OUR COVER: One may tend to think of mathematics as a rigid discipline, changeless as the laws which control the traffic of the stars. "The shortest distance between two points is a straight line," for instance, is immutable enough. However, where one used to traverse the distance between two such points by horse and buggy, he now does it by car or jet. The law is the same, but the methods used to illustrate it have been revolutionized.

So it is with what used to be that stodgy old subject—mathematics. The problems may be the same, but the modern means of solving them baffle many of today's adult sophisticates (particularly if they are parents of teenagers). Read "Math for the Moon Age," by Prof. William Ewbank, beginning on page 10.
by BRIAN HEATH, Chairman of the Student Court.
The author, a junior from Oak Creek, Wisconsin, is majoring in Biology.

While a dangerous and anti-intellectual movement is vocal on some campuses—a militancy which demands freedom to destroy freedom—a Taylor student counters with a challenge to responsibility.
The National Student Association, in its thrust for student freedom on college campuses, has set down mandates for reform and revolution in its 1967 policy statement and in its book: "Student Power - the Philosophy, Program, and Tactics."

Among these are free speech, freedom to research, a right to due process, and justice. Not finding these on all campuses, the NSA used means from "urging the Board of Trustees to comply" at the University of Redlands to, and I quote, "guerrilla warfare" at Oberlin college. This search for freedom has led to disruption and destruction across the nation at places like Berkeley, Oberlin, and Columbia—names that sound more like battlefields than colleges. Looking at these, I found myself forced to find the true meaning and definition of freedom and justice.

Plato, I believe, came the closest in his definition that justice is having and doing what is one's own. Justice implies the right or freedom to (1) property, and (2) action—without infringing on another's right. If someone takes my car without my permission, he violates my right or freedom to own property. When Russia censors its press it violates its right to action.

However, in a community many of our actions do intersect with those of our peers. My freedom to play a stereo or argue loudly in the hall about student power may interfere with your right to quiet study. For similar reasons, governments, laws and courts exist in the rest of society. To insure freedom and justice at Taylor, the Student Court was established during the mid 50's.

To measure our effectiveness I compared our own judicial system with the NSA declaration of student rights which include: a clear statement of regulations; to give the accused an adequate notice of charge; to consider the accused innocent till proven guilty; witnesses in his behalf; clear reason for penalty; and about 20 others. I found that Taylor already includes almost every one and has gone even further in the area of trial by peers and right of appeal.

But due process is not the only area in which Taylor leads college students. The 1967 policy declaration of NSA stated the following: "(We) believe in the ability of students, individually and collectively, to accept responsibility ... Therefore (we) urge the continuance and development of the Honor System in college communities." Honor System—What is it? How does it work? How does it make Taylor different? Should Taylor be different? How many times have I heard someone ask, or asked in my own mind: "Why do we have to have an Honor System at Taylor?" To answer this question I went to the library's division of ancient documents and found a handbook from the mid 50's.

Among other things it said: "Men must wear ties to every evening meal and be in their own rooms and quiet at 12:00 o'clock"; girls were reminded to extend courtesies to the head resident such as standing when she entered the room, opening the door for her and allowing her to precede them. The men were reminded that they were responsible for a girl's protection, and to get her back to the dorm on time.

GROWING PAINS

Digging a little deeper, I found the Honor System. Students first requested it eliminate that pain in the neck known as assigned chapel seats. Students were allowed to sit where they wanted and were asked to report any absences over three. The court was asked to handle punishments and mete out absence reports. Compliance with the system was almost total, according to Dr. Rediger. The freedom was enjoyed and appreciated, and the Honor System was extended to other areas of campus life.

This worked fine until Taylor, like other small colleges, started growing. With its growth the number of irresponsible people grew. Wheaton and Anderson hired campus police. Other colleges got their Student Affairs staff to play an elaborate game of cops and robbers. Taylor Students thought they were above this and asked to be able to share the responsibility for rule breakers. They might talk to a person, try to help him or report him. Contrary to popular opinion this was never written down as policy. Students merely urged each other to act responsibly.

If an Honor System was not a signed commitment to rat on a buddy, then what was it? Last year's Student - Trustee - Faculty Conference, in which we broke into small discussion groups after a chapel, was an attempt to answer that question. Out of that conference a student committee, of which I was a member, drew up a proposal. Perhaps wrongly, we based it on the NSA definition of Honor System; namely a legal bond to obey standards and report those who don't.

Students not only told us they didn't want our proposal in dorm meetings last spring, but at least once I thought I might become a martyr for my efforts. We withdrew the proposal, went back to the drawing board, and made our own definition, based on what we felt students wanted and what was best for Taylor University.

An Honor System is trusting someone to obey standards and the reciprocal responsibility of that person to abide by standards and earn that trust. It involves both trust and responsibility. In short, it's the same solution that has always existed to obtain freedom: Trust each other, and earn each other's trust. An Honor System ONLY exists where mutual trust exists. This concept encompasses everyone of us—the faculty and administration as much as students.

When a faculty member refuses to trust a student to take a test a day or two after the rest of the class—in that case we no longer have an honor system.

When a professor refuses to trust not only a student's wisdom but a fellow faculty member's wisdom in continued on page 17
In those days almost everything seemed smaller — except the earth itself. Population, taxes, wages, airplanes, even basketball players. Four-door autos with fenders, running boards and narrow bodies could seat up to four persons in relative comfort, and were so antiquated as to have a gear-shift lever on the floor.

Soap flakes supplied most of the cleaning power for the U. S. and Lafayette's Marion Crawley and Odle call on basketball greats such as the Harlem Globetrotters to spark their Junior Basketball camp.

The wide, wide world of Don Odle

By Will Cleveland

Reprinted from IMAGE magazine
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supported such fanciful Americans as Ma Perkins, Our Gal Sunday and Helen Trent, whose hopes were continually dashed against the rocks of despair.

To be more specific, historically speaking, "those days" included Circa 1938, when a determined looking young man walked on Taylor's campus for the first time. Well, they say he didn't exactly walk. Some observers, particularly those from the West, said his gait was more like that of a cowpoke who had turned his basketball court he turned into something of a magician. With arms flailing, his body feinting in all directions at once like a demented jumping jack, he faked his opponents clear into the bleachers. Or he would negotiate every maneuver known to man faster than it takes to read about it and feed a teammate a pass as if shot from a cannon. And when he dribbled on a drive the ball bounced on and off the floor with the staccato sound of a trip-hammer.

Odle's trips to the Orient brought him in contact with many Asian authorities including Madame Chiang Kai-shek. (above)

Wherever Odle goes he is attracted to the younger generation. (above center)

Old timers in Jefferson Township and around still talk about the days when they saw Odle play basketball, as if they had seen a vision of a horseman of the Apocalypse.¹

This is why he came to Taylor—
to play basketball and baseball and to endure long enough to get a diploma. He led the varsity team in scoring all four years of his intercollegiate play, and his .523 baseball batting average still stands on the record books like the Matterhorn.

Odle's trips to the Orient brought him in contact with many Asian authorities including Madame Chiang Kai-shek. (above)

Wherever Odle goes he is attracted to the younger generation. (above center)

Old timers in Jefferson Township and around still talk about the days when they saw Odle play basketball, as if they had seen a vision of a horseman of the Apocalypse.

¹ An ancient racetrack run by the Turks around 2,000 B. C. Closed Sundays.
He also set new records for most home runs and most runs batted in.

But before young Odle turned in jersey No. 1 for good, Providence had assured something of special destiny for the diminutive dynamo. Two influences, he claims, changed the course and quality of his life; during his freshman year at Taylor he made a lasting religious commitment, and he was attracted to a very stabilizing influence named Bonnie Weaver, whom he married in 1944.

From then on, Don Odle was to blaze a trajectory through life.

First, he coached the Frankton and Aurora high school teams from 1942 to 1947, establishing himself as a "barn-burning" mentor whose teams were usually described as fast, faster, or fastest.

In the fall of 1947 the campus was buzzing with the word that Odle had come home to coach the Taylor Trojans. He brought with him two former high school stars, Mal Cofield and Howie Stowe; and a new era was born. Odle was now a full-fledged college basketball coach. But a few years later another influence was about to make an entrance into Odle's life, causing him to take his talents and concerns way beyond Hoosier boundaries.

* * *

When the phone shatters the early morning hours, one assumes that something out of the ordinary is involved. At 5 a.m. on the morning of February 3, 1952, Odle received a call from Formosa from a missionary, inviting him, on behalf of Madame Chiang Kai-shek, to bring his team to the Orient for the summer. In addition to playing 79 basketball games, they would conduct perhaps a hundred religious meetings in churches, orphanages, and hospitals, plus holding services during half-time of each game.

To undertake such a task demanded a man as rugged as any from TV commercial country. It meant traveling about 35,000 miles in all kinds of conveyances: old tri-
stable — hot and humid (the weight-reducing kind).

The project was called Venture for Victory. After the first experience there was a second, a third, a fourth ... a fifteenth. From the second year on, basketball stars, with Christian backgrounds, including some All-Americans from throughout the United States, were selected from major universities and smaller colleges.

Odle returned home a different man, with deep appreciation for the Nationalist Chinese, headed by Chiang Kai-shek, whom he visited many times. He had also gained a compassion for the millions in the Orient eking out a marginal existence and with little hope for anything better.

Because of his unique influence in building the U. S. image abroad, Odle was named "Young Man of the Year" in Indiana in 1954 by the Indiana Junior Chamber of Commerce.

Three years later he and VV were cited in Congress, were awarded a medal by the Freedoms Foundation of America, and acclaimed in Look magazine as well.

motored Ford aircraft, single engine planes that looked as if they had been assembled by a reader of Popular Mechanics; in dugout canoes and even rickshaws. They traveled in, over and around head-hunter country where white men usually declined to tread.

It meant eating a great variety of native foods. Although the meals were prepared for the players, the players were not prepared for some of the meals.²

It meant playing in all kinds of facilities — from huge sports arenas seating 20,000, to remote islands with dirt courts that went up-hill.³

The weather, however, was most

(2) European Plan. Consult your travel agent for details.

(3) Or down-hill, depending on your point of view.
How were the trips to the Orient financed? Each player was asked to raise what he could by working in his spare time and through his own church. Odle himself took up much of the slack through income from his speaking engagements throughout the state and Midwest. In fact, Odle is now one of the best known personalities in Indiana and has spoken in every community of 3,000 or more population. More likely than not, he has appeared in any given town several times, at civic clubs, churches, schools and athletic banquets. He has traveled about one and a half million miles and spoken 2,200 times in the past 21 years.

Odle finally “retired” as VV coach in 1964 after his teams had played over 500 games in 30 countries before three million people.

But the Orient was not to be kept out of Odle or Odle out of the Orient. Before he called a halt to the VV coaching stint he was asked to coach the Chinese Nationalist team in the 1960 Olympics in Rome. This was both an impossible and an irresistible challenge. Unlike the VV teams, which had amassed a total of 510 wins and 7 losses, the Chinese Olympic team was virtually eliminated before reaching Rome.

Enroute from Formosa to the Eternal City the team was delayed two days by typhoon “Trix” and detained by Indian Security Police for 18 hours in Calcutta, where the men sat in chairs all night. They arrived exhausted, just in time to meet Spain after a traveling marathon which netted them only eight hours’ sleep out of the previous 72.

Nevertheless, after regaining stamina, they won three out of six games and upset Austria 107-78. One Italian sports writer stated, “Every team in Italy should see the Chinese play. . . . there would be much learned from their style and techniques.”

By this time there were also other baskets through the hoop. The enterprising Odle, in league with Coach Marion Crawley of Lafayette Jefferson, launched in 1957 what has proved to be a highly popular Junior Basketball Camp on the Taylor campus. Enrolling 120 to 150 boys per week for eight weeks each summer, about 10,000 campers have taken part in the program since its beginning. Guest stars and coaches who have appeared at the camp through the years read like a Who’s Who of high school, college and professional ball.

Odle is a man with a message. With his concern for the needy of the Orient, he has inspired several VV players to return as missionaries, including two who turned down pro-basketball offers. His Junior Camp is also geared to give moral and spiritual challenge to each boy—Odle is as concerned with character building as with developing ball players.

The name Odle is also synonymous with sociability. Like counting the number of railroad cars that pass a crossing, it would be interesting (though time consuming) to record the number of cars which find their way to the Odle driveway each week.

Don’s presence in any group assures laughs and conviviality. You may laugh with him or at him, but you will laugh. His speeches, like his eyes, sparkle with humor as he sees and enjoys it in human nature. Not sophisticated wit, perhaps, but the expression of the joy of living a rewarding life. This is part of his magnetism and mystique.

“The most important thing in Olympic games is not to win, but to take part, just as the most important thing in life is not to have conquered but to have fought well.”

These words of Pierre de Courberstin appeared on the scoreboard of the Olympic Stadium during the 1960 games. Although subscribing in general to this famous motto, Odle does not take too well to what he feels is a touch of negativism—consolation for losers rather than inspiration to succeed.

“There is nothing wrong with wanting to win,” Odle insists. “Such motivation,” he maintains, “is one of the greatest moving forces in life. A person must want to succeed in business, in sports and even in religion. Fifty percent participation is not enough.” Odle is his own example. His lack of height only provoked greater dedication to hard work and self discipline that resulted in superior athletic performance. Without the spur of intense drive he could not have reached his early goal as an athlete—a goal that gave rise to more challenging adult objectives.

(continued on back cover)
A native Britisher, the author studied at the Royal Military College of Science and the University of London. He also holds the M.A. degree from Ball State University. His wife, Dr. Frances Ewbank, is professor of English. Both joined the Taylor faculty in 1964 and are of strong evangelical persuasion.
Although the amazing Round-the-Moon-in-Six-Days episode may seem remote to us on the Taylor campus, where life goes on with a steady rhythm, those who are training to be teachers have to bear in mind that their young pupils will be the space travelers of tomorrow. Never before has it been so true that the schools are preparing the children for an obscure future, and probably for unheard of pursuits and vocations.

In preparing for the unknown, it is necessary to lay a sound foundation of understanding. The Exhibition of Mathematics Teaching Devices, held in the Educational Media Center last November, reflected the changed emphasis in mathematics in the schools. To teach for understanding has not always been the aim in mathematics classes.

For example, how many adults, although proficient in multiplication and division, could explain why one starts the former process from the right, and the latter from the left? The emphasis today is not only upon knowing how, but also upon knowing why.

There is also a new approach to the problem of how this understanding can be obtained. There is a swing of the pendulum from the "teacher-tell" approach, sometimes referred to as "chalk-and-talk," to the discovery method. Probably most of these adults today who "were never any good at math" have never had the opportunity to discover any acutely aware of the mistakes of the past, and much research and thinking have gone into the matter of how children learn mathematics. The leading figure in this movement is the great Swiss psychologist, Jean Piaget. Piaget has been studying children's learning for half a century, but only in the last fifteen years have his books been translated into English and read on any scale. His experiments have now been repeated by many others, and his theories are widely accepted. They have revolutionized the teaching of elementary mathematics in Great Britain,
Two structural teaching devices, the Stern and Unifix apparatus, both for primary grade levels.

Devices for teaching various aspects of measurement, and examples of the use of graphs (for all age levels) which depict data obtained in the classrooms from students themselves.
whose methods are increasingly being studied in the United States.

Piaget believes that all children go through certain fixed stages in their understanding of number. There is not space here to enumerate these stages, but one salient point is that, according to him, children are unable to engage in purely abstract thought in the realm of number until about the age of eleven. Now mathematics is the most abstract subject in the elementary-school curriculum.

So what is the answer? It is not to delay the introduction of mathematics, but to start it early on a concrete basis, where exploration of the environment and of carefully contrived materials can lead to discovery of the abstract concepts involved. In this way each child can make his mathematics personal, and can proceed at his own pace.

It is this emphasis on the concrete that has given rise, notably in Europe, to a large variety of devices and structural apparatus. Sets of these were on display in the exhibition - the Stern (U.S.), Unifix (British), Avon (British), Dienes M.A.B. (British), and the now widely-used Cuisenaire, named after the Belgian schoolmaster who devised it.

Study of and practice with these apparatus and many other devices are now a feature of the elementary mathematics courses at Taylor. In addition, all students are encouraged as a vacation project, to administer to one or more pre-schoolers a set of Piagetian tests. A large collection of mathematics teaching devices, one of the biggest in the Mid-West, has been assembled in the Taylor University Educational Media Center, and the mathematics courses are increasingly becoming laboratory courses, where mathematical relationships and patterns can be discovered, and the fascination and enjoyment of mathematics appreciated. The attitude of students has been most positive. In the words of one, it was a "new world opened up."

Over fifty students contributed to the exhibition through projects, arranging the room, and host duties. In the secondary part of the exhibition, which was manned by mathematics majors and arranged by Prof. Charles Bromley, the emphasis was on desk calculators, of which Taylor has a good selection. Visitors were also encouraged to visit the IBM 1130 computer system in the basement of the Science Hall.

Mention of the computer brings us back to the space age. The industrial revolution ushered in an era in which man has almost reached the ultimate in designing machines to save the sweat of his brow. In this electronic age, a bunch of boxes each the size of a dining-room buffet can now do the work of a thousand mathematicians in a thousandth of the time, and right here in Upland.

But what of the soul? Taylor still believes, as she has done since her founding, that man is not whole without that redemption achieved by our Lord on a dark day in Roman Palestine, and made personal to each individual by an act of faith.

When the time is ripe, the redeemed of the Lord will join with Him in that greatest of all space flights, when the trumpet shall sound and "the Lord Himself shall descend from heaven with a shout . . . the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thes. IV, 16-18)

Then spiritual law will be fulfilled and natural law, which God ordained in antiquity, will be transcended.
The author established a unique ministry in a black community, partly through founding and directing a religious drama group which performed at home in the ghettos and developed into a touring group. From his own deep experiences, Brian shares his convictions on the mission of the Church in the Negro ghetto.

What is the mission of the Church in the Negro ghetto, particularly as it relates to youth—the youth in Harlem, Bedford Stuyvesant, Corona, South Jamaica, or any other ghetto in our country?

My text is that well-known parable—"the Prodigal Son." Here is an interpretation of the story as expressed by young people off the city streets—an account quite different from the Biblical one. The story, entitled "Throwin' a Party for Junior," is taken from the book *God is for Real, Man* (compiled by Carl F. Burke).

They was a rich guy who had two sons. Junior says, "Hey, Dad, how's about giving me my share of your dough now, why wait until you kick off?"

His father says, "OK, man," and gave
him half his money. So Junior starts off to have a good time. At first, he's got lots of friends, a white Cadillac, two suits, and what he eats is real class, and beer at every meal. But, pretty soon the money is all gone and he's dead broke.

So he's got no friends, no money, no nothin'; and, man, he's hungry, and no pad to sleep in. He goes over to the stockyards to look for a job, and gets one feeding the pigs. The boss don't pay very much, and the pigs get more food than he does.

So Junior thinks this over and says, "I must be some kind of a nut. I was better off at home. It wasn't so bad at that. I guess I'll go home and tell 'em I'm sorry I made a real goof of this one."

All the time this is goin' on, Dad's thinkin' about it, too. He's plenty worried about Junior getting mixed up with queers and winos and he wishes that Junior would come home. So he watches out the window every night.

Then one day he sees Junior way down the end of the long block. Dad runs like crazy to meet him. Junior starts to tell his dad how sorry he is and that he made a goof to do what he did. But his dad tells him to knock it off and come home and get some clean rags on and we'll have a big supper. Dad's pretty happy to see the little cat 'cause he thought that Junior was dead, and that he would never see him again.

While this was happenin', the other son had stayed home and worked. He was out workin' his paper route when Junior came home. When he gets home from his papers he sees a wild party. So he says, "What gives?" Some guy says, "Your brother came home, and your dad's throwin' a party." This makes him mad, and he says, "To — with that jazz," and won't even go in the house.

Dad comes out and tries to talk to him into it. He says, "I stay home and sell papers and keep this place clean, and you don't buy me a — thing. Junior here chickens out on his big plans and you throw a party and say, 'Glad to see you home.' Well, I say to — with him."

The old man's not so dumb and gets on to what happens here and knows that he just jealous. So he says, "My boy, you just settle down a minute. I always loved you, and I love your brother too. I thought he was a gone cat and was dead, but he ain't and I'm happy. I could always see you but him I couldn't. This party is for me, I'm so happy." That's how God feels when people come back to him.

Junior said, "Hey, Dad, how's about giving me my share of your dough now: why wait until you kick off?"

Negro youth are asking the same thing. They want, and they want now! The teenager lives by today, and in that day soaks up whatever he can get; he concerns himself with tomorrow only when the sun breaks over the horizon.

A vivid example of this can be found in the church community to which I used to minister. It is located in New York City's 103rd precinct, which most of the police call the "gut." And if one had read the New York Times report on crime, he would know that this precinct received the "Oscar" for the largest number of stolen cars in New York City! It nearly doubled Harlem and Stuyvesant. South Jamaica has become one big used car lot for teenagers! If a youth is older than fifteen and has not either stolen a car or ridden in one stolen, he just is not "hep."

This game of cars ultimately ends in tragedy. The teenager has an accident, gets shot, or winds up in jail for several months. We in the Church ask why? Why does this happen?

Perhaps part of the answer is found in our Negro teenagers' lack of a future perspective. Our youth in the ghetto, for the most part, see no real opportunity, and no hope for manhood, maturity, leadership or success in family, job, or education. This despair is not only external, but has rubbed off onto the subconscious minds of many of our youth—to the extent that they believe themselves to be incapable of doing the job. "So," they think, "Why not have our fling now—why not take and enjoy the goods we know we'll never own anyhow?"

This attitude of "inferiority" is supported by the teenagers themselves as they deride one another with expressions like, "Stop acting like your color!" or "Why you doin' a dumb thing like that, nigger boy?"

What better reason can we give for the emergence of a movement like "Black Power," which in its positive element attempts to give dignity, courage, and strength to our young people who have lost their vision. Many of our youth are accepting the challenge before them.

A teenager commented to me that his whole family is working in a factory, and that they told him a job is waiting for him whenever he wants it. The youth replied, "I ain't goin' to work in no factory!"

A teenage girl who had been directed into a commercial course by the guidance counselor in her high school, recently graduated. She told the counselor she wants to go to college and become a school teacher, even it means going back to high school to pick up language and math!

Another young man, in the midst of laughter from his friends, said: "I'm goin' to college, man!" Yes, attitudes are changing.

Back to Junior.

The "revised" text says, "He's got no friends, no money, no nothin'; and man, oh man, is he hungry, and no pad to sleep in."

Most of our youth have "pads" to sleep in and eat sufficient food, but suffer from a different kind of hunger. This is expressed in the prophetic lament of Tennyson:

Ah, what shall I be at fifty, should nature keep me alive, if I find the world so bitter when I am but twenty-five?

Claude Brown, in his book, Man-child in the Promised Land, sums
up this negative condition in these words:

Going to New York was good-bye to the cotton fields, good-bye to "Massa Charlie," good-bye to the chain gang, and most of all, good-bye to those sunup-to-sundown working hours. One never had to wait to get to heaven to lay his burden down, burdens could be laid down in New York...

It seems that Cousin Willie, in his lying haste, had neglected to tell the folks down home about one of the most important aspects of the promised land: it was a slum ghetto... There were too many people full of hate and bitterness crowded into a dirty, stinky, unsecured-for-closet-size section of a great city...

The children of those disillusioned colored pioneers inherited the total lot of their parents—the disappointments, the anger. To add to their misery, they had little hope of deliverance. For where does one run to when he's already in the promised land?

However, the positive condition of our youth is not mentioned enough. The young people in the ghetto have a great deal of hidden, creative potential. People should see our drama group perform a play in the street about the problems of dope... or forty of our teenagers counseling a day camp of 250 children in summer activities... or one of our Neighborhood Youth Corps high school students tutoring a young lad in reading...

Yes, as individuals the youth have the potential to conquer the barriers that lie ahead; but society must continue to re-evaluate the opportunities that are open to these teens.

I dare say that the reason we have so many great Negro athletes in many sports is not because God ordained it that way. In past years there just were not many opportunities to expand in any other occupations.

JUNIOR'S STRUGGLE TO REACH MATURITY

This struggle is wrapped up in Junior's words while feeding the pigs. He says, "I must be some kind of a nut; I made a real goof of this one."

But in this struggle for maturity, the Negro teenager is faced with paramount problems. He comes in contact with peers who see the world a little differently than you and I. They are black; society is white. They are wrong; society is right. And they are dumb; society is bright.

The solutions which the church, the community, and the Nation have offered to help overcome this distorted attitude are appalling. This is, in part, expressed in the words by the prodigal son's brother.

Examples of this kind of attitude are found in the inadequate, often unproductive, middle-class-white culturally-patterned educational system of New York City, which, by the way, serves mostly Negroes.

A teenager who had just turned sixteen showed me a letter which requested him to come before a Superintendent's hearing for discussion about permanent suspension for him. George had been in a lot of trouble before, but he was particularly mad about this meeting because of the background of his suspension.

NOTHIN' TO SAY

When we arrived at the meeting, the place was filled with leaders from the school; and since it was a rarity for a clergyman to attend, everyone circled around me, shook my hand, and took my coat, (as though they had not been to church in a while!). George for the most part was ignored.

When the meeting started they read the case and then to my surprise sent George outside so that they might discuss what they were going to do. When George came back, he was angry and told them: "I've got nothin' to say, seein's how you've already decided!"

The philosophy of so many is not to get at the cause of problems and crime, but to effect a better system to "dump" the deprived somewhere where they cannot get at us.

We in the Church also have a tendency to want to institutionalize these youth as a solution—washing our hands of the whole affair. But this "treatment" destroys the individual because it affirms that he is no longer worth anything to himself or society.

A tragic example of this philosophy was shared with me by a probation officer. He had come in contact with a teenager (16 years old) and had taken the time to find out about his situation. After talking to the youth, he sent him immediately to the hospital for psychiatric help because he knew his case history involved brain damage.

But he was too late! The boy was taken from the hospital and charged with a murder he had committed a few days before. The tragedy was that for seven years the boy had been dumped from jails to camps to training schools—and had never received psychiatric help.

1. The Church is first called to a mission of Curing—curing the barriers of racism, however difficult the task may be. This call is an urgent plea for Negroes and whites to begin to understand one another.

Do not let anybody fool you—the blacks are way ahead of the whites on this score. The Negro has been forced to know the white man, through the white culture of books, newspapers, television and films. And he at one time was the white man's servant. We do not know our Negro youth, however. This is one of the reasons why we suffer from guilt, fear and hostility. But the Church must seek to effect a cure.

James Baldwin, in his book, "Fire Next Time," proposes a solution, as he states:

"The relatively conscious whites and the relatively conscious blacks, must, like lovers, insist on, or create, the consciousness of the others... and in this way we may be able, handful that we are, to end the racial nightmare and change the history of the world."

2. The second challenge to the
Church is to create. This is the vital action step—to create educational opportunities, jobs, social activities and recreation, community centers, and even a “power block” to influence local and state government for the benefit of the youth.

The Church MUST create. We in the city cannot wait for “Uncle Sam” to decide when and how it is important to minister to these urban areas.

3. My final point is that the Church in mission needs to Care about our youth—to care about the people whom the police call the “undesirables” or the “unreachable”?

And this really depends upon how one views the Church’s mission. Is the mission of the Church only to proclaim the Gospel and administer the sacraments, or is it to go out and seek Christ’s suffering presence in the community, where He is waiting for the Christian to respond?

Our Negro youth cannot be fooled by a fake smile or a half-handshake. They know whether one sincerely cares about their well-being. So we as the Church must really care.

We need to “throw a party for Junior”!

I conclude with these words from Abraham Lincoln:

“When you have succeeded in de-humanizing the Negro; when you have put him down and made it impossible for him to be but as the beasts of the field; when you have extinguished his soul in this world and placed him where the ray of hope is blown out as in the darkness of the damned, are you quite sure the demon you have aroused will not turn and rend you? . . . Our reliance is in the love of liberty which God has planted in us. Our defense is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors . . .”

ABOUT THE AUTHOR

Brian, Beverly, and Brian Jr.

When Brian Brightly ’64 wrote this article he was associate pastor of Brooks Memorial Methodist, a 1200-member all-negro church in Jamaica, N.Y. where he served for two years. As an outgrowth of his deep concern for the needy, Brian helped establish a community teen center, “the Living Room,” in the heart of the dope and crime area. This program is now supervised by VISTA workers.

Brian received the B. D. degree last spring from New York Theological Seminary, and is now pursuing an M. A. degree in T.V. and film at Boston University, under a scholarship from Boston’s educational TV station, WGBH.

While a Taylor student, Brian was a mainstay of the Trojan Players drama group where he gained the skills to employ religious drama in his ghetto work. The above article is adapted from an address given at West Virginia Wesleyan University.

Beverly (Jacobs) ’64 has an M.A. degree from Columbia University where she specialized in teaching retarded children. She has begun a Ph.D. program, and, at last report, was planning to teach retarded children and open a private nursery school and kindergarten. Their son, Brian, Jr., is nearly four years old.

The Brightly’s live at 7 Loring Avenue, Maynard, Massachusetts 01754.

FREEDOM

(continued from page 4)

excusing a student from class;

When the administration does not trust us enough to use academic buildings after 10:00 or 11:00 — good or bad — for better or for worse — in these instances an honor system ceases to exist.

When we are not trusted enough to use certain gym equipment;

When we are not trusted to use science equipment or space for individual projects unrelated to a particular class;

When academic freedom, which is another term for trusting the faculty, is so misused that a test can be given in which two students receive the same score and one gets an “A” and the other a “C”;

When academic responsibility is so abused that all sophomore fellows last year spent one hour at a meeting during which the sole accomplishment was to tell them to come back the next week—and when that happened three weeks in a row—then responsibility is lacking;

And to these extents and in these areas we no longer have an Honor System at Taylor University.

But I am reminded of the phrase: “Let him who is without guilt cast the first stone.” And I think with shame of how we students treat the freedoms we have been given;

We discuss tests we haven’t had yet;

We seek class excuses for trivial reasons;

We have abused the buildings and equipment we have been given use of in the past;

Two years ago we stole every intramural basketball in the gymnasium.

Have we earned anyone’s trust? An Honor System ONLY exists to the extent we trust each other, and we earn each other’s trust. Oh, true, only a small minority is responsible for most of these failings on both sides. But if we want to keep our

(continued on back cover)
1947

Conrad Rehling, called "teacher of champions" by Golf Digest, will become golf coach and assistant athletic director at the University of Florida's golf course. The Florida State Golf Association presented its 1988-89 Fairway Award to Rehling. He is married to the former Maxine Dopp '47.

1952

Louise Dawson is an elementary teacher in Junaee, Alaska. Her address is R. R. 2, Box 1153, Juneau.

1954

Lyle Dawson, Jr., manages Cannonball Ranch at Fort Rice, North Dakota. He was elected for a second term to the North Dakota House of Representatives in 1958, is a 4-H leader, a local and county school board officer and on the Rural United Methodist Official Board.

1955

Loretta Dawson teaches in the elementary grades in Jamestown, North Dakota, and lives at 1421-4th Street, N.E.

1956

Joe and Doris (Davis x '57) Grabill and children live at 114 Anthony Drive, Normal, Illinois, where Joe is in the history department at Illinois State University. He is able to specialize in American foreign relations and has the opportunity to direct graduate students. The area to which he is giving priority is missionary influence on American relations abroad. Doris is a social worker in a state-run institution for children who for various reasons have to be separated from their parents. Shelly is nine years old, Tammy, 6, and their recently adopted son, Jeffrey, two years old.

1959

Harry and Ruth (Ratlon '58) Young live at 10910 Vandergriff Road, Indianapolis, Indiana, where Harry teaches 5th and 6th grades in a non-denominational Christian school.

1962

George and Judy (Olsen '63) Smith live in Canaan, Connecticut, where they serve the United Methodist Church. George recently received the Th.M. degree from Princeton Seminary and Judy has her M.A. degree from Trenton State College. Jeffrey David was born October 19, 1968.

1964

Tony and Linda (Mortensen '68) Ladd live at 4815 - 12th St. N.W., Canton, Ohio, where Tony coaches baseball at Malone College and Linda teaches second grade in the public schools.

Dan Carpenter, his wife, Darlene, and daughter, Barbara Lee, are in the field of itinerate evangelism. They travel extensively throughout the U. S. and minister in churches of various denominations. Darlene is a talented musician which adds greatly to the effectiveness of their ministry. Their mailing address is Box 2505, Denver, Colorado 80201.

1966

Lynn and Irmgard (Holz) Miller, both of the class of '65, have moved to Grand Rapids, Michigan, where Lynn began his internship April 1. During the past four years they have lived in Indianapolis where Lynn attended Indiana University School of Medicine. While there Irmgard also attended I. U. and received an M.S. degree in education. Their new address is Apt. 302, 347 Bostwick, N.E., Grand Rapids, Michigan.

1968

J. Michael Robertson has passed his preliminary exams for a Ph.D. degree in English at Duke University. He plans on finishing his dissertation in 1970. Edith (Landrith '65) is teaching six sections of seventh grade science. Their address is Apt. 38A, Colonial Apts., Durham, North Carolina.

1969

William L. Siepel has been commissioned a second lieutenant in the U. S. Air Force. He has been selected for Officers Training School and assigned to Craig A.F.B., Selma, Alabama, for pilot training.

1970

Glenn L. McCroskery has been commissioned a second lieutenant in the U. S. Air Force. He has been selected for Officers Training School and assigned to Vance A.F.B., Oklahoma, for pilot training.

David L. Conover has begun graduate study at Purdue University as an Atomic Energy Commission Special Fellow in Health physics. He is one of 109 first-year graduates across the country for A.E.C. special fellowships in either nuclear science and engineering or health physics. Studies in health physics cover methods and techniques for the identification and evaluation of and protection from effects of ionizing radiation.

Russ Clark, Jr., is a second lieutenant in the United States Marine Corps. He was platoon honor man, First Platoon, and received the diplomas for his platoon at the graduation exercises of the Officer's Candidate School, held in Quantico, Virginia, recently. He was third in the company, seventh in the battalion of over 300 men. Only 36 graduated out of the 52 who started in his platoon. His new address is 2nd Lt. Russell M. Clark, Jr. 0108921, Basic Class 6-69, Basic School, Marine Corps Base, Quantico, Virginia. His parents, Russell 47 and Gertrude (Johnson x '42) Clark, who live on campus, attended the graduation exercises. They report that Bob Barr '68 is also a second lieutenant in the U. S. Marine Corps. Gary Foss '61 and his wife live at 3 Ferry Road, Fredericksburg, Virginia, and were hosts to Ross and Trudy Clark. Gary is a Sunday School superintendent and Russ, Jr., teaches a high school class for him.

Esther Clark teaches English in the school at Penn Yan, New York, and lives there at 304 Keuka Street.

1944

Elizabeth Suderman, who is a teacher under the South Africa General Mission at Serpa Pinto, Angola, Africa, writes that she, another missionary, and a Portuguese family are carrying on the work at the station while the other missionary families are on furlough.

1945

Betty (Good) Owsley and husband, Clarence, who are doing mission work in Sao Paulo, Brazil, write of the encouraging response in evangelistic meetings held recently and of the crowds that gather each Wednesday evening for the open-air service in the heart of Sao Paulo.
1951
Andrew and Ella (Kincaid) Lindvall both teach under the Evangelical Alliance Mission at Morrison Academy, Box 133, Taichung, Taiwan. Their soccer team received honors recently with a trip to college for first place in the President's Cup Tourney. Their daughter, Marion, is in both the school's band and choir. Ella recently completed another teacher training course for students and now has 14 trained juniors and seniors to teach in the American Sunday School which meets on the campus.

1952
Ruby Enns writes that Lushington School, Otacarnund, Nitigris, South India, is now in full swing again and the children are adjusting to being in the boarding school, away from their own homes and families. During her holiday she visited in Chitaldug, staying in a national home, where she had a bed, but sat on the floor for the meals in the Indian way.

1953
Barbara Hovda, who is on furlough from her missionary work in Malaysia, writes that her travels through Nebraska, Kansas, Missouri, Illinois, Wisconsin and Minnesota, telling of her mission work in various churches. She has enjoyed being with her family in Bemidji, Minnesota, also. She plans to help in the Spring Candidate School in Philadelphia in April and May, to attend the Institute of Linguistics in Toronto in June, be back in Minnesota in July and August, and in September she expects to be on her way back to Singapore for another term.

1954
Richard and Gladys (Deyo '55) Close, who are at the Methodist Hospital, Nyadiri, P.B. 636E, Salisbury, Rhodesia, write that the hospital has treated more patients during this year than ever before, with the typhoid epidemic adding many.

1955
Mike Murphy writes of the serious illness of his wife, Lorena (Smith '56) and of her slow recuperation. They appreciate all the prayers in her behalf and for their missionary work in Brazil, S. A.

1951
Stewart and Marlene (Silvis) Georgia write of their life under the Evangelical Alliance Mission in Rhodesia, Africa. Even though they are 100 miles out in the bush, they have many visitors. Their school opening corresponds with the calendar year and started on January 21, with 35 new students and 30 returning. Their furlough begins in December, 1969, and they are eagerly looking forward to seeing their many friends. Kristine is three years old and Dan, one.

1962
Don and Barbara (Archer) Silvis are with TEAM at Diehlgsasse 33/15, 1050 Vienna, Austria. They write of the time involved and the challenge in developing confidence in the new contacts for Christ. Another phase of their ministry is encouraging Christians who have had a lack of fellowship in Austria. In this area they have found the informal home Bible study is most effective.

Jonathan Hildebrandt is headmaster and is teaching a part-time load at Galamayru High School, a new mission day school about 30 miles from Masirobi. After graduation he taught for two years in Kenya under an organization called "Teachers for East Africa." After receiving his Masters in African History from Northwestern University, he did more graduate work at Trinity Theological Seminary, and in April, 1968, was accepted by Africa Inland Mission. His address is P.O. Box 275, Kiambu, Kenya, Africa.

1965
Dennis and Nancy (Verdell) Moller are both teaching at the American Community School in Athens, Greece. Their location affords many trips to other countries, as the snapshot shows. Nancy completed her Master's degree in Mathematics from Purdue in 1968. Dennis will continue working toward a degree in elementary counseling when they return to Purdue in 1970. Their address is Otilou, Ambelokipous, Athens, Greece.

Susan Phillips is in Switzerland studying French in preparation for missionary work in Chad, Africa (formerly French Equatorial Africa). She is with the Sudan United Mission. She hopes to arrive in Africa during June, 1969, and will work with the youth of the country, particularly with the girls in an organization similar to Pioneer Girls in this country. Her address is c/o Mlle, B. Simonet, Sables 24, 2000 Neuchatel, Switzerland.

1968
Robert Frey is with Operation Mobilization, 9 London Road, Bromley, Kent, England, where he is working at the Central Accounting Office for the year, because of the desperate need for bookkeepers. He says, "The international nature and burgeoning scope of this movement necessitate this. Although it has none of the "glamour" of a team in Austria, Turkey, etc., it will be a challenge for me to live in light of the spiritual warfare that exists while working in a more mundane situation."

WEDDINGS
Jane Ericson '53 and Dr. Everett H. Evers were married on April 26. Dr. Ericson is professor of Crop Science at Michigan State University. Their address is 1048 Wildwood Drive, East Lansing, Michigan.

Christine Key '58 and Dr. Roger Gathers were married on April 5. Dr. Gathers is a physicist at the Lawrence Radiation Laboratory, Livermore, California.

Daniele Vansickle '66 was united in marriage to Michael Zimmerman at Grace Presbyterian Church, Peoria, Illinois, on November 24, 1967. She teaches 7th and 8th grade Reading and English and Mike works for Central Illinois Light Company. This summer Mike plans to enroll in Palmer College of Chiropractic in Davenport, Iowa, and Danielle will resume teaching in that state.

David Kleinschmidt '67 and Kay Peterson '69 were married on June 23, 1968. He is head resident in one of the dorms at the Stony Brook School for Boys, Stony Brook, Long Island, teaches World History and coaches football and varsity baseball.

BIRTHS
Bill and Jean (Stroebelin x's) Hunsicker are happy to announce the birth of Timothy Alan on January 29. Billy is almost four and "all boy." Hope is almost two. They serve the First Baptist Church in Stephentown, New York.

Scott '61 and Carol (Kaiser x's) Wilson are the proud parents of Marshall Scott, born on March 3. Wendy is two years old. Their address is Hack Green Road, Pound Ridge, New York.
Ronald '63 and Jonell (Willis '62) Van Dam are happy to announce the birth of Rebecca Elaine on February 16. Her sister, Ronda, is about 1 1/2 years old.

Stephen Allen was born to Dick and Elsbeth (Baris) Baarendse, both of the class of '61, on November 19, 1968. Stephen has an older sister, Christine, age 2. Their address is Thomas Munzergasse 20, Vienna, Austria.

John and Suzanne (Peterson '66) Lindgren are happy to announce the birth of Kirsten Joy on February 22. They live at 4526 North Oak Park, Harwood Heights, Illinois.

Julie Beth was born to Gene (Jan. '65) and Diane Mastin on April 4, 1968. Diane is Suburban Old. Joy area in Durham, Pennsylvania.

Larry and Sue (Garett '59) Smith are the proud parents of Shari Linn, born February 16. Danny is six years old, Ronny, four, and Kenny, three. They live at 6942 Honnen-West Drive, Indianapolis, Indiana.

Carl and Marilyn (Bekowies) Haaland, both of the class of '66, are the proud parents of Erik William, born December 11, 1968. They are at 28 Highland Road, Bloomington, New Jersey.

Edward K. '60 and Jonetta Russell are happy to announce the birth of Elaine Kathryn on December 21, 1968. Edward is a chemist with the National Cancer Institute, where he does research work in viral leukemia. Their address is 600 New Road, Southampton, Pennsylvania.

Raymond '62 and Adrien (Chandler 'x63) Durham are the proud parents of Raymond Andrew, born November 30, 1968. Ray is a teacher in Faith Academy and their address is Mandaluyong, Rizal, Philippines.

Paul and Sherry Carlson '63, announce the birth of Bently Alexander on March 19. Paul just opened his own restaurant, "Taco Rancho" in Jacksonville, Florida. Construction on the second one is underway, with 9 restaurants planned for the North Florida area in the next three years. Their address is 7246 St. Augustine Road, Jacksonville, Fla., 22217.

Dale '63 and Janet (Spitter) '62 Senseman are the proud parents of Melissa Lynn, born Nov. 8, 1968. Mark is three years old. Dale is pastor of Calvary Memorial Church, Rockford, Illinois.

Van Samuels of the class of '50, died at the age of 43 on January 23, 1969. He was associate professor of education at Purdue University Colanet campus at Hammond, Indiana. Survivors include his widow, three daughters and two sons.

Robert L. Reid '52, passed away on December 21, 1968, at the age of 41 years. He had served the First English Evangelical Lutheran Church at Crestline, Ohio, previous to his death.

Word was recently received that Mrs. Anna (Young) Kintner, of the class of 1899, had passed away. Her home had been in Defiance, Ohio.

Mrs. Edna (Brushweller) Harrison, class unknown, passed away on June 3, 1968, in her 87 th year.

Charles O. Bush, a former professor at Taylor, passed away on February 10, 1969. His home was in Emily, Minnesota. His survivors are his widow and two granddaughters.

The Rev. Henry J. Marquis '25 died December 22, 1968 in Bradenton, Florida. The funeral was held in the Manatee United Methodist Church with the pastor, the Rev. Reginald Wheatley and the Rev. Orville French, a close friend since T. U. days, officiating. He is survived by his wife, Sara Cox Marquis (one-time instructor at T.U.), who resides at 205 22nd Street, N.E., Bradenton and one son, Calvin J. Marquis, of Washington, D.C.; also one brother, Benjamin Marquis of Otterbein, Indiana. He sang in a T.U. quartet for three years with Harold Kenrick, Stanley Weed and Orville French.

Word has just reached us of the death of Consuelo Masa '25, the wife of Jorge O. Masa, distinguished member of the Class of 1925, in Sibolam, Antique, Philippines, on January 4.

Jorge, when a senior at Taylor, was the author of "The Angel in Ebony," the book from which the movie about the life of Sammy Morris was made. He, Rev. Donald Lewis, president of the class of '28, and Dr. Earl Allen '28, did the research, mainly in Fort Wayne, necessary to produce this book. All of the Masa children have made their parents proud of them. Consuelo spent several years in our country and Jorge, in the Philippines, so that the children studying in each country could have the benefit of one parent at that time.

Eugenia (Ed.D. from I.U.), married a Thai Ed.D. and she is documentary librarian of Unesco for S.E. Asia, while her husband is vice president of a University in Thailand. Esther (Mus.B. from Chicago Musical College) is married to a practicing accountant in Chicago. Jorge, Jr. (B.A. from the University of Philippines) is an interior designer in Chicago. Edward (A.B. and candidate for the Ph.D. degree at the University of Philippines) is with the Philippine State University as head of the department of Public Administration. Relpha (B.S.) assisted Mrs. Masa in the management of her farm business and large estate.
REGINALD ALFORD received an A. B. degree in History from Taylor in 1951. He attended Westminster Theological Seminary and received a B. D. degree in 1954. He is a Methodist minister in Wakarusa, Indiana. The Alfords have set up an emergency loan fund at Taylor in memory of their son that provides over $1200 a year to needy students. He is married to the former Flora Adams '51.

TIM BURKHOLDER graduated from Taylor in 1963 with an A. B. degree. He received a Master of Science degree in entomology and zoology from Ohio State University in 1965. After teaching at Wooster High School for two years Tim returned to graduate school at Ohio State and is now completing his doctoral work in the area of physiological zoology. He is married to the former Carolyn Williamson '64 and they live in Columbus, Ohio. He is presently completing his first term on the Alumni Board of Directors.

EDITH CHARBONNIER MILLER DRIVER entered Taylor in 1934 as a freshman when her father, Dr. Charbonnier, became a member of the Taylor faculty. She has been associated with Taylor in various capacities since that first day. She is married to Harvey A. Driver, former Taylor trustee and Presidential Assistant, who is now Executive Director of the Evangelical Mennonite Church. They live in Fort Wayne, Indiana. She is presently completing her first term on the Alumni Board of Directors.

FRED FAIA is one of the class of 1952. He is purchasing agent and office services manager of Chemetron Corporation, based in Chicago. He has taken further graduate work in business administration at Northwestern University. He is Chairman of the Board of North Illinois Conference of the Methodist Mission Board. He is married to the former Miriam Pelotta '46.

DAVID FRASER received the B. A. degree from Taylor in 1965 and subsequently served as Admissions Counselor. As a student, Mr. Fraser produced and hosted the weekly series, "Music in the Air," for WTAF- TV. He is co-founder, president, and executive producer of Intertel, Inc., a New Jersey corporation engaged in the production and distribution of television programs and advertising commercials, designed to project the Christian message outside of the Christian community. He is presently Chairman of the Philadelphia/Harrisburg Taylor Club and holds additional responsibilities with his church. He and his wife, Carole (Geren x'64) reside in Trenton, New Jersey.
LARRY FUHRER received an A. B. in Religion from Taylor in 1961 and is a candidate for an M. S. in Business Administration from Northern Illinois University. He is President of the T. U. Club of Chicago; Chairman of the T. U. Associates, founder and President of Compro Inc., (consultants to developing Christian organizations) and is Director and Chairman of the Development Council of Chicagoland Y. F. C. Mr. Fuhrer served Y. F. C.I. as Assistant to the President in fund raising, public relations and in promotion and was Associate Director of Development at Illinois Institute of Technology during their $25,000,000 capital campaign. He is married to the former Linda Larson '62 and they live in Wheaton, Illinois.

GORDON D. HANSEN graduated from Taylor in 1953 with a B. A. degree. He is manager of Personnel Services with world-wide responsibilities for E. R. Squibb and Sons, Inc., New York City. Previous to this position he was Manager of Distribution Engineering. Prior to his present employment he was associated with a management consultant firm and a large food manufacturer. He and his family live in North Plainfield, New Jersey.

F. JAMES NORRIS received the B. S. in Education degree from Taylor in 1951. He did graduate work at the University of Southern California, and in 1952 accepted a commission as 2nd Lt. United States Marine Corps. He left the Marines as a Captain. He is a member of the Executive Board, an Elder, sings in the choir, and is the teacher of the Young Married Class of the C. & M. A. Church. He is secretary of Alliance Men International, a past president of Lebanon Kiwanis, a member of the Chamber of Commerce, and also the Ohio and National Association of Independent Insurance Agents. He owns a General Insurance Agency and lives in Lebanon, Ohio.

GENE RUPP received an A. B. in 1958 from Taylor. He has a Masters in Education degree from Bowling Green University, earned in 1962. Mr. Rupp has been a math teacher, supervisor and elementary principal and is now Administrative Assistant at Archbold Area Schools. He is married to the former Nancy Rowley '60, and they live in Archbold, Ohio.

LLOYD WILLERT received an A. B. degree in Biblical Literature from Taylor in 1948, and a B. D. degree from Asbury Theological Seminary in 1951. Lloyd was a member of the Lacour Centenary Mission to Japan in the summer of 1956. He serves the United Methodist Church in Yorktown, Indiana, and is married to the former Frances Johnson '48.
'MISSING' ALUMNI

We do not have current addresses for the following persons. If you are among them, or if you know the present address of someone who is, please send the information to the alumni office. Your cooperation will be deeply appreciated.

Mrs. Kenneth Acheson.  '64
(Arlys Nelson)

Mrs. Richard Adams.  '51
(Thelma Herringshaw

Mr. Manuel Alajado.  '27

Rev. H. C. Alley.  '09

Mr. George Albritton.  '38

Mrs. Nils Anderson.  '58
(Carolyn Carlson)

Mr. Wallace Anderson.  '49

Mrs. Ida White Aram.  '34

Mr. Daniel Arensmeier.  '59

Bonnie Arnold.

Mrs. Olive Aumun.  '27
(Speicher)

Mrs. Frank Bardwell.  '61
(Carolyn Sampson)

Mr. Raymond Barrett.  '63

Margaret Ann Bash.  '56

Mr. Nelson Bastian.  '35

Mr. & Mrs. Timothy J. Battles.  '67
(Carol Jean Baudino)

Rev. Hershal R. Bauer.  '32

Mr. Paul L. Bauer.  '52

Rev. Truman Bauer.  '51

James P. Baugess.  '66

Dr. Norman Baxter.  '45

Mr. Arvid E. Berg.  '48

Mrs. Adrienne Bidwell.  '09

(Louis Outland)

Mr. John Boer.  '65

Miss Nancy Jo Boge.  '58

Mrs. Walter Bond.  '48

(Florence Branch)

Mrs. James N. Bowen.  '58
(Lulu Turbin)

Rev. and Mrs. Wm. Boyer.  '44

Mr. Leonard E. Braley.  '32

Mr. Arthur Brindle.  '32

Chap. George Bredeemeier.  '54

Miss Patricia Brock.  '60

Miss Beatrice Brower.  '32

Mr. & Mrs. William Bruteyn.  '63
(Lois Charles)

Miss Vida Buffett.  '52

Mr. Gerald W. Burke.  '56

Dr. Clinton Bushey.  '17

Mrs. George Calloway.  '31

(Elizabeth Waite)

Mr. Robert Carmen.

Rev. C. Robert Carson.  '50

Mr. Cardinal M. Casey.  '51

Mr. Ansel Castro, M.D.  '29

Rev. Russell E. Christler.  '40

Miss Ethel Clark.  '40

Dr. Lowell Coate.  '07

Rev. George Cochard.  '46

Mrs. John Colley.  '54

(Marian Lucht)

Mr. Conrad A. Collins.  '51

Miss Hazel Compton.  '38

Rev. Roy L. Comstock.  '52

Mrs. Ralph T. Connolly.  '27

(Berta Phillips)

Rev. & Mrs. Henry Coray.

Mrs. James Cord.  '41

Dr. & Mrs. Robert Crawford.  '58
(Charlotte Robertson)

Mr. Raymond Cripps.  '13

Rev. H. A. Davis.  '18

Oliver R. Degelman.  '40

Dr. M. McDonald Dohenwood.  '31

Mrs. Jean [Campbell/Diehl].  '30

Mr. & Mrs. Robert A. Duell.  '68

(Jane Darling)

Mrs. D. Shaw Duncan.  '03

(Laura Walton)

Mr. William A. Dunkin.  '52

Mrs. Mary Egbert.  '52

(Marian A. Sengesey)

Mr. & Mrs. Roy Ellingshouse.  '14 '16

Miss Janet English.  '64

Kenneth N. Enright.  '68

Mr. Richard Erickson.  '59

Mr. & Mrs. Robert Fairburn.

Rev. E. A. Fiddler.  '22

Mr. Lewis Field.  '53

Marion O. Fitch.

Mr. & Mrs. Lyman Focht.

Mrs. Hugh Frandsen.  '41

(Sandy Sykes)

Mrs. W. T. French.  '11

(Grace Elisson)

Mrs. Esther (Carman) Frye.  '25

Miss Sandra Gage.  '63

Mrs. Osa (Hollenback) Gambrel.

Mr. & Mrs. Robert H. Gardner, Jr.  '63

(Sandra Krehbiel)

Mrs. E. F. Gates.  '98

(Fanny Miller)

Miss Gloria (Gates) Schaffer.  '06

Mr. E. N. Gilbert.  '33

Mr. Charles W. Good.  '55

Mrs. Herbert A. Grass.  '19

Mrs. Leo Gray.

(Lois Skinner)

Mr. & Mrs. Don Green.

(Jayne Denton)

Robert Griffith.  '60

Mrs. C. W. Groth.  '25

(Rosabelle Daugherty)

Chaplain Samuel A. Grove.  '30

Rev. Melvin Joe Haas.  '52

Rev. Robert P. Hansen.  '50

Mr. Carlton Harrod.  '29

Mr. Donald Hatfield.  '33

Rev. Wm. Hawkes.  '29

Hazel A. Heywood.  '41

Mrs. Ruth Hill.

(Ruth Young)

Miss Irene Hoffman.  '52

Miss Pearl Hoffman.  '52

Mr. Jon Hollingshead.  '65

Miss Mary A. Householder.  '12

Bertha Howe.  '29

Mrs. Willetta Vest.  '54

(Willette Hunter)

Miss Ellenor Hustwick.  '64

Mrs. D. J. Imler.  '19

(Ruth Maston)

Miss Dorothy Ingwerson.  '49

Rev. Donald Jansen.  '48

Dr. Charles W. Jeffras.  '09

Rev. Norman Jerome.  '37

Mr. Allen Ray Johnston.  '66

Sara Margaret Joiner.  '60

Mrs. W. K. Jones.  '62

Mr. Larry R. Katz.  '61

Mrs. Suzanne (Coats) Kavjian.  '62

Mrs. Russell Kennedy.  '51

(Kathryn L. Barber)

Rev. Donald Kenyon.  '34

Rev. R. J. Kirkland.  '17

Mrs. Stanley Kobayashi.  '62

(Bette Tao)

Mrs. Ellen (Tucker) Lail.  '62

Miss Helen Latham.  '51

Mrs. Frank P. Lee.  '20

(Francis Eksi)

Miss Jane Ann Legg.  '58

Mrs. Lincoln Leung.  '55

(Dorothy Dzao)

Miss Leona Lewis.  '62

Mrs. Barbara (Anders) Maggart.  '57

Mrs. Robert Manley.  '35

(Mae Brothers)

Miss Bernadine Macker.  '53

Miss Sophia Marshall.  '60

Mr. & Mrs. Rodger Martin.  '62 '63

(Bonnie McIntosh)

Rev. & Mrs. Robert Merian.  '50

(Rose Marie Stoddard)

Rev. & Mrs. Carl Miller.  '52

(Shirley Harvey)

Mr. Fredrick D. Miller.  '57

Mr. George Miller.  '54

Miss Stella Miller.  '49

Mr. Lloyd V. Mohnkern.  '30

Mr. Ray F. (Herring) Moore.  '60

Rev. Hugh R. Morris.  '31

Mrs. Richard Muntz.  '50

(Marietta Hayden)

Mr. Elisha C. Mutasa.  '53

Mr. & Mrs. John W. McCarthy.  '50

Mr. Daniel McLario.  '57

Miss Vernita McNell.  '57

Miss Pat Nacey.  '66

Mr. William Newson.  '50

Mrs. A. E. Noble.  '30

(Elisa Buchanan)

Mrs. Rose Marie (Lorenzona) Obien.  '59

Rev. Lloyd A. Olson.  '24

Rev. Eugene Osborn.  '51

Rev. Hendricks Osborne.  '50

Mr. Edward Osterwind.  '53

Mr. Earl Pearson.  '56

Miss Elaine Peterson.  '64

Mrs. Wayne Pforr.  '49

Mrs. Logan Platt.  '53

(Betty Hage)

Miss Pauline Poitevin.  '38

Mrs. Kenneth Pomar.  '60

(Mary Dellinge)

Mr. & Mrs. Jack Robine.  '60 '58

(Ruth Edmunds)
Do we want freedom from a cafeteria dress-checker badly enough to dress according to regulations and to put the pressure on those who don’t?

Do we want the freedom to leave a sports jacket in Morris lobby for a day?—the freedom to operate a campus sign without having letters stolen?—the freedom to let a bicycle sit in front of the cafeteria for a few hours? Is this the kind of freedom we want at Taylor? Then let each of us remember that WE MUST TRUST EACH OTHER, AND EARN EACH OTHER’S TRUST. And to the extent that we do these two things, we have an Honor System at Taylor University.

Odle (continued from page 9)

The community-minded sportsman is president of the Upland Chamber of Commerce, has been chairman of the United Fund of Grant County, and has received several awards including the Ser-toma “Service to Mankind Award” (1961) and the Joe Boland Award (1966) as the person contributing the most to the youth of Indiana.

In 1964 he was named to the Indiana Basketball Hall of Fame 25th Anniversary Team. In addition, the veteran net expert is one of four coaches in Indiana to have won 300 games in college competition.

In case one wonders what Odle does in his spare time, he has authored three books on basketball, has an M.A. degree from Indiana University, has been a member of former President Eisenhower’s People-to-People Sports Committee, and an enthusiastic golfer. He has also been president of the Hoosier College Conference, and for two years was chairman of the Basketball Committee of the NAIA.

With his flair for the unusual, Odle’s favorite winter pastime is taking his 12-year-old daughter Susan on rides through the back forty in his pony-drawn red sleigh. She is the only child at home, now that his son David was graduated from Taylor, married and is serving as coach and teacher at Marshall, Michigan High School.

In reminiscing, as we all do by the age of 39 — and even beyond, Odle remembers a cherished incident that occurred in Formosa when the VV team returned for the sixth year to the city of Taichung and was met by 2,000 crack pilots and members of the Chinese Air Corps. “Every pilot whom we talked with had been to the United States for training and spoke English well. Along the way they had put up signs, ‘WELCOME TO OUR TRUTH PREACHING FRIENDS FROM ACROSS THE SEA!’ ”

“We went on to the stadium where we had played five times before, in fact it was named for our team, GWA stadium — literally translated, Stadium for Christ! We had dedicated it in 1952.”

GWA stadium stands there — a visible token of the ideals and success of Don Odle’s VV program and influence.

In a report to the Viet basketball association following a series of games with VV in 1958, Odle dropped this bit of advice: “Take your positive qualities and capitalize upon them. Work on your known weaknesses that can be improved and remember these rules for success: (1) hard work, (2) hard work, (3) hard work.”

Mr. Basketball of Grant County has practiced his own preaching.