Fall Activities On Taylor's Campus

Semi-Annual Meeting of Board of Directors

There are a number of events to be calendared in the fall on Taylor's campus, not the least of which is the semi-annual meeting of the Board of Directors of the William Taylor Foundation.

You might be interested to know something about the personnel that make up our present Board of Directors, inasmuch as there are some new members who have recently been added, and also because our present Board is as representative of the interdenominational character of Taylor as any Board Taylor has ever had. Among the fifteen members of the Board of Directors, the following denominations are represented: Methodist, Mennonite, Missionary, Christian & Missionary Alliance, Nazarene, Wesleyan Methodist, Independent Fundamentalist.

The brethren met on October 31st, when Taylor was in the midst of one of the most gracious revivals ever enjoyed on the campus. (See report below.)

The meeting was a very constructive one, and was largely one of planning for the much-needed library for our campus.

Foundation Meets In Annual Session

The annual meeting of The William Taylor Foundation was held in Society Hall on the afternoon of October 31st. This organization, as you know, is the corporate body of the University.

The most vital business before that organization on the thirty-first was the discussion and adoption of two proposed amendments to the Articles of Association, one of which provides for the election of three members to the Board of Directors.

In order that the readers of the "Bulletin" may know how the Board of Directors are now elected for Taylor University, we review for you the provisions as the revised Articles of Association include them: Three members are elected by the Alumni Association of Taylor University, three members are elected by The William Taylor Foundation, and three members are elected by the newly-created Advisory Council. The President is a member by virtue of his office. These ten directors, in turn, elect five additional members, constituting a Board of fifteen.

The Advisory Council is provided for under the following amendment:

"Article 7, Section 2, paragraph 4, as amended, is hereby amended to read as follows: Three (one each year) by a body known as The Advisory Council. The membership of this body shall consist of persons who subscribe to the statement of faith and practice as set forth in Article 4, and who request membership, or consent to membership, and pay $100.00 or more annually toward general operating expenses of Taylor University.

"The Directors chosen by this body shall be elected by the following method: The Board of Directors of The William Taylor Foundation shall appoint a nominating committee from the membership of The Advisory Council which shall prepare a slate of two or more nominees from the membership of the Advisory Council to be voted upon by absentee ballot. Provision shall also be made on the ballot for a write-in vote. A majority of the ballots cast shall be necessary for election. In the event that no nominee receives a majority on the first ballot, a second ballot shall be taken in which the nominees shall be the two persons receiving the highest number of votes on the first ballot. The elections by the Advisory Council shall be conducted by the nominating committee during the month of January, and all persons having qualified for membership during the preceding calendar year shall be eligible to vote. No person having attended officially the last previous annual meeting of The William Taylor Foundation shall be eligible to vote in the current election.

"The provisions of this article shall become effective when The Advisory Council reaches the number of fifty or more persons."

It can easily be seen that this new Advisory Council has great possibilities for service to Taylor University. On the other hand, it is the child of The William Taylor Foundation, which has the opportunity to carefully scrutinize its functions and evaluate its worth, in what we might term a period...
of trial. It is to be hoped that immediately from among the friends of Taylor University, both within the William Taylor Foundation and supporters apart from the Foundation, that many more than fifty members, the required number for its inception, will communicate with us and indicate their willingness to become members of the Council in the first year of its existence.

You will note that the Articles as amended require that Council members voting in this first year must have their membership, involving $100.00, in by January, 1946.

The potentialities of an Advisory Council include a stable aid in the current expenses of the institution from year to year. It opens the way for individuals well able to do so to exceed the amount of money required for William Taylor Foundation membership. The latter should be a much more inclusive organization, since it is the corporate body in control of the institution, but the Advisory Council can be an even greater source of financial support, and also open the way for the University to enjoy the benefits of counsel from individuals who are recognized leaders in their respective fields.

Inasmuch as this Council will be responsible for three members of the Board of Directors, a way has been opened whereby a wider spread of representation will be assured always to the institution. No single group can thus be encouraged to wield a balance of power, but instead, the opportunities for cooperative service will be open to three distinct organizations.

For an institution which is not under the control of any denomination, this procedure will meet with favor by the Accrediting Association.

A Christian Approach To a Post-War Problem

Readers of the “Bulletin” will be interested to know the members of the staff a little better through an occasional introduction of their points of view. We are happy in this issue of the “Bulletin” to include an article by Dr. Oscar Oppenheimer, head of the Department of Psychology of Taylor University, whose initial year on our campus is meeting with excellent results.

Since Dr. Oppenheimer was a resident of Germany until 1937, and knows the German mind as few men in this country do, we are happy to share with our readers this particular article, which is a timely observation in our juncture of American thought.

Dr. Oskar Oppenheimer

Missions to Germany

The reports on the horrors of the German concentration camps seemed to have made so strong an impression on the minds of the American people that some students of German affairs dared hope some new and constructive ideas for the treatment of that nation would come out of it. Looking at the American scene now, so short a time after that thunderbolt struck down, we are observing with anxiety that the shock which it gave us is losing its strength rapidly. How is that possible? We were stunned and we gasped in helpless terror at a picture ugly beyond description, at a revelation of human depravity and corruption so deep that all imagination was unable to fathom it. Yet what most of us are doing now is to forget about it. So doing, we are choosing the most superficial and the most cowardly reaction possible. We cannot digest it, we cannot assimilate it to our way of thinking, and doing, so let us act as if it never happened. Very unfortunately, however, it happened among us; the perpetrators of the crimes are members of the same human family to which we belong, most of them are still alive, and very able to repeat their deeds. Therefore, it does not make sense to try to forget it. What we must do instead is a piece of hard thinking, and, based on it, try to treat Germany so that it is impossible for those horrors to recur in our and children’s generation.

The first thing, then, we have to do is to grasp what Buchenwald and Dachau have to teach us. In the light of what happened there, we will have to realize that the German downfall primarily is neither a political nor an economic phenomenon, but moral in its true nature. To accept that and to keep it in mind and not to forget it again is extremely hard for modern man who is trained to believe in the supreme importance of economic facts. He must learn that the nicest economic or political schemes cannot cure the moral disease which has affected an entire nation. Not that we should neglect the issues in those fields, but we should understand how inferior they are to the moral issue.

While it is of utmost importance to understand the nature of the German problem as being moral in its core, it is of the same importance to face the size of the problem. The crimes which we were called upon to witness were not the deeds of a small group, but of an unbelievably large part of the nation. By doing or by knowing what was done, millions took part in them. We are victims of dishonest, wishful thinking if we try to shun this fact by pointing at the pressure exercised by the German government. There is a limit to the efficacy of the pressure on a moral person, and the limit is reached for a moral person when he is urged to become a criminal. Considering the implications of the extent of German corruption, many of us, quite understandably, would like to run away from it. The implications of the fact are stupendous indeed. We know too well that some students of German affairs saw their points of view. We are happy in this issue of the “Bulletin” to include an article by Dr. Oscar Oppenheimer, head of the Department of Psychology of Taylor University, whose initial year on our campus is meeting with excellent results.

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tems are based on religious beliefs, is illustrated perfectly by the German case. These people became cruel killers and torturers after they had lost religious faith. In a process of four centuries starting with Luther and humanism, the religious foundations gradually had rotted away under the German culture. There were preserved, to be sure, down to Hitler's age, the shells of cult and tradition, but they had become empty and meaningless. How empty and meaningless is manifest in their attitude toward state and society, also were decisively handicapped by their adherence to Luther's ideas on that subject. It follows from the recognition of the facts that we will not have a new moral code with obliging power unless we have at once a religious rebirth. So as Germany's moral life collapsed, because it lost its religious basis, so a new morality will last only if it is founded on a new vital religion.

The duty to bring this new religion to Germany lies with us, the Christians of the Western World. The German problem, in a very poignant sense, is our problem. Is Western Christianity strong enough to stand the test?

A long era of scientific humanism has sapped the strength of the Christian church. The question arising now is: how can the church have enough vitality left, first to see that there is a challenge waiting for her as magnificent as any in her long history, and secondly to meet this challenge victoriously?

There are two phenomena which may prove strong enough to ease the task of the church so that she can do it. The first one bears on the present state of the German mind. While the loss of religious faith is to blame for the moral decay of Germany, it is, at once, the cause for another phenomenon of a very different and of a very encouraging nature. The loss of religious faith has created a vacuum in the souls of the Germans of which they are very conscious, from which they suffer and which they try to fill frantically. The process in which they lost their Christian faith did not kill their need and their desire for faith. Let us not forget for a moment that the Hitler movement was in the first place a pseudo-religious movement, and not a political or social movement. It was primarily in search of a leader to quench the thirst for faith. How unbearable that thirst had become is clear from the fact that they accepted a man as savior who was teaching them a criminal code. So it could happen—a baffling and paradoxical situation at first sight—that a nation, driven by despair, becomes criminal and devout at once. Today with Hitler the last chance for salvation seems to be gone, and the despair from which they escaped into the Hitler fraud will grip them again. It cannot be too hard for the Christian church to realize, a golden opportunity is here after scientific humanism and humanistic pseudo-religion have become the dominant way, by quenching their religious thirst and offering them a new moral code along with the new religion, we could take care of that angle of our problem.

The question as to how that can be done in a practical way leads us back to the American scene and to a second phenomenon of the spiritual renewal of the German problem in spite of all inherent difficulties. The enterprises of saving the German nation from spiritual death is so new and tremendous that it cannot be accomplished by old routine means. Total war must be followed by total peace. This world out of joint can be repaired only with unheard-of devices. Profound recognition of the novel situation in which the world finds itself, is shared by many thousands of individuals across the Western World, particularly by young people and by soldiers in the armies. Their recognition of the facts is by no means intellectual or moral; it means to them doing something about it, and not only something that would require a few months or years, but a dedication of a lifetime, if necessary. The concern of their private lives appear to them negligible compared with the needs of the world. They are waiting for the leaders who have vision enough to show them the way. The cause large enough to challenge their imagination and their will for action would be the reconstruction of Germany in cooperation with the Germans. Thousands of young engineers, architects, artisans, administrators, and what other professions are needed for such an enterprise would be scattered across the country, single ones in small towns, teams in larger cities, working closely together with the former enemy to provide for him again one of the essential necessities of life; decent shelter. While they were working together on something constructive, not against each other in a destructive task, the Germans would have ample opportunity to get first-hand knowledge of people whom traditional prejudices and unscrupulous propaganda had pictured to them as schemers and the upshots of a degenerate democracy. In the evening hours of common leisure after common work, the American would tell the German why he has come and why he is doing all this for his former enemies. That means that the sermon would have to follow the action, not precede it! Preceding common work would generate mutual trust and respect, and prepare the soil well to receive the seed of Christ's word. Almost all Germans are convinced that an attitude does not exist in the world which induces you to help your enemy, unselfishly. They believe fervently in the jungle theory which says that man is man's enemy. If we were able to demonstrate to them the greatness of Christ, first by having Him shine through the work that we do for them, and then after having borne witness to the power of His teaching, by offering again His word that they lost in a long and painful process, we would start the birth of new men, and only such a birth, nothing less, can save Germany. A live Christianity, dominant in the life of individuals, is needed to pierce the thick crust around the German heart. A tremendous job! But who dares to say that results would not pay for the effort!

The blessings from those lives, spent sacrificially, would go much farther than saving Germany, perhaps world peace. Along with the Germans we would become new men. We have bombed Germany to rubble, we have killed women and children, the very young and the aged. We did it because we were convinced that there was no alternative left for us. Yet, we did it with heavy hearts. We felt caught in a web of events. Along with the Germans we were convinced that there was no alternative left for us. Yet, we did it with heavy hearts. We felt caught in a web of events. Along with the Germans we were convinced that there was no alternative left for us. Yet, we did it with heavy hearts. We felt caught in a web of events.

Central Guests

Already plans are under way for guests to be entertained at the Centennial Commencement, which will begin on Thursday evening, May 30th, 1946. The Steering Committee for the Centennial program is asking the following individuals to serve as an Entertainment Committee: Miss Ruth Johnson, Professor Keith D. Crane, Mr. M. E. Witmer, Rev. Wayne Mitchell, Mr. George Lee, Mrs. Hazel Lamott.

All arrangements for special dinners and other entertainment will clear through this committee, which, it will be noted, is made up of members of the faculty and alumni who are close enough to the campus to work together.
A Suggestion

Recently the Reverend Alva J. Beers, pastor of Trinity Methodist Church, Cleveland, Ohio, a member of the Class of 1926, sat in our office, and suggested what seems to me to be a very excellent and workable plan whereby the Alumni Association might, by classes, raise a very substantial amount for the new library.

His idea is that five individuals from each graduating class, from 1906 to the present, become responsible for $500.00 each. These five members of each graduating class could, and should, contact all the other members of their own class, and as many outside the class as is necessary for each one to get $500.00 for the library. This would enable all the classes to reach the quota of their respective classes. In other words, $2,500.00 from each graduating class is not an impossible amount nor is the procedure suggested an unworkable one.

Reverend Beers wants to be the first from the Class of '26, and I am wondering whether some other class will not immediately step in with some volunteers for their quota.

Remember, it takes but five from each class to get this thing started! Think it over, and write the administration about it.

Initial Members in the Advisory Council

As this issue of the “Bulletin” gets under way, opportunity to publicize the Advisory Council has just begun. However, the following names have already come in:

Dr. Herbert M. Lyon
Miss Marietta Lyon
Dr. P. J. Fisher
Mr. W. H. Polhemus
Dr. Clyde W. Meredith
Mr. S. E. Breaden
Miss Virginia Summers

A number of the friends of Taylor University will welcome this opportunity to get into that group who not only are responsible for three Directors, but are happy also to provide additional funds for the current expenses of the school year. Advisory Council members are to be made up each year, and membership in any one year does not obligate one beyond that time.

Members of the Advisory Council for the current year must have their money in by the end of January, 1946, at which time the Council will proceed to elect their representative on the Board of Directors.

Taylor’s Annuity Plan Has Many Advantages

The attention of our readers is again called to the Annuity Investment Plan through which it is possible to make a substantial gift to the institution providing for a satisfactory interest return during the lifetime of the donor, and, at the same time, guarantee that the fund will upon death become an outright gift to the institution for either designated or undesignated purposes.

The Annuity Agreement Plan has some very distinct advantages. It provides a lifetime return that cannot shrink. Through such an agreement it is possible to execute one’s own will; create a trust fund, and give generously without hardship. The value of the principle of such annuities does not fluctuate.

Our policy of handling such annuities is ultra-conservative. The face of the annuity is invested one hundred per cent in government securities or similar conservative investments, thus going even beyond the customary actuarial investment policy. In other words, every dollar of the annuity is secured by being kept invested until the death of the annuitant.

If any of our readers have funds for which they are seeking a safe investment, they can find such an investment in a Taylor Annuity. At the same time, they can be assured that the funds so invested will be used upon their death in carrying out the program of an effective Christian college.

If interested in learning further details about this mutually beneficial plan, please fill out the blank below and mail it to the Business Manager, Taylor University, Upland, Indiana.

Name
Address
City
State
Married Single
Age

“THE MESSIAH”

The dates for the annual presentation of “The Messiah” have been set for December 14th and 16th. On December 14th it will be presented in Shreiner Auditorium with four guest musicians singing the solo parts. On December 16th, it will be presented in Hartford City in the afternoon. Friends within driving distance of the campus are cordially urged to attend. Professor Keller of the Voice Department will direct.

New York Alumni

The New York Regional Fellowship of Taylor University Alumni held a very interesting meeting at the Lexington Avenue Methodist Church in New York City with over fifty alumni and friends in attendance. Following a dinner together, an informal program was conducted, with the outstanding feature being the talk by Acting President Clyde W. Meredith of Taylor. Dr. Meredith was very cordially received, and his message concerning the present conditions existing at the Alma Mater, and the future aspirations of the school was deeply appreciated. Expressions of faith in the school, and its administration, were given and the fine spirit of unity and fellowship existing in the meeting were indicative of the high regard in which Taylor is being held by these alumni, and their prayer is that God will use the school in years to come.

The marks of definite progress at Taylor as disclosed in the informal discussion of the evening stimulated increased faith and hope in the future of Taylor University, and the loyalty of the group to their college.

This fellowship, which was formerly held among the more recent graduates of Taylor now attending, or just having graduated from seminaries and graduate schools in and around New York, has now been enlarged to include all Taylor Alumni in the vicinity of New York. All are invited to a spring meeting to be held in New York next April. Further details will be mailed to all alumni of the area.

—Rev. Evan Bergwall

Notice

Professor Willis J. Dunn, Director of Public Relations, is anxious to locate any, or all, of the following people. Anyone having information on any individual herein listed would be doing the office a kindness by sending that information to Professor Dunn in care of the University.

Mrs. Dora Elizabeth Hawks (1905)
Mrs. Jacob Boos (Mary Keesling, 1912)
Mrs. Mayer Oakes (Margaret James, 1903)
Mrs. Roy Ellinghouse (Edna Bennett)
Mrs. H. Hamilton (Frances Bogue, 1928)
Mrs. Mabel Schug (Mabel Brineman)
Mrs. John Sherry (Cliffie L. Beekman Smith)
Wiley Smith
Wyatt A. Smith (1922)
Melville E. Snyder (1907)
Miss Mary Sommers
Sherman Spear (1908)
Harry Asbury Speker (1907)
James A. Sprague (1897; D.D. 1915)
James Michael Sprinkel (acad. 1906)