ineffable. We have reached the limit of the vision of the great pioneers of science, the vision, namely, that we live in a sympathetic world in that it is comprehensible by our minds.

### Philosophers Approach Change

And the student of philosophy finds that after having debated for 2500 years over which theory of reality, — Naturalism, Idealism, Realism, Materialism, — that in which metaphysical system — is true, philosophers today have turned away from efforts to construct such logical coherent interpretations of the universe as a whole. It is probably safe to say that the two dominant philosophical movements today are those of the logical analysts and the existentialists, and though they be opposites in almost every respect, they are in agreement on one essential point — namely, in doubting that reality has an absolute order which man's understanding can comprehend. Similarly, theology has come to affirm that reason is incapable of adducing support for beliefs about God, freedom, immortality and other ultimate questions. Art in its various forms also reflects this move away from the ordered and the ultimate. In contrast to the period when great paintings dealt with sublime subjects and themes, cubism and surrealism have done away with the distinction between trivial and important subjects. Alarm clocks, driftwood, pieces of broken glass or almost anything else become suitable subjects for the serious painter. Aaron Copeland, one of our finest modern composers, sees this development in music, the work of our young composers being characterized by him as a "disrelation of unrelated tones. Notes are strewn about like *membra disjecta* there is an end to continuity in the old sense and an end of thematic relationships."

Now, I have an uncomfortable feeling at this point — it is that for the past few minutes I have been flying rather high, so much so that some of you may have gotten lost. If this is true, it is no fault of yours but rather of mine for having tried to condense too much into a short span of time.

A brief resume, however, should bring all of us together again. What we have been saying is that, whether or not it is the goal of our colleges and universities, we cannot escape the fact that education brings disillusionment. We have shown this to appear in two ways: As with Socrates' friend, Euthyphro, the questions which are raised by our teachers bring disillusionment. Here I am interpreting "teachers" broadly to include not only the professor in the classroom but the books and magazines we read, the experiments performed, the visiting lecturer or preacher, or our fellow student in a bull session. These

uestions bring disillusionment when they cause us to recognize that some of our cherished and most confirmed beliefs may represent something less than the whole truth. Also, we have tried to describe a radical shift in man's whole approach to knowledge and to show that this shift has brought about a general disillusionment with the belief in an ordered world and in a mind capable of understanding that world, presuppositions which have served as a basis for our science, philosophy, theology and art for generation after generation.

What can you do about this disillusionment which has probably already caught up with some of you and which will eventually come to all of you?

There are three suggestions that I would like to leave with you.

One, avoid an irresponsible disillusionment which leads to moral and intellectual neutralism. Such a view regards this disillusionment as being the "end of the road." This mood was expressed in a bit of verse composed for a class play while my wife was a senior at Vassar. Sung to the catchy little tune from the hit musical comedy, "Anything Goes," these Vassar lines are:

*The freshman when she goes to college  
Is seeking for higher knowledge.  
Each senior knows,  
"Anything Goes."*

Two, welcome such disillusionment as one of the most valuable and important experiences which will come to you. There can be no disillusionment where there was not some illusion. And illusion, as we know, is a false impression, an unreal or misleading image, a deceptive appearance. Such illusions result in prejudice, i.e., judging an individual or a group or a situation without examining the relevant facts, and they result in dogmatism.

### Personal Commitment

Three, go beyond disillusionment by being willing to make a personal commitment while at the same time being always open to new insights. The mature person is one who has learned to combine commitment with open-mindedness. Probably the greatest source of unfruitful disillusionment is the practice of an attitude of pseudo-objectivity by many teachers and then by their students. Such a teacher feels that his job is simply to lay ideas out before the student, dissect them with all the instruments of criticism at his disposal and then leave them there for dead. But, by refusing to take a stand, either the instructor is teaching that "Anything Goes" or he is allowing his students to be indoctrinated with the dogma of conventional values. The teacher who replaces such pseudo-objectivity with enlightened subjectivity or commitment thereby offers the student the opportunity for responsible decisions. The task of the economics professor is not finished when he has outlined the strengths and weaknesses of the free enterprise and the social welfare sys-

tems. His task has ended only when he has shared with his students his own decision as to the merit of these systems as the reasons for his decision.

To the student, I would say: Beware if you find a teacher who seeks to stand behind the "authority" of a supposedly objective presentation of an issue and demands submission of students to that authority. Rather, be thankful for the teacher who, having analyzed a situation or a position carefully, passes beyond the point of deliberation to decision and responsibility, but who also displays a readiness, indeed an eagerness, to examine any new evidence and to revise his decision if the evidence requires this. Only through the resulting encounter of the student with the true and full self of the instructor can free and responsible citizens be produced.

### Half-way House

One may wonder how we can reconcile personal commitments and open-mindedness. The answer is that beyond our disillusionment about particular matters there is a basic faith which does not attach itself to specific doctrines but is a generalized orientation toward the world as a whole and toward all life. This is the faith that our ideas and beliefs are not complete and also that they will not reverse their present direction, but rather that additional insights will enlarge, clarify and refine our present ideas and beliefs. Non-Euclidean geometry has not overthrown Euclid; it has merely enlarged the field, showing Euclid's findings to be but a special instance of more general principles. The Darwinian theory of evolution has not destroyed the Creator God; it has merely caused man to refine his understanding of the working of the creative power operative in the universe. Such enlargements of one's perspectives are constantly taking place and they corroborate the basic faith that any particular idea or belief is incomplete and thus subject to refinement.

In Western North Carolina there is a mountain which I have climbed many times and part way up this mountain there is a house which we have come to call the "half-way house." After leaving the half-way house in one's ascent of this mountain the trail becomes very steep and the going is difficult. But no one who has reached the top and experienced the thrill of the view from the summit could ever be satisfied with stopping his climb at the half-way house. This is a kind of parable illustrating the experience of the college student. You may have already experienced the half-way house of disillusionment — or this experience may still be ahead for you. Beyond the half-way house, beyond disillusionment the climb is not easy but the reward is a rich and meaningful life. You are fortunate to be in a college which will bring disillusionment to you but also whose basic faith will lead you on beyond disillusionment.



Fried chicken was in abundance for the Georgia Tech-Agnes Scott freshmen at the annual picnic and dance.

# WELCOME, CLASS of '65

*Georgia Tech "rats"  
brighten orientation  
activities on campus*

"Where are you from" and "Do you know..." is probably the first topic of conversation when each freshman locates his or her group, which is composed of about twelve couples.

The amphitheater had a new look when the rat-capped freshmen gathered before dinner for a jam session, complete with comba.



Photographs by Fred Pawledge.



September 15, 1961 marked the beginning of higher education for the 213 members of the Class of 1965. These freshmen joined a campus community of 426 other students.

The freshmen come from 143 high schools—124 public and 19 private. The geographic distribution is, of course, quite varied, with South Carolina having the largest representation outside of Georgia. Columbia, South Carolina has the largest group of freshmen, and Lynchburg, Virginia is second.

Statistics are revealing, but they cannot describe the many facets that the orientation program encompasses. The freshmen arrived five days before the academic session began and were bombarded with activities ranging from picnics to stimulating discussions of the novel *To Kill A Mockingbird*.

One of the highlights of the social occasions is a picnic and dance on the Agnes Scott campus with the freshmen from Georgia Tech. The Tech students arrived on the campus at 5:00 p.m. and after a few minutes of getting acquainted in small groups they gathered in the amphitheater for a jam session. A picnic supper on the hockey field followed, after which there was an informal dance.

This year for the first time, the Alumnae Association honored the new students with an off-campus Open House. Freshmen were invited to the home of Betty Lou Houck Smith '35 in Atlanta, where the members of the Executive Board of the Alumnae Association assisted in entertaining them.



Betty Lou Houck Smith '35 (seated, center) and her daughter, Jo Allison '62 (seated, right) enjoy entertaining the freshmen in their home. The students pictured are: (standing) Renee Craaks, Sandra Wallace, Libby Rogers, (seated) Libby Malone.

New students talk with Ann Worthy Johnson '38, Director of Alumnae Affairs, and Eleanor Hutchens '40, President of the Alumnae Association (extreme right) at the Open House given by the Association.



## DEATHS

### Institute

*Mary McAshan Gibbs*, June 1958. Osmond L. Barringer, husband of Alice Cowles Barringer, June 29. Gen. Eugene Mead Caffey, son of Helen Mead Caffey, May 30. *Amy Seay Lawson* (Mrs. Lewis J.), March 10. *Susie May Thomas Jenkins* (Mrs. W. Franklin), June 12.

### 1913

*Eleanor Pinkston Stokes*, June 3. She was the mother of Regina Stokes Barnes '43.

### 1917

*Georgianna White Miller* (Mrs. Walter I), May 27, 1960.

### 1920

*Marian McCamy Sims*, July 10. F. R. Jolly, husband of Gertrude Manly Jolly, last spring.

### 1924

Ralph E. Mounson, husband of Madre Rodgers Mounson, in May.

### 1926

*Nan Lingle*, sister of Caroline Lingle Lester '33, was drowned at Myrtle Beach, S. C., June 14.

### 1931

Mr. Edward E. Smith, father of Elizabeth Smith Crew, in July.

### 1932

H. Lacey Smith, father of Sara Lane Smith Pratt, July 6.

### 1947

Robert Galloway Fontaine, eight-year-old son of Dorothy Nell Galloway Fontaine and her husband, Eugene V., July 17.

### 1951

Betty Esco Favatella lost her husband this year.

### 1960

*Louise Ruth Leroy*, June 25, in an automobile accident.

### 1962

*Lucile Benton*, in August. She was the sister of Margaret Benton Davis '57.

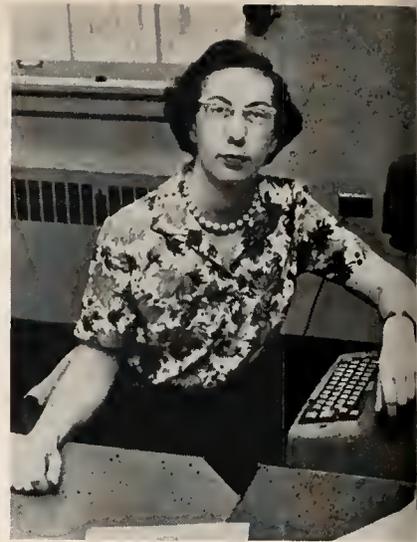
## Elizabeth Stevenson Writes Third Book

"Lafcadio Hearn" written by Elizabeth Stevenson '41, is a full-length biography of the talented, erratic man now best remembered for his writings on Japan. This is her third book and was published by The MacMillan Company August 14, 1961.

In order to complete this biography, she travelled to many places where Hearn lived, and spent several months in Japan.

Her first book, "The Crooked Corridor: A Study of Henry James," was published in 1949. In 1950, while working on her second, "Henry Adams," she received a Guggenheim Fellowship. For this biography, published in 1955, she won a Bancroft Prize (the first woman to do so), given annually by Columbia University "for distinguished writings in American history."

At present she is employed by



ELIZABETH STEVENSON

Emory University as secretary to the Dean of the College of Arts and Sciences.



# Worthy Notes...

## A Salute to Area Chairmen, President Alston, and Others

As I write this column, "October's bright blue weather" has enveloped the campus in spendthrift manner. The dogwoods are a resplendent red, bearing their rich color beautifully against the varied architecture but consistent color of red brick and white limestone which are Agnes Scott buildings.

The only complaint I must register has to do with an eternal feminine question, "What to wear?" I have been traveling this fall, on behalf of the college's Seventy-fifth Anniversary Campaign, and have found my fall woollens exasperatingly hot in the mountains of Charleston, W. Va., Lynchburg and Roanoke, Va., and my bedraggled summer cottons inadequate in the lowlands of Jacksonville, Orlando, and Tampa, Fla.

Alumnae serving as area chairmen for these six area campaigns this fall are: Charleston, W. Va., Lura Johnston Watkins (Mrs. William) '46; Lynchburg, Va., Mary Jane Auld Linker (Mrs. J. Burton) '43; Roanoke, Va., Louise Reid Strickler (Mrs. J. Glenwood) '46; Jacksonville, Fla., Margaret Hopkins Martin (Mrs. Ralph) '40; Orlando, Fla., Joyce Roper McKey (Mrs. John D.) '38; Tampa, Fla., Mrs. Barbara Connelly Rogers '44. These six campaigns are making excellent progress. A report on total campaign progress will be mailed in January to all who have pledged.

To me, a most rewarding aspect of the area campaigns is the opportunity at the area dinners for alumnae to be with President Wallace McPherson Alston, to hear him speak, to get to know him a bit—or a bit better. I would like to take this moment, as he begins his eleventh year as the third president of Agnes Scott College, to salute him for his leadership during his first ten years.

Dr. Alston's Annual Report for 1960-61 is in your hands now. I commend to you his introductory section. But his factual account of accomplishments of the College during his administration says nothing about the man himself. He embodies the very purpose of the College: he combines intellectual strength and deep Christian concern for every human being. It is in his relationships with other people that the worth of this man comes forth, and this is why one must know him—words on paper help but

cannot truly say it. His attributes of wisdom and warmth are, indeed, rare in these troubled times.

I find myself wondering why, seemingly suddenly, I must say these things to him and about him. Partly because, I believe, he is and must be away from the campus so much this year. We just plain miss him, and thus think about him—we being faculty, students, staff, and alumnae. And we, who are alumnae should certainly never take him for granted but grant him our ardent support as he leads both his college and his church through days fraught with numberless uncertainties for the South, the nation and the world. He stands staunchly committed among hundreds of anxious waverers.

One way he is leading the College this year is into an intensive period of self-study. Planned at the instigation of our accrediting agency, the Southern Association of Colleges and Secondary Schools, the study comprises all aspects of the College's life. For the first time in Agnes Scott's history, alumnae have been asked to serve on each of the several self-study committees. Concurrently with this effort, the Alumnae Association, through its executive board, is conducting a self-study, and members of the faculty's Committee on Alumnae Affairs will serve on the three association self-study groups.

You will have an opportunity to put in an oar, too: questionnaires will be mailed to all alumnae sometime after the first of the year. In the meantime, if you awake in the middle of the night, as I do sometimes, with a clear and brilliant thought about the College, don't go back to sleep until you write it down and (later!) mail it to me.

The self-study of the Alumnae Association is less arduous for me than I'd thought 'twould be because Eleanor Hutchens '40, president of the association, is here to share this. So, I owe her a special salute for taking time out from English classes to lend her particularly good mind and experience to our project.

Finally, I want you to share my delight in the news that this column placed second in national competition among alumni magazines for 1960-61. Aside from the fact that coming in second seems to be the story of my life, I'm pleased both for myself and the Alumnae Association about this award.



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