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# THE FURMAN MAGAZINE/SPRING 1973



## IN THIS ISSUE—STUDENT LIFE

Students: The New Adults  
Religious Enthusiasm on the Campus  
Student Government-A Fading Tradition?

# The Furman Magazine

Spring 1973

Vol. 20 No. 2

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## COVER

Riding bicycles is a favorite pastime of Furman students. More than 250 students brought their bikes to the campus this year. Furman senior Joe Green took the cover photograph of Pamela Whitlock and Walter Cottingham.

## PHOTO CREDITS

Joe Green—front cover

Glenn Gould—pages 1, 2, 3, 4, 6, 8, 10, 11, 13, back cover

Sidney Hall—page 14

Troy Tyson—pages 16, 17

Dan Cathy—page 18

Graham Hoskins—inside back cover

## STUDENT LIFE AND ATTITUDES

*Now that the war in Vietnam is over and student riots seem to be a thing of the past, what are college students really like? Do they resemble their counterparts of ten or 20 years ago—before the trouble began? Are they disillusioned, apathetic, satisfied with the status quo? Have they found new causes, new interests?*

*In this issue of the magazine we had hoped to tell what Furman students today are like, but we soon realized this was an impossible task. The subject is too broad and too complex; for every generalization about students we make, there are many exceptions, and even as we go to press, circumstances are changing. And so we revised our goal. Now we aim only to give you a glimpse of some current student attitudes and a few aspects of student life.*

*Actually, the attitudes of contemporary students seem to be vastly different from those of their predecessors. Dean of Women Marguerite Chiles, who has worked with Furman students since 1945, believes that these attitudes spring mainly from students' conviction that they are and should be treated like adults. (See article beginning on page 9.)*

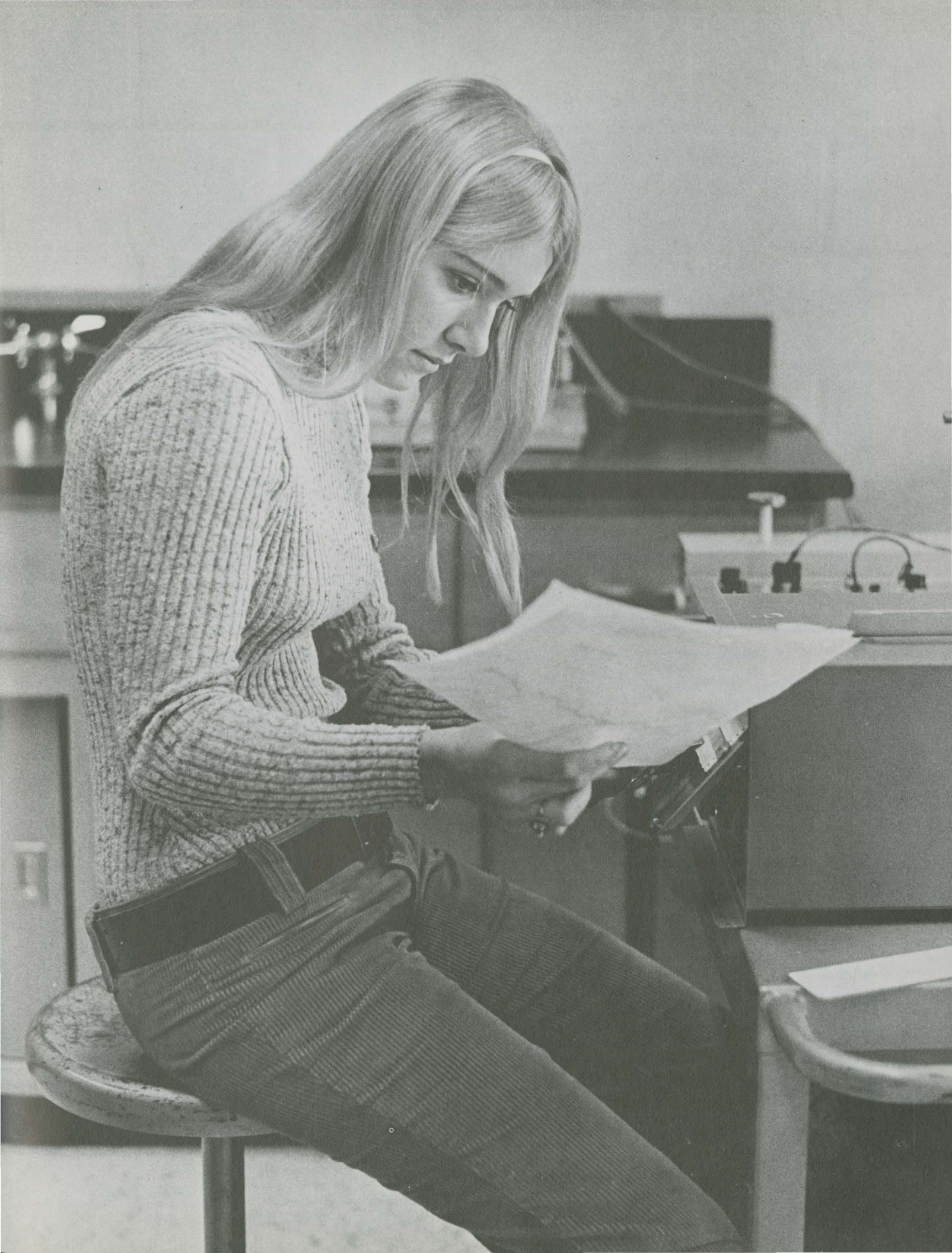
*Many students seem to find satisfaction in volunteer work—more than 1,000 Furman students serve as volunteers with the Collegiate Educational Service Corps—while other students have turned to religion as a sustaining force at this point in their lives. Furman Assistant Chaplain Jim Pitts has been a first hand observer of the wave of religious enthusiasm that has swept across college campuses. (See page 15.)*

*Student government is in the midst of transition from an organization that was mainly concerned with enforcing campus social regulations to a body which has some voice in the actual governance of the university. Adrienne Radulovic, 1972-73 president of the Furman student body, fears that student government may wither and die if students do not gain some real part in the decision-making process. (See page 19.) Junior Don Janney, who has taken part in many campus activities, feels the need for time to think and study. (Page 12.)*

*If any one trend seems almost universal, it is that Furman students are working harder and studying more.*

M. H.

*Photo right: Sophomore Jennifer Johnson spends much of her time in chemistry labs.*



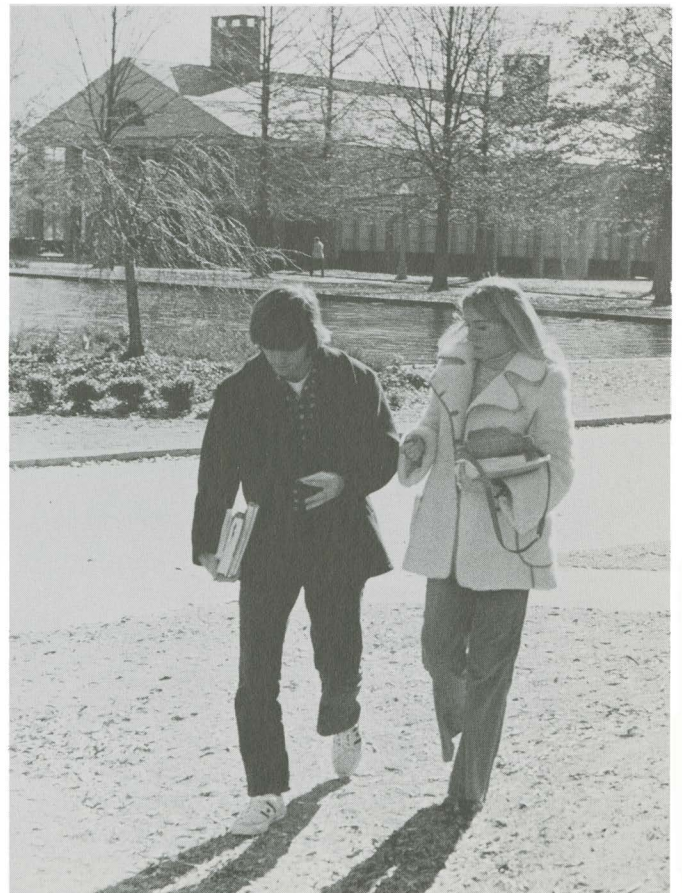


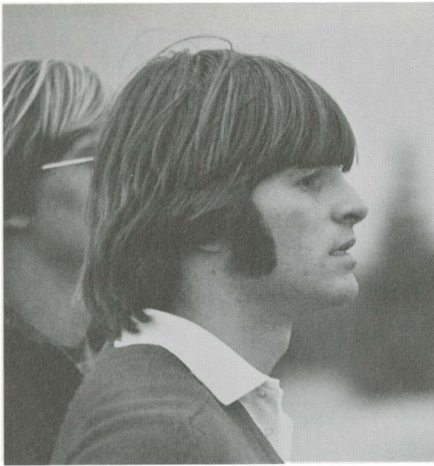
## Jennifer and Jim

Jennifer Johnson of Athens, Tenn., and Jim Martin of Florence, S. C., are fairly typical Furman students. Pinned since last October, they spend as much time together as they can, but their daytime schedules are so different that they usually just meet at meals. At night and on weekends they eat out once in a while, go to some ball games, concerts, movies and dances, but more often they just study together. During dorm open houses, which are held on weekends, they usually study.

An economics and business administration major, Jim expects to graduate in June. He is president of The Knights Eternal fraternity, which takes up a good bit of his time. In his four years at Furman he has been a member of almost every men's intramural team, including basketball, baseball, football, soccer and tennis. Jim is looking for a job in the Greenville area, but he plans to attend graduate school in a year or two.

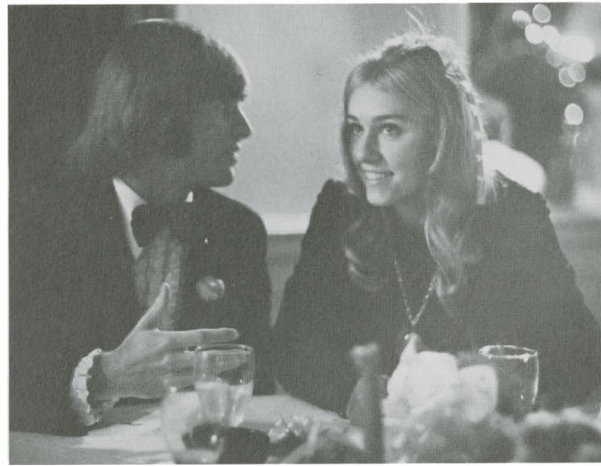
Jennifer is a sophomore, a chemistry major and a pre-med student; she plans to become a doctor. Chemistry labs take up most of her time. During the winter term she took one course which involved working in the lab from 8:00 a.m. to 5:30 p.m. Jennifer is also a member of Social Board and the women's varsity tennis team.

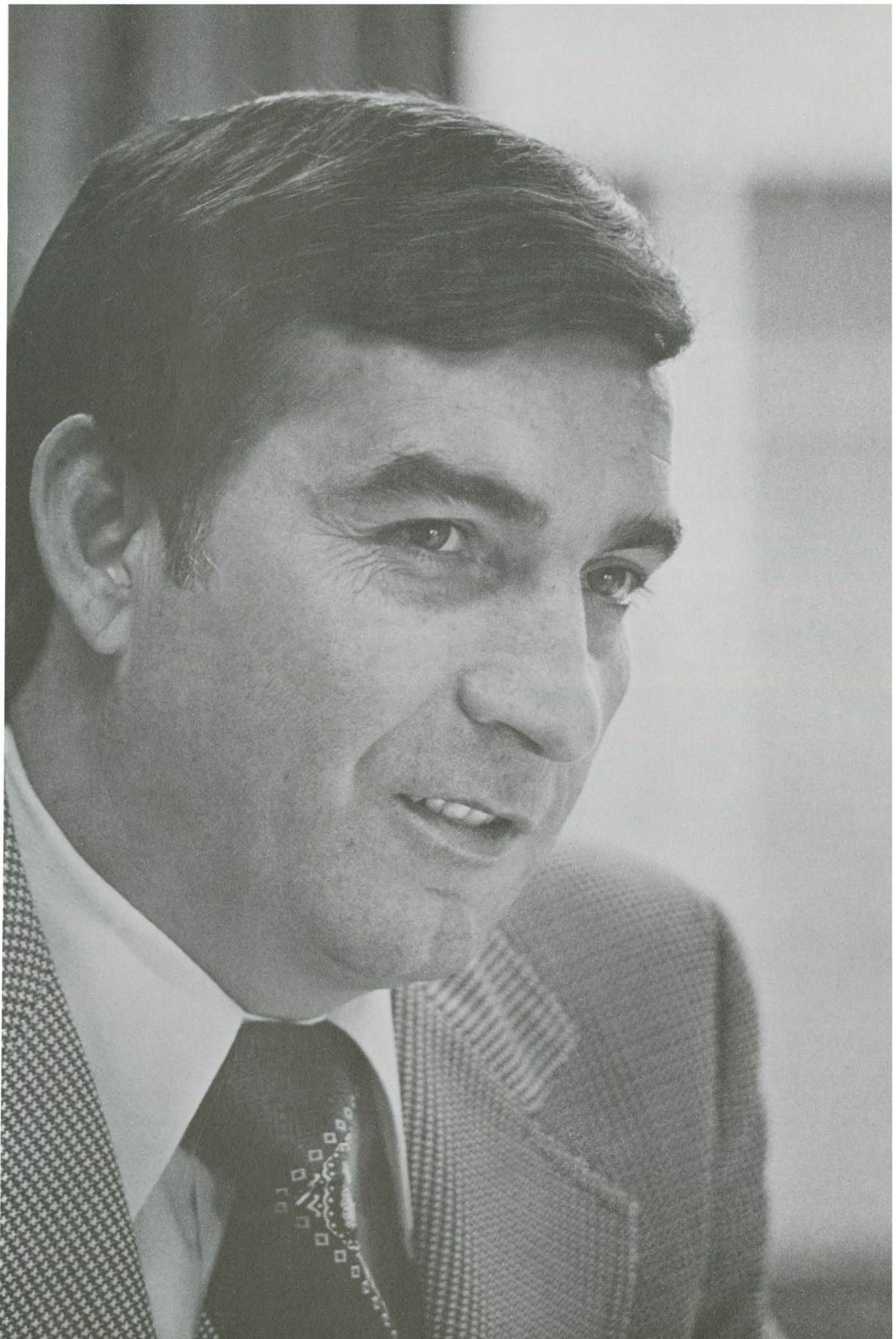




*Jim Martin was a member of the men's intramural soccer team this year.*

*Jennifer and Jim attend occasional dances, like the Knights Eternal Christmas formal (right), but more often they spend their time together studying. A business administration major, Jim hopes to work in Greenville after graduation.*





GLENN GOULD

# William Leeke: Advocate of Reform and Rehabilitation

By Maryneal Jones

Next spring 40 million television viewers tuned in to ABC's Movie of the Week will hear the dramatic story of a state prison inmate who gained international fame in amateur boxing through a rehabilitative prison system administered by Furman alumnus William Dent Leeke (class of '56), director of the South Carolina Department of Corrections.

Professional actors will portray Bill Leeke and inmate Bobby Lee Hunter, twice the national amateur flyweight champion, a young Charlestonian serving an 18-year sentence following a 1968 manslaughter conviction. Hunter also won championship bouts in South America, England and the Soviet Union in a career that led to elimination bouts for summer Olympics in Munich.

The ABC 90-minute film staged at Manning Correctional Institute near Columbia will show the 22-year-old's training and related rehabilitation and Bill Leeke's decision to release the prisoner in custody of officer Ray Satterfield for travels in this country and three foreign countries.

The Bobby Lee Hunter story, poignantly revealed on a David Frost show last summer, is a symbol of reforms Leeke has established since becoming director four years ago. In that short time Leeke has substantially increased the system's educational and training programs, employed a full-time psychiatrist, added 750 new employees, arranged better training and higher salaries for correctional officers, created a research and planning division, and dipped heavily into federal funds. Leeke's leadership has resulted in expanded facilities for young offenders to separate them from experienced criminals. Also, a special facility has been erected for aged and handicapped prisoners, the only structure of its kind in the nation. Also, six pre-release centers have been established in six South Carolina communities. And Leeke has vowed to destroy the century old granite cell block five tiers high at Central Correctional Institution—the old "state pen" on Hampton Street, Columbia.

Leeke's modernization of state prison facilities and administration, including far-reaching plans for community rehabilitative centers, has attracted national attention. Respect for his programs has earned federal grants under the new crime bill as well as funds and

enabling legislation from the state legislature. State appropriations for the Department of Corrections have increased from \$2 million to \$8 million annually since Leeke became director in 1968. In that time the department has tapped almost \$3 million in federal funds and another \$139,000 in state adult education and vocational education funds. Of the federal grants received, \$1.5 million came under the Law Enforcement Assistance Administration and the rest from divisions of the Department of Health, Education and Welfare and the Department of Labor.

Obviously, the phenomenal amount of grant money has been well spent, not only in improvement of facilities but in implementation of programs that work to reduce crime. For example, pre-release centers in Greenville, Spartanburg, West Columbia, Charleston and Rock Hill show a success rate of better than 90 percent in prisoners becoming productive, law-abiding, tax-paying citizens after release. Also, the average inmate in work-release has become a \$358.07 per year tax asset rather than a \$2,600 per year incarcerated liability for South Carolina taxpayers.

Although crime is now considered one of the most serious problems facing America today, with the crime rate having increased almost ten times faster than population, until 1968 only about two percent of all taxes went to the total system of criminal justice, according to Leeke. "It has been woefully neglected," he said.

Dealing with prisoners in a humane way is a sensible approach to reducing crime, Leeke said recently in his pleasant new offices on Broad River Road, Columbia. "Out of every 10 people incarcerated, nine will return to society, and just locking someone up for a while will not make him a good citizen. Our programs help a person find out what his problem is, why he turned to crime, and how he can overcome that way of life. It makes economic and social sense to rehabilitate rather than punish."

For that reason, old cell block No. 1 has to go, said Leeke. "You cannot treat a man like a human being in that ill-designed, outmoded, overcrowded fortress. You can only keep him there like an animal in a zoo."

Leeke counts his own background an advantage in



## William Leeke: Advocate of Reform and Rehabilitation

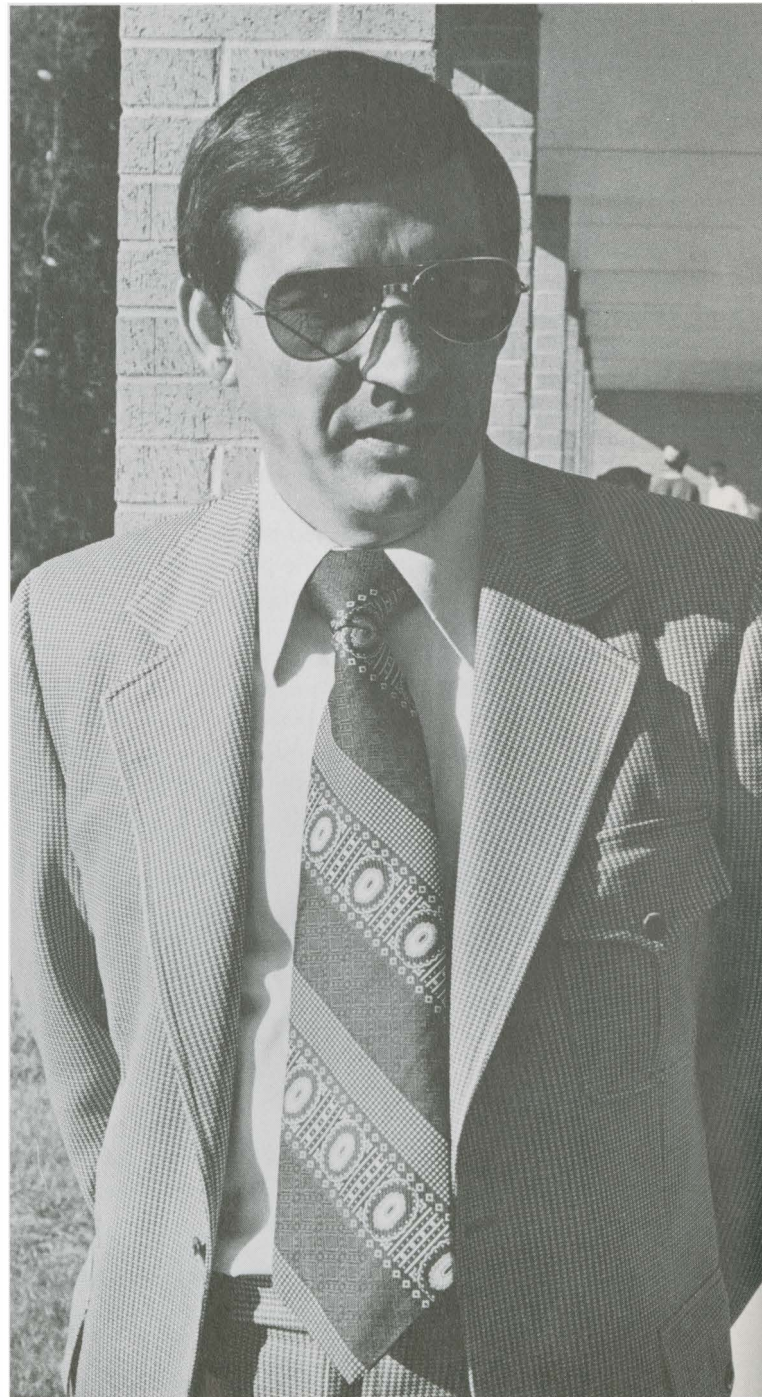
correctional dealings. "I came from a good, decent middle income family, but I was not naive. I was suspended from school for pranks. I jerked sodas, delivered papers, unloaded box cars, and in summer shot pool and gambled. I'm not shocked by what my fellow man does and I do not make judgments upon him," he said. "Yet, there are a small number in confinement who should never be released unless medicine and psychiatry break through to change their behavior."

Director Leeke is not all heart. "You must maintain enough stability not to become engulfed in their problems," Leeke said. "Social work does not solve crime. But you have strong feelings when you see 17 and 18 year olds messing up their entire lives. The challenge is to find ways to motivate people who have made some bad mistakes. You cannot put unreasonable expectations upon them, but you *can* help them fulfill their potential."

Discussion of crime, criminals, prisons and justice usually raises the controversial question of capital punishment. Leeke has never been an advocate of the death penalty. He explained why. "All you need to beat it is the right lawyer. Let's face it. South Carolina's track record in the electric chair is 90 percent the black and the poor."

For a small town Mississippi boy who left on a night train for Furman University immediately after high school graduation with a greater interest in summer semi-pro baseball than college enrollment, Bill Leeke has come a long way in a complex vocation. Leeke's brother, Henry, a dentist in Simpsonville, S. C., influenced his decision to come to Furman and his plan to become a dentist. The plan prevailed through three years at Furman, but two quarters at the University of Tennessee dental school convinced Bill dentistry was not to his liking. There followed an Army stretch and a return to Furman to major in psychology.

While a graduate student in psychology at Furman in 1957, Leeke took a part-time job as supervisor of education and athletics at the Greenville County Rehabilitation Center, later became superintendent of that center and moved up through the ranks to head the state prison system and make a name in penology in this country.



GLENN GOULD

*“The challenge is to find ways  
to motivate people who have made  
some bad mistakes.”*

Bill Leeke. The same guy who quelled a full scale prison riot within four hours soon after assuming the top post in 1968, and who earlier, as warden of Central, walked among some 1400 angry prisoners milling about the prison athletic field after a \$50-thousand rampage, and in effect said “Cool it.” And they did. To this day, any prisoner with a grievance gets the ear of Director Leeke. Four months ago Leeke named two ombudsmen to serve as direct links between inmates and himself. There have been no riots since the 1968 melee.

With 18 years’ experience in penology, Leeke has been able to implement reforms that had been only talked about during the administration of his predecessor, Ellis MacDougall, under whom Leeke served as administrative assistant, warden and deputy director. Leeke credits MacDougall for laying groundwork and creating a climate in the state legislature for programs later funded and operated during Leeke’s administration. “I admired Ellis MacDougall and we often exchanged viewpoints,” Leeke said.

In numerous speaking engagements around the country, Leeke has expressed his views and cited South Carolina’s accomplishments in criminal reform. He has been deeply involved in two vital publications, *The Emerging Rights of the Confined*, interpreting the more than 1,000 State Supreme Court, Federal District Court and United States Supreme Court decisions relevant to correctional law, and a manual on causes, preventive measures and methods of controlling riots and disturbances in correctional institutions. The latter publication was produced under Leeke’s chairmanship of the American Correctional Association Committee on Riots and Disturbances. The comprehensive 223-page volume on “Rights” was a project of the new Research, Planning and Development division of the South Carolina Department of Corrections. Leeke is credited for leadership in that unprecedented nation-wide study.

Leeke is the author of numerous articles, has testified before the United States House of Representatives Select Committee on Crime and the United States Subcommittee on national penitentiaries. He has been president of regional and national correctional associations and has served on many boards and committees dealing with crime. He travels considerably, and more often than not, works a 14-hour day.

“I’m away from home more than I would like to be, but my wife was aware of the demands of my work before we were married, and she accepted that,” Leeke said. Mrs. Leeke is the former Mitzi Lewis of Mullins. They have a 7-year-old daughter, Licia. The Leeques live in a two-story white brick home on the grounds of Harbison Correctional Center for Women. The center occupies facilities once used for a Presbyterian junior college, and the home was that of the college president. Mrs. Leeke’s interest in her husband’s career is indicated in monumental attention to scrapbooks on his activities.

Leeke gets things done, demands accountability from employees and is insistent upon accurate, written records, but is no blockbuster, according to a close associate, Sam McCuen, a former Columbia *State* news reporter who is a member of Leeke’s staff.

“Mr. Leeke gives calm, direct instructions and expects you to work only as hard as he works, but that might be 48 hours straight!” McCuen said. “He is keen on organization and communication, and gets to the point quickly. Although he will listen to someone who knows what he’s talking about, nobody influences his basic philosophy of morals,” McCuen said. “He is polished, compassionate, and has a fine sense of humor that often breaks the tension of a hard-driving, problem-solving meeting. And he has a memory like a filing cabinet. If he told you something to do, it had better be done the next time he asks you about it!”

Leeke left the prison system once to make more money in private industry. He had been superintendent of the Greenville County Rehabilitation Center when he became a sales representative for a division of the 3M Company. After two years he returned as administrative assistant to Ellis MacDougall.

On two occasions the state of Arkansas has tried to lure Bill Leeke, but apparently Leeke still has things to do in South Carolina. Like getting rid of cell block No. 1. □

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*Maryneal Jones, director of the Furman News Bureau, was previously editor of the Chesterfield, S. C., Advertiser and director of public information at Chesterfield-Marlboro TEC. Her articles have appeared in Sandlapper and the state TEC magazine, Impact.*



GLENN GOULD

# The New Adults

*Students think of themselves  
as adults and want to make  
their own decisions, says Furman  
Dean of Women Marguerite Chiles*

"The emergence of the American student as a social and political power has had a tremendous effect on society in general and colleges in particular," said Furman Dean of Women Marguerite Chiles recently. "In the past few years young people have acquired a new legal status; they have created the sexual and religious revolutions; they have been the chief source of strength to the feminist movement and the anti-war movement, and their attitudes toward traditions and authority have undergone radical changes."

As dean since 1964 and, before that, as director of women personnel at Furman since 1945, Dean Chiles has probably spent more time trying to understand students than anyone else at Furman. Although she has worked primarily with women, she has come to know countless students of both sexes and speaks of their attitudes and problems with both insight and perplexity.

"Working with students today is entirely different from working with students 20 years ago," she said, "because students' attitudes and ideas have changed so drastically."

Today's students are bright, competitive, highly motivated, sophisticated and many are world-traveled, she said. Not only have they been affected by their recently acquired legal status, but for years they have been growing up faster because of rapid changes in society. Many traditions and activities, such as homecoming and beauty contests, which meant so much to college students in the past have become a big part of the high school experience so that by the time students get to college they have little interest in such events. Students who have served as student leaders in high school, who were editors of yearbooks and newspapers and members of many organizations, are reluctant to take on such responsibility again in college.

"More and more I hear students say, 'I overdid the leadership bit in high school. I worked hard and got what I wanted from it, but it's just not worth my time to do it again. Now I am more interested in a real intellectual experience!'"

The college student who wants to get involved in student government today, she said, is apt to be a political science major who wants the experience because he or she is going to law school. Student government itself means something entirely different from

what it did ten or 20 years ago. "Today it means being on the Board of Trustees; it means working with the mayor in Greenville; it means sponsoring voter registration, fighting pollution and drug abuse. It does not mean reporting the student who breaks a regulation."

Students' attitudes toward sex have changed considerably in the past ten years, she believes. "The new sexual morality affects student life in many ways. For women it involves much more than just the fear of pregnancy. Some girls who abandon traditional sexual mores for the so-called new morality suffer from feelings of guilt. Others are affected by the actions and opinions of their friends. In any case they are frank in their discussions of sex and they need frank, informed counseling."

The ratification in 1971 of the 26th Amendment, which gave 18 to 20 year olds the right to vote, and the subsequent movement in most states to give full legal rights to this age group reaffirmed students' growing desire to be treated as independent adults.

"For years and years," she said, "the concept of young adulthood has been gradually changing in the minds of students. But now students consider themselves adults in every way when they finish high school, and they have some legal backing for their attitude."

"In some states 18 year olds may marry, they may buy alcoholic beverages, they may make legal contracts. In fact, legally they may do anything their parents may do. And the courts are looking more favorably on suits brought by young people."

For this reason, she said, the average college freshman thinks of himself not as a "young adult" who is willing to ask what he may or may not do, but as a person who has a right to make his own decisions, particularly those decisions which affect his style of life. He is willing to abide by the laws of the land, but he does not care much for rules of a university that go beyond these laws.

This attitude has had far-reaching effects on the college community. "College administrators realize that they cannot possibly enforce regulations that were fairly easy to enforce 20 years ago," she said. "In earlier days it was comparatively easy to come up with a set of community regulations that the student body as a whole believed in because students generally looked



at things in the same way. Regulations were enforced through student government: students had their own courts, their own reporting systems. As long as students were willing to govern each other through their own representative government, administrators were just plain lucky.”

But today’s student body is very diverse, she said, and young people feel strongly that each individual has the right to work out his or her own value system. “They do not feel that they can govern each other for the sake of university standards. There are laws against stealing, drunkenness and so forth, and they will go that route. But regulations made by administrators are not apt to be supported by a court of students to the extent that they were a few years ago.”

Within recent years some students have questioned the role of the university in regulating the social lives of students, and a few have taken cases to court. Court decisions indicate that a university can make any arbitrary rules it chooses to make so long as the rules do not violate students’ civil rights or their right to due process.

“It isn’t a question of whether a university can make rules,” she said. “It’s a question of how a university will enforce them if students do not support them.”

Colleges and universities have adjusted to the changes in student attitudes in many ways, she explained. At larger universities, where students were already pretty much on their own, less adjustment has been necessary than at some smaller private colleges. At many colleges now social regulations (regulations concerning students’ life style) are determined almost entirely by the students. On many campuses the students who live in a particular dormitory or apartment building decide what rules, if any, there should be concerning such matters as visiting in the rooms by members of the opposite sex and so forth. On some campuses men and women are housed in the same buildings. Frequently the people who are in charge of the buildings are concerned mostly with security and planning activities in the dormitories rather than enforcing regulations.

Although there have been many changes in regulations at Furman in recent years, there are still a few social regulations which were made by the administration.

Visiting by members of the opposite sex in dormitory rooms is not allowed except during scheduled “open houses.”

Possession or drinking of alcoholic beverages on the campus is forbidden.

In addition, most women, except seniors, must be in by 1:00 a.m. during the week and by 2:00 a.m. on weekends, and all women are required to “sign out” (record where they will be) when they plan to be gone overnight.

Although many students probably do not object to these regulations, Dean Chiles said, some feel that they violate their constitutional rights. If a student feels strongly that a rule is wrong or even “Mickey Mouse,” he or she is apt to find some way of getting around it.

For instance, many students object to the drinking rule. They feel that it is not a rule they helped to make and, although most of them probably will not violate it themselves, they will not report anyone who does.

“The decision about whether to drink or not is thrust upon many young people in high school,” she said. “Many students are accustomed to seeing alcoholic beverages in their homes. When students come to Furman, each individual must decide whether he or she will abide by this rule, because if a student lives in a room on the fourth floor of a dormitory and it’s 2:00 in the morning, there won’t be anybody there to see whether he drinks or not.

“I know it is hard for some people to understand, but it is very difficult for school officials to enforce a drinking regulation like ours, when there is seldom a case of anyone getting drunk.”

Women generally object to the two rules which affect only them on the grounds that they are unnecessary and they discriminate against women. “Although most women would say that the curfew hours seldom put them under any pressure to get in on time, they do not want to be bothered to call the dormitory in the rare instance when something happens to delay them. They want to be free to decide what to do in an emergency situation.

“And the matter of signing out is very, very annoying to them. They don’t want to be bothered.

*Colleges have adjusted to the changes in student attitudes in many ways.*

They know that if we want to locate a boy we do so by asking his roommate where he is, and they think we could do the same thing to locate a woman.

"It goes right back to the fact that women want to be treated precisely as men. They want to be trusted and given credit for having as much sense as male students."

If a woman feels strongly that the curfew is wrong and if she has no respect for regulations, she can easily go in and out of the dormitory at any time of night, said Dean Chiles. She can simply leave through any one of the 24 ground-floor doors, which are always unlocked from the inside in case of fire, and a friend can let her back in later. From the practical point of view, the dormitories are constructed in such a way that it would be impossible to hire enough policemen to make sure everyone obeys the rules.

The same thing is pretty much true of signing out, she said. When a student feels strongly that signing out is wrong, she can, for instance, simply sign "Atlanta" or "Columbia" without giving any street address or telephone number, and signing out would serve no purpose if someone really needed to get in touch with her.

"It is very difficult to enforce a regulation if a substantial number of people do not believe in it," Dean Chiles said.

"The kind of campus life that exists at Furman depends almost entirely on the honesty and integrity of students. We have no detectives. When students come to Furman, we assume that they have begun to realize a sound value system through the influence of their homes, churches, schools and communities. At Furman—in an atmosphere of trust and respect—they have the opportunity to test and strengthen their values. If students choose to break regulations, they can do so, but only at the expense of damaging their own integrity and injuring student life on this campus."

While students generally insist they want to be left alone and treated like adults, she said, the fact is that they also demand that the university assume a great deal of parental responsibility for them. For instance, women want to be able to move about the campus at all hours of the night in perfect safety. They expect the university to provide that safety. When

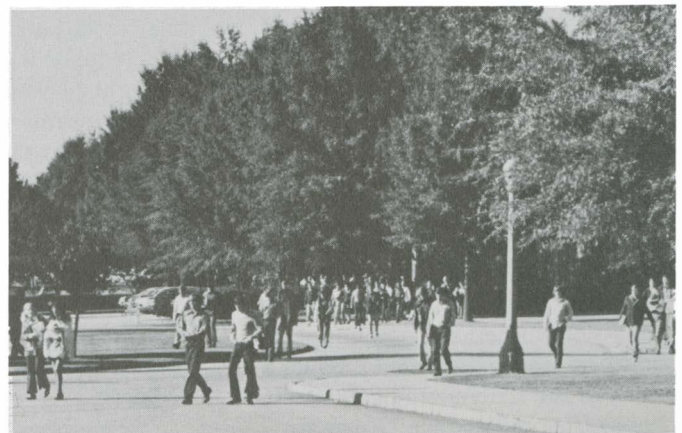
students get in trouble with civil authorities, they call the dean and say, "Please help us get out of this situation."

A dean's job is also complicated by the fact that not only must deans come to some sort of workable terms with students but they must also deal with parents and other outside pressures. While a student demands independence, in some cases, his parents, who are still paying the bills and are responsible for his being in college, are not quite willing for him to make his own decisions and expect the school to provide considerable supervision and protection.

Dean Chiles believes that adults in general have a rather ambivalent attitude toward the status of students. "One day everybody is saying, 'Treat these students like adults.' The next day the same people are saying, 'Why don't you *make* them do so and so. . .?'" No matter what we attempt, deans of students are in a vise these days."

Talking with Dean Chiles, one gets the impression that she has a great deal of respect and sympathy for students in general and that she is perfectly willing to accept them on their own terms. She believes that the problems created by students' changing attitudes can be solved if students, faculty members and administrators will work together.

"More and more I am convinced," she said, "that within a Christian framework a university cannot legislate attitudes or morals, but we can guide, we can teach, we can counsel and we can inspire." □



## Don Janney: Opting for Less Responsibility

"I am becoming increasingly selfish about doing what I want to do, when I want to do it," said Furman junior Don Janney recently. "I am simply more interested in doing 'my own thing,' and I am less concerned about other people."

Don says he has no facts and figures to prove that this is a widespread trend among college students; he only knows that this is the way he and some of his friends feel. He believes that some students have developed this attitude partly in reaction to student activism of past years and partly in reaction to their own excessive participation in extra-curricular activities in high school and college.

Don himself is a good example of a student who has had many extra-curricular interests since coming to Furman. He has been involved in student government for two years, serving as a sophomore and junior representative on the Student Council (the equivalent of the old Student Senate), and he is chairman of the council's constitutional revision committee. He has been a member of Argonauts (a group of upperclassmen who live in the freshman men's dormitory and serve as advisers to freshmen) for two years and is currently serving as its president. During his freshman and sophomore years he worked as a volunteer with the Collegiate Educational Service Corps directing recreational activities at an elementary school one afternoon a week. An accomplished radio announcer, he works approximately 12 hours a week in the University's communications office to produce "Furman

Newsline," a three-minute program which is carried on 50 radio stations in the region. He is also a member of Star and Lamp social fraternity.

In spite of all his activities, Don, who is a political science major, has made the Dean's List every year, maintaining a remarkable 3.6 grade point average. At commencement last spring he was awarded the Wicker Foundation Award as the sophomore who had made the most outstanding contribution to the University.

After this year, however, Don plans to give up most of his extra-curricular responsibilities. He decided not to run for a student government office next year because he hopes to spend the fall term in England or Vienna and because, he says, he "is trying to get an education."

"Since I've been at Furman," he said, "I've been involved in so many things, I've been so busy that I really haven't had enough time to examine my own thoughts and beliefs. Some of my courses—philosophy especially—are leading me to a lot of introspection. Of course, I guess that's what college is all about anyway. Maybe if I had taken more thought-provoking courses when I was a freshman I would have gone through this phase earlier."

Don thinks that students' renewed interest in religion may be a part of this tendency toward self-examination. Students are asking themselves, "Exactly what do I believe about certain things? What is my relationship with a higher being . . . if one exists?"

"Sometimes I think this new

religious fervor is a part of that trend and sometimes I think it's just another fad to take the place of activism," he said. "I often wonder about this religious fervor—especially with all the emotionalism that is involved. I am very skeptical about the emotionalism."

Although there is evidence that some college students are worried about finding jobs after graduation in a tight job market, among his friends, at least, Don does not find an overriding concern about what they will be doing after graduation. When he is asked occasionally what he plans to do with a major in political science, he replies that he is not sure but political science is the field that interests him most right now.

"I have always gotten the impression that the students of the fifties and the sixties went to school to train themselves for some kind of a job in four years," he said, "whereas it seems to me that the student who is in college now is more inclined to be there to develop his awareness of humanity, his reasoning and mental faculties."

Don worries about his apparent loss of interest in other people—people in the abstract at least. "It almost seems that this whole humanizing experience of a liberal arts education is having the opposite effect on me. I just want to be let alone to do what I want to do."

However, Don still values personal friendships, and he says, "Maybe you have to find yourself before you can help other people." □

*“Since I’ve been at Furman, I’ve been so busy I haven’t had time to examine my own thoughts and beliefs.”*



GLENN GOULD





SIDNEY HALL



# The New Religious Enthusiasm

By James M. Pitts

Baptism by force in the Saluda River rapids was my unofficial welcome to Furman six years ago. Immersion in that icy cold water at a pre-school Religious Council retreat was for me the beginning of many startling confrontations with the enthusiasm and intensity of a dynamic youth culture.

In the midst of the political and social protest of the late sixties, several of my colleagues predicted a coming revival of religious enthusiasm. I couldn't see it then, but they were right. In the wake of unfulfilled hopes, personal disillusionments and the collapse of political social activism as a fad, religious enthusiasm rushed into the void.

With the swing from social to self-consciousness, religion is now in. Signs are everywhere. Posters in the student center, dittoed announcements on dorm doors, graffiti and stickers on walls are signs of the time. They announce Bible studies, Jesus festivals, prayer retreats, sharing groups, church services, and so forth.

Even the campus newspaper, *The Paladin*, devoted a special feature recently to the Jesus movement at Furman. The editor commended the movement and declared his personal support of Jesus.

Contemporary religious enthusiasm is not merely that "old time religion," but a complex phenomenon. Describing it, one of its devotees said, "is like trying to describe and categorize the stars in the sky on a clear winter night. It is a mixed bag!" And that's true. It is a conglomerate of primarily three major aspects: the "straight," the "charismatic" and the "new mystics." Together they comprise a growing minority whose influence is sympathetically accepted, if not, affirmed, by the majority.

The "straight" Jesus movement involves a well-groomed, relatively affluent, smiling and attractive group of people. Many have been deeply influenced by Young Life and Campus Crusade before arriving on campus. Some are converted in their freshman year. Most trace their salvation to an individual or activity of a particular organization and not to the local church.

Offering a simplistic certainty about life and faith, which is clear, pious and rational, they deliver a satisfying answer. To be accepted in a popular, sincere, and religiously exclusive group is very supportive to some young people.

*Furman students at Camp Greenville*

*“The religious simplicity of the Jesus movement offers a retreat from the complex realities and ambiguities of life.”*

While denying an interest in theology or “doctrine,” these young people adhere to rigid presuppositions concerning Christ, scripture, the nature of faith, and the work of the church. They express a condescending attitude, ranging from intolerance to paternalistic pity, toward those whose faith orientation or interpretation is different from theirs. Anyone who deviates from such neo-fundamentalistic devotion may be the object of rejection or prayerful concern. “One way” is interpreted as “their way” and no other way.

These young people sincerely believe that Jesus is coming very soon. Hal Lindsey’s *The Late Great Planet Earth*, last spring’s biggest seller in the campus book store, encourages such apocalyptic consciousness. Their preoccupation with the future cuts the nerve chord for present, responsible social concern and involvement. All that is important to them is to be ready for the Lord. A sense of urgency demands personal preparation of self and friends for the Second Coming. Everything else is peripheral.

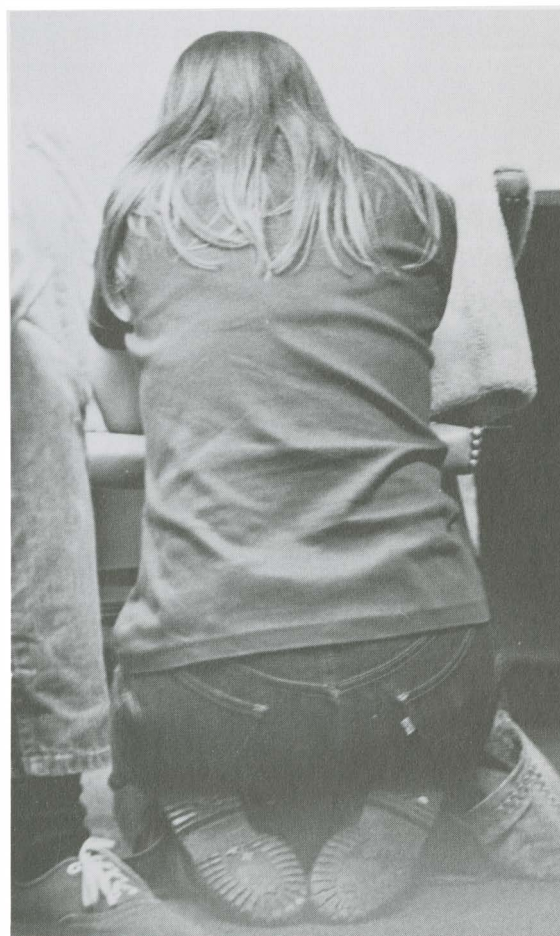
A point of serious division among contemporary religious enthusiasts is “glossalalia” or speaking in tongues. This gift, believed to be a manifestation of the Holy Spirit in certain individuals, separates the “straight” from the “charismatic” elements. The emotional freedom and self-abandon inherent in this type of worship are unsettling to persons desiring order and control.

Smaller in number, the charismatic group becomes a family of faith. Always there is one gifted father figure, usually a student who sees himself chosen and accepted as the community’s elder in the Lord. Members are recognized as brothers and sisters. Several times a week they gather for Bible study, prayer and praise.

Some, being former drug users, acknowledge the reality of demon possession. They testify of their deliverance. Sensitive and responsive to others who are now similarly possessed, they offer companionship and guidance, healing by way of exorcism, and a spiritual high.

Less aggressive in evangelistic outreach than the straights, the charismatics offer a community of caring and hope. Also, the penecostal expression provides needed emotional release and relief.

All present day religious enthusiasts are not



TROY TYSON

Christian in allegiance. The “new mystics” may embrace Transcendental Meditation, a daily discipline of quiet introspection. They may become followers of Hare Krishna, whose monks with shaven heads and saffron robes have a colorful appeal, or lovers of Meher Baba, avator of God. A dramatic, if not hysterical, few have become involved in the revival of witchcraft.

Instant mysticism offers meaning, not in an individual’s relationship to other people, but in his retreat into his own private psyche. Unable to influence or control the forces which affect his life, a young person gains strength and confidence through contact with mystical power and control. In a world gone crazy, the non-rational brings order to chaos and makes sense out of nonsense.

*Assistant Chaplain Pitts  
and students at B.S.U. meeting.*



Religious enthusiasm in its rainbow of forms is fueled by many forces. Contrary to the myth that college is mostly a social good time (as adults tend to idealize their personal memories), many students find it frightfully lonely. Establishing and maintaining meaningful personal relationships is difficult. A religiously oriented group offers a point of social and spiritual contact to students. Usually, there is a clearly defined ritual for inclusion. The group offers a life support system for a difficult and stormy chapter of transition. Peer control helps defend against depersonalization, depression and sexual immorality. For students who are having difficulty in maintaining self control, it is comforting and relaxing to turn over control and decision-making to a caring, loving, confident religious authority.

The religious simplicity of the Jesus movement offers a retreat from the complex realities and ambiguities of life. Often it is a protest against intellectualism and secular materialism. The excessive attention by news media to life's catastrophes is tuned out. The hunger, pain and death of human existence is turned off. The religious enthusiast tunes into God, His Word and People. Together they celebrate the light and good, while repressing the presence and threat of darkness and evil. All that really matters, they say, is a personal relationship to Jesus. And He is coming soon.

In opting for a religious enthusiastic style, young people are certainly different from their parents. And it is an important difference. For one thing, they are declaring their independence loud and clear. They are also putting the nominal religious character of many parents to the test. It is difficult at best for parents to offer guidance to a young person away at college. It is nearly impossible when sons and daughters justify their new relationships, values and life style as the will of God. Most parents find such a challenge very tough. They may have prayed that their child would get religion, but not that much or that brand.

And yet religious conversion at this point in a young person's life, especially if it were denied earlier, is a positive effort at personal intergration. It is not only good, but necessary, to get your head and heart together if life is to have meaning and purpose.

As young people tell their story, they often confess

feelings of alienation and estrangement from their families. They feel cut off from emotional support and nurture. In this painful interim, the religious group may become a family offering strength, fellowship and a pattern for living for some students.

In their pilgrimage, students today want to be listened to, taken seriously and responded to honestly by adults, as well as by other young people. They place high priority on close relationships which help counter their feelings of personal isolation and failure. These caring relationships—between young people and other young people and between young people and adults—provide a framework in which students can feel secure, knowing they have some freedom and some control.

Although the largest part of the university chaplains' time at Furman is spent working with students on a one to one basis, we try to meet the religious needs of all students by providing a variety of activities. Visiting speakers, brought to the campus for The Religion in Life Series, confront students with contemporary issues of life from a Christian perspective. Dorm discussions, held week nights, provide an opportunity for conversation between students, chaplains, faculty and administration. The chaplains meet weekly with students in small groups (Koinonia Groups) for discussion, Bible study and prayer. Members of the religion faculty lead informal religious education groups in the discussion of topics of current interest (SALT Talks). The chaplains also conduct university worship services on Sunday mornings and help coordinate the activities of seven denominational and four inter-denominational groups. Six ministers from the community, representing various denominations, meet with their respective groups and serve as volunteer chaplains.

Responding to the current revival of religious enthusiasm, chaplains, counselors, deans and faculty members find themselves engaged in a dynamic interchange. Questions of faith, the priority of community, the meaning of human existence are more than academic. They are personal and now. □

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*A graduate of Furman (1960) and Southeastern Baptist Theological Seminary, Jim Pitts is assistant chaplain at Furman. He has received specialized training in clinical pastoral care.*



# Student Government: A Fading Tradition?

By Adrienne Radulovic

During the past decade the concept of the Student Government Association has undergone a quiet, though dramatic metamorphosis. The fraternity Joe College student body president of the early sixties had become an activist, often sporting longer locks and peace badges, as the sixties ended. And now, Mr. President might even be a "Ms." ("Dear Sir" letters notwithstanding). Yet the change penetrated deeper than personalities. For the present student government is deemphasizing "student" while reinforcing "government."

Think back to the campus causes *celebres* ten years ago: dances, dress codes, and more flexible dorm regulations were mentioned by the majority of aspiring student campaigners. My freshman year, mandatory chapel at Furman had been replaced by a weekly lecture series and the student body president won trustee approval of liberalizing the invited speaker policy. Nationwide, student governments led rallies for civil rights and peace in Vietnam. Concurrently, as students ventured into the political arena, they took their first steps to influence the university academic sphere with demands for "relevance" in education. Courses in Black literature, ecology, American politics, urban problems and current events cropped up amidst the traditional curriculum. However, the thrust of

student government activities demonstrated the fact that the organization carried a misnomer. Its mechanisms sounded "governmental"—Senate, Honor Court, executive officers—but all three branches possessed severely limited authority. In essence, student government was no more than a student lobby crusading for specific issues.

The dawn of the seventies brought twilight to the traditional student government. "Adult backlash" at the polls, major civil rights legislation, and the "winding down" of the war had taken the wind out of the sails of radicalism. With the help of Congress, American youth could register its opinion more effectively with ballots than with picket signs. And, whether it was the pendulum of time or the reality of the declining job market for college graduates, students turned to their books with intensified devotion. Some student governments folded, abandoned by apathy. Some shifted their attention to volunteer programs and student services (book co-ops, refrigeration rentals, telephone counseling, and so forth). Of course, to varying degrees, student governments continued the practice of petitioning the administration for reforms, as the students' major lobbyist.

However, several colleges opened a new chapter as student government became an operating agency in an all-university system. For the first time students were elected to positions on the governing boards and decision-making committees of these institutions. The scope of SGA was expanded to full governmental status with student leaders partici-

pating in nearly every aspect of campus governance from drawing up room charts, setting the year's calendar, and short-term banking, to running freshman orientation, establishing and maintaining rules of conduct, influencing the academic and athletic policies, long-range institutional planning and inevitably, bureaucratizing.

For example, Antioch College developed a student-faculty administration body called the Administrative Council, with basic policy-setting authority, and the elective responsibility for seven of the school's 28 trustees. In addition, a cooperative Community Council was to handle most of the programs and services offered elsewhere by student government. Reed College replaced its Student Senate with a student-faculty Community Senate to formulate rules governing student conduct. Its decisions might be vetoed by the president of the university who in turn might be overruled by the trustees. Quite recently, a commission at the University of Connecticut proposed students be elected to a 95-member University Senate composed also of faculty members, top administrative officials, and representatives of the non-teaching staff.

Approximately 14 percent of the nation's colleges and universities include students as members of their governing boards. It is likely that the increasing extent of student involvement in other roles of institutional decision-making plus the current accent on "consumer interest" (the student being a "consumer" of higher education) will double or

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*Julie McElrath, president of the Association of Women Students (women's dormitory government), talks with Dr. Robert F. Williams during a recent student-trustee dinner at Furman.*

*“Students must be recognized as a major part of the campus community, including its decision-making bodies....”*

triple the current number of student trustees within the coming decade.

Here at Furman students now serve as voting members on most administrative and faculty policy-making committees. They attend all trustee committee meetings and the president of the student body is an ex-officio member of the full board. Although a resolution last fall to make SGA president a regular voting trustee for his or her year in office was defeated, the day may be near when such a motion is endorsed. In the meantime student government committees encompass a full spectrum of responsibilities and seek to broaden campus community cooperation.

But problems also loom ahead which threaten the survival of student government. Students are required to spend more and more time studying. Opportunities for semesters abroad, off-campus seminars and three-year degrees entice potential leaders away from the top office. That students might someday be gladiators in the governance arena where faculty and administration dicker over the budget or how many publications to print does not cause one to quiver with excitement, particularly when a term paper is due the following morning.

Moreover, it appears that the majority of students believe that the university is tightly controlled by the administration and its student government has been rendered impotent. A City University of New York professor comments, “American students in 1972 may no longer be demonstrating, but it is because they are overwhelmed by so much that is wrong and paralyzed by too

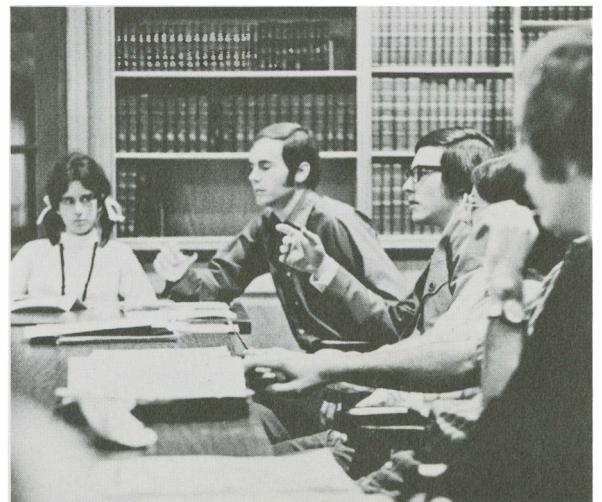
many rules to break.” On the other hand, Furman’s dean of students interprets student apathy as an indication that students are content with the status quo.

Whatever the reasons, student government has reached its Red Sea. It may drown in the currents of frustration and better offers to potential leaders or it may survive the crossing to live up to its capability. Publicity of its achievements will upgrade the SGA image somewhat. Student government needs visible support from other elements of the college. Both faculty and administrators should encourage participation in student government as part of the college learning experience. However, more importantly, students must be recognized as a major part of the campus community, including its decision-making bodies, instead of simply a “special interest group.” Student input is essential in planning a viable educational program. According to college president Louis Benezet, “Student interest in univer-

sity decision-making focuses on a desire to change college studies more directly toward planning a better world;” graduates frequently leave the university feeling unprepared to cope with today’s problems. Questions and debate in all-campus forums force higher education to continually evaluate the content of its programs. Local social issues are involved, too, for changing attitudes toward individual freedom and the 18 year old adult have stepped up student hostility toward rules prescribing their conduct, which students have not affirmed. Benezet goes on to point out, “Few of the 8½ million now attending college will become professional scholars. Almost all will become citizens, voters, family heads, world neighbors, and, to varying degrees, leaders of opinion.”

Student government may fade like many college traditions. Yet what will be the price of its loss to higher education and future community leadership? □

*Adrienne Radulovic of Chevy Chase, Md., is the first woman president of the Furman student body. After graduation, she plans to attend law school and go into urban law.*



# A Memorial Letter

*An article about William M. Blackburn, Furman alumnus of the class of 1921 who taught English literature and creative writing at Duke University for 43 years and a writing class at the University of North Carolina for two years, appeared in the summer 1972 issue of The Furman Magazine. Dr. Blackburn died on December 9, 1972, and the letter below—from Furman alumnus Max Steele '43 to Wallace Kaufman, his colleague at UNC—was read by Kaufman at a memorial service for Dr. Blackburn on December 17.*

December 16, 1972

Dear Wally:

Since you were his student at Duke and his colleague at Chapel Hill, I think it should naturally be you who read about his teaching on our campus. We can in no way claim him; but we can hope that the two years from 1970 to 1972 were a happy footnote to the history of his great teaching career at Duke.

To talk of William Blackburn's teaching at Duke is to talk generally in names of his students: Applewhite, Chappell, Davenport, Felkner, Mac Hyman, Price, Tyler and Styron. To talk of his teaching at Carolina we must talk in terms of that one talented student who received his full devoted attention: William DeBuys.

When Blackburn began here in Sept. 1970 I noted in a journal: "At lunch he seems disappointed. We've given him our best students but I'm afraid, though he doesn't say, he finds them difficult and sees no talent. . . ."

But a late October entry says: "Blackburn at his jovial best at lunch. He mentions a manuscript by a young man named DeBuys which is 'extraordinary'. He can make that word roll so marvelously I can see how students have worked their hearts out to hear it."

A later entry says: "Blackburn has left DeBuys' story on my desk. It is called 'Watching the Edge' and I'm inclined to agree with Daphne Athas that the writing is good but that the story is cold."

Over lunches that fall he mentioned the story and the superb rewrites DeBuys was doing, how much more human the story was becoming, and began making plans for DeBuys to take Honors in Writing with him in the spring and to work mainly on a novel. A January journal entry says: "Blackburn has found his student and on Thursdays when I pass his office I see them poring over pages, word by word, or Blackburn sitting back, that fine chin stuck straight out as if his collar were cutting, his eyes apparently closed, listening. He wants us to help DeBuys obtain an extension of his Morehead Fellowship for a full semester of nothing but writing."

But in March there is a different sort of journal entry: "At lunch today Blackburn is perplexed. He sighs and often says, rhetorically, 'Well, Professor?' Finally he comes out with it. DeBuys has handed him 40 pages, the first chapter, and Blackburn says, 'I'm sure it's brilliant. . . .'" (No one can make brilliant sound so brilliant and I'd rather have that one word from him than a gold medal from the State.) "' . . . but I haven't the foggiest notion what it's about.' He is to meet DeBuys Tuesday to go over the pages."

The following Tuesday there was a note on my desk written late in the afternoon in that familiar handwriting: a scholarly print spaced out wide by a trembling hand: "DeBuys tells me the 40 pages are from the viewpoint of a *dog*. The dog is apparently looking at a modern painting!"

When I saw him again the following week for lunch Blackburn seemed exhausted. Finally he said: "God knows he may be right. Who am I to say? But I just don't believe you can ask a reader to read 40 pages and not tell him he's in the mind of a *dog*." The entry continues: "Most of lunch he is silent but on the way back across campus, wielding his umbrella with the conservative authority of an Englishman, he stops suddenly. His head goes back and his down-slanting eyes shut and his face

crumples like a baby's about to cry before that great laugh rolls out and he says in what Reynolds calls the archbishop voice: "Dammit, it's not even a very perceptive dog . . . . I mean, weeeeee. . . ."

A week or so later there was a note from Blackburn saying DeBuys was considering changing his viewpoint. The note ends: "I hope I have done the right thing."

The rest of the story is shorter and told in Blackburn's letter forwarded to the Morehead Foundation dated September 21, 1971:

*I am pleased to write you about Mr. Wm. DeBuys.*

*He has just rewritten his short story for the fifth or sixth time—"Watching the Edge"—and I have urged him to send it off . . . . before his perfectionism gets the better of his good sense and he throws it in the wastepaper basket. In form and style he has indeed perfected it. It is the story of an old man, who clings to the slice of land he owns, who must of necessity, be moved into a rest home. It is told with great feeling for the human condition but also without a soft spot in it.*

*My judgement of the first version of his novel-in-progress was "brilliant but odd." His second first chapter was almost entirely different—less odd and mannered, more human and readable . . . . Given his sensibility, his intuitive knowledge of human nature, and his command of language, I have high hopes for his novel.*

*High hopes but no promises. From a humanistic point of view it really doesn't matter whether he turns out, as the saying is, a publishable novel at all: he will have learned something about himself in the process of writing it—and that knowledge, I take it, is part, if not the end itself, of a liberal arts education.*

*All I am sure of at this point is that Mr. DeBuys is among the best students who have come my way in a long career of teaching.*

DeBuys's story was printed; his fellowship was extended; he worked exclusively with Blackburn for a year and is now in New Mexico completing the novel.

That is all of Blackburn's teaching story at Carolina. In July of this year he wrote from Magog, Canada: "Dear Max, I'm resigning my job at Chapel Hill as of August 31." The letter ends "I am just out of the hospital." In a note written Sept. 19th he returned the keys to the elevator and to his office. There were telephone calls but essentially that was all.

As his colleague, I do think it is of touching significance, Wally, that the semester ended Friday, December 8th and that he died Saturday, December 9th. Again, whether through long habit or through a lifetime sense of responsibility to students, he had made it through another semester to a final examination period.

All week I have been thinking of the short poem Helen Keller left on the desk of Ann Sullivan Macy, that woman who had led her out of darkness:

"Teacher?"  
And yet again, "Teacher?"  
And that is all.  
And it will be my answer  
When Death calls.

Always,

Max





# At Home In Istanbul

By Jane Sampey

It does seem strange, I suppose, to think of someone born in Alabama and reared in South Carolina settling in Istanbul, a Moslem metropolis nearly half way around the world.

For me as a teacher, the main reason for planting my life in Istanbul is the caliber and excitement of the teenage minds I encounter. Last year the 100-year old American College for Girls, where I have been teaching since 1962, merged with an equally old American boys' college, largely because of drastic cuts in the American government's AID program which supplied the bulk of both schools' financial support. Now officially named Robert College, the school occupies a rather elegant eight-building campus on a high hill in the European section of Istanbul overlooking the Bosphorus Strait. It is a private elementary and middle school with 70 faculty members, half Turkish and half foreign, and 900 Turkish students, ranging in age from 11 to 19.

With 2,700 applicants each year for 180 openings, we have some of the best students in Turkey. It is like teaching at Yale or Wellesley, and many of our students do continue their studies at such Stateside schools. For example, for the fall of 1972 Harvard University granted two full scholarships to students of only one school outside the United States — Robert College. If one has the best students to help stretch one's own mind, what more can a teacher ask? It is a fearsome, fascinating task, doubly so because we have a scholarship program to encourage villagers as well as urban students to attend; so one sees side by side in the hallways the village pigtail and the city coiffure, baggy trousers and the latest Cardin.

The range of student personality can be just as interesting and sometimes just as extreme. I will always remember *Gulin*, one of the few truly ugly Turkish girls I've taught, who when asked at the age of 16 what her major wish was replied, "To go to a party just once." Perhaps her family was trying to protect their ugly duckling, but her statement is indicative also of how careful the traditional parent is about mixed groups. A happy ending for *Gulin*, a surprise for me: several years later she was the first girl in her class to become engaged.

Then there is elegant and many-partied *Ruhdan* of flashing black eyes who said she would never let

herself be the same person again after reading Emerson's "Self-Reliance." She is now doing her own thing in England: studying movie techniques to help the 1920-style Turkish film industry and also idealistically hoping to thus contribute to the education of the illiterate villagers of her country.

And there is *Jumhur*, who after only one year of English is already developing his own style of writing, and obviously from his knowledgeable, firsthand-experience compositions about the Anatolian villager wants to raise the standard of living for Turkey's poor. *Rubina* wants both to write and to act in the Turkish national theatre. Recently she refused a marriage she and her parents wanted, since it would interfere with further education toward her goals.

*Fatma* is an incipient politician who hopes to become another Halide Edib, the American College for Girls' first Turkish graduate who became the leading female force in Turkey's struggle for independence after World War I. *Nilgun* looks fitted only for Hilton Hotel soirees but has a full scholarship toward the study of computer science at the University of Chicago.

And, alas, there is *Ilkay*, who one year at the college in her search for something to believe in took up Christianity, the next year Buddhism, the next socialism, the last communism. Now this Fulbright Scholarship honor graduate is serving a life sentence for her part in Israeli Consul Elrom's murder. (I will never forget standing on my patio a little more than a year ago, watching five truck-loads of soldiers with submachine guns at the ready unload at our very college gate and comb Bosphorus road houses for Elrom's murderers.)

My apartment, like the college, is located in the suburb of Arnavutcurry, five miles from the center of Istanbul, and looks out over the Bosphorus, the strait between the Black Sea and the Sea of Marmara which divides Istanbul in two. Across the water you can see a famous army school where many of Turkey's high officers are trained; the long white building's two towers look like miniatures of the First Baptist Church spire in Greenville. High on the hill above the school you can catch a glimpse of a little Moslem cemetery; the next hill, the highest along the strait, is topped by a weather light and a huge new TV tower which will soon house an elegant restaurant with a breath-taking

*Jane Sampey teaches English at prestigious Robert College, an American college in Istanbul which attracts many of Turkey's best students. Last year more than 1,500 students stood entrance examinations for 80 vacancies; in June a crowd of parents anxiously awaited exam results in front of Gould Hall (below). The college's first coeducational class of 200 students graduated last spring (right).*



## At Home In Istanbul



*View of the Bosphorus  
Strait from the patio of  
Ms. Sampsey's apartment*

view of the water, our European hills and the Old City of Byzantium to the south.

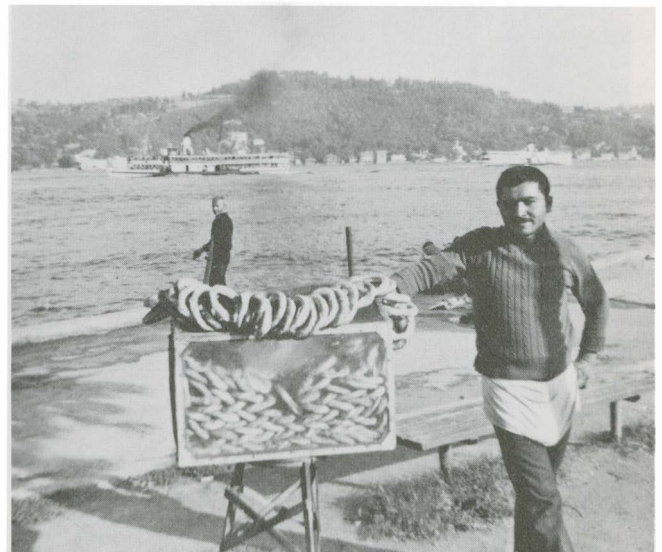
To the right of this hill, rising above the water near a small white palace, is the Asian pylon of the Bosphorus bridge, the world's fourth largest span which, after its completion next year, will connect the continents here for the first time in history. With only the naked, crane-topped pylons and cabling it seems a monumental eyesore towering above the most feminine of cities and loveliest of waterways. But its ugliness may be easier to endure than the two to five hour waits for the ferries that now must do the job of transplanting cars and trucks from Europe to Asia.

On the Bosphorus itself one sees all sorts of vessels—rowboats, sailboats, yachts, tankers, freighters and liners. Next to the Turks, the Russians and Greeks use the waterway most and seem to have especially serious accidents; in less than three years two huge tankers have run aground in fog at the same spot a little further up the strait, killing and injuring people in water-side houses. Today I see an old Turkish fishing *taka* painted bright red and blue, a large Turkish passenger ship, and a dozen local ferryboats plying back and forth between the continents.

This morning there was a lovely Greek cruise boat with a yellow cloverleaf on a blue smokestack and an even larger all-white French liner; several times a week there are sleek Russian ones, like the *Litva* which I

took for a trip up the Russian Black Sea coast three years ago. On a summer day there would usually be some water skiers and at least 25 or 30 little rowboats with families out sunning or swimming in the icy water. Of course, during my time in Istanbul Kruschev's yacht has been up and down the Bosphorus and the Queen of England's royal and Onassis' almost royal yachts have been docked further down.

When someone from the States comes to visit, I usually invite them to stroll with me a mile up the Bosphorus to the next suburb of Bebek. Then they begin to understand why Istanbul, why ten years.



*A simit (Turkish pastry) seller beside the Bosphorus*



*Fisherboys near Arnavutcurry Point*

Leaving my apartment, we walk through Arnavutcurry, a village consisting of clusters of houses, many of them wooden, dating back several hundreds of years, and others of cement which have been built since I first came to Istanbul. It only takes five minutes to get through the village and, walking northeast, we come out again directly onto the water at a point of the Bosphorus that has a terrifically strong current. Back in the days before engines, there was a pulley system to get the caiques and barges and sailing ships around the point;

*Two of Ms. Sampsey's Robert College colleagues wait for a ferryboat to cross the Bosphorus.*



now there are open-air tea houses. Next on our left we pass the grounds of a former palace where truckloads of villagers now come on Sunday to enjoy the free picnic area. From here there is a magnificent view to the northeast of one of the three towers of Rumeli Hisar, a fortress built by the Conqueror of Constantinople to cut off help from the north during his siege.

A little further along we come to one of the best restaurants in Istanbul, rather ignominiously above a BP gas station, but with a French chef and such international delights as chicken kievsky, Persian rice, Rothschild soufflé. Next, the elegant but rather ghastly cement apartment houses of Bebek begin; the wealth of the Turkish and foreign community residing here makes this one of the six or seven most elegant suburbs of Istanbul. For instance, there are private homes on the water side; such single residences are seldom found in any part of the city.

Beyond them is a huge palace on the water. Rather run-down and spooky-looking now, it houses the

Egyptian consulate. A green medallion with golden Arabic script at the end of the building indicates which prince or *pasha* once lived here.

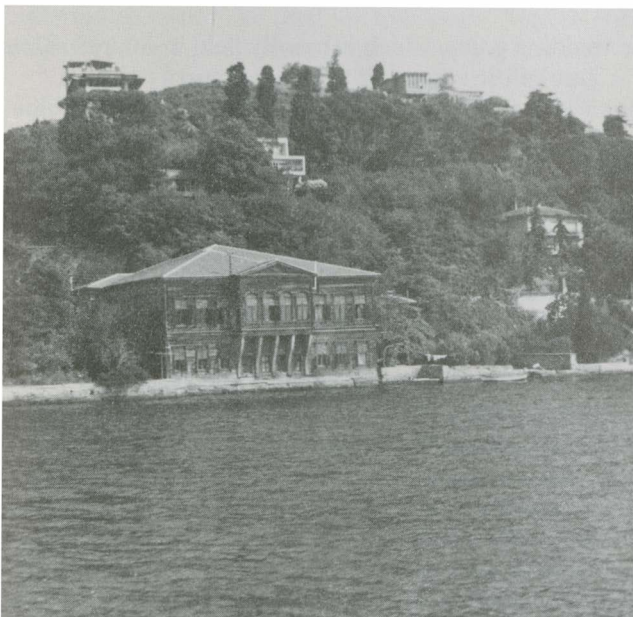
On the other side of the palace we come to Bebek's yacht basin and beyond that, a smaller basin, holding several lovely visiting yachts from as far away as London and Panama City. On the land side is an elegant *gasino* (dinner and night club) where this past spring the most famous Turkish male singer, Liberace-like Zeki Muren, held forth. Two friends and I went to a matinee—with at least 300 screaming fans packed like sardines and smoking like fiends in the wooden building, where few ash trays were provided and seven amplifiers were turned on full blast. To the Turks the only good music is loud music.

Across from Bebek on the Asian side of the Bosphorus we can see a small eighteenth century summer palace which once housed a sultan's Mama. Beside the palace a small stream empties into the strait where in times past the sultan would bring his entire harem for a day's picnic.

On any Sunday we can see a great variety of colors and styles of dress: teenage girls with tank tops, slacks flared *a la mode* and cork wedge shoes; young men in brightly colored blouses of Bursa silk, others in immaculate white shirts and dull-colored pants, still others in jeans and a few in tight black trouser-suits looking like they were bought yesterday in Paris. There are also the not-necessarily-newly arrived village women in their inevitable four or five layers of clothing topped by light-weight raincoats and head scarves (village women never show their hair or arms, even in August sun).

Many men, as well as women, carry small plastic bags with the name of some chic shop on them. And both men and women ruin their Western-style shoes by walking on the heel-backs simply because they really prefer slippers. I have never known why they do not make shoes slipper-like to begin with to avoid the discomfort of walking on heel-backs.

Everyone has heard of the legendary "terrible" Turk, but seldom the lovely Turkish city girls. Thirteen-year olds fill out into Sophia Lorens, not to mention the flawless olive skin, flashing black eyes and hair like Alanya silk, only, alas, to become plump *mama mias*



*A wooden yaluh on the Asian shore of the Bosphorus*

## At Home In Istanbul

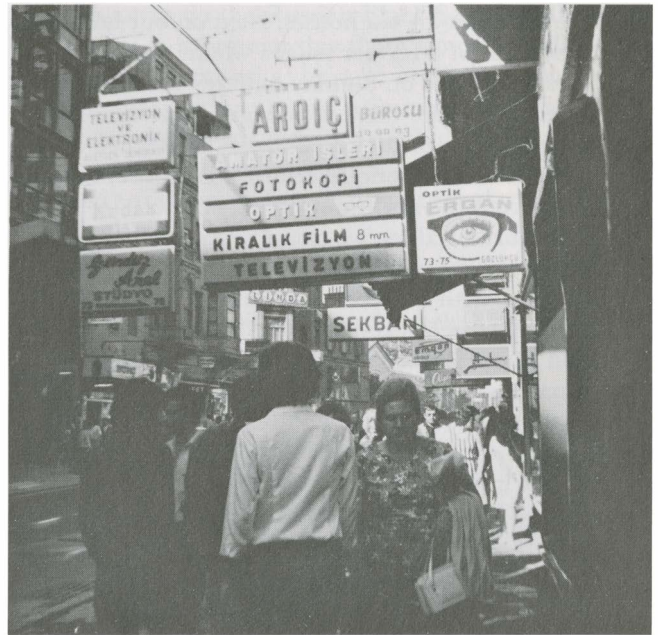


*Fulbright Fellows Ron and Naomi Savitts relax in a cafe overlooking the Old City of Byzantium.*

after the first baby. As for the men, one thinks of them primarily as small and dark, but there are also tall, slim Rudolph Valentinos.

The traffic along the highway is always interesting. We would probably see several cars bearing German license plates driven by Turkish drivers. These men would be among the 500,000 Turks who work in Western Europe and save much of their money to send home or to buy a foreign-made car. Cars are a great luxury in Turkey since any car owner has to pay a 100 percent tax as well as the price of the vehicle. There are many large, battered American cars on the roads, which are used as "shared-taxis."

Going by on the highway we might see a car decorated with ribbons and a doll atop the hood. This would be a bride and groom and relatives on the traditional pilgrimage nine miles north to visit the tomb of Telli Baba, a soldier of Mehmet the Conqueror's time, to assure the couple's happiness and good luck. In Istanbul couples are not married in mosques, but in a dingy marriage bureau office downtown; if they want a religious ceremony, the *hoja* comes to the home. Sometimes the couple will have been married a week (the bride continues to live at home) before the day of



*The "Fifth Avenue" of Istanbul*



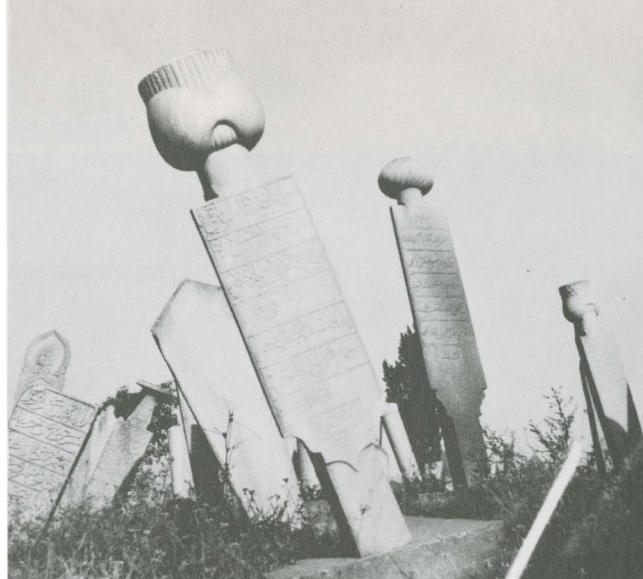
*Monkey crossing Bosphorus road on a Sunday stroll.*

the wedding party, which is usually held in a hired salon.

Just before returning to Arnavutcurry point, in winter we would see nets of turquoise, maroon and blue stretched out to dry on the sidewalk and fishermen with sun-wrinkled faces mending them so swifty that the eye cannot follow the hand. In summer we could stop at one of the five open-air tea houses where we could sit looking at the passers-by, the gulls, the rowboats and the ships for six hours on the basis of one five-cent glass of hot tea. Last summer one of these tea houses gained overnight popularity when it became the only outdoor tea house in Istanbul to have a TV set. Television is as much a novelty here as it was in Greenville in 1955.

The local people are very friendly and have a great curiosity about foreigners. If we pause to chat with any of them, we would be asked if we are German, since Germans are the number one tourist nationality here. Expressing pleasure that we are Americans (it would be the same reaction regardless of nationality), they would ask what we have seen and where we are going next, if we are married, how much our clothes

*Headstones in a  
Moslem cemetery*



cost (not an impolite question in Turkish culture), and discovering that I live here, exactly where I live, how can I live *alone*, and what salary I get.

Sitting in the tea house, at mid-afternoon we would be jolted by an earsplitting wail emitted from a loudspeaker on the minaret just behind us, calling the faithful to prayer. From my apartment I love to hear this *muezzin's* recorded echo bouncing off the Asian hills across the water, with its reminder (five times a day) that I live in another land amid another faith and in some ways another time.

Multiply the sights and sounds of such a one-mile walk up the Bosphorus road by Istanbul's 30-mile length, 10-mile depth, four major water-strolling areas and two continent-sides, and you have some idea of the nature and fascination of the city. The influences which finally led me here go back to my grandfather's stories of a horseback trip to the Holy Land and to my father's V-mail accounts of his 40,000 miles in Africa during World War II. Then there was my own too-brief tour of six European countries in 1959. Hitting upon Turkey as *the* place was one of those tremendous accidents—an address casually copied from the UNC graduate school bulletin board and not used for four years. But less than a month after I had written to the New York-based

Near East College Association I was signed up for Turkey. Turkey? I got out the map.

Living in Turkey, I am constantly reminded that this country was once Asia Minor and a crossroad of the Middle East where Hittite, Persian, Cimmerian, Assyrian, Greek, Crusader, Seljuk and Ottoman attacked, lived and left priceless monuments and cities. Today for me Turkey has become the jumping off place for travel—from the snows of Kilimanjaro to Leningrad, from a shah's palace in Persia to a Moorish palace high above the Atlantic in Portugal.

And so I have stayed, always aware of the teacher friends who have long since left and yet write often of their longing to again be part of this Moslem city. I decided to stay until it is out of my system, and so far the "disease" shows no sign of abating.

To me Istanbul is the queen of all the cities I have seen in 35 countries and 70,000 miles of travel in the last ten years. I still feel the way I did nine years ago when, after two months of continental travel, a friend and I rounded a curve of the Marmara Sea road and saw again the 1,001 minarets of Istanbul against the evening sky. We both felt the same thrill. "That's the most breath-taking sight in 7,000 miles!" my friend said. "Why did we leave it so long?" □

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*Jane Sampey, daughter of the late Dr. John Sampey, long-time head of the chemistry department at Furman, graduated from Furman in 1951. While attending Furman, she served as co-editor of the Bonhomie and feature editor of the Hornet and later worked for several years as an editorial assistant at the Baptist Foreign Mission Board in Richmond, Va. She also taught at Baptist junior colleges in Georgia and North Carolina before going to Turkey in 1962. Last March she was named winner of the first prize (two airplane tickets to London) in "The Face of Turkey" contest sponsored by the (Ankara) Daily News, Pan American World Airways and the Turkish Ministry of Tourism for her article, "Southern Hospitality—Turkish Style." Another of her articles will be published soon in the Istanbul Hilton Magazine.*



# Letters

Can you send me another copy of *The Furman Magazine*, fall 1972? I'm sending my copy to *The New York Times*, recommending Carl Springer's "Vienna Diary" to the travel editor.

Carolyn C. Ivey '59  
West Point, N. Y.

I was genuinely delighted to receive *The Furman Magazine* in my mail today and to read Dr. Charles Brewer's article. It is great to see that your psychology department is moving ahead and, in fact, is within reach of very real national recognition for its program.

Professor John Ritchey  
Fort Lewis College  
Durango, Colo.

I started out to read the daily paper and was sidetracked by the lovely color photograph by Dr. Willard Pate on the cover of the fall *Furman Magazine*. Really I can scarcely express my appreciation of so artistic and leisurely a publication right here in our midst.

Especially I enjoyed the philosophic article adapted from a speech made at Furman by Dr. James H. Billington of Princeton, where he tells of an age with the emphasis on things and buildings rather than on people and ideas, and of the false growth that has been sapping the life-sustaining cells of civilization.

The "Vienna Diary" of Carl Springer is fascinating in content as in the photography of Dr. Thomas Bacon. And while I agree with Frau Feldbrod that students should not wear beards, nevertheless the writer's descriptions transport me to European countries without the difficulty of going there.

I can truly say that this is the loveliest magazine that I have seen published by any university community.

Hattie Finlay Jones  
Greenville, S. C.

*Editor's Note: Mrs. Jones was professor of Modern Languages at the Greenville Woman's College from 1912 to 1915.*

*The Furman Magazine* has improved tremendously over the past year because of your recent "change in format." I've always enjoyed reading the magazine and find in this issue several articles which my husband and I especially liked. Please continue to give us such excellent articles as the one by Billington on liberal education and the "Vienna Diary" by Carl Springer in this last issue.

You and your staff are to be commended for these excellent magazines with their great photographs.

Dorothy Davidson  
McCulloch '60  
Atlanta, Ga.

I am most impressed with Professor James H. Billington's article on "The Strange Death of Liberal Education" in the last issue of your magazine. He seems to me to be calling attention to something we have all but dismissed from our educational thinking.

As a previous professor of Ancient Languages at Furman, I have watched with the greatest satisfaction the phenomenal growth of Furman since I left 34 years ago. One mark of that growth is the excellent magazine you are now editing. My heartiest congratulations on your excellent work.

Preston H. Epps  
Kenan Professor of Greek,  
Emeritus  
University of North Carolina  
Chapel Hill, N. C.

I want to tell you how much I am enjoying the new format of *The Furman Magazine*. Each issue always contains an article which I find myself filing away and using rather liberally, such as "The Strange Death of Liberal Education," which was included in the current issue.

This magazine, combined with the newspaper that you send out, gives us the information about the school that we want and need. I thirst for magazines that give me some in-depth articles to enjoy, and it makes me proud that my alma mater has such a magazine as this.

Thomas S. Haggai '51  
High Point, N. C.

*The Furman Magazine* is superb. I enjoyed Dr. Charles Brewer's article "Behavior and the Brain," as well as the whole thing. My wife Reba (who was editor of the *Arkansas Alumnus* when it was judged to be among the top ten alumni publications in the nation) raved about it, and she knows a quality publication when she sees one.

Hardy C. Wilcoxon  
Professor of Psychology  
George Peabody College  
for Teachers  
Nashville, Tenn.

I have not been seeing your magazine regularly but Charlie Patterson here at the University of Richmond passed along to me his copy of your fall issue. It is GREAT!

Virginia L. Carter  
Director of University  
Publications  
University of Richmond  
Richmond, Va.

I enjoyed very much the articles in the fall issue of *The Furman Magazine*, although I must confess that the one by Dr. Charles Brewer about brain electrodes induced a mild uneasiness. I console myself with the thought, however, that I'll be over and done with before Big Brother gets around to me.

Richard Yates  
Professor of History  
Hendrix College  
Conway, Ark.

*Photo right: Foggy night on the back Furman campus.*



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