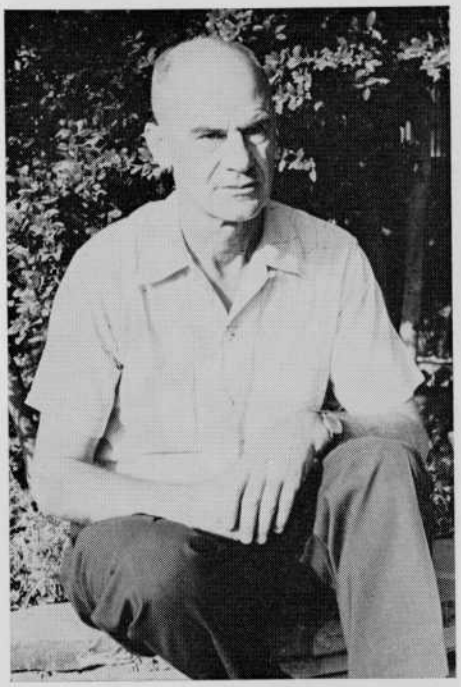
Touch of Genius

wood, stone and earth are given life through a sculptor's hands

By CAROL J. BURR
Photos by John Yack

A chunk of clay in the hands of most men is just a sticky piece of mud, but the same clay in the hands of the right man becomes a magnificent work of art. The right man at the University of Oklahoma is Sculptor Extraordinary Joseph R. Taylor. Without realizing it, many University visitors view a prime example of Taylor's sculpture each time they come to the campus, since his most prominently exhibited work is the statue of former O.U. President W. B. Bizzell, which dominates the South Oval. Countless others also have admired a much different expression of the Sooner artist's talent in the spectacular wrought iron and bronze screen which fronts the DeGolyer Collection in the Bizzell Memorial Library. Art show patrons, on the other hand, may associate the Taylor name with his famed animal sculpture. Most of those who own Taylor art, however, have a much more personal attachment to the piece, since it is probably the sculptured portrait of a member of the family. The portrait may be a head or bust or even a full figure, but whatever its form, a Taylor portrait is more than a mere reflection of his subject. Taylor contends that each portrait is an interpretation of a very few aspects of the subject's personality and that no portrait can interpret all the complexities of a personality. "The good portrait is of necessity very creative," he explains. "I am confident that I could do at least a hundred different portraits of a single individual." With such a multitude of interpretations possible, the artist is always faced with the dan- (Continued)



Sculptor-Professor Joseph R. Taylor

TOUCH OF GENIUS

Taylor turns down many requests fo each year so he can devote more tim

A Taylor bust of the bearded leader of the early-day Boomers, David Payne

The first lady of the University of Oklahoma, Mrs. George L. Cross

ger of choosing one which is totally unacceptable to his client—or to the client's family. Taylor is fond of quoting the observation of Dr. Oscar B. Jacobson, longtime director of the School of Art, now retired, that "portraiture would be a very pleasant profession if one could first shoot all the relatives."

But if client or relatives have ever felt any dissatisfaction with a Taylor portrait, the objections have never been voiced.

While disagreement with clients has been missing from his career, Taylor has had some unfortunate experiences with his portraits—one of the most memorable coming only last spring when he was commissioned by the University Players to do a head of retiring drama school director Rupel J. Jones, now Regents professor of drama. The head, to be placed in the new drama building, was to be presented to Jones at a banquet in his honor.

Taylor agreed to do the job on extremely short notice without Jones' knowledge. He pushed the work as rapidly as he could, firing the finished work in the kiln just two nights before the banquet. But somehow Taylor had gotten hold of a piece of clay containing some foreign matter which exploded in the kiln. The next day the sculptor started a second model, working through the night and far into the morning. The portrait—in wet clay—was presented to Professor Jones right on schedule.

The least financially rewarding commission is also one which he has always been glad he accepted. Taylor did the Bizzell statue, his largest work in stone, as a memorial to the Class of 1943 for whatever amount the class could raise. As a result he worked at about 2 cents an hour on the figure, which is slightly more than twice life-size and measures 21 feet from the base.

Taylor, who received a Regents' appointment as David Ross Boyd professor of art last spring, began his career at the University as an instructor in 1932 teaching painting as well as sculpture, but his preference for the latter was already well established. "My painting has encouraged me in my sculpture," he quips.

Taylor stopped counting his sculptured portraits some years ago when the number passed 200. Each year he turns down enough outside commissions to far overshadow his teaching salary. But he is as devoted to his teaching as he is to his own art.

Taylor sees nothing unusual about devotion to a profession that sacrifices money for personal satisfaction. "I'm held to teaching by the same force that holds anyone in a field where he feels he is of service," he says simply. "This is not altogether an unselfish feeling."

Rupel J. Jones, Regents professor of drama, was a Taylor subject.

his sculpture
to teaching

Former O.U. President Joseph A. Brandt

University President George L. Cross

Taylor's most imposing work, the statue of former University President W. B. Bizzell, stands on the South Oval, facing the Bizzell Memorial Library.

Pictures continue on next page

three University of Oklahoma presidents have been subjects of Taylor sculpture

TOUCH OF GENIUS

Taylor believes the good portrait is of necessity very creative

In this work which stands in the Taylor home, the artist has captured the loveliness and innocence of an adolescent.

Children, like four-year-old Anna Rupiper, daughter of Dr. and Mrs. O. J. Rupiper, are often subjects of Taylor art.

The serene beauty of the sculptor's wife is skillfully reflected in her portrait.

integrity A PUBLIC CONCERN

By Dr. J. Clayton Feaver

A subject of this sort frightens me a bit. "Integrity" is difficult to define; it seems even more difficult to achieve; still more difficult to maintain. Religionists sometimes tell us it's a "gift of divine grace" (and probably, in some sense, it is); but it is not always clear as to when and under what circumstances the gift may be received. Psychologists currently speak much of its importance; but as yet this great and promising "new science" has not come up with much of a formula/method for its accomplishment. Probably integrity is both a gift and an achievement, but the "know-how" for receiving the gift and/or accomplishing this state of human life is unclear.

Also, I'm a bit frightened by the notion of "public concern." It's not altogether clear that the public can have a concern; or, if it can, that the concern can be sustained. The relation of institutions (church, government, schools, labor, management, et al) to public concern is somewhat ambivalent: sometimes institutions seem to foster such; sometimes they seem to be an escape from such; sometimes they seem to destroy such. The relation of leaders to public concern is also somewhat ambiguous: the motives of leaders are not always clear. They are sometimes mixed—leaders sometimes keep in clear view the public concern; sometimes they reflect it; sometimes mimic it. Sometimes they violate both concern for self and concern for the public because of an inordinate, sick, self-aggrandizement.

What I'm wanting to do here is to make a few suggestions, to raise questions, and I hope, to stimulate thinking and discussion which will lead to more equitable behavior in individual and corporate life.

First, a word about the meaning of integrity. There is a striking drama in Scripture in which a man of integrity is the chief character. The man's name is Job, and the setting is somewhere in the Near East. Job was a man of property: he had seven sons and three daughters, 7,000 sheep, 3,000 camels, 500 yoke of oxen, a fine home, and so on. He honored the customs of his day and obeyed the laws of the land. He had a good reputation and was respected by his neighbors, and he was careful about the education and nurture of his children, who were turning out to be a happy, affectionate, well-principled lot of young people.

Here the scene changes. The "sons of God," we are told, along with the Adversary, come before God—for something of a report conference, I presume (or a Public Responsibility Seminar). During this conference, God asks the Adversary (who had just returned from an extended tour of the earth), "Have you considered my servant, Job? for there is none like him in the earth, a perfect and an upright man, one that fears God and turns away from evil." Of course, the Adversary, who on his tours made it a point to go everywhere and see everybody, had considered Job. And, he had made a guess as to the motives which prompted Job's good behavior. God didn't know the inside story: rather than being an upright man, Job was playing it smart; he was not sincere, but calculating; so long as God favored him with health and property he would remain faithful to principle and ideal, but if these blessings were withdrawn he would denounce God to his face.

In view of this appraisal, the Adversary receives permission to afflict Job, with the reservation that he must not injure his person. In a single day Job is stripped of all his possessions and bereaved of his children. Robbers drive away his oxen and camels and slay his servants; fire destroys his flocks and barns, and his children are buried beneath the ruins of the house in which they are feasting. When the disaster is reported to Job, he is deeply grieved; yet, he remains unshaken in his faithfulness to highest principle and ideal.

Meanwhile another heavenly conference convenes, and the Adversary again is present, having returned from another bedeviling earthly tour. Again God asks the Adversary: "Have you considered my servant, Job? for there is none like him in the earth, a perfect and an upright man, one that fears God and turns away from evil; and he still holds fast his integrity, although you move me against him, to destroy him without cause." The Adversary had a ready answer: the trial was not severe enough. Attack Job's health, and he will break and disavow all principle and ideal. So, the Adversary received permission to afflict Job himself, with the reservation that he spare his life. Job is afflicted with boils from head to foot; and he leaves his house and sits on a manure pile and scrapes the puss from his boils with a fragment of a broken pot and listens to the insidious, insulting invective of his wife, the devil's advocate, "Dost thou still hold fast thine integrity? Renounce God, and die."

I've paraphrased the drama a bit; but, the question, "Do you still hold fast your integrity?" and the alternative, Death—these are quoted! *Death is the alternative to integrity.* So says the ancient Scripture. So is the sober affirmation of much of current psychology (in a different language: "shattered personality," "impotency for decision-making," "lack of direction," "neurotic anxiety," "sense of meaninglessness and emptiness," "fate and death").

So, what is integrity? It means two things at once: (1) Integrity means unity and wholeness of life, the quality of being

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integrity means at once wholeness and orientation toward a goal

complete. (2) It means a dependable and constant loyalty on the part of an individual to what he believes to be right and good. Integrity means at once *wholeness* (sense of being united) and *orientation* (sense of relation and direction) toward a goal. This, I submit, is the ancient learning; this is the modern understanding.

Now I'd like to make a suggestion (remember, I said I'd settle this evening for a few suggestions): A sense of concern for integrity is distinctive (unique) with man. Man is the sort of creature who desires to and can become an integrated person in orientation to an ideal or ideals. Deep in the psychic structure of each individual there is an urge for fulfillment, an urge in each man for interdependence with his fellows, an urge to gain the end for which he was created and/or to which he may evolve. Or, if I have been excessive in my first suggestion (individual men and women may be exceptions), let me modify it and say that the concern for integrity is definitive of man *unless* it is curtailed or destroyed—by disease or drug or brain-washing or institutions and public activities calculated wittingly or unwittingly to over-power it. Perhaps the modification bears on the subject: "Integrity—a Public Concern." Integrity cannot be and cannot be lived—personalize it: I (you) cannot be or live as an integrated person, except in public life; and yet, the very publicity that is necessary to integrity may jeopardize or even destroy it!

Second this evening, I want to observe that there are a number of virtues that are signs of integrity. One of these is self-control. I don't know whether self-control is first or last among the virtues. It seems, though, that it is an indispensable condition of all virtue. Other virtues (insofar as they are not a gift but must be achieved with effort) are impossible without it. Lack of control is expressed in many ways. The usual examples are the glutton, the drunkard, the libertine. Consuming jealousy or envy, inordinate ambition, vindictive fury, blind egoism, desolation of grief, pious self-pity are more subtle evidence of unbalanced judgment and uncontrolled passion. The man of integrity is the man who brings any particular interest or passion under the direction and guidance of the entire self so that each choice and action is the expression of the self.

Another virtue that signifies integrity is wisdom. I'm inclined to regard wisdom as the foundation and crown of the united and oriented life. By wisdom we mean the seeing, the viewing, the grasping of things in context, in perspective. It means at once being involved and being detached—being in the very midst (in the strife) and being outside, considering, reflecting, planning the attack, to the end: the most equitable action. The man of integrity makes choices which bespeak his vision of that which has intellectual plausibility and practical significance in the largest possible context.

A third virtue which signifies integrity is truthfulness. In speaking of truthfulness I am not meaning to raise the question as to whether a person should under any circumstances tell a lie, nor am I meaning to preclude expediency. Complete candor in all social relations (though a high degree of it is essential—communication would be impossible without it) would make it impossible for a person to retain even that which is his in sacred confidence. A person of integrity, however, is candid in a much more difficult respect. He is candid with himself and he permits another to be candid with himself. He will not pretend to be other than what he is. (I suggest this despite what some of the boys in sociology vomit as the "role playing" hypothesis.) This means that he will be willing to recognize and reckon with his own mistakes and defects and those of others, rather than find excuse for them. It means that he will have a humble spirit, in sane acknowledgement of his limitations and those of others. It means that he will have a deep sense of his own worth and dignity and of the worth and dignity of others, prefering a lofty to a base action out of respect for himself. It means that he will be cognizant of his responsibility to proceed on a basically resolute plan of truthfulness. Self-control, wisdom, truthfulness, I'm suggesting, are are among the clear signs of integrity.

Now, I'm wanting to come to a consideration of something that seems to me of crucial importance at this moment in history. First, three questions: (1) What principle(s) may we appropriately feature in the second half of the 20th century as aids or guides? (2) What goal(s) may we appropriately envision and hold up as a demand upon our action, as a lure to our action, as an end of our action? (3) What future is there is the accomplishment (the progressive accomplishment) of the goal(s)?

To get into this matter of principles and goals I'd like to lead off with two propositions and to follow these with three ethical principles. One of the propositions pertains to human nature; the other, to nature other than human. Proposition 1: The individual person (and humanity as a whole) is of ultimate and inviolable worth. In a language used by religion, the individual is of sacred worth. This is the presupposition for any understanding of human integrity. Proposition 2: The "world" is "given" (available and dependable) for man's use. Except for its availability and dependability, individuals, whatever their worth, cannot be or live—not for long!

Now, in the light of these two propositions, I want to formulate three ethical principles which seem appropriate, perhaps imperative, as aids and guides in the mid-20th century in the conduct of our lives—*if* we have any significant concern for the continued life of man, to say nothing of his integrity. (1) Each individual (and humanity) ought to be treated as of ultimate and inviolable worth. Stated negatively, no individual may be exploited, simply used. True, individuals and groups do have instrumental meaning, but man's instrumental meaning is in the light of his worth. (2) The world ought to be used for man's "good." (We'll come back to this word "good" in a moment.) Here, though, I would stress the point that nothing of the world that is available to human use may rightly be wasted, squandered, unwittingly or unnecessarily rendered unavailable. Here we could get into all sorts of debate—with some economists who preach and practice an economy of "planned obsolescence," or with some ethical theorists over the question as to wheth-

er these ethical principles are rigid and fixed and invariable at all times and for all people. But we'll bypass these debates for now, provided one take seriously that these principles are incisively relevant right now. Right now when in our political maneuvers we sometimes seem to justify any sort of defamation of a person's character to win an election. Right now when in our juggling with minority groups we seem sometimes to tolerate any sort of supression to maintain the status quo. Right now, when, under the banner of freedom or what have you, we sometimes seem to contemplate the laying of the earth barren waste and a place of utter desolation with nuclear war —and, note a subtlety, of our institutions of higher learning (and many other institutions for the public good) we make a bomb shelter! Look at the signs all over this campus! One of these especially confounds me. It's in the new wing of the O.U. library, pasted on the wall between the men's and women's relief station. It reads "Fallout Shelter, Capacity 8." And this is the matter that puzzles me: Does this mean eight for each station, or between them? That ought to be made clear, Dr. Cross—before the run! Well, I think I have a point. It could just be that when we come out of our shelters the world will be unavailable for surviving man's use. If so, our second principle is quite rigorous. Ethical principle 3: Man's "good" (remember we introduced the word a moment ago) is inclusive of that which satisfies human appetite, desire, aspiration, and fulfills human potential for growth. I use the word "inclusive" advisedly. Man's good may include *more* than satisfaction and fulfillment; I'm suggesting simply that it includes *at least these*.

Notice something that seems very important here: the "good" is flexible. Appetites, desires, aspirations, and potential for growth differ with people and circumstance; they are strikingly relative to the individual. In contradistinction, we have suggested that the "right" is inflexible, rigorous in its demand. This leads me to voice what seems a remarkable way to view human freedom: Man's freedom is his ability (his power) to decide for and to do the right—to decide for and to act within the meaning of the ethical principles that require that he treat people as of ultimate worth and that he use the world for man's good. His freedom is his ability (his power) to decide for and achieve the good—to decide for and live within the meaning of that which satisfies human want and aspiration, and of that which fulfills the human possibility for growth. Man's freedom is his power for such decision. And, within this decision the choices for human behavior are well nigh unlimited.

HAVE we hit on three ethical principles that we may appropriately feature "in a democratic society in the 20th century?" You realize that I'm being somewhat deceptive in raising this question, for it's clear that what I really mean to do is to say with all the vigor that I can: It is crucial that each individual be treated as of ultimate worth; that we use the world for man's good; that the good be viewed as inclusive of that which satisfies human appetite, desire, aspiration, and fulfills human potential for growth—if we are to hold fast our integrity. The alternative is *Death*. It is at this point, sooner or later, that we make the decision, and it is within the decision to hold fast our integrity that we may make our choices. Decide otherwise and the choices are no longer ours—that's the inescapable meaning of the theological doctrine of hell.

But now, to the second question raised earlier: What goal(s) may we appropriately envision and hold up as a demand on our action, as a lure to our action, as an end of our action? Here I want to suggest one. The goal (incisively relevant in the mid-20th century, I submit) is a community of persons. But this I mean a society of free, responsible, participating members; a society of men and women in full reciprocity, each acting in his own right, and each honoring the same privilege for others. A society of self-affirming and of other-affirming persons of integrity, of persons for whom being united means living each day in, of, and for himself just because he lives beyond himself in mutual concern, respect, trust, understanding, expectation, even fun for others. In another language, by a community of persons, I mean a justice-love state of being-living. In a community of persons, justice and love are finely attuned. Justice without love degenerates into vindictive fury; love without justice degenerates into slimy sentimentality. In community justice and love in fruitful tension are the continuous creative activity of men and women.

Now, I realize, this is an ideal: all goals are ideals. Yet, let me make two or three observations: (1) We live by ideals—live by them! They make demands on us; they lure us onward; they are the ends and justification of action. (2) Also, let me observe that while the ideal of community is not descriptive of human behavior day in and day out, nonetheless, certain men and women do envision this state of being and living for many people. Currently some men and women anticipate a world community of something of this order. And, to repeat, my contention this evening is that integrity means being whole in orientation to an ideal—perhaps, even, in orientation to an ideal as comprehensive and compelling as a "community of persons," as a lure beyond valid but insufficient goals near at hand.

And now, to the third question raised earlier: What future is there in the progressive accomplishment of the goal? Here is my suggestion/thesis: In giving himself to community, man gains greater power to be and to act, and thus he opens the way to endless advance. In community I see no end to the human possibility for growth. Perhaps the demand is too great, though, the alternative (if it really be death) is too great. And perhaps the decision is ours.

SO, A FINAL comment as a preface to some specific suggestions for action: It is the public responsibility not only to permit but to launch an all-out effort to establish and maintain those conditions under which men and women are most likely to be undivided and unbroken and those

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ABOUT THE AUTHOR—Dr. J. Clayton Feaver is the Kingfisher College professor of the philosophy of religion and ethics and David Ross Boyd professor of philosophy at the University. This article was presented originally as the opening address for the First Annual Southwest Seminar for Public Responsibility at the Oklahoma Center for Continuing Education. It has been modified slightly for Sooner Magazine.

Integrity

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conditions which foster the dependable and constant loyalty of the individual to what he honestly believes to be right and good. And here are seven specific suggestions for doing the job:

1. It is the public responsibility to know the facts about our changing societies—the economic, demographic, political, educational, legal facts, and the local, national, international developments that are involved in making for changes in the world.
2. It is the public responsibility to interpret and understand the meaning of these facts and developments, and their implications for the nurture of persons of integrity.
3. It is the public responsibility to analyze the implications for the role of leaders in providing education that will help people to realize the opportunities evolving from a rapidly changing world, and the relation of these opportunities to personal integrity.
4. It is the public responsibility to increase study and action, and to stimulate support from the university and other institutions and from professional and lay persons.
5. It is the public responsibility to determine the criteria, and a system of priorities, for deciding what kinds of projects should be undertaken to relieve those unnecessary pressures that tend to destroy integrity, and to create those situations that tend to foster it.
6. It is the public responsibility to work out a possible and workable plan of action and a time-table for undertaking the development of such a program which will foster the growth of persons in integrity.
7. It is the public responsibility to learn about and to utilize tried and true techniques (gimmicks, as I like to call them) for establishing those conditions which will nurture persons of integrity.

Why? Why, because integrity is the Number One public concern! Or else? Or else, *Death*!

And now, I'm no longer frightened; for, as the first speaker, my job is done. But, if I'm correct in my suggestions this evening, your job is just begun!