

MINUTES OF THE MEETING OF THE BOARD OF DIRECTORS  
OF SOUTHWESTERN AT MEMPHIS  
HELD IN THE DIRECTORS' ROOM  
PALMER HALL  
FEBRUARY 7, 1950

\*\*\*\*\*

The regular stated meeting of the Board of Directors of Southwestern at Memphis was held in the Directors' Room, Palmer Hall, on Tuesday, February 7, 1950, at 9:00 a.m.

The meeting was called to order by the Chairman, Sidney W. Farnsworth, and was opened with prayer by Dr. J.S. Land.

The roll call showed the following members present:

Peyton N. Rhodes, ex officio

ALABAMA:	LOUISIANA:	MISSISSIPPI:	TENNESSEE:
D.H. Edington	J.S. Land	W.H. McAtee	S.W. Farnsworth
A.K. Burrow	B.B. Taylor, Jr.	W.J. Millard	Moore Moore
George Lang		Frank A. England	W.S. Beasley
Archie C. Smith			

Miss Erma Reese, Secretary to the President, was invited to sit in the meeting as assistant to the Secretary.

A very cordial welcome was extended to Dr. Archie C. Smith, of Birmingham, who succeeds Dr. D.C. MacGuire, of Montgomery, Alabama, as a member of the Board of Directors from the Synod of Alabama.

The Secretary reported that Mr. A.C. Glassell, of Shreveport, Louisiana, had expected to be present at this meeting, but was unable to attend because of illness. He also reported that Mr. W.S. Johnson, of McComb, Mississippi, had written that he would not be able to be present at the meeting.

The Secretary further reported the sudden death on January 10, 1950, of Mr. William Hume, of Nashville, Tennessee, who was a faithful member of the Board of Directors of Southwestern at Memphis from 1933 until his death.

It was moved and seconded that the reading for information of the minutes of the meeting of the Board of Directors held on September 19, 1949, be dispensed with, in view of the fact that each member of the Board had received a copy of these minutes. The minutes of the Executive Committee meetings held on October 18 and December 15, 1949, copies of which had been received by each member of the Board, were approved.

Dr. Lang inquired about the letter dated August 16, 1949, from Mr. Charles M. Crump, of the law firm of Metcalf, Apperson & Crump, Memphis, and whether or not anything definite had resulted from this inquiry. (See minutes of Executive Committee meetings for September 15 and October 18, 1949). After a discussion of this matter, upon motion by Mr. Beasley, seconded by Judge Edington, the Executive Committee was empowered to do whatever seemed wise and for the best interests of Southwestern at Memphis.

The members of the Board, as well as Dean A.T. Johnson, Professor John Osman, Mr. C.L. Springfield, Bursar and Business Manager, and Mr. Roy L. Davis, Secretary of Public Relations, were invited to have luncheon in the Bell Room of Hugh M. Neely Hall at 12:30 p.m. The Chairman announced that the additional members of the Executive Committee had been invited to have luncheon with the Board, but that only two of these members were able to accept - Messrs. E.R. Barrow and Edmund Orgill. It was also announced that Dr. Chas. E. Diehl was unable to be with the members of the Board for luncheon because of his absence from the city.

The Chairman announced for information the personnel of the House and Finance Committees, which were appointed at the annual meeting of the Board of Directors on September 19, 1949, to function through the 1950 annual meeting of the Board, as follows:

HOUSE - W.H. McAtee, Chairman; J.S. Land, William Hume, D.H. Edington,  
B.B. Taylor, Jr.  
FINANCE - A.C. Glassell, Chairman; W. Stennis Johnson, W.S. Beasley,  
A.K. Burrow.

The Chairman appointed Dr. Archie C. Smith to serve in place of the late William Hume on the House Committee, and, in view of the absence of two members of the Finance Committee - A.C. Glassell and W. Stennis Johnson - asked Mr. Frank A. England to serve with him on the Finance Committee at this meeting.

The Chairman also announced the personnel of the Honorary Degrees Committee as follows: Moore Moore, Chairman; W.J. Millard, P.N. Rhodes, and two faculty members - W.R. Cooper and M.L. MacQueen.

As Chairman of a Committee on Resolutions, the Secretary presented the following resolution for Mr. William Hume:

IN MEMORIAM  
WILLIAM HUME  
1888 - 1950

This entire section of our Southland was shocked and saddened by the sudden, quiet, unexpected, and untimely death of Mr. William Hume. The resulting sense of loss was widely felt and acclaimed, but most keenly by the citizens of Nashville, in which city he was born as a member of a distinguished family, in which he found his lovely wife, and in which he lived and labored as an outstanding public-spirited citizen during the sixty-one years of his active and devoted life.

For the past sixteen years, as the successor to his and our dear friend, the late Dr. James I. Vance, he has served with intelligence and fidelity as a member of the Board of Directors of Southwestern at Memphis. This, however, is only one of several educational institutions and activities, the others being located in Nashville, to which he freely dedicated his native and professional activities.

We, the members of the Board of Directors of Southwestern at Memphis, at this semi-annual meeting of the Board, desire to record our appreciation of the long and faithful service of our friend and coworker, our own sense of loss, and our deep and continuing sympathy for his devoted and universally beloved wife, upon whom this bereavement falls most poignantly. Knowing as we do her winsome Christian character and her devotion to the Church, we are confident that she will, now alone, continue to carry on, as her strength and opportunity permit, that work to which together they dedicated their lives during the past thirty-six years.

The Board unanimously adopted the resolution, and the Secretary was directed to send a copy of it to Mrs. Hume.

President Rhodes made an interesting, as well as informative, oral report on the work of the College for the first semester of the 1949-50 session. The Board was particularly glad to learn that the Gamma of Tennessee Chapter of Phi Beta Kappa was installed at Southwestern on December 5, 1949, with President Goodrich C. White, of Emory University, Georgia, a member of the Senate of the United Chapters of Phi Beta Kappa, serving as the installing officer.

The Treasurer made a report on the financial condition of the College, and the following mimeographed comparative income and expense and other statements were distributed to the members of the Board:

COMPARATIVE INCOME & EXPENSE STATEMENT  
December 31, 1949

	July 1, 1948 to December 31, 1948	July 1, 1949 to December 31, 1949
<u>OPERATING INCOME</u>		
From Students	\$ 80,828.53	\$ 90,555.84
Less Scholarships & Grants-in-Aid	<u>11,913.50</u>	<u>17,312.50</u>
	68,915.03	73,243.34
Other Income from Students	<u>25,135.03</u>	<u>19,314.36</u>
	\$ 94,050.06	\$ 92,557.70
<u>OTHER OPERATING INCOME</u>		
Dormitories, Dining Hall, Bookstore	\$ 81,590.44	\$ 80,268.92
Student Union Store	14,540.19	13,784.07
Endowment Income	55,553.39	61,401.57
Miscellaneous Income	<u>1,047.96</u>	<u>1,396.59</u>
	246,782.04	249,408.85
Due from Veterans-1st Semester	<u>47,145.00</u>	<u>33,745.00</u>
TOTAL OPERATING INCOME	\$293,927.04	\$283,153.85
<u>OPERATING EXPENSE</u>		
Instructional	\$114,839.81	\$117,924.43
Physical Plant & Grounds	19,617.37	21,476.42
General & Administrative	24,905.98	25,295.62
Publicity, Promotion, Alumni Work	15,899.14	14,275.52
Retirement, Life & Hospital Insurance	9,150.20	10,778.80
Dormitories, Dining Hall, Bookstore	72,502.18	61,586.42
Student Union Store	18,461.76	13,343.73
Paid out of Student Fees	<u>28,416.23</u>	<u>23,077.87</u>
TOTAL OPERATING EXPENSE	\$303,792.67	\$287,758.82
Deficit before Contributions	\$ (9,865.63)	\$ (4,604.97)

CONTRIBUTED INCOME

Memphis Churches	\$ 2,478.43	\$ 1,386.54
Synod of Alabama	2,635.96	4,009.00
Synod of Louisiana	2,238.96	2,695.56
Synod of Mississippi	1,615.62	1,569.47
Synod of Tennessee	<u>2,214.39</u>	<u>3,766.68</u>
TOTAL CONTRIBUTIONS	\$ <u>11,183.36</u>	\$ <u>13,427.25</u>
Surplus after Contributions	\$ 1,317.73	\$ 8,822.28

CENTENNIAL & INAUGURAL EXPENSE

Travel and Hotel Expense - Synod Representatives	\$ 192.86
Brochures, Programs, Stationery, etc	4,940.24
Postage, Telephone, Telegraph and Miscellaneous	206.51
Secretarial help, janitors, maids and other help	1,605.80
Meals and entertainment for delegates	1,756.61
Photographs, filming, badges, music and publicity	681.62
Honoraria	1,350.00
Publication of "Southwestern at Memphis 1848-1948"	4,225.90
Estimated cost of publication and distribution of Proceedings	<u>2,000.00</u>
	\$ <u>16,959.54</u>

CREDITS

Proceeds of life insurance policy on Dr. Chas. E. Diehl	\$ 5,019.15	
Contributions: Francis G. Hickman	100.00	
Wesley P. Halliburton	<u>100.00</u>	\$ <u>5,219.15</u>
Net Cost		\$ 11,740.39

COST OF REFINISHING AND REFURNISHING THE  
 KITCHEN AND DINING HALL

New tile floor, repairing, painting, etc.	\$ 3,583.69
<u>New Equipment -</u>	
All new stoves, refrigerators and tables - glass washer, ice machine, deep-fat fryers, new compressor and units for 3 walk-in refrigerators	<u>8,712.05</u>
	\$ 12,295.74

These expenditures were not taken into account in the 1949-50 budget estimate and unless additional special funds are received before June 30, 1950, it may be necessary to use reserved funds to take care of the cost. For the present, however, the amount is included in operating expenditures.

The public relations work of the College was discussed at some length by various members of the Board, and a number of helpful suggestions were made, especially by Mr. Taylor and Dr. Smith, with regard to disseminating helpful information concerning the College by means of the church calendars throughout the four cooperating Synods.

The meeting recessed at 11:30 a.m. for Committee work, and reconvened at twelve noon, at which time Mr. Roy L. Davis, Secretary of Public Relations, was invited into the meeting to report on his work during the past months. Mr. Davis' report provoked a further very interesting and instructive discussion, which lasted until time to recess for luncheon in the Bell Room of Hugh M. Neely Hall. Mr. Davis' report is as follows:

The work of public relations is like housekeeping--most apparent if it is not done. Any written report is only a very partial picture.

During the past twelve months more than a hundred thousand pieces of material have been mailed out of this office.

During the months of February, March, April, and May major emphasis was placed on student recruitment. June, July, and August were devoted pretty largely to preparation for the Centennial and Inaugural Celebration. September was wholly given to Centennial and Inaugural affairs. October, November, December, and January have been largely taken up with student recruitment, attending meetings of Presbyteries, Presbyterials and Synodicals, arranging the annual mid-term recess tour of the Southwestern Singers, and seeking additional scholarship endowments.

During the year I have supplied twenty-five pulpits and taught ten Bible classes, always plugging for Christian education and Southwestern. I also attended the meeting of the General Assembly, was a member of and played host to the Assembly's Judicial Commission of twenty-seven members at the Hotel Peabody for a week in October, attended the Mid-South Institute of Public Relations for three days, and have circulated around over the four cooperating Synods and Arkansas as much as possible to get acquainted with new ministers and keep up contacts and friendly relations with other ministers and laymen, particularly those capable of financial support.

#### SCHOLARSHIPS

One \$5,000 memorial scholarship has been secured--The Davison Scholarship, established by Mr. W.F. Davison, of Mobile, Alabama, and his three sisters, Misses Ethel and Marjory and Mrs. J.D. Crosby, in memory of their parents.

The Fred R. Graves Memorial Scholarship, started during the recent capital fund campaign by churches he had served, has grown to \$4,500 and is expected to be completed at an early date. One other memorial scholarship for \$10,000 is pending and should materialize soon. Several additions have been made to the Harry B. Watkins Memorial Scholarship during the year by citizens of Dyersburg, Tennessee. The William Sylvanus Polk, Jr. Memorial Loan Fund was started by Mr. and Mrs. W.L. Sharpe, of Memphis, and their son Charles at \$300.00, and has since been supplemented by \$100.00. This fund bids fair to grow and eventually be established as a scholarship.

STUDENT RECRUITMENT

Several faculty members have rendered substantial assistance in student scouting. Dr. R.C. Hon has visited a dozen larger high schools in Arkansas and several in Mississippi. Miss Eleanor Bosworth is assisting Dr. Hon by working the schools of the city and county. Dr. J.O. Embry has visited southwest Mississippi and Louisiana high schools for a second year. Professor C.I. Diehl is visiting south Alabama and southeast Mississippi for the third year, and I am gathering up the fragments, as usual.

THE SOUTHWESTERN SINGERS

The Southwestern Singers, better this year than ever before, continue to be our best and most glamorous vehicle of publicity. Their tour this year includes Corinth, Mississippi; Tuscumbia, Sheffield, Florence, Huhtsville, Decatur, Birmingham, Anniston, and Gadsden, Alabama; Fayetteville, Lewisburg, Nashville, Clarksville, and Paris, Tennessee. The quality of their performance and the grace and charm of these seventy-five choice students as guests in the homes and churches they visit give a fine impression of the quality of work done at Southwestern and of the high type of student body. They are superb representatives. During the past three years they have made most of the larger student centers of the four cooperating Synods and many intervening smaller ones.

Roy L. Davis

The Board reconvened at 2:00 p.m.

The Committee on Honorary Degrees, through its Chairman, recommended that the following degrees be conferred at Southwestern's commencement exercises on Tuesday, June 6, 1950.

In view of the fact that no honorary degrees were conferred at the Centennial and Inaugural Celebration in September, 1949, the Chairman stated that the Committee would like for the Board to approve its recommendation that four Doctor of Divinity degrees, one in each of the four cooperating Synods, be conferred in 1950, but that it should be made clear that it is not intended to set a precedent for the future by recommending the conferring of four honorary degrees of one type in one year. (See page 35 of the 1940 printed History, Charter, and By-Laws of Southwestern at Memphis.)

DOCTOR OF DIVINITY

The Reverend Albert Clarke Dean.....Memphis, Tennessee  
Pastor of Buntyn Presbyterian Church  
The Reverend Archie Clarence Ingram, '12-'16.....Bogalusa, Louisiana  
Pastor of First Presbyterian Church and Moderator of the Synod of Louisiana  
The Reverend Frank Alfred Mathes.....Birmingham, Alabama  
Pastor of South Highland Presbyterian Church  
The Reverend Roy Edward Watts, '25.....Clarksdale, Mississippi  
Pastor of First Presbyterian Church

DOCTOR OF LITERATURE

Aubrey N. Brown.....Richmond, Virginia  
Editor of The Presbyterian Outlook  
John Goodall Garth, '94.....Charlotte, North Carolina  
Retired Presbyterian Minister

DOCTOR OF SCIENCE

Thomas H. Allen.....Memphis, Tennessee  
President of Memphis Light, Gas & Water Division

DOCTOR OF LAWS

William Barnett Guerrant.....Sherman, Texas  
President of Austin College

The Committee also recommended that the Executive Committee be authorized and empowered to confer another honorary degree on June 6, 1950, if it seems advisable to do so.

Upon motion by Dr. Lang, seconded by Judge Edington, the recommendations of the Committee on Honorary Degrees were unanimously adopted.

Mr. McAtee, Chairman of the House Committee, made the following report:

1. Twenty-six states and two foreign countries are represented in the student body for the first semester of the 1949-50 session as follows:

(a) From four cooperating Synods:

Tennessee (a) Memphis	355	
(b) Other Tennessee		
students	<u>54</u>	
Total Tennessee		409
Mississippi		57
Alabama		29
Louisiana		<u>13</u>
Total		508

(b) From other States:

Arkansas	44	
Kentucky	12	
Missouri	11	
Texas	11	
Other	<u>48</u>	
Total		<u>126</u>
	Total	<u>634</u>

(This breakdown by geographical origin of students is more fully shown as Annex "A" to this report).

2. Two hundred forty-eight (248) students, or 39% of the student body <sup>are Presbyterians as</sup> is more fully shown by the breakdown of the student body by denominations on Annex "B" to this report.

	First Semester <u>1948-49</u>	First Semester <u>1949-50</u>	Decrease of
3. Breakdown by sex:			
Men	459	363	21%
Women	303	271	11%
Total enrollment	762	634	17%
4. Breakdown of veterans and non-veterans:			
Veterans	230	127	45%
Non-veterans	532	507	5%
Total enrollment	762	634	17%

Thus it is noted that non-veteran enrollment has decreased by only 25 students, or 5%.

5. Breakdown of ministerial and non-ministerial students:

	First Semester <u>1949-50</u>	
Ministerial candidates	41	*7% of whole
Non-ministerial	593	**93% of whole
Total enrollment	634	
*11% of male students		
**89% of male students		

6. One unusual casualty expense is noted - damage to College property due to ice storm in January, 1950. It is estimated that repair of this damage will cost at least \$600.00.
7. Note is made of the present good condition of the kitchen and its equipment, resulting from an expenditure of \$12,295.74 during the past fiscal year.
8. Immediate major building needs are:
  - (a) Library Building
  - (b) Gymnasium
9. It is noted that available dormitory space is filled, and that any substantial increase in student enrollment would require additional dormitory space.
10. Commendation is made concerning the excellent activities of the Music Department and the splendid publicity for the College achieved by the Southwestern Singers' 1950 tour through Alabama, Mississippi, and Tennessee.
11. Commendation is also made concerning the Centennial and Inaugural Celebration, which resulted in the presence on the campus of 550 visitors. Drs. Chas. E. Diehl, M.L. MacQueen, and P.N. Rhodes are particularly congratulated on the success of the Celebration.
12. The continued excellent work of Mr. J.A. Rollow, College Engineer, is highly commended.
13. The faculty is commended for its consistently high type work, both in teaching and in the various fields of research.



ANNEX "A" OF THE REPORT OF THE HOUSE COMMITTEE  
 GEOGRAPHICAL DISTRIBUTION, SEPTEMBER, 1949

Memphis	355	Massachusetts	2
Tennessee (outside of Memphis)	54	New Jersey	3
Mississippi	57	New York	3
Arkansas	44	North Carolina	3
Alabama	29	Pennsylvania	2
Louisiana	13	Alaska	1
Kentucky	12	Connecticut	1
Missouri	11	Michigan	1
Texas	11	New Mexico	1
Florida	6	Oklahoma	1
Virginia	5	South Carolina	1
Georgia	4	Washington	1
Ohio	4	China	2
Illinois	3	France	1
Indiana	3		
		Total	634

ANNEX "B" OF THE REPORT OF THE HOUSE COMMITTEE  
 RELIGIOUS DENOMINATIONS REPRESENTED, SEPTEMBER, 1949

	<u>Total</u>	<u>% of Total</u>
Baptist	85	13.5
Catholic	25	4.0
Church of Christ and Christian	35	5.5
Christian Science	2	---
Congregational	2	---
C. Presbyterian	1	---
Episcopal	66	10.4
Evangelical	1	---
Greek Orthodox	10	1.6
Jewish	14	2.2
Lutheran	5	.8
Methodist	124	19.5
Presbyterian	248	39.0
Not specified	16	2.5
	<u>634</u>	

Upon motion by Dr. Millard, seconded by Dr. Lang, the report of the House Committee was unanimously adopted.

Mr. Beasley, who served as Chairman of the Finance Committee in the absence of Mr. Glassell, found it necessary to leave the meeting, and asked the Chairman of the Board to make the following report for the Committee:

The Finance Committee notes with satisfaction that income for the period ending December 31, 1949, exceeded operating expenses by \$8,822, and is pleased with this result.

The endowment portfolio has been reviewed, and the Committee wishes to commend the Investment Committee for its excellent handling of these funds. Investigation of securities shows a current value of \$161,271.88 in excess of cost, and that the current yield on present value is 3.5%.

The Committee calls attention to the fact that the College is operating on a very narrow margin and urges the Board to continue its energetic efforts to add to the endowment funds and increase benevolent gifts. The Committee further calls attention to the fact that without these benevolent gifts the College would have operated in the red.

The Committee recommends that the Executive Committee be authorized to apply the "special effort" funds to Centennial and Inaugural Celebration and kitchen renovation costs as needed.

The Committee acknowledges with deep appreciation the gift of an insurance policy from Mr. Samuel C. Caldwell, of Hazlehurst, Mississippi, to be used as directed by the donor.

Upon motion, duly seconded, the report of the Finance Committee was unanimously adopted.

In view of the earlier discussions concerning public relations and publicity of the College, the Board approved making available to the churches of the four Synods excerpts from the reports of the House and Finance Committees which might be of interest.

The Board again expressed its deep appreciation to the members of the Executive and Investment Committees for their outstanding work in behalf of Southwestern.

In discussing the Centennial and Inaugural Celebration held in September, 1949, the Board was apprised of the major part of Dr. Chas. E. Diehl and Dr. M.L. MacQueen, '19, Professor of Mathematics, in planning, preparing and executing the program for the occasion, as well as their long, persistent and invaluable work in editing and getting out the Proceedings, which will be received from the printer within the next few days. The Board expressed its genuine appreciation to Drs. Diehl and MacQueen, as well as its pleasure that an office had been provided for Dr. Diehl in one of the College apartments in the north wing of Evergreen Hall to be used by him as long as he might need it either for personal or College work. (Copy of Proceedings attached to these minutes)

The Chairman urged that each member of the Board use his good offices in seeing that Southwestern and its needs are presented to the cooperating Synods and Presbyteries at their annual meetings.

After the reading and approval of the minutes, the meeting adjourned at 3:00 p.m. with prayer by Dr. Millard.

  
Secretary

---

*S* S O U T H W E S T E R N B U L L E T I N *S*

---

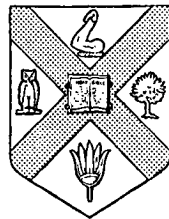
PROCEEDINGS

OF THE

*Centennial and Inaugural Celebration*

SEPTEMBER TWENTIETH AND TWENTY-FIRST

NINETEEN HUNDRED FORTY-NINE



SOUTHWESTERN AT MEMPHIS

MEMPHIS, TENNESSEE

JANUARY, 1950

---

The SOUTHWESTERN BULLETIN is published quarterly by SOUTHWESTERN AT MEMPHIS, Memphis, Tennessee, and was entered as second-class matter at the Post Office at Memphis, Tennessee, under the Act of August 24, 1912.

---

VOL. 37

NEW SERIES

No. 1

---

JANUARY, 1950

## FOREWORD

Southwestern was established at Clarksville, Tennessee, in 1848, and the Centennial Celebration would normally have been held in 1948. However, since President Charles E. Diehl, in 1944, expressed his desire to retire when his successor was chosen, the Board of Directors decided, in 1947, to defer the Centennial Celebration, if necessary, until his successor had been secured, and then to have a joint Centennial and Inaugural Celebration. Dr. Peyton Nalle Rhodes, on February 1, 1949, accepted the Presidency of the College, with the understanding that he would assume the duties of the President's office on July 1, 1949. The dates of this joint celebration, therefore, were fixed for September 20-21, 1949.

Since Southwestern is the official college of the Synods of Alabama, Louisiana, Mississippi, and Tennessee, of the Presbyterian Church in the U. S., and since those Synods hold their annual meetings in the fall, it was decided to invite them to have their meetings simultaneously on the campus of Southwestern, beginning on September 19, thus enabling the official representatives of these Synods and the official representatives of the Synodicals (the Women of the Church) to be present and participate in this doubly significant celebration. The various groups accepted the invitation of Southwestern, and began their meetings on the evening of September 19, at which time the representatives of the four Synods and the Synodicals met in Hardie Auditorium for the opening religious service. The Moderators of the four Synods were present, each one having accepted definite duties in connection with that service. The Moderators had requested Dr. William Crowe, pastor of the First Presbyterian Church, Talladega, Alabama, who had rendered important service in the removal of the College from Clarksville to Memphis, to preach the sermon at the United Worship Service. He accepted their invitation. The subject of his sermon was "The Voice of the People." That sermon was printed in the October, 1949, Bulletin of Southwestern, which was widely distributed.

After the joint Communion Service, the members of each Synod repaired to the places assigned for their separate meetings. New moderators were elected and each Synod organized separately for its work. Their meetings continued until Tuesday evening, at which time the Centennial Commemoration was held at the Idlewild Presbyterian Church. This was followed by the Inaugural Convocation in the Hubert

F. Fisher Memorial Garden on Wednesday morning, September 21, and the Symposium in Hardie Auditorium that afternoon. The Synods met again in their respective places after the Symposium, and many of the official representatives remained for the Inaugural Reception in honor of President and Mrs. Rhodes, which was held in Voorhies Hall on Wednesday evening.

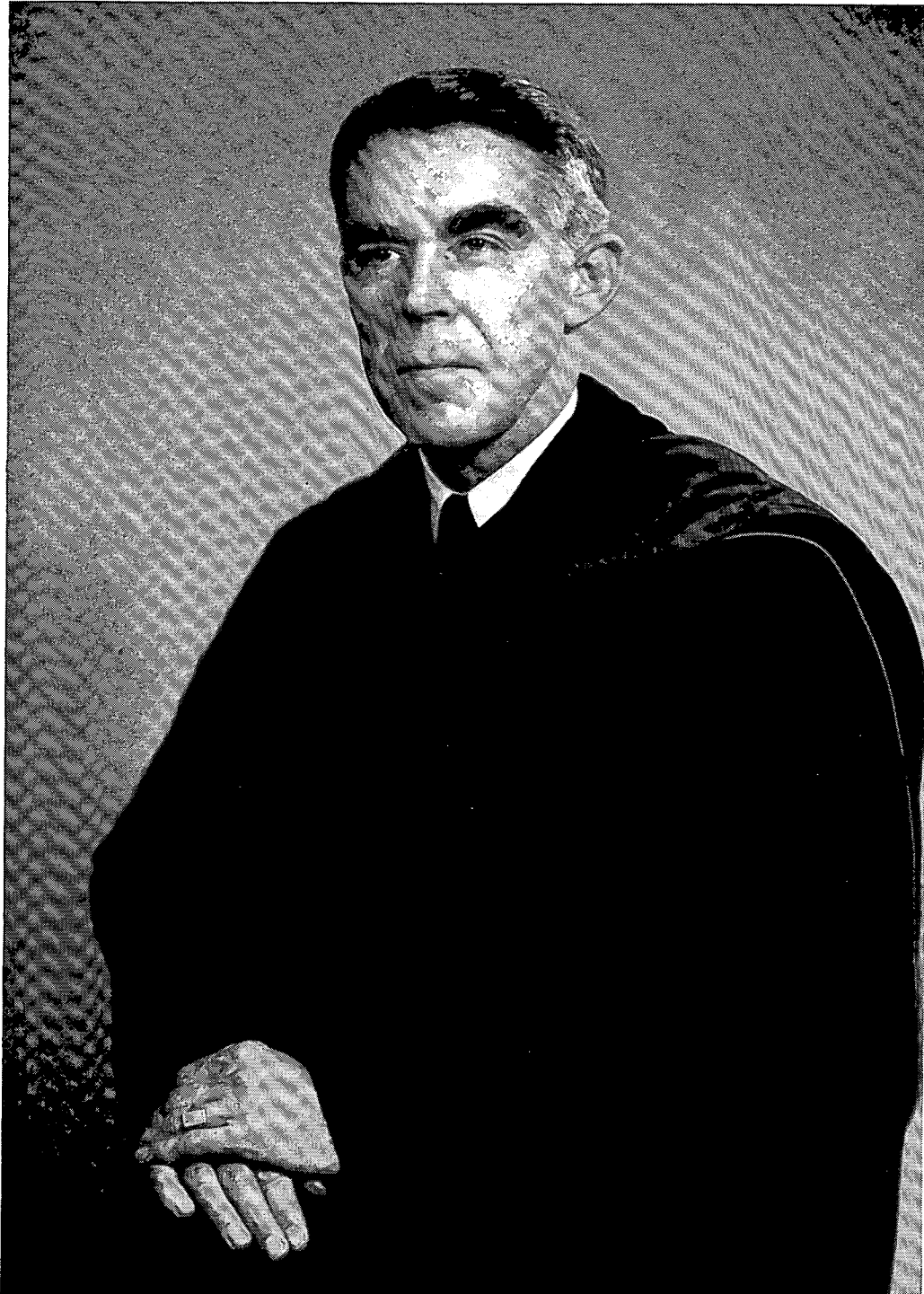
Southwestern desired to extend invitations widely to the colleges and universities of the country to be present and to participate in this celebration. It was, however, impossible to do this by reason of the fact that the official representatives of the Church taxed the facilities of the College to the utmost. Letters were sent out to the presidents of some three hundred colleges explaining the situation. Since it was desired to have the various Church and educational groups of which Southwestern is a member represented, the president of each organization, or an official representative appointed by the president, was invited to be present and to bring brief greetings on behalf of that body. This unique plan met with the sympathetic approval of the colleges and universities, as well as the various associations. The weather was ideal, the various events were dignified and impressive, and the celebration was regarded generally with high favor.

This brochure contains a record of the Centennial Commemoration, the Inaugural Convocation, the Symposium, and also includes pertinent data which appeared on the official program of the Celebration.

CHARLES E. DIEHL, *Chairman*

M. L. MACQUEEN, *Secretary*

*Centennial and Inaugural Committee*



PEYTON NALLE RHODES, A.M., PH.D.

PRESIDENT



# CENTENNIAL COMMEMORATION

IDLEWILD PRESBYTERIAN CHURCH

TUESDAY, SEPTEMBER 20

8:00 P.M.

DR. CHARLES EDWARD DIEHL  
President Emeritus of Southwestern at Memphis, Presiding

ORGAN PRELUDE (a) Prelude in D Major *Bach*  
(b) Chorale Prelude (O Happy Day of Days) *Bach*  
(c) Twilight at Fiesole *Bingham*

INVOCATION DR. HENRY H. SWEETS  
Louisville, Kentucky

WELCOME DR. THOMAS KAY YOUNG  
Idlewild Presbyterian Church  
Memphis, Tennessee

HYMN NO. 659—*“God of Our Fathers”* GEORGE W. WARREN

ADDRESS—*“A Glimpse of Southwestern’s Past”*  
MR. LAWRENCE INGLIS MACQUEEN  
Pittsburgh, Pennsylvania

GREETINGS: From the City of Clarksville DR. CHARLES WILLIAM BAILEY  
President of the First National Bank  
Clarksville, Tennessee

HYMN No. 122—*“A Mighty Fortress Is Our God”* MARTIN LUTHER

ADDRESS—*“What About the Christian College?”* DR. GEORGE A. BUTTRICK  
Madison Avenue Presbyterian Church  
New York City

PRAYER AND BENEDICTION DR. MARION E. MELVIN, '98  
Southminster Presbyterian Church  
Oklahoma City, Oklahoma

ORGAN POSTLUDE—*Toccata (Fifth Symphony)* WIDOR

THOMAS H. WEBBER, JR., A. A. G. O.  
Organist, Idlewild Presbyterian Church

# INAUGURAL CONVOCATION

THE HUBERT F. FISHER MEMORIAL GARDEN

WEDNESDAY, SEPTEMBER 21

9:30 A.M.

SIDNEY W. FARNSWORTH, B.A.  
Chairman of the Board of Directors, Presiding

PRELUDE—*"Agnus Dei"* BIZET

PROCESSIONAL—*Grand March from "Aida"* VERDI  
(The audience will rise as the Academic Procession enters the Garden)

## THE INAUGURAL PROCESSION

The Official Seal  
The Marshals of the Convocation  
The Inaugural Party  
The Members of the Board of Directors and Executive Committee  
The Moderators  
The Invited Representatives  
The Honorary Alumni  
The Faculty

## INVOCATION

DR. GEORGE SUMMEY,  
Chancellor of Southwestern Presbyterian University, 1892-1903  
New Orleans, Louisiana

## HYMN—*America\**

H. CAREY

1  
My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrim's pride,  
from ev'ry mountain side  
Let freedom ring!

2  
Our fathers' God, to Thee,  
Author of liberty,  
To Thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King.  
—S. F. SMITH, 1830

## WELCOME

MR. SIDNEY W. FARNSWORTH

\*We are grateful to Mr. Wilson Mount, M. A., Program Director of Radio Station WMC for leading the singing on this occasion.

## GREETINGS FROM:

The City of Memphis—THE HONORABLE WATKINS OVERTON, Mayor of Memphis.

The Moderator of the General Assembly of the Presbyterian Church in the U. S.—MR. W. E. PRICE, Charlotte, North Carolina.

\*The Synods of Alabama, Louisiana, Mississippi, and Tennessee—DR. WILLIAM A. ALEXANDER, First Presbyterian Church, Shreveport, Louisiana.

The Women of the Church—MRS. A. WALTON LITZ, Chairman of the Committee on Woman's Work, Little Rock, Arkansas.

The Southern Association of Colleges and Secondary Schools—DR. HENRY H. HILL, President of the George Peabody College for Teachers.

The Association of American Colleges—DR. GUY E. SNAVELY, Executive Director.

The American Council on Education—DR. HARVIE BRANSCOMB, Chancellor of Vanderbilt University.

The Presbyterian Educational Association of the South—DR. W. B. GUERRANT, President of Austin College.

The Tennessee College Association—DR. DAVID A. LOCKMILLER, President of the University of Chattanooga.

The Southern University Conference—DR. GOODRICH C. WHITE, President of Emory University.

The United Chapters of Phi Beta Kappa—DR. PHILIP DAVIDSON, Provost of Vanderbilt University.

The Faculty—DR. A. THEODORE JOHNSON, Dean of the College.

The Alumni—DR. ROBERT K. ARMSTRONG, '37, Vice-President of the Alumni Association.

The Students—MR. DENBY BRANDON, JR., '50, President of the Student Body.

## HYMN—"O God, Our Help in Ages Past"

WILLIAM CROFT

1.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home!

2.

Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

3.

A thousand ages in Thy sight  
Are like an evening gone;  
Short as the watch that ends the night  
Before the rising sun.

4.

O God, our help in ages past,  
Our hope for years to come,  
Be Thou our guard while life shall last,  
And our eternal home.

—ISAAC WATTS, 1719

## PRESENTATION OF THE PRESIDENT

DR. CHARLES EDWARD DIEHL  
President Emeritus

## INDUCTION OF THE FIFTEENTH PRESIDENT

MR. SIDNEY W. FARNSWORTH

\*Presented by Dr. T. B. Hay, Pastor of the First Presbyterian Church, Memphis, Tennessee, in the absence of Dr. W. A. Alexander, who was called home because of a death in his congregation.

INAUGURAL ADDRESS

DR. PEYTON NALLE RHODES  
President

SOUTHWESTERN'S ALMA MATER

ISAAC PIERCE MASON

1

Dear Alma Mater, kind the fate  
That links our lives with Thee,  
For God's own power that made Thee great  
Is the truth that makes us free;  
Thy torch has touched our hearts with flame,  
Our yearning souls refined;  
Through Thee we learn the higher aim,  
And train the truer mind.

2

Thy stalwart towers of solid stone,  
Thy vaulted arches strong,  
Inspire our loyal hearts each one  
To fight against the wrong;  
Our lives reflect the beauty of  
Thy stately cloistered halls,  
And characters grow genuine  
That dwell within Thy walls.

3

O Leader to the larger light,  
Southwestern 'neath Thy wings  
Thy sons in reverent love unite  
And each his tribute brings;  
And dreams, such dreams as old men dream,  
And visions young men see,  
Keep lighted in our hearts the flame  
Once kindled there by Thee.

—JOHN BOWEN EDWARDS

PRAYER AND BENEDICTION

DR. G. T. GILLESPIE  
President of Belhaven College  
Jackson, Mississippi

RECESSIONAL—*War March of the Priests from "Athalie"* MENDELSSOHN  
(The audience will remain standing until the Academic Guests have left the Garden)

*The music for the Inaugural Convocation is provided through the courtesy and cooperation of  
Mr. Orville E. Bond, and the Memphis Federation of Musicians; the sound  
equipment by Mr. J. Everett Pidgeon*



11:45 A.M.—*Group Picture*

PALMER HALL TERRACE

12:30 P.M.—*Buffet Luncheon for Official Representatives*

HUGH M. NEELY HALL AND FIELD HOUSE

# FACING THE FUTURE

HARDIE AUDITORIUM

WEDNESDAY, SEPTEMBER 21

2:00 P.M.

DR. GUY E. SNAVELY

Executive Director of the Association of American Colleges, Presiding

The President Welcomes the Distinguished Speakers and Other Guests

Response by the Presiding Officer

## SYMPOSIUM

*Theme:* THE CHRISTIAN COLLEGE AND THE NEW WORLD ORDER

I

*"This Country's Role in the New World Order:  
Isolationism or World Leadership"*

DR. OLIVER C. CARMICHAEL

President of the Carnegie Foundation for the Advancement of Teaching  
New York City

II

*"The Kind of Education Needed for the Task"*

DR. DONALD J. COWLING

President Emeritus, Carleton College  
Northfield, Minnesota

III

*"The Responsibility of the Church for This Divine Enterprise"*

DR. THOMAS KAY YOUNG

Pastor, Idlewild Presbyterian Church  
Memphis, Tennessee



CENTENNIAL AND INAUGURAL RECEPTION  
(INFORMAL)

VOORHIES HALL

WEDNESDAY, SEPTEMBER 21

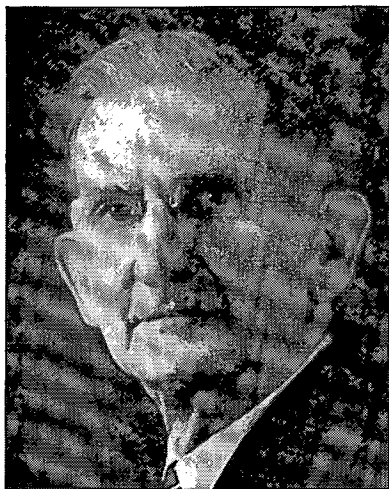
8:30-9:30 P.M.

## INTRODUCING THOSE PARTICIPATING IN THE CENTENNIAL COMMEMORATION

With the exception of our honored guest from New York City, everyone who took part in the Centennial Commemoration had been intimately identified with Southwestern for many years. DR. M. E. MELVIN began his association with Southwestern as a young man in 1895, in his student days, graduating with his B.A. degree in 1898, and continuing with his graduate work and theological course until 1900, when he went forth with his B.D. degree. Almost his entire life has been devoted to Christian education. He served efficiently as president of Chamberlain-Hunt Academy, Port Gibson, Mississippi, 1908-14, and president of Westminster College, Fulton, Missouri, 1927-33. During the very critical period of the days in Clarksville from 1912 to 1917, as a loyal alumnus and outstanding member of the Board of Directors, he rendered yeoman service, and he gave serious thought to the future of the institution. He was one of the three members of the Board who visited Dr. Charles E. Diehl in May, 1917, in an endeavor to persuade him to accept the presidency of the College. It was he who for some time had had a vision of the removal of the College from Clarksville to Memphis, and it was he who sent the formal communication to the Board of Directors in May, 1919, urging the wisdom of that removal, and giving reasons for his conviction. When the Board acted favorably on the matter of removal, he fulfilled his pledge to help promote the campaign for one million dollars in the four Synods, which campaign was successfully completed.

MR. LAWRENCE I. MACQUEEN, a brilliant student, with excellent background, graduated from Centre College with his B.A. degree in 1909, and his M.A. degree from the University of Cincinnati in 1912. He was likewise interested in Christian education, and began his life-work as a teacher in a church-related college. A broadly educated man, a dynamic teacher, he served as professor of Economics and Political Science at Southwestern from 1914 to 1920, when he resigned to accept a professorship of Corporation Finance at the University of Pittsburgh. Later, resigning from that position, he entered the business world, and established The MacQueen Service, Counsellors to Management. In addition, he has been officially identified with four large business corporations. Mr. MacQueen was a member of the faculty of Southwestern when Dr. Diehl became president, and was most helpful in enabling him to adjust himself to his new duties, and to begin to learn a new business. In fact, Mr. MacQueen was invaluable.

SHARING IN THE CENTENNIAL COMMEMORATION



M. E. MELVIN, '98



LAWRENCE I. MAC QUEEN



C. W. BAILEY



HENRY H. SWEETS



THOMAS K. YOUNG



GEORGE A. BUTTRICK

PARTICIPANTS IN THE SYMPOSIUM—FACING THE FUTURE

(SEE PAGES 62 TO 84)



GUY E. SNAVELY



OLIVER C. CARMICHAEL



DONALD J. COWLING



THOMAS K. YOUNG



DR. C. W. BAILEY, a lifelong resident of Clarksville and member of one of the oldest and most highly respected families of Tennessee, has since his early days been interested in and identified with Southwestern, the First Presbyterian Church, in which he has for many years been an officer, and the First National Bank, of which he has been president since 1920. He rendered most valuable service as treasurer of the College and as a member of its Executive Committee during its years in Clarksville. His service to Montgomery County, to Tennessee, and to the Nation has been and is outstanding—as Director of the Tennessee Farm Corporation, President of the Tennessee Tax Payers Association since 1932, President of the American Bankers' Association, 1946-47. He has been a long-time friend and helper of Southwestern.

DR. HENRY H. SWEETS, as a young man in 1904 became Executive Secretary of Christian Education and Ministerial Relief of the Presbyterian Church in the U.S., continued in that office until 1943, is probably the most widely known and best beloved minister of that Church. A graduate of Centre College and Louisville Presbyterian Seminary, he has always been devoted to the cause of Christian higher education. His dynamic influence has been felt not only in his denomination, but also in all the church-related colleges of this country. Since 1919, when the removal of Southwestern from Clarksville to Memphis began to be considered by the Board of Directors, he has given himself wholeheartedly to the task of establishing Southwestern at Memphis on a sound basis. At the request of the Board, he accepted the responsibility of putting on the first campaign for \$1,500,000, and with the assistance of Dr. M. E. Melvin, Dr. S. W. McGill and other valiant helpers, brought this campaign to a successful conclusion in 1923. During all the years since, even when he was Moderator of the General Assembly in 1935-36, and Acting Moderator in 1936-37, his interest in the progress and needs of Southwestern has never wavered. In the last capital fund campaign he served gladly with inconvenient, and even sacrificial, devotion.

DR. THOMAS K. YOUNG, a graduate of Hampden-Sydney College and Union Theological Seminary in Virginia, came to Memphis as pastor of Idlewild Presbyterian Church in 1930. Ever since that time he has given to Southwestern his unqualified allegiance and support. One evidence of his belief in Southwestern and its ideals is the fact that members of his family are among its alumni. Despite the fact that during the year 1945-46, when he was Moderator of the General Assembly, he had no assistant, that this high office required much travel and many addresses, that the pastoral work of his great church is exceedingly heavy,

he was always ready and willing to help to the limit of his amazing strength. Throughout the entire period of the anxious and exacting years of the campaign which extended from 1943 through 1947, as well as at all other times, he has been uniformly loyal and entirely dependable.

DR. GEORGE A. BUTTRICK, is a graduate of Lancaster Independent College, Manchester; Victoria University (Honors in Philosophy); Pastor of the Madison Avenue Presbyterian Church, New York City, since 1927. Dr. Buttrick is generally conceded to be one of the most outstanding preachers in this country. He is the author of sound and widely read books, such as *The Parables of Jesus*; *Jesus Came Preaching*; *The Christian Fact and Modern Doubt*; *Prayer*; *Christ and Man's Dilemma*. He is in such great demand for addresses before churches, colleges, and college associations of this country that he can accept only a limited number of such invitations. We are fortunate to have him with us, and he is a welcome guest on this historic occasion.

# CENTENNIAL COMMEMORATION

IDLEWILD PRESBYTERIAN CHURCH

TUESDAY, SEPTEMBER 20

DR. CHARLES EDWARD DIEHL

President Emeritus of Southwestern at Memphis, Presiding

---

## *Invocation*

HENRY H. SWEETS

*"Our fathers' God, from out Whose hand  
The centuries fall like grains of sand,  
We meet tonight, united, free  
And loyal to our land and Thee.  
To thank Thee for the era done,  
And trust Thee for the opening one."*

For the courage and hope of our fathers, who, recognizing the need of Christian higher education, out of their deep poverty and their rich faith rallied the Church to plant and nourish Southwestern, we thank Thee.

For the clear guidance Thou hast continued to give to the Synods and their Board of Directors, who laid the foundations on their faith in Him who said, "If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free," we thank Thee.

For the long line of those who, with fidelity and skill, have administered the affairs of this institution—giving freely of their time, ability and energy, that it might have a more abundant life, we thank Thee.

For the tireless devotion, the liberal culture, the ripe scholarship, and the Christian character of the members of the faculty who have taught and lived the truth proclaimed by our great Teacher, who came from God, we thank Thee.

For the ability, the foresight, and the courage of the one who has held together and guided those who have shaped the policies and brought this college to its present high standing, and life, and who now turns over to other hands the tasks he has so skillfully performed, we thank Thee.

We trust Thee, O God, to lead on as Thou hast led. Do Thou give to the incoming President a wise and understanding heart. Make straight paths for his feet and cause him to walk therein. Give to him

the cordial cooperation of the Board of Directors, the faculty and staff, and the student body.

We trust Thee, O God, to hold the controlling Synods, the Board of Directors, the faculty, and those who are taught, to high standards of integrity, of scholarship and of fruitful Christian living, so that streams of spiritual blessing may continue to go forth from this place to refresh and make glad our homes, our church, our nation, and the world. Hold this institution through the years to come to its great ideals of truth, loyalty, service, through Jesus Christ our Lord. Amen.

*Welcome*

THOMAS KAY YOUNG

Ladies and gentlemen: Idlewild is grateful and happy to be your host on this notable occasion, thus sharing in celebrating Southwestern's Centennial. Believing, as we do, that one of the glorious heritages from our fathers is our Church college and that our four synods have given their love and prayer and labor to its development, we would count any day distinctive that brought us together in conference to promote its welfare.

But this occasion has the added pride of evaluating a monumental service already rendered and of hearing a message by one of our generation's leading churchmen whose record warrants our assurance that he will validate the century of scholarly evangelical training for which Southwestern is widely and worthily known.

We hope sincerely that our joint meeting and our good fellowship is the evidence of our happy unity and our determined resolve to bear together the welfare of our noble college and furnish ever larger numbers of our sons and daughters to benefit by its cultural influence and return to enrich our churches and communities.

Again we welcome you heartily and in the hope that this good day will ever be a cherished recollection.

## A GLIMPSE OF SOUTHWESTERN'S PAST

LAWRENCE INGLIS MACQUEEN

Ladies and gentlemen, friends of Southwestern: One hundred years is a long time—few enterprises survive so long. In the rapidly rising tempo of modern times, more world-stirring events come to pass in one year than formerly filled the span of life of an entire generation. Under such conditions, prolonged survival and continued growth become the most convincing evidence not only that a definite need still exists but also that this need is being adequately met.

It is not my purpose to dwell at length on those events which are the landmarks in Southwestern's first century. If that record is one of "blood, sweat and tears," so is the course of all creative achievement. It is now of little worth save as it may better prepare us to meet and overcome the even greater struggles which must surely be faced in the years to come. This is not to minimize the deeds of those who "have built a monument more lasting than brass." And truly, there *were* "giants in those days." To prepare such a record, however, is the task of an historian and, fortunately, it has been well done.

My first knowledge of Southwestern came through contact with one of its graduates. Though fifty years or more have passed, I still remember his text as he dedicated a new church structure—"Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in." This was your distinguished alumnus, Dr. Harris E. Kirk. To me, the words of his text seem to be a singularly appropriate invocation as his Alma Mater enters upon her second century—"Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in."

Years passed before I, too, came to the campus of Southwestern as Professor of Latin. With youthful enthusiasm, it was my desire to share my love for the language with those whom it was my privilege to teach. Among these were students for the ministry to whom, as I thought, a sound knowledge of Latin should be especially important. This knowledge I endeavored to impart, without fear and, no doubt, without favor. Such an idea, however, must have been most naive, because these students became so incensed over my efforts that I was burned in effigy. Truly, an incident which would seem to call for repentance on my part, in sackcloth and ashes! But fortunately, so changeable are the tides of campus life, those who then so spitefully used me, later became some of my staunchest friends. Be that as it may, it was not long before I began to teach Economics—a subject in which I could be sure they would have not only a present but a life-long interest.

I mention this affair under the great oaks only because there are those who speak enviously of the calm peace of cloistered halls and the serene life of the college professor. For some, no doubt, this may be true. Perhaps it has merely been my lot to serve as a catalyst for trouble. For example, several years after coming to Southwestern, the then Chancellor summoned me to his sanctum and, much to my amazement, asked for my resignation. Little did I suspect that I was only being used as an instrument in the hands of Providence to confer an outstanding blessing upon this institution—to me it was only sheer disaster, a cataclysmic catastrophe all the more devastating because of an inner consciousness of work well and honestly done. Fortified with this knowledge and after much earnest prayer for guidance, my answer to his demand was that I would *not* resign. Fortunately for me, the Board of Directors declined to order my dismissal. Thereupon, the Chancellor accepted the call of another institution, and by so doing opened the door of opportunity and sacrificial service to Dr. Charles E. Diehl. History may not record it but God does “move in a mysterious way, His wonders to perform.” Unwittingly and wholly without intent, my Scotch stubbornness on that day made available to Southwestern its richest endowment—a life magnificently devoted to the fulfillment of its purpose.

Thus, a relatively trifling incident, unknown, as I believe, and unrecorded, ushered in the most eventful period in Southwestern’s history—its move to this metropolitan center, the development of an exceptionally beautiful plant, worthy of its purpose, together with commendable progress toward the assumption of the pressing responsibilities which are created by a dynamic, though troubled, age. “Who knoweth whether thou art come to the Kingdom for such a time as this?”

Now Southwestern stands at the threshold of its second century. With new leadership, looking forward to greater achievement and broader service, the past has but little importance except insofar as we may profit from its errors and build more gloriously upon that foundation which has been so painfully constructed.

As a layman, who has been privileged to teach in Christian colleges for some years and, in addition, to guide the destinies of varied business enterprises, through good times and bad, my most heart-felt wish for your new President is that he be spared the opposition of a fractious, heckling minority. To lead any enterprise to success—and so to maintain it—requires the best thought and the most sustained effort of which its leaders are capable. Nothing, therefore, could be more disastrous than for it to become necessary to divert this vital thought and energy into the unproductive channels of appeasing the dissident, who, unfortu-

nately, are generally more vocal than they are informed. There is an Indian prayer, it is said, which seems to be peculiarly appropriate to those who are charged with the leadership of educational institutions. In part, it is, "O Great Spirit, before we judge any man, make us to walk two moons in his moccasins."

To me it seems especially unfortunate that, after the passage of more than a hundred years, while the evident need becomes more and more pressing and a distressed world cries aloud for its product, there should be those who still are asking, "What is a Christian College?" and who debate the function which it should perform. Do they not see that, with dynamic leadership, this institution—and others like it—can become a training center, a human laboratory, from which there will pour a greater power and a more driving force than can ever be generated in the fabulous atomic laboratories of an Oak Ridge? For here human destiny may be fashioned—the lives of men and women may be shaped for high purpose. Is there a need for the Christian college?

Listen! Within the past sixty years the living habits of the greater part of the world have been changed; the balance of power of world politics has been upset; an economic system has been developed which is either the envy or the abomination of every other nation. These are all but incredible results, profound and far-reaching, and yet they represent, in the final analysis, the work of only a relatively small group of men—those men who developed and perfected the American mass production system. Who knows what potent developments will first find lodgment in the brains of men and women training for the business of life—plans and purposes which, when developed and put into operation, may shake the world to its deepest foundations? In this swirling millrace of events, when even those fundamental freedoms, which many of us believe alone make life worth living, are being called in question, can anyone seriously ask, "Is there need for a Christian College?"

In the Providence of God, it may be that the Christian College, and the men and women trained in its halls, will yet prove to be the impregnable bulwark of our American way of life, preserving for posterity the rights of life, liberty, and the pursuit of happiness.

Though much has been achieved and Southwestern has sunk its roots deep into the life of this great metropolis and the rapidly advancing region which it serves, no realistic observer would dare forecast a serene and untroubled future. Too closely, it seems to me, education is tending to follow the path of industry—the path of regulation, regimentation, and the security of mediocrity. Just as the zest for business adventure and the life-giving spirit of free enterprise is being smothered by governmental boards and agencies with their multitudinous reports,

rules and interpretations, so, too, may all collegiate individuality be lost and priceless creative endeavor be checked. If nation-wide patterns must be slavishly followed and if academic life or death comes to depend on recognition or rejection by some potent, richly financed Fund or Endowment, then, truly, may it come to pass that hands, long dead, may stifle progress and kill soul-stirring ideas while they are yet unborn. Education, by its very nature, cannot be static. It *dare* not be illiberal, for its function is to train leaders to whom the uncertainties of the future will be only a challenge and who will not stand appalled before that which is strange and unfamiliar. Those collegiate institutions, just as those business enterprises, which recognize that a constantly changing world demands an equally changing approach, will most successfully serve their purpose and most certainly guarantee their continued existence.

No nation can undergo the profound social and economic changes which we have witnessed in this generation without the creation of repercussions far more comprehensive than have as yet been appraised. Perhaps no other social institution will be more vitally affected than our colleges, though I fear that many are as yet unaware of this fact. Not only will the increasingly difficulty of accumulating large fortunes force administrators to seek other and broader sources of operating and endowment funds, requiring new and largely undeveloped techniques, but the demand for these funds in constantly larger amounts can reasonably be anticipated. Year by year, greater numbers of young men and young women must be accepted, if the college is to perform its mission, even though they are unable to meet the necessary costs.

For this reason, now, as never before, Southwestern must sell itself to every family within the membership of its constituent Synods, so that it will be accepted and supported, enthusiastically and generously, as befits an invaluable and indispensable bulwark of those ideas and ideals which we cherish as we value life itself.

As we review the struggles and crises which have marked the passage of the years, it is not to lament the sacrifices, the disappointments and the failures to measure up to obvious needs and great opportunities. The heart-break arises from the knowledge that most of these struggles readily could have been avoided if only a few men had been effectively persuaded to be less concerned with the tithing of "mint, anise and cummin" and more deeply impressed with the desperate need for trained Christian leadership in constantly greater numbers. If I were a minister of the Gospel, earnestly striving to advance the cause of the Kingdom of God in the community I served, I believe that I would spare no effort to assure to this community a consistent and increasing influx of trained



men and women, socially conscious and fully aware of their responsibilities to their God and to their fellowmen. This objective, from the record, appears to be drawing closer to realization and foreshadows a more promising future both for Southwestern and the four great Synods she was created to serve.

Education has become an increasingly costly experience, placing it year by year beyond the reach of an increasing number of young men and women who hold out great promise of being able to use it most advantageously. This, as I conceive it, has become, even now, a major problem confronting every Christian college. To this problem there must be some more intelligent and productive answer than the raking of leaves and the performance of similar trifling services. Such a solution is not adequate and certainly does not represent the best thinking of which collegiate administrators should be capable. It is true that, in the past, colleges were primarily concerned with preparing men for professional work, as clergymen, doctors or lawyers—a past which still seems to color and motivate much academic thinking. This has been changed to a large degree, and courses in the theory and practice of business administration are now widely offered, and frequently are well taught. Certainly, they are in great demand. Since this is true, is it visionary to expect that this problem of insufficient funds on the part of many students might be successfully solved by actually providing, under collegiate auspices, the means of productive employment? There are many fields of business endeavor which hold out every expectation of profitable operation if manned by intelligent, co-operative workers and if directed by competent executive skill. It is not hard to visualize the successful operation by a college of a number of small manufacturing plants or distributing enterprises, yielding a suitable profit on the investment for the college and, at the same time, providing the necessary means to many students to earn while they learn. In no other way could more effective laboratories for business training and administration be constructed. For no better end could collegiate funds be profitably invested. Perhaps such departure from the conventional would require more than ordinary courage; perhaps more than average managerial ability would be needed for the successful inauguration and operation of such a program. However, in the face of a great need, fear and distrust can be transmuted into that dauntless courage and grim determination which knows no goal except fulfillment.

The rich heritage of one hundred years is our prized possession. May we prove worthy of that long toil and noble sacrifice which has brought us to this day, well prepared to carry forward a great undertaking to the glory of God and the service of mankind.

*Greetings from the City of Clarksville*

CHARLES WILLIAM BAILEY

Here in Memphis there has been erected an educational structure which challenges the ambitions and ideals of every Presbyterian, as well as others who have real appreciation of the important part which education plays in the economic framework of our lives, and the influence of Christian education in building better citizenship.

We, of Clarksville, who with much reluctance observed the removal of this institution from our midst, now join heartily in this observance of an important anniversary. It is not just the one hundred years which count most. Age alone does not mark progress. An anniversary is a time of reckoning.

The years of Southwestern have been fruitful and useful and constructive. There are no means of measuring its influence with accuracy. Evidences of its depth are before us every day.

We know that in religion it has trained many of those who have so successfully carried forward the spirit of Christianity, and maintained the importance, worth, and necessity for Christian living.

For the professions it has educated the minds of many of those who have excelled in their pursuits, and who have inspired others to attempt greater heights.

In business it has contributed to higher standards, clearer thinking, and greater respect for that which is just and honest through the guidance of young manhood to a realization that success must be accompanied by a consciousness of attainment through means that are above question.

From its halls have gone those who, in public life, are building today, or have placed on the pages of history, records of accomplishment which are influences for soundness of government and justice in the interpretation of the laws.

Thus, we bring you the greetings of Clarksville. We have a deep sense of consciousness of the marvelous success of President Diehl, and tender every good wish to President Rhodes as he enters upon his new mission.

We salute you. May the next hundred years be characterized by a continuation of deeper thinking, fresher viewpoints, and wider horizons.

## WHAT ABOUT THE CHRISTIAN COLLEGE?

GEORGE A. BUTTRICK

This topic is no easy journey. The traveller, like Paul, is "troubled on every hand." The old lady in the local church troubles him as she says, "Yes, our young people must have safe teaching": I, for one, do not covet her approval, or any other that confuses the *status quo* with the Kingdom of God. The typical educator troubles him as he says, "How can anyone be interested in the narrow indoctrinations of the church college?": I, for one, find that conceit harder to bear than the old lady's "little churchinesses." The issue of church and state troubles him. It is not simple, despite current assumptions. The question of the freedom of the mind troubles him, not to mention a now famous controversy between a cardinal and a president's widow. Perhaps only "fools rush in" on such a journey. But perhaps there *is* a special providence watching over fools.

### I

The Christian college has at least a clear goal, "the high calling of God in Christ Jesus." It has a definite object—a claim that could hardly be made for the prevailing brand of education. Study the current definitions: they are only huge signboards that hide the scenery. "Education is the quest for truth" is typical. But does a man find truth, or should we say that truth finds him? And is truth police court evidence, or a chemical formula, or an encyclopedia, or a symphony—or a friendship? "Education is training for the free society." That sounds well; but "free" is an elusive word, and no society can cohere without some sovereign loyalty: what loyalty? Current definitions, at least to one uninitiated, seem either to beg the question or to wander in generalities. But Christian education finds focus in Christ. The record about Him is far from complete, but the main revealings are clear: we know what He would have us believe about God and duty and death. This faith, far from being a bigotry, is so massive and creative that to measure it in words would be like trying to span a sunrise with a footrule. That whole ranges of modern education should patronize it or ignore it may seem to some wiser posterity a sheer incredibility. At any rate Christian education knows where it is going. It says that Jesus is what God means by man, and what man means by the spirit of God. Christian education lives to receive and to explore, to clarify and to fulfill, that faith on the mind-side of our nature.

Some years ago Jeffrey Farnol wrote a novel entitled *The Definite Object*. The hero, rich and idle, was bored because he could see no point

in living. So he proposed suicide, until he fell in love. Then he proposed marriage. But the girl would not marry him until her unruly brother, who had propensities for the local jail, had been redeemed. So the hero now had a definite object. Not the loftiest plot, and it ran a conventional course. Yet it had this merit: it knew that life is boring until it finds its goal: "This one thing I do." Consider another definition of education: "adjustment to a changing society." Yes, but—who or what changes society, and to what end? Besides, must individual souls always subscribe to society? That kind of education, by the very definition, is a scurrying aimlessness—a weariness inviting educational suicide. Christian education has a definite object. It does not meander through a marsh. A channel has been cut, through which it sings its way to the sea, and brings bounty and beauty to the land.

## II

But should education presuppose a faith? Should it not cleave rigorously to the facts? At this juncture we had better meet with flat denial the claim of secular education that it chooses the rigor of facts instead of a fancied faith. That claim has gone too long unchallenged. No man can live without some faith. If only for the reason that he does not know what one hour may bring, he cannot walk solely by his reason. It is not possible to live in suspended judgment. In minor matters we may so live, such matters as whether there are dried-up oceans on the moon, for our houses are not built on the moon. But on real issues such as—Shall I snarl tomorrow or be neighborly?—there is no chance of suspended judgment: there is only a live option. Default or postponement in that issue is low choice. Every man lives by some faith, faith being a profounder level of life than reason: he cannot help himself. The only man who lives in suspended judgment is at the end of a gallows's rope. Therefore he does not live.

The scientist has a faith—the faith that the universe is trustworthy, that it can be understood of mind, and that mind and the universe swim in a common medium. Secular education has a faith. Let us be blunt: the faith is secularism. It has a doctrine of God, and it can be stated thus: God, if God exists, can safely be left unmentioned during the fourteen years of thirty hours a week that comprize the educational time-span. It has a doctrine of Christ; he may or may not have lived, but if he lived he is not a revelation, for the mind proceeds by a search for facts not by revelation. It has a doctrine of man, more fantastic even than its doctrine of God and Christ. Shall we try to state secular education's assumptions concerning man? Man is a repository for facts which (by some chemistry in him) become knowledge, which in its turn becomes

wisdom. Man is "born free" but find himself in chains, and education strikes off his fetters. Man is on a highroad called Evolution or Progress; and, though he is yet far from home, he will arrive—granted that he is fed enough facts. This creed is false in every line; man is not born free, he is not incipient angel but devil-angel, and he will not arrive on this earth because very soon he must die. It is secular education, not Christian education, that is guilty of romanticism; and perhaps it is secular education, that is guilty of indoctrination, for by its silences (an immensely potent weapon) it indoctrinates children and youth to believe that God hardly exists and that Christ does not matter.

I would not for a moment suggest that secularism is the faith of the average teacher in high school or university. The teacher is in most instances pathetically nobler than the hidden assumptions or the pose of suspended judgment on which his educational system is built. Remember that nearly thirty million children are in public schools, and that they are taught by upwards of a million teachers, at a cost of two and a half billion dollars. Then consider our present world. The blame cannot be laid on education; but education, like the Church, cannot escape a share of the blame. In one year (1945-1946) crime increased by over seven percent in our cities and by almost twice as much in rural areas, the divorce rate approaches thirty percent of marriages, fifty percent of all sick people are emotionally maladjusted, and—we spend far more on cosmetics than on education. There is little evidence that a diet of facts, held in a pose of suspended judgment, has brought much "progress": progress in our world is a charnel house. Of all our cliches, surely the most vulnerable is the oft-repeated "What the world needs is more education." Not of the kind in educated Germany! Then what kind? Perhaps the lack of education is lack of a profound faith in God.

### III

The Christian college has not only a definite object, but is (potentially) the community in which a student can move towards the goal. Does someone say, "But there are courses in religion in more and more secular schools?" That is true and such courses have value. They build a bridge between the weekday school and the Sunday school, so that the latter no longer seems remote and unreal. But courses in religion, especially when they are optional and on the circumference of the curriculum, encourage false notions. They say in effect to the student, "Religion is a necktie, and you may prefer that respectability to meeting life in a sweater; and our roster of courses in religion permits you to choose even the color of the tie." But religion is not a necktie; it is the main artery of the man's neck. The demand of any worthy faith is all or

nothing. In a Christian college Christ is "all in all." Every course is, or should be, taught in a Christian climate, as in other schools every course is taught in a secular climate—in a search for facts and a pose of suspended judgment.

A Christian climate can serve not the mind alone, but the whole man. If emotion is thwarted, the man becomes emotionally afraid, or else seeks unworthy emotional outlet. If the primal awe in life is thwarted, the man will not cease to worship, but will turn to some idol with feet of clay. In the average university the climate is an intellectualism—greedy for facts as a miser is greedy for money, greedy for fame represented in grades, greedy for academic success. In the average college the end is achievement; in the Christian college the end is love, love in the New Testament sense, a radiant goodwill drawn forth by God's free grace in Jesus Christ. Cancer is the over-growth of one group of cells, a disproportion that threatens life. Mind culture can be a threatening disproportion. The Christian college, because its goal is a "full grown man" in Christ, is better able to serve the whole man.

There is a further need that can be met by the Christian college; just as the mind must be held in due proportion to the whole person, so the person must be held in due proportion in his community. The mind is not alone, and the man is not alone. Does not Fritz Kunkel make it clear that the "I" is nourished by the "We"? A man cannot study, or make any other worthy venture, except from some home of the spirit. He must have security as a person. Even an Antarctic expedition must have a ship as base, and some "Little America" in the wilderness. Can there be any adequate security in a college dedicated to facts and suspended judgment? I have read somewhere the story of a youth who fled from Russia at the time of the revolution, to make his home in China. But there he met the inroads of the Japanese. The surviving members of his family died, and his struggle to find work was all the harder because he was a stranger in a strange land. What to do? He crossed the border into Russia again, at risk of being shot by sentries; and his return was dictated not by any love for the new order in that land (the new order had slain his father), but by the fact that a man must have some kind of home. Do I make clear an immensely important fact? This namely; any student needs the security of the Beloved Community before he can even study. Only so can the mind aspect of the man find fulfillment; only so can the man himself find life. Secularism is merely secular; the word means locked within time and space. Secularism is, by the very word, a loneliness. But a Christian college is, again by the very meaning of the word, a fellowship of faithful souls in Christ.

#### IV

The Christian college has an even deeper resource, the ultimate and only resource, an acknowledged dependence on God. Educators have assumed that reason is its own safeguard. If we train the reason, they have said, people will act reasonably; and therefore our main need is for "more education." But it does not follow that if we train the reason people will act reasonably. Freud has punctured that pretense. His maps of the mind need correction, perhaps as much as the earliest maps of America, but he was still a pioneer. From him we have learned that reason can be overwhelmed suddenly and tragically by the "collective unconscious," by subliminal irrationalisms. Reason is by no means the strongest force to rule the mystery of human nature. This Hitler knew. While we trained the reason, he wrote, as early as 1924:

*"All the great movements of History are volcanic eruptions of passions and spiritual sensations provoked either by the cruel goddess of Misery or by the torch of speech thrown to the masses. Only a storm of burning passion can change the destinies of a people."*

Have college faculties realized that all education is under threat from demonic forces lurking at some depth of life, that mere rationalism is always swept by the flood of irrationalism? We should not have needed Freud's word. Jesus said, "Out of the heart proceed evil thoughts, murders . . . false witness, blasphemies." Paul likewise warned us; "For we wrestle not against flesh and blood, but against the rulers of the darkness of this world."

Then why should we say "What we need is more education"? Is that our real need? Education went down like a reed before the "blood-and-soil" madness of Hitler. To speak bluntly, education is doomed unless there is some defence against man's dark perversity. This Dr. C. M. Joad, leading agnostic in Great Britain, has lately admitted. He looked at a German concentration camp and said in effect: "This comes of frustrations. It is the legacy of defeat and poverty, as I have always said. But there is another factor which I have not admitted—a death wish, a nihilism, a demonic cruelty." Being an honest man he carried that admission to its last logic; If there is such demonism in man he is plainly lost, for the traitor is at the center of the camp, unless . . . unless from beyond man there comes redemption, unless God! Secular education knows no defence. Romantically it dreams its way through life, fondly imagining that to train the reason will breed reasonable men and a reasonable world. But the Christian college knows that there is an order of Grace over against the hidden realm of perversity. This the New Testament avows; "Where sin abounded grace did much more

abound." It is a striking fact that Hitler's irrationalism was opposed, not by the universities with their cult of reason, but only by the churches with their faith in God. Thus the Christian college can hope to stand in the storm; secular education is brave only while the sun shines.

The Christian college feeds not on facts alone, but on worship by which it is required to face and synthesize the facts. Man's body is fed by the whole cosmos no less, for bread and water come from the economy of a total universe. The spirit of man is fed from universal Spirit brought near in Bread and Wine, even the very gift of Christ. Near our summer home is a lake, land-locked, rising and falling with the rains. The natives call it Lost Lake. There is some nourishment in it, if you can find it, and much danger of infection. Not far away there is a stream; that has better drinking—water, even though there is some pollution from houses and cattle, for many springs flow into it. Close at hand a well-shaft has been driven deep, four hundred feet into the earth, from which there gushes in an inexhaustible supply, a fount of clear health-giving water. Here the parable; the land-locked lake is secular education, the stream a college with courses in religion, the wellspring the avowedly Christian college—its life struck deep into the acknowledgment of God in Christ. The church college is not the poor cousin of the educational system. In the turbulent irrationalism and the death-wish despair of our time, it may well prove the one strong citadel of "the lighted mind."

v

We have not yet stressed the word Protestant, but there is fresh cause for that emphasis at this juncture. Our quarrel is not with the concept of parochial schools. The conviction that worthy education must be within the orbit of radiant faith is no discredit to any branch of the Church. I for one would not wish to spend my life pleading for a merely secular education, however, much I may believe in separation of church and state. Our protest regarding Romanism is that it has let faith suffer corruption. We are Protestants in the fine original sense of the word: *protestare*, to bear witness. We must bear witness to the primal simplicities of New Testament faith. We believe that the famous verse, "Thou art Peter, and on this rock will I build my church"—a passage on which the whole edifice of Romanism is built—is poorly authenticated in itself, unsupported elsewhere in the New Testament, and contrary to what we know of the mind of Christ, of whom it is hard to believe that he would establish for all time a line of monarchical bishops. We believe that the New Testament provides no warrant for Mariolatry, and that the doctrine of the immaculate conception of Mary is cut from the whole cloth.



We believe that at Pentecost God ordained a priesthood of believers, not a dual order of sacerdotal men and ordinary men in which the sacerdotal is the only channel of grace. We believe that the Sacrament is a Sacrament, and therefore, a far deeper miracle than transubstantiation. We believe that the doctrine of works of supererogation — the notion that some men have left an excess of goodness on which Romanism can draw checks to credit goodness to souls in purgatory, granted gold has bought a mass, is an almost grotesque commercialism. We believe that any saint must trust, not to his supposed goodness (he being the first of men to know himself a very sinner), but to the sheer mercy of God in Christ. We believe, to give a great word its rightful rendering, that “those who are justified by faith shall live.”

If there is a present trend towards Romanism, not merely advertisement of the conversion of the prominent, the fact does not surprise us. The world is rocking in a storm, and people run to a refuge. When the storm has passed, they leave the refuge, if it threatens to become a prison. We cannot believe that Romanism reflects the New Testament. What has this pomp to do with the lowliness of Christ, this cult of works with his utter grace, this itch for power with his kingdom “not of this world”? True comity is served only by forthright honesty. Meanwhile we find no joy in controversy. We are grateful for many a token of Christlike grace in Romanism. We are glad that there is so large an area of common ground, and we shall try to extend it. We grieve over the dismemberment in Protestantism, and the deeper divide between Protestantism and Romanism, and we confess our sins. We would eagerly join the Romanists in a common warfare against antiChrist. The move must come from Rome. We have been too often rebuffed, and to invite new rebuff does not breed friendship. But we would respond at first sign of welcome—as sinful men meeting sinful men, as those who would be true to Christ meeting those who would be true to Christ.

The other issue, that of church and state, is baffling. It does not mean surely that a larger area of our world must be forever secular and a smaller area forever sacred. The founding fathers never consented to the notion that there is a gulf set between Sunday and Monday. The line was drawn because experience has shown that (such is man’s pride) when the state is dominant the religious conscience is coerced, and that when the church is dominant an exalted clericalism begets persecution. Thus there is always a tension between church and state, and an agreement to live and let live. The tension comes from the fever of creaturely pride; the kingdom of this world is not yet the kingdom of the Lord Christ. Should a Protestant college claim and accept Federal

aid, supposing such a measure were enacted into law? Who can say? There is no infallible judgment, and no rule of thumb. Teachers' salaries should be increased, and perhaps some plan can be devised whereby the burden falls where it should fall. But there are manifest dangers. The separation of church and state is now not an ideal order for which a man could rouse a passionate crusade, but a necessary working plan without which conscience might be infringed; and the danger of Federal aid is that it might lead to some attempt at Federal control. Aid or no aid, the Protestant college should declare that it serves God and not men. Not even the nose of the camel should be allowed in the tent. It is huge, insensitive, demanding—no tent companion. So I confess to a misgiving.

However, I hope that the Christian college will be true to its own genius. At present such colleges must probably be few in number, for the church at present is either unable or unwilling to support larger enterprises. Perhaps they should be small in size—from choice. There are perils and tragic clumsinesses in size, even though our age has been slow to learn. Evolutionists tell us that no giant gives rise to a giant. The largest animal ever known, the Antarctic whale, one hundred feet long, has its ears blocked and its eyes covered—a fact that may be a parable. To complete the parable, the eyes are covered by a huge upturned lip. Probably Christian colleges will be wise not to overbuild. It is hard to tell which is more degrading, the cult of numbers or the cult of bricks. Probably the best gift of the Christian college is in the realm of interpretation rather than in the realm of techniques. It can be the leaven in the lump, the “ten righteous men” for whose sake the whole city may yet be saved.

## VI

Can we give more explicit guidance? I am not an educator. I am only preacher and parent, and education nowadays regards both vocations as a handicap. You have foolishly invited me to be the fool rushing in, and I have foolishly agreed to be the fool. So let folly find some culmination. What should be the characteristics of the Christian college?

### (a)

For one thing, it should be rigorously honest. Let us “lay no flattering unction” to our souls; there is danger that some denominational shibboleth or pious fear may result in narrow indoctrination and a mind closed to the truth. The Christian college has often been stuffy and inept rather than radiantly Christian. This has been the critic's real (and justifiable) quarrel with much so-called Christian education. Christian faith is not a handicap to an honest mind, whatever outsiders

may say. For every man lives and learns within some faith. Why should an agnostic faith which says, "The ultimate can never be known" be a better vantage-ground for honesty than faith in Him who lived the hard truth at cost of a cross? Why should secularism, which holds that there is nothing beyond time and space, be a better springboard for an honest mind than the worship of Him who made heaven and earth? Secularism lives in a closed room. That is why it has sometimes ended by reducing all thought to chromosomes and chemistry. That is why it has sometimes denied the axioms of our nature in the dubious name of relativism. But Christian faith draws back the curtains, opens the windows, pushes wide the shutters, and lets the light stream in from suns and stars. This surely is the faith in which truth can be received. Honesty is not less possible, but more possible, in Christian faith than in the capsuled mind of the secularist.

But we must trust and not fear. The doctrine of evolution is an instance. Many a Christian college condemned it out of hand. But God writes on rocks as well as on the mind of man, and His various writings are not in contradiction, for God is truth. So we might have asked if a literalistic interpretation of Genesis is valid; and we might have remembered that immemorial stories, awe-struck in their reverence, are a better vehicle for truth than prosy history. We might have kept open house for the new doctrine, at least until the guest had proved his real nature. But no; we were afraid of the stranger. Then what happened? The issue is at safe distance now, and almost comic in its outcome. The evolutionists began to change the form of their doctrine. First it was an escalator of evolution. Then it appeared that the movement was not steady, but by kangaroo leaps; and that there were locked types and reverted types. Then came the startling admission that there is in every new event an unpredictable newness, a factor never explainable by its antecedents, an uprush from the primal ground of life. "Leave them alone and they'll come home": the next step may be the admission that contingency, the now-magic word, is but creationism in another name. But what of Christian colleges that flatly opposed the doctrine? The word remains, and has its partial truth. But the church meanwhile was guilty of obscurantism, and alienated the thinking world. It must not treat Freud as it treated Darwin. It must not bolt the doors of faith. It must trust the Spirit Who, so the sure promise runs, shall "lead you into all truth."

Communism could be another instance—not at a safe distance and by no means comic. The American mind has reached the point of hysteria in regard to communism; we are now the old lady who is sure there is a burglar under every bed. Hysteria is an open invitation

to communism, for its guarantees an obsession with the thing we would avoid. Is man the spawn of the economic process as Marx proposed? No, for even Marx himself set about to change that which (by his argument) controlled him. Is there an inevitable dialectic in economics, so that the masses must own the tools and lay all minds under fee? No, that dialectic was only a superficial reading which Hegel made in philosophy, and which Engels and Marx arbitrarily printed on economics; and if there were such a dialectic, it would doom communism in its inevitable swing-back. Has the Soviet edict usurped the axioms of conscience? No, the little flares which man kindles do not quench the eternal stars. All right. These facts being clear, we can study communism. It must be studied before it can be gainsaid. It must be studied with some small sympathy. Russia has never known our democracy, and need not be blamed for not understanding it. What has bred communism? Not mainly an ideology, but hunger and wretchedness. If it should come in America, it would come mainly through fear-struck obsession and through misery. It is here now in small minority, mainly because we have permitted misery in this land, and then have screamed at the symptoms instead of curing the disease. Are there no sicknesses in our own order—no demagogues, no flagrant greeds, no despisings of the brotherhood? We need not defend everything that communism condemns. Here also the one vantage-ground for truth is not secularism, but a resolute and courageous Christian mind.

These are but instances. They are cited to plead that the Christian college shall be true to truth. Our faith does not incapacitate us to receive truth; it requires us to receive it, and empowers us to recognize it. The secular mind inevitably ends by doubting mind itself, for the secular mind by the very name is locked within time and space, and is therefore the creature of dust. Every man thinks within a faith: he cannot help himself. The faith is born in him: it is in that sense existential, and (incidentally) every child takes to the word God as a bird to the air. I am today deliberately turning the tables: it is the Christian college, not the secular school, which can be really truth-seeking. For the Christian college is not capsuled; it is set in a pioneer camp among the Eternal mysteries. Let it prove a more rigorous and braver honesty than other schools can show. (b)

The Christian college should also be companionable—in the deepest bond, a common loyalty to God in Christ. The fine original meaning of the word college (collegium: a society) has been lost. The people in a college, students with teachers, are colleagues, a word coming from the same Latin root. In Oxford and Cambridge, as centuries later in

Yale and Harvard, the university was divided into colleges, colleagues held in a deep bond of friendship. In each instance the original bond was religion—a word which itself means bond. But now? The man voracious for facts, as the mouth can be gluttonous for food or the hands greedy for money, is honored; he, not the man who in lowliness seeks wisdom. The man who outstrips others in learning is honored; he, not the man who falls back in the race to help the lame runner reach the goal. The man who plays a lone hand is honored, the man who says, “I, I, shall study and achieve”; he, not the man compassionately aware of the sorrows and sicknesses of mankind, and who therefore cannot be content with an ivory tower. In technical schools (advertising, hotel management, commerce) education has become subtly careerist; and the man is honored who bids fair to win what our world calls success, and any incipient St. Francis finds himself in a pagan realm. Sadly we must confess that the average college is only a broken reflection of our acquisitive society, the microcosm of a clamant and selfish world.

But the Christian college *is* a college, in the remembrance of Him who said: “Whoever will be chief among you let him be your servant.” What would become of the accrediting which every college covets? Who knows? Perhaps it is a false coveting. A student should not be a receptacle for facts, and a teacher should not be a peddler of facts: they have a nobler birthright than that poor barter. A few deep meanings are better than a multitude of facts, especially if the meanings are held within a friendship, and the friendship is held within a sacrament. See a traffic light, and consider how differently secular education and Christian education would deal with it. Secular education would make a numerical study of all traffic lights, a comparative study of various systems, a historical study of the growth of cities, a psychological study of how white mice react to signals, and above all else a scientific study of the light-rays and electricity involved. Christian education does not ignore the facts. It faces them squarely, but it goes deeper. It would concern itself with meanings, well knowing that facts do not make wisdom any more than bricks make a home. The Christian teacher might say: “The meaning is the thing: the green light means ‘Go,’ and the red light means ‘Stop.’ They are there because men are bound in one bundle of life. Who so bound them? We must obey in goodwill, honoring one another, or our streets and world will become a shambles. They have become a shambles because there is a Will which we have disobeyed. In His will is our peace, and in His law of love our life.”

Let the Christian college be a college—a collegium, a comradeship within the deep bond of religion. Let it acknowledge wider bonds—with home, church, city, and a needy world. All about it there will be

other schools which are concourses of strangers greedy for facts, academic reflections of a competitive and lonely world. The more need, therefore, for a Christian college, where deep friendships and intimate mutual understanding dissolve the emotional block elsewhere found. There knowledge is a lowliness seeking wisdom, and the grand word college comes again into its inheritance.

(c)

Honesty is the word we have applied; then comradeship. Now: worship. What has become of chapel? It is an assembly now where student societies make announcements, and where pep talks are given pending the next football game. Believe me, I hold only friendliness for college societies and I like watching football; but I am concerned now about something called chapel. *Chapel* comes from the Latin *cappa*, a short cloak. The cloak was given by Saint Martin to a beggar. The room where the cloak was preserved was called *cappella*, thus chapel. He was a man, not only of outright compassion, but also of utter prayer. Yet his zeal was always tempered with mercy. Thus, though he disagreed with the Priscillianist heretics, he was horrified when they were slaughtered, and withheld himself for life from his fellow bishops who endorsed the massacre. Chapel: a place of Saint Martin kindness, Saint Martin zeal in the Christian faith, Saint Martin intensity of prayer. Now we make announcements and give dervish pep talks. Above all things, no compulsory worship!

That word compulsory, so used, is a fascination. The professor of fine arts says, "Look at this statue," but nobody speaks about compulsory art. The dean says, "You must take a language during your first year," but nobody complains about compulsory language. But if somebody says, "You must expose yourselves to Scripture, which has such prophetic power that it has overturned old cruelties, shaped new civilizations, and nerved men to martyrdoms," somebody promptly exclaims "It is tyranny!" Frankly, I, for one, do not understand. The state university says to the prospective student (though never in so many words, for it would sound too crude): "If you come here, you accept our secular climate and our secular assumptions. At any rate, you must be ready to expose yourself to them, for that is what you will get." For some strange reason the practice is not known as "compulsory secularism." Why do we cheaply surrender our most cherished convictions? Why do we weakly give all kinds of latitude? The world does not respect us for it, but suspects it for surrender. Would it not be more honorable to say to the entrant: "This is a Christian college, rooted in Christian worship. It believes in the Saint Martin kind of chapel. It is not compulsory

chapel, because you now have the chance either to take or refuse it?" I would plead that we be true to our heritage and faith. A Christian college should be first of all Christian—in worship, in group prayer, in personal witness. If that were lost, all would be lost. The Christian college, like the dreary realm of secular learning, would then have no shiningness, no window opening either on the courage of "perilous seas" or on the serenity of stars, and (if doom would then matter) no defence against the irrationalisms that must always erupt from a Godless society.

VII

We live in an age when faith is in eclipse. Our period of history is deformed, at least among the periods of the Christian tradition: it is the only one in which faith has not been the main axiom of life. Perhaps our gadgets and comfort are a poor exchange for a lost faith. In the Middle Ages debts were sometimes made payable in the next world. That would seem to us a dubious risk. If the invincible surmise of the soul is a mere relativism of changing customs, and thought itself only a phosphorescence playing around the withering pulp of the brain, perhaps it were better that what we call our civilization should perish by the atomic bomb.

Only faith can give nobility. The church-related college can be a bridge from one age of faith to another across the chasm of our nihilistic unbelief. But is not this the task of the church rather than of the college? Not of the church alone. A preacher has folk for an hour or two a week. So voracious is our fact-finding in school and our money-making in business that the church must, for the time being, be content with the tag-ends of time. It is not enough: weekday will overwhelm Sunday unless there is a church in the college, the office building, and the factory. The preacher aches with coveting when he remembers that college teachers have chance to bear their witness hour on hour each day. The present darkness may not soon pass. Two wars, black issue of the self-centeredness of the creature, have told us that lying, hating, and killing are the way by which life is saved. That darkness is not easily dispelled. But the structure of grace is still stronger than the flood of nihilism, if . . . if there are those who will reflect the Light.

The church-related college is in the historic tradition of learning. It need not surrender its high emprise. "By their fruits ye shall know them." Secular education—which easily becomes the implicit denial of the axioms of the soul so that there are now no landmarks, the dwarfing of man to his nerve reactions, the reduction of life to chemistry—can make of history only a cruel puppet-show. Christian education has made of it a conversation between time and eternity, a friendship between

man and God. "By their fruits ye shall know them." Light is still stronger than darkness, and our job on earth is to bear witness to the light. "While ye have light, believe in the light, that ye may become children of light." "The light shone in darkness, and the darkness overwhelmed it not."

### *Prayer and Benediction*

MARION E. MELVIN, '98

Lord, Thou has been our dwelling place in all generations—the generations of ancients and moderns, of yesterday and today. From the beginning men have sensed thy presence, and we of this day have seen thy footprints.

It has been the special privilege of our generation to see the unquestioned work of Thy hands in the history of Southwestern, as we look upon it today. It was thine unseen hand alone that dissolved mountains of difficulty, and removed obstacles that appeared to us insurmountable. Not to us, frail instruments in Thy hands, but to Thee be all the praise and glory!

Under Thy leadership we have been led from beyond "Jordan" into a place of larger promise, and in passing we have gathered these stones that we call Southwestern. For us they stand as a memorial to Thee. When other generations to come shall ask: "What mean ye by these stones?" may the answer ever be that they are a testimony to Thine unflinching presence and promise.

As we stand today on this mountain top, we view the past with profound gratitude to Thee, and turn our faces to the future with assurance of the same Power and Presence promised to those who follow Thee. Father, we humbly pray for those into whose hands falls the future of Southwestern. Give to them an abiding loyalty to Thee, and fail them not. It is our prayer that those of the past, the present, and the future, who have labored and who will yet labor for this institution, may sincerely plead as the Psalmist of old: "Establish Thou the work of our hands; yea, the work of our hands establish Thou it."

And now may the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with you, with the constituency of the four Synods, with the Directors, with the President, the faculty, and the student body, and with the many friends of Southwestern, both now and always. Amen.



# INAUGURAL CONVOCATION

THE HUBERT F. FISHER MEMORIAL GARDEN

WEDNESDAY, SEPTEMBER 21, 9:30 A.M.

SIDNEY W. FARNSWORTH, B.A.

Chairman of the Board of Directors, Presiding

---

## *Invocation*

GEORGE SUMMEY

Almighty and most merciful God, on this great day, we would place Thee *first!* It is of Thine unchanging grace and divine power that all the past has been wrought, and in these are our hope for the years to come. Thou Divine Three, the Father who plans, the Son who sends the Comforter, the Spirit who shows the things of Christ, *Bless Southwestern!*

We praise Thee for what Thou has wrought. We trust Thee for the future. We invoke Thy presence and blessing this day.

We thank Thee for all the accomplishments of the past. They tell us what Thou hast in store for us. The conditions and the doings and the hopes are all in Thy name.

Give Thy blessing now at the beginning of a new epoch in *Southwestern's* life, in a continuation of its efforts, its hopes, its ideals!

Give a special blessing to Thy servant who today closes his official task, a happy consciousness of duty done, and a sense of serenity for the future years. Give to the new administrator full grace for his task, and constant reliance upon Thee, the source of all power. Give to all associated with him in planning, administering, and teaching, Thy presence and sympathy and help. Give to all who have gone out from this institution loyalty and zeal in testimony and aims, and continue their success and their high ideals. Let a great company join in the pursuit of everything that will advance the glory of Thy great name and the welfare of the church whose work this is.

We ask it all, and more besides, with confession of our unworthiness and failures, in the name of the Christ whom we would glorify, and to whom, with the Father and the Holy Spirit, we will give all the glory, world without end. Amen.

## *Welcome*

SIDNEY W. FARNSWORTH

President Emeritus Diehl, President Rhodes, Distinguished Guests, Friends of Southwestern: On behalf of the Board of Directors of Southwestern at Memphis, as well as on my own behalf, it gives me great pleasure to welcome on this historic day our guests who have come from near and far in order to share with us the celebration of this happy and significant occasion—our hundredth birthday and the inauguration of our Fifteenth President. We not only welcome you, but we deeply appreciate your presence here today.

Most of us will not be present at our next centennial celebration, except perhaps in spirit. Let us therefore enjoy this one. I am sure that you will, when you hear the words of greeting from some of our distinguished friends who honor us today with their presence.

It is now my high privilege to call upon Dr. John H. Davis, respected and beloved Professor of History and College Orator, to present the bearers of official greetings.

### *Presentation of Official Representatives Bringing Greetings*

JOHN H. DAVIS, College Orator

Mr. Farnsworth, distinguished guests, ladies and gentlemen: We are all familiar, I am sure, with the famous lines from Isaiah often sung as an anthem—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Today we modernize the text and say, "How beautiful in Fisher Memorial Garden is the voice of him that bringeth greetings, that publisheth felicitations."

Some of you, versed in centennial or inaugural celebrations, may detect the absence in our academic procession of that imposing line of college presidents, which, carefully arranged in order of seniority of foundation, adds color and pageantry to such occasions. Since, however, in this particular celebration we desire to lay emphasis upon our religious rather than our academic ties, and since representatives of the four cooperating Synods are meeting here in joint session, we did not invite presidents and representatives from colleges and universities, much as we would have liked to do so. Instead, we have invited the presidents or heads of the church and academic associations to which Southwestern belongs, to come and extend greetings on behalf of their entire membership.

However, a great number of colleges and universities have, in the kindest and most fraternal spirit, sent greetings. You will find in our program the list of those institutions whose messages arrived before the program went to press. Many more have come in subsequently.

We are glad to have with us today, in our procession, some specially invited representatives from Presbyterian and neighboring colleges. We extend to them our deepest regards and appreciation. We welcome, too, the Moderator of the General Assembly, the Moderators of our Synods, our honorary alumni, and local friends of the college. And we are happy, indeed, to have with us on the platform, the official representatives of the church and college associations of which Southwestern is a member. Many have shown their high regard for this institution and their affection for President Emeritus Diehl and President Rhodes by coming great distances to extend greetings on behalf of their organizations.

And now, it is with great pleasure that I present the following whose name and organization represented are indicated on the official program.

*Greetings from the City of Memphis*

WATKINS OVERTON, Mayor of Memphis

Mr. Chairman and Fellow-Citizens: It is a privilege to extend greetings to Southwestern on behalf of the citizens of Memphis. Southwestern is dear to us, a part of our progressive city.

We have seen these fine buildings that surround us materialize from a dream into a beautiful reality. We have gathered on this campus to celebrate the paying of a debt that threatened the progress of the College. We have worked with you to the end that the college should be placed on a sound financial foundation. We are proud of your material achievements, and the small part we have had in making them possible.

Then, as the years have passed, there has come to us a deep satisfaction in the knowledge that Southwestern was determined to maintain its high educational standards. Neither the burdens of the depression nor the pressure for mass education has caused your leaders to falter or to lower those standards.

Finally, the people of Memphis extend their greetings because you have justified their faith in Christian education. In the world today, when strange ideologies seek to destroy those things we hold sacred, we

look to Southwestern for spiritual leadership and guidance. We know you will not falter.

We regret Dr. Diehl's retirement, but know his interest will always be in Southwestern. We wish for Dr. Rhodes, a fine scholar and Christian gentleman, every success, and pledge him our sincere support.

*Greetings from the Moderator of the General Assembly  
of the Presbyterian Church in the U. S.*

W. E. PRICE

I bring you greetings from the entire Presbyterian Church on this auspicious occasion, and congratulate you on this significant anniversary, and the inauguration of your new president, Dr. P. N. Rhodes. As one looks about your campus, he cannot but be impressed with the splendid equipment this college has for the special work it is designed to do. You stand at the top of the educational system of our beloved church, and there is only one institution of our church which surpasses you in value of your plant and the size of your endowment.

This is a marvelous achievement, when we think of the difficulties and the comparatively short time in which this eminent position has been reached. It is an evidence of the providence of God together with the leadership of President Emeritus Charles E. Diehl, backed by the Board of Directors, the four cooperating Synods, the citizens of Memphis, the alumni and friends elsewhere. To realize that this has been accomplished in twenty-four years adds greatly to the significance of the achievement.

We would not dim the glory of the pioneers in Clarksville who made this possible. The seventy-five years spent in that city, the Masonic College, Stewart College, and Southwestern Presbyterian University, built the moral, spiritual, and cultural foundation on which the college stands today. The sacrifices of Palmer, Kennedy, Stewart, Shearer, Hersman, Summey, and other stalwarts who believed such a college was possible, together with the noble men who taught on the faculty with personal sacrifices as great as those who supplied the means deserve our sincere gratitude. They were faithful to the ideals for which the college was founded, a Christian faith, a Christian service, noble living and unfaltering devotion to duty, all based on the Word of God as the foundation for faith and life.

We recognize that a large percentage of the ministers of our church were educated in Southwestern's halls, and a much larger percentage

of our local and national leaders, the laity trained here, have gone forth as leaders of civic, commercial, and political life, as well as church life.

The entire Church joins me today in congratulations, in prayers, and in best wishes for your future. May God bless you, and make you faithful in all good works to do His will.

*Greetings from the Synods of Alabama, Louisiana,  
Mississippi and Tennessee*

WILLIAM A. ALEXANDER

No one could have more joy than I in being selected for this happy assignment; for while the fruitage may be meager, certainly the roots of my life go deep into Southwestern. While it was at Clarksville, I was born practically on the edge of the campus, and there I grew up. Dr. Ogden likes to tell of his first glimpse of me—in a high chair, alternately waving and chewing upon a chicken bone. Dr. McIntosh remembers that when he managed the football team, he honored me by making me the mascot. Of course I can't mention these things, since it would be unbecoming of me to throw any light on the age of these two good friends. Also when I say that I united with the Presbyterian Church there under Dr. Diehl's pastorate, I must in all fairness add that Dr. Diehl was then a very young minister.

I attended Southwestern for four years and received a Presbyterian diploma—by which I mean it was probably more of grace than of works. And now I can say that I may be the only man here who has been in all four of the controlling Synods. I was a candidate for the ministry under the care of Central Mississippi Presbytery, and have held pastorates in Brownsville, Tennessee, Mobile, and Birmingham, Alabama, and Shreveport, Louisiana, thus bringing in the other three Synods. And now I speak for the four Synods as what may be called a qualified spokesman for them all.

As we felicitate Dr. Diehl for the accomplishments of his long and magnificent administration, so we would congratulate President Rhodes on the honor bestowed upon him, and express to him our confidence in his leadership. As I sense the pulse of the Synods, we are not interested in Southwestern simply as an institution with enrollment to be swelled, or as a diploma mill, boasting of increased alumni. We are interested in it as an institution which will combine educational integrity with aggressive building of Christian character. We want it always to be a

college whose instruction and influence are so positively Christian that individuals are brought face to face with Christ, both for making their personal decision for him as Saviour and for dedicating and training themselves for large Christian service and usefulness.

President Rhodes, we salute you in the name of our common Master, and pray for you an administration which will produce a dual satisfaction: yours, in the rewarding consciousness of a work well done in honoring our Lord; ours in witnessing and profiting by an aggressive work productive of a quickened, more effective, and devoted leadership in the Kingdom.

1

*Greetings from the Women of the Church*

MRS. A. WALTON LITZ

Birthdays are always happy occasions; a one-hundredth birthday is more than that—it is an achievement! When we couple with this the inauguration of a new President of a great institution, the significance of the occasion is deepened.

I bring to you the greetings of the Women of the Presbyterian Church in the United States, and particularly the Women of the Synods of Alabama, Louisiana, Mississippi, and Tennessee—Greetings that are fraught with memories of past struggles and victories, greetings that embody their love and prayers and deep faith in Southwestern.

Christian Education has ever been, and must ever be, dear to the hearts of women. We send you our sons and daughters, we ask that you carry on the Christian training we have begun in our homes. To you we entrust not only our own happiness, but the happiness and well-being of our Nation and of our World.

With a prayer in our hearts, and with gratitude to Him who has made this day possible, we greet you. Secure in the knowledge of a trust that has been kept during the years that are past, we look with abiding confidence to the future of Southwestern.

1

*Greetings from the Southern Association of Colleges  
and Secondary Schools*

HENRY H. HILL

A distinguished educator has said that the career of a university head is divided into three parts: First, there is what might be called the

honeymoon period which lasts for a few weeks or months, or even for a year or two. During this period faculty members, trustees, alumni, and students treat the new administrator in very friendly fashion, sometimes making him feel that he is actually welcome on the campus. The second period comes rather abruptly on the heels of this honeymoon period. During this time he comes to closer grips with some of the real and abiding problems of the institution, those which put gray hairs in the head of his predecessor and which could cause him to lose whatever color hair he has. As he wrestles with these problems, and the faculty, trustees, students, and alumni demand some solution, he finds it quite convenient to travel extensively and represent the institution on a number of notable occasions in other parts of the land. He gets more surcease from his worries abroad than he does at home. Finally (according to this experienced but slightly cynical educator), there comes the third period, when he seeks another job.

In the minds of some, being a college president is like flagpole sitting; it can be done, but why do it? The average stay of college presidents (in the same college) is about four years. It is reassuring to us all, and I trust comforting to the new president (of Southwestern) that his predecessor served long and successfully and retired as a going concern.

As president of the Southern Association of Colleges and Secondary Schools, I extend a most cordial welcome to the new president of Southwestern at Memphis. As president of an institution which endeavors to provide good elementary and high school teachers who will send freshmen to Southwestern with better than average chances of academic survival, I extend good wishes to a fellow Tennessee college president. As a fellow instructor in Spanish at the University of Virginia and, therefore, a long time personal and professional friend, I offer my continued respect, friendship and affection to Peyton Nalle Rhodes. He has justified the confidence which we had in him some twenty-five years ago.

Finally, I wish for Southwestern under his leadership the courage and vigor and freshness of outlook which gives an educational institution the right to be called great. I congratulate the Board of Directors, the faculty and students, the alumni and the citizens of Memphis as they share with President Rhodes the challenges which face every human institution in an age of science, speed, and mass production.

May Southwestern educate leaders who can accept with serenity the things that cannot be changed, who have the courage to change the things that can and should be changed, and may God give the faculty and the students the wisdom to distinguish one from the other.

*Greetings from the Association of American Colleges*

GUY E. SNAVELY

This summer I had the richly rewarding experience of a trip around the world. On one memorable day we motored from Tel Aviv, the capital of the new nation of Israel, to Mount Carmel, thence via a brief stop at Nazareth to Tiberias where we took a ride down the Sea of Galilee to the River Jordan. There we must have been very close to the spot where Elijah dropped his mantle on the shoulders of the younger Elisha.

Today a heavy mantle is being handed on by the rugged individualist whose monuments you see about you in the careers of successful alumni present here, and in these magnificent college buildings on this most beautiful campus. We trust he will not pass on to his reward in a chariot of fire, although he has been through some fiery ordeals to attain such conspicuous success as a college president and as a leader *par excellence* in church and educational circles.

I count it a great privilege to have worked intimately with President Charles E. Diehl in advancing the causes of the Association of American Colleges, the National Commission on Christian Higher Education, the Southern Association of Colleges and Secondary Schools, the Southern University Conference, and the Dixie Athletic Conference.

With quiet persistence he regularly strove and usually won in the battle for the right.

To him and to the younger prophet, Dr. Peyton N. Rhodes, his distinguished successor at the helm of Southwestern, I deem it a great pleasure and a high honor to bring greetings personally and officially for the other 660 member presidents of the Association of American Colleges. To President Rhodes we extend the best of wishes for the utmost success in his new responsibilities.

*Greetings from the American Council on Education*

HARVIE BRANSCOMB

Last summer I made a tour of the capitals of a number of European countries on a mission for the Department of State. In every country visited the decisive word on all matters of education had to be spoken by the Ministry of Education, and usually by some individual in the Ministry. This is not the case in the United States. Higher education,



which is the blue print for that part of our future which we consciously plan, is not determined in this country by any one agency or man. Our national educational policy is democratically determined by all our educational institutions, acting independently and in voluntary cooperation with each other. Let us hope that we can keep it that way.

The American Council on Education is the voluntary organization which includes public school systems, colleges, universities, and educational organizations of many sorts. Southwestern has long been an honored member of this organization, and on this happy occasion it is my privilege to bring felicitations to Southwestern from her sister institutions both great and small.

Southwestern has contributed greatly to the state, the region, and the nation for a full century. Her influence through her alumni down to the third and fourth generation is widespread. She has stood for high ideals in religion and ethics, and for high standards of intellectual effort and achievement. In the light of Southwestern's century of outstanding service, we look forward with happy anticipation to the deepening and widening influence of this great institution in the century upon which you are now entering.

President Diehl is known as one of the strong figures in American education. He has served not only this institution but other educational institutions as well by his counsel and wisdom as to the course which American education should take. His colleagues know him not only as a wise counsellor, but also as a delightful companion, whose presence and whose stories have lightened many an educational gathering.

Southwestern looks backward today with pride and can look forward with confidence. Not the least of the factors underlying that confidence is the selection of Dr. Rhodes for the presidency of this institution. He has the scholarship to make an outstanding contribution to this college, to this community, and to this region. Those of us connected with other colleges and universities look forward to working with him as a distinguished colleague. We believe that with his leadership, and with the support of the alumni and many friends of Southwestern, we may anticipate a great period of expanding service by this fine and venerable institution.

*Greetings from the Presbyterian Educational Association  
of the South*

W. B. GUERRANT

It is a pleasant task indeed to have this opportunity to speak for the Presbyterian Educational Association on this high occasion and to bring to Southwestern the heartiest congratulations of the Association upon the attainment of its centennial of service and upon the inauguration of its new president, Dr. Rhodes.

The Presbyterian Church has ever been a Church which lays a large emphasis upon education. Since the time of Calvin to the present day, this Church has held that Christian Education is essential to the enlightenment of the human mind and is the taproot of the freedom of man's spirit. By the side of its pioneer church, stood the school.

We are grateful to God for the leadership which Southwestern has given to her Church during a time when such leadership has been much needed. The faithfulness of the College to the ideals of the liberal arts curricula, its uncompromising stand for a high type of scholarship, and the challenge and encouragement given to her sister colleges of the Association are gratefully acknowledged.

No acknowledgment of the contribution of Southwestern to the Church and State can be made without taking note of the part played in the building of the College by her retiring president, Dr. Diehl. His dreams have at last been translated into beautiful buildings, carefully chosen faculty, and an excellent student body. The sacrifices and heart-breaks through which he and Mrs. Diehl have passed are as nothing compared to the institution which they have helped to create. Honored by educational associations of his Church, the Southland, and the Nation, Dr. Diehl has taken his place in history "among the builders of cities and the procurers of peace."

The Association wishes for him and Southwestern's new president, Dr. P. N. Rhodes, an increasingly useful service under God throughout the years to come.

*Greetings from the Tennessee College Association*

DAVID A. LOCKMILLER

It is a threefold pleasure for me to represent the Tennessee College Association, an organization composed of twenty-four independent and church-related colleges and six State institutions, on this historic occa-

sion. First, I bring cordial felicitations to Southwestern at Memphis on the successful completion of its first century of service in the field of Christian higher education. Second, I am privileged to convey our warm greetings to Dr. Charles Edward Diehl, distinguished Presbyterian clergyman and educator, who ably served as your President for thirty-two years, and to thank him for his many services to our Association and the cause of higher education. Third, I am happy to extend heartiest congratulations to Southwestern and Dr. Peyton Nalle Rhodes on the occasion of his inauguration as President, and to express the wish of his co-workers in Tennessee that his administration will be long and crowned with success and happiness.

Southwestern, first at Clarksville and now at Memphis, has achieved its present eminence through careful planning, hard work, and much sacrifice. Although one of the oldest colleges in the State, it is at the same time one of the youngest in the vigor of its liberal arts program and one of the most thorough in its insistence upon high standards. With its Christian ideals and record of one hundred years of constructive service to Church, State, and Nation, its future in this great Mississippi Valley is assured. As it enters its second century, it has the appreciation and best wishes of the Tennessee College Association for centennials to come.

*Greetings from the Southern University Conference*

GOODRICH C. WHITE

When the Southern University Conference was organized fifteen years ago Southwestern at Memphis became one of its early members. During the years since, Southwestern's President and his colleagues have been active in its work and in its leadership. For ten of those years Dr. Diehl has served as the able and efficient—and sometimes very exacting—Secretary and Treasurer of the Conference. He is held not only in great respect and esteem, but in warm affection. Southwestern, the institution he has builded here, in turn commands the respect and admiration of the academic world, chiefly because of the fidelity with which she has held to the "ideal of excellence" in the field of liberal Christian education. And in these later years we of the Conference have come to know and admire Dr. Rhodes, who now assumes the duties of the presidency, and to look forward to cooperation and to fellowship with him.

It is, therefore, for me an honor and a high privilege, as President of the Southern University Conference, to bring greetings and congratu-

lations to Southwestern on this centennial occasion; to assure Dr. Diehl—and I know that I speak for each individual member of the Conference—of our continuing affectionate regard; to wish for him still many years of deepening satisfactions; and to wish for his successor, President Rhodes—certainly not within four years the full cycle of tribulations with which, by implication at least he has been threatened this morning, but instead—an administration as long, as fruitful, and as richly crowned with success as that of his predecessor.

*Greetings from the United Chapters of Phi Beta Kappa*

PHILIP DAVIDSON

It is uniquely appropriate that, at the inauguration of a new president of Southwestern, it is possible to bring greetings to the newly selected Chapter of Phi Beta Kappa at Southwestern and to extend a belated welcome to Southwestern from the United Chapters of Phi Beta Kappa.

At the meeting of the Triennial Council this past September, the local members of Phi Beta Kappa were authorized to install a Chapter at this institution, and in a short time Southwestern will join the more than one hundred fifty other member institutions in that ancient and honorable fraternity.

This recognition comes as a result of the superior leadership exercised by the retiring president, Dr. Charles E. Diehl, and has been delayed by the intervention of the war, for this institution has long been promoting the ideals of Phi Beta Kappa.

Its faculty members, widely known for their fine qualities as teachers, are likewise men and women of vigorous intellectual activity. Southwestern is one of the twenty-five institutions in the South which were selected by the Carnegie Foundation for the Advancement of Teaching to participate in an experimental program to stimulate research among faculty members. The Southwestern faculty has made as effective use of those funds as any of the participating colleges.

The students of this institution likewise are a testimony to the high quality of work done here. Numbers of them have entered graduate schools in the country and have distinguished themselves. Southwestern graduates are welcomed in every one of the leading graduate schools of the nation.

Likewise the citizens of Memphis have surely seen the influence of this institution on the cultural and intellectual life of Memphis through

faculty lectures, through the work of the music department, and in numbers of other ways.

On behalf of the United Chapters of Phi Beta Kappa, therefore, I bring the warmest greetings to President Peyton N. Rhodes and express the confident hope that his inauguration will mark a long, continued, and happy association with Phi Beta Kappa in the promotion of the "highest ideals of scholarship, friendship, and morality."

1

*Greetings from the Faculty*

A. THEODORE JOHNSON

Mr. Chairman, ladies, and gentlemen: *Ave atque vale*—Hail and Farewell! We of the faculty and staff of Southwestern at Memphis, who have been so intimately identified with her fortunes and tribulations, offer our tribute of appreciation and gratitude to Dr. Diehl, who has so long led us, and our pledge of loyal cooperation to our colleague, now our leader. *Per varios casus, per tot discrimina rerum*—through the difficulties and anxieties of the years of the locusts, when wars, depressions, and false doctrines imperil our national existence and the faiths we hold dear, we have gone on to unspectacular triumphs, owed largely to the steadfastness and selfless devotion of him who has but lately laid his burden down.

Time hath, my lord, a wallet at his back,  
Wherein he puts alms for oblivion.

We would continue to give alms for oblivion, to go on to new labors, with full devotion to the ideals of truth and goodness which we have been so long taught to revere. To you, President Rhodes, we the faculty and staff of Southwestern, for the greater glory of this college, give assurance of whole-hearted support and devoted labors, as Southwestern enters its second centenary.

1

*Greetings from the Alumni*

ROBERT K. ARMSTRONG

In representing the alumni of Southwestern at the inauguration of the college's fifteenth president, I am privileged to bring greetings from the Alumni Association to President Rhodes and to Southwestern.

We alumni, each having been personally influenced by our connection with the college, are especially appreciative of the high quality of

Christian education for which it stands. We are justifiably proud of Southwestern's one hundred years of fine service to the Church, the South, and the Nation, and we are particularly grateful for the splendid leadership during the past thirty-two years of our retiring president, Dr. Charles E. Diehl, whose selfless devotion has been a principal factor in the success of the college.

Loving our Alma Mater as we do, we were intensely interested in the choice of a new president for the college. We were extremely happy when the selection of Dr. Rhodes and his acceptance of the office were announced.

The high Christian ideals and educational standards which have been fostered so ably in the past are assured of continuance by this wise choice. The abilities and ideals of President Rhodes are known from the start to all of us in the Southwestern family, and this knowledge gives us assurance that the future of the college is in excellent hands.

I extend, on behalf of the alumni, congratulations to President Rhodes and Southwestern, and pledge our continuing whole-hearted loyalty and support.

*Greetings from the Students*

DENBY BRANDON, JR., '50

On behalf of the present Southwestern Student Body, I bring greetings. I would like to express our pleasure in the selection of Dr. Rhodes as the new president of Southwestern. While we are very proud indeed of the past accomplishments of Southwestern, we are also looking forward confidently to the future under the leadership of a man such as President Rhodes. One cannot remain long on the Lynx campus without feeling the atmosphere of genuineness that pervades the whole institution. It is indicative of a college spirit that extends far below the surface and places value on real educational achievements.

We are all acutely aware that these things are the results of the efforts of such men as Dr. Diehl, Dr. Rhodes, and a faculty which we feel is second to none. These men have already made a rich contribution to the life of the college. The students of the college desire to express themselves as being ready and willing to do their part in the future development of Southwestern. It is in this spirit of warm cooperation that we approach the coming year under the able direction of our good friend and new president—Dr. Rhodes.

## *Presentation of Two Historic Guests*

JOHN H. DAVIS, College Orator

Though there are many other distinguished visitors here today to whom we should like to call your attention, I desire to present two who are uniquely distinguished, and will ask them to rise: Mr. Lucian C. Connell, Grand Master of the Grand Lodge of Masons of Tennessee, who reminds us of our Masonic origin one hundred years ago. The other is Mr. Isaac Pierce Mason of Stockton, Alabama, a former Professor of Physics at Southwestern, who composed the music of our Alma Mater. We are happy to have you two gentlemen with us on this significant occasion.

## *Presentation and Induction of the Fifteenth President*

Sidney W. Farnsworth, Chairman of the Board of Directors: At the regular stated meeting of the Board of Directors on February 1, 1949, Dr. Peyton Nalle Rhodes was unanimously elected to the office of President of Southwestern at Memphis. We have met today to consummate and signalize the new administration and formally induct into office our new President. Dr. Charles E. Diehl, President Emeritus, has been asked to present his successor in office.

(Charles E. Diehl rises, addresses the Chairman and audience, and presents Peyton N. Rhodes, who rises and comes forward.)

Charles E. Diehl: Mr. Chairman, ladies and gentlemen: Nothing could please me more than this assignment. I regard it as a privilege and an honor to present my worthy successor in office on this significant occasion in the history of the College. In this particular case I wish that it were customary to present also his lovely wife, who is equally worthy to stand by his side, and, since this is a formal public event, I will use the term, "Silent Partner." Inasmuch as I can speak from a happy experience along this line, I venture to remark that it is difficult to exaggerate the importance and significance for good or ill, particularly in the pastorate or the presidency, of the background, the character, the disposition, and devotion to a common task of that Silent Partner. We know her intimately, and it is a source of relief and satisfaction to feel sure that it will be said of her, as one of our oldest and most trustworthy caretakers said of her predecessor, "She graces the campus."

Twenty-three years ago I went to Charlottesville, Virginia, to talk to a young man, of whom I had heard excellent things. We needed a physicist, but we did not want a mere scientist. We wanted a broadly

educated man, an attractive personality, who knew how to teach and whose ideals were in accord with the fundamental values for which Southwestern stands—in short, a gentleman, a scholar, and an intelligent and active Christian. It was a memorable afternoon that I spent with that young man. I soon found out that he was a rare individual, the kind of man we were seeking. We called him and he accepted. He has been with us during these intervening years, and he is with us today.

In extending Greetings from the University of Virginia, President Colgate W. Darden, Jr., wrote as follows:

“President Rhodes received his bachelor’s, his master’s, and his doctor’s degrees from this University, and his early teaching experience was as Instructor here in Physics, in Chemistry, and in Spanish. We are proud of this distinguished Alumnus whose depth of scholarship, range of knowledge, and zeal in administration make him well fitted for the post of leadership at Southwestern.”

He has served Southwestern, always with ability and fidelity, in many capacities, including for the past five years, the office of Vice-President. He has had an important part in bringing the College to its present eminence. By reason of what he is, he commands the respect of all who know him, and has endeared himself to his colleagues on the faculty and staff, to generations of students, to the people of Memphis and this vicinity, as well as to a large circle of men and women in the educational world.

Chancellor Robert M. Hutchins, of the University of Chicago, sometime ago delivered an address in which he gave his judgment concerning the qualifications of a college president who is a real administrator and not a mere office holder. He assumed that the individual under consideration would have the requisite mental and spiritual equipment for the office, and then mentioned four specific qualifications which he regards as absolutely essential. They are (1) courage—the ability to make decisions; (2) fortitude—the strength to stand by his decisions; (3) justice and (4) prudence. The last two certainly connote what we call “common sense.”

These qualifications are quite essential, and all who know Dr. Rhodes will, I think, agree that he has them, as well as many others equally essential, such as patience, self-control, innate kindness, a friendly disposition, and a sense of humor. Above all these he has the rock-ribbed integrity of a man of honor who will not lie, whose word is his bond, and who is worthy of our highest trust.

It is this man, Mr. Chairman, my dear and long time friend, whom I rejoice to present for formal induction as President of Southwestern at



Memphis, with the conviction that the future of the College is in safe and capable hands.

Mr. Farnsworth: "Peyton Nalle Rhodes, scholar, administrator, educator, do you here and now ratify and confirm your consent, already given, to accept the Presidency of Southwestern at Memphis with all the powers and responsibilities of that office?"

Dr. Rhodes: "I do."

Mr. Farnsworth: "Do you solemnly engage, insofar as in you lies, to maintain and advance its scholastic standing, to respect its worthy traditions, to conserve its spiritual values, and to seek the highest welfare of the young men and women committed to your charge?"

Dr. Rhodes: "I do."

Mr. Farnsworth: "By the authority of the Directors of Southwestern at Memphis, I hereby declare that Peyton Nalle Rhodes has been duly inducted as the Fifteenth President of Southwestern at Memphis, with all the powers and responsibilities inherent in that high office. I present him as one who is worthy of our highest respect, our deepest confidence, and our wholehearted loyalty and cooperation. I now invite you to give attention to his inaugural address."

## INAUGURAL ADDRESS

PEYTON NALLE RHODES

Mr. Chairman, Dr. Diehl, Honored Representatives and Guests, Members of the Faculty and Staff, Alumni, Students, and other Friends of Southwestern: To be inducted into the presidency of Southwestern at Memphis is a high honor which imposes a great responsibility. Especially is this true when one must follow so distinguished a predecessor as Dr. Charles E. Diehl. You who are present here this morning need but look about you to see in enduring stone some of the visible results of his energy, perseverance, and wisdom. What you cannot see are the even more enduring results of his ideals for Christian education to be found enshrined in the lives of those who have studied here and who will transmit those ideals to countless generations yet unborn. To attempt to follow a man whose visions of greatness for this college have always been so clear and so real, must, of necessity, give one an overpowering sense of inadequacy. Possibly the most appropriate tribute I can pay Dr. Diehl is one written by Theodore Roosevelt to John Burroughs when he said, "It is a good thing for our people that you have lived, and surely no man can wish to have more said of him."

I have discovered already some of the challenging duties pertaining to my new position, a position made increasingly difficult by the uncertainties, both moral and economic, of these times. However, I have been assured of the full support of the Board of Directors and its Executive Committee, of the cordial good wishes of representatives of the Church, of the hearty and sympathetic cooperation of the members of the faculty, staff, and student body, of the confidence and assistance of the alumni, and of the kindly interest and good will of many friends of the college both in Memphis and at a distance. I can say only that I shall do my best with what measure of administrative ability I may possess or acquire. And so, with emotions which I would describe as not mixed, but somewhat scrambled, I give myself to the consideration of what might well be called *Constants in a Variable World*.

*This is the age  
Of the half-read page.  
And the quick hash  
And the mad dash.  
The bright night  
With the nerves tight.  
The plane hop  
And the brief stop.  
The lamp tan  
In a short span.  
The Big Shot  
In a good Spot.  
And the brain strain  
And the heart pain.  
And the cat naps  
Till the spring snaps—  
And the fun's done!*

\*"TIME OF THE MAD ATOM" by Virginia Brasier

You will wonder with me if this can be a true picture of our present day. The words of this little bit of verse found in a recent issue of the *Saturday Evening Post* bring up images of tabloids, neon lights, hypertension, transcontinental commuting, indoor bathing beauties, gangsters, cardiac trouble, and of a hearse! It isn't a too cheerful picture of what we hear continually described as "The Scientific Age," "The Air Age," "The Atomic Era," terms descriptive of the highly technical knowledge at man's disposal, but of which knowledge, as a student of physics, I can say in all truth most people are dismally ignorant. They are quite willing for those strange, often queer, yet highly respected individuals called scientists to possess practically all of the knowledge

---

\*Reprinted by special permission of the *Saturday Evening Post*.  
Copyright 1949 by the Curtis Publishing Company.

about and the entire control of any operation more elaborate than pushing a light switch or striking a match. No, I do not think technical knowledge is sufficiently universal to justify calling this a scientific age. It would seem to be rather an age out of joint, of uncertainty about values, of social and economic unrest, of vague groping for security from the cradle to the grave, of greedy desire to get something for nothing—from the government, if possible—certainly without any sweat, of regimentation of the many by the duly elected and favor-distributing, demagogic few. Listen to the titles of some recent books:

*Civilization on Trial*  
*Man and Security in Calamity*  
*Fear, War and the Bomb*  
*Our Plundered Planet*  
*Peace or Anarchy*  
*On the Edge of the Abyss*  
*No Place to Hide*

I think that perhaps Sir Richard Livingstone of Oxford University has hit upon the best name for our times, "*The Age Without Standards*." He has pointed out that "Our weakness is that good and evil are mixed together and that the tares not only grow among the wheat but are not distinguished from it." "Knowledge," he continues, "is important, still more so is the power to use it; but most important of all is what a man believes, what he thinks good and bad, whether he has clear values and standards and is prepared to live by them." This, I think, gives us a definite clue to a hope that the dim picture of the present may be brightened for the future. As Emerson said, "This time, like all other times, is a very good one, if we but know what to do with it."

With this thought in mind, it would seem both appropriate and pertinent to use this occasion, marking as it does the end of one century of Southwestern's educational effort and the beginning of another, to restate the fundamental principles or bases upon which this college has builded through good times and bad, and then to list certain objectives which may enable her to make further enduring contributions to church, community, and nation in a conscious effort to re-assert and maintain those traditional standards of life so sorely needed by youth and adult alike, and to which well-known national and international personages in every field of endeavor are insistently demanding a return.

(1)

*First*, in this "age of the half-read page," Southwestern stands for educational genuineness and excellence in the American tradition of the liberal arts and sciences.

American higher education has been founded upon a tradition which insists on the inherent right of free men voluntarily to establish and to maintain institutions, the purpose of which is to foster religious, cultural, and educational ideals. Foremost among such institutions, which have endowed our society with both dignity and diversity, is the non-tax-supported liberal arts college which has always been an integral element in the pattern of higher education of this country. The small, privately controlled college is a distinctive American institution, an institution almost unique in the world. Europe produced great universities long before the discovery of America, but, with a few notable exceptions, they were and are under government control.

Recent trends in education together with the post-war inflation place the liberal arts colleges in a critical position. The war-born emphasis on technical and highly specialized vocational *training*—I did not say education—has obscured for the uncritical person the prestige and significance of the study of liberal arts and sciences and their very practical and intrinsic values for living. In a world in which many of the ablest minds are busily perfecting new and better machines of destruction—and, as one with some training in the sciences, I feel the keenest satisfaction in their technical competence and know-how—the study of the humane ideals of the liberal arts is important as never before. I would certainly not minimize the values of vocational education, but such education, concerned primarily with making a living, is not enough. A liberal education is not an education designed for the wealthy, but one useful in varying degrees to all students and essential to the production of *leaders* instead of average persons. As Bernard Iddings Bell wrote recently in his disturbing little volume, "*Crisis in Education*," "What we need is for educators to realize—and to sell the idea to the populace generally—that no one can be called decently educated until he shows a shrewd conception of what it means to be a human being, an appreciative understanding of human greatness and goodness, a knowledge of what those people are like who in any and every generation rise from the ruck of men and women to become the honored, the revered, the beloved of the generations that come after them. To impart such an understanding is the purpose of liberal studies and their justification."

The liberal arts and sciences are now, just as they have always been, the best preparation for the problems which youth must come to face

in a complex and changing world, for the function of a liberal education or, more properly, a liberating education, has always been to free the minds of men from ignorance, prejudice, intolerance, and indecision when faced with the necessity for commitment. It fits the student for a critical examination of the past so that he may be better able to evaluate the present and thus to shape the future by transmitting to other generations the values and ideals which have stood the test of time. It is far more difficult to motivate students for the study of moral and aesthetic values and responsibility for good citizenship than to teach them skills and knowledge which can be put to immediate commercial use. Making a life is often confused by youth, by parents, and by teachers with making a living.

The Southwestern faculty has been consistently alert to trends in educational practice and has made an important contribution to what is termed "general education" in its widely known humanities course, "Man in the Light of History and Religion." Exploration continues in the fields of the natural and social sciences for appropriate integrating courses which are neither superficial nor shoddy in their content. However, our faculty refuses to be stampeded into new courses just because they may be described by new words and phrases, nor do they believe that every straw in the educational wind was blown necessarily from a haystack of improvement.

In addition to a controlled diversity of required basic courses, including two year's of Bible, we are a bit old-fashioned maybe and think that departmental majors, if carefully planned, have much to commend them. A student must penetrate to such depth in some one field of study that he knows what knowledge is and how much industry is required to gain even a little of it. As President Lowry of Wooster College has aptly put it, "It is a sad thing to miss the forest for the trees; but it is equally sad to have a huge forest with no trees at all."

Honor courses, available to exceptionally able seniors, introduced first and then followed some eighteen years ago by the Southwestern tutorial plan of individual instruction, available to juniors and seniors, provide a sympathetic and stimulating partnership between student and teacher. This was the first tutuorial plan introduced into the South and it remains among the relatively few in the nation even now. Obviously honors and tutorial courses are expensive, requiring as they do the time of a professor who might be teaching, otherwise, a class of, say, twenty or more persons. We feel, however, that their value is so great in creating enthusiasm for and practice in independent study,—for self-education under guidance,—that we shall make every effort to maintain and

even expand them. We do not propose to do graduate work in a four-year college, but we do have the reasonable expectation that a student who is graduated from Southwestern will have learned not only certain fundamental facts and ideas about man and his environment but will have acquired also a method of attack which will enable him, as a citizen engaged in either a business or a profession, to evaluate people, things, and situations, and to pursue through life the thrilling adventure of a continuing education.

A distinguished teacher whose sage counsel has been widely sought over the nation as a consultant on curriculum content and method once observed during a visit to Southwestern, "By maintaining, but with constant critical examination, the curriculum you now have, your faculty has preserved the sort of program my institution is getting around to after a long study."

Obviously, such a program, developed over the years, cannot be attempted without a faculty of high character and competence or one not alert to self-improvement through creative activity, research, and a continuing participation in the meetings of the professional and learned societies. One of the most stimulating grants the college has ever received was made by the Carnegie Foundation as a result of the thinking of its distinguished President, Dr. Oliver C. Carmichael, who is among our guests today and who will participate in the symposium this afternoon in Hardie Auditorium. These grants have provided funds which make it possible for a number of faculty members to pursue individual researches either during the summers, or on a part-time basis during the session. The range and diversity of these projects, some twenty-five of which have been initiated in the last three years, are surprising, and as a result of them there has been an unmistakable stimulus to revitalized teaching. It is our earnest hope that when the funds from these grants are no longer available, some means may be found to secure other and even larger sums to continue the sound plan which the Carnegie Foundation made possible.

A few minutes ago you listened to a number of gracious words of greeting brought to the College by those best acquainted with its distinguished past. To have included among these greetings one from the United Chapters of Phi Beta Kappa was possible due to their recent action in granting to Southwestern a charter for a chapter to be installed on this campus during the present session. It is not necessary to indicate to anyone present that such a charter is the highest stamp of approval that an institution in this country can have, not only for academic excellence, but also for the proper conduct of all of its affairs.

(II)

A second principal upon which Southwestern has insisted is the essential place of Christianity in the attainment of the highest educational ideals.

"The position of Southwestern upon the fundamental matter of the relation of religion to education is founded upon these convictions: that God is the ultimate Reality in the universe, and that life can never be truly understood apart from Him; that the development of a society of individuals dominated by the Christian spirit is the only purpose worthy of the highest loyalty of humanity or capable of motivating the best type of manhood or womanhood; and that Christianity is the only force of sufficient moral strength to create the highest educational ideals and to inspire the attempt to reach them."

SOUTHWESTERN BULLETIN, CATALOGUE NUMBER 1949-50, p. 21

It would be absurd to suppose that a college is made "Christian" merely by requiring of all students courses in Biblical studies, or of having a college chaplain, or required attendance at chapel services. I would not say that Newton's three laws of linear motion or the several laws relating temperature, pressure, and volume of confined gases are either Christian or non-Christian, but I would say that personality, sound academic preparation, and teaching skills being equal, the professor at home in the atmosphere of the reality of Christian faith will interpret to the student the laws of nature more adequately than one who is not. To my mind, education can be ideally Christian only when the student's growth in learning is accompanied by a growth of his personality in an environment where the attitudes and standards are such that Christianity is regarded not as *a* unifying and catalyzing force, but as *the essential integrating factor* for the student's whole program.

It is just about as difficult for a person to be "neutral" in matters of religion as it is for a country to be "neutral" now in a war. The inevitable question arises, "Which side are you neutral on?" Possibly we can blame the war for the increased dulling of our sense of educational balance, resulting in overemphasis on material ends and a de-emphasis of spiritual values.

If we are to build a new civilization in an age with impaired moral standards, we must first have the men and women for the task. The Christian college supremely offers this hope, as Sir Walter Moberly said just recently in his incisive book, *The Crisis in the University*, where teachers and students, seeking "new symbols" for old values, may "play the role of a creative minority from which the whole community may take color." The Church is not likely to do a great deal toward saving youth merely by discussion groups popularized by hot dogs and iced drinks. She must challenge non-Christian educational policies with the

best minds which both the Church and the college can command. When there are steadily at work strong forces to belittle religion, socialistic suggestions that the Church should yield its traditional educational function to the state or federal government, all of the facilities of the Church and college must unite in an aggressive effort to produce those leaders, both in the ministry as well as among laymen, but particularly among college teachers, who in the field of higher education, at least, are the only hope of winning what many now regard as a sort of last ditch fight against the complete secularization and regimentation of our whole society. "Christianity is a battle, not a dream," said Wendell Phillips.

It is unlikely that institutions which conscientiously attempt to be Christian have ever had a better or more demanding time—this time of "the brain strain and the heart pain"—to preach their educational philosophy to the world. They offer, I think, the most direct and specific answer to Communism that has been found. They are in a position to declare that society can either take the Christian view or suffer the consequences of not taking it. If the Christian colleges are alert and will hold fast to their original purpose of making sound and intelligent religion an integral part of their framework and will stress quality and not quantity in their curriculum offerings, then I believe I am not alone in expressing the opinion that such colleges face the years ahead with more to give to the student, and consequently to the world, than any other type of educational institution.

(III)

A third basic fundamental is that Southwestern has always enjoyed the *freedoms* inherent in the small non-tax-supported, and privately controlled American College.

This sort of college has a purpose, a philosophy, and a program that appeal instinctively to all who believe in the ways of democracy. Today when "crisis thinking" grips many minds, there is danger that we Americans may lose sight of the significant contributions which our privately controlled, politically free colleges have made and continue to make to the education of free men and women. Very recently I heard President Harold Dodds of Princeton University say, "When private enterprise fades out of higher education in America, freedom as we value it fades with it. We cannot permit ourselves ever to drift into a system of thought control by which government, no matter how high-minded its officials, does all our educational thinking for us. We must maintain our private colleges as islands of independence, not accountable to political authority, but accountable, rather, to their own concepts of public wel-



fare and their own non-political constituency." Southwestern offers an integrated philosophy of education designed to help the individual student develop a sense of moral responsibility; it fosters the freedom to teach and to learn, to inquire and to criticize; it endeavors to train minds to act in an orderly fashion and with discrimination; it is free to select a student body of excellence and to introduce it to high standards of attainment within a closely knit group where faculty and students are united in a cooperative enterprise. The technical skills acquired within this liberal framework may be not only a factor in determining the wise choice of a vocation but they also may be quickly enhanced by subsequent vocational training. Pre-professional education may be both liberal in content and at the same time vocational in eventual purpose.

It is high time that we so-called "practical" Americans get over the idea that an education which does not produce some skill that can be sold at once to the public is an *impractical* one. Actually, our more farsighted business leaders, our statesmen, and our professional men are pointing out again what our forefathers knew long ago, that a liberal education in a Christian framework, with its broad foundation in the basic arts and sciences is *the* most practical and proven vocational asset. The education Southwestern offers is for use in a world of reality and not in ivory towers. It is double-barreled; it wins once by enriching a student's whole life and again by supplying a firm foundation for the skills of his vocation which can be pursued with a meaningfulness denied persons trained but not educated. So founded, the occupation by means of which one earns a living may become an integral part of a useful and satisfying life.

Let it be said here that it is probable that educational freedom in this country depends now upon the complementary character of the privately controlled and the tax-supported colleges and universities, working side by side, but performing different functions and each acting as a check on the other. About half of all students are in each type of institution. The private institution acts as a deterrent to undue political activity in state institutions and, because of a greater flexibility, a greater freedom to experiment, a greater freedom of choice in the makeup of its student body, it prevents the blight of monopoly or of complete educational standardization, and permits the American parent and student to exercise their right of free choice in the selection of a college. Thus the diversity of our two parallel systems, both needed doubtless to care for the great load of present-day college students, who vary so widely in their backgrounds and abilities, may well be an element of strength in our democracy.

Another question of greatest importance at the present time is the effect on academic freedom, integrity, and excellence of an increasing dependence of education on federal aid. It would be a very naive person who failed to heed well the old saying, "Who pays the piper, calls the tune." The use of funds obtained as the result of political action must result ultimately in political dictation of what is to be taught and where the emphasis in the teaching is placed. Censorship either direct or indirect, the stifling of administrative initiative, and the eliminating from faculties of able and competent scholars who do not happen to conform to the prevailing political pattern are the normal results to be anticipated from increased federal interference in education.

The obvious way to prevent the result I have already described is to expend whatever it takes in the way of effort and money to preserve those institutions which have not yet been compelled by poverty either to cease to exist, or to sell their birthright by leaving their religious heritage and yielding to political dominance. During the course of an address on January 20, 1941, Mr. Walter P. Armstrong, the eminent and respected jurist whose recent death brought sorrow to all of Memphis, said, ". . . we are in danger of becoming a regimented people. If this trend continues (and it has not only continued but has been accelerated many fold since 1941), eventually our national characteristics and, indeed, our national character may be determined by arriving at the lowest common denominator. Against this onslaught the small colleges will be the strongest citadels of defense for the eternal verities—especially colleges located in communities that continue to cherish the ideals that were handed down to us by those who have gone before."

(IV)

The fourth and last characteristic which I shall mention here is Southwestern's recognition for the last quarter of a century of the dual obligation of serving not only the youth of the four Synods, but also the city of greater Memphis.

The farsighted citizens of Memphis exercised an amazing faith in the possibilities of Southwestern when they joined with the Synods in securing the funds needed to bring the small and not widely known, yet honorable and respected, Southwestern Presbyterian University here from Clarksville in 1925. Over the years these same citizens, of every faith and creed, have come to realize that this college is among the city's greatest cultural assets, and have not only contributed of their money, but have been generous in good will and in understanding the many problems which have had to be faced.

It is well known that Southwestern has made her greatest growth and advances since she became a part of Memphis, and this city is the ideal location for a college that represents the best of the Old South combined with the vision and aggressiveness of the New South. Characterized by efficient government and public schools, possessed of enviable facilities in health, utilities and transportation services, of cosmopolitan progress and quiet streets, of outstanding daily newspapers, of art galleries and museums, of well-cared-for parks, of many churches of all denominations, of other institutions for education and cultural development, Memphis has been and will continue to be a "place of good abode" for the study of the liberating arts and sciences. Of this great partnership of community and Church, we of the college are keenly conscious and for it we are very grateful.

Likewise, Southwestern has sought to serve Memphis, as well as the Church, and will continue to do so. Even in the brief span of a quarter of a century she has furnished, out of all proportion to the size of her student body, an increasing number of responsible citizens, business men, attorneys, teachers, ministers, physicians, and other leaders, including many young women prominent in cultural and philanthropic organizations. The Memphis College of Music, which is the music department of Southwestern, has made available training of highest standards and accreditation in all phases and grades of musical activity. Many present will have participated in faculty lecture offerings such as one of the Great Book series, or the Great Centuries, or the American Heritage studies, and others. Members of the faculty have over the years had an active part in civic projects coming within their respective areas of learning and experience and have furnished technical advice of great value to Memphis business firms. It is expected that faculty programs will be gradually expanded to nearby communities so that churches, clubs, and other organizations may avail themselves, if they so desire, of the presence at Southwestern of personnel competent in many fields of interest.

Southwestern can perform its greatest service by being NOT a municipally owned and operated institution, for that would destroy its unique and traditional character, but by being an alert and vigorous church-owned college of the liberal arts and sciences in a great and friendly city. For, to quote Mr. Walter Armstrong again, "If you believe with me that character and education in Liberal Arts are the best possible qualifications for citizenship you will agree that Southwestern is doing a job whose value is beyond estimation."

In the light of her rich heritage in the American tradition of Christian education, mindful not only of the achievements of the past, but of the uncertainties which must surely characterize the future in our variable world, how does Southwestern propose to direct her energies in order to continue to fill her rightful place and perform her proper functions in serving church, community, and nation? What *constants* and objectives can be stated as fundamentals and fixed?

First, I would say that there must be no deviation from sound learning and excellence in the intellectual development of students. The birthright of excellence is the privilege to excel. It has been well said that since a Christian college is dedicated to the glory of God, God would be ill served by a so-called educational institution offering *inferior* work. This last seems to me to be one of the greatest crimes of the times—that of giving students less than the academic best.

Second, the concepts of Christianity and of spiritual values must be ever strengthened as the controlling ideas of the whole college program. The study of required courses in religion is good, but far from enough to insure that permeation of the whole curriculum which is essential to the attainment of really Christian education. A growth in Christian faith should accompany a growth in learning. There is probably no wholly Christian church; there is probably no wholly Christian college, but this college will continue to remember that “whatever makes men good Christians, makes them good citizens.” (Daniel Webster)

Third, because Southwestern is free from governmental or political control, she must exercise leadership in finer ways of living, in the discovery of improved techniques of instruction, avoiding always the superficial and the shoddy. She must help her students to discover their latent and unsuspected reserves, encouraging them to do at least some one thing to their very utmost, and so produce personalities not just average, but characterized by what has been called the “inequality of individuality.” (Dodds)

Fourth, because of her dual obligations to the church and city, Southwestern will continue to recognize her obligation to educate students who will become responsible citizens and potential leaders in their respective communities, whether Memphis or another. Since a nation's strength can be found *only* in the character and sacrificial service of its people, Southwestern, striving always to be the best possible Christian college, must hold fast to these four principles as sure guides for a dynamic future.

The meteorologists and airmen have a meaningful term, “*visibility unlimited*,” which refers to a weather situation in which an airplane may

proceed with entire safety at full speed in any direction except down. Such a term, it seems to me, has equal applicability today to South-western, whose first century has commanded the respect of those who know it best. She faces the second hundred years with courage and with confidence. Under the impetus of accelerated support of church, city, and other friends, and with the continuing loyalty of a superb group of faculty, staff, students, and alumni, her *visibility* may well be *unlimited* for opportunities to serve mankind.

### *Prayer and Benediction*

G. T. GILLESPIE

Our Father, we bless Thee for the vision and the inspiration of this high hour. We pray that Thy sustaining grace may enable us to translate these lofty purposes into worthy achievements.

We gratefully acknowledge Thy manifest guidance and blessing which has shaped the destiny of this institution in the century which has passed. We rejoice in the confidence that Thy presence will go with it in the years which lie ahead as a pillar of cloud by day and of fire by night, assuredly leading to that land of promise, to that City which hath foundations, whose builder and maker is God.

And now may the God of Peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen.

(The group picture is between pages 84 and 85.)

## FACING THE FUTURE

HARDIE AUDITORIUM—WEDNESDAY, SEPTEMBER 21, 2:00 P.M.

GUY E. SNAVELY, PRESIDING

### *Welcome from President Rhodes*

Ladies and gentlemen: In the printed program, which lists the events of this afternoon, you will note that no provision has been made for an introduction of the Moderator. While it is true that the gentleman who is to preside, and who will also introduce the other speakers participating in the Symposium which follows, is one of the homefolks and certainly needs no introduction to a Southern audience, yet inasmuch as I shall in all probability never again have the privilege of presenting to any group an individual who has had such a complete and distinguished record in American education, I cannot forego the opportunity of telling you just a little about him.

Even before his graduation from Johns Hopkins University, from which institution he received both the B.A. and Ph.D. degrees, Dr. Guy E. Snavely began his career as a teacher. He has taught in high schools, and at the college level as instructor, assistant professor, associate professor, and professor. He has served as a college registrar and as dean, and was the President of Birmingham Southern College for a number of years, during which time that institution made its greatest progress, both academically and physically. I suppose that among his many duties he has also included those of college janitor, for I understand that no phase of the operation of a college is foreign to the activity of its president. Dr. Snavely is now the Executive Director of the largest group of educational institutions in the world; namely, the Association of American Colleges, and in this capacity he is rendering an outstanding and distinguished service to higher education as whole. He has been the recipient of a number of honorary degrees and has filled with distinction so many important civic, national, and international posts that one marvels at his stamina. Fortunately for us, he returned from a tour of Europe with the Town Hall of the Air in time to preside over and lend direction to this Symposium, the theme of which is "The Christian College and the New World Order." It is with a great deal of pleasure and satisfaction that I present to you Dr. Guy E. Snavely, who is now in charge of this meeting.

### *Introductory Remarks by the Presiding Officer*

In my 30,000-mile trip around the world the past summer with the Town Hall party I had opportunity to meet many folks of high and low estate in some fifteen countries and to note current conditions in many foreign urban and rural communities. I return with discouraged, if not depressed, feelings. Apparent on all sides were poverty and ignorance and misery.

The misery seemed greatest in Asia. This was caused primarily by recent wars resultant from clashes over frenetic nationalistic ambitions, inspired mostly by intense differences in religious outlook. We beheld with great feeling of sadness large refugee camps in Israel where dwelt Jews fleeing from persecution in Russia, South Europe, North and South Africa, the Near and Middle East; in countries contiguous to Israel, camps for Arabs who fled from the conquering Israeli armies; in Pakistan, places of refuge for the Muslims driven out of India; and worst of all, the 2,000,000 homeless in Calcutta and thousands of Hindus in other Indian cities in flight from Mohammedan Pakistan.

In conversation with leaders in all countries we detected a real desire to advance as rapidly as possible the education of their people. I was particularly impressed with the two-year-old University of Sind in Karachi, the capital of Pakistan. I had the privilege of addressing the students of their School of Medicine whose Dean has built a modern, up-to-date plant, inspired largely by observations he made on a trip to the United States to visit such great institutions as Johns Hopkins and Harvard.

Illustrative of the foreigner's ingrained attitude toward us was a student's query addressed to me during the question period in which he indicated we were a nation with a great materialistic outlook while theirs put the emphasis on the spiritual. I had to plead guilty to the accusation against us, while in my heart I considered him somewhat of a Pharisee regarding his own country. I added that our people were trying to be of help in many ways. I noted the great contribution to training of Asiatic leaders made by our church colleges, like Robert College in Istanbul and the American University of Beirut.

Our Church Colleges in this country have had a great record in educating Christian leaders for improving local, national, and international conditions. The present world situation presents a still greater challenge to such colleges. Southwestern has ever been in the forefront in this area. In its second century may it continue to be a leader and render even greater service in educating a Christian leadership!

## SYMPOSIUM

THEME: THE CHRISTIAN COLLEGE AND THE NEW WORLD ORDER

I

*This Country's Role in the New World Order:  
Isolationism or World Leadership*

OLIVER C. CARMICHAEL

A quick glance at history is necessary as a background for the discussion of the subject assigned to me. It may perhaps also be helpful as a setting for the theme of the entire discussion this afternoon. Obviously, it can be but a sweeping glance leaving it to your imagination to fill in the gaps.

The history of the rise and fall of empires presents an interesting picture of the shift of power. Beginning with Egypt, which goes back to 4000 B. C., the capital of the world passed eastward to Babylonia, Assyria, Palestine, and Persia, in succession. Not until Alexander the Great, the latter part of the fourth century B. C., did Europe play an important role in world affairs. It is true that the Greeks had developed a high level of culture before Alexander's time, being already noted for their art and philosophy. It had produced not only the great sculptors, orators, and lawgivers, but Homer, Socrates, Plato, and Aristotle. But with all its progress culturally, Greece could scarcely have been called a world power in the political sense, at least. Alexander extended the rule of Macedonia as far east as the Ganges River and made it the dominant power in the world of his time. Being a lover of Greek culture, he spread it throughout the territory which he invaded and thus gave it an influence and prestige which it probably would not have otherwise achieved.

Though the Macedonian Empire was short lived, it was soon followed by Roman domination which lasted for some seven hundred years. While during the thousand years from the fall of Rome to the beginning of the Renaissance certain Asiatic leaders exercised great influence for short periods, it is certainly fair to say that if Europe were not the chief power, it was at least the center of western civilization. It was not until the first world war that the United States reached the stature of an important international figure. It is true that the Spanish-American War resulted in a spread of American influence to remote parts of the world, but because of the policy of isolationism announced by President



Monroe in 1823 and adhered to largely for the rest of the century, this nation never really occupied a significant place in international affairs until 1917 when it took sides in World War I. From that time until the present it has grown rapidly in influence until it is now the unquestioned leader of western civilization and, in important respects at least, by far the most powerful state in the world. It is undoubtedly the economic and industrial capital and possibly the greatest single cultural force in the international community.

As we contemplate this fact it is clear that we have in our time witnessed an epoch making event. The center of gravity in world affairs which remained in Europe for two thousand years has shifted westward to the American continent. The arsenal of democracy in wartime has become the recognized citadel of democracy in the post-war world. That shift has placed upon America and Americans an overwhelming responsibility in one of the most critical periods in history. It is a sobering thought. A nation which until a few years ago had played a relatively minor role on the international stage, has suddenly been given the leading part. To put it another way, with no tradition and little experience to guide them, those responsible for post-war reconstruction, our own leaders, are sailing an uncharted course through the troubled waters of a great transition period.

There is no turning back. The United States is now so deeply involved in international affairs that isolationism is impossible. It is as unthinkable as imperialism. Our present position calls not only for leadership but for a new conception of leadership—one based upon *giving* rather than *getting*, upon *helping* rather than *controlling*. We have already proceeded a long way down that path. The gifts to Greece, Turkey and Great Britain and ECA have introduced new principles in international relations. What the outcome will be no man can say. What the ultimate effect will be on the American economy is likewise unpredictable. The effect of stopping aid to China has been to disappoint, if not to embitter, a nation that has for many years been a staunch friend. Will the same be true with other countries when ECA is discontinued? It is conceivable, though one would hope not likely, that the discontinuance of aid to Europe will produce ill will that will largely offset the good will which the program has engendered. Criticisms recently bandied about between British and American statesmen in connection with the dwindling dollar reserves in Britain illustrate the point. Undoubtedly, the pressure will be great to extend some sort of aid to Europe for some years to come. The final result, if we yield, might be serious depletion of American resources.

Whatever the answers may be to these questions which are constantly in the minds of all of us, no doubt exists about our future relationship to the rest of the world. Isolationism as a policy is dead. The extent to which America will exercise real leadership in the decades to come still remains a question. Its answer will depend on many factors. It is important that we understand the nature of the leadership required and the factors which will influence it.

Reference has already been made to the economic and industrial position of the United States. As late as 1914, only thirty-five years ago, this country was third among the great powers financially and industrially. Today it is not only the foremost, but has more than half the gold of all the world. This extraordinary change in relative status in so short a period is one of the striking phenomena of the century. While it is conceivable that a reverse change in an equally short time might occur, the indications are that for many years to come, at least, this country will remain the most powerful single factor in the world's economy. The natural resources, the flexibility of the industrial organization as demonstrated in wartime, the research and training programs which provide for continual improvement in plant and personnel, and the high quality of management all point in that direction.

Educationally and scientifically America's present position is pre-eminent. A larger percentage of the population is engaged in educational pursuits than in any other country. While illiteracy is still somewhat high, it is being gradually eliminated. The number attending post-high school institutions is unprecedented. The college population is more than that of the rest of the world combined. It is true that the quality of work of some colleges is low and that the secondary schools in some countries are fully the equivalent of our junior colleges, but when these facts are taken into consideration, the level of education of our population as a whole is still far higher than that of any other people.

In scientific and technological progress, likewise, America has excelled. The atomic bomb symbolizes dramatically that fact. Research in science and technology occupies the time and energy of vast numbers not only on university campuses but in the laboratories maintained by business and industry. The President's Scientific Advisory Committee recommended the expenditure of a billion dollars annually on basic and applied research. The National Science Foundation Bill and the research programs of the Army and Navy represent government's interest in scientific progress. The attention now being devoted to the discovery of new facts and new methods in this country is without parallel elsewhere.

The presence of some twenty thousand students from other lands in our colleges and universities is evidence of the recognition of America's leadership in science and education. Increasing numbers are clamoring for admission. No country has ever attracted the youth of other lands in such large numbers with such a wide variety of interests. This is not only an indication of our reputation abroad, but it provides us an unexampled opportunity for aiding progress in every corner of the world. If that opportunity is fully realized, the power and influence of the United States will be enormously enhanced in the years to come.

This picture is highly encouraging. Every loyal American can take just pride in the achievements of the past which have made it possible. The danger is that we as a people will not be as aware of the responsibility and of the implications of our position as of the opportunities which it affords. What are the weaknesses which we should be on guard against? It is that phase of the situation which warrants consideration.

The chief difficulty which confronts us in the immediate future is lack of experience in international affairs and inadequate understanding of other races and cultures. Because of our traditional isolationist policy there is relatively little background of experience to guide those responsible for the formulation of foreign policy. Perhaps there is some advantage in having no established traditions which might tend to restrict and limit action in our dealings with other nations. At the same time, in a matter as complicated and as delicate as that of international relations some patterns of action based on long experience would reduce materially the chance of costly errors. That weakness is being rapidly overcome in these post-war years through administering military and civil governments in Japan and Germany, through the administration of ECA and through the work in the United Nations organization.

A more serious problem than that of producing qualified leaders at the policy-making level is that of developing a public opinion that will support and sustain sound and enlightened policies. Because of both our geographical and political isolation in the past, Americans as a whole have developed little interest in, and even less knowledge of, other peoples. The educational system has failed to create the interest or provide the instruction simply because the needs of the nation did not require it. Now that the necessity is so suddenly upon us to play so large and important a role in world affairs, the lack of preparation for that responsibility appears a well-nigh insurmountable obstacle to success.

While most college graduates have some acquaintance with European history, language, and literature, few have delved deeply enough into these subjects to have any clear understanding of the social, eco-

conomic, and political forces at work in European society or any real interest in finding out what they are. Except for those who have travelled or studied abroad, or who have served in military forces overseas, there are few indeed who are equipped to be leaders of public opinion when matters of foreign policy have to be decided. So far as the Orient is concerned, American colleges and universities have contributed practically nothing to the understanding of students. To date they have in the main ignored those parts of the world where three-fourths of the people live. Now what happens in Russia, India, Japan, and China has become of the utmost importance to American citizens, and it is they who will finally determine through public opinion, what the decisions will be when issues arise between those countries and the United States.

When the situation is viewed in the light of these facts, the seriousness of the problem of meeting our responsibilities stands out in clear relief. Despite the leadership in world affairs which the events of our time have thrust upon our government, it is still possible for American citizens to remain isolationist. Indeed, without knowledge and understanding there can be no real internationalism. This is but another way of saying that the paramount need, if America is to exert genuine world leadership, is a new and more vital education, not of just a few, but of the great mass of American people in international affairs.

When Cornwallis surrendered at Yorktown in 1781 the colonists were faced with a new problem—that of creating a republic and preparing *subjects* to become *citizens*. It was a great turning point in the history of North America. A new program of education was required. The position of the new world was changed and this called for a new and different outlook. In important respects the change which has taken place in America's status since Pearl Harbor is comparable to that which occurred between 1776 and 1781. From non-participation in the League of Nations to dominant influence in the United Nations and from complete neutrality in 1939 to ECA in 1949 are the steps which have been taken. This revolutionary shift in status will require a new program of education just as the earlier change from a colony to a republic did. But what kind of education is needed?

First of all, courses in international relations will not suffice. Some knowledge of international organization, law, economics, and politics is necessary, of course, but the problem goes much deeper than that. Some understanding of other peoples, of their history, literature, and philosophy and of their hopes and aspirations is essential. Americans as a rule have made little effort to understand others. They have been self-satisfied, indifferent to or intolerant of other points of view. In the long

run international peace and security will depend upon knowledge and sympathetic understanding. To effect that will require a new approach, a more realistic curriculum and a more serious effort. All the devices which technology has provided such as audio-visual aids, the radio and television, will need to be employed. Not only the colleges and universities but the schools as well have a responsibility in the enterprise. Indeed, those in charge of the mass media of communication as well as the educational system have a part to play.

One of the most hopeful signs is the interest of the colleges and universities in this problem. The development of foreign area programs in a large number of institutions since 1945 is one of the concrete steps which has been taken. Now plans are under way to publish a common catalog of these programs. This should aid in providing knowledge of what is available and in creating an interest in the courses which are offered. Some twenty universities are cooperating in the effort.

Only a beginning has been made in the development of international studies but the concern of so many educators that adequate provision be made encourages the belief that a comprehensive program will ultimately develop. In the long run that is an essential step toward becoming an effective leader in world affairs.

*The Kind of Education Needed for the Task*

DONALD J. COWLING

It is evident after thirty years that the hopes for peace that were cherished at the close of the first world war have not been realized. It should be evident that we have been looking for the solution of our problems in wrong directions and that we have put our faith in wrong ideas.

Many of the problems that trouble us are economic problems, but they will never be solved within the field of economics. Many of them are political, but the possibility of a solution goes far beyond the field of government and political science. The ultimate solution of all our problems lies in the field of religion, and it is only as we come to understand this simple statement and what it means that we shall be able to lay the foundations for lasting peace or to gain any real hope for the future of mankind.

The foundations of all nations rest upon assumptions, expressed or implied. Life as it is carried on in our country today and in every other country on the face of the earth is based on certain ideas. Some of these are false and wrong. How are we to know? Is there any ultimate test?

The final and ultimate basis of all right procedure everywhere is to be found in the nature of the universe. This is an assumption which underlies the whole structure of science. In all our dealings with the physical world there is implied a universe which behaves rationally, which has its laws and principles, and which makes demands that are not to be avoided. If an engineer undertakes to build a bridge, it is not a question of what he desires, but of what the universe demands. If he is wise he will find out through the study of mathematics and physics what these demands are and he will then proceed accordingly. Modern science assumes an intelligent and reliable universe and that its nature and purposes are gradually disclosed to those who rightly seek to know.

May we assume that the universe has anything to say about people and their relationships? Are there any requirements or principles which apply to human beings comparable to the laws which operate in nature as described by science? Religion holds that there are, and increasing numbers of people all over the world are finding in the simple teachings of Jesus the best statement of what these requirements are. Jesus was uniquely sensitive to the spiritual nature of reality. At the heart of this sensitiveness are to be found certain ideas about God, about men, and about their relations to one another.

Religious teachings about God represent one way of interpreting the vast stretches of reality that we call the universe. The universe is a vast and complicated whole. There is nothing in it that exists separate and apart, or by or for itself alone. Every particle of reality bears some relation to every other, and is dependent upon all others to a greater or less extent. Even the word "universe" implies the essential unity of all reality; it is a unified, living organism. Religion conceives of this living organism in personal terms; that back of the phenomena of nature which we see around us is conscious intelligence; that underneath and within the facts of the physical world is the everlasting Spirit, and that at the heart of reality is the eternal self. God is universal and within His will are the principles and values that make of the physical universe a moral order in which all mankind is involved and through which all individuals attain their destiny.

This is the view of Jesus. He not only takes it for granted that the universe at heart is a person, but conceives of Him in terms of all that is highest and best in human life: God is a Father whose nature is love, and kindness and mercy, patience and long-suffering are his essential attributes. The whole sum total of reality is permeated, through and through, with the spirit and purposes of this God of Love.

This is the first and most important of the teachings of Jesus. What He said about men and women and children as individuals is the other side of what He said about God. God is the Father of all mankind and therefore all men are His children. No human being is outside the Father's love and care. Every individual shares in the conscious life of God and is of infinite concern to the Father in heaven. Individual human consciousness is recognized as the scene of action of all spiritual forces and as the only temporal embodiment of ultimate values. There is within the confines of time, nothing of ultimate worth except a person.

The most significant of all the capacities of human beings is their ability to make choices, and this ability can function only in an environment of intellectual and spiritual freedom. No form of social organization, whether in industry, or commerce, or labor, or government, can be permanent which does not provide adequately for the freedom of the individuals whose lives are involved. "Where the spirit of the Lord is, there is Liberty."

In all the relations that men establish with each other this central conviction of the dignity and worth of the individual must be our guide. No relationship is right which is inconsistent with it, and in its fulfillment all the ends of individual life and of human society will be realized. Whatever helps men as individuals to achieve a fuller, richer life is good; whatever thwarts or degrades or embitters human life is wrong. We

have here the ultimate criterion of morality, and the standard of judgment for all social conditions and customs, all movements and institutions including governments themselves. "The Sabbath was made for man and not man for the Sabbath." That civilization which provides best for the growth of the highest type of individual human life—that system is the best and is the best expression of the teachings of Jesus.

These are the essentials of what Jesus taught—what He said about God, about men and women and children as individuals, and about their relations to each other. The greatest question before the world today is "Is Jesus to be trusted?" Do we find in His teachings and in His spirit foundations upon which we can build, or was He mistaken? The most profound and far-reaching claim Jesus ever made concerning Himself was that He spoke for God.

*"My teaching is not mine,  
But his that sent me."  
"I and my Father are one;  
He that seeth me, seeth the Father."*

Jesus not only understands the attributes and the will of God; He embodies them; He makes them live in His own life and in His teachings. He is literally a revelation of God.

Jesus never claimed to be a dictator of moral values; but He did claim to be sensitive and responsive to the moral and spiritual laws of the universe, and that these essential principles are interpreted in a reliable and dependable way in His teachings and in the spirit of His life:

*"If any man thirst,  
Let him come unto me and drink."  
"I am the bread of life."  
"I am the light of the world."*

The validity of Jesus' claims does not rest on ecclesiastical authority or pronouncements but on the nature of the results of action based on an acceptance of His teachings:

*"If any man will do His will,  
He shall know of the teaching,  
Whether it be of God,  
Or whether I speak of myself."*

This is the core of the Christian doctrine of the deity of Jesus—that His teachings are more than His personal opinions or the opinions approved by the authorities of His day—they belong to the inner nature of things and are wrought into the structure of ultimate reality.

All through the teachings of Jesus is the assumption that at the heart of reality there is intelligence and character, purpose and good



will; and that men and women, as individuals, achieve their possibilities and their destiny only when by their "soul's sincere desire"—which is the essence of prayer—and by the resulting choices, they seek to bring their lives into relations of correspondence with these inner attributes of reality—that is, with God, and thus to do His will. St. Augustine, in the first chapter of the Confessions, says: "Thou hast made us for thyself, and our hearts are restless 'til they find rest in Thee." Embodied in man are godlike qualities: love and unceasing outreaching for truth, beauty, and goodness. Until a person finds these realized in what he does and in his relations with other men he is dissatisfied, his heart is restless, and he seeks after a better way of life and a better world.

What is true of the lives of men and women as individuals is true also of the groups they form, and of the institutions they devise to further the interests of their common life. The lasting satisfactions of life, both for individuals and for groups, including nations, can be attained only when their activities are carried on in accordance with the inner nature of reality, in obedience to the laws and principles that constitute the essence of existence—that is, the obedience to the will of God.

David Lloyd George, after World War I, while he was still prime minister of Great Britain, issued a proclamation from which the following sentences are taken: "It has become clear today . . . that neither education, science, diplomacy, nor commercial prosperity, when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them . . . The spirit of goodwill among men rests on spiritual forces; the hope of a 'brotherhood of humanity' reposes on the deeper spiritual fact of the 'Fatherhood of God.' In the recognition of the fact of that Fatherhood and of the Divine purpose for the world which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men . . . We believe that in the acceptance of those spiritual principles lies the sure basis of world peace."

Mankind has been slow in believing this or in trusting any such belief as a basis for action. The relations between nations have been conducted almost universally upon the basis of selfishness and force. These have been justified in the name of patriotism, which in international relations has seldom represented anything more admirable than narrow and bigoted nationalism. International policies based on selfishness and force are doomed and always have been doomed. There has never from the beginning been any real possibility of developing a happy and satisfying life among men on the basis of these essentially wrong

ideas. It is because men, clothed with the authority of nationalism, have been unwilling to recognize this simple truth that they have continuously, generation after generation, involved millions of their fellow countrymen in agony and in a fruitless quest for security and a happy life.

The problems that so sorely trouble the world today, problems of management and labor, problems of race, of social levels and special privileges, of nationalism and international relations, all these and other problems will be solved eventually in accordance with the essential teachings of Jesus, for the simple reason that the universe is built that way. "God is not mocked," and in the long run His will prevails. No civilization can stand permanently until it is based on spiritual principles and brought into harmony with the will of God. The different races and nations of mankind will never be able to live together in a happy and satisfactory way until they understand and accept the basic teachings of religion.

American colleges almost without exception were founded to train leaders in the Christian way of life and to strengthen the influence of spiritual forces in our country. They have been responsible to a large extent for the ideals America has cherished and are today more needed than ever to maintain and to extend the faith of our people in these ideals of religion as the only sure guide for organizing the affairs of men.

In closing, I wish to bring my tribute of respect and admiration to Dr. Diehl. He has seen clearly the purpose of a college of this type, and has been outstanding among American educators in making religion an essential part of the work of this institution for whose development he has been so largely responsible. He has received the highest honors which his fellow-presidents in the Association of American Colleges are able to bestow, and he will continue to have their gratitude for what he has accomplished and their affection for all that he has meant to them personally.

I wish also to express my sincere good wishes to Dr. Rhodes as he assumes the presidency of this institution. It is a high privilege for anyone to be entrusted with such responsibilities. There has never been a time in the history of our country when colleges of liberal learning under religious auspices were more needed than now, and there is no more fruitful field for the investment of the life of any man, qualified for the task, than the leadership of such a college.

Southwestern has made for itself a place of honor among colleges of its type. I trust that the years as they unfold will bring increased resources that will make possible an ever widening fulfillment of the dreams of its founders.

*The Responsibility of the Church For This Divine Enterprise*

THOMAS KAY YOUNG

That a new world order has been shaping before our eyes is the salient fact of our generation. That our nation has altered its position from isolation to world identity and responsibility is being daily demonstrated. And so fluid is the situation over the earth; so restless and apprehensive are vast populations, and so telling upon the future are the crystallizing policies of rival groups in a score of nations, the man of the street is anxious and the thoughtful groups see the destiny of civilization in the issues of the current conflict of ideas and attitudes.

These age-old contradictions between the spiritual and the secular; the democratic and the authoritarian; the neighborly and the imperial are now joined in deadly struggle. The social status suggests a boiling caldron from which either international integrity may develop, or international unity may be blown to fragments. Things which forty years ago seemed to partake of the solidarity of the earth have crumbled like slacking lime; tenets exalted like stars in the firmament of national thinking have fallen like oxidized meteors that disappeared in dust. Long assumed hypotheses of life and relation have been shattered like thin crystal fallen on a marble floor. The firmest convictions, the strongest hopes, and the most confident pursuits of duty and destiny, freedom and fraternity have vanished like shadows cast by the setting sun. From center to circumference the economic, social, political, and religious world is radically altered and dangerously unstable at this juncture. History will surely stamp our generation as profoundly revolutionary, and will trace the prevailing trends of the next century to springs that rose from the happenings of this day.

Turning from that problem to its solution we must find encouragement in this fine reaffirmation of the place of education, as conceived by our American educators. Seeing the broader scope and richer values of culture and skill, it is obvious that we shall help the world back on its feet and inspire its courage to venture forth afresh in the pursuit of national destiny and world cooperation if we incorporate into our resources and relationship the spiritual elements of good will, the dignity of man himself, the sacredness of his basic rights, the democracy of his civil status and his free privilege to work and worship as a man. In such an enterprise we would see our great nation a crusading champion and, in scorn of consequence, doing her utmost to thwart the forces of tyranny now generating fear and producing disorganization far and

near. To be unrelated is no longer safe or possible. To be half-hearted in our moral interest is to be ineffectual in the infusion of the only force that can save the decency and the working order of mankind.

That is our simple way of declaring that Christian education is one of the urgent necessities of our youth life. The elemental moralities of the Bible should be provided for every child by civil statute and every resource of home and school and church should be utilized to make the practice operative in the interest of cardinal virtues in the national fabric. Such a provision is more logical and more far-reaching than providing care for teeth and eyes, preventives from contagions, and elixirs for anaemic blood.

The Church then should seriously foster Christian education and should press as far as can be reached into the total life of city and hamlet and open country. Those in authority in the congested cities are alert to the need and alarmed at what will happen if it is not met. Within this very year New York's Police Commissioner has said that eighty percent of the city's serious juvenile delinquency has been caused by youth who themselves or their parents have had no active religious affiliation. The same authority insists that it is not from the so-called cultured, but from the religiously trained comes the moral attitude and strength that makes a person a wholesome individual and social factor. He then added that only when a school has Christian teaching does it share worthily with the home and the Church in giving to the world the healthful and principled youth that will realize our hope of a better world. The FBI and every other watchful agency of the nation's safety corroborate this conviction that the Christian feature is a "must" in our nation's destiny. On the basis of such sound and forceful testimony, as well as upon our own convictions along this line, the Church should accept its evident duty, and, out of a large number of positive services, we suggest these which are cardinal and urgent.

#### I.—THE ASSUMPTION OF RESPONSIBILITY

Our initial consideration is an honest and open-eyed *acceptance of Church responsibility for fostering Christian education*. Even at the risk of being regarded prosaic, we have a simple and definite appeal to make here. Would that our words were burning words, for we are dealing with ultimate interests, yet interests that have been tragically neglected, with irreparable hurt to our national character.

It is utterly mystifying that we ever forsook God's pattern of human culture. Even the development of Christ's earthly life was a blend of world knowledge and spiritual understanding. Though He was per-

sonally a divine-human composition, possessed of power to acquire faultless wisdom as by intuition, He actually gained his culture through study just as we do. The religious was a most important portion of it, and not mere coloring matter for a show of refinement, as many think. It was the final confidence to which He resorted in meeting the issues faced in solving the problems of His friends and confuting the captious questions of His foes. In the furnishing of His manhood for messianic ministry, religious truth was not peripheral but central; not an ornamentation but the foundation; not a gargoyle placed on the coping of His life structure but the cornerstone that bound the other elements and supported the ponderous weight of His ageless and mighty service for mankind. One gets the impression that His mind held Bible truth as the early Indian kept his arrows in a quiver at his side, for instant use. And the way that mastery was gained is obvious. He was taught the beautiful overall idea at His mother's knee, for the parents were the priests of that ancient time. As He grew, the synagogue became His school, the learned rabbi His teacher and the temple with its worship the center of his universe. By that method Christ was trained in the law, the sacred writings, and the messages of the prophets. He was instructed in God's providential control of the nation's history. All of which gave Him in His youth familiarity with God's moral requirements, the hymns to be used in worship, the redemptive schedule that illustrated the nation's faith and the forecast of the prophets that lighted up the course over which He would lead mankind in its march to destiny.

An equally focal place was given to spiritual teaching in the program of the Christian Church. As it spread far and wide into all the earth, it was strictly bound to be a teacher. From the beginning it assumed that role and, either alongside of world culture or as a substitute for it, the Church felt responsible for giving those it contacted a Christian conception of God, of nature, of man and the primary purpose of his being alive. That was a religious purpose which our fathers defined as "glorifying God and enjoying Him forever." And until a century ago the Presbyterian and Reformed Churches took that duty seriously. They led all others in the colonial and early national years in founding colleges which have ranked high among the springs of Christian culture and moral leadership.

That eminence we Presbyterians have largely lost, for other denominations have moved past us at a speed that by comparison leaves us as the entry that "also ran." The current register of Church colleges finds us far down the list in units operated and students being educated.

Without the least desire to utter a harsh sentence, the truth demands that we admit a recession from what was once a robust and vital interest to what is now dangerously defeatist in its tendency to blight the Church as a source of intelligent Christian leadership. It is self-evident that a loss of pride and a cooling of passion in education will reduce the caliber of our ministers and cheapen our reputation for dignity, statesmanship, sound counsel touching life, and our living as the sons of God. We shall only deceive ourselves and live in a fool's paradise of imagined strength, if we are able only to relate as folklore the virtues of forsaken fidelities of a bygone day.

If sin and folly mark our let-down in devotion to our Church colleges, the statesman-like thing to do is to recapture our lost love and make the future secure by the policy that made our past significant and honorable. If our colleges play the part we believe they play in our own church intelligence, virility, and growth, we cannot justify before God and history a sickly affection and a miserly support of their needs. Nor are we sentimental here, for recognized leaders like Compton and Cowling and Snively and Zook and Millikan and Carmichael—the masterminds of the nation in this field—have filled a brochure on the importance of the Christian College in American education with confirming declarations like that which Gould Wickey made when he said that the Christian College aims at the transformation of life; appreciation of the beautiful, the true and the good; an awakened sense of responsibility for social welfare, and a spirit of courage to serve the commonwealth, and this is life's best equipment for living constructively in a Christian civilization.

We are only realistic then in contending that the situation should be faced in a mood determined to support an educational policy that will enable us to do our duty to the Church, to our youth, and to the nation. If we have suffered a cooling of our fervor, we can arouse ourselves from sleep, or from the sluggish unconcern that is worse. If we have changed our preference to some will-o'-the-wisp secular substitute, we can hear the facts and be converted to the historic way of God's direction. And that in a nutshell is a college eminent for Christian character, properly equipped to do the job its bulletins guarantee and worthily supported by its logical clientele. These basically sound requisites achieved, the Christian college will become the pride and the security of the Church that owns it. Let us dwell upon these ideas for a moment.

Our synods should be outspoken in their joy over the spiritual emphasis, and in the courses and campus atmosphere of Southwestern

at Memphis. The development of spiritual quality in the students is the final warrant for wishing to expand or even to guarantee the survival of the institution. That is not to suggest a less liberal or less scholarly opportunity within the field of liberal arts. It is rather to blend those features with the cardinal Christian principles, taught by men committed to the fundamental Christian philosophy with a sound knowledge of the Bible and its meaning, with the overall design of exalting the nobility of Christlike manhood living to serve the chief interests of mankind. And that not as a necessity to which one is driven like a slave to his assignment, nor like a self-centered soul who concerns himself with what pays him in profits or pleasures or the power he wants to wield. The ideal is to see the graduates come forth under the urge of spontaneous love for God's glory, and in their hearts the burning of that sacred fire which Christ's indwelling Spirit generates for whatever vocation love can use to express itself.

We should heartily approve their interpretation of life and history and society in terms of a filial relation to God and a ready obedience to His will. We should see that here is the focal distinction between our Christian college and even the best institution that serves wholly secular ends and, insofar as religion is recognized at all, makes it an interest to be promoted by complementary but independent agencies operative on the campus. Dr. Goodrich White has made a strong defense of the Christian college concerning itself institutionally and administratively with religion, and thus with teaching and advocating the practical adoption of the Christian way of life.

We should, therefore, thrill to the care given at Southwestern in the choice of professors, in the atmosphere sought to be created on the campus, in the periods of Religious Emphasis, in the daily chapel services, as well as in the religious instruction in the class rooms all of which are to aid those in attendance in translating the attitude of devotion and the rules of virtue into concrete behaviour that reflects their training and upholds the tradition of our college. To a grateful degree the student here is challenged by example and precept to accept life in terms of Christian values and motives, identifying himself with his fellowmen in the spirit of Christ. The Christian feature is not a "tack-on" or a conventional inclusion for social or financial advantage, but an infusion of divine energy creative of faith and character, instead of agnosticism or materialism which are life's only logical options.

Equally commendable is a clear appeal to be intelligently Christian so as to represent Christianity reasonably and serve the Church wisely which cannot be done by the obscurantist whose untaught views are a

dangerous mixture of truth and superstition. Our college seeks teachers who face truth as it appears in humanistic culture and technical study and the business of living with an integrity of mind too sincere to question, yet have a joy in believing the counsels of scripture that declare the divine mercy, encourage simple trust, and promise the attainment of all the marvels caught up in the meaning of eternal life.

Manifestly, he only is well educated who has ability to examine truth; who possesses insight into the relative values, and who exercises freedom in living as he deems he ought to live. This is a personal composition of developed imagination, trained judgment, and moral courage to act as conscience and reason approve. This alone is living the full life. And as that discipline controls the daily venture the person it guides will follow his profession or business or banking or any other chosen field upon the Christian level, with a Christian purpose and a Christian resource that Christ Himself supplies. As Christian colleges are thus operated and motivated, they are evangelical forces, training youths for citizenship that will be distinguished by integrity, understanding, social sympathy, and spiritual experience. The institution following that course, as from years of intimate observation we believe Southwestern does, is the Lord's handmaiden and the Church's chief aid in producing intelligent men for the ministry, the official Boards, the teaching roles, and the general leadership upon which the Church must ever depend for loyalty and love and capacity which make it the militant body of Christ it was created to be. Our next inquiry is:

## II.—WHAT CAN OUR SYNODS DO?

Our aid, to be comprehensively effective, should follow three cardinal lines.

1. One is our *proud personal defense*. That seems to us becoming, even when we are conscious of imperfections, in protecting the good name of our friends and relatives; the creeds and polity of our Church; the virtue of our democracy and the humanity of our people. We count it a proper occasion for debate and even fiercer defense when our nation is maligned, our State is ridiculed, or our home town is made the butt of ribaldry and ugly jest. These are not faultless organizations, but they belong to us. By them we live. From them we obtain blessed benefits. To them we owe our love and our allegiance; our pride and gratitude and protection.

With equal justification we should cultivate a proud and grateful affection for our college that will make us ashamed to discount its merits



before the world as we would recoil from speaking a derogatory word about a parent or a child of our home. This college is a spiritual powerhouse of our mid-south Church which in turn is our spiritual mother and religious home. Our indebtedness to it and our hopes in connection with its future ought to inspire our boast and our boost to every man we meet. Remember that evaluation and attitude determine interest in its support and the sending to its halls of sons and daughters. We could wish that every person of every Synod would today write finis to all evil criticism and become a leader in his home Church in the heralding of Southwestern's really extraordinary quality as a Christian college.

2. A second cooperative *aid is needed in material equipment*. It is essential for genuine and excellent education, whether Christian or secular, that such physical facilities as adequate class-rooms, dormitories, libraries, and laboratories shall be constructed as they are needed. It is further a necessity in current maintenance to provide more generously from Church support funds than from increased tuitions, student fees, and higher board to bridge the gap of declining war aids and the leaping costs of living. Permanent investments will not provide for the most modest developments, or even a stand-still policy, across the cycles of our fluctuating economy, and there is left no other hope except the support of the churches and annual gifts from interested people throughout this territory.

This problem looms large. Even the great universities find the obtaining of adequate funds for operating expense increasingly difficult. Former President Herbert Hoover called the situation a "financial squeeze," and it is just that, for the demands incident to necessary expense go beyond the receipts, leaving ledgers red and giving headache to administrators whose meager investments and trickling streams of aid from our Churches are insufficient to meet their deficits.

It should be patent to us all that something surer than the traditional "Presidential visit" is needed to save the Christian college from dying or from turning to outside sources such as Federal aid, which they do not seek since it would impair their freedom. Something sounder must be discovered also than seeking out sympathetic millionaires and watching with a weather eye for the appropriate moment to solicit their promise, and then wait until their decease for the realization of the dreams their goodness generated. No institution despises these outlooks or is ungrateful for benefits thus obtained. But the current tax policies have convinced financial experts that in the future moneys received from this spring will be only one-third of its former total, and that no college can have a stable economy that does not receive regularly gifts

from the folk of modest income, its alumni, parents of students and friends and regularly from the Churches.

That factual statement has two prongs of challenge. One is to give the college a permanent worthy place in the benevolence of the church. The other is to enlist the minister and leaders of the local congregation as champions of the college needs. If a warm-hearted, intelligent and alert care were taken, a growing reserve from special gifts could be captured from those who would happily make bequests to their own Church child instead of the cheap or dubious causes to which they have been drawn by shrewd solicitation. It is as sure as sunrise that occasional drives and casual references of financial burdens, followed by lapses into listless unconcern, will never provide a stable solvency that fortifies the institution against losing its independence or forfeiting its standing. It is just as certain that when seasons of adversity dry up the streams from which the educational systems live, the first to famish will be the small colleges and not the renowned and richly endowed universities.

Now these post-war years have not been panic years, but they present a crisis compounded of upward spiraling costs that reflect higher wages, higher prices and greatly expanded needs in men and facilities. But all the sources taken together are failing to provide an income that matches the breathless pace of mounting expense. Deficits seem inevitable, even when the most cautious policy is followed. And the peril is that they cannot survive what Dr. Hutchins said happened to Chicago last year: "The university had a significant year with a glorious burst of deficits." Red ledgers spell death, for they bleed the college veins white, and they have no blood bank from which to receive transfusions.

To mention only one of several necessary increased expense measures, it is a moral duty to bring college salaries more into line with current advances in which everyone from the cotton picker to the professional banker has shared. The faculty is the hub of the chariot's wheel. It is the core and seed-bed of the apple; the heart that sends living blood, productive of power and passion, throughout the student body. If our Christian colleges are to keep those who are able scholars, saintly characters, vital churchmen, lovers of youth and builders of spiritual culture, they must be rescued from the common evil status where they are overtaxed with pressure and underpaid due to salaries always modest, but now margined due to the inflated dollar crisis. No normal man with family responsibilities and average creature dependence can be immune to the lure of competent income when as a top-rank proven teacher he can live to great purpose on any campus that gives him a reasonable opportunity.

3. Our third and last note of appeal is that *the controlling Synods must hold themselves responsible for supplying its college with appropriate personnel.* We have two thoughts in mind. One is the type of men worthy to be sent as Directors to administer its affairs. Dr. Lingle pointed up the reminder in saying that "all Trustees should be out-and-out Christians. They have a great deal more to do in shaping policies and ideals of the institution than most people suppose. It is they who elect the President, assist him in electing the members of the faculty, and pass upon the general principles that are to govern the institution." No really smart group treats that item lightly. The business corporation, the banking house, even the nation's executive position can be ruined by silly and suicidal leadership, or lifted into universal honor and influence by statesmanship which only men of superior intelligence, vision, and responsibility can contribute. We on the outside rejoice that great and good men have filled and do fill these positions now. Its retiring president has been a leader divinely sustained to stand at the helm over the past thirty-two years. His successor has the heart and head and steady hand to keep her to the true course of her destiny over what we all hope shall be smoother seas. The noble personnel of those who now gather from the Synods to counsel and give direction as the months and years pass by reassure us greatly. The glory or the degradation of Southwestern will result as men like these, great in mind and heart, or little men, manage her ongoing daily life.

The other personnel demand the college must make of her Synods is a worthy supply of outstanding students of promise. A good proportion of local Church youths must be educated here to carry back into the homes and Churches the virtues which the Christian college can and does inspire. The Church college does the best job in giving to life a spiritual tone and quality that every city wants its business and professional leaders to have. Then, the Church college must be counted upon to train the majority of those who develop Church consciousness and become the ministers, officers, teachers, and leaders of the local congregations. Were that its only service the college would justify its place in Christianity's program. It does not do a finer job because too many ministers and families fail to send enough of their sons and daughters to Southwestern.

That failure is especially tragic when the neglect allows the choice youths of our Church families to miss the spiritual impetus that turns their lives to the various labors of the Church itself, as well as to building Christian character and social consciousness into the top ranking group of the rising generation. Christianity's virility and prophetic

power have their human as well as their divine dependence. And while there must be leadership suited to small tasks as well as to cosmic projects and far-reaching policies, that home or church or court or school is strong and serviceable which has potential greatness in its rising leaders. If reasonable hope is to be entertained that manly men, with bright countenances, elastic steps, and personal resources, will superintend the affairs of the oncoming generations, we must train in Southwestern those who can gain true refinement, acquire mature wisdom and embody the royal qualities of traditional Christianity. Had unstable Aaron, instead of Moses, gone into the mountain to receive the law from God, one questions whether he would have caught the divine afflatus that gave majesty and magnetism and universal eminence to Moses. Mingled with the run-of-the-mine group like most of us, the Church must have its Palmers and Summeys and Diehls to direct the course along the high roads of truth and strength and statesmanship that safeguards our Churches and homes and community life. As, therefore, we prize the college, the Church, and their value to society, it is our bounden duty to discover and train here the best of our sons and daughters.

*Members of the Academic Procession—Distinguished Guests, Board of Directors and Executive Committee, Faculty and Alumni*



FIRST ROW SEATED (left to right): L. I. MacQueen, Robert C. Cook, Miss Sue M. Powers, Mrs. Camille Kelley, Mrs. Louise B. Clark, Rowlett Paine, T. K. Young, Wilson Mount, A. Theodore Johnson, Philip Davidson, G. T. Gillespie, Mrs. A. Walton Litz, W. E. Price, George Summey, Charles E. Diehl, President Peyton N. Rhodes, Sidney W. Farnsworth, Guy E. Snavelly, David A. Lockmiller, Goodrich C. White, Harvie Branscomb, W. B. Guerrant, Henry H. Hill, T. B. Hay, Watkins Overton, Robert K. Armstrong, Denby Brandon, William Crowe, M. E. Melvin, B. L. Parkinson, Wesley P. Halliburton, Lucien Connell.

MIDDLE GROUP (left to right): John H. Davis, George Lang, J. O. Embry, Donald C. MacGuire, Frank A. England, W. S. Beasley, John S. Land, A. C. Ingram, G. H. Cartledge, Paul L. Garber, Cecil A. Thompson, Henry W. DuBose, Henry H. Sweets, O. C. Carmichael, Donald J. Cowling, Frank H. Caldwell, A. W. Dick, T. P. Nash, O. W. Hyman, R. W. Johnson, Richard B. Vowles, Miss Laura Robinson, George R. Shipman, Neil F. Bruce, Harry R. Edwall, Miss Gladys Cauthen, Myron Myers, Miss Lois Maer, Mrs. Ialeen T. Dunning, Miss Bernice Daley, Mrs. T. C. Stoudemayer, James J. Hagood, Robert Earle McGee, William R. Maybry, Miss Eleanor Bosworth, Raymond S. Hill, John S. McCartney, E. L. Queener, B. C. Tuthill, Edmund Orgill, Julian C. Nall, E. R. Barrow, W. J. Millard, William Hume, W. H. McAtee, David Bloom, Moore Moore, Jesse Cunningham.

TOP GROUP (left to right): John M. Ward, W. W. Glass, J. Ed Edens, Walter A. Groves, Raymond C. Rankin, H. B. Evans, Matt L. Ellis, John D. Spragins, George A. Buttrick, F. M. Wassermann, Gordon D. Southard, Thomas M. Lowry, Arlo I. Smith, James L. A. Webb, Jared E. Wenger, John R. Benish, M. Foster Moose, Laurence F. Kinney, Albert H. Clemens, Judson Williford (holding banner), John Osman, Mrs. M. H. Townsend, C. L. Townsend, W. Raymond Cooper, M. L. MacQueen, Martin W. Storn, Miss Mary Marsh, R. W. Hartley, Raymond T. Vaughn, Robert S. Pond, D. M. Amacker, A. P. Kelso, Benjamin A. Wooten, Jr.

## INSTITUTIONS SENDING GREETINGS AND GOOD WISHES

DATE OF FOUNDING		DATE OF FOUNDING	
1636	Harvard University	1826	Furman University
1696	St. John's College	1826	Mississippi College
1701	Yale University	1827	Hanover College
1740	University of Pennsylvania	1828	Columbia Theological Seminary
1746	Princeton University	1830	Randolph-Macon College
1749	Washington and Lee University	1831	University of Alabama
1754	Columbia University	1831	New York University
1764	Brown University	1832	Wabash College
1766	Rutgers University	1833	Kalamazoo College
1769	Dartmouth College	1834	College-of the Ozarks
1773	Dickinson College	1834	Tulane University
1776	Hampden-Sydney College	1834	Union University
1780	Transylvania College	1836	Allegheny College
1782	Washington College	1836	Davidson College
1785	University of Georgia	1836	Emory University
1787	Franklin and Marshall College	1838	Duke University
1787	University of Pittsburgh	1839	Boston University
1789	University of North Carolina	1839	Erskine College
1793	Williams College	1839	University of Missouri
1794	Bowdoin College	1840	Bethany College
1794	Tusculum College	1842	Bethel College
1794	University of Tennessee	1842	The Citadel
1795	Union College	1842	Hollins College
1800	Middlebury College	1842	Howard College
1801	University of South Carolina	1842	Mary Baldwin College
1807	University of Maryland	1842	Ohio Wesleyan University
1809	Miami University	1842	Roanoke College
1812	Hamilton College	1842	Villanova College
1817	University of Michigan	1842	Willamette University
1818	Colby College	1845	United States Naval Academy
1819	Centre College of Kentucky	1846	Bucknell University
1819	University of Cincinnati	1847	Earlham College
1819	Colgate University	1847	State University of Iowa
1819	Maryville College	1847	Otterbein College
1819	University of Virginia	1848	Muhlenberg College
1820	Indiana University	1848	University of Mississippi
1820	Lindenwood College	1849	Austin College
1821	George Washington University	1849	Lawrence College
1822	Hobard and William Smith Colleges	1849	William Jewell College
1823	Trinity College	1850	Capital University
1825	Centenary College of Louisiana	1850	Ripon College
		1851	Carson-Newman College

DATE OF  
FOUNDING

1851 Catawba College  
 1851 Milwaukee-Downer College  
 1852 Mills College  
 1852 Tufts College  
 1852 Westminster College (Penn.)  
 1853 University of Florida  
 1853 Louisville Presbyterian Seminary  
 1853 Westminster College (Missouri)  
 1855 Berea College  
 1855 Elmira College  
 1856 Newberry College  
 1857 Florida State University  
 1857 Queens College  
 1857 University of the South  
 1859 Whitman College  
 1860 Augustana College  
 1861 Vassar College  
 1861 University of Washington  
 1864 Bates College  
 1864 University of Denver  
 1865 Cornell University  
 1865 University of Kentucky  
 1866 Hope College  
 1866 King College  
 1866 College of Wooster  
 1867 University of Illinois  
 1868 University of California  
 1868 West Virginia University  
 1869 Trinity University  
 1869 Wilson College  
 1870 Syracuse University  
 1870 Wellesley College  
 1872 Arkansas College  
 1872 University of Toledo  
 1873 Ohio State University  
 1873 Vanderbilt University  
 1874 Colorado College  
 1875 George Peabody College for  
 Teachers  
 1876 University of Colorado  
 1876 Grove City College  
 1878 Juniata College

DATE OF  
FOUNDING

1878 Mississippi State College  
 1880 Presbyterian College  
 1881 University of Texas  
 1883 Jamestown College  
 1883 Tarkio College  
 1884 Austin Presbyterian Seminary  
 1884 Hendrix College  
 1884 Mississippi State College for  
 Women  
 1885 Goucher College  
 1885 Macalester College  
 1885 College of St. Thomas  
 1885 Southwestern College  
 1885 Stanford University  
 1886 University of Chattanooga  
 1887 Occidental College  
 1889 Agnes Scott College  
 1889 Converse College  
 1889 David Lipscomb College  
 1889 Elon College  
 1890 University of Oklahoma  
 1892 Millsaps College  
 1893 American University  
 1894 Belhaven College  
 1896 Flora Macdonald College  
 1897 Hood College  
 1900 Southwestern Louisiana Institute  
 1901 James Millikin University  
 1901 Sweet Briar College  
 1903 Davis and Elkins College  
 1903 Texas State College for Women  
 1909 University of Redlands  
 1910 Arkansas State College  
 1910 Mississippi Southern College  
 1911 East Tennessee State College  
 1912 Memphis State College  
 1914 General Assembly's Training  
 School  
 1924 Lambuth College  
 1924 Scarritt College  
 1926 Scripps College  
 1933 Wayne University

## CHRONOLOGY

- 1848 Southwestern founded at Clarksville, Tennessee, through the combined cooperation of the Masonic Fraternity of Montgomery County and the Masonic Grand Lodge of the State of Tennessee. The work of the college temporarily conducted in the building of Montgomery Academy, which did first class preparatory work as early as 1837. The cornerstone of the Castle Building laid on February 22, 1849.
- 1850 Castle Building completed and the work of the college conducted in this building.
- 1851 Institution incorporated as Montgomery Masonic College when the Grand Lodge withdrew its support and reconveyed the property to the local Lodge.
- 1855 Montgomery Masonic College purchased by the Synod of Nashville, and the name changed to Stewart College in honor of its distinguished patron and president, William M. Stewart.
- 1861 All students of Stewart College, with the exception of two living outside the bounds of the Confederacy, entered the Confederate Army under the leadership of William A. Forbes, professor of Mathematics. This group of students became a part of the Fourteenth Tennessee Infantry and Professor Forbes was chosen Colonel of the regiment.
- 1862 College buildings occupied by Federal troops.
- 1869 Stewart College reopened with former President Stewart serving as acting president.
- 1870 Dr. J. B. Shearer became president.
- 1874 Stewart College taken over, on the basis of a Plan of Union, by several Synods of the Presbyterian Church, and became Southwestern Presbyterian University.
- 1877 Construction begun on new building which was dedicated to the memory of William M. Stewart.
- 1879 Dr. John N. Waddel of Memphis and former Chancellor of University of Mississippi became first Chancellor of Southwestern Presbyterian University.
- 1884 School of Divinity added with Dr. Joseph R. Wilson, father of Woodrow Wilson, as its head.
- 1888 Dr. Waddel retired from the Chancellorship.
- 1892 During the decade in which Dr. George Summey was Chancellor, Waddel Hall was completed; claims against the Federal Government for damages sustained during the Civil War were made, and \$25,000 secured in satisfaction of these claims; the institution received a gift of \$33,500 from Mr. J. J. McComb of New York, which was later increased; and other substantial gifts were added.
- 1914 The executive title changed to President.
- 1917 Theological Department suspended in June. Dr. Charles E. Diehl accepted the presidency on July 1.



- 1918 A unit of the Students' Army Training Corps established and later a unit of the Reserve Officers Training Corps.
- 1919 Considered the possibility of removing the institution from Clarksville to Memphis.
- 1925 With the approval of the Supreme Court of Tennessee (March 8, 1924), the institution was moved to Memphis and opened on September 24 under the name Southwestern at Memphis. The Jubilee Celebration marking the opening of the College in Memphis held on November 26-28.  
Dedication of Palmer Hall on November 27.
- 1928 Honors Courses introduced into the curriculum.  
Dedication of Hugh M. Neely Hall and Hardie Auditorium on November 13.
- 1930 Mortgage indebtedness of \$700,000 cleared on July 1.
- 1931 Tutorial plan of instruction formally inaugurated with the aid of the Carnegie Corporation.
- 1935 Department of Music established.  
Degree with distinction provided for capable students who wish less specialization than that required for Honors.
- 1938 Dedication of Frank M. Harris Memorial Building on June 6.
- 1941 Provision made for the beautiful Hubert F. Fisher Memorial Garden on the campus.
- 1943 13th College Training Detachment (Aircrew) stationed at Southwestern from March 1, 1943, to July 1, 1944.  
Memphis College of Music, established in 1933, amalgamated with Southwestern.
- 1945 The unique integrated course in the Humanities entitled "Man in the Light of History and Religion," introduced into the curriculum.  
A Comprehensive Examination in the major field of study introduced as a requirement for graduation.
- 1947 Completion, with the aid of the General Education Board, of the Capital Fund Campaign for \$2,500,000, which served to stabilize the institution.  
Dedication of Gordon White Hall on November 13.
- 1948 Dedication of Voorhies Hall and Williams Prayer Room on April 10; Hunt Memorial Gateway on May 31.
- 1949 Dr. Diehl retired as President of Southwestern at Memphis and became President Emeritus on July 1, at which time Dr. Peyton Nalle Rhodes assumed the duties of the presidency.  
The Council of the United Chapters of Phi Beta Kappa in session at Madison, Wisconsin, September 2, granted a charter for the establishment of the Southwestern Chapter of Phi Beta Kappa.  
The Centennial and Inaugural Celebration on September 19-21.  
Inauguration of Dr. Peyton Nalle Rhodes as Fifteenth President of the College on September 21.