UPLAND LIONS CLUB

Recognition of Achievement

awarded to

[Handwritten name]

for outstanding achievement in the following areas: community service, leadership, and outstanding work in various community activities.

[Signatures]

May 1964

Summer 1964

TAYLOR UNIVERSITY MAGAZINE
MEET THE TEAM ........................................ 3

"THEY CLIMBED THEIR MOUNTAINS" ............... 4
By L. Richard Young and Dorothy Connor

"DRAMA AND THE CHURCH" ............................ 8
By Wanda Whalen

"THE CHRISTIAN SCHOLAR" ............................ 12
By Dr. Hazel E. Butz

ON THE GO ............................................... 15
By "Alumni Ed" Bruerd

GLOBAL TAYLOR ......................................... 16

NEWS OF THE CLASSES ................................. 17

ABOUT THE COVER

Jere Truex, who will enroll at Taylor this fall as a freshman, is one of the most exceptional students ever to enter the college. A polio patient since seven, he was graduated valedictorian from Jefferson High School, Upland, last spring—number one in a class of 58. Here, Mr. Don Showalter, President of the Upland Lions Club, presents Jere with a "Recognition of Achievement" award for outstanding scholarship.

CREDITS

Photos: In addition to the photo essay on pages 4-6, the picture on page 3 is also by L. Richard Young. Photos of Mrs. Wilma McCammon on page 7 are by Stedman Studios, Fort Wayne. Photo on page 13 is by Ken Mosley '64.

Authorship: The Wilma McCammon story is adapted from an Associated Press feature by Dorothy Connor of the Concord Counsellors, Fort Wayne.

TAYLOR UNIVERSITY MAGAZINE, issued quarterly by Taylor University. Second class postage paid at Upland, Indiana.
MEET THE TEAM

This is a team?
Well, at least part of a team. But don’t laugh.
The line averages 90 pounds. The backfield can
run 100 yards—if given enough time.
Let’s meet them. The line, left to right: Eric Nel-
son, Cynthia Haines, Wesley Rediger, Susan Keller,
and Stephen Hayes. In the backfield are Miss Grace
Olson, Professor Gordon Krueger, Jan Huffman Glass
and Sandy Evans.

This group represents the Taylor “Team”—the
faculty and staff and their families who are investing
themselves in Taylor University and in her fine Chris-
tian students. Each member of the “family”—down to
the youngest—is affected by the progress and finan-
cial state of the college. (Cynthia isn’t the youngest
member, but who would ask a one-year-old to play
right guard?)

The Taylor family is not money motivated. This
is as it should be. Having “too much month at the
end of the money”, however, does become discour-
aging. Nevertheless, the “team’s” chief concerns are
for the relocation program and for the advancement
of our beloved college.

Thus, your gifts to Taylor are not only for
salaries. They are channeled into these vital areas:
The Great Teachers program, (which includes salaries),
the relocation project, and operating expenses.*

The alumni fund goal to be reached by De-
cember 31 is $60,000. Taylor urgently needs these
funds in order to meet basic necessities and help
balance her $1,688,876. budget. Whatever you are
led to give will be a great boost to Taylor and an
encouragement to the college family.

P.S. You will be seeing this Taylor “family” from
time to time and will have the opportunity to meet
them all in person next spring.

*This statement applies to undesignated gifts. Funds
given for a specific purpose are also deeply appreciated,
as you know.
Faced with unusual obstacles, a freshman and a 1964 alumna gained inspiring achievements.

THEY CLIMBED THEIR MOUNTAINS

AMONG the 350 freshmen at Taylor this fall is Jere Truex of Upland. But unlike the other students, Jere will never attend classes—at least not in the usual manner.

Jere was a victim of polio when he was seven years old, and since then has spent most of his time in iron lungs of various types. This handicap, however, did not keep Jere from becoming the valedictorian of his 58-member class at Jefferson Township High School in Upland.

Jere attended classes through the use of an electronic hookup with the high school. Speakers in the classrooms carried the lectures and discussions to him at his home, and he, in turn, was able to talk to the class by pulling a switch on his set at home. He will use this same arrangement as a student at Taylor.

Throughout his four years of high school Jere attained a straight A average. On the basis of his superior academic attainment, character and the promise of future usefulness, he was selected as a recipient of the Taylor President's Scholarship. He was also awarded a scholarship by the Lions Club of Matthews, Indiana.

In addition to his outstanding scholastic achievements, Jere's cheerful personality, desire to learn and optimistic outlook on life made him a valuable asset to his high school class. In recognition of this, the class dedicated the 1964 yearbook to him.

Jere's courage and determination will surely be an inspiration to Taylor students as it has been to his high school classmates.

* * * * *

MRS. WILMA McCAMMON, farm wife and mother from Montpelier, Indiana, accomplished a longstanding ambition the hard way when she was graduated from Taylor on May 31, with a B.S. in Education degree. Her story is on page 7.
One of Jere's teachers, Miss Dorothy Knight, is shown in the classroom with the speaker used in two-way discussions with the polio patient in his home. His responses could be heard by the entire class.

Although extremely limited in the use of his limbs, Jere is able to tug on the wire to the speaker, permitting him to take part in class discussions.
Jere sleeps in his iron lung but is able to rest for brief periods without the use of his breathing aids. He has survived several storms when electrical power was cut off leaving his respiratory equipment inoperative.

With the aid of a special desk and portable breathing device, Jere is able to give his studies the keen attention which helped him earn valedictorian honors.

A record of achievement—number one senior in a class of 58.

Photo essay by L. Richard Young, chief photographer, Marion Chronicle
They Climbed Their Mountains

MRS. WILMA McCAMMON’S march through the Commencement line last May was the culmination of four years of stoic determination, an exhausting schedule, and ideal family teamwork and organization.

An elementary education major, Wilma commuted to the campus daily from Montpelier, Indiana, 22 miles away. By the time she arrived for morning classes her day was already several hours old. She greeted the dawn each morning by assisting with a multitude of farm chores involved in raising 230 acres of balanced crops, 80 beef cattle, 350 hogs, and 1,000 laying hens.

At night, after completing a day’s work—and then some—Wilma again assisted with the chores which included gathering the remaining eggs—some 32 dozen. Then, in Abe Lincoln fashion, she settled down to late evening study and assignments.

The energetic and hardy former Indiana Tomato Queen missed classes and evening seminars only twice in four years of commuting.

Besides all this, she also found time to make most of her own and her daughters clothes, and mastered the art of upholstering furniture, channelback chairs being her "specialty."

A typical mid-twentieth century mother, she chauffeurs daughters Melanie 15, and Risa 11, to music lessons and to church and school functions, but unlike “Mrs. Suburbia”, Wilma also drives the family tractor to help her husband Murl, (a Purdue “ag” graduate) with the disking and hay mowing.

At the Zion Lutheran Church in Hartford City, she is a substitute Sunday School teacher. (One daughter is a pianist; the other a choir member.)

Her college degree is as much her family’s as her own, Wilma insists. “Without their devoted cooperation college would not have been possible,” she declares. Her daughters crate 65 dozen eggs a day and help with the housework and lawn-mowing. Summer occupies them with gardening, freezing and canning: time-consuming activities well-known to every farmer.

An able and energetic student, well prepared for her new professional role, Wilma will, from now on, spend more time with chattering children than with cackling hens.

DISC “JOCKEY”—Wilma demonstrates her skill at driving the family FARMALL as she helps ready the field for spring planting.

THEY’LL HATCH!—Wilma shows daughter Risa the scientific experiment she devised as an elementary education project. Now, through Mrs. McCammon’s successful experiment, children throughout the U.S. can incubate eggs in their own school rooms and hatch chicks with five “tools”: skillet, aluminum foil, thermometer, a cloth and a cup of water.

A SATISFYING MOMENT—Daughter Melanie adjusts Wilma’s cap and gown while Murl looks on approvingly.
Strange Symbol — these laughing and crying masks pierced with an abstract thorn crown. Strange name — Genesius.

But maybe their strangeness is only appropriate, for they were chosen this past year to represent on the campus of Taylor University an unusual combination — theatre and Christian faith. The integrating symbol now becomes clear, and the title honors a Roman of the fourth century who starred in burlesques of a sect called Christianity.

Because he was an actor and, therefore, of mean company and low reputation, Genesius made an unexpected saint. Who would know that one afternoon as the baptismal waters were poured in ridicule over his head, he would stand in the midst of the pagan arena, in the great, ensuing silence that only thousands can make, to declare himself a Christian? The Emperor Diocletian could not believe it, but when he discovered Genesius’ sincerity, the angered ruler ordered the actor tortured and then beheaded.

Theatre and Christianity . . . perhaps Genesius would find it hard to understand that these two forces should so often be alienated. Drama seizes life, life that laughs and cries as the masks above, life that is created, sustained, and guided by God. The

by Wanda Whalen ’64

Drama is not at its heart, lighted make-up mirrors, dissipated participants, and gaudy costumes.

Its essence is the sharing of and involvement in life; these too are the desires of vibrant faith — the sharing of and involvement in spiritual life, the deepest awareness and existence of man.

Out of such conviction, a director and eleven students calling themselves the Players of Genesius began their unusual presentation of God’s message through the medium of religious drama.

To the Players of Genesius religious drama is not the parade of silver foil halos and striped bathrobes at the Christmas season. It is not a skit put together on a Thursday and Friday run-through before the performance Sunday night. It is not the rose-petaled Christianity with a cliched “everybody-gets-saved” climax. It is not necessarily a Biblical story or one set in a church.

Rather, it is sensitive to a cast of characters that are affected by the existence of God. It is the lens with which to make the religious experience, the search for it, or the lack of it conspicuous, to wrangle from the audience of hearts an identification, an effect on their spiritual beings. A playwright may share an answer or just initiate the thinking of another mind, the searching

Drama and the Church
of another soul.

Writers from all over the world are developing their talents in this revival of religious drama. Günter Rutenborn, a German pastor, wrote a probing play called The Sign of Jonah in which he explores, within the context of the horrors of Nazism and World War II, the question of who is responsible for the suffering in the world. Unlike many works with a direct religious emphasis, this one was not second-rate. Translated into English, the play was produced successfully in an off-Broadway theatre in New York. The world is not ready to reject Christian literature merely on the grounds that it is religious.

This past season the churches that invited the Players of Genesius to be with them were given a choice of two plays to be presented: this drama, The Sign of Jonah, and He Came Seeing by Mary P. Hamlin. Compared to the contemporary Sign of Jonah, He Came Seeing seems to be a simple, even naive drama about the young blind man who received his sight from Christ and afterwards was cast out of the synagogue, disowned by family and friends.

However, as the play reaches its unexpectedly powerful climax, one is challenged not only to the receiving of spiritual sight, but also to the responsibility of seeing.

So the plays were selected, and then came try-outs... discussion... questions... rehearsals... prayer. The players began their work in September, and in the months to follow the troupe found
its way to nearly thirty congregations. North to Chicago, south to Nashville, east to Ohio, west to St. Louis—almost every weekend from October to May the actors grabbed their costumes from the Scene Shop rack, loaded the spotlights and extension cords into the Greenbrier buses, and bounced, laughed, prayed, and thought their way to a church or college that might be anywhere near the Middle West.

Black and stark and straight they rise; light poles look strange and rude to a church aisle. A play can be meaningful on many kinds of stages, but because the Taylor troupe believes that the religious drama experience is basically one of worship, they prefer to join the congregation right in the sanctuary.

The irreverent ladder creaks; the metal fixtures clang. Heavy cords sprawl a tangled trail through the pews to the outlets.

Before long, actors are wrapped around the props for a last rehearsal. Adjusting themselves to altar rails, grand pianos, and minimum floor space, the players can never take their movement directions for granted. Spacing and blocking change with every performance. To the curious custodian or pastor the pre-service hour is a confusing medley of mechanical noise and human bustle.

Then silent again the sanctuary awaits its life while before a chapel altar, around a pastor’s desk, or in an autumn ravine the director and actors gather for prayer. Here each player commends the soul, mind, and body of his character and of himself to God in recognition that every emotion, thought, and step has its origin with Him. “Have thine own way, Lord; have thine own way. Thou art the Potter; we are the clay...” Remembering their gratefulness for and dependence on each hand clasped in the prayer circle, the group makes this song the benediction. It is here that the clanging and shuffling and work receive their union.

“Hey, when’s this play gonna start?” The congregation is usually taken aback when a stranger rises and shouts this in the midst of pre-performance quiet. Most of the actors sit in the pews among the church members, and that’s where the play begins—in the congregation. It’s not chicanery; it’s only a means of involving everyone in the thinking and action that too many are satisfied to sit back and enjoy from a spiritual and mental distance. “No one can escape to the blind security of being only a spectator.”

Eleven people stretch their souls for almost an hour, and then the lights dim. Did we stretch far enough to touch? Were their hearts drawn into those of the men and women who were brought to life so briefly? Did the play affect more than the senses of sight and hearing? One always wonders; one trusts.
In addition to the two repertory productions, a third drama climaxed the 1963-64 season. Warren Kliewer, a young playwright and an English professor at Earlham College in Richmond, Indiana, chose director Jim Young and his religious drama class (Taylor offers an academic course in this field) to present the first performance of his new play, The Wounded.

The moving production, which tells the story of the effect a German minister has on his Nazi antagonists in a World War II concentration camp, was later presented upon request in August at the Religious Drama Workshop at Lake Forest College outside of Chicago. This conference, held every summer, directs its attention to drama in the local church. Another Religious Drama Workshop, emphasizing religious drama in the college, convenes every February on the campus of St. Mary's College in Notre Dame, Indiana. Here too, Taylor students have made contributions to the lives and ideas of young men and women from across the United States.

In 1963 the scene from St. Joan performed by the Taylor players was selected by Lloyd Richards, Broadway director of such fine productions as Raisin in the Sun

with Sidney Poitier, to be personally directed by him and presented before the entire workshop.

The Players of Genesius share the excitement and rich meaning of religious drama with many. A man whose name is flashed in New York lights . . . a man who stretches his feet under the pew in front of him and hates the failure he finds within himself every day . . . a woman in the back row who slides her hand along her hair wisps and sighs at life—wherever God loves, wherever laughter and tears seep from the masks of men, there is an audience.

ABOUT THE AUTHOR

Wanda Whalen, a 1964 summa cum laude graduate from Taylor, has been a “right hand man” to the editor for the past four years. While a freshman she authored two articles for the MAGAZINE, “The Taylor Student, a Social Creature” and “The

Priceless Commodity.” Other literary contributions were “The Gospel in Shoe Leather” (May, 1962), and “Down Mexico Way” (Winter, 1964). “Drama in the Church” is her first work as an alumna.

Although Wanda majored in English, her first love (academically speaking) is drama. She was a member of the Trojan Players, appearing in demanding roles in several productions, in addition to her work with the Players of Genesius. She is the first recipient of the Taylor University Journalism Award.

Wanda will begin graduate work in drama this fall at the University of Wisconsin.
the christian scholar

Combining faith and logic, revelation and an endless quest for truth, is the Christian scholar an academic schizophrenic?

THE CHRISTIAN SCHOLAR! Is this phrase a contradiction in terms or is Christian scholarship a challenging and realizable ideal for a student body and faculty engaged in Christian higher education?

From one point of view, it appears that Christians are Christians, scholars are scholars, and never the twain shall meet. Do they not approach reality with contradictory attitudes? The Christian asserts, "I know the truth; what to believe about God and about man and his meaning in the universe is revealed in the Bible. I have the answers." The scholar, on the other hand, asserts, "I do not know the truth! I am in pursuit of it." The scholar with a driving curiosity asks questions — many questions. Often the Christian is afraid to ask questions, for pursuing and finding truth which is contrary to what he currently believes is disturbing; it forces on him either intellectual dishonesty or painful readjustment of his beliefs.

Do not the scholar and the Christian also approach truth by different methods? The scholar observes, collects data, analyzes data, weighs his findings with those of other scholars, tests his hypotheses, and may or may never come to a final judgment. The method of the scholar is a logical, rational, scientific, inductive process.

On the other hand, the Christian proceeds on the basis of many assumptions reached by faith, intuition, or mystical apprehension — assumptions which he cannot scientifically prove or demonstrate, assumptions which he cannot fully support by logic. And these beliefs which defy logical and scientific comprehension become the standards by which he measures, tests, and interprets data. His procedure is more comprehensive, even though less objective, than is the process by which the scholar works.

Finally, the scholar and the Christian differ in their sense of urgency. The scholar can afford to spend his whole life in search of an answer which he never finds. However, if man is held individually and morally accountable, the Christian must hold some convictions and beliefs which form the basis for his decisions, motivate his actions, and shape his character and destiny. He dare not search all his life without finding any answers or coming to some conclusions.

In view of these differences in attitudes toward truth and methods of finding it, can there be a truly Christian scholar? Is there a common meeting ground for the two? It seems to me that this common ground is found in the humanity of both Christian and scholar. In man's human finiteness, the Christian, as well as the scholar, must admit that what there is to know about God and ultimate reality is probably far greater than what is known. Who can comprehend

by DR. HAZEL E. BUTZ, Chairman of the Division of Language and Literature
God, wrap Him up neatly in a package of words, label the package "Ultimate Truth," and offer it to all seekers?

Philosophers and theologians through the ages have made their contributions to knowledge. They have set up their philosophical and theological systems. But God has a way of transcending and eluding all systems. Unfortunately, man has a way of stifling his curiosity and his creativity by falling into one philosophical or theological system or another and getting his mind and spirit trapped there. Because God is bigger than any system man has devised for Him, the Christian scholar must still be in pursuit of knowledge.

ALMOST OVERWHELMING

In this day of exploding knowledge and increasing specialization, the scholar is almost overwhelmed, both by the areas of knowledge with which he has only a nodding acquaintance, and also by his own field — so big he cannot master it all, so far advanced he wonders whether he can contribute anything to it, sometimes so confusing he hardly knows what to make of it. In addition, he faces the necessity of relating areas of knowledge, of integrating what is known in various areas in order to reach the higher truth.

The scientist who has discovered truth that he does not know how to control is calling on the scholar in humanities to supply directive values and truths. But until the scholar in humanities knows a good deal about science, he will have less than truth to offer. In the pursuit of values, the scientist cannot so easily shift to the humanities his responsibility as a human being. Or take other examples. How competent is a biologist today unless he knows something about chemistry and physics? What theologian can afford to ignore the findings of science and psychology? Integration of knowledge is essential in the pursuit of truth. Who is in a better position than the Christian scholar to integrate knowledge?

The enormousness of the task stimulates in the Christian scholar a spirit of humility. By humility I do not mean intellectual laziness — a laziness which leads to deterioration of mind and spirit and of professed Christian experience. By humility I do not mean an easy or defeatist resignation to human lim-

itations as they relate to comprehending truth. Humility recognizes the existence of ultimate truth and a great gap lying between it and what man knows; but genuine humility inspires curiosity, curiosity motivates the search, discovery of new knowledge disturbs the intellectual status quo, disturbance leads to readjustment, and the higher harmony which is produced by the struggle enriches life.

The searching, growing Christian does not find all truth and then cease his activity; what he knows is that he is searching and that he is growing. His values keep him moving onward in the search and his finding enriches and constantly re-orients his values. The road to truth is a strenuous and continuous activity. The Christian dare not erect barricades of pride and dogmatism; it is humility in the scholar-Christian which frees his mind to travel and keeps the road open.
“What logic would convince a man that God is just when the wicked prosper and the righteous suffer?”

Besides stimulating the common attitude of humility, human finiteness requires the same step in the thinking process of scholar and Christian. Both make assumptions. The materialistic scholar who relies wholly upon his five senses and thereby concludes that reality exists only in the world which is concrete and tangible, assumes that sensation is the only dependable means by which reality may be known. The rationalist who arrives at an impersonal Deistic concept of God as the first cause of Nature assumes that the reason, or the logical mind, is the only means by which God can be known. The agnostic who says that man cannot be sure of anything beyond matter makes as much of an assumption as the Christian who assumes that God exists and that He makes Himself known personally to men. The scholar-Christian cannot escape making assumptions.

The nature of humanity provides another bit of common ground for scholar and Christian—the totality of man’s personality. The logical, rational, comprehending function of man’s mind is very important. But the Christian scholar must be wary of insisting upon comprehending by logic all that he wants to know and all that is required to make him what he ought to be. There is a spiritual, an intuitive, function in man’s mind which equips him to apprehend more and other than he can comprehend.

What logic would convince a man that God is just when the wicked prosper and the righteous suffer? What logic would convince a man that God is love when his bride of a few months is snatched from him by death? What logic would convince a man that God is good when evil so often has the upper hand? Only the man who apprehends God can assert that He is just, loving, and good.

Neither the logical function of man’s mind, nor the sensuous impressions, nor the intuitive experiences can independently satisfy the need and the desire of man for ultimate reality. God is truth, and truth is sought by mental exercise; God is light, and light is absorbed by the senses; God is love, and love is experienced by emotional and spiritual apprehension in a relationship of giving and taking, of initiative and response. Mind and sense and spirit complement each other in the human personality and in the search for ultimate meaning and reality.

If to be a Christian scholar is possible, even necessary, as I have tried to indicate, what questions must he tackle in his search? I think these questions grow out of the very humanity which provides the common ground shared by the scholar and Christian: (1) What questions are worthy of the humble search for answers? (2) What assumptions and discoveries provide the most inclusive and satisfactory basis for explaining the whole of human experience? (3) What approaches to God, reality, truth provide the highest integration of human personality and realization of human potentiality? These are all religious questions concerned with meaning and values. They must be pursued by the Christian scholar, and the outlook is optimistic for significant, though incomplete, answers.

ABOUT THE AUTHOR

Dr. Hazel Butz, ’38, was graduated magna cum laude with the Bachelor of Science in Education degree. She received M.A. and Ph.D. degrees from Indiana University in 1946 and 1954.

She taught in the public schools of South Dakota from 1932-1935 and from 1938-1940, and the following four years was on the teaching staff of the Fort Wayne Bible College.

She joined the Taylor faculty in 1946 and soon established herself as a master-teacher in the Taylor program. Her life and professional competence have been an inspiration and challenge to her students. Last spring Dr. Butz became an honorary member of the Chi Alpha Omega Scholastic Society of Taylor University.
ON THE GO

WHAT CAN WE DO?
Life can certainly be perplexing! Sometimes I don’t know what to do. How about you? Do you ever feel as if you are caught between the proverbial “devil and the deep blue sea,” or the “frying pan and the fire?” This is the situation in which we find ourselves when we have an Alumni Board of Directors meeting or an Alumni Fund Committee meeting to discuss the raising and promotion of the alumni fund.

These groups look to the Executive Director, of course, for some fresh and new ideas as to how we can best promote the fund so as to appeal to every alumnus, and meet our promised goal. What can we do? What would you do?

Recently I was at Maranatha Bible Conference where they have formed what is called the “M” Club (M, the Roman numeral for one thousand) which has one thousand members subscribing a stated amount monthly over a twelve month period and thus they underwrite the ongoing program of Maranatha. Upon hearing of this I bowed my head and prayed, “Oh Lord, give us a T.U. Club of a thousand alumni who will give a hundred dollars a year to the alumni fund.”

THREE QUESTIONS
In our Alumni Board and Fund Committee meetings we are constantly faced with three questions. First, how can more alumni donors be secured? Second, how can the size of the average gift be increased? Third, what shall we set as a dollar goal, looking at it both realistically and by faith? This year the Alumni Association at their annual business meeting voted to accept a goal of $35,000 for 1965, with a projected goal of $70,000 for 1966, and $75,000 for 1967. In order to achieve these goals two things must happen: 1. An increase in the number of alumni donors; 2. An increase in the size of the average gift.

TALKING THROUGH HAT?
Was I talking through my hat and dreaming unrealistically when I mentioned a thousand alumni giving $100 a year? Well, perhaps so—but is it too much to think of a thousand alumni giving $50 a year? Last year we had 166 alumni who gave $100 or more to Taylor. If we could then have another thousand alumni sharing in the giving to Taylor according as they could, we would—reach our goal. It does not seem logical to me that only one-fifth of our alumni are able to support the alumni fund. I expect far more could and would if we were somehow able to help all to understand the importance of the alumni fund to the financial undergirding of Taylor and its continuance as a Christian educational institution.

WHAT CAN WE DO? We will gratefully receive any suggestions you may have for the solving of our two most perplexing problems—how to secure donors, and how to increase the size of the average gift. WHAT CAN WE DO? Your suggestions, with your gift, will be appreciated.

TENTATIVE CHAPTER SCHEDULE, ALUMNI DIRECTOR’S WESTERN TOUR

<table>
<thead>
<tr>
<th>Month</th>
<th>Cities</th>
</tr>
</thead>
<tbody>
<tr>
<td>September</td>
<td>13—San Diego</td>
</tr>
<tr>
<td></td>
<td>17—Phoenix</td>
</tr>
<tr>
<td></td>
<td>20—Denver</td>
</tr>
<tr>
<td></td>
<td>22 or 23—St. Louis</td>
</tr>
<tr>
<td>November</td>
<td>5 or 6—Iowa</td>
</tr>
<tr>
<td></td>
<td>7 or 9—Lincoln, Nebraska, area</td>
</tr>
<tr>
<td></td>
<td>10—Wichita, Kansas</td>
</tr>
<tr>
<td></td>
<td>12—Oklahoma</td>
</tr>
<tr>
<td></td>
<td>13—Dallas</td>
</tr>
<tr>
<td></td>
<td>16—Austin</td>
</tr>
<tr>
<td></td>
<td>17—Houston</td>
</tr>
</tbody>
</table>

FOOTBALL SCHEDULE

<table>
<thead>
<tr>
<th>Month</th>
<th>College</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sept.</td>
<td>19—Hillsdale College</td>
<td>T</td>
</tr>
<tr>
<td></td>
<td>26—Manchester College</td>
<td>H</td>
</tr>
<tr>
<td>Oct.</td>
<td>3—Anderson College</td>
<td>T</td>
</tr>
<tr>
<td></td>
<td>10—Earlham College</td>
<td>T</td>
</tr>
<tr>
<td>Oct.</td>
<td>17—Ind. Central Cal.</td>
<td>T</td>
</tr>
<tr>
<td></td>
<td>24—Hanover College</td>
<td>T</td>
</tr>
<tr>
<td></td>
<td>31—Franklin College</td>
<td>H</td>
</tr>
<tr>
<td>Nov.</td>
<td>7—Northwood Col.</td>
<td>H</td>
</tr>
<tr>
<td>Nov.</td>
<td>14—Kentucky State Col.</td>
<td>T</td>
</tr>
</tbody>
</table>

Home Games start at 2:00 P.M.
1931

Bishop Ralph E. Dodge, who administers the work of the Methodist Church in Southern Rhodesia, Angola, Mozambique and South Africa, has recently been chosen president of the National Christian Council of Rhodesia. In his new office he will be chief spokesman for cooperative Protestantism in Rhodesia and principal coordinator of the many joint endeavors of the denominations holding membership with the Council. He has become recognized as one of the champions of the rights of Africans in Rhodesia. He and Mrs. Dodge (Eunice Davis) have now returned to Africa after a visit in the U.S.

1934

Last November Art Howard was appointed acting president of Lucknow Christian College, Lucknow, India, while the president was absent on a speaking tour. His new duties were in addition to his already full time teaching, administrative and conference work. Judith graduated from Taylor this spring and Dale is a sophomore in high school. Esta (Herrman '36) is busy with church and school work and wonders where she will find time for the planning and packing for furlough starting in September.

1938

Hazel Compton is superintendent of nursing in Broadwell Hospital, Fatehpur, India. They are busy all the time serving a mixed group of Hindu and Moslem women.

1941

Philip and Mildred (Brown '42) Yaggy are now stationed at Johnson A.B. near Tokyo. They live in a “paddyhouse,” built by the Japanese to rent to Americans. They are comfortable, though by our standards, much is to be desired. They have opportunity to observe the Japanese better than if they lived on base. Phil’s work keeps him very busy and he is traveling much of the time.

1944

Theda Davis writes she is studying Spanish at Middlebury College in Vermont and hopes to leave for Venezuela soon where she will teach in a private school this fall.

1939

Marjorie (Williamson) and Devee Brown have sailed for Honduras where they will be working for the Evangelism in Depth program. Paul, 17, will attend Vennard College in Iowa and Judy, 15, will attend a Christian Academy in the U.S. Ronald, 11, and Timothy, 6, have accompanied their parents.

1945

Roy J. Birkey and his wife are ministering in one of Madam Chiang’s Prayer Group Projects, a restricted settlement for Chinese military officers and their families in Taichung, Taiwan. There are 700 homes and more to be erected. Their son, John, is attending Art Center, which exchanges credits with U.C.L.A., where he is majoring in layout and design.

1946

Elizabeth Suderman is continuing her mission work in Angola, Africa, though they are not allowed to leave their station without government permission, so she has had no vacation for one and a half years. Recently a number of new African workers went to the villages taking the gospel to their own people.

Ruth Hess is superintendent of nurses and teaches six hours in the school in Kimpese, Congo. She also enjoys the Bible classes with the first year students. Her class of pre-school children in Sunday School numbers 30-40 each Sunday.

1949

Russell and Dorothy (Olson'47) Van Vliet write of the blessings and inspiration received from the group of six young people who came to the Dominican Republic from three different Evangelical Mennonite churches in the States. During the 16-day stay they visited 11 churches, held services every night and did radio and TV work. Jim, Paul and Judy have finished the 8th, 6th and 2nd grades respectively. John will start kindergarten this fall.

1950

Paul and Betty Hoff now work in the Bible Institute, Cajon 112, Santa Cruz, Bolivia, South America. They have pledged to remain an additional year, returning to the States in May, 1965, with most of the time spent in the rewarding and challenging work of the Bible Institute.

1964

Paul and Chloetta (Egly) Erdel think someone ought to tell the Esmeraldas, Ecuador, priests there is supposed to be an era of good will between Catholics and Protestants. They recently launched an all out campaign against the evangelical day school by distributing pamphlets promising communication to all parents whose children attend. In spite of this the school has 210
News of the Classes

- 1931 -

The Rev. Dr. R. Marvin Stuart has been elected a bishop of The Methodist Church and assigned to supervise its Denver area. He is in charge of churches in Colorado, Wyoming, Utah and Montana. He served several pastorates before going to First Methodist Church in Palo Alto, California, in 1942, where, under his leadership, the church has grown from 620 to 2,944 members and recently completed a million-dollar sanctuary. Bishop and Mrs. Stuart (Mary Ella Rose '30) have one son, Robert Lee, who is doing graduate work at the School of Theology, Claremont, California.

- 1939 -

George and Madelyn (Leak '40) Guindon live in Peoria, Illinois, where George has taught in Manual High School for 16 years. Their oldest son is in the Navy, Janet is 17, Marcia, 15, Loren, 11 and John, 5.

- 1940 -

Dr. and Mrs. Clifford Keizer (Ruth Prosser) now live in Socorro, New Mexico, where Dr. Keizer is chairman of the Chemistry Department at the New Mexico Institute of Mining and Technology.

- 1941 -

David, the son of the Rev. & Mrs. Earl Butz (Eleanor Anderson), was chosen as one of the Presidential Scholars from North Dakota. A total of 120 high school graduates throughout the United States were awarded

- 1955 -

Mike and Lorena (Smith x'56) Murphy have had a change in furlough plans due to the illness of one of the missionary wives who has returned to the States with her family. Mike is now responsible for the radio ministry and cannot leave.

- 1956 -

Bill and Dorothy (Sheetz) Plumb are at the Nyamuzuwe Methodist Center, Mtoko, Southern Rhodesia. Bill serves as head master of the new secondary school and teaches history, geography and Bible 18 hours a week. Dottie teaches also, keeps the books of the station and cares for Beth Ann and Susan Carol.

- 1958 -

Lucille (Stern) Ulery, her husband, Keith and sons, Kreg and Kirk, are at Sikalongo Mission, Choma, Northern Rhodesia.

- 1959 -

Gwen (Davies) and John Gettman and family have been accepted by the Missionary Aviation Fellowship and hope to be sent to West Irian. Susan Carol arrived March 27. Her big sister, Cheryl and brother, Jimmy, are proud of her.

- 1960 -

Norene (Menningen) Wuest and husband, Charles, drove from Lima, Peru, to Santiago, Chile, and then across the Andes to Cordoba, Argentina, where they are now making their home. Pocket Testament League plans to distribute one million copies of St. John in that country in the next two years. They now have three trucks in operation and a fourth on its way from the States.
COMING EVENTS

Trojan Players—"Arsenic and Old Lace"  Oct. 22, 23, 24
Lyceum: The Beaux Arts Trio  Oct. 26
Homecoming: FB, Franklin  Oct. 31
Lyceum: E. Martin Browne  Nov. 6
Parents' Day: FB, Northwood  Nov. 7
Missionary Conference Nov. 11, 12, 13
Trojan Players  Dec. 10, 11, 12
Messiah  Dec. 13
Lyceum: Ralph Voltapek  Jan. 15
Youth Conference  April 9, 10, 11

and more interested in golf than any other sport.

Lindley and Lois (Arms '47) Osborne live in Columbia, Missouri, where he teaches at Stephens College. They have four sons, and write that he and Lois decided to raise boys and teach girls.

Charles and Jean Beaumont (Beaumont '45)

Bamford live in Dallas, Texas, where Chuck is Pathologist and Director of Clinical Pathology laboratory of East Town Hospital. They have three children.

Phyllis (Steiner) McCoy writes of the missionary convention in the church where they serve in Norwalk, California, when two of the young men were called to the ministry and seven others dedicated their lives to Christian service. Along with all the duties of a minister's wife Phyllis does substitute teaching several days a week. Pamela will be a sixth grader and Peggy a fourth grader.

Charles and Jeane (Beaumont '45)

Dr. William J. Jones is Music Department head and Associate Professor of Music at Olivet College, Olivet, Michigan. He was Director of the Sacred Music Workshop, held recently at Olivet, and Chairman of Orchestra at the Creative Arts Workshop. His address is 496 Whittemore, Pontiac, Michigan.

Calvin Fleser was recently awarded the Master of Science degree for Teachers in Chemistry from the University of New Hampshire. He, his wife, Betty (Coats) and family live in Lebanon, Michigan, where he teaches.

Don Klopfenstein recently received the Master of Arts degree in Religion from Western Reserve University.

Vernon Goff is one of four ministers serving the St. Paul Methodist Church in Omaha, Nebraska, with a membership of 3500. They have four children ranging in ages from 13 to 3.

After previously teaching on an Indian Reservation for several years, Lois Williams now teaches second grade in Dixon, Illinois, where she and her mother live.

The class of 1939 is shown enjoying their 25th Anniversary reunion during Alumni Day last May.
other medical data by use of the digital computer. He plans to make a career of this type of research in
stead of the private practice of medicine. His wife is an R.N. whose parents are missionaries to Africa
and whose brother is with Missionary Aviation Fellowship. Janine Estelle is 5 and Laura Janne, 1½.

Dr. William M. Coburn is presently engaged in research in Gastric Motility under a United States
Public Health grant at the Mayo Foundation, Rochester, Minnesota. Upon termination of his period of
specialization in Internal Medicine and his present research program, he will assume a position in instructing
and research at Johns Hopkins Univer-
sity Hospital, January, 1965.

Dr. Coburn and his wife (Jewell Reinhardt) have two children. William III and Valerie Jewell, aged 2½ and 1.
Their address remains 2564 - 7th Avenue, Rochester.

The Coburns have been active in
organizing the Mayo Foundation Christian Medical Society chapter, and Ed's local church work wherein
both have Sunday School classes and both do special occasion speaking.

Jewell has been the program chairman of the newly organized Christian Women's Club in Rochester wherein
attendances average 250 local and area women. She has also been instru-
mental in forming a women's Bible study group within the local church and in organizing a Bible study unit of Mayo Clinic Fellows' wives.

Joseph D. Kipfer has recently joined the staff of National Missions of the Methodist Mission as a
specialist in research in the Division's Department of Research and Survey. His office will be in
Philadelphia. He has completed all
work except the dissertation for the
Doctor of Theology degree at Boston
University and has been a graduate assistant in its Department of Church Surveys.

Miss. Jon Rich mond (Rosalyn
Coburn) and her husband and new
daughter, Jane Elizabeth, live at 6729
Kennaston Drive, Fridley, Minnesota.
Jon is with the sales division of I.B.M. Rosalyn has taught junior high Eng-
lish for the past six years but is now
devoting her energies to her family.

Edward and Nancy (Delay '57)
Dodge and sons, Randy and Jeff, have
now moved to Chillicothe, Ohio, where Ed has been assigned to the
medical staff of Federal Reformer-
tory, under the auspices of the U.S.
Public Health Service.

HOMECOMING OCTOBER 30-31

A big gala weekend is in store for you. It will begin
on Friday evening with the Queen Candidates' Dinner
at 5:45 and climax with a variety program on Saturday
night at 7:30.

In between are some wonderful events such as the
coronation and football game, with time out for periods
of fellowship.

Watch your mail for the detailed circular and res-
ervation blank.

Elton and Barbara (Laurence) Rose
lives at 12322 Azores Avenue, Sylmar, California. Elton is a draftsman at
Telecomputing Corporation in North Hollywood. Cheryl is six years old
and Larry, one.

Dale Linhart recently received his
Bachelor of Divinity degree from
Asbury Theological Seminary. He and his wife (Enid Hansen '50) serve the
Methodist Church at Liberty Center, Indiana.

Rose (Isaac) Klaassen and her hus-
band, Nick, live in Point Arena, California, where he is stationed at
a radar site. They look forward to
returning to civilian ranks in November
and hope to live in Fresno and complete their education.

Lorraine (Rioux) and James '58
Dahl live in Birmingham, Michigan. She writes she is a happy homemaker
and kept busy with four year old
Timmy and Jeffrey, one.

Della (Koch) Carmody and her hus-
band, Bob, are stationed in Argenta,
Newfoundland, where he is complet-
ing his assignment as a dentist for
the U.S.N. They have just survived
one of Newfoundland's worst winters in 30 years.

The Bachelor of Divinity degree was recently conferred on Gilbert
Dilley by Asbury Theological Seminary. He is pastoring the Methodist
Church at Pennville, Indiana.

Duane Eriks recently graduated from Southern Baptist
Seminary, Louisville, Kentucky, with a B.D. de-
gree. He is employed by the Lake
County Welfare Department, Gary,
Indiana, as a social worker. Mark will
be a third grader and Craig, a first
grader.

Larry and Jean (Lehman '58) Sheets
live in Kokomo, Indiana, where Larry
teaches junior high general science
classes and football and track. Jean
does substitute teaching and tutoring of homebound children. Kathy is 5
and Beth, 3.

John Oswalt has recently received the
Bachelor of Divinity degree from
Asbury Theological Seminary. He is
now serving the Noble Street Metho-
dist Church at Anderson, Indiana.

Dale and Edythe (Brown '60)
Williams live in Pontiac, Michigan,
where Edythe teaches elementary
music in two schools and is choir
director in the United Missionary
Church. Dale is working on his do-
torate in Analytical Chemistry at
Wayne State University and has a
teaching assistantship there. He is
active in the Christian Service Bri-
gade, a national organization.

Don Rolfs has recently received the
Bachelor of Divinity degree from As-
bury Theological Seminary. His wife
was the former Donna Weeks x'63.

Dave Boyer has graduated from the
University of Pennsylvania, School
of Law, and is now assistant to Judge
Harold Achor, Chief Justice of the
Indiana Supreme Court. His wife is
the former Joan Graffis '61.

Janet (Mendenhall) and James
Horner are at the University of Utah,
Salt Lake City, for Peace Corps train-
ing and expect to be on their way to
Tunisia the last of September.

Carley B. Farmer has recently re-
cived her Master of Social Work de-
gree from Ohio State University.
- Weddings -

Walter Campbell '64 and Mary Baker were married on August 8. Walt will teach school this fall while Mary continues her studies, graduating in '65.

Stan Guillaume '64 and Ruth Wollguth '63 were united in marriage on August 8. They live at 17 North Second Street, Geneva, Illinois.

Alan Atha '63 and Gail Ofte '64 were married on June 6.

Janet Case '62 and LaMoine Motz '64 were married on August 22 in the Simpson Methodist Church in Fort Wayne, Indiana.

Dale Lantz '64 and Darlene Yarian '65 were married on August 22 in Silver Springs, Maryland. They plan to live in Delaware, Ohio, where Dale will attend the Methodist Theological School.

Charles T. French '63 and Barbara L. Davis '64 were married on August 29.

Dave Kastelein and Bonnie Philpot both of the class of '64 were married on June 27. Dave is attending seminary in St. Paul, Minnesota.

Ron Zerbe '63 and Sherry Johnson '64 were married on June 27. They have returned to Puerto Rico, where Ron is studying medicine.

Dave Golden '64 and Alice Hendrickson '63 were united in marriage on June 27.

David Geddes '63 and Marsha Eklund '64 were married in Detroit on June 20. Their address is 1931 N.E. 51st Street, Apt. 6, Ft. Lauderdale, Florida where Dave is working for Service Master Services.

Mary Jo Bruer '63 and Larry Moudy were married May 23 at the Westminster Presbyterian Church in Marion, Indiana. They live at 469 West South Street, Frankfort, Indiana.

Tom Gehner '62 and Norma Hill '64 were married on June 6 and live at 3330 Boudonot, Cincinnati, Ohio. Tom is assistant director in Boys' Clubs of Cincinnati.

Mae Jean Gilbert '50 and Paul W. Pierce were united in marriage on June 6. After having attended summer school in Bowling Green, Kentucky they are now at 912 East Jordan Street, Pensacola, Florida, and plan to teach this fall.

Daniel MacLeish '64 and Joyce Gray '63 were married on June 13 in Detroit. Dan is in the custom building business.

Stan Thompson and Jan Richardson, both of the class of '64, were united in marriage on July 11. Their address is R.R. 1, Rome City, Indiana.

Godfrey Ebright '62 and Lorri Mathews were married on July 18. Godfrey is head resident for men at Taylor and Lorri will graduate in '65.

Leif Holgersen '60 and Judy Liechty '63 were united in marriage on June 23 in New Hope, Pennsylvania. Leif is presently attending Seton Hall Medical School and they expect to make their home in Jersey City, New Jersey.

Peggy Ulmer '63, and Donald Marquard were married June 27 at the Calvary Baptist Church, Muskegon, Michigan.

- Births -

Dale '59 and Enid (Hanson '60) Linhart are the proud parents of Terence David, born June 27.

Paul and Janet (Orne) Flickinger '60 are happy to announce Becky Lynn's arrival on April 18.

James and Frances (Woy) Terhune, both of the class of '62 are the proud parents of Elizabeth Jane, born May 29.

Fred and Martha (Baily '58) Morrison announce the arrival of Gregg Dearborn on May 28.

James and Blanche (Schwarzalder '58) Sowers are the proud parents of Marvin James, born April 26.

Richard Kent was born June 2 to Dale and Nancy (Atha x62) Halterman. "Big" sister Brenda dearly loves him.

Dick '57 and Marge (McCallum '56) Meske are happy to announce the birth of Bruce Walter on May 5. Kimberly is five years old and Deborah, two.

Kimberly Kay was born June 21 to Clyde and Joan (Mcintosh '62) Hoefdlke. Their new address is Box 217, New Port Richey, Florida.

Hilda Joyce was born June 25 to John '58 and Blanche (Burwell '57) Louthain. Their new address is R.R., Converse, Indiana.

Adolf and Naomi (Metzger) Hansen, both of the class of '59, announce the birth of Rebonna Dale on July 3. Big sister Becky is excited over the arrival of "Bonnie."

Jack '60 and Dru Hoyes are happy to announce the arrival of John Douglas, Jr. on July 2.

Delores (Larson '59) and Henry Van Milligan are the proud parents of David Charles, born June 20. Henry is studying at Wayne University this summer under a National Science Foundation grant and this fall plans to teach at Highland Park Junior College. Dee is enjoying staying at home and caring for David.

- In Memoriam -

The Rev. J. R. Stanforth x'11 of Archbold, Ohio passed away on May 25. He was a retired Methodist minister.

Flora E. (Vandament) Wallace, who was Dean of Women at Taylor during the middle 30's, passed away on March 29 after an illness of about three months and was buried in Bainbridge, Iowa.