

Lindenwood College

BULLETIN



The alumnae luncheon in Ayres dining room, following the Founders' Day convocation, is an annual event of alumnae weekend at Lindenwood. Here President F. L. McCluer and Dean Paulena Nickell chat with three alumnae sisters, (from left) Miss Alma Stumberg (1889-1892), Mrs. Dorritt Stumberg White (1910-1913), and Miss Helene Stumberg (1896-1900). Mrs. White, a Ph. D. from the University of Chicago and wife of the dean of arts and sciences at the University of Kentucky, was Founders' Day speaker.

Lindenwood Merits Your Support

(Talk made by President F. L. McCluer to Alumnae on Founders' Day)

Those of us here at the college rejoice in the opportunity to welcome our former students to Alumnae Day. You represent us before the community beyond the college. Many must think of Lindenwood in terms of the competence and character of its alumnae. We are proud that this is the case.

Former students will receive a warm welcome to this campus at any time. There is a special happiness in greeting you on Founders' Day when you may find joy in sharing memories and hopes of your alma mater, in reuniting with friends of your college days, and in receiving inspiration from the forceful address of one of your members, Dr. Dorritt Stumberg White.

We strive to make this Founders' Day meaningful and happy for you. It is an occasion on which you will let me remind you, I am sure, that we do not owe the alumnae anything. The college served you well during your years as students here at an expenditure for each beyond what was charged any one of you. This is the situation in practically every small, privately supported college in the nation, and if when you were here, we did serve you well, you will feel some affection for your alma mater and some desire to help it serve the present student generation to the very limit of our ability.

It is to be hoped that many of you will expect to extend that ability by making an annual investment in the work of the institution. When I say we do not owe the alumnae anything, I do not mean that we are not deeply grateful for any support that comes from alumnae. We appreciate what alumnae do to help and are especially strengthened by help from you, because we feel that it comes from those who know us best. It is our obligation to use our resources, ability, and strength to serve the young women who are our students, and it is our further obligation, if there are opportunities to serve them beyond our present program, to point out to our friends the need either for facilities or for additional income. Therefore, today I want to mention some of the things that you can do for the college, for in a sense this is a one-sided partnership in which you are participating. All you get out of it is the satisfaction of doing something for a program in which you believe. Ours is a task which is immensely significant and which you wish your alma mater to do with distinction.

The first thing that we would like for you to do is to let people know that you are from Lindenwood, that it would be a good place for a young woman (even your own daughter) to study, and that you are interested in directing the right kind of young women

to this college. A great many of our new students come to us because alumnae have recommended the college to them. We should be glad to help you present the college, but would like to depend on you even more than we have in the past to locate students for us and recommend them to us.

Secondly, we invite you to make investment in the on-going of this work annually. The costs of education have been going up and we are not yet spending as much as we should like to spend, for example, in the area of faculty salaries. We are proud that our college is so often praised for the way in which its buildings and grounds are kept and we want them always to be kept well, but the most important thing that takes place in any college is that which takes place in the classroom in the contact between teacher and student, and if the time comes when an institution is more interested in its physical equipment than in the welfare of those who make it necessary to have that physical equipment, the vital spirit of the institution is dead.

We are exceedingly fortunate in having at Lindenwood one of the finest groups of teachers in this part of the country. It is our obligation not alone to give them the appreciation they deserve, but to maintain a salary scale of which the college and the teacher may be proud.

Your annual gifts to the unrestricted income of the college may be used for faculty salaries, or scholarship fund for needy students, and in either case would strengthen the institution.

The third thing you may do is help us provide an adequate chapel building. The need for the building has been placed before the alumnae in the BULLETIN and at meetings at various times.

The opportunity for cooperation with the local Presbyterian Church enables us to provide the facilities of a fine chapel building, a laboratory for religious education majors, and a nursery school at much less cost than was contemplated when we originally planned the building. We have been seeking to raise \$300,000, instead of \$500,000, and we shall have the same use

(Continued on page 8)

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After College

By DORRITT STUMBERG WHITE, *Class of 1913*

(Major portion of the Founders' Day address, presented to alumnae, students and faculty in Roemer Auditorium on Saturday, Oct. 8. Cuttings were necessary for reasons of space.)

Returning to a once-familiar campus you find yourself besieged with memories. One which has conveniently returned to me during the last few days occurred during the year I taught at Lindenwood. It was the custom then to have a Thursday morning assembly at which a series of speakers appeared. A colleague and I were strolling across campus, reluctant to exchange the beauties of outdoor May for any indoor program,—as you must have been reluctant this morning. "Do you know who is the speaker today?" she asked me. "No," I replied, "but I can tell you what he is going to say." She made me outline that speech so she could check up on me, and at the moment I find the memory very convenient.

First, the speaker would say how happy he was to be here. On some of my student days I was not entirely receptive to that statement, but now I know it was spoken with sincerity.

Then he talked about the beauties of the campus. There, of course, one encounters only the limitations of his own vocabulary. . . . For the male speaker it was an easy transition from the beauties of the campus to the beauties of the audience. . . . As woman to woman, we can skip that.

The next step was to establish a personal contact. Sometimes these got pretty involved and farfetched. . . . Here, at least, I am at no loss. Beginning with my grandmother, who learned English from Mrs. Sibley,

and my father, who was the first member of a Lindenwood Board who was not a Presbyterian minister, I can count dozens of Lindenwood attachments. All the Stumberg girls attended Lindenwood and all the Stumberg men were Lindenwood beaux. Sometimes the Lindenwood girls caught them and married them and sometimes they didn't, and which was the lucky group I'm not sure. But anyway, you see that I have known and loved Lindenwood by association and by direct experience over the years.

The speaker would then get to the body of his speech. The theme sentence here was that great privileges bring great responsibilities. It is a pity that this statement has become trite by repetition, for it is an important and fundamental truth, the underlying principle of all education. Today I am going to skip the privileges. . . .

As for the responsibilities, I am not planning to talk on that subject, but it is inevitable that I will. The word is implicit in education. You cannot talk about college graduates as I am going to for a short while without those responsibilities inserting their camel's nose and taking over the tent.

Any woman will find herself with one or all of three definite relationships: her home, her job, and her community. If she is married, her home becomes her job, though not necessarily these days her only

(Continued on page 4)

Donalee Wehrle Hood, Alumnae President; 250 Attend Weekend

Donalee Wehrle Hood (B. S. 1945) of Eureka, Mo., was elected president of the Lindenwood College Alumnae Association at the annual alumnae meeting on Oct. 7. She succeeds Virginia Porter Schreiber (A. B. 1935).

Dorothy Trump of St. Louis (1939-42) was elected secretary to succeed Juanita Cook (B. S. 1943), and Mabel Wilkens Salfen of St. Charles (B. S. 1946) was elected treasurer to succeed Adelaide Wilke Huncker (B. S. 1941). Ernestine Thro Wagner of Webster Groves (A. B. 1936) continues as vice-president.

About 250 alumnae from 12 states — ranging from the class of 1892 to 1955 — attended events of the weekend. Student members of the Encore Club acted as hostesses in Ayres Hall, alumnae headquarters, ushered at the convocation, assisted at the reception, and were table hostesses at the luncheon. Members of the St. Charles alumnae club were hostesses for the Friday dinner in Cobbs lounge, and the club's officers served coffee at the reception.



Virginia Porter Schreiber (A.B. 1935), left, retiring president of the Lindenwood College Alumnae Association, and Donalee Wehrle Hood (B.S. 1945), the new president.

AFTER COLLEGE

(Continued from page 3)

job. There is one thing I want to say about the college woman and her home—saying it in the face of probable frowns and lugubrious head shakings of the home economics faculty: Don't be too good a housekeeper. The first requisite of a good homemaker is to be able to ignore the lint under the bed and the spiderwebs in the livingroom, when you have the opportunity to read a good book. Note that I say *good* book. Not a lurid mystery—although they have their place—nor the fluffiest of summer fiction, but a book which will widen your horizons, add to your knowledge of the world, increase your emotional experience and thus make you a better person. A book like Anne Lindbergh's *Gift of the Sea*, that poetic and charming analysis of the problems of a modern woman. Or, *Nectar in a Sieve*, a simple but very moving story of the life of a peasant couple in India, written by a native of that country, Kamala Markandaya. Or *Cry, the Beloved Country* by Alan Paton, or *Mine Boy* or *African Giant* or any one of a number of books published this fall, which present problems of another continent so appalling that we come back to our own in America with gratitude. Or go back and read Missouri's beloved *Huckleberry Finn*, that funny and bitter and altogether heartbreaking account of human inconsistencies and weaknesses. . . .

And we alumnae might even read again some of our old textbooks. It is amazing how much more is in them than we saw when we took the course. And on the other hand, how very out of date some of them are.

Valuable as reading is, it is not good to go to the other extreme either. . . . The Greeks were right when they counseled moderation in all things.

Most married college women face the decision of whether to take a job outside the home. Dorothy Dix once made a statement which merits more consideration than it has received. She said there is one thing no woman ever seems able to understand about her husband and one thing no husband ever seems able to understand about his wife. What the woman cannot understand is the tremendous burden a man bears in his responsibility for the economic welfare of his family and the necessities that are thus imposed upon him in his job—his relations to his coworkers and his boss. . . . What a man cannot understand about his wife, said Miss Dix, is why, if she loves her husband and her children, she needs so badly to get away from them, and from the household duties. . . .

A college woman, especially the married one, may or may not take a job; but surely always when she has one, she will do it the best she can. There is a tendency now to regard one's college degree as a sort of legal tender. The criterion upon which these people judge the degree is not how much the person holding it achieved in terms of amount learned, intellectual attitudes formed, and character development (which are the true aims of college education) but "what is the mere holding of the degree worth to me economically and in terms of prestige?" And, of course, when the degree is used for that purpose, the value will rapidly deteriorate. . . .

Finally, there is a woman's relation to her community. Her community begins just outside her door and these days extends to the ends of the earth. There are indeed so many calls upon your time, your energy, and your purse that you must choose among them if you are not to disperse your talents futilely and find too late that you are a weakly sounding trumpet outside your home and a very harshly clanging cymbal within your family walls. . . . No one can make the choice for you. But there are underlying principles which should always be functioning on an unconscious level and which occasionally we should bring to the focus of attention to re-evaluate. Three of these I wish to discuss briefly.

Loyalty is one of these principles: loyalty to your Alma Mater, loyalty to your nation, loyalty to your ideals. But loyalty is not a passive thing, lying inert, like beauty, in the confidence that it is its own excuse for being. . . . Loyalty is active. It is a constructive force. It is what made the St. Louis Club donate the public speaking system we are now using. They could just have complained.

Reliability is a good down-to-earth principle which needs especially to be called to the attention of women. Not, I hasten to say, because we are women. Irresponsibility is not a sex-linked trait . . . but it does seem to be correlated with volunteer work; and since the community service of woman is apt to be largely volunteer, we are particularly prone to show the fault. We are also very likely to be unreliable in our relations to children. There, again, I hasten to say I do not think we are worse than men but we deal with children more than men do. I remember, for instance, the mother who came to my home to pick up her 12-year-

(Continued on page 7)

Candid shots of alumnae weekend (opposite page): Left (top to bottom) — (1) Reception; (2) Arriving at Ayres Hall; (3) Two a. m. in Ayres; (4) Class of 1934, Ayres stairway landing: Alda Schierding Childress, Theo Hull Davis, Kathryn Hull Graves, Marietta Hansen Hunsche, Susan Lischer Paton, Dorothy Holcomb Wright. Middle column (from top) — (1) Informal campus visiting; (2) In the tearoom, from left: President F. L. McCluer, Sheila Willis Shaw (1931), Helen Weber Whalen (1931), Elsie Priepp Hey (1931), Charlotte Abildgaard Worden (1932), Frances (Pep) Kayser (1932). (3) Scene on Roemer steps. Right column (from top) — (1) Departure from Ayres; (2) Reception; (3) The Rev. Dr. Harry T. Scherer, LC board president, and Mrs. Scherer on Roemer steps; (4) Reception.

ALUMNAE WEEKEND
October 7-8



British Serious about Education, Interested in American Ways

By DR. SIEGMUND A. E. BETZ

Professor of English, Interim Professor of Classics

(EDITOR'S NOTE: *Dr. Betz spent most of the past summer lecturing in England and Scotland on a British-American Associates fellowship. He addressed Lindenwood alumnae on Founders' Day. Part of his address is included in the following article.*)

One of my most favorable impressions gained during a summer with the British people is of their great seriousness about education. Another is a deepened sense of the cultural relationship of our two countries. Along with this sense of cultural amity came a realization of the outstanding political stability of the two countries, unmatched, I believe, in other countries.

Of special interest to me, as an educator, is the great seriousness of the British about education. They don't think of education as play. Higher education in England at the present time is not thought of as a matter of social prestige, but rather as the best development and use of the resources of intellect in the land. It is important to remember in discussing English education, how difficult it is to graduate from a good school or to get into a university in England. Standards are high!

Nevertheless, the English have problems in education—some of them the same as ours. They too are not producing as many scientists as they need, and for the same reason that prevails here: it is hard to find people who want to specialize in exact subjects. Second, they too have a hard time finding adequate numbers of teachers because of the disgracefully low pay of the profession.

The threat of over-professionalization is at present not serious. Yet some people in the schools are worried over the threat from extreme educational theorists. They are wary of mechanical evaluation procedures and pedagogical procedures based on over-optimistic philosophies about human nature.

English educators are faced also with the problem of education for everybody versus education for the few most able to receive it. Does blatantly advertised education for all perhaps mean real education for none, they ask. In England, as in America, there are some people who think that democracy in education means that everybody gets the same grade in algebra. But the British educational scene is heartening. Emphasis on basic academic subjects and the careful screening and selection of students at all levels of the educational process are maintaining the traditional effectiveness

of British education. And although education in England is heavily subsidized by government, it remains unregimented and freely administered by real scholars.

Oxford and Cambridge are less than ever "snob schools," because the entrance requirements are very high, and generous scholarships from the government and many other sources now make an Oxford or Cambridge education competitively available to talented persons of all social levels.

I wish to stress this serious attitude of the British toward education because I believe that it is the duty of college-educated women like Lindenwood alumnae to support or to stir up such serious attitudes toward education in their own communities.

With regard to other outstanding impressions, concerning the cultural relationships of the two countries, I came away from England feeling that the relationship between England and America is not such that England at one historic time gave us our political ideals of democracy and that we are now giving back to it in turn mere material aid from our greater strength. The relationship is rather one of continuing coöperation and cultural interchange.

Politically England seems stable to me—and stable in our American way. I think the reason for this is that the governments of both countries have had a long constitutional continuity. Other European countries cannot say that. They have been through revolution or suspension of their traditional form of government, whereas the British monarchy and the American constitution have by now a similar continuity of many generations. After visiting England and other European countries, one realizes that America too derives great strength from *tradition* and in this respect is like England.

We are always interested, I think, in discerning British attitudes toward Americans. I found the British people to have a tremendous interest in American things and American ways. There is very lively coverage of American news, and an American is welcome, not only because of traditional national kinship, but because the British are anxious to learn about America from him. I heard very few unfavorable criticisms of Americans and American ways. (Possibly the outstanding one was that Americans do not answer mail promptly!) Of the lecture subjects which I offered, the most popular by far was "Americans Look Back

(Continued on page 8)

AFTER COLLEGE

(Continued from page 4)

old daughter. When she learned the girl had been gone for fifteen minutes, she dropped despondently upon the sofa and wailed, "Young people are so unreliable! She probably didn't even listen to what I said." But what she had said was that she would get her daughter at four o'clock; the girl waited until half past four and the Mother arrived at quarter of five. . . .

The last of the principles underlying your service to your community, which I will mention today, is the hardest to practice, the most important at the present moment of history, and the most far-reaching, extending from your very door to the ends of the earth. It is tolerance. It is hard to practice for two reasons: first, the roots of intolerance are emotional and deeply rooted in our past training; second, insofar as you do succeed in putting the problem on an intellectual level, you find certain ethical problems confronting you: where does tolerance cease to be tolerance and become laziness, unwillingness to take a stand, acceptance of evil? . . .

It becomes necessary, then, to approach problems objectively and intelligently. Let us make every effort to evaluate the religion and the customs and the color of others by a yardstick over and beyond what we have always done and thought and liked. Study the great religions of the world. If you have not time to read the Koran and the Gita and the teachings of Confucius to see how much they have in common with our Bible, at least read a book summarizing those religions such as *The Truth is One* by Forman and Gammon or, if you can take it, Lewis Browne's *This Believing World*. As a stepping stone, *One God* by Florence Mary Fitch, a simple but excellent little book on the three American faiths—Jewish, Catholic and Protestant—is good.

Let us consider the customs of others and be receptive toward the good ones and critical of the bad ones—I use the words good and bad here as indicative of their use and service for mankind. Let us not evaluate them as good because they are American or for that matter good because they are *not* American. . . .

We come finally to the hardest tolerance of all; color. . . . The emotional roots are deep and strong and bitter. The intellectual phases are complex and baffling. . . .

No matter where you live you cannot pretend the problem does not exist. The recent court decision has brought the problem to your door and made it a neighborhood matter. The airplane and the radio and the bomb have brought Asia and Africa so close that they lie just beyond

your local problem. We must face it. We must try to be objective and honest and Christian. If, in your comparison of religions you have found the Christian to be best—and I think it is—now we have a chance to prove it. This could be America's greatest hour.

A Girl Scout once told me . . . about a discussion of race relations by girl and boy scouts from Kentucky, Ohio, and West Virginia. . . . After a good deal of talk, all on the liberal side, one of the boys said, "The trouble is, it is not boys and girls like us who are prejudiced. It is our parents and our teachers and all the other old folks." There was a chorus of approval and agreement and a little feeling of what-can-you-do-under-those-circumstances. Then another boy rose. "So what?" he said. "They won't live forever." I have often considered this incident and two things bother me. First, it is a gruesome thought that the young people are just waiting for us to die so they can improve the world. The answer to that is that we had better keep our minds and attitudes as alert and receptive as possible. The second thought, far more serious and alarming, is that the young people will be the same way when they grow older. Experience makes us cautious and conservative. You remember that delightful couplet of Thurber, written for New Year's Eve, which goes something like this:

The bells are ringing loud and clear.
Duck! Here comes another year!

I don't know Thurber's age when he wrote that but I don't think he was a young man. And so you young people had better do all you can to broaden your minds and your attitudes while there is still time.

Probably all of us in our dank and ghoulish days think dolefully that the world keeps going around in a circle. And there are a few Pollyannas who persist in believing that the line of progress is a steady diagonal more or less approaching a vertical. Both these views are inadequate not only because the geometric figure is wrong but because they are two-dimensional. A spiral is a much truer picture of the world's progress. Sometimes the circles are so close that they seem identical; sometimes they even overlap; but on the whole each new circle is slightly higher than the preceding one, if you take a very long view. The trouble is, do we have time now for a long view? The radio and the airplane and the hydrogen bomb have changed radically our ideas of short and long, near and far, now and later. Far has become near and later may be immediately. We need to learn to love our fellow man—all our fellow men—in a hurry.

Let me paraphrase Polonius' advice to his son:

To thy BEST self be true;
Thou cannot then be false to any man.

LC MERITS YOUR SUPPORT

(Continued from page 2)

of the building as if we were using it exclusively. The cooperation with the local church will in itself strengthen our program as a church related institution.

I must confess to some disappointment in the number of responses to this special campaign. We have approximately 7,000 former students on our mailing list, most of whom, I believe, are interested in the college. Last year we had but 204 gifts from alumnae totaling \$7,983. From the time the campaign started in April, 1954, we have had 460 gifts from alumnae totaling \$11,828.13. While we rejoice in generous gifts, we would rejoice even more in having a high percentage of our alumnae make some gift when the college calls. It has been pointed out throughout the nation in various periodicals that gifts from alumnae have a special value to any college. For example, when we seek gifts from business corporations or from foundations, we are often asked what percentage of our alumnae are making gifts to the college program.

The percentage of our alumnae who made some gift to the college last year, even with a special appeal for capital purposes, was 2.9%. This compares with 42% at Bennington, 48% at Wells, 46% at Wellesley, 27% at Agnes Scott, 64% at Mount Holyoke, 51% at Vassar, 31% at Sweetbriar. There is one encouraging aspect of this giving by alumnae: the last two years have been the best two years in terms of the total amount given and the total number of donors.

We have an exceedingly fine group of young women on the campus this fall, and the community has made a good start on the college year. We believe that our work merits your support. We count on you as we plan for the future.

Our thanks to you for your presence here today, for your interest in your college, and for every effort that you make to strengthen this institution in these days of its great opportunity.

F. L. McCLUER, President

BRITISH SERIOUS

(Continued from page 6)

to the Old Country in Europe." I think this is indicative of a genuine British desire to know something more about America than merely what our latest gadgets are.

The British are interested in American ideas and intentions about international coöperation, in American religion, and in American education. Most British people are very frank in pointing out shortcomings or failures of institutions within their own country. They are proud of the achievements of these institutions, but they do not express an unreasonable loyalty to them on merely traditional grounds. They love the monarchy, for instance, not merely because they have always had it or because it is poetic, but because it works as a highly efficient instrument of government and national continuity.

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The Alumnae Can Help

BY RECOMMENDING PROSPECTIVE STUDENTS. The following form may be clipped and mailed.

Director of Admissions

LINDENWOOD COLLEGE

ST. CHARLES, MISSOURI

Name of prospective student

Parents' name

Address

Class in H.S.

Comment

Signed

Address