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ABOUT THE COVER

THE GOOD EARTH—Seldom has the ground at
Taylor University (muddy though it was) felt or looked
so good as on April 27 when the first spadeful of earth
was turned during groundbreaking ceremonies for
the construction of a new residence hall to house 280 men.
Taking part in the groundbreaking were (left to right)
Dan Kastelein, president of the student body; Dr. Thur-
man B. Morris, Muncie, trustee; Dr. Richard Halfast
'38, Kokomo, trustee; Dr. Milo A. Rediger '39, acting
president of Taylor; Lester C. Gerig, Fort Wayne, presi-
dent of the board of trustees; Clarence H. Varns, Middle-
bury, trustee, and Carl J. Suedhoff, Fort Wayne, trustee.
In the background is a sketch of the proposed building.

All except Kastelein are members of the Campus
Development Committee. For additional photos see
page 25. Photo by L. Richard Young.

LETTERS

PROFESSIONAL READING

Recently it has been brought to my attention by some of my fellow
teachers that articles in the Taylor University Magazine are worthy of
professional reading by teachers especially. In light of this I am in-
quiring if it would be possible to include the Dennis Junior High
School Library or the school staff
on your mailing list. It would be
an excellent opportunity for ex-
tending public relations.

The article in the last issue by
Dr. Stroh was but one of several
which teachers say has greatly
benefited them. Regular profes-
sional literature very rarely touches on
spiritual values and human re-
lationships. Material of this in-
spiring nature fills a void in the
life of many teachers.

Sincerely,
Charles Hill '61
Dennis Jr. High School
Richmond, Indiana

NEW HEIGHTS

I just wanted to enclose a note
to say that my —— a month is not
much. However, my income is only
—— a week. I was going to buy
some life insurance. However,
after receiving the appeal for sup-
port, I decided that my life hardly
would have been worth insuring if
I had not had the privilege of at-
tending Taylor. I want more to
have this opportunity. If I had more
I would become a member of the
Circle "P" Club.

Once again I feel that the Lord
is leading Taylor to new heights...

Todd Hinkle, '64
Miracle Hill School
Pickens, South Carolina
WE ARE NOW PAST THE MID-POINT OF A TEN-YEAR SPAN that has been called the decade of destiny, decade of decision, decade of development, etc. At any rate it is certainly the decade of slogans. It is also fitting to label this era as the decade of discussion groups. Two heads are usually better than one and "no man is an island."

The old army expression "we're all in this together" suggests that what affects one affects all. This is especially so in the family. Here our symbolic Taylor family is holding a council session seeking ways to avoid having too much month at the end of the money, while at the same time considering everyone's needs and the limited resources available.

"They live by their wits and their wisdom" is the way one newspaper editorial described the Taylor faculty and staff. It takes this kind of planning and discipline to balance the college budget each year, and we are now at the point of facing this challenge again (the fiscal year ends June 30).

What would it be like for Taylor to have a large endowment from which to draw a predictable and substantial income each year? It would be nice to know. However, we do have something else of great value, living endowment provided by alumni and former students. For instance, alumni giving for 1964 was $47,550 which is equal to the returns on an endowment of $1,188,750.

If you have not given this year please respond with what you feel should be your share. The Taylor family sincerely thanks you for your interest and support.
WHERE THE GOALPOSTS ARE

A MINISTER COUNSELED A GROUP OF YOUNG PEOPLE, "You must play the game of life honestly and courageously." One of the boys shot back, "But we don't know where the goalposts are."

Now let me show how equally mixed up is our teen-age generation by quoting from a recent high school forum on manners, habits and trends: the specific subject was the use of tobacco. One panelist said, "after the report on cigarettes and lung cancer was released, I asked a junior classmate as he lighted up (a cigarette, that is) 'what! are you still smoking? aren't you afraid for your health?'; to which he replied, 'Look buddy, anybody can quit smoking; it takes a real man to face cancer!'"

Sometimes there seems to be equally as much confusion today about other vital issues as well, including education. I want to discuss with you something which, in my opinion, is vitally important to the survival of Taylor University, and all colleges for that matter, and our nation and our society.

What I want to say is that our educational experience, our work, our attitudes, our relationships must be upgraded at every point and in every way if we are going to be adequate for our time and if we are to enjoy and contribute to (and this, by the way, must follow the discovery of) the true values

by

Dr. Milo A. Rediger

President-Elect

Taylor University
of our American way of life, tested in the crucible
of the present and applied to the building and pres-
ervation of the future. This is what many of our stu-
dents are asking for and it is what many of our
teachers and administrators are working for.

Up to now our efforts have been more or less
successful, but surely not successful enough.

For at least ten years the Taylor faculty has
been somewhat aggressively and with much hard
work considering the needs, applying themselves in
study, experimenting with pilot programs and ap-
plying the results to the Taylor program. But it isn't
easy to find a fulcrum for changing a college curric-
ulum, or college students. Some incoming high school
students have outrun the college curriculum, and
some have become thorns-in-the-flesh of college
teachers.

Perhaps we have talked too much about pre-
paring high school students for college and too little
about preparing colleges for high school students.
But we have worked at it—in the application of the
honor principle, the emphasis on community govern-
ment, the improvement of the teaching-learning ex-
perience, the introduction of a more “relevant” cal-
endar, the revision of course patterns, the incorpora-
tion of advanced placement, the provision for honors
work—and so on.

WHERE DO WE GO FROM HERE?

But where do we go from here? Many other
things have changed faster than we have moved.
What about the population increase, the explosion
of knowledge, the curriculum revolution in English
and math and science, the development of many new
communications media? Throughout the whole of ed-
ucation, the straining for adjustment to these move-
ments has resulted in complex confusion and, sadly
enough, in many instances the loss of anchors and
the disappearance of values. What with nursery
schools giving entrance examinations, the third grade
teaching French, the seventh grade teaching the new
math, the high school giving college freshman
courses, and the colleges offering graduate work—
well, where are we and where do we go from here?

First, we will continue to cultivate our emphasis
on excellence and our war on mediocrity. This was
an essential though somewhat intangible part of our
development planning in the early 1950’s. What it
has done for the Taylor program can be fully appre-
ciated only by those who have been with us through
the years of application and growth.

"I'm not sure
we have a
right to seek
God's blessing
on mediocrity"

But we must push on with this crusade, for the
sheepskin curtain must not hide mediocrity, insincer-
ity, indifference, superficiality, incompetence and ign-
orance. I insist that as long as this persists, the
sheepskin curtain is more dangerous to our survival
than is the iron curtain or the bamboo curtain or
the banana curtain or the rice curtain or any other
curtain. I further insist that if a student does not
achieve the true goals of a liberal and liberating ed-
cucation he should not be granted the degree. This
implies that he must understand those goals and must
become involved in working toward them coopera-
tively.

Second, we will continue to acknowledge our
dependence on God and to renew our spiritual re-
sources by giving Jesus Christ the preeminence in
our lives and in our work. Some may say, why didn't
he put this first? My answer is that, in a sense, the
point I made first really belongs there. I'm not sure
we have a right to seek God's blessing on our medi-
ocrity. Many are tempted to use God as an easy es-
cape—from hard work, from responsibility, from suf-
ferring. They assume that their own half-hearted ef-
forts and their play-boy behavior combined with
God's blessing will still come out all right. But I doubt
if God is hood-winked by this sneaky attempt to get
by with laziness and indifference. I think we must
pray and trust as if everything depended on God,
but work as if it all depended on us.

But we must be sure that God is in our work,
because if He doesn't "build the house, they labor in
vain that build it." So our contacts with the source
of spiritual life and power must be fresh and vital
daily.
"We will hitch our beliefs to the social, economic and political issues of our time, but we will remember that human nature is always and everywhere the same..."

Third, we will continue to examine, and re-focus when and where necessary, our fundamental philosophy of education and life. We will shatter tradition where it exists for tradition’s sake only, and we will safeguard and defend it where it is relevant to the aims and values of Christian higher education. We will hitch our beliefs to the social, economic and political issues of our time, but we will remember that human nature is always and everywhere the same, that human need is universal, that new fads and even ideas will have to stand up in the perspective of history, that God and His revelation have thus far stood the test better than any conqueror, empire, theory or book, and that Christian love is the fulfillment of the law and the prophets of all of the ages.

Fourth, we will continue our emphasis on people, as the ultimate reality of time, place and plant, and that our goals can be achieved and our values can be realized only through diligent vigilance in choice of, and consideration for, people as persons. Today’s students are the chosen ones. In some instances we have made bad choices—and woe to the man who is in the position of making these choices. He who desires this power is not worthy of it, and he who has it never enjoys it. But choices must continually be made, and the institution is never any better or worse than the people who compose it at any given time. We trust God to help us in our personnel policies and practices.

Fifth, we will build into the educational plant in the future the facilities and functions which incorporate the implications of the population increase, the explosion of knowledge, the curriculum revolution, the new communications media—yet we will combine with these the preservation of the real values of our history and our heritage. We hope to preserve what is good of the old, and add from the new that which seems to be “testing out” as valuable in current experience and for projections into the future. These elements must be put together intelligently by teachers and students in the exciting adventures of learning.

CHALLENGE TO TEACHERS

Sixth, we will continue to shift more of the responsibility for the student’s education from the shoulders of the teachers to the shoulders of the students. While this suggests more independent study by students, it does not imply abdication by the teacher in the classroom. As a teacher it is my responsibility to do something with classroom time that will inspire and motivate students to go out and think, to go to the library and read, to engage in relevant conversation with their peers and with faculty members. Same can do this best by lecturing during the class time, and in some cases lecture plus some other procedure is more effective.

But whatever the methods, the larger portion of the time provided by the academic formula, 1 hour in class—2 hours out, is for independent study, and the balance is likely to shift toward less formal contact time and more initiative by, and reliance on, the student himself. This, of course, implies not less but more expert guidance and counseling on the part of teachers, so we will need to be better teachers as well as better and more self-reliant students.

We must not vitiate the Taylor program by allowing the big wheels to slow down while we are busily spinning the little ones. We must not ignore God’s clock, which really has no relation at all to what we call time. The Creator is often in less of a hurry than are His creatures. But both He and we are vitally concerned with the continuation and the improvement of the principles and the policies and the practices and the people that make up Taylor University.

Our commitment is to find and follow the leading of God and the direction of those to whom we are responsible.

This article is adapted from an address given at a chapel service earlier this semester.
Down-To-Earth Dialogue

Between Douglas P. Smith, engineer for Astro-Technneering Laboratories, and Wesley Taylor, Professor of Humanities, Centerville Christian College.

Taylor: Douglas, I want to congratulate you on the success of the Gemini space flight. I'll bet you were the happiest man in town when the capsule went into orbit.

Smith: It was magnificent. Simply magnificent. What a feeling to know that those automatic relays we built for the space craft were doing their job. They certainly should—when we assembled the components you'd think we were performing heart surgery.

Taylor: Where life is at stake, the best we can do is the least we must do.

Smith: Absolutely! Wesley, I'm a practical man, as you know. I like to design equipment, put it together, turn on the power, and see results.

Taylor: Gives you a sense of accomplishment, I suppose.

Smith: I'd go insane in your little ivory tower world, prof. I hope you took your eyes away from your books long enough to see the big blastoff.

Taylor: I didn't see it "live"—had a history class at the time. But I saw it on video tape on the six o'clock news.

Smith: Now you've got something interesting to put in those history books of yours, eh Wesley? I expect to live to see the day when we place a man on the moon. That'll REALLY be history.

Taylor: What do you expect this to accomplish?

Smith: Accomplish! Outer space is up for grabs. Wesley. We've got to beat the Russians to the moon.

Taylor: Why?

Smith: Why? Our international prestige. This would do wonders for our image.

Taylor: You mean most of the world would cast their fortunes with us?

Smith: Well, I wouldn't go so far as to say that.

Taylor: We would do well to learn to walk together on the earth like men, before trying to walk on the moon.

Smith: You're philosophizing, Wes.

Taylor: Pursuit of the moon without pursuit of the Truth will hardly solve our problems. We can harness God's natural laws to get to the moon, but we have a hard time acknowledging his spiritual laws right here. But then, the truth that makes men free is often the truth they are least likely to hear.

Smith: You mean you don't believe in space exploration?

Taylor: I mean that I doubt if the reduction in gravity on the moon will change human nature. It seems to me that the downward pull of sin is harder to rise against than the gravitational pull of the earth. We have a lot of other "exploring" to do here...in ourselves and society.

Smith: I still say we've got to beat the Russians to the moon. By the way, what makes those Russians so all-fired aggressive?

Taylor: It's what they believe.

Smith: I didn't think they believed much of anything.

Taylor: They do have beliefs—their own "religion"—in reverse—you might say.

Smith: I thought all religions were good—especially for children.

Taylor: Hardly. The communists believe there is no God and man has no soul. So, when he dies, he dies, period. Man is temporary and the state is permanent—so man lives for the state. A slave of the state, really.

Smith: Yes, but why try to inflict their way of life on everybody else? I say live and let live.

Taylor: Their basic presupposition is a hostile one: it's anti-God and anti-righteousness. To them there is no truth. It's a vicious cycle: evil beliefs lead to evil goals lead to evil means—revolution if necessary.

Smith: What we need is for a "sugar pops pete" to make 'em sweet. Ha! Seriously, how can intelligent human beings get so far off the track.

(Continued on next page)
Taylor: The universal depravity of man at it’s worst—at least at it’s modern-day worst—and I’m afraid man will make the same imprint in the dust of the moon.

Smith: Come down to earth, professor. I like to be realistic.

Taylor: Let’s bring it closer to home, D. S. Our linen isn’t completely white either.

Smith: I have nothing to be ashamed of.

Taylor: That’s not what I mean, Douglas. We have a false religion in this country, too. It’s called materialism. And history tells us that we had better see the handwriting on the wall before it’s too late.

Smith: History! What’s past is past, I always say. I have enough problems to concern me for the present. Like I said, I believe in being practical.

Taylor: In that case you must make systematic use of your free time.

Smith: Well, not exactly. Away from the lab I’m more like a duck out of water, my wife says. I really don’t know what to do with myself when I’m home for an evening. My work is my life. I’ve worked hard to get where I am.

Taylor: I have a suggestion, Douglas. Tomorrow night we are having a good drama at school called, “Glass Menagerie.” It deals with some important social problems and I think you would find it thought provoking and interesting.

Smith: Thanks, anyway, Professor. I went to a play once and didn’t go for it too much. I like plays on TV sometimes, especially westerns—real blood and thunder action. Helps me get my mind off the lab for awhile.

Taylor: I find reading and music good medicine for that. Let’s see, have you possibly read the Pyramid Climbers? It’s really fascinating. Human nature has no obsolete models. That’s why I find my work so challenging and timely.

Smith: Well, to tell you the truth, Wesley, about the only reading I have time for is Astro-Space News and the evening paper. And speaking of music, I just don’t have the time and patience to sit through those long-hair concerts that you put on over there—I guess I’m just too practical. Besides, I like to come back at night and check up around the labs. You never know when these juvenile delinquents are going to cause trouble. They don’t have enough to do—they ought to stay home nights and watch TV or something.

Taylor: The churches and civic clubs are working hard on this problem.

Smith: Well, all I can say is—it’s about time they did something about it.

Taylor: That reminds me, I wonder how things are going in Alabama.

Smith: Hard to say. But that’s your problem, isn’t it professor?

* * * *

As they said goodbye and parted, the professor pondered the words of Edna St. Vincent Millay:

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,—
No higher than the soul is high...

And he whose soul is flat—the sky
Will cave in on him by and by.

Supreme attention is given today not to things of ultimate, eternal significance, but to those scientific and technological efforts which seek to up-date man’s physical well-being.

It is to be expected then, that greatest acclaim and support are given to these fascinating endeavors which seek to produce greater longevity, more pushbuttons and intriguing diversions. But is it not penny-wise and dollar-foolish to allow those efforts which bring to man Truth, salvation, fulfillment and dignity to struggle along, hampered by financial anemia?

If many of the triumphs in the natural sciences are a great blessing to mankind, what price can we affix to those institutions which perpetuate the values money cannot buy?

The special section “Plight of the Humanities” which deals with this profound problem is a significant work worthy of your thoughtful reading.
THE PLIGHT of the HUMANITIES

A SPECIAL REPORT
A
midst great
material well-being,
our culture stands in danger
of losing its very soul.
With the greatest economic prosperity ever known by Man;
With scientific accomplishments unparalleled in human history;
With a technology whose machines and methods continually revolutionize our way of life:
We are neglecting, and stand in serious danger of losing, our culture’s very soul.
This is the considered judgment of men and women at colleges and universities throughout the United States—men and women whose life’s work it is to study our culture and its “soul.” They are scholars and teachers of the humanities: history, languages, literature, the arts, philosophy, the history and comparison of law and religion. Their concern is Man and men—today, tomorrow, throughout history. Their scholarship and wisdom are devoted to assessing where we humans are, in relation to where we have come from—and where we may be going, in light of where we are and have been.
Today, examining Western Man and men, many of them are profoundly troubled by what they see: an evident disregard, or at best a deep devaluation, of the things that refine and dignify and give meaning and heart to our humanity.

How is it now with us?” asks a group of distinguished historians. Their answer: “Without really intending it, we are on our way to becoming a dehumanized society.”
A group of specialists in Asian studies, reaching essentially the same conclusion, offers an explanation:
“It is a truism that we are a nation of activists, problem-solvers, inventors, would-be makers of better mousetraps. . . . The humanities in the age of super-science and super-technology have an increasingly difficult struggle for existence.”
“Soberly,” reports a committee of the American Historical Association, “we must say that in American society, for many generations past, the prevailing concern has been for the conquest of nature, the production of material goods, and the development of a viable system of democratic government. Hence we have stressed the sciences, the application of science through engineering, and the application of engineering or quantitative methods to the economic and political problems of a prospering republic.”
The stress, the historians note, has become even more intense in recent years. Nuclear fission, the Communist threat, the upheavals in Africa and Asia, and the invasion of space have caused our concern with “practical” things to be “enormously reinforced.”

Says a blue-ribbon “Commission on the Humanities,” established as a result of the growing sense of unease about the non-scientific aspects of human life:

“The result has often been that our social, moral, and aesthetic development lagged behind our material advance. . .

“The state of the humanities today creates a crisis for national leadership.”

The crisis, which extends into every home, into every life, into every section of our society, is best observed in our colleges and universities. As both mirrors and creators of our civilization’s attitudes, the colleges and universities not only reflect what is happening throughout society, but often indicate what is likely to come.

Today, on many campuses, science and engineering are in the ascendancy. As if in consequence, important parts of the humanities appear to be on the wane.

Scientists and engineers are likely to command the best job offers, the best salaries. Scholars in the humanities are likely to receive lesser rewards.

Scientists and engineers are likely to be given financial grants and contracts for their research—by government agencies, by foundations, by industry. Scholars in the humanities are likely to look in vain for such support.

Scientists and engineers are likely to find many of the best-qualified students clamoring to join their ranks. Those in the humanities, more often than not, must watch helplessly as the talent goes next door.

Scientists and engineers are likely to get new buildings, expensive equipment, well-stocked and up-to-the-minute libraries. Scholars in the humanities, even allowing for their more modest requirements of physical facilities, often wind up with second-best.

Quite naturally, such conspicuous contrasts have created jealousies. And they have driven some persons in the humanities (and some in the sciences, as well) to these conclusions:

1) The sciences and the humanities are in mortal competition. As science thrives, the humanities must languish—and vice versa.

2) There are only so many physical facilities, so much money, and so much research and teaching equipment to go around. Science gets its at the expense of the humanities. The humanities’ lot will be improved only if the sciences’ lot is cut back.

To others, both in science and in the humanities, such assertions sound like nonsense. Our society, they say, can well afford to give generous support to both science and the humanities. (Whether or not it will, they admit, is another question.)

A committee advising the President of the United States on the needs of science said in 1960:

“. . . We repudiate emphatically any notion that science research and scientific education are the only kinds of learning that matter to America. . . . Obviously a high civilization must not limit its efforts to science alone. Even in the interests of science itself, it is essential to give full value and support to the other great branches of Man’s artistic, literary, and scholarly activity. The advancement of science must not be accomplished by the impoverishment of anything else. . . .”

The Commission on the Humanities has said:

“Science is far more than a tool for adding to our security and comfort. It embraces in its broadest sense all efforts to achieve valid and coherent views of reality; as such, it extends the boundaries of experience and adds new dimensions to human character. If the interdependence of science and the humanities were more generally understood, men would be more likely to become masters of their technology and not its unthinking servants.”

None of which is to deny the existence of differences between science and the humanities, some of which are due to a lack of communication but others of which come from deep-seated misgivings that the scholars in one vineyard may have about the work and philosophies of scholars in the other. Differences or no, however, there is little doubt that, if Americans should choose to give equal importance to both science and the humanities, there are enough material resources in the U.S. to endow both, amply.

Thus far, however, Americans have not so chosen. Our culture is the poorer for it.
Mankind is nothing without individual men.

"Composite man, cross-section man, organization man, status-seeking man are not here. It is still one of the merits of the humanities that they see man with all his virtues and weaknesses, including his first, middle, and last names."

DON CAMERON ALLEN
WHY SHOULD an educated but practical American take the vitality of the humanities as his personal concern? What possible reason is there for the business or professional man, say, to trouble himself with the present predicament of such esoteric fields as philosophy, exotic literatures, history, and art?

In answer, some quote Hamlet:

*What is a man
If his chief good and market of his time
Be but to sleep and feed? a beast, no more.*

Others, concerned with the effects of science and technology upon the race, may cite Lewis Mumford:

"... It is now plain that only by restoring the human personality to the center of our scheme of thought can mechanization and automation be brought back into the services of life. Until this happens in education, there is not a single advance in science, from the release of nuclear energy to the isolation of DNA in genetic inheritance, that may not, because of our literally absent-minded automation in applying it, bring on disastrous consequences to the human race."

Says Adlai Stevenson:

"To survive this revolution [of science and technology], education, not wealth and weapons, is our best hope—that largeness of vision and generosity of spirit which spring from contact with the best minds and treasures of our civilization."

THE COMMISSION on the Humanities cites five reasons, among others, why America’s need of the humanities is great:

"1) All men require that a vision be held before them, an ideal toward which they may strive. Americans need such a vision today as never before in their history. It is both the dignity and the duty of humanists to offer their fellow-countrymen whatever understanding can be attained by fallible humanity of such enduring values as justice, freedom, virtue, beauty, and truth. Only thus do we join ourselves to the heritage of our nation and our human kind.

"2) Democracy demands wisdom of the average man. Without the exercise of wisdom free institutions
and personal liberty are inevitably imperiled. To know the best that has been thought and said in former times can make us wiser than we otherwise might be, and in this respect the humanities are not merely our, but the world's, best hope.

“3) . . . [Many men] find it hard to fathom the motives of a country which will spend billions on its outward defense and at the same time do little to maintain the creative and imaginative abilities of its own people. The arts have an unparalleled capability for crossing the national barriers imposed by language and contrasting customs. The recently increased American encouragement of the performing arts is to be welcomed, and will be welcomed everywhere as a sign that Americans accept their cultural responsibilities, especially if it serves to prompt a corresponding increase in support for the visual and the liberal arts. It is by way of the humanities that we best come to understand cultures other than our own, and they best to understand ours.

“4) World leadership of the kind which has come upon the United States cannot rest solely upon superior force, vast wealth, or preponderant technology. Only the elevation of its goals and the excellence of its conduct entitle one nation to ask others to follow its lead. These are things of the spirit. If we appear to discourage creativity, to demean the fanciful and the beautiful, to have no concern for man's ultimate destiny—if, in short, we ignore the humanities—then both our goals and our efforts to attain them will be measured with suspicion.

“5) A novel and serious challenge to Americans is posed by the remarkable increase in their leisure time. The forty-hour week and the likelihood of a shorter one, the greater life-expectancy and the earlier ages of retirement, have combined to make the blessing of leisure a source of personal and community concern. 'What shall I do with my spare time' all-too-quickly becomes the question 'Who am I? What shall I make of my life?' When men and women find nothing within themselves but emptiness they turn to trivial and narcotic amusements, and the society of which they are a part becomes socially delinquent and potentially unstable. The humanities are the immortal answer to man's questioning and to his need for self-expression; they are uniquely equipped to fill the 'abyss of leisure.' ”

The arguments are persuasive. But, aside from the scholars themselves (who are already convinced), is anybody listening? Is anybody stirred enough to do something about "saving" the humanities before it is too late?

"Assuming it considers the matter at all," says Dean George C. Branam, "the population as a whole sees [the death of the liberal arts tradition] only as the overdue departure of a pet dinosaur.

"It is not uncommon for educated men, after expressing their overwhelming belief in liberal education, to advocate sacrificing the meager portion found in most curricula to get in more subjects related to the technical job training which is now the principal goal. . . .

"The respect they profess, however honestly they proclaim it, is in the final analysis superficial and false: they must squeeze in one more math course for the engineer, one more course in comparative anatomy for the pre-medical student, one more accounting course for the business major. The business man does not have to know anything about a Beethoven symphony; the doctor doesn't have to comprehend a line of Shakespeare; the engineer will perform his job well enough without ever having heard of Machiavelli. The unspoken assumption is that the proper function of education is job training and that alone."

Job training, of course, is one thing the humanities rarely provide, except for the handful of students who will go on to become teachers of the humanities themselves. Rather, as a committee of schoolmen has put it, "they are fields of study which hold values for all human beings regardless of their abilities, interests, or means of livelihood. These studies hold such values for all men precisely because they are focused upon universal qualities rather than upon specific and measurable ends. . . . [They] help man to find a purpose, endow him with the ability to criticize intelligently and therefore to improve his own society, and establish for the individual his sense of identity with other men both in his own country and in the world at large."

Is this reason enough for educated Americans to give the humanities their urgently needed support?
The humanities: “Our lives are

"Upon the humanities depend the national ethic and morality..."
the national aesthetic and beauty or lack of it...
“A million-dollar project without a million dollars”

The crisis in the humanities involves people, facilities, and money. The greatest of these, many believe, is money. With more funds, the other parts of the humanities’ problem would not be impossible to solve. Without more, they may well be.

More money would help attract more bright students into the humanities. Today the lack of funds is turning many of today’s most talented young people into more lucrative fields. “Students are no different from other people in that they can quickly observe where the money is available, and draw the logical conclusion as to which activities their society considers important,” the Commission on the Humanities observes. A dean puts it bluntly: “The bright student, as well as a white rat, knows a reward when he sees one.”

More money would strengthen college and university faculties. In many areas, more faculty members are needed urgently. The American Philosophical Association, for example, reports: “... Teaching demands will increase enormously in the years immediately to come. The result is: (1) the quality of humanistic teaching is now in serious danger of deteriorating; (2) qualified teachers are attracted to other endeavors; and (3) the progress of research and creative work within the humanistic disciplines falls far behind that of the sciences.”

More money would permit the establishment of new scholarships, fellowships, and loans to students.

More money would stimulate travel and hence strengthen research. “Even those of us who have access to good libraries on our own campuses must travel far afield for many materials essential to scholarship,” say members of the Modern Language Association.

More money would finance the publication of long-overdue collections of literary works. Collections of Whitman, Hawthorne, and Melville, for example, are “officially under way [but] face both scholarly and financial problems.” The same is true of translations of foreign literature. Taking Russian authors as an example, the Modern Language Association notes: “The major novels and other works of Turgenev, Gogol, Dostoevsky, Tolstoy, and Chekhov are readily available, but many of the translations are inferior and most editions lack notes and adequate introduc-
THUS PROFESSOR GAY WILSON ALLEN, one of the editors, describes the work on a complete edition of the writings of Walt Whitman. Because of a lack of sufficient funds, many important literary projects are stalled in the United States. One indication of the state of affairs: the works of only two American literary figures—Emily Dickinson and Sidney Lanier—are considered to have been collected in editions that need no major revisions.

...There are more than half a dozen translations of Crime and Punishment. . . . but there is no English edition of Dostoevsky's critical articles, and none of his complete published letters. [Other] writers of outstanding importance. . . . have been treated only in a desultory fashion.

More money would enable historians to enter areas now covered only adequately. "Additional, more substantial, or more immediate help," historians say, is needed for studies of Asia, Russia, Central Europe, the Middle East, and North Africa; for work in intellectual history; for studying the history of our Western tradition "with its roots in ancient, classical, Christian, and medieval history"; and for "renewed emphasis on the history of Western Europe and America." "As modest in their talents as in their public position," a committee of the American Historical Association says, "our historians too often have shown themselves timid and pedestrian in approach, dull and unimaginative in their writing. Yet these are vices that stem from public indifference."

More money would enable some scholars, now engaged in "applied" research in order to get funds, to undertake "pure" research, where they might be far more valuable to themselves and to society. An example, from the field of linguistics: Money has been available in substantial quantities for research related to foreign-language teaching, to the development of language-translation machines, or to military communications. "The results are predictable," says a report of the Linguistics Society of America. "On the one hand, the linguist is tempted into subterfuge—dressing up a problem of basic research to make it look like applied research. Or, on the other hand, he is tempted into applied research for which he is not really ready, because the basic research which must lie behind it has not yet been done."

More money would greatly stimulate work in archaeology. "The lessons of Man's past are humbling ones," Professor William Foxwell Albright, one of the world's leading Biblical archaeologists, has said. "They are also useful ones. For if anything is clear, it is that we cannot dismiss any part of our human story as irrelevant to the future of mankind." But, reports the Archaeological Institute of America, "the knowledge of valuable ancient remains is often permanently lost to us for the lack of as little as $5,000."
MORE MONEY: that is the great need. But where will it come from?

Science and technology, in America, owe much of their present financial strength—and, hence, the means behind their spectacular accomplishments—to the Federal government. Since World War II, billions of dollars have flowed from Washington to the nation’s laboratories, including those on many a college and university campus.

The humanities have received relatively few such dollars, most of them earmarked for foreign language projects and area studies. One Congressional report showed that virtually all Federal grants for academic facilities and equipment were spent for science; 87 percent of Federal funds for graduate fellowships went to science and engineering; by far the bulk of Federal support of faculty members (more than $60 million) went to science; and most of the Federal money for curriculum strengthening was spent on science. Of $1.126 billion in Federal funds for basic research in 1962, it was calculated that 66 percent went to the physical sciences, 29 percent to the life sciences, 3 percent to the psychological sciences, 2 percent to the social sciences, and 1 percent to “other” fields. (The figures total 101 percent because fractions are rounded out.)

The funds—particularly those for research—were appropriated on the basis of a clearcut quid pro quo: in return for its money, the government would get research results plainly contributing to the national welfare, particularly health and defense.

With a few exceptions, activities covered by the humanities have not been considered by Congress to contribute sufficiently to “the national welfare” to qualify for such Federal support.

It is on precisely this point—that the humanities are indeed essential to the national welfare—that persons and organizations active in the humanities are now basing a strong appeal for Federal support.

The appeal is centered in a report of the Commission on the Humanities, produced by a group of distinguished scholars and non-scholars under the chairmanship of Barnaby C. Keeney, the president of Brown University, and endorsed by organization after organization of humanities specialists.

“Traditionally our government has entered areas where there were overt difficulties or where an opportunity had opened for exceptional achievement,” the report states. “The humanities fit both categories, for the potential achievements are enormous while the troubles stemming from inadequate support are comparably great. The problems are of nationwide scope and interest. Upon the humanities depend the national ethic and morality, the national aesthetic and beauty or the lack of it, the national use of our environment and our material accomplishments. . . .

“The stakes are so high and the issues of such magnitude that the humanities must have substantial help both from the Federal government and from other sources.”

The commission’s recommendation: “the establishment of a National Humanities Foundation to parallel the National Science Foundation, which is so successfully carrying out the public responsibilities entrusted to it.”

SUCH A PROPOSAL raises important questions for Congress and for all Americans.

Is Federal aid, for example, truly necessary? Cannot private sources, along with the states and municipalities which already support much of American higher education, carry the burden? The advocates of Federal support point, in reply, to the present state of the humanities. Apparently such sources of support, alone, have not been adequate.

Will Federal aid lead inevitably to Federal control? “There are those who think that the danger of

“Until they want to, it won’t be done.”

BARNABY C. KEENEY (opposite page), university president and scholar in the humanities, chairs the Commission on the Humanities, which has recommended the establishment of a Federally financed National Humanities Foundation. Will this lead to Federal interference? Says President Keeney: “When the people of the U.S. want to control teaching and scholarship in the humanities, they will do it regardless of whether there is Federal aid. Until they want to, it won’t be done.”
Federal control is greater in the humanities and the arts than in the sciences, presumably because politics will bow to objective facts but not to values and taste," acknowledges Frederick Burkhardt, president of the American Council of Learned Societies, one of the sponsors of the Commission on the Humanities and an endorser of its recommendation. "The plain fact is that there is always a danger of external control or interference in education and research, on both the Federal and local levels, in both the public and private sectors. The establishment of institutions and procedures that reduce or eliminate such interference is one of the great achievements of the democratic system of government and way of life."

Say the committee men of the American Historical Association: "A government which gives no support at all to humane values may be careless of its own destiny, but that government which gives too much support (and policy direction) may be more dangerous still. Inescapably, we must somehow increase the prestige of the humanities and the flow of funds. At the same time, however grave this need, we must safeguard the independence, the originality, and the freedom of expression of those individuals and those groups and those institutions which are concerned with liberal learning."

Fearing a serious erosion of such independence, some persons in higher education flatly oppose Federal support, and refuse it when it is offered.

Whether or not Washington does assume a role in financing the humanities, through a National Humanities Foundation or otherwise, this much is certain: the humanities, if they are to regain strength in this country, must have greater understanding, backing, and support. More funds from private sources are a necessity, even if (perhaps especially if) Federal money becomes available. A diversity of sources of funds can be the humanities' best insurance against control by any one.

Happily, the humanities are one sector of higher education in which private gifts—even modest gifts—can still achieve notable results. Few Americans are wealthy enough to endow a cyclotron, but there are many who could, if they would, endow a research fellowship or help build a library collection in the humanities.

In both public and private institutions, in both small colleges and large universities, the need is urgent. Beyond the campuses, it affects every phase of the national life.

This is the fateful question: Do we Americans, amidst our material well-being, have the wisdom, the vision, and the determination to save our culture's very soul?
The proposed residence hall for men will be of modified colonial design and will be constructed of brick and Indiana limestone. The $670,000 three-story structure will house 280 students and will be located at the south edge of the enlarged campus, west of the brick building that was formerly the home of Taylor presidents.

TAYLOR BEGINS NEW ERA

When President-elect Dr. Milo A. Rediger, Trustee members of the Campus Development Committee, and Dan Kastelein, president of the student body, broke ground on April 27, the event signified more than the start of a new residence hall.

Rather, it marked the dawning of a new era—an era which would find Taylor sinking her roots deeper into the soil from which the bricks for the old "ad" building were made.

It meant a day of new expectation, the kindling of an enthusiasm probably not equalled since Taylor gained accreditation in 1946.

Arthur Hodson ’34, head cashier of the Upland Bank and one of the speakers during the groundbreaking ceremony, voiced this enthusiasm by stating, "This is one of the greatest moments of my life."

There is no advance, of course, without work, sacrifice and faith—the qualities that have earmarked the college through the years. The development program has only begun but there is great confidence that the next two years will see a profound change in the Taylor landscape.

In the first phase of construction (in addition to the new residence hall to be completed this fall) a science building, liberal arts building, and a second dormitory are to be completed by September, 1966.

Among the faculty and staff there is an abiding commitment to the cause for which Taylor stands, and a conviction that the ministry of Taylor is one of the vital evangelical activities being carried on today. With the support of alumni and friends the development goals will be achieved on schedule in order that Taylor may become an increasingly effective Christian college.

Breaking ground is a high moment for President-elect Milo A. Rediger. Looking on are (l-r) Dr. E. Sterl Phinney, Acting Academic Dean; Melvin Huffman, Mayor of Gas City; Max Wagner, Mayor of Hartford City; Dr. Dorsey Brause, Acting Dean of Students, and Arthur Hodson.
Dear Carol:

How happy I was that you wrote me immediately of your appointment to a position in the English department of Judson Wesleyan University; for I know how eagerly you have anticipated teaching in an evangelical Christian college, and I share with you the sense of joy and challenge that this appointment brings. I know, too, how deeply you feel your responsibility since often you have been concerned lest your alma mater should lose its distinctively Christian character, which of course is its only excuse for existence.

There is no lack of good independent colleges, but assuredly we need more colleges that are prepared to give the student a well-rounded Christian education. And basic to the success of the Christian college is a thoroughly prepared, a scholarly, completely committed Christian teacher. Certainly the college will be no stronger than its faculty, or students, for that matter.

But now to answer more specifically your question as to how a teacher may be really effective in the classroom in a Christian college. Obviously, he must possess the qualifications that would make a teacher effective anywhere. He must be knowledgeable, scholarly, emotionally stable, outgoing, and enthusiastic; but in addition he must be convinced that it is his responsibility to challenge the student with Erasmus’ conviction that all studies should be followed “that we may know Christ and honour Him.” “This,” Erasmus said, “is the end of all learning and eloquence.”

You will remember always that your lectern is no soapbox, but at the same time you will not allow yourself to be so afraid of “indoctrinating” that your students conclude that you have no convictions or that, if you have, you are fearful and apologetic. The good teacher, like the good student, keeps an open mind; but he does not permit it to become so broad, devious, and shallow that it resembles nothing more than the Platte River.

In other words, if one is a Christian, it naturally follows that he will teach from a Christian perspective. In order to be as objective as possible he will attempt to examine literature from the vantage point of the romanticist, the determinist, the agnostic, or the nihilist; but in the end, if he is to be utterly sincere he will react to it as a Christian.
Letter to a Young Teacher

From Dr. Frances W. Ewbank

If this means that we never shall understand completely all literature, it means also that we ought to be able to understand better than the non-Christian a Dante, Chaucer, Milton, Spenser, Herbert, Browning, and Eliot. And furthermore, we shall not be guilty of finding Christian symbols in much modern literature which never was intended to be Christian in the first place.

One sometimes is tempted to suspect that the twentieth-century critic finds Christ images where they do not exist merely out of a sense of loss; for after all, modern literature as a whole is written from anything but a Christian perspective and upon anything but basic Christian assumptions.

I am not at all convinced, then, that the Christian teacher is at a disadvantage when it comes to the evaluation of a work of literary art. Really, it is just as practical to approach literature with no background in history, philosophy, or the arts as to attempt to read it intelligently with no personal knowledge or understanding of the Christian religion.

A familiarity with church history, theological ideas and scriptural and liturgical imagery is indispensable. Without such knowledge thousands of religious allusions found in first-and second-rate authors of English and American literature from Langland and Chaucer and Shakespeare to Tennyson, Hawthorne, and Eliot are utterly unintelligible.

I need not belabor this point, however, for your own university orientation has made you aware. I am sure, of the necessity of this kind of background and of the importance of consecrated Christian living in order that students may be challenged by example as well as precept. The year that lies ahead will bring its frustrations and failures together with its joys and successes, but it will be a tremendously rewarding one if in the classroom you are ever aware of and sensitive to “Him in whom are hid all the treasures of wisdom and knowledge.”

Yours sincerely,
Frances W. Ewbank
Professor of English

Although in her first year on the Taylor faculty, Dr. Frances White Ewbank is already deeply appreciated for her contribution to the academic and spiritual life of the college. She previously taught at Geneva College, Beaver Falls, Pennsylvania, Asbury College and Wheaton College.

Her masters degree is from Wayne State University and her Ph.D. degree from the University of Colorado. She has gained recognition for outstanding classroom teaching and for the development of teacher education programs in English.

Dr. Ewbank is listed in “Who’s Who in the Midwest,” “Who’s Who in Education,” “Who’s Who Among American Women,” and “Directory of American Scholars.” She also holds membership in Phi Alpha Phi and Pi Lambda Phi.

She is married to Mr. William Ewbank who teaches in the Taylor Mathematics Department. Both are scholars of strong Christian conviction and are qualified Bible teachers.
THE FRIEND-MAKER

"If you ever get dumpy and feel a bit grumpy
It's likely your smiling's gone bust..."

THOUSANDS OF PEOPLE WILL RECOGNIZE THIS QUOTATION as a familiar "Pogueism," part of a delightful poem entitled "The Lifter of Laughter," which has charmed and captivated audiences throughout half of the nation for more than forty years. The author, Barton Rees Pogue, '18, a former Taylor University speech and dramatics professor, died suddenly on February 27 as the result of a heart attack, just four days before he was to be honored as Upland, Indiana's "best known citizen."

Barton Rees Pogue was a man of many interests, many talents and many sides. Look at some of the titles frequently attributed to him: writer, poet, humorist, lecturer, entertainer, educator, philosopher, preacher, photographer, librarian, civic leader. Not many men have been able to earn recognition in so many fields.

Best known for his homespun rhymes, Barton Pogue was in great demand as a speaker and entertainer. Over the years he read his poems more than 3000 times in 20 states, to a wide variety of audiences, from Ojibway Indians to W.C.T.U. conventions.

He loved people—all kinds of people.

"I like to like people!
Isn't it fun
Each day to be findin'
A brand new someone
To shake your old hand with?
I might-nigh contend
There ain't nothin' finer
Than makin' a friend."

His knowledge of effective writing and speaking made it possible for him to completely captivate an audience as he led his hearers from laughter to tears, from seriousness to hilarity, and from good-natured ridicule to reverence and worship.

Barton Pogue wrote poems about the things he valued most—friendship, laughter, love, home, memories, childhood, simplicity, faith.

Of "things" he wrote:

"I own some things that men call good,
I'd own some others if I could,
But save me, God, from thinking these
Can give this heart of mine its ease."

About himself, he wrote:

"I wish I could learn to laugh at myself.
Somehow have the wisdom to see
That the very best joke in all the world
Is the fellow that I call me."

(See photo on page 31)

One of his most popular poems is "Boy Eternal."

It is popular because many people of all ages see themselves and particularly Barton Pogue in it. As a youngster he was something of a truant at heart, and he never completely outgrew this characteristic. He didn't want to. His "boy eternal" is pictured—

"Kicking a can to grade school,
Kicking a can to High,
Would he kick a can to college—
Could he possibly pass one by?
He'll be kicking a can with abandon
On the day he matriculates,
And slyly taking a wallop
Behind the pearly gates."

Many of his poems are humorous; many are steeped in cherished memories and homespun philosophy. A great number of them poke fun at the faults and foibles of human beings. Many are sentimental, because Barton himself was admittedly sentimental. Many of his works are deeply religious. His poem, "God in All," closes with these lines:

"God in the morning, God in the noon,
God in the evening and the silvery moon.
God in my heart, God's love in yours,
God making our pleasures, God healing our sores.
Behind it all and in it all
We hear the voice of the Infinite call."

A few days before he died, Barton Pogue told me: "Coming to Taylor to teach was the only 'must' of my life, giving up going into ministry to do it. Eleven years I taught, 30 hours per week, the first three years for $1600 per year. $2400 was my highest salary."

Barton was a man with deep appreciation. He loved his alma mater and his community, and when told that they would remain together, he exclaimed, with tears in his eyes, "Praise the Lord."

A movement is under way in Upland, under the direction of the Lions Club, to raise money for a memorial to Upland's and Taylor's famous poet. Already the local public library where he was serving as librarian when he died, has been renamed the Barton Rees Pogue Memorial Library. But another living memorial is contemplated—possibly a Little Theater for Taylor University's dramatics department. Friends of Barton are asked for suggestions.

Note: Barton Rees Pogue's last booklet, "The Rhyme Book of a Real Boy," published three days after he died, is available for $1.00 from his daughter, Mrs. Carolyn Carli, Rt. 1, Box 25, Upland, Indiana 46989. His other six books are, at present, out of print.

by Hugh Freese '34

A TRIBUTE TO BARTON REES POGUE

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News of the Classes

- 1916 -
Rev. Justin A. Morrison has recently retired from active ministry and lives at Canopic Apts. #20, Muncie, Indiana.

- 1916 -
Dr. and Mrs. Wendell Ayres (Helen Wing '26) live at 820 Jeffrass Avenue, Marion, Indiana. Wendell and seven other local doctors are located in a professional building across from the hospital. They have two daughters, a son and three grandchildren.

- 1925 -
Mrs. Edward Sears (Katharine Beir) was recently elected to the Board of the Methodist Church as a member at large from the North Central Jurisdiction. She is assigned to the Women's Division, World Division, Joint Commission on Missionary Personnel. She also is vice-chairman of the Interboard Mission on Christian Education in Nashville, Tennessee. In addition, she has just completed her second year as president of the Y. M. C. A. in Cedar Rapids, Iowa. She is a member of the Taylor University Board of Trustees.

- 1926 -
Ruth Lorts, an ordained minister in the Methodist Church, expects to retire from the active ministry in June, 1969, and will live in Wesley Gardens, Des Moines, Washington. She is in her fourth year of ministry at Oakville, Washington, and also teaches woodcraft to boys and girls after school.

Rev. and Mrs. Carl Hightower (Sylvia Loew '23) have been at South Pilgrim Holiness College at Kernersville, North Carolina, for nineteen years, where Carl is high school principal and teacher. They have two
sons, one daughter, and twelve grandchildren.

Mrs. Russell Haag (Frances Rowland) and husband live on a farm near Troutville, Pa. and Mrs. Haag teaches English and Latin in a nearby high school. Their son, Russell, is a junior at Penn State University and Joyce is a junior in high school.

Capt. John H. Shilling has been receiving treatment since January at the San Diego Naval Hospital for a cancerous condition for which he had an operation about 18 months ago. He had expected to retire from the chaplaincy in January, 1965, and had accepted a civilian chaplain job in the Marshall Islands, involving work with missionaries in that area. At present they are living in their home at 3145 Emerson St., San Diego.

Mrs. Richard A. Norris (Mable Thomas) and husband reside at 8430-95 East Foothill Blvd., Azusa, California. They are both active in Gideon work and Mable continues her work in music, singing, and directing a group of women singers, called the “Treblelaires.” They have four children and 17 grandchildren.

Rev. and Mrs. Marcius Tabor (Mearl Himelick ’25) live at 157 Maple Street, Deiton, Michigan, where they serve the Methodist Church. Their oldest son, Harold, is a Methodist minister. They have two other sons and two daughters.

Claire Underhill and her wife, Pearl, divide their time between Green Hills Estates at Zephyrhills, Florida, from November till May, and Bellaire, Michigan, where they spend the summers. Claire formerly worked with the Michigan State Welfare Department, but for health reasons has been retired for a number of years.

Elma E. Buchanan continues to reside at 2418 East 1st Street, Tucson, Arizona, where she enjoys her own home, when not doing private nursing duty.

Mr. and Mrs. Orlo Rupp (Gertrude Jackson ’26) live near Archbold, Ohio, where Orlo works for the La Choy Food Products Company.

George and Wilma (Rupp) Stoddard retired from the active ministry in California in July, 1964, and now live in Cotter, Arkansas, on the White River in the foothills of the Ozarks.

Henrietta Basse, Bethany, Kentucky, continues to teach Bible to about 300 boys and girls, traveling about 150 miles a week. She goes to her outstation on Sundays for services, and back again on Thursdays for prayer meetings, besides visiting in the homes.

Thelma Atkinson is minister of music at the Methodist Church in Berwyn, Pa., and is also a teacher in a children’s apparel shop in Paoli, Pa.

-iel 1932 -

Luther and Edna (Musser x’33) Brokaw serve a church at Lake Odessa, Michigan, and live at 829 Fifth Avenue. Luther was formerly of Upland.

-iel 1933 -

Rev. Wilson Tennant is pastor of the University Methodist Church in East Lansing, Michigan. His daughter, Carolene, is a freshman at Taylor.

-iel 1939 -

The Community Presbyterian Church, Deerfield Beach, Florida, served by Rev. and Mrs. Arland Briggs (Margaret Suyler), was chosen by the Miami Herald as one of eight buildings in Broward County, out of 100 entries, for special merit awards “for best exemplifying good design and good architecture.” Dr. Briggs will conduct a Holy Land tour, leaving New York International Airport on October 4.

Mrs. Max McKitrick (Nellie Blake) and her husband live at 3720 Middlebury Drive, Kalamazoo, Michigan, where he is associate professor of Business Education at Western Michigan University.

Alice Uphold ’39 has recently been awarded an honorary life membership in the PTA for her outstanding service to children and youth. She is a public school nurse in two schools in the Rivera School system in California.

-iel 1940 -

Robert K. Jackson, proprietor of Country Gardens, Coal Run, Ohio, was guest speaker at the national convention of Florofax Wire Service, held in St. Louis, Missouri, this past summer. He gave a three-hour demonstration on flower arranging at the January meeting of the Ohio Florist Association this year.

-iel 1943 -

Harold E. Springer has recently announced his resignation as assistant superintendent at the Pearis State Hospital, and is now the Business Manager and an assistant professor in Business Administration at Alaska Methodist University, Anchorage. Mrs. Springer was the former Kathryn Smith.

-iel 1950 -

Eric, twelve year old son of John and Shirley (Gaerte ’49) Svaan, 4800 Shoolwood, Austin, Texas, spent over four months in Norway this past summer, visiting his Norwegian grandparents, great uncles and aunts, and living for three months in the same house in which his father was born. He had many interesting and unforgettable experiences.

Stanley J. Salter, ’50, has been vocal music director in the Utica, Michigan Schools for the past eleven years. Twelve thousand students attend the Utica Community Schools. Stanley teaches in the High Schools and is coordinator of the ten vocal teachers in the schools.

Stanley also is the musical director of three choirs in the Utica Methodist Church.

-iel 1952 -

Chaplain (Captain) Mansfield E. Hunt has received a regular commission in the U. S. Air Force at Keesler Air Force Base, Mississippi. He and his wife reside at 2521 Harmon Circle, Biloxi, Mississippi.

-iel 1955 -

Mrs. Lionel Muthiah (Marion Unkenholz) and her husband are now at Apt. 909W, Morgan House, 2414 Pierce Avenue, Nashville, Tennessee. He is studying in the Divinity School at Vanderbilt University and she works an evening shift at the Vanderbilt Hospital. Their twin girls fill in their spare time.

-iel 1956 -

Joseph D. Kipfer was recently elected assistant director of the administrative unit of Research and Survey in the National Division, by the Methodist Board of Missions. He will conduct research in various phases of home mission and church extension work. His headquarters are in Philadelphia.

Joe and Doris (Davis ’57) Grabill live at 222 - 31st Street, N. W., Canton, Ohio. They dedicated their home to God as a place for Christ-centered living among family and friends and hold weekly meetings for conversational prayer. Joe completed his Ph. D. degree last June and teaches at Malone College. Doris cares for Shanna, who goes to kindergarten, Tammy, 2, and teaches freshman English at Malone.

-iel 1959 -

Mrs. Alfred N. Klaassen (Rose Isaac) and her husband, Nick, live at 275 North 4th Street, Fresno, California, now that Nick has completed his four-year tour of duty with Uncle Sam. Both he and Rosie are working full time and going to school evenings.
Roger Peck recently received the Master of Education degree from Miami University, Oxford, Ohio. The University of Iowa recently conferred the Master of Science degree on Neil W. Innes.

Hugh Summers now has the Bachelor of Divinity degree from Southwestern Baptist Theological Seminary.

Ensign Sterling Davis is aboard the USS Manatee, stationed for the time being in Long Beach, California. He is Damage Control Assistant and Liquid Cargo Officer, the latter involving work on a tanker. Most of his time has been spent in the western Pacific, Philippine Islands, Hong Kong, Japan, and off the coast of Viet Nam. He visited his wife's parents in Japan and was even able to spend Christmas with them. Jeanette (McClure '62) is still in Chicago at 2400 East 74th Street, completing her master in Sociology. She will join Sterling in Long Beach in June.

Bill Wiley and Sandy Karl, both of the class of 1964, were married at the Upland Methodist Church on February 20. They live at 15001 Greenfield, Apt. 24, Detroit, Michigan.

Jean Knowles '50 and Oliver Godfrey were married on November 28, 1964, in the South Baptist Church, Lansing, Michigan. They live in Upland, Indiana, and Oliver is in charge of the Mailing and Duplicating Department at Taylor.

Sharon Schoff and Terry Minks, both of the class of 1964, were married on February 6 and live at 513-09 Green Oak South, Addison, Illinois, where both teach.

Ann Lentz x'67 and Jerry Tolle were married on January 29 at the Lakeview Wesleyan Methodist Church in Marion, Indiana. They live at 2224 West Marietta Street, Decatur, Illinois.

Marjorie Kaufmann '60 was married on June 27, 1964, to Roger Mason. Marjorie is teaching third grade in Warrensville Heights, Ohio, and Roger is a laboratory technician in the new products research division of Thompson Ramo Wooldridge. Their address is 26710 White Way Drive, Richmond Heights, Ohio.

Jacqueline Dale '63 and Robert Walsley were united in marriage on June 20, 1964. Their address is 7901 South Menard, Oak Lawn, Illinois, where Jackie teaches General Business and Office Practice and Bob teaches accelerated mathematics.

Robert and Della (Koch '59) Carmony are happy to announce the arrival of Maria Ann on February 23. Bob is a dentist and they are stationed with the Navy in Newfoundland.

Robert '50 and Anita Fenstermacher are happy to announce the birth of Elizabeth Ann on February 19. Their other children are Mark 13, Heidi 8, Edwin 7 and David 3. Bob is in charge of the medical work at the hospital in Nome, Alaska.

Mrs. Clinton Bushey (Lillian Skow 1915) passed away suddenly on February 28, 1965. She is survived by her husband, four children and ten grandchildren.

Barton Rees Pogue, 1918, passed away suddenly on February 27, 1965. He was a former Methodist minister and professor at both Taylor and Indiana University. Mr. Pogue's seventh book of poetry, "The Rhyme Book of a Real Boy," has just been published. Survivors include his widow, one daughter and one grandchild, all of whom live in Upland.


Cecil Wyatt, 1943, died at his parsonage home of carbon monoxide poisoning on February 12, 1965. He had been minister of the Epworth Methodist Church since June. He is survived by his wife, the former Hope Fosnaught '42 and three sons, David, Paul, and James. They are now living at R. R. 2, Elida, Ohio.

Valerie, six year old daughter of Robert and Joan (Lloyd) Gilkison, both of the class of 1957, died of varicella encephalitis on November 8, 1964 three weeks after her recovery from spinal meningitis. Bob and Joan have established an endowment fund in her memory to benefit the Taylor library. They plan to add to this fund periodically. Bob is budget director of the U. S. Urban Renewal Administration. This spring he appeared twice before House subcommittees and before a U. S. Senate Appropriations Committee. Joan is busy at home caring for Andrea, almost four, and working in their church. They live at 8608 Victoria Road, Springfield, Virginia.

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Carl Rice '50, of the Upland Lions Club, presents commemorative painting of Barton Rees Pogue to the poet's widow (left) and to his daughter, Mrs. Charles Caroll, both of Upland.

James A. and Suzanne (Kuhn '58) Smith are the proud parents of Curtis Duane, born October 12, 1964. Carla is 4 and Clayton is 2½.

Stanley '61 and Luanne Morton announce the birth of Benjamin Michael on January 22nd. Stanley teaches science and math and this fall will teach in the first new circular school to be built in Indiana. They live in Ligonning, Indiana.

Bob '58 and Rosanne (Shippy '59) Wolfe are the proud parents of Catherine Noél, born January 22, Bethany, 3½, and Tim, 2, are very happy with baby Cathie.

Darwin '59 and Lorene Damewood announce the arrival of their first child, Susan Christine, on January 25. They serve a Methodist Church in Colomy, Kansas.

Neilson '62 and Sarah (Owens '62) Gould are happy about the arrival of Philip Harmon on January 6. Big brother, Ted, is two years old.

Michael and Karen (Hansen) Szabo, both of the class of 62, are the proud parents of Mark William, born January 9. Mike teaches physics in the high school at Warsaw, Indiana, and both he and Karen are working on their Masters at Purdue during the summers.

Thomas '52 and Jeanette (Badertscher x'54) Cornell announce the birth of Paul Harold on October 14, 1964. Big brother, Johnny, is delighted that the baby was a boy to help counterbalance the girls, Grace, Barbie, Ruth Ann and Beth.
Complete the Circle On

ALUMNI DAY, MAY 29

There are no secret ingredients in the recipe for a successful Taylor Alumni Day. The formula includes a stimulating Hour of Renewal, enthusiastic Class Reunion luncheons, a festive banquet, an enjoyable program and the presence of the Taylor family—including you.

The friendship circle above needs your presence on May 29 to make the event complete. The Taylor "family" is inviting you to come and will be looking for you. The group was introduced to you last fall, but to renew old acquaintances their names are (l. to r.) Susan Keller, Miss Grace Olson, Steven Hayes, Jan Huffman Glass, Sandy Evons, Cynthia Haines, Professor Gordon Krueger, Eric Nelson and Wesley Rediger.

SCHEDULE FOR THE DAY

9:00 a.m.—Registration
10:45 a.m.—Chapel
12:00 noon—Lunch
1:00 p.m.—Class Reunions
2:30 p.m.—Annual Business Meeting and Senior Induction
5:30 p.m.—Banquet

REUNION CLASSES

Class of 1915 - 50th anniversary; '20, '25, '30, '40 - 25th anniversary; '45, '50, '55 - 10th anniversary; '60 - 5th anniversary.