

The Duke Chronicle

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Duke University, Durham N. C.

Wednesday, December 11, 1963

Duke Inaugurates Douglas Knight As Fifth President of University



Douglas Maitland Knight

President Shows Outstanding Scholarship, Varied Interests

Douglas Maitland Knight was born on June 8, 1921, and in his youth embarked on a career of academic excellence—first at Phillips Exeter and Yale, then at Lawrence—which he will continue to pursue as President of Duke University.

He was born in Cambridge, Massachusetts and was only five years old when his father, a postal executive, died. His mother was a teacher and taught in Connecticut, Florida, North Carolina, and the District of Columbia.

Dr. Knight attended schools in Massachusetts, Connecticut, Florida, and the District of Columbia and in 1935 enrolled at Phillips Exeter Academy. Although at first he worked as a waiter to pay his way through the Academy, soon his scholastic accomplishments began to win prizes and awards sufficient to pay the costs. He graduated from the academy in 1937 with honors at the age of 16.

In 1938, after a year of postgraduate work at Phillips Exeter, Dr. Knight entered Yale University. He received the A.B. degree in 1942, the M.A. degree in 1944 and the Ph.D. degree in 1946. Following one year as an English instructor at Yale, he was promoted assistant professor.

In 1954, at the age of 32, Dr. Knight left Yale to succeed Nathan M. Pusey (who assumed the Harvard presidency) as president of Lawrence College in Appleton, Wisconsin, and guided that institution through one of its greatest periods of development.

(Continued on page 2)

Douglas Maitland Knight, 42-year-old English scholar and former president of Lawrence University in Appleton, Wisconsin, became president of Duke University this morning.

Bunyan S. Womble, chairman of the Board of Trustees, installed the new president in inauguration ceremonies in the Indoor Stadium. Dr. Knight is the University's fifth president, succeeding Deryl Hart, who is reaching the University's mandatory retirement age.

Dr. Knight was unanimously elected by the Board of Trustees November 2, 1962, ending a search that began before Dr. Hart became president. Dr. Hart was appointed as an interim president after the resignation of A. Hollis Edens in February, 1960.

DR. KNIGHT WAS EDUCATED AT YALE and received three degrees there, the last—the Ph.D.—in 1942. Subsequently, he was a member of the Yale English faculty, before leaving in 1954 to become the eleventh—and youngest—president of Lawrence. He is married to the former Miss Grace Nichols. The Knights have four sons.

This morning's Inauguration began with an academic procession headed by University marshal James L. Price. Included in the procession were the President, the Board of Trustees, academic delegates, representatives of learned societies, the Provost and the assistant provosts, the deans of the faculty, members of the faculty and student leaders.

Howard Wilkinson, University chaplain, gave the invocation, and James T. Cleland, Dean of the Chapel, gave the Inaugural prayer. In addition, Kip McK. Espy '64, president of the Men's Student Government Association; William B. Hamilton, chairman of the Academic Council; and Leon S. Ivey, president of the Alumni Association, welcomed the President.

IN THE MAIN ADDRESS, "The Three Roads of Learning," Dr. Knight suggested that to understand the "true heart of learning" it is necessary to turn to the three "patterns by which both the university and the individual creative mind work when they are everything they might be." The new president then identified these patterns.

- "The first of them can only be caught in an image, I think, the image of the unknown frontier on the one hand and on the other, the heartland, the abiding community. As a metaphor, a bright dream and a reality, this opposition of the secure and the baffling is as old as man."

- "What power in the University holds this heartland of knowledge and this frontier of discovery together? The second of its unique talents, I think—a talent for reconciling to one another immediate confusions of knowledge and steadily more complex, and yet more coherent, ideas of order."

- "If the process of university life is a constant alternation between frontier and heartland, if the daily task of a university is the assimilation of knowledge into new patterns of order, then I suggest that its final, almost mystical obligation is to the recognition, and indeed the veneration, of significance itself."

THE INAUGURATION PROGRAM was planned and arranged by a committee composed of trustees, faculty members, alumni, students and administrative officials of the University. Pelham Wilder Jr., professor of chemistry, chaired the committee, and Fred W. Whitener, director of special events, served as executive secretary.

The Tower of Campus

Thought and Action

The Duke Chronicle

FOUNDED IN 1905

GARY R. NELSON
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A New Spirit

From a New President

A great university, the kind of university Duke wishes it were and is striving to become, may share with its lesser brethren beautiful buildings, a competent faculty and an intelligent student body. But the really great university possesses something else, an exciting fibre which draws together its beauty and its competence and its intelligence so that the university is an active and vital force among its fellow institutions and in society. This fibre is a feeling of belonging, a unity, an *esprit de corps*, if you wish. It spurs genius and it inspires diligence. It is the personality of a university, something to even the casual observer equally as obvious as the architecture or the landscape. This is the driving force of any institution, and it is what distinguishes the very best from the merely adequate. Too often, we fear, it is precisely the lack of this driving force, this personality, this morale that separates Duke University from its goals.

Despite the plausibility of the argument, morale does not spring from the base or from the core of a university; given these beautiful buildings, this competent faculty and this intelligent student body, it more easily filters down from the top, from the men who lead the university, who determine its concerns and who set its goals. These men are our main sources of inspiration; their vision, their interest and their encouragement will determine what we, with our own abilities, shall accomplish.

This morning, Duke University inaugurated as its fifth president the man who can provide this leadership. Douglas Knight is a young man, and an accomplished one. He has proved himself as both scholar and administrator. He is equally at ease with student, faculty, alumnus or Trustee. During his brief tenure here, nearly everyone has heard him speak, and he has challenged, praised, encouraged and explained with equal candor, sincerity and charm. In the future, we are certain, he will inspire, direct and lead with equal success. But now, for the time being, Douglas Knight must be Duke University. In the future, perhaps, Duke University can be Douglas Knight.

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DURHAM, N. C.

New President Holds National Memberships

(Continued from page 1)

During his tenure there, the value of the physical plant at Lawrence doubled and the school's endowment increased by 150 per cent. Faculty salaries increased rapidly and a major development campaign was staged to provide the groundwork for the transition from college to university status, which it finally made last month.

Despite the heavy demands of the presidency Dr. Knight continued his classroom work at Lawrence and intends to continue that practice here, teaching a course in the English Department every other year.

Dr. Knight's particular competence is eighteenth-century literature. He is the author of more than a score of scholarly articles as well as a book, *Alexander Pope and the Heroic Tradition*, published in 1951 by the Yale University Press. In 1960 he edited *The Federal Government and Higher Education*. Currently he is working on a definitive edition of Pope's *Iliad* and *Odyssey*.

An active member of the Congregationalist Church, Dr. Knight has done much religious writing. He outlined one of his basic convictions — that intellectual and religious life have a common ground and a common concern — in a pamphlet written for the Hazen Foundation, "Religious Implications in the Humanities." His father-in-law, the late Robert Hastings



THE UNIVERSITY'S FIRST FAMILY. President and Mrs. Knight and their sons (left to right) Stephen, 6, Tommy, 12, Douglas Jr., 15, and Chris, 17, stands before its University home. In inauguration ceremonies today Dr. Knight, 42-year-old English scholar and former president of Lawrence College, became the fifth and youngest president of the University. He succeeds Dr. Deryl Hart.

Nichols, was a professor at Auburn Seminary and at the Union Theological Seminary in New York.

Mrs. Knight, the former Grace Nichols, attended Abbot Academy in Andover, Massachusetts. From there she went to Smith College where she earned the B.A. degree. She received a master's degree from the Yale University School of Nursing in 1943 and worked for three years as a public health nurse in New Haven to put her husband through graduate school.

The Knights have four sons—Christopher, Douglas Jr., Thomas and Stephen—aged 17 through six.

When not occupied with his many duties, Dr. Knight indulges strong interests in sailing, carp-

entry and music. The new president is a jazz enthusiast.

Dr. Knight also serves on numerous national organizations. He is a trustee of the Woodrow Wilson National Fellowship Foundation, the Hazen Foundation and the Board of Trustees of Education and World Affairs and is a director of the National Merit Scholarship Corporation, the Society for Religion in Higher Education and the Rockefeller Brothers Theological Fellowship program. He represents the Association of American Colleges and the American Council on Education and is a member of the National Committee on Utilization of Scientific and Engineering Manpower and the nominating committee of the Phi Beta Kappa Council.



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Excerpts from the Speeches of Douglas Knight

"Though universities are founded for many reasons and serve many purposes, they mean very little until they bring themselves to bear upon the enduring issues of the world—not the issues of casual fashion, not the issues of easy success, but the great issues of reality and value which set the civilized, educated man apart from the barbarian."

"A college is by definition concerned with the important affairs of life; it is not a playground, not a boneyard of dead ideas, not a mere arena and not a Hollywood set. It is a place where all of us can be concerned (not just in speeches like this one, but constantly) about the permanent questions of reality, value, significance; and where we can find the beginning, at least, of an answer to a few of them . . ."

"This is the dialogue of the educated life, and it poses a major, inescapable problem for you. As you come to take a more and more active part in it, you will realize that your comfort has been replaced by a question; and you will often ask why easier ways to live aren't far more desirable. All that I can say to you is that they are not as desirable because they are not as true . . ."

"The heart of learning, curiously enough, is not to know but to be; . . . you will see all kinds of learning in a great man; but you will also see the result of true learning, which issues in serene, dedicated, disciplined life. It is the consequence of learning, and before it all learning is ultimately partial. The true nature of education, then, is as intimate to a man's life as the true nature of love or the true nature of worship . . ."

"And all of them have this in common: learning, like love or reverence, maintains that the real direction in existence moves from the self to something which is not self and more important than self. It can transform you—not easily or casually, but genuinely and profoundly. And if you do not want to be transformed there is no point in your being here at all."

"Understanding is first an adventure of the individual mind and heart; and yet, we can hope for nothing unless as individuals we know how to look beyond ourselves . . . If you and we have this basic quality of growth and change within us—if we have at least enough of it to make a beginning—then we can make

some sense out of the four main kinds of reality which concern a truly educated man . . .

"The first kind of reality which you must understand has been with you in varying degrees all your life; it is the reality of the senses—the immediacies of touch, sight and sound."

"From your growing awareness of time, and your increased perception of the sensory world will grow two ways of approaching reality . . . The first is the way of generality and abstraction . . . the power to think abstractly and conceptually is one of the great human talents, but only if it is subject to the even greater talent of constant self-criticism and constant reference to the living world . . ."

"As a twin to the way of generality, you must master the way of symbolic or imaginative order . . . Truly significant art is the extension of life itself—often painful, sometimes difficult or repulsive, but not to be brushed aside save at the risk of brushing part of ourselves out of existence."

"A university is distinguished,

not primarily by the needs which it fulfills but by the temper of mind in which it meets them. And that temper of mind is in the keeping of the undergraduate schools. It is their high responsibility to lend the whole university its tone and its ring of excellence. They are the heart; every specialized achievement of the institution ultimately depends on them."

"Twenty some years from now I think I would like to have other people feel that this was one of those rare places where all the parts belong together . . . This means that what I'm after is attitude more than anything else, a real feeling of respect by each man, each specialist, for the others who are doing their work really well."

"And you and I must accept Mr. Duke's gift as he meant it, with all its demand upon us, and all its labor over the long years ahead. How else do we truly justify the founder, except in the honor, the nobility, and the creative wisdom of what we build? We are his heirs; we must be the living, dedicated proof

that he was right when he brought us into being."

"It is rare for a university to be able to draw upon so deep a traditional knowledge of the humane life and at the same time to be the focus for the emerging national strength of a region . . . It will be our privilege, our common privilege, in the years ahead to make tradition new as no university in the South has done it before."

"I have have absolutely no doubt that if all goes as we hope it Duke can be one of the greatest universities in the world . . . I think it is one of the very few places in the United States that has the actual and potential resources—not only financially but in terms if you will, of the human spirit—this is one of the very few places in the country that has the resources to be an absolutely great university."



'TIS THE SEASON TO BE JOLLY

If you have been reading this column—and I hope you have; I mean I genuinely hope so; I mean it does not profit me one penny whether you read this column or not; I mean I am paid every week by the makers of Marlboro Cigarettes and my emolument is not affected in any way by the number of people who read or fail to read this column—an act of generosity perfectly characteristic of the makers of Marlboro, you would say if you knew them as I do; I mean here are tobaccoists gray at the temples and full of honors who approach their art as eagerly, as dewy-eyed as the youngest of practitioners; I mean the purpose of the Marlboro makers is simply to put the best of all possible filters behind the best of all possible tobaccos and then go, heads high, into the market place with their wares, confident that the inborn sense of right and wrong, of good and bad, of worthy and unworthy, which is the natural instinct of every American, will result in a modest return to themselves for their long hours and dedicated labors—not, let me hasten to add, that money is of first importance to the makers of Marlboro; all these simple men require is plain, wholesome food, plenty of Marlboros, and the knowledge that they have scattered a bit of sunshine into the lives of smokers everywhere; if, I say, you have been reading this column, you may remember that last week we started to discuss Christmas gifts.



We agreed, of course, to give cartons of Marlboro to all our friends and also to as many total strangers as possible. Today let us look into some other welcome gifts.

Do you know someone who is interested in American history? If so, he will surely appreciate a statuette of Millard Fillmore with a clock in the stomach. (Mr. Fillmore, incidentally, was the only American president with a clock in the stomach. James K. Polk had a stem-winder in his head, and William Henry Harrison chimed the quarter-hour, but only Mr. Fillmore, of all our chief executives, had a clock in the stomach. Franklin Pierce had a sweep second hand and Zachary Taylor had seventeen jewels, but, I repeat, Mr. Fillmore and Mr. Fillmore alone had a clock in the stomach. Some say that Mr. Fillmore was also the first president with power steering, but most historians assign this distinction to Chester A. Arthur. However, it has been established beyond doubt that Mr. Fillmore was the first president with a thermostat. Small wonder they called him Old Hickory!)

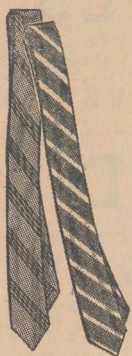
But I digress. To get back to welcome and unusual Christmas gifts, here's one that's sure to please—a gift certificate from the American Chiropractic Society. Accompanying each certificate is this winsome little poem:

Merry Christmas, Happy New Year,
Joyous sacro-iliac!
May your spine forever shine,
Blessings on your aching back.
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M. E. MURDAUGH, '43

Duke University: An Unfinished Tale

Its Past and Present

When Brantley York founded the Union Institute Academy in 1838 to further higher education in Randolph County, he was laying the foundation, traditions and ideals for a University which was eventually to be called by its founder a "great national institution, ranking with Harvard, Yale, or any other University in the country."

Renamed Trinity College in 1856 when the North Carolina Methodist Conference assumed ownership, the school was a highly regarded institution when Washington Duke proposed its transfer from Randolph to Durham in 1892. With \$85,000 contributed from Duke's tobacco fortune and an abandoned race track donated by General Julian S. Carr, Trinity College was brought to the present site of East campus where it was felt the college could best achieve its goals and expand from its existing cloister in the "new industrial city of Durham."

William Preston Few became president of Trinity College in 1910, transforming the small institution into a University "that is in no sense a copy of any existing institution but that is not out of line with the best educational traditions or the best educational tendencies of our time."

DURING FEW'S presidency, the Duke Endowment was established and Trinity College changed its name to Duke University. From the largest fortune ever amassed by a North Carolinian, James B. Duke, key figure in America's tobacco and power in-

dustries, donated 40 million dollars. The main area of his philanthropy was education. He directed that six million dollars be given to Trinity for the purpose of acquiring land, erecting buildings and equipping the University, stipulating the school be renamed in honor of his father, Washington Duke.

The indenture and deed of trust establishing the endowment was signed on December 11, 1924. Twelve trustees were named to administer the funds. Mr. Duke expressed in his Indenture of Trust that, regardless of cost, the school must attract the foremost professors, executives, and the most ambitious students. "I have selected Duke University as one of the principal objects of this trust," he said, "because I recognize that education, when conducted along sane and practical, as opposed to dogmatic and theoretical lines, is, next to religion, the greatest civilizing influence."

DUKE'S PLANS called for the construction of an entirely new campus for men with a chapel and hospital, and the construction of eleven new buildings on the old campus for a woman's college. East campus was finished in 1927, West campus in 1930. The first services in the Chapel were held in 1932, marking the end of the original building program.

Upon the death of Few in 1940, Dr. Robert Lee Flowers took over the presidency, resigning in 1948 to become the first chancellor of the University. Dr. A. Hollis Edens succeeded Flowers in 1949. His administration marked the

beginnings of the first major building program since the campus had been completed. Edens was the center of campus political conflict, however, as University unity was destroyed by the schism that grew from disagreements with vice-president of the University Paul M. Gross. In 1960 he resigned, and Dr. Deryl Hart was appointed President pro-tem: It was made clear that he was to be the interim president until the University could find a successor. However, because of appreciation for his "superb job under most delicate and trying conditions," the Trustees lifted the pro-tem status.

FOLLOWING the ideals and traditions of old Trinity, the University has tried to live up to the mandate of its founder to "attain and maintain a place of real leadership in the educational world." Only a few years ago losing its best faculty to higher paying institutions, the University now, with help from the Endowment fund and a \$200 increase in tuition, has a pay scale second only to Harvard and is drawing outstanding professors from many fields. Special programs, seminars and centers have been established with emphasis on research and co-operation between universities.

The University has become less provincial in dealing with its students. Segregation has been abolished, and the University has begun to "make provisions in some measure for the needs of mankind along physical and spiritual lines."

Its Future

The Inauguration today of President Douglas M. Knight marks the end of a four-year re-orientation process at Duke University. During this span of time, Duke was waiting for a new leadership to arrive and to carry out new plans and set greater goals for the University.

The new leadership has arrived—since 1959, over one-half of the top administrative posts have changed hands. In addition to a new president, Duke also boasts a new Dean of the Women's College, a new Dean of Arts and Sciences, a new Dean of the College of Engineering. January 1, the University will also have a new chairman of the Board of Trustees, when Wright Tisdale succeeds Bunyan S. Womble.

YET, BY THE time of the arrival of these new leaders, the eyes of the University had turned away from regional goals and focused on the attainment of national prominence and recognition. And from these long-range aims have derived immediate goals dealing with quality in the faculty, ability in the student body and excellence in physical facilities. Progress toward these goals is now being made.

"There has been a slow but steady faculty growth at the University," Provost R. Taylor Cole asserted last spring. He defined the University's goals as "seeking the ablest and most widely recognized group of teachers and researchers in the country." He called for strengthening the weak places in the professional schools and in the arts and sciences, while

emphasizing that not all departments could attain comparable faculty strength.

UNDER AN \$800,000 grant from the Ford Foundation, the University will soon start a joint program with the University of North Carolina to strengthen the humanities. Part of the program's importance lies in its application to the whole area of the Carolinas, for there is the feeling that one university cannot grow without stimulation from other colleges of the area.

THE STUDENT BODY has also changed its outlook—the big party week end is nearly dead and the oddball intellectual is no longer a complete pariah.

Academic emphasis is switching from the massive lecture section to independent study programs, honors seminars and special sections for well-qualified freshmen. Meanwhile, the academic quality of the freshman class improves each year—many present seniors would be turned away by next year's admission requirements.

The University has on the drawing boards nearly a dozen new buildings or additions to present facilities. Former President J. Deryl Hart estimated construction costs for these projects would total at least \$40 million, money which will have to be raised through contributions, grants and new endowment.

A \$5 MILLION ADDITION to the Library will triple its crowded facilities, which become more inadequate daily. Formerly thirteenth in size among university libraries, librarian Benjamin Powell predicted it would slip to nineteenth this year.

New attention is being focused on the fine arts with plans proceeding for an arts center and with funds from the Mary Biddle Duke Foundation strengthening the faculty of the music and art departments.

Finally, in the area of student life, undergraduate living facilities change as reverberating halls of the overcrowded West Campus dormitory complex are scheduled for renovations, and additions and student centers are planned for both campuses.



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a message from our Mayor



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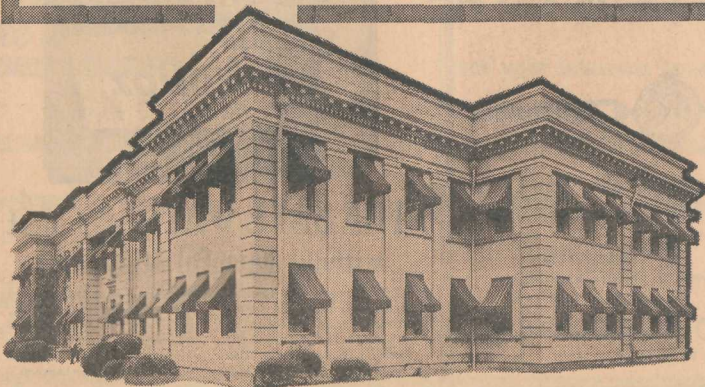
The City of Durham is delighted to extend its felicitations to Dr. Douglas Maitland Knight upon this eventful occasion of his inauguration as President of Duke University.

As we pause to note this memorable day in the life of Dr. Knight—and indeed, Duke University—we are concurrently confronted with the deep realization and profound urgency of the need to develop our intellectual competence and make richer our precious human resources. We recognize, as never before, the unqualified desirability of stressing the importance of knowledge and learning and the attendant principle of academic freedom.

Because of the direct and tremendous impact on society, we see clearly, too, our duty as citizens to ask that educators exercise their academic freedom within a framework of acknowledged responsibility and social obligation. And, we also see the need to provide an atmosphere whereby scholars will feel at liberty to examine all ideas critically and completely, and upon finding the truth will proclaim and defend it stoutly.

And so, as we express our warmest congratulations to Dr. Knight, we do so with some little understanding of the burdens he assumes for all of us and we wish to express as a matter of record our gratitude to him for accepting his share of the challenge. In turn, the City of Durham pledges to him and the University, its loyalty, affection, cooperation and support and extends best wishes for a long and rewarding tenure.

R. W. Grabarek
Mayor



FROM FEW TO HART

Four University Presidents



FEW



FLOWERS

Four men of various backgrounds, ambitions and accomplishments held the office of the President of the University prior to the inauguration of Douglas M. Knight.

When William Preston Few succeeded John C. Kilgo in 1910 as President of Trinity College he carefully matured plans for the development and expansion of the college. He brought the institution from a small liberal arts college with 400 students and 40 faculty members to a University composed of ten schools and colleges with 3,673 students and 446 faculty members.

Largely as a result of his friendship with and expressing his ambitions to the Duke family, the Duke Endowment was established in 1924 and Trinity College became Duke University. Also, because of his enthusiasm, James B. Duke left in his will provisions for \$21 million for building construction, including the medical school, as well as 10 per cent of his resid-

uity conducted its first major building program since the 1924 endowment.

From 1954 on, tension developed between Dr. Edens and Dr. Paul M. Gross, Vice-President in charge of education and an internationally known chemist. Informed sources listed three factors as causes of the tension: the University's segregation policy and if or when it should be altered, the financial position of the hospital relative to the medical school and a difference in the basic philosophy of the role and position of the University as an educational institution.

Dr. Gross had pressed for the University's development into a national type university on the lines of Princeton, Harvard or Columbia. The Edens view was said to be that the University should keep the status quo as a strong but regional institution.

Dr. Edens resigned February 19, 1960, supposedly acting to avoid an open showdown which would damage the Univer-

sity's prestige. When the Trustees accepted his resignation March 23, 1960, they also asked for Dr. Gross' resignation as vice-president and removed him as chairman of the Long Range Planning Committee. The Trustees' dissatisfaction with Dr. Gross lay partly in the high-pressure methods they felt had been used to force Dr. Edens out of office. The conflict also focused attention on whether control of the University would be exercised by the Trustees, friendly to Dr. Edens, or the Endowment officials in New York, who supported Dr. Gross.

A medical center surgeon, Dr. J. Deryl Hart, then became President pro-tem. During his administration the graduate and professional schools, and later the undergraduate colleges were desegregated. The Trustees later lifted the pro-tem status as a sign of confidence in Dr. Hart's work, which had been following the policies suggested by Dr. Gross more closely than those backed by Dr. Edens.



EDENS



HART

Presidential Chronology

The chronology of events since the Gross-Edens dispute has been:

• February 20, 1960, Dr. Edens announced his resignation at a meeting of the faculty.

• March 23, 1960, The Trustees accepted Dr. Edens' resignation and dismissed Dr. Gross.

• April 22, 1960, The Trustees appointed Dr. Hart as president pro-tem.

• July 1, 1960, Dr. Hart assumed office.

• March 8, 1961, The Trustees lifted Dr. Hart's pro-tem status.

• November 2, 1962, Dr. Knight's appointment was announced by the Trustees.

• December 11, 1963, Dr. Knight assumed office.

A special Chronicle edition on the death of Dr. Few, October 16, 1940, described him as "an able administrator, an educator of infinite wisdom and industry," who "built a great University where a small one once stood."

Dr. Robert Lee Flowers rose from the Vice-presidency to the Presidency of the University following the death of President Few. He was re-elected the next year and in 1948 resigned his office to become the first chancellor of the University.

Head of the math department of Trinity College from 1893 to 1934, Dr. Flowers was appointed a University Trustee in 1927. His administration, covering World War II and the postwar years, was an interim period in the University's history.

Dr. A. Hollis Edens succeeded Dr. Flowers early in 1949, coming to the University from the Rockefeller Foundation. During his administration the Univer-

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The Inaugural Address

The Three Roads of Learning

O Lord God, when thou givest to thy servants to endeavour any great matter, grant us also to know that it is not the true beginning, but the continuing of the same until it be thoroughly finished, which yieldeth the true glory; through him that for the finishing of thy work laid down his life, our Redeemer Jesus Christ. Amen.

—Sir Francis Drake's prayer.

This is a moment of great and sombre privilege for me. I shall do my best to fulfill your expectations; I shall even try to surprise you once in a while, if I can, by doing more than you expect. But I cannot pretend that I look upon this day with the same festive eye that I bring to a spring morning or a fall afternoon. The nature of our world, and the place of a major university in it are such that no man can look on them, indeed, without a sudden catch at the heart. This would have been so even without the brutal events of the last few weeks; events which force us back to our own primal convictions, and are the starkest example of that age-old struggle between the civilized and barbaric, between the sane and the mad, which has always been the arena of a university.

TODAY I WANT to talk about that arena for a few minutes; but I do not want to do so by telling you what great things we shall accomplish. There is a kind of trivial arrogance about this, an idle boasting that has no place in our world. We shall simply do our best and today I want to suggest what that best includes and why it is so important to our society and to ourselves. There are some obvious reasons for us to accomplish here everything that is humanly possible; we have an obligation to several thousand able students, and we have an equal obligation to the research, the public service, the support and stimulus of the arts and sciences which have become the nearly automatic concern and responsibility of American academic communities. But these enterprises, important as they are, do not stand alone; and unless we understand the true heart of university life, its teaching, its research and its public duties are likely to become stereotyped, conventional, finally dead.

Where, then, shall we turn if we are to understand the enduring best of the university? To those great patterns of thought which animate the human mind and spirit, patterns which lie beneath and beyond the standard academic enterprises of our day, just as they surrounded the academic world of Huxley, of Isaac Newton, of Thomas More, Augustine, Aristotle or Plato. These are, as I see it, the patterns by which both the university and the individual creative mind work when they are everything that they might be.

THE FIRST of them can only be caught in an image, I think, the image of the unknown frontier on the one hand and on the other, the heartland, the abiding community. As a metaphor, a bright dream and a reality, this opposition of the secure and the baffling is as old as man. It represents two things for us in the university world—the way formal knowledge grows, and the way the individual mind works. In each case, we reach toward what we do not know from a center of knowledge; but we modify and we change that center by our very act of reaching beyond it. In our own mythic and religious past, Adam and Eve are, I suppose, the greatest examples of this constant, reiterated human event, but it is central to the hope of any great teacher, any great art-

ist, any great scientist, any great prophet. The heartland for any of these distinguished human beings is the immediately known, fully loved world—the world of our most intimate experience. It has about it a sense of security, a sense of abiding attachment and constantly reaffirmed meaning. In a university the ritual heartland of life is Matriculation Day, Founder's Day, Commencement; its intellectual heart is the security of the honestly inquiring mind, which has the right to feel at any time confidence about the great traditions of learning, and the great traditions of civilized human conduct—no matter how these great traditions are called into question by the madness of some particular moment.

BUT THIS ASSURANCE of the known and loved is, as you realize, only half of the university world. In order to maintain our confidence in our own great traditions, we must reverse them on the one hand and test them on the other. This is the law for any truly democratic society; it is more than law for the university. It is the breath of life; unless we put ourselves constantly to the test in the quality, the range, and the hungering variety of our work, we do not deserve to exist. We cannot be merely a snug, comfortable, pleasant place, the place it is good to come back to because it has never changed. We are obviously the place of constant returning, but equally we are the new, the untried, the hoped for and not yet found. Between Eden and Paradise lies the university world; it lives by memory it lives by hope, and it lives through its faith in a promised land of insight and knowledge, which is never to be fully possessed.

WHAT POWER in the university holds this heartland of knowledge and this frontier of discovery together? The second of its unique talents, I think—a talent for reconciling to one another immediate confusions of knowledge and steadily more complex, and yet more coherent, ideas of order. One major element of Western society is embodied in this battle between growth and stability. In the last five thousand years we have found ourselves again and again at critical points in our development; and we are at one of them today. Over and over we have had to find more complex ways of living, or we have had to perish in the effort. Those societies which slipped into darkness would not, or could not, reconcile the changing demands of history and the unchanging demands of individual human life. We ourselves, in our tiny fragment of time since the eighteenth century, have fought four major wars which were the tragic outer signs of our disorder. But we meet the same issue constantly in the rise and decay of cities, of industries, even of individual families.

IN THE UNIVERSITY world, a need to face both the turning points

of history and pivotal, disruptive moments of human thought is the most relentless of the tasks laid on us. And we have a duty, furthermore, to develop the very ideas that will be so troublesome as we assimilate them. A city or a country often had the problem of growth and change thrust upon it; here in the university, we create the very problem which we have to solve. To be quite specific and quite academic for a moment, my own discipline faced a generation ago the question of what was most important about the study of literature. Was it the biography of the writer, or was it the inner, somehow independent life of the work he wrote? The truth, of course, turned out to be neither of these extremes, but a new synthesis in literary studies, a new kind of insight about the art of literature and about the societies which literature embodies and brings to conscious, understanding life. If we had not moved to this new level of complexity, however, we would have seen the decline of the whole discipline. No thoughtful man would have continued to spend time on it. And the same burden of synthesis is laid upon every other discipline of the mind, every individual faculty member, and upon every university that pretends to real accomplishment. At our point in time, for instance, we are faced with the need to nourish the arts equally with the sciences—not at the expense of the sciences, but equally with them, and indeed by means of them; we are faced with the need to move into areas of study that our colleagues a generation ago did not even imagine; and as a result, we are faced with a need to see much of university life oriented to the solution of complex interdisciplinary problems rather than toward the mere continuance of traditional disciplines and fields of study. The university that ignores these shifts of concern will be second rate twenty years from now. These are not fads of the moment; they are a bold attempt to master the fantastic momentum of human knowledge by coming at it in some new ways. As you look at a major university today, you may not think of this mastery as our most critical problem but it is; either we explore and bring to useful order the wilderness of new knowledge, or we shall no longer be an effective force in our society—and all our brick and stone will simply build a memorial to our failure.

IN THIS ATTEMPT (which our whole society must make) to bring order into its world, the university has a third contribution to offer. It can support the most difficult of all human enterprises—one even more demanding than the constant assimilation of knowledge which I have just described. This difficult enterprise is the revisiting of basic reality itself—that rare discovery of the radical order in experience, a discovery which goes so far that it becomes simple again. Simple is a deceptive word in this setting, however; four of the best examples of

this special quality in our century are Einstein, Yeats, Whitehead and Van Gogh. These men have in common one thing: each of them, in revisiting a fantastically complex tradition of thought and experience, is able to bring out of it a new kind of basic insight about the nature of things. This is the precious simplicity of truly creative thought (and thought is, I suspect, an inadequate word for it); it is the clarity which comes only at the far edge of human accomplishment, but it exists. It is our greatest reminder that all the fragments of thought and experience which are the common material of our lives can be caught up in some one pattern of coherence, completeness and therefore—in the deepest sense of the word—sanity. This kind of sanity is a return to the roots of things; most of us are allowed only glimpses of it; but the university must give constant testimony, and must be a constant witness, to its presence in our world.

If the process of university life is a constant alternation between frontier and heartland, if the daily task of a university is the assimilation of knowledge into new patterns of order, then I suggest that its final, almost mystical obligation is to the recognition, and indeed the veneration, of significance itself. This is the sense in which a university is most truly a religious institution; within and beyond the welter of experience, it testifies to coherent reality. And it testifies to that reality wherever it can be truly found. For us, the common distinctions between the sciences and the arts, between theology and engineering, become meaningless. We do not choose among a good poem, a great bridge, a brilliant equation, a conquered virus; as educated people we owe our respect to them all, and as members of the university community we owe our understanding to them all.

FROM THESE QUALITIES and loyalties of the university world flow all its practical, public achievements, and all its relevance to our inner lives. The scholar and the student are at the university's heart, not just because our society depends upon educated people, order and insight. Our kind of education is not, then, just the means to life; it is a way of life. The whole universe is its province; but it is justified only by what it brings the bright field of knowledge and the dark world beyond our understanding, as we develop the courage to confess ignorance, and the modesty to articulate true learning, then we begin not only to understand the university but to embody it. And this we must do, we who have the rare privilege of being here. It is the expectation put upon us all, and as I accept my share of responsibility this morning, I ask you to remember your own. For this brief moment of time, we are Duke University. May men say of us in years to come that, every man according to his talent, we made it a place of wit, of wisdom, of high civilization and great service.

Douglas M. Knight...

...A Man of Many Faces

