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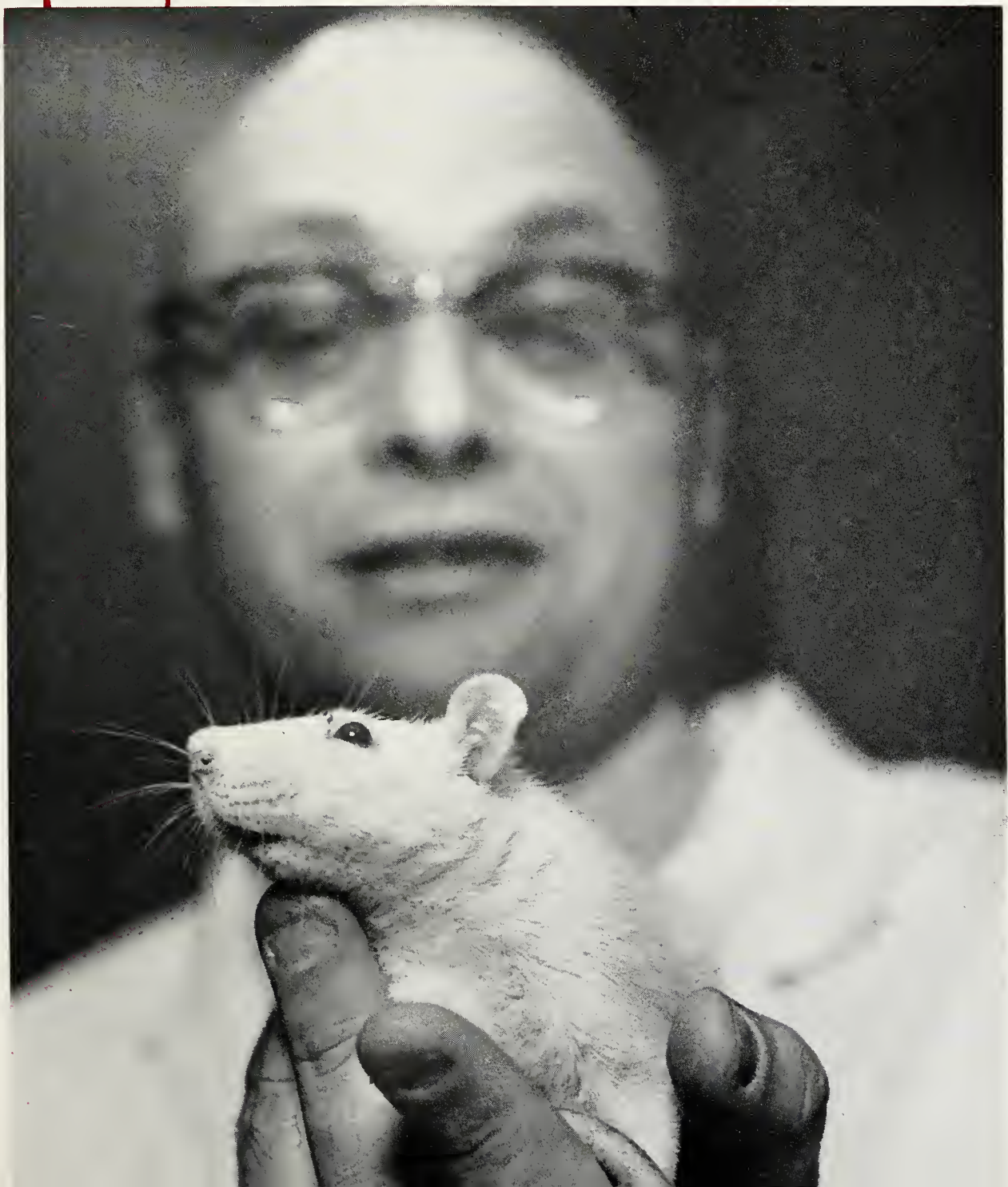
THE WINTER 1962

Agnes Scott

ALUMNAE QUARTERLY

BROTHER RAT

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THE Agnes Scott

WINTER 1962 Vol. 40, No. 2
ALUMNAE QUARTERLY

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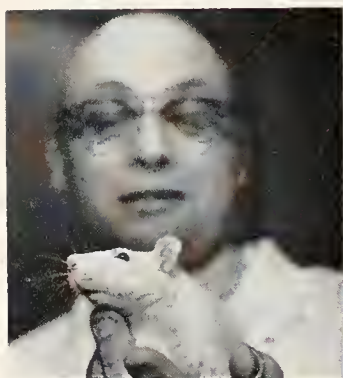
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FRONT COVER :

Dr. George E. Rice, Jr., chairman of Agnes Scott's psychology department, admires a "brother rat." (See p. 9) *Cover photograph and photographs on pages 9, 10, 11, 13, 16 by Fred Powledge.*

Frontispiece (opposite): Mimi St. Clair '63 (daughter of Miriam Wiley Preston '27) takes a snapshot of Mel Laird in Decatur's first 1962 snow. *Photograph by Ken Patterson.*

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Moment of Disbelief

WINTER 1962

A four-inch snow visits Decatur and paralyzes all of greater Atlanta with one exception—the Agnes Scott community.

ARNOLD TOYNBEE *states that it is vital*

for any society to give a fair chance to potential creativity and asks

Has America Neglected Her Creativity

AMERICA has been made the great country that she is by a series of creative minorities; the first settlers on the Atlantic seaboard, the founding fathers of the Republic, the pioneers who won the West. These successive sets of creative leaders differed, of course, very greatly in their backgrounds, outlooks, activities, and achievements; but they had one important quality in common: all of them were aristocrats.

They were aristocrats in virtue of their creative power, and not by any privilege of inheritance, though some of the founding fathers were aristocrats in conventional sense as well. Others among them, however, were middle-class professional men, and Franklin, who was the outstanding genius in this goodly company, was a self-made man. The truth is that the founding fathers' social origin is something of secondary importance. The common quality that distinguished them all and brought each of them to the front was their power of creative leadership.

In any human society at any time and place and at any stage of cultural development, there is presumably the same average percentage of potentially creative spirits. The question is always: Will this potentiality take effect? Whether a potentially

creative minority is going to become an effectively creative one is, in every case, an open question.

The answer will depend on whether the minority is sufficiently in tune with the contemporary majority, and the majority with the minority, to establish understanding, confidence, and cooperation between them. The potential leaders cannot give a lead unless the rest of society is ready to follow it. Prophets who have been 'without honour in their own country' because they have been 'before their time' are no less well-known figures in history than prophets who have received a response that has made the fortune of their mission.

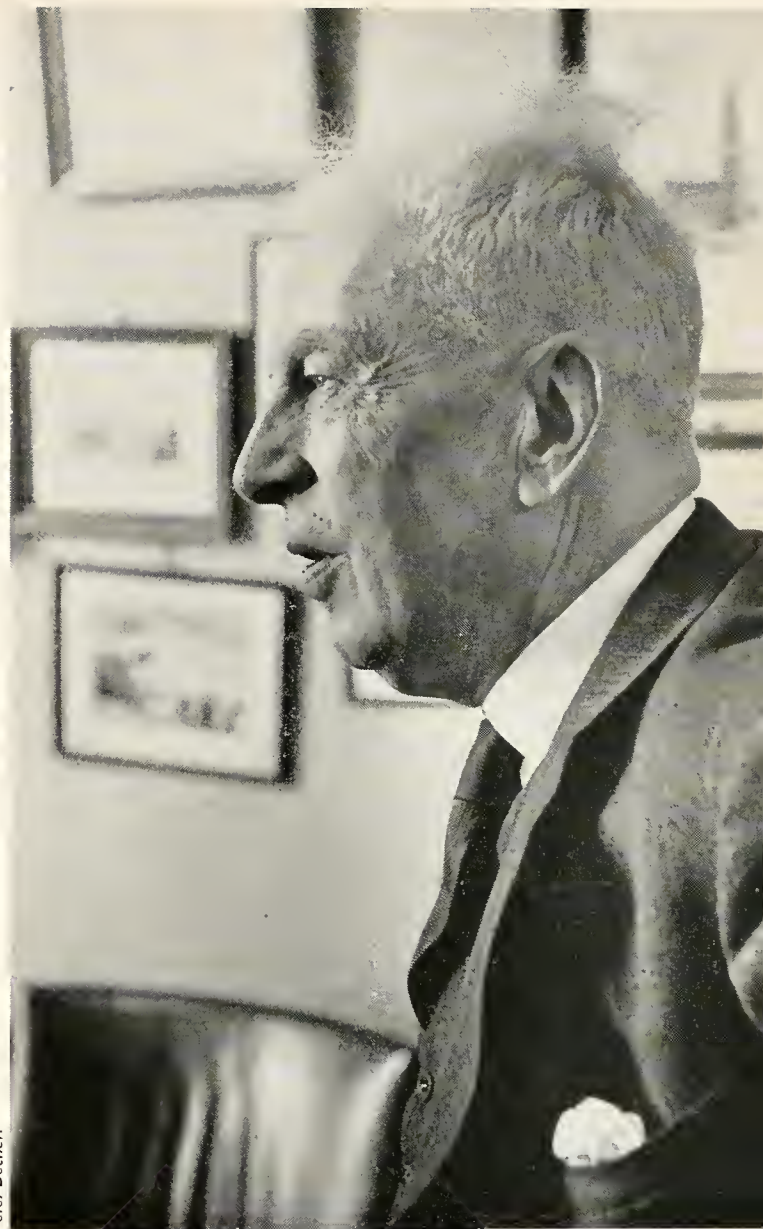
This means that effective acts of creation are the work of two parties, not just one. If the people have no vision, the prophet's genius, through no fault of the prophet's own, will be as barren as the talent that was wrapped in a napkin and was buried in the earth. This means, in turn, that the people, as well as the prophet, have a responsible part to play. If it is incumbent on the prophet to deliver his message, it is no less incumbent on the people not to turn a deaf ear. It is even more incumbent on them not to make the spiritual climate of their society so adverse to creativity that the life will have been crushed out of the prophet's potential message be-

Minority ?

fore he has had a chance of delivering it.

To give a fair chance to potential creativity is a matter of life and death for any society. This is all-important, because the outstanding creative ability of a fairly small percentage of the population is mankind's ultimate capital asset, and the only one with which Man has been endowed. The Creator has withheld from Man the shark's teeth, the bird's wings, the elephant's trunk, and the hound's or horse's racing feet. The creative power planted in a minority of mankind has to do duty for all the marvellous physical assets that are built into every specimen of Man's non-human fellow creatures. If society fails to make the most of this one human asset, or if, worse still, it perversely sets itself to stifle it, Man is throwing away his birthright of being the lord of creation and is condemning himself to be, instead, the least effective species on the face of this planet.

Whether potential creative ability is to take effect or not in a particular society is a question that will be determined by the character of that society's institutions, attitudes, and ideals. Potential creative ability can be stifled, stunted, and stultified by the prevalence in society of adverse attitudes of mind and habits of behavior. What treatment is creative



Peter Dechert

ABOUT THE AUTHOR

Probably the world's best-known historian, Dr. Arndt Toynebee, has written especially for alumni magazines an article integral to his theory of history—and to the future of America. His theory, advanced in the best-selling *A Study of History*, is that civilizations arise from a challenge-and-response. Progress and growth occur when the response to the challenge, which can be human or environmental, is successful; part of the success is always due to leadership by a creative minority.

Professor Toynebee retired in 1955 as Director of Studies in the Royal Institute of International Affairs and Research Professor of International History in the University of London. His newest book is *Reconsiderations*, the twelfth volume of the famous *A Study of History*. The first three volumes of the *Study* appeared in 1934.

Agnes Scott welcomed him as a visiting lecturer in February, 1958.

Creative Minority

(Continued)

ability receiving in our Western World, and particularly in America?

There are two present-day adverse forces that are conspicuously deadly to creativity. One of these is a wrong-headed conception of the function of democracy. The other is an excessive anxiety to conserve vested interests, especially the vested interest in acquired wealth.

Function of democracy

What is the proper function of democracy? True democracy stands for giving an equal opportunity to individuals for developing their unequal capacities. In a democratic society which does give every individual his fair chance, it is obviously the outstandingly able individual's moral duty to make a return to society by using his unfettered ability in a public-spirited way and not just for selfish personal purposes. But society, on its side, has a moral duty to ensure that the individual's potential ability is given free play. If, on the contrary, society sets itself to neutralise outstanding ability, it will have failed in its duty to its members, and it will bring upon itself a retribution for which it will have only itself to blame. This is why the difference between a right and a wrong-headed interpretation of the requirements of democracy is a matter of crucial importance in the decision of a society's destiny.

There is at least one current notion about democracy that is wrong-headed to the point of being disastrously perverse. This perverse notion is that to have been born with an exceptionally large endowment of innate ability is tantamount to having committed a large prenatal offence against society. It is looked upon as being an offence because, according to this wrong-headed view of democracy, inequalities of any and every kind are undemocratic. The gifted child is an offender, as well as the unscrupulous adult who had made a fortune at his neighbour's expense by taking some morally illegitimate economic advantage of them. All offenders, of every kind, against democracy, must be put down indiscriminately according to this misguided perversion of the true democratic faith.

There have been symptoms of this unfortunate attitude in the policy pursued by some of the local educational authorities in Britain since the Second World War. From their ultra-egalitarian point of view, the clever child is looked askance at as a kind of capitalist. His offence seems the more heinous because of its precocity, and the fact that the child's capital asset is his God-given ability and not any inherited or acquired hoard of material goods, is not counted to him for righteousness. He possesses an advantage over his fellows, and this is enough to condemn him, without regard to the nature of the advantage that is in question.

It ought to be easier for American educational authorities to avoid making this intellectual and moral mistake, since in America capitalists are not disapproved of. If the child were a literal grown-up capitalist, taking advantage of an economic pull to beggar his neighbour, he would not only be tolerated but would probably also be admired, and public opinion would be reluctant to empower the authorities to curb his activities. Unfortunately for the able American child, "egg-head" is as damning a word in America as "capitalist" is in the British welfare state; and I suspect that the able child fares perhaps still worse in America than he does in Britain.

Protection of able child

If the educational policy of the English-speaking countries does persist in this course, our prospects will be unpromising. The clever child is apt to be unpopular with his contemporaries anyway. His presence among them raises the sights for the standard of endeavour and achievement. This is, of course, one of the many useful services that the outstandingly able individual performs for his society at every stage of his career; but its usefulness will not appease the natural resentment of his duller or lazier neighbours. In so far as the public authorities intervene between the outstanding minority and the run-of-the-mill majority at the school age, they ought to make it their concern to protect the able child, not to penalise him. He is entitled to protection as a matter of sheer social justice; and to do him justice happens to be also in the public interest, because his ability is a public asset for the com-

munity as well as a private one for the child himself. The public authorities are therefore committing a twofold breach of their public duty if, instead of fostering ability, they deliberately discourage it.

Thwarted creativity breeds antisocialist

In a child, ability can be discouraged easily; for children are even more sensitive to hostile public opinion than adults are, and are even readier to purchase, at almost any price, the toleration that is an egalitarian-minded society's alluring reward for poor-spirited conformity. The price, however, is likely to be a prohibitively high one, not only for the frustrated individual himself but for his step-motherly society. Society will have put itself in danger, not just of throwing away a precious asset, but of saddling itself with a formidable liability. When creative ability is thwarted, it will not be extinguished; it is more likely to be given an anti-social turn. The frustrated able child is likely to grow up with a conscious or unconscious resentment against the society that has done him an irreparable injustice, and his repressed ability may be diverted from creation to retaliation. If and when this happens, it is likely to be a tragedy for the frustrated individual and for the repressive society alike. And it will have been the society, not the individual, that has been to blame for this obstruction of God's or Nature's purpose.

This educational tragedy is an unnecessary one. It is shown to be unnecessary by the example of countries in whose educational system outstanding ability is honoured, encouraged, and aided. This roll of honour includes countries with the most diverse social and cultural traditions. Scotland, Germany, and Confucian China all stand high on the list. I should guess that Communist China has remained true to pre-Communist Chinese tradition in this all-important point. I should also guess that Communist Russia has maintained those high Continental European standards of education that pre-Communist Russia acquired from Germany and France after Peter the Great had opened Russia's doors to an influx of Western civilization.

A contemporary instance of enthusiasm for giving ability its chance is presented by present-day

Indonesia. Here is a relatively poor and ill-equipped country that is making heroic efforts to develop education. This spirit will put to shame a visitor to Indonesia from most English-speaking countries except, perhaps, Scotland. This shame ought to inspire us to make at least as good a use of our far greater educational facilities.

If a misguided egalitarianism is one of the present-day menaces in most English-speaking countries to the fostering of creative ability, another menace to this is a benighted conservatism. Creation is a disturbing force in society because it is a constructive one. It upsets the old order in the act of building a new one. This activity is salutary for society. It is, indeed, essential for the maintenance of society's health; for the one thing that is certain about human affairs is that they are perpetually on the move, and the work of creative spirits is what gives society a chance of directing its inevitable movement along constructive instead of destructive lines. A creative spirit works like yeast in dough. But this valuable social service is condemned as high treason in a society where the powers that be have set themselves to stop life's tide from flowing.

Japanese social history

This enterprise is fore-doomed to failure. The classic illustration of this historical truth is the internal social history of Japan during her two hundred years and more of self-imposed insulation from the rest of the world. The regime in Japan that initiated and maintained this policy did all that a combination of ingenuity with ruthlessness could do to keep Japanese life frozen in every field of activity. In Japan under this dispensation, the penalty for most kinds of creativity was death. Yet the experience of two centuries demonstrated that this policy was inherently incapable of succeeding. Long before Commodore Perry first cast anchor in Yedo Bay, an immense internal revolution had taken place in the mobile depths of Japanese life below the frozen surface. Wealth, and, with it, the reality of power, had flowed irresistibly from the pockets of the feudal lords and their retainers into the pockets of the unobtrusive but irrepressible business men. There would surely have been a

Creative Minority

(Continued)

social revolution in Japan before the end of the nineteenth century, even if the West had never rapped upon her door.

The Tokugawa regime in Japan might possibly have saved itself by mending its ways in good time if it had ever heard of King Canute's ocular demonstration of the impossibility of stopping the tide by uttering a word of command. In present-day America the story is familiar, and it would profit her now to take it to heart.

In present-day America, so it looks to me, the affluent majority is striving desperately to arrest the irresistible tide of change. It is attempting this impossible task because it is bent on conserving the social and economic system under which this comfortable affluence has been acquired. With this unattainable aim in view, American public opinion today is putting an enormously high premium on social conformity; and this attempt to standardise people's behaviour in adult life is as discouraging to creative ability and initiative as the educational policy of egalitarianism in childhood.

Forces working against creativity

Egalitarianism and conservatism work together against creativity, and, in combination, they mount up to a formidable, repressive force. Among American critics of the present-day American way of life, it is a commonplace nowadays to lament that the conventionally approved career for an American born into the affluent majority of the American people is to make money as the employee of a business corporation within the rigid framework of the existing social and economic order. This dismal picture has been painted so brilliantly by American hands that a foreign observer has nothing to add to it.

The foreign observer will, however, join the chorus of American critics in testifying that this is not the kind of attitude and ideal that America needs in her present crisis. If this new concept of Americanism were the true one, the pioneers, the founding fathers, and the original settlers would all deserve to be prosecuted and condemned posthu-

mously by the Congressional committee on un-American activities.

The alternative possibility is that the new concept stands condemned in the light of the historic one; and this is surely the truth. America rose to greatness as a revolutionary community, following the lead of creative leaders who welcomed and initiated timely and constructive changes, instead of wincing at the prospect of them. In the course of not quite two centuries, the American Revolution has become world-wide. The shot fired in April 1775 has been "heard around the world" with a vengeance. It has waked up the whole human race. The Revolution is proceeding on a world-wide scale today, and a revolutionary world-leadership is what is now needed.

America must return to original ideals

It is ironic and tragic that, in an age in which the whole world has come to be inspired by the original and authentic spirit of Americanism, America herself should have turned her back on this, and should have become the arch-conservative power in the world after having made history as the arch-revolutionary one.

What America surely needs now is a return to those original ideals that have been the sources of her greatness. The ideals of 'the organisation man' would have been abhorrent to the original settlers, the founding fathers, and the pioneers alike. The economic goal proposed in the Virginia Declaration of Rights is not "affluence;" it is "frugality." The pioneers were not primarily concerned with money-making; if they had been, they could never have achieved what they did. America's need, and the world's need, today, is a new burst of American pioneering, and this time not just within the confines of a single continent but all round the globe.

America's manifest destiny in the next chapter of her history is to help the indigent majority of mankind to struggle upwards towards a better life than it has ever dreamed of in the past. The spirit that is needed for embarking on this mission is the spirit of the nineteenth-century American Christian missionaries. If this spirit is to prevail, America must treasure and foster all the creative ability that she has in her.

*A psychologist tells
the results of his
research on altruism
in albino rats*



BROTHER RAT

By **GEORGE E. RICE, JR.**

ABOUT THE AUTHOR

George E. Rice, Jr., professor of psychology and chairman of the psychology department, came to Agnes Scott in 1957. He received his B.A. degree from Dartmouth College; the M.S. and Ph.D. degrees from The Pennsylvania State University. Dr. Rice has this to say about the title of his article: "It is remotely related to the talking chimpanzee at the Yerkes laboratory in Orange Park, Florida, who was heard to say at the height of the Scope's trial, 'Am I my keeper's brother?'"

THE WHOLE THING started when Pris Gainer '60 didn't want to study spiders. She had been discussing her 1959-60 independent study project with me at a time when I had just been reading of some exciting new work being done on spider training. I had originally suggested a problem making use of our lazy rat colony at Agnes Scott (just sitting around eating and growing fat to no particular purpose at the moment) and Pris had looked a little dubious so I suggested spiders. With alacrity the decision was made to work with rats. Actually, she had already been interested in the general psychological problem of cooperation and in

studying some of the variables that would affect this kind of behavior so it was simply a matter of settling on the procedure, which, of course, is not simple at all. We were familiar with W. C. Allee's work fairly clearly supporting the view that the law of the jungle is not simply "dog eat dog" but rather that there is a great deal of cooperation found in nature from the beneficial effects of the grouping of paramecia and the schooling of fish to the sentinels of the prong-horned antelope. However, when our procedure evolved it turned out not to really involve cooperation at all but rather a form of altruism. Altruism is defined by Webster as

An "operator" rat and a "distressed" rat are examined by psychology students Judy Hawley '63, Kaki White '62 and Dr. Rice.



Brother Rat

(Continued)

"regard for, and devotion to the interests of others."

The apparatus for studying the problem was arranged as follows: One rat, presumably "distressed," was suspended by means of an ingenious harness which was sewed by Pris and hung from a string which was in turn raised and lowered by an Erector set motor, the result being that the rat could be lifted off the floor of its compartment or lowered onto the floor. A lever that worked the mechanism was in an adjoining compartment in full view of the "distressed" rat and an "operator" rat could, if it so wished, press this bar and consequently lower the suspended rat to the floor and also momentarily relieve its distress until the whole procedure was repeated by rehoisting the harnessed rat. Forty potential operator rats took part in the experiment, of which twenty were trained to press the bar by avoidance conditioning (they were shocked until they pressed the bar to avoid being shocked); this was followed by extinction training until the trainees no longer automatically pushed the bar on placement in the "operator" compartment. Ten of the trained rats

were faced with the suspended rat and a control group of ten with a suspended white block about rat size.

Those faced with a suspended rat pressed the bar significantly more often than those faced with a block, and, strangely enough, another untrained twenty rats similarly faced with suspended block and rat reacted in the same way but even more strongly—that is, they lowered the rat more often than did the trained operators. (For a detailed report on this study see an early 1962 issue of the *Journal of Comparative and Physiological Psychology*.)

This behavior, we felt, might easily be considered homologous to what we call altruism in humans, but we feel happier terming this "aiding behavior" in albino rats.

In the summer of 1961 the National Institute of Mental Health awarded us one of their small grants to examine further the variables of this "altruistic" behavior in animals, and a second phase of the study was initiated in which Kaki White '62, assisted. Two major procedural changes were made. First, since all forty subjects of the first study had been petted and handled daily from

the age of six weeks on, half of the 1961 rats were petted similarly and half were simply fed and watered. The other major change was in the cause of distress, since sometimes the suspended rat had failed to squeak and wriggle satisfactorily and had to be poked with a pencil. In the new version the "distressed" rat was in the same compartment as before but was subjected to electric shock instead of suspension. Again, the shock could be turned off by depression of the bar in the adjoining compartment. Of the twenty "handled" rats, ten saw and heard through the plexiglass partition a distressed rat dancing and squeaking from shock and ten were placed with a non-shocked rat next door. The twenty non-handled rats were divided in the same manner.

We found from this experiment that handling made no difference whatever in bar pressing behavior, but there was a difference in those rats faced with a shocked rat and those simply confronted by another rat. This time the bar was practically broken while being pressed with a *non-shocked* rat next door and practically none of the rats pressed the



Operator rat contemplates pressing bar to relieve brother rat.

bar to turn off the shock for a poor, dancing, upset rat. Once again this was a significant difference but in the wrong direction, at least from the point of view of the hypothesis that a rat would help a fellow rat in need or lend a helping paw.

This has led us to the next stage of the investigation, for the behavior of the operator rats who did not press the bar while brother rat was being shocked was odd in at least one more respect. These rats cowered in a corner as far as possible from the shocked rat (and the bar) while the rest of the operator rats wandered normally about their compartment when an unshocked rat was present. This makes us suspect that the electric shock caused fear in our operating subjects while the suspension did not. Our next step will be to try to cause distress in one animal and to vary the ferocity of the distress to the potential Sir Walter Raleighs among our usually compassionate Agnes Scott rats.

In addition, a future stage of the study will possibly encompass starlings, crows, and/or porpoises since all these animals possess some reputation for "caring."

"Kaki, do you think I am your keeper's brother?"





GOD AND MAMMON

*For three hundred years
a contradiction revolving around tyranny
Can we live this constant contradiction?*

HAS CHRISTIANITY FAILED in its leadership responsibility in the United States?

As a Christian I think that all the good things that we have today in this country have sprung from the teachings of Christ. But these teachings are directly opposed to the way most of the world has made its living in the past five hundred years.

And it has put the United States in an untenable position. We have been in a sense living a contradiction for the last three hundred years.

"Now the trumpet sounds again—not as a call to arms . . . but a call to bear the burden of a long twilight struggle . . . against the common enemies of man; tyranny, poverty, disease and war itself." said President Kennedy in his inaugural speech.

Our contradiction revolves around these four enemies of mankind—tyranny, poverty, disease and war. Probably it was Jesus Christ who first made the world conscious of these enemies by supporting the dignity of man as opposed to tyranny,

charity as opposed to greed, peace as opposed to war.

Christianity preaches that the more selfless (unselfish) you are, the more Christian you are. But is this capitalism? Capitalism proclaims that selfishness is good for mankind. What is best for me is best for others. Then there is a continual struggle between God and money. This conflict seems to grow more crucial every day. Can one live a constant contradiction and survive for very long?

How did we get into this untenable position? The early Christian church attempted something like utopian communism—and failed. Then during feudalism the church became an apologist for the feudalistic system. It developed what we now know as a "personalized" religion concentrating on the individual. It was a pie-in-the-sky religion: worry not about your material conditions, the other world will reward you.

As materialism developed, the church recognized that it was being challenged and talked of a "just

price" and, for example, considered the taking of interest on money as being a sin. But the forces of business were overpowering.

This contradiction, then, was an important factor in the division of the church during the Reformation and out of it grew the advocacy by some of the early reformation religions of the eminent respectability of financial enterprises.

In addition to facing changes within the bailiwick of the Christian church a physical challenge by the so-called heathens from the Middle East was met. Commerce was a thorn in the side of religious leaders, but with the coming of industrialization it was the back breaker. In the process it also destroyed the land aristocracy. Unable to fight the materialistic world once again, the church turned into an apologist for the system. So, by the latter part of the nineteenth century some religious leaders were saying that the rich were moral and the poor were immoral. God rewarded the moral.

esigns by Lil Martin

been living
erty, disease, and war.
survive?

Capitalism was supported by most of the early economists. It was theoretically rationalized. The deductive logic was unassailable. Poverty, tyranny, colonialism, greed, wars were all just in a world of perfect competition. Critics appeared, but they were quickly suppressed as being incompetent. Yet in spite of the blunders of capitalism, ideas of liberty, the rights of man, the hope for an end of disease, and the hope of peace developed. It was an undercurrent, an undercurrent of practical Christianity and the study of nature, which put man ultimately above mere accumulation of wealth for wealth's sake.

The American Revolution was probably the major factor in stemming the tide of mercantilism and emphasizing political independence. The old industrial and commercial powers of the world have waged a defensive battle since that time. The retreat continues today in Africa, South America and Asia.

(Continued on next page)



By CHARLES F. MARTIN

ABOUT THE AUTHOR

An assistant professor of economics, out of his concern about the leadership responsibility of Christianity in the United States, gives us this article with good food for thought. Charles F. Martin came to Agnes Scott in 1960 and in this brief time he has made an enviable place for himself as a teacher, not only in the Agnes Scott community but in Atlanta and Decatur. This fall he gave a series of lectures on communism for the Adult Education Program at All Saints Episcopal Church in Atlanta. He received the B.A. degree from Wayne State University, his M.A. from The University of Mississippi and is currently completing the requirements for his Ph.D. from Louisiana State University. He, his wife (who created the illustrations for this article), and five-year-old son live in Decatur on the edge of the campus.

God and Mammon

(Continued from page 13)

Physical revolt became the means of showing that the down trodden would not be suppressed by the minority or the majority forever. The ideas of socialism, communism, and to some degree fascism are all reactions to Adam Smith's pure competition which was entitled capitalism. These opposing ideas were developed in an age of poverty and despair. As communications and education developed, these ideas slipped out into the world.

Discontent develops

Missionaries hoping to convert the heathen spread the concepts of brotherly love, the respectability of man, and the hope for the poor. Idealistic religious sects started and failed in all parts of the world, but their effort was not in vain.

As the world grew older, the people of the world became more intelligent, the capitalistic nations became wealthier, and the poorer countries became more poverty stricken. This led to more and more discontent.

Then two things happened which added to the strain of the contradiction. The first was the great world depression of the nineteen twenties and thirties. No longer could even the economic theorists defend capitalism in its pure form. Government had to be injected into the system either directly or indirectly. The second and final factor was World War II. It was reluctantly admitted that an even greater injection of government intervention could improve at least the material position of the populations. Old commercial and governmental ties were disrupted. The Asians liked the idea brought to them by the Japanese of "Asia for Asians." Russia and China emerged as world powers. The United States, long a neutralist nation, found itself in a position of world leadership, by default from the British, which it was reluctant to accept.

The world's population became conscious of nationality, color, wealth and political determination. The ques-

ICHTHUS

tion suddenly arose as to the method of asserting yourself. Shall we utilize unadulterated capitalism? Obviously, no. Who can wait three hundred years when the odds are that you will never catch up? But if you don't utilize individualistic capitalism, this automatically implies government intervention. The free world continues to shudder today watching the majority of the world's population make their decision as to the extent of the government intervention.

Government intervention implies some limiting factor to democracy. But this is no problem to the four-fifths of the world who are largely underfed, overworked, uneducated, poorly cared for medically, who have never really known freedom or, as far as that goes, social equality. They point to what Russia has done in forty years. Capitalism may be buried by a wave of numbers in the world.

And the church which has followed the teachings of the Man who gave the spark of hope to mankind in the battle against tyranny, poverty, sickness and war has been in a sense losing ground. Why have the peoples of the world accepted the teachings but not the Teacher?

Answer in church history

The answer can be traced to church history. The church as a body has seemingly done very little to lead the struggle. It has taught, although not whole-heartedly, but not acted. Millions have been killed in denominational wars. Governments have had to provide charity, since little is provided by churches. Churches have only scratched the surface in providing for the sick through hospitals, research, and clinics. Politically they have supported, by non-action, political tyrants. Few denominations actually practice social equality. The churches themselves present a confused front to the world in that they all have somewhat different beliefs and methods of worship. Christianity as practiced by most churches is confusing. It seems to take away older beliefs of non-Christians but it does not replace them with anything firm.

Today the avowed advocates of atheism are ostensibly practicing more Christian beliefs than the Christians, with the exception of belief in war and world domination. It is the atheists, the communists, who are the real challenge to the United States, which is the richest and one of the most Christian countries in the world. The socialist countries, with exceptions, are falling behind in the economic race.

Rich get richer

The much heralded race between India and China is an example. After little more than ten years, China is the sixth largest producer of steel and the third largest producer of coal in the world. Granting the gains in India under its present socialistic government, it would seem that the race may be a run-away in the next ten years with continued Russian support. The rich nations of the world get richer and the poorer ones poorer. South America, Asia, Africa, and the Middle East will probably be doomed to perpetual poverty unless they obtain more and more assistance which does not seem to be forthcoming currently.

The United States in the eyes of the world appears to support colonialism as evidenced by the recent fiasco in the United Nations between France and Tunisia when we supported France. We appear to support dictators as evidenced by military and material aid to Franco, Chang Kai-Shek and Sigmund Rhee. We appear indifferent to poverty when we let food rot in warehouses while the world is hungry. We appear to condone sickness when the wealthiest nation of the world is indifferent to needs of many of its own people. We appear to be a war monger by encircling Russia and China with air bases and troops for our protection.

As a nation we seem to stand for the very opposite of the things that Christ advocated and the church appears to have no concern or responsibility in this. For example, why hasn't the church been a leader in the peace movement? Why is it always left up to governments to advocate peace? The church does pray,

granted, but moves, oh so slowly, toward action.

For many years the United States was an active leader in the struggle for freedom and other ideals, but it is losing face today in the eyes of the world. The church may not be growing in relation to the growth of the populations of the world because it is caught in the eternal conflict of condoning selfishness and preaching selflessness.

Would there be any Marxian communists if we had all acted like Christians?

Some have also questioned whether capitalism is compatible with Christianity? This is debatable, but it would work if we followed more the slogan which Marx and the communists may have stolen from the life of Christ, and roughly translated into "to each according to his ability and to each according to his need."

New moral leadership

Today some groups must be martyrs. The church must decide the moral way on many or all contemporary problems, such as social problems, charity and medical aid, particularly to the aged. It must even be prepared to martyr itself as its Leader did once before. It is up to the church to lead the population of this country and the world toward the goals of ending tyranny, poverty, sickness and wars.

Without this leadership by the church, western nations can only present themselves as a Dr. Jekyll and Mr. Hyde to the world—a world which is primarily non-white, basically non-Christian, illiterate but learning fast, poor but ready to work, daily leaning more toward Russia and China for leadership.

There would be many changes with such a new moral leadership, but if we don't adjust, there will be changes anyway. The major changes may be brought about by the collapse of a civilization which does not know what it is fighting for and which may ultimately collapse because of the contradiction of selflessness and selfishness.



Erskine Caldwell

Tobacco Road Is Now Paved



Author meets author—Betsy Fancher and Mr. Caldwell.

*Georgia-born
Erskine Caldwell
visits campus and
describes the hardships
of being a writer*

**By
BETSY
FANCHER**

ABOUT THE AUTHOR

Betsy Fancher came to Agnes Scott in September as director of publicity. Before accepting this position she was a writer for the *Atlanta Constitution*. This fall she published an article in the *Atlanta Journal-Constitution Magazine* on Erskine Caldwell. A graduate of Wesleyan College in Macon, Georgia, she is the author of a book of short stories titled *Blue River*. She and her husband Jimmy, a lawyer, and their three daughters, Laurie, Amelia and Martha live in Atlanta.



A well-identified Agnes Scott student gets Mr. Caldwell's autograph after his campus lecture.

AUSTERELY DRESSED in a black suit, black vest and black tie, Erskine Caldwell today looks more like a middle-aged banker than the hotly denounced author of the century's two most controversial best sellers, *God's Little Acre* and *Tobacco Road*.

At 57, he wears his sandy hair close cropped. Freckles dot his reddish skin. His glance is intense, his manner reserved and his speech is softened by a lingering Georgia accent.

Visiting the Agnes Scott campus in November, he faced an audience of 500 students, few of whom had read the novels which shocked and outraged the thirties. Fewer still were familiar with the starkly impoverished world of which Caldwell wrote. *Tobacco Road* is paved now. Its crumbling tenant shacks have given

way to comfortable farm houses, and the specter of hunger no longer haunts the blighted east Georgia fields.

But if the fictional world of Erskine Caldwell seems far removed from the affluent sixties, the writer himself has a profoundly relevant message for the younger generation. No one, with the possible exception of John Steinbeck, has penned with greater frankness and force the harsh facts of human suffering and spiritual deprivation. And it is no accident that some 60,000,000 copies of his 36 novels are now in print in almost every country of the world.

Walked tobacco roads

Few frankly regional writers have had a more widespread appeal. Why? Because the South of Erskine Caldwell is as universal as hunger and despair.

As a preacher's son in Wrens, Ga., Caldwell walked the desolate tobacco roads with "hungry people wrapped in rags, going nowhere and coming from nowhere." To Caldwell, the South was Jefferson County and the cotton ginnery at Wrens, it was sharecroppers and absentee landlords, it was hunger and a poverty that crushed the human spirit and threatened the essential dignity of man.

He never saw the moonlight and magnolias.

"I could not become accustomed to the sight of children's stomachs bloated from hunger and seeing the ill and aged too weak to walk to the fields to search for something to eat," he recalls.

Caldwell's concern has always been with people, his driving ambition to write of them "as they are, without regard for fashions in writing and traditional plots."

Quietly, but not without passion, Caldwell says "Every man must write his own story in his own way." This he has done despite the bitter criticism of fellow Georgians who have tried to ban his books, censor his plays and once succeeded in driving the Hollywood movie crew of *God's Little Acre* away from Augusta, Ga.,

and the "peanut curtain." (The movie was finally filmed in California.)

Discussing his craft, Caldwell speaks with the authority of the completely dedicated writer who "never wanted to do anything but close the door and write," and who, with 36 books behind him, still hews to a rigid seven-day-a-week work schedule.

"Writing is not easy—at least for me it is not" he told Scott students, and then, with a trace of bitterness, "no, I would not advise anyone to be a writer. The hardships are too great."

Few writers have put in a more trying apprenticeship. In 1926, when Caldwell left a reporter's job on the *Atlanta Journal* for a distant spot on the map—Mt. Vernon, Maine—he was prepared to devote five years to learning his craft. There, in a drafty farmhouse, he worked through bone chilling winters writing short stories and collecting rejection slips—some of them accompanied by a terse note advising the author that fiction was not his forte.

Sells first stories

When at last the late Maxwell Perkins, then editor-in-chief of Scribner's, wrote him that he would buy one of his stories for Scribner's magazine, Caldwell packed a sheaf of manuscripts, boarded a bus for New York and delivered them in person to Perkins' secretary.

When Perkins called him the next day, the lank and hungry young author protested only feebly an offer of "two-fifty" for two stories.

Perkins upped the price to "three-fifty."

Caldwell said he'd hoped the stories would bring a little more than three dollars and fifty cents.

Perkins of course meant three hundred and fifty dollars.

Tobacco Road, his first major work, was written in a furnished room in New York, where Caldwell frequently worked through the night living on bread and cheese and occasionally feasting on lentil soup.

The novel's publication was greeted with a flurry of reviews, contradictory enough to cancel out each other

and to convince Caldwell once and for all that it is the reader, not the reviewer, who matters.

Well over six feet tall, Caldwell weighed less than 100 lbs. when *Tobacco Road* was published. In five years he had acquired little more than a nickname. "Skinny." But he had become a writer. He had forged out of the everyday speech of men a strong, sure, simple prose: he had mastered the coarse raw material of poverty and human suffering and had written one of the most starkly honest, if shocking, novels of the twentieth century.

Gains international fame

By 1933, the dramatic version of *Tobacco Road* had opened what was to be a seven-and-a-half year run on Broadway, and Caldwell had finished the best selling novel of all time, *God's Little Acre*. Ahead lay over two dozen more books, an episode of high excitement as a journalist in the Russo-German war, and a succession of far-ranging travels and lavishly paid stints as a Hollywood writer.

His almost legendary popularity not only in the United States but in Japan, Russia, France, Great Britain and Spain, has never extended to his native state. Irate Georgians, full of a bitter sense of betrayal, have denounced his work as flagrantly obscene and dishonest.

Yet the preacher's son from Wrens is still deeply rooted in east Georgia's sandy soil; he visits this state almost yearly, he intends to go on writing about southern life, and he would advise other southern writers to do the same.

"The field is wide open, and the world is eagerly waiting for it to be productive," he says today. "The racial upheavals, the economic changes and the social conglomerate provide materials for fiction that cannot be found anywhere else in the world. The young southern writer has enough materials at hand now to work with for the rest of his life. I hope he will get at it with honesty and courage and with a perceptive view of life in the South."

DEATHS

Institute

Florence Quillian Bishop McMullan (Mrs. L. L.), Oct. 12, 1961. *Alice Cummings Greene*, March 15, 1961. *Jessie Hall Fitzgerald (Mrs. B. Davis)*, Nov. 13, 1961. *Mary McPherson Alston (Mrs. R. A.)*, Sept. 28, 1961, mother of President Wallace McPherson Alston. *Clara Mae Smith*, Nov. 2, 1961. *Mary Somerville Bishop (Mrs. D. H.)* in October. Her sisters are: Ella Somerville, Academy, and Teresa Somerville Price, Institute.

Academy

Lucy McCutchen Armstrong, Nov. 7, 1961. *Marguerite Brantley Griffin (Mrs. Harvey)*, Dec. 31, 1960. *Zowella King Lykes (Mrs. T. M.)* in 1961. *Anne Pope Mitchell (Mrs. C. B.)*, Oct. 22, 1961.

1906

Ethyl Flemister Fite (Mrs. Paul B.), Dec. 6, 1960. She was the mother of Martha Fite Wink '40.

1909

Edith Lott Dinmock (Mrs. E. W.), date unknown.

1910

Isabel Nunnally Knight lost her husband in November.

1915

Herbert L. Thornton, husband of Lorinda Farley Thornton, Aug. 7.

1917

Edna Cohen, August, 1960.

1923

Elizabeth Dickson Steele (Mrs. W. T.), Sept. 30, 1961.

1924

Marguerite Dobbs Maddox (Mrs. C. V.), July 20, 1961.

1926

Mrs. Jennie Hopwood Slaughter, mother of Sarah Q. Slaughter, Dec. 10, 1961.

1928

Janet MacDonald's mother, in November.

1932

Margaret Hirsch Strauss (Mrs. O. R., Jr.) in 1961. Dr. Henry C. Collins, husband of Olive Weeks Collins and father of Margaret Collins Alexander '60, on Nov. 23, 1961.

1935

Fain Wilson Ingram, husband of Fidesah Edwards Ingram, Sept. 25, 1961.

1936

John McKamie Wilson, Sr., husband of Elizabeth Burson Wilson, in an automobile accident, Oct. 23, 1961.

1941

Mrs. William J. Franklin, mother of Louise Franklin Livingston and Virginia Franklin Miller '42, May 14, 1961. *Nellie Richardson Dyal (Mrs. Milton)* in 1961.

1947

Isabel Asbury Oliver (Mrs. C. M., Jr.), Oct. 12, 1961.

1949

Stanhope E. Elmore, father of Kate Durr Elmore, Oct. 13, 1961.

1957

Cemille Miller Richardson's father in April, 1961.

1959

Kathleen Brown Efrid's father, in October.

1960

Cameron P. Cooper, husband of Jill Imray Cooper, in a plane crash in September, 1961. Janie Matthews' mother, 1961.

Specials

Kate Rea Garner (Mrs. A. W.), Oct. 17, 1961. *Margaret L. Scott*, November, 1961.



Guy Hayes

President Wallace Alston talks with General Carlos Romulo. General Romulo, a former representative to the U.N. from the Philippines, spoke at Agnes Scott on January 4, sponsored by Lecture Committee.



The college welcomed back to the campus this month May Sarton, distinguished American poet and novelist. In 1958, she came to Agnes Scott to participate in the first Fine Arts Festival. Her new novel *The Small Room*, published by W. W. Norton and Co., Inc., is a perceptive study of a small liberal arts college for women and the relationship between teacher and student.



Worthy Notes...

Countdown Time for The Agnes Scott Fund

TIME SEEMS telescoped in this winter quarter, for me at east, and it is good to rest quietly for a moment and try to put all this activity into some sort of perspective. As this issue of the magazine began to come into focus, I realized that it was an excellent example of the myriad pressures of our times. The diversity of these articles reflects but a portion of the pulls in diverse directions which face each of us in the second half of the twentieth century.

Let us rejoice that as educated women we have from our Agnes Scott heritage the capacity to stand steadfast and sane and humane human beings, prepared to deal with the tumult of the world around us and in us. And, as we measure it, we have arrived swiftly at this vantage point. Not too long ago, Ellen Glasgow, in her novel, *Virginia*, described southern education for women in somewhat pathos terms:

Education was founded upon the simple theory that the less a girl knows about life, the better prepared she would be to contend with it. Knowledge of any sort . . . was kept from her as rigorously as if it contained the germs of contagious disease . . . the chief object of her upbringing was to paralyze her reasoning faculties so completely that all danger of mental "unsettling" or even movement, was eliminated from her future.

I ran across this quotation in a news release from the Editorial and Research Service of the Southern Regional Education Board. The release is headed "Women and Educational Dollars" and decries the fact that it is difficult to funnel the educational dollar into higher education for women in the South but insists that ways must be found to do this. The final paragraph of the release states:

As the South moves toward the 21st century with its new problems of industrialization, space exploration, and urbanization, it will demand the trained talents of every citizen. The universities and colleges of the South have a special challenge in the preparation of women to serve the region and the nation.

Agnes Scott is about to launch a new annual-giving program, and we have high hopes that it will be a major means of channeling that educational dollar into the best kind of higher education for women. To the Alumnae Fund, our former annual-giving program, we have said

goodbye, and February 17, 1962, will be the birth date of the new Agnes Scott Fund. The Fund will have several divisions: alumnae, parents, friends, business and industry, foundations.

The alumnae division of the new program will be activated first, as is fitting since annual giving by alumnae is the very cornerstone of all volunteer financial support of Agnes Scott. A member of each alumnae class has been asked to serve as fund agent for her class, with Elizabeth Blackshear Flinn '38 as Alumnae Fund Chairman, and we will hold the first fund agents' workshop on the campus on February 17. A brochure describing the Agnes Scott Fund is in preparation now and will be mailed to each of you in the spring.

President Wallace M. Alston has decided that the Agnes Scott Fund will go into faculty salaries. The heart of any great college, and certainly of Agnes Scott, is great teaching. It is just here, as the teacher's mind strikes upon the student's mind, that the educational process begins. President Alston, in the ten years of his administration has raised faculty salaries over 100%—but they were quite low and inflation has eaten into the raises. Now, to further plans for more increment in faculty salaries, he will depend on an increased annual-giving program.

The ultimate goal for faculty salaries at Agnes Scott must be to make them commensurate with the best in the nation. It is imperative that we take steps now to provide adequate compensation for the experienced and proven members of the faculty as well as for new members as they grow in their teaching capabilities.

As we salute the Agnes Scott Fund, we continue the area campaigns for the Seventy-fifth Anniversary Development Program. This winter we face to the Southwest, where alumnae are, again, taking leadership in this capital-gifts fund raising. The area campaigns and their alumnae chairmen are: Little Rock, Arkansas, Mary Amerine Stephens (Mrs. Jack) '46; Shreveport, La., Julia Gimmert Fortson (Mrs. W. Alvin) '32; Dallas, Texas, Peggy Pat Horne Martin (Mrs. Harry W.) '47; Houston, Texas, Betty Brown Ray (Mrs. Paul O.); Jackson, Mississippi, Louise Sams Hardy (Mrs. James D.) '41.



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7th Day—**BONN**—Leave **AMSTERDAM** by private motor coach along the Rhine to **BONN.**

8th Day—**COBLENZ /FRANKFURT**—Leave **BONN** by Rhine steamer to **COBLENZ.** Continue journey by motor coach via **MAINZ** and **WIESBADEN** to **FRANKFURT.**

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13th Day—**ROME**—Leave **INNSBRUCK** by rail to **ROME.**

14th Day—**ROME**—Morning free for shopping. Afternoon city sightseeing.

15th Day—**ROME**—Full day of sightseeing.

16th Day—**ROME**—Full day at leisure. Leave **ROME** by overnight train to **NICE.**

17th Day—**NICE**—Motor coach tour of **NICE, MONTE CARLO, VILLEFRANCHE,** and **BEAULIEU.**

18th Day—**PARIS**—Travel by train from **NICE** to **PARIS.**

19th Day—**PARIS**—Morning at leisure. Afternoon motor coach excursion to **VERSAILLES.**

20th Day—**PARIS**—Full day tour of **PARIS** by private motor coach. Evening jet flight to **NEW YORK.** If you desire, you may return by steamer from **CHERBOURG.**

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SPRING 1962

Agnes Scott

ALUMNAE QUARTERLY

STUDENTS PUT FUN
IN FUND RAISING

See page 4



THE Agnes Scott

SPRING 1962 Vol. 40, No. 1
ALUMNAE QUARTERLY

Ann Worthy Johnson '38, *Editor*

Dorothy Weakley '56, *Managing Editor*

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FRONT COVER:

"Come one, come all to the Carnival," shouts Kate McKemie, assistant professor of physical education. (See p. 4) *Cover photograph by Ken Patterson.*

Frontispiece (opposite): The Agnes Scott Glee Club presents a joint concert with the Virginia Military Institute Glee Club. *Photograph by Ken Patterson.*

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



Moment of Song

SPRING 1962

Spring is welcomed with many moments of song by the Agnes Scott Glee Club. After a concert with the Virginia Military Institute Glee Club on campus, the Agnes Scott Glee Club made its first spring tour and presented joint concerts with Davidson and V.M.I.

*A campus carnival, complete with side shows
and rides, proves to be*

THE FUN IN FUND RAISING



As a "slave for the day," Mr. George P. Hayes sweeps the floor for his owners.

HOW OFTEN does an alumna at Agnes Scott College get involved in a community organization which must devise some means of raising money? The quickest answer we've had to this is from an alumna who said: "around the clock." She added that she was drowning in a sea of Girl Scout cookies, church bazaars, and calls on her neighbors to discuss dread disease.

For some fresh ideas in this area we take a leaf from the annals of student activities at Agnes Scott. Once a year, usually in January, fund raising is done through an event sponsored by the Junior Class and called "Junior Jaunt."

Preparation for Junior Jaunt begins with a decision by the students about which of the myriad requests for funds, from every known agency they can support. This year the money was divided among three organizations, the Georgia Mental Health Association, the Marian Howard School for Exceptional Children in Decatur and the American Medical Mission in Korea. (Marian Howard is an alumna who, handicapped herself, is devoting her life to educating handicapped children.)

"Suppressed Desires Day," which launches Junior Jaunt, has become an Agnes Scott tradition—it needs a special article to do it full justice. Suffice it to say that students may, for a whole day, with prior approval from the faculty of a list of requests for uninhibited actions and upon the payment of one dollar, "unsuppress some of their desires. The trends in such unSuppressions, annually, are toward such things as calling faculty members by their first names, shouting in the McCain Library, wearing whatever attire they may choose and eating in the faculty dining room. The only "suppressed desires" requests we've ever heard refused by the faculty were denied for reasons of health and safety or unnecessary interruption of the academic process—like climbing the tower of Main Building or chewing bubble gum in class.

And sometimes the students can be very, very helpful, if subtly so, to the faculty on Suppressed Desire



Mr. William A. Calder gives a student a scooter tour of the campus—for a fee.

PHOTOS BY KEN PATTERSON

duties as sweeping floors, attending certain classes for his owners, reciting lines from Chaucer in Old English and taking an English quiz—on which he made a B.

Harriet Talmadge '58, assistant to the Dean of Students, drew the arduous duty of slaving over an ironing board set up in "The Hub," the student activities building. After she had finished many shirts, blouses and dresses, her owners demanded that she do the twist and the limbo. Her performance was so excellent that she got time off for "circular behavior."

Each year the highlight of Suppressed Desires Day is the skit presented during chapel time by students who "take-off" faculty members, usually including the President of the College. One of the delights for the audience is in watching George Hayes, for instance, go into gales of laughter as he watches himself being caricatured on the stage. In the skits students, with amazing intuition, pinpoint foibles as well as strengths of faculty members; this year a portion of the skit depicted members of the Class of 1930 who were still waiting for their papers to be returned from a certain member of the faculty.

The innovation in the 1962 Junior Jaunt was a carnival, held the day

day. For example, this year a group of Seniors who had taken their freshman English course from Ellen Douglass Leyburn '27 presented Miss Leyburn with a rubber stamp for use on student themes which reads: "Marred by careless errors." (An aftermath of this was that on Valentine's Day, some of Miss Leyburn's current freshmen presented her with a stamp ad.)

In many of the publications issuing from Agnes Scott, there are references to the close relationships among students and faculty. Nothing in the academic life can portray this as clearly as the willingness of both groups to enter wholeheartedly into the activities comprising Junior Jaunt. This year there was a "faculty slave auction" the night before Suppressed Desires Day, in which certain faculty members were auctioned to the highest student bidders and had to be at their masters' command for The Day. The handsomest of the slaves brought the highest price—Michael Brown, a young member of the history department faculty. For \$30.00, he had to make a history quiz (his grade is not in yet) and received orders to kiss each member of his class.

Mr. George Hayes, head of the English department, performed such



Two students, partraying class of '30 alumnae, are still waiting for their papers!

after Suppressed Desires Day, which sounds tame enough until you know that the side shows for the carnival were composed of faculty members. Held in the gymnasium, the carnival proved to be a gala combination of circus and Mardi Gras. Members of the physical education department had done some gentle persuasion among the faculty for participants. after a sudden lack of volunteers when plans for the carnival were announced in a faculty meeting.

Kate McKemie, assistant professor of physical education, dressed in a flamboyant polka-dot clown costume, acted as barker and town crier for the carnival. She hustled people into the gym: faculty and their families; students and their dates from Georgia Tech and Emory. Miss McKemie also amazed the campus community with her fire-eating act. We did not know about her hidden ability to gulp down lighted cigarettes.

A highly popular side show was Ferdinand Warren, head of the art department, who came as a beatnik artist, complete with red wig, tam and gaudy cigarette holder, and "tattooed" students' arms with riotously colored abstract designs.

Led by Kwai Sing Chang, asso-
(Continued on page 6)

Could the palmist be telling Dr. Alston there are millions of dollars in the college's future?



THE FUN IN FUND RAISING (Continued)



Artist Ferdinand Warren "tattoos" Elizabeth McCain, granddaughter of Dr. McCain.

There is no record of Dr. Alston's scare on the hugging machine.



ciate professor of Bible and philosophy, and a native Hawaiian, some of the men on the faculty, Hendrik R. Hudson, assistant professor of physics and astronomy and associate director of Bradley Observatory, Robert E. R. Nelson, instructor in mathematics, and John A. Tumblin, Jr., associate professor of sociology and anthropology, made a passing grad on their hula dance and an A plus on their attire, authentic grass skirt and bright leis.

One side show attraction had to be outside. William A. Calder, professor of physics and astronomy and director of the Bradley Observatory rode in his motor scooter to the door of the gymnasium. Carnival attendees could hitch-hike with him on a tour of the campus, for a fee. Alumni will recall that the motor scooter is Mr. Calder's normal mode of transportation. He would like for you to know that he has a new machine, a beautiful red and cream colored 1962 model which averages about 200 miles to a gallon of gas.

Back in the gym, two side-shows stayed crowded. One was a fortune telling booth manned by a foreign alumnus borrowed from Georgia Tech. President Wallace M. Alston consulted this seer but declined, properly, to divulge the secrets he heard. Dr. Alston also swelled the crowd at the other booth, where a "hugging machine" was the great attraction—but there is no record of his record here.

After the faculty members had done their assigned stints, they struggled home to recuperate, and the 1962 version of Junior Jaunt was climaxed with assorted contests for the students, such as dances and a most involved game in which the boys raced carrying their dates piggyback. The girls carried eggs, and the contest was to smash opponents' eggs while protecting your own.

A grand total of \$1,600 was realized from all this ingenious activity; three most worthwhile organizations were aided financially, and, best of all, Junior Jaunt this year proved to be a time when faculty and students could relax together and enjoy informal good fun.

EDITOR'S NOTE: Eleanor N. Hutchens '40 was the speaker for the special Founder's Day meeting of the Washington, D. C. Alumnae Club, of which Priscilla Sheppard Taylor '53 is president. This article was adapted from Eleanor's speech. She is an associate professor of English at Agnes Scott and is president of the national Agnes Scott Alumnae Association.



Fred Powledge

Gulliver Now:

The Exceptional Woman

By ELEANOR N. HUTCHENS, '40

WE REMEMBER GULLIVER as an intensely average Englishman: the middle son in his middle-class family, a man of middling means and middling success, who starts his travels with a conventional set of unexamined ideas about the English society which has produced him. But the Gulliver who is born, so to speak, into the "several remote nations of the world" to which his unluckier voyages take him is an exceptional individual. He comes into each of these countries a stranger and alone, with some glaring difference setting him apart from the native inhabitants. In each of them, in various ways, he suffers as the exceptional individual in society.

The picture of a huge Gulliver bound to earth by hundreds of tiny ligatures is so familiar to us

as to feel like an archetypal image, which perhaps it is. We remember with almost equal vividness the Lilliputians mounting his chest to make speeches to him, and being taken up into his hands to give him orders. There is the search of his pockets, from which he manages to save his spectacles and a small spyglass. There is Gulliver towing the enemy fleet amid a shower of needle-like arrows, and there are notable instances in which he helps his hosts in other ways. Finally comes his disillusionment as he learns that he is condemned to be first blinded and then starved to death. As the exceptional individual in Lilliputian society, then, a man twelve times normal size, he is born shackled by innumerable petty restrictions. He is subjected to the will of lesser

Gulliver Now

(Continued from page 7)

men. He is deprived of his superior tools, keeping only his powers of observation. He is used for unworthy ends. Once demonstrated, his outstanding ability arouses fear and suspicion, and he is marked for destruction.

Gulliver's next incarnation takes place in a land where he is one-twelfth normal size. For the purposes of our thesis, let us consider this fact as meaning that the exceptional person is at a disadvantage before sheer mass: he is a minority of one. Gulliver is played with as a toy, he is exhibited for money, he is subjected to such ridiculous indignities as stumbling over a crust and being dropped into a bowl of cream, he is bought and sold, and he is at the mercy of children, of a dwarf, and of small animals. He is regarded at best with affectionate amusement. So just as his "soul's immensity" may be said to have been denied by the Lilliputians, his soul's autonomy is denied by the giants of Brobdingnag. In his helplessness before the mass, he is used and abused, he is not taken seriously, and he is persecuted by the lesser members of conventional society. His only remedy is escape by chance, and as the eagle carries him away we are reminded of the flight of the soul from earthly oppression.

Among the theorists of Laputa and Balnibarbi, Gulliver is introduced to distortions and perversions of the intellect which deny a reality that only he can see (except for one native, who confides that he too will soon be compelled to adopt the insane practices of the majority in order not to be condemned for pride, singularity, and other faults usually ascribed to the superior individual). Here are the planners, those who would force mind and matter into strained and useless shapes and who are thereby wrecking their own society. All is theory; nothing works. Even when in Glubbudrib the dead are called up and even though some people in Luggnagg are marked for immortality on earth, the point is that theory by itself is wrong: the dead prove history and criticism mistaken, and the immortals prove to be not Olympian as one might

imagine but the extreme opposite. Despite all this the exceptional man who recognizes reality is a counted stupid. Gulliver is a sort of tourist here, an uninvolved observer who is astonished at what he sees.

Gulliver comes at last to a land where the life of reason is led by horses and where the other, the unworthy aspects of human life are exemplified in terrible manlike beings known as Yahoos. Here Gulliver is the exception in that, while made like a Yahoo and while sharing some Yahoo traits, he is in some degree capable of reason and decency. He is faced with a choice, and he makes it: he turns his back on the disgusting creatures who seem to be his own kind and becomes a servant of the Houyhnhnms, the noble horses who condescend for a limited time to allow him their company. Eventually told by them that he must go, he returns to England apparently a madman, one who cannot bear the sight of other human beings and who finds peace and companionship only with horses. There is too much of the Yahoo in him to permit him to lead the life of pure reason, and not enough to allow him to be content as a member of Yahoo society. His position is hopeless. Very gradually, he slips into a partial tolerance of those he thinks of as Yahoos.

Individuality in Overorganized World

If this is an account of the exceptional individual in society, it is a discouraging one, the more discouraging because we recognize the parallels so easily. But I am not going to set up the usual cry about conformity in modern life, the impossibility of being oneself in an overorganized world. I think in fact, that the person who really has a self to be stands a better chance of maintaining his individuality now than ever before. (And if he has no self to be, he can become an organization man and be happy as one.)

I should like, however, to make a few observations about the exceptional woman, who, while she is in a better position than she has ever been in before, still suffers from many of the plagues of Gulliver: the petty restrictions, the being in a small minority, the demand that her mind be shaped in

conventionally "feminine" ways not congenial to it, the forced choices, the general jealous vigilance which accompanies her every departure from a very limited pattern. The gist of what I have to say is this: the woman's college, which some people thoughtlessly say no longer has a reason to exist, is the great hope for the exceptional woman. In it, as never before or afterwards in her life, she can be herself and be looked upon as herself. She is judged as a unique person, worth while in herself, and she is seen as the person for whom the society she lives in—that is, her college—exists.

Freshman essays I have read this year have supported this conviction about the woman's college in a strikingly immediate, autobiographical way. Alumnae will remember that in the fall of their first year they were asked to write about one or more memorable experiences they had had—experiences which changed them in some way or gave them new insight. I have been surprised to see how very often the experience chosen by the freshman has been one of resisting group pressure in high school. The conflict has usually been agonizing. The pressure to cheat, for instance, is applied with all the terrific force adolescents can bring to bear on each other: the threat of ostracism or of ridicule, the charge of personal disloyalty. The pressure to take easy, non-academic courses and to abandon ambitious college hopes is reinforced by the inner temptation not to work hard. The pressure not to make high grades operates in a similar way; and the pressure to relax standards of behavior in personal relationships carries likewise an extra strength in the form of temptation from within. But these pressures have been successfully resisted by the few girls who have built the sort of records which admit them to colleges like Agnes Scott.

Individuality at Agnes Scott

Now, with all this struggle behind her, the Agnes Scott freshman suddenly enters a world in which she is no longer exceptional: a world in which honor prevails, in which her religious life is respected, in which hard work is the rule, in which society helps her, on the whole, to fight temptation instead of urging her to yield to it. Her exceptional quali-

ties are now her assets, not her liabilities. If she is elected to office or otherwise honored, if she gains friendship and approval, it is because of these qualities, not in spite of them. Her personal ambitions are encouraged, not looked upon as odd. Life is still a struggle, but in a different way—a way which stimulates the growth of her individuality rather than inhibiting it. Competition is hard, but it is directed toward her kind of goals and mounted upon her set of values. And in the competition she is free, for probably the only time in her entire life, from the sort of discrimination that operates against women as women. She is a first-class citizen, able to develop fully as an individual. She is released in a way she has never been before and may never be again.

New Reading of "Sheltering Arms"

At this point, amid this talk of freedom, alumnae may be thinking of the "sheltering arms" of the Alma Mater, those arms of which we have sung so often, sometimes with ironic reservations. I should like to propose a new reading of this metaphor. It has come to seem to me more and more that a college like Agnes Scott is a shelter not for its students, primarily, but for the values they are to confirm there and carry with them thenceforth: intellectual excellence, moral strength, a transcending faith, and finally a sense of their own worth as individuals. These values, in the Twentieth Century no less than in the Eighteenth, must be nurtured and sheltered safe somewhere in order to go on being infused into society in general. Otherwise they can be dissipated and lost.

The college like Agnes Scott, then, for a certain kind of exceptional woman, is the land Gulliver never found—the land which sends the sojourner away fortified rather than driven mad. "May thy strength and thy power ne'er decline," we sing at the end of the Alma Mater. On Founder's Day, as the College moves toward its seventy-fifth anniversary stronger than it has ever been before, we celebrate its intrinsic and rare worth. As long as we uphold its strength and its power, the exceptional woman for whom it exists will not wander the world a stranger and alone.



Julia Napier North '28, Dorothy Cheek Callaway '29, and Allene Ramage Fitzgerald '26.

PHOTOS BY FRED POWLEDGE

THEY CARED ENOUGH TO COME

to the first Class Fund Agents' Workshop



Grace Walker Winn '41, Eleanor Hutchens '40, President of the Alumnae Association, Betty Medlack Lackey '42 (seated), Helen Gates Carson '40 and Dorothy Hallaran Addison '43 (standing).

ON SATURDAY, February 17, thirty-six alumnae from seven states, came to Agnes Scott for an historic occasion—the first class fund agents' workshop. This event launched the alumnae division of Agnes Scott's new annual giving program, The Agnes Scott Fund.

Last October, a committee with Elizabeth Blackshear Flinn '38 as Alumnae Fund Chairman, began selecting one person from each class to serve as the class fund agent. The agent's responsibility is to correspond with her classmates and encourage them to join in annual giving to Agnes Scott. Fifty alumnae accepted this responsibility, and members of this group came to the campus for their orientation. (See Class News section for other pictures of fund agents.)



Janie McGaughey '13, Emily Winn, Institute, W. Edward McNair, Director of Public Relations and Development, and Annie Tait Jenkins '14.



Louise Hill Reaves '54, Mary Ann Garrard Jernigan '53, Julia Beeman Jenkins '55, and Betty Richardson Hickman '56.



Louise Hertwig Hayes '51, Sara Jane Campbell Harris '50, Elizabeth Blackshear Flinn '38, Fund Chairman, and Ann Herman Dunwady '52.

Eleanor Hutchens '40, president of the Alumnae Association, presided over the workshop. Speakers for the session were Mr. W. Edward McNair, Director of Public Relations and Development; Ann Worthy Johnson '38, Director of Alumnae Affairs; and President Wallace M. Alston.

Many alumnae will be receiving letters from their fund agent and will rejoice in hearing from a "voice from the past." We urge you not only to rejoice but to be grateful for the time and effort these agents are giving to Agnes Scott.



Ja Smith Webb '30, Ann Warthy Jahnsan '38, Director of Alumnae Affairs, LaMyra Kane Swanson '32, Jean Grey Margan '31 (standing).

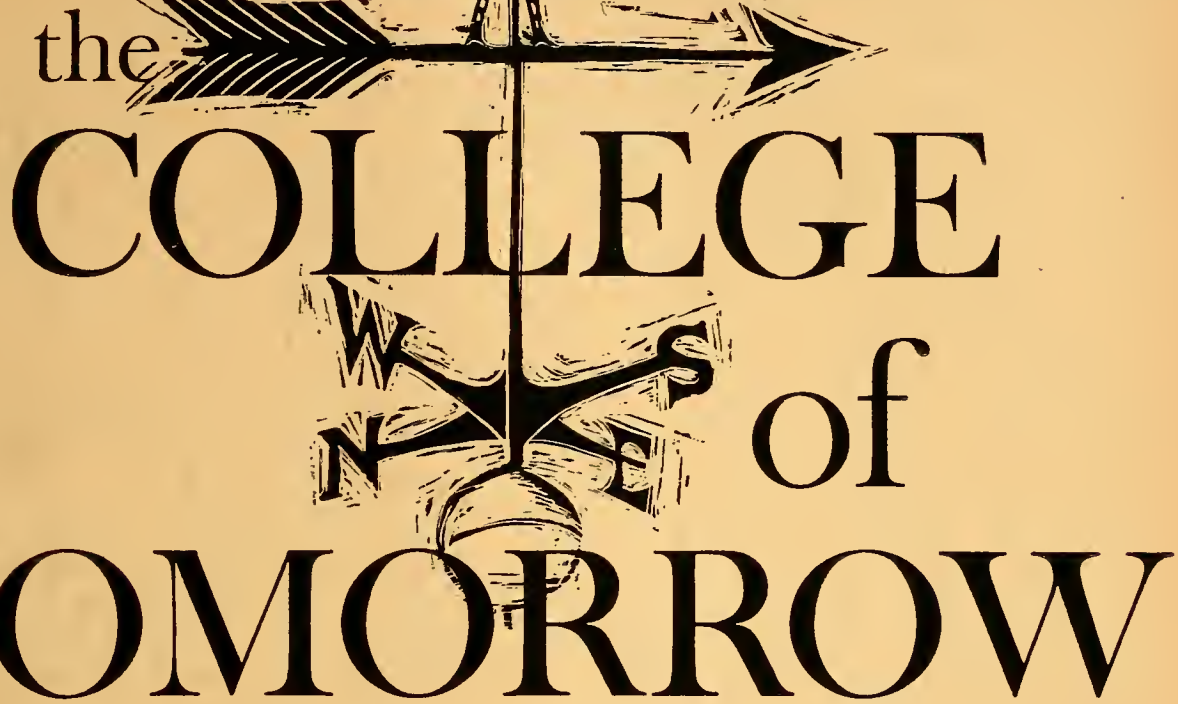
Amelia Calhoun Nickels '39, Lucile Dennison Keenan '38, Carrie Phinney Latimer Duvall '36, and Sarah Frances McDonald '36, Regional Vice-President of the Alumnae Association.

Jane King Allen '59, Harriet Talmadge '58, Carolyn Masan Nawlin '60, (seated) Nancy Stillman '61, Mallie Merrick '57 (standing).



“ALL AMERICAN COLLEGES should have a new department for studies in cave-dwelling. They should train storytellers and soothsayers. No radio, no TV, no electric light. Darkness and poetry, what a beautiful world it would be,” wrote Niccolo Tucci in a recent issue of *Saturday Review*. American higher education is not contemplating educating for cave-dwelling but must train many million more storytellers and soothsayers in the next ten to fifteen years. If your child will be ready for college within this time, the following article was written especially for you. Prepared by a group of college editors, it forms an authoritative answer to what is going to happen—if we make it happen. Read, digest and take heart about the future and the potential it holds.

Who will go to college—and where?
What will they find?
Who will teach them?
Will they graduate?
What will college have done for them?
Who will pay—and how?



the
COLLEGE
of
TOMORROW

“WILL MY CHILDREN GET INTO COLLEGE?”
The question haunts most parents. Here is the answer:

Yes . . .

- ▶ If they graduate from high school or preparatory school with something better than a “scrape-by” record.
- ▶ If they apply to the college or university that is right for them—aiming their sights (and their application forms) neither too high nor too low, but with an individuality and precision made possible by sound guidance both in school and in their home.
- ▶ If America’s colleges and universities can find the resources to carry out their plans to meet the huge demand for higher education that is certain to exist in this country for years to come.

The *if*’s surrounding your children and the college of tomorrow are matters of concern to everyone involved—to parents, to children, to alumni and alumnae (whatever their parental status), and to the nation’s educators. But resolving them is by no means being left to chance.

- ▶ The colleges know what they must do, if they are to

meet the needs of your children and others of your children’s generation. Their planning is well beyond the hand-wringing stage.

- ▶ The colleges know the likely cost of putting their plans into effect. They know this cost, both in money and in manpower, will be staggering. But most of them are already embarked upon finding the means of meeting it.
- ▶ Governments—local, state, and federal—are also deeply involved in educational planning and financing. Some parts of the country are far ahead of others. But no region is without its planners and its doers in this field.
- ▶ Public demand—not only for *expanded facilities* for higher education, but for *ever-better quality* in higher education—today is more insistent, more informed than ever before. With this growth of public sophistication about higher education, it is now clear to most intelligent parents that they themselves must take a leading role in guiding their children’s educational careers—and in making certain that the college of tomorrow will be ready, and good, for them.

This special report is in the form of a guide to parents. But we suspect that every reader, parent or not, will find the story of higher education’s future remarkably exciting.

improved testing methods and on improved understanding of individual colleges and their offerings.

► Better definitions, by individual colleges and universities, of their philosophies of admission, their criteria for choosing students, their strengths in meeting the needs of certain types of student and their weakness in meeting the needs of others.

► Less parental pressure on their offspring to attend: the college or university that mother or father attended; the college or university that "everybody else's children" are attending; the college or university that enjoys the greatest sports-page prestige, the greatest financial-page prestige, or the greatest society-page prestige in town.

► More awareness that children are different from one another, that colleges are different from one another, and

that a happy match of children and institutions is within the reach of any parent (and student) who takes the pain to pursue it intelligently.

► Exploration—but probably, in the near future, no widespread adoption—of a central clearing-house for college applications, with students stating their choices of colleges in preferential order and colleges similarly listing their choices of students. The "clearing-house" would thereupon match students and institutions according to their preferences.

Despite the likely growth of these practices, applying to college may well continue to be part-chaos, part-panic, part-snobbishness for years to come. But with the aid of enlightened parents and educators, it will be less so tomorrow, than it is today.

What will they find in college?

THE COLLEGE OF TOMORROW—the one your children will find when they get in—is likely to differ from the college you knew in *your* days as a student.

The students themselves will be different.

Curricula will be different.

Extracurricular activities will be different, in many respects, from what they were in your day.

The college year, as well as the college day, may be different.

Modes of study will be different.

With one or two conspicuous exceptions, the changes will be for the better. But for better or for worse, changes there will be.

THE NEW BREED OF STUDENTS

IT WILL COME AS NEWS to no parents that their children are different from themselves.

Academically, they are proving to be more serious than many of their predecessor generations. Too serious, some say. They enter college with an eye already set on the vocation they hope to pursue when they get out; college, to many, is simply the means to that end.

Many students plan to marry as soon as they can afford to, and some even before they can afford to. They want families, homes, a fair amount of leisure, good jobs, security. They dream not of a far-distant future; today's students are impatient to translate their dreams into reality, *soon*.

Like most generalizations, these should be qualified. There will be students who are quite far from the average and this is as it should be. But with international tensions, recurrent war threats, military-service obligations, and talk of utter destruction of the race, the tendency is for the young to want to cram their lives full of living—with no unnecessary delays, please.

At the moment, there is little likelihood that the urge to pace one's life quickly and seriously will soon pass. This is the tempo the adult world has set for its young, and the young will march doubletime to it.

Economic backgrounds of students will continue to grow more diverse. In recent years, thanks to scholarships, student loans, and the spectacular growth of public educational institutions, higher education has become less and less the exclusive province of the sons and daughters of the well-to-do. The spread of scholarship and loan programs geared to family income levels will intensify this trend, not only in low-tuition public colleges and universities but in high-tuition private institutions.

Students from foreign countries will flock to the U.S. for college education, barring a totally deteriorated international situation. Last year 53,107 foreign students, from 143 countries and political areas, were enrolled in 1,666 American colleges and universities—almost a 10 per cent increase over the year before. Growing numbers of African and Asian students accounted for the rise; the growth is virtually certain to continue. The presence of

such students on U.S. campuses—50 per cent of them are undergraduates—has already contributed to a greater international awareness on the part of American students. The influence is bound to grow.

Foreign study by U.S. students is increasing. In 1959-60, the most recent year reported, 15,306 were enrolled in 63 foreign countries, a 12 per cent increase in a period of 12 months. Students traveling abroad during summer vacations add impressive numbers to this total.

WHAT THEY'LL STUDY

STUDIES ARE in the course of change, and the changes will affect your children. A new toughness in academic standards will reflect the great amount of knowledge that must be imparted in the college years.

In the sciences, changes are particularly obvious. Every decade, writes Thomas Stelson of Carnegie Tech, 25 per cent of the curriculum must be abandoned, due to obsolescence. J. Robert Oppenheimer puts it another way: nearly everything now known in science, he says, "was not in any book when most of us went to school."

There will be differences in the social sciences and humanities, as well. Language instruction, now getting new emphasis, is an example. The use of language laboratories, with tape recordings and other mechanical devices, is already popular and will spread. Schools once preoccupied almost entirely with science and technology (e.g., colleges of engineering, leading medical schools) have now integrated social and humanistic studies into their curricula, and the trend will spread to other institutions.

International emphasis also will grow. The big push will be related to nations and regions outside the Western World. For the first time on a large scale, the involvement

of U.S. higher education will be truly global. This non-Western orientation, says one college president (who is seconded by many others) is "the new frontier in American higher education." For undergraduates, comparative studies in both the social sciences and the humanities are likely to be stressed. The hoped-for result: better understanding of the human experience in all cultures.

Mechanics of teaching will improve. "Teaching machines" will be used more and more, as educators assess their value and versatility (see *Who will teach them?* on the following pages). Closed-circuit television will carry a lecturer's voice and closeup views of his demonstrations to hundreds of students simultaneously. TV and microfilm will grow in usefulness as library tools, enabling institutions to duplicate, in small space, the resources of distant libraries and specialized rare-book collections. Tape recordings will put music and drama, performed by masters, on every campus. Computers, already becoming almost commonplace, will be used for more and more study and research purposes.

This availability of resources unheard-of in their parents' day will enable undergraduates to embark on extensive programs of independent study. Under careful faculty guidance, independent study will equip students with research ability, problem-solving techniques, and bibliographic savvy which should be of immense value to them throughout their lives. Many of yesterday's college graduates still don't know how to work creatively in unfamiliar intellectual territory: to pinpoint a problem, formulate intelligent questions, use a library, map a research project. There will be far fewer gaps of this sort in the training of tomorrow's students.

Great new stress on quality will be found at all institutions. Impending explosive growth of the college population has put the spotlight, for years, on handling large numbers of students; this has worried educators who feared that *quality* might be lost in a national preoccupation with *quantity*. Big institutions, particularly those with "growth situations," are now putting emphasis on maintaining high academic standards—and even raising them—while handling high enrollments, too. Honors programs, opportunities for undergraduate research, insistence on creditable scholastic achievement are symptomatic of the concern for academic excellence.

It's important to realize that this emphasis on quality will be found not only in four-year colleges and universities, but in two-year institutions, also. "Each [type of institution] shall strive for excellence in its sphere," is how the California master plan for higher education puts it; the same idea is pervading higher education at all levels throughout the nation.

WHERE'S THE FUN?

EXTRACURRICULAR ACTIVITY has been undergoing subtle changes at colleges and universities for years and is likely



to continue doing so. Student apathy toward some activities—political clubs, for example—is lessening. Toward other activities—the light, the frothy—apathy appears to be growing. There is less interest in spectator sports, more interest in participant sports that will be playable for most of a lifetime. Student newspapers, observes the dean of students at a college on the Eastern seaboard, no longer rant about band uniforms, closing hours for fraternity parties, and the need for bigger pep rallies. Sororities are disappearing from the campuses of women's colleges. "Fun festivals" are granted less time and importance by students; at one big midwestern university, for example, the events of May Week—formerly a five-day wingding involving floats, honorary-fraternity initiations, faculty-student baseball, and crowning of the May Queen—are now crammed into one half-day. In spite of the well-publicized antics of a relatively few roof-raisers (e.g., student rioters at several summer resorts last Labor Day, student revelers at Florida resorts during spring-vacation periods), a new seriousness is the keynote of most student activities.

"The faculty and administration are more resistant to these changes than the students are," jokes the president of a women's college in Pittsburgh. "The typical student congress wants to abolish the junior prom; the dean is the

one who feels nostalgic about it: 'That's the one event Mrs. Jones and I looked forward to each year.'"

A QUEST FOR ETHICAL VALUES

EDUCATION, more and more educators are saying, "should be much more than the mere retention of subject matter."

Here are three indications of how the thoughts of many educators are running:

"If [the student] enters college and pursues either an intellectual smörgåsbord, intellectual Teutonism, or the cash register," says a midwestern educator, "his education will have advanced very little, if at all. The odds are quite good that he will simply have exchanged one form of barbarism for another . . . Certainly there is no incompatibility between being well-informed and being stupid; such a condition makes the student a danger to himself and society."

Says another observer: "I prophesy that a more serious intention and mood will progressively characterize the campus . . . This means, most of all, commitment to the use of one's learning in fruitful, creative, and noble ways."

"The responsibility of the educated man," says the provost of a state university in New England, "is that he make articulate to himself and to others what he is willing to bet his life on."

Who will teach them?

KNOW THE QUALITY of the teaching that your children can look forward to, and you will know much about the effectiveness of the education they will receive. Teaching, tomorrow as in the past, is the heart of higher education.

It is no secret, by now, that college teaching has been on a plateau of crisis in the U.S. for some years. Much of the problem is traceable to money. Salaries paid to college teachers lagged far behind those paid elsewhere in jobs requiring similarly high talents. While real incomes, as well as dollar incomes, climbed for most other groups of Americans, the real incomes of college professors not merely stood still but dropped noticeably.

The financial pinch became so bad, for some teachers, that despite obvious devotion to their careers and obvious preference for this profession above all others, they had to leave for other jobs. Many bright young people, the sort who ordinarily would be attracted to teaching careers, took one look at the salary scales and decided to make their mark in another field.

Has the situation improved?

Will it be better when your children go to college?

Yes. At the moment, faculty salaries and fringe benefits (on the average) are rising. Since the rise started from an extremely disadvantageous level, however, no one is getting rich in the process. Indeed, on almost every campus the *real* income in every rank of the faculty is still considerably less than it once was. Nor have faculty salary scales, generally, caught up with the national scales in competitive areas such as business and government.

But the trend is encouraging. If it continues, the financial plight of teachers—and the serious threat to education which it has posed—should be substantially diminished by 1970.

None of this will happen automatically, of course. For evidence, check the appropriations for higher education made at your state legislature's most recent session. If yours was like a number of recent legislatures, it "economized"—and professorial salaries suffered. The support which has enabled many colleges to correct the most glaring salary deficiencies *must continue* until the problem is fully solved. After that, it is essential to make sure that



the quality of our college teaching—a truly crucial element in fashioning the minds and attitudes of your children—is not jeopardized again by a failure to pay its practitioners adequately.

THERE ARE OTHER ANGLES to the question of attracting and retaining a good faculty besides money.

► The better the student body—the more challenging, the more lively its members—the more attractive is the job of teaching it. “Nothing is more certain to make teaching a dreadful task than the feeling that you are dealing with people who have no interest in what you are talking about,” says an experienced professor at a small college in the Northwest.

“An appalling number of the students I have known were bright, tested high on their College Boards, and still lacked flair and drive and persistence,” says another professor. “I have concluded that much of the difference between them and the students who are ‘alive’ must be traceable to their homes, their fathers, their mothers. Parents who themselves take the trouble to be interesting—and interested—seem to send us children who are interesting and interested.”

► The better the library and laboratory facilities, the more likely is a college to be able to recruit and keep a good faculty. Even small colleges, devoted strictly to undergraduate studies, are finding ways to provide their faculty members with opportunities to do independent reading and research. They find it pays in many ways: the faculty teaches better, is more alert to changes in the subject matter, is less likely to leave for other fields.

► The better the public-opinion climate toward teachers in a community, the more likely is a faculty to be strong. Professors may grumble among themselves about all the invitations they receive to speak to women’s clubs and

alumni groups (“When am I supposed to find the time to check my lecture notes?”), but they take heart from the high regard for their profession which such invitations from the community represent.

► Part-time consultant jobs are an attraction to good faculty members. (Conversely, one of the principal checkpoints for many industries seeking new plant sites is, What faculty talent is nearby?) Such jobs provide teachers both with additional income and with enormously useful opportunities to base their classroom teachings on practical, current experience.

BUT COLLEGES AND UNIVERSITIES must do more than hold on to their present good teachers and replace those who retire or resign. Over the next few years many institutions must add to their teaching staffs at a prodigious rate, in order to handle the vastly larger numbers of students who are already forming lines in the admissions office.

The ability to be a college teacher is not a skill that can be acquired overnight, or in a year or two. A Ph.D. degree takes at least four years to get, after one has earned his bachelor’s degree. More often it takes six or seven years, and sometimes 10 to 15.

In every ten-year period since the turn of the century, as Bernard Berelson of Columbia University has pointed out, the production of doctorates in the U.S. has doubled. But only about 60 per cent of Ph.D.’s today go into academic life, compared with about 80 per cent at the turn of the century. And only 20 per cent wind up teaching undergraduates in liberal arts colleges.

Holders of lower degrees, therefore, will occupy many teaching positions on tomorrow’s college faculties.

This is not necessarily bad. A teacher’s ability is not always defined by the number of degrees he is entitled to

write after his name. Indeed, said the graduate dean of one great university several years ago, it is high time that "universities have the courage . . . to select men very largely on the quality of work they have done and soft-pedal this matter of degrees."

IN SUMMARY, salaries for teachers will be better, larger numbers of able young people will be attracted into the field (but their preparation will take time), and fewer able people will be lured away. In expanding their faculties, some colleges and universities will accept more holders of bachelor's and master's degrees than they have been accustomed to, but this may force them to focus attention on ability rather than to rely as unquestioningly as in the past on the magic of a doctor's degree.

Meanwhile, other developments provide grounds for cautious optimism about the effectiveness of the teaching your children will receive.

THE TV SCREEN

TELEVISION, not long ago found only in the lounges of dormitories and student unions, is now an accepted teaching tool on many campuses. Its use will grow. "To report on the use of television in teaching," says Arthur S. Adams, past president of the American Council on Education, "is like trying to catch a galloping horse."

For teaching closeup work in dentistry, surgery, and laboratory sciences, closed-circuit TV is unexcelled. The number of students who can gaze into a patient's gaping mouth while a teacher demonstrates how to fill a cavity is limited; when their place is taken by a TV camera and the students cluster around TV screens, scores can watch—and see more, too.

Television, at large schools, has the additional virtue of extending the effectiveness of a single teacher. Instead of giving the same lecture (replete with the same jokes) three times to students filling the campus's largest hall, a professor can now give it once—and be seen in as many auditoriums and classrooms as are needed to accommodate all registrants in his course. Both the professor and the jokes are fresher, as a result.

How effective is TV? Some carefully controlled studies show that students taught from the fluorescent screen do as well in some types of course (e.g., lectures) as those sitting in the teacher's presence, and sometimes better. But TV standardizes instruction to a degree that is not always desirable. And, reports Henry H. Cassirer of UNESCO, who has analyzed television teaching in the U.S., Canada, Great Britain, France, Italy, Russia, and Japan, students do not want to lose contact with their teachers. They want to be able to ask questions as instruction progresses. Mr. Cassirer found effective, on the other hand, the combination of a central TV lecturer with classroom instructors who prepare students for the lecture and then discuss it with them afterward.

TEACHING MACHINES

HOLDING GREAT PROMISE for the improvement of instruction at all levels of schooling, including college, are programs of learning presented through mechanical self-teaching devices, popularly called "teaching machines."

The most widely used machine, invented by Professor Frederick Skinner of Harvard, is a box-like device with



three windows in its top. When the student turns a crank an item of information, along with a question about it appears in the lefthand window (A). The student writes his answer to the question on a paper strip exposed in another window (B). The student turns the crank again—and the correct answer appears at window A.

Simultaneously, this action moves the student's answer under a transparent shield covering window C, so that the student can see, but not change, what he has written. If the answer is correct, the student turns another crank, causing the tape to be notched; the machine will by-pass this item when the student goes through the series of questions again. Questions are arranged so that each item builds on previous information the machine has given.

Such self-teaching devices have these advantages:

- ▶ Each student can proceed at his own pace, whereas classroom lectures must be paced to the "average" student—too fast for some, too slow for others. "With a machine," comments a University of Rochester psychologist, "the brighter student could go ahead at a very fast pace."
- ▶ The machine makes examinations and testing a rewarding and learning experience, rather than a punishment. If his answer is correct, the student is rewarded with that knowledge instantly; this reinforces his memory of the right information. If the answer is incorrect, the machine provides the correct answer immediately. In large classes, no teacher can provide such frequent—and individual—rewards and immediate corrections.
- ▶ The machine smooths the ups and downs in the learn-

ing process by removing some external sources of anxieties, such as fear of falling behind.

► If a student is having difficulty with a subject, the teacher can check back over his machine tapes and find the exact point at which the student began to go wrong. Correction of the difficulty can be made with precision, not gropingly as is usually necessary in machineless classes.

Not only do the machines give promise of accelerating the learning process; they introduce an individuality to

learning which has previously been unknown. "Where television holds the danger of standardized instruction," said John W. Gardner, president of the Carnegie Corporation of New York, in a report to then-President Eisenhower, "the self-teaching device can individualize instruction in ways not now possible—and the student is always an active participant." Teaching machines are being tested, and used, on a number of college campuses and seem certain to figure prominently in the teaching of your children.

Will they graduate?

S AID AN ADMINISTRATOR at a university in the South not long ago (he was the director of admissions, no less, and he spoke not entirely in jest):

"I'm happy I went to college back when I did, instead of now. Today, the admissions office probably wouldn't let me in. If they did, I doubt that I'd last more than a semester or two."

Getting into college is a problem, nowadays. Staying there, once in, can be even more difficult.

Here are some of the principal reasons why many students fail to finish:

Academic failure: For one reason or another—not always connected with a lack of aptitude or potential scholastic ability—many students fail to make the grade. Low entrance requirements, permitting students to enter college without sufficient aptitude or previous preparation, also play a big part. In schools where only a high-school diploma is required for admission, drop-outs and failures during the first two years average (nationally) between 60 and 70 per cent. Normally selective admissions procedures usually cut this rate down to between 20 and 40 per cent. Where admissions are based on keen competition, the attrition rate is 10 per cent or less.

FUTURE OUTLOOK: High schools are tightening their academic standards, insisting upon greater effort by students, and teaching the techniques of note-taking, effective studying, and library use. Such measures will inevitably better the chances of students when they reach college. Better testing and counseling programs should help, by guiding less-able students away from institutions where they'll be beyond their depth and into institutions better suited to their abilities and needs. Growing popular acceptance of the two-year college concept will also help, as will the adoption of increasingly selective admissions procedures by four-year colleges and universities.

Parents can help by encouraging activities designed to find the right academic spot for their children; by recog-

nizing their children's strengths and limitations; by creating an atmosphere in which children will be encouraged to read, to study, to develop curiosity, to accept new ideas.

Poor motivation: Students drop out of college "not only because they lack ability but because they do not have the motivation for serious study," say persons who have studied the attrition problem. This aspect of students' failure to finish college is attracting attention from educators and administrators both in colleges and in secondary schools.

FUTURE OUTLOOK: Extensive research is under way to determine whether motivation can be measured. The "Personal Values Inventory," developed by scholars at Colgate University, is one promising yardstick, providing information about a student's long-range persistence, personal self-control, and deliberateness (as opposed to rashness). Many colleges and universities are participating in the study, in an effort to establish the efficacy of the tests. Thus far, report the Colgate researchers, "the tests have successfully differentiated between over- and under-achievers in every college included in the sample."

Parents can help by their own attitudes toward scholastic achievement and by encouraging their children to



develop independence from adults. "This, coupled with the reflected image that a person acquires from his parents—an image relating to persistence and other traits and values—may have much to do with his orientation toward academic success," the Colgate investigators say.

Money: Most parents think they know the cost of sending a child to college. But, a recent survey shows, relatively few of them actually do. The average parent, the survey disclosed, underestimates college costs by roughly 40 per cent. In such a situation, parental savings for college purposes often run out quickly—and, unless the student can fill the gap with scholarship aid, a loan, or earnings from part-time employment, he drops out.

FUTURE OUTLOOK: A surprisingly high proportion of financial dropouts are children of middle-income, not low-income, families. If parents would inform themselves fully about current college costs—and reinform themselves periodically, since prices tend to go up—a substantial part of this problem could be solved in the future by realistic family savings programs.

Other probabilities: growing federal and state (as well as private) scholarship programs; growing private and governmental loan programs.

Jobs: Some students, anxious to strike out on their own, are lured from college by jobs requiring little skill but offering attractive starting salaries. Many such students may have hesitated about going to college in the first place and drop out at the first opportunity.

FUTURE OUTLOOK: The lure of jobs will always tempt some students, but awareness of the value of completing college—for lifelong financial gain, if for no other reason—is increasing.

Emotional problems: Some students find themselves unable to adjust to college life and drop out as a result. Often such problems begin when a student chooses a college that's "wrong" for him. It may accord him too much or too little freedom; its pace may be too swift for him, resulting in frustration, or too slow, resulting in boredom; it may be "too social" or "not social enough."

FUTURE OUTLOOK: With expanding and more skillful guidance counseling and psychological testing, more students can expect to be steered to the "right" college environment. This won't entirely eliminate the emotional-maladjustment problem, but it should ease it substantially.

Marriage: Many students marry while still in college but fully expect to continue their education. A number do go on (sometimes wives withdraw from college to earn money to pay their husbands' educational expenses). Others have children before graduating and must drop out of college in order to support their family.

FUTURE OUTLOOK: The trend toward early marriage shows no signs of abating. Large numbers of parents openly or tacitly encourage children to go steady and to marry at an early age. More and more colleges are provid-



ing living quarters for married undergraduate students. Some even have day-care facilities for students' young children. Attitudes and customs in their "peer groups" will continue to influence young people on the question of marrying early; in some groups, it's frowned upon; in others, it's the thing to do.

COLLEGES AND UNIVERSITIES are deeply interested in finding solutions to the attrition problem in all its aspects. Today, at many institutions, enrollment resembles a pyramid: the freshman class, at the bottom, is big; the sophomore class is smaller, the junior class still smaller, and the senior class a mere fraction of the freshman group. Such pyramids are wasteful, expensive, inefficient. They represent hundreds, sometimes thousands, of personal tragedies: young people who didn't make it.

The goal of the colleges is to change the pyramid into a straight-sided figure, with as many people graduating as enter the freshman class. In the college of tomorrow, the sides will not yet have attained the perfect vertical, but—a result of improved placement, admissions, and academic practices—they should slope considerably less than they do now.

What will college have done for them?

IF YOUR CHILDREN are like about 33 per cent of today's college graduates, they will not end their formal education when they get their bachelor's degrees. On they'll go—to graduate school, to a professional school, or to an advanced technological institution.

There are good reasons for their continuing:

• In four years, nowadays, one can only begin to scratch the surface of the body of knowledge in his specialty. To reach, or to hold down a high-ranking job in industry or government, graduate study is becoming more and more useful and necessary.

• Automation, in addition to eliminating jobs in unskilled categories, will have an increasingly strong effect on persons holding jobs in middle management and middle technology. Competition for survival will be intense. Many students will decide that one way of competing advantageously is to take as much formal education beyond the baccalaureate as they can get.

• One way in which women can compete successfully with men for high-level positions is to be equipped with a graduate degree when they enter the job market.

• Students heading for school-teaching careers will increasingly be urged to concentrate on substantive studies in their undergraduate years and to take methodology courses in a postgraduate schooling period. The same will be true in many other fields.

• Shortages are developing in some professions, e.g., medicine. Intensive efforts will be made to woo more top undergraduates into professional schools, and opportunities in short-supplied professions will become increasingly attractive.

• "Skills," predicts a Presidential committee, "may become obsolete in our fast-moving industrial society. Sound education provides a basis for adjustment to constant and abrupt change—a base on which new skills may be built." The moral will not be lost on tomorrow's students.

In addition to having such practical motives, tomorrow's students will be influenced by a growing tendency to expose them to graduate-level work while they are still undergraduates. Independent study will give them a taste of the intellectual satisfaction to be derived from learning on their own. Graduate-style seminars, with their stimulating give-and-take of fact and opinion, will exert a strong

appeal. As a result, for able students the distinction between undergraduate and graduate work will become blurred and meaningless. Instead of arbitrary insistence upon learning in two-year or four-year units, there will be more attention paid to the length of time a student requires—and desires—to immerse himself in the specialty that interests him.

AND EVEN with graduate or professional study, education is not likely to end for your children.

Administrators in the field of adult education—or, more accurately, "continuing education"—expect that within a decade the number of students under their wing will exceed the number of undergraduates in American colleges and universities.

"Continuing education," says Paul A. McGhee, dean of New York University's Division of General Education (where annually some 17,000 persons enroll in around 1,200 non-credit courses) "is primarily the education of the already educated." The more education you have, the more you are likely to want. Since more and more people will go to college, it follows that more and more people will seek knowledge throughout their lives.

We are, say adult-education leaders, departing from the old notion that one works to live. In this day of automation and urbanization, a new concept is emerging: "time," not "work," is the paramount factor in people's lives. Leisure takes on a new meaning: along with golf, boating,



and partying, it now includes study. And he who forsakes gardening for studying is less and less likely to be regarded as the neighborhood oddball.

Certain to vanish are the last vestiges of the stigma that has long attached to "night school." Although the concept of night school as a place for educating only the illiterate has changed, many who have studied at night—either for credit or for fun and intellectual stimulation—have felt out of step, somehow. But such views are obsolescent and soon will be obsolete.

Thus far, American colleges and universities—with notable exceptions—have not led the way in providing continuing education for their alumni. Most alumni have been forced to rely on local boards of education and other civic and social groups to provide lectures, classes, discussion groups. These have been inadequate, and institutions of higher education can be expected to assume unprecedented roles in the continuing-education field.

Alumni and alumnae are certain to demand that they take such leadership. Wrote Clarence B. Randall in *The New York Times Magazine*: "At institution after institution there has come into being an organized and articulate group of devoted graduates who earnestly believe . . . that the college still has much to offer them."

When colleges and universities respond on a large scale to the growing demand for continuing education, the variety of courses is likely to be enormous. Already, in institutions where continuing education is an accepted role, the range is from space technology to existentialism to funeral direction. (When the University of California offered non-credit courses in the first-named subject to engineers and physicists, the combined enrollment reached 4,643.) "From the world of astronauts, to the highest of ivory towers, to six feet under," is how one wag has described the phenomenon.

SOME OTHER LIKELY FEATURES of your children, after they are graduated from tomorrow's colleges:

► They'll have considerably more political sophistication than did the average person who marched up to get a diploma in their parents' day. Political parties now have active student groups on many campuses and publish material beamed specifically at undergraduates. Student-government organizations are developing sophisticated procedures. Nonpartisan as well as partisan groups, operating on a national scale, are fanning student interest in current political affairs.

► They'll have an international orientation that many of their parents lacked when they left the campuses. The presence of more foreign students in their classes, the emphasis on courses dealing with global affairs, the front pages of their daily newspapers will all contribute to this change. They will find their international outlook useful: a recent government report predicts that "25 years from now, one college graduate in four will find at least part of

his career abroad in such places as Rio de Janeiro, Dakar, Beirut, Leopoldville, Sydney, Melbourne, or Toronto."

► They'll have an awareness of unanswered questions to an extent that their parents probably did not have. Principles that once were regarded (and taught) as incontrovertible fact are now regarded (and taught) as subject to constant alteration, thanks to the frequent toppling of long-held ideas in today's explosive sciences and technologies. Says one observer: "My student generation if it looked at the world, didn't know it was 'loaded.' Today's student has no such ignorance."

► They'll possess a broad-based liberal education, but in their jobs many of them are likely to specialize more narrowly than did their elders. "It is a rare bird today who knows all about contemporary physics and all about modern mathematics," said one of the world's most distinguished scientists not long ago, "and if he exists,



haven't found him. Because of the rapid growth of science it has become impossible for one man to master any large part of it; therefore, we have the necessity of specialization."

► Your daughters are likely to be impatient with the prospect of devoting their lives solely to unskilled labor or as housewives. Not only will more of tomorrow's women graduates embark upon careers when they receive their diplomas, but more of them will keep up their contact with vocational interests even during their period of child-rearing. And even before the children are grown, more of them will return to the working force, either as paid employees or as highly skilled volunteers.

DEPENDING UPON THEIR OWN OUTLOOK, parents of tomorrow's graduates will find some of the prospects good, some of them deplorable. In essence however, the likely trends of tomorrow are only continuations of trends that are clearly established today, and moving inexorably.

Who will pay—and how?

WILL YOU BE ABLE to afford a college education for your children? The tuition? The travel expense? The room rent? The board?

In addition:

Will you be able to pay considerably more than is written on the price-tags for these items?

The stark truth is that you—or somebody—must pay, if your children are to go to college and get an education as good as the education you received.

HERE is where colleges and universities get their money:

From taxes paid to governments at all levels: city, state, and federal. Governments *now* appropriate an estimated \$2.9 billion in support of higher education every year. *By 1970* government support will have grown to roughly \$4 billion.

From private gifts and grants. These *now* provide nearly \$1 billion annually. *By 1970* they must provide about \$2.019 billion. Here is where this money is likely to come from:

Alumni.....	\$ 505,000,000 (25%)
Non-alumni individuals.....	505,000,000 (25%)
Business corporations.....	505,000,000 (25%)
Foundations.....	262,000,000 (13%)
Religious denominations.....	242,000,000 (12%)
Total voluntary support, 1970..	\$2,019,000,000

From endowment earnings. These *now* provide around \$210 million a year. *By 1970* endowment will produce around \$333 million a year.

From tuition and fees. These *now* provide around \$1.2 billion (about 21 per cent of college and university funds). *By 1970* they must produce about \$2.1 billion (about 23.5 per cent of all funds).

From other sources. Miscellaneous income *now* provides around \$410 million annually. *By 1970* the figure is expected to be around \$585 million.

These estimates, made by the independent Council for Financial Aid to Education*, are based on the "best available" estimates of the expected growth in enrollment in America's colleges and universities: from slightly less than 4 million this year to about 6.4 million in the

academic year 1969-70. The total income that the colleges and universities will require in 1970 to handle this enrollment will be on the order of \$9 billion—compared with the \$5.6 billion that they received and spent in 1959-60.

WHO PAYS?

VIRTUALLY EVERY SOURCE of funds, of course—however it is labeled—boils down to you. Some of the money, you pay directly: tuition, fees, gifts to the colleges and universities that you support. Other funds pass, in a sense, through channels—your church, the several levels of government to which you pay taxes, the business corporations with which you deal or in which you own stock. But, in the last analysis, individual persons are the source of them all.

Hence, if you wished to reduce your support of higher education, you could do so. Conversely (as is presumably the case with most enlightened parents and with most college alumni and alumnae), if you wished to increase it, you could do that, also—with your vote and your check-book. As is clearly evident in the figures above, it is essential that you substantially increase both your direct and your indirect support of higher education between now and 1970, if tomorrow's colleges and universities are to give your children the education that you would wish for them.

THE MONEY YOU'LL NEED

SINCE IT REQUIRES long-range planning and long-range voluntary saving, for most families the most difficult part of financing their children's education is paying the direct costs: tuition, fees, room, board, travel expenses.

These costs vary widely from institution to institution. At government-subsidized colleges and universities, for



*To whose research staff the editors are indebted for most of the financial projections cited in this section of their report. CFAE statisticians, using and comparing three methods of projection, built their estimates on available hard figures and carefully reasoned assumptions about the future.

In sum:

WHEN YOUR CHILDREN go to college, what will college be like? Their college will, in short, be ready for them. Its teaching staff will be competent and complete. Its courses will be good and, as you would wish them to be, demanding of the best talents that your children possess. Its physical facilities will surpass those you knew in your college years. The opportunities it will offer your children will be limitless.

If.

That is the important word.

Between now and 1970 (a date that the editors arbitrarily selected for most of their projections, although the date for your children may come sooner or it may come later), much must be done to build the strength of America's colleges and universities. For, between now and 1970, they will be carrying an increasingly heavy load in behalf of the nation.

They will need more money—considerably more than is now available to them—and they will need to obtain much of it from you.

They will need, as always, the understanding and thoughtful portions of the citizenry (particularly their own alumni and alumnae) of the subtleties, the sensitiveness, the fine balances of freedom and responsibility without which the mechanism of higher education cannot function.

They will need, if they are to be of highest service to your children, the best aid which you are capable of giving as a parent: the preparation of your children to value things of the mind, to know the joy of meeting and overcoming obstacles, and to develop their own personal independence.

Your children are members of the most promising American generation. (Every new generation, properly is so regarded.) To help them realize their promise is a job to which the colleges and universities are dedicated. It is their supreme function. It is the job to which you, as a parent, are also dedicated. It is *your* supreme function.

With your efforts and the efforts of the college of tomorrow, your children's future can be brilliant. If.



“The College of Tomorrow”

The report 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, a non-profit organization associated with the American Alumni Council. Copyright © 1962 by Editorial Projects for Education, Inc., 1707 N Street, N.W., Washington 6, D.C. All rights reserved; no part of this supplement may be reproduced without express permission of the editors. Printed in U.S.A.

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DEATHS

ERRATUM: We deeply regret publishing, in the Winter, 1962, Quarterly, the *incorrect* notice of the death of Zowella King Lykes, Academy. With sincere apologies to her and her family and friends, we can only paraphrase Mark Twain and say that reports of this death were greatly exaggerated.—THE EDITORS

Institute

Nettie Jones Alexander (Mrs. D. M.), Jan. 26, 1961. *Martha E. Schaefer Tribble (Mrs. Albert H.)*, June, 1961. *Willie Tanner Bennett (Mrs. W. C.)*, Dec. 14, 1961.

1913

Annie Webb, the summer of 1961.

1926

Sara Will Cowan Dean (Mrs. William I.) Dec. 15, 1961.

1930

Sallie Peake's mother, in January, 1962.

1933

J. Spencer Love, husband of Martha Eskridge Love, Jan. 20.

1941

Frank Martin Spratlin, father of Frances Spratlin Hargrett, Dec. 14, 1961.

1946

Stratton Lee Peacock and Nancy Lee Riffe '54, lost their mother in 1961.

1947

Isabel Asbury Oliver (Mrs. Creighton M.), October, 1961.

1948

W. R. Kitts, father of Betty Kitts Kidd, Feb. 13.

1949

Gene Akin Martin and Fred lost their one-year-old son in July, 1961.

1951

Margaret Hart Denny lost her father in 1962.

1956

Marijke Schepman deVries' father, in an accident, Aug. 16, 1961.

1961

Mr. I. Ernest Seay, father of Joyce Seay Rankin, Jan. 10.



Worthy Notes...

We Celebrate Founder's Day and Peer Into the Future

EVER WOULD I quibble about anything Colonel George Washington Scott did—without him and his mother there would be no Agnes Scott College—except about the day I chose to be born. February 22, and I do that only because of bad weather that usually surrounds this day. Of course, he could not foresee that we would be, in 1962, taking for granted travel in flying machines from Atlanta to several distant spots to celebrate his birthday—the College's Founder's Day. This year was no exception; we did have anxieties about the weather, but some of our faculty and staff hearts did wing their respective ways to special alumnae club meetings both north and south.

Miss Leslie Gaylord found some happy sunshine—and happy alumnae—in Tampa, Fla. Eleanor Hutchens '40 took a train instead of plane to assure prompt arrival for the Washington, D. C., Alumnae Club meeting (see p. 7 for her article written from her speech in Washington). Jean C. Benton Kline came back from his trip to Columbia, S. C., to report that the alumnae number at this meeting was swelled by mothers of current students.

Mrs. Bryant Scudder (the former Marie Huper) spoke at a luncheon meeting of the Birmingham Club; afterwards, she found the Birmingham airport closed to all traffic, so she had the extra dividend of time to see the new Birmingham Museum of Art. Llewellyn Wilburn '19 journeyed to Chattanooga, Tenn., and Roberta Winter '27 did double duty by speaking at two meetings, for one of the oldest and one of the newest clubs. She went first to Charlotte, N. C., and then to Roanoke, Va. The Roanoke Club came into being as a nice aftermath of the 75th Anniversary Development Campaign held in that area last fall: the campaign area chairman, Louise Reid Strickler (Mrs. J. Glenwood) '46 is the club's first president.

I went on steady wings but through several flight cancellations to Miami, Fla., to be present at the formation of our newest alumnae club. Again, this one is an outgrowth of the campaign held in Miami late last spring. The campaign chairman, Augusta King Brumby (Mrs. James R.) '36 arranged a luncheon meeting, at which the club was organized and co-presidents were chosen, Helen Hardie Smith (Mrs. William H.) '41 and Eugenia Mason Patrick (Mrs. George S.) '46.

Founder's Day 1962 on the campus was the occasion of an historic annual meeting of the College's Board of Trustees. The Trustees issued a policy statement; the full news release on which we publish here:

The Agnes Scott College Board of Trustees Thursday reaffirmed its policy that all applicants for admission to the college will receive equal consideration, and that the best qualified will be admitted.

The Trustees, in their annual meeting for the 1961-62 session, issued the statement as the result of an application filed last December by a Negro student.

Dr. Wallace Alston, President of Agnes Scott, pointed out that students and their parents have always been given notice well in advance of any major changes in practice or procedure, including tuition increases. Therefore, Negro applicants will not be accepted for the 1962-63 school year, he said.

"This obligation to our patrons, and the fact that registration for the fall of 1962 is almost complete, led the administration to make the decision regarding applications for the 1962-63 session," explained Dr. Alston.

The Trustees' statement says: "Applications for admission to Agnes Scott College are considered on evidence of the applicant's character, academic ability and interest, and readiness for effective participation in the life of our relatively small Christian college community that is largely residential. Applicants deemed best qualified on a consideration of a combination of these factors will be admitted without regard to their race, color, or creed."

May I commend to you the special article on the future of higher education in the United States (see p. 12), prepared by a distinguished group of editors of alumni magazines working with the American Alumni Council. Closer to home, for us, is the excellent report, "Within Our Reach," published recently by the Commission on Goals of the Southern Regional Education Board. It makes recommendations for higher education in the South for the next ten to twenty years.

Perhaps Lt. Col. John H. Glenn, Jr., summed it up best, for all of us, when he said in his address to a Joint Session of Congress, on February 26, 1962: "Knowledge begets knowledge. The more I see, the more impressed I am—not with how much we know—but with how tremendous the areas are that are as yet unexplored. . . . As our knowledge of the universe in which we live increases, may God grant us the wisdom and guidance to use it wisely."

Ann Worthy Johnson '38

Miss Lillian Newman

The Alumnae Luncheon and Annual Meeting of the Agnes Scott Alumnae Association

PROGRAM April 28, 1962

- 10:00-11:00 a.m. *Class Council Meeting*
(All Class Presidents, Secretaries, and Fund Agents) Alumnae House
- 11:00-12:00 noon *Faculty Lectures for Alumnae*
- I LIKE INFLATION—Mr. Charles F. Martin. *Assistant Professor of Economics*
- ANTONY AND CLEOPATRA: A TRAGEDY OF LOVE—Mr. George P. Hayes. *Professor of English*
- THE FRENCH—ARE THEY INDIVIDUALISTS?—Mr. Koenraad Swart. *Associate Professor of History*
- TWENTIETH CENTURY THOUGHT: EXISTENTIALISM—Mrs. A. J. Walker. *Assistant Professor of Philosophy*
- MOTHERS, SONS AND DAUGHTERS—Mrs. Melvin Drucker. *Associate Professor of Psychology*
- THE EFFECTS OF RADIATION IN GENETICS—Miss Josephine Bridgman. *Professor of Biology*
- 12:30-2:30 p.m. *Alumnae Luncheon and Annual Meeting*
Letitia Pate Evans Dining Hall
- 2:30-3:30 p.m. *Faculty Lectures for Alumnae*
- AFRICAN GODS IN AMERICAN GARBS—Mr. John A. Tublin, Jr.. *Associate Professor of Sociology and Anthropology*
- THE IMAGERY IN T. S. ELIOT'S *Four Quartets*—Mrs. Margaret W. Pepperdene. *Associate Professor of English*
- DEMOCRACY IN THE SOUTHEAST—Mr. William G. Cornelius. *Associate Professor of Political Science*
- THE DEVELOPMENT OF CHINESE THOUGHT—Mr. Kwai Sing Chang. *Associate Professor of Bible and Philosophy*
- WHAT DO YOU MEAN. "ACT YOUR AGE?"—Mr. Lee B. Copple. *Associate Professor of Psychology*
- RECENT DEVELOPMENTS IN ASTRONOMY—Mr. W. A. Calder. *Professor of Physics*
- 3:30-4:00 p.m. *Coffee Honoring Faculty* Walters Recreation Room
- 4:00 p.m. *Class Reunion Functions*

40:4

E SUMMER 1962

Agnes Scott

ALUMNAE QUARTERLY

**SENSE AND
SENSIBILITY**

See page 4



THE Agnes Scott

SUMMER 1962 Vol. 40, No. 4
ALUMNAE QUARTERLY

Ann Worthy Johnson '38, *Editor*

Dorothy Weakley '56, *Managing Editor*

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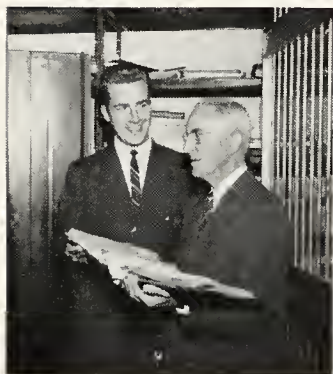
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FRONT COVER:

Mr. J. C. Tart, treasurer of Agnes Scott for 48 years, discusses the books with his successor, Richard Bahr (husband of Helen Huie Bahr '52). *Cover photograph and photographs on pp. 3, 13, 14, 16, 22, 23, and 33 by Ken Patterson.*

Frontispiece (opposite): Mr. and Mrs. Tom Hutchinson of LaGrange, Ga., share the joy of graduation with their daughter, Ann (sister of Virginia Hutchinson Ellis '57).

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



Moment of Rejoicing

SUMMER 1962

The long-awaited day in June arrives—and four years culminate in joy for grateful graduate and proud parents.

SENSE

and SENSIBILITY

By DR. ANNE GARY PANNELL



ABOUT THE AUTHOR

Dr. Anne Gary Pannell, president of Sweet Briar College, was Agnes Scott Founder's Day convocation speaker this year. We wanted to share with alumnae her thoughts on the education of women in our world today. Mrs. Pannell became the fifth president of Sweet Briar in 1950. At Barnard College she was elected to Phi Beta Kappa, won the Gerold Gold Medal in American History, and the Barnard international fellowship. She continued her graduate studies at St. Hugh's College, Oxford, where she was awarded the Ph.D. degree. Before she became president of Sweet Briar, Mrs. Pannell was academic dean and professor of history at Goucher College. She holds honorary degrees from the University of Alabama and from Woman's College, University of North Carolina. President Pannell is a Senator-at-large of Phi Beta Kappa; member, administrative committee, Southern Fellowship Fund; vice-president, Southern Association of Colleges for Women; and she is a trustee of the Institute for College and University Administrators. Twice Mrs. Pannell has been appointed to small groups of American educators who have conferred with similar European groups regarding educational matters, in France and Norway in 1957 and in Germany in 1953. Mrs. Pannell has been an active member of the American Association of University Women since 1934 and more recently of the International Federation of University Women, of which she has been the American Council member, and served several years on the Relief Committee. This article is edited from her speech at Agnes Scott.

I HAVE A TENACIOUS FAITH in the value of education for everyone—most particularly for women. Most especially today. I have a tenacious faith in the value of a liberal education in a good college, and above all in a good woman's college. Today as never before we must hope to give the kind of education that will make the world a steadier place in which to live. So educated women must cease not using their talents to the fullest extent and do something with their sense and sensitivity. I hold that every college woman today, no matter what her calling in life, must in effect "go into government" and that is both perilous, and folly, to limit our concerns only to those like ourselves or to what is comfortable and easily comprehensible.

Twentieth century needs

In choosing the title "Sense and Sensibility in the Education of Women" I was not, as some present-day film goers may think, referring to the viewpoint of Federico Fellini's *La Dolce Vita*, that savage parable which paraphrases the seven days and nights of creation to tell the story of mankind's present-day waste of life. Instead, I borrowed a title from that candid and wise genius, Jane Austen, my favorite novelist. Though I borrow Jane Austen's terms, I am putting my own construction on them for this article dealing with our immediate twentieth century needs in the higher education of women. I am taking "sense" as covering the intellectual capacity which such education must stimulate, feed, and discipline. And I use "sensitivity" to cover the sensitivity to others, the warmth of feeling, and the moral integrity which make the other focus of the balanced education which I am advocating for women. The need for sense and sensitivity, as the two sides of the coin in the education of women today, is heightened by the disappearance of leisure for women, which creates the need for a new emphasis in their education, to produce an

n the Education of Women

unselfish sharing of responsibility for the common good and interest. This generation is a generation of *testing*—not only atomic testing but testing to see if education can prepare women for this new world. Women as homemakers and mothers may have to take back from overworked schools some of the cultural and ethical responsibilities once discharged in the homes. If women marry early, they may wish and need to plan for work outside the home after their children are grown. Today's demand for brains to meet contemporary needs will be met only if women play a greater part. The discovery that brains are essential for survival in the atomic world increases the seriousness with which the education of women is being considered today. Our bizarre, complex world offers limitless possibilities for creative adventures in education. We are free, have been reared in a free society, but the question that confronts us is "Will we enjoy and increase the fruits of freedom?"

Manifold roles of women

To return to my borrowing of the words of Jane Austen let me recall to you that Kipling so loved Jane Austen that he wrote a charming poem about her entrance into heaven, imagining her welcomed there by fellow-craftsmen, and offered by attendant archangels the thing she most desired. Jane chose *love*, she who had once written, "There are such beings in the world, perhaps one in a thousand, as the creature you and I should think perfection, where grace and spirit are united to worth, *where the manners are equal to the heart and understanding*, but such a person may not come in your way." On earth he hadn't come Jane's way, so she shaped her life without him. Her abilities and character, her sense and sensibility, found another and wider channel in her writing.

Women today no longer question as they did in Jane Austen's day their ability to combine manifold

roles—marriage, children and a job. It is difficult, but necessary, they find, to wear many hats *gracefully*, to be a good chauffeur, shopper, housewife, cleaner, hostess, volunteer worker, job holder. Yet one of the charges brought—yes, even today—against the education of women at high levels is that of its lack of so-called "practical" usefulness. May not a woman, after being educated in such fields as Greek or philosophy, find herself at a loss in a world wherein things of the intellect count for less than she had supposed? May the college woman prove too cerebral for "reality"? While I challenge this kind of attack upon liberal education for women, I cannot help but admit that Inez Robb had a point when she wrote recently that along with liberal education women should be taught "how to keep the mechanized, push-button household in working order . . . (and that often) what the modern woman needs is mastery on the monkey wrench, watts and amperes, hammer, saw, level and screw driver and the ability to do a little lathe and plaster work on the side."

Liberal education—something extra

But I am thankful to say I believe strongly that the liberally educated woman is here to stay and is much needed, respected, admired and sought for. Naturally, women no less than men, live by the strength of "the things eternal." But besides that, as Elizabeth Bowen knows so well, the well-educated woman has something "extra" with which men can not only fall in love, but remain in love, because if her sense and sensitivity have been cultivated she will have developed a needed patience and vision, humor and understanding—all made greater by intelligence.

Women have a very special quality which I think they need to capitalize on in their education. In

(Continued on next page)

Sense and Sensibility

(Continued)

“What is it, this woman’s intuition? Intuition is the ability to sense more quickly than is common; I think it is often a logical deduction based on a quick, even lightning, perception of facts, with the deduction made so quickly that the thought processes cannot be analyzed carefully.”

developing sense and sensibility, or sensitivity, at the two sides of the coin, “woman’s intuition” is a substantial asset. What is it, this woman’s intuition? Intuition is the ability to sense more quickly than is common; I think it is often a logical deduction based on a quick, even lightning, perception of facts, with the deduction made so quickly that the thought processes cannot be analyzed carefully. So viewed, I think it is a form of higher intelligence. It is interesting that President Woodrow Wilson’s Secretary of State when analyzing Wilson’s mentality labelled as feminine this quality of intuition.

Value of women’s intuition

“When one comes to consider Mr. Wilson’s mental processes, there is the feeling that intuition rather than reason played the chief part in the way in which he reached conclusions and judgments. In fact arguments, however soundly reasoned, did not appeal to him if they were opposed to his feeling of what was the right thing to do. Even established facts were ignored if they did not fit in with this intuitive sense, this semi-divine power to select the right. Such an attitude of mind is essentially feminine.”

Of course, in calling attention to the value of women’s intuition, I am *not* arguing for women to act irrationally, blindly, or without examining evidence, but rather, I am urging women to use simultaneously sense and sensitivity and so make the contribution that they are uniquely capable of making. Then nobody would need to wail with Henry Higgins of “My Fair Lady”: “Why can’t a woman be more like a man?”

“Death of a saleswoman”

Our times desperately need what women as *women* can give if their sense is stimulated and trained while their sensibility is fostered. Our times demand the flexibility that such women can demonstrate in replying to the multiplicity of new challenges. In some cases, they do this so continually that it is taken as a matter of course. Everyone is sorry for a man left to rear children alone, yet I have rarely heard similar sorrow expressed for a widow or divorcee, Why? Nor, as Diana Trilling points out, has a playwright cared to entitle a play “Death of a Saleswoman.” In other cases, the potential contribution of women is so little realized that methods for implementing it have not yet been devised.

There is an element of tragedy in the fact that Senator Margaret Chase Smith’s proposal for inter-

national Distaff Peace Sessions stands alone and sounds so strange. Senator Smith has suggested that a month-long conference be attended by such women as Eleanor Roosevelt and Clare Booth Luce, from the United States; Ekaterina Furtseva of Russia; Queen Elizabeth and Lady Reading, of Great Britain; Madame Pandit, of India; Israel's Foreign Minister, Golda Meir; Ceylon's Prime Minister, Sirimavo Bandaranaike; and Queen Juliana, of Holland. She said, "I would like to see women leaders of the nations around the world exert themselves and take the initiative to hold an international conference on ways and means of achieving peace.

"I propose that women throughout the world aim at such a conference while the men leaders in the United Nations and various countries of the world continue to deal with the threat of war."

Interest in world affairs

Education today must confront the realities of our interlocked world. Women today must be responsibly interested in world affairs and the development of other peoples. Efforts for the advancement of emerging regions require both charity and concern. This demands interest in foreign students, professors and visitors in our midst, and a desire to study and learn foreign languages and histories. Our college curriculum must look more and more beyond the confines of our western world. We must study international economics, law and government, if we are to understand current economic and governmental problems. We must broaden many basic college courses to deal with the political situations of the whole world and to convey the relation of democratic situations to world government, and the involvement of government with science. Consequently, women must train themselves to wide intellectual interests, to be good citizens and to recognize the interaction of American and world affairs. The president of Harvard states:

"A great number of Americans are asking a very basic question about our national purpose, the Communist challenge to a free society, and the ability of a democracy to survive. Most of the people asking these questions are agreed that the future of our nation depends ultimately on the *character* of our young people."

As never before in our history, our country must have available a substantial supply of persons highly trained in those fields that deal with the relations of the United States with other regions and nations of the world. The supply of such women is woefully short at the present time and the dearth

cannot be remedied by a short-term program, however well financed. Since the need will be continuous and expanding, provision must be made for long-range programs that will provide specialists in fields such as international politics, organization, law, business and social and cultural movements. And they can and will be found and educated in colleges like Agnes Scott, I believe.

Farsightedness in educational vision

But, in trying to avoid nearsightedness in our educational vision, we must prepare not *only* for effectiveness on the international level. Within our own country, college women must today confront honestly and forthrightly new and extra needs of the second half of the twentieth century.

For one thing, we here in the South know how unceasingly we confront the race problem. Countless new situations test our ability to grow and to contribute a Christian answer to one of the United States' most complex situations. To seek continually to build a good world for all our fellowmen and to confront reality in this area and to feel equal concern for all mankind requires adaptation to new conditions. I think that much of the ultimate answer to these perplexing problems will and can be solved, in great measure, as educated southern women are willing to take the leadership in Christian, flexible approaches. There is also an especially serious, continuing shortage of adequately trained teachers at every level, which demands that more girls go to college and more college students prepare to teach if our country's educational needs for the future are to be met.

Dedication of interest

If the U. S. is to move forward and to make its proper contribution to its young people and to the world, its women must be willing to dedicate a much larger share than ever before of their time, their interest and their resources to their own education and that of others. There is no point in searching for an alternative if we are serious in our desire to preserve our liberty and enrich our culture. Only "if we can discipline ourselves to do hard work in behalf of mankind's future, to act from principle, not out of the demands of expediency; if we can become known because of our absorption with people, not pay, with issues, not filibusters;" only then can education for women make an unprecedented contribution of sense and sensitivity to our times. It has been well said: "No one can cheat his way through history."



'A VOYAGE AND NOT A HARBOR'

By DR. ANNA GREENE SMITH

*A sociologist
reveals the results
of attitude tests
distributed to current
Agnes Scott students*

ABOUT THE AUTHOR

Miss Anna Greene Smith, associate professor of economics and sociology, received her B.A. degree from Cumberland University; the M.A. at George Peabody College for Teachers; and the Ph.D. from the University of North Carolina. Dr. Smith was chairman of the Committee on Higher Education, Atlanta branch, American Association of University Women and is a member of the research committee of the Southern Sociological Society. She was visiting professor of sociology at Emory University last summer.

ARNOLD TOYNBEE says: "Civilization is a movement and not a condition, a voyage and not a harbor." What Toynbee is stressing is the significance of dynamic social and cultural change and the processes of group interaction. For it is these forces of change, rather than the complexity of a civilization's material culture traits and richness of natural and economic resources, that give us an understanding of the development of a society. Our culture, then, is the sum total of the processes and the products of the societal achievements of any given people at a given time.

For those of us who work in the ever-growing areas of the sciences, especially the social sciences, contemporary life changes at such short intervals that we must constantly unlearn or transform to fit the new state of knowledge or practice.

To the multiple functions of an educational system, which in slowly changing societies were variously performed, we have added, often reluctantly, a quite new function; education for rapid and self-conscious adaptation to a changing world. Whitehead in *The University and World Affairs* has said: "In a time of relative tranquility education in a free society can be a handmaiden to tradition. In a time of turbulent

change, the universities in free societies must press . . . into new fields of knowledge and fresh perspective of policy, if they are to enlarge the horizons of judgment and anticipate the needs of a changing world."

The most vivid truth of our age is that no one will live all his life in the world in which he was born and no one will die in the world in which he worked in his maturity.

If we, as college women are to be more than ships on the turbulent currents of our cultural change, we need to make imperative affirmation of our belief that our Christian faith makes us our brother's keeper and that we must look at our world through clear and informed thinking. Only the ignorant are today fearless. The college woman who is sensitive to her responsibilities seeks answers to the inescapable issues of modern life.

As we endeavor to face these challenges we are reminded of Pascal's statement in *The Philosophers*:

Man is but a reed, the most feeble thing in nature. But he is a thinking reed . . . All our dignity, then, consists of thought. Let us endeavor to think well: this is the principle of morality. By space the universe encompasses and swallows me up like an atom; by thought I comprehend the world.

To Pascal's comprehension through thought I would like to add our involvement in mankind. More and

more in recent years the college woman has become conscious of the oneness of mankind, and that for purposes of the common good, now even for national and international survival, mankind is not divisible into racial and national parts. We are groping toward our fellow men and believing with Donne that "No man is an island entire of itself."

New theories, new methods

To believe that we are involved in mankind commits us to a life of learning, adjusting, serving. It is especially in the fields of social sciences that we must be learners of new theories and new methods of institutional change and social planning. It is through the use of new behavior patterns, which Dr. Howard Odum called the "social technicways of our world," that we forge toward more adequate social planning. Even in this area the sociologist does not say to regional groups or national groups, "We will force you to do these things." The sociologist shows how to study group interaction and to measure the costs to a society of certain ways of behaving in institutional life. These costs may be measured in terms of damage to human personality, or the malfunctioning of social institutional life, or loss through migration to other geographic areas of some of the best educated of our minority groups. It is not difficult to show the cost to the southern region of the United States of its human resources who earn two-thirds of the national per capita income. These are the kinds of studies which sociologists seek to put into the life stream of functioning society.

When the college woman of the South looks at this region, which may or may not be the one in which she was born or reared, she sees the enormity of change which has occurred and she faces the realities of the future. If she is truly thoughtful and concerned her task is more than an examination of personal reactions. She will attempt to gain as much understanding of her region as possible. She will note its strengths and its weaknesses. She

will become conscious of the South composed of "many Souths." For there is a South of the plantations and an upland South, an urban and a rural South, with many variations of each. She will find some wonderful new studies done in recent years. There is *The Southerner As American*, edited by Charles G. Sellers, *Southern Tradition and Regional Progress* by William H. Nicholls, *The Emerging South* by Thomas Clark. Especially fine is the new study of the Southern Appalachians done by a group of sociologists and edited by Thomas Ford, entitled *Southern Appalachian Region*, which contains an article by Dr. Rupert Vance that should be required reading. Also, there is reading available from the great pioneering works such as Odum's *Southern Regions*, Vance's *Human Geography of the South*, Myrdal's *An American Dilemma*. And there is the wonderful world of fiction, biography, and drama. Set yourself a program of reading the entire works of Wolfe or Faulkner or Green. Try some of the more recent writers, too. Compare the world of Eudora Welty with that of Ellen Glasgow, or of Elizabeth Maddox Roberts. Perhaps you can "live" the life of a woman across the color line when you read Zora Neale Hurston's *Their Eyes Were Watching God*, the story of an all Negro community in Florida. Zora Neale Hurston was a student of Franz Boas, the anthropologist who taught Ruth Benedict. Miss Hurston, a Negro writer, can give you insight into another world of human experience.

Discovering the South

This fascinating and important job that you set for yourself of discovering the South makes you see the difficulty in finding neat little answers to the South's problems. Their complexity almost overwhelms you.

Those of you who had my course called Southern Regional Sociology may remember this quote from W. J. Cash:

The South, one might say, is a tree with many age rings, with its limbs and its trunk bent and twisted by all the winds of years, but with its tap root in the Old South. Or, better still, it is like one of

those churches one sees in England. The facade and towers, the windows and clerestory, all the exterior and superstructure are late Gothic of one sort or another, but look into its nave, its aisles, and its choir and you will find the old mighty Norman arches of the twelfth century. And if you look into its crypt, you may even find stones cut by Saxon, brick made by Roman hands.

And in his final pages of *The Mind of the South* Cash assesses our strength and weakness:

Proud, brave, honorable by its lights, courteous, personally generous, loyal, swift to act, often too swift, but signally effective . . . such was the South at its best. And such at its best it remains today despite the great falling away in some of its virtues. Violence, intolerance, aversion and suspicion toward new ideas, an incapacity for analysis, an inclination to act from feeling rather than from thought, an exaggerated individualism and a too narrow concept of social responsibility, attachment to fictions and false values, sentimentality and a lack of realism—these have been its characteristic vices in the past. And despite changes for the better, they remain its characteristic vices today.

Cash takes the story of the South up to 1940. Here is an examination of the characteristics of Southern culture given by Nicholls in a new book, *Southern Tradition and Regional Progress*:

What are the key elements in the distinctively Southern tradition, way of life, and state of mind which have hampered regional economic progress? The list is long but can be classified for convenience into five principal categories: (1) the persistence of agrarian values, (2) the rigidity of the social structure, (3) the undemocratic nature of the political structure, (4) the weakness of social responsibility, and (5) conformity of thought and behavior.

Even the poet grapples with this characterization of the South. My favorite is *John Brown's Body* where Benet states:

It wasn't slavery,
That stale red-herring of Yankee knavery,
Nor even states-rights, at least not solely,
But something so dim that it must be holy,
A voice, a fragrance, a taste of wine,
A face half seen in old candleshine,
A yellow river, a blowing dust,
Something beyond you that you must
trust,

Something so shrouded it must be great.

One way in which social scientists study the South is through attitude tests. Alumnae will be interested in what we found out about ourselves at Agnes Scott last winter, when the class in Introductory Sociology asked the college students a few key questions concerning their reactions to desegregation of dining places in the

A Voyage

(Continued)

South. There were 502 questionnaires which were marked and returned.

Three key questions were asked: (1) Are you in sympathy with the lunch counter and restaurant desegregation movement? (2) Would you be willing to eat in a restaurant or lunch counter where a Negro was allowed to eat? (3) If all the tables were filled, and you were asked to accept a place at a table where a Negro was sitting, would you do this?

We secured information concerning the state in which the girl lived, the size of town or city, the occupation or profession of her father or mother, and her class at Agnes Scott.

The answers we received were interesting and valuable. This is not to be accepted as a definitive study of our attitudes at Agnes Scott, but perhaps it is most useful as a straw in the wind, which will show us where we stand at this time.

Agnes Scott thinking

One might think of two parts of a value. One may be identified when it is articulated in an expressed verbal statement. There is another part, the overt conduct. We sampled verbal statements; we found that we need to know much more about the second part, the overt conduct. Thoughtful study is being given over the country to changes in expressed verbal statements. Samuel Stouffer in *The American Soldier* shows the change in expressed values in a military situation. Melvin Tumin's *Segregation and Desegregation* samples changing values in an urban community in North Carolina and finds one large group which expressed verbal values of one type and then seemingly changed these when they conflicted with pressure groups which had taken aggressive action, or which represented dominant political or social elements. And Philip Jacob's *Changing Values in College*, analyzes the influence of social science on student attitudes.

What are some of the things that we learned about Agnes Scott students and their thinking? The low number of students who answered, "unconcerned" or "I couldn't care less" was very significant. We had ten such answers. College women on our campus are not the "apathetic generation."

Many Souths represented

Are we thinking alike on all these three questions? Decidedly not. Here are all the many Souths represented in our answers. And here are those from other regions and countries. By a three to one vote we were in sympathy with the movement for desegregation of lunch rooms and restaurants. Over half of us would be willing to eat in a desegregated lunch room. (You will note the discrepancy in this and the three to one vote to question one.) One third of us would be willing to sit at a table with a person of a minority racial group. (Here one gets into the area of close social relations that are implied in seating.)

Another significant trend was that more Juniors and Seniors marked "Yes" than did Freshmen and Sophomores in all their answers. The why for this trend must be explored further. It may well be a composite of the influence of faculty, curriculum, student contact on students, the four year process of maturation in a college with certain values which are constantly held before the students.

Deep South vs. Upper South

A surprising factor was the lack of high correlation between occupations which one might think of as "liberal" and the reaction of college students. Teaching, ministry, social work — these occupations of fathers and mothers seemed to have no overwhelming influence on a daughter's attitudes.

So, too, were the findings on size of cities. Students who lived in larger cities tended to mark more questions with a "Yes" and this was true of Atlanta residents. But the size of the city did not have a high

correlation. Perhaps this reflects the extreme mobility of Southern population from farm areas and smaller cities.

We found from tabulating our material by states that there is still a Deep South and an Upper South. The attitudes of women from Mississippi, Arkansas, Louisiana, South Carolina, and Alabama differ from the attitudes of those who live in North Carolina, Kentucky, West Virginia, Tennessee, or Virginia.

What did we find out about the girls who came from other regions? Three-fourths of them marked "Yes" in all the statements. And what did the students from other countries think? They did not earn a perfect score of "Yes" for all three questions but did score higher than the girls from other regions.

Future climate

What does this mean for us in the future, as events which are inevitably waiting in the wings? We show that we are concerned. We represent the many Souths and a goodly number of people who bring their invisible baggage of a different cultural conditioning. What will lie ahead?

I like to think there is a peculiar potency in our way of life at Agnes Scott. There is one part of *Changing Values in College* that interested me very much. Do you think this description might fit us?

Where there is unity and vigor of expectation, students seem drawn to live up to the college standard, even if it means quite a wrench from their previous ways of thought, or a break with the prevailing values of students elsewhere.

A climate favorable to the redirection of values appears more frequently at private colleges of modest enrollment . . . an institution acquires a 'personality' in the eyes of its students, alumni and staff. The deep loyalty which it earns reflects something more than pride, sentiment or prestige. Community of values has been created. Not every student sees the whole world alike, but most have come to a similar concern for the values held important in their college.

We sang at Commencement this year one of my favorite hymns. I should like to close this article with a line from it: "Grant us wisdom, grant us courage, for the living of these days."



Mr. J. C. Tart



Miss Annie May Christie

Mr. Tart, Miss Christie Retire

MR. J. C. TART, Treasurer of the College since 1914, retired on July 1 after 48 years of service. He was treasurer for all three of Agnes Scott's presidents, working nine years under Dr. Frank Gaines, twenty-eight years under President Emeritus James R. McCain, and eleven years under President Wallace M. Alston.

Alumnae will recall the lights burning in Mr. Tart's office far into the night. Alumnae may not know that more often than not he worked on Sundays and holidays, too. As he says, quite simply, "The College has been my life." As his wife said once: "I thought you married me, but I found out you married a college!"

President Alston honored him with a dinner at the College on May 31, at which it was announced that the Board of Trustees had presented Mr. Tart with funds to purchase a new automobile—the trustees didn't dare choose a car for him. He and Mrs. Tart have moved into a house at 121 Glenn Circle, Decatur.

Also retiring this year is an associate professor of English, MISS ANNIE MAY CHRISTIE. She has taught Agnes Scott students for thirty-nine years, having joined the faculty in 1923.

Miss Christie holds the B.A. degree from Brenau College, the M.A. degree from Columbia University, and the Ph.D. degree from the University of Chicago. Her major field is American literature.

President Alston honored Miss Christie at a dinner at the College on June 4, at which Mr. George Hayes read selections from Charles Lamb's essay, "The Superannuated Man" (which he, by the way, commends to alumnae for their reading). Also at the dinner, the establishment of the Annie May Christie Fund was announced. The income will be used to purchase books for the McCain Library in the field of American Literature. Alumnae may make contributions to the Fund.

Miss Christie's mother died recently, but she is still living in the old Christie home at 355 Adams Street, Decatur.

M.R.S. Helped Them Get B.A.

This article is a reprint from the *Atlanta Constitution* of May 28. Jean Rooney, an alumna, is a *Constitution* staff writer.

By JEAN ROONEY x-'46

WHAT DOES it take to make Phi Beta Kappa?

A husband may not be a necessity, three married Phi Betas at Agnes Scott College report. But a mate doesn't hurt a smart student's chances.

Caroline Askew Hughes, Letitia Lavender Sweitzer and Beverly Kenton Mason are the three married

members of the select, 10-student group of Agnes Scott seniors tapped for the national scholastic society, highest honor a collegiate can achieve.

How to keep up your grades while keeping up with housework and a husband?

It makes for a busier life and more pleasure, the trio agree.

Caroline, a former Druid Hills girl who moved to Westchester County, New York in high school days, goes so far as to advocate marriage for every college girl—half jokingly.

"I tell everybody to go ahead and do likewise," the bright-eyed, busy, 22-year-old says.

In addition to her new Phi Beta Kappa key, she holds a National Science Foundation fellowship to pursue microbiology studies at Emory University next year.

Married to Rufus R. Hughes, a Georgia Tech graduate and young architect, Caroline admits to "putting in horrible hours" in biology lab this year.

Like her other two married colleagues she has pursued "independent study" this year, a special Scott program allowing top seniors to carry through a research project on their own in place of formal class work.

Caroline has researched a tongue-twisting biological study involving the effects of radiation on "developing mouse bone tissue."

After graduation, Caroline hopes to combine "raising a good size family" with continuing scientific research in a medically allied field, perhaps cancer research.

No ivory tower scholars, all three wifely Phi Betas head for the kitchen each evening and claim they like it.

Letitia, an attractive brunette from Richmond, Virginia, says her husband can tell when school is going well.

"I give him home-made biscuits," she reports.

The dark-eyed young wife, married to a U. S. Public Health Engi-

Studying mouse bone tissue consumed many hours of Caroline Askew Hughes' senior year.



Bill Wilson



Commencement week was particularly exciting for the Sweitzers—their first child was born on June 4.

Beverly Kenlon Mason says Rausey helped out wonderfully with the housekeeping.

neer, credits “elaborate scheduling” of school work with balancing her married life and campus life.

A French major, she manages to keep week ends free from study—free for her husband, friends and outings at Lake Allatoona.

“She’s a full-time wife as far as I’m concerned,” her husband John confirms her success.

Expecting her first child soon, Letitia quickly assures she wants to be a mother and homemaker only, at least for a while, perhaps using her language knowledge in a translating job later.

Beverly credits her former Georgia Tech football star-husband, Rausey Mason, with much of her collegiate success.

“He realizes that school is more important than housekeeping at this time. He’s helped out wonderfully,” she quickly compliments.

She is now putting her mathematics major to work operating “mechanical brains” in the computer department of Southern Bell Telephone Company.

All three did most of the work on their independent research projects at home. They were allowed to check out as many books from the library as necessary.

“Books all over the apartment and late meals and sort of sad housekeeping, but he understood,” Beverly says.

In the final analysis, an understanding mate is a prime factor in their scholastic success, the brainy trio believes.

(Letitia’s baby was born on June 4. She ran by Miss Phythian’s house, on her way to the hospital, to turn in her independent study paper. And she marched in the academic procession on June 11 to receive her diploma at Commencement.—The Editors)



Dwight Ross



Here they are fifty years later!

CLASS OF '12 CELEBRATES 50th REUNION

By CORNELIA COOPER '12



The Fire Brigade in 1912



The Baseball Team—complete with coach



Fifty years ago—The Wild Westerners

FROM THE TIME that Ruth Slack Smith wrote her first pep letter to the scattered members of the class of 1912 and made her first pep talk to the Atlanta members, enthusiasm increased rapidly. The first to arrive were Martha Hall Young, Mary Crosswell Croft, and Susie Gunn Allen.

Saturday morning, Ruth and these three were joined by the six members from Atlanta and the vicinity. Happily they pinned on the pompons of purple and white and gold made by Carol Wey and started to class.

What a pleasure to catch up on contemporary knowledge, to hear authoritative lectures on important subjects, from Existentialism to heights "Higher than Glenn," even though shades of past lessons in freshman English, history, and math kept hovering around!

Out on the campus, they joined the milling crowd around the dining hall. What matter overweight and gray hair when meeting old friends?

In the dining hall they enjoyed the delicious lunch, tried to smile for the photographer, and fitted names to the girlish faces and antique costumes in the pictures of old days they found placed on the table. The total at the luncheon was ten: those already mentioned by name and Marie McIntyre Alexander, Fannie G. Donaldson, Julia Pratt Slack, Hazel Murphy Elder, and Cornelia Cooper. Mail, wire, and long distance phone had brought messages from those who could not come — Antoinette Blackburn Rust, Annie Chapin McLane, and Nellie Fargason Racey.

Suddenly, President Eleanor Hutchens' voice rang out from the speak-

ers' table: "Will each member of the class of 1912 please come forward as her name is called." Gold medals to commemorate their fifty years! The presentation was the highlight of the reunion.

Meeting over, came a relaxation period in Julia Pratt's home, and a trip to see Miss McKinney, the only faculty member living close by who had taught the class. Hazel Elder presented her a humorous tribute in verse which she had composed.

Next, THE TEA given to the class by President and Mrs. Alston in the President's home. The "girls" enjoyed talking to them and to Dr. McCain, Dean and Mrs. Kline, Dean Scandrett, Dr. Stukes, and other friends.

The reunion banquet given by Ruth Smith in her home was a great affair. The table was beautiful, the repast delicious. Four husbands, Donaldson, Slack, Wey and Judge Croft—added to the "feast of language and flow of soul"—also the hilarity—of the occasion. Each guest was asked to tell of an experience or an accomplishment of the past year. They varied from the ridiculous to almost the sublime. Written contributions were Hazel Elder's tribute to Miss McKinney and Martha Young Bell's poem, "Fifty Years Ago," read by her mother, Martha Young.

Sunday afternoon the class and the husbands were guests of Carol Wey and Fannie G. Donaldson in Fannie G. and Dowse's beautiful garden. A number of alumnae from other classes were present.

By six o'clock the fiftieth reunion of the class of 1912 had passed into history.

Alumnae Day Lecturers Suggest Reading

ECONOMICS

MR. CHARLES F. MARTIN

- Galbraith, John K., *The Affluent Society* (Houghton Mifflin Co.)
*Theobald, Robert, *The Rich and The Poor* (MD314—Mentor)
*Burns, Arthur, *Defense Against Inflation*
*Heilbroner, Robert, *The Worldly Philosophers* (8321—Simon & Schuster, Inc.)

SOCIOLOGY

MR. JOHN TUMBLIN

- Deren, Maya, *Divine Horsemen: The Living Gods of Haiti* (Thames and Hudson)
Landes, Ruth, *The City of Women* (Macmillan)
Pierson, Donald, *Negroes in Brazil* (University of Chicago Press)
Puckett, Newbell N., *Folk Beliefs of the Southern Negro* (Oxford University Press)
Tallant, Robert, *Voodoo in New Orleans* (Macmillan)

T. S. ELIOT

MRS. MARGARET W. PEPPERDENE

- *Drew, Elizabeth, *T. S. Eliot: the Design of his Poetry* (SL34—Charles Scribner's Sons)
*Gardner, Helen, *The Art of T. S. Eliot* (D43—Dutton Everyman Paperbacks)
*Matthiessen, F. O., *The Achievement of T. S. Eliot* (22—Galaxy Books)
Preston, Raymond, "Four Quartets" Rehearsed (Sheed & Ward)

SHAKESPEARE

MR. GEORGE P. HAYES

- *Sewell, Richard B., *The Vision of Tragedy* (Y56—Yale University Press)
Harrison, George B., *Shakespeare's Tragedies* (Oxford University Press)
*Goddard, Harold C., *The Meaning of Shakespeare* (P50, P51—Phoenix Books)
Stauffer, Donald A., *Shakespeare's World of Images* (W. W. Norton Co.)

HISTORY

MR. KOENRAAD SWART

- Tannenbaum, Edward R., *The New France*
Thomson, David, *Democracy in France* (Oxford University Press)
*Luethy, Herbert, *France Against Herself* (MG8—Meridian Books)

POLITICAL SCIENCE

MR. WILLIAM G. CORNELIUS

- MacIver, Robert M., *The Web of Government* (Macmillan)
Heard, Alexander, *A Two-Party South?* (University of North Carolina Press)
Organski, A. F. K., *World Politics* (Alfred A. Knopf)
Claude, Inis L., Jr., *Swords Into Plowshares* (Random House)

CHINESE THOUGHT

MR. KWAI SING CHANG

- *Fung, Yu-Lan, *A Short History of Chinese Philosophy* (22—Macmillan)
*Creel, H. G., *Chinese Thought* (MD269—Mentor Books)
Lin, Yu-tang, *Wisdom of China and India* (Random House)

EXISTENTIALISM

MR. C. BENTON KLINE

- *Kaufmann, Walter, ed. *Existentialism from Dostoevsky to Sartre* (M39—Meridian Books)
*Heinemann, F. H., *Existentialism and the Modern Predicament* (TB28—Harper Torchbook)
*Blackham, H. J., *Six Existentialist Thinkers* (TB-1002 Harper Torchbook)
Barrett, William, *Irrational Man* (Doubleday)

CHILD PSYCHOLOGY

MRS. MELVIN B. DRUCKER

- Bettelheim, Bruno, *Dialogues With Mothers* (The Free Press of Glencoe, Inc.)
Garner, Ann M. and Wenar, Charles, *The Mother-Child Interaction in Psychosomatic Disorders* (University of Illinois Press)
Harris, Irvin D., *Normal Children and Mothers* (The Free Press of Glencoe, Inc.)
Sears, Robert R., Maccoby, Eleanor E. and Levin, Harry, *Patterns of Child Rearing* (Row, Peterson & Co.)

ADOLESCENT PSYCHOLOGY

MR. LEE B. COPPLE

- Stone, L. Joseph and Church, Joseph, *Childhood and Adolescence: A Psychology of the Growing Person* (Random House)
Wattenberg, William W., *The Adolescent Years* (Harcourt, Brace)
Bernard, Harold W., *Adolescent Development in American Culture* (World)
Seidman, Jerome M., ed., *The Adolescent: A Book of Readings* (Holt, Rinehart, and Winston)
Landers, Ann, *Since You Ask Me* (Prentice-Hall)

ASTRONOMY

MR. W. A. CALDER

- *Sciama, D. W., *The Unity of the Universe* (A247—Anchor Books)
*Thiel, Rudolph, *And There Was Light* (MT290—Mentor Books)
Vaucouleurs, Gerard de, *Discovery of the Universe* (Macmillan)

GENETICS

MISS JOSEPHINE BRIDGMAN

- Bruce, Wallace and Th. Dobzhansky, *Radiation, Genes and Man* (Henry Holt & Co.)
Crow, James F., *Effects of Radiation and Fallout* (Public Affairs Pamphlet No. 256, 22 East 38th St., New York 16, N. Y.)

*Paperback



Pudden Bealer Humphreys '46 (center) at the Alumnae Luncheon on April 28 when she was elected regional vice-president.

Worthy
Notes..

Twelve Alumnae Killed in Paris Plane Crash

AS I WRITE THESE WORDS, we in Atlanta are coming out of shock and numbness into pain and grief. I shall not attempt to write about the plane crash in Paris on June 3 in which 122 members of the Atlanta Art Association, including 12 Agnes Scott alumnae, were killed. I would commend to you *Life* magazine's coverage of this, in the issue of June 15, particularly the superbly written article by Ralph McGill, publisher of the Atlanta Constitution (p. 38.)

I shall simply try to write a little about each alumna. *Lydia Whitner Black* (Mrs. David C., Jr.), graduated with me in 1938. She was a former president of the Atlanta Junior League and was one of the organizers of the ill-fated tour. She is survived by her husband and two sons, 3567 Paces Valley Rd., N.W., Atlanta 5.

Mary Mann Boon (Mrs. Harry M.) 1924 and her husband, an Atlanta dentist, were both killed. Mary was serving this year as vice-president and program chairman of the Atlanta Agnes Scott Club. Survivors include a daughter and a son, Harry Boon, Jr., 167 Bolling Rd., N.E., Atlanta 5.

Frances Holding Glenn (Mrs. E. Barron) x-1929 and her husband, an Atlanta businessman, both died. She was an artist and a member of the League of Women Voters. They had no children. Her mother is Mrs. Charles Holding, 70 Sheridan Dr., N.E., Atlanta 5.

Mary Ansley Howland (Mrs.) x-1929 had been living for several years with her mother, Reba Goss Ansley Inst. (Mrs. W. S.) at 212 S. Candler St., Decatur, Ga. She was a member of the Art Association, Junior League and League of Women Voters. Her survivors include three children.

Mary Louise "Pudden" Bealer Humphreys (Mrs. Ewing, Jr.) 1946 had served an unprecedented two-year term as president of the Atlanta Agnes Scott Club and was elected April 28 as a vice-president of the National Alumnae Association. She had recently developed her talents for painting. She is survived by two sons and her husband, 3167 Downwood Circle, N.W., Atlanta 5. Her sister-in-law, Mrs. Walter Bealer, was also killed.

Frances Stokes Longino (Mrs. Hinton F.) x-1922, a native Atlantauan, was a member of several civic and cul-

tural organizations. She is survived by two married daughters and her husband, a retired official of Retail Credit Co. who resides at 2982 Habersham Rd., N.W., Atlanta 5.

Anne Garrett Merritt (Mrs. William E.) x-1941 graduated from the University of Ga. She was an organizer of the tour and active in other Art Association affairs. Her husband survives her and resides at 184 Peachtree Battle Ave., Atlanta 5.

Elizabeth Carver Murphy (Mrs. David J.) 1943, and her husband, an Atlanta architect, were killed. Both were active in Art Association work, and Betty was also a member of the League of Women Voters and the Altar Society of the Cathedral of Christ the King. Four children survive.

Helen Camp Richardson (Mrs. William) Academy had toured Europe with her ward, Betty Howell Traver (Mrs. Daniel C.) 1946. Helen had taught school in Atlanta for 48 years and recently retired. She is survived by her husband, a retired engineer, whose address is: 38 Peachtree Circle, N.E., Atlanta 5.

Rosalind Janes Williams 1925 had an outstanding career in advertising in Atlanta. She was a former member of the Alumnae Association's Executive Board, was a vice-president and copy chief of Tucker-Wayne Co., and was Atlanta's Women of the Year in Business in 1955. She is survived by a married daughter, two grandchildren and a son, Bill Williams, a student at St. Johns University, Collegeville, Minn.

Louise Taylor Turner (Mrs. Robert) x-1934, from Marshallville, Ga., and her husband were killed. He, a banker and businessman, made a hobby of growing camellias and she of painting them. She had an art exhibit hung at St. Simons Island this spring. They are survived by two sons; the elder, Robert, Jr., is a student at Georgia Tech.

Anne Black Berry (Mrs. D. Randolph) Special 1941-2's husband, an executive of Scripto, Inc., had joined her in Paris for the flight home after a business trip in Europe. They are survived by two sons and Randy's two brothers, Tom and Henry Berry, Rome, Ga.



WHAT DO YOU MEAN “ACT YOUR AGE?”

By DR. LEE B. COPPLE,
Associate Professor of Psychology

THIRTEEN'S no age at all," says Poetess Phyllis McGinley. And that's only the beginning. For the next seven or eight years our adolescents flounder in a status quo so filled with ambiguities that it is no wonder they take refuge in a world we can seldom understand or even approach.

The "not that, not this" (also Miss McGinley's phrase) which is true of thirteen would be somewhat more endurable if this thirteen-year-old could be sure that, come fourteen, or sixteen, or even beyond, this anomalous role would suddenly blossom into something having more definite shape and boundaries and definitions and value. The fact is, sadly, otherwise.

Each year as I undertake to introduce students of developmental psychology to the study of this period of life which we call "adolescence," I am re-impressed by the admission I must make, that I am about to discuss something for which we have no very good definitions, or rather for which we have so many definitions that we often do not realize how contradictory they are. Now, ask me what I mean by "adolescence" and I think I know that it is a period somewhere between childhood and adulthood—on that we can generally agree—but pin me more closely by asking, "But when does childhood end?" or "When does adulthood begin?" and you see that the boundaries become more fluid, or disappear altogether.

When *does* childhood end? The lines are almost impossible to draw. Time was, perhaps, when they might have been sensibly drawn in terms of the physical growth patterns of the child, or when some seemingly spontaneous shifts in the patterns of his interests could be observed. Increasingly, childhood seems to end when the *parents* of a given sub-stratum of our culture agree that it *should* end and thrust their children into behaviors and dresses and interests which were once considered the province of adult lives: so that, in effect, the children mimic adults.

But, you may protest, even though these children ape adult ways, nobody really takes them seriously. It's kind

of cute, really; aren't we making a lot of fuss over nothing? Everybody still knows they are children, and that's true even after they become honest-to-goodness adolescents. Leaving that question for the moment, then, let's take a look at the question of how we establish the time when a child *does* leave childhood.

Consider with me some of the differences—just the most visible ones, not really subtle ones including such imponderables as "maturity," "responsibility," or the like—and see how fuzzy the image of "adult" becomes. We expect, for examples, that an adult may: 1) embark upon an independent vocational course, with its corollary; 2) earn an independent income; 3) set up an independent household, either as a single or as a married person, with its corollary; 4) release from responsibility to, and dependence upon, parents; 5) receive recognition as a citizen having the franchise, being able to make independent and legally binding decisions, own property, or, (what is often more immediately desirable to adolescents than any of these), have the more visible rights to 6) own and drive a car legally, 7) purchase and consume—if desired—alcoholic beverages, 8) enter without question, or fear of reprisal or embarrassment, any place of entertainment or of other type which claims the right to confine its clientele to "adults only."

Now, all of these would seem to be legitimate, or at least semi-legitimate, examples of what we psychologists call "operational definitions" of adulthood. That is, one can establish unequivocally whether one does or does not qualify under these criteria. But when does one become adult under such definitions? Depending on the state in which one lives, the answer is—anywhere from 13 to 21, by law—and depending on the financial or social or educational circumstances in which one finds himself, often well past the age of 21 by actual practice.

Let us consider some of these possible operationally defined bases for claiming "adult" status. When, for example, is a person free, either legally or practically, to pursue an independent vocational course for himself, earning an income sufficient to maintain himself inde-

"Act Your Age?" (Continued)

pently? This question has many ramifications, including those of (a) when he is free to leave school; (b) when he is free to seek employment outside the home; and (c) when—whatever these legal *rights*—it is realistic to suppose that he can do either of these. Without entering into a detailed consideration of legislation pertinent to these questions, let me simply remind you that every state in our union has compulsory school attendance laws except, Mississippi, and it has permissive legislation.

The other side of the coin concerned with pursuing an independent vocation, earning an independent wage, has to do with work laws. Here both federal and state laws apply. Federal legislation, principally the Fair Labor Standards Act of 1938 and its 1949 amendments, forbids "oppressive" child labor in firms whose products are sold across state boundaries. State legislation, applicable to firms producing goods *not* sold in interstate commerce, supplements these federal laws, in some cases making the employment of adolescents equally difficult but in about half the states lowering the minimum age to 14, while limiting the work week to 48 hours.

What can be said by way of supplement to these *legal* restrictions is of virtually as much importance as these minimum safeguards. As a matter of fact, we are almost daily reminded now that the rapid march of automation and other technological advances have made the "hand" (in the sense we of southern cotton-mill town back-grounds used to know him) an almost unemployable individual. The consequence is that, for practical purposes, the days of continued dependence on parents, while an adolescent pursues further general or professional or vocationally-oriented training, extends this entry into the adult world for millions of our youngsters until age 21 or 25 or well beyond. By this sort of definition, then, both law and the realities of the employment picture make it difficult for large numbers of our young people to claim "adult" status in the vocational realm until well into the third decade of their lives.

Marriage legislation and custom

Or take the matter of marriage legislation and custom. We have suggested that another operational definition of "adult" status is the right to set up an independent household—in this case with a mate—which is both financially and psychologically independent from parental control. Here the legislative picture and the social custom are even more confused. Georgia recently enacted legislation which raised the minimum age for marriage in our state from 17 to 18 years for males and from 14 to 16 for females. In other states of the union, one arrives at adult status by this criterion anywhere from age 13—lowest in the nation, found in New Hampshire—to age 21 as a girl, or from age 14—again in New Hampshire—to age 21 for a boy. No state permits marriage for either males or females without parental and/or court consent under age 18.

Despite these legal provisions, it does not take much imagination for one to believe that any child who gets married at an age lower than that which he can hope to find legal employment outside the home has much hope of attaining *immediate* and genuine psychological independence in his marriage relationship. And indeed it is probable, statistically speaking, that not only does such

a marriage have a far poorer chance for survival as a marriage, but that individuals who engage in such a marriage probably have far less chance of securing training necessary to learn their ways vocationally and otherwise as independent adults. Thus to permit an adolescent to marry before one permits him to pursue his vocation or to earn the income which would give his home stability and self-respect is to hand him a piece of candy and snatch it back in a single gesture.

Or take the matter of citizenship rights. We in Georgia have seen fit to give the right to vote to 18-year-olds, one of two states (the other is Kentucky) to do so, although Alaska permits the vote to 19-year-olds and Hawaii to 20-year-olds. While I applaud this lowering of the voting age, I confess to a certain feeling of inappropriateness in a recent suggestion which I heard by radio that these young voters be given released time from high school studies in order to register to vote!

The adolescent's dilemma

Those of you who have awaited with mixed feelings the arrival of a sixteenth birthday, glad to relinquish some of your chaffering duties but worried about how your adolescent son or daughter will act "behind the wheel," will not need to be reminded that "adulthood begins at 16" for many young people. The last time I got my driver's license renewed I was told by the woman in charge about an adolescent girl who had arrived bright and early that morning (in the rain), her sixteenth birthday, only to be told that no driving tests were administered on rainy days. "You would have thought," she told me, "that the world was coming to an end. The girl burst into tears because she had to go to school that day and therefore would have to postpone getting her license *one more day*." But some of you who have children coming-of-age so far as driving a car is concerned have been shocked, as some friends of mine recently were, to find that their automobile insurance nearly doubled as a result. One cannot quarrel with the actuarial tables which make such a penalty necessary, but one can say that here is another example of how we reward and punish a youngster at the same time—or at least we punish his parents for allowing him this new "adult" privilege.

Getting into a theatre to see a film "for adults only" may well be an easier trick to manage than some of these other coming-of-age criteria to meet, but I can't resist mentioning this if only to tell you a good story. A psychologist friend of mine was passing the local "art theatre" in Nashville, Tenn., with his young son, who looked up and read one of the "For Adults Only" labels on the billboard. "Gosh," he child exclaimed, "that picture must be scary."

From this confusing welter of legal statutes and social customs, how can we draw some role for the adolescent? I'm sure you see the difficulty, and *his* dilemma. By statute he can take a wife before he can drive a car for his honeymoon or purchase the champagne with which to toast his bride; he can earn an income before he can use this income to buy certain types of property in his own name; he can pay taxes before he can vote; he can quit school before he can get a job; and so on, endlessly. No wonder many adolescents have a feeling of "not that, not this," for such is precisely their status.

From a psychological standpoint there is a considera-

tion overshadowing all the ambiguities surrounding the role of adolescent from legal or conventional standpoints—namely, when does an adolescent get treated as a person of worth? One might well here paraphrase Eliza Dolittle's comment to Col. Pickering about a lady: ". . . the difference between a lady and a flower girl is not how she behaves, but how she's treated. I'll always be a flower girl to Professor Higgins, because he always treats me as a flower girl, and always will; but I know I can be a lady to you, because you always treat me as a lady, and always will." Just so with the adolescent. He is not particularly concerned with whether we define him as child or as adult. He may be occasionally concerned and frustrated, of course, with the legal and other ambiguities surrounding his role, but he is far more concerned that, as a society, we have not quite decided whether we like him or not, whether we have any positive value for him as an individual or continue to regard him as a puzzling and vexing "problem." In his plight he may well take comfort—although cold comfort it is—in the fact that, as a culture, we have not entirely made up our minds about the value of other age sub-groups, either. We are not just too sure what we think of children (although most people genuinely like little babies, when they aren't teething or colicky or demanding too much attention, but are ornamental and passive).

The golden age: 21-35

And certainly we are having long second thoughts about the *old*. In fact, if you will think of it a moment, there is only one group in our culture which we do rather thoroughly approve of, and that is the young adult—say the individual between 21 and 35. Having now passed through that most desirable of age periods, I am beginning to be somewhat resentful of this prejudice, but I am forced to acknowledge it. I can readily enough see who is chosen to sell me my toothpaste and my new car, my deodorant and my television set. This sort of thinking colors us all; persons under 21 long for that golden age which lies ahead, and persons over 35 are all too pathetically prone to attempt to maintain the illusion that they still qualify.

But it is more than that the adolescent is simply outside this golden age; he is much more the target for abuse than, say, the relatively innocuous school child or even the slightly annoying aged parent. He is most particularly disturbing because he poses a threat to all of us which none of these others do. We can speak of children as the "rising generation" and have some twinge of envy for their lot, but they aren't pressing us, and they are so far from having "arrived" that we are really not threatened by this distant prospect. As for those *past* the golden age, it is apparent to all that they are more to be pitied than envied, and hence one can dismiss them without a second thought. But this "new crop"—ah, that's a different matter!

"Young upstarts, of course. Still wet behind the ears." But so bright, so vital, so damnably good-looking! "And yet," we comfort ourselves, "so naive, so idealistic, so full of illusions." But so courageous, so concerned for right, so willing to give themselves! And so it goes. Who are these kids, anyway? How should one treat them?

The answer to these questions lies partly, at least, in an answer to a prior one: are we content that the present state of armed truce continue to obtain, or are we really

concerned to improve relationships between adults and adolescents—or between what is more properly described as "older adults" and "younger adults?" However this latter idea may rankle—however difficult you may find it to acknowledge that the child you held in your arms only yesterday now has every right to be regarded as a "young adult," you will get nowhere with this bridge-building between the generations if you are not willing to examine objectively such claims to "adulthood" as this adolescent group has.

And the claims *are* impressive. Psychologists have probably done as much as any to buttress these claims. It has long been recognized, for example, that intelligence does not grow markedly after about age 15 or 16. This does not mean, of course, that learning cannot continue indefinitely—your reading this faculty article as an Agnes Scott alumna is based on this premise—but you are merely sharpening and utilizing an intelligence which was virtually complete in its growth in your early adolescence.

More readily visible, of course, is the physical growth and vitality of these young adults. Those of you who have sons and daughters who look you in the eye or tower over you and whose sheer animal vitality permits them seemingly to burn the candle at both its ends without suffering the aching eyes and bodies you would have under a similar routine need not be reminded that, physically, these young people have arrived.

Sexually, it has long been known that boys reach the peak of their sexual interest and potency in early adolescence. This is not as true with most girls, at least from a psychological standpoint, but of course the advent of menarche makes it apparent that girls will soon be capable of sexual responses and of motherhood with equal or greater physical vitality than are older women.

The process of maturing

And socially! Who has not been overwhelmed with the poise, the good manners, the conversational skills—not to mention the bridge games and dancing prowess—of young people? I shall never forget a faculty reception for high school seniors competing at Davidson for the college's scholarship awards. We who went because of duty, expecting to have a rather painful evening with shy, gawky adolescent boys, found *ourselves* being put at ease, *our* interests being inquired after, *our* lives being laid out for inspection.

And on down the list . . . To each of these, I am sure you have been giving some sort of assent, grudging though it may be. But in each case I am sure that you have also had some mental reservations: a "Yes, but . . ." feeling. And of course there are some "buts" in the picture. I was careful to acknowledge—and no adolescent would deny it—that these are *young* adults. Indeed, they wear the badge rather proudly, not to say somewhat smugly, upon occasion. Now let us examine some of the "buts."

Bright they may be, but this often has the quality of "smart-aleck" brightness, of unjustified and trigger-happy readiness to engage in wholesale criticism and condemnation of all that they do not immediately approve—which is usually, at one time or another, almost everything not of their own making. If this is a vice, it is also a virtue. But when I am talking to adolescent audiences on the theme of "maturity," I always emphasize that maturity is

“Act Your Age?” (Continued)

a two-step process. First, one must “appreciate” his culture, *then* criticize it. In their enthusiasm, some adolescents do neglect their homework in this first phase and all too readily seize upon their new-found right to criticize. But though youth can be pretty irritating to us somewhat defensive older adults, we may jolly well know that we have botched a good many things—but don’t particularly welcome, and rightly so, having the fact pointed out so gleefully.

Or take the matter of sexual maturity. The “Yes, but . . .” in this case has to do with the older adult’s perception of what is all too often tragically true, that the young adult often does not have the proper framework into which he may thoughtfully insert this sexual precocity so that it may take its place as an important—but not the *all-important*—element of a secure love relationship. Here again, the charge that we make—that our children do not see the sexual act and sexual behavior generally within the context of a socially-approved and God-blessed marriage relationship—*ought* to bring shame to our hearts as we make it with our lips. Why don’t they see it so? Didn’t we make it clear in our daily examples before them these several years? But *if* they don’t, whoever is to blame, it is a “Yes, but . . .” of considerable importance, and adolescents are often as troubled by their insecurity in not knowing what use they *should* make of these sexual stirrings as their elders are concerned about what use they *will* make of them. And by and large, they are an eminently teachable lot, given *sound* information, *early enough*, in a context of love and frankness and non-judgment.

And so it goes down the line. “Yes, they *are* socially skilled,” BUT “they surely can run over the feelings of others.” Oh, “Yes, they are grown up enough physically,” BUT “I find all this animal good spirits a little nerve-racking, frankly.” Don’t you see? We haven’t quite made up our minds about these folks.

“Youth will be served”

But, meanwhile, over in the adolescent camp . . . Do they await with patience ours and the culture’s judgment on them? Do they even care what we think? All too often we get the feeling that they do not. I don’t know that psychologists can accept the blame for it, but *somebody* has been spilling the beans to them. To the admissions we have just made, those followed by all the “buts”—that these youngsters are bright, physically big and vital and good-looking, sexually matured, and socially poised—somebody has tipped them off. They know what their claims to recognition are, that they are legitimate claims and that “youth will be served”—and they will not await our approval for their folkways. But since, being pretty good reality testers, they often cannot practice these folkways within the view of older adults, they practice them all too often in a world peopled exclusively by persons of their own age. This denies them the satisfaction of open and fair recognition of their claims, but at least it prevents them from being censured and frustrated. From our standpoint, it denies to us the benefit of the fresh viewpoint and vital concern which they have for social issues, and it prevents us from exercising that moderate wisdom which we may have acquired through some rather bitter trials-and-errors. And from both positions, there is some-

thing of tragedy in this failure to find common ground.

And this brings me back to a question I asked earlier: are we really concerned to bridge this barrier? Or are we willing to continue indefinitely these ambivalent feelings—feelings so often interpreted by a sensitive, spoiling-for-a-fight adolescent as altogether hostile and rejecting? If we mean what we say about trying to understand our adolescent “young adults,” we cannot hope to do this without first giving credit where credit is so undeniably due that, if we do not give it, it will be claimed anyway and we, its deniers, will be rejected.

Depths of self-mistrust

Yet the “buts” have validity, too, and the surprising thing (surprising to many parents who somehow never can read beneath the very thin disguises of bravado) is that these adolescent “young adults” are often so ruthlessly honest with themselves and with others that they are tempted to let the “buts” outweigh the “yeses” in their own self-views. It may come as something of a shock to you to learn that beneath these cocky facades lie such depths of self-mistrust and even self-hate that (except for the very old and infirm) the suicide rate is higher among adolescents than among any other age group in our culture. And for every youngster who takes his own life physically, ten thousand take that which is most vital about their lives—their own view of themselves as persons of dignity and worth—and trample on this view, or subject it to a thousand denials daily. You think that your adolescent son or daughter spends all that time in the bathroom or before the mirror because he or she is so narcissistic? More likely it is that these minutes—stretching into hours sometimes—are minutes of searching self-examination. Who lies behind that face, that figure? Who is the *real* me? What about all those “buts” which my parents and my friends’ parents are so ready with?

With this quality of honesty and these kinds of self-doubts, an adolescent is really in a far more teachable position than has generally been recognized to be the case. That he seems so *un-teachable* is very natural, really. Why *should* he accept instruction from anyone who has not really made up his mind whether he is a “problem” or a “person?” Why should he accommodate himself to a society which has shown no readiness to accept him? Why should he respond with affection and candor and openness to people whom he has found to have more reservations than acceptance?

The moral is clear, I hope, but let me summarize it using the theme with which I entitled these remarks. How dare we say “Act your age” to a human being whose age we have neither defined nor accepted? Have we not usually meant, “Act *my* age?” Or “Act *any* age except that awful adolescent age?” Until we as individuals and as a culture give him a role which can be played with sureness and dignity, until we acknowledge that every age of life has its legitimacy and its value, until we can say “Act your age” and mean your *exact* age, with all its “yeses” and its “buts,”—until these come about we shall continue to look upon them as “crazy, mixed-up kids,” and they will continue to look upon us as “intolerant has-beens,” and the rich relationships of understanding between older adults and younger adults which *might* be possible will be reserved for those very few who do “get the picture” and know its satisfactions.

The Class News Editor Retires

This issue of the *Quarterly* is the swan song for Eloise Hardeman Ketchin's services as Class News editor. She retired on the first of July.

The position of Alumnae House Manager and Class News Editor has sort of grown like Topsy. When Mrs. Ketchin joined the alumnae staff in 1950, she willingly went through the drudgery of learning to type so that she might perform her editorial duties more effectively.

She would be the first to tell delightful stories on herself about various slips, inadvertent typographical errors, inaccurate information which haunt the waking and sleeping hours of any editor—like the time she blithely married an unmarried alumna to the very happily married husband of another alumna. But we will miss her real knowledge of alumnae relationships—who is "kissing kin" to whom—gleaned from twelve years of writing about us.

Her first responsibility was managing the Alumnae House. Although she had scant funds with which to manage, no detail was too small for her to attend to for the comfort of her guests. As Ann Worthy Johnson, Director of Alumnae Affairs, said at a farewell dinner for Mrs. Ketchin, given by Dr. and Mrs. Alston, "I would like to sum up Mrs. Ketchin's service to the College in one word, stewardship."

She has moved only across the street, to an apartment at 120 S. Candler Street, so we're happy to have her near next year.



**Ga. Labor Department
Honors Americus Alumna
For Dedicated Service**

Reva I. DuPree x-'20, now associated with the Georgia Department of Labor in Americus, was awarded a 20-year service pin by Georgia Commissioner of Labor Ben T. Huiet. "Your dedicated service over the years has contributed greatly to the effective administration of Georgia's Employment Security Program. You, no doubt, realize that we are fortunate to be able to be a part of a program that contributes so much to the economy of the state and helps tide so many families over temporary periods when the breadwinners are unemployed," Commissioner Huiet said in making the presentation.

DEATHS

(See page 16 for the list of the victims of the Paris plane crash.)

Faculty

Mary Wyatt Lovelace Hurt (Mrs. John W.), former member of the faculty at Agnes Scott, March 4.

Institute

Mary Mack Ardrey (Mrs. Wm. B.), April 4, 1962. Lucie Vance Siewers (Mrs. W. L.), April 14, 1961. Adah Williams Chapman (Mrs. Cliff), March 6.

Academy

Maggie McLean Coulter (Mrs. V. A.), April 17, 1961.

1907

Nell Lewis Battle Booker (Mrs. John M.), in March.

1923

Mrs. Hardeman Meade, mother of Anna Meade Minnigerode, in March.

1928

Edna Volberg Johnson's mother, Jan. 21.

1930

Elizabeth Bennett Woodford (Mrs. John V. M.), 1960.

1931

Margaret Askew Smith's husband, Oct. 8, 1961.

1934

Esther Coxe Wirsing (Mrs. Thomas, Jr.), date unknown.

1939

Ann Marshall Howell Watson (Mrs. Cody U.), April, 1960.

1942

John I. Scott, father of Louise (Deezy) Scott O'Neill and Rebakah Scott Bryan '48, May 9.

1949

David J. Arnold, father of Miriam Frances Arnold Newman, March 29.

1955

Mrs. Ben F. Stovall, mother of Harriett Stovall Kelley and Engenia Stovall '63, May 10.

1956

Barbara Huey Schilling's father, March 25.

1960

Eileen Johnson's father, in April.

Four Awards Go to Daughters of Alumnae

Three daughters of alumnae receive annual awards presented by or in honor of alumnae. The George P. Hayes Debate Trophy, offered by Louisa Aiche McIntosh (Mrs. Preston) '47 and Dal Bennett Pedrick (Mrs. Larry) '47 went to Sarah Adams '62. The Bennet Award for Best Acting, given in honor of Estelle Chandler Bennett (Mrs. Claude S.) x-'24, went to Marian Fortson '62, daughter of Julia Grimme Fortson (Mrs. W. Alwin, Jr.) '32. The Kimmel Award, offered by Nancy Kimmel Duncan (Mrs. Harry A., Jr.) '51 and her mother also went to Marian Fortson. The Winter-Green Scholarship (named for faculty member Roberta Winter '27 and Elvena Green for summer study at the Barter Theatre or Flat Rock Theatre went to Margaret Roberts '63, daughter of Peggy Kumm Roberts (Mrs. D. R.) '35. The Jackson Fiction Award, established by Maur Foster Jackson (Mrs. Ernest Lee) '21 (see Class of '23 news) was given to Cynthia Hind '62, daughter of Maria Lee Hind (Mrs. Edwin) '31.

THE

FALL 1962

Agnes Scott

A RIB-TICKLING
HISTORY OF EDUCATION

ALUMNAE QUARTERLY

See page 7

ALUMNAE MEETING QUESTION TIME

Why is tuition higher than it was in 1934? Is it true that 85% of the members of the faculty are Communists? Why won't you accept my daughter?



THE Agnes Scott

FALL 1962 Vol. 41, No. 1
ALUMNAE QUARTERLY

Ann Worthy Johnson '38, *Editor*

Dorothy Weakley '56, *Managing Editor*

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FRONT COVER :

Cartoon of an alumnae meeting, vintage contemporary, by John Stuart McKenzie. See p. 7. *Photographs on pp. 3, 4, 5, 6, 21, 22, 24, 26, and 29 by Ken Patterson.*

FRONTISPIECE :

(*Opposite page*)

The space where the new dormitory is being built is where Mr. Tart's house and Cunningham Cottage once stood, next door to Dr. Alston's house on one side and to Miss McKinney's on the other. Each frontispiece this year will give you a progress report on the building.

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



A Beginning

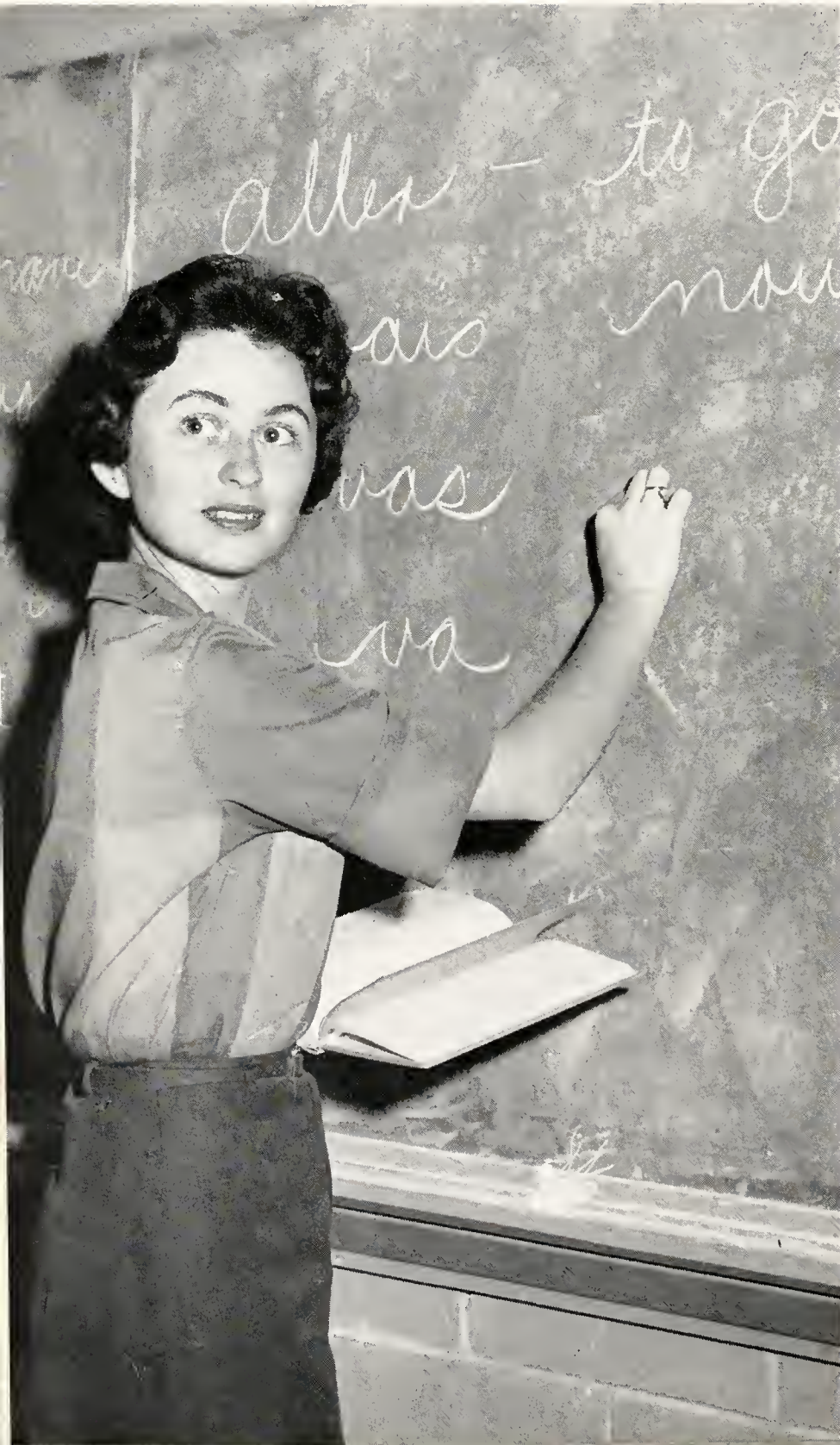
FALL 1962

A great yawning mudhole, full of Georgia red clay, with a fence around it, is the current status of what will be, by August 1963, a wondrous new dormitory.

103250

Scotties Becom

Dr. Elizabeth S



Throughout the country, Agnes Scott graduates are teaching in the secondary school, that peculiar institution known as the American high school. Their high school may be on Central Avenue with trucks rushing by, rattling the window panes of a three-storied building with classrooms like the squares of a checker board. Their school may be a four-teacher high school on the sands of Ocracoke. Their school may be one of the new consolidated edifices that dot the countryside with their fleets of buses. Their school may look like a new country club with its low, rambling structure made of glass, steel, brick, and stone. Their school may be an imitation of the college campus with ivy-covered buildings where the appropriately dressed student clad in the latest copy of Ivy League clothes prepares for college. What they have in common, what all of America's 28,000 high schools have in common is one course, preparation for college entrance. And it is this one course that Agnes Scott graduates are teaching.

It is to this college preparatory program in the secondary school that Agnes Scott College, one of the country's outstanding liberal arts colleges, has made a distinguished contribution. Graduating with a strong academic background, young women have found rewarding professional careers teaching their first academic concern, their major subject, to the

Jane Nabors '62, as a teacher trainee, teaches high school students to "parlez-vous."

THE AGNES SCOTT

schoolmarms

Notes about Teacher Education

adolescents in the American high school.

Rampant in writing and discussion regarding high school education today is the question, how shall the secondary school teacher be prepared? It is answered at Agnes Scott by the conviction that teacher education should be a college-wide enterprise involving both the major departments, such as, English, history, or the foreign languages and the education department which is concerned with professional courses. In order to provide the strongest teacher-education faculty and to enrich course offerings, Agnes Scott College instigated jointly with Emory University in 1948, the Agnes Scott-Emory Teacher Education Program.

The future teacher's curriculum in various teaching fields is planned by a Committee on Teacher Education representing both institutions. There is, therefore, no major in education per se. The future teacher selects her major in one of the liberal arts.

Although certification for teaching is given for elementary and secondary levels, the majority of Agnes Scott students preparing to teach choose to do so at the secondary level in one of five fields: English, foreign language, mathematics, science, and the social sciences. The Agnes Scott program is limited to forty students, and not every would-be teacher is encouraged to enter the college's program. Careful screening of her scholastic aptitude, personality traits, and

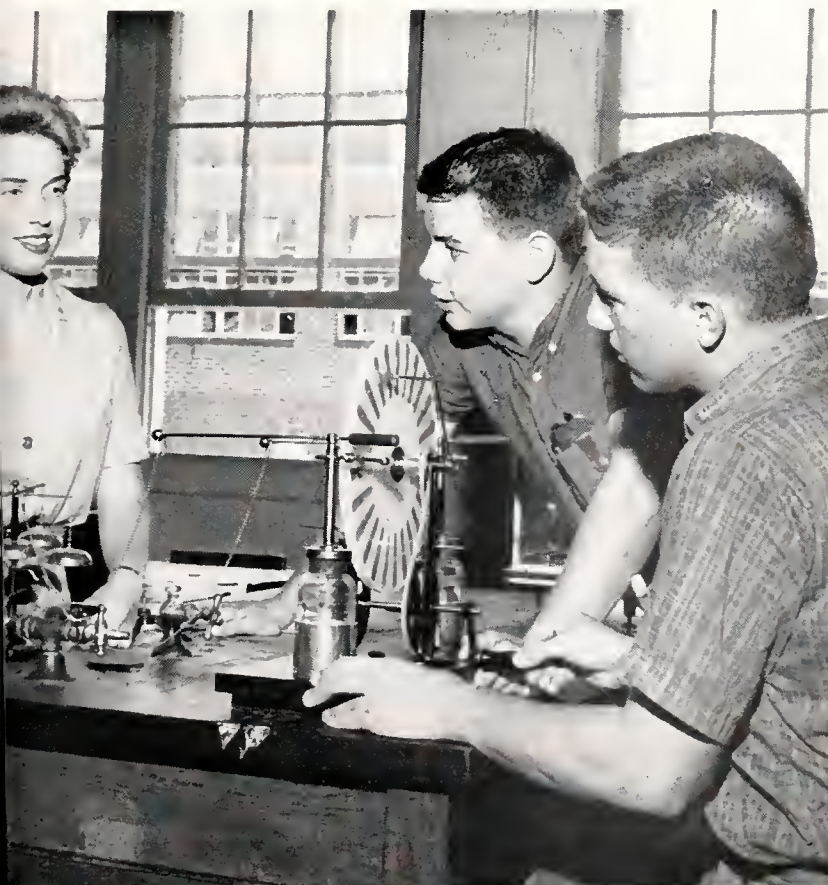


Language lab equipment is demonstrated by Ann Waad '62.

teaching potential is done by the Committee on Teacher Education which is composed of members of many academic departments. The evaluation of the student by her major professors and by instructors in prerequisite courses weigh heavily in selection.

The profile, therefore, of the Agnes Scott graduate in the secondary school emphasizes first a teacher with knowledge of her subject matter. It is desired and most often true that she possess as well a deep, abiding curiosity and interest in her area of specialization. Yet, knowledge of a subject area such as English or mathematics is not enough for survival in America's high school classrooms. Many educators graduated from Agnes Scott in the past four decades know this only too well, with a knowledge derived from experience, from painful hours of worry about students and from mornings, evenings, afternoons, when it seemed that never was so much expected from so few who teach so many.

Of course, the reason that so much is expected from the American high school teacher is unquestionably the



Carol Cowan '62 and future auto-spacers explore scientific machines.

Schoolmarms

(Continued)

Ancient Latin gets modern liveliness from student teacher Cynthia Craig Rester '62.



extension of universal education. Americans are dedicated to education for *all* the children of *all* the people. The boys and girls who travel to school from various types of homes representing many types of vocations and infinite degrees of social and economic levels. Since she must cope with *all* the children of *all* the people.

Dr. Elizabeth Cole Stack



ABOUT THE AUTHOR:


Elizabeth Cole Stack holds the B.A. degree from Greensboro College and the M.Ed. and Ph.D. degrees from the University of North Carolina. As an associate professor of education, she is an appointment at Agnes Scott for instruction at Agnes Scott and Emory University in their joint program.

the teacher prepared at Agnes Scott studies the nature of the adolescent, how he learns, and how he may be led to want to learn that subject matter she loves so well. Further, the teacher is introduced to the school as part of the social order and learns of its historical development, present philosophy, organization, and practice.

Finally, in one quarter of the senior year at Agnes Scott, the preparation involves student teaching as an assistant teacher in a public school in the Atlanta area. It is during this period that the beginning teacher is introduced to many curricular innovations that are taking place in the American high school. Mathematics teachers teach the new math curriculum with materials prepared by the School Mathematics Study Group at Yale University. A science curriculum, developed at Massachusetts Institute of Technology, is presented to future physicists. Curricular innovations in biology, such as the Biological Science Curriculum Study, sponsored by the American Institute of Biological Scientists, are analyzed, developed, and taught. The foreign language major speaks with students

in language laboratories equipped with individual recording booths. The English and history teachers introduce the inexpensive paper back editions of classics and current literature, which their students can not only read but also own. The beginning history teacher uses historical documents as well as current materials. Other curricular innovations, such as the Advanced Placement Program, the teaching machine, the flexible school day, and team teaching are part of the study of a teacher prepared at Agnes Scott. New and exciting ideas going on in the materials and methodology of the high school curriculum are quickly integrated into the courses that prepare teachers for the classrooms.

The Agnes Scott student who chooses a career in secondary education takes her knowledge of the liberal arts and her love of learning to schools all over the country. Indeed, she is a teacher who is not so much concerned with acquisition of "skills" to be used toward the attainment of short-term goals as she is concerned with the maturation of her students toward the full, imaginative, and resourceful life.



A Short History OF Education

By RICHARD ARMOUR



LITTLE IS KNOWN about higher education during the Stone Age, which is perhaps just as well.

Because of a weakness in the liberal arts, the B.A. was not offered, and there was only the B.S., or Bachelor of Stones. Laboratory facilities were meager, owing to a lack of government contracts and support from private industry, but the stars were readily available, on clear nights, for those interested in astronomy. (Scholars, who went around without much on, looked at the stars with the naked eye.)

Prehistoric students, being before history, failed to comprehend the fundamentals of the subject, such as its being divided into Ancient, Medieval, and Modern.

There were no College Boards. This was fortunate, because without saw or plane, boards were rough.

Nor were there any fraternities. The only clubs

on the campus were those carried by the students or, in self-defense, by members of the faculty.

Alumni organizations were in their infancy, where some of them have remained. The alumni secretary occupied a small cave, left behind when the director of development moved to a larger one. While waiting for contributions to come in, he idly doodled on the wall, completely unaware that art critics would someday mistake his drawings of certain members of the board of trustees for dinosaurs and saber-toothed tigers.

The Alumni Quarterly came out every quarter of a century, and was as eagerly awaited as it is today.

The Classical Period

In ancient Athens everyone knew Greek, and in ancient Rome everyone knew Latin, even small children—which those who have taken Elementary
(continued)

Editor's Note: Richard Armour, professor of English and dean of the faculty at Scripps College, is the author of 22 books of humor and satire. He has written this article (spoofing much that is often taken too seriously) for exclusive publications in alumni magazines. Readers who like it will also enjoy *It All Started With Eve*, *Twisted Tales from Shakespeare*, *The Classics Reclassified*, and his newest book, *Golf Is a Four-Letter Word*.

John Stuart McKenzie, who illustrated the article, is the man behind the *Agnes Scott Alumnae Quarterly*—and behind the *Emory Alumnus* and the *Georgia Tech Alumnus*. A graduate of Emory, he is a nationally recognized designer of printing; he is responsible for the refreshing layouts in our magazine. Also, and perhaps as important, he is the husband of Virginia Lee Brown McKenzie '47 and the father of Carol, Craig, Nancy, and Heather.



CLASSICAL PERIOD . . . "a spirited chariot race between the chairman of the funds drive and the tax collector, each trying to get to a good prospect first."



DARK AGES . . . "Damsels, who were invariably in distress, wrought havoc on a young man's grade-point average."

Greek or Elementary Latin will find hard to believe. Universities wishing to teach a language which had little practical use but was good for mental discipline could have offered English if they had thought of it.

Buildings were all in the classical style, and what looked like genuine marble was genuine marble. However, philosophy classes were sometimes held on the steps, the students being so eager to learn that they couldn't wait to get inside.

The Peripatetic School was a college where the professors kept moving from town to town, closely followed by students and creditors. Sometimes lectures were held in the Groves of Academe, where students could munch apples and olives and occasionally cast an anxious eye at birds in the branches overhead.

Under the Caesars, taxation became so burdensome that Romans in the upper brackets found they might as well give money to their Alma Mater instead of letting the State have it. Thus it was that crowds often gathered along the Appian Way to applaud a spirited chariot race between the chairman of the funds drive and the tax collector, each trying to get to a good prospect first.

The word "donor" comes from the Latin *donare*, to give, and is not to be confused with *dunare*, to dun, though it frequently is.

When a prominent alumnus was thrown to the lions, customary procedure in the alumni office was to observe a moment of silence, broken only by the sound of munching. Then the secretary, wrapping his toga a little more tightly around him, solemnly declared, "Well, we might as well take him off the cultivation list."

The Middle Ages

In the period known as the Dark Ages, or night-hood, everyone was in the dark. Higher education survived only because of illuminated manuscripts, which were discovered during a routine burning of a library. It is interesting to reconstruct a typical classroom scene: a group of dedicated students clustered around a glowing piece of parchment, listening to a lecture in Advanced Monasticism, a

ten-year course. If some found it hard to concentrate, it was because they were dreaming about quitting before exams and going off on a crusade.

Some left even sooner, before the end of the lecture, having spied a beautiful damsel being pursued by a dragon who had designs on her. Damsels, who were invariably in distress, wrought havoc on a young man's grade-point average.

Members of the faculty were better off than previously, because they wore coats of armor. Fully accoutered, and with their visors down, they could summon up enough courage to go into the president's office and ask for a promotion even though they had not published a thing.

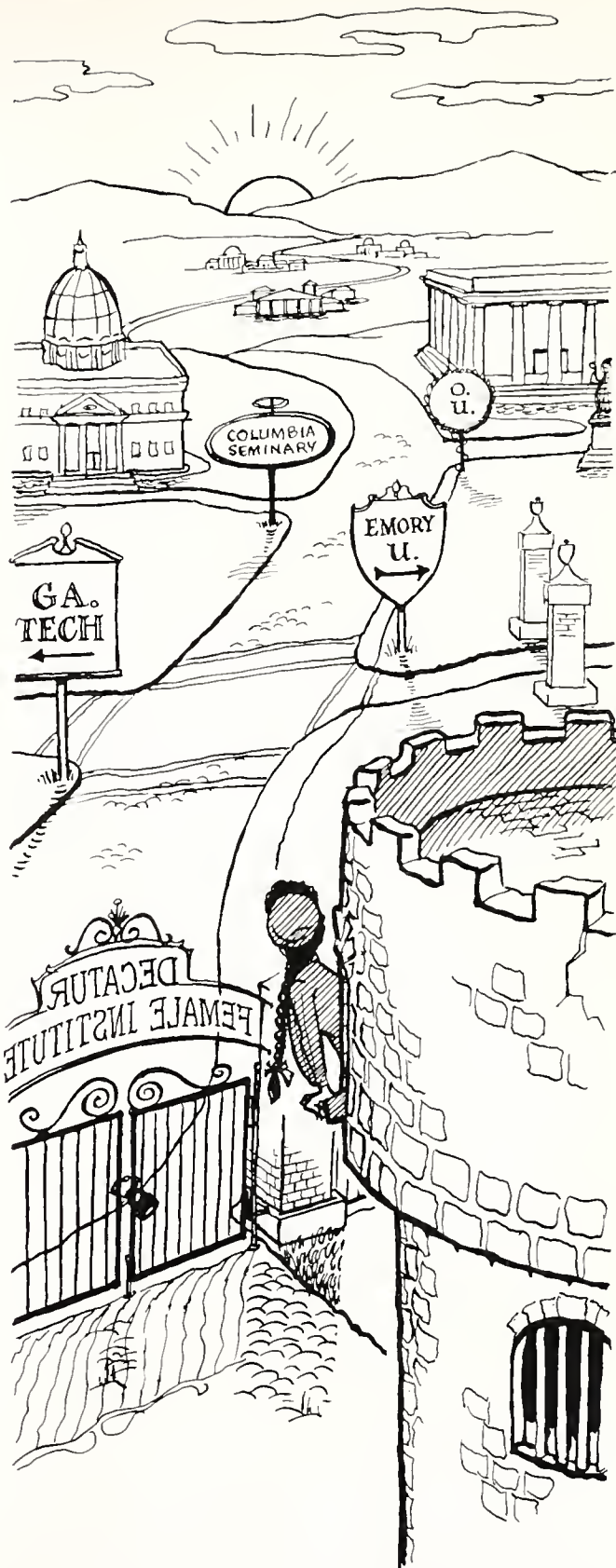
At this time the alumni council became more aggressive in its fund drives, using such persuasive devices as the thumbscrew, the knout, the rack, and the wheel. A wealthy alumnus would usually donate generously if a sufficient number of alumni, armed with pikestaffs and halberds, could cross his moat and storm his castle walls. A few could be counted on to survive the rain of stones, arrows, and molten lead. Such a group of alumni, known as "the committee," was customarily conducted to the castle by a troubador, who led in the singing of the Alma Mater Song the while.

The Renaissance

During the Renaissance, universities sprang up all over Europe. You could go to bed at night, with not a university around, and the next morning there would be two universities right down the street, each with a faculty, student body, campanile, and need for additional endowment.

The first universities were in Italy, where Dante was required reading. Some students said his "Paradise" and "Purgatory" were as hard as "Hell." Boccaccio was not required but was read anyhow, and in the original Italian, so much being lost in translation. Other institutions soon followed, such as Heidelberg, where a popular elective was Duelling 103a,b, usually taken concurrently with First Aid, and the Sorbonne, which never seemed to catch on with tourists as much as the Eiffel Tower, the Folies Bergere, and Napoleon's Tomb.

(continued)



RENAISSANCE . . . "You could go to bed at night, with not a university around, and the next morning there would be two universities right down the street."

History of Education (continued)

In England there was Oxford, where, by curious coincidence, all of the young instructors were named Don. There was also Cambridge.

The important thing about the Renaissance, which was a time of awakening (even in the classroom), was education of the Whole Man. Previously such vital parts as the elbows and ear lobes had been neglected. The graduate of a university was supposed, above all, to be a Gentleman. This meant that he should know such things as archery, falconry, and fencing (subjects now largely relegated to Physical Education and given only one-half credit per semester), as well as, in the senior year, how to use a knife and fork.

During the Renaissance, the works of Homer, Virgil, and other classical writers were rediscovered, much to the disappointment of students.

Alumni officials concentrated their efforts on securing a patron, someone rich like Lorenzo de' Medici, someone clever like Machiavelli, or (if they wished to get rid of a troublesome member of the administration) someone really useful like Lucrezia Borgia.



COLONIAL AMERICA . . . "The first universities in America were founded by the Puritans. This explains the strict regulations about Late Hours . . ."

Colonial America

The first universities in America were founded by the Puritans. This explains the strict regulations about Late Hours, Compulsory Chapel, No Liquor on the Campus, and Off-Limits to Underclassmen which still exist at many institutions.

Some crafts were taught, but witchcraft was an extracurricular activity. Witch-burning, on the other hand, was the seventeenth century equivalent of hanging a football coach in effigy at the end of a bad season. Though deplored, it was passed off by the authorities as attributable to "youthful exuberance."

Harvard set the example for naming colleges after donors. William and Mary, though making a good try, failed to start a trend for using first names. It was more successful, however, in starting Phi Beta Kappa, a fraternity which permitted no rough stuff in its initiations. At first the Phi Beta Kappa key was worn on the key ring, but the practice went out with the discovery of the watch chain and vest.

During the Colonial Period, alumni officials limited their fund-raising activities to those times when an alumnus was securely fastened, hands and legs, in the stocks. In this position he was completely helpless and gave generously, or could be frisked.

Revolutionary America

Higher education came to a virtual standstill during the Revolution — every able-bodied male having enlisted for the duration. Since the ROTC was not yet established, college men were forced to have other qualifications for a commission, such as money.

General George Washington was given an honorary degree by Harvard, and this helped see him through the difficult winter at Valley Forge. Since he gave no commencement address, it is assured that he made a substantial contribution to the building fund. Then again, mindful of the reputation he had gained through Parson Weems's spreading of the cherry tree story, he may have established a chair in Ethics.

Unlike the situation during World War I, when colleges and universities abandoned the teaching of German in order to humiliate the Kaiser, the Colonists waged the Revolutionary War successfully without prohibiting the teaching of English. They did, however, force students to substitute such good old American words as "suspenders" for "braces,"

and themes were marked down when the spelling "tyre" was used for "tire" and "colour" for "color."

The alumni publication, variously called the Alumni Bulletin, the Alumni Quarterly, and the Alumni Newsletter, was probably invented at this time by Benjamin Franklin, who invented almost everything else, including bifocals and kites. The first such publication was probably *Poor Alumnus' Almanac*, full of such homely sayings as "Early to bed and early to rise makes a man healthy, wealthy, and wise enough to write his Alma Mater into his will."

Contemporary America

In the nineteenth century, denominational colleges were founded in all parts of the country, especially Ohio. In the smaller of these colleges, money was mostly given in small denominations. A few colleges were not named after John Wesley.

State universities came into being at about the same time, and were tax supported. Every taxpayer was therefore a donor, but without getting his name on a building or being invited to dinner by the president. The taxpayer, in short, was in the same class as the Anonymous Giver, but not because he asked that his name be withheld.

About the middle of the nineteenth century, women were admitted to college. This was done (1) to relieve men of having to take women's parts in dramatic productions, (2) to provide cheerleaders with shapelier legs, and (3) to recruit members for the Women's Glee Club, which was not prospering. Women students came to be known as co-eds, meaning that they went along with a man's education, and he could study and date simultaneously. It was not realized, when they were admitted, that women would get most of the high marks, especially from professors who graded on curves.

In the twentieth century, important strides were made, such as the distinction which developed between education and Education. Teachers came to be trained in what were at first called Normal Schools. With the detection of certain abnormalities, the name was changed to Teachers Colleges.

John Dewey introduced Progressive Education, whereby students quickly knew more than teachers and told them so. Robert Hutchins turned the University of Chicago upside down, thereby necessitating a new building program. At St. John's College everyone studied the Great Books, which were more economical because they did not come out each year in a revised edition. Educational television gave college professors an excuse for owning a television set, which they had previously maintained would destroy the reading habit. This made it possible for them to watch Westerns and old movies without losing status.

Of recent years, an increasing number of students spend their junior year abroad. This enables them to get a glimpse of professors who have been away for several years on Fulbrights and Guggenheims.

Student government has grown apace, students now not only governing themselves but giving valuable suggestions, in the form of ultimatums, to the presidents and deans. In wide use is the Honor System, which makes the professor leave the room during an examination because he is not to be trusted.

Along with these improvements in education has come a subtle change in the American alumnus. No longer interested only in the record of his college's football team, he is likely to appear at his class reunion full of such penetrating questions as "Why is the tuition higher than it was in 1934?" "Is it true that 85% of the members of the faculty are Communists?" and "How can I get my son (or daughter) in?"

Alumni magazines have kept pace with such advancements. The writing has improved, thanks to schools of journalism, until there is excitement and suspense even in the obituary column. Expression has reached such a high point of originality that a request for funds may appear, at first reading, to be a gift offer.

However, if pictorial content continues to increase, it will not be necessary for alumni to know how to read.

This cannot come too soon.

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SINK OR SWIM

A recent graduate delineates what her years at Agnes Scott have meant in certain value judgments, as she carves her career.

“Sink or Swim” was the subject assigned (rather unusual, I thought) to me by the Atlanta Agnes Scott Alumnae Club for one of their programs last spring. I underestimated the appropriateness of the title. When I arrived at the meeting, looked around the room, and saw the faces of women whose intelligence and achievements I had long admired, I knew that I was, surely, in water way over my head.

Far wiser people than I had spoken to the club at earlier programs of the “Sink or Swim” series last year. Actually, having graduated from Agnes Scott in 1955, I have not been out of college long enough to know whether I have sunk or am still swimming, but if I *am* still swimming, I attribute this largely to the years I spent at Scott.

When I was a student, it was President Alston's custom to conduct brief chapel programs prior to the exams held at the end of each quarter. I remember him saying that we should be *grateful* for the opportunity to take exams, of all things. He said that exams provided an occasion for us to review and tie together all the facts we had learned in a course, thus

enabling us to see the relationship of a whole body of information. And we had to do this by a given time. This, he said, was a necessary step prior to forming conclusions and opinions. He advised us that this process should remain with us for all our lives and reminded us that only by completing one unit of work would we be ready to go on to another.

It is now my turn to be grateful for the opportunity to take an exam on myself, to attempt to put down in words how my Agnes Scott years have been meaningful to me both personally and professionally. I can now reflect on the value of these years and can conclude what they taught me, so that I can determine why I'm still swimming. And, I should add, I am convinced that the things that have kept me swimming so far will keep me swimming in the future.

What are these things? I made a list. You probably could add to it extensively; nevertheless, let me share with you the things that seem to have been most important to me so far. Each item is, of course, an outgrowth or a by-product of the liberal arts education which we all received.

Adaptability is probably the most useful by-product of my education. A liberal arts education provides us with a wide background of various information and experience. It is a broadening process rather than a specializing one. We are introduced to a wide range of subjects touching almost every field of knowledge. This means that when we come in contact with a new situation now, although we may not be experts on it, we at least are not floored by the mystery of it. We are able to adapt ourselves to its demands in a constructive way. As one example, in my job as assistant advertising manager of a bank, I was asked to make a speech to some high school students on the subject of the Federal Reserve System. I had never studied about this in school, nor had I ever made a speech outside of the college community. But I was able to rise to the occasion in some fashion because I had been taught how to do research on a subject, how to organize facts in an intelligible sequence, and how to deliver a speech. Although I was no expert, I knew where to turn to get the job done. Every housewife could give you hundreds of examples of how she is



By SUSAN COLTRANE '55

Since her graduation Susan has done graduate work,
is serving on the Alumnae Association Board,
and has been assistant advertising
manager for an Atlanta bank.

called upon daily to adapt to new demands.

Curiosity is another by-product. You get into the habit of asking "why" as a student, and you cannot shake the habit after you graduate. We were taught to think, and once this process was set in motion, it could not be stilled. This gives me a freedom I did not anticipate. Because I can reason independently, I can respond to and accept new ideas; I can reject opinions and prejudices not based on fact. Living in the Deep South as I do, facing integration, public education, voting rights and other crucial issues so tied up with emotions. I am equipped to discern the proper position to take. I do not have to accept unquestioningly the opinions of others as I would have to do were I uneducated.

Resourcefulness is also an outgrowth of the liberal arts education. When we do not actually have the experience needed to do a job, we know how to get the job done. This resourcefulness enables us to be adaptable and flexible, and thus we can contribute to many different kinds of situations. So often men are specialists because their jobs call

for it. But as women, we are expected to rise to any occasion—often on five minutes notice. Women are housekeepers, financial managers, religious leaders, tutors, and social secretaries, all at the same time. We must possess understanding and patience in order to be the confidants and shock absorbers of those around us. We are masters of the miscellaneous.

Because Agnes Scott has a strong religious influence on its students, we as students developed a *sense of the right way of life*. This takes the form of a sense of the whole, a sense of direction and an optimistic outlook. These, needless to say, are invaluable in moments of decision as well as in long periods of endurance with the minutiae of everyday living.

While a student at Agnes Scott is being exposed to a wide variety of subjects, she also is coming in contact with all sorts of people of all ages. She is learning how to lead and to work with her contemporaries as well as to work constructively with and to build friendships with her professors. The most immediate limitation on the recent graduate is her lack of experience. However, this acquaintance with a variety of people

and subject matter sustains her temporarily until experience is acquired. Her liberal arts background has given her the basic tools for *understanding*. Harper Lee, in her novel, *To Kill a Mockingbird*, has her character, *Atticus Finch*, tell his young daughter that you have to get into someone else's skin in order to know why they do things the way they do. Our liberal arts education, that is, our broad background of knowledge and personal relationships, enables us to get into someone else's skin fairly effectively until we gain some experience.

A special gift to me from Agnes Scott was an *obligation to care*. I transferred to Scott from a large coed university where individual attention was necessarily rare. During my first quarter at Scott, I was amazed at the way I was taken by the hand and led into the life and study of the campus. It never ceased to startle me that people who were neither related to me nor knew me personally would take such an interest in me. At first I felt that they were almost looking over my shoulder and then, slowly I became aware of striving for their approval, trying to come up to what

Sink or Swim

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they seemed to think I could achieve. As a result, I found myself producing a quality of work much better than I had ever produced before. With these people caring so much about how I got along, I was obligated to get along better than I thought I could. And since then, I have noticed that I try to produce what is expected of me by those who care. My boss, today, for example, frequently gives me assignments which I know I am not prepared to carry out. But since he seems to be oblivious to my lack of ability, and since there is no one else on his staff to whom he can turn, I plunge in and carry out these assignments as best I can. Somehow I rise to the occasion more frequently than I thought I could. And, in the few instances when I have been on the assigning end of a job, I have found that others, too, produce better work when much is expected of them, and if I let them know that I care.

Intangible Products

Adaptability, curiosity, resourcefulness, a sense of the right way of life, understanding, and obligation to care—these are the most meaningful products of my years at Agnes Scott. After looking over this list, I saw that each item was an intangible thing. On the surface it seems that I have reinforced every argument against a liberal arts education for women by indicating that I did not learn how to *do* anything with my education, for I have not listed one skill that could help me earn a living. And, unfortunately, there are still too many people who think that women's colleges should be trade schools where the student learns one special skill which she uses eventually to make herself economically self-sufficient.

Once I thought these critics had a point. When I graduated with my B.A. degree in History and English, I could not think of a thing I could actually do except teach, and at the moment, I did not want to teach. I preferred to do something interesting

and useful in the business world—the great hub of *doing* for which I was not prepared, I thought. But the desire to be one of those glamorous career women drove me to explore this world.

Initial Job Interviews

The first job I applied for was the one I have now, and my Agnes Scott education got it for me. I got the job, also, because of the right attitude of the man who hired me. (Too, I just happened to apply for the job at the right time!) He is an intelligent, open-minded person with the opinion rarely found in business men, that women should not only be educated but also should use their education actively. He is the vice president in charge of advertising and public relations for Atlanta's largest bank. He needed an assistant with a broad background of knowledge and the willingness to put it to use. He said that with this good grounding, the specific details of the job would then take care of themselves.

During the initial interview he requested that I submit to him some of the essays and short stories I had written as a student. And I, in turn, asked him if he could give me an assignment which I could carry out in an evening, so that he could see how I would handle it. He therefore asked me to write a series of letters that would promote the purchase of a special series of savings bonds. This I did and was subsequently hired. Looking back now, I see that he did not hire me because of the quality of the letters (which actually was rather amateurish), but because of the initiative I had demonstrated. But for me to have reacted to my interview in any other way would have been unnatural. After all, such action was expected of me daily at Scott.

Since that time, the aspects of my job have been changing constantly. I have done hundreds of different kinds of things, among them: helping produce ads; writing news releases; conducting tours of the bank; making talks on banking to high school students; promoting the opening of new branch offices; coordinating

trade-show exhibits; working on a history of the bank; researching markets for new business; appearing on television to talk about budgeting (and living in fear that the credit man in charge of the "C" section for a local department store was watching—he would have had me apprehended as a charlatan); and, teaching English grammar to business administration graduates in the bank's executive training program.

For none of these jobs was I specifically trained at Agnes Scott, but I was able to do them because of the liberal arts background that enables me to be flexible, adaptable, and resourceful. But isn't this the very position in which most women find themselves so frequently? We are called on to do so many different things, none of which we were specifically trained to do. We are able to function constructively and creatively in many capacities—and this cannot be said of a person with only one skill.

The Maturing Process

Another thing has happened to me, too. After learning how to do one job, I find myself yearning to move on to something else, something more demanding of me, something more meaningful. I want to do fewer things because they are for fun, and more things because they actually contribute to making life better. This is probably just the maturing process taking effect in me, but I do honestly believe that the things I learned at Agnes Scott started me in this direction.

We—all alumnae—are very much like the pet cats with which our children play. Have you ever noticed how a child sits on the cat, pulls at him, and throws him up in the air? And, have you also noticed how the cat always lands on its feet? The cat has some mysterious balancing quality that enables it to spring into an upright position. That balancing quality in us is, I believe, our Agnes Scott liberal arts education. We occasionally fall on our faces, but when the score is tallied, we have more feet landings than face falls.

The French: Are They Individualists?

DR. KOENRAAD W. SWART

Associate Professor of History

No other European nation has enjoyed such a firmly established reputation for individualism as modern France. Indeed, there exists almost a consensus on this point. The view has been presented by professional historians and men of letters, by political scientists and journalists alike. It has become a cliché as generally accepted as the older stereotypes describing the French as pre-eminently frivolous, fickle, sociable, and gay. The late novelist Elliot Paul, for example, characterized the French nation as one of 43,000,000 individualists. The Swiss historian Herbert Luethy called France the most highly individualistic of all nations. According to C.B.S. correspondent David Schoenbrun, "France is the last bastion of the rugged individualist."

Many Frenchmen have expressed themselves in a similar vein. André Siegfried, the late dean of French political scientists, came to the conclusion that "individualism seems to be one of the permanent qualities of the French," a trait which was "originally inherited from the Gauls and which is now innate in our character." Charles Seignobos, one of the most respected masters of French historical science at the beginning of this century, counted individualism among the lasting tendencies of the French mind. Like Siegfried, he traced its origin back to the Celts, and held that the French south of the Loire, among whom this Celtic element was predominant, were the most individualistic of all Frenchmen and, for this reason, almost impossible to rule. An Academician, the Duc de Lévis Mirepoix, is now engaged in an extensive study of the grandeur and misery of French individualism, dealing in the thus far published volumes in great detail with French individualism in the Middle Ages, the Renaissance, and the old regime.

The widespread opinion that the French are individualists, like the word itself, is of relatively recent origin. The term "individualism" like so many other political "-isms" first appeared in the various European languages in the nineteenth century. It was brought into currency by the socialist disciples of the Comte de Saint-Simon in the 1820's and was gradually accepted into other languages under the influence of French political and social literature. The first users of the term gave it a pronouncedly unfavorable meaning. As has been the case with the introduction of so many words, "individualism" was coined by its critics, and has only slowly and reluctantly been adopted by its supporters. The original meaning of the word was the self-assured pursuit of one's own interest and a callous lack of social responsibility, an attitude which, according to the authors of the time, had triumphed at the end of the eighteenth century and which had found its main exponents among the bourgeoisie. It was generally associated with materialism in philosophy, laissez faire in economics, Protestantism in religion, and Romanticism in literature.

After 1830 the term was also used by conservatives, who condemned the mentality designated as individualism in even stronger terms than socialist writers. Whereas the latter considered it as a necessary phase in the evolution of society toward a higher form of organization and were therefore not completely unsympathetic toward all of its manifestations, the conservatives merely viewed it as a symptom of social disintegration. The two different interpretations are well represented by the views of two authors who have been highly influential in popularizing the term inside as well as outside France: the socialist Louis Blanc, and the liberal conservative De Tocqueville. For Louis Blanc, individualism served as a central concept in his optimistic philosophy of history. This mentality, according to him, had its origin in the Reformation and had resulted in great progress. Although he condemned its contemporary manifestations and held that the era of individualism would soon be replaced by one of fraternity, Louis Blanc felt that individualism had not been without its greatness and should be considered with respect. De Tocqueville, on the other hand, saw individualism purely as a recent phenomenon and condemned it as the most pernicious accompaniment of the democratic trend of his time, breeding anarchy as well as despotism. "Individualism," he said, "at first only saps the virtues of public life; but in the long run, it attacks and destroys all others and is at length absorbed in downright selfishness."

At this time the term was hardly used to indicate any specifically French national characteristics. According to the socialists, the mentality was rather highly developed among Teutonic peoples, as it had originated in Germany with the Protestant Reformation and had fully triumphed in England during their own time. Supposedly, therefore, the English nation was either approaching its downfall or heading for a catastrophic revolution, whereas the French were eminently socially minded and therefore called to play a leading role in the coming era of fraternity. Even De Tocqueville, who acknowledged the strength of individualism in France, nevertheless considered it a phenomenon of very recent origin, entirely unknown to his nation prior to the Revolution.

In the 1830's, "individualism" was still considered a neologism. A French attorney general of this time called it a new word necessary to characterize "an evil which has hitherto been unknown; a word," he added, "which will pass away, together with the accidental evil to which it owes its origin." This was only a few years before the term was introduced into English and German and started its brilliant career in the vocabulary of political and social scientists. Publicists of other countries who adopted the term gave it new meanings. As a result, the term lost its pronouncedly unfavorable connotation and instead came to represent a political, social, or cultural ideal.

The first radical departure from the meaning of the term individualism current among the French is found in an American publication. In an article appearing in

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the *United States Magazine and Democratic Review* of 1839, a highly optimistic and nationalistic philosophy of history was outlined somewhat in the manner of the French socialist doctrines of that time, but with the difference that in its American counterpart the realization of individualism is seen as the ultimate goal of all social and political development. It is surprising that at this early date the term was handled with a remarkable sureness of touch. "The course of civilization," wrote the anonymous author, "is the progress of man from a state of savage individualism to that of an individualism more elevated, moral, and refined."

The meaning given the term in this article was completely different from the one conveyed in the second volume of De Tocqueville's *Democracy in America*, published one year later. In contrast to the French political analyst, the American writer identified individualism with respect for human rights and the sovereignty of the individual and felt that these ideals were best guaranteed in a democracy. De Tocqueville, though also cherishing these ideals, held that they were better safeguarded in a less equalitarian form of government and never included them in his definition of individualism. Whereas to De Tocqueville individualism primarily meant equality and antisocial behavior, to the American publicist it signified freedom and equal opportunity for all. Individualism in this new and favorable interpretation came to be one of the key words representing deeply rooted opinions about the nature and future of American society: the myth of the rugged pioneer, the cult of self-reliance, the distrust of governmental interference, and the glorification of the competitive spirit; ideals which had been partly formulated before the term made its appearance were now, as it were, summed up in a new slogan.

In England the reaction toward the term individualism was much more reserved than in America. For a long time the neologism was used only occasionally and then almost without exception in the French, unfavorable meaning. Until the end of the nineteenth century, few English authors associated the term with their well-established national tradition of political, economic, and religious freedom. It was avoided by all those writers whom later generations are wont to consider as the incarnation of British individualism. It did not appear in any of the publications of the Manchester school of economy; it is not found in John Stuart Mill's famous essay *On Liberty*, the so-called Bible of political individualism; and it is likewise not mentioned in Herbert Spencer's classical statement on the rights of man versus the state.

During the nineteenth century, French rather than English writers used the term individualism in describing the English nation. In the first half of the century, when strong anti-English sentiments were prevalent among the French, this trait was seen as a definite symptom of English decadence; during the latter half, when pro-English sentiments became widespread, individualism (held at this time even more than before to be typical of English society) shared in the more positive evaluation of everything English. The height of these enthusiastic interpretations of the Anglo-Saxon mind was reached at the end of the nineteenth century, when in works like

The Superiority of the Anglo-Saxon Race, by Edmond Demolins, *The Psychology of Socialism*, by Gustave Le Bon, the constructive energetic, and enterprising individualism of the English-speaking nations was contrasted with the oppressive collectivism and centralization of the Latin races. Because of these characteristics, these French authors held, the former were predestined to rule the world, whereas the latter were doomed to decline. It required a bold mind at that time to state that the French were individualists. A reviewer of Demolins' book who intimated that individualism manifested itself much more strongly on the banks of the Seine than on the banks of the Thames felt obliged to present his opinion as an extravagant paradox.

It was at this time (1890's), when the British tradition of individualism in the sense of political and economic liberalism was actually losing strength, that the term individualism became commonly accepted by English writers speculating on the national characteristics of the English people. In the twentieth century, English authors have frequently commented on the individualistic temper of their nation, sometimes contrasting it to the mentality of the French, who, as Harold Nicholson observed, might have personality, but lacked individualism. The same contrast is implied in a remark by William Inge: "... we are so individualistic that a Frenchman has said that the best handbook and guide to the English character is *Robinson Crusoe*."

The general acceptance of the term individualism in England as well as in the United States was partly due to a new and more favorable meaning which the term had acquired under German influence. It might seem surprising that this positive meaning of the term originated in Germany. In our century, it has become customary to consider German mentality hostile to any form of individual freedom. Yet this view was exceptional until the end of the nineteenth century, especially among the Germans themselves. Actually, even in the twentieth century a large number of German publicists were firmly convinced that the Germans were highly individualistic, and the only difference between their opinion and that of earlier German writers was that they increasingly criticized this national trait which their predecessors had glorified. As late as 1927 a prominent German historian called the Germans more individualistic than either the French or the English. In some of the statements concerning the German national character we are reminded of similar remarks more recently made about the French. "Individualism," wrote a German philosopher, Mueller-Freienfels, in 1921, "is the source of German greatness as well as of German misery; it is the mainspring of her brilliant civilization, but it is also responsible for the vehemence of political passion and lack of unity unparalleled in any other civilized nation."

The evidence brought forward in support of German individualism has been various: the German origin of the Protestant Reformation inaugurating a period of religious individualism, the belated unification due to internal division and political apathy, even the legendary origin of all modern political freedom in the forests of old Germany. The most substantial claim for German individualism is based on a tendency prevalent among the Germans to cultivate an ideal of individual development. This historical tradition, which individualism could claim in Germany, was, of course, entirely different from that in

England or the United States. German individualism was not an outward attitude manifesting itself in active opposition to authority, but an inward freedom favoring the cultivation of cultural values and aiming at the formation of a well-rounded, fully developed personality. This ideal of personal development or individuality found its purest expression in the German works of Schiller, Goethe, and Wilhelm von Humboldt. It profoundly influenced the German mind and also inspired English and American champions of strong and original personalities, such as Carlyle, John Stuart Mill, and Emerson.

In the German language, the word individualism was not used to designate this ideal until some fifty years after the latter had been formulated. The most important step in fusing the new term individualism—taken from the French and first used in German in 1837—and the older ideal of individuality was taken by the great Swiss historian, Jacob Burckhardt, in 1860, when he published his classic work on the Italian Renaissance. Individualism meant to him in the first place the full development of human potentialities; it also included the less favorable meanings which were prevalent in French literature at that time and which Burckhardt, a great admirer of French culture, had found in the works of De Tocqueville and Louis Blanc. The Swiss historian, calling individualism the fundamental vice as well as the condition of the greatness of the Italian Renaissance, was not, like many later European men of letters, an unqualified admirer of this new mentality which, according to him, characterized the entire modern European civilization.

Burckhardt has been extremely influential in giving the term individualism increased prestige, and his work has been the starting point of innumerable controversies on the meaning and origin of the idea. German and French historians have claimed for their nations the honor of having developed individualism long before the Italians. Catholics have argued that the Middle Ages were at least as individualistic as the Renaissance. Other historians and philosophers, while accepting the facts as presented by Burckhardt, have interpreted the rise of individualism as the most important cause of a decline of Western civilization.

It can be concluded that in the nineteenth century individualism was frequently held to be characteristic of the Americans, the English, and the Germans, but not of the French, who were on the contrary known for their sociable and gregarious temperament, supposedly having a predilection for collectivistic doctrines and expecting all improvement from increased state intervention. It was not until the twentieth century that the French came to be considered the most highly individualistic people, probably not so much because the French people radically changed their national characteristics, but rather because the other so-called individualistic nations turned their backs on their individualistic traditions.

This point can in the first place be illustrated by the new way in which the French and German peoples were contrasted. Struck by the greater discipline displayed by the Germans in their political and economic organization, publicists were inclined to attribute the opposite characteristics to the French people. In the course of the nineteenth century, France and Germany actually exchanged positions as to the opinions formulated on their national characteristics. The Germans, who, at the beginning of the century, had been portrayed as a nation of poets and

philosophers, eternally divided among themselves and without any talent for politics, came, at its end, to be known as a people of blood and iron readily accepting authority and discipline, without much respect for individual freedom. This was in many ways the same reputation which France had enjoyed in the period of the French Revolution and Napoleon, and even until the middle of the nineteenth century. Contrary to their modern reputation, the French—"those modern Romans" as Frederick the Great called them—were until recently respected for their co-operative efforts rather than for their individual accomplishments. In 1830, Coleridge defined the French as "gunpowder, smutty and contemptible each taken by itself, but terrible indeed when massed together." As late as 1850, in his *Confession*, Bakunin (and his attentive reader, Tsar Nicholas I, fully agreed) contrasted the discipline usually displayed by the French working classes with the anarchistic mentality which he considered typical of the German people. At the beginning of the twentieth century a radical revision had taken place: France came to be known as an intellectual's paradise, the Mecca of all artists, peace loving, excessively individualistic, hopelessly divided politically, and lacking any gift for organization—in short, possessing many of the characteristics which had been attributed to Germany fifty years earlier.

In a similar way, French and Anglo-Saxon characteristics seemed, to many observers, to develop in opposite directions. The lack of social responsibility among the French people and the tendency of French politicians to vote according to their individual interests and convictions were contrasted with the greater amount of social discipline and political co-operation prevailing in England and the United States. The weakness of the executive power, the vehemence of party strife, and the frequency of political scandals were seen as manifestations of an individualistic mentality undermining the strength of the nation. "The essential cause of France's troubles," said Francois Mauriac a few years ago, "is the extreme individualism of the French people." The same idea is implied in the well-known characterization of the French: "One Frenchman, an intelligent person; two Frenchmen, a brilliant conversation; three Frenchmen, a political mess."

The persistence of precapitalistic forms of economy was probably an even more important reason why France came to be portrayed as a stronghold of individualism. The slow pace of French industrialization after 1870 was blamed on the French entrepreneurs, who preferred to keep their firms small family enterprises, and on the French workers, who were averse to impersonal work on the assembly line. Another sign of the individualism prevalent among the French working classes was seen in their reluctance to join labor unions, which, in France, remained poorly organized and small in membership compared to those in Germany and England. Finally, the French peasant was portrayed as clinging tenaciously to his small individual holdings, stubbornly opposing any consolidation of lots or formation of co-operatives, and therefore as the most individualistic of all French individualists. To sum up, France lost its long-established reputation of being a dynamic, revolutionary nation and instead came to be considered as ultraconservative, esteeming individual control higher than collective effort even if this meant lower returns; it became known as a

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country without trusts, large department stores, or mechanized agriculture, but with a passion for smallness, a place where people tried to make a living by serving ten meals at noon or selling five shirts a day and dreamed about leaving all their possessions to their single son.

There exists undoubtedly strong evidence for the alleged intense individualism of the modern French. Not all French peasants, businessmen, workers, or politicians, of course, act according to the same individualistic pattern, but this is readily conceded by the authorities mentioned in the beginning of this article, and so is the fact that at the present time French individualism is under strong attack from various directions. My objection to the many current statements about French individualism is, in the first place, that France has not sharply distinguished itself from any other nation in this respect until very recently and that actually one can say that France, unlike the United States, England, or Germany, has no tradition of individualism. French individualism can therefore hardly be called innate.

The first period in which the French nation manifested pronounced characteristics of its own was in the sixteenth and seventeenth centuries, and at this time the anti-individualistic tendencies seem to have been predominant. France was ruled under a highly centralized form of government suppressing most forms of individual freedom and local autonomy. Other essential aspects of the French anti-individualistic tradition were the strong opposition to Protestantism and its right of private judgment, and the standardization of cultural life, especially in the fields of language and literature, in which the expression of personal sentiments or the deviation from classical rules were disparaged. The strict regulation of French economy, finding its classic expression in Colbertism, and the extreme sociability of the French, who in contrast to the English, the Germans, and the Italians, felt miserable if deprived of the company of their fellow men, are also indicative of the weakness of French individualism under the old regime.

It is, moreover, far from true that this anti-individualistic tradition has exhausted its strength in present-day France. The ease with which the regime of General de Gaulle has established itself seems to indicate that the willingness to accept authority for which the French were known in the days of the Bourbons and the Bonapartes is still a characteristic of the French people today. In Republican France, the Parisian bureaucracy has continued to control some of the most minute details of the private lives of citizens in the faraway corners of the country; individual rights, as has been pointed out by many French liberals, have not always been much better safeguarded under the Republican regime than under the arbitrary rule of the Sun King; private enterprise has never become one of the mainsprings of French economy. In short, individualism as far as it stands for economic and political liberalism has remained weak in France. Standardization of cultural life likewise continues to be characteristic of France rather than of the United States, England, or Germany. It is only in France that a minister of education enjoys almost dictatorial power in deciding on the curricula and standards of the nation's education system.

Finally, the complexity of modern industrial organization has not in every respect limited the freedom of the individual; although creating a new form of regimentation, it has also contributed to the emancipation of the individual from former restraints. It has specifically loosened family ties and old social loyalties. The French, to the degree that they are still clinging to a past form of economic organization, have not fully participated in this liberation. It is well known that the French have not been pioneers in establishing woman suffrage or a liberal code of divorce. No one denies that parental authority is less strong in Northern Europe than in France, where a father, for example, decides upon the profession, if not the marriage, of his son to a degree unknown in the allegedly less individualistic countries. The persistent strength of this form of anti-individualism in modern France was revealed in 1940, when Marshal Pétain's program of proclaiming the family and the corporation as the cornerstone of a new social order met with a warm response by the nation.

The question as to whether the French are individualists or not is more than anything else a matter of semantics. The term has been given a large number of heterogeneous meanings. The cautious mentality of the French bourgeoisie has little in common with the rugged self-reliance of the American pioneer; the English liberal tradition is once again quite different from the German cult of individuality. Many other nationalities besides the ones mentioned—the Spanish, the Italians, the Dutch, the Norwegians—have, for a number of reasons, enjoyed a reputation of individualism. Some of the meanings used are actually contradictory. The same political theory can, for example, be declared individualistic or anti-individualistic depending on the meaning given to these terms. At the end of the nineteenth century, French liberals claimed De Tocqueville as a great advocate of individualism, whereas he himself completely rejected everything the idea stood for in his time.

Accepting all the meanings the term has been given, it becomes a difficult task to discover societies in which individualistic tendencies have not manifested themselves in some form. Even in the most disciplined authoritarian societies, individualism of some form or other will assert itself. It can therefore be said that the French are innate individualists as far as individualism is innate in human nature. Individualism, of course, does not necessarily express itself always and everywhere in equal strength. Individualism, for example, might have been particularly pronounced in Western civilization. But even this has been questioned. Individualism has been considered a distinguishing trait of Bedouin nomads and Ukrainian peasants, of Montenegrin mountaineers and Argentine Gauchos.

It is safe to say that the term has lost most of its usefulness. Individualism is, to quote the leading French dictionary of philosophy, "a bad term, highly ambiguous, the use of which leads to continual sophistries." Social scientists, if it were within their power, might like to expunge such equivocal terms from their vocabulary. At least they should be fully aware of their relative value and make it always clear from the context what type of individualism they have in mind. Statements such as "the French are a nation of 43,000,000 individualists" or "France is the last bastion of the rugged individualist" are, to say no more, highly misleading.



Worthy Notes...

Capacity to Change Determines Capacity to Grow

NEVER WOULD I DARE, or want to, quibble with the French about whether or not they are individualists (read Dr. Swart's article elsewhere in this issue and make up your own mind.) I will quibble a bit with their usage, *Plus ça change, plus c'est la même chose*.

'Taint necessarily so. True, a room may be redecorated and remain the same room. This has happened twice recently at Agnes Scott, when the Treasurer's office was transformed with brilliant blue walls, open space, new inhabitants, and when the bookstore began to burgeon with bright lighting, fresh paint—and mainly fresh hooks, paper-backs galore, new publications in various fields, as well as the necessary textbooks. (See picture on p. 29—wish it were in color.)

In another sense, these are not really the same rooms. You've probably had the experience of redecorating a room, letting all your response to color and line and shape and form burst forth—and praying and declaring in one breath that the children won't mess it up. But the children eventually *do* mess it up, and, I trust, you eventually relax and let the room be lived in, in a real sense. It actually can become a truly different room only by being accepted, by the change becoming normal, good, and fun.

Nor will I venture into the realm of psychic change, being an amateur in the academic discipline of psychology. I can only say that in my own experience of living, I am not the same person that I was. Learning to live with the "new" me will be, always, a continuously exciting process. I *have* changed, and I don't feel that I am just "more of the same thing."

Changes have occurred this fall in both physical and psychological areas, at Agnes Scott. There are three new parking lots on campus, one behind Presser Hall, one just beyond Inman, and the third on the east side of Candler St. A great, yawning mudhole is the current status of what will be, by August 1963, a wondrous new dormitory. It stands where Mr. Tart's house and Cunningham Cottage once were. (See frontispiece photo.)

Another kind of change, psychological this time, has made me realize that we, as alumnae, need to do a turnaround in our attitude toward the College's fund-raising

programs. It was necessary to revise plans for the *annual-giving* program, called the Agnes Scott Fund. This fund is now open to all alumnae, whether or not they are still making payments on their pledges to the College's other fund-raising program, the 75th Anniversary Development Campaign.

I heartily regret that misunderstanding about this has occurred—it is, I believe, a case of faulty communication between college and alumnae. Faculty salaries *must* be increased, through annual-giving, and endowment *must* be increased and new buildings built through capital-giving. The quickest analogy I can think of is that we give money to our church to pay the preacher's salary while we also may be making payments on a pledge for the church's new building.

A change of attitude on the College's part has been its sweep from reluctance to enthusiasm for a continuing education program for alumnae. This fall, a pilot series of lectures are being given on campus by faculty members for alumnae and their husbands. I will report on this in the *Winter Quarterly*.

There is a reflection on campus of the major change in the South's social structure today. I quote part of a letter written by Agnes Scott students addressed to the "Ole Miss" Student Body:

"As students of a southern college we write you. We understand but deplore the events of the past days at Ole Miss . . .

"We appeal to you to stand firmly and openly within the strength of your convictions. We ask that the sound of your protest to this violence be heard above the shouts of those who seek to be your voice.

"And when the violence is quelled by your insistence, let us, as citizens of the United States, stand together through the infant years of the New South.

"MAY OUR SUPPORT, UNSEEN BUT FELT, SURROUND YOU IN THE CRUCIAL HOURS TO COME."

Ann Worthy Johnson '38



Architect's drawing of proposed new dormitory which will be completed by August, 1963.



Miss Nancy Grosselore