ALUMNI DAY . . .  
A LIVING TRADITION AT I.C.C.

"Oh, George, don't forget our reunion on May 19 . . . ."

"I hear it's going to be a revolutionary experience . . . ."

"Remembering together a rich past . . . that's important for building the future, you know . . . ."

Plan to Come . . .

Versatile faculty members George Hum-barger, Marshall Chambers, and Herbert Cassel exchange their roles in the academic limelight for dramatic roles in the floodlight during the production of 1776 March 8, 9, and 10 in Ransburg Auditorium.

Saturday

May 19
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On the Cover

"They Make a Desolation and Call It Peace
(Latin translation)," a combination of casein and silverpoint, by Gerald Boyce, professional artist and chairman of the ICC Art Department. In this issue Mr. Boyce and other members of the art faculty discuss creativity in art. Photography by Paul Patterson of Photography Indianapolis, Inc.
It is hard to believe that another academic year has come and gone. Today (April 13) is the last day of the second semester, and following a week of spring break and a four-week fleximester, Commencement will be here.

In reflecting upon the past year, the following significant items stand out:

- construction and completion of Zerfas Wing of Lilly Hall on schedule, with use beginning in January.
- highly successful first year in the Indiana Collegiate Conference.
- installation of a UPI teletype machine for student/faculty reading and use by WIRC and the Reflector.
- visits to the campus by national personalities—Herb Davis, Adele Marcus, Edwin Cox, The Lettermen, Seals and Crofts, and others.
- beautification of the campus through tree and shrub planting and the development of a campus park.
- change of address to make the college easier to find and easier to advertise.
- a strong beginning to an outstanding geological display and collection with the able help of Mr. Merrill Underwood, '40.
- the organization of an active Long-Range Planning Committee involving students, faculty, trustees, alumni, and church and community leaders, which presented a report at the annual Indiana Central College Board of Trustees Meeting this May.
- renovation of Good Hall basement to provide modern ceramics facilities.
- an active Indiana Central University Foundation to prepare for and strengthen our future.
- sponsorship by our History Department of a Conference on the History of the American Revolution, featuring Dr. Donald Carmony, '29, and our Drama Department's presentation of the musical 1776.
- expanded overseas study opportunities, including two Wesley tours to England, studies in Graz, Europe, Yugoslavia, and elsewhere, for both students and faculty.

These are only samples of the many activities and programs which have occurred at your alma mater during the past year. Each year seems to get busier than the last, and this is as it should be.
Reflections

by Lois (Taylor) Fouts '32

When I first came to this college as a student in the fall of 1929, I remember that the campus on the south of New Hall (now Wilmore Hall) was a farmer's delight—planted in corn, or some agricultural product. However, this crop later was replaced with grass and tiny maple trees that looked like little white ghosts in the moonlight after their tender trunks had been painted with whitewash.

Remember when . . .

. . . the College was so destitute for funds to keep it going that the faculty had to forego monthly salary checks for a period of time? (I was promised only room and board for my first two years on the faculty—and happy to have that during the depression years.)

. . . students were so poor that tuitions were sometimes paid with farm produce for the dining hall? Potatoes were tolerable—but turnips? Food money in those days was so scarce that our daily diet became peanut butter mixed with syrup, fish eyes (tapioca), and leather jackets (dark red plums) along with—yes, turnips! It will always be a mystery how our beloved cook was able to feed her hungry brood.

. . . there were no sidewalks, except a cinder path, along Hanna Avenue and the Avenue became our "ribbon of moonlight" as we walked from the library in the Ad building back to the dormitory? We had little fear of traffic along the street then.

. . . the closest city bus line stop was on the corner of Madison and Hanna Avenues? Those were long walks, but oh! so romantic. We had no fear then in walking that long distance, alone if necessary.

. . . there were no restrooms in the Ad building (Good Hall) but only the ones in the dungeon-like dressing rooms in the barn of a gym? This sometimes necessitated hurried trips back to the dormitories.

. . . girls were not allowed to wear slacks or shorts on campus except in gym classes and we never went to the city without hat and gloves, dressed in our Sunday best? As a matter of fact, we were expected to wear our Sunday best for dinner each evening.

. . . we were so poor that the center of off-campus social activity was Kennedy's drugstore on the corner of Shelby Street and Hanna Avenue? It was there that a nickel could buy something of value.

. . . automobiles were a decided no-no on campus and it took some kind of a special dispensation from somewhere before we could even peep into the inside of one? But some of us were a sneaky lot!

(Continued on page 35)
Three Creative Artists

What is creativity? What stimulates creative expression in art? How does a professional artist understand a dual role as artist-teacher? In their responses, artists Gerry Boyce, Earl Snellenberger, and Dennis Kirchmann offer ideas that are not only relevant to creativity in art, but also, more broadly, to life.

"You can express yourself with a stick in the sand if you have an idea," says professional artist Gerry Boyce. As chairman of Indiana Central's Fine Arts Division and the Art Department, the professor of Art affirms that "people, generally, are creative, that they respond to everything in a creative way," but there is, of course, no definitive explanation of creativity.

He suggests, "It's many things: seeing thing through one's own eyes in a very fresh, personal way and interpreting what is seen; having a great deal of imagination; being able to invent; in art, setting new goals that haven't been resolved by another person..."

The artist-teacher rejects imitation in art, as well as in life, suggesting that a "developing insensitivity" and "loss of individuality" result from an overemphasis on status. Seekers of status who prefer to imitate others, who "ape tastes that aren't their own" rather than choose for themselves, will fail not only to recognize genuine creative expression, but also to realize their own creative potential. This kind of impoverished thinking is combatted in Professor Boyce's art classes with an educational philosophy that stresses the teaching of "new ways of seeing to allow students to be more creative."
“Creativity—seeing things through one’s own eyes in a very fresh, personal way ....”

“We’re interested in a well-balanced program,” remarks the artist, “so the students will have a solid background in drawing, painting, and all the crafts. I’m not interested in having students learn what I do. I want them to go through steps to free themselves, to release themselves; in other words, to develop a level of competence that will free rather than inhibit them and cause them to become imitators.” The application of this philosophy of self-enlightenment and creative development works well in the laboratory classroom; because, the artist illustrates, “Students are going to want to please a teacher. If I’m interested in their learning how to perceive, they’re going to be more perceptive and draw accurately because I emphasize it.”

Professor Boyce, whose own extensive professional experience and activities suggest a constant renewal of opportunities for creative development, has worked on a variety of media, but he has for some time been concentrating on silverpoint and gold leaf. Explaining this narrowing of interests he remarks, “I’ve always been more oriented toward a linear approach in art. I like draftsmanship. I like technique. Silverpoint and gold leaf give me a chance to work very closely with the material. Silverpoint is more subtle, more unique, because the silver line tarnishes and picks up a lustre that you don’t get with a lead pencil.

“In fifteenth-century northern Europe silverpoint was used as a preliminary drawing on a panel before the panel was painted; gold lead was used throughout the Middle Ages as part of illumination. There’s a certain sensitivity to subjects, to ideas, that comes off better for me with silverpoint, than, say, oil painting. The medium allows me to be as descriptive and as generalizing as I want to be. Also, I like to employ writing as an area technique and as a texture on a surface. The writing—generally Latin, but sometimes French or German—is pertinent to the theme of the piece.”

Coupling medieval techniques with medieval subjects, Professor Boyce explains, “Generally, my themes have to do with man’s inhumanity to man; the medieval figures that I use all show deterioration; for instance, the clothes of the medieval fighters are all coming unmended . . . .

(Cont. on p. 29)
"... We can only get out of new experiences what we bring to them."

A native of Indianapolis, Indiana, Earl Snellenberger received both bachelor's and master's degrees in Art Education from the Herron School of Art of Indiana University in 1960 and 1963. He received the Indianapolis Art Association's Wolcott Award for travel and study in Europe as the outstanding graduate of Herron in 1960. Numerous exhibitions have included "Fibre Art by American Artists," a national invitational at Ball State University in Muncie, Indiana, displaying works by outstanding textile artists from throughout the country; "Indiana Artists-Craftsmen," a traveling invitational touring Indiana museums and galleries, sponsored by the Indiana Arts Commission; Mid-States Crafts Exhibition, Evansville Museum of Arts and Sciences; and Ft. Wayne Crafts Exhibition, Ft. Wayne, Ind. Currently Mr. Snellenberger is working on an M.F.A. degree at Indiana University.

"The basis for creativity," expresses artist Earl Snellenberger, "seems to be the ability to react to one's environment, one's feelings. When someone is not creative, he's trying to do something that really isn't true to himself."

To the assistant professor of Art at Indiana Central, his career as a creative artist and teacher is "a way of life." The lifestyle he has chosen and his vocation, which is an avocation, are very real forms of sincerity to a man who has recently purchased a forty-eight-acre farm, who is converting a "mini-barn" into a home that will reflect his own personality, and who feels a responsibility to attempt to control—at least visually—his environment to avoid the sameness and the inauthenticity that pervade so much of urban living.

Mr. Snellenberger jokingly refers to himself as a "jack of all trades," because in teaching he necessarily has acquainted himself with a number of media. Although his creative interests have been suggested by his instruction, they are not limited by it and over the years have included painting, print-making and puppetry.

Currently engrossed in textile design, the professional artist is experimenting in weaving, textile printing, and knotting techniques. He explains, "You can be more creative in a medium that you have mastered, because having the technical background behind you acts as a springboard to launch you into new things." And so he's doing graduate work at Indiana University-Bloomington to acquire a background in several areas of interest in textiles.

(Cont. on p. 31)
In ceramics instructor Dennis Kirchmann approaches his work from a “sculptural” rather than a “functional” standpoint. Figurative sculpture in his specialty art form broadens creative opportunities and enhances creative elements in an artist's work, as well as differentiates the ceramics art from the trade.

Working with clay—“one of the oldest means of expression in the world”—provides the thirty-three-year-old artist with an exciting, versatile art medium that recently is evolving into a valid art form. A man of genuine artistry, Mr. Kirchmann explains: “In the past, ceramics has been considered a craft—and still is by a lot of people today. But the craftsman is different from the artist in that the craftsman usually makes a specific kind of form and then makes many of the same kind of thing. It would be common for a good potter-craftsman to turn out fifty pots a day, all essentially the same. He is primarily interested in production. Of course, over a period of time the craftsman is going to refine and change this form ever so slightly from day to day; and at the end of six months, a year, or five years, it may be a completely different kind of form from the original. The creativity, then, is something that is developmental.”

“...a talented person may not necessarily be a creative person.”

Dennis Kirchmann earned a B.A. degree from Hastings College, Hastings, Nebraska, where he was named Outstanding Art Student for 1969; an M.A. from Fort Hays Kansas State College, Hays, Kansas, 1970; and an M.F.A. from the University of Iowa, 1972. He has had a number of one-man and competitive exhibitions, including the 21st Annual Art Show, Quincy, Ill.; the 2nd Annual Clay and Paper Show, Ames, Iowa; the 1973 Mid-States Crafts Exhibition, Evansville Museum of Arts and Sciences; and a recent showing at the Joanne Gallery, Indianapolis. Among other exhibitions are the 1971 Iowa Arts Festival, Iowa State Fair; Century II Graduate Student Exhibit, Wichita, Kansas; and the 1973 Faculty Show, Indiana Central College.
Dr. Peter A. Bertocci, a professor of philosophy at Boston University for the past twenty-nine years, was guest lecturer for the twelfth annual Showers Lecture Series on the campus March 7, 8, and 9. The distinguished educator, scholar, and author addressed students, faculty, ministers throughout the state, and friends of the college on the theme, “The Theology and Ethics of Sex.”

Dr. Bertocci received his B.A. degree from Boston University with honors, Phi Beta Kappa; his M.A. degree from Harvard University; and his Ph.D. degree from Boston University, after a year of study at Cambridge University in England. He was a Fulbright Research Scholar in Italy in 1950-51, again in India in 1960-61, and was appointed a Guggenheim Fellow in 1967-68. Dr. Bertocci has written a number of significant books and has prepared articles in psychology, education, ethics, religion, and philosophy.

The lecture series is made possible annually through a gift of the late Dr. J. Balmer Showers, a bishop of the Evangelical United Brethren Church and a life member of the Indiana Central College Board of Trustees.

Dr. Gene E. Sease was elected president of the Greater Indianapolis Progress Committee at its annual board of directors’ organizational meeting in January. He will succeed Robert B. McConnell, vice-president of WISH-TV, who has served as president of the Committee for the past year. The Greater Indianapolis Progress Committee was formed in 1963 as a group of business, civic, and professional leaders to advise the mayor and assist in finding solutions to specific community problems.

Seven new vice-presidents also were elected, after recommendations by Mayor Richard G. Lugar. They are: John Benbow, president of Indiana National Bank; Eldon Campbell, vice-president of WRTV; Otto Frenzel III, chairman of the board of Merchants National Bank & Trust Company; Frank E. McKinney, Jr., president of American Fletcher National Bank; James Olson, president of Indiana Bell Telephone Company; Richard Steele, general manager of Citizens Gas and Coke Utility, and Dr. Harold Wisely, vice-president of Eli Lilly & Company.

April was “Campus Beautification Month” at Indiana Central College. The beautification program, announced in mid-March by President Sease, was organized in cooperation with a nursery owned by Mr. Donald Fisher, assistant professor of Biology. Campus organizations, faculty members, trustees, and other interested citizens responded to the program through the purchase of individual trees, shrubs, and plants to beautify the college grounds.

The Center for Industrial Relations and Continuing Education (CIRCE) will again offer two constructive programs this summer for students planning to enter college in the fall.

College Bound is designed for any student, regardless of which college he plans to attend, who wants to enhance his chances of making a successful start in school. Evening courses taught by members of the ICC faculty are held twice a week in Reading Improvement, Preparing for College, and Improving What You Write.

The College Preparation Workshop, a four-week, on-campus summer program, is offered specifically for students granted contingent admission to Indiana Central. All conditionally admitted students who successfully complete the workshop will be eligible for admission in the fall. ICC faculty members provide instruction in reading and comprehension skills, English grammar, testing, how to study in college, and improving thinking and communication skills.

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Campus Queen Jena Jones reigned with her court over the 1973-74 Spring Festival at ICC on Saturday, April 7. From left to right are: Maryann Mastandrea, an English major, daughter of Mr. and Mrs. Philip Mastandrea, Huntington, New York; Kathy Black, a business education major, daughter of Mr. and Mrs. George B. Black of Crawfordsville, Ind.; Debbie Bowles, a French major, daughter of Mr. and Mrs. Delbert D. Bowles of Indianapolis; Marilyn Gorbett, a Spanish major, daughter of Donald Gorbett of New Palestine and the late Mrs. Dorval Gorbett of Indianapolis; and Queen Jena Jones, a music education major, the daughter of Mr. and Mrs. Kermit C. Jones of Marion, Ind. Festival activities included the president’s breakfast; the ICC vs. Evansville home baseball game; the mothers’ tea and fashion show; a smorgasbord dinner; the festival program, highlighted by the crowning of the queen; the queen’s reception; and a late evening movie.
This summer three undergraduate ceramics workshops and two metal enameling workshops will again be offered by the college in conjunction with the American Art Clay Co., Inc. The workshops have been specifically designed for teachers and occupational therapists. Instruction in hand-building and wheel-throwing techniques, and glazing and firing procedures will be given in the ceramics workshops. The metal enameling workshop curriculum includes basic methods in applying enamel to copper and silver, counter-enameling, decorating, and jewelry-making.

The Graduate Division will also offer three graduate ceramics courses and three graduate advanced ceramics courses in cooperation with the American Art Clay Co., Inc. The ceramics courses for graduate credit are of longer duration and will include individual instruction on an advanced level.

For further information pertaining to either the undergraduate workshops or the graduate courses, please contact the Summer Session Office or the Graduate Division Office.

"I'M OK—YOU'RE OK" must be OK! When the course was announced in March, it was rapidly filled by persons interested in Dr. Tom Harris' book, I'M OK—YOU'RE OK, on which the course is based. The Center for Continuing Education announced a second offering of the course and again the maximum enrollment figure was quickly reached. Mr. William Hogsett, a chaplain at Community Hospital in Indianapolis and instructor of the course, discusses transactional analysis as it is interpreted in the book and leads lively discussion sessions involving the twenty-five participants. Additional offerings of the course are planned for the future as are some in-depth conferences and workshops on the subject. Those interested in the course should contact the Center for Continuing Education for further information.

International Emphasis Week was celebrated by ICC students in early February. Two internationally known educators, Dr. Paul Mojzes of Rosemont College, Rosemont, Pa., and Dr. Laszlo Harangi of Baldwin-Wallace College, Berea, Ohio, delivered addresses to the student body. Also included in the week's activities were an international dinner and an East European Film Festival.

Sponsored by the ICC International Cultural Studies Committee, International Emphasis Week was held to encourage campus interest in the Association of Colleges and Universities for International-Intercultural Studies (ACUIS). Indiana Central students and professors have actively participated in one of the ACUIS projects, the Graz Program in Graz, Austria. The Graz experience, which includes field trips to Eastern and Western Europe, allows each student to earn six hours of credit in the fields of political science, sociology, Soviet studies, art, history, economics, religion, literature, science, or music.

Dr. Mojzes, a native Yugoslavian who came to this country in the 50's and a recognized authority on Yugoslavian culture and ideology, and Dr. Harangi, a native Hungarian who came to the U.S. immediately after W. W. II, have both taught at Graz.

For the fourth consecutive year, Circle K, an ICC service organization, has sponsored a Multiple Sclerosis Benefit Basketball Game in the ICC gymnasium. Appearing March 15 were Mayor Richard G. Lugar, leading the Circle K team, and President Gene E. Sease, heading the Faculty Flops. Mr. Ray Crowe, an ICC alumnus, former coach at Indianapolis Crispus Attacks, and legislator in the Indiana General Assembly, was the chief official for the sports event. Proceeds went to the Indianapolis Multiple Sclerosis Chapter.

Now in its fourth year, the Women Aware Series, which provides credit-free courses for women, will be expanding its total program from 8 six-week classes to 12 six-week offerings by scheduling sessions on Wednesday morning in addition to the Tuesday morning and afternoon sessions.

According to Mrs. Beth Elder, designer and coordinator of the Series, expansion is made possible because of the positive response of the community to the program. Its tremendous success is due, in part, to two of its primary objectives: (1) to seek course material that is both interesting and relevant to today's woman; and (2) to provide course instruction by community experts in various fields and ICC faculty members that enlightens as well as entertains. The Women Aware Series offers the enjoyment that is in education to its participants, supplying them with meaningful educational experiences that are also fun!
In cooperation with ICC's Union for Racial Understanding, Dr. F. Benjamin Davis, president of Central Baptist Theological Seminary in Indiana, delivered a timely message to ICC students on February 14 during Black History Week, February 12-16. Reminding students that this country's citizenry represents people of diverse backgrounds who have joined together in mutual support of a democratic principle, Dr. Davis explained that Black History Week celebrates this unique national origin by bringing to attention one of the many elements of American society. The speaker challenged the youth of America “not to dream and drift along, but to inquire, to change, to put into motion democratic ideals.” He spoke of “deficiencies in experiences” and suggested that the true meaning of the “democratic way” was in “those who have and know” sharing with “those who do not have and do not know.” In a plea for what is best in the human tradition, Dr. Davis concluded with hope for a day when man would “look beyond the superficial color of a man's skin to what's in a man's head, heart, soul, and character.”

Dr. Davis is a member of many organizations, including the Indiana Missionary Baptist State Convention, the Planner House Board of Directors, the National Baptist Convention of America, and the Indiana Council of Churches.

The Union for Racial Understanding also presented its convocation program on February 16, featuring musical and vocal numbers and readings relevant to the black cause.

A new institute has developed from the ICC Criminal Justice program, under the direction of Mr. Ken Hale. Called the Research Institute in Correctional Education (RICE), its purpose is to gather data and perform research in corrections and criminal justice. In addition to Mr. Hale, staff members include Mr. Rex Moser, director of research, and Miss Marty Ness, research assistant.

Though only a few months old, the institute has compiled a bibliography of all the corrections and criminal justice books and periodicals in the Indianapolis-area libraries. The bibliography has been sent to the Indiana Department of Correction, and more than thirty public and private agencies will be receiving copies soon. In late spring or early summer the institute plans to establish an information center on the campus where people can obtain books gathered from local libraries. Later in the year a corrections conference will be held on the campus.

Miss Ness is currently a student in psychology at ICC. Mr. Moser, a graduate of the University of Hawaii, is writing his doctoral dissertation in African linguistics at Indiana University. Before coming to RICE, he was employed by the Indiana Department of Corrections.

The Pittsburgh Plate Glass Industries presented a gift of $12,000 to Indiana Central College. Announcement was made jointly in February by Mr. H. H. Thompson, manager of the Fiberglass Division Plant at Shelbyville, and President Gene E. Sease. The gift will provide a room in the new addition to Lilly Hall, Zerfas Wing, which houses the college's expanding nursing program.

Mr. Thompson indicated the appreciation of PPG for the contribution which Indiana Central makes to PPG.
employees and their families. He said, "Many of the nurses, school teachers, physicians, and other professional persons who give leadership in Shelbyville, Indianapolis, and other nearby communities have received their academic preparation at Indiana Central College, in addition to numbers of our employees who attend the college. Because of this and the promising future which we see in Indiana Central, our firm is pleased to make this gift."

Two Indiana Central student-athletes have been selected to the 1972 NCAA College Division Academic All-American Team. Chosen by sports writers and coaches from across the nation, individuals honored must have demonstrated excellence not only on the football field but also in the classroom. Mike Eads, a junior from Franklin, Ind., was a first-team selection as an offensive end. Rick Sidebottom, also a junior from Southport, Ind., received recognition as a running back on the second-team offensive.

Mike, a biology major studying premedicine, has compiled a B+ average after five semesters at Indiana Central. A starter at offensive end since his freshman year, Mike has snared 22 passes for 1153 yards in three years of action. He ranked fifth this past season in Indiana Collegiate Conference pass-receiving statistics, with 14 grabs and 159 yards in five games. Mike is the son of Mr. and Mrs. Eugene Eads of Route 3, Franklin, Ind. One of the all-time leading ICC runners, Rick has carried 408 times for 1968 yards, an average of 4.8 yards per carry, during his collegiate career. Like Mike, the 1970 Southport High School graduate plans a career in medicine, maintaining an A—average throughout his fifth semester. His parents are Mr. and Mrs. Kenneth Sidebottom of Southport, Ind.

An evening of dinner-theatre was presented by the ICC Alumni Association Friday, March 23. The dinner, an English medieval feast, including authentic English dishes served by college "wenches," was attended by 240 alumni, faculty, staff, and friends of the college. The feast preceded the Drama Department's last production of the school year, Robert Bolt's award-winning play, "A Man for All Seasons." Directed by Richard Williams, the play featured Robert Biggs as Sir Thomas More; Danny McDermott as the common man; Rebecca Gelble as Lady Alice More; Linda Potter as Lady Margaret More; and Steve Rasmussen as Henry VIII.

Both Mike and Rick will forego their senior football season to attend the Indiana University School of Medicine this fall. Head Football Coach Bill Bless must now fill the positions vacated by these two fine athletes.

Potpourri:

Dr. William E. Bishop, chairman of the Education Department, was elected to the Executive Committee of the Indiana Association of Colleges for Teacher Education. In this capacity Dr. Bishop will be working with the deans of various schools of education and department chairmen of education throughout Indiana. An article by Dr. Bishop will also be appearing in a new college textbook, Studies in the Psychological Foundations of Exceptionality, to be published by Wadsworth Publishing Company. . . . Mr. Jules Ellington, former training director for the National Park Service and current project director with BNA Films, Inc., presented one of his latest projects in a program sponsored by CIRCE on the ICC campus April 13. He introduced six new films in BNA's latest management series release entitled "Management Practices," co-researched by Mr. John Humble, noted management consultant. . . . The spring meeting of the Indiana Philosophical Association was hosted by Indiana Central April 7. Among the four papers presented and discussed by student and faculty members of the IPA was a paper by ICC senior Terry Taylor, entitled "Knowing: Knowing That or Knowing How." Mr. Taylor, who completed his majors in philosophy and English this month, has also been named recipient of the Socratic Award for excellence in philosophy. The graduating senior has been granted an assistantship in English at the University of Cincinnati this fall . . . . Among other awards given at the end of the 1972-73 school year were the Donald F. Carmony Award in history and political science, to David B. Moulton; the Patrick Comer Chemistry Awards, to Bruce Mrusek and evening student Patricia May; the ScienTech Awards, to Dennis Glidden in mathematics and evening student David Lee; the CRC Chemistry and Physics Award, to Rita Huffman; and the outstanding biology major award, to John Porter. . . . Mrs. Nina Huppert has terminated more than fourteen years of association with the ICC Evening Division, beginning as secretary to Dr. Harry McGuff when adult evening classes were first begun, and concluding her services this year as secretary to Dr. Leonard T. Grant, dean of the Graduate and Evening Divisions. Mrs. Huppert, the wife of Delmer P. Huppert, incoming president of the ICC Alumni Association, was honored recently at a farewell buffet luncheon on the campus . . . . In March, Reflector staff members visited the facilities of the Southwest News-Herald, a Chicago-area newspaper, to observe its printing and production operations. The trip was sponsored by the newspaper's owners, Mr. and Mrs. Edward Vondrak, who are the parents of Dr. Edward A. Vondrak, professor of Physics at ICC. . . . Junior Greg Fudge recently received a Civilian Citation from Indianapolis Mayor Richard Lugar. Greg, an economics major and a criminal justice minor who is also a campus security guard, was honored for capturing a fleeing suspect in a purse-snatching crime near the college campus. He is the son of Mr. and Mrs. Marvin Fudge of Lynn, Indiana.
THE PEARL: A Parable of

(an address given to the ICC student body on January 24, 1973)

I hate oysters. They're slimy and gooey. I think of them slithering down into my system, and I get sick. I hate them. But I rather like pearls, and my wife loves pearls. And the pearl is the child of an oyster.

A pearl is a precious stone. There are other precious stones—diamonds, sapphires, rubies, emeralds—but these are the raw and inanimate products of nature. A pearl emerges from a living organism. A little particle of sand or some other minute particle of reality gets embedded in an oyster shell, and the interaction between the oyster and the imperfection creates the pearl.

About twenty-five years ago John Steinbeck wrote a little parable called The Pearl. It is a study of human imperfection. He has written many other far better known works—Pulitzer Prize-winning Grapes of Wrath, Of Mice and Men. Yet, I have an idea that “on down the road” as his critics look back, they will see that in this brief parable called The Pearl, Steinbeck was just about as profound, captured just about as much meaning, as much insight into the human condition, as in anything else he wrote.

It is set in a little fishing village, perhaps a Mexican fishing village, and has three chief characters: Kino, the lowly, illiterate fisherman who loves his family; Juana, his devoted, utterly unselfish wife; and Coyotito, their firstborn, their newborn, son. Neither Kino nor Juana can read or write. They live in a little brush hut. Their world is limited to the village where they live and to the oyster beds where they ply their livelihood. They are little different from their neighbors, but in their breasts there sings the song of the family. They love one another; and they love their boychild, Coyotito.

One day Coyotito is stung by a scorpion. It’s a deadly sting. Panic-stricken, the parents rush the baby thing through the dusty streets of their village to the great house of the doctor. The doctor is a man of the world. He has lived in Paris. He wants to return to Paris, for, as a man of the world, he has worldly tastes. He looks at Kino, he sees the baby, but he knows that no matter who this fisherman may be, he will not be able to pay. And so, because he sees each patient in terms of dollars—pesos, he turns Kino away.

Enraged, panic-stricken again, Kino leaves the doctor’s home and goes back through the streets with Juana by his side to their hut and to the seaside. He goes out into the water to dive once again for a pearl, knowing that he must find a great pearl this time; he must find a pearl worth much, that he might pay the doctor, that his son might be returned to health. And so he dives, and—wonder of wonders—he finds the pearl.

There, just beneath the surface of the water, is an open shell; and a ghostly gleam is reflected from within. He brings the shell to the surface of the water; he pries it open with his short, strong knife; and there he sees the pearl. It’s as “perfect as the moon.” The lips of the oyster writhe and subside, but there is this gleaming perfection. It has “captured the light,” it refines the light, it returns it to its “silver incandescence.” It’s bigger than “a seagull’s egg.” It is the greatest pearl in the world.

Now, of course, Kino can take Coyotito back to the doctor, and the baby will be well. But more than that, he and Juana will be able to buy clothing. He will be able to buy a gun and become a hunter. He will be able to send Coyotito to school, and Coyotito will grow up to be a wise man. Everyone will be happy now. Everything will be changed.

Well, everything is changed. But everyone is not happy. The doctor sees Kino in a new light. Now he has
They will go to the capitol city of their land where the illiterate fisherman who has suddenly come into great wealth. And so, confidently, they plan to sit there with bidding for a long, long time. Secretly, they've been getting together with glee. They have not been competing and turning to health; but the doctor makes him sick again because he needs money. Unbeknown to Kino and Juana, Coyotito is returning to health; but the doctor makes him sick again because he needs this patient—he needs that money. The priest in the village church sees Kino in a new light. Now this fisherman will be able to do things for the church he could not do before. He'll be able to do things for the priest he could not do before. The beggars outside the church see Kino in a new light. They know that there is no one more generous in his naivete than an illiterate fisherman who has suddenly come into great wealth. And so, confidently, they plan to sit there with their boney hands outstretched, assured of the response of the fisherman. The merchants in town rub their hands together with glee. They have not been competing and bidding for a long, long time. Secretly, they've been getting their heads together. They've been fixing the prices; they've been fixing ceilings above which they will not bid; and word of Kino's pearl comes to their ears. They talk together, determine what they will and will not offer. They will purchase the pearl for but a fraction, a small fraction, of its worth. Even Kino's neighbors view him differently now. They are envious of him. They can never regard him quite the same, for the pearl has become the center of the village's life. It represents everything everyone wants.

Kino senses this, and he is afraid. He buries the pearl in a corner of the hut, but violent hands come to seize the pearl. They cannot find it. They seize him. They beat him. They try to kill him. They burn the brush hut to the ground. And Kino and Juana, aware of the violence in the air, take Coyotito in arm and plunge out into the night. They will run away. They will cross the mountains. And Kino and Juana, aware of the violence, will lose not only the pearl, but life itself. And so quietly he lowers himself to the pool, and he kills the trackers. But before he kills them, one of them, seeing eyes sparkling in the dark, fires his gun at the eyes and blows the top of Coyotito's head off.

And so, everything for which Kino and Juana have lived is gone. Crushed, utterly defeated, bearing the body of their beloved infant, they make their way back down the mountain, back toward their village, back into the village, past where their hut once stood, down to the water's edge. And Kino does what they know he must do. He takes the great pearl, he throws it as far into the water as he can throw, and the whisper of the pearl subsides and dies. And that's the end of the story.

What does it mean? What does the parable mean? Does it not mean that greed, that acquisitiveness, that this desire for self-gain literally destroys? Here was a fisherman who made a perfectly legitimate discovery and then, with the warmth of human love, planned its utilization. But selfishness intruded, and life became death. A tranquil, slow-paced, little village turned into a jungle. Coyotito became a pawn on the chessboard of violent men, and Kino, a hunted animal.

That's the way it is in much of life. Greed, acquisitiveness, a desire of something for nothing, rot and pervert the basic relationships of life. Long before a man named Steinbeck lived, a man in Nazareth seemed to understand this. He insisted that we must somehow love ourselves. He did not deny this. He said, "Love your neighbor as you love yourself," but he also insisted that self-righteousness is the antithesis of goodness, and self-worth can and does destroy.

He told of a man, a very wealthy man, who had reinvested his capital gains in barns and farm lands and machinery, and who ignored all the while the need—the desperate need—that was everywhere about him. And he called him a fool whose soul would be required of him.

He talked about the struggle between God and man and insisted that it's impossible to serve both. We must somehow choose up sides, that either, on the one hand, we will scratch and scramble for what's in it for us, or, on the other hand, we will learn the lessons and meanings of other-centeredness and servanthood.

As we look about us in our world today, I think most of us would agree that the fundamental crisis confronting the human family emerged from our inability to cope with our selfishness. We hear a great deal now about the...
Alumni Association Bulletin Board

The following are committees of the ICC Alumni Board of Directors:
- Alumni Tours
- Student Recruitment
- Honors and Recognition
- Placement
- Publications
- Relations with Special Category Alumni
- Special Events
- Student Relations
- Indpls. Area Club Activity

The Alumni Association Board of Directors invites questions and suggestions from alumni about items listed on the Bulletin Board.

The Alumni Tours Committee and Dr. Adolf Hansen, assistant professor of Religion, are exploring study-tour possibilities of a “Summer of ’74 in Sierra Leone, West Africa” for students and alumni. Tentative plans are being discussed for three or four weeks in early summer. Committee members are Don and Esther Fleener, Henry Potter, and Bob and Kathryn Koenig. If you are interested, please contact the Alumni Office.

The Placement Committee of the Board of Directors is considering several possibilities in providing additional placement services for new graduates and alumni of the college. These possible courses of action include placing a number of ads in trade publications, i.e., the Wall Street Journal; initiating contacts with large trade organizations and small businesses to develop a referral system; and establishing an Alumni Recruiting Day on campus.

Future Centralites

ADKINS, Megan Tereiss, born December 4, 1972, to Maxine (Haycox) ’66 and Stanley Adkins ’67 of 4940 Baxter Dr., Indpls., Ind. 46224.


BARTER, Brian James, born January 27, 1973, to Sally (McCoy) ’71 and Larry James Barrett ’67 of 149 Diplomat Court, No. 8, Beech Grove, Ind. 46107.

BRUNING, Staci Renee, adopted June, 1972, by Loretta (Sutton) ’65 and Joseph Bruning of R.R. 1, Morrisville, Ind. 46106.

BURTON, Suzanne Marie, born December 27, 1972, to Sarah (Lovell) and Wayne Burton ’71 of 812 Woodlawn, Springfield, Ohio 45504.

BYRUM, Andrea Lee, born February 9, 1973, to Ann Marie (Gillespie) and Joseph Byrum ’67 of 53-1 Third Ave., Tiffin, Ohio 44883.


EARL, Bryan Scott, born November 7, 1972, to Jennifer (Leary) ’71 and Larry James Earl of R.R. 3, Shelbyville, Ind. 46176.


HIATT, Heather Lynn, born January 4, 1973, to Pamela (Jones) ’68 and Daniel Hiatt ’67 of 8315 Zona Drive, Indpls., Ind. 46227.

HOTTELL, Lora Katherine, born January 25, 1973, to Georgia (Hieb) ’65 and Ken Hotell ’62 of 2340 E. Loretta Dr., Indpls., Ind. 46227. The Hotells have two other children; Scott, 6, and Todd, 4.


LAWLIS, Jeffrey Hunter, born January 24, 1973, to Sandra (Brown) ’62 and Gerald Lee Lawlis of 6124 Elaine St., Speedy, Ind. 46224.


(Cont. on p. 27)
"Indiana Central is a small, church school located somewhere in Indianapolis. The majority of its students commute to the campus, and most of its graduates become preachers or teachers."

Would you believe that the above description of Indiana Central is still occasionally being circulated? Many people, alumni included, tend to compare ICC to other institutions on the basis of what they imagine the other institutions to be today and what they remember Indiana Central to have been several years ago. May we invite you, therefore, to read the following, not as an alumnus who is acquainted with the college, but as a prospective student who is unfamiliar with the institution.

Indiana Central is a communiversity located in the suburbs of a metropolitan area of 1,000,000 people. Enrolled in 31 baccalaureate and 9 associate degree areas are 2,300 day and evening students. An additional 2,500 persons are served through noncredit training and enrichment programs. ICC is co-educational, affiliated with the United Methodist Church—but non-sectarian, with students attending from many states and several foreign countries.

The Indiana Central Plan

The opportunity for a broader learning experience at ICC has been greatly enhanced by the adoption of the new "fleximester." This program is not merely a rearranging of courses and class schedules, but rather an attempt to develop within the curriculum truly innovative studies.

Basically, the plan revolves year-round on three fourteen-week semesters. The first semester begins during the second week of September and ends before Christmas vacation. The second semester begins in mid-January and ends in late April.

The third semester—the fleximester—offers several interesting options, including two seven-week summer sessions (April to June, and June to August) which combined, make a third fourteen-week term. The fleximester also offers a four-week term with several unusual courses in both elective and major-minor areas. Most full-time students will elect to enroll only for this four-week course during the third term.
Extra Curricular Activities

Extra-curricular activities at Indiana Central provide a multitude of experiences from which to choose. The music program offers participation in small ensemble groups, choir, concert band, and orchestra. Drama has become a quality attraction in the Indianapolis community with campus performances offered throughout the year. In the past couple of years, drama groups have broadened their experiences through study-performance tours abroad.

Men's athletic teams are very competitive members of the Indiana Collegiate Conference in basketball, baseball, cross-country, football, golf, track and field, tennis, and wrestling. Women compete intercollegiately in field hockey, volleyball, softball, tennis, and track and field. Both men and women may engage in a variety of intramural athletic activities.

Cultural and recreational advantages in the Indianapolis area are available to students at Indiana Central. There are opportunities to hear eminent speakers and attend professional productions, operas, ballets, and concerts of the Indianapolis Symphony Orchestra. The Indianapolis Motor Speedway, Indians' baseball and Pacers' basketball games are within minutes of the campus.

Whether one is interested in athletics, music, art, drama, or some special club or organization, there are activities available at ICC to meet most needs and abilities.
## Study Opportunities

### FOUR-YEAR PROGRAMS

- Art
- Biology
- Business Administration (including Accounting)
- Business Education
- Chemistry
- Earth Science
- Economics
- Elementary Education
- English
- French
- Health and Phys. Ed.
- History
- Human Relation
- Mathematics
- Mortuary Science
- Music
- Nursing
- Philosophy
- Physics
- Political Science
- Psychology
- Religion
- Sociology
- Spanish
- Speech-Drama
- Forestry
- Medical Technology
- Pre-Engineering
- Pre-Law
- Pre-Medicine
  (including Pre-Dentistry)
- Pre-Theology

### TWO-YEAR PROGRAMS

- Banking and Finance
- Business Administration
- Chemistry
- Correction
- Insurance
- Law Enforcement
- Nursing
- Secretarial Science
- Liberal Arts

Indiana Central offers a varied choice of curricular opportunities—many more, quite frankly, than one would expect of an institution of its size. Both on and off campus, continental U.S. and foreign study programs are available.

In addition to the two- and four-year courses listed, students interested in other areas (i.e. speech and hearing therapy, physical therapy, dental hygiene, occupational therapy, pharmacy, special education, optometry and music therapy) may begin their programs in Indiana Central.

Our students are preparing to become teachers, business executives, doctors, lawyers, accountants, nurses, secretaries, scientists, youth workers—to name only a few career opportunities available through study at ICC.

## Admissions And Student Profile

Admission to Indiana Central is moderately selective with consideration given to the applicant’s past classroom achievements, college preparatory background, standardized test performance, and recommendations. Candidates of all races and ethnic background are encouraged to apply for admission.

In the 1972 Fall class—

- 25 percent ranked in the upper one-tenth of their high school class.
- 48 percent ranked in the upper one-fifth of their high school class.
- 81 percent ranked in the upper two-fifths of their high school class.
- 89 percent ranked in the upper one-half of their high school class.

Included are 23 valedictorians or salutatorians of classes ranging in size from 15 to 420.
Indiana Central Today...

A liberal arts college—yes, but much more:

Easily accessible, suburban, metropolitan location
Professionally prepared, dedicated faculty
Practical, contemporary, innovative programs
Attractive campus with modern facilities and equipment
Moderately selective admissions policy
Extensive financial aids program
Big enough for diversification—small enough to care
A place to be someone!

There could be a program at Central to serve your needs. We won't program you to serve ours!

We believe that Indiana Central offers programs of superior quality. The College needs—and we think it has—concerned alumni who care enough about its future welfare to help support the admissions program. An enhanced reputation for the institution is an enhanced degree for its graduate. Won’t you take a few minutes of your time, then, to help yourself?

If anything you have just read may be of interest to someone you know, perhaps you would like to tell them about your alma mater or maybe even give them this article. We would be glad to receive the names of prospective students, particularly 1974 graduates, whom you wish to recommend for consideration. For your convenience in making referrals, we are attaching information slips below. Please clip and mail your referral to the Admissions office, Indiana Central College, 1400 East Hanna Ave., Indianapolis, Ind. 46227.

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sexual revolution. It's a mixed bag. There is much in it
that is good—our conversations are more open, our atti-
tudes are more wholesome, our relationships are more
honest—but it's a mixed bag, because there is a new per-
missiveness, a new pandering to the senses, that amounts
to little more than the enthronement of self-gratification.
And while we please and serve ourselves, others are some-
times hurt, terribly hurt.

We see hunger and poverty the world over: 1,300,000-
000 persons not getting enough food to eat; 390,000,000
persons just teetering on the brink of literal starvation;
and yet, the world has so many poor, in part, because
others are willing to gain their wealth at the expense of the
have-nots.

Racism continues to be a vicious reality, not only in
our country, but across the world. It has many causes:
stupidity, insecurity, fear, irrationality; but one of the
root causes of racism stems from the fact that there are
those among us, and groups among our groups, that are
perfectly willing to secure their own gain and advantage
at the expense of the relatively powerless of the world.

And there is violence, frightful violence. While we
rejoice in the peace announced last night, we dare not
rub from our minds the fact that in the nine days follow-
ing December 18, 95,000 tons of bombs were dropped on

Hanoi and Haiphong, the populated areas of Vietnam.
During the six years of the Battle of Britain, as the
German air force, the Luftwaffe, tried to obliterate
great industrial cities—London, Coventry, other cities—
80,000 tons were dropped. Eighty thousand tons—six
years; ninety-five thousand tons—nine days! And what is
violence, but the desire of the strong to impose their will
on their terms upon the weak? Personal immorality, pov-
erty, hunger, racism, violence—these are measures of the
heed, of the self-centeredness, of the self-worship, that
are rampant around the world.

And yet, there's more to the human story than that.
Somerset Maugham, writing about the Russian novelist
Dostoevsky, said he was “vain, suspicious, quarrelsome,
cringing, boastful, unreliable, selfish, narrow, intolerant,”
but, he added, “that's not the whole story!” Well, it's a
good thing. And after we've said everything there is to
say about the inadequacies of our time, of our selfishness,
of our greed, and our violence, after we've studied human
history and realized how red its pages have been spattered
with human blood, we can still say that there's more to
it than that!

We've mentioned Steinbeck's pearl. Jesus told of a
pearl, called in traditional circles the pearl of great price,
which, in the theme of Christian scholars, could have
represented the Church, or Christ himself, or the King-
dom of God—but that is really almost beside the point.

The pearl, as Jesus defined it, did represent ultimate
reality. Steinbeck's pearl became the center of brute strug-
gle. Jesus' pearl represented, in his thinking, goodness,
beauty, justice, truth, love—those values intrinsic in what
he called the Kingdom of God. Men killed for Steinbeck's
pearl; they sold everything they had, sacrificed much of
what they were, that they might possess the truth of
Jesus' pearl.

You remember Tennyson's description of a knight's
quest for the holy grail? He walked through green and
verdant meadows by singing brooks. He saw tall, beau-
tiful trees; but as he reached out for the fruit of the
trees, they turned to dust. He walked through valleys,
saw a country cottage, saw a woman standing in the open
door representing warmth and human love; but as he
reached out for her, she turned to dust. He came to a
great city. Its spires reached up into the heavens; its
massive doors were thrown open . . . but as he approached,
the city faded away—it just faded away.

And so it is that those values we sometimes consider
ultimate are not so ultimate after all. The beauty and the
promise of nature, the warmth and promise of love, the

“Men killed for Steinbeck's pearl;
they sold everything they had . . .
that they might possess the truth of
Jesus' pearl.”

achievements of culture, the plaudits of the crowd—they
are, in a temporal sense, 'here today and gone tomorrow.'
But beyond them there is that eternal reality that can
become resident in us in time, giving meaning and direc-
tion to our days—those values incarnate in the Nazarene,
those values symbolized in the pearl of great price: love—
unshefis love; goodness; righteousness; Justice—universal
justice; truth; honor—not narrow, nationalistic honor, but
honor in the sight of God. These are the values implicit
in that pearl.

But as Jesus said, “This pearl is dearly purchased.”
We don't come by it easily, automatically. We must yield
what we have and are that its truth might become a part
of our lives, that we might go forth from places like this,
with lives like ours to somehow reinvest them in the
human drama, that loving itself might be elevated. There
are risks involved, and rational changes involved, and
sacrifices involved, as old things pass away, and all things
become new, and we ourselves become new kinds of per-
sons in Him. On the one hand, there is the time-worn,
tawdry approach to life based upon grasping self-cen-
teredness in which we try to get what we can for our
own sakes. On the other hand, there is life invested in
the common good for the sake of all, that love and justice
might be woven into the fabric of our common days. And
the choice is ours to make again, and again, and again.

Do you know the words of Studdard-Kennedy?

How do I know that God is good? I don't.
I gamble like a man. I bet my life
Upon one side in life's great war. I must,
I can't stand out. I must take sides. The man
Who is neutral in this fight is not
A man.

He's bulk and body without breadth—cold leg of
lamb without meat sauce—a fool! He makes me sick!
Good lord! Weak tea. Cold slop. A person who is neutral
in this fight is not much of a person at all.
Mr. Christmas

The following excerpts appeared in an article by Sylvia Slaughter in the Evansville Sunday Courier and Press Newspaper, December 24, 1972:

The Reverend Robert Lee Sachs can't keep his child-heart from showing:

"Anything that's got life, I love," he said. That love of life extends to even the simplest things—like a tree. There's a poster hanging in his office at Trinity United Methodist Church featuring a solitary tree and three words—Let it be.

"I don't know what the artist's message is. I don't really care. But it's sort of like a sermon to me. It says, 'Come on, let's keep it there.' A tree is a thing of beauty. It took from seventy-five to one hundred years for it to grow. Think of all the others that have been devastated in the name of progress. I say, 'Let it be.'"

Robert Sachs is in the Inner City Ministry. Joking about his one-man agency, he says, "I'm it. Inner City Ministry is what you see here in this room. Nobody else. Not even a secretary. There's only me . . . ."

Though he jests about his one-man agency, Robert Sachs never says "I" in reference to it. He always says "we." He explained, "We're the church," meaning that though he is the man out front, the United Methodist Church is behind him in every way it takes to keep his agency operating.

Inner City Ministry is a bridge between despair and hope . . . . It tends to the needy in a most gentle manner.

"Most of the time," Mr. Sachs said, "a man—or woman—comes to me as a last resort. Say he's been refused at five other agencies for one reason or another. He's maybe even been stripped of his dignity. His child's sick and needs medicine. His rent's overdue. Bill collectors are nagging him from all over. We're here to help him the best we can. Maybe we pay his rent in its entirety that first month. Then maybe we pay three-fourths of it that next month . . . . We try to help out a person as long as he needs it without allowing this person to develop a dependency on us.

"Sometimes we have to say 'no' to a person . . . . Sometimes we have to say 'no' simply because we do not have the funds at the time to help."

But when his "kitty's bare," and a person is really in need, Mr. Sachs tries every possible way to raise the money. Sometimes he goes to the churches. Sometimes he appeals directly to a friend. Sometimes the money comes from his own pocket, though he would never admit it.

From its inception in June of 1971, Inner City Ministry has aided 446 cases. Its case histories are well guarded.

"These people have a sense of pride," Mr. Sachs said, "and will bend over backwards to protect this. I feel that once you take away their 'proudness,' you've lost them as human beings."

The aid and assistance Mr. Sachs offers to the people that come to him isn't always monetary. Sometimes he gives them counseling to tide them over a weary period. Sometimes, when he finds they need counseling that he can't give, he refers them to various agencies around town.

Robert Sachs put his whole heart and soul into helping the people who find their way to his door. He kiddingly claims he doesn't work a forty-hour week . . . .

"When I decided to enter the ministry I knew I would be devoting my life to full-time Christian service. Thank heavens my family understands those phone calls during the middle of the night . . . . As a minister, I don't feel I'm called to a pulpit. My calling goes beyond . . . . to the need of the moment."

And as such, Robert Sachs—a minister without a pulpit but most certainly with a cause—is sort of Evansville's Mr. Christmas all year round . . . . bearing gifts to the needy who often repay him in return so that others may be helped.
It is an understatement to say that "Mr. Christmas" has been a very busy man since graduating from Indiana Central in 1946. In a long and impressive list of church and community services, the Reverend Robert Lee Sachs has been an E.U.B. minister at Greenwood-Honey Creek (1946-47); minister to E.U.B. students at Purdue University (1951-52) and at Indiana University (1954-58); minister to the Methodist Student Movement at the University of Evansville (1962-68); lecturer, Evening Division, University of Evansville (1968-70); member, Human Relations Commission (1968-71); member, Board of Directors, Youth Service Bureau (1973-); and member, Advisory Board, Project for People (1972-).

Today Mr. Sachs has developed a full-time concern for his Evansville Inner City Ministry, whose origins can be traced to his fact-finding work for the Human Relations Commission in 1968 to study the need for a housing specialist in Evansville. Mr. Sachs not only demonstrated a valid need for such a specialist to work in the areas of housing discrimination and inadequate housing availabilities, but also discovered an overwhelming need to provide counseling, financial assistance, and an agency referral service to low-income citizens, especially those who "fall into the cracks" of welfare programs. Mr. Sachs explained it, "They make too much to be eligible for financial help, but they do not make enough to compete in our affluent society."

The inner-city minister related two of his cases that ended with positive results. He admitted that not all "drop-ins" to his "court of last resort" present cases that are easily solved, but his record is remarkable.

Case #1 A father and mother have six children. They are a proud family. The father, along with his family, gather and haul trash. When the father became very sick, the doctor said he needed an operation. The family had no insurance, but there was a little money in the house. The family sold their home, and all they received, and more, went toward the doctor and hospital bills. The family moved into a shack. The mother went to work, but the work and home situation caused her nerves to break. I was called in by her employer to see what I could do for the family. It was difficult, but I did get them private and governmental assistance. The parents did not want it, but, for the sake of the family, they gave in and accepted help. Today, after three years they are on the climb again.

Case #2 Another couple have eight children. Some neighbors noticed them because they were poorly dressed, lived in a shed near a railroad yard, and the children cried a great deal. The mother and father could not read or write. The man had a jail record and little education; he found getting a job impossible. The Inner City Ministry gathered a group of people to provide training in reading, tutoring for the children, a house to live in, clothing, and food. In six months the man was in a training program and working. The children were passing in school, and the health of all was much improved. The family has had its ups and downs after two years, but they are slowly becoming self-sufficient.

Sponsored by the United Methodist Church, Mr. Sachs' ministry has been receiving supplemental ecumenical funding by church contributions and individual support. The minister said, "It has become apparent that there is a need for this welfare ministry, and there is a spirit alive to cooperate in a venture to meet the needs."

Another manifestation of Mr. Sachs' strong belief in helping people where it counts has been his involvement in READY, Inc., a group formed in 1970 to research the need for youth services in four southwestern counties and to make recommendations for answering the priority needs of youth in the area. READY's recommendations led to the formation of the Youth Service Bureau, on whose board of directors Mr. Sachs is active.

Yet another evidence of Mr. Sachs' urban mission is his past participation in a community project called the Task Group Ministry—a contemporary, ecumenical experiment in church relevancy. For three years the Task Force Ministry in Evansville directed its work to specific problem areas in the community, including education, recreation, criminal welfare, recreation, and law enforcement. Various program spin-offs resulted from work done by the Task Groups on Alcoholism, White Racism, and Juvenile Problems.

As part-time director of the Task Group Ministry, Mr. Sachs wrote in a paper relating the history of the group: "The Task Group Ministry has meant much to the community . . . In addition to the tangible contributions, the attitudes of many people have changed slightly regarding the role of the church in the community. Social concerns are less threatening to many churches today, and more lay men and women are becoming involved in areas where controversy might prevail . . . Those who have participated in the program witness to the influence of TGM on their lives . . . The vast majority testify to the close religious fellowship that permeated the Task Group Ministry . . . If the church is to speak relevantly to each generation, the task-group concept must become one of its main organizational tools . . . Task groups are much more flexible and adaptable to changing conditions. Such groups are also unique in that they can come and go as needs arise and tasks are completed. This is a definite asset in a fast-changing world."

Mr. Sachs, fully supported in his Inner City Ministry by the United Methodist Church, and having enlisted support from a growing number of other denominational churches in the Evansville community, may be considered a forerunner of a "new breed" of churchmen. Today, in a contemporary world where urban living is a dominant reality, Mr. Sachs, and others like him, represent the Church, whose role has evolved, sometimes painfully, in an effort to understand and meet all the needs—socioeconomic, and spiritual—of society.

For his "outstanding service in the area of human relations," the Reverend Robert Lee Sachs received the Human Commission Service Recognition in 1971. For his expressed love and compassion toward other human beings, "Mr. Christmas" surely must experience a kind of satisfaction that too often eludes us all.
In late February, a small, dark-skinned man arrived on the Indiana Central campus. He was Mr. S. A. Ali, a well-known Indian scholar who specializes in the contemporary affairs of the Muslim communities in Southeast Asia. As director of the Indian Institute of Islamic Studies, New Delhi, and associate editor of the internationally known journal, Studies in Islam, Mr. Ali visited a number of American colleges and universities including the University of California at Berkeley, University of Tennessee, Indiana Central College, Goshen College, and Harvard University. During his three-day visit to Indiana Central, students heard him speak on a variety of topics and talked with him personally about their interests during meals and small-group sessions.

A man of India, greatly knowledgeable in Middle and Far Eastern philosophy, theology, and history, and particularly in Indian affairs, of unhurried yet deliberate articulation, and seeming to possess a humility and gentleness uncommon in Western man, Mr. Ali provided students with a refreshing, new "cultural experience" in himself.

In comparing Islam and Christianity, Mr. Ali recalled, "The other day I was interviewed by a newspaper correspondent, and he asked me what message the Islam religion had to offer to the Christian religion. I said, 'To live as good Christians'. . . . Islam and Christianity are the same. . . . Judaism and Islam are also the same. The Koran [scripture of the Muslims] says that the message which came down to Moses was the message that came down to Abram. It was repeated in the time of Jesus and in the time of Muhammad. It will not be repeated again.' Whereas Jesus' role has been divinely elevated in Christianity, Mr. Ali remarked, "In Islam all the prophets [Abram, Moses, Jesus, and Muhammed] should be treated on an equal footing."

The concept of salvation—reward and punishment for one's deeds—is "uppermost in Islamic teachings." Muslims reject the idea of salvation by grace, since, explained Mr. Ali, "there would be no compulsion to lead a moral life."

Distinguishing his own personal beliefs from those of the Islamic doctrine, Mr. Ali suggested that perhaps "salvation or punishment is here on this earth." Although "soul" is referred to by both Muslims and Christians, Mr. Ali reminded the students that we really do not even have a clear concept of God.

"Islam teaches belief in God without arguing about the nature of God. We shouldn't try to meddle in too much that is metaphysical, because we will be wasting our time. These questions have gone on for several thousands of years—what soul is, what man is, what God is—and we are as far away from a clear concept of God as we were 2,000 years ago."

When asked about meaning in life, Mr. Ali replied, "Having been born, we have to find meaning, and we have to find values—anything that is appealing to you and acceptable to society." As an example, he suggested that while the taking of drugs may be appealing to a person, it is not acceptable to society, and, therefore, not valid.

Mr. Ali discussed the philosophy of the poet, Muhammad Iqbal, the greatest philosopher and "original thinker" in India during this century. Iqbal has woven Islamic theology, philosophy, and mysticism with European philosophy.

(Cont. on p. 30)
1928

Leonard Bean is a research chemist for the Federal Highway Administration, Washington, D.C.

Harry Raymond Davidson will retire this June as superintendent of the Battle Creek Public Schools, after serving for nearly 19 years. He was awarded an honorary Doctor of Letters degree from ICC in 1972. He and his wife Helen will continue to live in Battle Creek, Mich., after his retirement.

Clarence E. Guthrie, a retired minister, serves churches as an interim pastor. A resident of Eau Claire, Wisc., he celebrated his golden wedding anniversary this past year.

1930

Rev. Russell E. Ford, preacher, artist, and singer, combines music, art, and preaching in his presentations. A minister in Southern Indiana for a number of years, he has directed a choir of 1,400 at Cadle Tabernacle in Indianapolis. Rev. Ford attended United Theological Seminary and has received special training at John Herron and Dayton Art Institutes.

1931

John F. Gormley has been promoted from executive vice president to president of the American Art Clay Company, Inc., Indianapolis. He has been with the firm for more than forty years.

1932

Nita (Leland) Voreis teaches fifth grade in the Argos Community Schools, Argos, Ind.

1933

Russell L. Willsey is in his 25th year as area manager of the Franklin Life Insurance Company in Indianapolis.

1934

Florence (Estermann) Bender is a retired teacher living in Walnut Creek, Calif.

1936

Kenneth J. Brewer is assistant manager of the Indiana State Employment Service, Indianapolis, Ind.

1937

Rev. Russell H. Youngblood is pastor of the Bloomfield Methodist Church, South Indiana Conference. Lorene (Hart) '35 teaches in the Bloomfield Community Schools.

1941

Neva (Funk) Mikesell, a junior high school English and history teacher, received her M.S. in Education from Indiana University in 1937.

1944

Merrell D. Geible is district superintendent in the United Methodist Church. North Indiana Conference. He, his wife Lois (Fulton) '46, and family live in Logansport, Ind. Three of their children are graduates of ICC: Elizabeth '68; David '70; and Kathy '72. Another son, Norman, attended ICC, and Rebecca is currently a junior.

Rev. Eugene J. Moore has been appointed director of the Central Illinois Conference Council on Ministries, Bloomington, Ill. Dr. Moore received his master of divinity degree from United Theological Seminary, Dayton, Ohio, in 1947 and was conferred the honorary Doctor of Divinity degree from Indiana Central in 1969. Recently elected to the church's General Board of Discipleship, Dr. Moore is a cabinet representative on the Board of Global Ministries and the Council on Ministries. His wife, Marcella (Chaille) '44, is a former high school teacher in Westfield, Ill.

1950

William L. Clark has been named head football coach at Speedyway High School, Speedyway, Ind. He has been serving as assistant football coach and head baseball coach, winning seven Mid-State Conference baseball titles in 13 years. He, his wife Freda (Springer) '67, and their three sons, Bill, Larry, and Kevin, live in Indianapolis.

Richard L. Eisinger is an educational consultant for the State Department of Mental Health, Indianapolis. His daughter Sharon is a nursing student at ICC.

1951

Verlin E. Mikesell, a recently retired Air Force chaplin, is working on a master’s degree in Marriage and Family and Child Counseling at Chapman College, Orange, California. His work is being done in conjunction with the American Institute of Family Relations in Los Angeles.

Eugene M. Westley is administrator of United Methodist Camp Findley in New York State. He, his wife Helen, son Terry, and daughters Becky and Kathy live in Findley Lake, N.Y.

1952

Gordon L. Cole teaches at Ft. Wayne, Ind.

1953

Rev. Bruce Hilton, Associate for Publications of the Institute of Society, Ethics and the Life Sciences, is senior editor of a landmark book just published by Plenum Press in New York, Ethical Issues in Human Genetics. This book is the first of its kind to consider the ethical issues surrounding developments in the field of human genetics. Mr. Hilton lives with his wife Virginia and four sons in Leonia, N.J.

1954

Dr. Paul Washburn is resident bishop for the Chicago area of the United Methodist Church and president of the Board of Global Ministries. He received an honorary Doctor of Divinity degree from Indiana Central in 1954.

1955

Dr. Paul Hunter, professor of English at Emory University, Atlanta, Ga., has co-edited a new college anthology, The Norton Introduction to Literature, with two other Emory University English professors. A native of New York, Dr. Hunter received his M.A. degree at Miami University and his Ph.D. degree at Rice University. He is the author of The Reluctant Pilgrim and many articles on eighteenth-century and modern literature.

1956

Sherlee (Bluestein) Butler is assistant administrator at the Alpha Home Association in Indianapolis.

Ronald Hauswald, a New Albany dentist, recently made a one-month dental care visit to mission stations in Bolivia. Dr. Hauswald travelled under the spon-
sorship of Operation Doctor, a project which enables doctors and dentists to visit mission hospitals supported by the Indiana Foundation of the United Methodist Church. A past president of the ICC Alumni Association, Dr. Hauswald was named to Who's Who in the Midwest in 1970-71.

Frank Zielinski is a business education teacher at LaPorte High School, LaPorte, Ind.

1957

Sessborn Hillis, a vice president of the Franklin Life Insurance Company, has been named "Regional Manager of the Year" for 1972. He and his family live in Montgomery, Ala.

1958

Nelson Chappel, who has retired from work with the World Council of Christian Education, and his wife Mabel have moved from Ontario, Canada, to Santa Monica, Calif. He was awarded an honorary Doctor of Divinity degree from Indiana Central in 1958.

Joseph W. McIntosh has been selected by the National Environmental Health Association and the Food and Drug Administration to review a proposed model ordinance and code for food protection. Dr. McIntosh is assistant professor of Health Education for the College of Education, University of Georgia, and Public Health Consultant to the Institute of Community and Area Development.

1959

Lynn Longenaubga became pastor of the Mt. Greenwood United Methodist Church, Chicago, Ill., last fall after serving in Forrester, Ill. for 6½ years. Peggy (Gibson) '69 taught third grade in Forrester for several years.

Kelly Stephens is a sales engineer with LeFebure Corporation of Cedar Rapids, Iowa, selling banks and savings and loan security items in central Florida.

1960

Peter LeRoy Heller, associate professor of sociology at Madison College, Harrisonburg, Va., received his doctorate in Social Psychology from the University of Nevada in January, 1973.

Robert S. Otoisky, named 1971 "Coach of the Year" by the Indiana Football Coaches Association, will leave his coaching position at Mishawaka Marian to become head football coach at Ben Davis H. S. in suburban Indianapolis.

1961

Joyce Ann Blackburn is a special education teacher in the Shelbyville Central Schools.

Mickie G. Shirciff is assistant plant metallurgist at International Harvester Company, Indianapolis.

1962

Stanley D. Brewer teaches physical education in Valdosta, Ga.

Avanella F. Harriman, who teaches first grade in Perry Township, will complete work on her master's degree at IUPUI in Indianapolis this summer.

1963

Myrtle (Redus) Bryant is a language arts teacher at the Lincoln Middle School, Pike Township, suburban Indianapolis.

Jerry L. Emery is art department chairman at Ayer H. S., San Jose, Calif.

Dr. Robert W. Koenig has resigned his post as executive director of the Church Federation of Greater Indianapolis to become minister of the First United Methodist Church at Mount Vernon, Ind., citing his long-term commitment to the pastoral ministry as his reason for accepting the new post. He received a master's degree in Philosophy from Butler University and Christian Theological Seminary in 1960 and was awarded an honorary Doctor of Divinity degree from Indiana Central in 1963. Dr. Koenig and his wife Kathryn (Deal) '45 have three children: Joe, an ICC senior; Mark, an ICC freshman; and Callie, a high school sophomore.

Sharon Davies Moore is a registered nurse at Winona Hospital, Indianapolis.

Jean (Lundy) Mount is a staff nurse at the Cardiac Care Unit, Veterans Hospital, Denver, Colo.

Robert E. Seldner has been appointed chief metallurgist at Continental Steel Corporation, where he has been supervisor of water treatment since 1971. He lives in Russiaville, Ind.

John C. Toensjes, a resident of Bolingbrook, Ill., is regional sales manager for the Crescent Newspapers, Downers Grove, Ill.

James E. and Sharon (Todd) Wilson '65 are elementary educators in the Perry Township Schools. Sharon obtained her master's degree in Elementary Education at Indiana Central in September, 1972.

1964

Robert J. Irvin works for the Pennsylvania Central Railroad in Indianapolis, Ind.

Nancy (Schloemer) Lenox, a second-grade teacher in Perry Township, has been named to a seven-member elementary instructional improvement team to evaluate and recommend improvements in Perry Township elementary programs. She will have responsibility for the instructional program at the second-grade level.

John Waite is working with Cesar Chavez and the United Farm Workers in San Diego, Calif.

1965

Jean (Warner) Banks is living in Staten Island, N.Y., where her husband Arthur is a food and milk consultant for the Food and Drug Administration. Jean is a member of the Staten Island Richmond Chorale. She writes, "We love the plays and concerts here in N.Y. although we miss our Indiana family and friends."

1966

Sarah (Sheets) Berry and her husband Steve have moved to Ft. Myers, Fla., where they are expecting their second child.

Ruth (Carson) Huffman is an instructor in the Wayne Township Schools in suburban Indianapolis.

R. Lee Wolverton has joined the newly created Industrial Engineering Department of International Harvester Company, Indianapolis. He, his wife Carrol, and son Bryan have moved to Carmel, Ind.

1967

Michael W. Bertram teaches mathematics and physical science at Ft. Branch H.S., Ft. Branch, Ind.

Judie (Powell) Birgerson is a systems analyst at Collins Radio, Cedar Rapids, Iowa.

Charles R. Davis is office manager at Lincoln Christian College, Lincoln, Ill. He received his M.A. degree in Philosophy and Christian Doctrine at Lincoln

**HOMECOMING DAY**

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Christian Seminary and will begin work toward a Ph.D. degree in the fall of 1973 at the Indiana University Graduate School of Linguistics.

Glada (Hornback) Dearborn and her husband Robert have purchased a home in the country near Lebanon, Ind., where Robert teaches wood shop at Lebanon H.S.

Douglas J. Patterson is coaching varsity basketball and seventh-grade football at Eastern High School, Greentown, Ind.

Steven J. Schwendenmann is a senior field claims representative at State Farm Mutual Insurance Company in Indianapolis.

Ruth Ann Tibby is a staff member for the Campus Crusade for Christ, International, Portland, Ore.

George Ray Trisler is a senior personnel representative at Eli Lilly and Company, Indianapolis.

1968
Roger Gilmore is a new member of the sales staff of the Howard Webb Real Estate Agency in Anderson, Ind.

1969
Joseph F. Barnett is a dentist in the U.S. Public Health Service in Cape May, N.J.

Jill (Parker) Bowers, a business and office education instructor at the Montgomery County Joint Vocational School, Clayton, Ohio, earned a B.S. degree at Wright State University in 1972. Her husband, Douglas L. Bowers, a graduate of Purdue University, is employed at Wright Patterson Air Force Base as an engineer in the Air Force Flight Dynamics Laboratory. The couple lives in Trotwood, Ohio.

Larry Compton is head football coach and teacher at Northwest H.S. in Indianapolis.

Rebecca A. Herrin is a program development specialist at the Community Addiction Services Agency, Inc. (CASA), Indianapolis. The agency provides for the treatment and rehabilitation of drug addicts. Miss Herrin writes, "The work is demanding and sometimes frustrating, but I'm very pleased. . . . A great deal of work needs to be done in Indianapolis in the area of drug addiction. Hopefully, CASA is providing a ray of hope for persons who, up to this time, had no hope at all for the future."

1776—A Revolutionary Production
ICC students Becky Geible, Joe Catlin, Taylor Martin, and part-time faculty member James Ream created the "scrim" used in the final few moments of the Drama Department's production of 1776. The scrim is a 20' x 40' silhouetted magnification of the last paragraph and the signature of the Declaration of Independence painted on cheesecloth.

1933 and 1938 Are Missing
The Alumni Office is looking for copies of 1933 and 1938 Oracles to complete its yearbook file. If you have a copy of either of these that you would like to donate, please contact the Alumni Office, Indiana Central College, 1400 East Hanna Avenue, Indianapolis, Indiana 46227.

In the 1972 "Annual Fund Report," distributed in March, a number of alumni listed on the special Fellows' page were not so indicated with an asterisk on the class roster. Individuals who were not designated as Fellows were: C. G. McCrocklin '18; J. Lynn Arbogast and Roy Davis, class of '25; Gordon France '33; Bob '50 and Trudy (Fields) Janney '51; Ken '62 and Georgia (Hieb) Hottell '65; Mary Ann Blubaugh and Homer Caphart, class of '72.

Special mention should be made of Florence Delph Titus '25 whose name was inadvertently omitted from the list of Fellows.

Mention should also be made of John '50 and Mary (Wilson) O'Donald '65 whose names were unintentionally omitted from the list of Roll Call Donors.
Daniel Lee Mollau has been named head football coach at South Decatur High School, Decatur County, Ind. Previously he served as head baseball and assistant football coach. Dan and his wife Karen (Knights) '69 live in Westport, Ind.

Robert G. Smock was honored this spring in Porter County, Ind., as one of the county's all-time basketball "greats" by receiving an award as a gold basketball. Collecting over 1,000 points in his high school career, Bob was invited to Kansas City for the NAIA tourney while he was a senior basketball player at ICC. He, his wife Nancy, and two daughters, Jody, 4, and Julie, 2, live in Delphi, Ind., where he teaches seventh-grade science at Roosevelt Junior High School and coaches "C" team basketball and football.

1970

Opal Atkinson is teaching in the Indianapolis Public Schools.

Susan (Humberger) Kern is an art teacher in Perry Township, suburban Indianapolis.

Verle D. Line is an associate pharmacologist at Eli Lilly and Company and lives in Quincy, Ind.

Karen L. Sever is teaching second-grade at Brandywine Elementary School in Southern Hancock County in Ind.

1971

Randell F. Boys, associate pastor of Memorial United Methodist Church, Dayton, Ohio, and Patricia (Murphy) '71 are full-time students at United Theological Seminary in Dayton.

Wayne E. Burton is the scout executive of Lagond District of the Tecumseh Council, Boy Scouts of America, in Springfield, Ohio.

Eugene C. Dennis is a first-year student at Evangelical Theological Seminary, Naperville, Ill.

Jennifer S. Graham is a full-time Christian Theological Seminary student in Indianapolis, working on a master of ministry degree in Christian Education. She is also working part-time for the Indiana Association for Retarded Children.

Gary A. Mead works in Quality Control at Raybestos-Manhattan. He, his wife Marilyn (Richardson) '70, and daughter Suzanne live in Crawfordsville, Ind.

1972

Donald K. Kilmarl is senior programmer/analyst at the Indiana Health Care Computer Center of Blue Cross-Blue Shield, in Indianapolis.

Katherine (Thompson) McLoud is a nurse at Bargess Hospital, Kalamazoo, Mich.

Paul D. Nordby has been granted an assistantship in music at Ball State University, Muncie, Ind., where he and his wife Cheryl reside.

Martha (VanDeripe) Ramsey is a surgical nurse at the St. Elizabeth Hospital in Lafayette, Ind.

Virginia (Rodman) Root teaches fourth grade in the Indianapolis Public Schools.

Marriages

Bonnie Jo Beck '72 and Joseph D. Shafer '72 were married January 12, 1973, in Mt. Healthy Heritage United Methodist Church, Cincinnati, Ohio. Bonnie is a registered nurse at Methodist Hospital in Indianapolis, and Joe is a chemist at Best Foods Company, Inc., of Indianapolis.

Lola Cheryl Catlin '71 and Leslie Larson were married in February, 1973. Miss Catlin is a nursing instructor at ICC. Mr. Larson is a graduate of Iowa State University at Ames.

Marina Chapman '65 and Larry Doyle were married December 22, 1972, in Tabernacle Presbyterian Church, Indianapolis. Mr. Doyle, a graduate of Duke University, N.C., is working on his doctoral degree at the University of Southern California, L.A. The couple will reside in St. Petersburg, Fla.

David A. Conrad '68 and Jane Mutchler were married December 23, 1972, in the First United Church, Tampa, Fla. The couple will reside in Tampa where David is teaching mathematics at Plant H.S. and Jane is finishing work on a degree in Early Childhood Education at the University of South Florida.

Linda R. Hawes '72 and Kenneth Lau were married February 6, 1973, in Pleasant View, Ind. The couple will live in Indianapolis where she will attend the I.U. School of Medicine this fall.

Violet June Key '46 and Max Kestle were married July 2, 1972, in Grace United Methodist Church, Indianapolis. Miss Key teaches in the Logansport Public Schools, and Mr. Kestle is employed by the Ford Motor Company, Indianapolis. The couple lives in Wha- mac, Ind.

Charles E. Patrick '72 and Donna Faye Gibbs were married February 24, 1972, in the John Wesley Free Methodist Church, Indianapolis. Miss Gibbs is a graduate of Olivet Nazarene College, Kankakee, III. Chuck is a junior accountant at the Indiana National Bank in Indianapolis where the couple resides.

Paul C. Poparad '66 and Mary Ann Konopasek were married November 25, 1972. Mr. Poparad is the associate director of surgery at St. Anthony Hospital, Terre Haute; and Miss Konopasek is employed as an executive secretary for Republic Van Lines in Chicago.

Vesta Rickert '26 and Raymond J. Kepfer were married January 27, 1973. The couple resides in Yucaipa, Calif.

Patricia Ann Tate '71 and Lynn Brandon were married March 2, 1973, in Indianapolis. Miss Tate is teaching in the Indianapolis Public Schools, and Mr. Brandon is a display supervisor at Morrison's Clothing Store.

Sharon L. Wheeler '71 and James Charles Clark III were married December 23, 1972, in the First United Methodist Church, Martinsville, Ind.
“Right now I’m excited about doing a series on the medieval king, Charlemagne. In his zeal to establish Christianity, he did many things which were so inconsistent with his convictions. I like to deal with these dichotomies in life—themes that have never died since medieval times.”

Professor Boyce, whose creative stimulation comes primarily from reading, admits that he can disguise his feelings to many people in his work and yet, he says, “I can still do the kind of work I like to do. I communicate with people I want to communicate with,” while a person who doesn’t understand may “interpret something else.”

To be creative in a particular medium or technique (the way the medium is used) Professor Boyce explains that a good, strong background would allow more selectivity in choosing a medium or technique: “If he has an idea, he’ll come up with a technique that is appropriate for the idea—if he has any confidence at all. Technique will serve him after the idea has developed . . . . An idea having to do with aggressiveness would not suggest the same technique to be used in dealing with serenity. For instance, aggressiveness can’t be communicated with fine, delicate pencil lines.”

“There is no right technique for any one subject,” stresses the artist, who adds, “It depends on how you interpret the subject. You can’t say it’s better to take your watercolors, your oils, or your pencil when you go to Brown County. It depends on what you choose to emphasize: if you’re thinking about the subtiles in the fall, obviously oil painting would be a much better technique; if you’re thinking about the freshness of spring and a valley scene, perhaps watercolor would be more appropriate; and if you’re thinking about an old pump at the Nashville House, and you want a nice sensitive illustration of one detail of the building, maybe pencil would be more appropriate with washes.”

Creative expression and mastery of technique, through acquiring the proper technical skills, complement one another. The use of technique will be enhanced by clear understanding of the idea or feeling to be interpreted. Creative expression will be enriched, and fresh ideas will be effectively communicated by command of the appropriate technique.

Supporting these assumptions, Professor Boyce believes that a particular medium has been mastered when a work “says exactly what the artist is trying to say.” In judging artwork, he discovers that the pieces that are the most convincing are “those produced by people who obviously knew exactly what they were doing in terms of technique and in terms of idea.” These paintings in exhibits that usually are rejected very quickly are “those having to do with aggressiveness would not suggest the same technique to be used in dealing with serenity. For instance, aggressiveness can’t be communicated with fine, delicate pencil lines.”

Perhaps the most open and receptive people to new experience are young children, whose creative expressions are honest and “unspoiled,” according to Professor Boyce. Responding to form and color, “a child,” he says, “will make an illustration and add a sun in each corner. There aren’t two suns, but in order to distribute the design and also the color, he will put one in each corner, usually balancing it.”

If genes predetermine whether an individual will lean toward the “creative” or the “scientific,” as suggested by the department chairman, then a child’s creative tendency must be encouraged early, or he will lose it. Tracing the deterioration of a child’s natural creativity in school, Professor Boyce explains: “School develops perceptive ability because it’s important in the curriculum. Students are taught how to see, to analyze, to categorize. If a child draws a [crude] tree, some day he’ll get tired of it and realize it’s not a tree. But in the first grade a teacher will say, ‘Trees don’t look like that!’ The child loses his confidence and gradually begins to learn a pat phrase—I don’t know how; I don’t know how to draw a horse; I don’t know how to draw a house, etc.—because he’s been criticized for his lack of ability to see as an adult. The easiest way to teach is to let a child be creative rather than drive out his creative nature. Some get through school in spite of the teachers and still are very creative people.”

As a professional artist, Professor Boyce offers advice to the budding artist for developing creativity and also speaks meaningfully to the maturing individual who is attempting to understand life’s experiences: express your own ideas; develop your own vocabulary; avoid eclecticism; and shun the crutch of mannerisms.

The artist, according to the ceramics instructor, develops an idea more spontaneously and is more concerned with the appeal of a piece rather than with its function. (A completely functional piece, of course, can also be aesthetically pleasing.) With the creative eye of an artist, Mr. Kirchmann realizes, “Something that is completely functional often is not very pleasant to look at. Henry Ford’s first car was the epitome of functionalism, but it wasn’t very appealing—a box with four wheels on it. Yet, it went down the road just fine. A 1973 luxury model is ‘poetry in motion’—but it may not function very well!”

Describing himself as being in “a kind of ‘never-never land’ between the artist and the craftsman,” Mr. Kirchmann claims that people are still thinking of the medium in terms of the “craft” label put on the show in which ceramics usually appear, and in terms of mass-produced, purely functional items. He suggested, however, that the barrier is gradually breaking down. There are people working in clay now “who are doing things that are definitely not craft-oriented at all but must be considered sculpture.”

Mr. Kirchmann’s artistry is unique not only because of the sculptural-functional relationship apparent in his work, but also because of a sculpturally related aspect—the unusual size of many of his pieces, massively impressive, dominant, often lifelike forms.

The artist-instructor has extended the historical limits of the medium through the application of sculptural forms to his work to make ceramics personally relevant. He admits that his early preference for ceramics over sculpture grew out of his interest in the “immediacy” of working in clay.
(Cont. from p. 24)

osophy to formulate a new philosophy of “khudi”—translated as the “self” or the “ego.”

“Iqbal begins,” explained Mr. Ali, “by saying that every individual is a self-centered universe. And about God, he [Iqbal] says that he is the most free personality or the most free individual . . . . Every human being has to become aware of what he is and of what God is and, with this awareness, proceed to become liberated or to achieve salvation. Salvation, according to him, really means narrowing down the distance between God and man; and the distance has grown because man is not aware of his true identity, his own ego . . .

“Ego is an entity which has within itself the power to conquer nature, to conquer the universe; . . . but to conquer the forces of nature . . . . one has to be very active, and not in a haphazard way. We must be very clear in our objectives and our ideals . . . . Man should exercise ego to the fullest possible extent.” Mr. Ali said that Iqbal realized that as man conquers the universe in a “forward assimilative movement,” he also conquers space, and, according to Einstein’s laws, with space, time, for “one cannot exist independent of the other.” Once man is not “limited” by time, man becomes immortal, and “assumes one of the characteristics of God . . . . The human ego becomes a part of god.”

In order to conquer the ego, man must rise above certain “obstacles”—base instincts and passions. In the thinking of Iqbal, said Mr. Ali, “One has to leave the life of luxury and live a very simple life, taking only the bare necessities of life.” To conquer nature man must acquire knowledge of self and of the universe. According to Mr. Ali, the prophet Muhammed, the Muslims, the Buddhists, and the Christians all agree that in knowing self and in understanding and becoming aware of nature, one can realize God. Unlike the scientist who discovers natural laws “for their own sake,” man must learn to control the forces of nature for “the sake of all salvation.” To move ahead, man must also use his five senses which he has been given by God to achieve the goal of conquering the universe.

Iqbal, mystic philosophy, and the Koran all teach: “God wanted someone to love him and someone to love.” This is why God created man. Love is a “great characteristic of God,” and, therefore, “the lover and the beloved should be close together.”

Mr. Ali concluded about Iqbal, “I consider him a very great philosopher and thinker, but it’s another thing that perhaps I may not be able to stretch my ego as far as he would like it to stretch!” Iqbal has exercised a great influence on Indian and Islamic thought in the Middle East. Because he has only recently been translated, the philosopher has not yet made an impression on the European mind.

In a convocation period Mr. Ali talked of the contemporary situation in Southeast Asia, realizing that political and economic stability takes a long time to acquire, and the countries in that part of the world all achieved independence less than thirty years ago. He said that they are faced with a political and economic challenge, with both Japan and India furnishing economic and democratic inspiration. His own country needs cooperation from other democratic countries to make her “experiment in democracy” a success.

As in most new cultural experiences, getting to know the Indian scholar enabled ICC students not only to learn about other people and their ideas but also to see themselves from another perspective.

A new educational dimension has been added to Indiana Central College in the Earth Science Department. Nine functional showcases are now located on the third floor of Zerfas Wing, Lilly Hall, available for use by various departments.

A growing interest in establishing a display of museum collections on the campus through donations of artifacts and specimens has motivated a number of individuals to contribute both constructive planning time and a nucleus of materials for display. Mr. John Schilling recently donated a collection of minerals, to be exhibited in honor of Dr. A. J. Cummins. Mr. Schilling was honored at a luncheon on the campus, along with Mr. Merrill Underwood ’40 and Dr. R.A. Priddy, evening division instructors in the Earth Science Department, whose interests and efforts were instrumental in the establishment of an early exhibition.

Nearly everyone who travels or is a collector has some items that he would be willing to share with a larger audience. Here is a challenge to all alumni of Indiana Central to have a personal part in developing a worthwhile, permanent exhibition.

Anyone interested in contributing should contact Mr. Merrill Underwood, Curator, Earth Science Department, Indiana Central College, 1400 East Hanna Avenue, Indianapolis, Indiana 46227.
“Ceramics,” he explains, “is rather speedy in comparison with sculpture. In bronze casting, the creativity stops, as far as I am concerned, when the original model is finished.” While in graduate school, Mr. Kirchmann recognized that clay was a good material for sculpture also. Had he studied sculpture, he would have technically eliminated ceramics altogether. By combining sculpture with ceramics, the artist can communicate satisfying creative expression in the design of a functional or a nonfunctional piece.

Largely a self-taught person whose interest in art was stimulated during military and, later, educational experiences, Mr. Kirchmann defines creativity as a “mental process” and talent as a “manipulative” one, a dextrous ability. The two are related but not mutually inclusive.

“If a student can draw well before he ever gets to Indiana Central,” explains the instructor, “he has talent. But a talented person may not necessarily be a creative person. One who has talent might be able to copy very well and yet have a great deal of difficulty coming up with something that is his own.”

Originality may be more closely synonymous with creativity; and yet, warned the artist, “there is the old saying that you may spend only fifteen seconds of your lifetime actually thinking original thoughts. I can point to certain aspects of my work and say, ‘I got this from one experience; I got this from another; this is my little innovation.’ And, of course, putting all of them together is my creativity. It’s a gleaming from here and there. It’s taking my experiences, grinding them up, and putting them out in a way that has not been done before.

Some people seem to have an innate awareness,” the artist believes, “a feeling for being able to reproduce what they see. You might call it art talent or an ability to be perceptive.” And yet, interpreting what one sees is more genuinely creative than reproducing it. Mr. Snellenberger, then, understands the artist’s creative expressions to be emanations from unique, personal experiences. He explains that “an individual’s reactions to everything that’s happened to him in his lifetime to make him different from anyone else” spawn creativity.

“Some people think a still life is a Chianti bottle, a bunch of grapes, and a wine glass. That’s a stereotyped still life. Hopefully, we [in the department] set up situations in which we force students to base their work upon their own experiences. I think some people don’t realize that they have experiences worth expressing, or that experiences they have had are so stereotyped.

“My work is an expression of things I’m uniquely interested in. Perhaps no one has ever seen what I’m doing now; in that sense, my work is original. People have done batiks [a Japanese textile-making technique], but probably there is no one else in the world who is doing them the way I am doing them, because my background is different from everyone else’s.”

Mr. Snellenberger, who admits that many stages in textile-making are laborious and tedious, prefers to work simultaneously on a number of pieces. From time to time new interest may erupt from a new experience; a new tangent may be explored; or an ongoing experiment may reach a stalemate, at which time the artist may set the piece aside and return later to view it with a “fresh eye.”

Today the artist-teacher sees the direction of his work in textiles as being guided, in part, by something as personal and simple as memory. His memories of childhood are a valid creative stimulant: “I’m Greek on my mother’s side. I can remember going to my grandparents’ house when I was young. There were all these dazzling brilliant colors, pattern on pattern . . . .”

Having recently taken a trip through the Greek islands, Mr. Snellenberger is still much impressed with what he saw and felt: “One of my works was influenced by Byzantine mosaics—semiprecious stones and marbles set on the walls at different angles so that when the light catches on them, they flicker as you walk by.” Though his ideas are often stimulated by subjects from the past, he knows that his works are still “contemporary in feeling.”

A silkscreen print entitled “Knossos” was named for one of the Greek islands where the Minoan civilization once thrived around 1400 B.C. This ancient land was the home of the legendary King Minos and the Minotaur.
Peter Bridge, a news reporter who spent twenty days in jail for refusing to testify before a grand jury last year, was the banquet speaker at the Spring Media Seminar, March 31, on the ICC campus. Sponsored by the college, Sigma Delta Chi (an honorary journalistic fraternity), and the Indiana Collegiate Press Association, the seminar was held in honor of the Reflection's 50th anniversary year.

* * * *

(Condensed remarks made by Mr. Peter Bridge at Indiana Central College on March 31, 1973)

"We are going through a period now when government and attorneys are asking reporters to reveal sources and information; during this same period, these reporters are, one by one, ten by ten, refusing to do so . . . .

"Adlai Stevenson made a point I admire. He said, "It's a lot easier to fight for a principle than to live up to one." I'm doing the easy thing—I'm fighting for a principle. I lived up to one. I'm proud of myself for that; and I'm proud of my profession for supporting me. I'm also proud of the American people for supporting me as they did. And I know that the American people want the things I am talking about or else I wouldn't be saying them.

"The Supreme Court last June rendered a decision—as far as I know the first decision on the First Amendment—as to privilege for reporters, which said that reporters do not have any privileges . . . .

"Now we have this option, this only alternative of shield. [A shield law is one which would 'grant absolute privilege to newsmen from being forced to testify before any government agency.'] Last July the state legislature in New Jersey passed a shield law. The state assembly last December also passed the same bill. The vote was virtually unanimous; there were only three dissenting votes.

Last Monday, March 19, the governor vetoed the bill absolutely . . . . He said, "The extension of the privilege could merit any undisseminated information on any issue to be arbitrarily withheld by the reporter or news media." The governor obviously doesn't know that in this business it is called news judgment. It happens every single day in every single newspaper, every single radio station, and every single television station in the country. Every news medium selects facts to put in news stories . . . . It must be done that way because there isn't enough time or space to do it any other way . . . . He [the governor] forgot to say that a free flow of information is absolutely essential to the operation of a true democracy, which we hope to preserve in this country. He also forgot to mention that in the eighteen states in this country that do have shield laws, only five are not absolute. The other thirteen are. In those states in which they thought they had absolute laws and, in turn, found that they had loopholes, they are amending the law . . . .

"A privilege statute [shield law] is for the purpose of providing some kind of security to sources, not to the reporters. The reporter, of course, uses sources. I know I've used confidential sources many, many times—they're probably the most valuable tool I've ever had to use in the newspaper business. But the privilege doesn't really protect me; it protects the people, because as long as I can promise anonymity to the sources, they will continue to come back, and I will continue to give the information to the public . . . .

"You know, you hear a lot of things about law and order, but you don't hear too much about justice . . . . A friend of mine who used to be the police director in Newark said to me, "I just want you to remember one thing: "I've been a cop for thirty years. These are courts of law, not courts of justice." And he was so right. But they are supposed to be courts of justice, and we let this go—all of us.

"A free press comes in two forms—good and bad. A controlled press comes only in one form—bad."

"The American public, in the long run, is the most sophisticated, the most articulate, and the most intelligent in the history of the world. Sometimes we as an American public make mistakes, but I have an idea that we usually make our mistakes because we're not informed, and every time I say that I mean that the press hasn't done its job . . . . And I'm saying that right now the American press is not doing its job. I'm not even sure that it knows how to do its job at this point, because too often in the press, the editors, the reporters, etc., consider this a press issue when it's not. It's a public issue of the highest order. It affects every man, woman, and child in this country and every member of future generations. If we lose this battle, and the press in this country does become controlled, then there aren't going to be any more battles . . . .

We, as journalists, must inform the public and bring about public pressure that got me out a week early from jail, and caused meat prices to go down, and can cause anything at all in this country that happens . . . .

(The following are representative questions from the audience, which included members of the news and elec-
tronics media and journalism students from throughout the state and surrounding areas. Mr. Bridge’s replies have been condensed in the interest of space.)

Where did the public pressure in your case come from? It came when my case became publicized, but it did not become publicized until I went to jail. I was not “news” until I walked through the door.

Was your statement about the $10,000 bribe substantiated? And what about your story? The grand jury decided that she [Mrs. Beatty, the commissioner quoted] wasn’t telling the truth. My story was sound and accurate . . . . The prosecutor kept asking me questions that merely tended to expose sources. We could even forget about the story that I wrote, forget it even existed, because the questions he was asking didn’t go to the story, and that’s when I refused to answer . . . . My story was not an investigative piece . . . . They never sent an investigator out of the prosecutor’s office to do the investigation; they wanted me to do the investigation, and that’s not what the American press is supposed to do . . . . And, in a very real sense, I was standing on principle—a principle that I find, and found at the time, to be very sound, and very important, and very basic to our way of life as I know it, and love it, and understand it. And I am simply not going to allow myself to be corrupted by a politically motivated prosecutor . . . .

Would you favor some sort of partial shield law? Partial? There’s no such thing. It’s either absolute or it’s nonexistent. That’s what I told the congressional committee. That’s what I told the legislative committee and other groups. Unless it’s absolute, it doesn’t exist. Case after case will tell you that. In my case a conditional shield law did not work. In Baltimore, Maryland, which has the oldest shield law in the country, the condition in the law has destroyed the shield . . . . A shield law should say: Dear judge, don’t subpoena reporters.

If we follow your theory that we need to educate the public to the role of the press, and if the theory that public pressure will take care of things is true, why do we need a shield law? Maybe we won’t if we do our jobs. We are in this problem because we haven’t done our jobs; we allowed this to happen. How many reporters do nothing but translate press releases? How many reporters bellyache about no press conferences by the President, but at the same time don’t bother to find out what the President isn’t telling you? Jack Anderson made a point in his speech that he really doesn’t care what the President has to say at the press conference. He wants to know what the President doesn’t want him to know. I agree with that.

One newsman advocated simply fighting each battle as it came about. What are your comments on that attitude? How do you fight it? Go to jail? . . . . As this precedent builds in the courts, it takes less and less time to get through the courts, and then you get to a point where it’s dismissed as frivolous. Questions like yours indicate that we have to pick and choose our battlefields when, in fact, there are several battlefields, including pushing for federal legislation, pushing for state legislation, going through the courts, as we are. There are a number of reporters in the courts right now. You do it all. This system works, and it works best when the public is informed.

Do you see the jailing of newsmen as a conspiracy or a set of isolated instances? It’s the manifestation of a fever, of an illness. It’s an evil trend. I think that the anti-press philosophy is made known, and, like all things in this country, it begins to filter down from the federal government to the local jurisdictions . . . .

“The price of freedom is eternal vigilance, and we’re not eternally vigilant.”

In May, 1972, Peter Bridge, a former news reporter for the now defunct Newark Evening News, wrote a story—the kind of story that every reporter writes two or three of every single day if he covers government”—in which he quoted a commissioner of the Newark Housing Authority as saying she had been offered a $10,000 bribe to influence her selection of an executive director. This report of a statement made by a public official led to the reporter’s subpoena before a grand jury impaneled to investigate what Mr. Bridge called a “heated and political situation” arising out of the alleged governmental corruption. Refusing to answer over fifty questions, which he claimed did not relate directly to the story, Mr. Bridge was held in contempt of court and ordered incarcerated until he answered the questions, or until the grand jury was discharged. The reporter spent twenty days in jail and was released a week before the grand jury, he claims, because of “public pressure.” His appeal to the Supreme Court was denied in March of this year.
Within the last few weeks the Internal Revenue Service has created a new vehicle through which both donors and charitable institutions, such as Indiana Central College, may benefit. This new deferred gift concept, known as the deferred payment gift annuity should be of special interest to anyone who may be twenty years or less from retirement, would like to make a charitable gift now, receive a tax deduction now, and still provide guaranteed life income at retirement.

Perhaps we could best illustrate this new method by an example. Let us say that Mr. Jones, an ICC alumnus, 50 years of age, transfers $15,000 to our institution for a deferred payment gift annuity with the payments to start at age 65. His charitable contribution is $9,711. Beginning at age 65, Mr. Jones would receive annual payments of $1,395, of which $350 would be tax-free income. The annual annuity in this instance equals a return of 9.3%.

One obvious advantage of this plan is that an individual is allowed to claim a tax deduction at the time of the gift, while in a higher tax bracket, but the taxable portion of the annuity is taxed after retirement when the individual’s tax bracket has dropped. To extend this further, should one contribute appreciated securities or property in exchange for a deferred payment gift annuity, a goodly portion of the capital gains is avoided completely, while the balance of the gain is taxed at the time annuity payments begin, when, as before, the tax bracket is lower. Even then, the taxable portion of the capital gain is spread over one’s life expectancy.

In summary, the deferred payment gift annuity enables you to:

1. Make a significant charitable gift to Indiana Central now;
2. Provide guaranteed retirement income;
3. Obtain an income tax charitable deduction in a high tax bracket year, saving additional taxes; and
4. Defer income to years when you need it and when it will generally be taxed at lower rates.

Although the above example referred to an annuity involving only one life, we are also able to write annuities for husband and wife with income payable for life to both, and later the survivor. As always, the Development Office would be happy to discuss with you at no obligation the possible consequences of this plan for your personal situation.

In Memoriam

Charles A. Eaton '28 died November, 1972, at the age of 78. He was an employee of D. P. & L., Dayton, Ohio, for 18 years until his retirement in 1960. Survivors include his wife, Mrs. Irene Eaton; a daughter, Mrs. Dan Hickey; three grandchildren; and two sisters.

Wesley O. Clark '51 died January 20 in Dayton, Ohio. He was treasurer of the former Evangelical United Brethren Board of Missions for 27 years, having retired in 1968. Dr. Clark was awarded an honorary doctor of laws degree in 1951 from ICC.

Leonard Pearson, 68, former director of Public Relations at Indiana Central and faculty editorial advisor for the student newspaper and yearbook for 11 years, died March 23, 1973, in Indianapolis. A 1926 graduate of Earlham College, he began his career in journalism with the old Indianapolis Times and joined the Indiana Bureau of the Associated Press in Indianapolis in 1927. In addition to having been a writer for the Associated Press, he had been a journalism instructor at Butler University and Indiana Central College. Survivors include his wife, Mrs. Mildred Pearson '66; three daughters, Mrs. Nancy Duremberg, Mrs. Betsy Caulfield, and Mrs. Susan Munroe; and a son, Bruce Pearson.

Merrill E. Cummins '20, 65, died March 17, 1973, at St. Vincent Hospital, (Cont. on p. 35)
dancing and card playing were forbidden and how some of us quaked in our shoes for fear the news of our “sins” would be known?

a select few of us were members of a secret sorority and fraternity complete with Greek names, pledge service, and initiation, and how, when we were discovered, some of us seniors were not sure we would be permitted to graduate because of our deplorable actions? But oh! those blanket parties on the banks of Lick Creek where there was always safety in numbers?

Chapel attendance was required for both students and faculty five days each week with the faculty sitting on the platform and being checked for attendance the same as the students?

the womens’ dormitories were locked at 7:30 p.m. each evening, and the old tree at the southwest corner of Dailey Hall became a kind of “Custer’s Last Stand” for lovers before they faced the locked doors—and the Dean of Women?

how the Grand Old Man of the faculty, Dr. Cummins, leaned his head back on the varnished wood support behind his chair and shared with us his vast wisdom? When the room was redecorated, the painters were reluctant in removing the spot where the varnish was worn off.

the Literary Societies were the elite organizations, and how we all looked forward to the formal—and I do mean formal—banquets in the spring at such places at the Marott Hotel? How we did respect and remain loyal to our own societies?

nauseating odors constantly came from the chemistry department and permeated the entire Ad building? And we talk about pollution now!

the one day each year the faculty and students were given freedom from the burdens of classroom activity, but were given greater, yet happier, burdens on Clean-up Day? How the buildings and campus sparkled for High School Day! Somehow, I feel that because we went through those backbreaking tasks, we tried just a little harder to keep the campus and buildings clean—for a while, at least.

during World War II when Allison Motors were set up in the old gym for Air Force personnel to study, and the classrooms were redecorated and supplied with new chairs with “U.S. Government” printed impressively on the backs? The campus teemed with handsome service boys and romance was in high gear for several months. Isn’t that right, Casey and Mary Ellen?

These are only a few of my memories I am sharing with my readers; others are locked for safe keeping. But I must leave with you this final thought: I can say in the language of today, “We’ve come a long way, baby,” but it must always be remembered that had it not been for the devotion, dedication, and tenacity of administration, students, faculty, and alumni of those bygone days, there might not have been “a long way” to come.

Indianapolis. A native of Ohio, he was an Indianapolis resident for 65 years and had retired in 1958 as manager of the Indiana Regional Office of the Veterans Administration where he was employed for 37 years. Survivors include his wife, Mrs. Delta Cummins; a daughter, Mrs. Marilyn J. Coplen; and a son, Maurice D. Cummins.

Joyce (Tobias) Pothuisje ’30, a retired school teacher, died in March, 1973, at her home in Wolcott, Ind. She had taught at Rossville, Goodland, Wadena, and Wolcott community schools for 28 years. Survivors include her husband, Carl Pothuisje; a son, John; a daughter, Mrs. Frazier Huff; and parents, Mr. and Mrs. Charles Tobias.
"These were a seafaring people," explains Mr. Snellenberger, "and all of their designs have serpentine, flowing, seaweedlike lines. They are present in everything that they did and in one fabric design that I made. The feeling they conveyed in their work told you about these people. This was exciting to me. My design is not a copy of their work but rather an attempt to capture the feeling for that civilization, for those people. Perhaps I was trying to link the past with the present. I was seeing and feeling the same things that they saw and felt about the sea: its rolling, the waves coming up, and the light catching in the sea foam . . . . These things are common to all men."

Travel may not be every artist's creative stimulant. Recalling that Andrew Wyeth has never been to Europe, Mr. Snellenberger remarks, "And I don't think he cares to go. His world is rather narrow, but he's gone into it in such depth, with such perception . . . . Maybe going to Greece wasn't a new experience. Maybe it was trying to capture the past, to know more about it. In one way, we can only get out of new experiences what we bring to them."

To the textile designer, creativity in art must be coupled with something very "special," a quality of uniqueness that is both sincere and unconscious, if a truly great artist, like an old master, is to emerge.

"We've put a premium today on uniqueness," he explains, "and we have many artists, whose sincerity I would doubt, doing some weird things, trying to find new gimmicks. I'm not sure Rembrandt thought about being unique. I think he just was. I don't know that El Greco consciously thought, 'I'm going to stretch my figures out; make them really long and thin; and use streamlined, serpentine lines. Nobody else is doing that, and it might catch on.' I don't think so. El Greco came from Greece. He was trained in the Byzantine school. He went to Venice and learned from the Venetians, picking up some of their colors. Somehow, when he got to Spain, he put all of this together, and the effect turned out to be very special. No other person in the world, maybe before or since, could have painted in the same way. There may have been people who copied the style, but to him it was special. It was unique. It was El Greco.

"I don't believe a painter paints for posterity. I doubt that Rembrandt realized that his work was going to be worth millions of dollars . . . . Certainly van Gogh didn't think that about his own work. He died believing he was a failure . . . . I don't think Matisse made a conscious effort to be different. I think he was. What that special 'spark' for an individual is we don't know. For some it might be 'being at the right place and at the right time.' Maybe I would have done better in old Byzantium!"

As an individual who does what he loves—telling young people about what he's interested in, Mr. Snellenberger readily admits that he's excited about his teaching, about "new ideas coming by constantly."

"I think an art teacher absolutely has to be a producing artist," he concludes, 'for as professional artists at this level we need to set standards for our students . . . . It keeps things fresh!'"