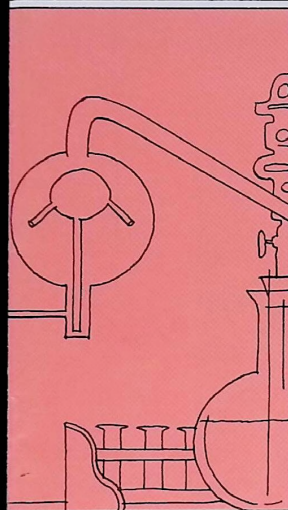
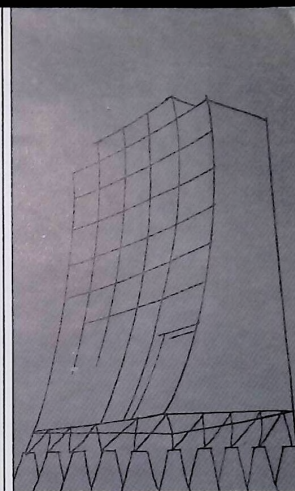


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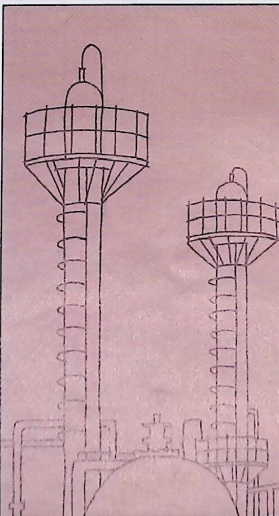


GRADUATION

1971



WILKES  
COLLEGE





## SPECIAL GRADUATION ISSUE

The major portion of this issue of *The Alumnus* is devoted to the 24th Annual Wilkes College Commencement, which was held for the first time as an outdoor ceremony at Ralston Field.

A morning Baccalaureate on Sunday, June 6, set the day-long program in motion and marked the first time that the two commencement events were held on the same day.

Adding to the "firsts" were Dr. Francis J. Michelini, who was taking part for the first time as president of Wilkes College; and Dr. Eugene S. Farley, who was on the platform as chancellor.

Slightly more than 500 took part in the actual receiving of degrees with many of those receiving special attention as honor students or for distinguished academic and service tributes.

Professor John Hohenberg, author-educator and administrator of the Pulitzer Prize Selection Board, was the key speaker and his address, "Fifty Years From Now," is printed as the lead story in *The Alumnus*.

Professor Hohenberg, author of seven books with an eighth due next year, is a lifelong newspaperman, has toured the world and is a veteran faculty member of the Columbia University Graduate School of Journalism. He was accorded special tribute at the Wilkes commencement when he was awarded an honorary degree, doctor of humane letters.

The graduates and their guests attended the Baccalaureate in the Wilkes gymnasium at which time they heard an inspiring address by the Rev. James E. Gardner, chaplain of Bucknell University.

Chaplain Gardner spoke on "Freedom and Authority: A Spiritual Crisis."

Following the late afternoon graduation, the graduates were the guests of the Wilkes College Alumni Association at the annual party in the Treadway Motor Inn.

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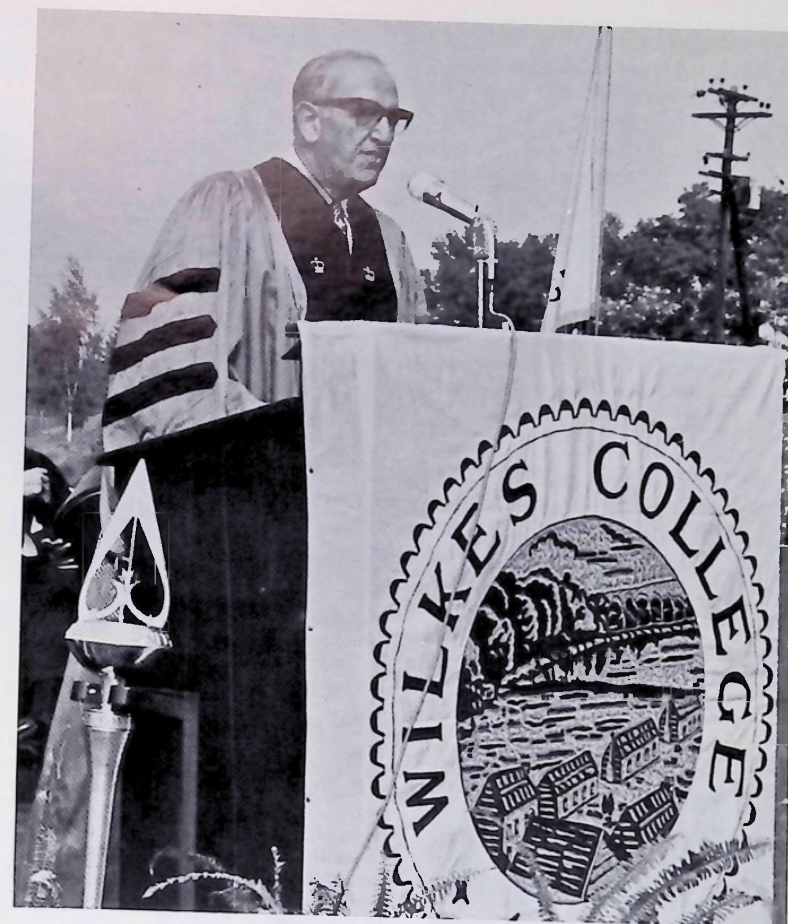
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## FIFTY YEARS FROM NOW

by John Hohenberg

### WILKES COLLEGE COMMENCEMENT

June 6, 1971



## Fifty Years From Now

Text of Commencement Address at Wilkes College  
on June 6, 1971

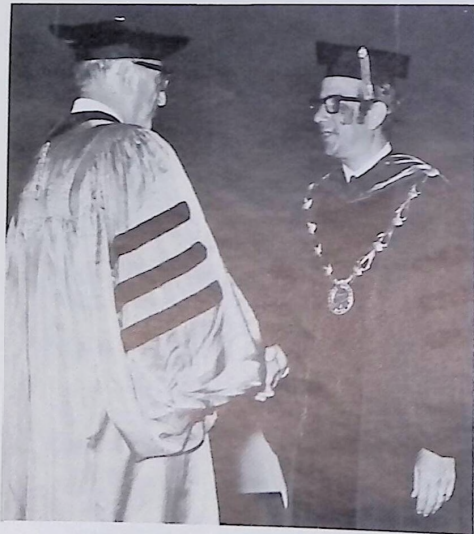
It is a particular pleasure and honor for me, as a lifelong journalist, to celebrate this Commencement with you at Wilkes, a college named after one of the greatest of journalists. We journalists are not often so appropriately enshrined, for we are on the whole a breed of crochety and highly fallible human beings who are not especially given to minding our own business.

Our shining virtues, which I shall mercifully not try to catalogue here, are generally overlooked by our detractors, who pile on us all manner of high crimes and misdemeanors, as the following quotation from one of our most eminent critics illustrates:

"Can any man recollect a period when the press groaned with such a variety of desperate libels? Such is their number that one would imagine there is not a . . . single scrap of paper bought but in order to manufacture a libel."

This was not extracted from the catalogue of reproaches that are now being compiled by our Vice President, Mr. Spiro Agnew, but was published two centuries ago, on April 22, 1771, in the *Massachusetts Gazette* as a part of the righteous complaint of the British Prime Minister, Lord North, against John Wilkes and some of his journalistic colleagues.

I wish I could emulate the enthusiasm of the American colonists for the eloquent defense of their rights that was undertaken by Wilkes in his historic



President Francis J. Micheline congratulates Professor John Hohenberg after he had been awarded an honorary degree, doctor of humane letters.

45th issue of the *North Briton*. But this would oblige me, among other acts, to consume 45 pounds of beefsteak and to down 45 patriotic toasts of strong liquor, as our colonial forebears did. I am afraid that neither my patriotism nor my capacity can lift me up to that heroic standard, and must beg to be excused.

Instead, let me pay my tribute without such flourishes to the memory of one of our first champions of freedom — a courageous critic of the misdeeds of government and a great dissenter against imperialistic war. Among the martyrs to the principle that embraces a free people and a free press, John Wilkes will always be remembered with respect and gratitude and will ever shed luster on the college named in his honor.

It is not, however, my principal purpose today to celebrate the past, for that is the province of the historian. I shall turn, instead, to the future, the happy hunting ground of the journalist, and set myself a relatively safe period of 50 years from some of the massive problems of the present. I find this procedure attractive for two reasons: first, that there isn't too much chance that I shall be proved wrong in whatever I say, and second, that if I am, I shall not be around to suffer the consequences.

Under the circumstances, it is no wonder that we journalists have developed such a knack for discussions of this nature that some of my colleagues now glory in the title of "Futurologist." If I may be forgiven for a purely personal observation, I do not aspire to such eminence; it puts the journalist in the same generic category as the palmist, the crystal ball gazer and the reader of old tea leaves. And while the public may suspect with some justice that there are journalists who clothe these practices with the same regard that is given to the well-informed but unmentionable source and the all-knowing but equally anonymous impartial observer, I would rather not be ranked among them. I see little future in that kind of futurology.

Nor should I absolve academe entirely of collusion in the development of this art — or is it a science? — of exploring the future. For some years at Columbia, I belonged to a seminar of professors — a seminar on peace — that was devoted to the proposition that war could be dispensed with as an instrument of national policy at some future time. However, we took four years to determine what it was we were talking about and came up, finally, with the absolutely stunning definition that peace is the absence of war. At the very least, journalists are less time-consuming about their arguments and I shall try, accordingly, to set my concepts of the future before you in a concise framework.

Within the life span of the graduates of this college generation, we have been told by our futurologists that we can expect great marvels to unfold across our land — and many others as well. The pro-



Selected from the 515 members of the Wilkes College Class of 1971 as "Outstanding Graduates" for their contributions to college life over four years were Maureen Klaproth, retiring editor of *The Beacon*, the college weekly newspaper, and Andrew J. Gubanich, Jr., president of the Inter-Dormitory Council. The award is presented by the Wilkes College Alumni Association. Left to right: Arthur Hoover, director of Alumni relations; Mr. Gubanich; Thomas J. Moran, national president of the Alumni Association and college director of public relations; and Miss Klaproth.

duction of "miracle" wheat and "miracle" rice is pointed to as evidence that we are well on the way to eliminating starvation among humankind. Within our laboratories, the conquest of disease has made such strides that perfectly responsible scientists are willing to consider such rapturous possibilities as a cure for cancer and a wholesale replacement of diseased hearts with better ones made of plastic. Even the secret of the creation of life itself is said to be within our grasp, together with a postponement of the aging process.

In our ventures into space to search for evidence of life elsewhere in the universe, we are assured that planetary exploration is a strong probability and the penetration of outer space beyond our solar system is possible. While people are going to keep right on seeing flying saucers, I have found no responsible scientist who is willing to lay in supplies to entertain visitors from distant stars. But there is no doubt that the vastly improved techniques of rocketry will make possible a whole series of space platforms outside the earth's orbit and a great coming and going of peoples in the skies, but for purposes that quite honestly elude me at present.

Our communications, too, are certain to undergo massive change. Optical transmission by laser beam

is regarded as a practical and far less expensive alternative to electric current either by wire or radio in certain circumstances. Nor are our present cumbersome printing and distribution methods fixed for all eternity. Our newspapers are not likely to go on indefinitely presenting their news and opinions in their current shape and weight; but, whatever changes there are, newspapers will be with us for as long as people are able and willing to read. As for television, I am sure that we are not fated forever to look at a world of Tom Thumbs — three-inch sex queens or two-inch football heroes — or take what passes for wisdom from equally tiny figures with bellowing voices that shake the walls. I can only hope that the new TV will be an improvement.

Equally significant changes are certain, too, in our housing, roads, automobiles and railroads, our aircraft and our shipping, our system of education and its physical structure, even our food and clothing and the many diversions that occupy our leisure time. I cannot say that I shall enjoy the prospect of getting a book in the shape of a one-inch cube from the library by presenting a number and pressing a button. But if the pages can be projected on a screen so that they can be easily and comfortably read — and you must pardon me if I have my doubts — I shall make the best of it.



## Fifty Years From Now

Somehow, these tales of wonders yet to come never seem to create a favorable glow either in my auditors or myself. Very often, quite the opposite reaction is observed. I recall that one of my contemporaries, a social scientist of consequence, once walked out of a brilliant discussion of futurology with the angry comment that he didn't want to be a part of such a world. And the young people, who are going to have to live in it a lot longer than the rest of us, probably have their own reservations as well.

The reason for this very basic dissatisfaction with a highly organized scientific world is not difficult to discover. As responsible scientists are the first to point out, it does not take sufficient account of the human condition or of the quality of life for hundreds of millions of people on this planet. Nor is the scientist — without a lot of help — going to be able to put together a unilateral method of outlawing war in 50 years, or persuading vast illiterate masses to accept birth control, or perfecting synchronized systems of government, or devising legal frameworks for the more immediate settlement of disputes at all levels. I would hope that there would be progress toward all these distant goals in the half-century to come, but it is useless to expect perfection from a necessarily imperfect world.

There are some who argue that methods will be discovered to condition public responses and persuade people to do the bidding of an all-wise and benevolent government, thus creating instant law and order and doing away with such inconveniences as strikes of laboring men and student demonstrations. I don't believe a word of it. A nation can be captured from within, as Lenin, Hitler, Mussolini and

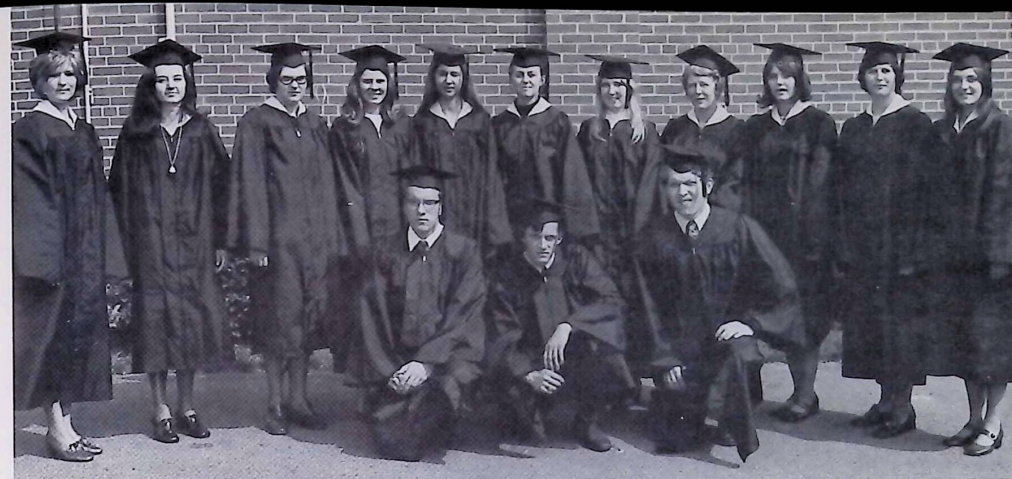
the Japanese war lords of the 1930s proved, but the end result in no case will be an all-wise and benevolent government; nor can such dictatorships ever insure peace and plenty or even a modicum of personal security. The lessons of history, in these and other instances, ranging from China to the latest military dictatorship in Latin America, indicate that the results may often be quite the opposite. As the position was put by Benjamin Franklin, the first journalist of his time: "They that give up their liberty to obtain a little temporary safety deserve neither liberty nor safety."

It is a bitter lesson that mankind has had to learn again and again at the cost of untold suffering.

To be sure, the technocratic state, which is held up to us as a beguiling model for the future, does have its attractions. Just as we give ourselves over to the care of physicians when we are ill or dentists when we have a toothache, why not call in the scientists in the white coats and let them solve all our nagging problems — from taxes that are too high to human relationships that are too ridden with prejudice? The answer is perfectly obvious. There is a finite limit to what science can do.

Polykarp Kusch, the Nobel Prize-winning physicist from Columbia University, has warned: "Science cannot do a very large number of things and to assume that science may find a technical solution to all problems is the road to disaster. . . . I am quite certain that the mass of men believe that the better world of tomorrow will come through science. I think that belief ought to be publicly combated."

When I was graduated from Columbia, I would not have understood this — and neither would most



Fourteen graduates were awarded magna cum laude degrees. Left to right, first row — Ronald J. Jacobs, James L. Bukiewicz, Wayne R. Laskofski. Standing — Beverly A. Pierce, Lynda N. Carle, Mary A. Demko, Ann M. George, Mary A. Kranisky, Janet Claire Lussi, Sheila K. McAndrew, Jean G. Otto, Cheryl M. Plodwick, Theresa C. Richards, and Joann E. Wasilewski.

of my classmates. For when my generation was very young, and there are some in this audience who well remember it, we dreamed of a brave new world. It was a time of great hope, of unbounded faith. And those of us who were still in school also had great expectations of the transformations that science would accomplish during our time.

I still remember my wonderment, as the teen-age proprietor of Station 7UL in Seattle, when a voice thundered in my headphones for the first time instead of the monotonous dots and dashes of the wireless code. It was a mundane voice, heard through crackling static, and its message was as wearily routine as it was painfully ungrammatical:

"I read you real good, over."

And then there was silence. I never knew if the person who had been read real good ever replied on another wavelength; certainly I did not hear that voice again, nor did I hear other voices on the air for some time thereafter. The burst of verbal communication died as suddenly as it had been born, and all that remained was the workaday beeping of the wireless code from stations on land and ships at sea.

This unexpected evidence of the approach of radio broadcasting, it became clear to me, was no Voice from the burning bush, commanding a chosen people to push on toward the Promised Land, but a fallible human being trying to reach his fellow-men through a new and uncertain method of communication.

I still sigh when I think about it today: the thunderous voice proclaiming so confidently: "I read you real good, over," and the totally damning lack of response. For it was typical in many ways of our insane era of wild and irresponsible speculation in a land that tried, and failed, to withdraw itself from the rest of the world.

Even a schoolboy could understand, as events developed, that we Americans were saying that we listened to each other when we weren't listening, that we understood each other when we didn't understand, that we promised each other many things that no force on earth could help us realize. And often, we didn't even care about the consequences of our irresponsibility, our refusal to involve ourselves in the great issues of our time. That, I think, was the worst part of all for the peoples of a free society.

How else would it have been possible for us to deceive ourselves into believing that we had just fought the war to end all wars, that we had made the world safe for democracy by putting down the autocrats of two countries of Central Europe? How else could so many of our newspapers and magazines, and our new and erratic radio plaything, have betrayed us by assuring us of a blessed existence in a nation bound to normalcy? (A strange term that I still do not fully understand.)

But we went along, save for a few benighted radicals who were promptly clapped into jail. That was the *sine qua non* of our young generation — to go along, to accept what happened as the best that could be expected in this best of all possible worlds.

Science was trying to tell us in those days that we were not as secure as we thought we were, but we paid little heed to these warnings. And that was our mistake. As early as December 30, 1922, the New York Times reported from Cambridge, Mass., that a new method was being devised to "explicit" the atom and thus cause elements to disintegrate — the process was to bring about the atomic age. At about the same time, Robert H. Goddard was working on liquid fuels as a means of rocket propulsion and was able to fire off the first liquid-fueled rocket in 1926.



Twelve members of the Class of 1971 were graduated summa cum laude. Left to right, first row — Joseph T. Zimmerman, Terry A. Belles, Robert H. Davis Jr., Charles E. Yearsley, Paul F. J. Phillips. Second row — Deborah L. Miller, Helen M. Lewis, James C. Weaver, Ellen D. Arthur and Joyce A. Rother.



## Fifty Years From Now

A year later, Charles Augustus Lindbergh showed us that our isolation between our protective ocean barriers was only a foolish dream when he flew the Atlantic solo from New York to Paris in 33½ hours.

All these things, we thought, were stunts and we went our unknowing and uncaring way with blind faith that "God's in his heaven and all's right with the world." And so, in the terrible decade of the 30s, our world was swept away and we plunged into the most devastating of global wars with results that are still shaking our society. For in overthrowing the warlords of Europe and Asia, America and the United Nations struck off at the same time the shackles that had bound tens and hundreds of millions of colonial peoples to their far-off masters for centuries of appalling servitude. And the revolutionary process that set in has not died away; nor will it for the remainder of my lifetime and yours, as well.

This generation must not make the error, quite the reverse of my own, of depending on science to resolve social, political and military problems that no scientist is capable of handling by himself, important though science is in our daily lives. In attacking the problem of overpopulation in India, for example, the campaign for family planning is led by no scientist, even though their work is vitally necessary, but by Prime Minister Indira Gandhi and key members of her government. The negotiations for the control, containment and reduction of the spread of atomic weapons are not being carried on by scientists, important though they are in the process, but by the diplomatic representatives of the United States and the Soviet Union. In our own country, the first social problem of our time—the integration of our minority groups into our society on a fair and equitable basis—is scarcely a scientific matter only but one that concerns our entire population and our leadership at all levels.

I am sure, in due course, that this generation will place science in its proper perspective as Polykarp Kusch has urged us to do: "Both science and technology should be explored in the context of history and of the society within which it flourishes."

I am equally certain that our young people will not be guilty, as so many of my generation were, of abdicating their right to participate fully and responsibly in the long and painful struggle that must be waged for a better society, a more unified country, and a world in which abundance and peace are something more than clichés to be tossed around carelessly at election time. This is a very large order, I know, but I believe this generation is equal to the task it faces. It is deeply concerned. It is dedicated. It does not intend to sit by with folded hands, meekly accepting things as they are and hoping for the best, when their future is at stake.

If there is any emerging consensus in this country today, after the turmoil over a useless war that

has divided us in these past few years, it is a determination to make our society work better than it has. From everything I see and hear in my travels about this abundant land, I am convinced that the public mood is settled on a greater involvement in the democratic process, and not less; on a far broader exercise of freedom, and not less; on a developing insistence on the right of petition and intensive public discussion, not less.

This is our birthright. To repeat the familiar and inspiring words of Judge Learned Hand: "The First more likely to be gathered out of a multitude of tongues than through any kind of authoritative selection. To many this is, and always will be, folly; but we have staked upon it our all."

We owe a great deal to our young people for having determined to be in the forefront of the massive effort to bring us abreast of the ideals on which our nation was founded. Of their own accord, they decided not to wait until 50 years from now to achieve their goals. To some of them, it may seem that they have accomplished little, that their struggles have been vain. I do not believe this is so, and I think I qualify as an expert on the battles that have been waged on the great American campus.

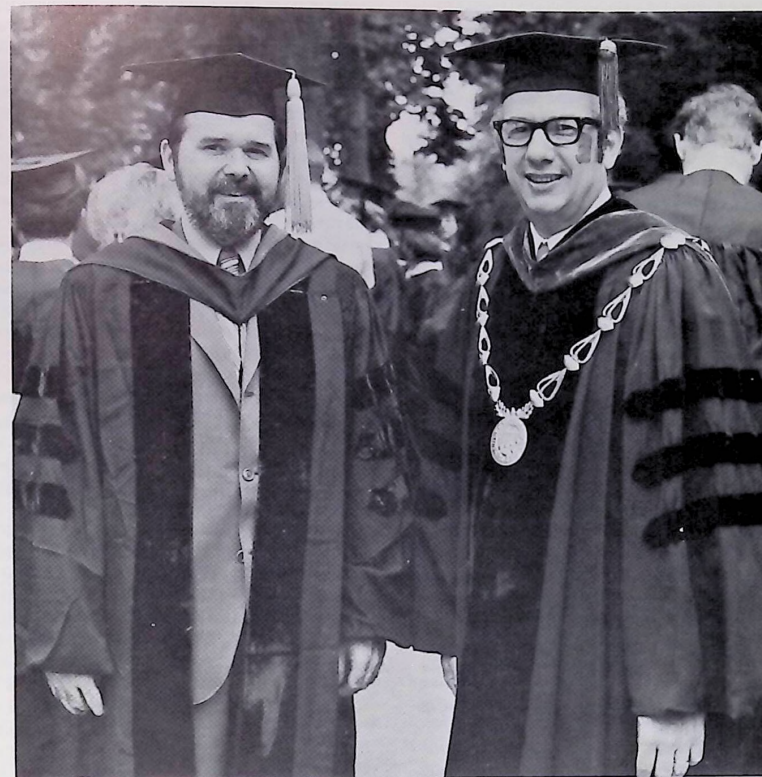
We have passed the lowest point in our national existence in this country—the era when we were so divided as a people over the Vietnam War that we found it difficult, if not impossible, to talk sense to each other. Today, we are at least listening to each other—and that is something.

There may very well be more hard knocks ahead for all of us, but I cannot envision another national uprising of the magnitude of 1968 or 1970. Once we are able to achieve a measure of peace abroad, and that time is approaching, then certainly we can proceed to mount a real attack on the major issues at home—among them inflation, unemployment, the integration of our society, and the improvement of our surroundings.

No work of science, no formula of the scientist now or in the future, can insure us of success, for science needs a lot of help from all the rest of us. Nor would it be prudent to follow the demagogues who almost daily tell us that they—and they alone—hold the key to our national destiny.

Fortunately for us, we have a far stronger force among us to give us confidence in the future—the generation of which this Class of 1971 at Wilkes College is so worthy a representative. They have shown us that they have the ability, the will, the power and the fortitude to help resolve the manifold crises that are inherent in the process of self-government in the atomic age. They have proved to us that we can depend on them.

It is therefore more than an act of faith—it is a privilege on this Commencement Day—to wish them Godspeed.



## Freedom and Authority: A Spiritual Crisis

by the Rev. James E. Gardner

Wilkes College Baccalaureate

June 6, 1971



## Freedom and Authority: A Spiritual Crisis

(Baccalaureate address, Wilkes College)

There is no doubt that today our whole society is being convulsed by the anguishing breakdown in the harmony between freedom and authority. It seems as though freedom and authority have become alien and hostile powers to each other. Many people think that to achieve genuine, human freedom, they must throw off every vestige of authority that threatens to limit them, obligate them, confront them with a claim of duty, or tyrannize them. Similarly, there are many who wield the authority with which they have been entrusted, or just authority that they have usurped, in such ways as to engender a repugnance for the very word "authority."

Let me begin by pointing out that there is an ambiguity that must be clarified at once. It is imperative that we distinguish between authority that tyrannizes and an authority that liberates. Some of you present here, and listening to these words, may simply reject the idea that such a distinction can be made. It is the burden of this address to elucidate the nature of a truly moral or spiritual authority, that is, the kind of authority and the exercise of authority that can actually set men free and bring them to their own moral maturity in which they can acknowledge the autonomy of individual conscience and at the same time acknowledge the interdependence of social responsibility and obligation. What I am striving to establish is an understanding of freedom and authority that cannot be defined without reference to each other. There is no moral freedom without the acknowledgement of authority and social obligation. Similarly, there is no moral authority which does not call its subjects to the exercise of freedom in the claims that authority makes upon them.

When I speak of moral or spiritual freedom and authority, I am speaking from the perspective that shares a vision of man in his wholeness as well as society in its wholeness. It is when this vision of wholeness is lost that freedom and authority become contradictory and antagonistic to one another. This lack of a sense of wholeness leads man into two very dangerous misinterpretations of himself both individually and socially. On the one hand, man will stress his independent individuality to such an extreme that he denies the claims of society or of other individuals upon himself. In this mentality, man experiences any claim of authority upon himself as a threat to his own personal well-being. On the other hand, society or government can become so oppressive in its absolute and total claims of authority upon its subjects, that all sense of individual freedom and conscience become stunted. We need a vision of man in his spiritual wholeness that will save us from both radical individualism and from totalitarian social structures.

The modern Jewish writer, Martin Buber, puts it this way:

"Individualism (he writes) understands only a

part of man; collectivism understands man only as a part. Neither advances to the wholeness of man, to man as a whole. Individualism sees man only in relation to himself; but collectivism does not see man at all — it sees only 'society' . . . The fundamental fact of human existence is neither the individual as such nor the aggregate as such . . . The fundamental fact of human existence is man-with-man . . ."

It is my task today to elucidate the vision of freedom and authority that avoids seeing only a part of man and that avoids seeing man only as a part. I wish to clarify what an authority is like that calls men to the attainment of freedom, and what that moral freedom is that does not shy away from the claims of authority. In doing this I shall make reference to three modern analyses of the relationship between freedom and authority; one in scientific education; and two dealing with modern religious communities in the Jewish and Christian traditions.

I have made reference to authorities which threaten to tyrannize us and those authorities which awaken us to the self-fulfilling realities of freedom and responsible action. Let me elaborate on the many unrecognized authorities that make their claims upon us every day. In doing this, I am implying a very general definition of authority. That definition would sound something like this: an authority is anything that claims us in some way, and that claim becomes authoritative in our lives when we submit to that claim, and incorporate it into the set of priorities that govern our thoughts, feelings, and actions. I am also implying a very general definition of freedom. Freedom is the ability or power to make a personal response to such a claim so that one actually does intend to carry out what the claim implies in concrete personal behavior. Thus authority and freedom imply each other. Authority and freedom cannot exist without each other. The anarchist is a good case in point. The anarchist does not defend freedom against authority. He does not deny the existence of authority. He simply denies it to everyone else, and he claims it all for himself. The anarchist simply claims for himself what he refuses to grant to others. He cannot be free, because he refuses to admit that the freedoms of other persons make any claims on himself. Apart from persons in community with other persons, freedom has no meaning at all. On the other hand, authority does not establish itself by imposing itself by coercion. Authority can only become morally effective when it is freely acknowledged and responded to.

Now what am I referring to when I speak of authoritative claims that are not tyrannical or coercive? Well, for one thing, consider the authority of reason. Reason cannot establish its claims over our minds and our public actions by any kind of coercion. That would contradict the very essence of reason itself. Nevertheless, we do find ourselves

claimed by reasoned thought and action simply in the way that we value it and seek to follow it. Only by subordinating ourselves to the claim of reason do we ourselves become reasonable and rational beings. In other words, we attain the freedom of reasoning only as we submit to the authority of reason. We could make arguments in the case of conscience, or law, or morality, or truth, or personal competence and skill. Let us consider personal competence and skills. When we see someone who can perform some skill with competence, and we value that performance in such a way that we feel that we ought to appropriate that competent performance for ourselves, then we set into motion the operation of authority and freedom. It is that personal act of valuing some bit of personal behavior in which we have the experience of being claimed. That performance could be almost anything: the polished skill of an accomplished athlete, or musician, or artist; the competence of a businessman, a statesman, or scientist; the compassionate insight of a physician, a family counsellor, or a minister; the moral courage of a civil rights leader or a recovered alcoholic; the tenderness and sensitivity of lovers, or the kind of love shared by a particular family, or that quality of peaceful saintliness that some people emanate. These are just a few of the numberless ways in which we seek to appropriate from each other highly valued attitudes, performances, and skills. When we seek to appropriate some personal trait from another person, that person becomes a moral authority for us, and we seek to attain for ourselves the very freedom of performance which that person already enjoys. We attain freedom only as we submit to the authorities that claim us.

Authority does not reside with just one person; it constantly roams from person to person. It can also shift from person to person within a given relationship. For example, a teacher is not always an authority for his students. There are many ways in which they can become authorities for him. They have already developed a degree of competence in reason, conscience, and knowledge which makes a considerable contribution to the whole educational process. Then there is that peculiar competence they have in their awareness of student consciousness and interest, which must be taken into account if schools are going to reach students "where they live," so to speak. Education is a community enterprise, and it takes the vital participation of all its members, if it is to maintain a healthy growth.

### Authority and Freedom in Scientific Education

The Nobel Prize-winning British scientist and philosopher, Michael Polanyi, interprets the whole enterprise of scientific education in terms that incorporate the concepts of freedom and authority that I wish to elucidate. He regards the budding science student as an apprentice who submits to a community of competent authorities so that he, too, may become an authority and a competent investigator.

"At every stage of his progress towards this

end he is urged on by the belief that certain things as yet beyond his knowledge and even understanding are on the whole true and valuable, so that it is worth spending his most intensive efforts on mastering them. This represents a recognition of the authority of that which he is going to learn and of those from whom he is going to learn it. It is the same attitude as that of the child listening to its mother's voice and absorbing the meaning of speech. Both are based on an implicit belief in the significance and truth of the context which the learner is trying to master. A child could never learn to speak if it assumed that the words which are used in its hearing are meaningless; or even if it assumed that five out of ten words so used are meaningless. And similarly no one can become a scientist unless he presumes that the scientific doctrine and method are fundamentally sound and that their ultimate premises can be unquestioningly accepted. We have here an instance of the process described epigrammatically by the Christian Church Fathers in the words: *fides quaerens intellectum*, faith in search of understanding."

Polanyi is here identifying the crucial role of implicit faith and trust in the educational process. Even though the student cannot explicitly articulate what the meaning and value of his yet-to-be-learned skills will be for him; he trusts implicitly the community of competent practitioners to open his eyes to this new significance. If we live in a time of low trust, then we must face the ineffectiveness of authority. We must learn to exercise authority so as to awaken trust. Furthermore, without this implicit or tacit recognition of such authority the student excludes himself from participation in the academic community and loses an opportunity for his own intellectual growth. Polanyi regards the learning process as an attempt to master something, but the achievement of mastery requires an act of submission to authority. The goal of submission is to become an authority.

The importance of Polanyi's analysis of scientific education is that it recognizes how the submission to certain kinds of authority are essential to the attainment of one's own freedom. Freedom is the exercise of personal authority, but such authority must be appropriated from others by an act of submission.

"Thus the authority to which the student of science submits tends to eliminate itself . . . As he approaches maturity the student will rely for his beliefs less and less on authority and more and more on his own judgment. His own intuition and conscience will take over responsibility in the measure in which authority is eclipsed. This does not mean that he will rely no more on the report of other scientists — far from it — but it means that such reliance will henceforth be entirely subject to his own judgment."



ment. Submission to authority will henceforth form merely a part of the process of discovery, for which — as for the process as a whole — he will assume full responsibility before his own conscience . . . **Students should be trained to share the ground on which their teachers stand** and to take on their stand for their own independence. The student will therefore practice a measure of criticism even during his period of study, and the teacher will gladly foster any signs of originality on the part of the student. But this must remain within proper limits; the process of learning must rely in the main on the acceptance of authority. Where necessary this acceptance must be enforced by discipline."

It is obvious that Polanyi regards education to be an authority-sharing process. Students should be encouraged and challenged to exercise their own authority while constantly acknowledging the general authority of the scientific community at large. The student and the accomplished scientist never become so absolutely free that they are no longer answerable to other scientists who test their competence and the correctness of their findings. The scientist, in exercising the freedom of his own authoritative performances, recognizes his responsibility to the community in which he functions. Freedom implies responsibility.

For Polanyi, the education of scientists, as a community enterprise, has its moral and spiritual dimensions. Polanyi argues strongly for the student's need to develop a scientific conscience as he learns to share the common ideals, values, and goals which shape and direct the **community** of scientists.

"Before the student's own conscience, then the conscience of each is borne out by that of many others. There exists then a **community of consciences** jointly rooted in the same ideals recognized by all. And the **community** becomes an embodiment of these ideals and a living demonstration of their reality."

Polanyi emphasizes the role of community further; bringing out a similarity between scientific inquiry and religion.

"The art of scientific work is so extensive and manifold that it can be passed on from one generation to the next only by a large number of specialists, each of whom fosters one particular branch of it. Therefore science can exist and continue to exist only because its premises can be **embodied in a tradition** which can be **held in common by a community**. This is true also of all complex creative activities which are carried on beyond the lifetime of individuals. We may think for example of the law and of the Christian religion. Their continued life is based on traditions of a structure similar to that of science and it will help us to understand tradition in science — if we proceed now to include such fields as law and religion in our further discussion."

Like our spiritual and religious heritage, so the scientific and intellectual heritage of man requires **traditions** of wisdom, aspiration, and competent performance which **preserve our past achievements** and provide a launching ground for the achievements of future generations. These traditions are vital and growing phenomena which are kept alive by the communities which embody them.

Tradition can often become static and burdensome if the tradition itself does not incorporate means to vitally awaken the conscience of the age in which it lives. Tradition itself must not only preserve past attainments, but it must also constantly grow by fostering a process of its own creative renewal.

"Such processes of creative renewal always imply an appeal from a tradition as it is to a tradition as it **ought to be**. That is to a spiritual reality embodied in tradition and transcending it. It expresses a belief in this superior reality and offers devotion to its service. We have seen how in science this devotion is first established at the stage of apprenticeship and we could parallel this act of initiation and dedication in the field of law or religion."

Polanyi clearly recognizes the difference between an authority that demands unthinking obedience and an authority that demands freedom. For an authority to demand freedom it must share its own authority with those seeking to enjoy the freedom of autonomous judgment and competent performance. Such freedom can never be achieved in a social vacuum or in some abstract generalization. Freedom can only be realized by particular individuals in particular circumstances seeking to fulfill particular obligations.

"We have seen how this dedication, pledging the apprentice according to his own conscience, represents an obligation to be free. Freedom of this kind, it would seem, must be described in the particular as freedom to act according to particular obligations. Just as a person cannot be obliged in general, so also he cannot be free in general, but only in respect to definite grounds of conscience."

#### Freedom and Authority in the Biblical Tradition

This stress upon developing an individual conscience which trusts its own **autonomy** is important for our religious and spiritual communities as well. To be **autonomous** is to be literally a "self-law." This does not mean that we **create** our own sense of lawful or just behavior. Far from it. Polanyi emphasizes the crucial role of community in arousing and shaping the individual conscience. He also stresses the ideals that transcend even the total community. Although the spiritual and moral ideals come from beyond both individual and community, it is necessary that both individual and community strive to embody those ideals within themselves. To be autonomous means to have **inwardly appropriated** the ideals which we do not create, but to which we submit.

Our biblical heritage confronts us with the divine authority behind those highest spiritual ideals which the Bible acknowledges as divine law. Both our Jewish and Christian heritages stress the need to **inwardly appropriate** this divine law, so that we do not remain alien to the spirit of God, but by humble submission give expression to that divine spirit within our own mortal lives. The Prophet Jeremiah expressed this very eloquently:

"Behold the days come, says the Lord, that I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people . . . For they shall all know me, from the greatest of them to the least of them."

The divine law is not only a power that comes to us from beyond ourselves, but it also wells up from within us, claiming us as its own.

The New Testament is well aware of the distinction between tyrannical or hypocritical authority and authority that calls us to freedom. For example, the Gospel of Mark recounts that "they were amazed at his teaching, because, Jesus taught them as one who had authority and not as the scribes." Jesus himself gives us a graphic comparison between the authority exercised by the scribes and the authority that he called his own disciples to exercise.

Then Jesus said to the crowds and to his disciples, "The scribes and the Pharisees sit on Moses' seat, so practise and observe whatever they tell you, but not what they do; for they preach, but do not practise. They bind heavy burdens hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger. They do all their deeds to be seen of men . . . they love the place of honor . . . and being called rabbi by men. But you are not to be called rabbi, for you have only one teacher, and you are all brethren. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called masters, for you have one Master, the Christ. Whoever is greatest among you shall be your servant . . ."

In Jesus' eyes, the one who wields authority is the one who serves. The only authority we wield is the authority to which we submit. Jesus constantly referred to himself as one who lived under divine authority. He never usurped that authority, but he constantly witnessed to it by his subordinate freedom.

The problem of freedom and authority has also been met head on by **modern** religious scholars, trying to elucidate our biblical heritage in both its Jewish and Christian expressions. James Gustafson (Chicago Theological Seminary) in a recent article, concerns himself with how the churches are to exercise their moral authority in our pluralistic society that appears to be becoming more and more secular. He stresses the **persuasive power of moral authority** exercised by religious communities.

Since, by custom, we tend to look at the question of authority in primarily social terms, I will make the **persuasive winning of consent** to the Church's insights and proposals the central theme. By **consent** I do not mean subservient obedience, which requires others to conform their minds and wills to the Church's words and proposals for action. Such a position is in error for several reasons, among them the violation of the individuality and autonomy of persons and communities . . . Thus consent does not refer to conformity to insight or teachings which are extrinsic to the persons and community; it is rather the **internalization of the teachings**, values, and insights on the basis of the conviction that they have validity and significance. Monolithic uniformity ought never to be expected on the part of the Church as a moral community, though within generous limits consensus is sought based upon a common loyalty and perspective.

When Gustafson speaks of the "internalization of teachings, values, and insights" he is echoing Jeremiah's vision of God's law written within our hearts. If our religious communities are to become effectively persuasive in society at large, then they must bring their moral influence to bear upon **particular**, crucial issues with a clarity of focus without losing their appeal to **universal** values.

For example:

The way to make a case for peace or against capital punishment, or for any position on abortion, that maintains the integrity of the Church is by persuasive moral argumentation. Other forms of action (such as political, disruption of institutions, etc.) might well follow, but are themselves to be justified by a persuasive consent process.

To put the matter abstractly, the moral authority of the Church depends upon its capacity to give reasons for what it says and does, which on the one hand do not compromise its integrity as a particular religious community, and on the other hand are stated in such a way that the public sphere will be influenced by them and by actions that are consistent with them.

The implications of this view need to be suggested for three sorts of moral activities in which the churches engage. These are the Church as the critic of the social order, as the proposer of new visions of the social order, and as a participant in social change.

To put Professor Gustafson's argument in the terms already stated by myself and by our scientist, Michael Polanyi, the moral authority of our religious communities will be felt only if they make their case with the kind of **competence** that will claim the conscience of society at large.

The Church's constructive task is to propose alternatives for policy. It can cry out that it is for peace rather than war, for justice rather



than injustice, for love rather than enmity. Such cries are necessary to make, but they are not sufficient without proposals about how conditions of war might become conditions of peace, how conditions of injustice might become conditions of fairness, and how conditions of enmity might become conditions of love. To do this requires research and argumentation; it requires some mastery of the facticity of the circumstances to which policy is being addressed, as well as the persuasive ethical use of this information in proposals for alternatives. In this sort of activity **competence in making a case** is more significant than the rhetorical passion of what in moments of irritation I call "gee-whiz" ethics, that is, the passion of indignation evoked by the presence of actual or potential moral evil that is expressed in dirges for the dying of mankind. It is not that the "gee-whiz" is unnecessary or useless, but that persuasive alternatives within the realms of possible developments have to be spelled out. To win a hearing, not to mention consent, to proposals for social policy, **the Church must make a competent case.**

Competence of performance bears its own authority.

Turning now from the moral authority of the religious community to the responsible freedom of its individual members, I shall make reference to the modern Jewish scholar, Will Herberg. Herberg strives to defend the inwardness of man's spiritual freedom as it is rooted in biblical tradition. He warns against the excesses of radical individualism on one hand and of the totalitarian claims of society on the other. The individual can only be free in his obligations to community life.

The individual is in duty bound to serve the society of which he is part and to respect its authority: "Separate not yourself from the community," is a familiar rabbinic dictum. Yet the individual transcends his society and all possible societies, for society has no jurisdiction over him in the things that matter most—his conscience and his relation to his God. Standing on the divine law, he may judge and even defy the merely relative justice of his society. "The example of the Hebrew nation," Lord Acton states, "laid down (the line) on which all freedom has been won . . . the doctrine of the higher law, . . . the principle that all political authorities must be tested and reformed according to a code which was not made by man."

It therefore goes without saying that the totalitarian claim of society or the state to control a man's entire life is utterly repugnant to Judaism. Neither society nor the state can make such absolute claims; they are barred from doing so because, in the Jewish view, man is **totally** subject only to God, and it is an affront to Heaven

for man either to claim or to acknowledge a right which is God's alone.

Why is it that men are so prone to surrender their freedom of conscience to totalitarian powers? Why do we so often fail to claim the authority of our own conscience? Herberg answers that man's freedom is sometimes felt to be a dreadful burden. To be free man must accept the accountability for his own actions, and he must often endure conflict and anguish to uphold his own personal integrity.

Freedom is hard to bear, an intolerable burden for those who have lost their grounding in the divine. **Freedom means responsibility; it means decision,** and the responsibility of decision engenders that painful anxiety which Kierkegaard has called the "dizziness of freedom." The urge to renounce one's freedom so as to relieve oneself of responsibility is an impulse deeply rooted in the human heart; in our own time, it has driven whole peoples to seek a self-annihilating security in the totalitarian herd. Anything is welcomed if it promises escape from the dreadful **anomie** of contemporary existence.

From the viewpoint of Hebraic religion, surrender to the lure of totalitarianism is treason to God. For the renunciation of freedom and responsibility is **the renunciation of human personality;** it is the repudiation of the divine demand upon man to fulfil himself as the unique image of God. "Man," says J. P. Sartre, "is condemned to be free." True, but it is precisely this "condemnation" to freedom that constitutes the grandeur of human existence, which no one may renounce and yet remain truly human. Totalitarianism therefore confronts us with a double responsibility: to reorganize social life so as to make possible the emergence of **true community** in freedom, and to strengthen within us our **spiritual resources** of personality and responsibility. Both tasks alike imply unswerving allegiance to the divine law as the law of our life.

I would only add to Herberg's words that the divine law is both our authority and freedom in life. When God's law confronts us, challenges us, and awakens our consciences, it becomes our authority; but when it becomes grafted in our hearts and finds spontaneous expression in our feelings, attitudes, and actions, then it becomes our freedom.

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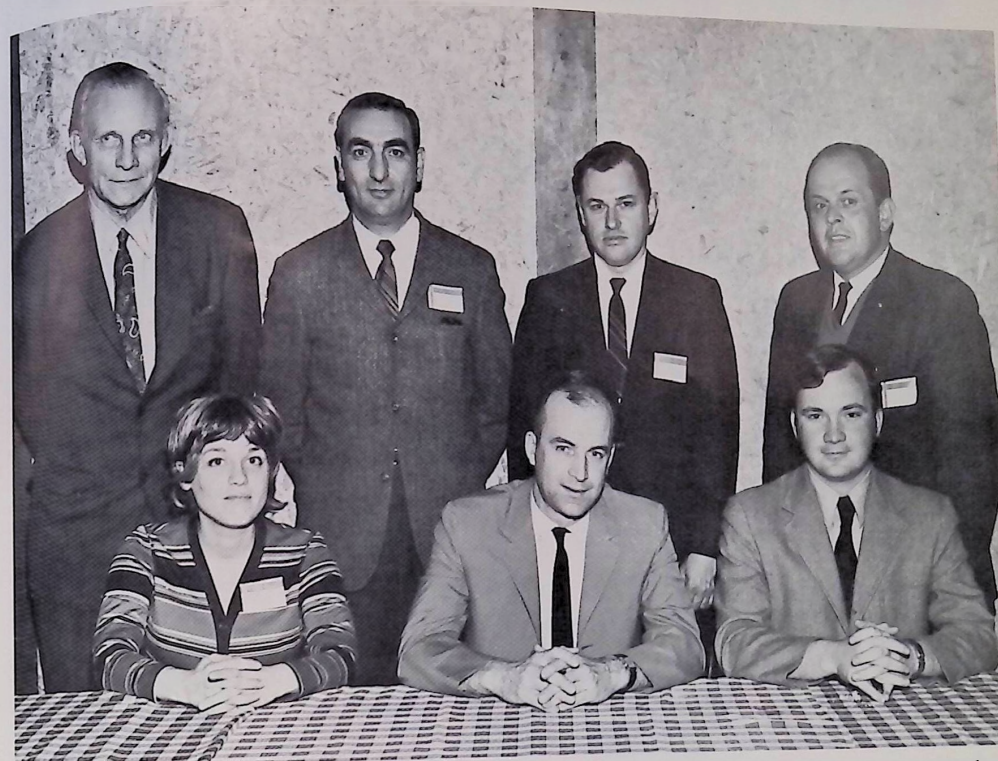
Martin Buber, **Between Man and Man**

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Will Herberg, **Judaism and Modern Man**

## Greater Wilkes-Barre Alumni Chapter Elects Officers



New officers of the Greater Wilkes-Barre Chapter of the Wilkes College Alumni Association were elected recently and have already met several times with the special committee which is making plans for the 1971 Homecoming in October. Left to right, seated—Penny Ruckno, secretary; James Ferris, president; Tim McGinley, treasurer. Standing—Chancellor Eugene S. Farley, former president of Wilkes College; John Lychos, executive committee; Carl Urbanski, executive committee; and Art Hoover, director of alumni affairs. Absent were John Tasker, vice president; and W. Brooke Yeager, executive committee.

## Chairman Named For Homecoming October 29-31

"One Better Than '70 For '71" would seem to be an appropriate slogan as well as a goal for the alumni committee which will soon be named to put together plans for the 1971 Homecoming scheduled for the weekend of October 29-30-31.

Leonard Mulcahy has accepted the chairmanship of the next Homecoming and as one who contributed much to last year's event is well aware of the work cut out for the committee in making this year's event bigger and better.

Mulcahy will announce his committee members shortly and meetings will be scheduled so that subcommittees can be assembled and begin working toward the Alumni Association's high point of the year.

Art Hoover, college alumni affairs director, has announced that the Hotel Sterling has been reserved for that week and all the fringe services which were provided last year will once again be available.

The last Homecoming set a precedent in Wyoming Valley as the dance was held in the huge lobby of the central city hotel—something which went over extremely well with all those who attended and caused many outsiders to wonder why they hadn't thought of doing the same thing years ago.

It is anticipated that the Friday night program will include the usual get-together—or warmup—party, but under another title will be among the leadoff events and that all of the regular items, such as football, soccer and dorm judging, will be included.



## ANNUAL SPRING REUNION CONDUCTED BY ALUMNI



The Alumni Association concluded its three-day Spring weekend with a dinner at the Hotel Sterling. Left to right, seated — Thomas J. Moran, national alumni president; Mrs. Moran; Mrs. Francis J. Michelini, Sandra Walters. Standing — Mr. and Mrs. Peter Greenberg, President Michelini, Cynthia and Jerry Weber, and Norma Roper.

Taken during the cocktail hour prior to the dinner are, left to right, seated — Mrs. Carl Urbanski, Mrs. Tom Kelly, Anita Janerich, and George Pawlush. Standing — Art Hoover, college alumni affairs director; Carl Urbanski, Bob Silvi and Tom Kelly, director of the Summer and Evening Colleges.



Gathered around the piano during the evening's activities are, left to right — Patricia Hemenway Harrison, Mr. and Mrs. James Ferris, Mr. and Mrs. Steve Drinko, Mr. and Mrs. Al Swithers, and Atty. and Mrs. F. Charles Petrillo. Atty. Petrillo was chairman of the reunion.

## S P O R T S

### FOOTBALL

A quick look into the 1971 fall schedule finds all four Colonel squads displaying a sense of quiet optimism.

Football becomes uncorked at Lycoming on September 25 and winds up seven weeks later against Muskingum at New Concord, Ohio. Coach Roland Schmidt enters the eight-game slate with 30 experienced lettermen plus a quarterback.

Twelve starters have been lost via graduation and the 10-year veteran mentor will find his biggest headaches coming with the defensive line and the kicking game.

Senior halfback Ted Yeager goes



OLD AND NEW — A twist of the new and the old as last year's football co-captains Harry Hoover and Jim Loveland turn over the burden of leadership to Ted Yeager and Tony Cardinale, Colonel co-captains for 1971. Left to right — Loveland, Hoover, Head Coach Roland Schmidt, Yeager, and Cardinale. Yeager is the top rusher in Wilkes history while Cardinale, a linebacker, was the number two man in tackles made in 1970.

## Fall Sports Season Is Promising

into his final season of competition with 1,917 rushing yards, the most ever by a Colonel, and poses a definite threat for All-American honors.

The incoming freshman crop is excellent and with a rapid seasoning could put the Wilkesmen on target for a banner year.

Juniata and Indiana (Pa.) are the new faces on the Blue and Gold slate, replacing Alfred and Southern Connecticut. Most of the Colonels' 1971 opponents are, unfortunately likewise pointing toward a brilliant year. The Wilkesmen will start their 26th year of intercollegiate competition with an overall 96-94-6 mark, needing only four more victories to attain the century circle.

### SOCCER

With six of the teams top seven scorers returning plus the best goalie (Chip Eaton) in eastern collegiate circles, the soccer squad of Coach Tom Rokita is also envisioning good things in 1971.

### CROSS COUNTRY

Cross Country will make its varsity debut this fall under the direction of George Pawlush and sustained interest from last year's participants could put the harriers over the .500 level in their maiden campaign.

### WOMAN'S HOCKEY

Sandy Bloomberg and Candy Cates will be tough to replace on the Woman's field hockey team but if Coach Gay Foster can find the right replacements the coeds could very well ride the victory boat.

## Fall Athletic Schedule

### FOOTBALL

September 25 — Lycoming	Away
October 2 — Moravian (Parents' Day)	Home
October 9 — Delaware Valley	Home
October 16 — Ithaca	Away
October 23 — Juniata	Away
October 30 — Indiana (Pa.) Homecoming	Home
November 6 — East Stroudsburg	Home
November 13 — Muskingum	Away

### SOCCER

September 21 — Baptist Bible	Away
September 24 — Upsala	Away
September 28 — Moravian	Home
October 2 — Philadelphia Textile	Home
October 6 — Muhlenberg	Home
October 9 — Lycoming	Away
October 13 — Scranton	Home
October 16 — Stevens	Away
October 20 — Kutztown	Home
October 23 — Wagner	Away
October 27 — Binghamton State	Away
October 30 — Madison (FDU)	Home
November 6 — Susquehanna	Away
November 13 — Elizabethtown	Home

### CROSS COUNTRY

September 21 — Baptist Bible	Away
October 7 — Bloomsburg - Cheney (tri.)	Away
October 13 — Del. Valley - Lebanon Val. (tri.)	Away
October 18 — Scranton	Home
October 21 — Baptist Bible	Home
October 25 — Scranton	Away
October 27 — Binghamton State	Away
November 3 — Susquehanna - Gettysburg (tri.)	Away

### WOMEN'S HOCKEY

September 28 — Albright	Away
September 30 — Bloomsburg	Home
October 2 — Lock Haven Alumni	Home
October 7 — Kutztown	Away
October 14 — Keystone	Away
October 19 — Misericordia	Away
October 26 — Keystone	Home
October 28 — Misericordia	Home
November 6-7 — Susquehanna Field Hockey Association Tournament	



# Colonels' Spring Sports Teams Had Winning Seasons

## BASEBALL

Wilkes College spring teams rode to their fourth straight winning campaign. Paced by the 14-3 efforts of the baseballers, the four Blue and Gold squads combined for a 29-23 (.557) log.

While baseball was the big noise on campus, the charges of Coach Gene Domzalski accumulated the best one season record ever in college history, but finished third (11-2) in the MAC "Northern Section" race to Upsala (16-1) and Elizabethtown (12-2).

Senior second baseman Tom Higgins obliterated just about every existent seasonal and career high in the Wilkes record book by hitting .481 while collecting 22 runs, 30 hits, and 24 runs batted in.

Other .300 hitters in the Colonel camp included freshman Marty Pobutkiewicz (.444), Mike Bergbauer (.356), Frank Galicki (.353), Ted Yeager (.339), Dave Kaschak (.321), and Tom Page (.314).

As a team the Wilkesmen batted to a .321 average while allowing opponents only a .213 margin and 2.01 earned runs per game. Extent of the Colonels 1971 prowess may also be seen in the comparisons for: hits, 176-116; runs, 128-55; extra base hits, 47-16; and stolen bases, 62-9.

Pitching was also a strongpoint of the Wilkes diamond success with Ted Sokolowski and Jeff Giberson providing the most effective one-two punch in Colonel baseball chronicles.

Southpaw Sokolowski fanned 80 batters in 63 innings while coasting to a 5-1 won-lost record and a glittering 1.14 earned run average. Sophomore Giberson was even more effective, turning in totals of 6-1 and a 0.78 era.

Upon season's end, Higgins was named to the MAC All-Star team and capped a brilliant career by

signing a contract with the Philadelphia Phillies.

Other Colonels gaining post-season MAC plaudits were Dave Kaschak and Ted Yeager on the first team, and Mike Bergbauer and Sokolowski on the second squad.

## GOLF

Also serving up a supreme spring performance was the golf team which made Wilkes College history on May 3 when it bested a field of 25 teams to win championship honors at the 21st MAC "College Division" Tournament.

Sophomore Gerry Sincavage was

the Colonels high finisher, earning a fifth place tie in individual medal standings. Juniors Rich Berheiser and John Corbett were outstanding for the Blue and Gold in regular season competition, turning out respective productions of 11-5 and 9-4-3.

## TENNIS and LACROSSE

Experiencing the pangs of rebuilding and youth were the tennis and lacrosse teams, who toiled to almost similar 4-6 and 3-6 finishes. Closing out a fine career on the tennis squad was captain Doug Valenteen, number one man and most valuable player the last three years.



**HONORED** — Members of the undefeated 1970-71 Middle Atlantic Conference Champion wrestling team were honored with a dinner on May 8. Special guests of the evening were all past MAC individual titlists. Past champions present are pictured above, left to right, First row — Joe Wiendi (1967, 69); Marv Antinnes (1959, 60, 61); Al Arnould (1967, 71). Second row — Rich Ceccoli (1970, 71); Dave Thomas (1958); Jim Ward (1958). Third row — John Marfia (1969, 70); Gerry Willetts (1971); Ron Fritts (1970, 71). Fourth row — Dick Cook (1966, 67, 68); Andy Matviak (1971); Al Zellner (1970, 71). Fifth row — Brooke Yeager (1961).

# CAMPUS HAPPENINGS...

The appointment of Thomas Kelly to the new position of assistant director of development at Wilkes was announced by Chancellor Eugene S. Farley, head of the development office at the institution. Kelly's appointment becomes effective September 1, when he will relinquish his present duties as director of the Evening and Summer Colleges.

In keeping with the celebration of CARE's 25th anniversary of providing aid to the needy throughout the world, the dormitory residents of Wilkes donated a check for \$1,000 to that organization on May 20, at Weckesser Hall.

A Wilkes associate professor, Dr. S. S. Mitra, of the Mathematics department, has been awarded a National Science Foundation grant to participate in the Advance Science Seminar in Probability and Statistics this summer.

A graduate of Wilkes and a former resident of Nanticoke, Dr. Irwin S. Snyder, has been elected to Fellowship in the American Academy of Microbiology.

Two juniors, Marietta Bednar and Jo Ann Gomer, have been appointed editor-in-chief and managing editor, respectively, of *The Beacon* for the 1971-72 academic year.

A wood sculpture by a member of the Wilkes College Art Department, Herbert Simon, is among 10 selected works on exhibit during the summer in Harrisburg at "Pennsylvania 71"—the first state-sponsored juried exhibit.

Dr. Harold Cox, professor of history at Wilkes, is one of two educators in the country who has specialized in the rather unique field of Economic History of Transportation.

This spring marked the appointment of student proctors in both the male and female resident halls.

A program in association with the existing Master of Business Administration program is now in existence at Wilkes to provide an opportunity for interested mature students to overcome some of their deficiencies in the fields of economics and business.

The Student Government of Wilkes—a group of elected representatives of about 2,500 students—came out in one of its last formal actions of the school year by passing a resolution opposing the proposed widening of South River Street.

Wilkes College will be able to grant Master of Science degrees in mathematics as of next September under a recently acquired authorization issued by David H. Kurtzman, Pennsylvania Secretary of Education.

A Certificate of Achievement for having completed a sequence of evening courses in business management toward a Bachelor's Degree in Commerce and Finance was awarded to Robert Praschunus of West Pittston by Wilkes College.



# ALUMNI NEWS...

## '39

Lillian Wyatt, the former **LILLIAN CELMER**, is a librarian at the Robert L. Olds Junior High School in Connell, West Virginia. She resides with her husband and children at Star Route, Box 168, W-Tee Ranch, Mesa, Washington.

## '48

**J. GLENN GOOCH** has been elected vice-president and treasurer of the Pennsylvania Gas and Water Company. He resides with his wife and son at 332 James Street, Kingston, Pennsylvania.

## '50

**FREDERICK INGOLD, JR.** is a sales promotion supervisor with the New York Telephone Company. He resides with his wife, Edythe, and their daughter at Old Best Road, R. D. #1, West Sand Lake, N.Y.

## '51

**THOMAS JONES** has been named a vice-president with Wyrough and Loser, Inc. in Trenton, N. J.

## '52

**EDWARD WHEATLEY** has been named an assistant vice-president of the Bank of Delaware.

## '55

**BASIL CASTNER** is a principal at the New Egypt School in New Jersey. He is currently doing additional graduate work at Glassboro State College and seeking certification as a chief school administrator. He resides with his wife, Anna, at 84A Stenton Court, Trenton, New Jersey.

## '56

**JAMES E. JONES** has been named principal of the Hamilton Elementary School in New Jersey.

**JAMES MITCHELL, JR.** has been promoted from assistant to associate professor at Moravian College.

## '58

**ROYAL HAYWARD** is a development programmer with IBM in Raleigh, North Carolina. He resides with his wife and three children at 923 Kathryn Street, Cary, North Carolina.

## '59

**WILLIAM DAVIS** is rector at the Emmanuel Episcopal Church in Emporium, Pennsylvania. He resides with his wife, Donna Sue, and their four children at 136 East Fourth Street, Emporium.

**ARTHUR ROGOVIN** is manager with Westheimer, Fine, Berger, and Company. He resides at 67-15 102nd Street, Forest Hills, New York.

## '60

**MARILYN WARBURTON** recently accepted a position as social worker in the Moss Rehabilitation Hospital in Philadelphia. This is a rehabilitation center for the physically handicapped children and adults and is affiliated with the Albert Einstein Medical Center.

**DONALD BAROVICH** is a staff programmer with IBM Corporation in Boca Raton, Florida. He resides at 8 Burning Tree Lane, Boca Raton, with his wife, Margaret, and their two sons.

**Carolyn Andriou, the former CAROLYN HOWELLS**, is a librarian at the Bel Air Public Library. She resides with her husband at 9815 Fox Hill Road, Perry Hall, Maryland.

**ROGER CEASE** received his MBA from Rider College on June 6, 1971. He is currently employed as the administrative engineer of the Research and Advanced Product Development Division of De Laval Turbine Inc. in Trenton, New Jersey. He resides at 39 Tempo Road, Levittown, Pennsylvania.

## '61

**JOHN RINKO** is an audit manager with the United States General Accounting Office, Washington, D. C. He resides with his wife, Lettie, and their son, John, at 5406 Rosecroft Boulevard, Oxon Hill, Md.

**ROBERT CHEW** received his master's degree from Stanford University in June. Bob is an associate director for systems and planning at the University of Massachusetts. He resides with his wife, Sally, and their two children at R. F. D. #2, Amherst Road, Pelham, Massachusetts.

**FRED PELLO, JR.** is a partner in the accounting firm of Barndt and Pello, C.P.A.'s. He resides with his wife and children at 257 West Reliance Road, Souderton, Pennsylvania.

**BERNARD KOSCH** has been selected for a year of university study under the Education for Public Management program for the 1971-72 academic year at Cornell University. He resides at 304 McDaniel Avenue, McDaniel Crest, Wilmington, Del.

## '62

**STANLEY KARMILOVICH** is district manager with Calgon Corporation in Cincinnati. He resides with his wife and three children at 1866 Lindenhall Drive, Loveland, Ohio.

**JOHN BUTCHKO** is chairman of the business department with the Franklin Township School District. He resides with his wife, Carol, and their new son, Jay, at 221 Mountain Avenue, Somerville, New Jersey.

## '63

**DR. PATRICIA ROSSI** has been appointed physician to the staff of the Harveys Lake-Noxen Health Center.

**KENNETH PERLUKE** is a training director with Humble Oil and Refining Company in Pittsburgh. He resides with his wife, Patricia, at 108 Autumn Drive, R. D. #4, Trafford, Pennsylvania.

## '64

**BURT J. DONN, JR.** has announced the opening of his offices for the practice of general dentistry in Wilkes-Barre. He resides at 210 Carverton Road, Trucksville, Pennsylvania.

**GEORGE CHINTALA** has been appointed principal for the Rolling Hills Primary School, New Jersey.

**LEO GUTSTEIN** has recently begun his optometry practice in Kingston. He resides at 41 Hilday Dr., Kingston, Pennsylvania.

**VINCENT McHALE** is an assistant professor in the department of political science at the University of Pennsylvania. He resides with his wife, the former **ANN COTNER**, '61, and their son at 650 Brooke Road, Glenside, Pennsylvania.

**MICHAEL LANDESMAN** is a senior auditor with Arthur Anderson and Company in New York City. He resides at 54-44 Little Neck Parkway, Little Neck, New York.

**GERALD WILLIAMS** is a senior associate with Planning Research Corporation in Lansing, Michigan. He resides with his wife and two children at 3200 Continental Drive, Lansing.

## '65

**JOHN HALL** is a caseworker with the Philadelphia County Board of Assistance. He resides with his wife at 1607 Summer Street, Philadelphia, Pa.

**CHARLES KRAYNACK** received his master of science degree in Mechanical Engineering at the University of Michigan. He is a project engineer at Charmin Industries, Mehoopany, Pa.

**STEVEN PARADISE** is a partner in the insurance firm of J. B. Paradise and Company. He resides with his wife, the former **JANE KLEIN**, '66, and their new son, Gregg, at 290 Atlantic Avenue, East Rockaway, New York.

**JACK HARDIE** is an assistant editor with the Journal of Modern Literature at Temple University. He is presently a candidate for his Ph.D. degree at the College. He resides with his wife and two children at Woodstream 1407, Warminster, Pa.

**DALE EDWARDS** is a social studies chairman with the Catasauqua Area School District. He resides with his wife and two children at 1614 Washington Street, Catasauqua, Pennsylvania.

**CAPT. JAMES JENKINS** is a pilot in the United States Air Force. He recently became air craft commander of his own crew on a KC-135 Stratotanker. He resides with his wife, the former **LESLIE TOBIAS**, and their daughter at 107 Texas Street, Travis AFB, California.

**ARTHUR PODESTA** was elected president of the Pennsylvania Gas and Water Company. He resides with his wife and their daughter in Kingston, Pa.

**GUSTAVE MARTIN** is a 7th grade teacher in the Madison Township School District. He resides with his wife and daughter at 25-C Apple Tree Lane, Old Bridge, New Jersey.

**EDWARD TROYAN** is associated with the Lehigh County Community College. He resides with his wife, the former **BARBARA GREYTOCK**, '67, and their son, James, at Woodlea Road, R. D. #1, Box 205, Orefield, Pennsylvania.

**WAYNE SWARTWOOD** is assistant controller with Sagner, Inc. in Maryland. He resides with his wife and their two children at R. D. #7, West Hill II, Frederick.

**GARY POPOVICH** is development programming project manager with IBM in Endicott, New York. He received his master's degree in business from the State University of New York in May. Gary resides with his wife, Joan, and their two children at 1913 Debra Drive, Vestal.

**ELIUD KABUNGO** has been promoted to district traffic superintendent in Kisumu. His mailing address is East African Railways Corporation, P. O. Box 818, Kisumu, Kenya, East Africa.

## '66

**ALAN GILBERT** is teaching at Morris Knolls High School in Denville, New Jersey and is working towards his master's degree at Montclair State College. He resides with his wife, Denise, at 66 Sutton Trail, Hopatcong.

**MARK COHEN** has been chosen for one of the 354 fellowships to be awarded in 1971 by the John Simon Guggenheim Memorial Foundation to scholars, scientists and artists. He will receive a fellowship in photography, one of seven given in that field.

**EVAN G. EVANS** is a systems analyst at Arizona State University. He resides with his wife and their two children at 1710 South Jen Tilly #13, Tempe, Arizona.

**F. E. PARKHURST, III** is now associated with the F. D. Parkhurst, Inc. Insurance Agency. He resides at 6 Westminister Drive, Orchardview Terrace, Dallas, with his wife and daughter.

**PAUL BERGANDER** is a plant design engineer with Westinghouse in Annapolis. He resides with his wife, Diane, and their daughter at 7505-A Furnace Branch Road, Glen Burnie, Maryland.

**NICHOLAS WARTELLA** is teaching English in the West Islip Public Schools. Nick and his wife, the former **REGINA WATKINS**, both received their master's degrees from the State University of New York in May. They reside at 140 Sussex Place, Apt. 11, Bohemia, New York.

**TIMOTHY SWANSON** is teaching American and World Geography and History at Wyoming Seminary in Forty Fort. He resides with his wife, the

former **CAROL SUTTON**, '67, and their two children at Wyoming Seminary, Carpenter Hall, Kingston, Pa.

## '67

**ROBERT ARMBRUSTER** has been awarded a doctor of philosophy degree in chemistry by the Rensselaer Polytechnic Institute in Troy, New York. He has accepted a position with the GAF Corporation at Rensselaer.

**Charlotte Walsh, the former CHARLOTTE PETERSON**, is teaching art and English in the Clark County School District. She resides with her husband, Walter, at 63 Church Street, Henderson, Nevada.

**Edith Kachurak, the former EDITH MILLER**, is an English teacher at Bellefonte High School. She resides with her husband, Joseph, at 840 Cricklewood Drive, Apt. 210, State College, Penna.

**KENNETH EVANS** is teaching chemistry at the Stillwater Central School in New York. He resides with his wife at 38 South Main Street, Mechanicville, New York.

**JAMES MARKS, JR.** received his M.D. degree from Temple University in May. He is presently doing his internship at Geisinger Medical Center. Jim resides with his wife, the former **JOYCE TURNER**, '66, at 55 Vermillion Way, Levittown, Penna.

**JOSEPH BAKER** received his D.D.S. degree from Temple University Dental School in May. He resides with his wife, the former **SUSAN WEST**, at Sussex Square, Apt. S-5, Plymouth Meeting, Pa.

**DAVID ESLER** is a freelance photo journalist. He resides with his wife, the former **VICKI TATZ**, at 1035 Euclid Avenue, Berkeley, California.

## '68

**WAYNE BLOOMBERG** recently received the Air Medal near Dong Ba Thin, Vietnam. He earned the award for meritorious service while participating in aerial flight in support of ground operations. Wayne also received the Army Commendation Medal for meritorious service as assistant adjutant of Headquarters Company 10th Combat Aviation Battalion.

**SAMUEL WOLFE, III**, was recently notified by the Commissioner of Professional and Occupational Affairs of the Department of State that he had successfully passed the examination for Real Estate Broker. He is associated in the Real Estate and Insurance business with the S. M. Wolfe, Jr. Agency. He resides with his wife, the former **NANCY FRUSHON**, '70, at 301 South Franklin St., Wilkes-Barre.

**FREDERICK LOKUTA** has been promoted from a manufacturing engineer to engineering leader at RCA in Mountaintop. He resides at 1 Ash Street, Dupont, Pennsylvania.

**ELWOOD WALZER** is currently serving with the United States Army and is stationed in Colorado. He plans to continue law school at Tulane after release from the Army. He resides with his wife, the former **BARBARA KALPIN**, '70, and their new son, Brett, at 131 Rainbow Trail, Denville, N. J.

**ROBERT BEELER** received his A.A.S. degree from Luzerne County Community College in May. He resides with his wife, the former **KATHERINE KRES-SIN**, '67, at Rear 503 South River St., Wilkes-Barre.

**PAUL BROTZMAN** is the assistant city manager in South Whitehall, Pennsylvania. He resides at Rt. #1, Orefield, Pennsylvania.

**JOHN ENGLE** is an instructor in the Evelyn Woods Reading Dynamics Institute. He resides with his wife, Cindy, at 7 Main Street, Durham, New Hampshire.

**ALLAN RAMSAY, JR.** is attending Temple University School of Law. His wife, the former **CAROLE YACKOSKI**, '69, is teaching fifth and sixth grade English in Columbus, New Jersey, and attending graduate school at Glassboro State College. They reside at "The Phoenix," Apt. AP-5, Edgewater Park, Beverly, New Jersey.

**DANIEL DAVIS** is doing volunteer work with the Peace Corps in Khemisset, Morocco.

**WILLIAM MONTAGUE** is a staff accountant with Haskins and Sells. He resides with his wife, Susan, and their two children at 464 Scott Street, Wilkes-Barre.

**Effie Mae Buckley, the former EFFIE MAE BUCKLEY**, is an industrial nurse with IBM in Endicott, New York. She resides with her husband, Fred, at Gripper Hill Road, Vestal.

**MICHAEL SMITH** was among ten men honored by Johnson and Johnson at an awards luncheon. He was presented with the Claude V. Swank Manufacturing Award as an outstanding production supervisor. Michael resides with his wife, the former **REGINA BELDIN**, '67, and their son at 5 Koster Boulevard, Edison, New Jersey.

## '69

**JOHN CHOPACK** has been notified by the Maryland State Board of Public Accountancy that he has passed the examination for certification. He is presently employed as a staff accountant in the Baltimore office of Peat, Marwick, Mitchell and Co.

**Marjorie Victor, the former MARJORIE SHAFFER**, is teaching fourth and fifth grade classes in the Los Angeles City Schools. She resides with her husband, Michael, at 2733 South Hoover Street, Apt. #2, Los Angeles, California.

**CHARLES KOSTEVA** received his D.D.S. degree from Temple University in May. He is presently doing his dental internship at the Allentown General Hospital. He resides with his wife, Donna, at Allen Gardens, Apt. #8, 840 South 12th Street, Allentown, Pennsylvania.

**RONALD GABRIEL** is an operations research analyst with the Fleet Material Support Office of the United States Navy. He resides with his wife and daughter at 3142 North 6th Street, Harrisburg.

**ELLEN TAGGART** is associate editor of the Jack and Jill Magazine. She resides at The Frontenac, 3470 North Meridian, Apt. 712, Indianapolis, Indiana.

## '70

**GEORGIANA CRAY** is a graduate student at the University of Pittsburgh.

**MARY ANN WASKIE** is working towards her master's degree at Rutgers University. After receiving her degree, Mary Ann will be employed by the Outreach Free Library in Wilkes-Barre.



**PHILIP THORICK** is a student at Wesley Seminary. After being ordained, he will serve as full-time minister to three churches as a part of his degree requirements. He and his wife, Barbara, reside at Box 2, Flintstone, Maryland.

**DAVID JENKINS** is an insurance agent with Western and Southern Life Insurance Company in Forty Fort. He resides with his wife and son at 16 Marlborough Avenue, Apt. #2, Wilkes-Barre, Pa.

**TERRY ROTHSTEIN** is manager of the Holly Farms in Arlington, Virginia. He resides at 3511 Robert E. Lee Place, Apt. T-3, Alexandria, Virginia.

**DANIEL KOPEN** is attending Hershey Medical School in Hershey, Pennsylvania.

**SARAH HUTCHINGS** is an assistant public information officer with VISTA Recruitment. She resides at 2542 Polk Street, San Francisco, California.

Patricia Ambrose, the former **PATRICIA SAXON** is a nursing instructor at the Institute of Pennsylvania Hospital. She resides with her husband, George, at 441 South 51st Street, Philadelphia, Penna.

## Down The Aisle



### '62 . . . . .

**ELAINE A. WHITMAN** became the bride of Robert Lupoli. They reside in San Francisco, California.

### '67 . . . . .

**WILLIAM SCHMIDT** was married to Laurie Freed. Bill is a salesman with Certified Labs in Los Angeles. They reside at 16161 Parkside Lane, Apt. #32, Huntington Beach, California.

### '68 . . . . .

**ROBERT KARLOTSKI** was married to Roberta Hammer. Bob is working toward completion of his master's degree in physics at Cleveland State University. They reside at 208 West Washington St., Painesville, Ohio.

### '69 . . . . .

**PAUL BURRY** was married to Sharon Vollrath. Paul is employed by the Greater Hazleton Area School District. His wife is a graduate assistant to the department of communication disorders at Bloomsburg State College.

**ANTHONY HONKO** was married to Carol Evans. They reside in Trucksville.

**ROBERT HOOPER** was married to Cynthia Nitka. Robert is employed by E. R. Squibb and Sons Inc.

**BEVERLY SIEGEL** became the bride of Philip Moseman. She is a reading specialist with the Great Valley School District, Devault, Pennsylvania.

### '70 . . . . .

**GEORGE MAGUSCHAK** was married to Mary Ann Boscia. George is undergoing four month's basic

training in Kentucky. They reside at 17 Hazle St., Swoyersville, Pennsylvania.

**MARIE GACIOCH** became the bride of George Yenchak, Jr. They reside at 131 South Maple Avenue, Kingston, Pennsylvania.

## Bright New World



### '53 . . . . .

a son, John Joseph, born on October 4, 1970, to Mr. and Mrs. **PAUL W. WARNAGIRIS**. They reside at 135 East 6th Street, Wyoming, Pennsylvania.

### '56 . . . . .

a daughter, Megan Louise, born on July 15, 1970, to Dr. and Mrs. Harold H. Johnson, Mrs. Johnson is the former **HELEN YOUNG**. They reside at R. D. #2, Berwick, Pennsylvania.

### '61 . . . . .

a son, Christopher Stephen, born on April 8, 1971, to Dr. and Mrs. **WILLIAM J. DAVIS**. They reside at 143 Garth Road, Scarsdale, New York.

a son, Brett Colin, born on September 23, 1970, to Mr. and Mrs. **PETER BACK**. Mrs. Back is the former **MOLLIE BEARD**, '56. They reside at 8341 Verona Drive, New Carrollton, Maryland.

a daughter, Kara Ann, born on October 2, 1970, to Mr. and Mrs. George Kovac, Mrs. Kovac is the former **CATHY BROMINSKI**. They reside at Grange Avenue, R. D. #1, Collegeville, Pennsylvania.

### '62 . . . . .

a daughter, Susan Lynn, born on March 24, 1971, to Dr. and Mrs. **ROBERT CONWAY**. They reside at 395 North Maple Avenue, Kingston, Pa.

a daughter, Jennifer, born on November 12, 1970, to Mr. and Mrs. John Niznik. Mrs. Niznik is the former **JUDITH ANN POWELL**. They reside at 121 South Grant Street, Wilkes-Barre.

a daughter, Elaine, born on June 3, 1971, to Mr. and Mrs. **VITO FLORIMONTE**. They reside at 1407 Harris Street, State College, Pennsylvania.

### '63 . . . . .

a daughter, Roslyn Michelle, born on June 6, 1971, to Mr. and Mrs. William Rupe, Mrs. Rupe is the former **ANNE LIGETI**. They reside at 4954 Glenview Avenue, Anaheim, California.

a son, Alan, born on April 1, 1971, to Mr. and Mrs. Al Jablonski. Mrs. Jablonski is the former **DOROTHY TRAIL**. They reside at 73 Third Avenue, Kingston, Pa.

### '64 . . . . .

a daughter, Heather Lynn, born on April 29, 1971, to Mr. and Mrs. **DONALD FINE**. They reside at R. D. #5, Jefferson Boulevard, Frederick, Maryland.

### '65 . . . . .

a daughter, Mary Alison, born on October 30, 1970, to Mr. and Mrs. Philip Russo, Mrs. Russo is the former **BARBARA MENARICK**. They reside at 73 Mason Street, Exeter, Pennsylvania.

### '66 . . . . .

a daughter, Laura Ann, born on May 10, 1971 to Mr. and Mrs. Robert VanHorn. Mrs. VanHorn is the former **LINDA WERNER**. They reside at 17312 A Euclid Street, Fountain Valley, California.

a son, Brian Herbert, born on May 12, 1971, to Mr. and Mrs. **ROGER ROLFE**. They reside at 18 Wheatstone Circle, Fairport, New York.

### '67 . . . . .

a daughter, Jill Beth, born on January 26, 1971, to Mr. and Mrs. **CARL WORTHINGTON**. Mrs. Worthington is the former **BEVERLY CRANE**, '68. They reside at 2334 Mole Road, Secane, Pennsylvania.

### '68 . . . . .

a son, Joshua Morgan, born on March 9, 1971, to Mr. and Mrs. **JOEL MYERS**. They reside at 9 Radam Court, Freeport, New York.

a daughter, Sheri Lyn, born on September 26, 1970, to Mr. and Mrs. William Skurkis. Mrs. Skurkis is the former **CAROL GRABOWSKI**. They reside at 151 Middle Street, Bristol, Connecticut.

a son, Brett Christian, born on January 28, 1971, to Mr. and Mrs. **ELWOOD WALZER**. They reside at 131 Rainbow Trail, Denville, New Jersey.

a son, Carlo, born on February 6, 1971, to Mr. and Mrs. **JOSEPH J. SABATINI**. Mrs. Sabatini is the former **CAROL SCATENA**, '67. They reside at 236 Pettebone Street, Wyoming, Pennsylvania.

a daughter, Julieann, born on January 28, 1971, to Mr. and Mrs. Harold Kapelan. Mrs. Kapelan is the former **SANDY DENNIS**. They reside at 1321 Dartmouth Street, Scranton, Pennsylvania.

### '69 . . . . .

a son, Matthew Brian, born on March 25, 1971, to Mr. and Mrs. **BRIAN McGRATH**. They reside at Colony Point Apartments, 960 Armfield Circle, Norfolk, Virginia.

a daughter, Pamela Agnes, born on April 8, 1971, to Mr. and Mrs. **ANTHONY ORSI**. Mrs. Orsi is the former **ELOISE GRIFFITHS**. They reside at 56 Garden View Terrace, Hightstown, New Jersey.

a son, Sheldon, born on March 20, 1971, to Mr. and Mrs. Bernard Poremba. Mrs. Poremba is the former **MARY JEZERSKI**. They reside at 274-B Colley Street, Lyndwood, Wilkes-Barre, Penna.

### '70 . . . . .

a daughter, Shelby Joyce, born on October 23, 1970, to Mr. and Mrs. Paul Girard. Mrs. Girard is the former **JOYCE HUGHES**. They reside at 198 Meadowcrest Drive, Trucksville, Pennsylvania.

## DR. JOSEPH J. CRANE

Dr. Joseph J. Crane ('66), of 1937-B Mather Way, Elkins Park, Pennsylvania, died at the age of 26 on May 23, 1971 in Abington Memorial Hospital, Abington.

He was a graduate of Wilkes College and Temple University School of Medicine in 1970. He was serving his internship at Abington Memorial Hospital where he had been accepted to serve his first year of medical residency.

Joseph is survived by his wife, the former Marlene Martin; son, Joseph J., at home; his father, Joseph J. Crane, sister, Diane Crane, and maternal grandparents, Mr. and Mrs. John L. Kramer, all of West Pittston, Pennsylvania.

## MULTIPLY YOUR GIFT!

Your gift to the Wilkes Alumni Fund can be worth more than its face value if you are employed by a company that matches employees' gifts to their Alma Maters. More and more companies have Matching Gift programs. Check with your personnel representative for details today, or contact the Alumni Relations Office.

## HOMEcoming October 29-31

## In Memoriam



NADA VUJICA

Members of the Wilkes College family, as well as thousands of alumni and friends of the institution, were saddened by the death on June 10 of Mrs. Nada Vujica, head librarian.


Mrs. Vujica was the wife of Dr. Stanko Vujica, head of the Philosophy and Religion Departments at Wilkes College, and was widely known as an author of short stories and poetry in her native Croatia, Yugoslavia.

President Francis J. Micheline, in marking her death, said in part:

"The death of Mrs. Nada Vujica marks the second time in a few months that Wilkes College has lost someone who cannot be replaced.

"Individuals like Mrs. Vujica are unique to any educational institution because she was blessed with the habit of giving of herself in a way that leaves all those with whom she came in contact richer by the experience..."





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