All day long and all night through
One thing only I must do:
Quench my pride and cool my blood,
Lest I perish in the flood.
Lest a hidden ember set
Timber that I thought was wet
Burning like the driest flax,
Melting like the merest wax.



### BEACON

OCTOBER

1963

THE EMERSON COLLEGE ALUMNI MAGAZINE



AUIDIOWWW THE EDITOR'S CORNER

The issue speaks for itself.

-avr

Cover by Thomas Dahill, illustrating "Heritage" by Countee Cullen. Mr. Dahill is Instructor in Fine Arts at Emerson.

A Chile





#### BEACON

#### ALUMNI MAGAZINE EMERSON COLLEGE

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President

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## Shadows from the Past

Booker T. Washington WITH your permission I am going to talk with you this morning on a subject which I think is one that concerns not only the South, and both races in the South, but the North as well. Within the last thirty years you have heard very much of what is termed the Negro Problem in the South, and within this period you have heard many suggestions made in various parts of the country looking toward what they term a solution of this problem.

I recall that some years ago some six hundred of our people from the South sailed from Savannah, Georgia, bound for Liberia, Africa. I also recall that the news flashed by telegraph that now the race problem was beginning to solve itself, that six hundred negroes had already departed for Africa, the land of their fathers, and in that way we would be rid of this problem; but they forgot that same morning, in the black belt of the South, about six hundred more children were born down there before breakfast. So you see at that rate we cannot get rid of this race problem in that way very soon. I know a good many people think the best way to settle the problem is for the United States to set aside some vacant territory in the West, and let the negro go there and grow up a separate and distinct race by himself. There is a little difficulty to that suggestion. In the first place, we would have to put a wall about that territory in order to keep the black man in it, and another wall about it—and I suspect a much higher one to keep the white man out of it. In fact, you never saw a black man go anywhere and stay very long that the white man was not there soon-if the white man thought there was an opportunity to get hold of any gold, or anything like gold.

This problem will never be solved in any one of these ways. There is but one way—by the two races throwing aside all prejudices and meeting on the heights. In fact, when we come to study this matter a little more closely, I think you will find that the negro is the only race that has ever had the opportunity of coming to America by reason of having a very special pressing invitation to come here. The unfortunate white race came here against the protest of the leading citizens of this country in 1492 while we seem to have been so important to the business prosperity of this country that we had to be sent for, and sent for at a great cost and inconvenience on the part of the white people. Having put them to so much trouble and expense and inconvenience to get us over here, it would be exceedingly unkind and ungracious not to oblige them by staying here!

WAS born a slave on a plantation in the State of Virginia about the year 1858 or '59. I have never known the exact date or place of my birth, but I have pretty good evidence that I was born somewhere at some time. My



first recollection was of being in a small, one-room log-cabin, minus floor and windows, and almost without a door. I was in this cabin when the war closed, and early one morning word was sent around to all the slave cabins that all the colored people should go to the master's house, as something unusual was to take place. I remember going to this place and hearing some papers read, and after that my mother leaned over me and whispered, "Now, my child, we are free."

Then we went to West Virginia, and I began to work in the coalmines. While working in these coal-mines, I heard of an institution in Virginia where, it was told me, a negro boy would be admitted, and a poor boy given an opportunity of working for his education. I said in some time, in some manner, I would reach that institution, although I did not know where it was or how to get there. After working steadily on in the coal-mines; and economizing in every way possible, I started out early one morning to find my way to General Armstrong's school, the Hampton Institute in Virginia. I wandered about, here and there, begging rides on boats and cars, until I got as far as Richmond, and found myself in that city, near night, without money, without a place to sleep. I wandered about till midnight, almost discouraged and broken down. At last I came to a hole in the sidewalk, and I crept in there and slept the first night. The next morning I went to the captain of a vessel and begged him to give me work to do. He gave me work so I could get some breakfast, and I continued working on that vessel by day and sleeping in the sidewalk at night, earning money enough to take me to Hampton Institute, with a surplus of fifty cents in my pocket. At that institution I found opportunities in the way of books, industries, and best of all, Christian instructors. I found a chance to work for my education.

After working my way through Hampton, I said I would go into the far South, into what is called the black belt of the South, and I would give my life in whatever manner I could to teach my people to lift themselves up through the same methods I found provided for me at Hampton Institute. So, in 1881, I went into the black belt of Alabama, into that section of our country where the colored people outnumber the whites as high as six or eight or even as ten to one. In fact, it is said that nobody but the black man and the mule can live there. Wherever you see a large number of colored people you see a large number of mules. The one has a close attachment for the other. I remember an old colored man in Alabama whom when he saw them unhitching the mules and attaching the electric power to the streetcars, "Bress de Lawd, de Yankee come down here an' free de black man, and now he done come down here an' free de mule."

Christmas time, 1899, was memorable for Emersonians because of an address to the faculty and students by Mr. Washington. His words are every bit as appropriate today as they were when the old century was at the turning point. BEACON is privileged to reprint them for you. Sicol



American slavery wrought as much permanent injury to the white man as the black man...

IT is in that part of the country that is so largely populated by black men and mules that this race problem is to be worked out. I beg of you to remember I am not here to speak merely in the interest of a few hundred in the black belt of the South, or a few more at Tuskeegee or in the interest of the entire negro race in the South, more than in behalf of the entire people, regardless of race or color. You who understod slavery and its results will agree with me when I say that, after all, American slavery wrought as much permanent injury to the white man as to the black man of the South. You will further agree that so long as the rank and file of our own people are in ignorance and poverty, so long this ignorance and poverty will be made the pretext for the white man's dragging himself down. When the negro in the South has his vote stolen from him there comes to the Southern white man a permanent dragging-down and narrowing of his soul, of the best there is within him. When the black man is lynched a physical death results, and that is wrong; but to the thousands of white men responsible for that lynching there comes death to the moral nature, death of the soul. So in that better and broader and deeper spirit I appeal to you to remove the burden from the entire people, regardless of race or color.

In 1881 I began teaching, in a little shanty,—one teacher, and thirty students. This shanty was in such a condition that whenever it rained one of the taller students would come and hold an umbrella over me so I could go on with the recitation. This little school was in Tuskeegee, and now it has grown until we have over a thousand men and women from twenty-three different States, from Africa, Puerto Rico, Jamaica, and one or two foreign countries. We have industrial and labor departments, with eighty-two instructors. Counting the families of the instructors, we have a constant population of about twelve hundred persons.

In everything we are attempting at Tuskeegee we have tried to make a careful, honest study of the actual conditions by which we are surrounded in the South. We try to do that which will enable the students to get to the point where they can help themselves. It is very much with the negro race as with the child. At first it is attracted to the gaudy side of life, the gewgaws, the ornaments, the shadow instead of the substance. We must be patient and long-suffering with them. We must study their conditions. Some years ago I was in one of these large states in the North, and I found a young colored man who was taking a course in medicine. I asked him to which branch of medicine he was paying special attention, and he said he was making a speciality of nervous diseases. I asked him where he would practise. He said among the colored people in the Mississippi Bottoms, where his people were. I said, "Did you ever study the needs and conditions



of the people in the Mississippi Bottoms? Did anyone ever tell you that not one man in a thousand in Mississippi is ever troubled with nervous prostration? Fortunately, the negro has not advanced to that delightful stage of civilization where he is troubled with nervous prostration. If you want to be of the highest service, I would say give attention to chills and fevers, and that will strike our people about right down there."

In studying the condition of the rank and file of our people in the South, we find by experience that the training in the academies, the training in industrial education, the training in the higher life, has power to lift them out of their present condition.

THE Bible says, "Work out your own salvation with fear and trembling." I am almost tempted to believe it means what it says; and I do believe it is possible for our race to work out its salvation, in the college, in the schoolroom, in the field, in the shop with the hammer, with the drill, with the awl; and our salvation is to be worked out in this way.

There is not very much we get as a race or as individuals for which we do not have to put forth much effort. We must be taught to put brains and skill and dignity into common occupations. We must learn to do a common thing in an uncommon manner. It used to be true that in Washington and Baltimore and other cities every large barbershop was in the hands of the black man. Now you can scarcely find one in the hands of the black man. We were not taught to put brains and skill and dignity into it, and to raise it up and improve it. The white man came from Europe, from Paris with his brains and skill and capital, and took a first-class nice airy room, on the front side of a fine building on a principal street, carpeted the floor, hung pictures on the walls, had a new kind of chair, and that once despised occupation has been to some extent dignified and taken out of the black man's hands. They used to call the black man a barber, but now the white man is called a "tonsorial artist." It is the same old shop that "old Uncle Joe" used to have; they have taken it out of his hands.

Some think industrial education is valuable just to make the negro work. It raises him out of the drudgery of toil into that which is dignified and beautiful. It is invaluable in teaching the student how to make the forces of nature work for him,—air, water, steam-power, and electricity.

WHEN I was out in Iowa some time ago I saw a white man planting corn. He was sitting on some kind of a machine they called a cultivator. All he seemed to be doing was holding back two fine, spirited horses, and he had a great big red umbrella over him. The machine the white man was sitting upon seemed to plough up the ground, make the furrows, drop the

"Work out your own salvation with fear and trembling." —Philippians, i, 12

Chile.



The greatest injury slavery brought was the deprivation of self-dependence.

corn into the furrows, and cover the corn in the furrows. The white man was sitting down under that umbrella. Not long after, I was in Georgia, and I saw an old colored man planting corn. I saw an old mule that was going at the rate of about half a mile an hour, with this black man, barefooted, behind him. The old mule would go a few rods, kick up his heels, then go a few more. Then the harness would break, and the old man would have to totter off to get some string to mend it with. With all this outlay of energy, he could only plough the land. Another one had to follow and lay up the furrows; and other drop the corn in the furrows.

Now, my friends, is it possible for that black man in Georgia to compete with that man in Iowa sitting under that umbrella? I tell you there is something that has not an iota of prejudice in it, and that is the American dollar. You will buy your corn of the man who produces it the cheapest whether he be white, black, blue or gingerbread color. Our industrial education is giving the negro boy so much skill and brains that he can sit down under the red umbrella and raise corn like the white man. We must come to that as a race, or we go to the wall.

We must bear in mind one thing. I remember on an old plantation, I came to an old colored man seventy years old, living in a log-cabin, in filth, poverty, and misery. As I looked about this man's cabin I grew rather impatient with him. I said, "It seems to me if you were worth your freedom you would have changed your condition during the thirty years you have been free." He said, "I knows I ought'er live a different life. I knows I ought'er buy some lan', I knows I ought'er get out of debt and be somebody befo' I die, but, Mr. Washington, I don't know how; I don't know what to do first." I looked into his lean and haggard countenance, and I realized as I never had realized before the terrible curse of slavery upon my race. The greatest injury it brought was the deprivation of the opportunity of exercising self-dependence, which is the glory of the Anglo-Saxon race. We were taught for two hundred years to depend upon somebody else for clothing, food, and shelter. How can this habit of dependence be overcome in thirty or forty years unless you send to my people men and women who will lead them and guide them and stimulate them until they are able to get on their feet?

I do not know how you find it here in Massachusetts, but in Alabama we find it hard to make a Christian of a hungry man. I have tried it, and it always fails. That is another value of this industrial education, letting them get hold of something to eat three times a day. That means a great deal in the civilization of any people.

THERE is one thing in which our race can excel you, and that is in feeling. You can beat us in thinking, but we can beat you in feeling. The



average black man can feel more in ten minutes than the white man can in an hour. We feel our religion as much as you do. The difference is that the black man is always preparing to live in the next world, which is all right, but you are also looking out pretty carefully for this world, I notice here in Boston. That is one difference between us, and this emotional side of our nature is often misunderstood. I remember an old colored lady who went to an Episcopal church on Sunday. She sat up in the gallery, and as the good rector began to warm up to his discourse she began to feel happy and began to applaud and grunt and groan. Finally, one of the breathren said to her, "Why, my good woman, what is the trouble with you?" She said, "Why I'se happy, I'se happy, I'se got religion." "Why," said he, "this is no place to get religion." In the sermon of the average black man you will find that about two-thirds of the words are a description of heaven; while his people are content to live in log-cabins down here. They preach about wearing "golden slippers" in the next world, and go barefooted in this world. They have an old song that says, "Give me Jesus and you take all this world." The white man simply takes the black man at his word down in the South. The white man gets the world, the land, and the cotton, and leaves the black man alone.

I am very often asked what influence will this industrial education have on the relations existing between the white man and the black man in the South? That is a problem which is familiar to every American black man. I thank God that I have grown to the point where I can sympathize with the Southern white as much as with the black. "A man's a man for a' that." No race can go on cherishing hatred and ill will without being narrowed and dragged down under it. I purpose that no race or individuals shall drag me down by making me hate them. If others can excel in hating, let us excel then in loving. If others can excel us in cruelty, let us excel them in acts of mercy. If others would push us down, let us push them up.

As bad as conditions are in certain sections of the South, as much injustice as there is in certain lines, there is this in our favor,—and it is another wedge for the solution of the problem,—there is an absence of prejudice in the matter of business. When it comes to business, pure and simple, the black man has as good an opportunity to rise in the South as in the North. I notice if he keeps a grocery-store he is patronized by the white men as well as by the black men. He can get money at the bank on the same security, and sometimes a little more quickly, than the white man; for we sometimes fear the white man may run off, and we know the black man has not got that far in civilization!

FRICTION will disappear in the ratio that the negro, by his thrift, by his brains and his skill and his Christian character can produce

No race can go on cherishing hatred and ill will without being narrowed and dragged down under by it.

Shire



Usefulness is the greatest protection you can give to the Negro in the South.

some thing the white man respects. You will find the white man in the city of Boston does not care very much about other white men unless they have something he needs. This brings individuals into contact with each other and makes them friends and neighbors. In the history of the world, commerce has brought races and nations together in a larger measure than anything else.

When I began teaching in Tuskeegee eighteen years ago there were some white people who did not want to look at me. When they met me they would not recognize me. I did not curse them. You cannot convert people by cursing them. We went to work in our industrial departments and manufactured bricks. These white men wanted them. Then we manufactured vehicles, wagons, and buggies. The white men wanted them, and they came for them. We started a job printing-office, and now the organ of the Democratic party is printed by our students. This is something those white people want. Our business interests became entwined, and now our institution has not a warmer friend in this country than among those people in Tuskeegee. As fast as these young men can go out and produce something that makes the white man dependent upon him a change will take place in the relation of the two races. Let us put one of these men into every community and this race problem will disappear. Usefulness is the greatest protection you can give to the negro in the South. Says the Great Teacher, "I will draw all men unto me." Not by force, not by law. Following in the tracks of the Lowly Nazarene, we must work as a race, and wait until by the exercise of the higher forces and by the product of our brain and hand we are so important, so useful, to the American people that we compel them to recognize our intrinsic worth. This problem concerns nearly sixty million of your race and ten million of mine. We rise as you rise, and when we fall you fall. When we are strong you are strong; and when we are weak you are weak. There is no power that can separate our destiny as a people in this country.

If ever there has been a people who obeyed the Bible injunction "If they smite you on the right cheek, turn to them the other," that has been the American negro. The Indian appeals to his tomahawk, the Russian to his dagger. The negro is the most long-suffering, law-abiding of them all. He is dependent upon his midnight groans and his inherent faith in the justice of his cause; and if we can judge the future by the past, who can say that his course has not been a great one?

Think of our origin. I point people to the past. I ask them to remember that only a few centuries ago we came into this country a piece of property; we came out of slavery American citizens. We went into slavery without a language; we came out of slavery speaking the proud Anglo-Saxon tongue. We went into slavery pagans; we came out of slavery Christians. If a race is able to make such a progress within a few centuries, is it not worth saving and making a part of your Democratic and Christian institutions, in reality as well as ideally, in every part of this country.



As long as the Negro remains a sociological football, there will be a need for Negro-appeal media. To probe into some of the problems of this facet of broadcasting, BEACON asked five questions of Wiley Daniels '56, Program Director of Baltimore's WEBB. Under conditions as they now exist, Mr. Daniels argues, Negro-appeal radio is . . .

#### A NEEDED COMPLEMENT

by WILEY DANIELS '56

NEGRO-appeal radio serves the public interest by providing program fare which is not provided by general-appeal stations in a particular area. The well-programmed Negro-appeal station supplies a desirable and needed complement to the programming of general-appeal stations and contributes significantly to the economic, educational, and social advances of the total community.

If there were no disparity between America, the ideal, and America in reality, there would probably be no need for Negro-appeal radio per se. This probability is heightened by the fact that Negroes do not comprise a separate language group within this country. Their language, no matter what their regional accent, is English.

There is, however, a many-faceted disparity between America, the ideal, and America, the reality, and it is nowhere more evident than in the problems faced by the nation's largest indigenous minority, the Negro. The educational, economic, and social needs of the Negro have in the main been ignored, denied, or suppressed.



It is true that the American Negro has made considerable progress toward narrowing the historical differences which have isolated him from the majority of Americans. It is also true that despite his admirable progress, the American Negro is still far behind the majority of other American citizens. He is yet the sociological football between the ideal and the real America.

As long as this is his portion, there is a need for Negro-appeal radio.

Long experience with second-class status has made the American Negro particularly desirous of respect and recognition as a person and as a citizen. Historically, the general mass media have not offered this, except in isolated cases. Thus the long existence of Negro newspapers and magazines; the more recent Negro-appeal radio station; the most recent, Negro-appeal TV.

Negros are interested in the kaleidoscope of American, as well as world, events and personalities. Negroes are also interested in those events and personalities which affect them individually and collectively as Negroes. The general mass media do not satisfy this latter interest, but Negroappeal media do. Negro-appeal media also offer another important plus: identification and empathy . . . a personal alignment with individuals and institutions which reflect the basic interest and aspiration of the Negro and which contribute to the security, progress, and stability of the group.

The Negro-appeal radio station offers a broadcast service which is attuned to the interests of a vital . . . but too long neglected . . . minority, and opens up new avenues of information, education, and entertainment to the general public.

Such is the background; now let me attempt to answer the questions posed by BEACON.

• Does the Negro-appeal radio station experience any difficulty in reporting civil rights news to a predominantly Negro audience?

I assume the question seeks to determine whether or not the Negro listener is receptive to civil rights news.

One of the prime requisites in radio news is to present the listener with news with which he may make some personal identification, which he understands, and finds absorbing and exciting.

Today, more than ever before, the Negro is aware of the necessity of being informed, especially about civil rights. The daily lives of Negroes are bound up in the struggle for civil rights, and they are vitally concerned about those events which affect them individually and collectively as Negroes. The Negro listener is particularly receptive to civil rights news and the Negro-appeal station experiences no difficulty in reporting such news. Conversely, the Negro-oriented station would probably incure some difficulty if it did not record civil rights news.

This is not to imply that other news is or should be neglected. The Negro listener is also interested in the Nuclear Test Ban Treaty, the Greatest Train Robbery, Cassius Clay, the Senator from Arizona, and Taxes.

• Does a reporter from a Negro-appeal station have any difficulty in gathering civil rights news?

A reporter from a Negro-appeal station, properly armed with credentials, has no difficulty covering civil rights news or any other kind of news. He is usually well-known in the community he serves, moving along the new-beat easily and accomplishing his assignments with facility.



WILEY E. DANIELS, Jr. was born in Birmingham, and attended public and private elementary and secondary schools in the south. He earned his B.A. from Talladega College in Alabama. After college, he spent a year and a half as a staff announcer at a Negro-appeal station in Birmingham. He served a three-year stint in the United States Army during the Korean War, and was discharged a First Lieutenant.

He earned his Masters in Broadcasting at Emerson, and, upon completion of his studies there, he was employed as a summer replacement at WEBB in Baltimore. He is still there, now in his sixth year as Program Director. During this period, he has concentrated on making his station the Voice of the Negro Community and one of the top-rated stations in the Baltimore area. Daniels and WEBB have been cited countless times for outstanding service to the community; among these, citations from the American Red Cross, the Governor's Traffic Safety Commission, Goodwill Industries, the Urban League, the YMCA, and the Royal Arch Masons.

He is a lecturer to the annual Broadcast Seminar held in conjunction with Baltimore Junior College, and is advisor to several teenage community groups. He is a member of Omega Psi Phi Fraternity, Improved Benevolent Protective Order of Elks of the World, and the Baltimore Jaycees.

He and his wife Ruth plan to make Baltimore their permanent home.



Many stations boast well-organized news departments headed by a News Director who is an experienced newsman. The news department of such a station has a wealth of news sources available, among them wire services, including the Negro-oriented ACNS teletype service; tape feed services; local and national 'beeper' and tape reports; and a virtual army of stringers.

Those stations which recognize news as a vital function of broadcasting experience no difficulty in gathering the news . . . any news.

#### • How important is the Negro-appeal station in creating public opinion?

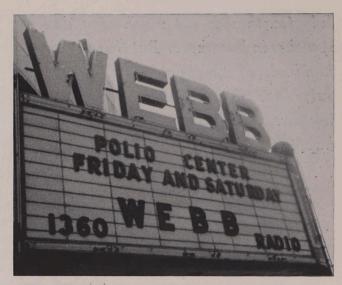
Negro-appeal radio is the primary source of news and information for many Negroes. The importance of a particular station in creating public opinion depends upon the ability and willingness of that station to present reliable news and information programs closely related to the business of everyday living. If a station exposes its listeners to the various viewpoints taken by responsible groups and individuals on specific issues . . . allowing the listener to crystallize his own opinion . . . that station is important in creating public opinion. Of course, a station may also editorialize and let the listener know the management's position on issues affecting both the Negro and the total community.

#### • Does the Negro-appeal station have difficulty in securing a wide variety of advertisers?

There are more than one hundred radio stations programming full-time to Negroes, or directing a major portion of their programs to this market. These stations reach the vast majority of the Negro market with its annual spending power of almost \$23 billion. Increasing numbers of local and national advertisers are capitalizing on this market by using Negro-geared radio . . . by taking advantage of the empathy between the Negro-appeal station and its audience. A list of companies presenting their goods and services via this medium resembles any other advertiser list. Many are the success stories of advertisers who entered the medium and hit the jackpot in increased sales and con-



NOT ONLY PUBLIC SERVICE but good programming was this Easter Song Festival broadcast last spring by WEBB.



WEBB IS ONE of the top-rated stations in the Baltimore area.

sumer loyalty. Of course, Negro-appeal stations would welcome greater advertiser acceptance, and some are making efforts to win it by providing more and better market research data and by broadening their program base to appeal more to the expanding middle-class sector of the Negro market.

#### • Does the Negro-appeal station raise the social and cultural level of its audience?

This is essentially a question of programming, which varies from station to station. Some stations make a definite effort to broadcast stimulating educational and informational programs. At WEBB these programs represent the coordinated efforts of the program and news departments. The initiative is assumed by the station and the programs are brought to fulfillment through the cooperation of the many municipal, state, civic, social, religious, cultural, educational and fraternal agencies in the total community. Programs of this nature are indicative of the station's willingness to share community responsibility.

At WEBB, our sustaining programs cover every facet of community affairs and activities, from a roundtable where teenagers discuss books, to a program designed to let the community know its legislators, to church services, to *Controversy*, which brings together guests with opposing viewpoints on decidedly controversial issues.

Not all information and education overtures are made through daily programs. Public service announcements are also used, such as daily health messages, daily school lunch menus, and a host of other messages from such organizations as the Urban League, YWCA, YMCA, Big Brothers, and so on.

This is representative of our effort to contribute to the elevation of the social and cultural level of the audience. It is difficult to assess our actual accomplishment, but it is significant that audience response to such programming has been good.



July fourth was not much of a day for speeches in Baltimore. But there are many hundreds of people who will remember July, 1963, for the speech of a Negro minister who told his flock that no matter what happens...

YOU
MUST
NOT
STRIKE
BACK!

by KEN DESMARAIS '58
WCBM, Baltimore

"... and ... some of us will most likely be hurt this afternoon. But you must return their hatred with your love. If any of you feels he or she cannot do this ... do not join us today. We have no need for you. No matter what happens ... you must not strike back!"

Those were the words of a Negro minister as he stood in the pulpit of a church in downtown Baltimore last July 7th. I was assigned to cover this phase of the Gwynn Oak Amusement Park story which had its beginning here. You read about it, I'm certain.

There were several hundred people in that church, whites, Negroes, and clergymen of all faiths. About an hour later many of them stood at the entrance gate of the segregated park located just outside of Baltimore. More than one hundred of them were eventually arrested for violating this state's Trespass Act.

And . . . several of them were injured. In one particular instance I watched, with dozens of other newsmen on this steaming hot summer day, as a large crowd attacked a small group of integrationists who had attempted to gain entrance to the park by wading a shallow stream, in the rear of this playland. In the violence which followed a young women was struck in the eye with a rock. She fell with blood gushing from the ugly wound.

In all one hundred and one anti-segregationists, hell-bent on integrating, were arrested . . . raising the total to more than four-hundred in the two days of demonstrations at the park.

At first their trial dates were set for early fall. However, about two weeks later the owners of the park agreed to integrate and they dropped all charges against those arrested.

RECALL, as I stood at that entrance gate with the other members of the press, the words of one of the policemen on duty. He told me that this crowd of spectators was "meaner" than the one on hand for the July Fourth demonstration.

I also recall the strange feeling that overcame me at the time. I realized that I was literally surrounded by some two thousand or so very angry people kept at a not so respectable distance by only a thin piece of rope, a few policemen, and some fierce looking police dogs who were straining at their leashes. (I later saw one of these animals stop a crowd in its tracks by baring her teeth and growling. That was all that was necessary.)

The crowd itself was interesting. It was made up of young and old. There were many family groups. Some people were well dressed. Others, mostly teenagers, wore blue jeans and t-shirts. I thought for a moment . . . I better keep my eye on them.

Then, as each integrationist approached the entrance gate, he or she was promptly arrested including, I might add, two family groups with children in their arms. Some people sat on the ground and sang "freedom songs." They were picked up bodily and carried to nearby buses utilized for the occasion to transport demonstrators to an armory. The small community's jail could not handle the situation. The crowd cheered on. Many of their remarks, at best, were harsh. There was no



second-guessing needed. They had their own ideas about integration and segregation.

THERE was another group demonstrating that day. They remained outside the park grounds. This was a neo-Nazi organization on hand to protest the presence of the protestants of segregation. Their's was a peaceful march. I doubt if they could have obtained too much crowd support. Their background was a secret to no one. All that was missing was the swastika armband.

Another incident caught my attention for a moment. I noticed what appeared to be a group of college students. I overheard one of them introducing another to a rather attractive girl. It sounded like, "Comrade————, this is Comrade————from Princeton." The girl smiled and extended her hand. At that moment my attention was drawn to still another incident near the gate and then their faces become lost to me in the crowd. I have often thought about this and their true identities and purpose there.

 $B^{\mathrm{UT}}_{\mathrm{a}}$  ... this is enough of my "personal" observations as a newsman assigned to cover a racial demonstration. The story has been told a thousand times with a million words. There'll be more.

As you read this the battle over civil rights throughout the nation will long have been underway in Washington as Congress debates the administration's civil rights program. (Perhaps, if I may be permitted a moment of optimism, the ultimate solution lies here in the form of legislation. Perhaps.)

I covered the Gwynn Oak story for some twelve hours that Day. It took but ninety seconds for me to describe what happened to a nationwide radio network audience.

It was just a case of being objective. I took the facts and reported them to my audience. I remembered that, above all, I must be *objective*. (Ask someone to define that word for you sometime.)

I chose my words quite carefully so as not to offend either side nor give anyone a chance to say I slanted the news. That's what I'm paid to do. (But, in the back of my mind was the picture of a young woman with blood gushing from an eye wound.)

I was asked by the editor of this magazine to give an eyewitness account of an integration demonstration and tell in so many words how it feels, in general, to cover this highly sensitive subject of civil rights.

I've been asked this many times by friends and relatives who are far removed from the scene. (Although not as far as they like to believe, I hasten to add.)

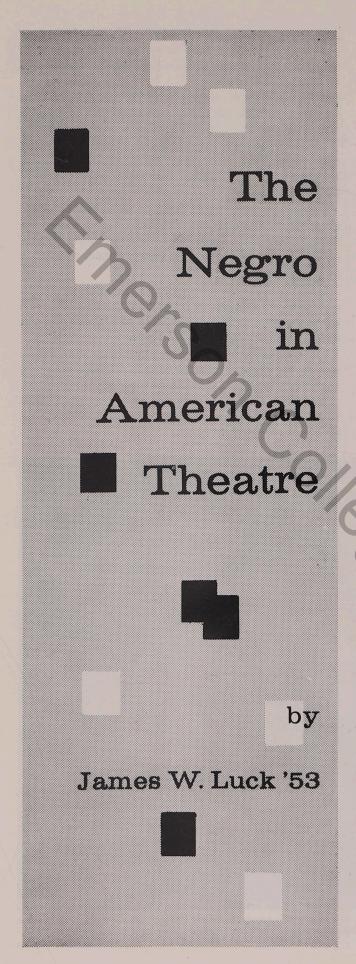
I look at them for a moment and then say: "Good friend, it's quite an experience." And . . . I add . . . do not be too quick to judge.



ONE OF FOUR HUNDRED anti-segregation demonstrators arrested by Baltimore police during the Gwynn Oak Amusement Park demonstrations last summer is loaded aboard a waiting bus. Police used shuttle bus system to transport the integrationists to the local police stations.

— Wide World Photos





THE problems faced by the Negro in American theatre are quite numerous, but in the years to come, I expect they will grow fewer—they are rapidly vanishing even now. In 1953, when I did my master's thesis at Emerson, I wrote on *The Contribution of the Negro to Legitimate Drama in America*. At that time, the Negro entertainer was primarily a song and dance man; the number of Negroes who had made the "big-time" as actors could be counted on your thumbs. In examining the problem of the Negro in American theatre in my thesis, I found in my research some authors who pointed up the merits of the tonal qualities of the Negro's voice, and his ability to grasp lines and relive certain scenes.

Ten years have passed since 1953, and a little progress has been made. In the entire history of the theatre, up until the last decade, there have been few plays written with leading roles for Negroes. Recently, *Raisin in the Sun* and *No Strings* have appeared successfully on Broadway; the former with an all-Negro cast, the latter an interracial drama with a Negro leading lady. Other shows have been presented in the off-Broadway theatres, such as *The Connection*.

What others am I able to add to the list? Although there have been more shows involving Negroes, it seems as if we are facing another period where the Negro will again have to wait a while. For what? For someone to decide that American Negroes should be used in plays.

Producers and directors will tell you that plays, for any one of the three media of stage, screen, and television are difficult to sell if they involve Negroes. Not difficult artistically, they hasten to add, but financially. And yet you could spend considerable time counting the shows (minus Negroes) which have opened and closed since *Raisin in the Sun* and *No Strings*.

Not that the Negro is totally excluded from the theatre. In recent years there have been other shows in which Negroes have had bit parts. Many Negroes are used in plays and film. But all too often they are asked to portray other nationalities. Frank Silvera once told me that he entered the theatre by playing the parts of foreigners. Well, if one must lose his identity momentarily in order to get ahead, then one should take that step. Let us hope that Negroes who take this step will not forget who they were in the beginning and lose their identities forever.

Tracing the involvement of the Negro in American theatre, we all too often find him in the serving roles, saying "Yes, Miss, the car is waiting," or "Mr. Tom, yo' drink is ready," and the standard "Dinner is served." To deliver lines like this does not require an enormous amount of training, so why must a Negro deliver them? Why not any available person? You can almost hear the sub-titler muttering "Meanwhile . . . back at the stereotype . . ." It's true enough that American Negroes formed a servant class for many years, but it's dodging an important issue when a producer or director says, in effect, "you've done this for so long we just can't picture you in any other role."



FROM the days of slavery we have been known to sing our troubles and sorrows away down in the cotton fields. Today, singing around ol' massa's house is not enough. Action must be taken—the right kind of action for the best results. And that action is training. . . superior training. No matter what the area, top-notch training should be the goal.

I was not struck to take New York or Hollywood by storm after I graduated from Emerson, although I dearly love the theatre . . . every moment of it. Directing has always been my major interest, and I am concentrating on this area, hoping I'll find young people with that extra talent that will make them "go forth and shine."

One of my pupils is presently studying at the American Academy of Dramatic Arts, and my fingers are crossed for her. Others, since high school, have gone on to college acting groups, and they have done well.

Axiomatic in the theatre is that the right person must find you in the right place at the right time. Let us hope that those who are found are the sincere and dedicated ones. The devoted and talented individuals make it, although the road is long and in many places loaded with thorns.

Although there have been few major roles for Negroes in legitimate theatre, there are bright spots in the picture. Television is aiding the cause beautifully because a large number of Negroes are receiving good roles in worthwhile TV dramas. We may hope that as a result of being seen on television, some of these young people will be given opportunities on the stage.

Community theatres and summer stock are also aiding in the fight for opportunities for all young people who are talented and willing to work.

HAVE remarked on the paucity of Negro parts. There are also few Negro writers, and perhaps this is not in favor of Negroes as a group. Lorraine Hansberry presented a brilliant piece of work in *Raisin in the Sun*, and now James Baldwin has come to the front with selections quite noteworthy. As a result of the work done by these two young writers, perhaps something can be done. It would be interesting if Hansberry and Baldwin joined forces for dramatic purposes to see how the theatre would profit.

On the other hand, I do not believe that Negro performers necessarily need Negro writers to concoct vehicles for them. Dramatic situations need not be on racial themes in order for Negroes to participate. There is no reason that Negro casts could not perform works that heretofore have been played by white casts. Talent is talent, and it has no basis in skin pigmentation.

High school drama groups, and college theatres continue to contribute a great deal to the dramatic development of Negro youth. Early experiences on these levels encourage many to continue their training, and many a devoted teacher has, all unknowing, been a ghostwriter for a biography written on the sands of time.

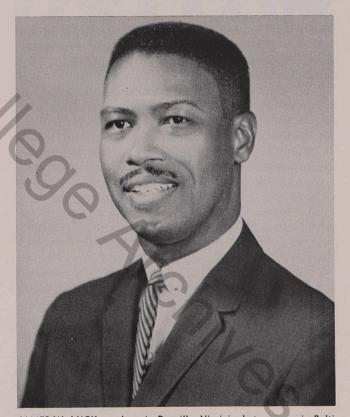
I am optimistic that the coming years will bring new opportunities for Negro actors and actresses. Playwrights, too, will share top billing. Given equal opportunity and training, the American Negro is capable of equal performance.

We can excel.

Several well-known performers in Hollywood and New York are going out of their way to aid in the fight for better parts for Negroes in the movies; this can and should be done in all mass communication media.

We must aid those who are willing to stick their necks out for us by showing them that we can and will do our part when called upon. Progress will always be the goal for those who feel they have something to share with the World.

It is no longer enough for the American Negro to take the stage only to announce that "Dinner is served." He must have the opportunity to show that he is worthy of joining the principals of the company at the table.



JAMES W. LUCK was born in Danville, Virginia, but grew up in Baltimore. His elementary and secondary schooling was in High Point, North Carolina, and he graduated with a B.A. in English from Fisk University. A Rockefeller Grant enabled him to continue the study of dramatic arts at Western Reserve University. While in Cleveland he worked at the Karamu Theatre and served as a substitute teacher in the city's public schools. He came to Emerson in 1952 and took his M.A. in Theatre Arts in 1953. Before joining the Army in 1954, he spent a year as Instructor in English at Barber-Scotia College in Concord, N. C. Since 1956 he has been at Columbia, S. C. teaching English, Latin, and Speech in high school, as well as serving as Guidance Counsellor and Senior Play director. He has been working in his spare(?) time at Johns Hopkins for his Ph.D., and spent the past summer studying at Harvard University.



# SEGRE-

by JOHN W. CAMPBELL

AM strongly in favor of rigidly segregated schools, and I believe that you are, in fact, in agreement with me—that it is absolutely necessary for the continuation of the United States in the terms we know it that our schools be segregated considerably more rigidly than they are today.

The liberals and do-gooders and those with special advantages to be gained have brought about changes in our schools, in our entire educational system, that is becoming an acute menace to America — and the Supreme Court decision such as the *Brown vs. Board of Education* case (the basic case in the integration cases in the southern schools during the last decade) was a serious mistake.

In the above statements, I am not referring to racial segregation, however. I'm referring instead to the overlooked and enormously critical problem of segregation by individual student ability.

The reason why the Negro segregation case, Brown vs. Board of Education, is so unfortunately tied up in the mess, is that it has been the basis for suits that do, in fact, make for improper integration of students of completely different, and noncompatible inherent learning ability.

The tremendous fuss and furore going on throughout the nation over Negro integration — racial integration in general — has so concentrated attention on that one completely unimportant factor that the really important factors of inherent individual differences have been violently suppressed.

And when I say that racial difference is a "completely unimportant factor," I mean that — and that proposition is, in actuality, what the most rabid integrationist NAACP member holds, too. That racial differences are not important.

The trouble underlying all this boiling-over racism is a complicated mass of snarled-up thinking, and horribly ill-defined terms. No one of the groups most violently involved in the dispute has done a half-way honest job of analysis of the facts involved; each is acting on violently emotional Doctrines, Dogmas, and Principles. And none of those doctrines, dogmas or principles has been defined well enough, by any one of the contending groups, to make sense of their own position, or that of any of the other groups.

The result is bad enough with respect to general living conditions; its effect on the educational system is not merely bad; it's disastrous.

I quite deliberately started off by making a statement that was practically certain to arouse strong antipathy in many readers — for the specific purpose of making it clear that you, too, have been suckered into falling for a propagandist's definition of "segregation" to such an extent that it's almost impossible today to read a statement without reacting to that propaganda-value. Just what does "segregation" mean? What's "a segregated school?"

Any non co-educational school is segregated by sex.

We have rigidly segregated washrooms all over this country, not just in the South. Segregated by sex. And



don't get sloppy in your thinking and say, "But that's natural! How else would it be?" Remember that neither the highly civilized Japanese, nor the Finns consider it "natural."

I noticed in a Savannah, Georgia, paper the other day that a Negro and a white woman were contending for some elective office in a local campaign. A century ago, both contenders would "naturally" have been barred.

"Segregation" means Negro vs. white, does it? For Pete's sake, friend, *please* straighten up your thinking and your terminology enough so that rational communication, outside of the propaganda-broadside method, is possible!

"To segregate" means nothing more than separation of a mixed collection into groups having determinably different characteristics. Like segregating ripe fruit from green fruit.

The Brown vs. Board of Education case didn't make segregation, as such, illegal; it made segregation on the basis of race alone illegal. It's still perfectly legal to have a school rigidly segregated on the basis of sex, of course. Or segregated on the basis of blindness, or on the basis of requiring that all registrants have graduate degrees before being admitted.

The trouble with the *Brown vs. Board of Education* decision stems not from law, but from libertarian assumptions that were built into that case, and from "scientific evidence" that seems to be definitely inadequate, and which has been attacked as actually fraudulent.

PROPAGANDA can produce some results that are straight out of fantasy, fairy stories, and the Alice books. Propaganda has the wonderful characteristic that Adolf Hitler — one of history's most expert and effective propagandists — very clearly stated: a lie told often and loud enough will overcome truth. Particularly if a considerable number of people would like to have it be true. Then the Big Lie becomes That Which Should Be True Whether It Is Or Not . . and dedicated believers in the lie arise to make it true.

Among the Big Lies of current cultural propaganda are a set of meaningless noises that sound like important, deeply philosophical Truths-because they strike many people as being desirable, such as: "All men are equal." "What goes up must come down."

You can extend that list of philosophical-sounding noises almost as far as the trajectory of Mariner II . . . which went up, isn't going to come down, and is a new satellite of the Sun. They all *sound* important, and they can be quoted with the philosophical-authoritative pompousness appropriate at various times when they support your dearly-beloved position, so they tend to seem as though they ought to be true whether they are or not, so they just must be true.

As to "all men are equal," that bit of nonsense is equally meaningless. Can you tell me one, single respect in which men are equal? Equal before God? Not if you accept any of the religions which hold that God segregates sinners from saints! And offhand I can't think of any religion which holds that God (or the Gods) don't judge, evaluate, and make distinctions between men.

"Equal before the Law?" Oh . . . yeah . . .? You mean a man of IQ 50 is held to have the same responsibilities and duties as a man of IQ 150? That all men must pay equal taxes? That some men, who are licensed doctors, don't have, under the law, special rights and special duties? That attorneys don't have special rights, privileges and duties before the law? (An attorney can't be summoned to jury duty.)

The difficulty is that God decided for reasons not clear to us that men should *not* be equal — and He created them with inherent differences. And men cannot undo that fact. But doctrinaires can sure try!

THE deadly part of it is that men can make unequal individuals equal by one method; they can cripple the strong, until the best has been sabotaged down to the level of the worst. They can take away the "unfair advantage" of the intelligent by crippling his abilities, punishing his achievements, and destroying his powers, until he is less competent than the normal. In times past, kings and tyrants held that they held the "power of Life and Death"; no king or tyrant in all history has ever held the power of Life. They have, however, held the power of death and destruction and crippling.

The doctrinaire—the Tyrant Liberal—today, holds that ancient power of Death and Destruction—and that is his weapon to achieve what he Just Knows is Right and Just—to make all men equal, despite God's unfairness in making some men more capable than others.

In the current cultural situation, it's been made easy to see that intransigent southern segregationists are seeking to suppress the competent individual Negro, to make him less-than-equal to the not-so-bright whites.

What's not so easy to see in the fog of emotionalism, is that the liberatarians and do-gooders are seeking to suppress the unusually competent individual of any race for the achievement of their doctrinal ideal of equality.

Here's where the trouble comes: a school system that "rewards" the more-competent student with more work, harder tasks, and no increased privilege, no increased status or desirable reward is, in fact, effectively punishing his display of ability. Suppose the reward for superior achievement in the classroom — finishing the assigned tasks more quickly — was being given the "privilege" of scrubbing the floors, polishing the windows, and tending the school grounds. Or running errands for the students who were slower and hadn't finished their assignments yet.

Who would, obviously, be the "second-class citizens" of that school? The students who were so stupid they acted bright, of course!

UNSEGREGATED schools are injurious to the subnormal and the geniuses alike. The subnormal, discouraged and overwhelmed by the equality-for-all problems presented them, withdraw from the hopeless effort of education, and achieve far less than their already limited potentials. An equality-for-all school does not allow the less-talented to develop the maximum of the abilities they do have.

And it does not allow the abnormally competent to



develop their high talents. It's stupid to expect a normal school teacher, herself oriented to everybody-ought-to-be-equal and nobody-has-a-right-to-special-advantages, to welcome the idea of some ten-year-old who can outthink her, penetrate the errors of her logic, call her on sloppy statements, and do a job of research in the library such that the teacher is forced to acknowledge her lack of information on her subject.

But . . . now we run into a very nasty aspect of the Brown vs. Board of Education decision, and its subsequent development.

Recently, several towns in New Jersey have been forced to "integrate" their "segregated" schools; the basis of the NAACP suit was that one school had a ninety per cent Negro enrollment, and the other a ninety per cent white enrollment. This, they contended, constituted *de facto* racial segregation.

That particular town had a population distribution by areas that made that natural result. The NAACP was, of course, just as hotly against that sort of population distribution, but that wasn't the legal point in that case.

It was decided that because of the fact that registration did not show a proportional representation by race, that therefore there was *de facto segragation*.

That is not a logical or valid conclusion.

It certainly falls in the class of "data insufficient for the conclusion proposed."

Yet that is an accepted proposition, and that proposition alone would be enough to cause great difficulty in setting up segregated-by-student-ability schools.

There is a never rigorously-proven assumption that's thrown around in all racial arguments that all races show the *same* distribution curve of intelligence and ability. That has not been proven.

There's adequate evidence to the contrary, available from a number of lines of analysis. First, in a normal distribution curve, the number of individuals — in a statistically significant large population — in any one range gives the scale of the curve; from the curve, then, the number in any other range can be predicted. That is, if we find one hundred twenty-five high geniuses at IQ 180, knowing the shape of the distribution curve, we can predict how many individuals of IQ 100 there will be in this population, et cetera.

Now *if* all races have the same distribution curve, then knowing the population of the group, we can predict how many super-high geniuses will appear.

Something seems to be wrong; some gears slipped somewhere. The assumptions don't match the facts. The caucasian race has produced super-high-geniuses by the dozen in the last five thousand years; the Oriental race has, also. The Negro race has not. And it's the super-high geniuses, not the ordinary, or run-of-the-mill geniuses, that lift a people from one level of civilization to another. The Industrial Revolution, for example, depended on a number of super-high-geniuses, backed up by a corps of high geniuses, working with an army of geniuses. The super-high-geniuses are never educated; they educate themselves, because there's no one around to teach them. Who could teach Abraham Lincoln, for instance? Who could teach

Leonardo da Vinci? Certainly Newton did have formal schooling — but the schools he attended were attended by a lot of other young men, and there does not seem to have been any sudden flood of Newtons coming from them. "Educational opportunities" never exist anywhere for the super-high-geniuses.

The fact that the Caucasian race has produced more super-high-geniuses in the last five thousand years suggests that the distribution curve for the Caucasian race does not in fact match that of other races.

I'm not talking about text-book type psychologicaltesting geniuses here; I'm talking about the individual of super-high, unmatchable pragmatic achievement. Anyone who says that Newton wasn't a super-high genius is off his rocker.

These super-high geniuses produced achievement that promoted the survival ability and adaptability of their race. Pasteur made it possible for men to adapt to disease-saturated areas by intellectual act that had, theretofore, been uninhabitable save by the slow process of genetic selection and evolution. This achievement made men more adaptable.

You don't have to rate those achievements in any special cultural terms-increased adaptability is the pay-off coin in the evolution of living things! The great chemists made it possible for human beings to eat rocks, drink petroleum, and be nourished. The race is more adaptable because of their genius-and that is a positive gain in absolute, not merely cultural, terms!

There is an *indication*, then, that the white race may in actual fact have a distribution curve that does not match that of the Negro.

AND there is other and more ordinary evidence that proportional representation of races is not the right answer.

To carry out a really wide-spread, long-continued, massive testing program, involving tens of thousands of individuals, and keeping track of them for some years, is an expensive proposition. The money for such a program is not easy to come by.

The school system of Sayannah, Georgia, since 1954, has carried out a massive testing program. Standard IQ tests, mental maturity tests, and scholastic achievement tests were given to all students in the Sayannah school system, and punched-card records kept for nine years, and the results computer analyzed.

The results showed that, at beginning grade-school level, the Negro children had a fifteen per cent cross-over with the white children's scores. (That is, fifteen per cent of the Negro children scored at or above the level of the norm of the white children.) At high school level, the crossover had dropped to two per cent.

Now let's just consider for a moment the emotional fireworks that would result from setting up a school system that was strictly, honestly segregated purely by individual student competence, simply using those figures for discussion purposes.

Assume that we have a city with a fifty-fifty distribution of Negro and white population.



The Doctrine, Dogma and Principles boys will be out for Hell and Hallelujah. Both sides will be. The instransigent white segregationists will be shrieking in defense of their violated Principle of the Color Bar. Their howls of rage will be exceeded, however, by the violent anguish of the NAACP, at the destruction of their Principle of Proportional Representation. But those howls won't be audible above the far louder and angrier screams of the parents of the children who have been officially designated "incompetent; second-class citizen." The whites will, of course, be peculiarly violent about that, because that's precisely what they've been afraid of for a century or so—the admission that some Negroes are superior to some whites.

The acute psychological pain resulting from such a system will be very real indeed — and will, curiously, bring the underlying principles of the *Brown vs. Board of Education* case into the thing in a sort of back-handed manner!

The basis for the Supreme Court's decision in *Brown* vs. Board of Education was testimony by a psychologist that segregation imposed psychological hurt on the rejected Negro children.

The Court's decision, then, was, in effect, that it was illegal to cause someone psychological hurt.

So we now have a very interesting question that needs resolution; if it hurts an individual to be told the truth, is it illegal — unconstitutional — to make him aware of that truth? Of course, that general idea is part of our present cultural philosophy — the poor, misguided sadist shouldn't be made unhappy about his misdeeds. And this poor, disturbed child shouldn't be made unhappy about his misdeeds. And this poor, disturbed child shouldn't get severe punishment just because he slugged the corner cigar-store owner, stole his money, and set fire to his place. It isn't nice to hurt people; it should never be done, because it isn't Kind and Good and Brotherly.

So . . . if it's unconstitutional to cause psychological discomfort, we can't have segregated-by-intelligence schools; they'll make some people extremely unhappy.

And if segregation by student-ability turns out — as we have reason to expect — to produce a system in which proportional representation of races does not exist . . . why, we can't have segregation by ability for that reason either.

Then, of course, the liberal-do-gooder group just *knows* everybody should be equal, whether they are or not, and they know that schools are intended to produce equality, not education anyway.

All in all, practically everybody has motivations for wanting the present unsegregated school system to continue in American education.

THE problem the United States faces is very simple: We have developed the highest standard of living the world has ever known, by developing the potentials of technology — of applied education.

The population which we are, today, supporting in luxury could not be supported, even at a subsistence level, without technology. Those wheat surpluses that are troubling the nation aren't due to the innate fertility of the soil; they're due to applied agricultural science — to bio-

chemistry and genetic science and soil technology.

The civilization that we in America know today is based on and dependent on high-level technology — and that of course means high-level technicians.

Inasmuch as men are not equal, not all boys can be trained to be technicians — and it is the sheerest insanity, the sheerest refusal to face reality, to believe for a moment that all children can be so trained. Only those children originally gifted with the required potentials can have those potentials developed into the needed abilities.

Now an educational system dedicated to the proposition that if all men aren't equal, we're gonna teach 'em to be, can only equalize men downward — it has the power of death, but not the power of life. The power of Life is reserved to God — and any people that mistakes itself for a collective form of Diety is doomed.

Today, despite long and loud campaigns for more young scientists, our technical schools are getting fewer applicants than they were before — fewer registrants from an increasing population!

The medical profession is having serious troubles, too. The doctors in most communities now are working fifty hours a week routinely, and sixty hours a week commonly—and they do not do so because they get paid time and a half for overtime.

Medical schools for some reason are having difficulty getting enough registrants — even when they rather desperately lower their standards for admittance.

Then we have another interesting technological problem. It's the problem of interconnections and interactions among communicating units.

As intercommunication increases, the problem of switching increases drastically.

That's happening in the problem of business organization. The number of interacting businesses in this country today is so great that the number of business executives required is also straining the limits of our capacity. But the "switching" involved there is decision-making, judgment-application — which is the factor machines can't handle.

It takes human beings of trained potential — men trained to think, think accurately and quickly.

A breakdown in any one of those three areas — science technology, medical technology or business technology — will mean a collapse that will be most interesting to historians of the future.

It will be the first time in history that a culture collapsed because of the failure of the educational system.

Never before has a culture been dependent on efficient education, so it has never before been possible.

It won't be at all interesting to those involved. Old-timers will be talking about the good old happy days of the early 1930s, when all we had to worry about was a Depression.

If the Supreme Court finds that the Constitution forbids segregated schools that make the incompetent unhappy—then it's time to start a campaign for a constitutional amendment that holds that Truth is never illegal, no matter how painful it may be.



# ALUMNEWS

LEAH C. SCOTT

# GUYSand DOLLS

Linda May Altman of the Bronx to PETER ALAN GREENHILL, '60 of Mount Vernon, New York. Miss Altman, who attended Syracuse University, holds a degree from Hunter College. In the fall she will be a candidate for a master's degree in education there and will teach in the city schools. Mr. Greenhill is a staff announcer with radio station WFAS in White Plains.

SUSAN X. HALLOCK, '62, of Newtown, Conn., to Scott Steven Serdahely of Palo Alto, California. Miss Hallock, a graduate of the Buxton school, Williamstown, Mass., attended L'Universita Italiana, Perugia, Italy, and the Philadelphia Museum College of Art. Mr. Serdahely also was graduated from the Buxton school. He attended Yankton college, Yankton, S. D., and Williams College, Williamstown, Mass., and is now an electronics technician in the Coast Guard.

Frances Dresser, of Needham, Mass., (formerly of Hartsdale, New York) to JAMES CARRIGAN, JR., '62 of Milton, Mass. Miss Dresser was graduated from the College of New Rochelle. Her fiance is currently serving in the U.S. Navy.

LINDA RUTH KADES '63 of Beloit, Wisconsin, to Dr. Arnold Mark Rosenblatt of Winthrop, Mass. Miss Kades is a speech therapist in the Danvers public schools. Dr. Rosenblatt graduated from Dartmouth College, and is a 1963 cum laude graduate of Tufts University Medical School. He is now an intern at Boston City Hospital.

GLORIA URBAN, '61, speech therapist at Metropolitan Hospital, NYC, to Arthur Friend, Graduate of New York University School of Commerce, and vicepresident in charge of productions at Harry Diamond, Inc., a men's sportswear concern in New York City.





Stephanie Louise Phillips of Buffalo, N. Y., to WINSTON PETER RABIDOU, '52 of Northfield on July 2 at the Unitarian-Universalist Church in Buffalo. The bride, a graduate of State University College of Buffalo, teaches art at New East High School in Rochester. The bridegroom has a bachelor of arts degree from Adelphi College in Garden City, N. Y. Following service in the Air Force, he taught at Fort Plain, N. Y., before joining the teaching staff at Ben Franklin School in Rochester. The couple will reside in Rochester.

Teresa M. Murphy of Hartford, Conn., to FRANCIS D. MURPHY, '57 of Newington, Conn. Mrs. Murphy, a graduate of the Norwich Free Academy and the University of Connecticut, also attended Central Conn. State College at New Britain. She is a teacher at Newington junior high school. The bridegroom is also a member of the faculty of Newington high school. The wedding took place on August 10, 1963, at St. James Church, Rocky Hill, Conn.

SUSAN ANN STUMP, '58 of Great Neck, New York, to Mark F. McDonnell, Jr., on September 1, 1962, The couple live only 20 minutes from Columbia University where Mark is studying at night. He is a supervisor at Equitable Life Ins., Co.

Susan Merritt Fingles of Storrs, Conn., became the bride of JOHN VLADIMIR STOROJEV, '61 of Sea Cliff, Long Island, N. Y. on June 9 in St. Nicolas Cathedral, Washington, D. C. They will make their home in New York City, where the groom is with Radio Free Europe. The bride is a graduate of the University of Connecticut with a B. A. degree in Political Science, and attended Johns Hopkins University School of Advanced International Studies. Her husband was graduated from Johns Hopkins Univ. School of Advanced International Studies with an M. A. degree.

LINDA J. TONRY, '62, of Weymouth, Mass., to Frederick C. Olday of Scranton, Pennsylvania on September 14, at St. Albert the Great church in East Weymouth. The bride attended Graduate School at Pennsylvania State University. Mr. Olday graduated from Pennsylvania State University and is a candidate for a Ph.D. degree in botany at Harvard University.

Linda Clare Selwyn of Belmont and Hull, Mass., became the bride of Lt. ARTHUR D. SCHIFF, '62, of Sharon, Mass., in June. The double-ring ceremony was performed at Beth El Temple Center, Belmont, by Rabbi Earl A Grollman, assisted by Cantor Jacob Seully. The bride attended Boston University and is planning to finish her studies at the Univ. of Denver.

MYRNA LOIS MANGEN, '63 of New Haven, Conn., to Sam Swirsky in August. He attended the Univ. of Conn. where he was a member of Tau Epsilon Phi and was graduated from Quinnipiac College with A.S. and B.S. degrees in accounting. He is presently associated with the U.S. Department of Labor in Connecticut.

Mrs. JOSEPHINE PORTONG RIGGS, '47 of Manhasset, Long Island, to Russell Gross McMillen of Woodbury, Conn., July 27, 1963. Mr. McMillen is president of Eastern Company, Naugatuck, Conn. He was awarded

his degree in metallurgical engineering from Carnegie Institute of Technology.

Harriett Hunovice of Pikesville, Md., to HOWARD SCHWARTZ, '60, of Bridgeport, Conn., on August 18, 1963, in the Beth El Synogogue, Pikesville, Maryland. The bride received a B.S. degree in speech and hearing from the University of Maryland, and is studying for a master's degree in audiology at Purdue University under an Office of Vocational Rehabilitation Traineeship.

ELENA F. ALTOBELLI of Framingham, Mass., to Kenneth G. Stuart of Lawrenceburg, Indiana, August 19, 1963 at St. Tarcisius' Church, Framingham. The bride is a speech therapist in the Montgomery Public schools of Indiana. Her husband is a Navy veteran and presently attending Purdue University.

GWEN KAIULANI SCHLEIF '61, of Honolulu, to Daniel Kaniela Ross, also of that city, on May 14, 1963. The couple were married in the Soto Mission by the bride's grandfather, the Venerable Reverend Ernest Shinkaka Hunt. Mr. Ross is with radio KGU in Honolulu.

Anne Mary Gaudette of Lowell, Mass., to GEORGE D. MESERVEY, JR., of Harwich, Mass., July 27, 1963, at St. Rita's church. The bride, a graduate of Keith Hall and Lowell State college, is a member of the Blessed Virgin sodality of her parish and the Massachusetts Teachers Association. She is currently employed as a teacher in Rome, N. Y. The bridegroom is a Brother of Phi Alpha Tau fraternity, and is now with the Air Force, at Griffiss Air Force Base in Rome, New York.

Anita A. Abrams of Brooklyn, New York, to DAVID L. DUNN, '59 also of Brooklyn, N. Y. on August 17, 1963. The bride is a graduate of Brooklyn College and is completing her Master's degree there.

BRENDA LOU JOHNSON, '63 of Melrose, Mass., to JEROME PAUL BURMAN, '63 of Dorchester, Mass., on August 18, 1963. Mrs. Burman is a speech and hearing therapist in the Quincy public schools. Mr. Burman is attending Tufts University Graduate School. They are living at 116 Ashland St., Melrose, Mass.



A daughter, Julia to Mr. ANDREW MACMILLAN, '54 and Mrs. Macmillan (ANNE-BARBARA KAPLAN, '56) of New Beford, Mass., July 10, 1963.

A daughter, Maureen Louise, to Mr. and Mrs. Mark Mc-Donnell, Jr., (SUE STUMP, '58) of New York City, June 14, 1963.

A son, Carl J. Schefrid, to Mr. RAUL L. LOVETT, '56 and Mrs. Lovett (NANCY TROY, '59) of Providence, Rhode Island, June 15, 1963. He joins a brother, Samuel, 13 months old.

A daughter, Susan Beth, to Mr. and Mrs. David Wheeler (ANN COHEN, '59) of Milton, Mass., June 24, 1963. There is also a little brother, Morris, 2 years old.

A son, Daniel Frederick, to Mr. and Mrs. Samuel E. Bernstein (NANCY ZISKEND, '61) of Bridgeport, Connecticut.



A daughter, Kimberley Anne, to Mr. and Mrs. William Ross (GAIL MORGENROTH, '63) of New Rochelle, New York, July 10, 1963.

A daughter, Lauren Ruth, to Mr. MAYNARD B. (CHUCK) ALBERT, '57 and Mrs. Albert of West Hartford, Connecticut, July 12, 1963.

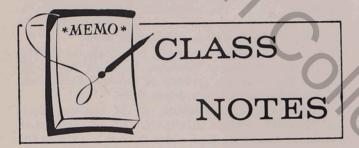
A son, Daniel Edward, to Mr. WILLIAM J. McGEE, '62 and Mrs. McGee of Marlboro, Mass., August 22, 1963.

1891
Mary Hussey Courtis

1899
Sara Handy McClintock

1907
Estelle Mooney Jeffery

1925
Miriam Berkowitz Wieder



Mrs. MARY HUSSEY COURTIS, 96, formerly of 127 Commonwealth Ave., Boston, Mass. died July 29, 1963, in the Milton Convalescent Home. Mrs. Courtis, widow of Thomas Courtis of Boston and Marblehead, was born aboard a ship in Brooklyn, New York, the daughter of the late Capt. and Mrs. Peter Hussey and as an infant sailed with her parents around Cape Horn in China. There here father was one of the founders of the first steamship lines to ply the China coast.

# MARY PARLIN HUDDY, 219 Kendrick Ave., Quincy 69, Massachusetts

Your class agent is serving her third year as President of the Golden Fellowship of Wollaston— the first group of senior adults formed on the South Shore.

# BERENICE WRIGHT (Mrs. I. K.) LEWIS, 18 West Constance Ave., Apt. 2-E, Santa Barbara, California

In October, Mr. and Mrs. Austin Basten (ISABEL ELLIS) of Lynchburg, Virginia, accompanied by their son and his wife, will fly to Scotland and Ireland where they will secure a car and tour the countryside. In the spring of 1964, they will open their lovely home for the Virginia Garden Tour.

Mrs. ELIZABETH CARL FESSENDEN of Florida, formerly of Willow, New York, recently visited your class agent on her tour through the West.

# CHRISTINE HODGDON (Mrs. E. C.) KIELY, 563 Fellsway East, Malden, Massachusetts

Miss EDNA MEANS, Dramatic Service of Tama, Iowa, specializes in Speech: dramatic readings, humorous and serious; monologues; orations; adaptations from plays, novels, stories, poetry; declamation and tournament material. For the Fall, she has announced the publication of 3 new dramatic readings by THEODORE V. KUNDRAT '50: The Tenth Fortune, a dramatic monologue; Roses in December, the story of a miracle; Juan Diego at Guadelupe; The Light That Failed, based on scenes from Rudyard Kipling's famous novel. For students in oral interpretation, interpretative speech, acting; for dramatic interpreters, readers, monologists, actors.

## MYRTLE HUTCHINSON (Mrs. Charles) BOYNTON, 145 Crystal Lake Road, Osterville, Massachusetts

When Emerson College graduates meet for the first time they find much to discuss, even though one was graduated with the class of 1913 and one with the class of 1963. A span of 50 years makes no difference in the interest and pride in alma mater. Mrs. INEZ BASSETT ALDER of Middleboro, Mass., and Miss JANET A. DRAGHETTI of Lakeville, Mass., a graduate of this year's class agree that even though there have been many changes at Emerson, the basic interest of the college is good and correct speech. Mrs. Alder's first teaching position was at Ruskin College (a theological school) in Tennessee City, Tenn., as head of the speech department. She has been the recipient of several degrees from various schools she has been associated with over the years, and looks back over 50 years of golden experience in the teaching profession. Even though she has retired from the teaching profession, Mrs. Alder has shown no desire to live a life of ease. She has recently consented to serve as president of the Middleboro Garden Club, and has been active in the League of Women Voters and the Middleboro Theater. Her achievements have been many and she says that her Emerson College training has always been a powerful back-log, and a tremendous help to her in everything she has done.

# JESSIE SMITH GILLESPIE, 457 Centre St., Apt. 6, Newton 58, Massachusetts

Your class agent writes that she is very happy to be getting in touch slowly but surely with friends of the long ago. "The almost fifty years just drops away and I see these dear people in classes and plays at 30 Huntington Avenue. We couldn't have been happier or more devoted even if we had been housed in a palace. Dear President Southwick, Dean Ross, Mrs. Hicks, Mr. Tripp, etc. We were so fortunate to be thrown day after day with the company of such charming, talented, and highly moral educators. But they were more than just our teachers—they were our friends, and, next to my family, probably the strongest influence for good that shaped my character in my formative years."

Mrs. VERNA OCKER GEISSINGER, writes that Carlsbad, California, is a lovely spot near the beach and she and husband are enjoying their retirement amid the flowers with a lovely ocean view.



As a most touching remembrance of his wife ARA DISHMAN MORRIS, Mr. Morris has presented the Abbot Memorial Library with a carrel. A plaque suitably inscribed has been placed on this carrel.

# 20 CATHERINE C. PERRY, 60 Russell Ave., Watertown 72, Massachusetts

To tell a tale on your Class Agent: a Chinese Ginger Jar by Catherine won first prize in under-glaze decoration in the New England Ceramics League show in Horticultural Hall this past month. Congratulations!

## HELENA COOK (Mrs. Charles H.) BEALE, 17 Rosemary St., Needham Heights 94, Massachusetts

Mrs. MIRIAM BERKOWITZ WIEDER of West Hartford, Conn., died at Hartford Hospital, August 19th, 1963. She was born in New Bedford, Mass., and lived in the Hartford area for 26 years. She was a member of Temple Beth Israel and its sisterhood, the Doborrah Society the National Council of Jewish Women, the Hartford chapter of Hadassah, and contributed to many philanthropic organizations.

Your class agent, long a leader in the Aid to Speech Therapy Committee of Emerson College, has been elected President of that group for the coming year.

# 26 ELIZABETH WELLINGTON (Mrs. John) SAMPSON, 96 Appleton St., Arlington 74, Massachusetts

We sympathize with ALICE SANDERS LISSNER whose younger daughter, Cornelia Cecil, died by her own hand on her 28th birthday, August 14, 1963.

# RACHAEL BATSON (Mrs. Kenneth) ROBIE, 20 Copley St., Brookline 46, Massachusetts

Mrs. MARY McPHILLIPS ANDERSON of Westwood, Mass., has been appointed by the Westwood School Committee to teach English and coach the debating team at the high school. She has had eight years of teaching experience in Vermont, Winthrop, and Quincy, and also has taught speech at two private schools. She received her Masters degree in education at Boston University.

#### ASTRID ANDERSON, 300 East 40th St., New York 16, N.Y.

From a newsclipping headed "Littleton High School Alumni News" we learn that Mrs. MARION IDE KIMBALL was a member of the Class of 1925. She and her husband have been residents of Gilman, Vermont for 28 years, and have been summer residents at Manns Hill in Littleton for the past 14 years. Mr. Kimball is vice president and general manager of Gilman Paper Company.

Mrs. FAYE SALLOWAY WINER'S son, Professor Esor Winer Ben-Sorek was recently appointed to the position of educational director of the Beth El Temple Center in Belmont. In 1959, while teaching at Emerson College, he was called to create a course of study in Modern Hebrew at Boston University and was further invited to teach classes in Hebrew, Old Testament and New Testament studies. Prof. Ben-Sorek has been cited for his outstanding work in Hebrew education, and has traveled extensively in Europe and the Middle East.

# 234 EDITH STONE (Mrs. Sidney) BIRNBAUM, 1980 Commonwealth Avenue, Boston, Massachusetts

Mrs. NELLIE SPOTNIZ COHEN of Chestnut Hill, Mass., has been appointed by the Mansfield School

Committee as a first grade teacher. She has been a substitute teacher in the Audubon, Ellis and Monroe Street schools in Boston since 1959.

# MRS. JUNE HAMBLIN MITCHELL, 4 Arlington Street, Apt. 21, Cambridge, Massachusetts 02140

In a recent communication from Mrs. PANDORA VOYATZIS LOUPAS, we learned that for the past fourteen years she has been a resident of Athens, Greece, and has been teaching at the American Mission School there. She lives at 37 Spefsippon Street.

#### '38 JOHN F. SHIELDS, 907 Main St., Malden, Massachusetts

Miss MARTHA McCARTHY of El Paso, Texas, received an M.A. degree in speach therapy from the University of Arizona in 1960. Since then she has worked in several clinics in Texas, and this past February took the plunge into private practice, and is currently "director" of the El Paso Speech and Hearing Center. She is strictly on her own, but hopes by this time next year to be in a position to hire another therapist.

# LESLIE BIDWELL, 540 East 20th St., Apt. 2-D, New York 9, New York.

Sister M. EVELYN (CONNELLY), director of drama at St. Agnes High School, Rochester, New York, has discontinued traditional Senior Plays. Instead she offers throughout the school year a program of plays at School assemblies taken from great periods—Shakespearean scenes, Moliere, Goldsmith, etc. There is no charge made to see these plays and Sister Evelyn writes that they have full audiences and find the plays very educational.

#### 48 ROBERT S. SILVERMAN, 226 Bradford St., Everett, Mass.

WNAC-TV's new recipe for exciting afternoon viewing is "Hollywood's Greatest Stars." They take marvelous movies, add some memories in the life and career of favorite stars and top it off with current activities of the actors or actresses. All this comes from Channel 7's BILL MARLOWE, host of "Hollywood's Greatest Stars," each Monday through Friday, from 2:30 to 4 p.m., starting Monday, September 9. Bill has been with WNAC since 1959. In his spare time he enjoys writing essays, plays, seeing plays and musicals, playing some golf and semi-pro football and dabbling in painting.

### '50 ART PINANSKY, 146 Bolton Street, Portland, Maine.

A former Quincy boy has his first comedy LP record spinning. And it could be just the break to send GENE WOOD up the same success ladder already climbed by his ex-partner BILL (Jose Jimenez) DANA. The record (Coral label) is called, "What Would Have Happened If?"—a comedy take-off on famous historic events and figures. Gene has fun with Adam & Eve, Caesar & Cleopatra, Charles Lindbergh, Alexander Bell, Columbus, David & Goliath. Wright Brothers, Boston Tea Party and, for a modern touch, John Glenn, the astronaut. Gene also does some writing and for sometime now has been doing the scripts for the Captain Kangaroo show.

A Speech Correction Workshop for teachers and parents was conducted at Madawaska High School, Maine, and ALLEN R. PIKE, speech therapist in the public schools



of Brewster, N. Y., and a visiting instructor at the University of Maine, conducted the workshop. He has been a visiting instructor in the Department of Speech, Univ. of Maine, for the past four summers where he has taught two courses in speech correction. He received his Master's degree from Northwestern University. His post-graduate work was done at Syracuse, B.U., Miami, and Teachers College, Columbia.

# Mrs. HELEN CULLIVAN BROTHERTON, 185 Hart St., Beverly Farms, Massachusetts

Mrs. ROSEMARY REARDON MARTINEZ of Marshfield, Mass., was the commentator for St. Christine's fifth annual Dessert and Fashion Show which was held at Dreamwold in Scituate last month. The show followed the theme "Pretty as a Picture" and featured fashions for all. Proceeds will go to St. Christine's Building Fund. Mrs. Martinez is active in college productions and has appeared with many theatre groups both here in New England and in Montreal, Canada.

ANTHONY R. GRASSIA of Watertown, Mass., has recently been appointed a teacher of English at the Watertown high school. He taught seven years in Billerica at the Howe Junior high school where he was also director of the theatre workshop. During the past two years he has served on the gifted child committee and was English consultant on the elementary school level. He received his master's degree from Boston University, and is presently studying for his doctor's degree at Boston University.

'53

EDGAR PILLSBURY of Fall River, Mass., directed I Go A-Fishing, a religious drama, for the 72nd annual reunion of the Reorganized Church of Jesus Christ of Latter Day Saints in Onset. In August he directed Deadwood, a play written by C. Lee, which was also presented at his denomination's church grounds in Onset.

Since 1960 to the present time, Mrs. NORMA AB-RAMSON APT of Dallas, Texas, has established and developed Speech Therapy for the entire Parkland Hospital Cases include all types of language disabilities—in and out patients. She also speaks frequently before civic groups on Speech Therapy.

#### \*55 KENNETH C. CRANNELL, 5 Nira St., Malden 48, Mass.

The sensitive Edward Albee play "The Death of Bessie Smith," was presented this summer by Boston's newest professional theatre, the Theatre Company of Boston, Inc., and ERNIE McKINNON of the Boston-Roxbury City News staff, starred as Jack, Bessie's traveling companion. The Theatre Company is a non-profit resident equity company and will present their plays at the Hotel Bostonian. In addition to Ernie's dramatic ability, he is an accomplished singer, possessing a rich baritone best suited for popular ballads.

We extend deep and understanding sympathy to Mrs. CLAIRE BROWN NIXON on the passing of her husband. He died very suddenly and unexpectedy while they were in Saigon, So. Vietnam. Claire has returned to Marblehead, Mass., with the children, where she has bought a lovely old house at 11 Tucker Street.

Mrs. BARBARA SWARTZ RICH says she has moved back to civilization and is living at 95 Warren Street,

Newton Centre, Massachusetts, and would very much like to hear from any Emersonians in the area.

# '56 PATRICIA WEHKOJA (Mrs. William J.) DONAHUE, 32 Mill St., Maynard, Massachusetts

Among those receiving advanced degrees from Simmons College in June was HOPE V. CAREY of Pawtucket, Rhode Island—M.S., School of Library Science.

# \*57 THOMAS F. CARROLL, 94 Powderhouse Boulevard, Somerville, Mass.

BOB HANDY of New York City has been named Assistant Public Relations Director of the Jewish Guild for the Blind, which is one of New York City's major philanthropic organizations. The Guild provides training, psychiatric care, and employment for blind persons of all faiths, races and ages.

# JOHN C. LeBLANC, 212 S. E. Walnut St., Apt. 102, Minneapolis 14, Minnesota

JOHN ZACHARIS, formerly of Bradford, Mass., has written a television series script, "America: Great Issues, Great Speeches," which is being distributed by the American Broadcasting Company. John is presently studying for a doctorate at Indiana University, Bloomington, Indiana. The first segment in the series was televised over WABC-TV, New York City, July 2. The entire series will be used by ABC affiliates and independent stations throughout the country in the fall.



Chubby, jovial, "lovable" SUE STUMP, who was forever being called "Career Girl" by a certain young man, has slimmed down and married the "nicest man she ever knew and ever will know" she writes. "I am most decidedly a career girl, the most important career going and I love it!" Sue and husband, Mark McDonnell, plus wee Maureen Louise are living in New York at 420 W. 206th Street, NYC 34, N.Y.

#### 159 HARRY MORGAN, 1862 Beacon St., Brookline, Mass. 02146

Mrs. JANET SEBASTIAN SCHMITZ has been employed by the Cleveland Public Schools to teach Speech Therapy.

DAVID J. GREENBERG of Haverhill and Boston is factory representative in the western states for the K.L.H. Research and Developing Corp. of Cambridge, Mass. He will remain in Los Angeles for one year, then return to Boston.

DAVID L. DUNN is returning for his second year at Hicksville as a Speech Therapist. He is also reopening his clinic, which is now known as the Rugby Speech and Hearing Center. He does tutoring in addition to Speech and Hearing.

GAYLE COHN writes: "Everything is going just fine in Florida. We finished a showing recently that was transmitted via Telstar to Italy as it was for an Italian Sportswear firm with offices in Miami. The same show



was seen through movie houses in the United States and will be seen in the Florida exposition at the World's Fair." She hopes to be a part-time teacher at the Junior College in her area in the field of personality improvement.

# PHILIP AMATO, 42 Dakota Street, Dorchester, Massachusetts 02124

MACEY LEVIN, formerly of Brighton, Mass., is teaching English at the Hewlett High School, Hewlett, Long Island, New York. Macey formerly taught English and theatre arts at the Lowville Academy of Lowville, New York. He will attend Long Island College, Brooklyn, where he plans to complete his master's degree. Macey is married to the former Roberta Lubarsky and they have one daughter, Julie Haya.

WILLIAM A. FERRARA of North Providence, R. I., has been appointed reading supervisor in the public schools of Norton, Mass. He taught in the public schools of Rhode Island for seven years and for the past three years has been teaching reading at Emerson. He is active as an actor in community theatres in Rhode Island and has written lyrics and music for Children's Theatre productions at Emerson.

# JUDITH C. ESPINOLA, Department of Dramatic Arts and Speech, University of Delaware, Newark, Delaware

TED BAKER of Marlboro, New York, was drafted in "good ole" U.S. Army last March, and is presently Broadcast Specialist at Fort Riley, Kansas. Army address is: Pvt. Theodore M. Baker, US 51504337, Hq. & Hq. Co., 1st Inf. Div., Fort Riley, Kansas.

DICK LEFEBVRE has accepted a position with the Johnstown, New York, Public Schools as a speech therapist. He has been speech therapist at Portsmouth, New Hampshire, Rehabilitation Center since graduation. His new address is: 212 South Melcher St., Johnstown, New York.

DONALD Mackenzie Marsh of Old Town, Maine, has been singing at the Arundel Opera in Kennebunkport for his second season, and sang several important roles during the season. He played Don Alhambra in Gilbert & Sullivan's Gondoliers at the Arundel Theatre, and this show was taped for television uses. It will be seen over both commercial stations and over the ETV network later.

Dan and GWEN SCHLEIF ROSS will make their home, after November 1, at 1170 Hunakai Street, Honolulu 16, Hawaii.

#### LINTON L. NELSON, 1422 E. 80th Street, Cleveland, Ohio.

The Hingham School Committee has appointed Mrs. LINDA TONRY OLDAY of Weymouth, Mass., as speech therapist for the coming year. During the past year she taught as a graduate assistant at Penn State University.

BEHROOZ KIA, after a year at the Pasadena Playhouse, worked for CBS, and then Warner Brothers as an assistant director. In July of 1961, he returned to Tehran as producer-director for Television Iran. He produced a 25 minute documentary on Iranian popular painting and won the prize for the best film documentary of the year. He has just finished shooting a screenplay whose basis is the Mithraistic philosophy, and is presently editing some miles of film for release this fall. Behrooz plans to go to Italy to gain more experience. "There are excellent opportunities for me there," he writes. Iran is a small country, and he says that the motion

picture industry is new there. As if cinematography, producing, editing, and directing weren't enough, Behrooz was on the scene of a January, '62 plane crash on 14,000 foot Zard Kooh in Iran. He saved the lives of four Americans aboard the aircraft, and received both a medal of honor from his government, and a certificate of appreciation from the U. S. Army.

ELLANA LITCH of New Jersey has been appointed to the faculty staff in the department of theatre arts at Emerson. She will teach "Drama As a Community Service" and "Stage Make-up." A 1962 "Who's Who Among Students in American Universities and Colleges", Ellana has been employed for the past year as administrative assistant to the department of theatre arts; drama instructor in both the evening and summer divisions at the college, and a part-time graduate assistant.



She was appointed make-up artist for the Boston Children's Theatre 1962-63 season and will continue in this position during 1963-64. She also appeared in the college's 10th annual musical production of "South Pacific" in May. More recently, Ellana has been honored by Bamberger's of New Jersey to include her portrait in their Gallery of "Distinguished Women of New Jersey" to be shown in their store in recognition of her activities. The Gallery is part of their permanent collection of outstanding New Jersey women.

WAYNE K. HAMLIN has returned from Greenville AFB, Miss., to his Connecticut Air National Guard unit at Bradley Field following his graduation from the United States Air Force technical training course for fire protection specialists. He was trained to prevent and fight structural, aircraft and material fires and to perform preventive maintenance on fire fighting equipment and vehicles.



HAMLIN

LONERGAN

BOB LONERGAN of Willimantic, Conn., has been commissioned a second lieutenant in the United States Air Force upon graduation from Officer Training School at Lackland AFB, Texas. He was selected for the training course through competitive examinations with other college graduates. He is being reassigned to Duluth International Airport, Minn., as a weapons controller.

BILL McGEE of Marlboro, Mass., is sales representative for California Packing Sales Co. (Del Monte Foods), Brookline, Mass.



For a while, until the Army decides to shuffle things again, Pvt. JOHN BERTSCH can be reached at Co. A, 5 Bn., 3rd TNG REGT BASIC, Fort Leonard Wood, Missouri 65475. His serial, if you have any space left on the envelope, is NG26818753.

SUSAN J. BOBOLA of Willimansett, Mass., has accepted a position as speech and hearing pathologist at the Rhode Island General Hospital in Providence, R. I. A graduate of Chicopee High School, she also attended Russell Sage College in Troy, N. Y. At Emerson she was vice-president of Phi Mu Gamma, a national fine arts sorority and treasurer of the Girls' Athletic League. She is a member of Sigma Alpha Eta. a national honorary speech therapy fraternity and an associate member of the America Speech and Hearing Association. Susan is a member of the First Congregational Church of Chicopee where she played the organ and was active in church affairs.

Mrs. ANNE EPSTEIN BROMER of Winthrop, Mass., will be a graduate assistant at Simmons College School of Library Science and will also be attending Simmons.

Army Pvt. ALAN P. COHEN of Marblehead, Mass., has completed eight weeks of training as an information specialist at The Information School, Fort Slocum, N.Y. During the course Alan received instruction in journalism, public speaking, national and world affairs and radio and television techniques. He entered the Army last February and completed basic training at Fort Jackson, So. Carolina. He is a member of Alpha Epsilon Pi and Phi Alpha Tau fraternities.

JANET A. DRAGHETTI of Lakeville, Mass., will join the teaching staff of the new Regional High School in Plymouth in September, teaching English, speech and drama. During the summer, Janet has been directing swimming classes for three age groups; life saving courses, adult evening classes, and a special class for competitive

swimmers at Clear Pond Park, Lakeville, Mass. This was her fifth summer at the park.

DICK GOLDSTEIN of New Rochelle, N.Y., has been touring London, Amsterdam, Rome and Paris this summer. In September he begins graduate study in Theatre Arts at Ohio University.

Mrs. ELLEN SOUTHARD JEHLICKA of Duxbury, Mass., has been appointed speech therapist for grades K-12 by the Scituate School Committee. Ellen has done practice teaching in the Woburn and Medford schools.

ADELE H. LERMAN of Newton Centre has been appointed a speech therapist in the Haverhill school department, effective Sept. 1.

Mrs. CELESTE McDONALD DIFRUSCIA of Lawrence, Mass., will join the teaching staff of Haverhill High School this fall. She will teach drama and speech in addition to English.

EARLENE L. WELLS of Bristol, New Hampshire, was graduated from the Univ. of New Hampshire on June 9, 1963. She received a Bachelor of Arts degree in the field of English Literature.

LOIS M. WINSTON of Maplewood, New Jersey, is working for Booker & Doud, Inc., who presented and wrote the popular album, "The First Family."

BOB ANDERSON, former sportswriter and editorial assistant, has been assigned to news coverage and announcing at WIDE Radio, Biddeford, Maine. In addition to this he will have his own program Monday through Friday from 9-10 a.m. and 1-2:00 p.m.

Mrs. MEREDITH SHAPIRO STERN informs us that she is "thrilled with her new job." She will be doing speech therapy in six elementary schools during the year which should prove to be an excellent experience for her. She is living at 5709 Yucatan Drive, Orlando, Florida.

DICK and PENNY MASON AVERELL are settled in their new home at 31 Owen Street in Hartford, Connecticut. Dick is an announcer at WRYM and Penny has accepted a position with the Bristol Public Schools as a speech therapist.

Chile

SECOND CLASS POSTAGE PAID AT BOSTON, MASS.

Емевсои Соггесе 130 Велсои Ѕтвеет Востои 16, Mass.

**BEACON** 

