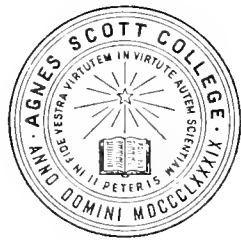




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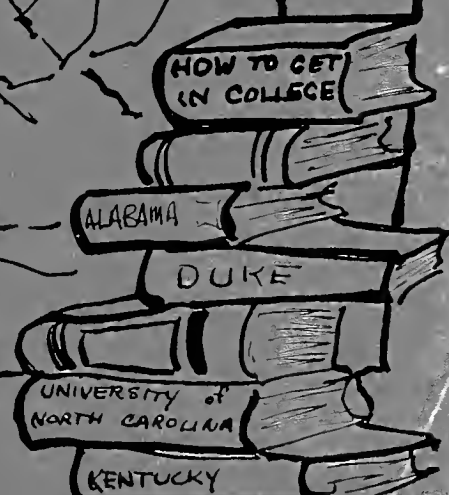
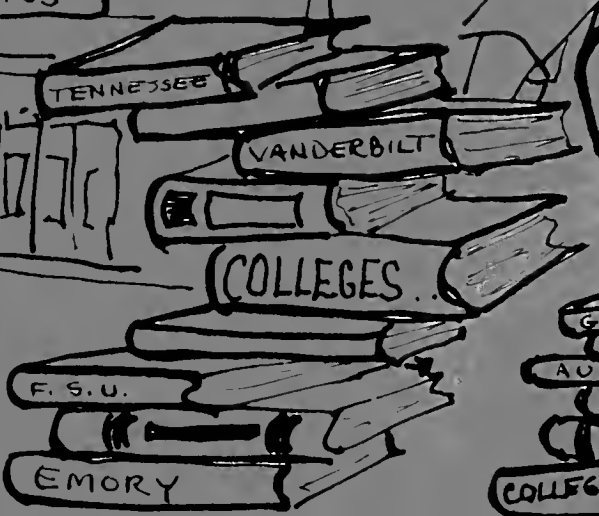
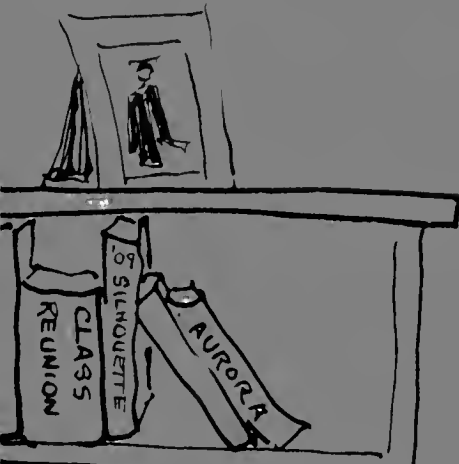
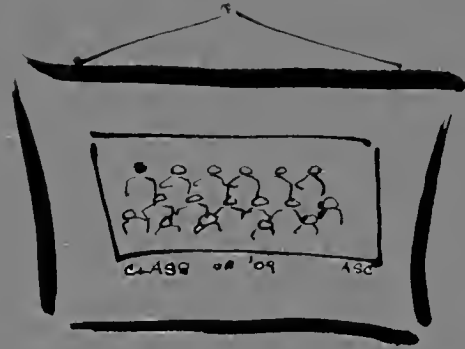
FALL 1960

Agnes Scott

ALUMNAE QUARTERLY

Would You Be Admitted
to Agnes Scott Today?

See page 1



THE Agnes Scott

FALL 1960 Vol. 39, No. 1
ALUMNAE QUARTERLY

Ann Worthy Johnson, *Editor*
Dorothy Weakley, *Assistant Editor*

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COVER :

The line drawing by Mary Dunn Evans '59 depicts the dilemma of a high school junior in the decision between mother's alma and a host of other colleges. (See p. 4). Frontispiece, *opposite*, by Kerr Studio.

THE ALUMNAE ASSOCIATION OF AGNES SCOTT COLLEGE

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Vocational Guidance

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MEMBER OF AMERICAN ALUMNI COUNCIL



Students frequenting The Hub listen to political debates

*Tensions are rampant and tempers are ruined, say
parents and their college-age children. Here is a refreshing
clear, straightforward interview report on*

Agnes Scott Admissions

Vintage 1960

Dorothy Cremin Read '42

THE GATES OF PARADISE seem not so far away in these highly competitive days as do the entrance portals of colleges and universities. Never before have so many young people possessed the necessary tuition money and never before have there been so many boys and girls approaching college age.

These factors, plus the forward surge of technology and the increasing emphasis placed by employers on the college degree, have produced a splendid formula for frenzy. Hysteria stalks abroad. Even seventh and eighth graders, propelled by eager, anxious parents, are quizzing colleges about entrance requirements and admissions possibilities.

Miss Laura Steele '37, Agnes Scott College's busy registrar and director of admissions, deplors much of the hurly-burly. She says it is unrealistic and unnecessary. It's true, she admits, that the "hand-picked group" is much more closely culled than it was in the days when you and I were young, Maggie. It is also true, Miss Steele emphasizes, that once a student is in the hallowed halls, professors and instructors "expect more of the students and they are getting more."

But you certainly don't have to drown your pre-Agnes

Scott daughters in despair. Not yet, anyway. Nor is it advisable to go about visiting colleges with the girls before they have even entered high school, in Miss Steele's opinion. The freshman year in high school is soon enough to write for college catalogues. On-campus interviews with college admissions officials are most fruitful, she has found, if they are held after the sophomore year in high school.

However, she cited a statement by the director of admissions at Princeton University that the college entrance picture is indeed one of "tension and confusion." He says: "The tension rises out of the tremendous emphasis put on admission to college. To many the important thing today is getting into college, rather than getting the most out of it . . . Worse even than tension is the almost total confusion about admission in peoples' minds . . . for every fact you hear, you'll hear a hundred rumors, misstatements, half truths, and out-right falsehoods."

In an effort to dispel some of these storm clouds, Miss Steele has answered several questions surrounding the admission problem. "We do not solve admissions by formula, and no two cases are weighed in exactly the same way," she declared. "It is the combination of all factors that concerns us: evidence of academic ability, academic interest, and of readiness for effective participation in Agnes Scott's community life."

"Because college admissions deals with human beings, not just a column of statistics," Miss Steele added, "it is an exciting, challenging, often rewarding process and sometimes a most disheartening one. President Lowell of the College of Wooster has stated that the future of the college comes through the door of the admissions office. It is this responsibility, a fearful one, that undergirds every decision we make." (Continued on Page 4)



Line Illustration by Mary Dunn Evans



In general, what are the present standards for admission to Agnes Scott?

"Our admissions committee sets as its goal the admission of students who, according to our best judgment, will be capable of succeeding in and profiting by the academic program at Agnes Scott and, at the same time, will be contributing members of the college community. We are concerned with admitting the whole person, and not just a brain. We make a genuine effort to be fair to all applicants—and this very definitely means not accepting someone who apply. We know very well that the student who fails will be unhappy not only with herself, but with us—and so will her parents and the school that sent her."

How are a prospective student's qualifications judged?

"We take into account her high school courses and grades, placing special emphasis on English, foreign languages, science, mathematics, and history. We rely a great deal on recommendations, particularly the report that comes from the high school. We do not want the student who is recommended as 'most likely to do a better job next year.' We find the College Entrance Examination Board test results useful. Their correlation with academic success here justifies the weight we give them. Personal interviews, alumnae appraisals—all of these factors contribute to a complete picture of the candidate. Her credentials are thoroughly studied by themselves and in comparison with those of other candidates."

What part do the College Entrance Examination Board tests play in admitting a student to Agnes Scott?

"The Scholastic Aptitude Test of the College Entrance Examination Board, which we require all candidates for admission to take, measures basic factors in college success: ability to read with comprehension and ability

to reason. In addition we require three Achievement Tests which measure the candidate's actual knowledge in special subjects. All of these test results can be interpreted in the light of scores made by the high school seniors over the country."

How important are grades—must a candidate be an "A" student?

"She should be a good student. Grading systems vary from school to school, and with the type of school. A student with an 'A' earned in a school that sends few graduates to college may not do as well in college as the one with the 'B' record from the school sending a high percentage to college. In our freshman class entering in September of last year, 70 per cent were known to be in the top 10 per cent of their high school classes and 96 per cent in the top fourth."

What are the relative weights of grades and College Board scores?

"There is no single item more important than the record of achievement in high school. The most effective objective criterion is, however, the combination of school grades and College Board results. We have learned through experience the 'risk' areas in College Boards. We scrutinize with special care any scores below 500, looking with particular interest for compensation in school grades and recommendations.

"The student who has worked beyond her capacity in high school may well find the strain too great in a demanding college program. In one case, a principal who thought he was helping an applicant gain admission actually helped us make what we consider a wise decision to reject her. He stated that he had never had a student work harder (day and night and during the week end) for her excellent grades. This, he felt, should offset with us a low IQ and low entrance test results."

Is preference given to daughters of alumnae?

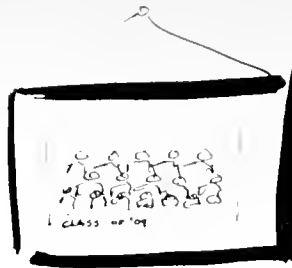
"Alumnae daughters must, of course, meet the academic and other requirements. However, if there were two applicants (one of them an alumna daughter) with the same qualifications and only one opening, the daughter of an alumna very definitely would be accepted. If the daughter of an alumna is applying for admission, you may be assured that we will have a special interest in her and want her here if at all possible. In all matters of admission we ask for understanding and patience. Some decisions may be difficult to understand, since files are confidential and alumnae cannot know the quality of the other applicants with whom their candidates must be compared.

What can alumnae do to help in the admissions process?

"Suggest Agnes Scott to able students; ask them to

Admissions

(Continued from page 5)



write us for information: follow up their inquiries with written appraisals of them mailed to us. Advise a student to take the initiative in writing us herself. We like to see indications of personal and intelligent interest in college plans.

"Our greatest asset is the way we are represented by our alumnae in their homes, communities, churches and work. In a recent survey of a freshman class, we found that over 90 per cent indicated they knew one or more of our alumnae. Alumnae interest in the students we admit is coveted, and the alumna's interpretation to them of what Agnes Scott has meant to her is invaluable. Also, many alumnae, as individuals or as clubs, have contributed to the college's scholarship fund. This is one great need alumnae can and do help fill."

Are "better qualified" freshmen coming to Agnes Scott?

"Yes. We have better ways of predicting success in college, and high schools have better ways of giving informed guidance to their students and to the colleges in which they are interested. At Agnes Scott, more selective admissions policies have resulted in fewer dropouts for academic reasons, in an increase in the number of superior students eligible for the program of independent study, and in the strengthening of our graduation requirements."

Are there students who, though seemingly well qualified and well recommended, should not come to Agnes Scott?

"Yes. One of the intangibles of admission is the effect of the climate of a particular college upon an individual student. The academic and psychological environment of the college does affect student performance and attitude."

What is the admissions situation at Agnes Scott for the 1960-61 and 1961-62 academic years?

"Agnes Scott is completely filled for 1960-61—that includes freshmen and transfers. Formal applications for admission may not be made at Agnes Scott until fall of the student's senior year in high school, so the 1961-62 figure are not available now."

Are all colleges filled today?

"No, I doubt that any really able student is failing to

secure admission to college this fall; that is, any able student who has had wise guidance from her high school. She may not have been admitted to the college of her first choice, but if the counsel given her has been sound she had at least one alternative and possibly two."

What has caused most of the furor over getting into college?

"A factor has been the release of figures reporting the large numbers of applications to and rejections by the various colleges. Such figures often may be misleading. For example, 'applicants' may merely be preliminary applicants or the number having College Board scores sent to a particular institution.

"These figures have resulted in students applying indiscriminately to four, five and six colleges and sometimes being admitted to all six! The six applications are then counted as separate ones at each of the six institutions but the candidate actually will be a student at only one and a 'ghost' at the other five."

Is Agnes Scott expanding to meet the growing need for college space?

"Agnes Scott has 20 per cent more dormitory space than it had five years ago. However, we are still a small college, and we want and expect to remain so."

What is the best advice, in summary, to give alumnae daughters or others who want to come to Agnes Scott?

"Read wisely and widely: plan a high school curriculum emphasizing English, language, mathematics, science and history; achieve well in school; write for college catalogues before the end of the tenth grade; consult the school counselor. If possible, visit several college campuses, preferably during or after the eleventh grade; admissions officers like for appointments to be made with them in advance of the visit. If a visit to a campus is impossible, sometimes a member of admissions staffs can have a conference with the individual at her school.

"The prospective student should take the *preliminary* Scholastic Aptitude Test of the College Entrance Examination Board in the fall of the eleventh grade. If interested in Early Decision (some colleges, including Agnes Scott, have inaugurated an Early Decision Plan designed to give early assurance of admission to able candidate who choose a single college by October of their senior year in high school), a girl is wise to take the *entire* College Board series in the spring of her junior year in high school. In the fall of the twelfth grade, she should consult the counselor again; write for application forms, preferably to no more than three colleges, and to only one if Early Decision is recommended and desired. Finally, application-form instructions should be followed carefully."



At the Convocation when members elected to the 1960-61 chapter of Mortar Board were announced, Miss Leyburn, beloved professor of English, brought us up short to the anguished realization of our mutual dilemma: loss of power to communicate.

TO LISTEN AND TO UNDERSTAND

Ellen Douglass Leyburn '27

ELLEN DOUGLASS LEYBURN '27

I AM NOT under the illusion that anybody listens to the speeches on these occasions, which appear to me sometimes as much a matter of mere formal propriety as the fashions we wear. I, too, am eager to be through these next ten minutes and to hear the names that we are all waiting to have announced.

Nevertheless, I intend to use this opportunity to speak to you very seriously about something that seems to me the most disturbing aspect of the disturbed era in which we live. I know that this is a happy occasion for so solemn a theme, but what we are celebrating is the acceptance of responsibility; and my subject is something that touches every man at the very roots of being and that is the peculiar concern of people like us who are gathered here this morning, because as the educated minority we are the only ones who can do anything about it. We have a special burden whether we like it or not. Like Shakespeare's Prince Hal, who through no choice of his own was born to be king, we are compelled by a profound obligation to pay the "debt we have ever promised." Matthew Arnold's phrase "the saving remnant" for the cultivated few may have to our ears a slightly arrogant, mid-Victorian sound; but this is in fact what we are—or at least what we can be if we will set ourselves to the task of being saviors of the time and not just a little self-complacent enclave of culture

isolated from the agony of the world; if, indeed, we are to be saving and not merely a remnant, something left over and useless.

The great problem of our day, then, as I see it, is the loss of the power to communicate. This is the difficulty which makes our travail different from that of every other period of upheaval and anguish in history. To be sure there have been wars and rumors of wars since the beginning of time. But when the barbarians destroyed European civilization, to go no further back, the motive of conquest was clear; and so it was perhaps even as late as the second world war. But who can say that in the confused terror of communism which has governed our foreign policy since then we have known what we were doing? There has always likewise been fearful oppression within given societies; but when Spartacus led his rebellion of slaves against Rome, he knew what specific rights he was fighting for—something very different from the colossal ferment now in progress all over Africa, where primitive peoples suddenly seek to leap over centuries without any clear notion of what they are leaping into.

Within our own society, the fragmentation is almost complete. And this, perhaps because it is nearest and most constant in its impingement on our own daily life, seems to me to be the gravest part of our worldwide



Members of Mortar Board, 1959-60, are trying their wings at communication, like Eve Purdom, who is teaching . . .



as is Sybil Strupe, who also has talent for communicating via the written word.



Mary Hart Richardson (shown tapping new president Patricia Walker) is wrestling Welsh consonants, as a Fulbright scholarship.

"Boa" Florence Smythe is launched upon the most rewarding human path: marriage.



Nency Duvall is tasting life in a university as a graduate student at Duke.

separation from each other. It is impossible, not just for labor and capital to speak to each other, as the steel strike so vividly demonstrated; for farmers to make business interests listen to their demands; for big business to see the value of small business. These are conflicts dictated by economic self interest and will perhaps always exist. What seems to me of more serious import is our almost total lack of any agreement as to what constitutes the good life or even of any common concern with what constitutes it. The confusion of our moral standards is an example of which we are all aware, with the conceptions of what is acceptable behavior differing from community to community and from family to family to such an extent that we almost shrug off as one of the facts of life, like the weather, the combination of fanatical loyalty to the gang and equally fanatical hatred of the opposing gang which leads to the murderous rumbles so poignantly portrayed in *West Side Story*. The same confusion is even more intolerably demonstrated by Charles Van Doren's confession of utter breakdown of integrity when he said he thought he was serving the cause of learning by lying. This example of the mistaking of private gain for public good seems to me glaring proof of the validity of the dictum of Sir Joshua Reynolds that "he who knows only himself, knows himself but very imperfectly."

It is also symptomatic of what I think is the most disastrous of all the cleavages that separate our society, the dichotomy between the intellectual and what he is likely to think of superciliously as "the ordinary man." For Van Doren may indeed have thought that by increasing the appeal of mere knowledge he was making education attractive and thus leading people to the life of the mind, ignoring the fact that all life of the mind depends upon truth. We do not in any case, I think need further glorification of factual knowledge. One of the curious phenomena of our time is the worship of the fact in conjunction with the scorn of the life of the mind.

This scorn, which is peculiar to America and sharply contrasted with the European attitude of reverence for the intellect reflected in the exalted place of the professor in society, the American intellectuals have certainly to some extent brought on themselves. The alienation of the poet from mankind is due in part at least to the poet's ceasing to speak to mankind. His function as seer is almost forgotten as he writes on themes and in forms intelligible only to a coterie.

Even within the intellectual world there is no longer freedom of communication. I read last winter a moving

address by Oppenheimer to the American Council of Learned Societies, deploring the isolation of one discipline from another which has come about as the accompaniment of the increase of knowledge, so that the physicist can no longer speak to the biologist, much less to the man of letters. And just recently I have read a series of lectures by the British physicist C. P. Snow (now Sir Charles), who is also a distinguished novelist, developing the theme of the utter separation of what he calls "the two cultures" of science and letters. His literary friends, he says, would simply laugh deprecatingly as if he had asked a question in rather poor taste if he inquired whether they could state the second law of thermodynamics, a question about on the level of have you read a play of Shakespeare. And yet both groups think of themselves as educated men. It is exactly to do away with such divisions that the liberal college exists. Of course, it is impossible in this time when the body of knowledge in every field expands so enormously almost by the hour, for us to have any comprehensive knowledge even in one field; but comprehensive sympathies are within our power. The desire to listen and to understand is what I am pleading for.

And it is possible. Douglas V. Steere, whose Agnes Scott address on "The Power of Sustained Attention" you studied in freshman English, is, as you all know, a professor of philosophy at Haverford. What you may not all know is that he is a leader in the Society of Friends. The Quakers have done more, I think, than any other Protestant group to try to sustain what Martin Buber calls the dialogue between man and man. Douglas Steere spends every third semester traveling to remote parts of the world, primarily simply to bring understanding and reconciliation among men of good will. Always the most moving part of his accounts of these journeys is the report of conversations in which there has been some meeting of minds. In the last one, for instance, there is a typical sentence: "Our conversation went to the core of the issue that divides Zen from Western thought, and I have rarely been involved in a more searching give and take." His effort, successful to an astonishing degree, is always to get at the deep-lying, and sometimes deliberately concealed, motives and attitudes of his interlocutors. On a scale that is by comparison infinitesimal, I have myself this year had the privilege of being part of such an effort at understanding. In the Women's International League for Peace and Freedom, in the Atlanta chapter a small group of an almost equal number of white and Negro women, I have for the first time in my life sat down and frankly discussed the common problems of our two races with Negroes whom I could meet quite simply as human beings.

This may still seem to you remote from the Agnes

Scott campus, where we rather boast of our homogeneity. But I ask you to examine our common life and see if you do not find something of the same division at work, even a latent hostility and jealousy among groups with varying interests. The breaking down of these walls of disdain for what is different from us I conceive to be the chief function of Mortar Board and of everyone who is concerned for liberal education, not just here at Agnes Scott, but in the world. The last thing I am advocating is the annihilating of individual difference, which is the very life of any community, intellectual or other. But the effort of every true individual is to break out of the isolation into which each of us is born; and nobody can accomplish this if he seeks to communicate only with those already as like him as possible. As long as we speak of the bookworms and the campus leaders, or make a division between activities and the academic and social life as if the mind did not function in all three, or history majors speak in a disparaging tone of chemistry majors and the other way round (it is perhaps more becoming for me not to mention the tone of English majors), we have no real Agnes Scott community. In this privileged little world, one of our privileges is to learn to speak each other's language so that we shall be better able to carry on the so desperately needed dialogue with more alien groups outside.

I think one reason why I derive such sustenance from the study of the eighteenth century is that it is the last time in our history when at least educated men could take for granted that they were able to speak with each other. Johnson could not only write the English Dictionary in an effort to facilitate such communication, but he could—and did—write lawyer's briefs for Boswell and an essay on the structure of bridges to serve as the introduction to a book by one of his engineering friends. You remember Miss Larew in her essay "Time of Hesitation" speaks of the California enthusiast, who at a funeral when there was a lull in the eulogies of the deceased, rose and said that if nobody wished to speak, he would like to say a few words about the climate of southern California. She confesses that the beauty of mathematics is her "climate of southern California," which intrudes in all she says. Perhaps if Dr. Johnson is mine, his real desire to communicate with all sorts and conditions of men is, more than anything else, the reason. In an age feeling already the terrible forces of disruption, he set his great frame, gigantic in mind and spirit as well as body, as a bulwark against the divisions which he saw would destroy in the name of individualism the very power to be an individual which he so cherished. When Boswell asked him if he approved of classical quotation in conversation, his resounding answer was, "Yes Sir, . . . there is community of mind in it."



Madge and her two children pictured during a recent European tour.

A stalwart segregationist makes her plea for a fifth freedom. She acknowledges good writing help from her husband, Tom, Emory alumnus.

THE FREEDOM OF ASSOCIATION

Madge York Wesley '33

IN THE SUMMER ISSUE of this publication the Editor expressed an interest in publishing the views of a "staunch segregationist." Since I am what is called a segregationist, and have very firm convictions about the matter, I am undertaking this statement of my position. Unlike so many who write for the other side, however, I am no writer (only a housewife, by profession, with two children in public school and am not hankering after one of the new variety of Pulitzer Prizes which are limited, these days, to the pens which are dedicated to remodeling the South.

First of all, the word "segregation" is a misnomer. It implies a setting apart from the herd, the relegation of a portion of the flock to some sort of racial ghetto. Separation—legally permissible separation—is what southerners really want. We feel that people should be free to associate with whomsoever they choose and that no politically-inspired judiciary should attempt to abridge so fundamental a right.

In her article in the summer, 1960, issue of the *Agnes Scott Alumnae Quarterly*, Eliza King Paschall '38 stated, "I would let any citizens participate (in integration) or not, according to his interests." One would think that nobody could disagree with his statement. In fact, its author, and those who are acting as she does, would impose their thinking on

an overwhelmingly-numerous, unwilling majority.

The natural desire of most people everywhere, black or white, northern or southern, American or non-American, is to associate with their own kind of people, their kind culturally, financially, even racially. To associate with dissimilar people is to invite discomfort. While I philosophically accept the "whips and scorns of outrageous fortune," I am totally devoid of any of the feelings of racial guilt which seem to work some people up into lathers of self-recrimination. This natural selection by which people choose their associates is so basic it might almost be called instinctive.

All people discriminate, even the integrationists. Every act of choice is an act of discrimination. Oscar Hammerstein's little ditty, "You've got to be taught to hate," might just as well have been worded "You've got to be taught to love." Anyone familiar with Pavlov's *Lectures on Conditioned Reflexes* and Watson's *Behaviorism*, anyone with one ounce of common sense, in fact, knows you've got to be taught practically everything! We like what we like because of favorable associational patterns. Most white people, north and south, dislike the idea of social mixing with Negroes. No Supreme Court, no association of ministers, no propagandizing news-medium is

going to change this. Time, and only time can effect such a change. In the meanwhile, if this is still a free country, we should be permitted freedom of choice of associates, provided the choice is mutual.

The integrationists call any local public officials with whom they happen to disagree "politicians." When they find one with whom they agree, he receives the kudo, "Statesman." Thus the definition of a statesman is no longer "a dead politician," but is "a public official with whom we agree!" Similarly, a politician is "a benighted wardheeler holding his position through the ill-gotten votes of an ignorant and misguided electorate," with whom we, incidentally, disagree. Semantics!

Those of us who desire racial separation have no objective if this new self-styled intelligentsia who desire integration have all of it they want, for themselves and their children. It should not, however, be crammed down the throats of those of us who feel otherwise. The old Roman rule, *de gustibus non disputandum est*, is one rule Mr. Warrer and his associates will never change. Perhaps some future generation of do-gooders will seek the enactment of legislation (as a corollary to Child Labor Laws) which will prohibit these over-zealous people from exposing their children to miscegenetic environments. If and when this hap-

pens, the wheel will have completed its cycle.

For my part, I would not legislate for racial separation or for integration. I would, however, prohibit Negro parents (whose socio-political motivations take precedence over their feelings for their children) from forcing their children into white schools to be rejected, abused, and humiliated. An enlightened juvenile court should intercede against this type of parenthood.

Since the present Supreme Court has, by a direct reversal of former decisions gone into the business of rewriting the laws; since it has decided, in its august wisdom, that any separation of the races in public facilities is inherently discriminatory, regardless of whether the facilities are equal, identical, or even the same (but used at different times), it seems to me that any public facilities, including public schools, of course, which we are unwilling to operate at our expense on an integrated basis, should be abandoned. Our public schools (as well as parks, swimming pools, golf courses, etc.) would never have been set up in the first place if we had been told at the time that integration was mandatory.

We should have public education, of course. All children should have an opportunity to secure an education, even though, in some cases, it seems to rob them of their God-given common sense. This, however, does not necessitate public ownership and/or operation of educational facilities. Few, if any, people would contend that the average public school is remotely equal to the average private school. Many people make great financial sacrifices to send their children to private schools. Why? A few do for religious and other special reasons, of course, but the majority are simply seeking something better for their children.

The cost to the public of educating all its children in private schools need not exceed the cost of public schools. The number of children remains the same. The cost, in fact, would be less, with the elimination of the vast empire-building overhead which now runs the public schools.

And the quality should be better! Private schools, like private enterprise, will produce cheaper and better education through competition. The public can still foot the bill through grants-in-aid to the parents.

The grant-in-aid money need not be squandered, because the checks would be legal tender only at approved schools and the state (county or city) would approve only such schools as comply with minimal criteria as to curricula, plant facilities, teacher-student ratios, etc. Public school buildings can be sold at public auction and purchased by local corporations formed by the parents of the attending children. There is no law which requires that they be sold at appraised value, or even book value. Since they are only useful as schools for the communities in which they are saluted, the price should be nominal.

In my opinion, this grant-in-aid money should be made available to all parents, whether their children are in the present public schools or not. Parents who have the desire and means to afford their children something of a superlative type of education (costing more than the private equivalent of our publicly supported norm) could supplement their public allotment to the extent required to send their children to Westminster, Darlington, Lawrenceville, etc. Under our present system these people (who are often our largest taxpayers) receive no public contribution toward the education of their children.

With a system of grants-in-aid, there would be an absolute equality in educational opportunity for white and Negro. Even the integrationist would have the opportunity of providing his children, at public expense, the "crowning experience" of going to school and otherwise mixing socially with their racial opposites. These people could form their own schools for this purpose.

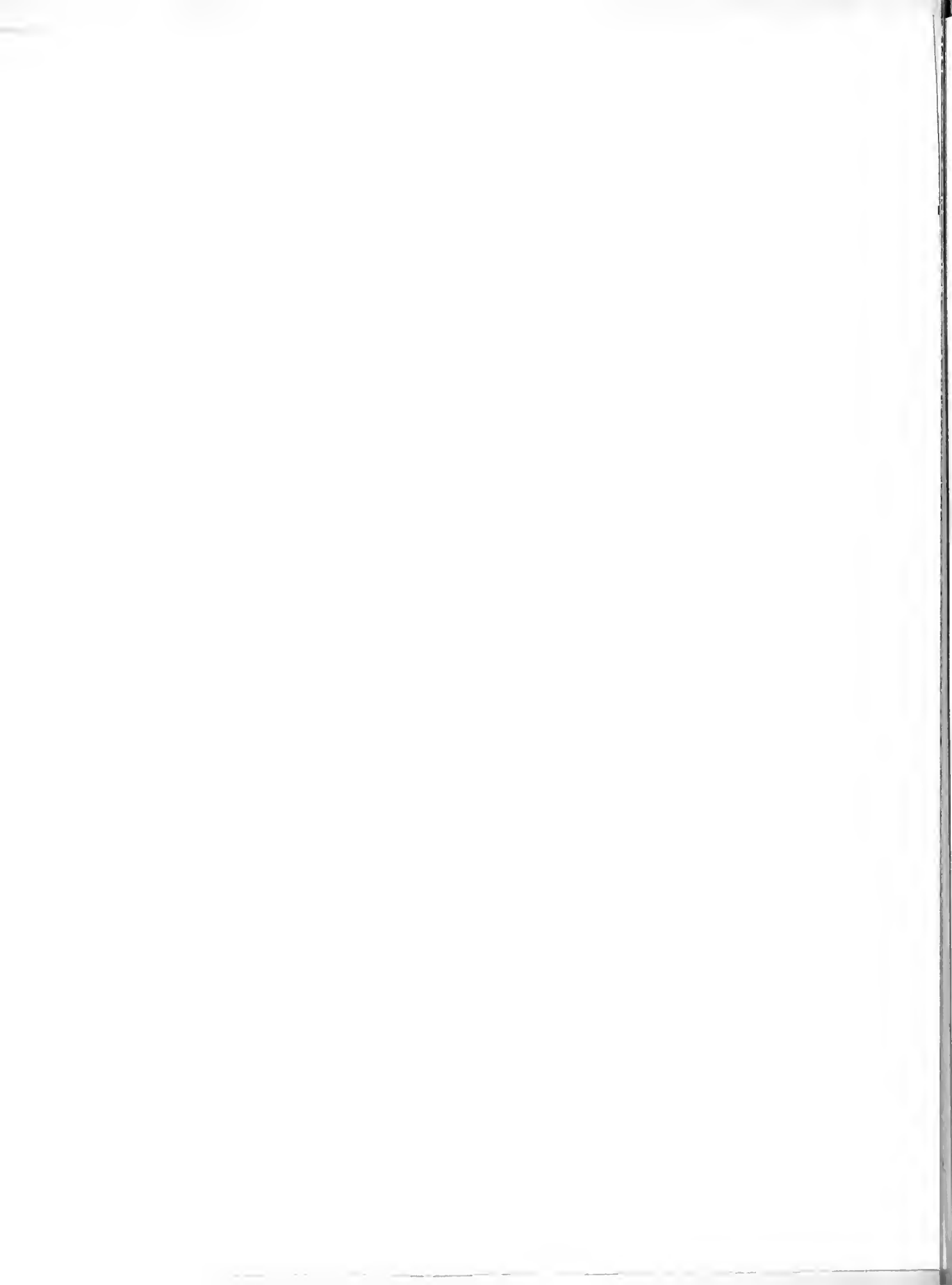
Meanwhile, let us not deceive ourselves about the reasons for the presence of a Negro on the Board of Education of Atlanta. He got this job, not through merit, but the same as the other members did—by run-

ning for office. Many people, like myself, felt that the Negro population of Atlanta is of sufficient size to justify some representation in this body and for this reason, alone, voted for him.

Nor should we fail to realize that the appointment by the Administration in Washington of Dr. Rufus Clement (the Negro in question), and many others like him, to positions wherein they represent our country in national and international matters is anything more or less than a purely political device to secure Negro votes. The social ostracism of the Negroes has become a two-edged sword, and the Negroes, because of their exclusion, have achieved a solidarity (implemented through bloc-voting) which has enabled members of their race, who would otherwise languish like "roses born to blush unseen," to scale to heights to which whites of equal, or even superior abilities, can never aspire.

The white intellectual who has brought this upon us is being "hoist with his own petard" along with the rest of us and subordinated by a politically articulate, culturally-inferior race which has since the beginning of the world made few, if any, worth-while contributions to civilization.

The integrationists are frequently prone to characterize the white majority of the South as "narrow-minded, bigoted, and superstitious." For my part, the *mores* of our white majority, based as they are on years of environmental adaptation, show infinitely more wisdom than is shown by these revolutionists who are unable to differentiate between *change* and *progress* and who apparently believe that merely to be different is to be superior. Alexander Hamilton said, "Your public, sir, is a fool." I'll take the wisdom of the public, any time, against the impractical, self-assumed omniscience of these cloistered cloud-dwellers who speak of the benefits of integration with the same unconvincing fervor as one who tries to describe a place he has never been.



DEATHS

Faculty

Miss Isabel F. Randolph, former head of the department of physical education, at her home in Bucks County, Pa., in August.

Institute

Nina Gilliland, July 26.

Pearl Mathews Moore (Mrs. Albert S.), June 19.

Robert L. McWhorter, husband of Ellen Pratt McWhorter, June 29.

Francis E. Kamper, husband of Vera Reins Kamper, and father of Vera Kamper Radford '28 and Nancy Kamper Miller '33, July 15.

1911

Mrs. Carrie Allen, sister of Lucile Alexander and Virginia Ethel Alexander Gaines Institute, in July.

1912

C. M. Allen, husband of Susie Gunn Allen, in 1960.

May Joe Lott Bunkley in 1960.

1915

Mrs. Jeanette Kelly West, mother of Mary West Thatcher, June 18.

1916

Mrs. Edward Williamson Whips, mother of Clara Whips Dunn, July 15.

1923

Sarah Brodnax Hansell (Mrs. Granger), August 5.

Dr. Ernest Lee Jackson, husband of Maud Foster Jackson, June 14.

1927

Mrs. Anna Lucile Ham Bridgman, mother

of Josephine Bridgman and Lucile Bridgman Leitch '29, July 10.

1928

Mrs. Coral West Craighead, mother of Frances Craighead Dwyer and Kathryn Craighead Lavender '30, July 30.

1931

Elizabeth Hill Rogers' husband, Marbrey L. Rogers, died suddenly from a cerebral hemorrhage and brain operation, June 29. Milburn H. Kane, Sr., father of LaMyra Kane Swanson, August 1.

1935

Mrs. Juliet Neel McClatchey, mother of Jule McClatchey Brooke, June 25.

1943

Wallace Lyons Griffin (Mrs. John A.), September 5.

1945

Dr. Paul D. Rowden, Jr., husband of Marjorie Cole Rowden, October 3, 1959.

1947

Dr. F. M. Kinard, father of Margaret Kinard Latimer, May 1960.

1951

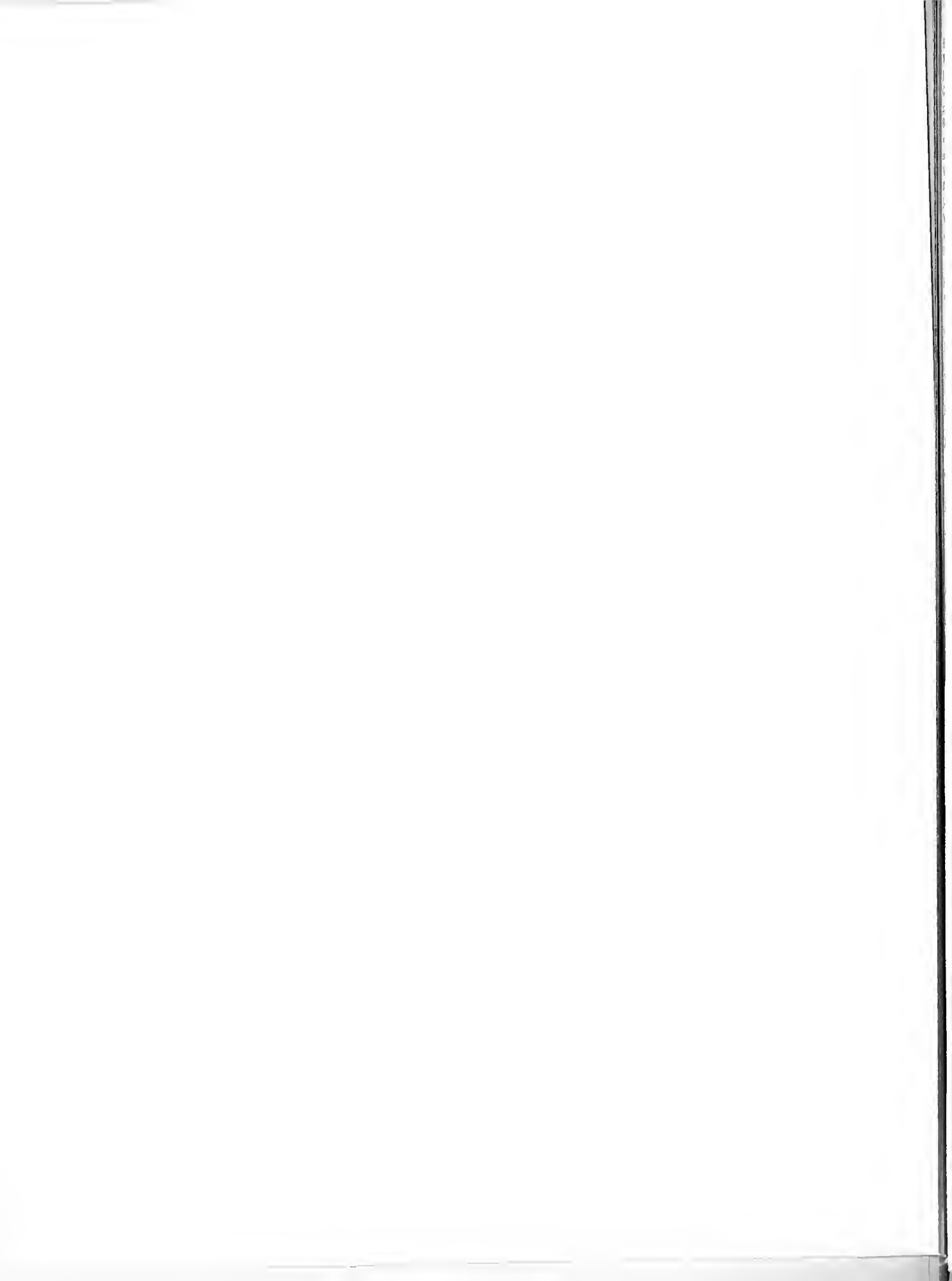
Frank Favatella, husband of Betty Exco Favatella, July 20.

1952

Robert D. Hays, father of Ann Tiffin Hays Greer, December 20, 1959.

1958

Thomas Roumaldus Tahnadge, father of Harriet Talmadge, June 12.





CHARLES F. MARTIN

WELCOME TO NEW FACULTY MEMBERS

Nine new faculty members were appointed for the 1960-61 session. They are Charles F. Martin (B.A. Wayne State University, M.A. University of Mississippi), assistant professor of economics; Fred K. Parrish (B.A. Duke University, M.A. University of North Carolina), instructor in biology; Marion T. Clark (B.A., M.A. Emory University; Ph.D. University of Virginia), visiting associate professor of chemistry; John A. Tumblin (B.A. Wake Forest College; M.A., Ph.D. Duke University), visiting associate professor, sociology and anthropology; Sarah Evelyn Jackson (B.A. King College, M.A. University of North Carolina, Ph.D. Emory University), visiting instructor in English; Michael J. Brown (B.A. LaGrange College, M.A. Emory University) visiting instructor in history; Mory B. Williams (B.A. Reed College, M.A. University of Pennsylvania), instructor in mathematics; Merle Walker (B.A. Hollins College, M.A., Ph.D. Radcliffe College), assistant professor of philosophy; Marlene Bover. (B.A. Gustavus Adolphus College; M.S.M. Union Theological Seminary, New York), visiting instructor in music.

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Worthy Notes...

Assorted Campaigns Absorb Us This Fall

SUCH A RICH EXPERIENCE has just been mine, that I'm in a small quandary trying to find proper words with which to share it. I've just returned to the campus from a trip which took me to several areas on behalf of our 75th Anniversary Development Campaign—to Athens, Augusta, Dalton-Rome, and Macon in Georgia, and to Asheville, N. C., Charlotte, N. C., Winston-Salem, N. C. and Richmond, Va.

My chief delight was in "getting out amongst 'em," renewing some acquaintances and making new ones with those to me ever amazing creatures, Agnes Scott alumnae. My chief reward was the realization of the vigorous, intelligent work you are doing in the campaign. The area dinners, the report meetings, the knocking on doors for contributions are being enjoyed, and the performance is thorough—as it should be with alumnae undertaking this responsibility.

But beyond the good financial results, so necessary for the ongoing of the College, alumnae are discovering fringe benefits of the campaign. I found that an alumna who graduated in 1909 could communicate, with warmth and understanding, with one of the class of 1959. I found busy people in each area taking time to work for Agnes Scott to good advantage, like a teacher who left her class to drive many miles for the training in solicitation methods, or the alumna who is busy, as I write this, searching out other alumnae all over the western North Carolina mountains.

So, this experience has made me want to find new words to say special thanks to each alumna working on the campaign. Not all of your experience has been a bed of roses—touch a person in her pocketbook and often out pours criticisms of the College rather than money. This can be healthy simply because they need to be brought out in the open. But far outweighing the sometimes non-thinking critics are the discoveries of other alumnae who believe in Agnes Scott and what she undertakes to do as a college.

One bit of confusion I found which I'd like to clarify. Your contribution to the campaign is, for the duration of your pledge, a contribution to the Alumnae Fund. The Alumnae Fund is the College's annual-giving pro-

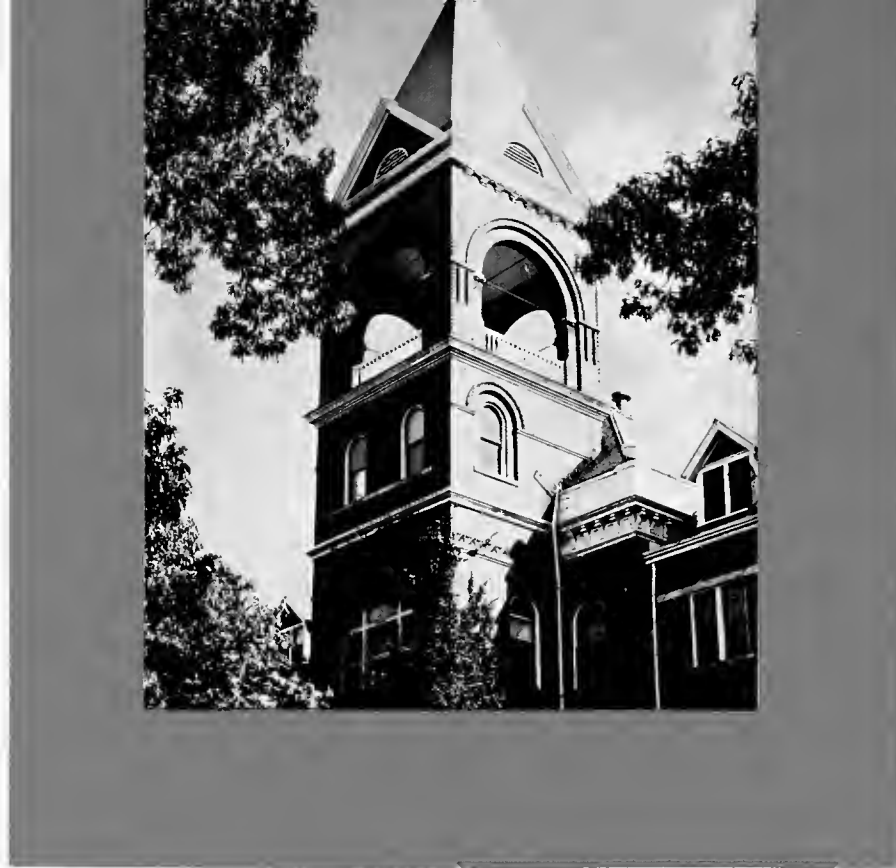
gram, and the campaign will stretch over several years. Some alumnae who have not been solicited yet for the Campaign have sent contributions to the Alumnae Fund for 1960-61, without a request being made for this. We thank you and want you to know that such gifts are being placed in the Development Fund and will be added to your campaign pledge.

Also, I owe many of you thanks of another kind, for your hearty response to "Worthy Notes" in the summer issue of the *Quarterly*. I do not dare publish excerpts from your letters, out of context, on the gravest social issue we face today, but I can report that the overwhelming reaction from you was approval and appreciation of Eliza King Paschall '38's article, "A Southern Point of View." And, also, I got what I asked for: a statement from one of you of the segregationist viewpoint—see "The Freedom of Association," by Madge York Wesley '33, p. 10. The impact of this issue, and the necessity for the educated woman to take her stand, could not be more forcibly brought straight home to us than the fact that, as I write these puny words, The Rev. Martin Luther King, Jr., has been sentenced to jail by a DeKalb County, Ga., judge—only a few feet away from Agnes Scott.

One issue, politics, is, naturally, smothering all others on the campus this fall. This magazine will be published after election day, but you will be interested to know that students are "politicking" with great vigor. From where I sit, I see a surge of Republicanism among students and stalwart Democrats among the faculty—which says nothing except vive la difference between generations!

Politics aside, the 72nd session of Agnes Scott College is in full swing, and the College is operating with an enrollment at full capacity—beyond capacity, actually, since some students, again this year, have had to find beds in the Alumnae House. Orientation for new students has brought them quickly into the midst of Agnes Scott's way of life; "Black Cat" was particularly good this year; Alistair Cooke was a pure charmer in a two-hour, off-the-cuff talk as the first presentation of Lecture Committee. We're off!

Ann Worthy Johnson '38



"A Tower Still Building"

Agnes Scott College

Seventy-fifth Anniversary Development Program

AREA CAMPAIGNS FALL 1960

Chairmen

ASHEVILLE	Jane Puckett Chumbley '52
ATHENS	Susan Daugherty '48
AUGUSTA	Nancy Parks Anderson '49
CHARLOTTE	Jane Crook Cunningham '54
DALTON-ROME	Fannie B. Harris Jones '37
DECATUR	Gene Slack Morse '41
MACON	Ann Herman Dunwody '52
MARIETTA	Louise Hertwig Hayes '51
RICHMOND	Kathleen Buchanan Cabell '47
WINSTON-SALEM	Diana Dyer Wilson '32

3.1.72

THE WINTER 1961

Agnes Scott

ALUMNAE QUARTERLY

SHOULD
ARCHITECTURE
GO MODERN
ON CAMPUS?
page 4

AGNES SCOTT
HUSBANDS
SPEAK UP
page 8



The Case for MODERN ARCHITECTURE on the Campus

ABOUT THE AUTHOR

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



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



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

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

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

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

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

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

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

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

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

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

(Continued on next page)

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

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



SKETCHES BY
NANCY BATSON '61

Modern Architecture*

(Continued from page 5)

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

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

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

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



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

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

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

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

inspiring educational institution.

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

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

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

* Copyright 1960 by Editorial Projects for Education.

this country are not as high as they might be.

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

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

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



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

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

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

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

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

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

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

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

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

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

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



JAMES STUART

Alumnae Husbands



EWING HUMPHREYS, JR.



BEALY SMITH

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

THE REVEREND JAMES STUART:

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

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

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

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

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

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

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

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

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

an Talk, Too—and Do

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

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

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

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

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

EWING S. HUMPHREYS, JR.:

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

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

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

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

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

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

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

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

(Continued on next page)

Husbands Speak Up *(continued)*

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

Stopping 43 brawls and squalls . . .

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

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

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

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

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

And with 24 additional pounds on unpremeditated shopping trips.

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

one Agnes Scott Alumnae meeting . . .

one Cub Scout Pack meeting . . .

one Brownie "flying up" ceremony . . .

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

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

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

gets involved with 470 pincurls . . .

and makes 63 gallant attempts at parallel parking.

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

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

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

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

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

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

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

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

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

BEALY SMITH:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New
Arts
Gallery

presents

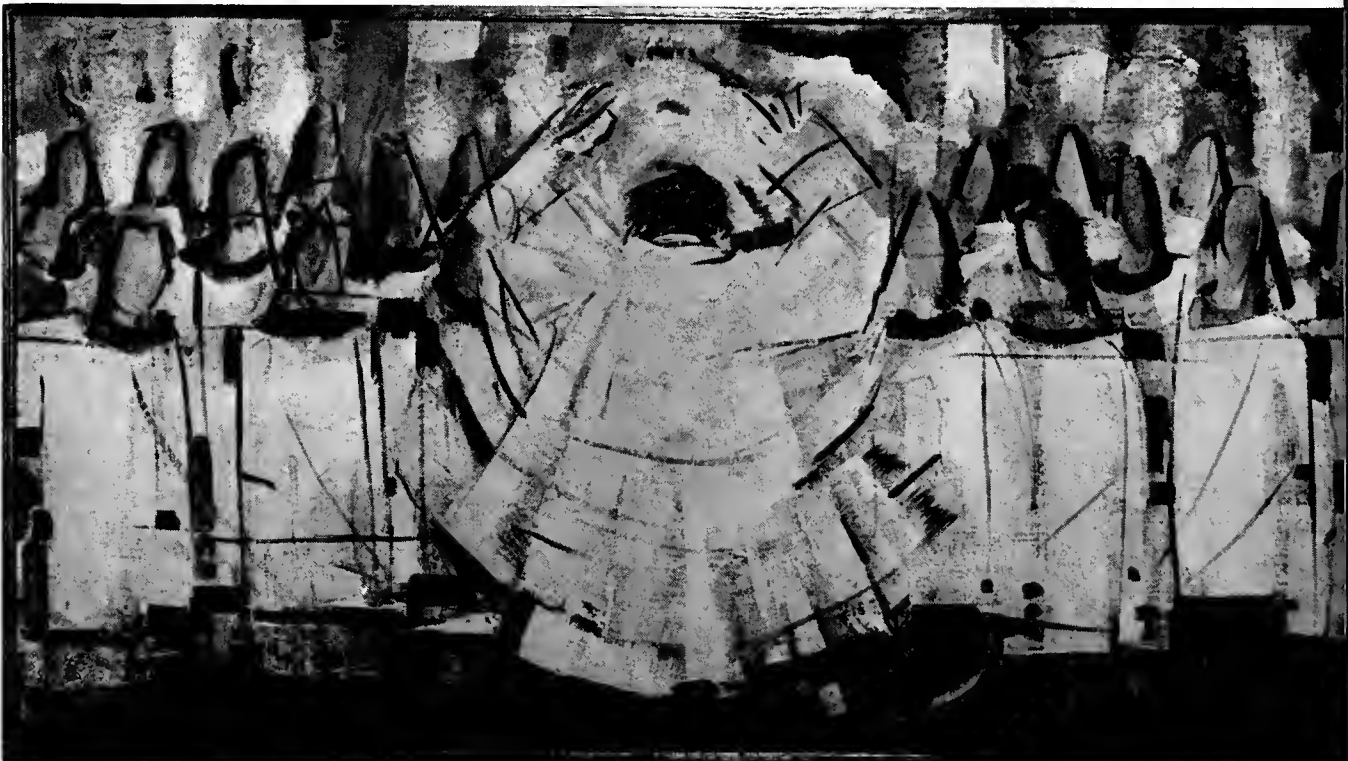
paintings by Ferdinand Warren, N.A.



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

CANTATA

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The artist in his fourth floor Buttrick studio

PHOTOGRAPHS BY DWIGHT ROSS



GULLAH LULLABY

Lithograph

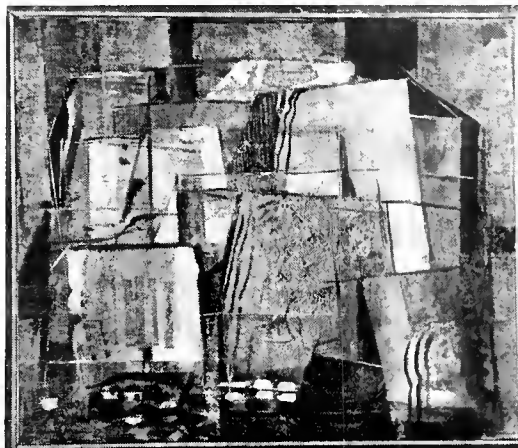


SIX FIGURES

Encaustic

BLUE GRANITE

Oil



1870

DEATHS

Institute

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

1914

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

1921

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

1923

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

1924

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

1925

Ruth I. A. Fryxell, son of Lucille Gause Fryxell, Oct. 5, 1960.

1927

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

1935

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

1938

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

1939

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

1940

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

1945

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

1947

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

1951

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

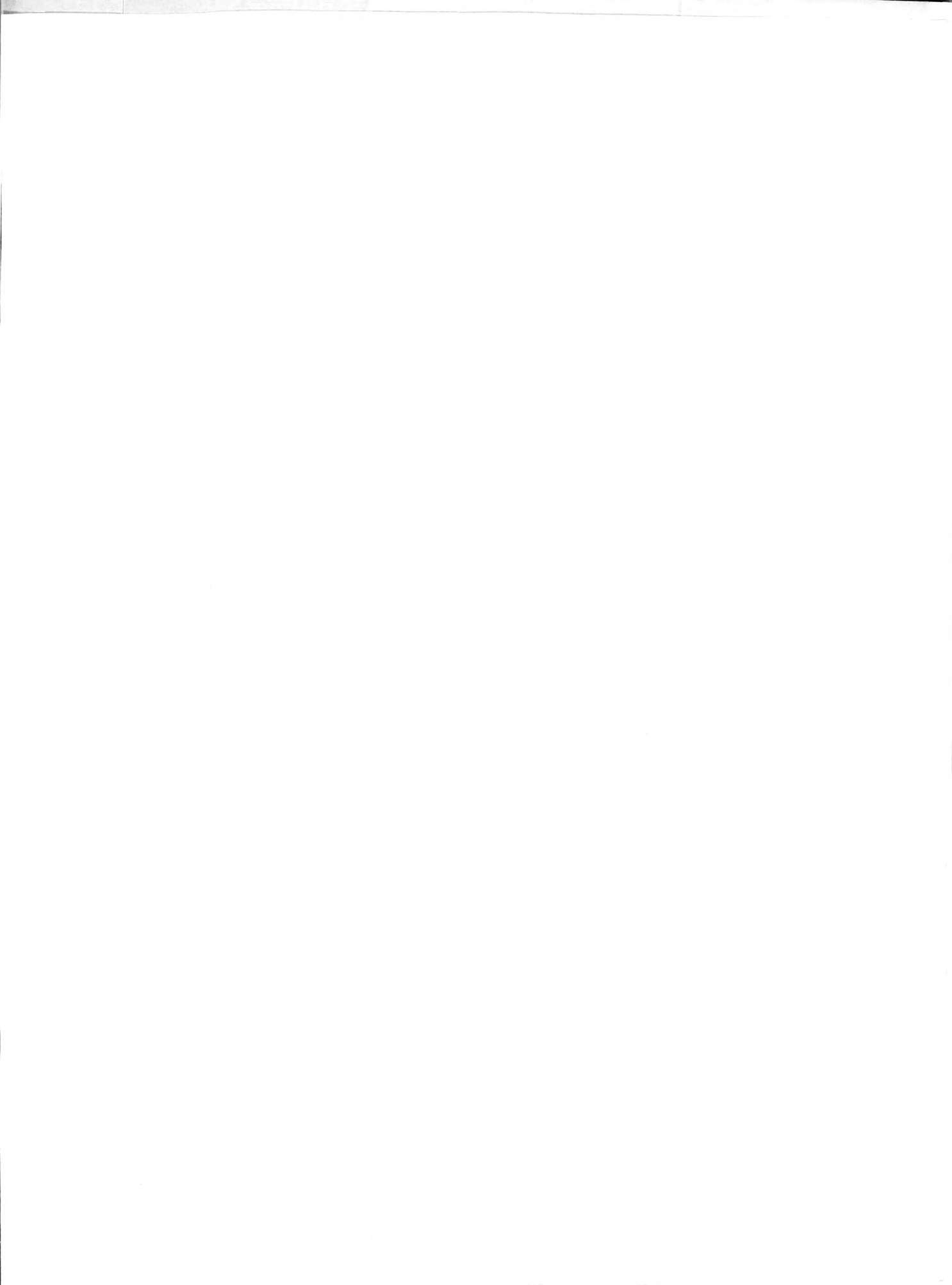
1955

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



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

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

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Worthy Notes...

Exhortations, Commendations and Lamentations

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

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

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

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

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

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

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

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

Ann Worthy Johnson '38

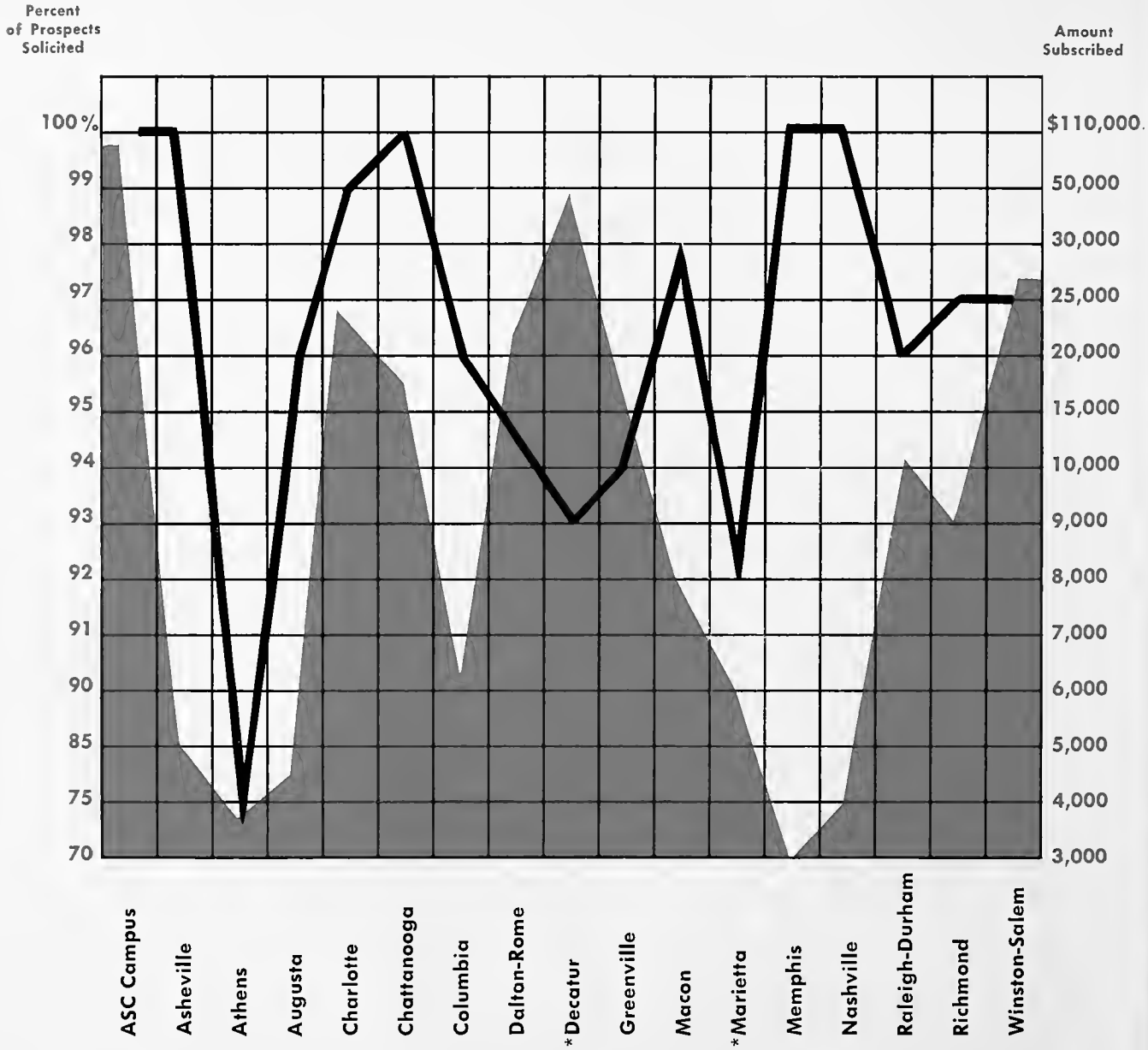
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Agnes Scott College

Seventy-fifth Anniversary Development Program

Performance Report

Area Campaigns



Key:

Amount Subscribed

Percent of Prospects Solicited

*Active and Incomplete

THE SPRING 1961

Agnes Scott

ALUMNAE QUARTERLY

A Special Feature:

**THE COLLEGE
STUDENT**



THE Agnes Scott

SPRING 1961 Vol. 39, No. 1
ALUMNAE QUARTERLY

Ann Worthy Johnson, *Editor*

Dorothy Weakley, *Assistant Editor*

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Eloise Hardeman Ketchin



FRONT COVER:

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

(Photograph by Gabriel Benz)

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

MEMBER OF AMERICAN ALUMNI COUNCIL



The Student

SPRING 1961

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

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

An Affirmation of the Worth of



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

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

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

I have yet to see a statement de

Every Human Being

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

Fallacies of Generalizations

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

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

Freedom of Association?

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

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

Criteria for Membership

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

(Continued on next page)

An Affirmation

(Continued from page 5)

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

Viewpoint of a Therapist

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

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

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

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

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

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

Fear of Injustice

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

Freedom to Communicate

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



Europe with the

Agnes Scott Alumnae Tour

Oct. 6-22, 1961



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SKETCHES BY NANCY BATSON, '60

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Atlanta 3, Georgia

Please send me the day-by-day itinerary and other information on the Agnes Scott Alumnae Tour.

Name _____

Address _____

City _____



Principle Versus Expediency

BY ELEANOR HUTCHENS '40

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



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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued on next page)

Principle Versus Expediency

(Continued from page 9)

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

"Another nut," he said.

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

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

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

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

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

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

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

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

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



Worthy Notes...

Atlanta Alumnae Are Now Quarterbacking the Campaign

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

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

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

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

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

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

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

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

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

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

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

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

THE AGNES SCOTT STUDENT

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

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

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

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

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

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

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



SUSAN GREENBURG

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

THE COLLEGE STUDENT,

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

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

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

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

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

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

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

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

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

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



Scott Thompson



Barbara No



Robert Schloretd



Arthur Wortn

*What are
today's students
like?*

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

A seminar



Robert Thompson



Roy Muir



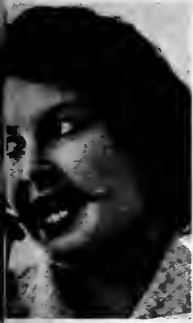
Ruth Vars



Galen Unger



Parker Palmer



Patricia Burgamy



Kenneth Weaver



David Gilmour



Martha Freeman



Dean Windgassen

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

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

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

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

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

"We're all different," he said.

He was right. That was the only proper conclusion.

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

f students from coast to coast

“Being v



ERICH HARTMANN, MAGNUM

SUSAN GREENBURG

student is a wonderful thing.”



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

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

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

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

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

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



SUSAN GREENBURG

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

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



But learning comes in many ways."

SUSAN GRENBURG

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

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

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

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

ERICH HARTMANN, MAGNUM



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

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

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

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

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

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

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

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



SUSAN GREENBURG

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



“It seems to me you’re saying tha

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

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

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



ST. LOUIS POST-DISPATCH

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



honor works only when it's easy."



ERICH HARTMANN, MAGNUM

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

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

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

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

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

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

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

“It’s not how we feel about issues—

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

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

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

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

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

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

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

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

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

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

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

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

ut whether we feel at all.”



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

“But they had a personal reason.”

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

“Why is there this unwillingness to take stands?”

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

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

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

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

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



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



HERB WEITMAN

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

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

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

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

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

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

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

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

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

Have students changed?

—Some professors' opinion.

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

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

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

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

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

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

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

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

"The College Student"

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

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Agnes Scott College
Fine Arts Festival
1961 Program

April 14 ▶ John Gassner, professor of playwriting, Yale University School of Drama, 3:00 p.m., "The Well-made Play: Its Nature and Status in the Modern Theatre"
 Exhibition of stage designs and light plots by Arch Lauterer, through April 22
 Premiere of "Uncle Sam's Cabin," by Pat Hale '55, presented by Agnes Scott Blackfriars, 8:00 p.m. (admission charge)

April 15 ▶ Two one-act plays by Agnes Scott students Beth Crawford and Molly Schwab, 10:15 a.m.
 Playwriting Panel—Critique of "Uncle Sam's Cabin" and the one act plays: John Gassner, Robert Porterfield of the Barter Theater, Leighton Ballew, University of Georgia, Margaret Bland Sewell, Agnes Scott College, 11:00 a.m., Rebekah Scott Hall
 Auditions for Apprentices, The Barter Theater, summer 1961, 2:00 p.m., Robert Porterfield

April 16 ▶ Opening of exhibition of art featuring Atlanta artists who teach, Buttrick Gallery, 3:00 p.m., Monday-Friday 2-5 p.m., through April 22

April 18 ▶ John Ciardi, poetry editor, *Saturday Review*, 3:00 p.m., "How Does a Poem Mean?"

April 19 ▶ Literature Panel on *Aurora*, Agnes Scott student publication, John Ciardi and Flannery O'Conner, Georgia author, 4:00 p.m., Rebekah Scott Hall

April 20, 21 ▶ Program of Contemporary Music, performed by Agnes Scott students, 10:30 a.m. (Stravinsky, Hindemith, Bartok and others)

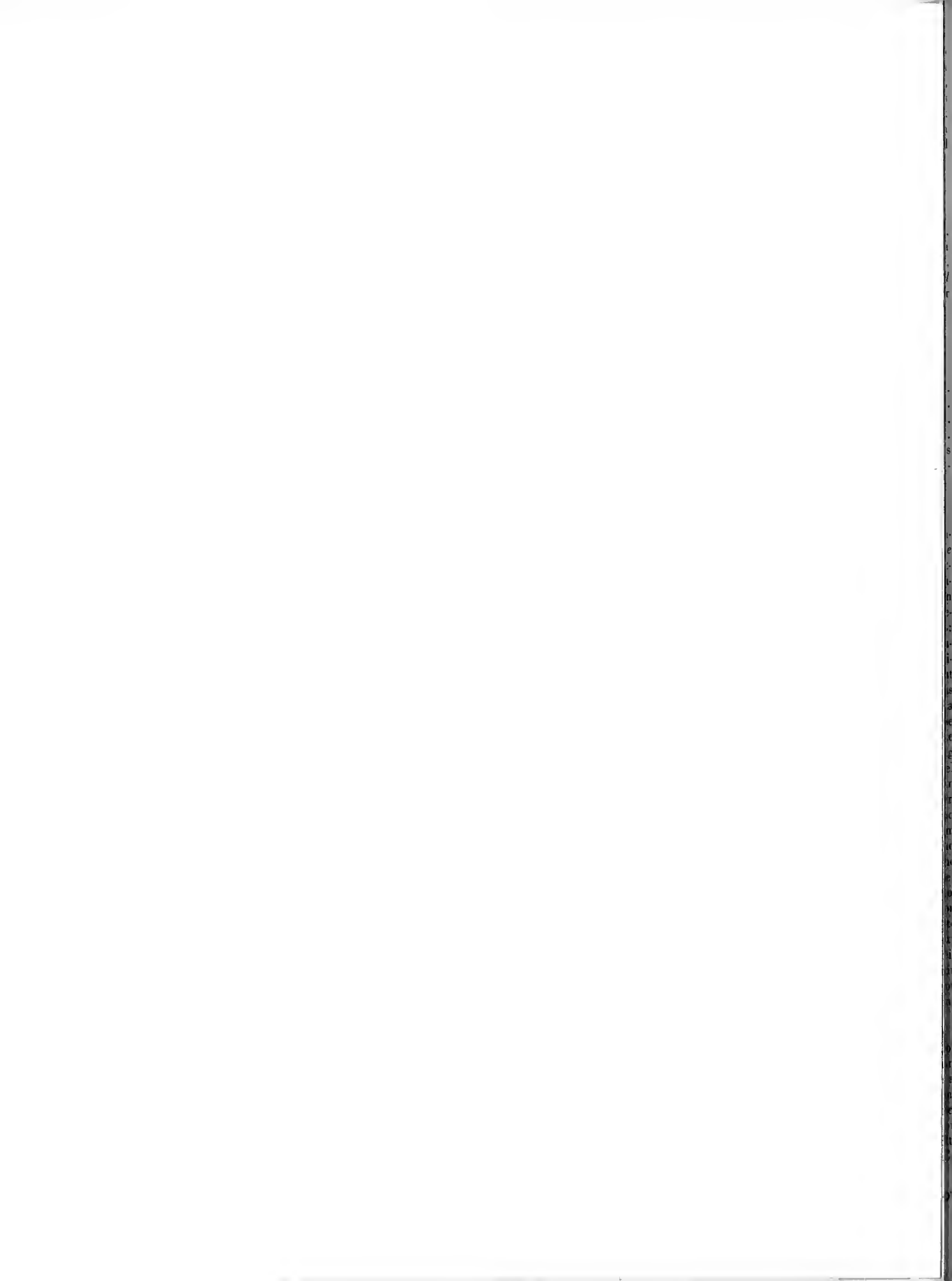
April 20 ▶ William Newman, University of North Carolina, University Center Visiting Scholar in music, 8:00 p.m.

April 21 ▶ Dance films by Martha Graham and Co., "Appalachian Spring" (music by Aaron Copland) and "Dancer's World" (music by Cameron Mitchell) 2:00 and 4:00 p.m., Campbell Hall

April 21 ▶ Contemporary Music and Dance, "Medea," by Virgil Thomson, presented by Agnes Scott Glee Club; "The Magnificat," by R. Sterling Beckwith, Emory University, presented by Sigma Alpha Iota music fraternity; "The Only Jealousy of Emer," by William B. Yeats, presented by Agnes Scott Dance Club, 8:00 p.m. (admission charge)

April 22 ▶ Art auction, 3:00 p.m., Rebekah Scott Hall

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



DEATHS

Faculty

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

Institute

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

1911

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

1914

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

1915

Mary Helen Schneider Head, Jan. 1.

1919

Martha Nathan Almon, Nov. 11, 1960.

1921

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

1936

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

1937

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

1941

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

1946

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

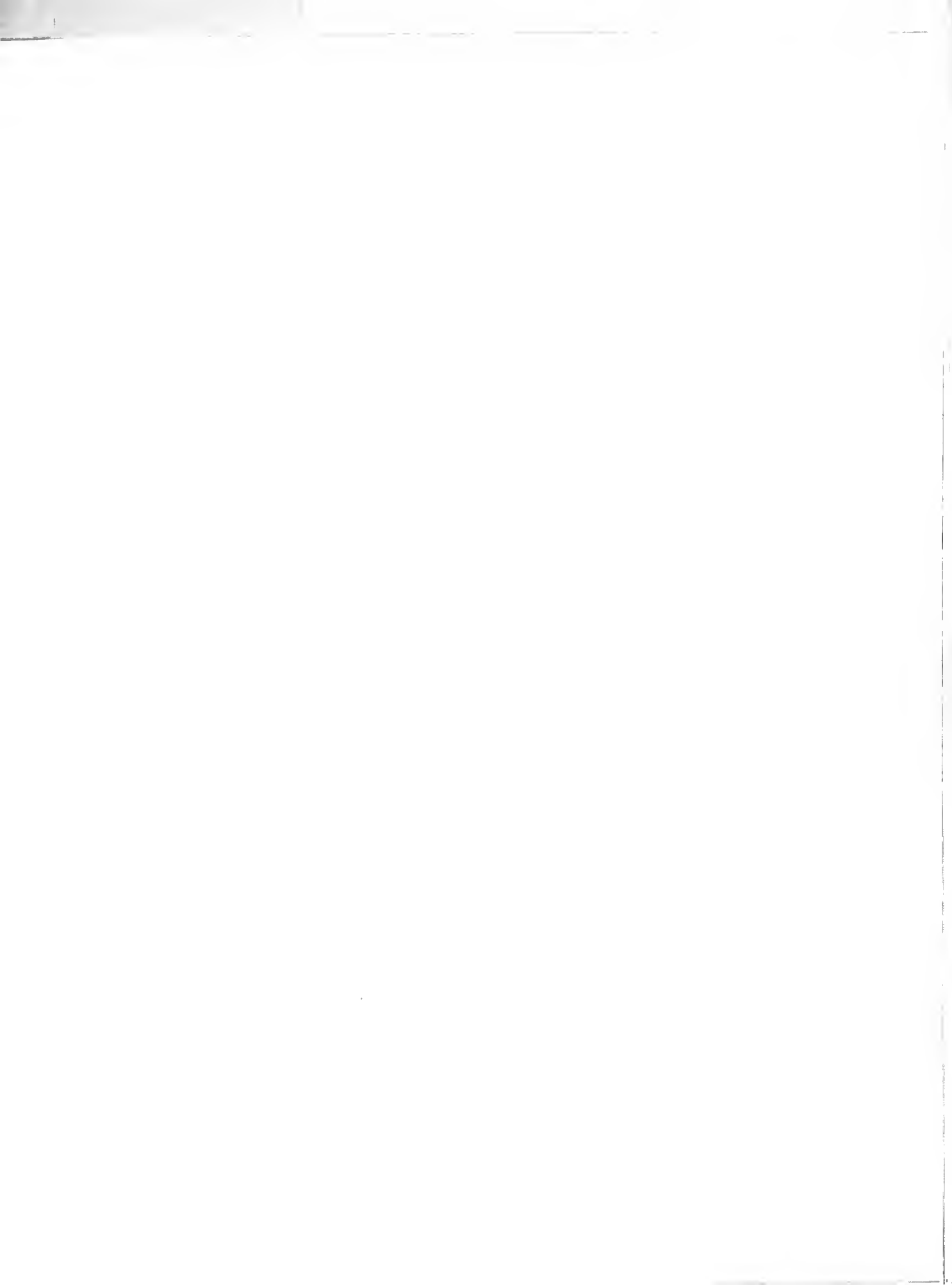
1953

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



Alumna Publishes Book

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



Campus Calendar

APRIL 22-23

Alumnae Week End

APRIL 24

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

APRIL 25

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

APRIL 27

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

APRIL 29

Georgia Academy of Science

MAY 2

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

JUNE 4

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

JUNE 5

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

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

E SUMMER 1961

Agnes Scott

ALUMNAE QUARTERLY

Eugene R. Black Speaks on
America's Major Concern

See page 8



THE Agnes Scott

SUMMER 1961 Vol. 39, No.
ALUMNAE QUARTERLY

Ann Worthy Johnson, *Editor*

Dorothy Weakley, *Assistant Editor*

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11 CLASS NEWS
Eloise Hardeman Ketchin

23 WORTHY NOTES



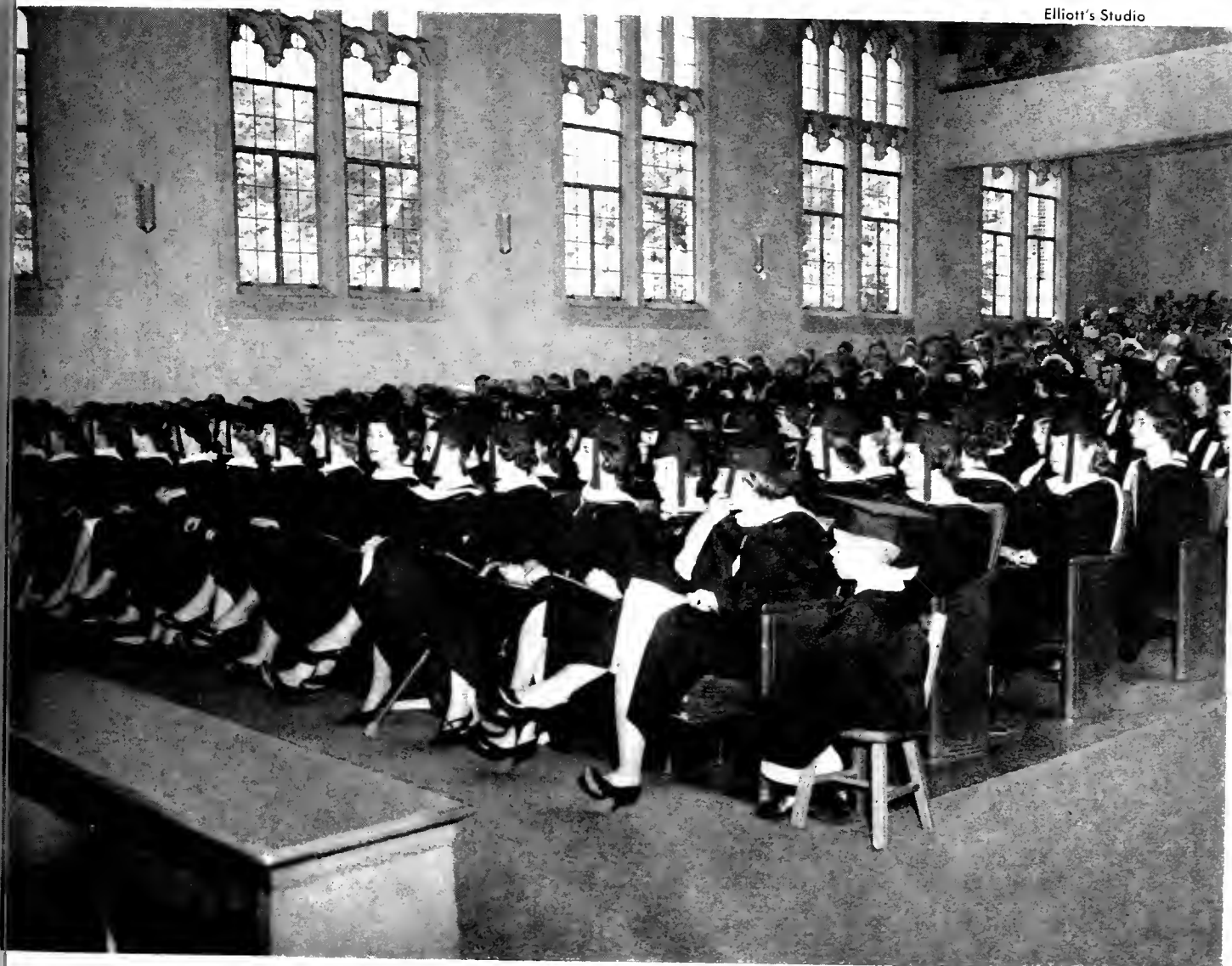
FRONT COVER:

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

(Photograph by Dwight Ro)

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

MEMBER OF AMERICAN ALUMNI COUNCIL



The Student

SUMMER 1961

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



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

Campus Compendium

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

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

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

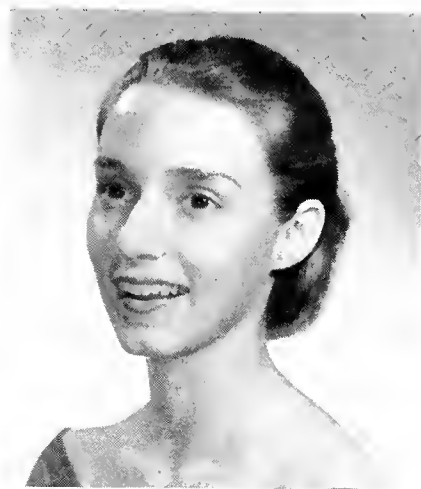


Kudos to new Ph.D. degree holders: Miss Chloe Steel, assistant professor of French, Miss Nancy Groseclose, assistant professor of biology, and Mr. C. Benton Kline, Jr., dean of the faculty and assistant professor of philosophy.

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

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

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



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

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

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

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

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



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

TENSION AND EQUILIBRIUM

*This scientist can, indeed,
communicate with others*

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



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

ABOUT THE AUTHOR

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

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

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

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

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



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

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

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

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

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

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

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

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

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

Not one of us is so naive as to



Elliott's Studio

America

Eugene R. A

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

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

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

ABOUT THE AUTHOR

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

Overriding Concern Today

Ases our moral responsibility for all the world's peoples

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

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

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

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

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

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

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

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

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

Much of the money we spend over-

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

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

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

(Continued on next page)

America's Concern

(Continued)

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

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

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

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

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

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

And we ought to help them.

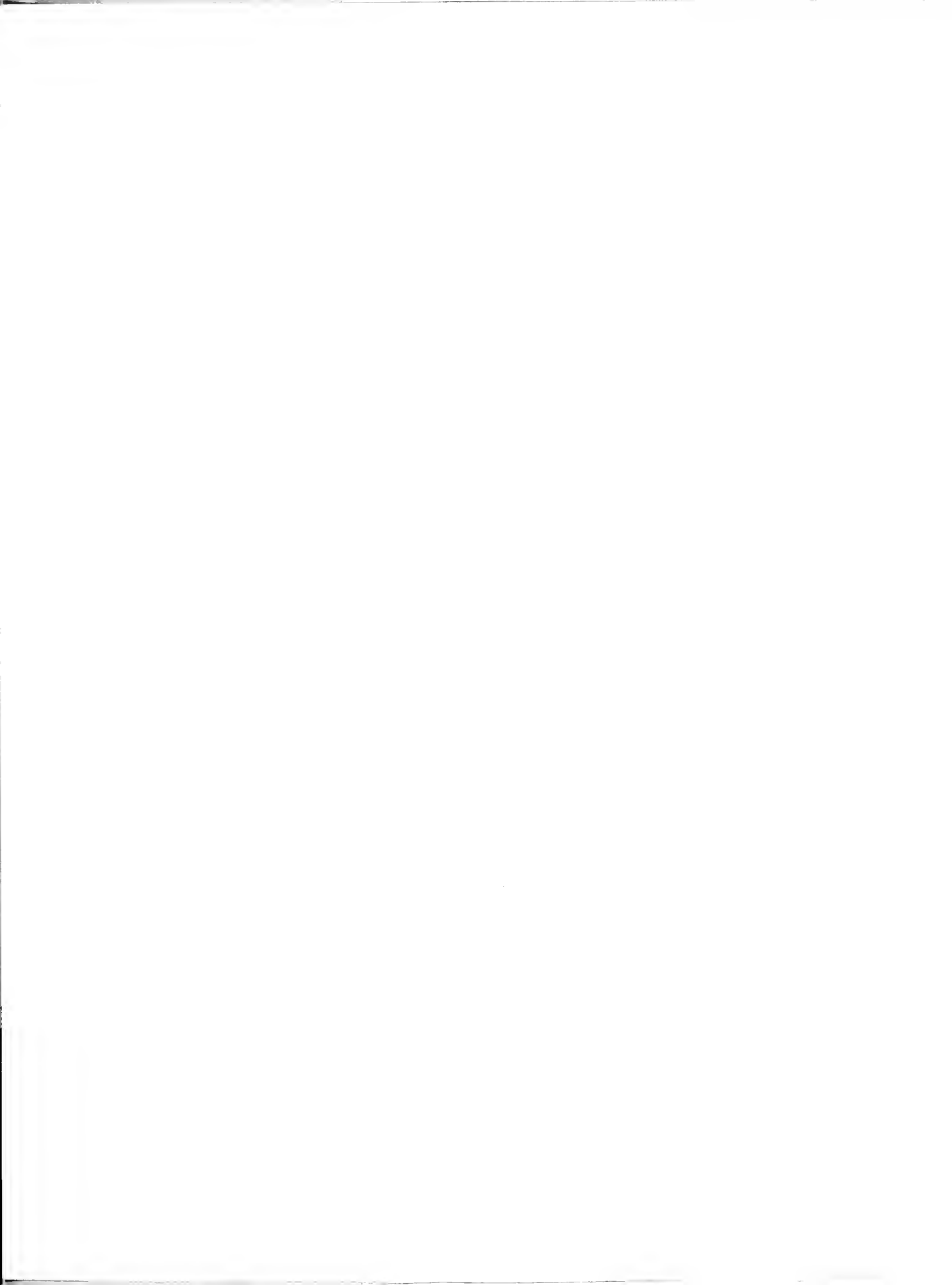
In our own material interest, we ought to help. We cannot hope for a peaceful world if we leave so many people in want of even the barest necessities for decent living. If only for this reason, the effort to bring these people out of poverty must concern you directly. Your own future, and the future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

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

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

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

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





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





DEATHS

Institute

Lottie Ramspeck, April 15.

Academy

Eppy Clarke, April 10, 1960.

1922

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

1926

Helen Clarke Martin Wilson, Feb. 10.

1927

Georgia Mae Burns Bristow, Nov. 22, 1960.

1934

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

1938

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

1944

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

1952

Barbara Grace Palmour's mother, April 9.





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





Worthy Notes...

A Campaign Fringe Benefit: The Image of an Alumna

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

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

The current campaign report shows a total of \$2,474,759 in pledges and cash, received toward our seven-year goal of \$11,000,000. Or, to say it another way, at this point we must raise \$1,525,241 by January, 1964, to complete this, Agnes Scott's greatest effort.

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

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

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

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

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

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

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

Ann Worthy Johnson '38

MISS JOSEPHINE BRIDGMAN
AGNES SCOTT COLLEGE
DECATUR, GA.



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E FALL 1961

Agnes Scott

ALUMNAE QUARTERLY

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



THE Agnes Scott

FALL 1961 Vol. 40, No. 1
ALUMNAE QUARTERLY

Ann Worthy Johnson '38, *Editor*

Dorothy Weakley '56, *Managing Editor*

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FRONT COVER:

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

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MEMBER OF AMERICAN ALUMNI COUNCIL



Moment of Mirth

FALL 1961

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

COMMITMENT TO LEARNING

ABOUT THE AUTHOR

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

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

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

Against this scientific ideal of detachment the existentialist sets his

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

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

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



C. BENTON KLINE, JR.

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

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

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

By C. BENTON KLINE, JR.

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

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

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

depends the energy of their life and their attainment.

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

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



BEYON

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

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

DISILLUSIONMENT

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

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

Student Goal

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

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

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

Disillusionment Throughout History

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

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

BEYOND DISILLUSIONMENT

Continued from page 7

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

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

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

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

Philosophers Approach Change

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

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

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

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

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

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

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

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

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

Personal Commitment

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

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

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

Half-way House

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

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



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

WELCOME, CLASS of '65!

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

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

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



Photographs by Fred Powledge.



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

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

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

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

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



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

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





DEATHS

Institute

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

1913

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

1917

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

1920

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

1924

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

1926

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

1931

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

1932

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

1947

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

1951

Betty Esco Favatella lost her husband this year.

1960

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

1962

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



Elizabeth Stevenson Writes Third Book

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

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

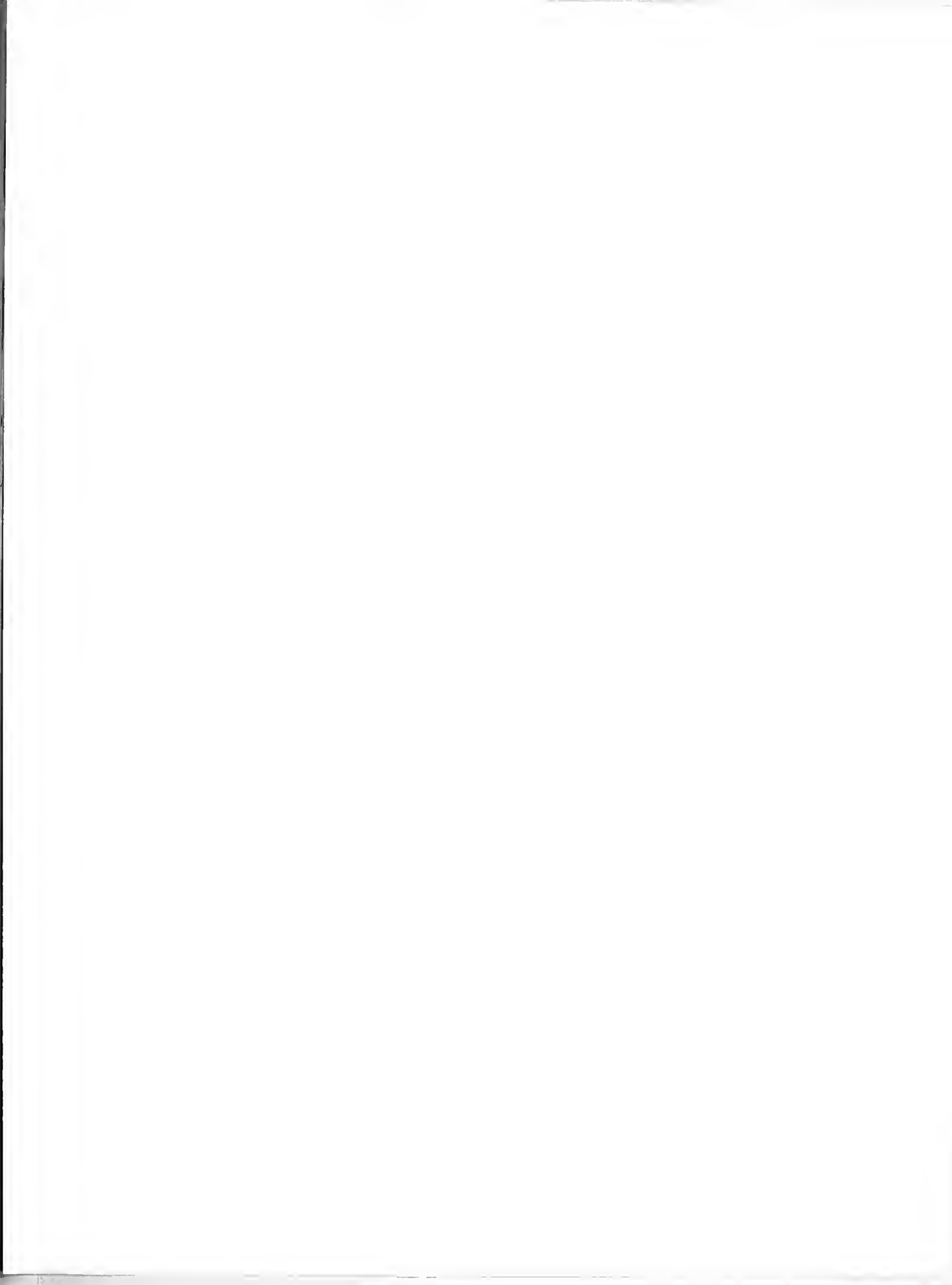
Her first book, "The Crooked Corridor: A Study of Henry James," was published in 1949. In 1950, while working on her second, "Henry Adams," she received a Guggenheim Fellowship. For this biography, published in 1955, she won a Bancroft Prize (the first woman to do so), given annually by Columbia University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

At present she is employed by



ELIZABETH STEVENSON

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



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Worthy Notes...

A Salute to Area Chairmen, President Alston, and Others

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

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

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

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

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

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

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

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

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

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

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



Europe with the Agnes Scott Alumnae Tour

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HE WINTER 1962

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ALUMNAE QUARTERLY

BROTHER RAT

See page 9



THE Agnes Scott

WINTER 1962 Vol. 40, No. 2
ALUMNAE QUARTERLY

Ann Worthy Johnson '38, *Editor*

Dorothy Weakley '56, *Managing Editor*

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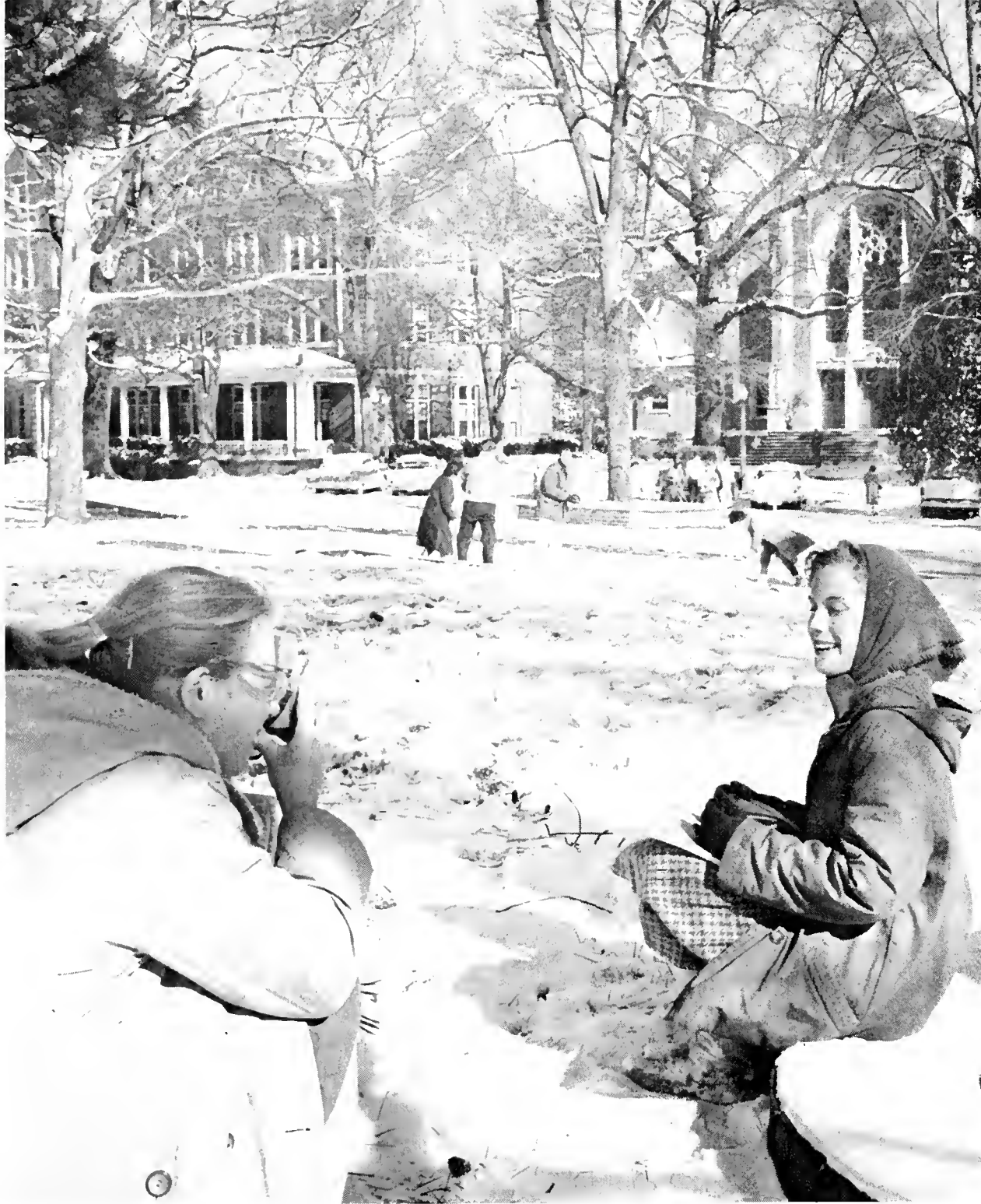
FRONT COVER :

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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MEMBER OF AMERICAN ALUMNI COUNCIL



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. Arnold Toynbee, has written especially for alumni magazines on a topic 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 Toynbee 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.

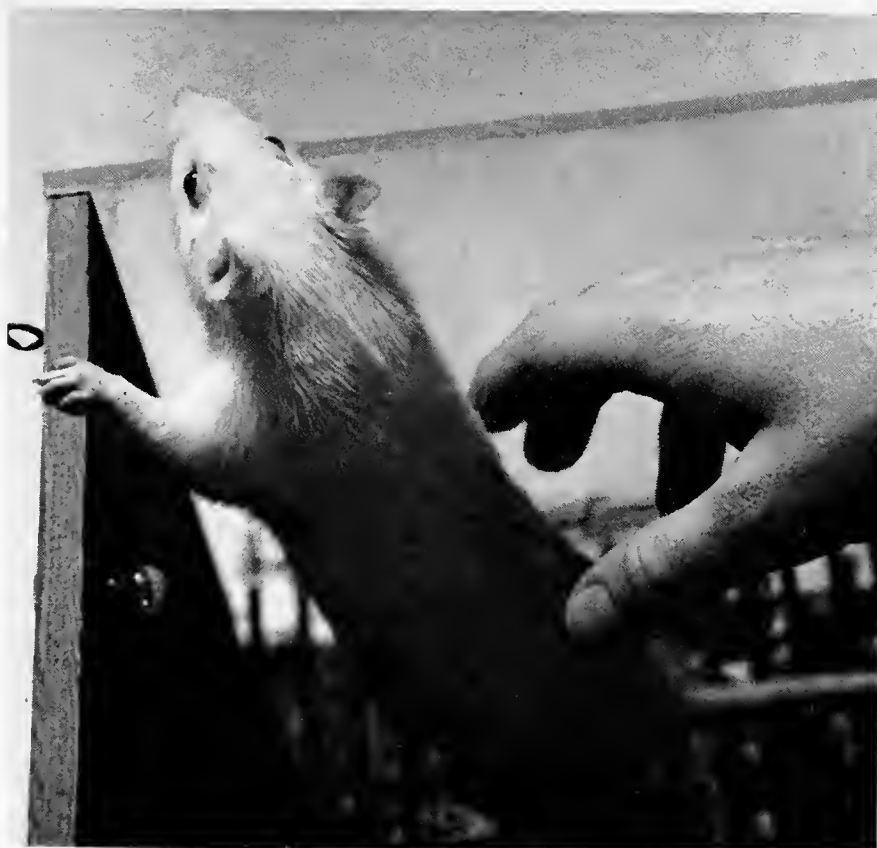
America must return to original ideals

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 Prs 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.

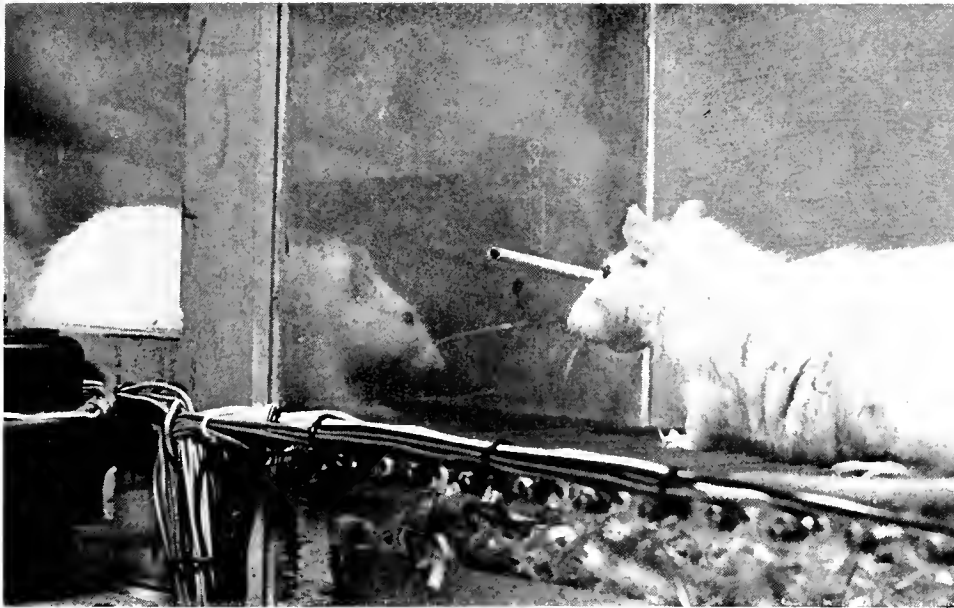
Those faced with a suspended rat pressed the bar significantly more often than those faced with a block, and, strangely enough, another untrained twenty rats similarly faced with suspended block and rat reacted in the same way but even more strongly—that is, they lowered the rat more often than did the 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."

"Koki, 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."

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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 Dimmock (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.

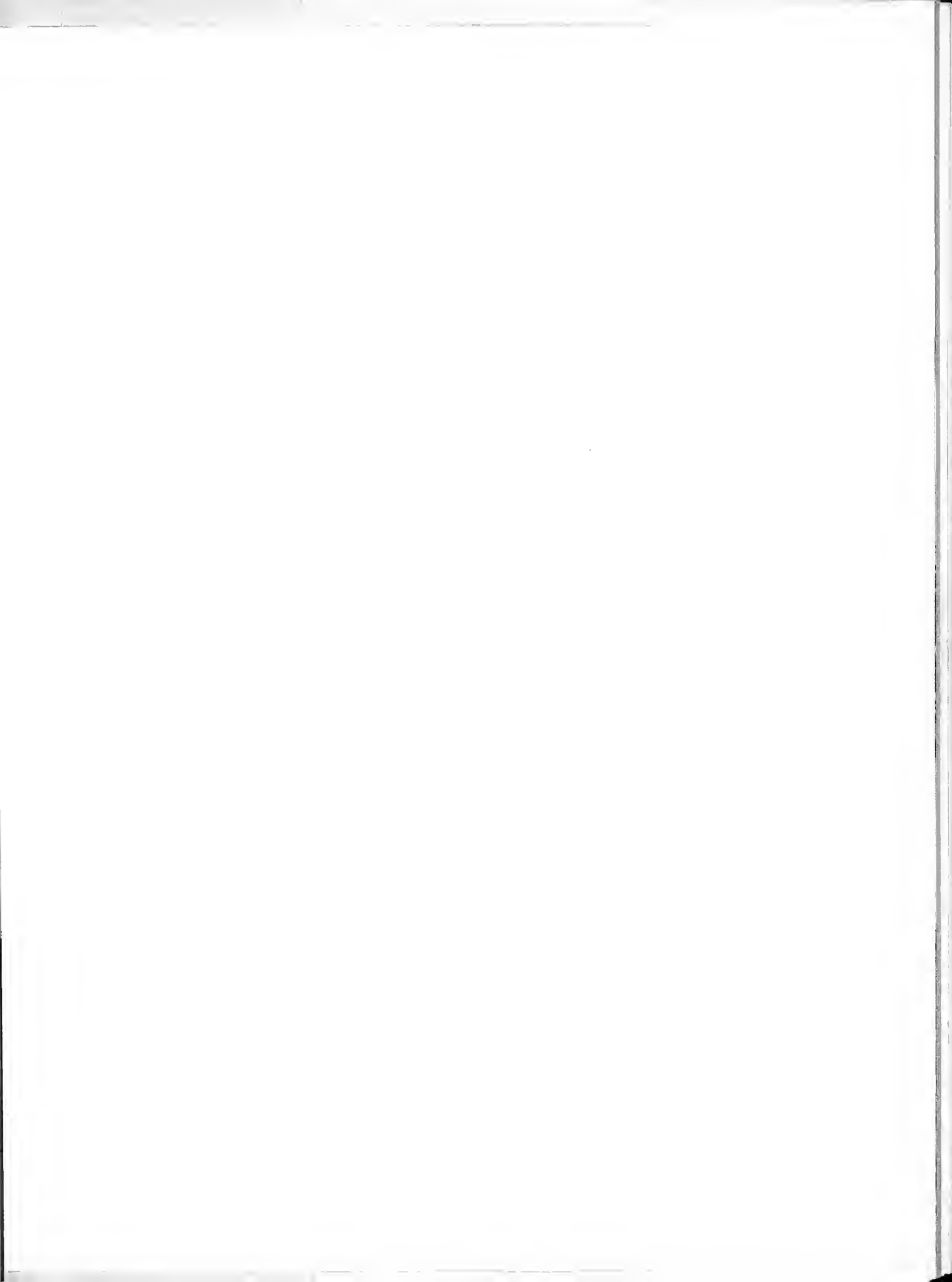
Specials

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.

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Worthy Notes...

Countdown Time for The Agnes Scott Fund

TIME SEEMS telescoped in this winter quarter, for me at least, 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.



Europe with the Agnes Scott Alumnae Tour

July 13-August 1, 1962

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3rd Day—**LONDON**—Full day of sightseeing, visiting all of the colorful and interesting points in **LONDON.**

4th Day—**LONDON**—Leave **LONDON** by rail for **HARWICH** for overnight steamer to **HOLLAND.**

5th Day—**AMSTERDAM**—Travel by private motor coach to **VOLENDAM, MARKEN,** and other towns outside of **AMSTERDAM.**

6th Day—**AMSTERDAM**—In the morning a complete tour of the city by motor coach. Afternoon at leisure.

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.**

9th Day—**LUCERNE**—Leave **FRANKFURT** by private motor coach for **LUCERNE** via **GERMANY'S** beautiful forest region and the lake section of **SWITZERLAND.**

10th Day—**LUCERNE**—Morning at leisure. Afternoon steamer excursion to **MOUNT PILATUS.**

11th Day—**INNSBRUCK**—Travel by rail via **ZURICH** to **INNSBRUCK.**

12th Day—**INNSBRUCK**—Morning tour of city. Afternoon at leisure.

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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AGNES SCOTT COLLEGE

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SPRING 1962

Agnes Scott

ALUMNAE QUARTERLY

STUDENTS PUT FUN
IN FUND RAISING

See page 4



TODAY'S EVENTS:

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Contest
5:30

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ry Event
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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 \$80.00, he had to take 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, tann 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 score 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 grade 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 stunts, 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 Glubbdubdrib 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 accounted 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 most 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, Eleanar Hutchens '40, President of the Alumnae Association, Betty Medlack Lackey '42 (seated), Helen Gates Carson '40 and Dorothy Holloran 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 Beemon 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 Dunwody '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 Worthy Johnson '38, Director of Alumnae Affairs, LaMyra Kane Swanson '32, Jean Grey Margan '31 (standing).

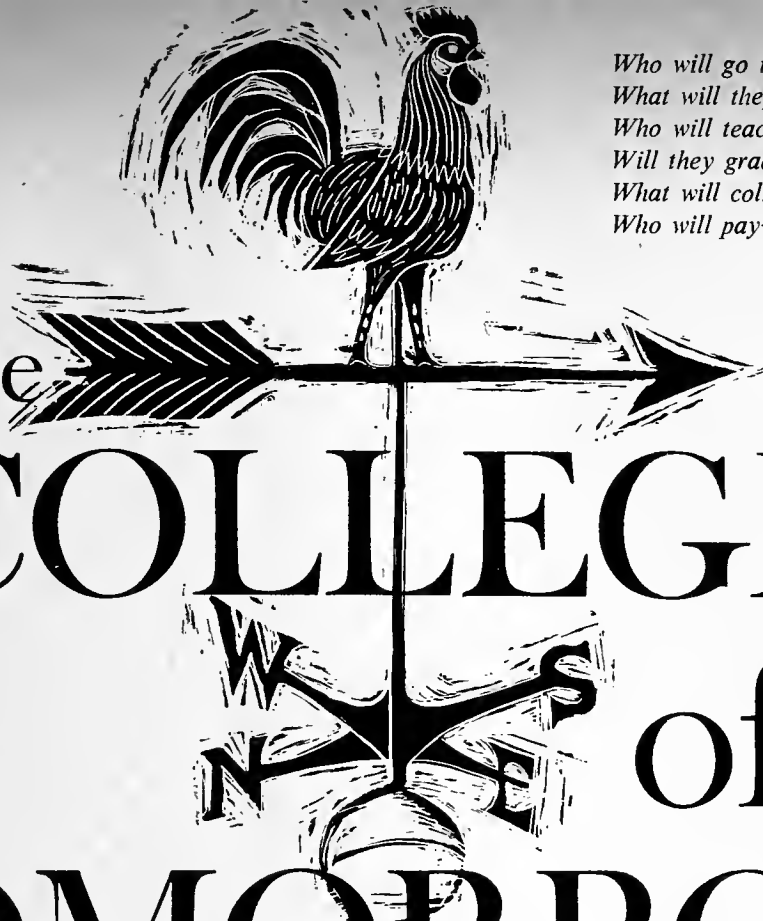
Amelia Calhoun Nickels '39, Lucile Dennison Keenan '38, Carrie Phinney Latimer Duvall '36, and Sarah Fronces McDonald '36, Regional Vice-President of the Alumnae Association.

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 check-points 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

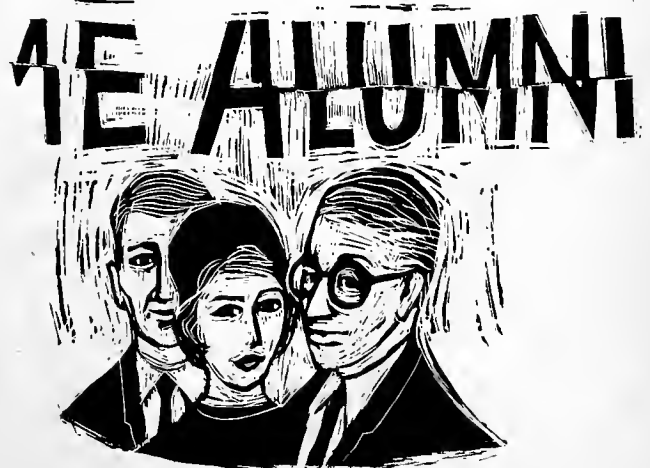
appeal. As a result, for able students the distinction between undergraduate and graduate work will become blurred and meaningless. Instead of arbitrary insistence upon learning in two-year or four-year units, there will be more attention paid to the length of time a student requires—and desires—to immerse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

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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  
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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

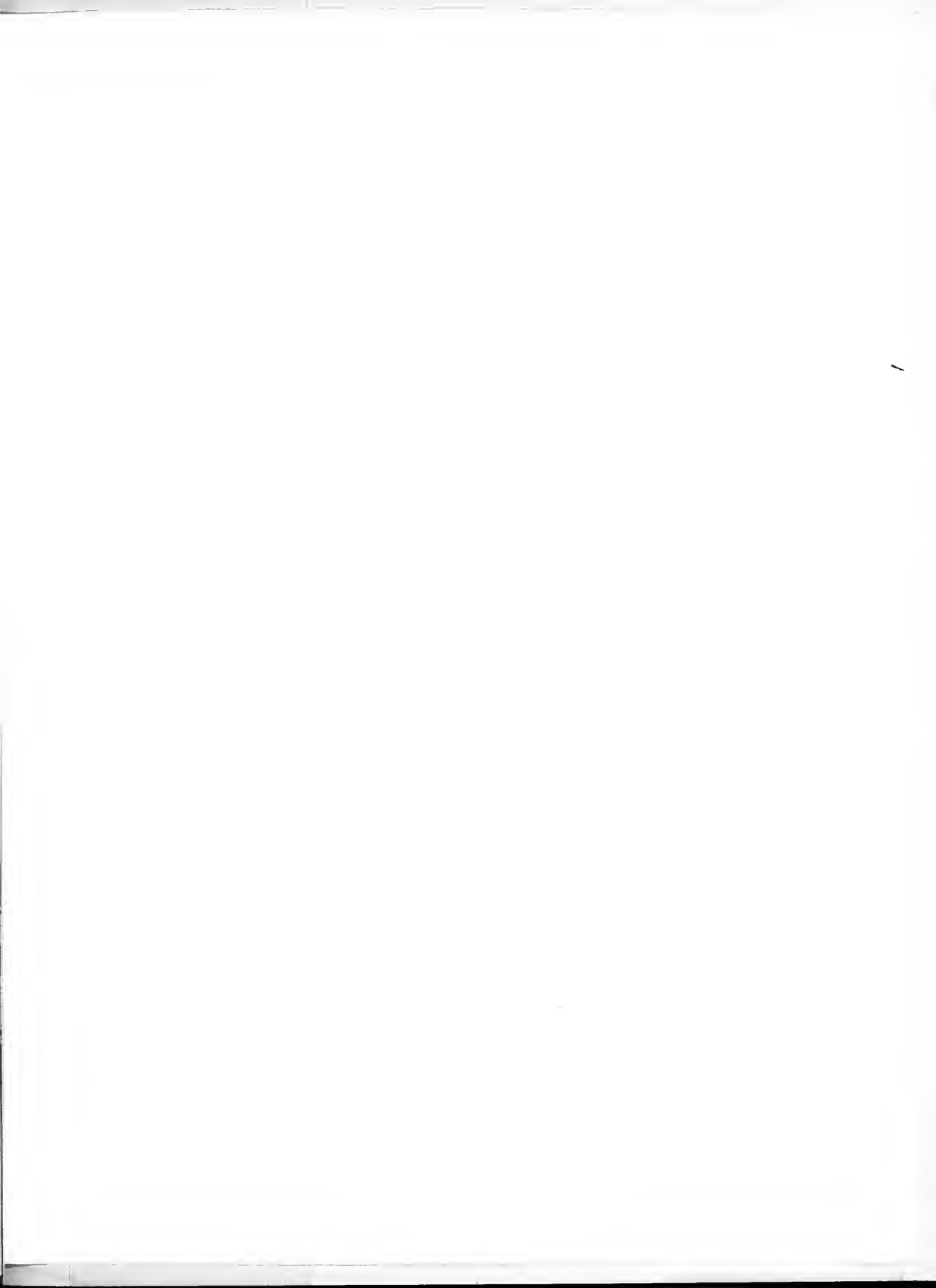
Margaret Hart Denny lost her father in 1962.

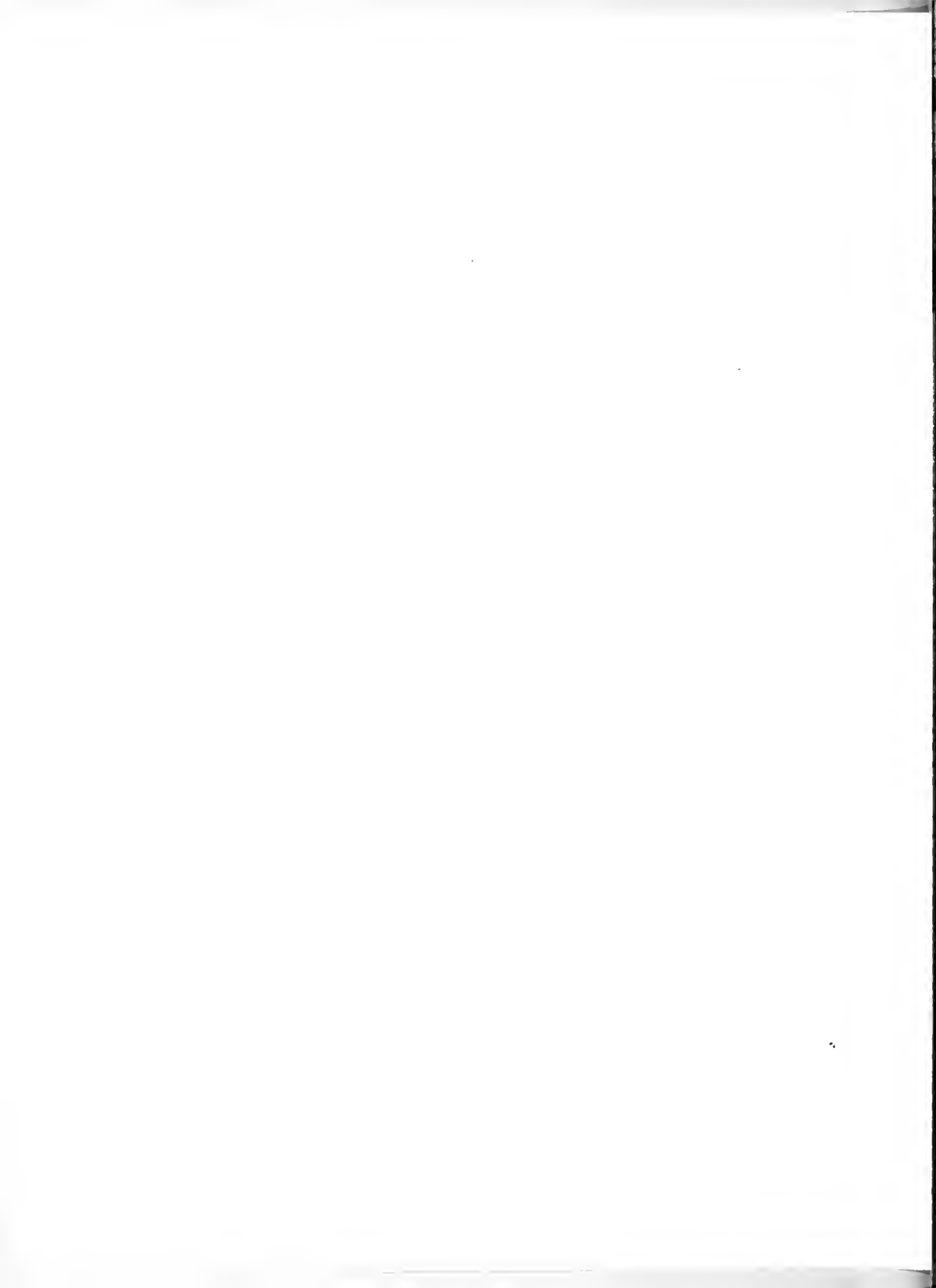
1956

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 could 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 on 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. Lewellyn Wilburn '19 hurried 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 Allison 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*

THE 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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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 perspectives 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 to 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



"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)

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

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

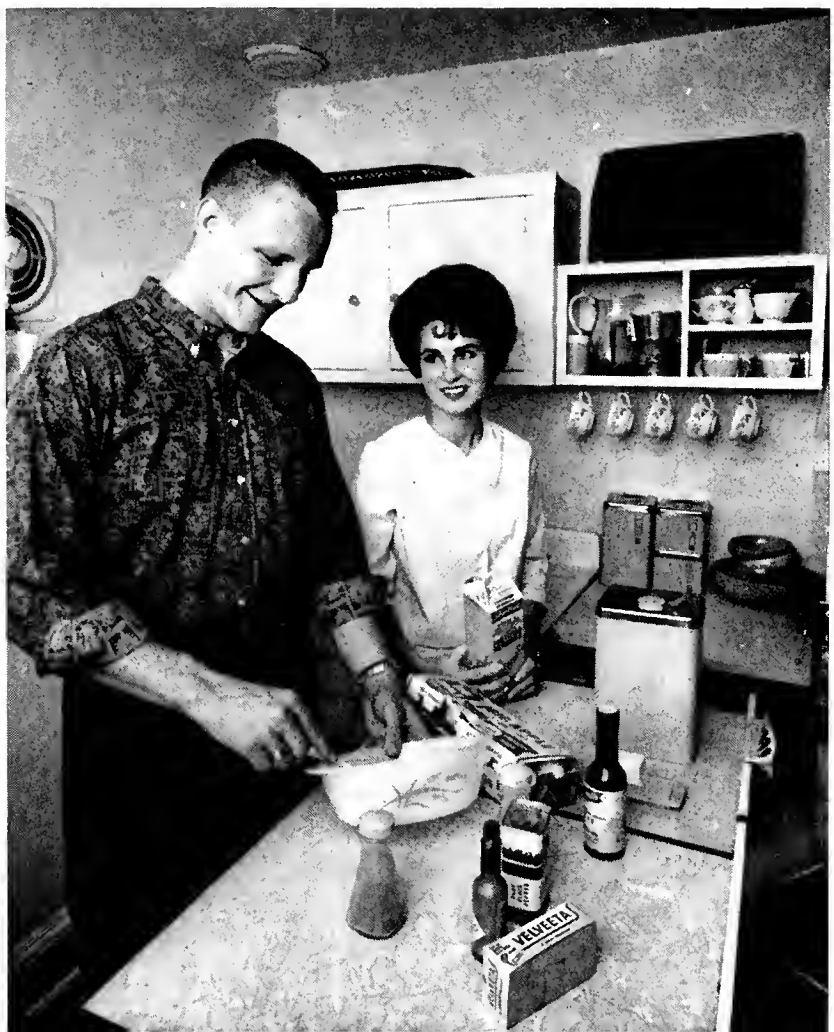
neer, credits "elaborate scheduling" of school work with balancing her married life and campus life.

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.



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 Atlantan, 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)

pendently? 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 rôle, 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 plone 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 Eugenia Stovall '63, May 10.

1956

Barbara Huey Schilling's father, March 25.

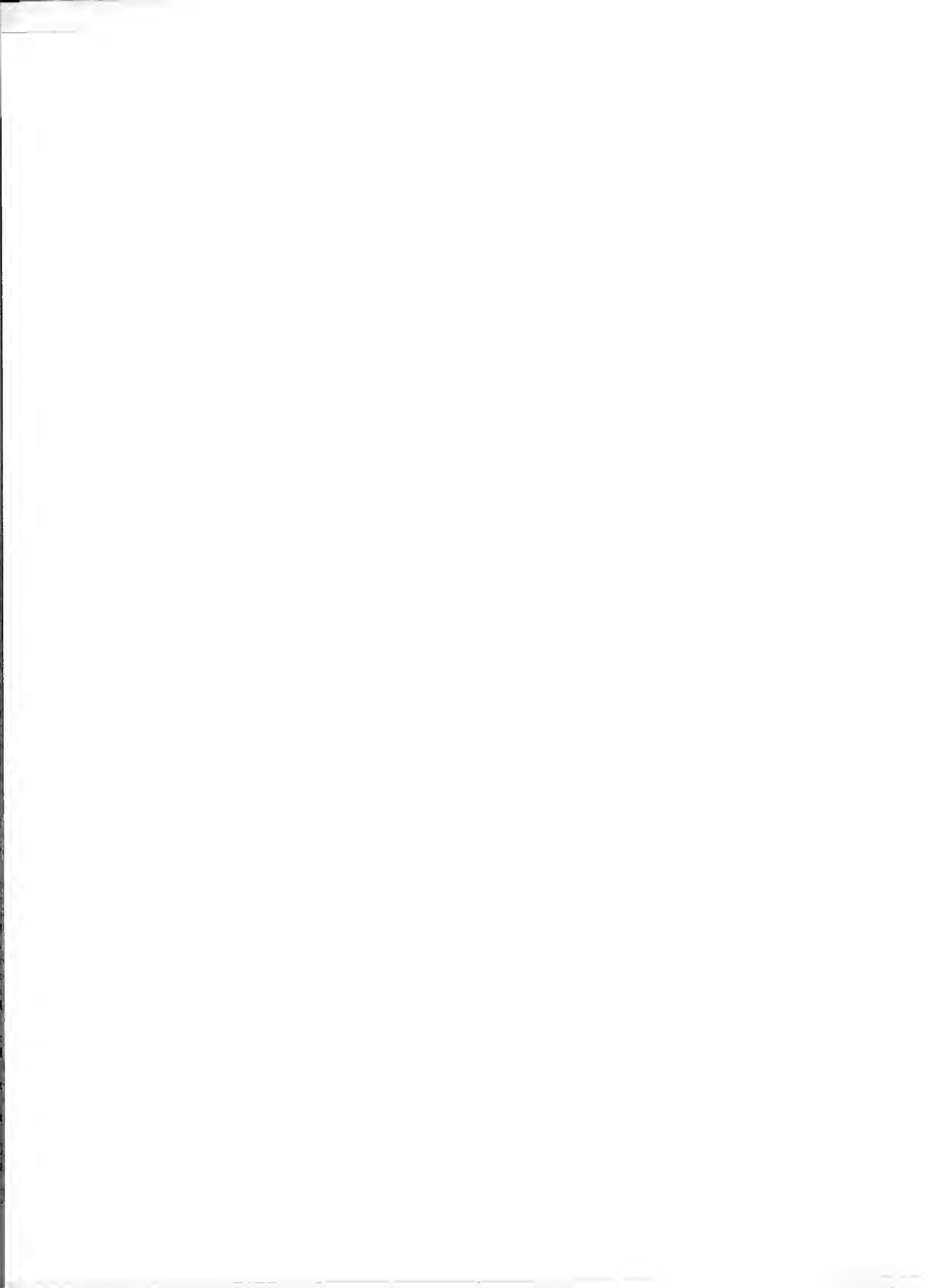
1960

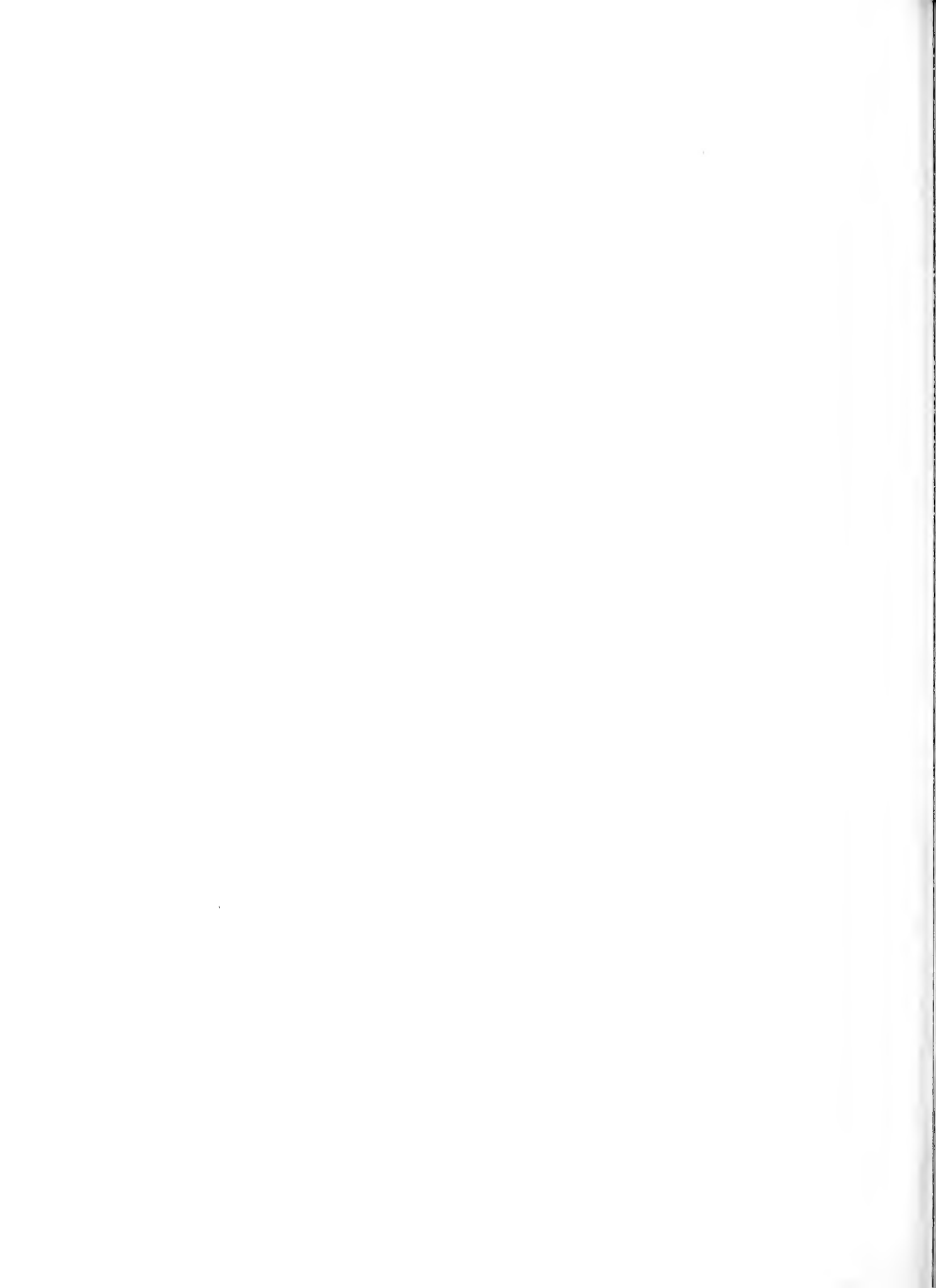
Eileen Johnson's father, in April.

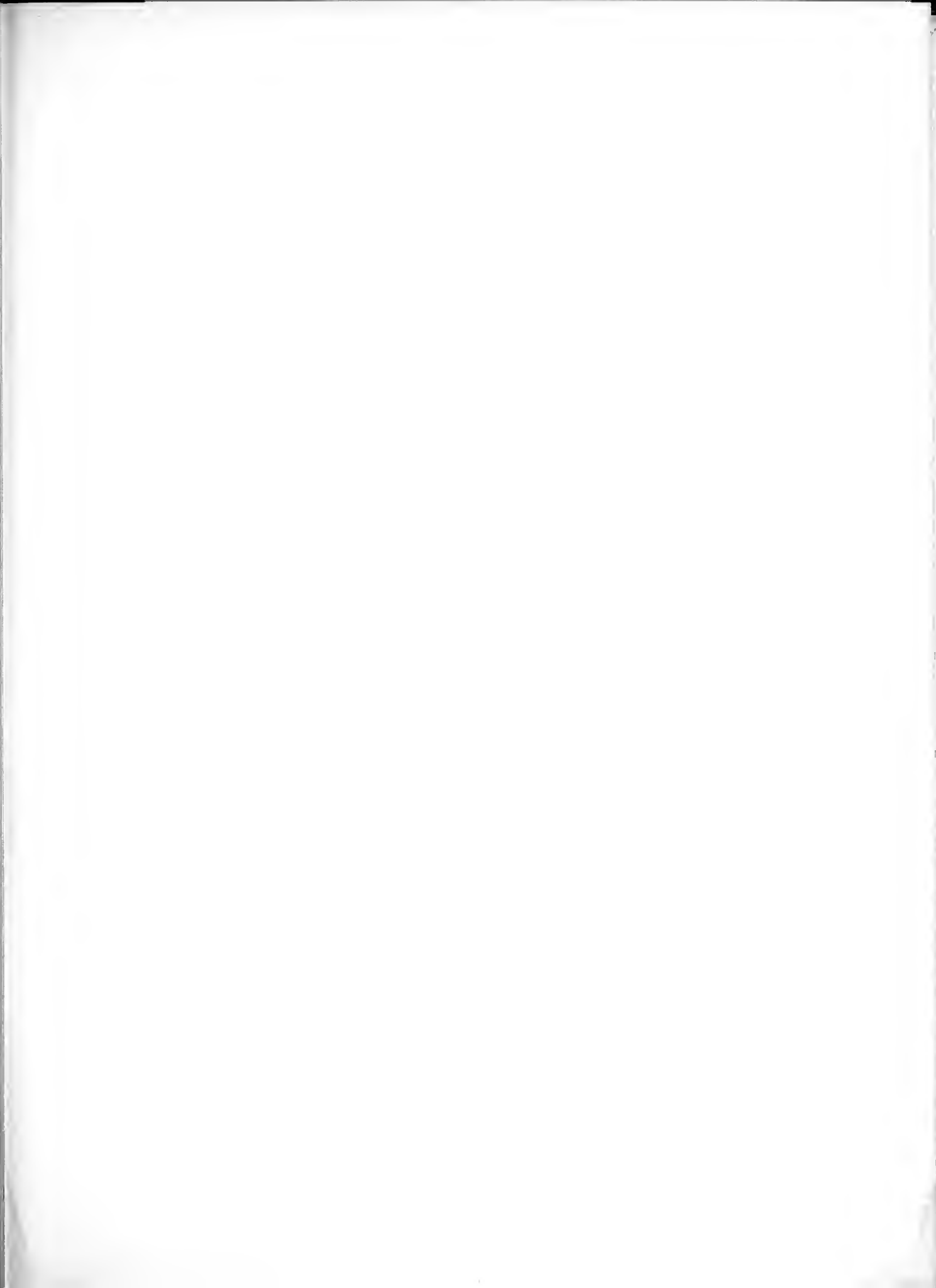


Four Awards Go to Daughters of Alumnae

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.) '55 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 Man Foster Jackson (Mrs. Ernest Lee) '2 (see Class of '23 news) was given to Cynthia Hind '62, daughter of Maria Lee Hind (Mrs. Edwin) '31.









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