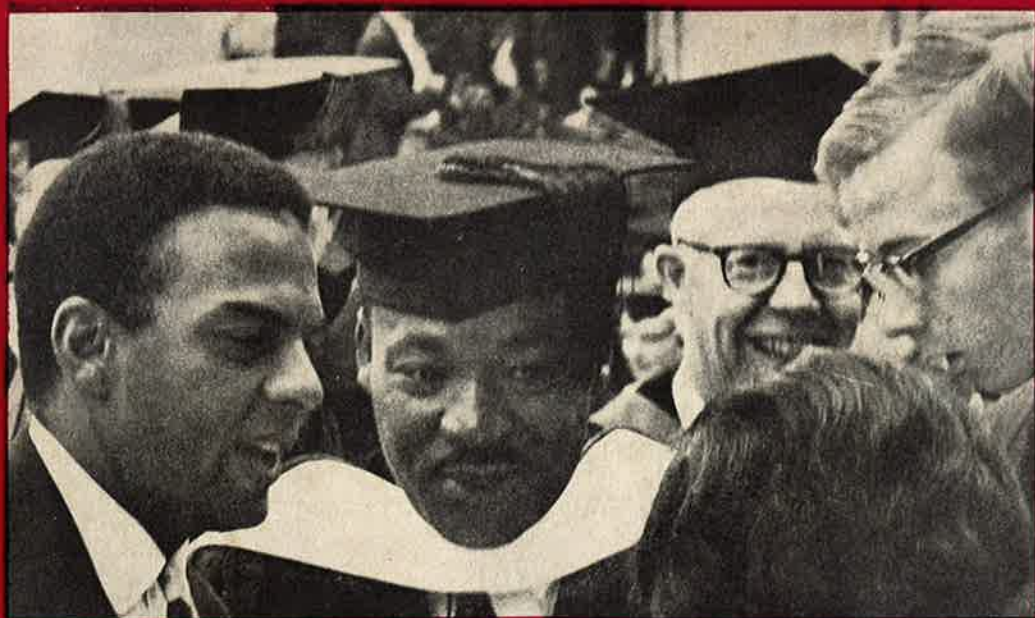


OBERLIN ALUMNI MAGAZINE

AUGUST 1965



Commencement Issue



IT HAPPENS EVERY YEAR IN JUNE ...

And what an occasion it was this year, with four days of uninterrupted sun and an Illumination Night aglow with lanterns.

The records show that more alumni returned to the campus for Commencement this year than in any previous year. One reason, possibly, because the knowledge of those to be given honorary degrees was disclosed

Andrew Ruckman, '63, Oberlin News-Tribune

several weeks in advance, and the list was impressive, headed by Secretary of State Dean Rusk and the Reverend Martin Luther King, Jr., who gave the Commencement address. The graduating class was larger, too, 483 candidates from 42 states, the District of Columbia, Puerto Rico, and 15 foreign countries.

Dean Rusk, a controversial figure

to those critical of the United States foreign policy in Vietnam, met informally with a group of faculty and students to explain the government's position. He also gave Oberlin police a hectic two days trying to keep track of him as they guarded him as a security risk.

Six retiring members of the General Faculty, who together served



Oberlin for 195 years, and two prominent staff members received President Carr's commendation and alumni applause at the Alumni Luncheon Saturday noon.

The Commencement exercises were held under The Elms on Tappan Square, as has been done the past nine years. The break with tradition — the applauded move to the out-of-doors — occurred in 1957, when it was voted to abandon Finney Chapel for the services except in case of rain. There were those, however, who shook their

heads because "it always rains." But Oberlin's Commencement weather since the change, has been extraordinarily good. According to J. Robert Williams, Secretary of the College, who makes the final decision about a move into the Chapel, "only one year, 1961, were we rained out."

Student revolt on the college campus — "involvement or apathy" — was discussed at the Commencement Symposium. A large crowd heard Erwin N. Griswold, '25, Dean of the Law School of Harvard University, speak from the administrator's point of view; Robert W. Tufts, '40, new chairman of the department of economics, speak from the professor's point of view, and Timothy Craine, '65, former president of the Student Council, speak for the students. C. Robert Keesey, '48, Dean of Students at the University of New Hampshire, was the moderator.

A break in tradition this year was the moving of the annual Alumni Luncheon from the Field House to the new Ice Skating Rink, a far roomier, cooler, and more comfortable location. The breeze that cooled the more than 1,000 guests, however, upset another tradition: the lighting of the candles in the cherished John J. Shipherd candlesticks. Match after match failed in the hands of President Carr and Alumni Association President Mark Staley, '30, despite the help of Mrs. Carr who tried to shield the flame from the wind.

All was well, otherwise, at the Luncheon. President Carr reported on the State of the College; Herbert Mayer, president of the Class of 1915, welcomed the Class of 1965 into the Association; and Edward Schwartz, president of the Class of 1965, responded. Then the well-guarded secret of the recipient of the coveted Alumni Medal for distinguished service to Oberlin was revealed. Frederick B. Artz, '16, emeritus professor of his-

tory, was summoned to the platform, amidst thunderous applause.

The events of each day during the long week end of Commencement were varied enough to please the most discriminating. To mention a few: the Half-Century Club Reception and and Dinner, with Edna Scheid, president of the Class of 1912, as mistress of ceremonies; three performances of *Iolanthe* by the Gilbert and Sullivan Players; two Conservatory Commencement Recitals; and a Concert by the famed College Choir directed by Robert Fountain, newly appointed Dean of the Conservatory; early morning Breakfasts and late Class Parties; Open House at the home of President and Mrs. Carr; Receptions by the various departments for their major students and families. And the children had a field day, too, with supervised fun and instruction in the swimming pool, bowling alleys, gymnasium. Another first — Trailer Sites north of the Field House with electricity, showers, and rest rooms!

G. Alan Neufeld, '40, M.D., walked off with the President's golf trophy, and Henry (Bud) Pfaff, '35, captured the J. W. Meriam Award for low medalists in the oldster competition. The Club Breakfast for Women's Physical Education alumnae honored the late Gertrude E. Moulton, '03, M.D., former head of the Women's P. E. Department. The Men's Dinner honored the Oberlin athletes of the "g'lorious year" of 1924-25, when Oberlin dominated the Ohio Conference. The Women's Dinner highlighted students on campus.

Illumination Night — to many the Night of Nights — was Fairyland under The Elms. Classmates and friends strolled over Tappan Square, renewing old acquaintances, or sat and listened to the Commencement Band, conducted by Professor Kenneth R. Moore.

The best Commencement in years!

Photographs by ARTHUR E. PRINCEHORN
unless otherwise designated.

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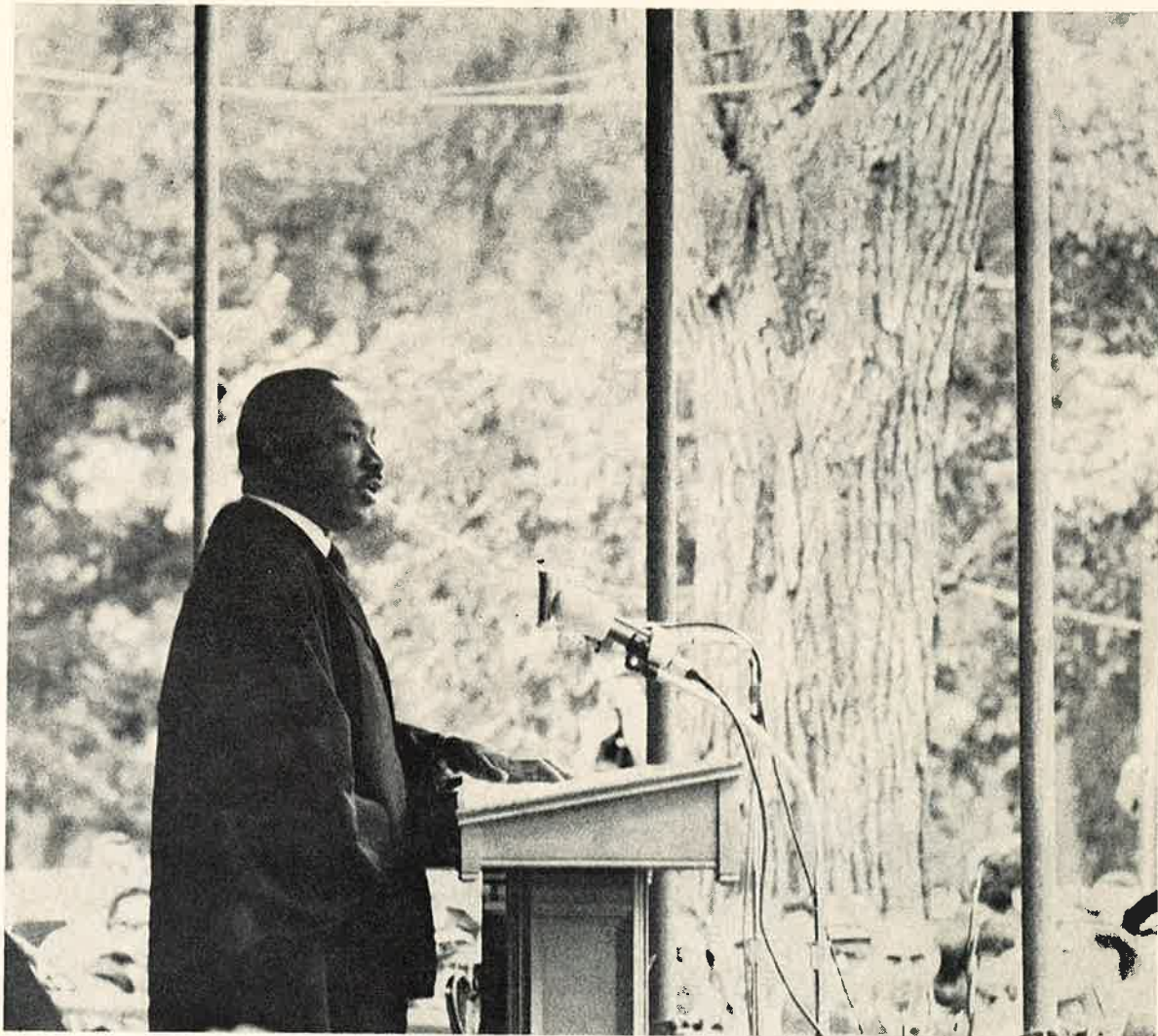
AUGUST 1965

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Martin Luther King, Jr. addresses a large, attentive audience at Oberlin's 132nd Commencement.

Production and protection.



"Remaining Awake Through a Great Revolution"

Commencement Address
By MARTIN LUTHER KING, JR.

I CAN NEVER COME TO THIS CAMPUS without a deep sense of appreciation and gratitude for all that this great institution has done for the cultural, political, and social life of our nation and the world. By all standards of measurement Oberlin is one of the great colleges, not only of our nation, but of the world. I am also deeply honored to share the platform today with so many distinguished citizens of our nation — particularly our great secretary of state who, through dedicated and brilliant service, has carved for himself a niche in the annals of our nation's history.

of England. When he came down, years later, the sign had a picture of George Washington, the first president of the United States. When Rip looked up at the picture of George Washington, he was completely lost; he knew not who he was. This reveals to us that the most striking fact about the story of Rip Van Winkle is not that he slept 20 years, but that he slept through a revolution. While he was peacefully snoring up on the mountain, a great revolution was taking place in the world — indeed, a revolution which would, at points, change the course of history. And Rip Van

whose time has come today is the idea of freedom and human dignity. Wherever men are assembled today, the cry is always the same, "We want to be free." And so we see in our own world a revolution of rising expectations. The great challenge facing every individual graduating today is to remain awake through this social revolution.

I'd like to suggest some of the things that we must do in order to remain awake and to achieve the proper mental attitudes and responses that the new situation demands. First, I'd like to say that we are challenged to achieve a world perspective. Anyone who feels that we can live in isolation today, anyone who feels that we can live without being concerned about other individuals and other nations is sleeping through a revolution. The world in which we live is geographically one. The great challenge now is to make it one in terms of brotherhood.

Now it is true that the geographical togetherness of our world has been brought into being, to a large extent, through modern man's scientific ingenuity. Modern man, through his scientific genius, has been able to dwarf distance and place time in chains. Yes, we've been able to carve highways through the stratosphere, and our jet planes have compressed into minutes distances that once took weeks and months. And so this is a small world from a geographical point of view. What we are facing today is the fact that through our scientific and technological genius we've made of this world a neighborhood. And now through our moral and ethical commitment we must make of it a brotherhood. We must all learn to live together as brothers — or we will all perish together as fools. This is the great issue facing us today. No individual can live alone; no nation can live alone. We are tied together.

I remember some time ago Mrs. King and I had the privilege of journeying to that great country, India. And I never will forget the experience — it was a marvelous experience — to meet and talk with the great leaders, with the hundreds of thousands of people all over the cities and villages of that vast country. These experiences will remain dear to me as long as the cords of memory shall lengthen. But I say to you this morn-



Cameras were everywhere.

Now to the members of the graduating class: Today you bid farewell to the safe security of the academic environment. You prepare to continue your journey on the clamorous highways of life. And I would like to have you think with me on this significant occasion on the subject, "Remaining Awake Through a Great Revolution."

I'm sure that you have read that arresting little story from the pen of Washington Irving entitled *Rip Van Winkle*. The thing that we usually remember about this story is that Rip Van Winkle slept 20 years. But there is another point in that story that is almost always completely overlooked: It was a sign on the inn in the little town on the Hudson from which Rip went up into the mountain for his long sleep. When he went up, the sign had a picture of King George III

Winkle knew nothing about it; he was asleep.

There are all too many people who, in some great period of social change, fail to achieve the new mental outlooks that the new situation demands. There is nothing more tragic than to sleep through a revolution. There can be no gainsaying of the fact that a great revolution is taking place in our world today. It is a social revolution, sweeping away an old order and bringing in a new. In other nations it is sweeping away the old order of colonialism. And in our own nation it is sweeping away the old order of slavery and racial segregation. The wind of change is blowing, and we see in our day and our age a significant development. Victor Hugo said on one occasion that there is nothing more powerful in all the world than an idea whose time has come. In a real sense, the idea

ing, my friends, that there were those depressing moments, for how can one avoid being depressed when he sees with his own eyes evidence of millions of people going to bed hungry? How can one avoid being depressed when he sees with his own eyes millions of people sleeping on the sidewalks at night; no beds to sleep in; no houses to go into. How can one avoid being depressed when he discovers that out of India's population of more than 400 million people, some 380 million make an annual income of less than \$90 a

all mankind is tied together; all life is interrelated, and we are all caught in an inescapable network of mutuality tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. For some strange reason I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be — this is the interrelated structure of reality. John Donne caught it years ago and placed it in graphic terms:

No man is an island, entire of

tion. The challenge before us today is to develop a coalition of conscience and get rid of this problem that has been one of the nagging and agonizing ills of our nation over the years. Racial injustice is still the Negro's burden and America's shame. We've made strides, to be sure. We have come a long, long way since the Negro was first brought to this nation as a slave in 1619. In the last decade we have seen significant developments — the Supreme Court's decision outlawing segregation in the public schools, a com-

Epstein and Szilagyi



Honorary Marshal Herbert C. Mayer, '15, and David L. Anderson, chairman of the department of physics, lead the Procession across Tappan Square.



The Commencement Band conducted by Professor Kenneth R. Moore set the stage for a lively Commencement.

year. And most of these people have never seen a physician or a dentist. As I noticed these conditions, something within me cried out, "Can we in America stand idly by and not be concerned?" And an answer came, "Oh no! because the destiny of the United States is tied up with the destiny of India and every other nation." I started thinking about the fact that we spend millions of dollars a day in our country to store surplus food, and I said to myself, "I know where we can store food free of charge — in the wrinkled stomachs of the millions of God's children in Asia and Africa, in South America, and in our own nation who go to bed hungry at night."

All I'm saying is simply this: that

itself; every man is a piece of the continent, a part of the main. . . . And then he goes on toward the end to say:
any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

And by believing this, by living out this fact, we will be able to remain awake through a great revolution.

I would like to mention, secondly, that we are challenged to work passionately and unrelentingly to get rid of racial injustice in all its dimensions. Anyone who feels that our nation can survive half segregated and half integrated is sleeping through a revolu-

prehensive Civil Rights Bill in 1964, and, in a few weeks, a new voting bill to guarantee the right to vote. All of these are significant developments, but I would be dishonest with you this morning if I gave you the impression that we have come to the point where the problem is about solved.

We must face the honest fact that we still have a long, long way to go before the problem of racial injustice is solved. For while we are quite successful in breaking down the legal barriers to segregation, the Negro is now confronting social and economic barriers which are very real. The Negro is still at the bottom of the economic ladder. He finds himself perishing on a lonely island of poverty

in the midst of a vast ocean of material prosperity. Millions of Negroes are still housed in unendurable slums; millions of Negroes are still forced to attend totally inadequate and substandard schools. And we still see, in certain sections of our country, violence and man's inhumanity to man in the most tragic way. All of these things remind us that we have a long, long way to go. For in Alabama and Mississippi, violence and murder where civil rights workers are concerned, are popular and favorite pastimes.

bama, or shoot down a civil rights worker in Selma, but for the appalling silence and indifference of the good people who sit around and say, "Wait on time." Somewhere we must come to see that human progress never rolls in on wheels of inevitability. It comes through the tireless efforts and the persistent work of dedicated individuals. Without this hard work, time becomes an ally of the primitive forces of social stagnation. So we must help time and realize that the time is always right to do right.

of harmony with the eternal natural and moral laws of the universe. The great Protestant theologian, Paul Tillich, said that sin is separation. And what is segregation but an existential expression of man's tragic estrangement — his awful segregation, his terrible sinfulness? And so in order to rise to our full moral maturity as a nation, we must get rid of segregation whether it is in housing, whether it is a *de facto* segregation in the public schools, whether it is segregation in public accommodations, or whether it



The Procession moves across Tappan Square as The Law guards Dean Rusk. On his right is Frank Stanton, President of the Columbia Broadcasting System, Inc., who also received an honorary degree.

Let nobody give you the impression that the problem of racial injustice will work itself out. Let nobody give you the impression that only time will solve the problem. That is a myth, and it is a myth because time is neutral. It can be used either constructively or destructively. And I'm absolutely convinced that the people of ill will in our nation — the extreme rightists — the forces committed to negative ends — have used time much more effectively than the people of good will. It may well be that we will have to repent in this generation, not merely for the vitriolic words and violent actions of the bad people who bomb a church in Birmingham, Ala-

There is another reason why we must get rid of racial injustice. Not merely because it is sociologically untenable or because it is politically unsound, not merely to meet the communist challenge or to create a good image in the world or to appeal to African and Asian peoples, as important as that happens to be. In the final analysis racial injustice must be uprooted from American society because it is morally wrong. Segregation is morally wrong, to use the words of the great Jewish philosopher, Martin Buber, because it substitutes an I-it relationship for the I-thou relationship. Or to use the thinking of Saint Thomas Aquinas, segregation is wrong because it is based on human laws that are out

is segregation in the church. We must see that it is morally wrong. We must see that it is a national problem. And no section of our country can boast of clean hands in the area of brotherhood. We strengthen our nation, above all we strengthen our moral commitment, as we work to get rid of this problem.

Now there is another problem facing us that we must deal with if we are to remain awake through a social revolution. We must get rid of violence, hatred, and war. Anyone who feels that the problems of mankind can be solved through violence is sleeping through a revolution. I've said this over and over again, and I believe it more than ever today. We know about violence. It's been the inseparable

arable twin of Western materialism, the hallmark of its grandeur. I am convinced that violence ends up creating many more social problems than it solves. This is why I say to my people that if we succumb to the temptation of using violence in our struggle, unborn generations will be the recipients of a long and desolate night of bitterness. There is another way — a way as old as the insights of Jesus of Nazareth and as modern as the techniques of Mohandas K. Gandhi. For it is possible to stand up against an unjust system with all of your might, with all of your body, with all of your soul, and yet not stoop to hatred and violence. Something about this approach disarms the opponent. It exposes his moral defenses, weakens his morale, and, at the same time, works on his conscience. He doesn't know how to handle it. So it is my great hope that, as we struggle for racial justice, we will follow the philosophy and method of non-violent resistance, realizing that this is the approach that

Baccalaureate Sermon Praises Church Activism

IN HIS BACCALAUREATE address on Sunday afternoon, R. H. Edwin Espy, general secretary of the National Council of Churches of Christ in the United States, discussed the question: Does the Church Belong to the World?

This issue, he said, "involves one of the most baffling paradoxes of the Christian religion; it must be clear that every human organization must be socially conditioned . . . and the church is deeply enmeshed in the controversial issues of our time: the struggle for civil rights, the strengthening of public school education through Federal aid, the improvement of the lot of the migrant worker, the assurance of equal voting opportunity to all of our citizens, the elimination of the endemic pockets of poverty, the building of a stable international peace with freedom and justice, the support of instrumentalities for world order."

"Many good people," he went on to say, are "bitterly opposed" to such involvement on the part of the church. They feel it should live in isolation. And, of course, to be so close to the

world is, for the church, hazardous. "We betray the church if we allow the world to dilute or submerge it." On the other hand, however, "we betray it equally — indeed, we vitiate its mission — if we take it out of the world." The position of the church is "like that of a doctor," who "gives himself to his patients," but strives "not to contract their diseases." It is well to remember that "the Head of the Church is the Great Physician!"

We simply cannot keep aloof, he decided. "The churches of the United States have not only the right but the duty before God to address themselves to the great area of human need where the spirit of Christ is being denied in the very structures of daily life." And he concluded: "When we speak of the church we speak of ourselves, the community of believers. . . . We are those of whom Christ said in his prayer:

As thou didst send me into the world, so have I sent them into the world.



During his stay on campus, The Reverend Mr. King signed many autographs.

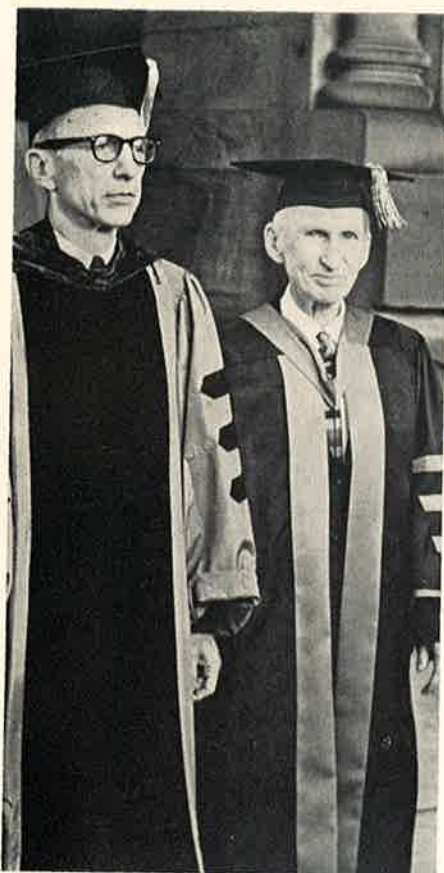
can bring about that better day of racial justice for everyone.

In international relations, we must come to see this. We must find some alternative to war and bloodshed. In a day when man-made vehicles are dashing through outer space, and guided ballistic missiles are carving highways of death in the stratosphere, no nation can win a world war. It is no longer a choice between violence and non-violence; it is either non-violence or non-existence. The alternative may well be a civilization plunged into the abyss of annihilation, our earthly habitat transformed into a tragic inferno that even Dante could not imagine. So this is our challenge: to see that war is obsolete, cast into limbo.

I do not wish to minimize the complexity of the problems to be faced in achieving disarmament and peace. But we shall not have the courage, the insight, to deal with such matters unless we are prepared to undergo a mental and spiritual change. It is not enough

to say we must not wage war. We must love peace and sacrifice for it. We must fix our visions not merely on the negative expulsion of war, but upon the positive affirmation of peace. We must see that peace represents a sweeter music, far superior to the discords of war. Somehow we must transform the dynamics of the world power struggle from the negative nuclear arms race which no one can win to a positive contest to harness man's creative genius for the purpose of making peace and prosperity a reality for all of the nations of the world. In short, we must shift the arms race into a peace race.

All that I've said is that we must work for peace, for racial justice, for economic justice, and for brotherhood the world over. We have inherited a big house, a great world house in which we have to live together — black and white, Easterners and Westerners, Gentiles and Jews, Protestants and Catholics, Moslem and Hindu. If



A family day for the Wards. Champ Ward, '32, College Trustee with his father Emeritus Professor Clarence Ward of the Art Department still active on campus.

we all learn to do this we, in a real sense, will remain awake through a great revolution.

I urge you to continue the tradition that you have followed so long, for this institution has probably done more than any other to support the struggle for racial justice. You have given your time, you have given your earnings, you have given your bodies, you have

participated in demonstrations, you have participated in the determined struggle to keep this issue in the forefront of the conscience of the nation. I urge you to continue to do so as you go out into your various fields of endeavor. Never allow it to be said that you are silent onlookers, detached spectators, but that you are involved participants in the struggle to make justice a reality.

We sing a little song in our struggle—you've heard it—*We Shall Overcome*. And by that we do not mean that we shall overcome the white man. In the struggle for racial justice the Negro must not seek to rise from a position of disadvantage to one of advantage, to substitute one tyranny for another. A doctrine of black supremacy is as dangerous as a doctrine of white supremacy. God is not interested in the freedom of black men or brown men or yellow men. God is interested in the freedom of the whole human race, the creation of a society where every man will respect the dignity and worth of personality. So when we sing *We Shall Overcome*, we are singing a hymn of faith, a hymn of optimism, a hymn of faith in the future.

I can still sing that song because I have faith in the future. I believe that we, as Negroes, are going to gain our freedom in America because the goal of America is freedom. Abused and scorned though we may be, our destiny is tied up with the destiny of America. Before the Pilgrim fathers landed at Plymouth we were here; before Thomas Jefferson etched across the pages of history the majestic words of the Declaration of Independence we were here; before the words of the

Star-Spangled Banner were written we were here. For more than two centuries our forbears labored here without wages. They made cotton king; they built the homes of their masters; in the midst of the most oppressive conditions they continued to grow and develop. Certainly if the inexpressible cruelties of slavery couldn't stop us, the opposition that we now face will surely fail. We will win our freedom because both the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands.

Yes, we shall overcome because the arc of the moral universe is long, but it bends toward justice. We shall overcome because Carlyle is right: "No lie can live forever." We shall overcome because James Russell Lowell is right:

*Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own.*

We shall overcome because William Cullen Bryant is right: "Truth, crushed to earth, shall rise again." With this faith we will be able to hew out of the mountain of despair, the stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood, and speed up the day when, in the words of the prophet Amos, "Justice will roll down like waters; and righteousness like a mighty stream."

Let us stand up. Let us be a concerned generation. Let us remain awake through a great revolution. And we will speed up that great day when the American Dream will be a reality. We, in the final analysis, can gain consolation from the fact that at least we've made strides in our struggle for peace and in our struggle for justice. We still have a long, long way to go, but at least we've made a creative beginning.

And so I close by quoting the words of an old Negro slave preacher who didn't quite have his grammar right, but uttered words of great and profound significance:

*Lord, we ain't what we oughta be;
We ain't what we wanta be;
We ain't what we're gonna be;
But thank God we ain't what
we was!*



Each listener with his own thoughts.

Secretary of State Dean Rusk

discusses American foreign policy with students and gives Oberlin police two nervous days

Jean Jones Tufts, '36



Their husbands were in the Procession: Mrs. Robert Carr, center, with Mrs. Dean Rusk. Peggy Rusk, daughter, at extreme left.

DEAN RUSK, SECRETARY OF STATE, who received the honorary degree of Doctor of Laws at the Commencement exercises Monday morning on Tappan Square, was the most prominent national figure honored by the College, and also the most controversial. When he landed at the Cleveland Hopkins International Airport on Sunday afternoon, he was met by Robert W. Tufts, '40, professor of economics, who presented him at the request of students, with a page and a half statement critical of American policy in Southeast Asia, and invited him to address a forum on American policy in Vietnam that evening. The paper was signed "A Student Committee on Vietnam."

Secretary Rusk, who had other commitments, declined the invitation but indicated his willingness and desire to meet with a few students and faculty members at 10 o'clock at the home of Professor Tufts, where he was having dinner, along with his wife and 16-year-old daughter, Peggy.

A crowd of over 400 alumni, parents, students, and faculty packed Bryant Lecture Hall, which has a seating capacity of 259, Sunday evening, hoping that Secretary Rusk might appear at the forum. At 8:45, when word

arrived that he was not coming, the crowd thinned to approximately 100, who stayed to hear a discussion of American foreign policy by two Oberlin faculty members: Daniel Brower, assistant professor of history, and Arthur Wright, instructor in economics.

Students who met with Rusk informally at Professor Tufts' home said that Rusk talked "frankly" and that they had a good discussion which lasted until nearly midnight. Rusk, said one student, commented that "we could be home in 48 hours if North Vietnam would leave its neighbors alone." Later in the week, when Secretary Rusk talked with James (Scotty) Reston, of the *New York Times*, he told Reston that the paper the students had presented to him was "the most thoughtful and carefully expressed statement" of the antithetical views on American policy in Southeast Asia that he had seen anywhere, although it was, as he told the Oberlin students, a "statement of views with which I disagree."

All during Rusk's stay in Oberlin local police had a busy and nervous time. Two state department security men accompanied Rusk and were housed with him in the five-room suite at the Oberlin Inn where he was located, but

"We would be home in 48 hours
if North Vietnam would leave
its neighbors alone"

local officials had the prime responsibility for security protection. On several occasions officers were alarmed when Rusk decided to walk through the Oberlin streets instead of driving — once when he went from the Tufts residence on West College Street to the residence of Provost John W. Kneller, on West Morgan Street to attend a reception for the honorary degree candidates.

During the Commencement exercises Oberlin patrolmen stood at the four corners of the platform on which Rusk, other honorary degree candidates, and College officials were seated. Rusk displayed no indication at any time that he was aware of this protection or that he felt the slightest concern for his safety. He was an intent and interested spectator in the entire Commencement proceedings, following the progression of students who moved in front of him to receive their degrees with evident absorption, and smiling as he went through the ceremony of receiving the honorary degree, with the hood of Oberlin College slipped over his head. He received a tremendous ovation from students, faculty, alumni, and parents. It was clear that even those who disagreed with American foreign policy accepted Dean Rusk the man as a fine and forthright statesman.



Dean Rusk

Honorary Degrees Are Awarded to Six Prominent Men and Women

Epstein and Szilagyi



MARTIN LUTHER KING, JR.

President, Southern Christian Leadership Conference



R. H. EDWIN ESPY

General Secretary, National Council of Churches of Christ



LEONA BAUMGARTNER

Assistant Administrator, Technical Cooperation and Research, AID, Department of State

LEONA BAUMGARTNER was presented by Eileen Thornton, College librarian, for the honorary degree of Doctor of Laws.

President Carr: "Public servant whose competence and compassion are committed to a continuing and ever more effective effort to overcome man's ills and advance his welfare. . . ."

ROBERT HAMILTON EDWIN ESPY was presented by Herbert G. May, profes-

sor of Old Testament Language and Literature, for the honorary degree of Doctor of Humane Letters.

President Carr: "Unifying catalyst for Christians everywhere in search of reconciliation; from whose good faith grow good works. . . ."

MARTIN LUTHER KING, JR., was presented by J. Milton Yinger, professor of sociology and anthropology, for the honorary degree of Doctor of Humane Letters.



DEAN RUSK
Secretary of State



FRANK STANTON
President, Columbia Broadcasting System

Epstein and Szilagyi



PETER MENNIN
President, Julliard School of Music

President Carr: "One who gives voice through all the world to man's age old cry for justice and equality, until all men listen and, at last, many begin to understand and act. . . ."

PETER MENNIN, '44, was presented by Arthur Dann, professor of pianoforte, for the honorary degree of Doctor of Music.

President Carr: "Distinguished composer and teacher; music's master and

servant, at once artist and administrator. . . ."

DEAN RUSK was presented by Robert W. Tufts, '40, professor of economics, for the honorary degree of Doctor of Laws.

President Carr: "Devoted servant of a great nation; informed and courageous shaper of its policies who draws upon the deepest wellsprings of conscience and understanding. . . ."

FRANK STANTON was presented by E. Earl Newsom, '21, senior partner, Earl Newsom & Co., Public Relations Counsel, and member of the College Board of Trustees, for the honorary degree of Doctor of Laws.

President Carr: "Wise and humane student of the intricate forces that influence modern man's ideas and values; leader in the effort to make ours an age of intellectual and cultural growth. . . ."

INVOLVEMENT or APATHY?

Symposium speakers . . . a student, a faculty member,
and an administrator . . . discuss unrest on campus



Timothy V. Craine, '65

Former President, Student Council

I PREFER TO CHARACTERIZE what has been happening to students across the country over the last five or six years as a trend towards student activism rather than unrest. Unrest has purely negative connotations. Activism indicates the approach that students have been taking toward their environment, and, in particular, toward political and social questions.

Student activism cannot, I think, be attributed to a common cause. I am going to search for some of the interrelationships.

Let me begin by looking at the stereotypes that we students of the 60's have of the students of the 50's. Oberlin, I think, has always been the exception, but in general during the 50's most students were apathetic. They were conformists; they were looking only for their own advance-

ment; they were not concerned with political and social issues.

Of course there were exceptions, but in the 50's those who rejected conformity tended for the most part to withdraw from society. The result was beatnikism — complete withdrawal.

Now what distinguishes the student of the 60's from the student of the 50's is the emergence of a third type of student which I label, for want of a better name, activists. This movement toward activism, most people will agree, started in 1959 when Negro students in the South served as an inspiration to students in the North to become involved in civil rights.

This inspired a new sort of idealism. Students now looked to the changes that *could* be brought about in society; they tended to be less cynical. Foreign affairs have aroused intense debates on campuses over the last few years. The major form of action that can be taken in foreign affairs is demonstrations, which are limited in their effectiveness.

Conferences of various kinds have been held. Last year at Oberlin a group organized a National Conference on U.S. Policy toward the Republic of South Africa. This year, Vietnam has become the burning issue. Civil rights, of course, remains the largest single off-campus issue.

During the 1930's Marxism had a substantial following among students. Today, student activism is, for the most part, non-ideological. Marxism is considered inappropriate and irrelevant, but no other system has been found to replace it. Thus students have become involved in various movements primarily on the basis of the specific issues. One of the results of this lack of ideology is that students have been more flexible and, I think, less dogmatic than in previous generations.

I think there is a close correlation between unrest on the campus, directed toward the campus itself, and

the student activism off campus. One cannot urge students to become concerned citizens in the affairs of the world and expect them not to be concerned with the issues which affect their own academic community. Indeed, if we take as a proposition that the educational institution should encourage activism outside the campus, it can scarcely justify discouraging it on campus.

Student activism on campus has been directed specifically against defects in the quality of the education at specific institutions. The Yale tenure dispute arose from the widespread criticism by students of the so-called "publish or perish" criterion for professorial advancement which encourages scholarship on the part of the professors but does not guarantee good teaching. Students at Yale felt this was hurting the quality of their education.

The Free Speech Movement at Berkeley pointed up the fact that in the large "multiversity" the individual student has become merely a product to be turned out. He feels lost in the shuffle of IBM cards.

This impersonalization of mass society may be one of the most important social-political questions of our century. In the ideal university students should have a role in determining the basic educational policy which affects them. Education should be a democratic process which involves the individual with his professor on an almost one-to-one basis. And the student should be free to explore and develop on his own rather than being given a cut-and-dried lecture by someone from whom he is completely detached. Of course there are difficulties involved in trying to approach this ideal, not the least of which is that universities these days are too big and faculty members too scarce. But it is this type of issue that students are becoming concerned with and are seeking ways to deal with.

Educational policy, social rules, student involvement in planning their own living arrangements — all of these have been issues raised at Oberlin. In pursuing these various on-campus issues students have met the following types of argument from administrative officers: "The college is a voluntary association; education

is a privilege not a right; therefore, if you don't like it here you should leave." Unfortunately, since most college campuses have defects, this does not provide a viable solution. If we took this sort of attitude toward national politics, we would accomplish no social change in America; everyone would be leaving (where to, I don't know).

Another argument often advanced by faculty members, is: "You're here for an education, so don't get involved in political activities, in all this agitation; wait until you've received your B.A. or your Ph. D. or whatever, and then take an active role in society." Well, this seems to students to be an over-compartmentalized view of life, that you learn up to a certain point and then all of a sudden become transformed into a full-fledged citizen. I think the process of education and participation in citizenship must go hand in hand; one has to complement the other.

Again, it has been said that the active students are a small minority, and that even when it is an elected minority it does not represent the real voice of the student body, which, of course, is apathy. This reasoning would argue that our political leaders do not represent the country as a whole.

The burning issue at Oberlin has been the question of corporation vs. community. Even though Oberlin is legally a corporation, we students are disturbed at some of the corporate aspects — i.e., seeing the institution run as efficiently as possible, getting dormitories built at as low a cost as possible, getting faculty members hired at as low a cost as possible. This corporate aspect tends to dominate the community aspect we would like to foster.

I haven't spoken much about the Oberlin Student Congress because that is a long story. But let me read the last part of the preamble of the Student Congress report, which, I feel, expresses the philosophy of the student concern here at Oberlin this year:

"Recently, the conception of Oberlin as a community has been replaced by a notion of Oberlin as a corporation. Arguments for student influence over local decisions have been answered by an appeal to a hierarchy, in which the Board of Trustees through the administration exercises an increasing degree of control over the internal life of the College to satisfy the demands of the external world. While motivated by a commendable concern for the College's academic standing in the country,

such a conception generates an unhealthy conflict between different elements of the community.

"We do not pretend to have a final solution to these problems, but we do believe that it is imperative for Oberlin to preserve the educational community instituted more than a century ago. It is because we cherish this community that we have convened a Student Congress to investigate its current status."

I repeat the sentence "We do not pretend to have a final solution to these problems," for I think it is characteristic of the open-mindedness which is a consequence of what I have labeled the non-ideological character of student activism today. We are not asking that our solutions be taken as final. We do intend, however, to be taken seriously. I think that this is what students everywhere are asking — a voice in decision making.

One final word. I think that it should be quite clear that we at Oberlin feel that Oberlin is a lot better place than Berkeley. We have come a lot closer to the educational ideal here than practically any other college in the country. At the same time, we feel that we still have quite a ways to go before achieving that ideal, and that is why the Student Congress was convened.

Courtesy Elyria Chronicle-Telegram



It was a good turnout. Symposium panel members in Hall Auditorium are, left to right: Dean Erwin N. Griswold, '25, College trustee, C. Robert Keesey, '48, Dean of Students at the University of New Hampshire (moderator), Oberlin Professor Robert W. Tufts, '40, newly appointed chairman of the department of economics, and Timothy Craine, '65, at the microphone.

Robert W. Tufts, '40
Chairman, Department of Economics

IF THERE IS a typical Oberlin student, he or she has, as in years past, mixed a lot of labor and learning with quite a lot of fun — ranging from athletics to WOBC, and only rarely extending to anything as zany as a panty raid or a torchlight parade to the President's.

If you have heard that the Oberlin campus is seething, my advice is to forget it. It isn't. Even the activities which some see as evidence of unrest are not really new to Oberlin — I refer to civil rights activities, concern over foreign affairs, and efforts by students to prod the faculty, administration, and trustees into changes in academic and non-academic policies and programs. There is a small group of students, possibly 10 per cent, who try to divert us from our well-worn ruts, but, as they would quickly agree, without notable success.

As I look back upon this year, the activities of this group that come to mind are: the well-known Carpenters for Christmas project; civil rights picketing; participation in demonstrations against American policy in Vietnam, and a two-day Fast for Peace; numerous forums on international affairs; a Peace Research Seminar; a three-day intercollegiate conference on the Role of the Military

Stofan Studio



Congratulations to Charles McDonald, '65

in Developing Areas, one of the best conferences of its kind I have ever attended; a large tutorial program, about 200 students tutoring underprivileged children on an individual basis; a well-organized Student Congress, which produced many recommendations for changes in the Oberlin way of doing things — recommendations which various committees are now studying, and which will lead to some useful reforms. I do not find this sampling of Oberlin activism alarming.

I'm not at all sure that there is more concern now with public affairs than in my undergraduate days, although there are certainly more placards. What involvement there is seems, on the whole, more mature, more responsible, more thoughtful, less naive, and more realistic, and I call that progress.

Indeed, I find it difficult to fault these Oberlin students. They want to learn, and they want to be active. They want to study society and the forces of social, economic, and political change — and they want to put their knowledge to work in support of causes in which they deeply believe. They believe change is needed; and they are right. If we find students disturbing, is it, perhaps, that they are tweaking our consciences? Are we as disturbed by the problems of justice at home and peace in the world as we ought to be? One of the functions of youth is to make age, especially middle age, uncomfortable, to expose our hypocrisies and our rationalizations.

I have been defending President Johnson's course of action in Vietnam, on the ground that the best chance of avoiding a big war is to demonstrate to China that the so-called "war of national liberation" is dangerous and costly. A number of students have strongly challenged my position — and have made me examine and re-examine my position. The interchange has been helpful to me. I hope it has been helpful to them. I want to add that they have always been courteous and respectful, no matter how sharp our disagreement.

In short, I find student unrest, if that is the right word, reassuring, at least as manifested here in Oberlin. In some ways students are more

alert to the inconsistencies of America's world position than many of their elders. It is not possible to use our power to promote freedom in the world and to close our eyes to racial and other injustices here at home without corrupting our idea of freedom. Students know and feel this. Our record could be better, and I welcome student impatient demands for better performance.

It seems to me that there should be a tension of this kind between the generations. It would be pleasant, of course, if the tension were sometimes more restrained, better informed, less self-righteous. Self-discipline and self-restraint do underlie freedom. Advocacy should be based on information and reason. Dogmatism is a vice, and the inability to see any point of view but one's own is the mark of an illiberal person.

I have heard that "alienation" is a problem on many campuses. It is not, I think, a problem here, though it might become one. The students who



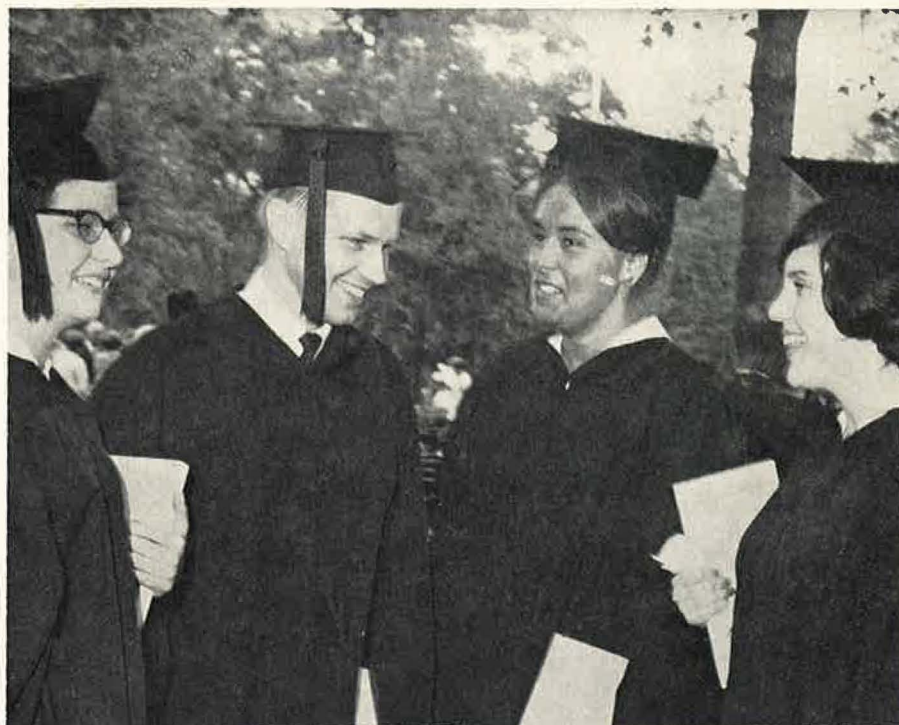
Merrily Quist on her way to Warner Concert Hall to perform in the Commencement Recital on Saturday evening.

drew up the Student Congress report might well have addressed it to us with the salutation: "To Oberlin, with love." They were critical, but not in a spirit of alienation. I have also heard that students these days have an "identity" crisis. I am not surprised. Every young person worth teaching wonders at some point what he should do with this greatest of all treasures — his life. I do not sense an unusual identity crisis on this campus, and I am confident that most students, like most of us, will find a satisfying answer and will not find it embarrassing a few years from now to be asked: What would you do if you had it to do over?

As for social rules — and we have had a good deal of talk about them — times have changed. Perhaps that is unfortunate. Many facts are. However much some parents may want Oberlin to be a Brave Mother, assuming responsibilities toward their children they did not dare assume, it is, as a practical matter, too late. Even if parental discipline has changed too much, Oberlin could not, if it tried, successfully enforce a code of behavior parents themselves have wisely or foolishly been unwilling to impose.

Obviously we have to have rules. The rules we need are those appropriate to the performance of the College's educational function, and we should be prepared to consider them in that light, and to strive harder for the kind of consensus needed to support any body of law.

I hope it is clear that I have been trying to put things in perspective. Many things need doing. But we do have, I believe, a basis for a co-operative effort at reform, an effort to which all can contribute, not least the students. If I see any troublesome straws in the wind, they are not straws of unrest, though that may come, but straws that signal a certain tendency to over-react to criticism, a hyper-sensitivity, and, as a result, perhaps a certain weakening of mutual trust and confidence between all concerned: students, teachers, administrators, and trustees. Trust and confidence are necessary stones in the foundation of our educational enterprise. A teacher or administrator who does not inspire and receive them is gravely handicapped. Their price is, at least in part, a reciprocal trust and



Their day of days. Left to right: Joyce Zaorski, Robert "Ed" Gates, Erica Marschner, and Carolyn Bridger under The Elms on campus after the Commencement exercises.

confidence in students. I find it an easy price to pay. They are intelligent, able, serious, good, decent young people, with now and then an exception that proves the rule. If I didn't think so, I wouldn't be hanging around for Commencement. I'd have packed my bags and left long ago.

Erwin N. Griswold, '25

Dean, Law School Harvard University

I HAPPEN TO SPEND most of my time at Harvard University, at a graduate school, which is a somewhat different place than an undergraduate school; and my own students, virtually without exception, are so interested in learning about torts and contracts and administrative law and constitutional law, which they know are going to be the tools of their careers for a lifetime, that I find no indication of any tendency that they feel they should "participate in the decision-making process" which one hears so much about here at Oberlin.

Oberlin, of course, has changed over the years. As far as I can see, the changes have all been for the good, even though one regrets the passing of some of the attractive things of the past. Oberlin used to be primarily a middle-western institution, where most of the students came from the middle west and shared that point of view which those of us who were born in the middle west still think is pretty good and which did much to build this country as well as this college. I suppose that the cliché that can be put upon that point of view is the Protestant ethic. The Protestant ethic is what built this college; it was what was being expressed, whether we recognized it or not, when those old timers like myself were students here.

One of the changes which has come to Oberlin in recent years is that the demand for higher education has enormously increased throughout the country. It is no longer something which is sought by the children of teachers, ministers, missionaries, and professional people. It has become a status symbol, generally, and is sought by a great many people who don't really care much for the intellectual life, and one consequence is that a lot of people who used to go to eastern colleges and uni-



Dan Kinsey came from Delta Junior College to see his daughter Dea, '61, receive her M.A.T. degree. With them are Barbara Stechow Gould, '60, Jeanne Lesser Richards, '37.

versities can't get in there, and so they apply to Oberlin, Swarthmore, Pomona, and various other institutions of that sort. Some of us have sometimes wondered whether this didn't mean getting at Oberlin a lot of people as students who didn't really know what Oberlin was all about and didn't really care very much for those things for which Oberlin stands and for which we hope it always will stand.

Certainly our student representative today [Timothy Craine] fulfills every aspect of the tradition of Oberlin and has made a presentation of which we can all be very proud. His uncle, Hank Craine, was a student here a year after me; his father, Lyle Craine, was a classmate of my brother's here. He, in the very best of the Oberlin tradition, goes forth next Monday to spend two years in the Peace Corps, which is certainly the modern and in many ways, it seems to me, from my biased point of view, the more constructive way to carry out the motivation which was reflected by the missionary activity of the past. I have nothing but the highest regard and commendation for Mr. Craine and his presentation today. I want to agree, too, with Mr. Tufts. I don't think that we face a crisis. I don't think

that there is any terrible problem to deal with.

The title of this program was Activism or Apathy. That doesn't seem, to me, to present any alternative at all. The only thing that would really make me concerned about Oberlin or any other place would be if there was apathy. That is the last thing in the world which anybody wants. And I think I can assure Mr. Craine that no matter how the 1950's look to him, the campus was *not* dominated by apathy then nor in the 1940's, nor in the 1930's, nor at other times. The problem isn't activism or apathy; it's activism for what and how.

As an alumnus of Oberlin, I was thrilled at the Christmas venture last year by which Oberlin students and others went down to Mississippi and rebuilt a church. This was, it seemed to me, consistent with the educational enterprise because it came during the Christmas vacation; it was a fine constructive activity. Incidentally, I too have visited burned churches in Mississippi. I have talked with the deacons of those churches, talked to white people in Mississippi who contributed substantial funds which have rebuilt a good many of those churches. Many people up here don't know that there

are people in Mississippi who have carried on such activities and are as much concerned about this problem as we are. The thing that bothers me about much of the activism here at Oberlin in recent years is its selfish orientation, as far as I can see it, and its strident presentation. Very little reference to this activism was made by Mr. Craine. I wish that you might take time to read that 39 pages of closely typed report of the Student Congress, because then I think you would see what I have in mind. Neither Mr. Craine nor Professor Tufts made much reference to this aspect of student activism on campus.

Late last March the trustees had their regular spring meeting at Oberlin. Now I know trustees are old fogies who don't know anything about the College, aren't really interested in it, and are just concerned about manipulating the power structure — showing their authority in telling other people what to do and satisfying their own egos. But on the Friday evening of that meeting we were presented with what I can call nothing less than a demand that we receive a committee of the students to present to us what, I can call nothing less than demands, from the Student Congress. We were not only presented with these demands, but we were told that unless they were granted there would be a demonstration. We didn't quite know what the demonstration would be, whether it would be throwing bricks and rocks or just marching around. Fortunately, we had good humor and we said, "Why yes. This is poor administration, of course. Students ought to make their presentations to the faculty and the faculty through the president ought to make such presentations to the trustees as they think appropriate; but we'll set aside a half-hour, which is a fairly long time in a crowded agenda, and we'll hear you."

Six students came, of whom Mr. Craine was one. Each spoke for five minutes; each spoke in a way of which one would be very proud—effectively, articulately. They showed that they had, shall I say, good training here, and when the session was over, the trustees then voted to refer the matter to the faculty for its consideration, which was obviously the only thing that the trustees could do. One of the

demands which was presented to us was that we should, that evening, forthwith, vote to authorize a committee to put into effect these demands of the Student Congress without any reference back to the trustees. Of course we did not do that, and a little more realistic vision, it seems to me, would have shown the students in the first place that we could not possibly do that.

I have heard the constant demands that students participate in the decision-making process. If that means they would like to be heard, that is fine. It reminds me, indeed, as did the appearance of Mr. Craine and others before us, of a time 40 years ago, when I was a student appearing before the faculty to make a demand. The demand was that we should be allowed one free day between the last class and

the first examination. After considerable student activity, it was decided that we should make this request, and I was delegated to be the one to make it to the faculty. For the faculty it was a novel event, but they allowed me to appear, and I well remember dear old Mr. Grover, who said that he had his course all planned out, that there were 37 lectures, that if that day was gone he couldn't give the 37th lecture and his course would be incomplete. Our request was denied. So that I repeat — I don't think that there is a great deal of change in these matters. And I repeat again that Mr. Craine's and his associates' presentation to the trustees was polite, respectful, and effective. It didn't achieve its result, but it did impress the trustees as to the fine group of students we now have at Oberlin.

This still leaves me with my greatest concern, which is *how* many of these problems are presented, and in that I suppose I am somewhat misled by that egregious, curious, inexcusable, outrageous publication known as the *Oberlin Review*. The *Oberlin Review* strikes me as a serious and major problem on the Oberlin campus and I would have more respect for the Student Congress and indeed, more respect for Mr. Craine as a former president of the Student Council, if they had included the problem of *The Review* as one of the things they thought worthy of consideration.

There was recently a great flurry by the students because they found that in connection with the construction of the third phase of the King Building — something for which some of us have been waiting 20 years to see go up and towards which a great many of us have contributed not only funds but other activity — it was found that some of the unions in Northern Ohio discriminate on racial grounds. And so a group of students immediately indicated that they not only would picket, which I would respect to a considerable extent, because that is free speech, is a way of expressing your ideas, but that they would go over and lie down in front of the gateways and prevent trucks from entering. Well now, actually, this is a vastly complicated problem. One reason that there are no Negro plumbers or electricians is that there

are no Negro apprentice plumbers or electricians. If you were to pass a ukase today and say that discrimination was eliminated, there would still be no Negro plumbers or electricians because there haven't been any apprentice plumbers or electricians. Why haven't there been any apprentice plumbers or electricians? No Negroes ever apply for admission as apprentices. Why do they never apply for admission as apprentices? Because these unions have rules that you must be recommended by an existing member of the union before you can apply as an apprentice. Moreover, you wouldn't find any people prepared to apply as apprentices to these unions because the trade schools and trade high schools don't prepare Negroes to be apprentices, because the advisors in the trade schools and the trade high schools know that there is no future for a young Negro in these areas. So they say, "Don't go into that; go into something else."

Now this is a terribly difficult, complicated, very real problem, on which — A. I hope something can be done. On which — B. a great many people, including myself, have done quite a lot of work. If these students had said, "Look, this is a tough problem; we want to know about it so that maybe some day we can do something about it. Let's have a seminar; let's get Professor Tufts or somebody else to come in and tell us what underlies this problem. If we find that what we really need to do is to get some labor leaders and other people to come in, let's go to President Carr and see if he will let us have a little money to bring them in, and if he doesn't think he can, maybe he can go to the trustees and see if they can't provide some money for it." If students had done this, then I would have had complete respect for them, because I think it is a very real problem and that something ought to be done about it. But Oberlin students lying down in front of trucks to prevent the construction of the King Building doesn't seem to me to be a very thoughtful or a very constructive way to go about it.

Let me just close by getting back to where I began. Of course activism is good. I not only hope that students at Oberlin will continue to be active; I know they will. But I hope that they will keep in mind active for *what* and *how*.



At Dascomb are Seniors Mark Edelman and Janice Nakano; left rear, Barbara Rutter, facing the camera.

Six
Faculty Members
Retire



JOHN E. ELVIN



CARL E. HOWE



HELEN E. DOMONKOS

Ave atque Vale



MADAME JEANNE MONTEGUT RAGNER



ALFRED C. SCHLESINGER

EDUCATION AT OBERLIN is still a personal experience. Can it honestly ever be anything else and be effective? Six members of the General Faculty, individuals dedicated to this idea, retired from Oberlin on July 1.

At the Alumni Luncheon on Saturday, President Carr paid them particular honor:

"You six belong to the continuum of learning. You have woven a part of the fabric of truth and beauty which we call civilization. You have dealt wisely and well with your students, who have grown to maturity under your aegis. You have worked in harmony with your own times, yet the very names of your special interests: music, physics, physical education, classics, the episcopacy of a deanship, tell of the original academic roots of your disciplines. You have been the true philosophers, the lovers of wisdom. You are the worthy representatives of a noble craft, and all of your friends and colleagues wish you well from now henceforth. We thank you most sincerely for the work you have done and the example you have set."

Helen E. Domonkos, professor of physical education, came to Oberlin in 1922. Active in both College and

community, she was president of the Oberlin branch of the American Association of University Women from 1962-64. She is a member of numerous physical education organizations and served on many important committees.

Carl E. Howe, professor of physics, joined the Oberlin faculty in 1924 as an assistant professor, became professor in 1945, and chairman of the department, 1957-62. Professor Howe was responsible for seeing that when the physics building was constructed it met Oberlin's needs in every particular, devoting a semester's leave to working with the architect and builder. Taking a prominent part in the community, he was a member of the Oberlin Public Utilities Commission. He has published numerous articles and engaged in extensive research.

Alfred C. Schlesinger, professor of classics, came to Oberlin in 1935 after teaching for eleven years at Williams College. A specialist in Greek tragedy, he has written numerous articles for learned journals and is past president of the Ohio Classical Conference. His ready wit made him one of Oberlin's favorite toastmasters.

Retiring from the Conservatory of Music are John E. Elvin, professor of

pianoforte, and John Frazer, professor of violoncello.

Professor Elvin came to Oberlin in 1936, from the West Mountain School in Ridgefield, Connecticut, where he was head of the music department. He has been active as a concert pianist, conductor of piano clinics, accompanist, and speaker. Next year he will teach at the University of Hawaii in Honolulu.

John Frazer, professor of ensemble as well as violoncello, joined the Conservatory faculty in 1930 after three years with the Philadelphia Orchestra under Leopold Stokowski. For 28 years he was a member of the Oberlin String Quartet, which won numerous honors; and in 1960 was appointed to the Fenelon B. Rice Professorship, a chair honoring the first director of the Conservatory. For many years he served on the Council of the Conservatory.

Mary M. Dolliver, Dean of Women, came to Oberlin in 1948, after serving as director of Club Programs for the American Red Cross in the European theater during and following World War II. Holding an honorary L.H.D. degree from Morningside College, her Alma Mater, Miss Dolliver has served in many capacities in organizations of

collegiate deans, and on important committees. A gifted piano player and singer, she is in constant demand as an entertainer and speaker.

Also retiring on July 1 were two prominent members of the staff: Madame Jeanne Montegut Ragner and Chris C. Oliver.

Madame Ragner, director of the Maison Francaise and lecturer in French and conversation since 1948, was professor of literature and history at Roubaix College (1922-23). She was married in 1923, in Paris, to Bernhard Ragner, managing editor of the *Chicago Tribune*. She entered the United States permanently in 1941.

Chris C. Oliver, superintendent of buildings and grounds, has served the College since 1931. A former engineer of the heating plant, he was appointed general foreman in 1955.



CHRIS
C. OLIVER



MARY M. DOLLIVER



JOHN FRAZER

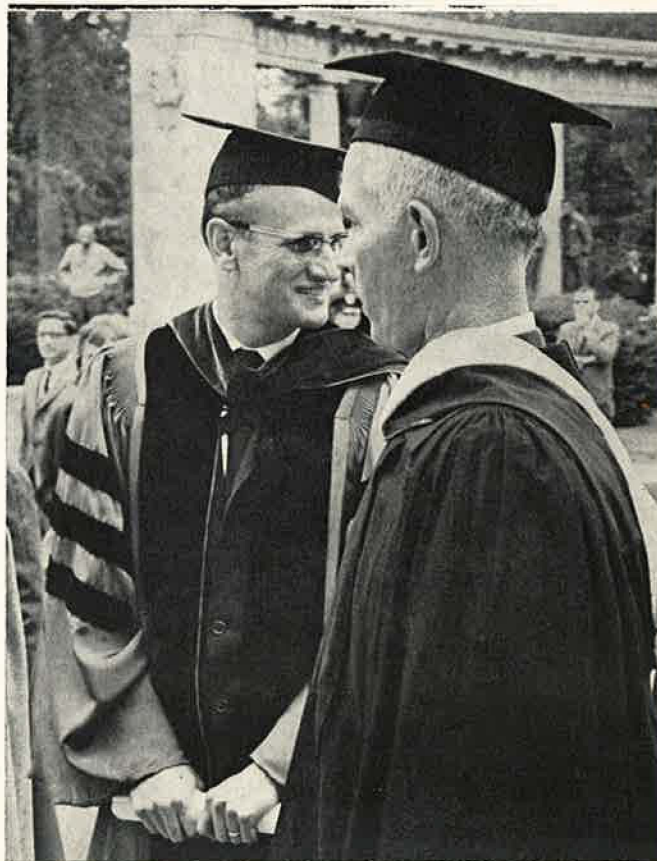


The sky was cloudless, the air crisp, as the Procession was about to form. In the background is the North Wing of King Building.

Right: Throngs of on-lookers watched the Procession pass. Taking part in the Commencement Exercises were Provost John W. Kneller, left, and J. Robert Williams, Secretary.

Alumnus of the Year

THE REVEREND LYMAN V. CADY, B.D., '16, retired professor of religion and philosophy, was named Alumnus of the Year by the Graduate School of Theology at its luncheon on June 9. A graduate of Grinnell College, Mr. Cady began a lifelong career as a teacher in 1910. Before taking his Bachelor of Divinity degree at Oberlin in 1916, he taught at Anatolia College in Turkey. Later, he was a member of the theological school faculty at Shantung Christian University in China. From 1936 to 1946 he taught at Wabash and Hanover colleges in Indiana and at Monticello Junior College in Illinois. From 1946 until his retirement in 1956 he was head of the department of religion and philosophy at Fisk University, and since "retirement," he has been a visiting professor at the College of Wooster. In August he returns to the Far East to teach at Tunghai University for the year 1965-66.





Congratulations to Frederick Artz, '16, recipient of the Alumni Medal. Left to right: Herbert Mayer, '15, President Carr, Mr. Artz, and Mark Staley, '30, Alumni Assn. president. Below: Since the candles would not light in the breeze, Mrs. Carr lends a helping hand.

At the Alumni Luncheon in the New Ice Skating Rink

... President Carr Gives His Annual Report



IT IS A PRIVILEGE and pleasure to be here today. I would not miss this occasion where hundreds of Oberlinians are gathered together for anything in the world. It is in no sense a chore; it is one of the things that makes my work satisfying and rewarding. Mrs. Carr and I hope to have the pleasure of greeting you personally this afternoon, but I want also to share with you collectively the satisfaction this meeting gives me.

It is my privilege at the very beginning of my remarks to invite you to honor certain of those who are present with us at this luncheon. First, I want to introduce to you a husband and wife, both members of the Class of 1900, who together, are representatives of the earliest class

holding a regular reunion in 1965: Mr. and Mrs. Arthur J. Harvey. I have the distinct pleasure of telling you that through the Harvey Foundation, the Harveys are making available, over a period of years, a gift of \$240,000 to cover the cost of one of the new small dormitories that we will build in the near future. For this, we are most grateful.

It is appropriate, too, at this time, when our thoughts turn toward tomorrow, to speak with gratitude and affection of our colleagues who have reached a different kind of milestone — those who now retire from active service — and of their immeasurable contributions to this college. This year we honor six men and women who have together given the unbelievable total of 195 years of their rich and useful lives to the education of Oberlin students. I call on them to stand: Miss Mary M. Dolliver, Dean of Women, who has served for 17 years; Helen Edwards Domonkos, professor of physical education, who has served for 43 years; John E. Elvin, professor of piano, service of 29 years; Professor John Frazer, unfortunately not with us, who taught 'cello in the Conservatory for 35 years; Professor Carl E. Howe of the Physics Department, 41 years of service; Professor Alfred C. Schlesinger of the Classics Department, 30 years.

This is a moment I think when you are properly impatient of too much speech-making; moreover, I now have my annual report which is distributed to all members of the Oberlin alumni body, in which I can discuss with you the problems and needs of the College. One or two things I do very much want to say. Let me begin by assuring you that the College's annual operating budgets remain balanced. The Board of Trustees takes a certain amount of delight each year in approving an unbalanced budget only to discover at the end of the year that we have somehow managed to operate in the black. So the word about our current fiscal operations is a satisfying one.

We are nearing the end, within 20 days, of the second of the three years in which we are endeavoring to match, on a 3-to-1 basis, the \$2,200,000 grant offered us by the Ford

Foundation. On June 30 we will be able to announce that we have between 4 and $3\frac{1}{4}$ million and 5 million dollars in hand, which will mean that in two-thirds of the time allotted we shall have gone three-quarters of the way toward our goal. This is, I am sure you will agree, a decidedly friendly and rewarding state to find oneself in. A word of caution, however, should be spoken. The final step, closing that final gap, is undoubtedly going to be most difficult. Many of the biggest gifts that we could contemplate when we embarked upon this venture have already been made. Some fortunate and unexpected developments may occur in this last year. But we have to be conservative and tell ourselves that we probably have received most of the large gifts. In other words, we are going to need participation in this program between now and June 30, 1966, by thousands of modest givers, both to swell the total and to demonstrate the breadth and depth of support that the College enjoys from the 25,000 and more who make up the Oberlin family. Increasingly we discover, as we turn to the great foundations, to corporations, to wealthy individuals, and ask them for gifts

and grants, that they want to know whether we do enjoy a broad support among the thousands of persons identified with the institution. You can help us offer this assurance.

And now a word about the general state of the College. There is much that I would like to say about the quality of our students, the quality of our faculty, the quality of our educational program. Oberlin is properly regarded as one of the nation's outstanding liberal arts colleges and one of the outstanding schools of music. But it takes constant effort to maintain this reputation, this quality. These are days, as you all know, when there is a distinct shortage of academic personnel. We have to run hard in our faculty recruitment and maintenance in order to stay where we are. The year just passed has seen some losses and some gains. I believe the evidence entitles me to assure you that we are holding our own — perhaps, more than holding our own.

If I were to single out one aspect of the year just passed to talk with you about at length, it would undoubtedly be the subject Mr. Schwartz has identified — the restlessness of this generation of college



Mr. and Mrs. Arthur J. Harvey (Martha Anne Miller), '00, of San Juan, Puerto Rico, celebrate their 65th Class Reunion at the Luncheon where their gift of \$240,000 toward the construction of a women's dormitory was announced. Mr. Harvey, attorney and importer, is currently trustee and vice president of Presbyterian Hospital, San Juan. Pictured above are, left to right: Arthur J. Harvey, Jr., Mr. Harvey, Mrs. Harvey, Jr., and Mrs. Harvey.

and university students over the face of the land and, more particularly, here at Oberlin. I dislike using the phrases "student unrest" or "student protest" because I think they have too negative a connotation; they somehow have come to identify for all of us, perhaps, those aspects of this manifestation that we are not too sure we like. I would choose, rather, to dwell on the constructive aspects of this restlessness, and I think among other things that we need new phrases that will enable us to talk about the problem without arousing those emotional overtones that get in the way of the exchange that must take place between the generations.

There has been considerable speculation about the causes of this student restlessness. Let me identify two or three of the explanations that I have encountered, but add that I am skeptical about them. I think they are too simple, too easy, to get to the heart of the matter, do not really call attention to the substance — the significance — of what may be happening. For example — and this was particularly true of explanations of the unrest at Berkeley — there is the assertion that students are rebelling against the impersonality of the large institution, the multiversity, if you will, against becoming IBM punch cards; or that they are rebelling against research-oriented faculty members or public-opinion or image-conscious presidents and administrators.

The second explanation has been that our students today are the end product of a too permissive upbringing. Here I quote Fred Hechinger, education editor of the *New York Times*. Hechinger wrote that some of the faculty at Berkeley saw, in its student demands for a near-equal voice in curriculum reform, "a threat that the history of moving from child-ignoring to child-centered and, in the end, child-dominated families will be repeated in academia. Student-neglect thus would be followed by student-tyranny and young men and women who, in adolescence, were denied firm guidance by experienced adults would then be denied the influence of experienced and strong-minded scholar-teachers."

A third explanation has laid the



In Oberlin practically everybody reads *The Review*; on their way to the Alumni Luncheon — seniors Betty Bullock and John Alexander.



Moving along with the crowd for the Luncheon is Vera Locke, Emeritus House Director, center, and her son-in-law, Ralph Hitchcock, '25. Right, are two of the 155 SAGA helpers at the Luncheon: Andra Hotchkiss, '68, left, and Jennifer Gould, '66. SAGA Food Service handles all food for the College.

blame on the affluent age through which we have been passing since the close of World War II. It states that those who are now of college age have, almost without exception, never known hardship or deprivation; that their way has been made easy in terms of indulgent families, friends, and supporters giving them what they want and need.

Finally, there is the explanation that ours is a world of change, of violent change; that there is hanging

over all of us a tremendous uncertainty every moment of the day, based on our knowledge of man's ability to destroy civilization in a few minutes.

I suggest that all these explanations have some validity, but that we are all properly suspicious of them; that every time one picks up an article analyzing the situation one finds a certain glibness, a certain easy explanation of what is essentially complex and profound.





Everybody sang or hummed *Ten Thousand Strong* and *Alma Mater* led by Murrow Schwinn, '36, director, Administrative Services, and Wilbur Price, '49 professor of piano. Left: the Alumni Luncheon in the new Ice Skating Rink.



SAGA served over a thousand people at the Luncheon; guests sat comfortably in the new Skating Rink. Trustees, retiring faculty, and their wives, sat at a special table. The streamlined Luncheon Program listed Alumni Board Members, Class and Club Presidents, and information about the services of the Association to its alumni.

My own theory — and I throw this out as a kind of footnote, because probably as an explanation it is even less persuasive than any of those I have thus far identified — is that there is at Oberlin and elsewhere an increasingly serious tension between what is called “formal education” and, for want of a better phrase, “self-education.” There is an increasing tension between the college of the curriculum (the college of the formal class, organized in formal

fashion, meeting so many times a week, involving credit hours, grades and, in the end, the accumulation of enough units to enable one to qualify for a degree) and the college as a place of education that allows the student to find his own answers through direct personal involvement in learning situations. The tension — if I may use two phrases that again have the unfortunate quality of carrying connotations, that are not wholly fair or accurate — lies between

teaching as indoctrination, teaching as being told, and learning by doing, learning by living.

It is not easy these days for a college like Oberlin to pick its way ahead, finding an effective combination of teaching-learning methods and opportunities that in the end will make for a successful experience in higher education and that may in some way lessen the tensions that are always going to be present on a campus. For one thing, Oberlin is



It was "open house" all Saturday afternoon at the Presidential House on Forest Street, where guests also wandered through the garden dotted with tea tables. Above, Dean of Students Bernard Adams, President and Mrs. Carr greet Jean Logue Ewing, left, Helen Carter, and Stanton Addams, all from the Class of 1920.

certain to remain a center of formal education; it is that by definition. You would not have a college with buildings, campus, classrooms, laboratories, a library, and professors unless you were in some substantial measure committing yourself to the notion

that through formal learning progress can occur. Moreover, Oberlin, as an independent college, has a right, indeed a duty to be itself, to remain itself as long as it can. If it does not choose to be an experimental college, an avant-garde college, that is its

right. I think in spite of Oberlin's very remarkable, distinctive, indeed colorful history, the fact is that it has never chosen, in educational terms, to be an experimental college. It is famed today, if for any single reason, because of the rigorous, systematic, highly effective education it offers its students within essentially a formal context. Our students go on from Oberlin — be they liberal arts graduates or music graduates — remarkably well prepared for graduate and professional education or for effective work in job situations.

But having said this, and I think it is important that it be said, I feel the need to go on and assert that this is not quite enough; that in 1965, particularly in the light of student restlessness the country over, we need to keep reminding ourselves that we are living in a world in revolution, a world in revolution more completely than ever before in human history, a revolution scientific in character, political in character, cultural in character. More than that, we need to remind ourselves that time is running out, that we must indeed be impatient.

One example that is all too poignant is that we have taken 100 years



The gang's all here. Left to right are: Thomas Neill, '15, Arthur Baker, '11, Odin E. Hearing, '15, and H. Deane Phillips, '10.



While the lanterns were being lighted on campus the ladies were at the Women's Dinner. Mistress of Ceremonies, Dean Mary Dolliver with College Trustee Kathryn Hopwood, '30.

Right: On their way to the Alumni Luncheon are Dean and Mrs. Erwin N. Griswold, '25.



since the close of the Civil War to come as far as we have in solving our race problem. I happen to believe that we have made remarkable progress, that we are on the way. But we have not gone all the way in 100 years. Can anyone possibly believe that we have another century in which to do the rest of this job? It would be a bold man, I think, who would suggest that we can take as much as ten years to complete the solution of this problem of human existence and culture. Oberlin, then, can not stand apart from this fact of a world in revolution. Oberlin can not stand apart and long remain strong and effective. It must continue to grow and to change, as it always has in the past. I happen to believe that this means a better accommodation, a better adjustment — choose our own word — between the two kinds of learning that I have been talking about: formal learning and learning through direct personal involvement, learning by doing. We need to resolve the balance here a bit more favorably, a bit more effectively, and I think that means adjusting the balance toward learning through experience, accepting a larger measure of personal responsibility for

finding answers. This in no sense suggests the obsolescence of the teacher; the teacher can and must bring his wisdom and experience to bear in designing learning opportunities that will enable the student to make more effective and rapid progress than would otherwise be possible.

In conclusion, let me say that our students are better prepared than

ever before. Anyone who is working with young people today knows that to be a fact. They are more serious, at moments perhaps just a little too serious; but they are serious, and this is a world, certainly, that calls for seriousness of purpose and understanding. They are more concerned than ever, more anxious to solve their own problems of personal confrontation with life, more anxious to be of service to others, to society.

It will not be easy at Oberlin or other similar colleges to make this adjustment. There are going to be some moments of conflict and disagreement, when it may appear that things are not going too well. We need your help, we need your understanding. I am sure that Ed Schwartz would agree with me that, in this context, it is fair to say that we need your patience. Please bear with us; please help us. We are proud of our college; we are proud of our new buildings; we are proud of many of the old buildings that remain. But more than buildings, we are proud of our people; we are proud of our faculty; we are proud of our students.

You as Oberlinians, please come back — see us, and talk with us and bear with us.

The Ellen E. Shaw Scholarship

AN UNRESTRICTED GIFT of \$50,000 was pledged to the College by Stanley G. Shaw, '03, of Elyria, Ohio, to establish a scholarship in memory of his wife, the former Ellen E. Wright, '02.

Mr. Shaw, vice president of the Elyria Savings and Trust Co. since 1933 and a director since 1954 attended Oberlin from 1899 to 1902. His long career in finance dates from 1903 when he became an accountant with the National Tube Co. of Lorain and, for 20 years, manager of Western Reserve Finance Co. Three of the Shaw's four children are also alumni: Marguerite, '28 (Mrs. R. M. Sandrock), John F., '35, and Allen R., '42.

"Oberlin Must Always Be Oberlin"

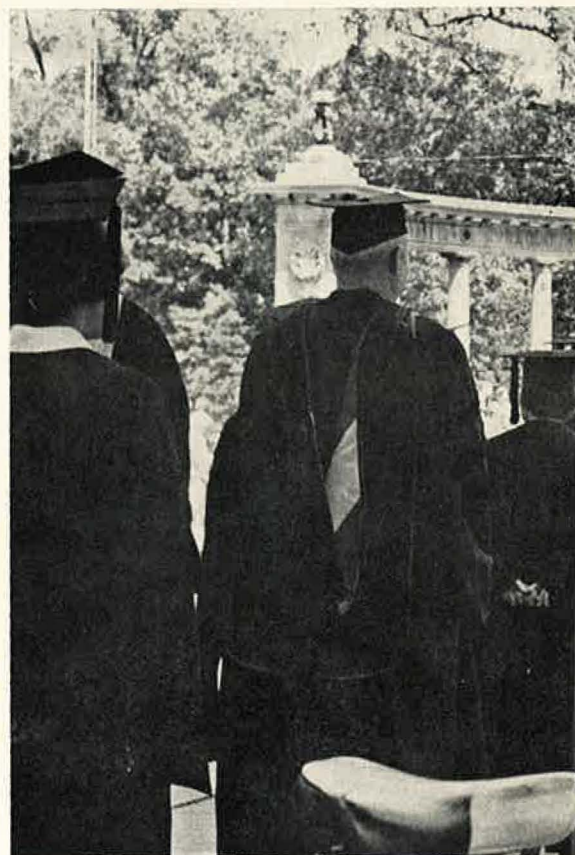
... says Herbert C. Mayer, '15 in his welcome to the Class of 1965

MEMBERS OF THE CLASS OF 1965: Our own commencement, in 1915, came just ten months after World War I began. Before it was over most of us men were in uniform. We watched President Wilson make a fight for the League of Nations — and lose; we lived through the roaring 20's; the Great Depression of the 30's, World War II, and, finally, the Cold War for these past 20 years. If living through such times of tension could give us wisdom, we should have much to pass on to you. I doubt whether the next fifty years will match the last half century for concentrated disaster and despondency, or for thrilling resurgence and triumph over defeat.

Oberlin has had its times of adversity and prosperity, both financially and academically. There were perhaps two great peaks of achievement: under the dynamic leadership of President Finney, and again during the noteworthy administration of President Henry Churchill King. No period, however, has witnessed so spectacular an increase in buildings and physical equipment as the past decade. Oberlin looks very different today from what we knew when we were students, but as we come back, I believe



Without the slightest hint of rain all week end the lanterns were strung early, with plenty of help and some curiosity.



that we still sense the real spirit of Oberlin that alumni always recall with fond memories.

You, the Class of 1965, join a unique fellowship that spans all ages, all shades of belief, all kinds of vocational interests, and a very great variety of opinion. We alumni differ in many ways, but on one we unite solidly — namely, our pride in being Oberlin graduates. And we have a justifiable right to that pride, because Oberlin is a unique institution in the field of higher education.

In the few minutes that I have, however, I am not going to talk about Oberlin's past and its achievements, precious as they are to us who have gone before you. I should like to direct your thoughts to the Oberlin of the future.

The phenomenal predictions for expanded enrollment in colleges and universities in the next decade are breathtaking. Only yesterday, when I was in Cleveland, I was told of the proposed new state university in that city, with a planned enrollment of 25,000. This is typical of what is happening all over the nation. What will happen to Oberlin when there are more college and university students than there were high school students thirty years ago? What will happen to Oberlin when planned learning, data processing, and computer teaching take over? Where will Oberlin fit in the new technological age?

Had I known what I would have to do in my life time I would probably have concluded that my college courses were inadequate. I recall that Robert Millikan, Oberlin's Nobel prize winner in nuclear physics, said in his autobiography that Latin and Greek would not seem to be



The Procession moves from Peters Hall across Professor Street, through the Memorial Arch, and across Tappan Square. The Arch was dedicated by President Henry Churchill King in May, 1903, to honor American Missionaries, most of whom were Oberlin graduates, killed in the Boxer Uprising.

learning should be intimately bound up with plain hard physical work. This was not the ideal of the aristocrats, but rather of the men who were proud of work. And a lot of hard, sometimes disagreeable, labor has gone into the education of most of us who went through Oberlin. I recall vividly a lot of window-washing, floor-scrubbing, rug-beating, and even ditch-digging that eked out my meager budget at the magnificent rate of 15 cents an hour. But it was worth it. And it did not detract one whit from my learning. Work is Oberlin's safeguard from snobbery. I am sure that we would fight to keep this tradition and practice at Oberlin.

► Academic excellence. You came to Oberlin, as many of us did, because you were sure that here you could get a superior education, if you could keep up the pace. Even in our day it was harder to get into Oberlin than into other colleges, and much harder to stay. I have reason to believe that this tradition persists. We who have come through it would not have it otherwise. We want no smorgasbord of insipid offerings to destroy the rugged discipline of scholarly learning that has been Oberlin's way. The slogan of academic excellence is not new at Oberlin. We glory in it. We ask you to join with us in upholding this standard.

suitable preparation for his life work, but that they really gave him an excellent foundation for later study. We who have lived through the past 50 years had little actual training for the kinds of things we had to do later in life. We had to learn as we worked. I am certain that you of the class of 1965 will be doing things which none of you even dream of today; and you will be doing those things well because of your Oberlin training.

May I take just a moment to remind you new alumni that changes do not always come in the way or at the time you choose. Perhaps you learned that in the recent attempts to change customs and standards to suit your own ideas. Of course there was opposition from faculty, from alumni, and even from some of your own fellow students. The trouble with changing current practices to fit current ideas is that affairs change so rapidly that you forget what you were really trying to do. Often you are left wondering what the issue was! Like Victor Borge's famous uncle who invented a cure for no known disease of mankind.

In this new day Oberlin must endure as Oberlin, not as a washed-out image of the average college, like all the rest, too inconspicuous to make a dent on educational progress. From discussion with many alumni, I believe that there are things we want Oberlin to keep in the years to come:

► Our motto "Learning and Labor" is an ideal. Oberlin was founded by dedicated men who believed that learning must supplement labor. They did not mean that you would or should work hard at studying. They meant that



There was music and a lot of talk under the soft glow of the Lanterns. Finney Chapel is in the background.

► **Social concern.** Johann Friedrich Oberlin set an example of religion applied to everyday life that inspired the founders of Oberlin to take his name as an earnest of their belief that Christianity must have a social conscience. In our own student days we had the inspiration of the three great men — King, Bosworth, and Hutchins — who cooperated in freeing theology from artificial dogma and giving it the content of social responsibility. There have been lapses from this ideal, but recent student concern about civil rights brought the expected spate of letters approving their activity. Oberlin must never lose this social concern!

► **Moral leadership.** Finally, there is a closely related idea, namely, that of moral leadership. Go where you will among Oberlin alumni, at home or abroad, in the life of the church, in public and private education, in government service, in the professions, in civic and cultural affairs in the community, and you will always find that deep sense of dedicated leadership that recognizes the college man's obligation to give himself in the service of mankind, and to lead in that crusade. Oberlin may lack a high percentage of millionaires or tycoons, but it always scores high in lawyers, doctors, clergymen, teachers, and public servants. If you could read the volume of letters from my own class of 1915 for our 50th anniversary you would see the golden thread of moral leadership that runs through all of them. It is typical of Oberlin alumni, a most precious possession!

I have mentioned four things that make Oberlin unique, things that we must not lose if Oberlin is to remain Oberlin. They are the proven talismen which we alumni have come

to prize and protect. We call on you, who are joining us, to make them yours, too, and to share in the fight to preserve them. There are many more things that make Oberlin different. All together they enable Oberlin to make its special contribution to the field of higher education. But while they are ours, they are like liberty, which you cannot keep unless you share it.

Let me close with a very personal incident. In 1947 and 1948, while I was a policy officer in U. S. Military Government in Germany, my work took me to Czechoslovakia, partly on business and partly on pleasure. We went into a free nation on February 17th, and saw the Czech Communist Party take over the government by superb organization and ruthless tyranny. When we left, on February 23, 1948, it was a Communist country. We were not too sure that our train would take us back to Berlin, because the borders had been closed. Our party went to the railroad station, got aboard, and waited. Two of us went to the station platform to say goodbye to three Czechs who had been our hosts. They had insisted on seeing us off, although we had urged them not to do so lest they jeopardize their safety. We stood in the bitter cold saying those casual farewells we all say. The other American was called to the train, and after he left I could not resist making some comment on the situation. "Will you let me know what happens?" I asked.

The Czech doctor shook his head. "No, you understand that such a thing would be impossible now."

"May I write to you?" I persisted.

"It would be very doubtful if your letter would ever reach us, and it might add to our troubles," came the reply.

But I could not let go, and in a feeling of helpless futility, I said, "But isn't there any way we Americans can help you?"

There was a pause; then the man next to me put his hand on my shoulder and looking straight into my eyes replied: "Yes, there is something you Americans can do for us. Twice in our history the United States has helped us set up a free democratic government, once in your own Independence Hall under President Masaryk, and recently under President Benes. Both times you gave us the inspiration for those momentous steps. . . . We are captives of Communism now, but we will be free again. The greatest thing you can do now is to hold high those ideals of freedom, justice, and equality, so that when our chance comes we may again follow in your footsteps."

The trainmen called "All aboard," and I swung up onto the step. The lump in my throat was too big to allow me to speak. I just stood there waving and watching those brave men who had expressed their hope for the future in terms of such a tremendous challenge to us Americans.

Oberlin, too, has a unique heritage, so nobly upheld in the past. It must be kept equally well in the years to come, because other institutions, knowing that we are different, look to us for inspiration to meet the challenges of the new day.

Class of 1965, we welcome you to join us in dedication and perseverance so that Oberlin may always remain Oberlin; ever changing to meet new needs, yet ever the same in spirit and purpose. For Oberlin must always be Oberlin!



Whiting Williams, '99, represented the earliest class at the Alumni Luncheon. With him, James W. Wickenden, '28, College Trustee.

Edward Schwartz Responds for the Class of 1965

IT IS NO SECRET that this past year has represented a new awakening of students across the country as to the social responsibilities of a citizen in a free society. It has been reflected in a concern for the political and economic deprivation of a large percentage of our population; for the overall direction of United States foreign policy; and for the environment of our universities themselves. Admittedly, this is neither the time nor place to engage in lengthy discussion on the nature of these movements. Nor, however, is it the occasion to ignore them, for it is at gatherings such as these, at which all generations are represented, that a basis for mutual understanding can be reached.

We have been told that patience is a virtue. I am here to argue the opposite: that impatience is a virtue. The term "patience" is a relative one, to be counseled only in particular situations. No one here, for example, would condone the "patience" of a crowd in New York City which observes the assault of a man or woman without doing anything about it. Yet this brand of patience has been exercised several times during the past year, to the dismay of sensitive men everywhere.

The desirability of patience, then, rests on the urgency of a given problem. It is on this question that our disagreements have arisen. For those of us aware of the speed at which our future is being created, it is of urgent concern that the changes in our technology not inhibit the expression of our humanity. We wish to insure that the artifacts of wealth enlarge, not diminish, the capabilities of those who possess it. In short, we endeavor that the wisdom of man keep pace with the knowledge of man.

Our concern has manifested itself in the ideal of self-representation, whether it be for the Negro, the poor, or the student. We have felt that only if a man exercises individual and collective control over the decisions which affect him, will he maintain his self-identity, which easily can be lost in a society of increasing size and depersonalized institutions. We realize that our nation's affluence can enable its improvement, but this will occur only if we learn how to use it. Self-representation is a necessary means to this end — not a panacea, but an antidote to the ills which growth can generate.

This is not a new ideal. It has been transmitted to successive generations of Americans by both parents and teachers. If our generation is impatient to achieve it, the renewed sense of urgency is merely a reflection of your encouragement that we accept the ideal as our own, and a reflection that no generation can realize it entirely. Though our means may differ, our ends are the same, and you have helped to create them.

Therefore, in speaking to you today, I make one simple request: that when you become alarmed at our impatience, you recognize us a symbol of your success and recall these words of John Stuart Mill: "Nothing is more certain than that improvement in human affairs is wholly the work of the discontented characters; and moreover, that it is much



Edward Schwartz, President of the Senior Class, was the winner of the Natalia Stone Gage Award for excellence in writing.

easier for an active mind to acquire the virtues of patience than for a passive one to assume those of energy."

In return for this request, I grant you a promise; that, if in fifty years, I hear a son or grandson tell me that *he* is impatient, then I will know that *I* have succeeded.



A busy man during Commencement week end was Edward S. Tobias, '52, Executive Director of the Alumni Association and Vice President in charge of Alumni Affairs. With him at the reception before the Half-Century Club Dinner is Aldrich H. Underwood, '11, from Portage Lakes, Ohio.

Frederick B. Artz, '16, Receives the Alumni Medal

... Mark J. Staley, '30, President of the Alumni Association makes the presentation



FREDERICK BINKERD ARTZ, in your more than forty years of association with Oberlin College, you have touched the lives of more students than has any other Oberlin professor.

Testimony to their esteem was the presentation to you of *A Festschrift for Frederick B. Artz*, a collection of scholarly articles by your former students, more than seventy of whom have careers as professional historians.

This unique honor for a college professor is well deserved, for you represent the finest Oberlin tradition of teaching and scholarship.

Your seven books and numerous articles have made a valuable contribution to the field of history and enhanced Oberlin's reputation for educational excellence.

Your official retirement, in 1962, meant only that you continued to teach your memorable course *Intellectual History of Europe* without compensation, and that you became an outstanding ambassador of good will for the College, speaking at alumni clubs throughout the nation.

For these services and for contributions unspoken but not unknown, the Oberlin Alumni Association, in deepest gratitude, bestows upon you its highest award — the Alumni Medal for distinguished service to Oberlin College.

Response

FRIENDS: Great and hearty thanks to the Alumni Association. My students think I came to Oberlin with Father Finney in a covered wagon; actually, I arrived as recently as 1912, at the age of seventeen. And I have been in Oberlin most of the time since, and this includes more than forty years of teaching. I have taught over 7,000 Oberlin students, and I guess that is more than have been taught by any one now alive.

I am deeply grateful to Oberlin. It gave me my chance in life. All in all, I think I owe more to Oberlin than Oberlin owes to me.

The Men's Dinner was a huge success. Many of Oberlin's "football greats" were there. Among those seated at the Head Table are four who call themselves the "tackling dummies." Left to right, they are: Charles G. Wilder, '28, John E. Dougherty, '28, John W. Wilder, '28, and Russell N. Sullivan, '25.





Emeriti Professors Chester Yeaton (adjusting his name tag) and Howard Robinson.

Left: Emeritus Professor of piano Axel Skjerne and Mrs. Skjerne greet Mrs. Clarence Ward, right.

Left center: Evelyn Moulton Chamberlin, '25, with Ann Hughitt, '27, emeritus professor of physical education, at the Women's Physical Education Breakfast given in honor of the late Gertrude E. Moulton, '03, Director of the Women's P. E. Department.

Below, left: Professor Lyle Butler, '25, presents footballs from Oberlin's victories in 1924-25 to gridders who played on the teams. Lars Wagner, '26, receives his trophy.

Below: Relaxing after Commencement was over are College Trustees Earl Newsom, '21, and George Harrar, '28.

