1960

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Case, Harold C.

Boston University


*Boston University*
In this issue:

- DIALOGUE on HIGHER EDUCATION
- WINDBREAK against EXISTENCE
- RENAISSANCE of BOWNE
- ATHLETES as DIPLOMATS
Bennett Cerf and Henry Moyer, Jr. collaborate on a Profit Sharing Plan for Random House

Meeting and working with interesting men like Bennett Cerf is one of the most satisfying things about his career with New England Life, according to Henry Moyer, Jr. (Dartmouth '51).

Recently, he presented to Mr. Cerf a proposal for a revised Profit Sharing Plan for the staff of Random House. They went over the details together and developed a program which will benefit employees in every salary bracket—providing more life insurance protection for less money than was previously possible.

Henry, of course, work closely with company officials in planning this plan through the years. And he'll continue the sound programming for a number of years to come at Random House. This is one aspect of Henry's ability to just a part of the outstanding job he's been doing for New England Life, ever since he joined us in 1952. He was elected to the executive committee by his peers and new insurance life was provided to him as a result of his proposal. He is especially interested in the training and supervision support which would quickly equip him with the necessary selling skills.

Bill has done an outstanding job. This quarter-million-dollar policy is representative of the kind of performance that brought him our Rookie of the Year Award for 1959.

If a career like Bill McDonald's appeals to you, there may be a place for you with New England Life. Men who meet our qualifications get regular income right from the start and can work practically anywhere in the United States.

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THESE BOSTON UNIVERSITY MEN ARE NEW ENGLAND LIFE REPRESENTATIVES

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In this issue:

A round the shop we've been calling this issue the "Saturday Review" job because of the number of "think-pieces" which popped up when we started to put it together. These articles, rooted in philosophy, are all couched in the most decorous terms, but the gentle language covers up some explosive ideas.

Take the "Dialogue on Higher Education" for instance, between Dean Goodson and Dr. Brameld of SED (page 2). Quite innocently, they reach the conclusion that we're going to have to re-think completely all our ideas on what a university is for, and how it should do its job. Not the least explosive of their ideas: we need to train "universal men" as teachers, if we hope to train "universal men" as our product.

In the "Renaissance of Bowne" (page 23), four of our liveliest living philosophers - Bertocci, Muelder, Millard, Lively - evaluate the contribution of our liveliest departed philosopher, Borden Parker Bowne, now fifty years gone. The crotchety Bowne in his theory of personalism tried to bridge the gap between empiricism and faith - our four critics believe that his influence, always strong here, is beginning to wax outside more and more.

Other philosophers earn space too (see "More University People": Smith, Pelham, Koh, Kendall, and "Sports") but my favorite earner thereof is Howard Thurman in "Windbreak Against Existence," (page 7). Sample lines: "Any kind of exclusiveness is not a luxury, but a death potion. Wherever a man is in prison, God is in prison." Favorite, because of this story he tells: "I was in a Manila restaurant early this year, and this chap strolls in, points and cries, 'Penguins, penguins!' I stare at him, too, then cry, 'BOSTON, BOSTONIA!' It was Byrne Whalen (now Information Officer in Tokyo for the Air Force, an editor of BOSTONIA in '58) who wrote the 'penguin story' about me in BOSTONIA, years ago!"

Cover: The University was well represented in the Olympics at Rome this summer (and last winter at Squaw Valley). Dick Rodenheiser (hockey) and Ted Nash (4-oars without-coxswain) won gold medals; John Thomas (high-jump) won a bronze; John Lawlor (see page 29) represented Ireland in the hammer throw, placed fourth.

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We asked Dean Max Goodson of the School of Education to point up some of today's difficult issues in higher education, then asked Dr. Theodore Brameld, SED professor of philosophy to comment on the Dean's paper. This "Dialogue" contains issues about which there is serious disagreement. BOSTONIA believes in the open forum for honest discussion of differing opinions between men of integrity. Here is their

**Dialogue on Higher Education**

**A University with the Nerve for Leadership**

by Max Goodson

Dean of the School of Education

At least three forces in today's world are making new demands on education. And they are explosive forces—they must be harnessed by rational means or they can blow us all to kingdom come. Let me describe them thus: the explosion in new knowledge; the explosion in population; the explosion in ideology.

*The Knowledge Explosion*—The budget for research into new knowledge has expanded by a large multiplier during the past decade. Investigation and deliberate innovation have become enormous enterprises now spending at an annual rate of twelve billions of dollars. And the resulting abundant flow of knowledge is touching every facet of life—patterns of leisure and entertainment, the nature of work, an increasingly mechanized and automated physical environment, the power of the individual to move and control things, greater speed and scope of communications, standards of health, a tremendous increase in the magnitude of destructive power available to nations in the event of war, expanding territories of imagination for exploring space; indeed, all aspects of living are undergoing change.

**The Questions I Should Like to Raise** about Dean Goodson's timely discussion are, for the most part, supplementations rather than acute differences. As an educational statesman, he has placed the problem of higher education exactly where it belongs—in the setting of our dangerously explosive, but also challengingly hopeful, period of planet-wide change. It would be difficult to select any more crucial instances of the gigantic forces that impinge upon contemporary humanity than those he outlines. The vast responsibilities of higher education—indeed, of all education—can now only be tested by the degree to which it comes to terms with such forces.

Let me underscore the Dean's recognition of the fact that the explosion of knowledge occurs not only in the physical sciences but also in the sciences embracing the sphere of personal and social behavior. Unfortunately, the twisted values that govern so much of our public policy prevent anything like a balanced allocation of support for the behavioral sciences by comparison with the enormous sums we spend every day in the year upon research in the physical sciences. Little wonder, then, that we know far

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A more subtle but pervasive impact along with this overwhelming flow comes from changing man's world-view. The nature of science has shifted rapidly from the objective of seeking a linear cause and effect explanation of phenomena to the discovery of a configuration of events. More of man's power to imagine is released for creating new knowledge as the old idea of causality gives way to the view of pattern, process, and purpose.

Thus, the power of the atom was unlocked through the organized enterprise of research, but the new world-view of physics provided the premise for the investigations and the ultimate result. Atomic energy dramatized the success of the new model for inquiry and logic. A new vista of opportunity and potential has opened for man.

And not only in the physical domain has knowledge become the basis for man to command massive force. In the field of the behavioral sciences, too, knowledge has been advancing to increase man's capacity to control. A nearly absolute power is now available for destroying personality. Knowledge in the psychological realm provides the expertise for brain-washing which can be used to break the will, to blunt the sense of morality, and generally to dehumanize a person.

But although the research potential for the good in the behavioral sciences is relatively unexploited, compared to the physical and biological sciences, it is a delusion to think that the human sciences are weak. In their present condition, they can be used to release destructive as well as constructive power of tremendous magnitudes. The issue is whether the power is to be used for man to control himself and to construct healthy human relations, or for one man or one group to enslave another. On both frontiers, physical and psychological, the issue is the rational control of power that flows from knowledge.

The Population Explosion—The population explosion is a second force that is making a greater demand on education. Assuming that the present rate of increase continues to 1970, the present population will have increased by 35 millions, for a total of 215 million persons in the United States.

This increased population will most likely be concentrated in urban and metropolitan areas, and this concentration will increase still further the tempo of social and cultural change. The frictions of daily living due to crowding will place greater demands upon the agencies of the community that deal with the education and welfare of the individual. As new population crowds us, the requirements for the community service function will increase probably at a geometric ratio. An outcome of this concentration will be the precipitation of new problems or a worsening of problems already with us such as family disorganization, youth delinquency, alcoholism, political corruption, and the like.

Another aspect of the population explosion is a chang-

Perhaps, however, the most controversial issue that might be raised between my Dean and myself centers in the third of his three explosions—the ideological. Though I endorse many of his comments, I do not think it enhances understanding to utilize the term "free world"—so overworked by political propagandists—as a way to contrast the non-communist with communist cultures.

Freedom, as Dean Goodson would readily agree, is a very elusive value to define; for this reason, it seems better to avoid its use in contexts like the present one. Is it really the case, for example, that the United States and the Soviet Union can be fairly contrasted by calling the former "free" and the latter not? Western democracies also fail in many ways to demonstrate meaningful free-
ing age structure. During the 60’s, elementary school age persons will increase by 6 per cent and high school age people by 48 per cent, assuming the present rate of increase. The trend toward more education and the increase in the size of the college age group will elevate college enrollments during the 60’s by 90 per cent.

The dependency ratio, the number of persons below the work age and above the production age in relation to the number of persons who are economically productive, is increasing. This dependency ratio in the foreseeable future will probably be offset by technological improvement. But for the first time in its history, population change in the United States will force our imagination to use this new knowledge efficiently lest a poorer standard of living becomes the fate of a future generation. Certainly, the present standard of living cannot be assumed in the future on the basis of a laissez-faire theory of automatic progress.

Here’s another dimension in the population explosion. A differentiated increase in population between the white and non-white segments of the present population is already producing massive problems of acceptance of one group by another; it will continue to bring into sharper focus social tensions that arise from prejudice and discrimination. The non-white segment of the population is increasing at a rate more than 60 per cent greater than that of the white population. This differentiated multiplication of persons with different ethnic backgrounds and subcultures intensifies the human relations problems which institutions and communities will find necessary to solve in infinitely better fashion than they have in the past.

The Ideological Explosion—Another force drawing attention to education is that of the incompatibility and competition between the Communist bloc of nations and the free world. This is an ideological explosion that will likely continue long into the future.

The nature of the explosion is the unalterable incompatibility between cultural values—those that lay at the heart of the free world and those that undergird the institutions, particularly political and governmental, of the Communist regime and its satellites. The function of the United Nations and various alliances among free nations, and the strategies they undertake to reduce tension, may keep the incompatibilities contained short of war. One of the dynamisms of the communist world is the cult of its inevitable success: the downfall or capitulation of the capitalist world is irresistible. The Communist bloc might be conquered; they are not the most dangerous enemies.

The Three Particulars

These explosions may well catch us dismayingly unprepared; indeed, I will say it frankly, they have caught us dismayingly unprepared. We are being inundated by the spate of new knowledge, by the spate of new people, by the spate of new credos demanding that we choose sides.

Wherein have we not prepared ourselves, in the American university, to confront these floods with the necessary confidence? I would suggest, in three particulars:

1. In not formulating a consistent, creative philosophy of higher education;
2. In not questioning seriously our traditional modes of education;
3. In not developing a corps of “master teachers.”

A Creative Philosophy

There are numerous philosophic models of higher education deducible from a study of American universities:


2. The Ezra Cornell model—the modern Cornell University does not fit this model—goes to the other extreme. Ezra Cornell insisted that the university which lead herself to distort our present system of freedom. For example, a distortion can be induced into science and the creation of new knowledge so that the free mind which investigates upon the basis of genuine curiosity, and the desire to know the truth of nature may be restricted in effort and imagination to the more immediate and false goal of outdoing the Russians.

Another point: the departure from the theory of justice and an ideal of the good life which flow logically from democratic principles could become a blight upon our culture if the Communist threat is not taken in our stride—that is, with ironic detachment and a keen sensitivity to human values.

Certainly, human values are at the crux of the matter—the ideological conflict with the communist world is merely the most flagrant evidence, today, of a far deeper, far more divisive conflict. It is the conflict between the spiritual and the material, the conflict with forces that measure “good” and “truth” in terms of things, and in terms of money, and in terms of status.

The creative growth of the human being, with all his ancient ache for justice and good will, is not the measure of success today. Too often, the measure is in the trapings he possesses—not the substance of his mind and soul.

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Universities: American, English, German; Oxford Press, 1930.
bears his name tend to become an institution where anyone could learn anything.

The "Service" model, which responds to the changes in the culture surrounding it. The formula is a simple one, based on the rationale of service—as the community needs clergymen, teachers, doctors, social workers, business people, other personnel, the university seeks to supply them. The "Essentialist" model, which transmits the habits of mind, and the values and social customs of a given society, from one generation to the next.

All of these philosophers have virtues, of course, but they also, I think, have fatal flaws inherent in them. The European philosophy, for example, would limit severely the college population to a relatively few dedicated scholars. The so-called Cornell approach, on the other hand, tends to debase scholarship and glorify practicality and action.

The "Service" model can easily fall into a dangerous isomorphism: as the mirror image of its community, the "service" university may forget its leadership role in the search for truth and in the creation of knowledge and beauty. And, finally, the Essentialists look too much to the past, and do not allow enough for revolutions in knowledge, and values, and culture.

There is another, exciting philosophic model all too seldom displayed on the American campus. This point of view puts the creativity of the person and its cultivation at the center of its focus: the student is the most important figure, and his creative growth the prime objective.

Harold Taylor, former president of Sarah Lawrence College, in a recent address at Hanover College, Indiana, put it neatly:

"I do not believe that schools and colleges should be merely the agencies for transmitting American middle class values. They should be, in my judgment, agencies for transforming and recreating the values of each generation and of each individual within each generation.

"To me, the creative element in a society or an institution consists of the people who do not accept everything as it is. That is the first sign of creativity. Too much, today, the cry is: 'Let's have more discipline; let's have more young people who will do as they are told.' This is not a situation out of which creative thinking, or, in my judgment, creative educating is likely to come."

The Needed Revolution in Modes

But suppose we accept the Taylor point of view, and seek in our philosophy the creative growth of each individual student. Then, a massive revolution against our traditional modes of preparing students would need to be wrought—we should have to provoke another explosion to shatter encrusted custom.

Consider some of our present modes of educational operation, which hardly foster individual creativity:

The large lecture hall (filled with anonymous faces) which seems almost designed to circumvent any personal dialogue between student and professor—yet this dialogue must take place if the unique, but latent, special creative talents of each student are to be educed.

The disdain for teaching freshmen entertained, by tradition, by the finest minds on the faculty. This is a tragic mis-orientation. The innocent newcomer to the college needs stimulation and motivation far more than the senior or the graduate student.

The apparatus of quizzes and blue-books and grading; of one textbook and one approach to some enormously varied subject; the "compartment" theory which insists that all students regardless of background or interest can grasp the essence of a field in fixed 15 weeks— with a quiz-sheet often his only means of communication with the instructor.

Programs of study seemingly designed to perpetuate fragmentation; this set of prerequisites before you can take that course, for instance, when you merely want it for background, not to become a specialist; whole strings of courses taught utterly independent of one another, with the student expected to integrate them himself, for himself.

Teaching that goes on without sufficient student contact, not joining his concerns to release and discipline his mind and emotions, to form his personality. Content may be dealt with in supercilious isolation, out of context of the public event, ethical, and political issues of modern life. The principle of using scholarship for solving problems may be excessively ignored through the affirmation of a sterile and provincial scholarship.

Let me not multiply complaints, although the list can be extended. The point: too few American campuses can say with pride, these modes of educational behavior do not exist here. There has just not been enough thinking about them; yet, if we ever grasp the nettle of the philosophy of the creative individual, and make its implementation our primary objective, we must do more than think about them. We must revolutionize them—and this, despite the massed objections of the traditionalist, of the research-oriented specialist, of the efficiency-minded administrator.

The Teacher as Universal Man

James Killian, Jr., formerly the science adviser to the President, has prophesied: "The future of the U.S., to an extraordinary degree, is in the hands of those who probe the mysteries of the atoms, the cell, and the stars." This is an extraordinary statement: not so much for what it includes as for what it leaves out of accounting.

One cannot deny to the scientist his prerogative to discover, if he can, the true reality of nature—and to let him rise again and again to the challenge of seeking new conceptions of beauty in the intimate structure of things.
But the declaration of prophecy by Dr. Killian is much too limited a vision. It grossly neglects the need for investigations of the human mind, of the human emotions, of the value context of life. It limits, in positivistic fashion, man's need for religion—the challenge of coming to terms with the ultimately unanswerable questions of life. It pays no heed to the demands from the social, political, ethical, spiritual frontiers, demands which must be met if we would redesign the institutions of American culture.

The need for courageous and imaginative statesmanship for the social sciences, the humanities, and the discipline of education is as greatly required in high councils as is a stewardship over probing the mysteries of atom, cell, and star. The more compelling mysteries are to be found in personality, human relations, and the destiny of a man who can walk unafraid on the face of the earth.

And teaching in its largest sense includes helping the student to inquire into all these mysteries, human as well as physical.

But what sort of teacher is required to cut across the breadth of these "mysteries," to bridge the gaps brought about by fragmentation into narrow specialties, so commonplace today?

I should like to propose the "universal man" as the faculty model—a master teacher whose universal stature would run counter to the theory of specialization.

Indeed, this universal man might be called the "specialist of the university," for the essential test for judging him would be his universality. He would be free in that he would be comfortable, insightful, fully aware in any situation in which he might find himself.

With ease he could transcend all the barriers that now separate man and compartmentalize humanity. Within the university he would transcend fields of knowledge, special definitions of competence and interest, and the various polarities of the system and culture that are the sources of vitality and change in a university.

Surely, if the university cannot produce the universal man in its faculty to become a model for the student, then it is not likely that any other institution can produce such a man—at least in the intellectual dimensions. When the university as a community of scholars gets on top of the explosions in knowledge, people, and ideology, then business, government, the church, and the individual in his own private life can get on top. But not before. These considerations converge in Dean Walter G. Muelder's concept of the university as tomorrow's society operating in anticipation. But today is the time for leadership and now is the time to start preparing.

The university would have unity and more nerve for leadership when a small group of selected faculty works closely together from the postulates of their respective disciplines and places in the university structure. The mutual reciprocity whereby a professor in one school could, on full or limited assignment, teach and study in another school without suffering alienation at the hands of either faculty would mark a new level of vitality for the university. When a faculty member can program his needs for fresh challenge and frontier opportunity on the principle of self-regulating activity so that teaching may be paramount one semester, consultation with the practical world another, and research another, then another dimension of universality will be added to the professor.

About all that can be hoped for in reality is that a few selected integrators might be nurtured to a more universal stature than what any of us at present reflect. With a few

Max Goodson, left, Dean of School of Education and Theodore Brameld, right, Professor of Educational Philosophy.
Dr. Thurman, Dean of Marsh Chapel, has just returned from a global tour, where he studied world conditions. BOSTONIA asked for his observations on the problems that most plague the world.

During my life I found that I received great spiritual strength from an oak tree. That oak tree was my windbreak against existence.

How many people the world over have their oak trees? How many people have something, a symbol, from which they gain spiritual strength?

Somewhere in man's journey, certainly my own journeys, I had to learn how to honor cultural and theological barriers, without making them roadblocks to communication and understanding. The basis for this in my life was rooted in the things that happened to me in early childhood in Florida.

My response to these events turned me to religion and determined my ultimate vocational choice. This choice with its unique emphasis led successively from Howard University, as Dean of Rankin Chapel, to the organizing of the Church for the Fellowship of All Peoples in San Francisco. And then to Boston University as Dean of Marsh Chapel.

What I had to find, as a growing boy, was some inner resource that could give me enough immunity to the violence of my environment to enable me to have a sense of normalcy and worthwhileness in being a human being.
There were many violences in my earlier life. Perhaps the one that left its profoundest mark was the funeral service of my father. It was conducted by an itinerant evangelist. Here was a man, knowing nothing about my father, condemning his soul to hell because he was not a member of the church.

Of course, at the early age of seven, this did not seem too serious at first. But as I grew older, this trauma became more meaningful. As a result, I felt that I had to find something that could meet the devastations of this experience in a creative and sustaining manner.

I can remember in the backyard of our home there was a huge oak tree—to the small boy, the "canopy of God"—my windbreak against existence. Whenever life was rough I would go to my sacred oak tree, and with my back against it, would talk things over. It was the one thing in our yard that did not give when the seasonal hurricanes came.

Again and again during these years I turned to my oak tree which became more and more not only a windbreak against existence, but also a trysting place where I met and communed with God.

Symbolically, my whole universe apparently turned on whether or not the tree would give in to the storm. Always it stood.

Throughout my career, I have had a great deal of interest in other people, other races, and other creeds. While I was at Howard University in 1935, I was chairman of the Pilgrimage of Friendship from America to Students of India, Burma, and Ceylon. It was in this connection that Mrs. Thurman and I went to India to speak to student groups in nearly one hundred educational centers in these three countries.

It was during this trip that I became aware of other people in the other countries of the world. What could we do to bring about a better understanding of all people of different races and religion?

Organizing the Church for the Fellowship of All Peoples in San Francisco pointed the way to a partial answer to this searching question.

The ministry of Marsh Chapel here at Boston University is a fundamental religious undertaking seeking still additional answers within the framework of an urban University whose roots go deep into the soil of a Protestant Christian tradition, but whose constituency is made up of many races, cultures, and religions.

It is important to have a sense of the other person's fact—whatever it may be. This is a never-ending quest upon which all communications between peoples rest.

Two months ago, Mrs. Thurman and I returned from a trip around the world. On our journey we read scores of books in an unhurried atmosphere of the sea voyage. These books deepened our own knowledge of the peoples and the struggles in which they were engaged in the major countries along our way.

You have asked me to make some observations on the problems that face mankind, particularly those that were so conspicuous during our trip.

In Japan, the people we met and with whom we talked were anxious that we understand those student-friends of democracy and the American people who were opposed to any treaties which did violence to the great creative expression for peace found in the original Japanese constitution to which we gave our blessing.

They were opposed to anything that might portend a future Hiroshima for themselves, or mankind anywhere.

In Hong Kong, the vast problems of dislocation, hunger, deprivation of dwelling place—the utter loss of a sense of "home"—was overwhelming. The story was the same wherever refugees were found, from Hong Kong to Europe.

In the Philippines, there were many American fraternal workers in schools, colleges, and churches who shared deeply in the journey of that nation from the status of a ward of America, to subsequently being captives of the Japanese, to all the full-blown glory and responsibility of national freedom.

It was arresting in Egypt to see the enormity of the task of finding a way to communication between peoples who are finding their roots watered afresh by a rebirth of an ancient faith. It is a faith with vast overtones of nationalism. Here also are people of the West with all the burden of the guilt of a necessary imperialism.

Herein is the great challenge which Marsh Chapel represents to me. Any Sunday morning there are present in the congregation men and women from the ends of the earth, often of varied creeds, faiths, and cultures. Here is a service addressed to the deepest needs and aspirations of the human spirit.

When I conducted religious services on board ship crossing the Pacific, or preached at the Union Church in Tokyo, or lectured at the American University in Beirut, or gave the sermon at Saint Martin's in the Field, the Royal Parish Church of London—there was but an extension of the ministry of the Chapel itself, the same challenge, the same cross-section, the same timeless urgencies.

Now, there can be no peace in the world as long as you have hunger, desperation, poverty, and insecurity among so large a number of people. And I do not have a sense of being able to do very much about this.

As long as there are situations such as these in the world, we must remember that whenever the people themselves are ripe to be exploited of any way of life, to them it is a means to an end.

In the competition between ideologies and ways of life between East and West, one of the elements that we are trying to capture in such a struggle is not merely the minds of men, but it is their stomachs as well.
This to me is very important.

There is an old Zulu adage which says: "Full belly child says to empty belly child, 'Be of good cheer.' Only the empty belly child has the right to say to the empty belly child, 'Be of good cheer.' A full belly child cannot tell the empty belly child to be of good cheer."

What can we do, individually and collectively?

First, we must find the way by which we can confirm our own faith in the values which are important, and at the same time, include in the confirmation of those values the redemption of the stomachs of people.

Next, I am convinced that whatever moral, spiritual, and political leadership we will be able to give to the world will be hampered by, or helped by, what we do in our own country in the areas of anti-Semitism, anti-Negroism, and the other anti-isms that contradict the philosophy of our way of life.

This is axiomatic to me. Therefore, I feel that it is important in an entirely fresh dimension for me to deepen my own sense of urgency about the mission which I have felt all of my life. My trip confirmed this urgency.

It is with profound sincerity that I say I wish I were five hundred people with an experience such as I have had. This is the way I feel about it and these are the things which I am willing to do in connection with them, rather than being just one person who puts his pants on, one leg at a time, like everybody else.

The feeling is just that urgent, and I think that we have a wonderful opportunity in this country to spread this feeling. Almost everywhere in the world we have foreign students who have been in this country. Mrs. Thurman and I encountered in most every country and city someone we had known, or who knew us in our work in San Francisco and university campuses, or who had studied, visited, or lectured in the United States.

Alumni of Boston University extended warm and gracious courtesies to us in all places. Mrs. Thurman, as chairman of the first Hostess Committee for International Students at Boston University, was given "art tokens" by several distinguished and beloved graduates in the Far East to bring back to the Campus. Several of these will be added to the art collection and will grace the serving tables during our Marsh Chapel Sunday morning coffee hours.

It seems to me that the opportunity to be influential in any of these countries is at our doorstep.

Here in our own Boston University, where we have some eight hundred students from all over the world, we have an opportunity that should not be neglected. Some of these students will later make policies by which our children will be profoundly affected.

But of extreme importance is for us to be aware of this without being pompous.

Another factor which certainly does not aid the world situation is that of exclusiveness. This was portrayed so vividly to me in London. There I learned that the high-turbaned Sikhs from India, many of whom live in London, were denied jobs as conductors on the trams. The rules called for standard conductor hats.

Any kind of exclusiveness is not a luxury, but a death potion. And I say that with joy, for it is this insight which has been a part of my life, most of my life.

Such insight hasn’t been developed because of the threatening things I see in the environment. Rather, it is fundamental in my thoughts to the very meaning of life. I do not think that I can ever be what I ought to be as long as there is any single human being anywhere in the world who is being held up because of conditions over which he is unable to exercise any control.

I think that my freedom is locked up in his.

Dean Howard Thurman
MEDICAL RESEARCH CENTER

An unfinished building for never-to-be-finished work

by Richard Bestany

IN BOSTON'S SOUTH END, on the corner of Stoughton Street and Harrison Avenue, is the new six-story Boston University-Massachusetts Memorial Hospitals Medical Research Center—the latest evidence of Boston University's burgeoning development program.

Dedicated October 28, the new Center has already brought life into the cobble-stoned streets and old brick buildings which surround it. Located between Massachusetts Memorial Hospitals and Boston City Hospital, it is a fitting structure to modern research.

Constructed of limestone and blue glazed brick, the Center will be one of the largest research units in the country. It is designed to serve as a research institute for the faculty and graduate students in the School of Medicine. It will house everything from a cement-enclosed room used for radio-active isotope experiments to a penthouse.

Dr. Henry M. Lemon and Professor Herbert W. Wortz discuss projects to be undertaken at the new Boston University-Massachusetts Memorial Hospitals Medical Center.

BOSTONIA, Fall 1960
Within its walls are a variety of special research facilities. Among the many types of modern instrumentation are electronic microscopes, low level radio-active isotope counting equipment, and controlled environment rooms (viz. low-temperature, high pressure, vacuumized).

The new Center will relieve the crowded conditions of the Medical School. About 31,000 square feet of space in the Center is devoted to laboratories. The Science Department—

Dr. William C. Boyd, School of Medicine professor of immunochemistry, has been researching blood groups for the past 26 years, in subjects as varied as Egyptian mummies and Navaho Indians.

Dr. William C. Ullrick, associate professor of physiology, plans expanded research in his area of concentration: mechanisms regulating the physiology of the cardiovascular system, body-fluids, respiration, digestion, excretion, and the central nervous system.
anatomy, pathology, biochemistry, pharmacology, physiology, and microbiology—will use about 33 per cent of the lab space. Medicine and medical specialties will receive another 33 per cent, while surgery, surgical specialties, and mental health research will occupy the remainder.

The key word in the construction of this building: flexibility. For instance, the removable partitions can be arranged to meet the needs of

Dr. Henry M. Lemon, associate professor of medicine at the School of Medicine and chairman of the Medical Research Building, commented, "It is symbolic of the unfinished state of medical research that provisions have been made to allow the addition of three floors to the building if the need should arise."

Among some of the projects that will be under research at the Center are the study of many types of cancer, the use of estrogens in studying the vaginal electric potential of the body as related to ovulation, and experiments testing new born babies' visual capacity (BOSTONIA, Summer 1959).

Along with increased research facilities, the practical advantages the new Center will have are:

- an improved calibre of medical students seeking admission
- a better chance for outside funds and grants for teaching and research
- a strong force for attracting—and holding—faculty members.

The research building, as part of Boston University's overall development program, was financed by the University with a matching grant of $1,500,000 from the United States Department of Health, Education, and Welfare under the Federal Health Research Facilities Act. The estimated total cost of the building is $3,000,000.

The Boston University family will look with pride at this new Center—an institution of dedicated people doing dedicated work—all with the full realization, however, that this new building will never really be finished, that the work will never be finished, that this structure, handsome as it is, is but the barest of beginnings for what must be done to improve the human condition.

BOSTONIA, Fall 1960
Finally...

ALUMNI HOUSE

At the Senior Breakfast last May, Ramy Weeks extended an invitation to all the new members of the General Alumni Association: Come visit us at 308 Bay State Road.

This fall I picked Ramy up on it. But as I entered the building I saw a sign reading, "Alumni Association now located at 145 Bay State Road."

"Yes, we've moved again," Ramy told me when I finally arrived. "But this is our last move—we're home now."

None of the previous locations of the Alumni Association could have been called a home: the various staff members had to share offices, which seldom were exactly home-like; the alumni files (there are quite a few) were spread out all over the place, including a few basements and a downtown office. Now the members of the alumni staff are ensconced in a quite elegant 22-room house, able to do their work in sumptuous privacy, although their doors are always open.

The "new" house was really new at the turn of the century: Dr. Charles Goddard Weld built this five-story house—he built the Faculty Club, too—as a wedding gift for his daughter.

Victorian sentimentality and rococo splendor decorate every room. Behind hand-carved doors where fine linen and lace were once kept, are now found the stationery and office supplies of the Association.

Each room has its own fireplace, and since each room is carrying on a different aspect of the alumni program, each fireplace is appropriately different, although this is not exactly why Dr. Weld planned it that way. Imported wood (that is, wood carvers were imported from Italy to do the carving all over the house) and Italian marble raise each "room-warmers" to an aesthetic level far above their prosaic function.

The fireplace in Ramy Weeks' room with its hand-carved coat of arms above, inscribed Sans Dieu Rien (Without God There Is Nothing) could not, incidentally, have been better chosen. Says Ramy: "That says it all."

by Allan Hinderstein
In this oak-panelled, damask-decorated headquarters, Ranny plans a modern note: a conference table made from the top of a nine-foot concert grand piano. For harmonious meetings, naturally.

The view from Assistant Alumni Director Hank Freiere's windows is extraordinary. There are three windows, formed into a bay. The first frames the city around the State House; the second frames our sister institution, M.I.T., across the river; the third looks a long way up the Charles.

Way up at the top of the house, like the secret room of a fraternity, is the Varsity Room. When you enter this room, you enter an old Victorian world, away from the cares of University and city and the noise of the busy street.

Serving as the headquarters of the Boston University Varsity Club, the Varsity Room's walls and ceiling are of the darkest mahogany, polished to perfection. Comfortable chairs line the walls, all facing a massive fireplace. On the walls hang various awards won by Boston University athletes.

The new Alumni House was acquired by Boston University in 1942 and dedicated, along with the Faculty Club, as the George A. Dunn Memorial. It commemorates his contributions as alumnus, trustee, and Alumni Secretary.

It was first used as a dorm for the School of Practical Arts and Letters (which has since been merged into CBA). The house continued to serve as a general dorm until last year when President Case announced the proposed "high rise campus." Since 308 Bay State Road was to be torn down, 145 became the new home of the Alumni Association.

Finally, you might say from the fall of 1919 until 1960, the Association made twenty-six moves. Shifting from one office to another on Boylston, Beacon, and Newbury streets, and trying out practically every spare room in CLA, the Association settled down for a decade at 308 Bay State Road in 1950.

Although the staff is still in the process of setting up housekeeping, Ranny believes: "The Alumni House will become a gathering place for the alumni."

Thus, it is planned that various Alumni Clubs will hold get-togethers in the lounge soon to be finished on the first floor.

But along with alumni use, the House is also available to other University groups. The Varsity Room, for instance, is booked solid for the next month by student organizations, and Ranny hopes that in the near future the House will become a center for discussions on University problems by members of the administration and faculty, as well as alumni and students. His fixed intention: that "Meet me at Alumni House" become a Campus colloquialism.

*Miss Grace E. Auburn has been with the Alumni Association since its inception. When the Association made its 24th move she said, "If we move again, I'm leaving," and she did. Miss Auburn is now the Alumni Secretary at the School of Medicine, where permanency of location was long since assured.
More University People
"A nurse must have strong motivation for a life of service in personal care and an intelligence that can understand the sensitivities of the patient. She must also have the tenacity of purpose to see her task through to its goal and to feel, despite all difficulties, that nursing is the finest thing she can do," wrote Martha Ruth Smith, Dean Emeritus of the Boston University School of Nursing.

She might have been describing herself, the first "lady" Dean in the University.

Dean Smith campaigned against "ivory-towered" nursing which considers the patient to be only a number in a hospital bed. She felt that down-to-earth teaching methods were needed to give the student nurses a feeling for the patient instead of just learning the impersonal clinical methods of nursing. Her methods allowed the nurse to serve in the hospital in addition to her class work.

An Introduction to Principles of Nursing Care, which she edited, teaches her ideas. "I used to live right out of that book," declares Mary Ann Garrigan, staff member of the School of Nursing. Another member of the School's faculty, Myrtle Ford, was attracted to Boston University after using the book in her studies. It has become a leading nursing text all over the world.

Dean Smith felt that nursing is an international language. On her globe-circling trip in 1952, she met her former students in hospitals from Switzerland to Formosa, calling each of them by name and remembering their work in her classes. "They all have the spirit and feeling for the care of the patient that really identifies them with Boston University," she recalled.

In the School of Nursing lounge, the late Dean Smith is seen chatting with overseas student nurses.

Daughter of a New Hampshire country doctor, Dean Smith inherited her feeling for public service in medical care. Against her family's wishes, she enrolled in nurses' training at Peter Bent Brigham Hospital in Boston and graduated top in her class. After graduate work at Columbia University, she began teaching, and in 1939, she was made Director of the Department of Nursing Education at the Boston University School of Education.

One former student tells of her first meeting with Dean Smith during World War II. "We had hardly started talking when the air raid sirens started to blow. Without any fanfare we walked down to the basement shelter and continued the interview. In the face of confusion and sirens, we hammered out my nursing program."

Dean Smith immediately began building the nursing program into a truly professional course. When the University was ready to separate the School of Nursing from the School of Education, in 1946, she already had the course up to such high standards that it was completely accepted.

When the new School was formed, Dean Smith was in the hospital recovering from injuries received in an auto accident. A young boy had darted into the path of her car, and without a second's hesitation, she had veered her car off the road into a tree. President Marsh made her the first academic woman Dean in the history of Boston University in a ceremony in her hospital room.

After her retirement in 1957, Dean Smith devoted her time to continuing interests in nursing and to her home in Saconesset Hills, Falmouth, "the little bit of heaven on earth that it seems to me every retired dean is entitled to." On August 21, the hundredth anniversary of the founding of Florence Nightingale's first school of nursing, Dean Smith died of cancer. But the spirit of her dedication remains in the careers of her students.

BOSTONIA, Fall 1960
PERLMAN

double rarity: native New Yorker, scientist-clergyman

One of those scarce and rare gems—a native New Yorker—is Rabbi Samuel Perlman, director of the Hillel Foundation at the University for the past eight years. His combination of accomplishments is also a scarce and rare combination: trained social scientist (CCNY ’26, Ph.D., Sociology, Columbia ’26) as well as rabbi (Hebrew Union College ’30, Honorary DD ’58).

And he combines these two forces in his philosophy: “Religion is expressed in man’s relationship to his fellow man, as well as his relationship to God. Sociology deals with interaction among individuals and people, and helps us to understand the society in which we live.”

Rabbi Perlman’s life revolves around his fellow men. Two convictions he holds strongly are: one, that people should make their own decisions; and two, that people should be helped to accept themselves for what they are, to learn what they can be, and to grow from there.

To accomplish these two purposes, the Rabbi has been instrumental in formulating a stimulating program at the Hillel Foundation called Group Workshops. In the group work process, as the students develop their own programs, they have to come to grips with problems relating to the program. Therefore, they have to learn to make decisions.

Some examples of the variety of topics to which the workshops relate are: problems of inter-faith living, religion, culture, and contemporary issues.

Dr. Perlman says, “Those in the workshops attend meetings regularly because it is in response to their needs. All these workshops are open to any students who wish to come.

There is generally a small group because students like to enter something prepared, instead of sitting down and struggling to develop their own program. But it is in struggle that growth takes place. Growth is not an easy process—it is sometimes frustrating. It is like a democracy against a dictatorship—it’s easy to have somebody to tell you what to do. But it is devastating. There is growth in decisions.”

And he adds, about values: “We are here to help the student develop values that will make him an essential contributor to his community. And to help him develop such a system of values, one has to start from scratch. That is—the students’ own value heritage.

“His value heritage is a guide-post for resolving problems of a social nature that can be applied to problems of the world. After all, we people are not only members of a family, but citizens of a country, and citizens of a world as well. We do not say that the value system will hold for all kinds of problems in a satisfying manner to the student. But it provides a basis. From there he can develop upon it.”

BOSTONIA, Fall 1960
Dr. Kwang Lim Koh is a confirmed perfectionist. An impeccable lecturer and an inimitable family man, with extraordinary academic and political achievements, he is the South Korean champion of democratic government.

A former lecturer at Boston University’s School of Law, Dr. Koh is highly regarded by the student body as well as the faculty. When he embarked for South Korea, in May of this year, President Harold C. Case commented: “I take pride in the fact that Dr. Kwang Lim Koh, lecturer at the Boston University School of Law, is held in such high regard in his own nation, Korea, that in this time of emergency the political leadership of his party has found it desirable that he return to Korea as a consultant.”

Dr. Koh resides at 9 Humboldt Street, in Cambridge, Massachusetts, with his wife, Hesung Chun, and four children. A fifth child will light the Koh household this fall.

A Korean Ambassador to the United States, Dr. Koh sets up political shop in Washington, D.C. A short hop by plane takes the restless doctor to the U.N. Building in New York where he is South Korean plenipotentiary to the United Nations.

One of the top forces of the Korean Democratic Party, he was instrumental in setting up the present South Korean government under President John M. Chang. “In May of this year,” recollected Dr. Koh, “I felt it my duty to return to Korea to aid in the establishment of a democratic government.”

When the Reverend Daniel C. Whitsett, pastor of the Harvard Epworth Church in Cambridge, learned of Dr. Koh’s desire to return to Korea, he realized that financial assistance was imperative.

On Sunday, May 1, the congregation of the church, of which Dr. Koh is a member, voted unanimously to undertake a drive to raise money for his trip to Korea.

Dr. Koh’s hat is well-trimmed with academic feathers. This authority on international law and jurisprudence was well qualified to lead President Chang to a Democratic victory. He holds an LL.B. degree (45) from the Law School of Keijo Imperial University in Seoul. Since arriving in this country in 1948, he has also earned Master of Arts and Ph.D. degrees in Political Science from Rutgers University (50 and 53 respectively), and Master of Laws and Doctor of Juridical Science from the Harvard University Law School (52 and 53 respectively).

Dr. Koh traveled throughout South Korea delivering speeches for his lifeblood—democratic government. “I tried to impress upon the people of South Korea the need for a completely democratic government from the top on down.” Dr. Koh made over sixty speeches from the thirty-eighth parallel to the Pusan beachhead. He estimated that twenty thousand people met him at Pusan.

Needless to say, Dr. Koh’s reception was tremendous. His very presence influenced the South Koreans to action—democratic action—that swept out the dictatorial forces of Syngman Rhee.

Dr. Koh delivered a speech to a gathering of 500 at Pusan. “At Pusan the people knew nothing of the horrors of communism,” Dr. Koh recalled. “They had never experienced its brutalities. A group of hecklers made it very difficult to finish my speech.” Undismayed at the prospect of trouble, Dr. Koh went out the following day to the same Pusan hot-spot. He was greeted by twenty thousand enthusiastic South Koreans.

“I was overjoyed when they received my speech with ambitious applause. I simply told them how the American people and other people of the free world looked at the student uprising in Korea. I explained how much they were admired.” The stocky doctor then stood up and said emphatically, “I repeated to them, again and again, that we must be united, not only in overthrowing the government, but in replacing it with strongly united democratic government.”

The results of Dr. Koh’s campaigning are evident, John M. Chang and the Democratic Party swamped all opposition. The South Koreans had exercised their new right to vote.

After President Chang’s victory, a testimonial was held in his honor. Thousands attended, including Dr. Koh. “The greatest thrill of my life came when President Chang saw me come in the door. He took me by the arm and walked to a separate corner. He asked me, ‘Dr. Koh, what position would you like in our government?’” Dr. Koh replied that he could best serve South Korea from the United States. President Chang appointed Dr. Koh to the Korean Embassy in Washington.

Hesung Chun, Dr. Koh’s wife, holds a Ph.D. degree in sociology from Boston University. A bright smile graced her face as she explained her husband’s accomplishments: “My husband was the eldest in his family. Custom dictated that he must assume the greatest responsibility. He took on all his family’s burdens. This role carried over from his family to ours. But it has grown with time. It has become more than just a family role. It was born with his family and has spread to his country, South Korea.”

BOSTONIA, Fall 1960
LANIGAN
lady with a man-sized job

The chief of the State Civil Defense Welfare Unit is responsible for the safety and well-being of five million Bay Staters in the event of nuclear attack. Sounds like a man-sized job, and it is. But for the last eight years the assignment has been handled quite effectively by a woman... Miss Margaret Lanigan (CLA '27, SSW '39), a dynamic, devoted public servant.

Margaret Lanigan has been involved in social work much longer than these past eight years might suggest. During World War II she served with the American Red Cross in Europe, spending the greater part of her tour in the bomb-wearied city of London. She was a personal service director for American and British troops, later being transferred to Tamworth, England, where she directed the Red Cross Service Club.

In England she was instrumental in forming the Stars and Stripes War Orphans Fund through which U.S. troops morally and financially sponsored innocent young war victims. Close to four hundred of these tots, both in England and France, were supported through this union during her tenure. It was, in her own words, "...a truly rewarding endeavor."

With the war in Europe over, she returned to the States and the Boston Red Cross Chapter. Three months after her return she was asked to rejoin the State's Department of Public Welfare to fill a position she had vacated to aid the war effort.

She remained with the department as District Director of the Public Welfare Unit for six years. Early in 1952 she was approached by the State director who asked if she would be willing to serve in an advisory capacity on welfare to the State Civil Defense Unit until April 1. She consented. The only thing the director neglected to mention was April 1 of which year. Eight years have passed since she consented to the "temporary" shift.

Massachusetts State Executive Order #25 made the transfer official a few months later, and for the record she is on permanent loan from the Department of Public Welfare to the State Civil Defense Unit as its Welfare Director.

In this capacity she has returned to England to observe that country's post-war Civilian Defense practices; taken several trips to Washington as an adviser on welfare policies; and recently assisted in compiling a federal manual to be used in educating Civil Defense trainees. She has managed to find time to assemble a manual of her own entitled Utilization of Community Resources: Material and Personal, which outlines procedures to be followed in the survival of a community for at least two weeks under emergency conditions. She has taught this course to CD people throughout the Commonwealth and recently agreed to give the course to staffs in Maine.

Dwarfed by the wall-sized map of Massachusetts in the center of the CD Operations room, she gazes momentarily in apparent awe at the magnitude and scope of her responsibilities. She travels from Pittsfield to Lawrence with a graceful sweep of the arm, detailing the intricate network of closely-knit units which she must manipulate into action should that day ever come.

She knows her workers well, too; no absentee management here:
"If the Cape area down here is attacked and unable to subsist on their own resources, Cap Williams at South Dennis could contact Lou Saber here at Bridgewater for assistance. If Lou can't help him he refers the message to Joe Smith in the Worcester area. Now if the situation is the same in Worcester, I am able to reach central headquarters in Battle Creek and eventually, a few days at the most, the aid could conceivably come from Denver."

Civil Defense takes up most of her time, and she wouldn't be happier if it were otherwise. She is devoted to the public well-being. The 351 communities which make up her welfare domain are her constant concern. Should a nuclear attack take place anywhere in Massachusetts, she can initiate State-wide welfare aid at a moment's notice. There is no question of her ability to carry out this assignment, still Margaret Lanigan prays that the day will never come when she may have to prove it. TS
"I love to write. It's relaxation and it's fun; and it is also financially rewarding."

That's the way Edward Hymoff, SPHC'49, feels about his work. Hymoff, a member of the first class at the then infant School of Public Relations in September 1947, came to Boston University after a year at Northeastern, three years' service with the U.S. Army and a "checkered career in Military Intelligence."

After graduation, as a cub reporter and city desk assistant on the New York World-Telegram and Sun, Hymoff got restless. The Korean War was in full blast and "$65 a week in New York City didn't go too far."

Small newspapers rarely had their own correspondents covering the activities of local servicemen in 1951—until Ed Hymoff showed up at their offices! Six weeks later he had 15 New England dailies signed up for his one-man service, plus assignments as a "stringer" (a contributing part-timer paid by the column inch) for Overseas News Agency and Newsweek, and as a correspondent for Flying Magazine.

"I remember working like a dog. During the day I'd tramp the front—often under fire—asking GIs if they were from New England. I was told that 'Anybody here from New England?' became as famous as Ernie Pyle's 'What's your name and hometown, soldier?'"

"At night I would crawl into a bunker and, by the light of a gas pressure lamp, write my 750-word daily features and twelve-hundred-word Sunday stories."

"But I learned how to write—and write fast."

"Occasionally there was a rest while covering an Air Force unit's activity. The Navy offered a rest, too.

"But those visits with the Marines... each time I covered the U.S. Marines, so it seemed, I lost a typewriter. Invariably, during the three occasions I visited the Marines as a free-lance correspondent, the unit I spent the night with underwent heavy attacks, and it was safer rolling grenades down the hillside from open trenches than remaining in a bunker. I'd leave my typewriter in a bunker and, sure enough, a direct hit registered."

"Result: lost typewriter. The Marines always replaced my machine from PX stores."

Later, as INS Bureau Chief for Korea, Hymoff covered the battles, the political stories, the Panmunjom talks, the signing of the armistice (later that day he accompanied the last bombing mission of the war), the POW repatriations, and the post-armistice talks.

Since the Korean War, Ed has spent much of his time outside of the U.S.: Okinawa, Formosa, Hong Kong, Indochina ("There I was the last American correspondent to see prizewinning photographer Bob Capa alive; he stepped on a landmine the next day.") the Philippines, Japan (editor on the Tokyo news desk of INS), Algeria (during the rebellion), Athens (for the first NSC News interview with Archbishop Makarios), Turkey, Russia, Hungary, Poland, Germany (where he met his wife, the former Margo Antoinette Koeppel of Garmisch-Parten-Kirchen), Czechoslovakia, and Egypt.

These days, Edward Hymoff is in New York, and no longer a free-wheeling, adventurous bachelor who leads a glamorous life chasing over half the world after a story.

"Marriage changes a person. In a way, I guess my two-fisted career is over. I've even cut down on my fly-
“My family will have spent by the end of this year a total of fifty years searching and studying within various Schools and Colleges at Boston University,” was the way the Rev. Dr. Charles S. Kendall summed up his love for Boston University.*

His own alma mater, DePauw ('27) showed it loved him too, with an honorary D.D. in 1945, for a “distinguished career in the service and dedication of God and his fellow man.”

It's been a varied and dedicated life for Dr. Kendall. Items he included in a recent letter to me recalled the earlier busy days:

“I cattle-boat ed to Europe . . . wrote features for the Boston Sunday Post . . . was Red Cross Life Saving Commissioner in Gloucester . . . directed plays during the depression years as part of a morale building program . . . was a roommate of Walter Muelder, now Dean of the School of Theology . . . was pastor of the First Methodist Church in Somerville . . . received my S.T.B. (’30) and my S.T.M. (’32) . . . travelled to Alaska as a photographer and reporter for the Christian Advocate . . . helped establish the first Alaska Mission Conference . . . returned to the University for my Th.D.

It's been busy, too, since Dr. Kendall (now pastor of the First Methodist Church in Hollywood, California) and his congregations have built: a million dollar church plant in a new community; a fully equipped educational building; a chapel and two newly acquired parsonages, to mention just some.

But Dr. Kendall's first love is with the young—at least sixty young men and women (we suspect many more) are now in the ministry directly through his influence. Yet his energy and zest for living is never satisfied with what might be called the regular pursuits of the pastoral life. He holds a pilot's license and is a recording artist for Dot Records, Inc., having made ten chime-harp recordings which are used from the church towers in virtually every country in the world. The musical instruments he plays include chimes, piano, trumpet, accordion, and organ.

There may not seem time for it, but the Church insists that he travel in her interests. On his own, he and his family have trekked—via house trailer—into every remote encampment in the Great Northwest. Next year he's due in Oslo, Norway, as a delegate to the World Methodist Conference. And in December of 1961 he will be an observer to the World Council of Churches in New Delhi, India.

To end on a family note: first stop on this trip around the world for Dr. and Mrs. Kendall will be Tübingen, Germany, where they will spend Thanksgiving with their daughter and son-in-law, the Rev. and Mrs. Richard N. Soulen. Dick is in Germany on an Eli Lilly scholarship through Boston University, naturally.

*His wife, Mary Lou Travis Kendall, did graduate work at the School of Theology during 1929-'30, '31-'33. Their two sons and a daughter are married. The three couples are now, or have been, students at the University. The sons and the daughter-in-law are on their way to doctorates, while the daughter and the daughters-in-law have earned master's degrees. Gets complicated!
The Renaissance of Bowne

A Symposium . . .

PETER BERTOCCI
WALTER MUELDER
RICHARD MILLARD
JOHN LAVELY

AN INTRODUCTION TO BOWNE

Borden Parker Bowne taught philosophy at Boston University from 1876 until his death in 1910 and was the first Dean of its Graduate School. His memory is still green: not only because the academic chair which bears his name—filled today by Peter Bertocci—but because of the influence his thinking has had on University philosophers, particularly in the School of Theology.

And if one conclusion may be drawn from the evaluation of Bowne in the symposium which follows, it is this: He has never been sufficiently appreciated as a seminal thinker, but there are hopeful signs that scholars throughout the land are “rediscovering” him. Thus, the optimistic title, “Renaissance of Bowne.”

Bowne’s philosophic system is generally called Personalism: there is in his seventeen books a devotion to the integrity of the human person and how that person possesses and knows reality and sets his values, plus an insistence on the human interaction with the ultimate Person of God, that justifies the “personalist” tag. In the last year of his life Bowne wrote:

“It is hard to classify me with accuracy. I am a theistic idealist, a personalist, a transcendental empiricist, an idealistic realist, and realistic idealist; but all these phrases need to be interpreted . . . I largely agree with Lotze, but I transcend him. I hold half of Kant’s system, but sharply dissent from the rest. There is a strong smack of Berkeley’s philosophy, with a complete rejection of his theory of knowledge. I am a Personalist, the first of the clan in any thorough-going sense.”

If there appears from this self-description a suggestion that Bowne was splendidly confident of himself, it is an accurate deduction. Or that he had a wry sense of humor. Not everyone would dare classify himself as “first of his clan,” or at once a “transcendental empiricist” (which,
indeed, “needs to be interpreted!” an “idealistic realist, and realistic idealist.”

But Bowne was quite sure of himself, and in fact devastating in his reaction to criticism. The commentators later will mention his sarcasm; and Dr. Daniel Marsh, in a Bowne evaluation some years ago, recalled a wonderfully savage—but wonderfully delightful, too—squelch perpetrated by Bowne. In answer to a critic, the philosopher remarked, “That man is bald on the inside of his head.”

In this fiftieth anniversary year of his death, it is appropriate to reassess the worth of one of the University’s most vigorous thinkers—a man of whom Albert Schweitzer could say this year, “he influenced my central conception of ‘reverence for life.’” And one of whom William James (his contemporary, and rather better known, colleague in philosophy) could say after reading Personalism, published in 1908:

“. . . you and I are now aiming at exactly the same end . . . It seemed to me over and over again that you were planting your feet identically in footprints which my feet were accustomed to—quite in-

Peter Bertocci, Borden Parker Bowne Professor of Philosophy

PETER BERTOCCI, Borden Parker Bowne Professor of Philosophy, Graduate School and School of Theology.

Theology & Philosophy: Partnership for Deepening Our Creative Thrust

The “logic of theism” is not a series of deductions moving from an undeniable beginning to an inerrant conclusion. For Bowne, reason never dictates the content of human experience, or of the world beyond it. Bowne was as “existentialist” as anyone could be in keeping reason from defining what experiences must be. At the same time, he never could, in the name of “experience,” set aside the demand of deductive logic or of circumspect inductive procedure.

What Bowne sees is that each phase of human nature has a way of making pontifical claims about what reality must be. Yet, the man who has learned anything at all from his own experience, or from that of the race, knows that each side of his complex nature has claimed authority for conclusions which had had later to be rejected. Why then not make it a matter of policy, where claims to truth are involved, that no facet of our nature pontificate truths for the other facets to accept without criticism?

What Bowne also saw is that we cannot always wait for logical demonstration. Since we always need to go on living on some avenue of life or other, we must venture in accordance with “intuitions” or “solutions” which are neither absurd nor demonstrably certain, but only probable. Thus, Bowne says: “There is an element of faith and volition latent in all theorizing. Where we cannot prove, we believe. Where we cannot demonstrate, we choose sides . . . logic has only a regulative function with respect to the great beliefs by which men and nations live.”

Bowne, we have been urging, insisted that every phase of human experience be given its day in court—though the court insists that the ventures of the total person be kept growing and sensitive. But the whole of human existence is embroiled in mystery. One cannot read Bowne at any point without being aware of his own sense of mystery—a sense which made him perhaps all the more impatient with those who were either too rationalistic or too sentimental about the fact of mystery.

One can almost take the measure of philosophers and theologians by noting how they deal with mystery. There are some who, despite all their emphasis of the fact that life is essentially mysterious, in the last analysis have a way of using the mystery to justify their own conclusions. They talk and act as if “the mystery of being” justified their “leap of faith,” theological or otherwise. There are some who acknowledge the mystery in words and then proceed to develop beliefs which can be so only if human logic is coextensive with all that is.

*Dr. Bertocci’s paper alone is taken from a longer paper on the same subject which appeared in Religion In Life. Permission to reprint was granted by copyright owner, Abingdon Press, 1960.
Reality, as conceived by Borden Parker Bowne, is an ontological unit of Person and Nature, devoted to the created realm of persons. Persons in turn reach fulfillment in God’s world only by their responsive and cooperative fellowship with each other and with God. Any truth of science, metaphysics, ethics, or theology, is the venture of personal minds into interaction with each other within the purposed, creative, dependable energizing of the cosmic Person. Any true value is grounded in God’s response to their cooperative and creative use of their God GIVEN abilities and the world.

Bowne’s underlying critique of both philosophy and theology is that they both forget their roots in the far reaching demands of personal life when they pontificate to each other, rather than accept partnership for deepening and enlarging the creative thrust which is one with being a person.

The aim of Bowne’s personalism in philosophy and theology was to keep every source of value and fact in constant interaction. For without such creative intercourse, culture decays and persons die.

WALTER MUELDER, Dean of the School of Theology.

Personality, the Key to Reality

One might say with historical justification that Borden Parker Bowne has been the most decisive single intellectual influence on the thought and perspective of the School of Theology. This does not mean, of course, that the School has slavishly followed the ideas of Dr. Bowne, or that other tendencies have not been significant.

But many of the later teachers in the School of Theology came under his influence—one thinks of the church historian, George Croft Cell; of the famous philosopher, Edgar Sheffield Brightman; of the distinguished Dean of the School of Theology, Albert C. Knudson, whose theological writings are thoroughly grounded in the personalistic idealism advocated by Dr. Bowne. One thinks of the former Dean Earl Marlatt, and other faculty members, such as Francis Strickland, in the field of psychology of religion, who defended a thoroughly empirical and personalistic view of the self.

When I am asked what influence Bowne had on my thinking, I would first have to note that I never knew Bowne personally. (He died in 1910, and I was born in 1907.) He was, however, a teacher of my father, who took his doctoral studies under Dr. Bowne, so that the family atmosphere in which I grew up was deeply impregnated with the ideas which were regnant here in the first part of the century.

Some of my thinking has developed in dialectical contrast, I might say, with Bowne’s philosophy. His emphasis in ethics was highly individual, while mine has been essentially social. His ethics showed the deep impact of the Kantian and Methodist perspective, while mine have been more influenced by Hegelian, Marxist, and, later, by ecumenical and liberal social movements. However, in terms of centrality, personal experience, and the use of the concept of personality as the decisive category in ethics, I think that I would have to acknowledge the great power of Bowne’s thought in the field of social ethics, as I represent it.

This brings us naturally to the questions of Bowne’s influence on American philosophy. American philosophers have been divided on Bowne’s significance. He has been accused of substituting faith for reason, and theology for philosophy. On the other hand, he has been cited as one of the keenest of American meta-physicians. In his famous little work called Personalism, he has a chapter called “The Failure of Impersonalism.” This chapter sums up essentials of Bowne’s critical work—the distinguished American philosopher, Ernest Hocking, has written of this chapter that personalism becomes the distinctive name of Bowne’s contribution to metaphysics, as a summary and as a curve of metaphysical speculation. “Since Kant, there is no more powerful and convincing chapter in metaphysical writings than that of Bowne’s on the failure of impersonalism.”

After speaking about his influence and significance, the question naturally arises as to what personalism really means, what is this “Theistic Personalism” which he represented so distinctively?

Bowne called his philosophy a “transcendental empiricism.” This statement meant first that personalism is not to be explained in terms of logical categories, but that categories are to be explained in terms of personaility. By taking this view, Bowne is in some respects close to the instrumentalist view of categories which John Dewey held later, though in certain respects, Bowne remains close to the Kantian point of view.

The second emphasis is that transcendental empiricism stresses particular concrete experience and is suspicious of abstractions; Bowne would say the fallacy of the universal is the universal fallacy, and that we need to stay close to concrete empirical data and not be lost in logical rationalistic speculation.

This means that in the third place personalism is in a sense realistic. It holds to the distinction of idea and object in the knowing process. His theory of knowing, therefore, is dualistic, or some would say, realistic. One of the great misunderstandings of Bowne’s philosophy is that people have assumed that his philosophical idealism implied an idealistic theory of knowing. This is not the case. He
was a dualist in epistemology—and a very vigorous one.

In the fourth place, we may say that Bowne emphasized building on the fact that every item of experience belongs to a self. Personality, he held, was the key to reality. Put in metaphysical terms we would say, along with Bowne, that "to be is to act, and to act is to will." This means that his metaphysical system was highly activist and voluntaristic: this gave a strong purposive quality to his general theory of reality.

I might say finally that Bowne's thinking led him to take a very advanced position in religion and philosophy on the moot questions of his day. He was antagonistic to certain forms of materialism, naturalism, and positivism. On the other hand, he gave men the intellectual tools whereby religious thought could be at home in a world of science. Particularly the great biological tendencies of his time could be reconciled with a religious outlook of life without violating the rigor of scientific method and without violating the methods appropriate to theology and a philosophy of science.

Among current teachers in the School of Theology, the following belong directly in the personalist tradition: L. Harold DeWolf, S. Paul Schulberg, Paul E. Johnson, Jannette E. Newhall, all philosophy majors under E. S. Brightman.

Like the pragmatists, Bowne continually insisted that dogmatic or a priori assumption should not dictate to experience. On the contrary, philosophy should grow out of the continuing interpretation of experience itself. Unlike some pragmatists, Bowne was not willing to exclude any important area of data from consideration. He insisted on the equal importance of every initial area of experience in arriving at any adequate philosophical conclusion.

His continuing influence has not been through an established orthodoxy or a set philosophical position, but rather through a platform for further exploration. This further exploration has been accomplished by a number of different thinkers, among whom are: Edgar Sheffield Brightman of Boston University, one of his most outstanding students; former Dean Knudson of Boston University; and Ralph Tyler Flewelling of the University of Southern California. Through these men and their students, Bowne has had influence upon many teachers of philosophy throughout the country.

While it would be incorrect to claim for Bowne the same position in American philosophy as that occupied by James, Dewey, Whitehead, or others, his continuing influence would place him as one of the outstanding teachers at the turn of the century. His ideas have been extremely productive in the hands of his students.

Through Brightman, Bowne has become widely known in South American circles, as evidenced by Francisco Romero in Argentina and Vasconselos in Mexico.

I have been very much affected by Bowne through Dr. Brightman, in addition to studying Bowne's works. However, I would not consider myself a strict disciple in any sense. Bowne is similar in many respects to another man who has affected me rather strongly—Alfred North Whitehead. I certainly agree with Bowne on the relevance both of sensory data and of data from other areas of human experience in arriving at an adequate contextual interpretation. I also agree with Bowne that any synthesis of the various areas of human knowledge and experience must be adequate to the complexity, richness, and value structure of human experience itself.

Bowne, Howison, and, to an extent Royce and James helped to stress the tremendous importance of including biological and social evolution as relevant data in any philosophical synthesis.

While Bowne did object strongly to a transfomration of biological evolution as a philosophical category, he did insist that any philosophical position which ignored the importance of biological evolution, including the impact of the work of Darwin, would be grossly inadequate as an interpretation of human experience. With his emphasis upon evolution, however, must be included his emphasis on the importance of submitting all types of questions—religious, ethical, and otherwise—to careful philosophical scrutiny.

Bowne always counseled reason, judgment, consideration of evidence, and clear definition of the areas of scientific and philosophic concepts. He thoroughly recognized that one cannot take a concept from one area, such as biology, and move it without modification into another area, such as ethics, religion, or philosophy.

Is there a separation of philosophy and religion in Bowne's principles? I would say from the nature of the case that there could hardly be an absolute separation—Bowne was very much concerned with recognizing the importance of religious values as well as others. One can distinguish between his essentially metaphysical, epistemological, and ethical views, and what may be described as his philosophy of religion as such.

Yet, it would be in violation of his whole view to compartmentalize the
religion, activity of the life of the spirit, and the sharing of a common view of the world. Bowne was a liberal methodist, and he was known for his work in philosophy, particularly in the area of personalism. He was a significant figure in the development of American philosophy, and his influence can still be felt today. There is evidence that his influence has reached around the world, but, by and large, the impact of much of his work at the present time is through the personalistic tradition which he pioneered here. So far as contemporary philosophy goes, there is not a great deal of attention paid to his writings, compared to the attention paid Bowne's contemporary, William James, for instance. His writings, nonetheless, are still being read and studied. I think that they will continue to make an impact on the tradition in the University and increasingly in philosophical studies throughout this country.

Personalism is not only a theological position but a philosophical view. According to Bowne's metaphysics, reality consists of persons without remainder; God is a spiritual, creative, purposive Being, who has created finite human persons; and reality consists of the interaction among persons. That is the essential view, although there are many refinements in it.

It is often asked why Bowne does not have wider recognition than he does. Why is it that, for example, even though he has pioneered a very important philosophical movement, a large number of people do not even know his name, but are familiar with other American philosophers, like William James, who was a contemporary and an acquaintance of Bowne.

There are reasons for this. He did not write at all in the philosophical journals of the day. Most of his writings, except for his books, were in church magazines or religious journals. Neither did he participate in philosophical associations. But even beyond that, what seems to me partly to account for his lack of recognition is the devastating manner in which he sometimes speaks of his opponents—he dismisses them quite often in cavalier fashion. Having made a very good argument against some position, he would finish off his opposition with some biting remark.

I personally have been most impressed by Bowne's method of philosophical investigation. His philosophical interest and his religious faith are coordinated so closely that his religious commitment is integral to his philosophical convictions. One reinforces the other; and it never seemed to occur to him that a philosophical study could be intrinsically at odds with a genuine religious attitude. This constitutes the heart of his liberalism.

When I speak of Bowne's liberalism, I am referring particularly to something I mentioned earlier in his liberating influence on students of the School of Theology. During the 1920's, the Scopes trial reflected the conflict between the literalist or fundamentalist religious view of the Bible and the modern or liberal views. We can understand the importance of Bowne's influence when we see that twenty to twenty-five years before the Scopes trial, Bowne was exerting a modernizing and liberalizing influence on theological students and many others. This seems to me to constitute a real tribute to him.

He was in the midst of a real battle, and he was once on trial himself for heresy. He was one of the major voices that helped the Methodist Church in its transition from an older interpretation of the Bible to a much firmer intellectual foundation for faith.

JOHN LAVELY, Professor of Philosophy, College of Liberal Arts, Graduate School.

From Literal to Liberal

The thing about Borden Parker Bowne that impresses me most is the impact he had on the life and tradition of the philosophy department here. There are two important facets of this impact. One is Bowne's contribution to the Methodist Church, through his influence on theological students training for the ministry at the School of Theology. The personalistic tradition carried on by the late Dr. Brightman, by the late Dean Knudson, and by others now teaching at the University, is still a vital philosophical tradition.

The other important facet in Bowne's thought is the philosophical influence that he has had in the Graduate School's department of philosophy. Here Bowne's influence may not be so widely recognized. He is perhaps not so well known in professional philosophical circles as we who have read his work think he deserves. But there may be some explanation for this in his temperament, in his style of writing, and in the very great responsibilities of his professional work, his teaching, and administrative work in the Graduate School.

I have a feeling that his influence will spread rather than diminish in the years to come, even though it has not grown uniformly since his death. I think that the impact of much of his work at the present time is through the personalistic tradition which he pioneered here. So far as contemporary philosophy goes, there is not a great deal of attention paid to his writings, compared to the attention paid Bowne's contemporary, William James, for instance. His writings, nonetheless, are still being read and studied. I think that they will continue to make an impact on the tradition in the University and increasingly in philosophical studies throughout this country.

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NEW CHAPEL for NEWMAN

At the corner of Bay State and Granby, there is a five-story building with a new sign reading "Newman Club."

Given to the Newman Club of Boston University by the Archdiocese of Boston, a complete painting and remodeling job was done by student volunteers over the last eight months, although the building has been in use since the spring of this year. Center for Catholic students on Campus, the house is open regardless of membership in Newman Club, and regardless of faith, either, for that matter, in the best traditions of the University. Here are quite handsome quarters in which to study, hold meetings, watch television, play chess, or meet informally in any of its five floors.

Under the leadership of Father Norman O'Connor, and assisted by Miss Dorothy Mahoney, Surg. '53, SED '58, the students have developed a University-wide program of education and fellowship.

The Newman House was originally intended to incorporate a new chapel. In fact, a fund of $3,000 was contributed anonymously by Catholic employees of the University to build it—but there just wasn't enough room—the chapel just seemed to spill over. Hence, half of two floors in the Archdiocesan House next door were sealed off and given by Cardinal Cushing to Newman House to contain it.

Connected to the house by a ramp, and with its own street entrance, the Chapel of St. Jerome is of modern design. The pews (seating approximately 125 persons), altar, and canopy are of natural light wood. The room is airy, with polished linoleum floors and stained glass windows overlooking the street.

The University was invited to the official dedication by Cardinal Cushing on October 23. Following the blessing, President Case welcomed the Cardinal at a reception given at Newman House.
ATHLETES... as diplomats

From the New York Times, Sept. 4: No one likes to lose, but not everyone can win: To lose gracefully is part of the Olympic lesson.

How admirable was the statement made by John Thomas, 19-year-old Boston student who was considered a certain victor in the high jump. Stunned by his loss to two Russian jumpers, he did not complain. "I don't have any alibis," he said. "I was beaten fair and square." Then he added: "I was not disappointed. I won a bronze medal."

Here was a true Olympian. He gave all he had and it was not good enough, but he was happy merely to compete.

Summit meetings fail. The United Nations is the scene of blistering debate. On every continent there is unrest. A few miles off the southern Florida coast, one of our closest neighbors attempts to force us from its shores.

While the cleavage between the East and West continues to widen, negotiations on another front far removed from the diplomats' and foreign ministers' circle give hope that our globe may yet be united in a common, peaceful bond.

An unelected spokesman for the amateur athletes of the world, John Thomas, Boston University undergraduate and member of the 1960 Olympic United States team, has a plan.

"Increase the number of meets between Russia and the United States, and the Western European, Asian, African, and South American nations, and you'll bring everybody closer together.

"Send over as many athletes as we can and then invite them to America for return matches. Encourage all nations to compete not just with their neighbors, but all countries of their size.

"They could have triangular meets... as we do in the collegiate ranks. The important thing is to meet these other people and show them how much alike we are."

"After the recent Olympics, the U.S. team barnstormed through Europe. Mostly we competed against other nations. Occasionally we just stopped over for visits as we did in Sweden and Germany."

John Thomas extends his congratulations to Robert Shavelkutze, Russian athlete who won gold medal. EPU Copyright

BOSTONIA, Fall 1960
"In Greece, Switzerland, England, Scotland, Ireland, Finland, and Italy, where the Olympics were held, we really got to know the people the way they really were. We would have a meet in the afternoon, visit with them for supper, and then they would show us around their city. These were all friendly, allied countries, but wherever we went we made friends. I'm still writing to some of them and hope to see them again. I think the same could be done in the Communist countries.

"America's athletes could be her best representatives if we were given a chance. When we met and visited Soviet athletes during the Olympics, nobody ever mentioned national issues or politics. We talked about sports, girls, and food."

John Thomas shows amazing sense for his years. He may yet prove to be right. Next summer, for instance, the annual U.S.-Russian track meet will be staged in Moscow. Thomas hopes that his spring performances in 1961 qualify him for the junket.

John Thomas, SED '62, U.S. Olympic Track team member jumps 7 feet and ¾ inches in last valid attempt during finals in Rome. He placed third.

Dick Rodenheiser, CGE '53, who led nation's collegiate hockey scorers in 1952, played on Olympic championship U.S. Hockey team last winter.

John Laudor, CLA '60, represented Ireland in 1960 Olympics, placed fourth.
Other amateur athletes who have travelled under the auspices of the State Department to foreign countries have made similar statements, but to no avail. We do send AAU teams to friendly allies, but the U.S.-Russian meet is the only one against the Communists.

It's a strange phenomenon, but when young people get together, language, racial, and economic barriers are quickly dissolved. The Olympics prove that.

The athletic field might just prove the common denominator for improved world relations.

Kelley was the first American to finish and also was in ahead of the Koreans, Japanese, and Finns.

Last winter, another University alumnus brought back a gold medal. Little Dick Rodenheiser, who led the nation in scoring as a collegian back in 1952, played a prominent role in the United States upset hockey victories over Russia and Canada to clinch the winter Olympic crown at Squaw Valley. Also credited with an assist was varsity hockey Coach Harry Cleverly, who conducted the Eastern try-outs for the Olympic team in Boston and helped Olympic

**Our Olympic Record**

University athletics did not come to the usual summer halt this past vacation period. Despite the fact that the majority of the student body were either working or sunbathing, a foursome of University athletes was busy on the other side of the globe. Three graduates—marathoner John Kelley '56, oarsman Ted Nash '54, and hammer-thrower John Lawlor '60 competed in the 1960 Olympic Games along with high jumper John Thomas '62.

When the smoke had lifted from this world carnival of sport, our boys accomplished the following results: Nash won a gold medal as the Lake Washington fours, without coxswain, crew defeated the Italians and Russians; Thomas placed third and brought home a bronze medal in his specialty; Lawlor just missed a medal and finished fourth in the finals;

Ted Nash, CGE '54, and three crewmates win gold medal for America in four-oar-without-coxswain shell race as they sweep across the finish line in Castel Gondolfo, Italy this past summer.

Coach Jack Riley organize the entire squad before the world championship.

**Winter Campaign**

On Saturday night, December 3, the University's varsity hockey and basketball squads will begin their winter campaigns. The hockey team, co-captained by Billy Quinn and Pete McCann, defending Eastern champions, travel to Providence to meet the Providence College Friars. Coach John Burke's second basketball varsity captained by Dick O'Connell will open before a partisan crowd at Sargent Gym against Suffolk University's quintet. The schedules of both varisties are listed here.

**Varsity Hockey 1960-61**

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<tr>
<td>December 3</td>
<td>Providence</td>
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<tr>
<td>December 6</td>
<td>Northeastern at Boston Arena</td>
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<td>December 10</td>
<td>at Princeton</td>
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<tr>
<td>December 12</td>
<td>at R.P.I. at Boston Arena</td>
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<tr>
<td>December 15</td>
<td>at Clarkson</td>
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<tr>
<td>December 16-29</td>
<td>Christmas Tournament at Boston Arena</td>
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<td>January 2</td>
<td>at Colby</td>
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<td>January 6</td>
<td>at St. Lawrence</td>
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<td>January 11</td>
<td>at Army</td>
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<td>February 1</td>
<td>at Dartmouth at Boston Arena</td>
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<td>February 4</td>
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<td>February 6</td>
<td>Beanpot Tourney at Boston Garden</td>
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<td>February 8</td>
<td>at Yale</td>
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<td>February 13</td>
<td>Beanpot Tourney at Boston Garden</td>
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<td>February 18</td>
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<td>February 22</td>
<td>at Boston College</td>
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<td>February 25</td>
<td>at R.P.I.</td>
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<td>February 28</td>
<td>at Providence at Boston Arena</td>
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<td>March 3</td>
<td>at Norwich at Boston Arena</td>
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<td>March 7</td>
<td>at Boston College at Boston Arena</td>
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**Coaches:** Harry Cleverly

**Co-Captains:** Bill Quinn, Pete McCann

**Varsity Basketball 1960-61**

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<tr>
<td>December 3</td>
<td>Suffolk University at Sargent Gym</td>
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<td>December 7</td>
<td>Massachusetts at Sargent Gym</td>
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<tr>
<td>December 10</td>
<td>American International College at Sargent Gym</td>
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<tr>
<td>December 14</td>
<td>at Holy Cross</td>
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<td>December 25, 29, 30</td>
<td>Down East Tournament, Bangor, Maine</td>
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<td>at Holy Cross at Sargent Gym</td>
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<td>March 4</td>
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BOSTONIA, Fall 1960
MILESTONE FOR SCA

“Behold, where two or more are gathered together in my name, lo I am in the midst of them.”

by Marion Emslie and Sandra Visnick

“Here is the genius of the program reaching over seven hundred students: unity of ‘God’s People’ across denominational lines.”

This is the way Dr. William Overholt, Protestant Chaplain at Boston University, explains the rapid growth of the Student Christian Association over the past ten years. Although he adds quickly, “There’s still an enormous work to be done.”

Before the Student Christian Association—from 1888 to the years of World War II—the YMCA and YWCA were the primary religiously oriented organizations on the then-scattered Campus area.

As World War II progressed, the majority of the male population left to serve in the armies of the United States. The YMCA lost many of its student members and its former position as center of Protestant activity.

After 1945, along with centralizing the physical aspects of the University, the spiritual center was developed—a strong preaching post was established in Marsh Chapel and, before long, an advisory board was organized to guide the activities of a new concept in Christian fellowship—the Student Christian Association.

Since October, 1950, SCA (chartered by the National Student YMCA and YWCA; supported by the Baptist, Congregational, Episcopal, Lutheran, and Methodist churches; a member of the New England Student Christian movement; and a part of the World Student Christian Federation) has sought to develop a Christian perspective for students to apply to all parts of their lives.

The official 10th Anniversary celebration—vesper services conducted by Dr. Howard Thurman, Dean of the Chapel—on October 30, 1960, found President Harold C. Case speaking to the invited guests in far different circumstances from what existed ten years before.

SCA has moved to Danielsen House; it formerly shared space at 226 Bay State Road with Newman Club and Hillel Foundation. With the physical change, again, came spiritual reorientation. In the past four years, Baptist, Congregational, Methodist, and Episcopal churches have assigned ministers to SCA’s staff.

A new concept called “Experiment in Christian Living,” was developed. Numbers 168 and 190 Bay State Road became residences for students who wanted to try “living with the faith as a resident group.”

New needs developed with the passing years—attempts were made to extend religion beyond “services” as such; socialization and education were emphasized.

To combat the lack of religious thought among the general student body, SCA has organized several series of lectures and discussion groups. Developing from a small afternoon group, the program now is a prominent part of the University life. It includes such speakers as Dr. Wald (“Origins of Life”) and Dr. Paul Lehmann of Harvard (“What is God Doing in the World?”).

The students have done social research in the community, investigating such problems as Columbia

BOSTONIA, Fall 1960
Point's delinquency, and segregation and discrimination on the Boston University Campus. Working with the Student Faculty Assembly they were able to bring about a constitutional change in chartered organizations against discrimination.

Bill Briggs, President of the Student Christian Association, expresses his view of the organization's goals this way: "As I see it, the Student Christian Association seeks to understand the will of God as revealed by Christ, in its worship, study, and action. However, SCA sees the search for truth in terms of commitment and so requires of its members that they know the meaning of membership in terms of commitment before they join its fellowship."

The Work to Be Done

Any Christian work is based on the conception that the work can never really be finished; indeed, that merely making a dent in the problems is all that can be hoped for much of the time.

Thus with SCA: its progress has been marked, but its problems—the age-old ones, really—are marked, too. Any one who ministers to the young people of today will recognize these: apathy toward religion, cultural neglect of the spiritual dimensions, distrust often of the sincerity, or the competence, even, of the one professing spiritual guidance, a positive orientation toward material success, and symbols of status rather than toward sacrifice.

It is not the student's fault only; many of these attitudes grow out of their conditioning, both in environment and in family. Dr. Overholt sums up the picture thusly: "The major problem facing the college student is religious illiteracy. We wish to reach the student through philosophical analysis, but there simply is no foundation on which to build."

We made a pilot study of the attitudes of some dozen or so students chosen completely at random and regardless of their denominational ties. We asked, simply, "Are you active in any Campus religious organization? Why, or why not?"

The answers are rather indicative (and in line with other studies we've read, surely). Here is a sampling of them—and most of the respondents, incidentally, said they were not attached to any religious organization:

- The activities are not geared to the interests of the active collegian.
- I commute, and hence, can't belong.
- I just don't like the student leaders in the organizations.
- The denominations want members for their own churches and expect their ministers to represent them along militant, separate lines. I thought the SCA was a united movement, without distinguishing between denominations.
- There's nothing there for me—I hate sermons.

These reactions—are they rationalizations, a reflection of truth, utter misconceptions? Probably a part of all of these.

SCA is trying to provide new approaches to enrich the religious life of the students. It will never fully succeed, but that is not the point. "Our prime mission," according to Dr. Overholt, "is to activate the student's spiritual life in some way; even if it is only for a brief moment of introspection."
What type of club programs appeal to college alumni in the 1960's?

How do alumni clubs compete with other organizations for membership? These and other questions were posed at the 1960 Club Officers Workshop held on Saturday, October 15 at Alumni House. During the morning, club officers from the New England and New York areas discussed their mutual problems and picked up some new ideas on how to solve them. While this was going on, their wives were in the Faculty Club with Phyllis Marshall enjoying an "Hour of Charm." At noon they joined together for a buffet lunch, then all boarded busses to the Boston University-George Washington football game.

The Workshop was conducted by Albert Sidd, CBA'46—vice president for clubs. Also taking part—Daniel Finn, alumni president; Ranmy Weeks and Hank Freniere, director and assistant director of Alumni Affairs. The Workshop proved so successful that it was voted to make it an annual event.

New York—As usual the Manhattanites have come up with their year's program all neatly printed and mailed out to two thousand alumni in the area. They are pushing for at least three hundred paid members this year. Dues range from $5 to $100.

Program for the year:
Sept. 24—Fall open meeting and buffet
Nov. 10—Sports Night
Dec. 10—Christmas Party—Entertainment and Dancing
March 17—St. Patrick's Day Party
May 17—Annual Banquet—Guest Speaker—Dancing
Luncheons held on 2nd Tuesday of every month—All meetings held at New York Academy of Science, 2 E. 63rd St., New York City. Albert W. Crowell, SPRC '51, President, Templeton 8-0230

Chicago—Randall S. (Stan) Weeks, SPRC '58, son of Randall W. (Ranny) Weeks, director of Alumni Affairs, is the president for the coming year. Has a lot of good ideas, also the youth and enthusiasm to go with them. Incidentally, Stan was married on October 8.

Washington—Former president, Woody Murphy, ECC '42, moved from Washington and Northeastern Airlines, and is now in Boston with Allegheny Airlines. Barney Shankman, L'32, will be the key man in the Club until new officers are elected. Plans for a big mid-winter get-together sometime in January or February are underway.

Buffalo—Rob Roy McLeod and his dynamic steering committee sponsored a wonderful alumni gathering before and after the Boston University-Buffalo game on November 19. It looks as though we will have a first class alumni club on the Niagara frontier.

Areas to be organized this year:
Connecticut—Fairfield County; Maine—Portland, Bangor; Massachusetts—Cape Cod, Fall River, New Bedford, Dedham, Norwood, Westwood, Natick, Framingham; Pennsylvania—Philadelphia.

"Operation Handshake" will continue with Alumni President Finn, Ranmy Weeks, and Hank Freniere, meeting with alumni in both club and non-club areas throughout New England. A new, narrated, color film strip about the University has been added to their compact program. This film strip is available to all clubs. For club information, contact Hank Freniere, Alumni House, 145 Bay State Road, Boston 15, Massachusetts.

The Story of Mount Washington is the fulfillment of a cherished, long-laid plan of three generations of Burts. The author's father and grandfather edited and published the famous summer newspaper, Among The Clouds, atop New England's highest mountain. A rare combination of authority and feeling have gone into the writing of The Story of Mount Washington, the world famous summit which attracts more than fifty thousand visitors a year.

This document traces the history of Mount Washington from its first scaling in 1642 to the first automobile ascent in 1899 through the establishment of a television station and an Air Force climatic laboratory on its summit.


Gerald Warner Brace's ninth novel, Winter Solstice, truly depicts man's darkest day. Through the tragic frustrations of the Eustaces, a New England family, Professor Brace reiterates Thoreau's century-old theory: most of us lead lives of quiet desperation.

Edwin and Josephine, the parents, symbolize failure to cope with reality, each with his own escape. The lives of Patience and Buzz, the youngest offspring, are the fruition of principle taught and example neglected.

Moving quickly from tragedy to tragedy, the author gives us Mary Kyle—the one hope. Oldest of the three Eustace children, she alone is blessed with strong purpose, which enables her to bear both her own and her family's burdens.

Through Mary Kyle's lone efforts, the family is somehow able to accept life's situations, and, better armed, they face the future.

A highly poignant and readable narrative, Winter Solstice proclaims the worth of human existence, though shrouded in misery and failure. Through his characters, Gerald Brace subtly, yet powerfully, lets us know that life goes on where there remains a spark of hope.


The American Heritage Junior Library Series' second offering, Eugene Rachlis' Indians of the Plains, is an excellent discussion of what is known about the Plains Indians.

In addition, Rachlis' work is a remarkable portfolio chock full of both color and black and white photographs, with special eye-catching supplements following each chapter.

With the aid of John C. Ewers, assistant director of the Museum of History and Technology at the Smithsonian Institute, the author has compiled a thorough summary of the Plains Indians—from pre-history to their long and tragic struggle with the white man.

The last chapter, especially, is a top-notch finish to this enlightening, yet exciting, human study. While emphasizing how far from the truth are the myths we have ascribed to Indians, we are left with the author's certainty that "the whooping, war-bonneted, hard-riding Indian brave will never vanish from American Folklore."


This 350 page volume gives a systematic analysis of existing patterns of leisure. Dr. Kaplan distinguishes among six types of leisure in American society and points out prospects for more creative uses of leisure. Leisure in America is a rewarding way to spend a few hours of your leisure time.

The Providence of God. Dr. Georgia Harkness (Grad. '20/23), Professor of Applied Theology at the Pacific School of Religion, Abingdon Press, Nashville, Tennessee, 1960.

Approaching the subject from a personal and down-to-earth point of view, Dr. Georgia Harkness proceeds to answer an age-old question: Does God care? The Providence of God, her twentieth work, is not a pretense to answer all man's questions about his relationship to the Almighty. Nevertheless, by definition and refutation of commonly held beliefs, the author interprets the providence of God.

God does not shield us from life's tribulations, according to Dr. Harkness. Rather, He gives us the power and tranquillity with which we can face the varied hardships of human existence. By clarifying forms of prayer, the possibility of miracles, and the reality of God in His relationships to our everyday events, she attempts to rid us of some ill-founded anxieties in our religious beliefs.
The Providence of God, the latest contribution of a distinguished author, is not only a well-written and highly explanatory work, but also an extremely enlightened approach to mankind's endeavor to achieve a better understanding of his Maker.


Several years ago a group of top-flight business and professional men in Los Angeles asked the aid of their Bible class teacher to help them discover what meaning the Sermon on the Mount should have for their daily lives. This experiment in religion has grown into Dr. C. Milo Connick's first literary work, Build on the Rock, You and the Sermon on the Mount.

Dr. Connick's offering is an intelligent, superior, and refreshing approach to the most outstanding sermon in Christianity. The author combines scholarly interpretation and pithy wording making this work invaluable not only for laymen but also for clergymen, college students, and Bible classes.

A problem in contemporary living has been tackled. "Is it possible to live by the Sermon on the Mount? Is it practical?" By drawing parallels between life in ancient Palestine and our 20th Century, Dr. Connick tells us how to apply Jesus' teachings to our modern day, thus achieving a life far better than any before.

BOSTONIA IS DEAD

The Old Bostonia Store ("Once Over Lightly" BOSTONI, Fall 1959) a landmark in Bostonia, San Diego County, California, since 1886 was sold on liquidation this March. Leland Barker, its last owner, has carefully preserved the grocery's Victorian authenticity, but super market competition and an expiring lease have ended its history as a functioning store. "You can't make money on sentiment," concludes Barker.

The final disposition of the building has not been settled, but it seems certain to be preserved on another site as a museum and tourist attraction.

A WELCOME--A FAREWELL

Virginia "Ginger" Fullum (CLA '60) has been named executive secretary for special events and reunions of the Boston University Alumni Association. The 21-year-old Brighton blonde is a former All University Most Everything: 1960 Queen of Tau Kappa Epsilon fraternity Miss Boston University of 1959 President's Hosting Committee

Member of Scarlet Key (all University honorary activities society) Recording secretary of Theta Phi Alpha social sorority Corresponding secretary of the Campus Pan-Hellenic Conference.

Ruby Hasseltone Cole (CLA'06), permanent secretary-treasurer of her class, who promoted a class enthusiasm for participation in fund raising drives and alumni organization, died February 27, 1960. Her active work on the executive boards of the Women's Graduate Club, the Boston University Women's Council, and the Massachusetts Society for the University Education of Women, increased graduate interest in the scholarship needs of the women students.

THE HOLE STORY

That hole in the center of doughnuts has been very important to Fred Crockett, who attended the University with the class of 1937. Mr. Crockett, executive secretary of the Camden-Rockport Chamber of Commerce, Camden, Maine, is the direct descendant of the "discoverer" of the hole in the doughnut: found, 1847.

Due to this descendency, Mr. Crockett has received commissions such as "Admiral," "Colonel," and "Commander" from governors of fourteen states, including Nebraska, Mississippi, Arkansas, and Georgia. Kentucky, through its chief executive, Albert B. "Happy" Chandler, recently appointed Fred a "Kentucky Colonel," while the "Confederate High Command" commissioned...
him a "Colonel" because of alleged
descent from the legendary charac-
ter, Davy Crockett.
The author of Who Put the Hole
in the Doughnut, Mr. Crockett has
spent some of his time lecturing to
various groups, including the Navy
Wives Clubs of the East Coast Area,
on this unusual topic.

In addition to his duties as secre-
tary of the Camden-Rockport Cham-
ber of Commerce, Mr. Crockett is
also president of the Maine Coast
Associates, chairman of the Boy
Scouts in his area, a justice of the
peace, and a Rotarian. He is married
and the father of two daughters.

SPECIAL FAMILY MEMBER
A young Indonesian school teach-
er with a vested interest in problems
of the blind is now studying at the
University, making maximum use of
his own impaired eyesight to pre-
pare himself for teaching the handi-
capped in his homeland. A 28-year-
old veteran of the Indonesian Revo-
lutionary Army, Frans Sasraningrat
applied to his government's version
of the GI Bill with an unusual prop-
osition: Would the government help
him complete his formal education
before blindness set in, if he returned
to devote himself to teaching the
blind?

Frans is now a special student in
the School of Education; the chance
to study is not only his own reprieve
from helplessness, but an opportu-
nity to help others become inde-
pendent. "I realized while attending
teacher training programs at Perkins
School for the Blind the emotional
problems of the blind, and the social
problems of the children, for exam-
ple, who would have so much ad-
justing to do in order to live produc-
tive lives as grown-ups."

On returning to Indonesia, Frans
plans to use his American education
to help set up his own country's first
governmental program in education
for the handicapped. "Teaching is not
enough: "As a teacher I would reach
but a few, but if I can teach teach-
ers, and write textbooks, then I can
share what I have been learning
with the greatest possible number."

Dr. Farrell joined the University
in 1947 as a professor of nursing, be-
coming Dean of the School in 1957;
she received her bachelor of science
degree, master of arts and doctorate
in education at Columbia University
Teachers College, where she also
taught before her appointment to
Boston University.

DEAN HONORED
The first annual "leadership in
nursing" citation of Sigma Zeta Tau,
national nursing honor society, has
been awarded to Dean Marie Farrell
of the School of Nursing. The award,
carrying a research purse of more
than $1000, was presented by Mrs.
Harold C. Case, wife of University
President Case, at the annual May
meeting of the Boston chapter of the
society.
NEw Posts

J. Mark Hiebert, Boston University trustee and graduate of the School of Medicine (’32), was elected chairman of the board of Sterling Drug Inc. in addition to the position of president. Dr. Hiebert was medical house officer at Massachusetts Memorial and Massachusetts General hospitals before joining Sterling in clinical research. Now a resident of Port Washington, L. I., he is also a trustee of Columbia University College of Pharmacy, American Foundation for Pharmaceutical Education, and American Child Guidance Foundation.

Dr. Kenneth T. H. Brooks (SED ‘48/’55) has been appointed the fourth president of the 82-year-old Gorham Teachers College in Gorham, Maine. A graduate of Gorham (’37) Dr. Brooks received his Master of Education and Doctor of Education degrees from the University’s School of Education where he was a teaching fellow.

Dr. Brooks joined the academic staff at Gorham in September of 1959 as dean of instruction from Southern Connecticut State College where he had been a professor for ten years. At Connecticut he was assistant director of professional education, dean of admissions, and a special lecturer in education at the University of Hartford.

Mrs. Won Deuk Chun (SFAA ’47), the first person to return to Korea with a Master’s Degree in Music Education, is presently a professor of Ewha Woman’s University,
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Benedicto de Paula Bittencourt (Theol.'56) of Sao Paulo, Brazil, keeps busy: professor of Greek and New Testament in School of Theology of Methodist Church; minister of the Methodist Church of Brazil; pastor of the Methodist Church in Rudge Ramos, Sao Paulo;

College of Music and Fine Arts in Seoul. Her duties include student adviser in the College of Music and Fine Arts, committee on student participation in mass education program, and committee on Korean Musicians' Association.

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ALL ACCOUNTS INSURED IN FULL
Daniel Morane (SPRC'52) is now import-export manager of Au Printemps-Prisunic Group, one of the leading European retail organizations—50 department stores and 350 unit-price stores throughout France. He entered the Group in public relations after two years as a cavalry officer, but switched to retailing after receiving a degree from the Institute for International Trade. In the area of public service, Mr. Morane is vice president of the Louveciennes community council and a member of the International Chamber of Commerce.

Tae Sun Park (Theol.'56) returned to Korea as professor of Hebrew and Old Testament, and dean of the Methodist Seminary in Seoul. He has academic and administrative responsibilities in addition to being chairman of the Korean Bible Translation Committee, board director of the Korean Student Christian movement, executive officer of the General Board of the Methodist Church, and temporary pastor at one of the largest Methodist churches in Seoul.

Dr. Park comes from several generations of pastors who fought for their religious feelings, being jailed, himself, in North Korea (1950) for the simple reason of being a pastor and church leader.

E. Avery Adams, Jr. (SPRC'49) is now executive officer at the International Cooperation Administration in Tel Aviv, Israel. Mr. Adams arrived there last January for a two-year tour of duty, following a direct transfer from the ICA mission in Ethiopia. Israel is one of the sixty countries and ten territories with which the United States has cooperative development projects under the Mutual Security Program, with the U.S. participation directed by the ICA.

Mrs. Francisca Reyes Aquino (Sarg.'49) returned to the Philippines to help schools in the promotion and organization of service physical education, advise teachers and school officials concerning physical education on all school levels, and initiate policies governing girls' and women's physical education in public schools. She also finds time to advise the Philippine Folk Dance Society and be dance director of Philippine Cultural Mission.
integrators, fresh and frank inquiry into the problems of man might become possible and thus enable the university to help man to resist barbarity and to grow toward civility, yet in the normal life expectancy of one man.

BRAMELD

Continued from page 3

dom: to take just one instance, our single most powerful medium of communication—television—is rigidly controlled, granting minor exceptions, by a small group of powerful corporations chiefly for the frank advancement of their own economic interests rather than for the maximum enlightenment of ordinary citizens. Conversely, communist countries sometimes do manifest certain types of freedom: to take one instance here, witness the uninhibited enthusiasm of Russian audiences for some of America’s finest actors and musicians; witness likewise the cordial appreciation of American audiences for the creative brilliance of Russian dancers and other fine artists.

Is there, then, quite so “unalterable” an “incompatibility between cultural values” of the two orders? Certainly deep and bitter differences do exist, perhaps the most fundamental one in ideological terms being the Marxian theory of the “dictatorship of the proletariat”—a theory which I, for one, repudiate as incompatible with democratic principles. In our fearful time, however, we should search earnestly for common values, too. If we do so, we shall discover that other aspects of Marxian theory are not incompatible with democratic theory—its ideal of a classless society being one aspect in the direct libertarian stream of political philosophy that fed both the French and American Revolutions.

Thus, any effort that our universities can exert to keep the channels of art and scholarship open between the communist and non-communist orbits should be supported to the utmost. Thousands of additional Soviet students and (before long, I hope) Chinese students should spend substantial time in all democratic countries; in turn, thousands of additional American, English, French, and other students should spend substantial time in all communist countries. The more exchange of communication—esthetic, scientific, political, and others—that occurs, the better. Is it even possible that the world’s leading spokesman for the neutral nations, Nehru, was right when he recently declared, according to The New York Times, that beneath the surface of their opposition “the United States and the Soviet Union were more alike than any two other countries” and that “they would become even more alike in the future...”?  

Turning now to my colleague’s comments on the state of the university itself, I am so deeply sympathetic with his indictment—epitomized by his “three particulars”—that I can only urge the reader to go back and reread. The inadequacy, moreover, of the several “models” that have governed the higher learning hitherto seems to me conclusive. Above all, I agree that today’s university simply is “not formulating a consistent, creative philosophy of higher learning.”

Other readers besides myself may, however, feel a little let down by the quotation from Harold Taylor. Of course the university ought to encourage “creative thinking.” Nor would few deny that much more attention should be given to the optimum growth of individual students—a kind of growth that, as the Dean correctly points out, can scarcely be stimulated so long as outmoded techniques of learning and teaching continue to prevail. And yet, having been persuaded of the urgency of the university’s quite unprecedented tasks, shall we not look further than Taylor’s rather innocuous “liberal model”? A much stronger one may be sought in the very explosive forces earlier discussed. For these, with others of like caliber, themselves offer an agenda of priorities for a revitalized higher education. They provide the core of substantive problems that could assure a responsible curriculum, a program of fruitful research, and an exciting opportunity for individuals to learn in all the dynamic ways for which Dean Goodson pleads. As norms, they could help us to discover how much of the conventional curriculum today is cluttered with inert matter—how much could be weeded out with no real loss to anyone except faculty vested interests, and how much could be included that now receives almost no intensive treatment.

“The universal man” is a noble image of the teacher needed to infuse this kind of higher education with excitement and significance. Dean Goodson is, I think, altogether right in pleading here for a new kind of specialist—a specialist in universality. To assure such teachers, however, in turn requires a radically new kind of disciplined preparation that no institution, thus far, effectively provides.

Certainly the notion that little or no special preparation is needed for the science and art of teaching, a notion still chronic especially among liberal arts professors, will not stand up under impartial scrutiny. But neither will the kinds of training now characteristic of colleges of education. What Dean Goodson suggests to me, and I hope to many others, is that the time is ripe for a well-financed, far-reaching experimental venture. This venture should test the contention that the “teacher as universal man” can be thoroughly prepared—prepared to demonstrate how central his role could be in developing the kind of university curriculum, the kind of frontier research, and, through these, the kind of creative learner, toward all of which Dean Goodson’s provocative views clearly point the way.
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Lets you call any other room in the house that has a phone. Or switch outside calls to another phone. Also lets you answer the door from any phone. Microphone in telephone and speaker on wall beside each telephone enable person in other room to talk back without lifting receiver. Will be available nationally next year.

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