

JULY, 1963



Lindenwood College

BULLETIN



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THE COVER

Commencement is a happy, rewarding time for students and parents. This satisfaction of achievement is evident on the faces of those who are honored at Lindenwood's 136th Commencement.

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MEMBER OF
AMERICAN ALUMNI COUNCIL



Dr. Pixler



Mr. Wolff



Mr. Black



Mr. Thomas



Mr. Brown

New Lindenwood Dean

Dr. Paul Wellington Pixler, vice president and academic dean of Iowa Wesleyan College since 1958, has accepted appointment as dean of the faculty of Lindenwood College.

Dr. Pixler replaces Dr. Donald M. Mackenzie who left Lindenwood last November to accept an assignment with the Danforth Foundation as associate director of its study on higher education. Since November, Dr. Homer Clevenger has been acting dean of Lindenwood.

The new dean, a native of Iowa, received his A.B. degree from Kletzing College. He completed work for his B.D. degree at Asbury Seminary, and his S.T.M. degree at Harvard Divinity School. He was awarded the Ph.D. degree by Boston University.

Dr. Pixler, in addition to his work as academic dean at Iowa Wesleyan College, acted as president of the college from November, 1961, to June, 1962.

Dr. and Mrs. Pixler and their four children will move into their home on the Lindenwood campus at the end of August.

Named to Advisory Board

Four prominent St. Louisans have been elected to the Advisory Board of Lindenwood, President F. L. McCluer has announced. They are: John M. Black and Mrs. Earl F. Johnston, whose terms will expire in January, 1968, and George W. Brown and John M. Wolff, Jr., for terms expiring in January, 1970.

Mr. Black is operating vice-president of Southwestern Bell Telephone Company, a position he has held since 1951. He is also a director and a member of that firm's executive committee.

Mrs. Johnston currently is serving as a member of the enrollment committee of Mary Institute, a private school for girls in St. Louis, and as a member of the house committee of the Women's Club of St. Louis.

Mr. Brown is president and a member of the board of Wagner Electric Corporation, St. Louis. He has held this position since 1959.

Mr. Wolff, who received an honorary degree from Lindenwood at Commencement in May, is a vice-president and director of Western Printing and Lithographing Company and general manager of its St. Louis Plant.

Assumes New Duties

The appointment of Glenn G. Thomas as director of admissions and public relations for Lindenwood has been announced. Mr. Thomas has been serving as editor of THE BULLETIN; he has been printing the college's catalog for many years.

Replacing Gerald R. Gifford, Mr. Thomas will assume his duties Aug. 1. A native of South Carolina, for 15 years he has resided in Webster Groves, Mo.

Mr. Thomas did his undergraduate work at the University of North Carolina and at Furman University. He received his bachelor's degree from Furman, and holds his master's degree from the University of Wisconsin. He served as assistant professor of English at Furman and has served as director of public relations for that institution.

Mr. Thomas has also had experience in printing and in journalism, having worked on weekly and daily newspapers before publishing and editing his newspaper, a prize-winning Missouri suburban weekly which he sold five years ago.

Mr. and Mrs. Thomas have three sons.



"At a time when conservatives are becoming more conservative, and often turning into radical reactionaries, the liberals have thus lost their initiative and have been drawn along in the wake of their adversaries," Dr. Harold Taylor, former president of Sarah Lawrence College, told 1963 graduates at Commencement exercises Saturday morning, May 25. "The progressives, that educational wing of the liberal movement, have stayed behind the line of battle," he said.

"There are many reasons for this, among them a national confusion about where the line of battle really is," he said. "It is too often put at that point where the antagonisms between the United States and the Soviet Union intersect, and educators have been pressed into the role of civilian-soldiers on our side of the line. We are at present so absorbed in competition with the Russians that Americans are now using the Russian arguments for a controlled educational system, including the argument that more scientific and technical subject-matter applied more stringently to all will produce high school and college graduates who will strengthen the national security," the educator said.

Other excerpts from Dr. Taylor's address follow:

"At a time when education is publicly regarded as an instrument of national policy (in itself a dangerous and misleading assumption), it follows that we place our main emphasis on classifying and selecting for special treatment those students who are already mathematically able, rather than tackling the bigger question of how to correct the social and economic conditions that stunt children's intellectual growth in the first place. There is no more dramatic instance of this neglect of the main issue than in our failure to provide even a minimal basis for financing the American education system through federal aid. We have put the money into a \$50 billion military budget, because that is where we think the national interest lies.

"In fact, our national interest lies in the construction of a strong and vigorous educational system, reaching into the entire range of the country's population for the discovery and encouragement of every kind of talent that exists there. Some of the most promising of the young are to be found in the city slums, in the Negro ghettos of the Southern states, in the industrial areas of the north where only half the children finish high school. Some of the most talented are not in school at all. We have the money and we must spend it in massive amounts to clear out the educational slums, to take the action that will give us schools and communities across the country which are truly integrated in a racial, economic, and social democracy. Once we tackle the educational question head-on we are on the way to solving the social problem."

"At the present time our politics are constructing a class system, not a democracy. We lack a social dimension in our educational planning, and we work almost exclusively in terms of the academic curriculum, the measurement of I.Q., the pressure for academic achievement. And education has come to be considered as a way of moving into a higher social class than the one into which a person is born. It is a means of increasing personal income."

* * * * *

"The conservatives who argue for more discipline, harder subjects and more of them, seldom pause to think about actual consequences as far as the children are concerned. What they are likely to get is the elimination of a large number of children who simply can't do the work. This converts the subjects into testing devices to screen out those who can't do them well. It may also assure that these subjects will contain little nourishment for the intellectual life of the children who can.

"As a result there are extraordinary pressures on the child from all sides—from his parents who urge him to work harder and 'get good grades,' from the community where his status is involved, from the testing program of the school, that mechanical monster which decides his fate. But such pressures do little more than to destroy the possibility of his genuine intellectual growth, since the necessities of test-passing inhibit the enjoyment of ideas and the deeper considerations of their meaning.

"The child gains no benefit from constant admonition unless the urging is accompanied by sensitive help in learning. The stance is wrong. The child who is unable to do well in mathematics or in English does not need goading or the threat of a bad grade. He needs good teaching and a curriculum of the kind which does not badger him with difficulties but helps him to overcome them.

"He also needs an induction into the creative arts if he is to add his contribution as a citizen to the full growth of American culture. We need poets, composers, playwrights, painters, sculptors, designers, architects, and philosophers every bit as much as we need engineers. Without them we will have a country with the most powerful economic and military system in the world, but with nothing to contribute to the world's people. A civilization is judged not by the strength of its arms but by the quality of its moral and cultural enthusiasms.

"If compete we must, then let us compete for the development of the best new world our citizens can produce in an international order which needs the kind of leadership which only a democratic philosophy can provide."

THE PIETY OF THE WHOLE PERSON



(Editor's Note: Dr. Theodore A. Gill, president of San Francisco Theological Seminary and a former department of religion chairman at Lindenwood, delivered the Baccalaureate sermon at this year's Commencement. He used as his text Romans 12:1. His address is presented in its entirety.)

By Theodore A. Gill, D. Theo.

Last summer up at Tahoe, Daniel Newman, brilliant young New York painter, was telling some of us ungifted listeners how it was that nature struck him into creative response. Being an articulate artist—all artists are vocal but only a few are articulate—Danny told it well. "It is the impropriety in nature that seizes me," he said. Not the long line of the beach, but the break in the line, the bay, the jutting headland. Not the smoothness, the solidness, the finish of the shell found on the beach, but the aperture on the underside, the opening, the pearly convolution into an inside emptiness. Not the great, flat cliff but the unexpected cave. Not the soaring mountain slopes but their sudden craggy fracturing. It is the unpredicted, the abrupt, the discontinuous—the impropriety that compels that artist's attentions.

We all hear what we hear because of what we have heard, I guess. Some word or other gets through to us, gives us an idea, sets us to thinking, and then we notice especially whatever other remarks tie in with what we are thinking. Sometimes the waving antennae of our stimulated interest get so active they tie in overheard words and ideas that really have nothing at all to do with our aroused interest. But I think my attention of Danny Newman's remarks was not so distorting. For my previous listening to the words of the Bible had alerted me to something there (a theological phenomenon) which was suddenly articulated and illuminated by the artist's words about his way of working (aesthetic experience). In the Bible, too, it is the impropriety that arrests attention, isn't it?—and hopefully prompts creative consideration.

It is not the long continuity of God's being and willing that stabs us into attention to him, but the discontinuity, the break, the dramatic difference between who-he-is-and-what-he-wants, on the one hand, and how he goes about what he does on the other. It is the impropriety of his choosing to get in touch with the nations through one, scrappy, jealous, insignificant little conglomeration of clans that stops us. It is the impropriety of the Lord of all the worlds there are being born in a barn on this wee sidereal crumb that startles. It is the impropriety of an eternal God somehow dying on a miscreant cross out in the stink of an ancient city's garbage dump that seizes. It is the impropriety of a shepherd's leaving 99 sheep to look out for one, of a prodigal son's getting more honor than a faithful son, of half-day workers getting the same salary as whole-day workers, of the same rain falling on the unjust that falls on the just—these are the improprieties that demand attention and force us to our deepest thinking about what we believe.

They are certainly the only things to which we ought to give the few precious moments of our weekly common reflection. What a crime to waste our time on the celebration of the obvious, the endless rehearsal of the unobjectionable, the iteration and reiteration of comfortable common sense. Christianity is an offense to common sense. The church's claims must always keep us riled up, pressing for that uncommon sense in which alone they are true.

Anyway, such were the theological reflections into which Mr. Newman threw his artistic catalyst. Now I can say what I was almost seeing before: that it is the *discontinuous* in our faith that ought to get our major attention. It is when what comes *after* in Christian teaching does not really follow from what went *before*, that we must come to the theological alert. It is the biblical non-sequiturs we ought to be thinking about.

Yes, biblical non-sequiturs: bible verses or passages where the second half follows the first half but doesn't follow from the first half. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." *Blessed* be the name of that Indian-giving God?! How come? Since when? Why? "Ye believe in God, believe also in me." And Jesus said that as if the connection were obvious and inextricable. But for every one person who has believed in Jesus there have been one million who believed in God and knew nothing of Jesus or were not impressed with what they did know of him.

These are what I call biblical non-sequiturs: bible verses with deep chasms slashed down the middle dividing the sides, abysses of meaning down which minds must clamber to get to the hidden ground truth which connects the two sides. Biblical non-sequiturs—these are what I am going to be giving my closest sermonic attention.

To none of them will I turn with more personal interest and involvement than to the one which has bothered me longest: our text for the evening.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

Work will begin with this verse, as I said, because it has bothered me longest. It is the first non-sequitur I noted in the Bible, so there has been time for a bigger head of steam to build up back of my interest in this verse than in any other. But another reason why I will want to begin with this verse is that it has to do with our spiritual worship, our spiritual life, and I am deeply, forebodingly persuaded that *nothing* is more important and more ultimately threatening to the worthwhileness of living than our present calamitous loss of piety. I mean the loss of wonder and the loss of gratitude which are true piety. When science and technology successively master the mysteries of nature, what is there left to wonder at? When an economy of ascendance is on the way to giving everybody everything, why shouldn't people take most everything for granted? No wonder life goes thin. And you can't arrest technology or the economy to save piety! One must find deeper sources of wonder and gratitude. So I turn, not just intrigued by but anxiously hopeful about a word on spiritual worship which exactly in its unfamiliarity may suggest an alternative to the familiar forms of piety which have been so thumpingly and irretrievably turned down by most of my fellows.

THE PIETY OF THE WHOLE PERSON

The unfamiliarity, the discontinuity of course comes between the halves of the verse. First we are bidden to present our living bodies—our material, historical, social, cultural, economic, political, national, racial, glandular, *earthly* bodies—and this quite active, practical, in-and-of-this-world dedication is then called our "spiritual worship." That is what Paul says. It is not what many in our churches today would say. For them, bodies are one thing and the spirit is quite another. The body is physical, feelable, weighable, stuff; the spirit is insubstantial, ethereal, mystical, invisible. The body is material, trapped in the earth and in history; the spirit is exalted, free, taking no space and out of time. The body exercises itself in practical actions and attitudes; the spirit is exercised in rites and raptures and traditional devotions. For such thinking, Romans, Chapter Twelve, Verse One, is a capital non-sequitur.

But not for Paul. He plows ahead, underlining and italicizing his point, spelling it out in homely detail. He gives full weight to the rituals and frames of mind that everyone would recognize as spiritual worship. Prayer is enjoined. Patience is praised. Hope is held for. But all these motions of the spirit are widely interspersed in a chapter full of quite practical attitudes and actions of the whole historical person, *all* of which for Paul are obviously fully as "spiritual" as prayer. A teacher teaching her best, an administrator working at full efficiency, a preacher pulling out all the stops, a philanthropist going all out, a leader pushing ahead, a service agent helping out whenever and however he can and all these working for and with each other without status anxieties—these are obviously not just people doing their jobs. For Paul they are men and women every whit as much engaged in spiritual worship while at work (mating their God-given talents to their God-given opportunities) as while praying or practicing patience or stoking up hope.

Over and over again Paul makes humility an end to haughtiness, equal regard for one another a prime element in spiritual worship. He is so hip on this that he lets his exhortations "not to be conceited or think too highly of yourself" throw his literary balance askew, developing and explaining that point when all other points are simply listed. This suggests that there must have been some pretentious and some censorious Christians in the church to which Paul was writing. And that suggests that it was a typical congregation to which he wrote.

But the real point for us is that this ordering of personal relations, this matter of historical attitudes, was a part of spiritual worship for Paul. So was common affection, so was a concern and action for peace, so was hospitality, so was identifying with each other's joys and sorrows, so was (as some ancient texts have it) "meeting the demands of the hour." Just that energetic, just that active, just that homely, just that practical is the Christian's *spiritual worship*.

Do you get the enormity of St. Paul's insistence? All this everyday activity, all this straightening out of our ordinary attitudes and our commonplace relationships is our spiritual worship. All this is not something worthwhile added to something *else* which is our *real* spiritual worship—prayers or church services or quiet times. All this getting right with each other and getting the jobs done is our spiritual worship. Just by itself it is spiritual worship. It doesn't have to be decorated with more liturgical devices; it is spiritual worship as it is.

After all, doing the will of God in good spirit is the most spiritual worship of God there is. And God's will is for much more than private motions in the heart or solitary signals from the soul. God's will is for the reconciliation of all the parts of the world, the whole of which he has reconciled to himself. Devotional rhapsodies over the Reconciler are all right as far as they go, but they don't happen to go anywhere if that is all there is, if there is no commensurate and concurrent effort after reconciliation by us here and now. Worship that stays a matter of the spirit—of detachment, of disengagement from all the material, practical realities of living—worship that stays a matter of spirit in that sense, is not spiritual worship at all. Spiritual worship is the spirited presentation of our living bodies to the service of God in serving his children by act and attitude in the material, practical realities of his world.

Let no one think for a minute that Paul was setting up this "living body" worship in competition with prayer—which comes so much closer to our traditional understanding of spiritual worship. Not a bit of it. A few verses on, Paul is counseling that we pray without ceasing. There is no devaluation of prayer here. We must adore and glorify God in spoken and sung praises; we must thank God in so many words; we must humble ourselves in specific confession; we must ask God right out for what we think the world and we need. We *must* pray, and sometimes that will be with words. But fortunately, if we are to pray without ceasing, there are more ways to be humble, grateful, adoring, supplicatory than by saying the right words in the right spirit. Praise, confession, intercession are more than a matter of the mouth. They are matters of the spirit, by which I do not mean matters of some ectoplasmic, subliminal part of us, but matters of the mood, the style, the *spirit* with which we throw our living bodies, our whole historical selves into this tremendous, tumultuous life in God's world.

You don't just ask God for what you think the world and you need. Words without parallel effort on your part would not be prayer but a substitute for prayer. Real prayer should be the vocal edge on the great design of action in which your living body struggles to begin what you ask God to accomplish. A living body going after what God alone may give, a living body equipping itself with health and education and making itself available to God, is a living body at its spiritual worship, invoking God, asking God, supplicating, interceding.

You don't just confess to God with your lips. You confess with your life, with your living body. There is a way of being alive among your contemporaries which is itself the significant confession. There is a kind of humility—no servility, now, no abjection—a kind of humility which says that in spite of what good the world knows about you, you know what else God knows about you, and you are sorry. There is a way of accepting your fellows which shows that you know how wonderful is your own acceptance against odds you are aware of. There is a way of judging that bespeaks the judgment you know you are under too. There is a kind of mercy that plainly comes from one who lives on mercy, himself. Spoken confession should be the vocal edge on the life-size structure of humility which is a man's public presence. Otherwise liturgical confession becomes the false front behind which vanity continues to vaunt itself, and before which human relations continue to be tortured while the world laughs louder and louder at Christians' hypocrisy.

THE PIETY OF THE WHOLE PERSON

Adoration, praise and gratitude to God must be way more than verbal to be real. The whole living body must leap at the whole of life, praising the Creator by rejoicing in his creation, adoring the Redeemer by throwing every whit of our energy and imagination into the reconditioning of the creation he thought worth redeeming, thanking God by our own robust, no-holds-barred engagement with the world he made and lived in and loved enough to die for. Our spoken or sung praise and thanksgiving should be the verbal edge of a great pattern of excitement over and engrossment in the stuff and the history and the culture of God's earth and people and time.

The spiritual worship of the living body, then, is not an alternative to that prayerful devotion which we more customarily consider as spiritual worship. The spiritual worship of the living body is the vitals and the vitality of our more lyrical, mystical devotional practices. The living body and its actions and attitudes is the reality back of our spoken prayers. The living body and what it is up to in this earthly society is what marks our prayers as honest or phony.

That isn't just Paul's idea. Amos had it earlier when he had God violently rejecting the spiritual exercises of his people—their prayers, their fastings, their hymns, their special services — because it was all attitudinizing and literary obeisance. The praise and pleas had no parallels in the commonplace action of living bodies so God saw no spiritual worship in all the fireworks of fancy liturgics. "Get some ordinary justice going," said God. "Keep your 'spirituality' and show me some righteousness in action, earthly man to earthly man." And between Amos and Paul, Jesus made the same point. "Don't come to church and pray to have things set

right for yourself when you haven't even done what you could to set right where you could." Don't try to sneak through to a spiritual worship when the living body hasn't even tried.

They were all after a piety of the whole person: a reverence, a wonder, a humility, a gratitude, an intercession not just of hearts but of whole living bodies with real feet set on solid ground, and over their heads in history.

At the same Tahoe meeting at which Daniel Newman spoke last summer, theologian-dramacritic Tom Driver was a lecturer too. One morning he made the point that some poets and playwrights bring poetic beauty down from its high, separate place, and gild the commonplace with it. T. S. Eliot, he suggested, was such a poet. Others, though, choose to burnish the commonplace until the poetry within it comes to glow. Such would be our American playwrights, Tennessee Williams and Paddy Chayefsky.

Is it not just so with spiritual worship? For some it is an exaltation brought down in certain times and places to gild certain moments, certain movements. It conduces to a spasmodic, sequestered piety, and so it will not do what needs to be done in this impious day.

For Paul, though, spiritual worship was obviously a quality to be brought up, worked up in every moment, every movement. Spiritual worship for him is not something we do occasionally with the "heart," it is an obeisance and an obedience of the living body all day. This is a piety of the whole person. It remains to be seen what chance it has to restore true gravity and real joy to the superficial skittering we call living today. But whatever chance it has is the only chance we have.



Linda Street, a music education major from Branson, Mo., was awarded the Lindenwood Graduate Fellowship at Commencement exercises May 25. She is attending the School of Sacred Music, Union Theological Seminary, as a graduate student.

Dr. Clevenger Honored

Dr. Homer Clevenger, acting dean of Lindenwood College, has been cited by Drury College, Springfield, Mo., as "an outstanding teacher in a liberal arts college" and will receive an honorary doctor of laws degree at Drury's summer commencement Aug. 13.

Announcement of the honor was made at Lindenwood's Honors Day Convocation in May.

Dr. Clevenger, a member of the Lindenwood faculty since 1941, is one of the captains of industry, leaders in military, teachers and researchers honored by Drury over a period of years.

In making the announcement, J. E. Findlay, president of Drury, said, "It seems now to us that the 'master teacher' quite likely will prove to be a more significant factor in tomorrow's national life than any of these others. We think it is well to dramatize the importance of the teacher by awarding the highest honor at our disposal to Dr. Clevenger.

Dr. Clevenger received his bachelor's degree in education from Central Missouri State College; his master's at George Peabody College for Teachers; and his doctorate at the University of Missouri. He began his professional career in the local schools of Ray County, Mo., in 1919 and in 1928 became superintendent of Norris Consolidated District, Blairstown, Mo.

In 1940, he was named professor of history at Union University, Jackson, Tenn., and in 1941 he assumed duties as professor of history and government at Lindenwood. He has taught at Missouri Schools of Mines and Metallurgy, University of Missouri, and Washington University summer schools. Since last November he has been acting dean of Lindenwood.

Dr. Clevenger has contributed articles to the Missouri Valley Historical Review, the Journal of Southern History, and Missouri Historical Review. In addition, a number of books have been reviewed by Dr. Clevenger in professional magazines; he has written feature articles which have appeared in the St. Louis Post-Dispatch; and for a period of time he presented a weekly news commentary program over radio station KADY.

Commencement exercises will be held in an outdoor program that evening.

College's Appreciation Expressed

Appreciation for Dr. Homer Clevenger's "great service" given Lindenwood as acting dean has been expressed by President F. L. McCluer. "You have handled the duties of this office promptly, decisively, and effectively," he wrote Dr. Clevenger.

"I cannot begin to measure the value of the work which you have given the college in this emergency. We are fortunate to have on our own staff a man such as you.

"I write you for myself, for the board, and for the college community in conveying to you our very deepest thanks. This is a stronger institution because of the contribution you have made to it in the dean's office this year."

Dr. McCluer Given Award

President F. L. McCluer was presented the "Maryville Award," recognizing outstanding achievement by men and women associated with education progress in St. Louis, by Maryville College at its Honors Convocation May 30.

Dr. McCluer's achievements "in bringing recognition to liberal arts education in the state of Missouri," were cited in the presentation.

Students Get Summer Letter

Students were advised by President F. L. McCluer of two developments for the coming year in his summer letter, one making possible facilities for use as a student union and the other covering subsidization of transportation costs.

Since no students registered for the home management course, a committee of Business Manager Robert C. Colson, Social Director Marguerite Odell, and students Sarah Bell Kline and Barbara Sell have been asked by President McCluer to make arrangements for use of the house used for home management as a partial substitute for a student union center.

"It is hoped that it will be used by a great many students and their dates during the fall semester," President McCluer said.

Small groups wishing to go to St. Louis by bus or by taxi for shopping, academic, or cultural purposes will have their costs subsidized and charged only \$1 per person for a round trip, Dr. McCluer said. Arrangements for these trips must be made in advance.

Senior in Miss America Finals

Judith Engelhardt, a senior majoring in music, has been chosen Miss Missouri and will represent the state at the Miss America finals in Atlantic City in September. Earlier she had been crowned Miss St. Charles and thus was eligible for the state contest in Springfield June 6-7.

Judith is the daughter of Mr. and Mrs. Henry J. Engelhardt, 1923 Coventry Ln., Affton, Mo. In the St. Charles contest she was also named "Miss Congeniality" by the other contestants.

(Editor's Note: This is the final portion of Dr Arnold J. Toynbee's address at Lindenwood earlier this year. The May issue of The Bulletin contained the initial installment.)

Then let me come to another of the points that I mentioned at the beginning, the shrinkage in the size of the world that is mankind's home. Of course, I am not suggesting that there is any shrinkage in the physical size of our habitat. We've actually increased its physical size by learning to fly, because the air envelope of this planet is now part of our human habitat as well as the ground. What I mean, of course, is that today we have less and less room and a smaller and smaller quota of reserves, of physical resources per head. I am referring to three things in particular: to the so-called annihilation of distance through the improvement of means of communication, which has shrunk the size of the planet for practical purposes; I am thinking of the using up of the planet's reserves of physical resources; and in the third place I am thinking, above all, of the tremendous growth at the present time in the planet's human population.

The annihilation of distance, as we call it, is suddenly bringing within point-blank range of each other people who are still more or less strangers to each other and who are armed with a deadly new weapon. This, as we are conscious, is causing mutual fear; and mutual fear, as always, is causing mutual hostility. This is happening on a world-wide scale across the frontiers between states. All governments today are trying to keep out, from their own borders, what the Japanese used to call "dangerous thought"—meaning somebody else's thought which we do not like. We are afraid of Communist thought in the western world, and the Communists are equally afraid of liberal thought in the Communist world. We're all afraid in our own community of the propagation of foreign ideologies from outside. Then, inside the frontiers of some countries, the same annihilation of distance has led to the production of mixed populations. Populations continue to mix in race, in language, in religion, in manners and customs. I am thinking of racial mixture in South Africa and central Africa and Kenya and in the old south of this country—and not only in the old south, for the racial problem in recent times has spread all over this country; though it began on the plantations of the old south, it is going to end in the slums of the great northern cities.

I am thinking more happily of countries like Malaya and Hawaii where different races have lived more or less peacefully and in good will with each other, side

by side. It has been the same in some of the Latin American countries, particularly perhaps Mexico. Now this intermixture of different races, peoples, religions isn't an entirely new situation. It's true that the annihilation of distance has gathered tremendous speed in our own time, that it has been getting up speed for quite a long time, since the domestication of the horse and the invention of the sailing ship. It has been progressing for quite a long time past. There have been regions where there have been mixtures of religions or mixtures of populations.

In mixtures of religions I am thinking of the Roman Empire. The real history of the Roman Empire during the few centuries for which it lasted was the competition between a number of Oriental religions for converting the Romans and the Greeks, a competition in which Christianity in the end came out as the victor among the Oriental religions, largely by incorporating into itself a great deal from the other Oriental religions which it defeated. Thinking of the mixture of races, I think of Mexico, your next-door neighbor in the south, which no doubt a number of people in this chapel have visited at one time or another. If you have, you will have been struck by the fact that the normal person in Mexico is a person of mixed race, a mestizo, a person with a lot of Indian blood in him, some European blood, and perhaps a little Negro blood. He is ordinary. What is queer and unusual in Mexico is a person of pure European or pure Negro or pure Indian blood. They are the unusual exceptions; the mixture is the rule. And, though in Mexico, since Mexicans like the rest of us are human, there are many inequalities and injustices, these do not go by difference of race. You will find people of pure Indian race at the top of the tree in Mexico and people of almost pure European race in some cases at the bottom of the tree.

I remember being given an honorary degree myself at the University of Mexico at the time when the Rector of the university was a man of pure Indian blood. He was a very distinguished physicist and obviously a first-class administrator, and he was a man who deserved to be Rector. He had standing around him his professors who were all races, some pure European, some nearly pure, some nearly pure Indian; but the interesting point for me was that none of them were feeling, "It's intolerable that this man should be at the head of us though he is of Indian blood and we have a good deal of European blood in our veins." They didn't think in physical, racial terms; they thought just, "He is the most distinguished man among us, and naturally he is Rector."

If you were visiting Mexico City you would have probably visited the Shrine of the Virgin of Guadalupe,

just outside the outskirts of the city, and you probably know the story. The Virgin of Guadalupe is the patron saint of the Mexican nation, and rightly so, because it is she who has united the Spanish conquerors and the conquered Indians into a single nation. If you don't know the story, let me tell it to you briefly. You can see it depicted in a series of pictures in almost any village church in Mexico. It was within the first generation after the Spanish conquest, which was a brutal military conquest. An Indian convert to Christianity had a series of visions of the Virgin Mary in which she appeared to him not as a European with a light skin and wearing transatlantic clothes but as an Indian with a copper-colored skin and wearing Indian dress. In all the pictures in the village churches she is depicted like that. And she performed, according to the story, a series of miracles which were eventually accepted by the local hierarchy in Mexico and then by the Vatican. And her shrine, which was erected on the spot where these miracles were said to have occurred, became a central pilgrimage and a point of unification for the two races. In appearing to an Indian as an Indian goddess and not as a foreign European conqueror's goddess, she had made the Christian religion the Indians' own. It ceased to be just the religion of the conquerors and became theirs. So the Catholic form of Christianity became a uniting force which welded together the conquered and the conquerors into a single nation, despite the fact that one was the conquered and one the conquerors, despite the fact that they differed very much in physical race.

These points encourage me, because they show that the mixture of races and religions that has been produced by the annihilation of distance isn't an insuperable problem. It is a formidable problem; but, if some people have solved it—and in the whole of the Latin American world and the whole of the Islamic world they have solved the problem of differences of race—then it is not impossible for us laggards of north European origin to solve it in our turn, though we are rather late in coming to the solution of it.

Then let me come to the using up of the planet's resources. You remember that at the end of the eighteenth century the economist Malthus prophesied that the increase in the world's population was going to walk away from the increase in the world's food supply. And then, first of all, this didn't seem to be happening, the reason being that in the nineteenth century the great grasslands, the prairies of North America and Argentina and Australia, were opened up to cultivation; and for the western world, though not for the world as a whole, the food supply rather more than kept pace

with the increase in population. Today some of these grasslands are threatening to turn into dust bowls. They've been over-cultivated, and, anyway, the population of the world as a whole is increasing at such a pace that the problem of relating population to food supply is once again upon us. The question is, "Are we going to run short of food?"

Then again, we must consider raw material for industry. I believe it's said by some people who know the figures of such things that the amount of minerals extracted from the earth during the last twenty-five years is greater than the total amount ever extracted by human beings down to about twenty-five years ago from the earliest date at which human beings began to work metals, and that is rather alarming. But again, a glance back into the past gives one grounds for optimism. Man has, as we know, extraordinary technological ability. We're as good at dealing with nature as we are bad at dealing with ourselves and with each other. And in the past this technological capacity of ours has always outpaced our consumption of food-stuffs and raw materials. We've always discarded raw material long before we've used it up.

When I'm feeling gloomy myself about the tremendous increase in the consumption of metals in our lifetime, I comfort myself by reminding myself that, after all, the world today is still full of excellent virgin flint which we could make into excellent flint tools again if we needed to! Because, long before the supply of flint had come anywhere near to running out, man had given up using flint for his tools and had taken to using metal as his material for tools instead. So perhaps, before we've exhausted all the metal in the bowels of the earth, we shall have replaced metal for tools with some more efficient raw material. And perhaps for our fuel we shall replace oil fuel by atomic energy before our fuel oil is exhausted, just as, to a large extent, we replaced wood fuel by coal.

And again, the present dust bowl problem isn't the first event of its kind of history. As you know, at the time of the ice age the region in the old world which is now the great desert stretching right across north Africa, the Sahara, the Libyan Desert, the Arabian Desert, the central Asian deserts, right away to the Great Wall of China was a "happy hunting ground" for Palaeolithic man. It was a green savanna park-like country abounding in game. When the ice age came to an end, or when, shall we say, there was a temporary lull in the ice-age (because we don't know that it is not coming back again); but when it temporarily receded, there was a shift in the currents of air and the directions in which the rainstorms traveled, and this region

which had been green country became desert; the game disappeared, the human population was threatened with starvation, and they were forced out of their huge area into a few small river basins—the basins of the Nile, the Tigris and Euphrates, and the Indus River.

It might have been thought that this would have been the end of that population. It was a very great economic crisis for them, but they responded to that crisis by making the two fundamental technological and economic inventions—the greatest inventions ever made so far, from which the whole of our modern economy and technology has been built up; they invented agriculture, and they invented the domestication of animals. And with these two new revolutionary inventions they were able to maintain a larger population on a far smaller area at a much higher standard of living. So we needn't, I think, despair of man's economic and technological ingenuity in face of even the present crisis of food and population that confronts us now.

I want, in conclusion, to come to the growth of the planet's human population. This is not unprecedented. There've been great increases of it in the past. The invention of agriculture probably produced a great increase in the world's population. The Industrial Revolution at the end of the eighteenth century produced another. In our time the invention of public hygiene and preventive medicine has, as we know, gloriously cut down the rate of premature deaths, especially infant mortality. On the other hand, the birth rate in the greater part of the world has remained much what it was. In the past, human beings, like rabbits, had a maximum birth rate. They bred up to the limit. Of course, they knew that most of their children were going to die before reaching adult age.

Now, from one point of view, this new stimulus to the growth of population through public hygiene is just one new term in a series of increases in the growth of population. But possibly preventive medicine in the history of population is going to play the same role as the atomic weapon is, I think, going to play in the history of war. I think it is going to produce something unique, a quite new situation. Now, if that is so, if Malthus' law is now going to come into operation in the world for the first time in history, this means a revolution in the relation between the family and society. Up till now, even the most tyrannical government has assumed that the number of children that a husband and wife bring into the world is their personal affair alone and has nothing to do with anybody else. We may reach a stage, when the world's population is trebled, quadrupled, becomes ten times, twenty times what it is now, at which it will become an affair of

public importance how many children families will have; in which perhaps prohibitive taxes and super-taxes will be put on the third or fourth child—or other means will be found of limiting the size of families.

An unprecedented interference with personal liberty might become necessary in an age of a vastly increased population. It would be in fact a tremendous step towards the regimentation of life, and a progressive regimentation of life is something that we see happening all around us in our world in our day. One reason for this is the dangerousness of present-day high-powered machinery—not just the material machinery made of metal but the invisible machinery of social organization. This is so complicated and so dangerous that we have to be very highly disciplined to manage to live under these new conditions.

A symbol of what is happening is what has happened in the lifetime of someone of my age on the world's roads. When I was a child, there was nothing on those roads except a few dog carts and donkey carts and wheelbarrows, and traffic was very slow and inefficient, but there was no danger to life; if a wheelbarrow collided with a donkey cart, no one was going to get killed. I, myself, as a small child, learned to bicycle on the main road between London and Dover; getting on, falling off, and getting on again. Now, if my grandchildren tried to do that on that road today, their life would not last more than a few seconds, of course, because that road is now filled with very high-powered traffic. It's very nice to have very high-powered traffic, to be able to carry great loads at a whizzing pace along our roads, but the price of that is danger to life, and the only way to guard against this danger to life is to impose a very stern police control on the use of our roads. We've had to submit to complete loss of liberty on our roads; we can't go as we like and do as we like on our roads now. We have to obey the regulations, and that has happened not only on our roads but in the whole of life.

Under the dangerous high-powered conditions of the present-day world we have to regiment ourselves. The pressure towards regimentation, I should say, is greater in the contemporary world than in any past society that is known to us. But also our present situation isn't entirely new. For instance, in Japan during the time when the Japanese government was trying to insulate Japan from the rest of the world, from the 1630's to the 1860's, the Japanese government tried to freeze everything in Japanese life—freeze the social system, freeze the economy, freeze knowledge. It was during that period that it was punishable by death in Japan to be caught reading a book in Dutch—Dutch was the only western language

ALUMNAE . . . ON THE GO AND DOING MANY THINGS

ST. CHARLES

Patricia Prinster Nolle

Following election of officers at our April meeting, Viola Karrenbrock, program chairman, introduced Miss Jane Wainright, director of Lindenwood's News Bureau, who showed color slides of an intercollegiate tour of Europe made by a group of students, faculty, and alumnae last summer. St. Charles club members who made the tour were: Miss Karrenbrock, Esther Barklage Rechtern, Liv Udstad, and Helen Ely.

Our second annual scholarship benefit card party was held at the St. Charles Country Club Apr. 16. Headed by Ted Baits Thro, the committee worked like beavers to organize another successful card party. They were rewarded by the appearance of a capacity crowd, all of whom thoroughly enjoyed the smorgasbord dessert and both table and attendance prizes.

Forty high school junior and senior girls from St. Charles and St. Charles county attended the coke party in Cobbs Hall Tea Room Apr. 24. Melba Lee McCollum, chairman this year, introduced President F. L. McCluer, Director of Admissions Gerald R. Gifford,

and Alumnae Executive Secretary Bea Clark, to the girls. After a brief explanation of how students are selected to attend the college by Mr. Gifford, the Lindenwood Day Students Association members took the visitors on a campus tour.

New officers assumed their duties at the May meeting. Announcement of the Guy Motley-Alice Linnemann scholarship winner for 1963-64 was made by Donna Drury Hafer, scholarship chairman.

NEW OFFICERS

President—Mrs. Harlow M. Keeser (Margaret Ann Ahrens '54), 2 Santa Anita Ct., St. Peters, Mo.

Vice-President — Mrs. Robert Gatzweiler (Margaret A. Ball '42), 3 Prairie Haute, St. Charles, Mo.

Secretary—Mrs. William H. McCollum (Melba Lee Gray '47), 48 Judy Dr., St. Charles, Mo.

Treasurer—Mrs. Orville Nolle (Patricia A. Prinster '54), 9 Ridgeview, St. Charles, Mo.

Fund Drive News In Special Report

News of the 1963 Alumnae Fund Campaign will be sent to all alumnae in a special report in September. Diane Stanley, fund drive co-chairman, has announced.

"This special report will also serve another purpose," she said, "since it will contain news of alumnae which arrived too late to be included in *The Bulletin* in July."

Diane has requested all alumnae who have not returned their fund appeal envelopes to make September 1 an absolute deadline for returning them to the college.

Historian—Mrs. James Richard Hesser (Mary Celeste Hirsch '46), 303 North Sixth, St. Charles, Mo.

Publicity Chairman—Mrs. Bruce L. McClintock (Elizabeth Duggins '58), 28 DeFranco Ln., Box 354, O'Fallon, Mo.

GREATER WASHINGTON, D.C.

Marilyn Mitchell Thoren

The Lindenwood Alumnae Club of Greater Washington, D.C., met May 8 at the home of Marilyn Mitchell Thoren. This was the first meeting of our newly organized club and we were delighted to have as our guest Mrs. Dorothy Farrell, east coast admissions counselor for Lindenwood.

Mrs. Ferrell told us ways in which our club could be of assistance to her in the Washington area. We also discussed the possibility of undertaking

TOYNBEE

any Japanese knew at the time—a book in Dutch on modern medicine or modern science. And yet little groups of Japanese in the small hours would—at the risk of their lives—sit together, puzzling out these Dutch books and learning something about modern western science. Some of them were caught and were duly put to death, but it didn't stop others from going on trying to get, in this very indirect way, at western science. The government also tried to freeze the income brackets between the feudal class and the mercantile class. Yet, by the end of the period of seclusion, the Japanese government had signally failed in its freezing policy in this field too. Wealth had changed hands, for the mercantile class had got the wealth out of the hands of the feudal class, though the government had done its utmost to keep the wealth in the feudal class's hands. Also some Japanese had learned about modern science—though they had risked the death penalty in attempting to learn about it.

I think this points to a kind of indomitable wish in the human race for freedom and to the impossibility of freezing human life. And that, I think, is reassuring in this age of regimentation. I think finally of the Roman Empire. The Roman Empire was brought into existence, as the Chinese Empire was, to remedy a

situation like that in our present world today. When the Roman Empire was founded and the Chinese Empire was founded, those two regions of the world were in danger of complete destruction by interstate wars. These empires imposed peace by liquidating or subordinating the previous local states and creating something like a world state on a regional scale. The price of that was the loss of liberty on the political and the economic plane. They had to put politics to sleep, they had to freeze economics to a certain extent; but, human nature being bent on having liberty in some field, liberty broke out in another field—in the field of religion.

As I have said, the real history of the Roman Empire is the history of the competition between oriental religions for converting the population of the Roman Empire. Now we are in the atomic age; and, if we allow the human race to continue, the atomic age will last perhaps for two thousand million years. The atomic age will always be with mankind as long as mankind continues, and probably we shall have to regiment ourselves severely in the political field and in the economic field. So I will end on the question, "Is religion in our future world going, once again, to be the great field for human freedom?"



Representatives of the Metropolitan St. Louis Lindenwood Clubs presented a check for \$400, proceeds from its project, a March Fashion Show, to Alumnae President Dyke Steinbeck Barton and President F. L. McCluer. Making the presentation are Patsy Eidson Quelch, St. Louis Club president, and Betty McClintock, St. Charles Club president. Jacqueline McNulty Huber, St. Louis North County Club president, was unable to be present.

some sort of fund raising project and this will be taken up in greater detail at our June meeting which will be held at the home of Frances Wherry.

Attending the meeting were: Frances Jones Ancker, Helen Bartlett, Laura Cross, Ann Harper, Elizabeth Glebe Houchin, Mae Kane Hincke, Joyce Omohundro, Nancy McDaniel Schneck, Frances Wherry, Diane Stanley, and Patricia Price.

ST. LOUIS

Rosanna Veach Bruere '40 (Mrs. Robert E.) was elected president of the St. Louis Lindenwood College Club effective May 20. Rosanna, whose new address is 46 Auburndale, St. Louis 41, was formerly second vice-president of the club.

Patsy Eidson Quelch found it necessary to relinquish her responsibilities for at least a year following a serious illness. At the May meeting she was presented with a Revere bowl as a tribute to her superb leadership during the last year.

NORTH ST. LOUIS COUNTY

Elise Horstmann Deddens

Our meeting June 4 was held at the home of Jacqueline McNulty Huber. "The Preacher's Kids," by Grace Fletcher, was reviewed by Mrs. Sands.

It was announced by our president, Janet Brown Hyman, that we received a profit of \$75.15 from our May rummage sale. Since this venture was so successful, we are considering having another one in the fall.

Our next meeting will be held in October.

KANSAS CITY

Betty Hughes Bridges

Our Lindenwood College Club entertained Dyke Steinbeck Barton with a luncheon and bridge party at the Brookridge Country Club Wednesday, June 26. She was being honored as the national Alumnae Association president; the Bartons had recently returned home from a tour of Europe.

We are delighted to announce that Imelda Harra '62 will be in charge of our club's publicity next year.

OKLAHOMA CITY

Jean Baker Morrissey

The Lindenwood College Club of Oklahoma City closed the year with a morning meeting May 8 in the home of Miriam Ferrin Powell. A white ele-

ALUMNAE CLUB MEMBERS

... Scan ALL class notes for names and addresses of alumnae who may have moved into your club area. Each will appreciate a call or a note of welcome. An opportunity to see old friends and to make new ones is certain to be appreciated.

phant sale was held. Proceeds will be used for our McCluer Hall obligation.

Grace Terry Clinton read the proposed constitution and by-laws which will be revised and adopted at our next meeting. Other members of the by-laws committee are Barbara Ringer Hamill and Lucyl Shirk.

Present for the meeting were: Miriam Ferrin Powell, Norma Camp Pope, Grace Terry Clinton, Peggy Brazel Childs, Jean Baker Morrissey, Martha Crable Jordan, Dorothy Hardcastle Cross, Barbara Ringer Hamill, Margaret Ringer Howell, Earleen Simon Mills, Marilyn Nicholas Brainard, Barbara Murray Keating, Mary Lillard Carmichael, Margaret Fischer Eskridge, Margaret Rice Nuckolls, Jean Irwin Thompson, Claire Wilken Doering, and Jane Godshalk Rowden.

Our club now has a paid membership of 35.

NEW OFFICERS

President—Mrs. Jack R. Mills (Earleen Simon '48), 2528 N.W. 55th Pl., Oklahoma City, Okla.

First Vice-President — Mrs. H. C. Childs (Peggy Brazel '48), 2537 Kingway, Oklahoma City, Okla.

Second Vice-President—Mrs. Darel P. Thompson (Jean Irwin '46), 3136 N. W. 25th, Oklahoma City 7, Okla.

Secretary—Mrs. John L. Morrissey (Jean Baker '50), 2630 N. W. 42nd St., Oklahoma City, Okla.

Treasurer — Mrs. Bill E. Jordan (Martha Crable '49), 2228 N.W. 57th, Oklahoma City 12, Okla.

Historian and Reporter—Mrs. J. B. Eskridge III (Margaret Fischer '43), 7206 Waverly Dr., Oklahoma City, Okla.

SOUTHERN CALIFORNIA

Marian Titus Ellis

We have closed a most successful year with an average of more than 20 at meetings and an increase of several new members. Our last two meetings of the year were held May 18 and June 18.

At the May meeting we met at the home of Mrs. D. T. Starr in Arcadia with Jean Starr Winberg, Aliene Cherry Reed, and Mrs. T. A. Cherry as hostesses. Seventeen members were present to share a delightful luncheon.

Officers for the 1963-64 club year were elected—a very simple matter—when it was moved, seconded, and voted almost before the president could get her breath, that we retain the present slate of officers for a second year:

President, Mrs. Hubert S. Ogden (Thelma Harpe); vice-president, Mrs. Les Gobreuege (Geraldine Hamblin); recording secretary, Mrs. William I. Dean (Leatha Cross); treasurer, Mrs.

ALUMNAE . . . ON THE GO AND DOING MANY THINGS

Max Kaiser (Katherine Perry); and corresponding secretary, Mrs. Paul C. Ellis (Marian Titus), assisted by Miss Marjorie Turpin.

Our new yearbooks were distributed and they are right up to date since we have the same officers and committees for another year. After discussion of the amount of our club gift to Lindenwood this year, the meeting was turned over to the hostesses. Mrs. Starr reviewed the book, "Gullible's Travels."

The final meeting of the club year was held June 18 at the home of Nancy Patterson VanLoenen with Maureen McMahan Dameron and Betty Foster Langworthy assisting. We were sorry to hear of the illness of Mildred Burke Simpson and Geraldine Hamblin Gobreuege.

Honored guests were Mrs. Perry of Moberly, Mo., mother of our treasurer; Pep Perry Kaiser; grandmother of another guest; Kathy Kaiser, one of our current Lindenwood girls; Dianne Douglas, a Lindenwood graduate of this year who will be doing graduate work at the University of Southern California; Betty Burnham Ziegler, who has had to neglect us the last couple of years to share her daughter's activity in Job's Daughters where Carol has just been inducted as honored queen for the coming year; and Marian Bowers Beeler and Ernestine Brown Hartley who assured us that they will be active members next year.

We have another six dozen Serv-a-spoons to sell during the summer, giving our treasury a lift at the start of the year. Many of us have been calling in our areas to remind the girls to send gifts to the alumnae fund. Some have had enthusiastic responses, others have met with rebuffs, but on the whole the reaction has been good so we are hoping for a substantial increase in the percentage of alums giving in Southern California.

Our program was furnished by Delta Air Lines. Two of their attractive young ladies gave us a demonstration of efficient packing and showed us slides of San Juan, Puerto Rico. Door prizes of a beach hat and a Delta flight bag were won by Aliene Cherry Reed and Pep Perry Kaiser.

Our October meeting will be held at the home of our president, Thelma Harpe Ogden, and, as always, we extend a cordial invitation to all former Lindenwood girls living or visiting in this area.

IN MEMORIAM

1889	Ella Ocheltree Keefler	
1920	Elma Welborn Morris	
1928	Judith Van Dyne Yeaman	May 12, 1963
1930	Dorothy Edwards Gorman	March 28, 1963
1931	C. Louise Riegler Nov. 14, 1962	
1934	Margaret Hill Beardsley	March, 1962
1936	Sylvia Lipp Melincoff	March, 1963
1941	Jayleen Reniker Nobes	November 21, 1962

CLASS NOTES

'89. *Ella Ocheltree* Keefer died May 20 at age 92. She lived in Warsaw, Mo.

'06 *Marguerite Urban Krueger* (Mrs. Arthur J.) was one of three recipients of merit awards presented for outstanding work in the wildlife conservation field at ceremonies June 23. Presentation was made at a dual ceremony at which a new youth shelter house was dedicated at Tea, Mo.

'12 *Leora Davis* Davis writes, "Admiral Davis and I have just returned from a six months' trip around the world. We traveled by ship and by air and had good weather the entire time." The Davises live at 2111 Hyde St., San Francisco, Calif.

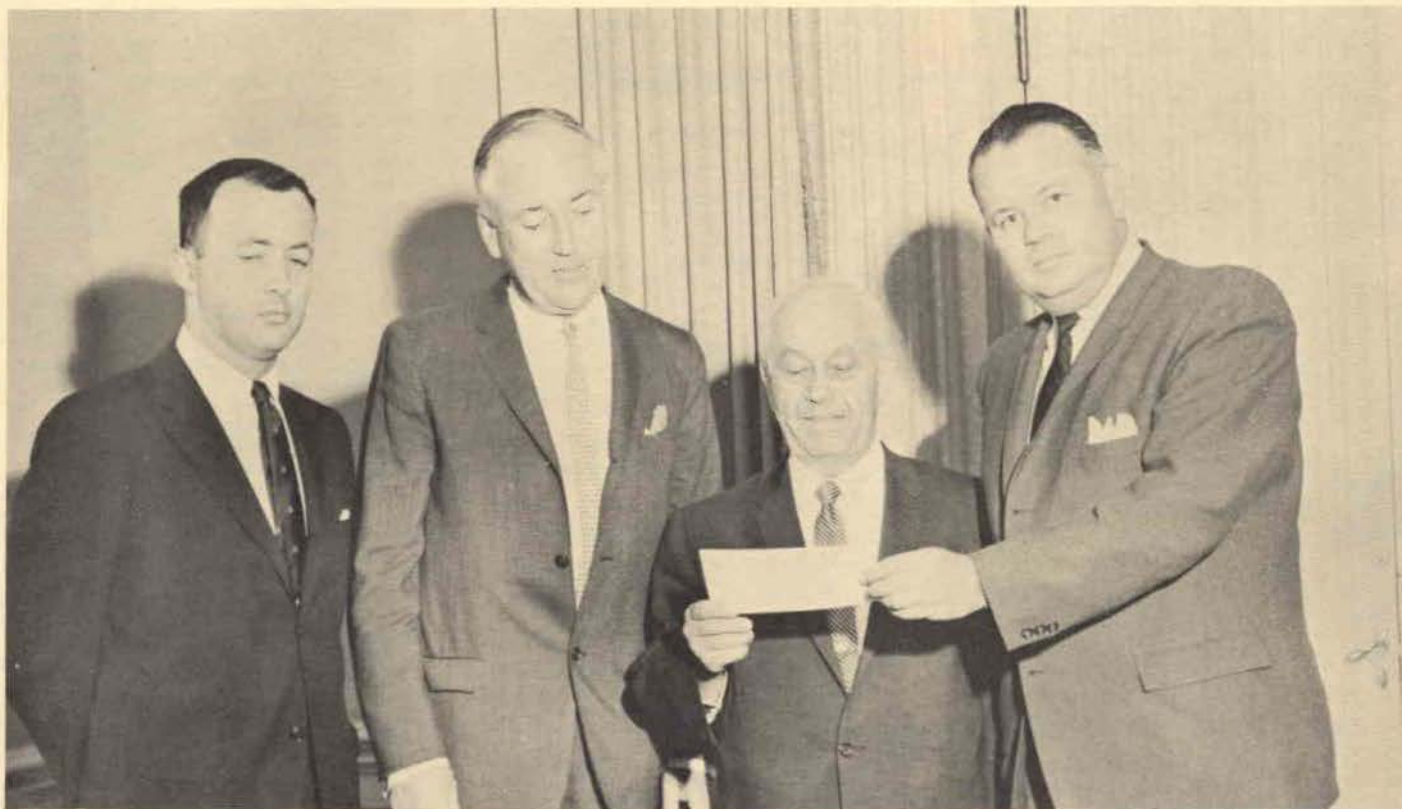
'26 Miss *Edna Baldwin*, 40 East Bellevue Pl., Chicago 11, Ill., Mrs. Ramsey Wieland (*Edith Baldwin* '28), 96 Fifth Ave., New York 11, N.Y., and Mrs. H. O. Hamilton (*Catherine Staley* '29), 3489 Knollwood Dr., Atlanta, Ga., spent several hours June 25 with Dr. and Mrs. F. L. McCluer while on campus. Edna recently completed a trip around the world.

'28 *Ruth Van Alley Blanchard* (Mrs. Ralph A.) is living at 20 Oakview Cir., Ormond Beach, Fla. The Blanchards moved to Florida—only a block from the ocean—following a trip around the world last year. Dorothy *Alley Doerr* '30 and her husband, Harvey, visited the Blanchards in April.

'29 *Ida M. Perry Danke* (Mrs. Ernest) writes that her new address, effective June 1, is P.O. Box 805, Vista, Calif.

'33 Southern California's club president, *Thelma Harpe* Ogden, with her husband, Dr. Hubert S. Ogden, an engineer, visited briefly in St. Louis with Arthur S. Goodall, Lindenwood board member, and Mrs. Goodall. The Ogdens, en route to the University of Indiana where he planned to attend a reunion, toured the campus and were luncheon guests of Dr. and Mrs. McCluer.

'31 *Jennie Ruth Gamble* Wright, her husband, Merrill H., visited the campus in mid-June. She enjoyed



Lindenwood was one of six area colleges and universities recently awarded grants by U.S. Steel Foundation as a part of an annual aid-to-education program. Dr. F. L. McCluer received Lindenwood's grant of \$1,000 which was presented by Lloyd L. Schwarz, right, sales manager, Universal Atlas Cement Division, St. Louis. Shown with them are Peter A. Brodigan, assistant to the manager of sales, U.S. Steel Corp., left, and Dr. Eugene R. Page, executive director, Missouri Joint Fund Committee.

Other grants awarded at the luncheon, held at the Missouri Athletic Club May 23, included \$20,000 to Washington University, the third installment of a five-year grant of \$100,000. St. Louis University received \$2,000, and Fontbonne, Maryville, and Webster Colleges each received \$1,000. Ten other liberal arts colleges in Missouri, members of the Missouri Joint Fund Committee, each received \$1,000; a total of \$53,800 was granted to Missouri colleges and universities by the foundation.

CLASS NOTES

seeing all her "old favorites," as well as the new campus attractions. The Wrights live at 836 Loraine Ave., Springfield, Ill.

'34 June visitors on campus were Kathryn Hull Chapman (Mrs. O. T.), 1115 Taylor St., Corinth, Miss.; her mother, Mrs. W. C. Hull; and her niece, Lynn Davis. Lynn's mother is Theo Hull Davis (Mrs. Frank M.) also an alumna.

'40 Mr. and Mrs. Elmer G. Holm (Gertrude Anderson) were on campus May 25 for Julie's graduation. Gertrude is a member of the Alumnae Council. The Holms live at 2319 Asbury Ave., Evanston, Ill.

'41 Jayleen Reniker Nobes (Mrs. Charles W.) died Nov. 21, 1962, as a result of a fall at her home in Bay Village, O. Following Mrs. Nobes' death, Mr. Nobes sold their home and is now living in Cambridge, Mass. Their son is a junior at Kansas State College, Pittsburg, Kans.

Writing the Alumnae Office of Mrs. Nobes' death, her husband said, "She was always proud of the fact that she had been privileged to attend Lindenwood and she carried many fond memories of her days there. Through Jayleen, I shall always have a fond feeling for Lindenwood."

'42 Mary Louise Waters Hailey (Mrs. R. B.) is currently living in Tennessee. Her address is Airport Rd., Gatlinburg, Tenn.

'43 Margaret Hatala has moved from Hobart, Ind., to 421 Rutledge St., Gary, Ind.

'46 Patricia Conrad Jones and her husband, Robert, who was in St. Louis to attend a medical convention, found time May 8 to visit the campus. The Joneses live at 1920 South 58th St., Lincoln, Neb.

Jeanette McCracken Helms, along with her husband, Doam, and their younger children, Jan and Jack, spent several hours in mid-June on campus. The Helmses have left Lombard, Ill., to establish a new home and business in the San Francisco bay area in California.

'49 Capt. Arminta J. Harness writes that she has been transferred from Washington, D.C., to the Air Force Systems Command, Space Systems Division, in Los Angeles. She will be working as an orbital engineer on unmanned space vehicles. Her new address is 250A Alma Ave., Manhattan Beach, Calif.

Mrs. Richard Dalton (Irene Virginia Griewing) writes: "I enjoy receiving THE BULLETIN and hope to contribute more to the Alumnae Fund in the future." The Daltons reside at Sills Mill Rd., Kennett Square, Pa.

Mildred Reaves Goeke (Mrs. Robert P.) one of Kansas City club's most active members, has moved to 4371 Burssens Dr., Warren, Mich., in the

Detroit area.

The Robert Martins (Beth Kahre) have moved recently to 11 Big Oak Ln., Riverwoods, Deerfield, Ill. They formerly lived at Needham Heights, Mass.

'50 Emily Heine, formerly of Wilmington, Del., is now living at 310 East 49th St., New York 17, N.Y.

'53 Joyce Omahundro's new address is 3000 Spout Run Pk., Arlington 1, Va.

'54 A note from Connie Gordon Balfrey tells us: "My husband and I celebrated our third anniversary June 18, so I decided it was about time to have THE BULLETIN addressed to Mrs. William C. Balfrey, 19 Bucareli Dr., San Francisco 27, Calif. Bill and I were married in Houston, Tex., and our daughter, Laura Stacy, was born there just before our transfer to Cincinnati, O. We have Armstrong Cork Co. to thank for selecting our present enjoyable city for us. To add to our happiness, Mark Edward was born May 11.

"Before my full-time job as mother, I was a speech therapist in Houston. Both jobs are a challenge.

"It is good having a source of news from LC. Your issues of THE BULLETIN are fine and I shall keep you better informed."

'55 Riley Graves Hasbrouck (Mrs. Lawrence) visited the campus briefly in May. She has a new address: 9306B Coolidge Dr., Ellsworth AFB, S. D.

'56 Mr. and Mrs. Lawrence Kelley (Mary Lou Thayer) announce the arrival of a son, Lawrence Scott, Apr. 2. Writing to give her new address, 1624 Sequoia Trail, Glenview, Ill., May Lou says, "While reading THE BULLETIN, I noticed that Mary Nell Van Bibber Young recently moved to Wilmette, just a few miles from me. I was able to contact her and intend to see her soon."

Marriage vows were exchanged by Anne Thomas and Dr. Ogden Norton Munroe Apr. 27 in the First Christian Church, Springfield, Mo. The Munroes returned to their new home at 844 South Park Ave. in Springfield following a wedding trip to New Orleans.

'57 Anne Turner Van Zandt (Mrs. John) writes: "Even after 10 years, I still enjoy reading about LC and keeping up with classmates through notes in THE BULLETIN. My husband is the general manager and resident veterinarian for Drew Ranch. We have a son, Tommy, who is two, and now Susanne Marie, born June 2 in St. Augustine, Fla. Hope she'll be a Lindenwood girl too. Our new address is Drew Ranch, Elkton, Fla."

Cynthia Coatsworth Gilman visited the campus and had lunch with Miss Lichter and Miss Beale May 22. She and her husband, Don, have moved to 1518 Jerry Murphy Rd., Pueblo, Colo., but they planned to return to Denver

for the alumnae picnic in July.

Mr. and Mrs. Paul Karshner (Louise Schafer) have moved from Duarte, Calif., to 3702 Invicta Dr., San Antonio 18, Tex.

Darlene George Johnson (Mrs. Lowell B.), reporting her new address, 612 Jefferson St., Neenah, Wis., says: "For THE BULLETIN: we have one child, Scott, five and one-half, and expect another in September. My husband has been with Marathon Corp., a division of American Can Co., since we returned from Germany and the Army two years ago. I taught in the Army Education Center while we were in Germany."

'58 Dr. and Mrs. William L. Todd (Mary Anne Carr) have moved recently to 3608 Empedrado, Tampa, Fla. Mary Anne is very busy these days taking care of her daughter, Katherine Anne, who will be two in August, and helping Bill start his dental office.

Beth Devlin Jett and Ellen Devlin were on campus for the graduation of student friends from Lexington, Ky. Ellen is now living in Iowa City, Ia., at 417 South Capitol.

Connie Gibson Stoecker writes: "Norman and I have a seven months old daughter, Susan Abigail, born Dec. 10, 1962. We moved to our new home in Chesterfield, Mo., Route 3, in June. My husband is an architect and designed the house."

Sunny Van Eaton, soprano, left Denver June 20 for San Francisco where she participated in the grand finals of the San Francisco Opera auditions. Miss Van Eaton, winner of the regional singoff which was sponsored by the Assistance League of Denver, sang "Dove Song" from Mozart's "Marriage of Figaro" as her audition number.

Sunny, who is attending the Merola Opera Workshop in San Francisco for nine weeks following the auditions, has as her address P.O. Box 7646, Denver 15, Colo.

'59 Mary (Dallas) Rankin and Mary Green Hudwalker spent the morning of June 27 on campus visiting with old friends. "Dallas," who teaches second grade at the William L. Cabell School in Dallas, Tex., is "on tour" this summer seeing LC friends across the country.

Among the girls she expects to see are Mary Warner Ninker (Mrs. Robert), 930 Dierhake Rd., Florissant, Mo.; Fern Palmer Bittner, St. Charles; and Roxie Greene Donahue (Mrs. Roger P.), 1621 Lockwood Rd., Baltimore 18, Md.

"Dallas" is interested in reactivating the Dallas, Tex., alumnae club. Her address is 3851 West Beverly. She would like to hear from alums who share her interest in LC.

Wanda R. Spivey, a former secretary to the dean of the college as well as a student, returned in June to visit with staff friends on campus while her husband attended a business meeting in St. Louis. Wanda lives at 610 North Second St., Vincennes, Ind.

LINDENWOOD COLLEGE BULLETIN

St. Charles, Mo.

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Miss Hortense F. Eggmann
No. 1 Oak Knoll
Belleville, Illinois

CLASS NOTES

Mary Green Hudwalker and her husband, Marvin, have moved into their new home at 3620 Loughborough, St. Louis 16. Mary, who is expecting her first child in November, did substitute teaching last year.

Elizabeth Huppertz Keen reports that her husband, Albert, is still in the hospital following an automobile accident in April. The Keens' address is 19402 Brookhurst, Huntington Beach, Calif. Elizabeth, who was formerly from Massachusetts, writes, "I am thrilled to see more New England girls at Lindenwood. I know they will benefit."



Mr. and Mrs. Charles A. Penney (Diane Holloway) announce the birth of a daughter, Carol Ann, Dec. 11, 1962. The young lady is pictured when she was three months old, Mar. 11.

'60 A note from Helen Rice tells us her new address, 6708 Miami, Cincinnati 43, O. "It has been such a long time since I have been in contact with anyone from Lindenwood," she writes, "that now I am in the city itself, I would love to meet my fellow alums."

Carolyn Delaney Morse (Mrs. Theodore P.) 2011 Highland Rd., Decatur, Ill., expects her second child in August. The Morses have a son, Paul Arthur, ten months old. She would like to hear from other LC girls in the Decatur area.

Mary Lee Boren is working as a psychiatric social worker at State Mental Hospital, Little Rock, Ark. Her ad-

dress is Box 98, University of Arkansas Medical Center, Little Rock.

Barbara Bonner is now Mrs. Del Doye. Her address is 1605 Lahoma, Enid, Okla.

The Harold Taylors (Connie Milliken) now reside at 1127 Indiana, Apt. 8, Lawrence, Kans.

'61 Paula Nelson Greene (Mrs. Norman A.) has a new address, 811 Lanvale Dr., St. Louis 19, Mo. The Greens have two children, Christie, four, and Kerrie, nine months. Paula does substitute teaching and is active in church work.

Mr. and Mrs. Robert A. Ginnaven (Ila Verne Crews) reside at 16 Berkshire, Little Rock, Ark. They have three children, Robert, Elizabeth, and Christopher. He is a television announcer with KATV in Little Rock.

Mr. and Mrs. Neil Dobbins (Regina Malczycki) make their home at 1101 North Harrison, Little Rock.

Nancy K. Babb and Harley H. McAdams were married June 1. Until the end of August they will reside at 3931 Langley Ct., Apartment 575, Washington 16, D.C. At that time they will move to Houston, Tex., where Mr. McAdams will begin work on his Ph.D. in physics at Rice University.

Nancy spent the school year after her graduation from Lindenwood at Ohio University, working on her master's in human relations, and as a graduate assistant in the dormitory. In June, 1962, she went to Washington and began working as a secretary to the deputy staff director of the United States Commission on Civil Rights.

'62 MARI RYAN
Alumnae Representative
2233 Drury Lane
Northfield, Ill.

Brenda Ebeling, who received her master's degree from the Fletcher School of Law and Diplomacy, Medford, Mass., June 1, visited on campus with Dr. Clevenger in late June. Brenda is working for the U.S. Department of Commerce.

Susan Schmitkons Cooley (Mrs. Francis B., Jr.) is living at 10 Old Mill Ln., West Hartford, Conn. Susan and Francis were married Sept. 7, 1962. Both are graduates of Denison University, Granville, O.

Barbara Ann Boschert and Anthony Eugene Sotta were married in St. Charles June 15. Nancy Burnley Schmitz '62 served as matron of honor. The Sottas are making their home at 1327 Fairlane, St. Charles.

The Steven Oppenheims (Charlotte Saxe) are now living at 1355 Euclid Ave., N.E., in Atlanta 7, Ga.

Marian Kay Mann and Robert J. Harris were married Nov. 3, 1962 and are residing at 3009 49th Street Pl., Des Moines, Ia. Joe does IBM programming for an insurance company in Des Moines; Marian teaches first grade there.

Lt. and Mrs. Harry A. Wood, Jr., (Hermina Lambrechtse) announce the birth of a son, Michael Eric, Apr. 12. While Hermina's husband is on an overseas assignment for a year beginning in August, she and Eric will live in the midwest, affording Hermina an opportunity to visit with friends on campus.

Mary Elizabeth Alves Holmes (Mrs. Ephraim Paul, Jr.) is now living at 267 "D" Ave., Coronado 18, Calif.

Mrs. John F. Goode, III, (Maryjane Austin) is living at 6605 Ogontz Ave., Philadelphia 38, Pa.

'63 KAREN RASMUSSEN
Alumnae Representative
2101 Sixth St.
Harlan, Ia.

All the news of '63 will appear in a Special September issue of the Bulletin.

'64 Alice Winegarner of Harvey, Ill., was married in the Lindenwood Chapel to Dr. Philip William Carr May 26.

'65 Carrilee Abernathy and George Lloyd Mothershed were married June 12 in Oklahoma City, Okla. The Mothersheds are now students at Arizona State College, Flagstaff.