

the **Bryanette**

* BRYAN COLLEGE
DAYTON, TENNESSEE

SEPTEMBER 1965

OFFICIAL ALUMNI PUBLICATION



Photo by Bruce Clark

Campus Visitors ...

Donald and Leona (Wyckoff) '60 DeBruyne from Grand Rapids, Mich., visited during their vacation in March on the way to Florida.

Melvin Wick '57 accompanied by his wife and three children were guests March 27-28 from Alaska, where Mel is employed by Alaska Air Line as a mechanic. They were joined by Ed Svedberg '57 family who are missionary appointees to Colombia for the Jungle Aviation and Radio Service Branch of Wycliffe Bible Translators.

Angie Garber '47 came at dogwood time in April while on a bus tour of the East to visit friends and relatives. She is a missionary in Cuba, New Mexico, among the Navajos under the Grace Brethren Home Missions.

Warren Oliff '42 stopped at Bryan, January 15 while on a speaking mission in Chattanooga. He is an evangelist making his home in Fort Lauderdale, Fla.

Bruce Harrison '52, with his wife and five children came in March to see their daughter, Dawn, who is a freshman at Bryan. Bruce is one of thirty guidance counselors to receive a grant to attend Guidance and Counselling Institute at Michigan State University where he took courses leading to an educational specialist diploma, which he received in June.

Dean and Grace (Smith) Koontz, both '53, brought their two sons for their first visit to Bryan from Laramie, Wyoming, where Dean is pastor of the Grace Baptist Church.

Russell Goble x'42 and his wife stopped by on a trip from Inez, Ky., where he is assistant superintendent in the county system.

Vern and Helen (Busch) x'58 Archer with their two children spent part of their May vacation at Bryan. In April they had alumni fellowship in their Ashtabula, Ohio home with David '57 and Kay (Temple) '55 Henry, and Mariam (Speer) and Clyde Snider.

Cover Picture

Ray Childress '55, alumni president, leads the procession of graduates and faculty as the alumni marshal for the commencement exercises of June 8, 1965.

Hugh '50 and Kay Coombs with Lois and Miriam stopped in August on their way from their Berean Mission conference in Nebraska. They are awaiting direction from the Lord concerning their return to the Congo.

George '48 and Alice (Northrup) '45 Birch with Nancy were Sunday afternoon guests on August 22, on their return to Macon, Ga., to pack for their return trip to Nigeria in September. Nancy will enter Appalachian Bible Institute and John had already gone back to Ben Lippen School to work.

BIBLE CONFERENCE VISITORS

Sumner x'45 and Celeste Wemp and their five children and Stuart '56 and Velma (Nothnagel) x'57 Meissner and two daughters were among the Bible Conference participants. The stirring personal evangelism messages by Sumner Wemp and the heart-warming music by Stu Meissner were vital contributions to the conference.

Others who assisted and/or visited included: Ray Childress '55, alumni president, George '54 and Joan (Harrington x'56) Harris; Fred Donehoo '53, Kenneth x'57 and Ola Faye (Simpson) x'58 Bean, Roland '63 and Dorothy (Tewls) x'65 Fleck, of Atlanta, Ga.; Kenneth '57 and Mary Hanna, of Winnipeg, Canada; Tom '43 and Isabelle Cain and three children on furlough from India; Glyde '49 and Ruth (Kuhn) '47 Simmons, Chattanooga, Tenn.; John Reed '52, Cedarville, Ohio; and a good number of alumni from the Dayton area.

ALUMNI EARN ADVANCED DEGREES

Virginia Seguire '54, M.A. in librarianship in June and Charlene Watkins '56, M.A. in teaching in the elementary school at the July commencement from Western Michigan University.

Alan Winkler '60 and Jerry Bauman '61, Th.M. from Dallas Theological Seminary in May.

Tseng Min Hsu '62, M.S. in mathematics in June and Tom Beal '63, M.S. in botany in August from the University of Tennessee.

WON'T YOU BE A VISITOR FOR THE

13th Annual

ALUMNI HOMECOMING

OCTOBER 14-17

Anniversary Classes are:

1935 - 30th; 1940 - 25th; 1945 - 20th;
1950 - 15th; 1955 - 10th; 1960 - 5th.



Does It Really Matter?

"What matter?"

"That you are an alumnus of Bryan College?"

"O, sure, but I've got other things to think about now, Ernest--my job, my church, my wife, my children."

"Say, Frank, has it occurred to you that Bryan College had some part in training you for your job and your church work?"

"Are you trying to tell me that I have an unpaid debt of gratitude to my Alma Mater for giving me a head start in life?"

"That's one way of putting it. And what about your Juliet? Didn't you court her on a Bryan campus bench? Oh, I forgot, you were one of those rare fellows who waited until you finished your education before you settled down."

"But look, Ernie, don't forget that I have my own children to put through school; so go easy on that pressure about my old college 'dues.'"

"That's the point exactly, Frank, just what I'm leading up to--your children. In just two or three more years you are going to be thinking college all over again--and not just for yourself but for yourself relived in your children. What kind of college do you want for them? Of course, you want a Christian college first of all; and one that will really help your children to grow spiritually so that they can make the right decisions for their own lives. You and I both know that the pressures against God and righteousness are getting stronger and more ruthless every day, and our children need to be fortified against these forces."

"Well, . . ."

"But wait, Frank, I know you want them to have a thorough education too--one that will prepare them for their chosen profession. Of course accreditation is important. But who do you think is going to provide for this kind of school? You and I are the ones who know that it does matter what we provide for our children. Our attitude and our response is going to make the difference. You and I are just two, but there are more than 1,500 others like us on the Bryan alumni mailing list. What we do now to help Bryan can really matter for our children and for other Christian young people who want a Christ-centered education."

"Well, you are Ernest, and I'll be Frank and tell you I have been so occupied with the present that I have failed to reckon on the future for our Christian colleges. What do you think I can do at this distance to help?"

"Ah, that's just the question I've been waiting to hear. Let me answer in a one-two-three outline:

1) Be sure to keep in touch with Bryan. Read the literature and write for a catalog too, so that you will be informed. Put Bryan on your travel schedule so you can see for yourself, as well as relive memories of the past.

2) Talk about Bryan to your children, your friends, your business and professional associates. Invite a Gospel team to your church and plan a fellowship in your home and ask a Bryan representative to speak.

3) Include Bryan in your budget of regular Christian giving. None of our alumni are rich! For one thing, we haven't lived long enough, and then most of us are too busy doing the Lord's work to think about our earthly treasures. But we are all blessed in a good measure and could help Bryan just as we help support any other faith missionary project. Think what it would mean if each of us who graduated (there are 814 now besides more than that who had some training at Bryan) would contribute \$5 a month or \$60 a year--a total of \$50,000! Some of us could easily do more than that! But what are we really giving to Bryan as alumni? Less than \$10,000 a year, and this includes a good many gifts from the non-grads too. Right now Bryan is working hard to enlarge its curriculum and its facilities to be prepared to meet the needs of its present student body and to be ready for future growth."

"It seems to me. . ."

"But let me finish, Frank. What we do really matters so much that if we don't do it, Bryan is going to be held back, and we are the ones who will suffer from it. To be positive in my suggestions, let me mention the library budget which is the number one object of our alumni fund this year. You might like to sponsor some particular books, and the Alumni Office has a whole list from which you could choose those books for the departments which interest you most. Name plates would be put in the books to identify you as the donor. This would be a very direct way for you to help."

"Thanks, old buddy, for waking me up. You may be sure that the Alumni Office at Bryan will be hearing from me 'pronto.'"

Try This Hat On For Size!

--Richard Cornelius '55

Richard Cornelius, who came to Bryan in the fall of 1951 through the personal encouragement of Mrs. Erna Hill, was graduated with a major in English in 1955. With a determination to continue study in this field, he began work on his master's degree at the University of Tennessee after two years of military service and a year of teaching. By 1961 he had earned the master's degree and also completed residence requirements for the doctor's degree. That fall he returned with his Bryan wife, Donna (Black) x'57 to serve on the faculty. By discipline and persistence in his field, Dick now lacks only the final hurdle--a doctoral dissertation--before completing work for a Ph.D.

The ephemeral fads and fashions in the area of clothing mirror a similar situation in the realm of ideas. Man's history has been a kind of endless shopping spree in which multitudes have tried on, purchased, worn, and then cast off hats of various governmental, philosophical, and religious systems. In the twentieth century the most popular hat has been the neat, white, sterilized one belonging to the scientist. However, the prostitution of scientific talent to produce more efficient ways of enslaving or killing more people has served to knock this hat somewhat askew. This disenchantment with science has turned man's attention once more to the multicolored hat of the humanities.

The insert article in this issue is an advertisement to buy this new hat. The authors believe that by wearing the scientist's hat too exclusively society has become dehumanized, for in comparison to the strides man has made in natural science and technology, he has made little progress toward social, moral, and aesthetic development. This article poses the questions, "Do we Americans, amidst our material well-being, have the wisdom, the vision, and the determination to save our culture's very soul?"

The general basic educational philosophy of Bryan College with respect to the humanities is officially stated in the college catalog as follows:

We look upon the study of the arts and sciences as a legitimate and very desirable activity of the Christian in his pursuit of further knowledge of God and His creation. We aim by education to help develop the whole man in the utilization of his spiritual, mental, and physical resources.... We hold that the primacy of the Christian message in a Christian liberal arts college comes in the form of higher learning enlightened by the Word of God. We believe, therefore, that higher education is a responsibility of the Christian community.

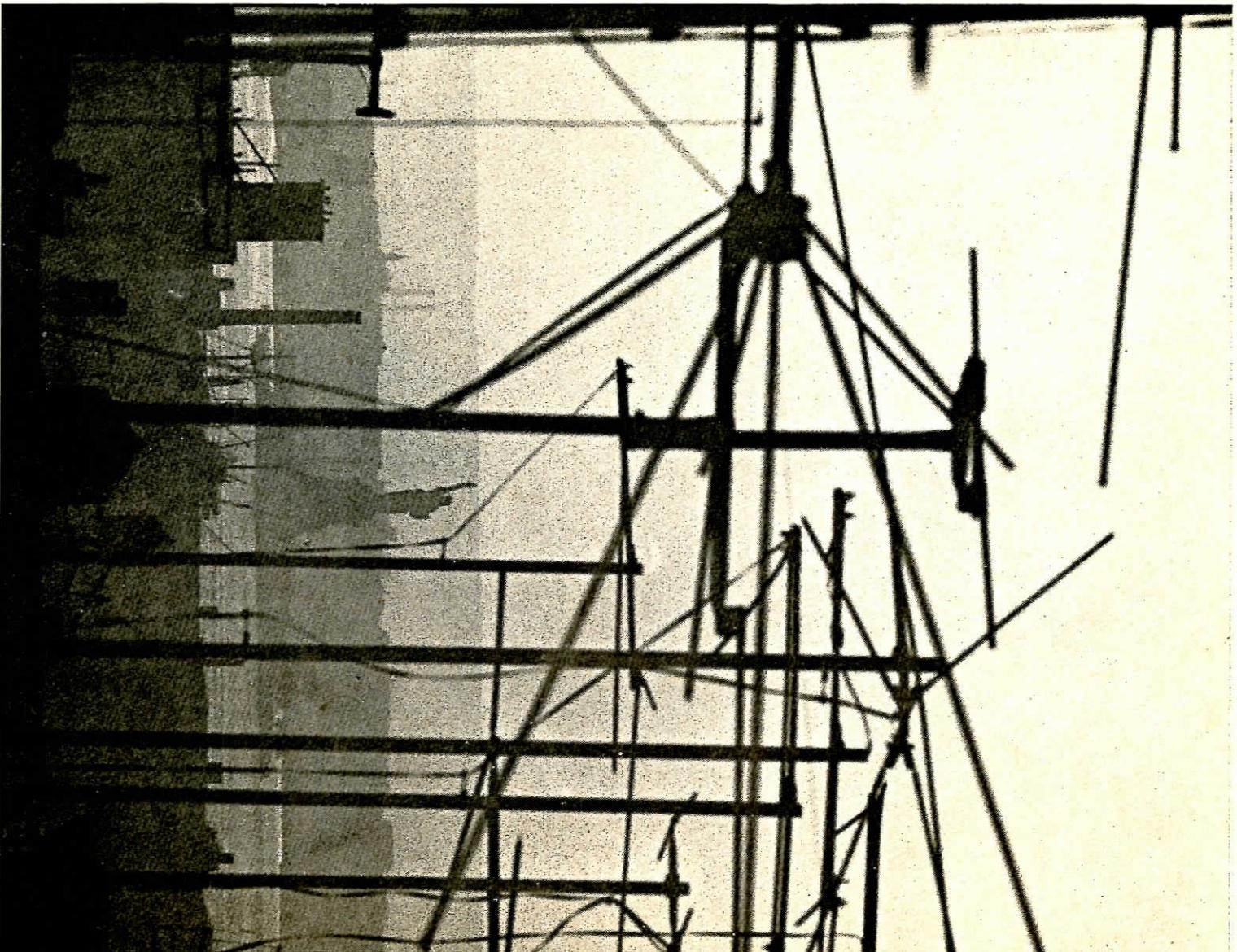
The charge that Paul gave Timothy to pass on to the rich Christians of the early church

(I Timothy 6:17 ff) contains a progression which serves as an excellent Scriptural basis for the study of the humanities: (1) The believers are admonished to trust in the living God rather than in uncertain riches; (2) Having turned from materialism, they are consoled with the reminder that God gives His children "richly all things to enjoy"; (3) Since to stop here could lead to a hedonistic self-gratification, Paul goes on to exhort these Christians to do good, to be rich in good works, to be ready to distribute, and to be willing to communicate in such a way that their actions will result in eternal rewards; (4) Paul concludes with a personal warning to Timothy to avoid profane and vain babblings and false knowledge.

Bryan, as a Christian liberal arts college, seeks to abide by the order and the emphasis of this Scriptural progression. Although as an educational institution Bryan is concerned with the plight of the humanities, as a Christian institution it recognizes that a deeper issue is the plight of humanity: Man is in danger of losing not only his cultural soul but also his eternal soul.

THE
PLIGHT
of the HUMANITIES







Amidst great
material well-being,
our culture stands in danger
of losing its very soul.



WITH the greatest economic prosperity ever known by Man;
With scientific accomplishments unparalleled in human history;

With a technology whose machines and methods continually revolutionize our way of life:

We are neglecting, and stand in serious danger of losing, our culture's very soul.

This is the considered judgment of men and women at colleges and universities throughout the United States—men and women whose life's work it is to study our culture and its "soul." They are scholars and teachers of the humanities: history, languages, literature, the arts, philosophy, the history and comparison of law and religion. Their concern is Man and men—today, tomorrow, throughout history. Their scholarship and wisdom are devoted to assessing where we humans are, in relation to where we have come from—and where we may be going, in light of where we are and have been.

Today, examining Western Man and men, many of them are profoundly troubled by what they see: an evident disregard, or at best a deep devaluation, of the things that refine and dignify and give meaning and heart to our humanity.

HOW IS IT NOW with us?" asks a group of distinguished historians. Their answer: "Without really intending it, we are on our way to becoming a dehumanized society."

A group of specialists in Asian studies, reaching essentially the same conclusion, offers an explanation:

"It is a truism that we are a nation of activists, problem-solvers, inventors, would-be makers of better mousetraps. . . . The humanities in the age of super-science and super-technology have an increasingly difficult struggle for existence."

"Soberly," reports a committee of the American Historical Association, "we must say that in American society, for many generations past, the prevailing concern has been for the conquest of nature, the production of material goods, and the development of a viable system of democratic government. Hence we have stressed the sciences, the application of science through engineering, and the application of engineering or quantitative methods to the economic and political problems of a prospering republic."

The stress, the historians note, has become even more intense in recent years. Nuclear fission, the Communist threat, the upheavals in Africa and Asia, and the invasion of space have caused our concern with "practical" things to be "enormously reinforced."

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

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

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

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

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

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

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

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

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

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

1) The sciences and the humanities are in mortal

competition. As science thrives, the humanities must languish—and vice versa.

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

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

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

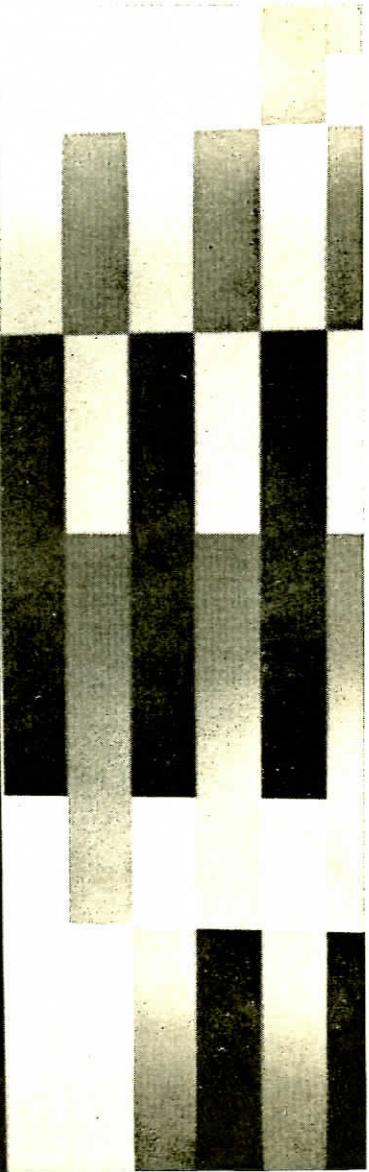
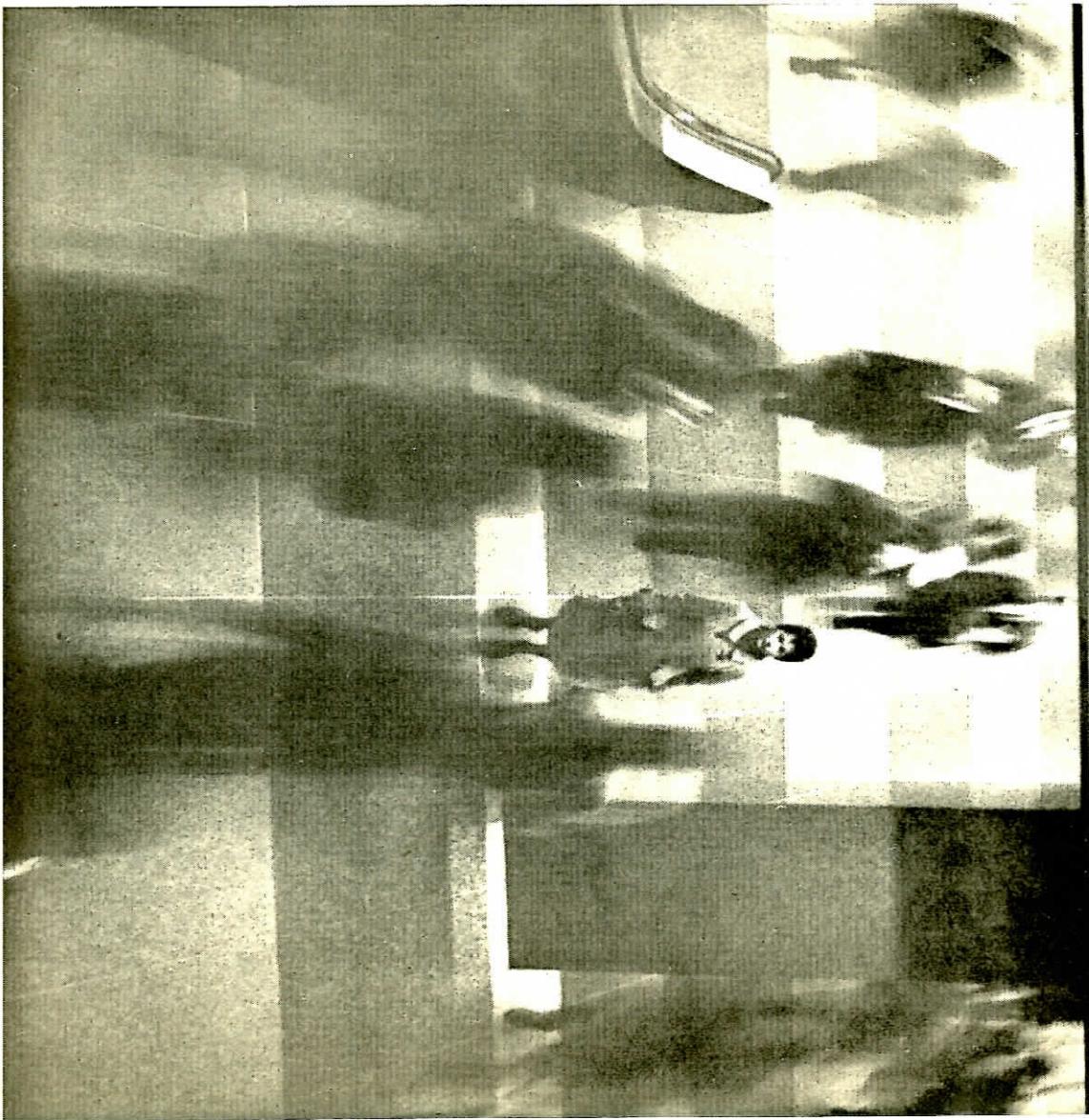
"... We repudiate emphatically any notion that science research and scientific education are the only kinds of learning that matter to America. . . . Obviously a high civilization must not limit its efforts to science alone. Even in the interests of science itself, it is essential to give full value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

The Commission on the Humanities has said:

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

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

THUS FAR, however, Americans have not so chosen. Our culture is the poorer for it.





ROBERT PHILLIPS



the humanities' view:

Mankind
is nothing
without
individual
men.

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

DON CAMERON ALLEN



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

In answer, some quote Hamlet:

What is a man

If his chief good and market of his time

Be but to sleep and feed? a beast, no more.

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

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

Says Adlai Stevenson:

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

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

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

“2) Democracy demands wisdom of the average man. Without the exercise of wisdom free institutions

and personal liberty are inevitably imperiled. To know the best that has been thought and said in former times can make us wiser than we otherwise might be, and in this respect the humanities are not merely our, but the world's, best hope.

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

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

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

The arguments are persuasive. But, aside from the

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

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

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

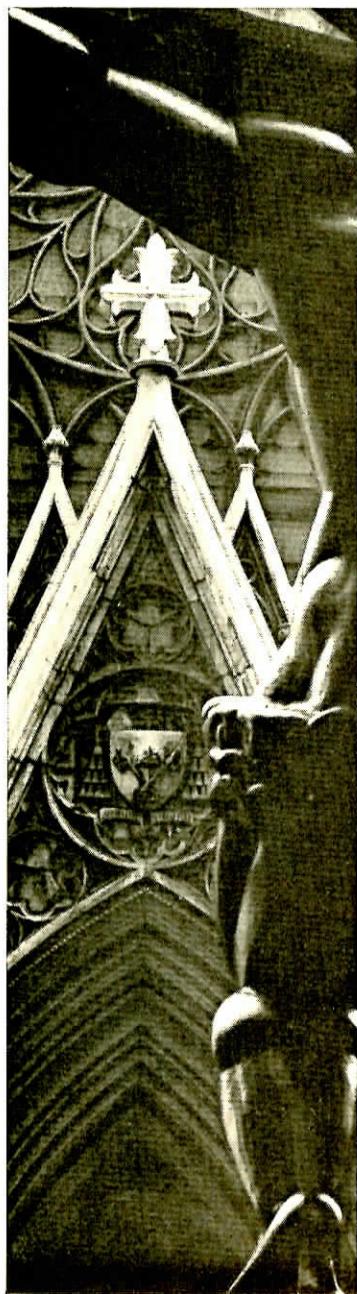
"The respect they profess, however honestly they proclaim it, is in the final analysis superficial and false: they must squeeze in one more math course for the engineer, one more course in comparative anatomy for the pre-medical student, one more accounting course for the business major. The business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

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

IS THIS reason enough for educated Americans to give the humanities their urgently needed support?

☀ The humanities: "Our lives are

"Upon the humanities depend the national ethic and morality. . .

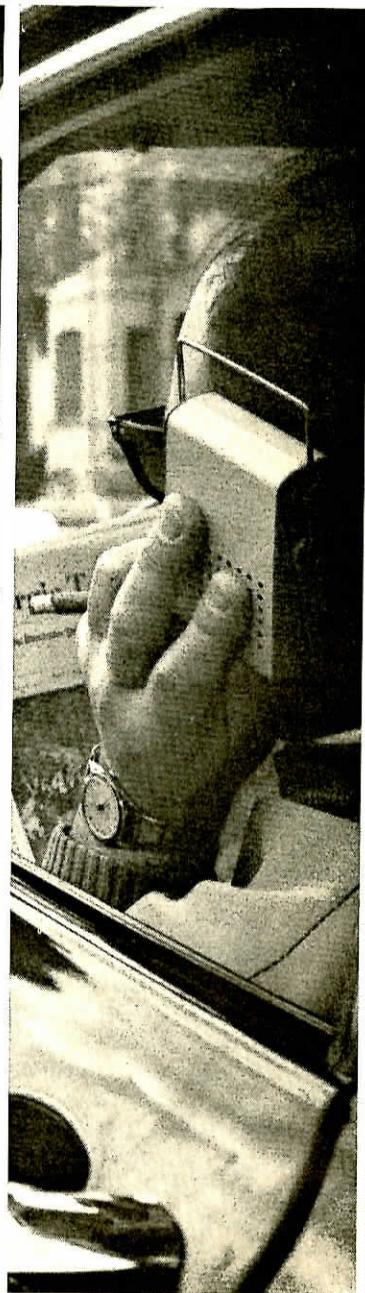


the substance they are made of.”

*... the national use of our
environment and our material accomplishments.”*



*... the national aesthetic and
beauty or lack of it ...*





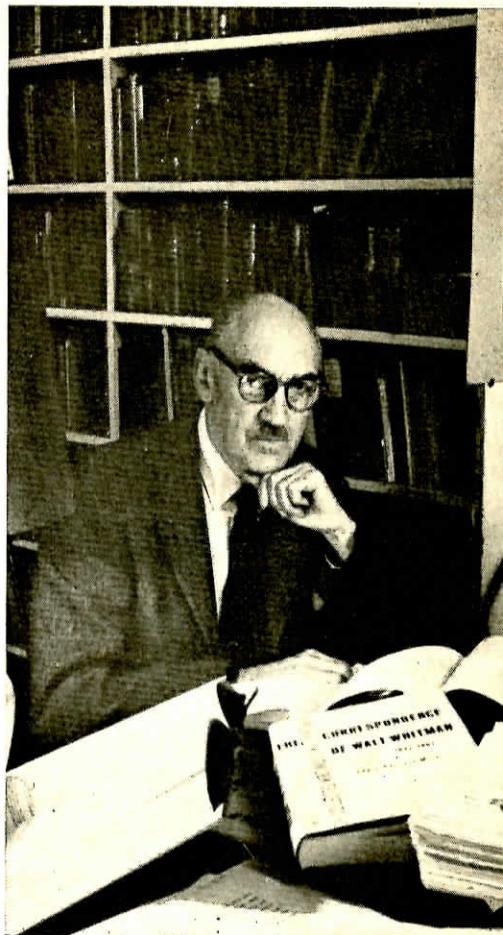
“A million-dollar project without a million dollars”

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

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

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

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



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

More money would finance the publication of long overdue collections of literary works. Collections of Whitman, Hawthorne, and Melville, for example, are "officially under way [but] face both scholarly and financial problems." The same is true of translations of foreign literature. Taking Russian authors as an example, the Modern Language Association notes: "The major novels and other works of Turgenyev, Gogol, Dostoevsky, Tolstoy, and Chekhov are readily available, but many of the translations are inferior and most editions lack notes and adequate introductions."



ROBERT PHILLIPS

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

More money would enable historians to enter areas now covered only adequately. "Additional, more substantial, or more immediate help," historians say, is needed for studies of Asia, Russia, Central Europe, the Middle East, and North Africa; for work in intellectual history; for studying the history of our Western tradition "with its roots in ancient, classical, Christian, and medieval history"; and for "renewed emphasis on the history of Western Europe and America." "As modest in their talents as in their public position," a committee of the American His-

TIUS PROFESSOR GAY WILSON ALLEN, one of the editors, describes the work on a complete edition of the writings of Walt Whitman. Because of a lack of sufficient funds, many important literary projects are stalled in the United States. One indication of the state of affairs: the works of only two American literary figures—Emily Dickinson and Sidney Lanier—are considered to have been collected in editions that need no major revisions.

torical Association says, "our historians too often have shown themselves timid and pedestrian in approach, dull and unimaginative in their writing. Yet these are vices that stem from public indifference."

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

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

MORE MONEY: that is the great need. But where will it come from? Science and technology, in America, owe much of their present financial strength—and, hence, the means behind their spectacular accomplishments—to the Federal government. Since World War II, billions of dollars have flowed from Washington to the nation's laboratories, including those on many a college and university campus.

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

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

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

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

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

"Traditionally our government has entered areas

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

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

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

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

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

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

*"Until they want to,
it won't be done."*



BARNABY C. KEENEY (opposite page), university president and scholar in the humanities, chairman of the Commission on the Humanities, which has recommended the establishment of a Federally-financed National Humanities Foundation. Will this lead to Federal interference? Says President Keeney: "When the people of the U.S. want to control teaching and scholarship in the humanities, they will do it regardless of whether there is Federal aid. Until they want to, it won't be done."



ROBERT PHILLIPS

Federal control is greater in the humanities and the arts than in the sciences, presumably because politics will bow to objective facts but not to values and taste," acknowledges Frederick Burkhardt, president of the American Council of Learned Societies, one of the sponsors of the Commission on the Humanities and an endorser of its recommendation. "The plain fact is that there is *always* a danger of external control or interference in education and research, on both the Federal and local levels, in both the public and private sectors. The establishment of institutions and procedures that reduce or eliminate such interference is one of the great achievements of the democratic system of government and way of life."

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

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

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

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

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

This is the fateful question:

Do we Americans, amidst our material well-being, have the wisdom, the vision, and the determination to save our culture's very soul?

The report on this and the preceding 15 pages is the product of a cooperative endeavor in which scores of schools, colleges, and universities are taking part. It was prepared under the direction of the group listed below, who form EDITORIAL PROJECTS FOR EDUCATION, a non-profit organization

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*

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Teachers, Preachers, Travelers

Clyde '44 and Frances (Reed) x'46 Brogan have moved from Marshfield, Wis., to Bemidji, Minn., where Clyde became registrar this fall on the faculty of the Oak Hills Bible Institute.

Hazel Nell Geiger '47 with two school teacher friends, took a three weeks' tour to Europe, visiting France, England, Holland, Switzerland, Germany, and Italy. They traveled by plane from Jacksonville, Fla. to Paris via New York and motored between countries by chartered bus.

Charles '50 and Suzanne (Miller) '50 Riley have been serving as Young Life club director in Asheville, N.C. They went to Germany this spring to speak at two youth camps and are considering a permanent overseas assignment.

Morris Morgan '50 has been called to the position of minister of visitation at the First Baptist Church of La Mesa, Calif., where Rev. John Burgar is pastor. Following his heart attack of July 1964, the doctor has approved this renewed ministry.

Gene Kury x'51 is pastor of the Hickory Point Baptist Church in Iberia, Mo., which held its 125th anniversary celebration in June. Gene has also been teaching biology at Waynesville High School and been pastor since 1961. Since leaving Bryan in 1949 he has graduated from Mississippi College in 1951, Midwestern Baptist Theological Seminary of Kansas City, Mo., in 1961, and was scheduled to receive the M.Ed. this summer from Lincoln University of Jefferson City, Mo.

Robert McCarrell '55 has accepted the position of principal and 7th grade teacher of the Westwood Christian Day School of Miami, Fla. The school has an enrollment of over 700.

Earl and Alda Mae (Williams) '51 Parvin have joined the staff of the Appalachian Bible Institute in Bradley, W. Va., with Lester Pipkin, president. Earl will be teaching missions, world religions, church history, and Christian education, and also be in charge of the school's print shop. Alda will be teaching health principles and practices and instruct the women's physical education classes.

Mark Davis '56 moves this fall into the position of Dean of Students at Northwestern College in Minneapolis, where he has been teaching English. He is working on a doctorate from Duke University. He and his wife, Kaye, visited Bryan this summer.

George Vogel '58, pastor of the United Congregational Church in Los Angeles, Calif., recently received his state license in counseling and is doing marriage, family, and child counseling in addition to his pastoral work.

Dorothy (Jacobsen) x'58 Sidebotham moved to Rhode Island where her husband Tom is now chaplain in the Navy assigned to a destroyer division. They have two children, Bruce 5½, and April 3.

Marvin Gerber x'59 is teaching science and working with a Jewish mission in Chicago on week ends.

Leonard Durbin '60 has moved to Colorado Springs, Colo., where he will teach English and social studies at Washington Irving Junior High School while working on his master's degree at Colorado University Extension.

Grace Black '62 experienced the Lord's protection in a special way when on May 28 en route from Georgia to Florida her car skidded on wet pavement, struck a bank and caught fire. She was rescued from the car with only broken ribs, plus some bruises and cuts, although her 1963 Comet, accordion, Bible, music, clothes and other possessions were destroyed. She expects to go back to Ft. Benning, Ga., to teach this fall, but has been at her home in Leesburg, Fla., this summer.

Henry Utz '62 received serious injuries including a broken leg when he fell in August from the roof of the church he was helping to build.

Kenneth Roden '62 is attending the University of Arkansas for a mathematics institute for teachers for one year. He and Joyce (Mathes) x'64 and Timmy live in Fayetteville, Ark.

Robert Meadows x'63 has been appointed to the staff of the Metropolitan Council for Community Services in Chattanooga. He received the master of social work degree in June from the University of Tennessee. During his two-year graduate course at the Nashville branch of UT, he was affiliated with the Metropolitan Nashville Housing Authority.

Rebekah Bollman '63 will be teaching fourth grade at Madison School and Rachel Bollman '64 will be in second grade at Lowell School, both in Wheaton, Ill.

The
Parvin
Family



MISSIONARY NEWS

Weddings



FURLOUGH NOTES

Paul x'50 and Elaine (Kennard) '47 Syers returned to the States in July with their two daughters, Phyllis and Dorcas. In March a baby girl arrived stillborn. They are praising the Lord for the good interest in the Gospel among the Camocim people in Brazil.

John x'37 and Agnes (Copeland) '36 de Rosset returned from Africa in May in order to get medical care for Agnes. They are living in Dayton and Agnes is taking special treatments for cancer at Erlanger Hospital in Chattanooga.

Orville and Hazel (Waller) '43 Carlson returned on furlough from Thailand in March. They plan to attend missionary conference and homecoming at Bryan in October.

Clare and Grace (Theobald) x'46 McGill with their two sons came on furlough in July and will reside in Glencoe, Ontario, Canada.

Wanda Burcham '49 came home to New Castle, Pa., in May and is planning a fall deputation trip in W.Va., Ky., and Tenn.

Charles and Eulalie (Escoffier) x'51 Zimmerman and family arrived in Cleveland, Ohio, May 31, on their furlough from Japan under Baptist Mid-Missions.

Ernest Lee '52 passed the exams in April at the University of Indiana to qualify him for writing his Ph.D. dissertation in linguistics. He hopes to complete this project in order to return to Vietnam next spring under Wycliffe.

Gordon and Thelma (Andrews) '52 Svelmoe have come to the States for furlough from Philippines under Wycliffe. In the last weeks before they left, they saw a group of Mansaka believers unite for a church fellowship under the leadership of a local believer. The Svelmoe's will be living in California with their three sons during furlough.

Bessie Degerman '53 was scheduled to fly from Tokyo, Japan, on September 2, and arrive the same date in Los Angeles. She will be living with her mother in Bemidji, Minn., at 920 First Street, North, during furlough.

Robert x'59 and Marilyn Brennan returned from Sao Paulo, Brazil, in April for furlough and ministry under the Cleveland Hebrew Mission. They are residing in Maryland.

Mariam Speer '56 and Clyde Snider on Jan. 22 in Painesville, Ohio. Mariam has taught 5th grade at Lathrop School in Painesville two years.

John Fidler x'61 and Connie Sue Adams on Nov. 28, 1964, in the First Baptist Church of Hazel Park, Mich. "Jack" is employed by Precision Design Inc. in Berkley, Mich.

Judy Seidenspinner x'62 and Jean Massey, who now live in Gainesville, Fla.

Carlene Wiggins x'62 and Richard Rusk on June 5, 1964. Jim Wiggins '60 performed the ceremony. Richard is employed by Monroe International Calculating Co.; Carlene is still working as a bookkeeper in Hammond, Ind.

Jean Smith '63 and Barry Walcott on Aug. 14 in Dowagiac, Mich. The Walcotts visited Bryan on their honeymoon. They will reside in Kalamazoo, where both are employed and where Barry is enrolled at Western Michigan University.

Judith Ann Frappier '64 to Garry Hogan, Jr., on June 5, at Westminster Presbyterian Church in Chattanooga, Tenn., where they are both teaching.

John Hills, senior student, and Kirby Heglar '64 on July 24 at Unity Presbyterian Church in Woodleaf, N.C. While John continues at Bryan, Kirby is teaching in Dayton.

Robert Crane '64 and Robin Seaver '65 on her graduation day, June 8, at Bryan College.

George Weber '64 and Karen Worrell x'66 on Jan. 9 in Ringgold, Ga. George continues to teach at Dayton City School.

Patti Lutz '65 and Jerry Robinson x'66 on Jan. 23 in Lima, Ohio. They are residing in Elwood, Ind.

Stanley Gravett x'65 and La Wanda Rice '65 at New Union Baptist Church in Dayton on May 30.

Edwin J. Hutcheson x'66 to Francine Tipton x'67 on June 19 in Knoxville, Tenn. They are now living in Norfolk, Va.

Robert Kaatz x'66 and Dorothy Sides '65 in Memphis, Tenn., on Aug. 21.

Roger Allen '64 and Dorothy Hargreaves '65 in Fort Lauderdale, Fla., on Aug. 28.

David Billings and Christine Dettra '65 in Immanuel Baptist Church of Richmond, Va., July 10.

Sarah McDonald '65 and John R. Edwards (pictured at right) on Feb. 20 in Fair Oaks Baptist Church Zanesville, Ohio. Sarah has been teaching 8th grade at Newton Elementary School.





Jonathan and Judy, above, children of Robert '51 and Mildred (McBride) x'51 Davis, returned with their parents to Viet Nam on April 1, in to welcome Marvin Bruce on April 29 in Saigon hospital.

Births

To Clare and Grace (Theobald) x'46 McGill a second son, Terry James, on Feb. 7 in Taipei, Taiwan. Terry came home from the hospital on his brother Tim's tenth birthday, Feb. 15.

To Lyman '49 and Helen (Parden) '48 Goehring, their fifth child, Daniel De Van, in Evans City, Pa. The Goehrings are taking shots and making other preparations to return to Brazil this fall.

To George '49 and Ruth Ann (Adams) x'51 Cone at Boguila Medical Center their fourth child, Calla Jean, on April 24. The Cone family returned to the States by plane on July 15, and expect to reside in Winona Lake, Ind.

To Richard '55 and Donna (Black) x'57 Cornelius their first child, Craig Alan, on June 18 in Dayton, Tenn.

To Edwin and Joanne (Simon) x'55 Hollatz, their second daughter, Celia Marie, on June 8 in Wheaton, Ill. Cheryl is 22 months.

To Max '54 and Jean (McKee) '55 Dunlap their fifth child, Phebe Ann, on July 30 in Cleveland, Ohio. Other children are: Silas 9, Luke 7, Hannah 6, and Amos 3.

To Carl '56 and Grace (Coventry) '53 Benedum, their fourth child, Donald Allen, in Bridgeport, W. Va. Their older children are Douglas, Deborah and Daniel.

To Wilbur '56 and Ida Lou Pickering, their first child, Candace Sinapa, on April 30 at the Strangers Hospital in Rio de Janeiro. The Pickerings are Wycliffe Bible Translators.

To Ralfe '54 and Judy (Cox) x'56 Kaiser, a daughter by adoption, Julie Anne, who joined their family the week before Christmas at two months of age. The Kaisers also have a son, Jeff. Ralfe is now director of Christian education at Calvary Baptist Church of Santa Barbara, Calif.

To Joseph '56 and Georgie (Ledbetter) '56 Aschenbach, a son, James Gordon, on Jan. 24, to join Marcia, 8, Scott and Frederick, 5½, and Harriet, 3½, in West Springfield, Mass.

To Jesse x'56 and Gladys (Mighells) x'57 Deloe, a son, Jonathan Bradburn, on April 16 in Cleveland, Ohio. Jesse is pastor of the Lyndhurst Grace Brethren Church.

To Jim '57 and Judy (King) '57 Barth their third child, Lisa Carol, on Easter Sunday, April 18, in Poland, Ohio.

To Vincent and JoAnn (Hinkle) '57 Alexander a daughter by adoption, Amelia Holley, on July 1 at the age of five weeks. The Alexanders reside in Greenville, S. C.

To Jerry '59 and Ruth '62 Sisson, on August 11, their second child, Kaye Michelle, at Litchfield, Mich. Their son, Michael, is three years old. Jerry is pastor of the First Baptist Church of Litchfield.

To Ralph '59 and Beverly (Kampf) x'57 Samuelson, a son, Rex Chad, on June 17 at Lapeer, Mich. The Samuelsons are grateful for Beverly's recovery from a heart attack this spring.

To Lloyd (Jake) '59 and Sandy (Schmickl) x'62 Matthes on May 28 a daughter, Rebecca Sue, in Des Plaines, Ill.

To John and Jean (Sentz) '60 Tobelmann, a daughter, Jennifer Joy, in Philadelphia, Pa.

To Raymond and Roberta (Lilley) '61 Groff, a son, Randolph Carlson, on March 18, in Ozark, Ark.

To Russell '62 and Christine (Elmore) x'62 Llewellyn, a son, David Scott, on Dec. 30 in Miami, Fla.

To Calvin and Verlie (Foster) x'62 Franz in Villa Park, Ill., a daughter, Lisa Rene, on July 4. She is welcomed also by sisters, Cynthia, 3½, and Robin, 20 months.

To Wayne x'62 and Ruth Ann Kiser, a third child, Timothy David, on July 8, in Monticello, Ind.

To Kenneth x'62 and Carol (Grinstead) x'60 Vantrease, their second daughter, Kathleen Deanna, on April 17, in Gary, Ind., just before the family moved to Columbus, Ohio. Ken has been promoted to staff manager for National Life and Accident Ins. Co. of Nashville, Tenn.

To Paul '63 and Pat (Stewart) '59 Cousins, their third son, Jonathan Edward, on April 22 in Dexter, Mich.

To Thomas '63 and Arlene (Von Busch) x'65 Beal, their first child, Todd Louis, on May 12, at Dayton, Tenn.

To Jon x'66 and Donna (Griffin) x'66 Perkins their first child, Kimberly Joyce, on July 17 at Castile, N.Y.

To Robert '63 and Greta (Sorrell) '60 Carigon, a daughter, Robin Michelle, on Feb. 13 in Cedar Rapids, Mich. Robin is pictured here at four months with Timothy who is three



ALUMNI CALLED HOME



Harry Goehring '57 was called to his heavenly home June 15 following a short illness in Pakistan. He and Nancy (Goodman) x'60 were serving their first term under Association of Baptists for World Evangelism. Harry's body was laid to rest at the ABWE Hospital site in Chittagong, East Pakistan.

Nancy returned to her parental home in Mentone, Ind., with her three children.

On July 18 a memorial service was held in the Mentone Baptist Church under the direction of pastor Howard Addleman '53. (A tape recording of the memorial service is available.)

In her letter of August, Nancy writes, "God gave me these verses (Eph. 1:7,8) the afternoon of Harry's homegoing and Christ made His presence so real and precious as I realized all that He had given in saving us. . . ."

"Harry and I had been definitely led into a ministry with the tribal people in East Pakistan. I was Harry's helpmate and so happy in sharing the ministry God had given him. Yet this ministry is not one that I as a mother can carry on alone. . . ."

"The Lord willing, I will begin deputation by mid-September. . . ."

Ralph Gibson x'47 passed away on July 20 after a second heart attack. His wife, Pauline, and youngest child, Marita Lois, are living in Binghamton, N. Y.

New Recruits

Nancy Akins '61 was accepted in June following candidate school as a missionary of the Central American Mission and assigned to Costa Rica. After arrival in September, her first year will be spent in language study at the Spanish Language Institute.



David '63 and Phyllis sp'64 Whitney who are missionary candidates under appointment to Bonaire with Trans World Radio, moved this spring to Chatham, N.J., where Dave is assisting at the home office while doing deputation work.

Doris (Crozier) x'48 Todd was called home be with the Lord on June 4. Her going was sudden and without pain. She leaves her husband, Ed, and their two children, Eddie, 16, and Barbara, 14. Doris was principal-teacher in the Christian Day School at Haiku, Maui, Hawaii. The school is being named the Doris Todd Memorial Christian Day School.



On Friday before her death, Doris arranged a Christ-centered program for the graduation exercises of the school which were attended by 325 Buddhist, Roman Catholic, and non-religious parents.

The school is a missionary project whose teachers are supported by mainland funds as a means of ministry in Hawaii. The Todds work under the Denbigh Missionary Fellowship which has headquarters in Denbigh, Virginia.

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Robert '44 and Alice (Tucker) x'47 St. John have been appointed for missionary service in Kenya, East Africa, by the Independent Board of Presbyterian Foreign Missions. Bob will be an evangelist teacher and Alice will work with women and children and help in the hospital. They visited at Bryan this summer and left on August 31 by plane for Kenya.

Robert '64 and Robin (Seaver) '65 Crane are accepted with Slavic Gospel Association to go to Alaska for village work this fall.