

BULLETIN OF
Methodist College
NEWSLETTER

VOLUME 5, No. 2

JUNE 1964

HISTORY MAKING EVENTS IN SPRING OF 1964

Dr. Lucius Stacy Weaver Inaugurated First 43 Graduates
First President of Methodist College Receive Diplomas



Governor Terry Sanford, Chairman, Board of Trustees, assists Dr. Weaver with his gown prior to the Inauguration.

On Monday, June 1, 1964, the first 43 diplomas to be awarded at Methodist College were presented to the first graduates by Dr. L. Stacy Weaver, president of the college.

More than 600 people gathered in the Student Union at 10:30 in the morning to witness and share in one of the most significant events since the enrollment of the first freshman class of 88 students on September 16, 1960.

It was most fitting that Bishop Paul N. Garber of The Methodist Church, should be the one to deliver the commencement address to the first graduating class. It was Bishop Garber who delivered the address at the formal opening of the college September 19, 1960.

Bishop Garber in the Commencement address cited Francis Asbury, the first Methodist Bishop in the United States,

(See Graduation Page 2)

On April 10, 1964, Dr. L. Stacy Weaver was inaugurated as the first president of Methodist College.

For many people it seemed rather unusual that the president should be inaugurated almost seven years following his election to office. But being a new college the circumstances are different.

Dr. Weaver was elected to the office of president on June 22, 1957. For three years there was really no college since there were no students. The first freshman class enrolled on September 16, 1960. It was still the feeling of Dr. Weaver that his inauguration should be postponed until the first senior class became a reality—"a full-fledged college having four classes on campus."

The occasion was one of reflection as well as projection. President Weaver's inaugural address was considered by

(See Inauguration Page 3)



Guy Beattie receives first diploma from President Weaver.



Methodist College's First Graduating Class, June 1, 1964.

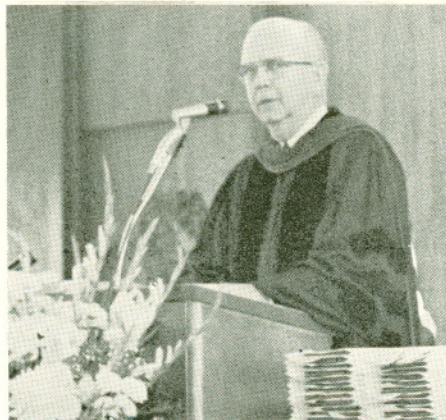
(GRADUATION continued)

as an exemplary figure of poverty, humility, sympathy and kindness, who achieved "an internal happiness." He urged the graduates to follow this example in achieving happiness, rather than seeking happiness through material things.

The atmosphere was filled with anticipation as Dr. Millard Burt, dean of the college, began the presentation of candidates for degrees, and Guy Baker Beattie, Jr., son of Mr. and Mrs. G. B. Beattie of 1304 Duplin Road, Raleigh, stepped forward and received the first diploma to be awarded by the college.

Other members of this historical class to receive diplomas were: Betty Graham Bunce, Stedman; Louise Freeman Council, White Oak; George Fennel Dempsey, Jr., Clinton; Dixie Collier Godwin, Linden; Julian Daniel Jessup, Wallace; James Wilson Johnson, Dunn; Amos William McLamb, Garland; Lula Ritter Marley, Robbins; Lucy Smith Martin, Grays Creek; David Saxton Myers, Charlotte; John Kern Ormond, Jr., Parkton; Barbetta Smith, Hope Mills; Harriett Mellon Smith, Raeford; Yvonne Spires Tilley, Spring Lake.

Lois Stephenson Cade, Helen Lucille Carter, John Capers Downing, Samuel Reese Edwards, Jr., Paul Joachim Gorski, Ronald Sherwood Greene, Ralph Finton Hoggard, William Connor Holland, III, Jack Manly Hunter, Marlene Barnhardt Johnson, Virginia Knox Kern, Robert Herman Lapke, Elizabeth Beecher Mazur, Harvey Dale Meeks, Patricia Mae Melvin, Betty Neill Guy Parsons, Dawn Hamby Parsons, Janice Barrett Peters, Samuel Marsden Pope, Alice Adella Smith, Louis Spilman, Jr., Ruth Carter Stapleton, Francis Xenophon Stewart, Harold Junior Teague, William



Bishop Paul N. Garber delivers first Commencement address.

Henry Walker, II, Ann Graham Watson, William Alexander Wolfe, and Jerry Crane Wood, Fayetteville.

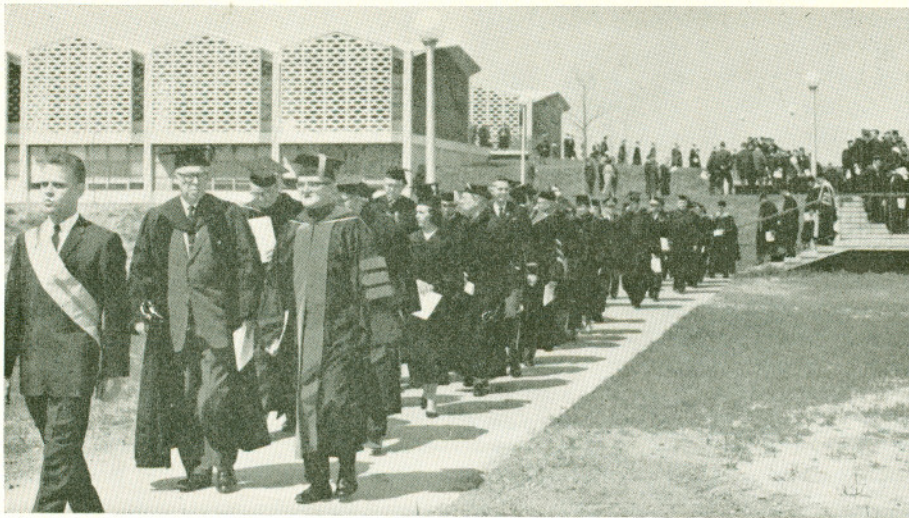
Four members of the class graduated with honors: magna cum laude, Ralph Finton Hoggard, Virginia Knox Kern; cum laude, Betty Graham Bunce, Louise Freeman Council.

On Sunday, May 31, the first Baccalaureate Service was held in the Hay Street Methodist Church of Fayetteville. Dr. Mark Depp, Minister Emeritus, Centenary Methodist Church, Winston-Salem, delivered the sermon.

On Sunday afternoon at 4 o'clock Dr. and Mrs. Weaver honored the graduates and their families at a reception in the lounge of Garber Hall.



TOP: Student Marshals, Eugene Coats, chief; Jimmy Reid, and Ima Jean Hutchinson lead first Baccalaureate Procession. BOTTOM: Baccalaureate Recessional. From left, Dr. Samuel J. Womack, Jr., Dr. C. D. Barclift, Dr. Mark Depp, and Dr. L. Stacy Weaver, led by student marshals, David Herring and Barbara Holmes.



Student Marshal, Claude Cash, leads University and College representatives in Inaugural procession.

(INAUGURATION continued)

educators and churchmen to be of great significance in the midst of the current trends in higher education. (The complete text of Dr. Weaver's address is printed in this Newsletter.)

Dr. John O. Gross, General Secretary, Division of Higher Education, Board of Education of The Methodist Church, was the principal speaker for the occasion.

Speaking on the subject, "The Christian College Marches Backward Into the Future," Dr. Gross stated that today's massive system of higher education began with "a small spring of Christian idealism in New England . . ."; consequently, the schools which followed found a "natural affinity" between religion and the liberal arts.

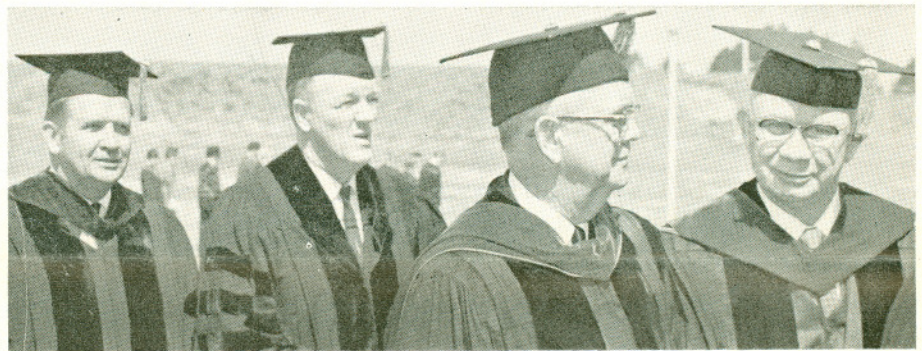
He pointed out that the publication of Darwin's *ORIGIN OF THE SPECIES*, the passage of the Morrill Act of 1862 and the influx of German trained professors in the graduate schools shifted the focal point of education away from religion to science. "Secular education," said Dr. Gross, "fails to develop the moral and social values necessary to our existence." He reminded the audience, however, that if the church college is to be a recognized part of American education, it must be a sound educational institution with an emphasis on the liberal arts and the Christian heritage. "It must also be," he said, "a place where students are not only educated to do something but to be something."

Official greetings were extended to the president by Julian Jessup, President of the Student Government Association; Dr. Charles Ott, representing the faculty; Bishop Paul N. Garber, representing The Methodist Church; Ivy May Hixon, President of the North Car-

olina College Conference.

The high moment in the ceremony came when The Honorable Terry Sanford, Chairman of the Board of Trustees, who presided over the ceremony, gave the Charge to the President and performed the Act of Installation. Bishop Garber offered the prayer of dedication.

Dr. Samuel J. Womack, Jr., pronounced the invocation and benediction. Special music was provided by The Fayetteville Symphony Orchestra under the direction of Dr. Willis Gates, and by the Methodist College Chorus under the direction of Alan M. Porter.



From left, Governor Sanford, Dr. Weaver, Bishop Garber and Dr. Gross in Inaugural procession.

President Weaver's Family

Another inspirational moment in the ceremony was the introduction of President Weaver's family. Members present were his wife, Elizabeth; his mother, Mrs. C. C. Weaver; two sons, and their wives, L. Stacy Weaver, Jr., Fayetteville attorney, and Dr. Charles Weaver, Assistant Superintendent of Schools in Asheboro. A granddaughter, Elizabeth, and grandson, L. Stacy, III, were also present. His son, Walter, who is in his doctoral program at Drew University,

was unable to attend. A sister and three brothers were also present for the occasion: Miss Janie Weaver, Winston-Salem; P. J. Weaver, Greensboro; J. H. Weaver, Greensboro; and C. C. Weaver, Jr., Elkin.

Ninety-three official delegates were present from colleges, universities, learned societies, church boards, professional and educational organizations.

The Inaugural Luncheon

The Inaugural Luncheon for official representatives and guests was held in the college dining hall and was presided over by Dr. Millard P. Burt, dean of the college.

During the luncheon the following people brought greetings to the president. Wilbur Clark, Mayor of Fayetteville; Richard L. Player, Jr., President, Fayetteville College Foundation; A. C. Dawson, Executive Secretary, North Carolina Education Association; Charles F. Carroll, State Superintendent of Public Instruction; William C. Archie, Director, North Carolina Board of Higher Education; D. Trigg James, Executive Secretary, Southeastern Jurisdictional Council of The Methodist Church; C. P. Morris, Executive Secretary, Board of Education, North Carolina Conference of The Methodist Church.

J. O. Tally, Jr., trustee of Methodist College, gave the response to the greetings.

Trustee Certificates Presented

President Weaver recognized the trustees of the college and presented each with a certificate of service.

The invocation was given by The Reverend Vergil E. Queen, President of the Commission on Higher Education, North Carolina Conference of The Methodist Church. Dr. Allen P. Brantley, Executive Director, Commission on Higher Education of the North Carolina Conference of The Methodist Church, pronounced the benediction.



President Weaver and his Mother, bottom center, hear greetings from, left to right, Dr. Charles Carroll, The Honorable Wilbur Clark, Dr. D. Trigg James and Dr. A. C. Dawson.

RESIDENCE HALLS DEDICATED APRIL 10, 1964

During the afternoon of the day of the Inauguration of President Weaver the two new residence halls were dedicated and officially named.

The women's residence hall, which will accommodate 150 students, was officially named Garber Hall in honor of Bishop Paul N. Garber.

The dedicatory plaque, erected in the lounge of Garber Hall, is inscribed as follows: "This building is dedicated in honor of Paul Neff Garber, Bishop of The Methodist Church whose vision, courageous leadership, and devotion to the cause of Christian Higher Education led to the establishment of this institution."

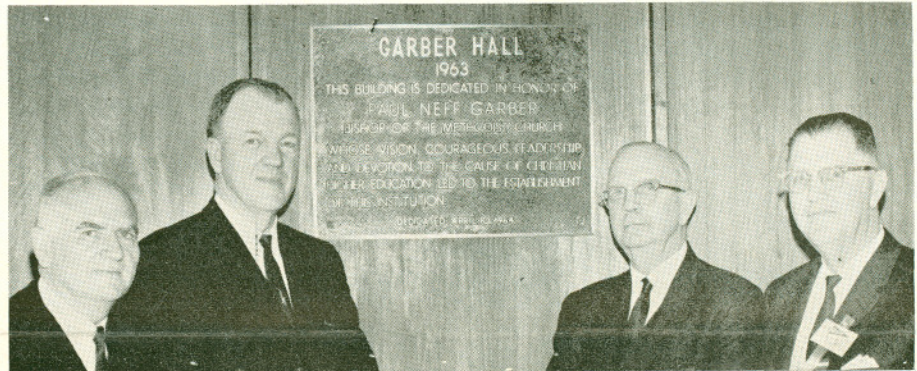
Participating in the ceremony were: R. Grady Dawson, Superintendent of New Bern District of The Methodist Church and trustee of Methodist College; President Weaver; O. L. Hathaway, Superintendent of Durham District of The Methodist Church and trustee of Methodist College; and Bishop Garber.

The men's residence hall, which will house 160 students, was officially named Cumberland Hall with a plaque inscribed as follows: "This building is dedicated in honor of all the citizens of Cumberland County whose interest and support assisted in the founding of the college, and whose contributions continue to promote its growth and development."

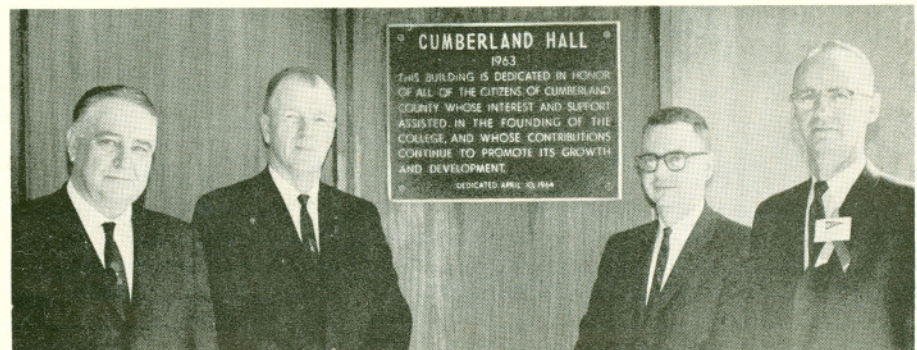
Participating in this ceremony were: C.

D. Barclift, Pastor, Hay Street Methodist Church, Fayetteville; President Weaver; B. L. Davidson, Superintendent of Fay-

etteville District of The Methodist Church; and Richard L. Player, President, Fayetteville College Foundation.



Garber Hall dedication participants, from left, O. L. Hathaway, L. S. Weaver, Bishop Garber, R. Grady Dawson.



Participating in Cumberland Hall dedication, from left, C. D. Barclift, President Weaver, Richard L. Player, Jr., and Barney L. Davidson.

THE INAUGURAL ADDRESS OF DR. LUCIUS STACY WEAVER

April 10, 1964

"FROM COTTON FIELD TO COLLEGE"

Governor Sanford, our distinguished guests, ladies and gentlemen:

It would be a poor soul who would not be grateful for your presence here today. And so please allow me to begin by expressing my deep appreciation for your coming. So many of my professional colleagues and my personal friends are present that I could not attempt to enumerate them. To mention some would be to omit others. But perhaps I may be pardoned if I express the gratitude of my heart that my mother and other members of my family are able to be here; and if I say a special word of appreciation for the presence of the speaker of the morning. He has come a great distance, taking time from a busy schedule, to honor us by his presence and to share his wisdom with us. I count it a blessing that I am able to number him among my friends. He is a great Christian educator of world-wide repute.

New institutions are not bound by tradition. And so, we are probably establishing a "first" here today by holding these exercises almost seven years after the incumbent took office. And the mathematics of the calendar would suggest, if nothing else, that we are probably holding them as near the end as the beginning of my term of office. But for the first three years after I undertook the commission of turning a cotton field into a college there was no institution here, and thus no opportunity to celebrate an inauguration. When the college opened its doors four years ago and admitted a freshman class, we decided that it might be appropriate to further defer these exercises until we became a full-fledged college, having four classes on the campus. And so I welcome today the presence of the first senior class of the college, who are participating in the academic procession.

Many questions must be answered by one who undertakes to build an institution from the ground up. Questions of size, design, and construction must be determined. These answers require much time and study before anything tangible begins to appear and take shape. But I shall not dwell on these. Suffice it to say that answers were provided and action taken on the basis of these decisions. I wish rather this morning to make a few suggestions about the direction an institution such as we envision here ought to take in today's world.

I am not interested in the exercise in

semantics which attempts to draw fine lines of distinction between the terms 'church college', 'church-connected college', and 'church-related' college. I prefer rather to speak of the 'church-supported' college. Educational history amply demonstrates that those institutions which are supported with reasonable adequacy by their constituent body remain church institutions; those that are not, do not.



The church was the fountain head of education in the early days. The first nine colleges founded in America were church-related. But the church is no longer the mass educator. The demands of our industrial society have created an educational need so great, so varied, and so complex that all elements of our society have been called upon to help meet the need. It is literally true that the hewers of wood and drawers of water of this generation have to know more than did the professional people of a few generations ago.

So the church college has come to play a more selective role in the scheme of higher education. This role is likely to proportionately diminish, rather than increase, in the future, in my judgment. Assuming that the role of the church college in the future will be more qualitative than quantitative, what direction should the emphasis of such an institution take?

The church college should prepare and train the future leadership of the church, both lay and clerical. Indeed the church must be in the business of education for its own self-preservation. If all segments of our society demand a higher and higher level of education, can the church do less? Can the vital and eternal truths of the Christian faith be entrusted to the ignorant and the ill-informed in a world,

which needs to hear the message of the Christian church as never before? To ask the question is to answer it. If the church is to continue to contribute the leaven to our society which only the church can contribute, the church college must continue to send into the bloodstream of our culture men and women who will take their place as leaders of our society, in the professions, as teachers, and in all walks of life, who are dedicated to the Christian ethic and whose pursuit of truth gives deserved consideration to the truths of religion. The corollary duty of the church college to train the clerical leaders of the future goes without saying. Even if we dared entrust this duty to the State, constitutional prohibitions would stand in the way.

The church college should also contribute its part of the answer to two unanswered questions in higher education today. (1) Who shall be taught and (2) What shall they be taught? Educators constantly change the answers to these questions, as perforce they must. Our answers today are little better than expedients. We are still selecting college students on the basis of the economic competence of their parents. The Creator in His divine wisdom did not distribute intelligence on that basis. Then, as a further expedient, we have adopted so-called objective tests to make onerous decisions for us. Now please do not misunderstand me. Testing has value when properly used. We could hardly do without it in any modern system of education. But test results should be evaluated and considered along with other criteria. I do not accept the thesis that a prospective student who makes a specific score on a given test should be admitted to educational opportunity, while one who makes one point less should be cast into outer darkness. I fear we shall look back in wonderment a generation hence at some of the uses we are making of testing now. The great percentage of failures and drop-outs, between the freshman and senior years, indicates that our present methods of selecting candidates for higher education leave much to be desired. The results of a recent four-year experiment at Harvard University, which has caused a change in admission requirements at that institution, give evidence of a return to sanity in this area.

The difficulty is that we have never yet been able to devise a test which will tell us whether a young man or woman has, in addition to intelligence, the fundamental strength of character to meet and overcome hard tasks; to refuse to be discouraged in the face of disappointment and adversity; whether he is gen-

uinely interested in getting an education or is more concerned to participate in the country-club activities of the weekend; whether he is motivated to prepare himself to make his maximum contribution to his day and generation or whether he would prefer to join the great horde of beer-bloated sex-seekers who swarm over the Florida beaches during spring vacation masquerading as college men and women. But perhaps the colleges should not be asked to bear too much responsibility for this latter group. They are the product of the culture which has produced them; too much money, too little work, too irresponsible parents. They are the froth and foam and effervescence of a too-affluent society.

The second question relates to the curriculum of the church college. If it is to meet its objectives this must be in the liberal arts. It is evident that the concept of liberal education has undergone considerable change since its introduction by the Greek philosophers. They conceived of it as education for a leisure class. We have no such purpose today. We have broadened it to include the natural sciences, pre-professional training, and teacher education. This latter area allows the church college to send into the public school system young people who are dedicated to the Christian ethic who will teach by example what they are now proscribed from teaching by precept. Such teachers are imperatively needed now that the Supreme Court is busily engaged in prohibiting the free exercise of religion in the public schools.

One difficulty is quite apparent in our present program of undergraduate education for teachers; we are trying to do five years work in four. Only in teaching, the mother of all professions, do we attempt to complete professional

training within the span of an undergraduate program. The necessity for this, of course, arises out of the fact that we have never paid teachers enough to justify the requiring of five years of preparation. As this situation is corrected we ought to move toward a full year of professional training for all teachers, following the bachelor's degree. However, I believe we ought to make this program available in four calendar years, for those who desire it, by the adoption of a four-quarter or three-semester academic calendar. Another outgrowth of such a program, in conjunction with the community college movement, will probably be the development of institutions which begin their offerings at the present junior year and continue through at least one year of graduate study. Indeed such an institution is opening in Florida this fall.

Let us return to the concept of the liberal arts. The basic meaning of the word is to set free. Liberal education, therefore, is an education for free men, designed to preserve that freedom. The road of mankind's struggle for freedom is marked by many milestones: Magna Charta; a division of sovereignty between ecclesiastical and secular government, thus altering the medieval conception of all government as coming from God through Papal hands to a divinely anointed monarch; a religious Reformation; a scientific and technological revolution; a political movement in the United States which led to the Declaration of Independence and a self-governing system under a constitution; a civil war and an Emancipation Proclamation which freed those whose wrongs caused Jefferson to tremble, remembering God's justice; the Atlantic Charter; President Kennedy's declaring in his inaugural address: "We will make any sacrifice, en-

sure any hardship—that freedom may be preserved." By virtue of these we all walk the earth as free men today.

An education for citizens of such a free society is an education designed basically for all, and only limited in application by natural capacities, which are highly variable. Though we do not limit ourselves to the education of an elite, based on heritage and wealth, as other societies have done, this is not to say that, by a continuation of the educative process, a natural elite will not emerge from generation to generation. Nature makes some more able, others less so; who can say just when and where the talented and not so talented will appear?

Finally, I suggest that the pre-eminent task of Christian higher education is to release and harness the limitless power of the human spirit. This is the only power man possesses which is greater than the natural power he has released and harnessed. The power of the spirit is mankind's hope to control the material power which has been discovered and unleashed in our world. Conscience, no less than competence, is the proper concern of the church college. Unless we are able to establish the supremacy of the spiritual over the material, it is not beyond the realm of phantasy to imagine that some day a highly intelligent madman may stand on the shore of one of our great oceans, atomic torch in hand, and there produce an explosion of hydrogen atoms so great as to reduce the planet Earth to a lifeless cinder, revolving around the sun for aeons yet to be as a permanent reminder of the failure of God's experiment with man.

Development and strengthening of the spiritual nature of man once occupied a position of pre-eminence among the purposes of higher education. Let it be restored.

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