Color is in the news these days. My reference to color here, however, is not racial.

During breakfast recently I touched a box of cereal and it toppled over, like a domino on end. The reason was obvious—the shape of the box—tall and thin, so thin it could barely stand on its "own feet." Why this design?... because a tall, thin box looks BIGGER than a shorter, wider box. This COULDN'T be dishonesty, of course, just scientific use of the laws of vision.

This reminded me of a Senate committee probe into the point-of-purchase gimmicks used in packaging grocery store products. Among the tricks were false bottoms in containers; the use of lids and covers on containers much larger than needed, but which added to the illusion of size; and false labeling. Cited was a package of macaroni on which was printed a recipe calling for a pound of macaroni, which led the consumer to conclude that the package contained at least this amount.

Elsewhere on the box, in small print, however, the weight was revealed to be 14 ounces. Also under question was the use of names for sizes. What is meant by giant size, economy size, large size, family size? Can we believe our scientifically exploited senses anymore?

The tobacco industry (together with "Madison Avenue") reached what may be an all-time absurdity in a recent mass-media ad. "No medical evidence or scientific endorsement has proved any other cigarette to be SUPERIOR to Kent" (Capitals ours). Is a headache SUPERIOR to a stomach ache? Dishonest advertising? Well, no, neither false nor true, black nor white, just grey all over.

The political campaigns are shaping up to be extremely vocal. We can expect charges, counter-charges and under-the-counter negotiations. Once again we may ask the perennial question, "Who and what can we believe?"

But let's turn onto a more scenic route.

A public school administrator visited the campus and offered a teaching position to a senior student.

"But I have already signed a contract with another school," she replied.

"Would you mind telling me what they have offered you?"

She told him.

"I can offer you $——— more as a starter."

"But you don't understand, sir, I've signed my contract."

That a student's word could be inviolable seemed to shock the educator, and indicated that an encounter with someone who believed that black is black and white is white was for him quite an exception.

Wilbert Lightle, a local school teacher, lives by Taylor's "Fairlane Village." For four years he has operated a snack store, catering to students, who stream in and out from 4-10 p.m. daily. "Nowhere else could I run my store the way I can here," Lightle testifies. At times he leaves the store in custody of his young daughter, so confident is he of the honesty of Taylor students. "In four years there have been only four attempts of stealing of any kind—that's quite a record."

Of all that God has a right to expect of us, one of the greatest demands is honesty—honesty in forming judgments, in our personal and family lives, in business dealings, IN PRESENTING facts. (In this realm the prover-
brial evangelist makes a convenient example: "What a great crowd we have tonight—here come two more people pouring in!"

Honesty also applies to institutions. Taylor is what she is—no more, no less. I have a near-obsession in wanting to present an honest picture of Taylor and what she is accomplishing—through faculty, campus life, alumni and students. We don’t loosely use words like “unique” and “excellent,” although there are, of course, various areas in which these may apply.

Evaluations of Taylor’s program are arrived at on the basis of professional comparisons with other colleges and universities, and in terms of Taylor’s aims. We must present these judgments fairly and not fall prey to the easy use of lofty words in meaningless armchair fashion. It is immature at best and dishonest at worst to use “pretend” statements which say everything and yet nothing.

The college administration has just finished the arduous task of tuning up its statements of philosophy and purpose and has made plans for implementing them, in preparation for the move to Fort Wayne. This work was essential in order to communicate to a new community precisely what kind of institution Taylor is.

We know you believe in Taylor. And we want our publications also to deserve your thoughtful trust and appreciation, rather than being regarded as some kind of “propaganda.”

Black and white must never turn to grey, either in campus life or in the college publications.

The Editor

TAYLOR UNIVERSITY MAGAZINE
Will Cleveland ’49 Editor
Mrs. Alice Shippy Class News Editor
SPRING, 1964 VOL. 1, NO. 3

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Member American Alumni Council, American College Public Relations Association and Evangelical Press Association

About the Cover

This generation of collegians has turned up a legion of folk-singers. (Explanations for this phenomenon we will leave with the sociologists.) Each Saturday night eleven million watch and listen to a stream of these performers as they strum and wail their wares on television.

As with almost everything else there are exceptions in this area. A notable one is Taylor’s gifted Norsemen Trio. The cover photo captures them in action before a large audience in the studios of WANE-TV during the video-taping of a folk music program presented by Taylor musicians recently.

Left to right are Scandinavians Don Knudsen, senior; Harry Haakonsen, ’62; Ed Terdal, ’62.

These enterprising youth traveled to Scandinavia last summer to present their Christian witness in song. The story of their adventures begins on page 9.
"Pilgrimage To a Mountain Clearing"

Bob and Norma (Walker '59) Cotner, '58 have traveled many thousands of miles visiting and photographing people and places of literary, cultural, and historical significance to bring pictures and experiences back to the classroom to students who would never, otherwise, be able to travel—even vicariously. In June, 1962, the Cotners traveled to Vermont to visit the late Robert Frost. In an hour-and-fifteen-minute conversation with the eminent poet they talked of history, politics, poetry, and education. On the following pages is a photo essay of their trip.
We headed east on state route 125 out of Ripton, Vermont. The road snaked through the greenery of the mountains and paralleled a stony-bottomed stream. The time was early June, and the brook-sounds rivaled the tire-rumble on the tarvy.
A mailbox marks the lane that leads to Mr. Frost's farm, named "Homer Noble Farm." The somewhat curious name is explained by Frost in a note written to Louis Untermeyer in August, 1951: "...I have decided to move my Capitol of the World to the Noble Homeric Farm...." Here he was close to his Breadloaf Writer's Conference and had a quiet surrounding in which to work during the summer months.

Turning left at the mail box, we drove down an unpaved, overgrown path a half-mile long to a clearing and a white frame house on the slope of a hill. Here Theodore Morrison, a Harvard professor, and Mrs. Morrison, Mr. Frost's secretary, stayed during the summer months. Frost's cabin is 50 yards behind the house up the hillside.
We had to go through gaps in two stone fences to get to the cedar-slab cabin. This fence, the first through which we passed, is to the right of the frame house. Following the path, which parallels another stone fence and a line of white-bark birch trees, and bearing left through a thicket and a gap in the fence, we came to the cabin.

Though keen of mind, Frost looked his 88 years. He had grown to represent his name; his hair was pure and light and disheveled. Immediately before his picture was taken, he combed the frosty whiteness with his fingers and rearranged the disarray rather neatly, “Just don’t take my picture in front of a stone wall or birch tree,” he wryly warned. This photograph, taken at the corner of the cabin, is one of the last pictures made of the poet at his Ripton home before his death seven months later. It catches Mr. Frost in a pose characteristic of the late President Kennedy’s description of him as “...one of the granite figures of our time in America.”

A prized memento is this photo of the author-photographer with Mr. Frost. Bob is completing his first year on the Taylor faculty after five years of public school teaching. His M.A. degree is from Ball State Teachers College.
CHANGE IS ONE OF THE WORLD'S GREAT CONSTANTS. To refuse to change is to paralyze growth and development. To change for the sake of change is to invite chaos. To make changes when new problems and new issues require them is the part of wisdom. The Taylor University admissions policy hopefully reflects the truth of that last statement. In order that you, the alumni, might be up-dated on admission standards and procedures this article is presented.

What academic qualities does Taylor seek in an applicant for admission? He must be a graduate from a state and/or regionally accredited high school; he must rank in the upper half of his graduating class; and he must present satisfactory scores on the Scholastic Aptitude Test (S.A.T.) of the College Entrance Examination Board. These three norms are easier to state than to explain—but I shall try.

The admission decision actually is made before the applicant graduates from high school, but it is given on the condition that a satisfactory supplementary transcript is provided immediately after completion of high school studies and that it certifies to graduation. No admission decision is made, however, without a transcript covering six semesters of high school studies. In other words, a student who has not completed the junior year of high school is not eligible to apply for admission to Taylor University.

CLASS RANK—A PREDICTOR

Class rank is not the only significant information provided by the high school transcript. Grades in English, foreign language, mathematics, science and social studies are closely scrutinized, for they more adequately predict what the students will do in college than grades in band, home economics, shop, and other similar skills courses. If the admissions officer were forced to determine the academic capability of a student on one factor only, he would necessarily use the rank in class since it is the best of all "single" predictors of probable success in college. Fortunately, single-factor selection is not necessary.

Scholastic Aptitude scores do not by themselves admit an applicant or deny him admission. In spite of all the criticisms directed toward the use of standard-ized tests, they are valuable aids in the admissions program. The scores from the S.A.T. are used to help interpret the high school transcript. They become one additional bit of evidence in assessing an applicant's potential for academic success in college. At times they tip the scales in favor of giving an applicant a chance for admission that otherwise he would not have.

SOME DEVIATION

Does Taylor ever deviate from the stated norms required of a candidate for admission? The answer is "yes, with small number," but each case is decided on its own merits. The admission credentials presented by the applicant must contain specific evidence that would justify deviation. In the final analysis, Taylor University always seeks an answer to the question, "Can this applicant succeed in the Taylor academic program?" If the answer is "no," then it is only fair to the student and to Taylor to deny him admission. Nothing harms a student more than to place him in an academic environment where the chances for failure are greater than for success.

When parents, friends and students plead with the admissions officer to give the border-line appli-

by Dr. E. Sterl Phinney

Registrar and Director of Admissions
cant an opportunity to secure a college education, the responsibility of deciding whether acceptance will be admission to opportunity or admission to failure is heavy indeed. No trustworthy admissions officer or committee carries this burden of decision lightly.

What kind of persons does Taylor seek for her student body? Those who wish to study in a wholesome Christian atmosphere and who are academically capable of competing at the Taylor level. Taylor wants her share of able students (thirty-seven per cent of this year's freshman class were in the upper twenty per cent of their high school graduating classes), but since the good average college student is equally important to society and Church, he is also desired. Not all world leaders have been straight A students.

Besides being academically qualified, the Taylor student must also be capable of profiting from the unique Christian atmosphere. A student who is internally at "war" with Christianity should not seek admission to Taylor University. Such a person could become too great a disruptive influence to be retained in the student body. No student is required to agree with all Christian teachings presented to him by faculty, administration and student body, but he is expected to abide by campus regulations. These traditionally include chapel attendance and the non-use of alcoholic beverages and tobacco.

Occasionally the writer is asked if all Taylor students are thoroughly "born-again" Christians, living exemplary lives. He answers, "Are all the members of your church committed, thorough, consecrated Christians?" The answer of course is "no." It is then explained that Taylor students reflect the varying levels of spirituality of the churches and homes from which they come.

EXPECTING THE IMPOSSIBLE

Too often Taylor University is expected to do for young people what their own homes and churches have been unable to accomplish. What she does provide is an opportunity to secure a quality education in a Christian atmosphere. In the final analysis, what the experience does for the student both educationally and religiously depends on how he responds to the stimulus of classroom and worship.

What possible decisions can an applicant for admission receive? First, he may receive "Admission with Honors." This decision is reserved for those who rank no lower than the upper ten per cent of their class and whose grades and test scores are at a high level. To receive an admission of this kind is an honor and a reward (without stipend) for high academic achievement. Second, and the most common, is "Regular Admission," given to those who meet the standard admission requirements. This includes good students who may fall just short of the admission-with-honors requirement. Third, "Admission with Warning" is granted to a limited number of border-line students whose credentials give evidence they are able to succeed at Taylor, but in order to do so must put forth maximum effort and use disciplined study habits from the beginning. This admission carries no academic or extra-curricular limitations.

ADMISSION ON PROBATION

Fourth, "Admission on Academic Probation" is offered to a very few whose credentials convince the admissions committee that they should be given a chance. These persons are ineligible for intercollegiate sports or any other extra-curricular activity that requires performance off campus. Other limitations are also placed on the student's activities, not as a punishment, but as an external aid to help him put studies first. A student can work himself off probation in one semester by earning the grade point average required by the Taylor catalog. Fifth, the decision may be "Rejection" or denial of admission.

Obviously an article for this magazine cannot insert all the qualifications or predictions that surround admissions, norms and procedures. A rapid increase in the number of applications forces the admissions office to take a hard look at its policies and methodology. For example, on April 1, 1964, Taylor University had received thirty-three per cent more applications than she had by the same date in 1963. What does this mean? It is too early to declare a meaning, but it is forcing the admissions office to proceed with caution and with a greater sense of responsibility to those wonderful young people who want to become a part of the Taylor student body.
"Soul of the Age"

In commemoration of the 400th anniversary of the birth of William Shakespeare, the famous 16th century play Romeo and Juliet was presented on April 28-May 1.

As part of the anniversary celebration, a ceremony took place in front of Shreiner Auditorium on the morning preceding the opening of the production. At that time (as before each performance) the trumpets sounded and the drums rolled, a custom of the Shakespearean era; and a banner was raised over Shreiner, as was the custom of the Globe Theatre, to mark the beginning of a Shakespearean play.

An inspiring part of the ceremony was this address presented by Herbert G. Lee, Associate Professor of English, paying tribute to "the most famous Englishman in the history of the world." William Shakespeare.

Four hundred years ago this spring, in the little town of Stratford-upon-Avon, William Shakespeare was born—William Shakespeare, who was destined to become the most famous Englishman in the history of the world. It is altogether fitting and proper that we—college students and faculty—should pause to pay homage to this man; for few, if any, have contributed more than he to our way of life.

Being a true child of the Renaissance, he appeals to us through many different facets of our nature. He entertains us royally, introducing to us, for example, such delightfully witty and lovely girls as Rosalind and Viola and Portia, and such rustics as Bottom and Dogberry, and of course the greatest comic figure of them all: the incredibly clever and humorous fat knight, Sir John Falstaff.

On the other hand, he touches the hearts of men and women of all ages with his tender, lovely, awe-inspiring story of Romeo and Juliet.

And you who feel impelled to struggle with the great philosophical and religious questions involving man and his destiny can hardly do better than to study such plays as Hamlet and Macbeth and King Lear, for it is in these tragedies that Shakespeare has convinced many of our greatest minds that he is indeed the wisest of playwrights. In this age of uncertain standards and wavering values, he helps us to know beyond a doubt that some things are truly good and others unmistakably evil. Those of you who feel that wisdom is on the side of virtue will find a powerful ally in William Shakespeare.

But this indicates only a part of his greatness. If you want to understand the human heart—if you want really to know people, including yourself—read Shakespeare. If you want to deepen your sympathy and compassion, and at the same time to reduce your loneliness by becoming aware of the strong ties that you have with all of mankind—the good and the bad, the exalted and the lowly—look into his plays. If you want to be impressed by the richness of life and the infinity of the human soul, get acquainted with his characters. If you have a place in your heart for friends and good fellowship and the sheer joy of being alive—if you are young enough in spirit to walk in the magic of the Forest of Arden, or through the green grass and the bright spring flowers of the English countryside, where lovers meet and the fairies dance by moonlight—if you can be touched by beauty and love and gentleness and tenderness—and laughter—all of these you will find in his poetry.

And his voice is as pertinent to twentieth-century America as it was to Elizabethan England. His friend and fellow-poet Ben Jonson referred to him as the "soul of the age," pointing out, however, that in reality he was "not of an age, but for all time."

Perhaps we could not do better than to apply these words of Hamlet to Shakespeare himself:

He was a man, take him for all in all.
I shall not look upon his like again.

—Herbert G. Lee
The Norsemen Trio - Two Alumni and a Senior - Sing Their Way Through

The Land of the Vikings

The June day dawned brightly as three young men prepared to board the Black Hawk, a freighter bound for Europe. This was supposed to mark the beginning of a trip we "Norsemen" had wildly started dreaming of a year earlier. At first we knew the whole scheme was incredible. But with determination we began transforming the dream into reality. Money was saved; rehearsals took on new meaning; equipment was slowly accumulated; three jobs ("workaways") were secured—we thought—on a Norwegian freighter; passports were obtained; and periodically we were punctured (vaccinated). And of course we prayed.

On the afternoon of June 7, Ed Terdal returned from a visit with the captain of the Black Hawk. We hoped he would report the boarding and sailing time; but to the contrary, he told us the captain had hired three Norwegian sailors to take our jobs—we had literally "missed the boat." For two weeks we walked up and down the waterfront looking for a ship on which to work our way to Europe. To our dismay there were no jobs available, and the feasibility of obtaining such work seemed nil.

During our group devotions on Saturday, June 22, we centered our thinking in some excerpts from the book We Would See Jesus. In the course of our discussion we realized that we had done the planning, we had raised the money, and we had told God that we were going to do young peoples work in Norway; but only then had we asked God to use us! Realizing the fallacies in our approach we seriously asked God to use us in whatever way He would. If He wanted us in Europe, we would trust Him for guidance. If, on the other hand, He wanted us to remain in the states, we would ask for understanding and strength to do His bidding.

Proverbs 3:5 & 6 became pungent with meaning. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." After devotions we went back to work with a new feeling of purpose. Within three hours we learned of vacancies on a plane which was chartered by Send the Light, Inc. for a group of college students going to Europe for a summer crusade, and soon we were listed as passengers.

The flight from New York to Paris was highlighted by a stop-over in Shannon, Ireland. During the half-hour there, one of the students started playing choruses on the piano in the lobby of the airport. As the students gathered around and sang, the noise and bustle of the airport subsided. A crowd gathered around, and some of us handed out tracts. This was our first opportunity to "witness" for Christ in Europe.

When we reached Paris, we said good-bye to the "Send the Light" group and ventured on our own
crusade. Ed took a train to Wolfsburg, Germany, where he picked up his new Volkswagen, and we (Don and Harry) hitch-hiked to Hanover, Germany, where we met Ed enroute. Packing three men, a guitar, a uke, a banjo, three sleeping bags, photographic equipment, clothes and necessary gear for a whole summer in one small Volkswagen was a challenge in itself!

A GOOD "GOOD EVENING"

A one-week stay with Don's uncle in Copenhagen provided an exciting interlude in the long trip from Germany to Norway. When we arrived in Oslo, we attempted to contact three individuals who were to help set up our itinerary. This sounded simple, but we learned that one was on an extended trip to America, another was on vacation, and the third could not be reached. We drove out of Oslo, pitched camp by a picturesque mountain lake and prayed.

The following morning we broke camp, drove back to the city and resumed our efforts to contact our only hope—Rev. Birger Hammersmark of the Ostre Free Church. At 9 a.m. . . . no answer, 2 p.m. . . . no answer, 7 p.m. . . . still no answer. At nine o'clock that evening we decided to retreat to our campsite, but before leaving we resolved to call one more time. The phone rang. . . . there was a click . . . a voice said, "Good evening, the Hammersmark home." We quickly introduced ourselves. Rev. Hammersmark remarked that he had been expecting us and asked us to come right over for coffee!

As we talked to him later about our desire to serve the Lord by singing, his face broke into a smile, and he asked about the flexibility and length of our visit in Norway. From that moment on we were involved in an organized program that included twenty-seven services in a five-week period and covered a route of 3500 miles.

ON TRANSWORLD RADIO

It was decided that our tour should start in the capital; so on our third day in Norway we sang in the Ostre Free Church of Oslo. Although we were complete strangers the people opened their hearts and homes to us.

Oslo is a large city with many landmarks. During our week there, we visited Holmenkloen, the famous Norwegian ski jump; Bygda, a large museum focusing attention upon the cultural evolution of Norway; Frogner Park, where one finds statues depicting the struggles and conflicts of man from birth to death; and finally we visited Kon Tiki.

Our main purpose of course was to sing, and sing we did! Each evening that week we were privileged to give a sacred concert in a church. After the services we sang at informal gatherings in the homes of church members.

One evening we were discussing the opportunities of reaching people through the medium of Christian Radio. Since Harry's cousin, Joan Haaland '61, is working with Transworld Radio, we asked if anyone was familiar with the Transworld program. Once again doors started to open! Two days later we were invited to record songs in Norwegian and English for Norea Radio, Oslo. The tapes that we made that day were sent to Monaco. From there the music was to be broadcast throughout all of Northern Europe through the auspices of Transworld Radio. We were thankful for the opportunity to sing God's praises to thousands of people, both in free and communist Europe.

All too quickly we found ourselves in the last service in Oslo. As we sang at Adolf Nilsen's Plads, near Oslo, we were very much aware of the challenge and privilege we had to tell others of our Savior, Jesus Christ. Following the service we said good-by to our many new friends and prepared to move on.

Traveling by car in Norway is usually slow, but never dull. As we drove along the first-class dirt highways we found that other creatures were traveling through the same mountainous area—periodically herds of goats would appear on the highways, and if they so desired they would take up the whole road. After a careful exam-
SINGING FOR COFFEE

Our travels eventually brought us to the fishing town of Arendal. There we joined almost two hundred young people on a "tour" to one of the islands off the coast, including a boat ride to the island, a swim in the ice cold ocean, a game of soccer, a picnic supper and a service on a hillside overlooking the sea. As the speaker urged us to examine our lives and strive to live victoriously for Christ we became keenly aware that the God of America is also the God of Norway and the God of the whole world.

After we left Arendal we visited a few of our relatives and then set out for a one-week young peoples camp in the mountains of central Norway. One evening rain caused us to seek refuge in the hayloft of a barn. The farmer very generously tucked us in and even brought us coffee and a late supper. The following morning before we had our sleeping bags rolled up the farmer appeared with another pot of steaming coffee. This was more than we had anticipated, and we asked if there was anything we could do for him in return. His only request was that we sing a few songs—in fact, he had invited some of the neighbors to our little impromptu concert! After singing and thanking the people for their kindness, we started on our way once again.

Our camp experience, the final chapter of our summer tour, provided us with a series of blessings which the three of us shall never forget. After a week filled with games, swimming, hikes, skits, discussion groups and meetings, Friday approached with seemingly only one or two young people having made decisions for Christ. During the Saturday evening service we sang several songs and presented a simple plan of salvation. Following our presentation the leader of the camp gave a sermonette and announced that a prayer meeting would be held following the service. With that, the service was closed. We walked to our tent, and in the quietness we asked God to reach these young people.

Having laid this petition before the Lord, we decided to join the group prayer meeting that had already started. As we entered the room we heard young people praying, dedicating their lives to Christ. Later in the evening we joined over sixty new Christians in a service of song and praise. This was the final realization of the goal which was set before us-reaching young people for Christ.

Sunday we sang in the morning service, packed the car, and prepared to leave after the midday service. Sermons had been preached, prayers had been answered, souls had been saved, new Christians were going out to begin their witness, and old Christians were challenged to continue in their service for Christ.

THE LAST SONG

All these things had happened, and we stood before the group to sing the last song. We had many things we wanted to say, but words seemed meaningless; so we sang in Norwegian our testimony and benediction: "Oh Lord my God, as I in awesome wonder consider all the worlds Thy hands have made, I see the stars; I hear the rolling thunder; Thy power throughout the universe displayed .... When I consider God His Son not sparing, sent Him to die, I scarce can take it in. On the cross my burden gladly bearing, He suffered, died to take away my sin. Then sings my soul ... My God ... How great Thou art."

The service ended, but God's blessings continued. As we said our last good-byes, the directors of the camp presented us with an offering that paid for our ferry ticket and the trip to England. Once again God had shown us His way.

That night as the boat pulled away from Norway we offered a prayer of thanks to God for His guidance and blessing during the tour. By this time we had learned what it means to trust the Lord with all our hearts and to acknowledge Him in all our ways.
A Appropriately Enough, Aboite Township, where Taylor University's Fort Wayne campus will be located, was the scene of Allen County's first schools.

It was the Bullard School, located in a log cabin—complete with wood stove and a young schoolmarm whose financial subsistence depended on the generosity of individual parents. The year was 1837—just nine years before Taylor University was founded in Fort Wayne. The city itself did not receive its charter until 1840.

The cabin school had been George Bullard's hastily erected home for his family when he arrived in Aboite Township from the East, one year before. He had planted a small field of corn in the spring of 1836 and reaped it that fall. In 1837 he cleared more land, grew more corn, built the first hewed-log house with plastered inside walls—and donated the school to his neighbors.

Thus, three years after the first adventurous settlers had come to the "wilds of Aboite," Bullard's log school was the source of learning for the children of eight families. Until school consolidation of recent years, there has always been a "Bullard School" in Aboite—one of the many familiar one-room red brick schools which dot the township!

Few of the first Aboite schools or dwellings remain today. One notable exception, however, is the 123-year-old Vermilyea mansion about three miles west of the Taylor University site. It can be seen about 100 yards east of Highway 24, an imposing structure of red brick with enormous two-story white portico columns. The bricks were made on Jesse Vermilyea's property from his own soil.

Kept in a fine state of preservation by its recent owners, E. MacGregor and Olive Darling (now deceased), the handsome Vermilyea home served also as the township's first post office and first store. Actually the "store" was a small stock of merchandise which Jesse Vermilyea kept for a limited trade with the Indians. But the post office (the pigeonhole mail slots are still preserved in the house today) was extremely important to white settlers. At a cost of at least two dollars in today's currency, mail was sealed with wax and sent by canal boat. A canal station at Little River was located in the rear of the Vermilyea home, to the south.

This venerable house in Aboite Township also

One of the earliest schools in the Fort Wayne area—a log cabin—was located near the site where Taylor's new $8,000,000 Campus will rise.

Third in a Series
by DOROTHY CONNER

Artist's drawing of early academic Americana near the new campus site.
LOG CABIN LEGACY

still bears signs of its use, 100 years ago, as an important and thriving station on the Underground Railway.

Besides schools, Aboite Township's first eight families began other important things, prophetic of events of the 1960's. Like Taylor University, which is now interdenominational and was so even when Methodist-related, Aboite settlers had one of the earliest non-denominational churches. Called "Friendship Church," it was built in the little village of Aboite, soon after settlers came.

This principle of church and school being friendly and progressive—inseparably important to the Aboite Township settlers—falls in line with the concept which founded Taylor University in Allen County a few years later.

At the same time pioneers were busy here, the university's forefather was working very hard over in England at his self-appointed task of educating people. He was John Wesley, a young ministerial student who was horrified that only one out of 50 in England could read or write. Wesley and his followers were founding universities and colleges everywhere, including the American colonies.

The Wesleyan concept of the trained mind being a necessary part of the spiritual life became a magnificent obsession with the circuit riders in early Indiana. With no power press, no daily or weekly newspaper then, the preacher and the school teacher were the only popular instructors—outside of pioneer mothers. Wesley followers (Methodists) believed firmly that "the hand that rocks the cradle rules the world," and so they were early enthusiasts about young women receiving higher education.

It was only natural, then, that as soon as a town was settled in Allen County, the Methodists would start a college here. It was the "Fort Wayne Female College," founded 117 years ago when the ink was scarcely dry on the town's incorporation papers. Not long after, the new institution became coeducational when the Methodists voted to "establish the education of young males at this place."

The college was an imposing three-story structure, built on the honest, four-square lines of Colonial buildings in the early part of the last century. It housed dormitories, classrooms, a large dining hall and auditorium which could seat 500. Situated on Rockhill—donated land at the top of a hill—it faced what is now the 1100-block of West Wayne Street in Fort Wayne. Back of it sloped 1,000 feet of land to the St. Mary's River and the vast Swinney holdings.

Old "bird's eye" lithographs of Fort Wayne show dramatically how the early college dominated the then landscape of forested wilderness. At that time, the westernmost Fort Wayne dwelling of consequence was the Ewing home—recently torn down—nearly a mile east. It is true that William Rockhill built at this time a large, four-story hostelry on Broadway where the St. Joseph Hospital now stands; but it was so far west of city life that for years people dubbed it "Rockhill's Folly."

The young ladies who first attended Fort Wayne Female College had to make their way by canal or wagons on mere excuses for roads.

An anomaly, this institution of higher learning in the wilderness? No more of an anomaly than the first little log Bullard School out in Aboite Township, where pioneer families had scarcely begun clearing enough ground to grow grain for their subsistence!

Recall that this, the beginning of the Victorian Age was also the age of scholars and writers. In England, it was the age of the Brontes, Tennyson, Thackeray, Disraeli, Dickens, the Brownings. In France, of Balzac, Dumas, Flaubert, and Hugo. In America, it was the age of Darwin, Hawthorne, Emerson, Thoreau, Melville, Poe, Longfellow and Whitman.

And—it was the age of colleges set in the outposts of civilization.

As the century went on, Taylor University grew in influence, both here and nationally. The late Charles M. Comparat, a local alumnus, reminisced in 1928:

Through the years, many students crossed Aboite Township, taking the Portage Trail (now Highway 24) as they trekked to the magnificent college in the heart of the Indiana backwoods—near Fort Wayne.

And soon—100-plus years later—many more students will convene in Aboite Township, at an even greater university!
A letter . . . a request . . . an acceptance . . . opened a new world of service for the Rev. Wesley Arms '45—among the Navajos. He had to draw a new and bigger circle of concern—to "fence them in."

IT BEGAN WITH A LETTER . . . an ordinary looking letter. Yet its contents were not ordinary. In fact that piece of paper was to make a tremendous change in our lives, for it asked, "Will you come and serve as pastor and teacher at the Navajo Methodist Mission School?"

A few months later, after selling many of our earthly possessions, and saying farewell to the people of South Dakota whom we had served for nine years, we found ourselves on the way to Navajoland and Farmington, New Mexico.

Who is the Indian American . . . the Navajo? What is he like? What are his needs? These and many other related questions filled my mind. Questions to which I had few, vague, and oft-times false answers. For I had been told that the Indian was the "Vanishing American." But I was to learn how wrong this was. Instead of vanishing, the Navajo are increasing at three times the rate of the rest of the population. In 1935 there were 45,000 Navajos; today there are over 90,000.

The Indian Americans are found in every state. They belong to 280 tribes or bands, and number over 535,000. No, the Indians are not vanishing! But did we place them on reservations so that we might put an end to our responsibility and "exterminate" them from our thinking and concern?

It has been implied, in one way or another, that the Indian is "low class"—that he is "dirty . . . lazy . . . and not to be trusted." Dirty . . . If you and I lived as far from a bath tub or water faucet as some of them do from the nearest water hole, we would not have that "refreshing, new feeling" either. Lazy . . . You do not make a living off the land many of them have been given by being lazy. Cannot be trusted? . . . When I dare to search history and observe treaty after treaty, promise after promise, being broken by the "white" American, I am forced to ask, "Who is it that cannot be trusted?"

Let us not make the common mistake of generalizing and saying that all Indians are alike. The Indian Americans are as different as you and I are different. And just as it is not fair or right to think of every American as a Jesse James or an Abraham Lincoln, neither is it right to classify all Indian Americans as this or that.

Who are the Navajo, the Apache, the Hopi, the Zuni, the Comanche . . .? I had to answer, as probably most Americans would, that the Indian American was a STRANGER to me. A "stranger" is one who is unknown, excluded, not made a part, outside our acquaintance. "A Stranger in his homeland" . . . this thought has haunted me, disturbed and challenged me. It is bad enough to be a stranger anywhere, but to be a stranger in your "homeland." . . . What would this do to the spirit of any man?

STRANGERS in THEIR HOMELAND
AN OLD QUESTION

By the way, what do you do with strangers? . . . ignore them, exclude them, or do you be “nice” to them—send them your cast-off clothing and have a special “offering” for those who are starving? What do you do with a stranger?

This is not a new question for man. Early the “people of God” must have raised this question, for Moses said, “You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.”1 What we do to or for a stranger is not a matter of little consequence.

The reality and genuineness of our faith in Jesus Christ as Saviour and Lord is more clearly seen in our treatment of “the strangers” than in the murmurs and thun...
into animals or who cloak themselves in animal skins to do their evil deeds; they talk of evil spirits who seem to be more powerful than the good ones. Fears mount higher than faith and become diabolical masters.

Also, the Navajo know what it means to be torn by hatred and hostility. The bitter wounds of cruelty, war, betrayal, and mistreatment are still evident. They, like their white brothers, are no strangers to the poison of prejudice.

Thus we came to think of the Navajo, not as a stranger, but as a fellow person in tremendous need of the Gospel of Christ. In this respect, he is not unlike other Americans that walk the Park avenues or Main streets of our modern cities and little towns.

"The Methodist Church believes today," writes Bishop Gerald Kennedy, "... that the only infallible proof of a true Church of Christ is its ability to seek and save the lost ... and to transform all peoples and nations through the Gospel of Christ." But a question still torments me, "What have we done about the Indian American?" When he has known great hunger we have sent him food; when he has been cold we have shipped him our used clothing—even our high-heel shoes and fancy hats. But what are we doing so that the stranger becomes a fellow citizen and a member of the household of God?

John Wesley had a concern for the Indians of America. We have read of John Eliot, an "Apostle to the Indians," translating the Bible into an Indian language. The account of David Brainerd living with the Indians so that they might know life in Christ has been an inspiration to many Christians. There have been others. But it is my strong conviction that there is not any segment of the Christian church today that is facing seriously and creatively the need of sharing the Gospel with the Indian American—the stranger within our homeland.

Back in 1891, two ladies, Mrs. Eldridge, a nurse, and Miss Mary Raymond, a school teacher, left Kansas on a train. At Durango, Colorado, they changed to a stagecoach bound for Hogback, New Mexico. There midst the rocks and rattle snakes, near the banks of the San Juan River, their tent was pitched and they began a Christian ministry to the Navajo. Thus began the first permanent Protestant mission work among "the People."

From this small but daring beginning came the Navajo Methodist Mission School. In its history are written years of struggle—for the rugged physical and social environment was not always kind. But there were women and men who had hope and vision, faith and loving concern, and deep dedication to the Saviour of all men. Today, this fully accredited school has been called "the outstanding institution of Methodism for Indians," and it stands like an oasis on the edge of the desert to offer a Christian education to the Indian American.

It was in this mission school that I was privileged to serve as pastor and teacher for three years. It is in this school that about 240 Indian children and youth spend nine months of each year. The student body is about 90 per cent Navajo, and includes grades three through twelve.

GREATEST CHALLENGE

Never had I been so challenged to preach the Gospel as I was when I looked out upon a chapel or campus full of these bronzed-skin, dark-eyed youth. For the Gospel would meet their deepest needs, as it had mine. But they had been strangers to the Gospel. Thus to tell them of Christ who could break the power of sin in their lives, who could show them the way of abundant life and the path of peace, who could quicken within them a faith that overcomes all fear, and who could lead them to a love that dissolves the deepest hate or the most violent hostility—this is the greatest thing that anyone can do for "the strangers in their homeland!" This is the answer:

"I WAS A STRANGER AND YOU WELCOMED ME!"
"In as much as you have . . . you have done it unto ME."

2. Pamphlet: "The Romance of Indian Missions", p. 29

ABOUT THE AUTHOR:

Wesley Arms received the S. T. B. degree from the Biblical Seminary in New York in 1948, and has taken additional graduate work at Drew Theological Seminary.

Prior to his ministry to the Indians he was pastor of Methodist churches in South Dakota and was treasurer of the South Dakota Annual Conference. He recently moved to Bonners Ferry, Idaho, where he is pastor of the Methodist Church. The Arms' have four children, Stephen 13, Paul 11, Lois 9 and Carolyn 6.
**SOME SMALL TALK ON BIG SUBJECTS—and vice versa**

Taylor Exhibits will be maintained this summer both at Winona Lake and at Maranatha Conference Grounds, Muskegon, Michigan. "Alumni Ed" Bruerd will be in charge of both displays, and will divide his time between the two places. Taylor trustee Howard Skinner, '27, is head of Maranatha, and Gordon Beck, '42, hon. '62, Alumni Board member, is Executive Manager of Winona Conference Grounds.

Reginald '51 and Flora (Adams '51 Alford) have established a short-term emergency loan fund in memory of their son Danny. Daniel Mark Alford, four years old, died in a car accident on August 12. "The Danny Alford Memorial Short-Term Emergency Loan Fund" will provide loans for Taylor students to meet those contingencies which arise when moderate sums of money are needed immediately.

The Taylor family extends sympathy to the Alfords in their deep loss, and appreciation to them for this expression of generosity and thoughtfulness.

**HELP! HELP!** This is the time of year when thoughts are turned to travel, fishing, Dairy Queens, etc., but there seems to be little tendency, while basking in the sun and watching the fleecy clouds float across the sky or pulling up the crab grass, to dwell upon the Taylor Alumni fund. But we urgently need a large number of gifts before the end of the fiscal year (June 30) in order to balance the budget. Thanks so very much for your generosity.

<table>
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<tr>
<th>Track and baseball results for this spring are as follows:</th>
<th>Apr.</th>
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<td><strong>TRACK</strong>&lt;br&gt;13 wins — 1 loss&lt;br&gt;Taylor Opponent</td>
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<td>Mar. 27 72½ Troy — 58½&lt;br&gt;31 78 Pennscola — 62</td>
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<td><strong>BASEBALL</strong>&lt;br&gt;6 wins — 15 losses&lt;br&gt;Taylor Opponent</td>
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1931

Bishop and Mrs. Ralph Dodge (Eunice Davis) are now in the States to attend the Methodist General Conference in Pittsburgh, Pa. They are especially anxious that the work continues in Angola and Mozambique, even though the missionary staff is limited due to government restrictions. Bishop Dodge has written a book, *The Unpopular Missionary*, which is now off the press and which he hopes will add to our understanding of the church in Africa. George Breaden and his wife, who are in Beirut, Lebanon, have given a vivid picture of their work, the joy of the arrival of new recruits to help in the churches, the healing ministry by one of the national ministers in the Homs Church, and the need of prayer, not only for the needs but for peace in the Near East.

1938

After some time spent working at The Salvation Army’s Home and Hospital for unwed mothers in Detroit, Major Margaud Trotz has returned to Southern Rhodesia and is on the teaching staff of the new girls’ high school, Usher Institute, P. O. Figtree.

1939

Martha (Matthews) and Dick Wilkinson write of the extremely crowded condition of the Maranatha School in Haiti and how heartbreaking it is to have to tell eager young students there is no more room. The destruction caused by Hurricane Flora has made it difficult for some parents to keep their children in school.

1943

Joe and Frances (Guindon) Shisler live in R. R. 2, Columbiana, Ohio, in the little village of Middleton. Joe has completely recovered from serious surgery and the three children are in good health. Fran is the only one who was not in the hospital during the past year. Joe works in a pattern shop and preaches each week.

1944

Elizabeth Suderman writes that the school at Serpa Pinto, Angola, Africa, opened its new term with 165 pupils, 33 of them beginners, in contrast to the usual 6-10 new ones. She is grateful for the new motor bike which friends and relatives have given her for her work.

1945

Lawrence and Betty (Hughes) Brown’s new mailing address is Calxa Postal 1627, Golanha, Golas, Brazil. They are continuing their traveling evangelistic work, plus production of leadership training and audio-visual materials. Lawrence is also field representative for their mission. Clarence and Betty (Good) Owsley are spending the sixth year of their second term in Brazil working in the O.M.S. Every Creature Crusade in the northern part of Parana. Betty is teaching in the Bible Seminary there.

Gordon Bell, Director for India, of the Far East Broadcasting Company, has recently moved to Bangalore, South India, with his family.

1948

Martha (Johnson) and Leon Strunk and three children are now on furlough. Their address is 634 West 11th Avenue, Apt. 2, Eugene, Oregon.

1949

Eileen Lager contributes missionary articles to HIS magazine and is credited with having more printed than any other writer for this publication. She is a missionary under the United Missionary Society and will return to Nigeria this spring.

1950

Joan Kile writes she teaches the children of two Taylor alumni families in the Hannah Hunter Cole Memorial School. They are David and Jonathon, children of Deighton Douglin ’52, and Melody and Wendy, children of Harold Salseth ’48. The Salsets teach at the Bible School at the same station where Joan teaches and the Douglin’s are stationed at Singa, where Deighton teaches in the Teacher Training School.

1951

Helen L. Smith finds that circumstances prevent her return to Brazil at present. She asks for our support in prayer in the training of national workers in northeast Brazil.

Dorothy M. Butler is on furlough from her work in Jamaica and teaches English in Lyle, Minnesota. She lives with her mother at 909 7th Avenue N.E., Austin, Minnesota.

Arthur and Carol Dixon (’49) Mix and family write that the work in Walaanae, Hawaii, is going well and the building program is continuing. Within the next five years they hope the church will be self-supporting and sharing in a larger way with others.

1952

A copy of the Palau Times with John Simpson as editor, and Juanita and children, Sandy and Angela, as reporters, very much covers the life, progress and needs at the Bethania School and Mission on Palau, in the Western Caroline Islands. Plans are made to build additional facilities to make it possible to accept more students from other islands in Micronesia.

1953

Gerald and Miriam Cosmades (Lila Hansen), Debbie and Heather live in Athens, Greece, while Mr. Cosmades travels in Turkey, doing what he can to spread the gospel in this country where foreign missionaries are not allowed. Lila takes Greek lessons and tries to teach Debbie English, along with Greek, since both children go to Greek schools.

Stan and Joanne (Dutro) Maughlin are still in Brussels, Belgium, and are progressing in their study of French, both with a private tutor, in preparation for their work in the Congo. Only about 1% of the population of Belgium is Protestant. The persecution they suffer is not death but they are refused jobs and their children are discriminated against in the neighborhoods and schools. Recently the Protestant churches have been given time both on radio and TV. They ask for our prayers for these fellow Christians.
John and Mary Ann (Pahmeier '57) Hinkle, with their three children, are returning in May from their first term in the Philippines.

William Yoder has recently been made Executive Director of European Youth for Christ. He, Joan (Sellick '57), Heidi and Christina, are moving from Berlin to Geneva, Switzerland, where European Youth for Christ has its headquarters.

Charles Good writes that he and his wife are teaching in their Bible Institute in Huanuco, Peru, South America, which is located in the Andes at an altitude of 6000 feet.

A letter from C. P. Tarkington tells us that construction is progressing on the new two-story Christian Service Center on Okinawa. The challenge to spread the gospel is great—on Okinawa there are over 15,000 teenagers in uniform today.

Mike and Lorena (Smith '56) Murphy continue their efforts to spread the gospel in Brazil in spite of opposition of the priests of the towns in which they work. Scotty is in second grade, and Valerie, who will start school next fall is very much a "little mother" to Jeffrey, now a year old and "King" of the Murphy household.

Tom and Dotty (Keeler) Hash and family are now in the Philippines working in the Christian Servicemen's Home at Clark Field. Their new address is General Delivery, Angeles, Pampanga, Philippines.

Phyllis Osborn writes there are ten groups of young people, ages 11-15, active in the city of Maracaibo, Venezuela. All possible is being done with the limited help to keep these youth interested in the gospel. The ultimate goal of the Evangelism in Depth program is to present the gospel message to every man, woman, boy and girl in Venezuela. Our prayers are desperately needed.

Mrs. Charles Wuest (Norene Menning's) recent trip served for two months in Tournavista, in the jungles of Peru, South America, as housemother in a school for missionary children. "Tish" Tieszen Stoltzfus '54 is also at Tournavista. Norene writes that her husband's work moves ahead with little opposition, having held 25 meetings in a ten day span in Chile. The city of Santiago is more aloof, though, due to the great Communist influence.

Boniface B. Chiwengo and family are now in B. P. Jadotville, Republic of Congo. Here he is Executive Secretary of Christian Work and a youth counselor of his Conference.

Duane and Marcia '64 Schmutzer have been accepted under TEAM as candidates to West Irian, formerly known as Dutch New Guinea. Duane is the assistant school nurse at Taylor and Marcia graduates this spring. Stephen is over a year old now.

Sherry Murphy '63 and William Hubbard '64 were united in marriage on December 28, 1963, and live in Hartford City, Indiana.

Virginia Wardell '63 and Larry Gohn were married on December 15, 1963, in Brooklyn, New York.

Irvin Johnson and Nancy Fricke, both of the class of '63, were married December 21, 1963 and live at 338 West St. Charles Road, Apt. 3, Lombard, Illinois.

Loana Coleson '63 and Don Ingram were married in June, 1963 and live in Raleigh, North Carolina, where she teaches and he attends school.

Annabelle Amstutz and James L. Humphrey, both '50, were married on October 19, 1963. Jim is a graduate of Case Institute of Technology of Cleveland and is a chemical engineer for Universal Oil Products, Chicago. Annabelle works at the Michael Reese Medical Center. Their address is 3001 South Parkway, Apt. 1013, Chicago.

Virginia Doctor '63 and Kenneth Blackwell '62 were married on December 23, 1963. Their address is 717 West Ocean View, Norfolk, Virginia.

Bertha Evelyn Shepherd '62 and Arthur Lockwood Lamb, Jr., were united in marriage on April 4 at the Grove Community Church, Coconut Grove, Florida.

Patricia Benson '63 and Jack Shannon' were married January 18 in Wheaton, Illinois. Jack graduated from Wheaton College in '63 and will enter the University of Illinois Dental School in the fall. Pat will continue teaching at Wheaton Academy.

Minnie Patton '61 and Robert T. Clark were united in marriage April 19. They live at 275 Decorah Road, West Bend, Wisconsin. Bob is Assistant Advertising Manager for Gehl Products.

Coralie Ann was born on July 5, 1963, to Charles and Lois (Inboden) Kempton, both of the class of '52. Keith, Bethany and Glendon are happy to have a baby sister so they will be "even." Charles is attending Asbury, and they are serving a Free Methodist Church in Elkatawa, Kentucky, where they live.

Along Life's Way

**WEDDINGS**

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**DEATHS**

The Rev. George Francis Lee, who was a professor of Hebrew and Greek at Taylor University from 1913-1918, passed away November 30, 1963. He was a Presbyterian minister for over 58 years. He is survived by one sister, several nieces and nephews, and his wife, Johanna, who continues to live in their home in Upper Darby, Pennsylvania.
News of the Classes

--- 1921 ---
Dr. William O. Moulton has been named administrator of a proposed retirement home in the Flint, Michigan, area. For-Mar Manor will accommodate 150 residents in the first unit to be constructed at a cost of $2,300,000. His son, William O. Moulton, Jr., x'43, is the administrator of the Boulevard Temple Home in Detroit.

--- 1926 ---
Mr. and Mrs. Ernest Lindell (Ruth Draper '27) recently returned from a vacation trip in the southern states and on to Mexico. They also visited their son, Dr. Maurice Lindell, medical officer at the army center in Ft. Bragg, North Carolina.

--- 1929 ---
The American Medical Writers' Association, Metropolitan New York Chapter, recently held an Awards Dinner at which Wesley Draper was honored. He is librarian of the Kings County Medical Society.

--- 1930 ---
Prof. William Vennard, chairman of the Voice Department in the University of Southern California School of Music, has been elected president of the National Association of Teachers of Singing, a 2000 member organization, for a period of two years.

--- 1933 ---
The Rev. Wilson Tennant has served the University Methodist Church in East Lansing, Michigan, since 1957. In 1958 an extensive building program was started with the construction of Wesley Foundation and Memorial Chapel and a large new sanctuary was completed a year ago. Many M.S.U. students have found a sincere and devoted friend in Mr. Tennant, and hundreds attend his church. Two of the staff of four ministers devote their entire time to work among the students.

--- 1938 ---
Dr. Arthur Climenhaga has resigned as president of Messiah College, Grantham, Pennsylvania, and accepted the position of Executive Director of the National Association of Evangelicals.

--- 1941 ---
Dr. Lester A. Michel, chairman of the Chemistry Department of Colorado College, has been named Verne Z. Reed Memorial Professor.

--- 1943 ---
Vern Miller was recently named Y. M. C. A. Physical Education Director of the year for the Pacific Southwest area. He also received the Junior Chamber of Commerce Physical Fitness Leadership Award for the state of California. He, his wife, the former Dorothy Hislop '42, Valerie 4, and Natalie 5, live at 5211 Rosita Way, Sacramento, California.

--- 1944 ---
Paul Clasper is joining the teaching staff at Drew Theological Seminary, Madison, New Jersey, this fall.

--- 1948 ---
The Rev. John H. Clark is in his fourth year of serving the Chicora-Karns City, Pennsylvania, parish. They have five children in school and Ruth Marie 4, at home.

--- 1950 ---
Clyde W. Meredith Jr. is in the residential building business in southern Illinois. In the last few years about 3000 homes have been built and presently he is engaged in the development of homes and apartment buildings adjacent to Scott Air Force Base. His address is 9 Lincolnshire Blvd., Belleville, Illinois.

--- 1951 ---
E. Herbert Nygren is chairman of the Department of Religion and Philosophy at Emory and Henry College, Emory, Virginia. For the last two years articles of his have been published in Religion and Life, Emory and Henry Review, and the Halston Methodist. His wife, the former Louise Whilton x'54, and two sons, six and two years old, enjoy living in that area.

--- 1952 ---
Donald Wyatt has been promoted to supervisor of replacement sales for the Bridgeport Brass Company with which he has been associated since 1956.

--- 1953 ---
Robert Fraser recently became a member of the law firm, Butler, Husk, and Gleaves, in Eugene, Oregon. He and his wife, the former Violet Goldsworthy x'54, live at 1781 Hemlock, Eugene.

The Rev. Herbert R. Lucas has been called as the full time minister of the First Church of God, Oak Ridge, Tennessee. They live at 130 East Arrowood.

--- 1955 ---
The Board of Directors of the Cowman Publishing Company, Los Angeles, California, recently announced
the election of David E. Phillippe as president. He had been associated with this company as sales representative and sales manager for over ten years. David, his wife, Dora Dene, (Culver '52), Debbie Jo and David live at 5800 Lockhurst Drive, Woodland Hills.

- 1954 -

Noel and Ruth (Thomas x'56) Spencer serve the Cumberland Methodist Church, just east of Indianapolis on Highway 40, a combination small town and suburban community. Becky is a second grader, Tommy, a kindergartner, and Sherri Lynn, born on September 27, 1963, is a joy to the whole family.

- 1955 -

Don Callan

Coach Don Callan is completing his fourth year as coach of the Yellow Jackets of Cedarville College, Cedarville, Ohio, and this is his “best ever” season, with 19 wins, including a victory over Taylor. Coach Callan and his team went to Kansas City recently to participate in the National Basketball Tournament sponsored by the N. A. I. A.

- 1956 -

Robert Morgan continues to contribute in the field of education and work in areas of world peace and understanding through the “Experiment in International Living.” For the last three summers he has lived abroad in homes of families in England, India and Egypt.

Mrs. Robert Bachman (Tina Kilka) and her husband, who is an engineer, live at 15 Avenue d’Orbaix, Brussels, Belgium. Tabitha Ann, two, is learning to speak French.

- 1957 -

Larry and Barbara (Meyer x’58) Warner live at 1216 North Washington, Owosso, Michigan, where Larry teaches and Barbara is kept busy by the activities of the children, six, five and two years old.

- 1958 -

W. David Richards serves two churches in the Northwest Indiana Conference since his graduation from Garrett Theological Institute in 1962 and is finishing his Masters in Sociology from Purdue. They have three children, Mike, Dawn and Mark.

Lt. Stanley J. Beach, CHC, USN, is attached to the Naval Air Station in Minneapolis. They live at 9110 Bryant Avenue South, Bloomington, Minnesota. Laurie is six and Randy, three.

- 1959 -

Rev. and Mrs. S. Charles Bateman (Janis Smith) live in Imlay City, Michigan, where they serve the Trinity Baptist Church.

Mrs. John Gettman (Gwen Davies) and husband are under appointment to West Fian (formerly Dutch New Guinea) with Missionary Aviation Fellowship and expect to leave for the field this fall.

David and Evelyn (Martin ’60) Baker live at 248 Hesper, Metairie, Louisiana. Dave is an accountant for the General Accounting Office of the Federal Government in New Orleans. Evelyn is teaching seventh grade history and fifteen months old Brent Allyn is enjoying nursery school.

Dale and Enid (Hansen ’60) Lind- hart serve the Methodist Church at Liberty Center, Indiana, since Dale’s graduation from Asbury. They spent two months this past summer working in San Jose, Costa Rica. Dale did maintenance work and Enid did secretarial work for Bill Woriman ’52, as her “head boss.”

- 1960 -

Roland Bertka has recently received his M.S. in Electrical Engineering from Ohio State. He previously received the B. S. E. E. from Purdue. He lives at 666 Vernon Heights, Marion, Ohio.

Dick and Barbara (Schultz ’59) Shupe live at 4012 Baybrook Drive, Drayton Plains, Michigan. Dick is head of the Journalism Department at Waterford Township High School and Barbara also teaches.

Nancy Bibb teaches 7th and 8th grades in a Christian high school in Long Beach, California. She lives at 1219½ Umatilla Avenue.

David L. Shupe is head resident of Buell Hall at Eastern Michigan University, Ypsilanti, Michigan. Jim Jones is Budget Director for Kent State University and is also doing graduate work. He, his wife, the former Jo Nemeth ‘56, and their children live at 533 Crain Avenue, Kent, Ohio.

- 1961 -

Dennis Thompson is serving the Lytle Methodist Church at Wayneville, Ohio, where they live, and is a senior at United Theological Seminary in Dayton. He plans to do work at Ypsilanti State Hospital this summer. His wife, Ann, is busy with the church work and caring for Ann Marie, 1½, and Danny, who was born December 10, 1963.

- 1962 -

Jan (Mendenhall) Horner teaches a class of 26, almost all Jewish, in the Dawes School in Evanston, Illinois. The ungraded primary is used there and Jan has the “high” group. She finds teaching these youngsters from a large city a real adjustment and appreciates her training at Taylor.

- 1963 -

Anita (Weimer) and John x’64 Freeman live at 285 Chestnut Avenue, Long Beach, California. John is in the West Pacific with Uncle Sam’s Navy. Anita is working in the loan department of a local bank. She attends the First Friends Church in Long Beach, served by Rev. David Le Shana ’53.

- 1964 -

Bob and Becky (Thompson) Brunton are very happy in their new home at 806 Michigan Highway, Eaton Rapids, Michigan. Becky is working toward her degree at Lansing and has six piano students weekly. They work with the youth group in their church also.

- 1965 -

Mervin and Michelle (Carter x’64) Scott are attending Centenary College of Louisiana at Shreveport. Mervin is majoring in Religion and Philosophy and also serves a Methodist Church. Michelle is an art major and will be certified to teach. They still plan to spend their lives in Mexico or South America as Ambassadors of Christ.
MISSION AT MIRACLE HILL
Alumni Participate In Ministry To Be Featured At World's Fair

About a year and a half ago Walt '57 and Doris (Thompson) '58 Bauder joined the mission staff in Greenville, South Carolina, to teach and become part of the family at "Miracle Hill." Walt teaches science in the high school there and is also Dean of Boys. Doris taught second grade last year and recently has become the elementary school supervisor. The Bauders have two children, Tommy—3½ and Amy—2.

The Miracle Hill home and school for children was founded in 1958 and grew out of the need for a child care program which developed in connection with the work of the Greenville Rescue Mission, established years earlier by a group of Greenville, S.C., businessmen.

From one worker and a few children the first year, the Miracle Hill program had grown by the end of 1963 to a staff of more than forty people—and approximately 200 children.

From one old dwelling in Greenville, the physical plant is now located on two tracts in the beautiful Oolenoy Valley section of Pickens County, S. C., within six miles of Table Rock Mountain.

Children are directed to Miracle Hill by court officials, churches, neighbors, police officers and sometimes desperate and destitute parents. They are from broken homes and in many cases are not eligible for admission to church-related orphanages.

Children at Miracle Hill range in age from crib infants to teen-agers. Each child is assigned to an adult staff member for personal attention, and house mothers bring the younger children into a "family" where all are secure and loved.

An educational program from nursery through high school includes courses of study and text books approved by leading educators.

The mission and school will be represented at the World's Fair during its two years by a space set aside for the continual showing of 73 slides and a sound recording.

The School's 27-voice choir will sing at the New York State and Texas Pavilions, at the Lincoln Music Center in N. Y. C., and will be on TV from Carnegie Hall at the end of June. They have previously appeared on the Vincent Tracy program over WOR, the largest metropolitan N.Y. station.