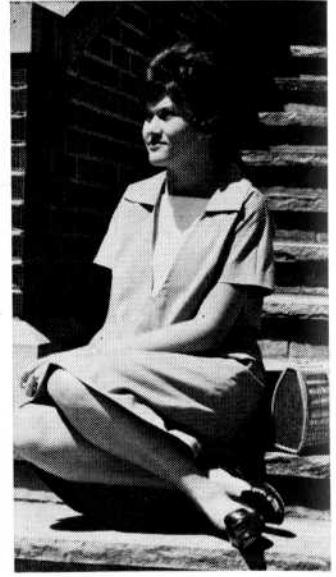


Richard Pendergraft (left), Borger, Texas, holds the outstanding pharmacy student award, is president of American Pharmaceutical Association chapter, will go into business as a druggist in Oklahoma. Joan Coffman (right), Pauls Valley, is education major, will teach primary grades in elementary school, is winner of 1964 gold Letzeiser medal, 3.8 grade average, Mortar Board, Tassels, Who's Who in American Colleges.



Faith in Liberal Education

By MARK VAN DOREN, Professor of English, Columbia University

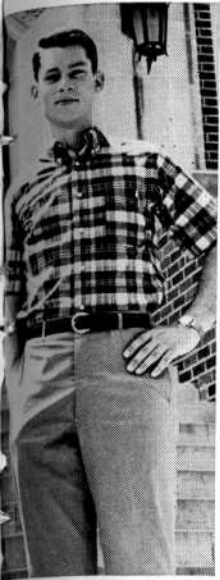
. . . In considering Woodrow Wilson's question, "What is a college for?", I want to state a few of my personal beliefs. First I believe that the purpose of a college is to make the boy and the girl who go there happier than they would otherwise have been. It chills me to hear college talked about as if students went there for some other purpose than their own happiness. Yet students, because of what they read in newspapers and sometimes hear from their deans and presidents, feel that everyone is looking over their shoulders as they read books, peeking through transoms as they confer with teachers, waiting breathlessly for them to save the world. As long as they feel that the purpose of college is to teach them how to save the world, they will never become educated; for education does not save the world.

The merit of true education is that its one purpose is to make people happy: college must seem good to the educated person because of what it does for him, not because of what it will do for society or the United States or the world or anything else. His education must make him happy in a very special way. As someone said not long ago in an arti-

cle in the *Saturday Evening Post*, happiness is a serious matter. Happiness is not the casual pleasure of a light-hearted afternoon. Indeed, happiness is almost our most solemn experience. Very few people, I think, are happy. But the best chance of being happy, I think, is to be educated . . .

We cannot be happy unless we are good. I think that the purpose of college is to make people good and therefore happy. The happiness of a student consists in his achieving to whatever extent is possible the freedom to use his mind. As a child he was still enough of an animal, of an object, not to know that he had a mind. And, not knowing that he had a mind, he lacked the freedom to use it. We all have the human mind: we read with our minds, write with our minds, hear with our minds, speak with our minds. But we do not know we have a mind until we begin to use it, and the use of it is the greatest pleasure, the greatest happiness that we ever have. There is nothing more entertaining than thought.

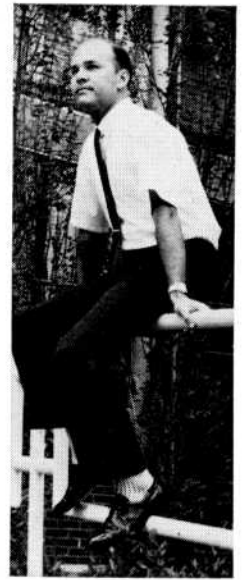
A student who discovers this truth is a very lucky person. A practical result of becoming free to use one's mind is that one tends then to find the world intelligible and interesting in many if not all of its parts. The more parts of the world one is interested in, the more clearly one is using one's mind. Interest in many things is the sign of a good man. We cannot mention anything that he hasn't thought about at some time or other.



Paul Stanton (left), Altus, is a member of the class of '64, an engineering physics major who served as a research assistant in his senior year, has a 3.7 grade average, plans to earn a graduate degree in physics.



John Osborne (with book), Clarksville, Texas, is Ph.D. candidate in history, was graduate assistant in department, holds a Parriott graduate fellowship, studied British labor history in London last summer on English Speaking Union scholarship, will teach. Gerald Glaser (far right), New Orleans, is graduate assistant in geology, working on doctorate, has won first National Science Foundation Fellowship given here in geology, was named outstanding geology graduate student.



And he will be delighted to think more with our help. He also has the faith that the world at any point might become intelligible to him if he had a little more time to stare at it and study it. He has the faith that his mind is the human mind and is capable of understanding anything that the human mind has ever done. He is not in the habit of assuming that most areas of intellectual activity are closed to him, are the proper concern of only experts. The good man as I know him, being interested in everything, also believes that he can understand everything; he has faith in the intellect. The scientist does what he does with the human mind.

What a student learns in college, I hope, is how to free his mind from himself; how to free his mind of the object or the animal in which it is imbedded so that it becomes, as it were, a free thing. Of course he can still hold on to it in the same way that a child holds on to a balloon by a string. But our minds, when we are good, are quite free of us. This is what we mean by being rid of prejudice. Prejudices are rooted in our animal and vegetable natures. To the extent that we are free, we learn how to change our minds. It is the noblest kind of learning. We develop this capacity by listening to others and by reading, which is a form of listening too. Without being able to listen or read we shall never think.

Freedom to use the mind is the greatest happiness. The power to change it is quite

possibly our biggest obligation. And this obligation is, at the same time, a source of personal happiness. A student who has never learned it is not educated. We should hold on to the ideal that education is more than for the good of others. We as students are a very important part of the "all." Sometimes I gather that a student is expected to think he is getting educated for the sake of society as if he himself were not a part of it, as if it were somewhere else—in Dayton, Cincinnati, New York, London, or Moscow. To himself each individual is the most important part of society: I, for instance, am the most important part of society to me. Society starts in us: we can understand it only as we can see it in ourselves. There is no other way to understand it. Great people have no difficulty in understanding that all of us have the human mind. . .

But even if we grant that each of us finally has the good of the whole world in mind, it still is the whole world as each of us understands it. Now, of course, the happiness of the individual cannot be separated from the happiness and the good of all. It ought to seem, finally, the same thing. Every good society rests upon this proposition. It assumes that there is no conflict between the individual good and the general good. It assumes, furthermore, that the individual consents to this proposition: there is no real difference between his good and the good of

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Richard Paul Tucker (left), Tulsa, junior in medicine, won the Mark Everett Award for best second-year achievement, Roche Award for best first- and second-year achievement, Peter Russo Award in radiologic anatomy, Harry Wilkins Award in neuroanatomy, will practice internal medicine, neurology or psychiatry. Guy Parkhurst Jr. (center), Oklahoma City, is first Rhodes Scholar from University since 1955, winner of first Danforth Fellowship since 1959, is Phi Beta Kappa, has 4.0 grade average in government, is winner of gold Letzeiser medal for 1964. Floyd Johnson (right), Tulsa, a senior majoring in music and voice, has won both lower college and upper college divisions of National Association of Teachers of Singing, plans to enter Episcopalian seminary when he graduates from O.U.

everybody else. His own fortunes are not separate or disconnected from the fortune of his kind.

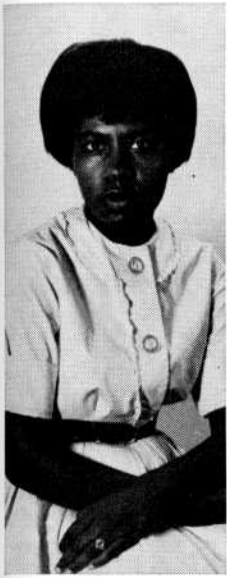
A former student of mine who now runs a newspaper in Bayonne, New Jersey, prints on his masthead a sentence out of Thucydides: "No matter how any man may prosper, when the fortunes of his city decline, his decline also." There is no way in which, if the society of which we are a part begins to go to pieces, we can help going to pieces ourselves: we rise and fall with everybody else. Perhaps that is what we mean when we say that there is no conflict between the individual good and the general good. Now democratic societies, of course, emphasize consent. They assume that the most democratic education is simply the best education. Democracy has no purpose, so far as I know, except to be the good thing it is: it is not supposed to accomplish anything, any more than truth is. What is truth for? Surely, it is its own excuse for being. I consider democracy the truest kind of life. It ought not to worry about education as being anything but good for the individuals who get it. Its strength, of course, is its interest in individuals and in their intellect, in their freedom, and in their happiness. We are frequently told that education should reshape itself toward a limited end. That way lies disaster. Our strength is still in the number of us who are happy and free and strong, and very intelligent. And this goal, I think, is a practical one.

Meeting the Needs Of the Future

By DAVID A. SHEPARD, Executive Vice President, Standard Oil of New Jersey

. . . The danger of making pronouncements about the kind of man our colleges should produce is pointed up by the story of two alumni of a large eastern university who met at their twentieth reunion. One had been a brilliant student, and it had been predicted in the class year book 20 years before that he would be a resounding success in future life. The other had just scraped by in college, and less was expected of him than of any other member of the class. Now, however, the situation was reversed. The brilliant student had fared indifferently—was down-at-the-heels, in fact—while the other man was nattily dressed, was being driven around by a chauffeur, and was obviously a man of great affluence. Eventually the first man made bold to ask how it was the second man had become so successful. "Well," the second man replied, "I didn't do too well for a year or so, but then I latched onto a gadget I could buy for a dollar and sell for four dollars. I've been doing that ever since, and you'd be surprised at how that three per cent mounts up."

. . . In 1809 and indeed in 1859, the function of the liberal arts college here in America was fairly clearly defined. People knew what



Etta Perkins (left), Oklahoma City, is one of three O.U. students to receive a 1964 Wilson Fellowship. A European history major, she is the recipient of the Horace C. Peterson Award in history, is a BWOC, will do graduate work at Indiana U. next fall, has set her sights on college teaching. Olen Brown (center), Frederick, will also become a college teacher after receiving his third degree, a Ph.D., in microbiology this year. During graduate study he assisted Dr. J. B. Clark in research on microorganisms. Sandra Lain (right), Washington, D.C., has degree in drama, is working on master's degree, is a member of the O.U. drama tour which will perform in Europe this summer. She won Best Actress in 1963, Best Supporting Actress in 1962 and 1963, won Van Heflin Award 1963, has studied voice under Joseph Benton, ballet under Yvonne Choteau and Miguel Terekhov, modern dance under Helen Gregory, acted in 40 plays.

Goals and Prospects

By MAX LERNER, Professor of American Civilization, Brandeis University, columnist for the New York Post

My own view of what a college is for is based upon answers to these questions: Who is to be taught? What is to be taught? How is it to be taught? By whom is it to be taught? Within what context is it to be taught? And toward what goal is it to be taught? And by taught I mean, of course, both taught and learned, because I think that the art of teaching and the art of learning are indistinguishable.

Most important of all at the present time, I think, is the question of who is to be taught. We seem to be caught in a race these days. Many of us consider it a technological race, a missile race, a weapons race. For me the important aspect is that it is an intelligence race, not just between ourselves on the one hand and the Russians and the Chinese on the other, but between the Communist systems as well as ours on one side and, on the other, annihilation, the adversary chaos. In the history of mankind I think that there are roughly perhaps a half-dozen turning points, at which the human race might have been wiped out, but was not because at each of these turning points we took the leap forward into the incalculable darkness of the future, a leap forward basically by some kind of social invention.

What I am suggesting, obviously, is that the function of our educational system ought to be the turning out of young people who can stretch themselves to their creative possibilities, in terms of social inventions even more than in terms of technological inventions. We are at present in the midst of an unfinished revolution in education. The revolution began with the proposition that all young Americans ought to receive free education, universal education, and compulsory education. In its day it was a revolutionary idea—as so much else about American life was. I happen to believe that the history of our civilization can be best studied and read as the history of a people that have never been content with smugness and complacency, with the status quo; a people that have pushed forward continually into uncharted frontiers. I would myself say that the authentic revolution of our time is the revolution which we began but which we have not finished.

We find ourselves at the present time conservators of what we have gathered together, sitting on top of a pyramid of acquisitiveness and power, fearful lest it be taken away from us. The image that we present to the world is an image of a tenacious people, trying to hold on to what we have—the image of “haves.” And is it a surprise that in a world which contains so many “have-nots” this image has very little appeal? At some point

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Carol Byrd, Coalgate, is working on master's in zoology, plans to get Ph.D., teach. In 1963 she received Letzeiser gold medal, is Phi Beta Kappa, named outstanding zoology major.



Robert Regland (above), Tulsa, a candidate for a Ph.D. in clinical psychology, supervises graduate students in psychology, conducts research at Psychological Clinic on University South Campus. Jim Mayo (right), journalism major, president of Sigma Delta Chi, Student Press Association, received SDX award as outstanding male journalism graduate, will join hometown newspaper in Sallisaw after two-year tour of duty in the U.S. Navy.



a college was for. It was for giving a broad classical background to the relatively very few who were able to attend, and for offering professionally-minded students training in teaching and in the ministry, and in fewer instances, the law and medicine . . .

By 1909, however, as Woodrow Wilson reminds us in the essay which is serving as the keynote of these papers, times had changed, and the question "What is a college for?" had become pertinent indeed. "The life of our day is a very complex thing which no man can pretend to comprehend in its entirety," he wrote. "Individuals are yoked together in modern enterprise by a harness which is both new and inelastic." It is up to the college, he went on to say, to take note of the rapid changes taking place in society, and to prepare its students for them.

These words of Wilson's are as meaningful today as they were 50 years ago. Our society has become increasingly specialized, and it seems likely to become even more so. Let me say immediately that I do not feel that this is a wholly unfortunate trend—as Wilson would seem to imply by his metaphor of the harness. In the first place, we all have our particular interests, temperaments, and capacities. In a sense we are born specialists. Moreover, in a complex society, the world's work simply could not be done adequately without the knowledge and experience and performance of those who specialize in various aspects of it.

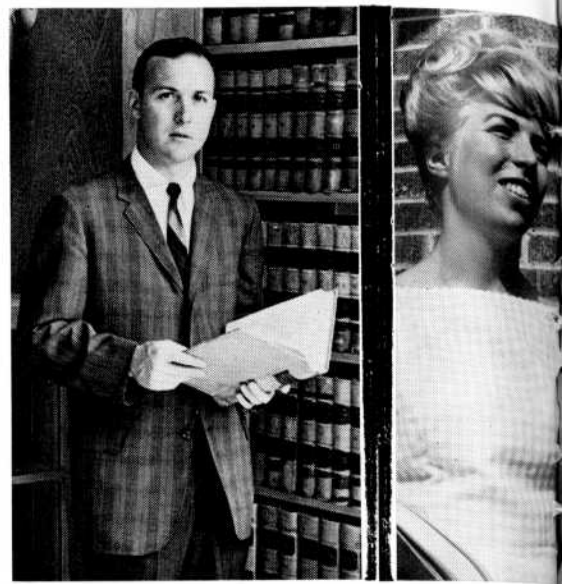
Specialization has its dangers, however, both to the individual and to a free society. A man may be so wrapped up in his own specialty that he becomes somewhat oblivious not only to the world about him, but to larger implications of the very work he is doing. We can best minimize these dangers, it seems to me, by directing our young people toward a balance of interests, toward an awareness and grasp of areas of life beyond what will be their workaday concerns as adults. Of course, this is hardly a novel notion. The question is, how can it best be achieved? I recall that in my own days as a student, the attempt was made in a somewhat arbitrary manner. . .

It has always seemed to me that in developing a broader range of interest, the best place to start is where we are—with our own individual interests to which I have referred, the things that come easiest and most naturally to us. A man in college who hopes to become a petroleum engineer, for example, will normally take courses in such subjects as chemistry, geology, and mathematics. Through these, perhaps, he can be led to reflect on the history of science or the development of logic from the Greeks through the scholastics—modes of thought that gradually prepared the way for modern science. If he does so, I think he will be farther along the road to achieving a balance of interests than if he spent his time coping with a "diversifica-

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Vicki Gotcher (left), McAlester, is sophomore major in painting and sculpture, one of 10 outstanding freshman women of last year, 3.85 grade average, secretary of Student Senate.



Philip L. Savage, Oklahoma City, a senior in the College of Law, ranks first in a class of 87, is Order of the Coif, managing editor of law review, first recipient of Looper Memorial Scholarship. Nancy Ellsworth, Oklahoma City, a sophomore philosophy major, has 3.9 grade average, enrolled in honors program, one of five nominees for English Speaking Union Scholarship for the summer of 1964.

tion" course in French classic drama. . .

If he is to hold a responsible position, the man in industry cannot afford to know only the working details of his own enterprise. Government impinges on it; world events affect it; labor makes demands on it; other enterprises become unexpectedly competitive with it both within and without the industrial branch of which the enterprise is a unit. Economics, politics, history, philosophy, human relations, and, if he is a foreign trader, languages and international finance are but a few of the branches of knowledge that the modern businessman may need to have some acquaintance with if he is to do a proper job. And while it is not a college's responsibility (even if it were possible) to give a man a grounding in all these disciplines, a college will hopefully so instruct a man that he will embrace them naturally as he comes to see the need of them with every rise in his responsibilities. . .

And how to return to the question we raised at the beginning—what kind of man can meet best the future's needs? I think he can be summed up on four counts. A man of *balanced background* with a bent, perhaps, for either the sciences or the arts, but a sound grasp of the meaning and the value of the other. A man of *understanding*, of sympathy and perception, with an awareness of human problems in this mechanical age, and with the skill to cope effectively with them. A man of *ability*, one who has acquired a thorough

knowledge of the work he is engaged in and is capable of performing it with distinction.

Finally, and this of course is the most important of all, a man of *integrity*, for what is balance, what is understanding, what is ability, if they are not surrounded and shored up by a sound moral sense?

The fundamental need, it seems to me, is for the truly scholarly bent of mind, whether in the sciences or in the humanities. Merely attending college and reading wise books will not produce this result. As Mr. Dooley, a distinguished contemporary of Mr. Wilson, said to Mr. Hennessy: "Readin', my friend, is talked about by all readin' people as though it was the only thing that makes a neighbor better than his neighbors. But the truth is that readin' is the next best thing this side of goin' to sleep for restin' the mind. . . Believe me, Hennessey, readin' is not thinkin'."

No, readin' is not thinkin', nor is a college degree necessarily a mark of intellectual maturity. Lincoln didn't read many books, but those he read were good ones and he thought deeply and with understanding about the issues they raised throughout his life. The business of education is to provide us with the equipment to earn a living and to mature as individuals—so that both within industry or the professions, at home, in company or alone, the products of that education can meet richly the needs of the future.



Caroline Young (left), Stillwater, an OSU convert, is a graduate assistant in modern languages department, teaches Spanish, hopes to teach in Latin America after she receives her master's degree.



Joyotpal Chadhuri (above), Calcutta, India, is government teacher, receives Ph.D. in August, will teach in American college. Carol Hatcher (right), Norman, named outstanding civil engineering graduate, has 3.85 grade average, will work with Bureau of Reclamation, believes more girls should be interested in engineering, "I've had nothing but encouragement at the University."



in the course of our development we lost sight of the gleaming image of a people in continual revolution, in the sense of continually transforming and transcending the institutions by which they live, the values they believe in, the means and instruments for achieving their goals. Education ought to be a part of an effort to break this sort of arrested development.

It interests me that education is itself an unfinished revolution. The dream of the great teachers and educational organizers of the beginning of the nineteenth century was that on this continent the son and daughter of the immigrant would be able to join together in the collective adventure of making sure that poverty and bigotry and ignorance would become archaic. And toward this wild dream we have built up a school system which, with all of its inadequacies as we see it now, had a function to perform. . .

But at the present time we need to dream a different kind of dream because we find ourselves in a different kind of society. The unfinished educational revolution must be finished by different means. . .

Those upon whom we depend for our scientific and technological development in the future are a relatively small group: they are a creative minority. I do not believe, as so many others seem to believe, that they are the only creative minority that counts. Many people talk of sending our young people into science and technology. To be sure it is true

that we have shortages of good scientists and technicians and engineers, but we have other shortages, too. America has a shortage of good psychologists, of good psychiatrists; America has a shortage of good social workers; America has a shortage of good teachers; America has a shortage of good librarians; America has a shortage of good political leaders—America is long on shortages.

I think in terms of the development of creative minorities of this sort in every area. And if we think in these terms, the kind of society that we are becoming, necessarily, inevitably, is not a mass society but a spearhead society. In each area, some sort of creative minority will be the spearhead that pierces the darkness of the future.

When I think of the college of the future, I think of it as being oriented to a very considerable extent toward the development of these spearhead groups. And I think of a creative dialogue that goes on between these spearhead groups and the rest of the culture. Obviously education is meant for the whole culture . . . everyone is educable . . . everyone has a potential—although all are not equal—that can be developed. . .

The most significant quality of American civilization is not the doctrine of success, but the doctrine of access. We believe that everyone ought to have equal access to opportunity, particularly to educational opportunity, and that the road to mobility should

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The Financial Picture at Oklahoma U

The 1964-65 estimated income for educational and general purposes, which includes maintenance and salaries for faculty and administration, will total \$11,473,234 for the Norman campus. Of this amount the student fee income will amount to \$3,263,290, or 28.44 per cent of the total estimated income. The student fee income includes all of the enrollment fees from students: credit hour, non-resident, individual instruction, etc.

Sales and services of educational departments include the income from general administrative offices, Admissions and Records, library fines, breakage and extra supplies, parking permits, traffic violations, etc., and will amount to \$167,500 or 1.46 per cent of the total.

The Extension Division is expected to realize \$811,500 or 7.07 per cent of the total.

Organized activities relating to instructional departments like the University School, Home Economics Laboratory, the reading laboratory, *Books Abroad*, the *Oklahoma Law Review*, Psychological Clinic, and WNAD radio station will have an estimated income of \$85,123 or .74 per cent.

Miscellaneous sources—from rental of University facilities, unrestricted gifts and grants—will total \$47,950 or .42 per cent of the total.

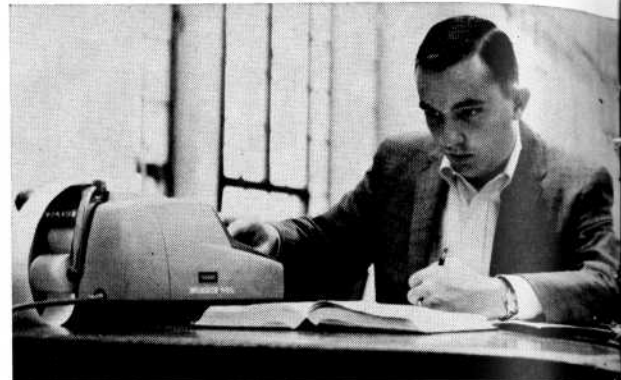
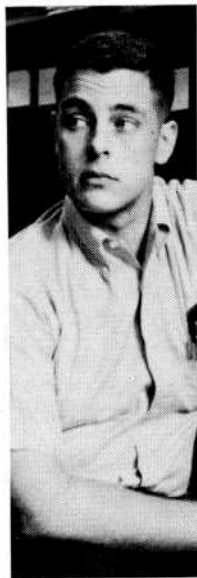
If the state appropriation for 1964-65 is the same amount as that allocated by the State Regents for Higher Education for 1963-64, the University will receive \$7,037,871 or 61.35 per cent of the total income.

It is interesting to note that the University is expected to furnish 38.65 per cent of the total income for educational and general purposes.

The total budget for 1964-65 for educational and general purposes is broken down by function as follows:

Administration and General Expense	\$ 1,326,940	11.57%
Resident Instruction	6,546,399	57.09%
Organized Activities Related to Instruction	400,508	3.49%
Organized Research	334,657	2.92%
Extension & Public Services	1,049,276	9.15%
Libraries	551,842	4.81%
Operation and Maintenance of the Physical Plant	1,258,028	10.97%
TOTAL	\$11,467,650	100.00%

The figures and the percentages shown above do not include income and expenditures from cash funds such as auxiliary enterprises and restricted funds (an auxiliary enterprise, for example, is the athletic department; federal grants fall in the category of restricted funds). The realized income from these sources for the school year 1962-63 amounted to slightly more than \$7,600,000. The total budget for the Norman campus for educational and general purposes, auxiliary enterprises, and restricted funds would be in excess of \$19,000,000 for the fiscal year 1964-65.—DUD GIEZENTANNER, business manager, University of Oklahoma



Kathryn Nimmo, Bucklin, Kansas, senior in School of Nursing, is an honor student, will become medical missionary upon graduation. Mike Maples (left), Holdenville, engineering senior, is winner of silver Letzeiser medal, St. Pat for 1964, Pe-et, plans graduate work. Bill Strange (above), Lawton, senior in accounting, was one of two students from Southwest chosen for summer program with Standard Oil of Texas in '63, joins national accounting firm in June.

not be open to some and blocked for others. I think that our whole educational system should be designed to remove these mobility blockages and to find those whom I would like to call "the carriers of promise." I believe that in any society, particularly in a democracy, the future depends upon finding the carriers of promise and upon giving them a chance to develop their potential.

My conception of the carriers of promise, I owe to Thomas Jefferson—Jefferson, who spoke of an "aristocracy of virtue and talent." Jefferson was opposed to the aristocracies of his time, opposed to the aristocracies encrusted in the blood-rust of centuries, the aristocracies of blood and privilege and heredity, of nobility, of power. But he did think in terms of an aristocracy of virtue and talent, what we would today call character and ability. I think that the problem is to find this natural aristocracy wherever we can, in whatever ethnic group we can find them, whatever religious group, whatever economic bracket, whatever region of the country. . . . Wherever the carriers of promise are, they ought to have a chance along with others to go at their own pace, at their own level of development. That is why I like to see a college within a college on every university campus in this country, designed for the carriers of promise. And the general college could pursue the work for the generality of students.

And what of the problem of 'within what context and toward what goal?' I think

that teaching cannot be separated from the cultural envelope in which it takes place, nor can learning. The cultural envelope within which teaching and learning is now taking place in America is not a very attractive one. Lenin said that in a Communist society the basic question with which youngsters grow up is the question 'who-whom?' Who governs whom? Who survives whom? Who sends whom to Siberia? With us such jungle political warfare does not apply. We have different questions: "Who gets what? "What's in it for me?" "How can I belong?" These are the questions asked in an acquisitive and status-seeking society.

These questions have to be changed. Our life-goals tend to be success and power and money and prestige and security and fun and happiness. I do not believe that these life-goals are the sum and substance of life. I do not think they end the quest for life. I can imagine other life-goals which have much more meaning for young people, especially the carriers of promise. I can imagine them thinking in terms of the dignity of work—not just a job but of work, of the *agon* that the Greeks once talked about, the rivalry for prize, the rivalry for excellence, the straining of themselves almost in an agonized way in order to reach this excellence—not in terms of a thin sort of happiness or the compulsive fun that we have today in America, but in terms of genuine joy, and along with joy a sense of the tragic complexities of life. . . .



Beth Resler (far left), Norman, junior in journalism, outstanding freshman woman, Mortar Board, news editor of Oklahoma Daily, one of 40 in national government study seminar in Washington, began career as editor of neighborhood paper while in grade school. Robert Fisher (center), Ada, is med school senior, president of honor medical fraternity, Coyne Campbell Award for outstanding scholarship, has held four scholarships, will intern at Johns Hopkins, become general, thoracic surgeon. Judy Ketchum (right), Oklahoma City, majors in medical technology, held Kerr-McGee scholarship, member of Mortar Board, Tassels, has identical twin sister who is honor student in mathematics, plans 30-hour internship at St. Anthony's Hospital in Oklahoma City.

Society and Education

By AUGUST HECKSCHER, President, Twentieth Century Fund, Woodrow Wilson Foundation

It is good for each generation to ask anew the fundamental questions about the institutions it cherishes. Our colleges are among the most characteristic and original of American creations . . .

Visitors from abroad are sometimes puzzled as to what they should look at in America. Cathedrals? They are for the most nondescript. Skyscrapers? The eye quickly tires of them. Towns and villages? Alas, they are mostly overrun beyond recovery or recognition by the sweep of the automobile age. But the visitor who should make a point of going around from college campus to college campus would see a variety and charm of architecture, and a natural fitness of environment, which could delight him in the same way as a cathedral town in England or a fishing village on the Basque coast. Here, he could say to himself, is an authentic achievement, something which Americans have built of themselves, for themselves.

That is true; yet if we would keep the American college at its best, we must ask ourselves every so often the hardest kind of questions about it. "What is a college for?" That

was a question Woodrow Wilson asked in his day, and it is one which we can well put in ours. Immense changes, perhaps the most drastic and sweeping that have come over the world in any similar length of history, have occurred since Wilson, in the early part of this century, set forth his challenging inquiry. It seems a good time to renew it. The twentieth century moves into its latter half, and amid the flux we must be constantly on our guard lest the spirit and inspiration grow dim while the form remains. I have spoken of the outward shape and beauty of our colleges. They were once the reflection of a genuine inner life. We want to be sure it will be so in the days to come . . . The danger in Wilson's day was that the college should be penetrated by the values of the market place. The danger today is that it shall be penetrated by the values of the suburb. There were certain safeguards against the place of learning becoming a place of business: the professors were not likely to be very good at making money, and the students, after all, did not have much opportunity to do so. But with the increasing tendency of the students to marry young and to set up house while still on the campus, the temptations to a kind of premature suburbanism are almost overwhelming. The joys of domesticity are more monopolizing, even, than the joys of club life or athletics, and their spell is reinforced by the propaganda in their favor carried on by all the instruments
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of mass communication. The college walls would have to be very high indeed to keep out the seductive tones of those voices assuring us that the goal of life is to settle down in a secure niche and that the keystone of prosperity and progress is the gadget-purchasing householder.

My objection is not to youthful romanticism. It could be described more accurately as being an objection to youthful rationalism: to the sensible but nevertheless frightening proposition that falling in love and marriage are synonymous and that they should be simultaneous. More fundamentally my objection is to the transfer of values from the suburb to the campus; and specifically it is to the loss in the college sphere of a sense of public speech, public action and public responsibility.

The essence of the suburb is the destruction of privacy . . . The famous picture window of the suburban home . . . is not made to look out of at all—there being nothing, except other picture windows, to see. It is made that outsiders may look in. The result of it is that what should be the inner sphere is exposed and defiled; while the only kind of public life is the display of that portion of existence which could more appropriately be kept private. . .

I come now to the second of Wilson's great assumptions: that the aim of the American college is, in his words, "not learning, but discipline and enlightenment of the mind"; that it is, to quote him again, "citizenship in the world of knowledge, but not ownership of it." One gets the impression in reading Wilson's educational writings that the world he saw was modern in its changefulness and variety, but not modern in its sense of urgency and menace. He spoke—as in that golden opening of the twentieth century one might well speak—as if men still had ample time to settle the problems which confronted them; as if the fiercer passions of their nature would not be engaged in the work ahead. . . But the speed of things has altered since his time; the dimensions of the national task have altered, and the Wilsonian injunction of "education in the nation's service" is fraught

with an ambiguity it did not formerly have. Does it mean that the colleges must resist specialization and vocationalism, focusing upon the nurture of citizens and men of the world? Or does it mean that the task must be conceived more narrowly, in terms of fulfilling what the immediate welfare of the nation seems to make paramount? We need more technicians? Very well, then; it is the task of the colleges to prepare them. We need more scientists? All right, then, say some, the educational system must be geared to that necessity.

Let us not suppose that this second interpretation lacks supporters. I take a single example, from Edgar Ansel Mowrer's book, *A Good Time To Be Alive*. Mr. Mowrer is a seasoned observer of the world's ways, not a fanatic; a conservative and moralist whose voice is worth listening to. And what does he tell us on this subject? "Education," he says, "has to yield to the national purpose. Getting ahead of the Russians is becoming the lodestar of American schooling for the foreseeable future. Henceforth American educators . . . must seek to guide the brilliant into those channels where they can do our country the most good."

What is a college for? In spite of Mr. Mowrer I cannot bring myself to think that a college is something to beat the Russians with. And yet looking at the world in the large, seeing America's task in its broadest aspects, I wonder whether it is not true that some of the old ease and haphazardness must be foregone. Perhaps our most brilliant students should not be directed "into those channels where they can do the most good." Who, after all, really knows what will do our country the most good? Who has the audacity to think he knows, looking forward ten or twenty years into the obscure future? Yet it can surely be said that the college has the obligation to guide the brilliant student into channels where his brilliance will be fulfilled and revealed in its own terms, according to its natural genius. Something has to be surrendered, and the least of the price we pay for living in an iron age is surrender of the right to be inferior to our own best selves. . .