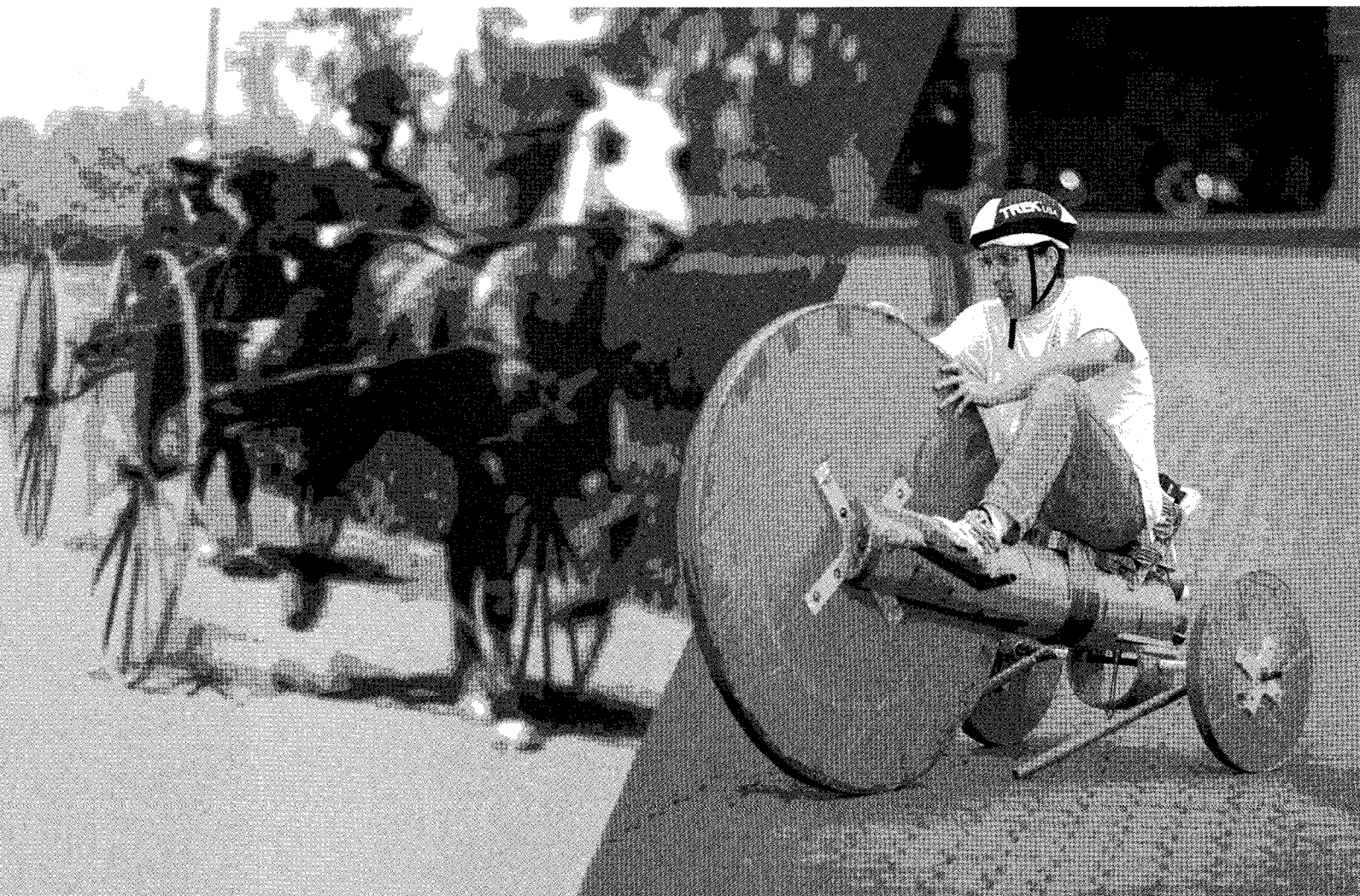


Sandstone & Tile

Spring / Summer 1998 · STANFORD HISTORICAL SOCIETY · Volume 22, Nos. 2 & 3



Religious Studies at Stanford ■ *Professional Journalism Fellowships* ■ *Founders' Day 1998*

SPRING / SUMMER 1998
VOL. 22 NOS. 2 & 3

Sandstone & Tile Staff

Patricia White
Guest Editor

Roxanne Nilan *Editor*

Becky Fischbach
Assistant Editor and Designer

STANFORD HISTORICAL SOCIETY

Board of Directors

Margaret Kimball, *President*

John Harbaugh, *Vice President*

Alberta Siegel, *Secretary*

Donald Price, *Treasurer*

Robert Augsburger

Bob Beyers

Judith Chan

Andrew Doty

Bob Hamrdla

Albert Hastorf

Elsbeth Newfield

Frank Riddle

Lawrence Ryan

Peter Stansky

Paul Turner

MEMBERSHIP

Membership is open to all who are interested in Stanford history. Annual dues are: Currently registered students, \$10; regular, one person at address, \$20; regular, two persons at same address, \$30; heritage, \$50; distinguished heritage, \$100 to \$1000. Make checks payable to Stanford Historical Society and mail to P.O. Box 2328, Stanford University, Stanford, CA 94309. For further information, contact the Society at the above address or call the office administrator, Carol Miller, at 650-725-3332.

COVER ILLUSTRATION: A driver guides a trotter on the mile-long training track near the Palo Alto Stock Farm, circa 1890 (Stanford University Archives); A student competes in the annual Paper Bicycle Race organized by Professor Larry Leifer as a design assignment for Mechanical Engineering 210, 1996. (L. A. Cicero, Stanford News Service). See "Careers at Stanford: From Horses to Humans," page 19.

An excerpt from
Memorial Ode

by Alphonso G. Newcomer, read at
Founders' Day exercises, March 9, 1894

*Upon the new world's westward seaward slope,
Where eager eyes catch color from the dawn
And flash back radiance of half-risen hope,
Where life may drink at founts still unwithdrawn
And breathe with respiration large and free,
A marvel springs to meet the morning. See,
Between the great sea's utmost inland surge
And rising hills that shelter from the sea,
In a glad land whose seasons melt and merge
One into one and bring all wondrous things
That sad lands wrest but from reluctant springs,
All flower and fruitage of earth's largess, stands
This latest wonder, as divine as they,
Albeit the fabric of weak human hands,
Clay shaped by kindred clay.*

*The hills deny it not: dull red and gold
Against their vivid verdure and the blue
Of farther mountains rising fold on fold
Enrobed in haze of heaven's diviner hue;
The valley takes, as one that takes his own,
These stately splendid simple walls of stone,
Broad for the sunlight's blessing, low to keep
Close fellowship with earth's great heart alone:
Mute majesty of guardian towers, and sweep
Of arcades gleaming afar in pillared pride,
And beauty of binding arches multiplied.
Oh fair, surpassing fair, however viewed!
We marvel that the very stones disclose
The spirit of their builder's amplitude
And manhood's deep repose.*

*Ah, there is something here
More than these outlines clear—
Within this body some warm breath,
Some life within this stony death.
For faith and hope have builded here their shrine
And wait here for a sign
That on some far horizon must appear:—
Hope that some watcher shall descry the goal
Of all this cosmic travail, faith profound
That knowledge does not tread one ceaseless round
But climbs from star to star and pole to pole.*

Religious Studies at Stanford

An Historical Sketch

BY VAN HARVEY

The *New York Times* recently reported on the emergence of a fashionable new academic discipline called "counter-factual history." The practitioners of this new discipline argue that our understanding of history could be greatly enhanced if the historian were to explore imaginatively what might have happened in history had some well-known and significant fact not occurred. How would our modern world be different, for example, if Hitler had repulsed the allied invasions at Normandy? Or if the British fleet had not been able to defeat the Spanish Armada? Or if Napoleon rather than Wellington had been victorious at the Battle of Waterloo?

In this report on the academic study of religion at Stanford, I am not going to play this "what if" game, but I must confess that the question occurred to me at least three times when, in preparation, I pored through the University Archives and suddenly found myself confronted with some unusual documents. In order to understand the context in which this "what if" question could arise, we first must realize that until the 1950s Stanford had the reputation of being a completely secular university, so much so, that in 1946 a visiting chaplain named Merrimon Cuninggim, who was later to have a distinguished career in educational administration, wrote a scathing report on the situation of religion at Stanford, both practical and academic. He not only deplored the dearth of facilities supporting student religious life but also the lack of regular courses in the academic study of religion except for one in comparative religions. Despite the intention of the founders, he wrote, "five thousand students in each generation are graduating with no knowledge of their religious heritage, nor satisfying philosophy of life." And he blamed this situation on the fact that the administration and trustees had interpreted the non-sectarian clause in the charter in a negative and restrictive fashion rather than as enabling the tolerance and the flourishing of many

religious faiths on campus. Despite its enormous opportunity, Cuninggim charged, Stanford had the least adequate policy toward religion of any reputable university in the United States.

It is against this background of aggressive secularism and the almost complete neglect of the academic study of religion that the question "what if" first arose in my mind. It arose when I learned that the first president of Stanford, David Starr Jordan, had actually offered a professorship in biblical literature in the original faculty to John R. Mott, the famous executive of the YMCA and zealous advocate of the Christian missionary movement at the turn of the century, the Mott who called for "The Evangelicalization of the World in our Generation." What if, I asked, Stanford University had from its beginnings established the study of religion as an academic discipline alongside the other disciplines instead of waiting, as it did, until 1951 to make its first appointment in religious studies? And what if this discipline had been represented by a teacher in the mold of John R. Mott?

The "what if" question arose again when I was somewhat absent-mindedly leafing through the correspondence of Dr. Elton Trueblood, who had served as chaplain at Stanford from 1936 to 1946. I had not expected to find anything important in his correspondence bearing on the academic study of religion but I felt that I ought to at least glance through it because it was said that he was the first to introduce a major in religious studies at Stanford. Imagine my surprise, then, when buried among the routine correspondence to and from the various luminaries he had invited to preach in the Memorial Chapel there was a tantalizing, even mildly shocking, letter dated February 26, 1940, from President Ray Lyman Wilbur to a leading Unitarian, Dr. Henry Wilder Foot, proposing the union of Stanford with the Pacific Unitarian School for the Ministry in Berkeley. Acknowledging that the Stanford charter forbade owning a denominational seminary, Wilbur suggested that the Pacific Unitarian School consider the possibility of turning over its resources to Stanford un-

der certain specifications and thus make a “small start here for a School of Religion” organized “on a broad education basis” as the other professional schools were.¹

President Wilbur’s letters to Dr. Foot were probably only exploratory but this cannot be said of an earlier effort in December of 1924. At that time, a very wealthy donor, Charles Holbrook, divided his entire estate between Stanford and the Pacific School of Religion in Berkeley. Holbrook himself was 94 and confined to a wheelchair, and so he had his daughter invite President Wilbur and President Schwarz of the seminary to his home in Pasadena where the daughter laid out a plan for them. She suggested that because the Pacific School was in financial trouble and needed to find a new location, and because the University wanted but had no graduate school of religion, Wilbur should persuade his trustees to invite PSR to Stanford and Schwarz, in turn, should persuade his to accept Stanford’s invitation. Wilbur, surprisingly, seemed confident he could convince his board of trustees to do this but Schwarz was doubtful that he could do so. For two reasons: first, the Seminary charter required that all its trustees be members of “evangelical Christian churches,” a clause that was probably unacceptable to Stanford; and second, the Seminary was devoted to training ministers and not academics, as Wilbur’s proposal envisaged. Consequently, at a subsequent meeting of the faculty and trustees, Pacific School of Religion turned the plan down, and a letter was written to both Stanford and Holbrook expressing appreciation for the offer but noting that the charter did not permit the arrangement.²

The “what if” question raised by all of these attempts by President Wilbur to establish a graduate school of religion is a two-fold one, bearing not only on the character of Stanford as a whole but also on the nature of religious studies in the university. As for the character of Stanford as a whole, we may ask, “What would it now be like if Stanford, like its rivals and counterparts in the East (Yale, Harvard, and Columbia), had possessed early in its history a prestigious non-denominational theological school alongside its other professional schools?” And what would the undergraduate program in religious studies have looked like if it had been associated with this divinity school? Stanford, one might speculate, would have become a quite different institution than it now is and with a different ethos than it now has.

But historians, as we all know, are not concerned with the question “what if?” but with “what really happened?” Indeed, they cannot even ask “what if?” ques-

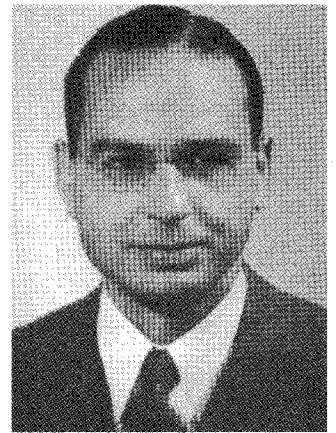
tions without already presupposing what really happened. And what did really happen, so far as the academic study of religion is concerned, is that it was not until 1951 that a full-time professor in religion was employed and not until 1973 that a department of religious studies was fully established. This was relatively late so far as the history of higher education in the United States is concerned. One of Stanford’s major rivals, Princeton, for example, had a flourishing department of religion in the forties and had established a Ph.D. program by the early fifties.

This is not to say that there were no courses taught in religion at Stanford until 1951, but they were largely offered under the auspices of the university chaplain. As early as 1907, for example, the chaplain, David Charles Gardner, offered a course each year in what was called the Department of Biblical History and Literature, and in 1910 he began to cross list one to three courses by teachers in New Testament Greek and in English Bible.

When Gardner retired in 1935 his practice of part-time teaching was continued by David Elton Trueblood, who not only served as chaplain until 1946 but also as professor of the philosophy of religion. Trueblood was very much concerned with building up undergraduate courses in religion and, as his correspondence reveals, he also had the dream of establishing a non-denominational graduate school of religion at Stanford. By 1937, he was able to get a separate section in the *Register* entitled “Religion” that listed four courses, one of them taught by himself and the other by part-time lecturers in religion. (One of them, incidentally, was Obert Tanner who was later to donate money for the establishment of a separate library for the Department of Philosophy.) Trueblood also prevailed upon faculty members in other departments to teach courses in religion, and by 1941 the *Register* listed four faculty teaching a total of twenty-one courses: four introductory, seven intermediate, and nine advanced. Trueblood’s program even made it possible for those who majored in what was then called the School of Letters to concentrate in the field of religious studies if they took three mandatory courses in religion.

Although contemporary scholars in religious studies are inclined to be deeply suspicious of programs di-

STANFORD UNIVERSITY ARCHIVES



David Elton Trueblood

rected by a university chaplain, a disinterested reader of the *Register* can see that the stated aim of the program, at least, was to conduct the study of religion "in the spirit of objective inquiry" and that the courses were "impartial in regard to sectarian differences." "The aim of instruction," the *Register* reads, is to "aid the general student in the double task of understanding the roots of our civilization and facing the problems of the modern world." Moreover, the types of courses offered are surprising for their diversity. There are, to be sure, the usual Bible courses but there are also titles like these: "The Roots of Modern Civilization in Ancient Mesopotamian Religions," "The Roots of Modern Civilization in Ancient Egyptian Religion," "The Roots of Modern Civilization in Ancient Religions of Asia Minor," "Ancient Oriental Hieroglyphics," and "The Development of Hindu Thought."

The course in Hinduism, incidentally, was taught by Frederick Spiegelberg, who had come to Stanford in 1941 as one of those distinguished refugee scholars from Europe who so enriched American cultural life during and after World War II. He was not only a scholar of international reputation but a "fabulous teacher," to use the words of one of his colleagues. His course in Comparative Religions, which he taught until 1962, acquired a legendary reputation among undergraduates. It was one of those courses that alumni later look back upon as a high point in their experience at Stanford.

After Trueblood's retirement in 1946, there was a series of visiting chaplains, one of which was Merrimon Cuninggim, who wrote the scathing indictment of religion at Stanford to which I have referred. But when a permanent chaplain was finally named to remedy the deficiencies of the practice of religion, he did not also want to assume responsibility for the teaching about religion. Smarting from the Cuninggim Report, professor of English John W. Dodds and the new president, Wallace Sterling, then decided to search for someone who could take responsibility for religious studies. In his memoirs, Dodds claims that he would have liked to create a department of religion but that there was no money for such an ambitious enterprise.³ So the question then became what type of scholar to invite to the university and in what department to locate him or her. The happy solution seemed to be the Special Programs in Humanities that Dodds chaired and that housed some programs, like Pacific-Asiatic Studies and the honors program, that did not fit in any existing department. Dodds also used this program to bring in distinguished humanists like Lewis Mumford whom he thought the University desperately needed.

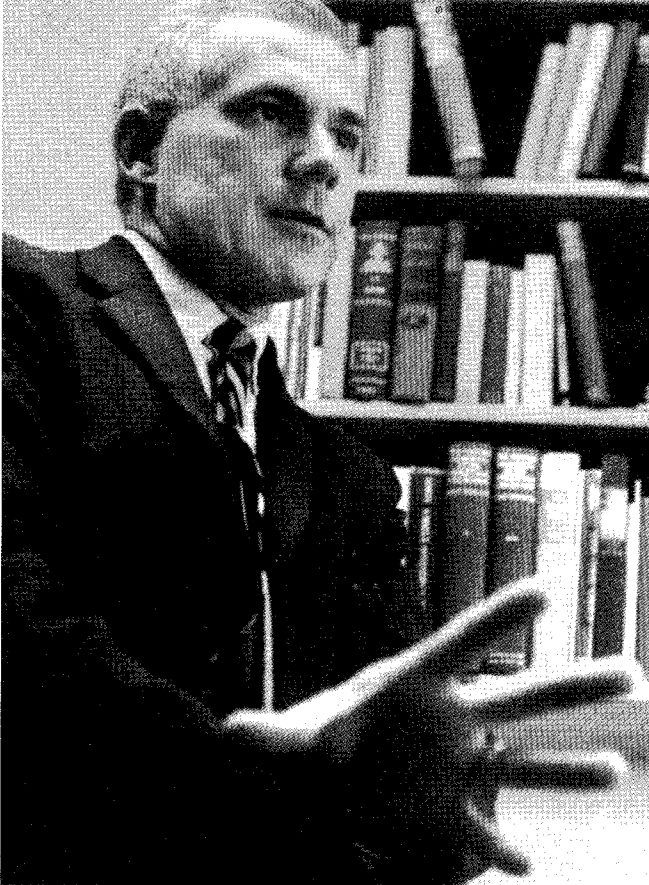
Through a fortuitous series of events—the Chaplain Robert Minto called them providential⁴—Dodds became acquainted with a young theologian named Alexander Miller who was finishing up his doctoral degree as well as serving as teaching assistant to the famous Protestant theologian, Reinhold Niebuhr, at Union Theological Seminary in New York. Miller was looking for a temporary position before returning to his native homeland of New Zealand, and Dodds thought he was a good person to invite until a permanent decision could be made. But as Dodds was to write in his memoirs, Miller made "a beautiful place for himself." He not only made a powerful impression on his students and colleagues but on the president who, after six weeks, personally invited Miller to stay permanently.⁵

Miller had a very interesting religious and theological background. He had been general secretary to the Student Christian Movement in New Zealand, a pastor in East London during the war, as well as having been associated with the Iona Community. He was particularly concerned with the relevance of the Christian faith for the social, economic, and political problems of the West, and one of his several books was a small but influential book on Christianity and Marxism. His theological views were rooted in the theology of the Protestant Reformation, and he saw his role at Stanford to be an articulator of the Christian faith in an academic setting. He saw himself, I think it safe to say, as a theologian to the University.

To say this is not to say that he was an evangelist or an apologist or that his courses were "soft." On the contrary, he argued that the Protestant principle of justification by faith meant that religious faith actually freed the believer to inquire honestly into any subject and even to doubt the orthodox formulations of faith. In answer to a student who asked whether she had the right to keep her faith at the price of intellectual integrity, Miller replied,

*Faith which is kept at such a price is no faith at all. The sin that damns is hypocrisy, not atheism. . . . The situation of doubt, even of doubt about God, need not separate us from God. The really destructive atheism is not the denial of God; for that denial, if it is honest, keeps a man in the company of Job. . . . The really destructive atheism is fear of facts. For fear of facts, from whatever source they come . . . is the existential denial that the world is God's. . . .*⁶

Miller was a success not only as a teacher but as a raiser of funds, and on his own initiative he raised



Robert MacAfee Brown at the time of his appointment to the Stanford faculty in 1962.

enough to bring in two additional young faculty: Edwin Good in Old Testament, who was to spend his entire career at Stanford, and H. J. Forstman in the history of Christian thought. Good came in 1956, Forstman in 1960. But no sooner had Professor Miller enjoyed the satisfaction of receiving Forstman's acceptance than he suddenly died of a heart attack. But with both of these appointments of rising young scholars out of Union Theological Seminary in New York, Miller laid the foundations for the type of department at Stanford of which he dreamed, a department whose philosophy found expression in two brochures written in the late fifties. The curriculum of this department, one reads, "was designed to provide the essential for an understanding of Biblical Religion and of the Christian inheritance in its basic documents, in its history and doctrine, in its relation to contemporary life, and to alternative worldviews." Another reads that "the curriculum is designed primarily to communicate the elements of the Hebrew-Christian faith in their richness and variety. . . ."

Given this conception of religious studies, it is not surprising that after the death of Professor Miller the department looked for a Christian theologian who

Brown's appointment in 1962 marked the beginning of what some might say was the golden decade of religious studies at Stanford, a decade of expansion and unprecedented popularity among the undergraduates.

could continue the Miller tradition at Stanford. And once again they turned to Union Theological Seminary in which they had themselves been trained, and found their ideal embodied in Robert MacAfee Brown, the leading younger theologian there. Brown, like Miller, was a Christian theologian in the tradition of Reinhold Niebuhr who argued that Christian theology shows its superiority over other ideologies by virtue of its ability to cast a realistic light on the cultural, social and political issues of the time. Brown, like Miller, was also a very versatile person, known not only for his charisma as a teacher and talent as a theologian but also his abilities to write playful but sophisticated pieces for *The New Yorker*. He was also a well-known social activist. Indeed, the day the Board of Trustees voted favorably on Brown's appointment, he was languishing in a prison in the South, having been arrested for his participation in a civil rights march.

Brown's appointment in 1962 marked the beginning of what some might say was the golden decade of religious studies at Stanford, a decade of expansion and unprecedented popularity among the undergraduates. By 1968 the faculty had grown to eight full-time faculty and expanded its curriculum to include some offerings in Roman Catholic, Jewish, and even Buddhist studies. As part of the Humanities Special Programs, it had become possible to major in the Humanities while concentrating in the field of religious studies. Moreover, in response to student interest, it proposed to and was granted permission by the Faculty Senate in 1968 to inaugurate a highly selective Ph.D. and M.A. program. We can see that the program in religious studies had come a long way in the decade of the sixties.

The middle sixties may also be said to have been the apogee of Alexander Miller's conception of what religious studies should be at Stanford, a program in which an articulate faculty trained in the country's most prestigious theological schools—Yale, Harvard, Chicago, and Union—acquainted undergraduates with the best of the Christian heritage in biblical studies, theology, and ethics. Moreover, the program apparently enjoyed enormous success. The classes were overcrowded (Michael Novak had 700 students registered in his course), teach-

ing was rigorous and sophisticated, and the faculty itself was highly visible and respected in the University; some of them, like Brown and Novak, as social activists rallying students against social injustice and protesting U.S. policy in Asia, others as highly effective teachers, like Jerry Irish and Lee Yearley, and still others, like Good and William Clebsch, as important academic citizens as well as excellent teachers and scholars.

The middle sixties, as the *New York Times* reported on May 7 of 1966, was characterized in the United States generally by a resurgence of undergraduate interest in the study of religion, and new religious studies departments sprouted up all over the country, especially in state universities. The emergence of religion departments in state universities was particularly important because it established religion as a legitimate object of academic inquiry in the secular university in contrast to just being a remnant of the religious instruction offered by private colleges and universities, many of which had been established by Christian denominations. Until 1954, many state universities had taken the position, as had the University of California, that religion departments violated the constitutionally-based principle of the separation of church and state. But in 1954, the United States Supreme Court made the common sense distinction between the teaching of religion, (religious instruction) and the academic teaching about religion. The latter, the Court maintained, is not a violation of church and state. As a result of this decision, a large number of state universities immediately established religious studies programs and even departments.

Stanford was often noted in the press as an example of this resurgence of interest in religion among undergraduates. But the use of the single term "religion" in this connection tends to mask certain important distinctions that must be drawn in any serious discussion of the nature of religious studies in the university. First of all, the concern at Stanford was not so much in the academic study of religion generally as it was in the social and ethical issues—race and the Vietnam War—that Brown and others had focused on from a Christian perspective. In the case of Stanford, the fires of this concern were stoked even more by the appointment in 1966 of David Napier as dean of the chapel. Napier was a charismatic biblical scholar from Yale Divinity School and like Brown a powerful critic of U.S. policy in Vietnam. Gifted as a preacher as well as a jazz pianist, Napier turned the chapel into what some regarded as Christian theater—the introduction of jazz and other types of experimental worship as well as provocative preaching. Suddenly a jam-packed Memorial Church became the fashionable place for under-

graduates to congregate on weekends.

All this energy surrounding Memorial Church and religious studies came to the attention of *Time* magazine, and in the religion section of the May 1, 1966, issue, its editors lavished its attention on what it called the Brown-Napier-Novak show at Stanford. And it described this show not as a growth in the academic study of religion but the renaissance of faith and learning at Stanford, a renaissance led by former professors from theological schools. And other newspapers, noting similar phenomena on other college campuses, talked vaguely about a "brain drain" from the seminary faculties to the universities. The universities, so to speak, were where religion was at in the sixties.

Looking back from the multi-cultural standpoint of the nineties, it is doubtful if there can ever again be a de-

Napier turned the chapel into what some regarded as Christian theater—the introduction of jazz and other types of experimental worship as well as provocative preaching. Suddenly a jam-packed Memorial Church became the fashionable place for undergraduates to congregate on weekends.

partment of religious studies in a major secular university embodying Miller's vision of that discipline; namely, to make Christian faith relevant to the University. For one thing, the constituencies of these universities are no longer white, Anglo-Saxon, and Protestant, and, correspondingly, religious studies departments can no longer define their mission as the study of "biblical religion" or even as the study of the Western Christian heritage.

But even more important than this demographic change was the emergence in the late sixties of a group of scholars in religious studies itself who were severely critical of this Christian theological model of religious studies, a model imported into the universities by faculty from the great Protestant divinity schools. Emerging in the late sixties, these scholars argued that the curricular model of the divinity schools is quite inappropriate for the universities. The divinity school was designed for the training of Christian ministers and its curriculum reflects this purpose; hence its students are trained in Bible (Old and New Testament), the history of Christian thought (Patristics, Medieval, Reformation, Modern), Christian ethics, the philosophy of religion, and given a course or two in "non-Christian religions."

Clebsch was fond of stating an axiom: "He who understands only one religion, understands none."

By contrast, religious studies in the secular university should be interested in the history and development of the world's religions: Buddhism, Hinduism, Islam, and Judaism, to mention but a few. Consequently, the training of faculty in religious studies ought to be different than the training of faculty for the divinity school. And although it is justified in the American context to give relatively more attention to the religions of the West than to the non-Western religions, nevertheless the study of these religions ought to be primarily descriptive, comparative, and "phenomenological," rather than theological. Religious studies ought to be concerned with the variety of religious modes of life as they manifest themselves in myth, ritual, ecclesiastical structure and symbolism.

In the late sixties, the Stanford faculty of religious studies contained at least three scholars who were not altogether comfortable with the theological model: Edwin Good, who had increasingly regarded his own scholarship in the Hebrew Bible as literary-critical rather than theological; Larry Berman, a medievalist appointed in 1967 who taught both Judaism and Islam and whose specialty was the Arabic translations of Aristotle by Muslim scholars; and William Clebsch, who had come to Stanford in 1964 in the history of Christian thought as a replacement for Jack Forstman, who had taken a position at Vanderbilt Divinity School.

Clebsch's views were especially important because he was to become chairman of Humanities Special Programs in 1968. Clebsch, like most of the others on the religious studies faculty, was trained in a Protestant divinity school, ordained as an Episcopalian priest, and took his doctorate in Church History under the supervision of Wilhelm Pauck, one of the leading church historians of the time. But although Clebsch was theologically trained, he became increasingly convinced that religious studies ought to be considered as a discipline within the Humanities and not under the hegemony of theology. The aim of a department of religious studies, then, ought not to be to demonstrate the relevance of



William Clebsch, first chair of the Department of Religious Studies, 1974.

any religious faith or even to acquaint the student with their own religious heritage but, as is stated in a document of 1968, "to understand and appreciate the religious aspect of existence."

Clebsch, as all those who knew him will testify, was an immensely energetic and even intimidating figure. Although not opposed to social activism, he was opposed to interjecting social and ethical issues into what he regarded as the purely intellectual mission of the university and, hence, he was widely regarded as conservative. That he wore a "butch" haircut and a bow tie when many of his colleagues were sporting mutton chops and wearing sweaters and Levi's did not lessen this conservative impression. Moreover, his concern for the integrity of

the University as he saw it was combined with formidable political and administrative talents. He was one of the organizers of the university Senate and one of its earliest chairmen. It is not surprising, then, that after being at Stanford only three years he was made chairman of the entire Humanities Special Programs and of the program in Religious Studies. His influence is clearly seen in the proposal submitted in 1969-70 for offering a Ph.D. in religion, a proposal that stands in sharp contrast to the educational philosophy of Alexander Miller. The Ph.D. candidate, it was proposed, would be trained in four modes of humanistic scholarship: the literary-critical analysis of texts, historiography, the comparative method, and the inquiry into intellectual structure and coherence. The comparative method was especially important for Clebsch because he believed that it was especially important, if not crucial, in the study of religion, and he was fond of stating an axiom: "He who understands only one religion, understands none."

By 1972, under Clebsch's leadership, the faculty in Religious Studies proposed to the Committee on Undergraduate Studies that students be permitted to major in religious studies, in contrast to majoring in the humanities with a concentration in religion. And the curriculum of the proposed undergraduate major reflected this new philosophy that had been embodied in the Ph.D. program of 1968. At the very same Senate meeting in 1973 at which this new major was submitted for its approval, the provost of the University simply announced at the end of the meeting that the religious

studies faculty had become a department separate from Humanities Special Programs.

Now anyone who knows anything about the history of religious studies in this country and especially about the controversies swirling around the creation of departments of religion in the major secular universities—for example, at Princeton, the University of Pennsylvania, and Berkeley—will be surprised at the apparent lack of controversy or even discussion surrounding the creation of the department at Stanford. The founding of departments of religious studies are inherently controversial for many reasons. First of all, many members of the academic professions believe that there can be no disinterested and objective study of religion; consequently they believe that it does not belong in the university. Moreover, many faculties of history, philosophy, and sociology believe that the study of religion impinges on their own academic territory. Why, they ask, should there be a separate department of religion rather than dispersing the study of religion through the several relevant departments? Programs in religious studies, yes; departments, no. And then, of course, there is in any school of arts and sciences the issue of billets or positions. Where, nervous voices ask, are the new billets for the study of religion to come from if not from the traditional departments?

Despite the fact that these factors have led to contentious debates elsewhere, the historian of Stanford will search in vain for any such controversy here. Indeed, there appears to have been very little discussion in either the Advisory Board or the Senate regarding the establishment of the department. To speculate, there were probably two reasons for this. First of all, the creation of a department simply institutionalized a program that was already in place, and since the new department would not claim any new billets, there were no disputes over turf. But there was probably a second, more important reason. In 1972-73 Stanford was in political turmoil, turmoil swirling around the Vietnam War but also around the complex issues raised by the student disruptions of the university and its functions. I think it safe to say that Stanford experienced more violence and turmoil during this period than any other major university in the country. Buildings and offices, including the president's, were burned down, stink bombs were hurled into the library, classes were disrupted, and departmental meetings were forced to pause because of the sound of police helicopters overhead. Consequently, as the minutes of the Senate during this period reveal, the faculty was preoccupied with matters that were at the very heart of the University: disruption of university functions in the name of politi-

cal action, academic freedom, the funding of research for the military, and the relationship of faculty to students. Amidst all this turmoil over these larger issues, the creation of a department of religious studies must have appeared to be a relatively minor matter.

Nor does there seem to have been much discussion or debate within the Department of Religious Studies itself concerning the shift in educational philosophy from a theological to a humanistic model, even though it arguably represents a departure from those features that made the department so popular in the sixties.

In 1975, only two years after the establishment of the department, Robert MacAfee Brown resigned his professorship to return to Union Theological Seminary in New York. At the time, Brown was a Protestant observer at Vatican Council II and increasingly interested in the new theological movements like Liberation Theology that were transforming Catholicism and especially its place in the Third World. He was in great demand as a speaker outside of the University, and it must have been clear to him that these interests and activities were not particularly interesting to his colleagues. His resolution to leave the University was sealed when he learned that his younger colleague, Jerry Irish, had been denied tenure at the dean's level. Irish, like Brown, had been trained as a Christian theologian, and also like Brown he had an extraordinary influence on students—he had won the Gores award for excellent teaching. His influence as a teacher was only deepened by the way in which he and his wife had dealt with the tragic death of their thirteen-year-old son while he was teaching at a Stanford overseas campus. Indeed, in the spring that he did not receive tenure, graduating seniors voted Irish to be that professor who had had the greatest influence on their lives. In remarks to friends, Brown later said that he did not want to be a part of a university faculty that could not find room for a professor like Irish on its faculty.

In 1978, Brown's position was filled by Van Harvey, who had previously been chairman of the Department of Religious Thought at the University of Pennsylvania. Although trained at Yale Divinity School, he was one of those scholars who from the beginnings of his career had protested against what he called "The Protestant Ethos in Religious Scholarship."⁷ Harvey believed that the academic study of religion was aimed at the investigation and analysis of one of the most wide-spread phenomena in human culture, religion, and that this study required many different sorts of disciplinary methods—sociological, historical, philosophical—in order to understand it properly. But unlike Clebsch, he was not enthusiastic about comparative methods, a lack of enthusiasm that

involved a small amount of tension between them.

When Harvey succeeded Clebsch as chairman in 1980, it seemed clear to him that the great problem of the department was how, with only eight to ten faculty, to mount a successful undergraduate program and yet successfully compete with other graduate programs in religious studies across the country like Chicago, Yale, and Harvard, which had three and four times the number of faculty because they were connected with divinity schools. Moreover, the successful competition at the graduate level was an important factor within the context of Stanford as well. Stanford had only relatively recently emerged as a great research university, and it was clear that any department that did not offer distinguished graduate work simply could not make a claim on Stanford's own resources. As the Bible says in another connection "to those that have, more will be given."

One solution seemed to be the establishment within the department of what was then being fashionably called "pillars of excellence." What this meant concretely was that given the limitation on the number of billets in the department, the faculty would have to limit the fields of study in which a graduate student could concentrate to approximately three areas. Moreover, in order to have a critical mass of faculty in those fields of concentration, it would be necessary to cluster faculty in these areas. The difficulty with this solution was that it limited the breadth of offerings at the undergraduate level. If, for example, the department chose, as it did, to concentrate at the graduate level on East Asian Buddhism, modern Western Christianity, and Jewish Studies, it would probably not be able to offer courses in Islam and Hinduism at the undergraduate level because it would be very unlikely that it could attract a distinguished specialist in those fields where no graduate training could be offered. After prolonged discussion among the faculty and with the deans, the decision was to have these "pillars of excellence" at the graduate level in only three fields: Western religious thought since the Middle Ages, Jewish studies, and Buddhist (East Asian) studies, and to make no attempt at the undergraduate level to offer work in all of the world's major religions. This philosophy of education means, unfortunately, that the department does not have the breadth of offerings that may be found in large departments of religious studies in other universities nor can it offer a major in religious studies with prerequisites in general comparative studies. And this problem of undergraduate courses has been acerbated lately by the demands upon faculty to offer freshman and sophomore seminars as well as to par-

ticipate in the large mandatory freshman requirement in "Cultures, Ideas, and Values."

This arrangement of the department has more or less persisted into the present and in this sense this sketchy history of the department draws to a close. One would like to say with Walter Cronkite, "That's the way it is," but to say this does not completely silence the "what if?" question I raised at the beginning: What if the department had not begun with the appointment of Alexander Miller in 1951 but had in 1924 secured an agreement with, say, the Pacific School of Religion to found a non-denominational graduate school of religion which, as Wilbur envisaged, would be organized on a broad educational basis as the other professional schools and devoted to the education of professionals in religious studies?



Van A. Harvey is the George Edwin Burnell Professor of Religious Studies Emeritus. He earned his Ph.D. at Yale and taught at Southern Methodist University and the University of Pennsylvania before coming to Stanford in 1977 as professor of religious studies. He is the author of The Historian and the Believer: the Morality of Historical Knowledge and Christian Belief and Feuerbach and the Interpretation of Religion, which won the 1996 American Academy of Religion Award for Excellence in the Study of Religion.

This article is based on a talk he gave to the Stanford Historical Society on March 12, 1998.

NOTES

1. This letter lies near another in which Elton Trueblood wrote to Foot saying that he is afraid the president's letter "spells defeat for everything I have wanted" but goes on to urge Dr. Foot to give the president's suggestion serious consideration. Dr. Foot not surprisingly replied that he doubted that the trustees and faculty of the Pacific School were willing to "commit hari-kari" for the privilege of joining Stanford.
2. See Harland Hogue's *Christian Seed in Western Soil: Pacific School of Religion through a Century*. (Berkeley: Pacific School of Religion, 1965), chap. 7. Again in 1936 when Pacific School of Religion was in deep financial trouble, the relationship with Stanford was explored once more but again rejected.
3. See *Stanford Oral History Project. John W. Dodds*. Interviewed by Frederic O. Glover and Paul R. Hanna (Stanford University Archives, 1983).
4. Interview with Mrs. Alexander Miller.
5. *Ibid.*
6. Alexander Miller, *The Renewal of Man* (Garden City, N.Y., Doubleday and Co., 1956), p. 137.
7. See *Judaism*, XV, 3 (1966), pp. 373-378.

A brief and idiosyncratic history of journalism fellowships at Stanford

By Jim Bettinger

Ted Natt knocked on the door of the Stanford Law School dean and introduced himself: “Hi. I’m one of the new professional journalism fellows and I’d like to take some classes in your law school.”

It was the fall of 1966. Natt was the first of his kind at Stanford and like the rest of his colleagues, he was regarded as a strange new beast.

“The dean kind of looked at me and thought, ‘Well, what in the dickens does a journalist want to do in a law school?’” Natt recalled. Natt explained how better-informed journalists could help the public understand the legal system. “And he allowed as how that made some sense, so he let me in.”

Natt was one of the first to explain to a Stanford professor what a journalist was doing on a university campus. But he was far from the last. Since that fall of 1966, 623 reporters, editors, producers, photographers, editorial cartoonists and editorial writers have made their way to the Farm to study in a professional journalism fellowships program.

By the time that first group of 37 Professional Journalism Fellows—or PJFs, as they were commonly known—left Stanford, the basic thrust of the program was set, and hasn’t changed much since:

Identify promising midcareer journalists. Stake them to several months at Stanford and let them study anything they want. Stimulate them with provocative seminars. And send them back to work, where they will raise the overall level of journalism.

Fellows audit classes rather than take them for credit, which lets them take full advantage of their time on campus. They also are free to set up independent study programs with individual professors. And those who wished can undertake archival or library research. The mix is entirely up to each individual fellow.

To varying degrees, all of Stanford—its professional

schools as well as the School of Humanities and Sciences—are open to fellows. They are forbidden from working professionally during their time on campus, and they promise to return to their news organizations when the fellowship is over.

Some news organizations recoiled at the prospect of sending their most promising 30-ish reporters and editors away for up to a year to Stanford, where they might get the taste for different pastures. But others have accepted the idea that a journalist’s education should not end the moment he or she starts to work.

The fellowship has been targeted at “mid-career” journalists—people old enough to know what they need, and young enough to use it through the rest of their career. That first class averaged 32 years old, with Natt among the youngest at 25, and the oldest being 43. Fellows in the 1997-98 class range from 29 to 48, with an average of 39.

But why journalism fellowships in the first place? And why Stanford?

Blame Jim Armsey.

James W. Armsey was a program officer for the Ford Foundation, and when the Foundation had a big chunk of money to spend in the mid-sixties, Armsey wanted to spend some of it on journalism programs. He’d been a journalism major in college, and he thought that better journalism could be good for the public. He devised a series of grants, including \$1.2 million for the *Columbia Journalism Review*, \$1.2 million to refinance the Nieman Fellowships at Harvard, \$700,000 to set up seminars for journalists in the South, \$750,000 to the American Political Science Association and \$1.1 million to start an Urban Journalism Program at Northwestern.

Armsey wanted these grants to have a western U.S. presence as well. So he called his old friend Lyle Nelson at Stanford.

Nelson, a native of Oregon and graduate of the University of Oregon, had worked more than 20 years in educational institutions: the University of Oregon, the Educational TV and Radio Center in Ann Arbor, San

Francisco State and the University of Michigan, where he was a journalism professor and administrator, eventually becoming vice president. In 1961, he moved to Stanford as director of university relations.

Armsey had known Nelson since the late 1940s, and he was familiar with the pioneering research of Stanford communication professor Wilbur Schramm. So he called Nelson, told him about the series of journalism grants the Ford Foundation was making and said, "Okay, what would you like to do at Stanford?" And the next thing anyone knew, Stanford had a \$975,000 three-year grant to start a journalism fellowship program, and Ted Natt was knocking on the door of the dean of the law school.

When Natt and his colleagues arrived on campus in the fall of 1966, they were greeted by a couple of experienced, well-known newspaper journalists. Herbert Brucker, the director, was a former president of the American Society of Newspaper Editors who had recently retired as editor of the *Providence Journal*; Julius Duscha (pronounced "doo-shay") had been a national political reporter for the *Washington Post*.

The fellows were to be on campus for either one academic quarter or two, receiving a stipend of \$1,700 per quarter (about \$8,500 in 1997 dollars). Of the 37, 30 came from newspapers, three from wire services, three from broadcasting and one from a magazine.

By design, the one-quarter/two-quarter format contrasted with the full academic year that Nieman Fellows spent at Harvard. Stanford Communication Professor Emeritus Chilton R. (Chip) Bush had surveyed publishers and editors and found they liked the shorter terms. Three to six months was less disruptive for employers, according to Stanford's application to the Ford Foundation, "and they would be more likely to release their best men for such a time."

One-quarter fellowships didn't work very well—it was simply too short a time for a reporter or editor to switch gears—and after the first year, one-quarter fellows were rare.

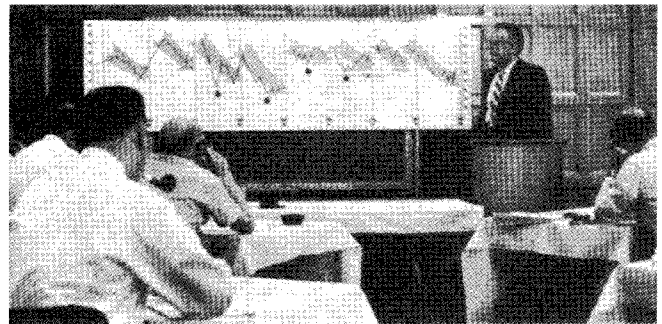
Besides the classes, the fellows were treated to seminars organized by Brucker and Duscha. Once, recalled Natt, fellows traveled to Sacramento, "where we met this kind of odd duck who was the brand-new governor, named Ronald Reagan." Other seminars that first year featured British historian Arnold Toynbee (on his 78th birthday), civil rights activist Mark Lane, Stanford student body president David Harris, community organizer Saul Alinsky and *Los Angeles Times* publisher Otis Chandler.

"All this," wrote Noel Lieberman, a member of the

first class, "engendered a rare animal, a happy, contented newspaperman whose discussions ran the gamut of human experience with a conspicuous absence of complaints."

Stanford's first journalism fellows left with batteries recharged, ready to resume their careers. Of the 33 fellows from that class whose whereabouts are known (two have died and the program has lost contact with two others), 27 either are working as journalists or retired. Nine are working for the same news organization, and four others retired from that news organization. Two teach journalism; only four have left the field.

By 1969, the leadership of the program had changed. Julius Duscha, missing Washington, returned



Journalists attend "The American Presidency in a Year of Decision" conference sponsored by Stanford's Professional Journalism Fellowships program in 1968.

to the capital and the Washington Journalism Center in early 1968. Herb Brucker, his three-year commitment done, returned to the East Coast. Nelson replaced Brucker and Harry Press, a long-time San Francisco journalist who had recently come to Stanford, replaced Duscha.

Press was a Stanford grad (Class of '39, B.A. in journalism). Starting as a reporter at the *San Francisco News* in 1946, he survived the shrinking S.F. newspaper field: The *News* merged with the *Call-Bulletin* to become the *News-Call Bulletin* and then in 1965, the *News-Call Bulletin* was folded into the *Examiner*. When Stanford beckoned in 1966, with an offer to become the founding editor of the *Stanford Observer*, Press agreed.

The division of responsibility between Nelson and Press was clear: "We laughingly said, 'We're Mr. Inside and Mr. Outside,'" Nelson recalled in a 1996 interview. "And I was the outside. It was my job to raise the money. Harry was inside. It was his job to run the programs, chiefly because he could run them." With some minor changes, this arrangement continued for the next 16 years, until Nelson retired in 1985. (He died in 1997.)

Nelson got the Ford Foundation to make a second \$1 million grant—a matching grant, meaning that Stanford would have to raise \$1 million itself. Nelson was an effective fund-raiser, and he set himself to work. Over the next few years he got grants from Gannett Newspaper Foundation (now the Freedom Forum), *Times-Mirror*, Time Inc., the *Washington Post*, the Thomas More Storke Foundation, the *Providence Journal* and the American Petroleum Institute. The grant that put the program over the top was from the Knight Foundation.

Press, meanwhile, ran the program on a day-to-day and week-to-week basis. The job was (and remains) a combination of camp counselor, concierge, herd dog and father confessor: Fellows always need advice on what classes to take, which professors to seek out, where to get a clutch repaired, where their careers should go and when they should arrive for the softball game. “Ask Harry” was the answer to all these questions.

Most fellows met Press when they were interviewed for their fellowship. Because it was cheaper than bringing 35 or 40 candidates to Stanford for interviews, Press traveled around the U.S., meeting applicants in various central cities. Seeking to set applicants at ease—“they were stressed out, they were nervous, they were under tremendous pressure, trying to win a fellowship”—Press eschewed any office setting. If at all possible, he tried to meet outdoors—in a park, by a pool, even in a rooftop garden.

Sometimes there were glitches. Tom Mulvoy, now a managing editor of the *Boston Globe*, remembers being interviewed by Press on Boston Common in the spring of 1982. At one point Mulvoy told Press that 300 years earlier there had been three hills nearby: “The area was called Trimountain then, which is how we have come to call this thoroughfare Tremont Street. Beacon Hill, where the Bulfinch State House sits, is the last vestige of Trimountain.”

At which point a derelict at the other end of the park bench took over the interview. “That stuff about the hills is nothing,” he said in a raspy voice. “In those days, the harbor waters reached not five feet from where you guys are sitting, and the settlers fished off the piers that were right at the edge of the Common. Great history here, all around us.”

During the early 1970s journalists from outside the U.S. became a regular presence in the program. The first class had three Canadian journalists, and the first fellows from outside North America came in 1968-69: Zika Bogdanovic of Yugoslavia, sponsored by the Institute for International Education, and Ana Lena

Thorsell of Sweden, sponsored by the Association of Swedish Authors and Journalists. There was no provision in the Ford Foundation grant for them, so they were accepted into the program as “associate professional journalism fellows,” and had to find their own funding. Beginning in 1970-71, there have been international journalism fellows at Stanford every year.

International fellows have come from more than 40 countries (some of which, such as the Soviet Union and the German Democratic Republic, no longer exist). Nelson, who spent more time than Press on the international fellows, had a particular interest in countries where the press was struggling to get free, and in the late 1970s and early 1980s, that often meant Poland, which has sent 12 fellows to Stanford. Nelson also had a keen interest in China, and beginning with Zaihan Guan in the spring of 1980, seven Chinese journalists have been fellows at Stanford.

For the U.S. fellows, the perspective of international fellows is the single most unanticipated benefit of the program. “It helped enrich the dialogue about journalism, so that we weren’t always thinking in a U.S. framework,” said Jon Funabiki, a 1985 fellow from the *San Diego Union*. The U.S. journalists often arrive for the fellowship still scarred by the ambition, the battles over turf and the cynicism that often wrench newsrooms. Then they would hear Joanna Szczesna describe hiding stories for her Polish underground newspaper in her son’s diapers. Or they would hear from Rodrigo Carpio of Guatemala, or Carlos Chamorro of Nicaragua, each of whose father was assassinated because of his journalism.

As the program established itself at Stanford, a pair of top officials of the National Endowment for the Humanities in Washington were kicking around ways to broaden NEH’s impact. Perhaps, thought James Blessing and Guinevere Grieste, director and deputy director of the fellowships division, a program aimed at younger professionals might work.

“Our first thought was of journalists, because journalists give to the general public their knowledge of what is happening in the world,” Grieste said. “And in the early seventies, coming out of the late sixties, we thought that the knowledge and the insight provided by the humanities were more urgently needed than ever.”

Blessing and Grieste envisioned a program that would send journalists to a resource-rich university for a broad variety of courses: “And we did want some kind of core study of the humanities, where they’d all come together and learn from each other’s experiences.”

She and Blessing explored journalism programs at Stanford and several other universities. “Lyle understood what we wanted, and he was pretty close to doing it already,” Grieste said. Stanford, one of several universities invited to submit proposals, asked for \$215,798 to bring 12 U.S. journalists to campus for the 1973-74 academic year. Stanford’s proposal was approved. (So was a similar proposal at the University of Michigan.)

National Endowment for the Humanities funding stabilized the program. It put fellows on campus for a full academic year, instead of the two quarters that had been typical. After years of fluctuating numbers—as many as 37, as few as 12—the number of fellows settled at 18 to 20.

NEH funding brought one new element to the program—a regular seminar, revolving around a single humanities theme, taught by either one professor or a team. It had mixed success over the years that it was taught. Some fellows liked the coherence and discipline, while others, particularly if they didn’t hit it off with the professor, found the seminars onerous.

Grieste said NEH kept close tabs on the program and was pleased with the way its money was spent. “At Stanford, it was so successful, so quickly, and so outstandingly, that we were stunned.” (Not everyone was so impressed: *The National Enquirer* reported breathlessly, “\$500,000 of Taxpayers’ Money is Being Wasted to Send Newsmen Back to School!”)

The longer the program was on campus, the more it became familiar to professors—and the more professors came to value the presence of fellows in their classes. Professors reported that the fellows’ combination of real-world experience, maturity and straightforward interest in the subject matter (since they were getting neither grade nor credit) often heightened the quality of the class. Sometimes professors drew directly on the journalism background of the fellows. Political Science Professor Condoleezza Rice, now provost, had fellows act as reporters during a classroom political crisis simulation, and Law Professor Marc Franklin often would call on fellows in his media law class to explain the journalistic perspective on such issues as whether crime victims should be named.

History professor Barton Bernstein says the presence of fellows has often increased the quality of his teaching: “You always have present older, more knowledgeable people, who aren’t necessarily smarter, but are certainly more mature and worldly, sitting there as a check and constraint,” he said. “So there’s a nice intellectual-standard check on faculty.”

Gerald Gunther, an emeritus law professor, was per-

sueded by the contribution of fellows in his late-1970s classes to argue for modifying law school admission standards, in order to put a higher value on the non-academic experiences of applicants.

Other faculty have used fellows directly in their research. English Professor Diane Middlebrook realized she needed investigative journalism skills for her biography of Billy Tipton, a woman who had lived most of her adult life as a man. “Fortunately,” she told a biographers’ conference, “I also knew that a whole cadre of [investigative reporters] was hanging out not far from my office at Stanford University.” She spoke to a Knight Fellowships seminar and turned it into a brainstorming session.

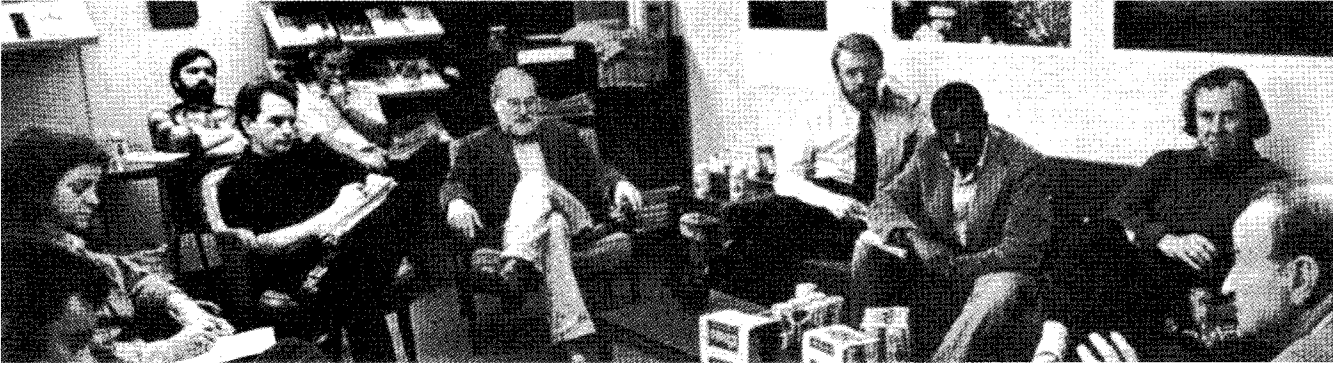
Not all professors welcomed fellows with open arms. The Graduate School of Business, with a general prohibition on auditors, was mostly off limits. Some professors, particularly those teaching undergraduate seminars, found fellows too prone to dominating discussions. And some found the fellows unprepared for the rigor of the courses they taught.

By the early 1980s, with Ronald Reagan in the White House and William Bennett the new director of the National Endowment for the Humanities, the “humanities for the professions” program was on the way out. The 1982-83 academic year was slated to be the end. But Lyle Nelson had been assiduously raising the fellowship’s endowment fund.

One potential source Nelson was eyeing was the Knight Foundation, named for John S. Knight, co-founder of Knight Newspapers. Nelson had known Lee Hills, chairman of Knight-Ridder Newspapers and a trustee of the foundation, since the late 1950s, when Hills was executive editor of the *Detroit Free Press*. Nelson had been cultivating the foundation, getting grants in the \$50,000 range. He hoped a larger grant for the Professional Journalism Fellowships endowment might be possible.

John Knight died on June 16, 1981. His will left the bulk of his estate to the Knight Foundation; by the time the estate was settled in 1986, the foundation’s assets were more than \$400 million, the 20th largest in the nation.

Nelson was in Washington when he heard about Knight’s death (coincidentally, he’d been in Hills’ office the day before, talking about the fellowships program and the Knight Foundation). He recalled asking himself, What do we have to do now? “And so I sat right down there and I borrowed a typewriter from somebody’s office, sat down there and wrote out a preliminary proposal.” Nelson always said that Hills



was key to the grant.

That draft became a formal proposal to the Knight Foundation for a \$4 million grant. Among the points in that proposal were two that Nelson had emphasized from the start: Knight-Ridder Newspapers had sent more fellows to Stanford than any other newspaper chain. And because Stanford's Professional Journalism Fellowships program already had a \$3.5-million-plus endowment, a Knight Foundation grant would in effect double its contribution, producing an endowment of nearly \$8 million. In May of 1982, the Knight Foundation Board of Trustees approved the proposal. Stanford's Professional Journalism Fellowships were about to become the John S. Knight Fellowships.

The academic year 1984-85, the first year of the Knight Fellowships, was Lyle Nelson's last year before a year of sabbatical leave and then retirement. In February, James V. Risser was named to succeed Nelson. Risser was one of the Stanford journalism fellowship success stories—a fellow from the *Des Moines Register* Washington bureau in 1973-74, he had become bureau chief and won two Pulitzer Prizes in the five years after his fellowship.

"The message that I got from people on the search committee . . . reinforced by Lyle Nelson," Risser said, "was that there was a great interest now, with a secure endowment, of trying to make this the premiere fellowship program in the nation." This would mean intensified efforts to attract the best applicants—a larger stipend (from \$18,000 in the last year of NEH funding, the stipend has increased to \$45,000 a year), more advertising of the fellowship, and regular attendance at the annual meetings of the American Society of Newspaper Editors, the National Association of Black Journalists, Investigative Reporters and Editors and similar journalism organizations.

Instead of traveling around the country to interview prospective fellows, the program now brings about 35 semifinalists to Stanford to be interviewed by a committee of staff members and former fellows. Among

Journalism fellows in 1975 in a seminar with Professor of Philosophy Philip Rhineland, far right. From left, Wiktor Osiatynski, Kultura, Warsaw; Susan Nelson, Chicago Tribune Magazine; Richard Schneider, Rocky Mountain News; James Savage, Miami Herald; Harry Press, assistant director, Professional Journalism Fellowships; Howard Lett, WJDX, Jackson Mississippi; John Hollahan, WWVT TV, Morgantown, West Virginia; Joseph Karimi, Daily Nation, Nairobi, Kenya; and William MacKaye, Washington Post.

other benefits, this allows the program to show off Stanford to applicants.

Risser, Press (who retired in 1989) and deputy director Jim Bettinger took several steps to increase the visibility of the fellowships program on campus, too. Fellows speak in classes, dorms and other forums. Risser, University President Donald Kennedy and GSB Dean Robert Jaedicke hammered out an agreement that allowed a limited number of Knight Fellows to audit GSB classes. Beginning in 1988, the Knight Fellowships have sponsored an annual lecture by a prominent journalist.

The program continues on a sound financial footing, and the endowment has grown to \$38 million as of May 1998.

So have the Knight Fellowships become the premiere program in the country? "I think it's clearly the equal of any other journalism fellowship program in the country," Risser said. "Whether it's the best is hard to measure and even sort of self-serving to say, but the fact that we generally get the greatest number of applicants among the three general fellowships certainly says something about how it's regarded within the business."

Although some aspects of the program have changed since the mid-sixties, the value to journalists has remained much the same.

Sometimes the benefit has been direct and practical. When Jose Ferrer was writing about Watergate for *Time* magazine, he drew on an evidence class he'd taken while a fellow in 1968: "I got out my old textbooks and

See JOURNALISM FELLOWSHIPS, page 17

Stanford Through the Century

100 YEARS AGO (1898)

In May, men who volunteered for the **Spanish-American War** got a rousing send-off as they left for encampment in San Francisco. Of thirty-eight sent to the Philippines, two—a faculty member and a student—were killed in action. The conflict stimulated President David Starr Jordan's interest in the causes and effects of war, and led to his later mission promoting world peace. In his memoirs, Jordan wrote that Jane Stanford suggested he take a leadership role in some great reform, such as world peace. His motivation came from within, he said, but the suggestion revealed Mrs. Stanford's attitude about social reform.

A survey showed that, on average, **students' hometowns** were 1,050 miles from campus. Relatively few came from San Francisco, choosing instead to attend the University of California. Stanford, on the other hand, attracted many from Southern California.

75 YEARS AGO (1923)

Students debated a proposed amendment to their constitution that would **restrict automobile use** to upperclassmen. Many community members were irritated by the upsurge in cars crowding the campus. Dean of Men George Culver favored the proposal, saying cars were a potent threat to democracy. They also wasted students' time and allowed easy access to liquor, he said. Several alumni pointed out that student interests had been more campus-focused before automobiles made it so easy to get away. Athletic coaches noted that two football stars brought expensive motorcars to campus and proceeded to flunk out. The prohibition should apply only to freshmen, the student newspaper editorialized, but freshmen said it should apply to all students. In the end, the amendment was defeated 721 to 476.

1898

1998

BY CATHERINE C. PECK, '35

50 YEARS AGO (1948)

After four years of faculty study, the Board of Trustees approved a **major reorganization** of Stanford's four nonprofessional schools. A faculty of Humanities and Sciences was formed from the Schools of Biological Sciences, Humanities, Physical Sciences, and Social Sciences. In addition, duties of the dean of graduate studies were broadened to include responsibility for developing and coordinating all graduate study and research. The object was to strengthen both undergraduate and graduate instruction by simplifying academic organization and increasing coordination and stim-

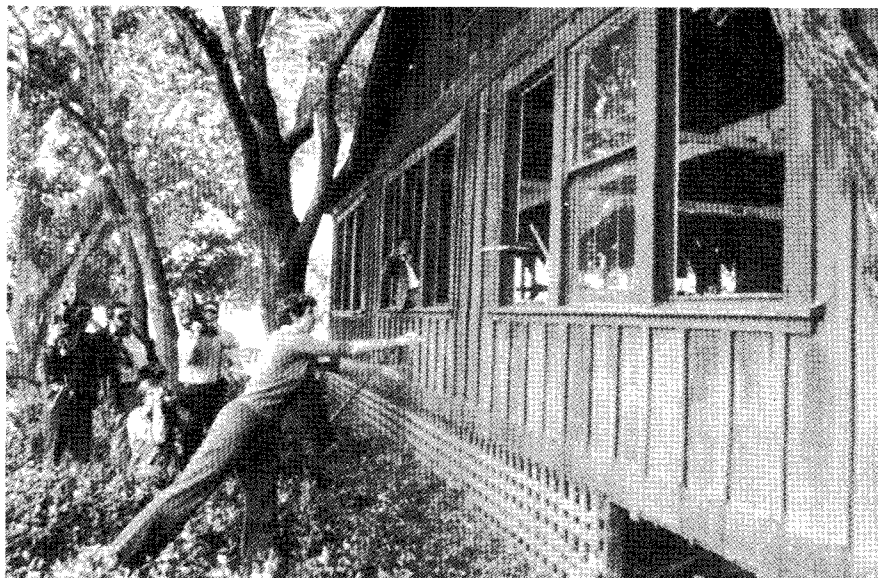
ulation of graduate study and research University-wide.

Excavations behind the Bookstore [the current Career Planning and Placement Center] revealed the roadbed of the **Peninsular Railway Co.**, enabling students to see what remained of the line for the red trolley cars that connected the Quad with Palo Alto from 1909 to 1929. In the early days, many a freshman arrived on campus by riding the "Toonerville Trolley" from the train station through the arboretum to Encina Hall. Encina Roughs often crowded on the trolley's roof, and enjoyed soaping the tracks and watching as the helpless motorman tried to avoid skidding.

25 YEARS AGO (1973)

President Richard W. Lyman announced that the planned **new engineering center** would be named after Frederick E. Terman, vice president and provost emeritus. Principal donors were Mr. and Mrs. William R. Hewlett and Mr. and Mrs. David Packard. Hewlett and Packard had

STANFORD NEWS SERVICE



Jing Lyman inaugurates the Band Shack demolition with a two-handed champagne toss.

studied under Terman in the 1930s, and he provided much of the inspiration and encouragement that led them to found Hewlett-Packard Co. in 1939.

In April, after moving to the old power plant on Galvez Street, the **Incomparable Leland Stanford Junior University Marching Band** staged a bring-your-own-sledgehammer party to demolish its former headquarters. With the administration's blessing, engraved invitations produced 200 guests. The party started with First Lady Jing Lyman throwing a bottle of champagne into the doomed structure. The band's cannon then sounded and President Lyman delivered the first blow with his red-ribboned sledgehammer. The Band Shack was surprisingly strong, but eventually musicians, alumni, and friends knocked down the wooden structure. Later that night, a mysterious fire eliminated the need for a bulldozer. The structure had been built 75 years earlier as a men's dining hall—the University Inn, later called Stanford Inn—when the business office closed Encina Hall's dining room. Originally located near the old Main Library, in the early 1920s it was turned over to ROTC and moved to a spot east of Encina Gym, not far from the stables for horses that pulled ROTC's artillery caissons. After a couple of decades, it was given to the band.

Ten women were elected to the 53-member **Faculty Senate**, the first time since the representative body was formed in 1968 that the senate had more than two women members.

Fraternities were in trouble again: Delta Tau Delta was suspended for up to two years for throwing rocks and bottles at nearby houses, setting a fire, and shooting pellet guns at cars. Phi Delta Theta was censured following a party involving topless dancers.

looked up the underlined entries and found the examples I used in my story." Sometimes the fellowship has sparked a new interest. Bob Boyd, of the Knight-Ridder Washington bureau, took the kind of science classes he hadn't taken in college when he was a fellow in 1980-81. In the years since he's developed that as a specialty.

Fellows have gone on to win journalism's major prizes. Besides Risser, other fellows who have won Pulitzers after their year at Stanford are Ross Anderson, Peter Carey, Glenn Frankel, James McGee, Michael Toner and Eileen Welsome.

But often the benefit is less direct. Sheila Stainback, a fellow in 1982-83, said her year made her "a born-again journalist. The time I was able to spend reading, researching and studying reconnected me to the passion I once had for covering the news as a young reporter."

The majority of fellows have stayed in the profession. Of the 557 former fellows whose whereabouts are known, according to program records, more than 80 percent are either working as journalists, teaching journalism or retired. Nearly 40 percent are still with the same news organizations.

And almost all, if questioned, say the fellowship is still useful to them. "It gave me considerable depth of knowledge in some areas that I had not had before," says Natt, more than 30 years after he knocked on the law school dean's door. "I still find I'm using some things I learned in water law, of all things, to this day.

"I think it helps reinforce the importance of quality in the news content part of what we do."



Jim Bettinger is deputy director of the Knight Fellowships. He is a former city editor at the Riverside Press-Enterprise and the San Jose Mercury News, and was a Professional Journalism Fellow at Stanford in 1982-83.

SOURCES

- | | |
|--|---|
| Armsey, James. Interview April 1, 1998 | Middlebrook, Diane. "Finding the Girlfriends: The Biographer as Investigative Journalist" |
| Bernstein, Barton. Interview April 8, 1998 | Mulvoy, Tom. E-mail communication April 8, 1998 |
| Boyd, Robert. Interview March 1998 | Natt, Ted. Interview March 18, 1998 |
| Duscha, Julius. Interview March 5, 1998 | Nelson, Lyle. Unpublished interview by Bob Beyers and Karen Bartholomew, May 9, 1996 |
| Ferrer, Jose. Quoted in F.Y.I. (Time Inc. internal publication), Oct. 21, 1974 | Press, Harry. Interview March 5, 1998 and April 9, 1998 |
| Funabiki, Jon. Interview April 7, 1998 | Risser, James. Interview April 2, 1998 |
| Grieste, Guinevere. Interview April 6, 1998 | |
| Lieberman, Noel. "Stopping the World at Stanford." <i>The Quill</i> , October 1967 | |

A Founders' Day Tribute to Jane Lathrop Stanford

The following text is excerpted from Founders' Day remarks delivered by Alberta Siegel, professor emerita of psychiatry and past president of the Stanford Historical Society.

From the time her son was a teenager, Mrs. Stanford began devoting efforts to charitable works, becoming in time a well-known philanthropist. Characteristically, she included her son in her account of the awakening of her charitable impulses. In an interview with a newspaper reporter in 1892, long after her son had died and a year before her husband's death, she told how she had become involved in supporting a preschool in San Francisco. She had been sending money to the school, and she was invited to visit. She made that visit in 1882, bringing along Leland Jr., then 14 years old.

I had lived all my life up to that time entirely for my own pleasures, but the experience of that day and the joy expressed by the children over the insignificant gifts I had brought them [she had distributed candy, fruit, and toys] opened my eyes to a phase of life that I did not realize existed, and I thank God I have never closed them since. . . . When we came out my boy said "Mamma, I think that is the best thing you ever did in your life." My whole life changed from that hour.

With the stated approval of her son, Mrs. Stanford charged ahead. She established and maintained six free kindergartens in San Francisco where over 600 needy children between the ages of two and seven received their instruction. She also supported a free kindergarten in Menlo Park and one at Mayfield,

FOUNDERS' DAY OBSERVED AND NOTED

The Stanford community paid tribute to the University's founders, Jane and Leland Stanford, on Sunday, April 5, 1998. ♦ Rabbi Patricia Karlin-Neumann opened the ceremonies under grey skies, and Professor Emerita Alberta Siegel delivered remarks to a group of more than a hundred students, faculty and staff gathered at the Stanford Family Mausoleum. ♦ After the laying of the wreath, the group processed to Memorial Church, where President Gerhard Casper, Dean of the Chapel Robert Gregg, junior Marian Hammond and engineering-economic systems graduate student N. Duru Abanotu spoke. The texts of two of the speeches are published in this issue of Sandstone & Tile. ♦ Lunch on the Quad with entertainment by the Stanford Jazz Band concluded the celebration of Founders' Day.

each with more than thirty children in attendance.



Jane Stanford's father Dyer Lathrop had been a founder of the Albany [N.Y.] Orphan Asylum. From her early years, she had

walked with him regularly to visit the orphanage, situated some distance outside the city. Gunther Nagel, one of her biographers, speculates that "Those trips might well have stirred in the heart of the child some deep feeling which in later years would bring both comfort



Miss Lily Ransom with students at the Stanford Free Kindergarten. Mayfield, 1887.

and hope to many a homeless waif." When there were no longer Lathrops occupying the family home in Albany, Mrs. Stanford converted it into a memorial to her family by establishing a "day nursery" for "half orphans" (a Victorian term referring to a child that today would be called a child in a single-parent household). This arrangement continued until after Mrs. Stanford's death, under the auspices of her father's charity, the Albany Orphan Asylum.

Founders' Day 1998



Careers at Stanford: From Horses to Humans

(with acknowledgments to Norman E. Tutorow's
Leland Stanford: Man of Many Careers)

ROBERT GREGG

*This is the text of the Founders' Day address
delivered by Dean of the Chapel Robert Gregg.*

◆
In 1899, Mrs. Stanford bequeathed the Stanford house in Sacramento, which had served as the "governor's mansion" during Leland Stanford's term as governor and was the birthplace of Leland Jr., to the local Roman Catholic diocese, with an endowment to support them in caring for "poor destitute children from the age of six weeks to eight years." I call your attention to the fact that again her emphasis was on the very young child. Although the Sacramento orphanage never observed the age limits she had prescribed, it did take care of homeless and destitute children until 1936, and then became a residential treatment center for adolescent girls.

◆
Mrs. Stanford died in 1905, at the age of 77. About then the term "child welfare" was beginning to be used to describe efforts such as those she had been supporting. Not until a decade after her death was there any significant formal research in this field. One observer estimates that in 1918 there were exactly five people engaged in research in child development in America. By 1930, there were 600. This transformation occurred in part because money was poured into the field, money that came from philanthropic women.

I have wondered about Jane Stanford's reaction to her husband's purchase, in July of 1870, of his first race horse. Something in her portraits and in vestiges of her purposeful piety, expressed on the walls of this building, causes me to question how playful she was. But I did read this week of the final social gathering in her honor before she retired in preparation for giving birth to Leland, Jr. Apparently in the shuffling of furniture on a raised outdoor porch, she and her rocking chair went over the edge, and when her husband and other concerned people ran down to where the very pregnant Jane had toppled, they found her laughing—a bush had broken her fall. But how indulgent was she of her husband's passion for the ponies? It was a consuming one.

During the twenty years before Stanford University opened, this place was building a national reputation in the world of sport. It was all Leland Stanford's doing. In 1891, the *New York Herald* referred to him as "the master mind of Palo Alto."¹ His activities on the farm for the two decades before students came on the scene brought him notice and fame—in horse racing circles. Beginning with the chancy purchase of "Electioneer," who was to be progenitor of most of the trotting horses born, raised and trained as trotters at Palo Alto Farm, Leland Stanford established a stable that by 1889 was the "largest and best-equipped trotting farm in the world"—with "775 horses [and with] eight trainers handling seventy-one colts in training."²

How good were the horses? One, a filly trotter named "Sunol," set a world record of 2:08 1/4 for the standard mile race. When she accomplished this, as a five-year-old, she still held the records for two-, three-, and four-year-olds. There were a dozen more world champion trotters produced by this farm; their names were well known to all who read the sports pages: "Wildflower," "Arion," "Palo Alto," "Manzanita," "Hinda Rose." Some luck may have been involved in Leland Stanford's success as racehorse

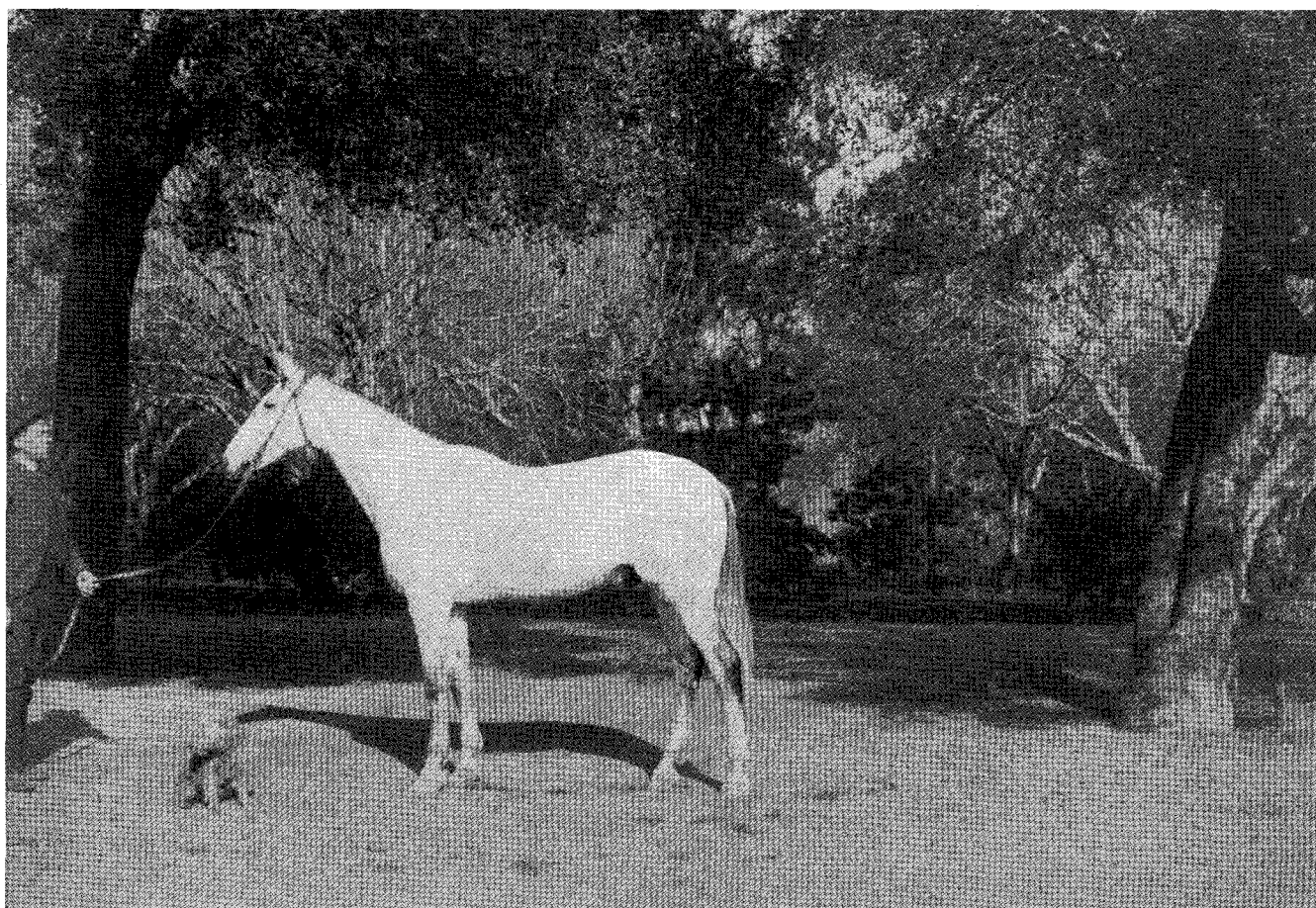
breeder, but there was not much accident. Stanford loved horses. He studied them, held theories about them, conducted experiments to test his theories, joined enthusiastically in all the activities of the stables, and knew well those who worked there. And he *talked* horses—easily, often, with vigor and with strong viewpoint. He had made himself an expert. Mrs. Stanford *must* have gone along with all of this over those two decades, perhaps with an enthusiasm of her own kind. Little Leland had a horse at the stable with the provocative name of “Cheatem”! I know no more about that. [*Editor’s note: see caption, below.*] What’s clear is that ponies—fine horses, rather—were an important part of the Stanford family’s life here on the Palo Alto Farm, a place destined to become a training site of a very different kind.

The “object” of the university, according to language of the “Founding Grant,” is to “qualify its stu-

dents for personal success and direct usefulness in life.” Success and usefulness . . . personal success and direct usefulness. When reminded of that language, it is always tempting to associate it with Mr. Stanford, a “man of many careers,” as the subtitle of Norman Tutorow’s biography types him. “Career” is a much used word hereabouts. If pursuit of a career, or even careerism (with whatever connotations that term holds) causes some of us, some of the time, to wonder if there may not be other values to precede these, we’re thinking against the grain of this school’s origins and tradition. Practical, socially useful careers, and learning to enable same are deep-writ in Stanford University’s design and history.

Two days ago someone told me, admiringly, of Stanford graduates of three years ago who’ve married, and now have applied to graduate schools—at Harvard and

STANFORD UNIVERSITY ARCHIVES



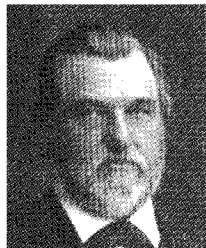
Leland Stanford Jr. poses with his horse on the grounds of the Palo Alto Stock Farm, 1882. Writing on the back of the photograph identifies the horse as “Cheatam,” a slight variation on the name as cited in Norman Tutorow’s source, the San Francisco Examiner, June 22, 1893. That article also identifies the sire, Mohawk Chief, and the dam,

Fleta, and the horse’s age, sixteen years. Palo Alto Stock Farm records list Mohawk Chief’s geldings and include an entry for a grey gelding named “Cheatham Mohawk,” born 1877, whose dam was Fleta. Although Leland Stanford Jr. is not listed as the owner, there is no record of the horse being sold.

at Berkeley; both were admitted to both. Good career planning and options—sweet dilemma! So go the good scenarios. Last year at this time, I met for a conversation with two dozen seniors who wanted to discuss their anxious moments about their futures—it was the time of job search and waiting for news of admission for further study. The conversation was mostly tense. So much was at stake in terms of prospects: would the wider world find them to be people of “personal success?” Of “direct usefulness?” When I asked them to tell me what they saw as the worst case scenario—it came back to me in a chorus: “. . . returning home, jobless, to live with mom and dad.” I gently but clearly let them know that this was not the worst case scenario for them alone! What has happened to them? Some are prospering. For some it’s “too close to call.” A few are definitely suspended in early post-graduate limbo. Things will probably get better.

What is Founders’ Day for, if not to see whether there is wisdom to be gained from our patrons? What can we learn from Leland Stanford about vocation and education? I return to my initial theme. A primary meaning of the word “career” (as we see in the French *carrière*, and the Italian *carriera*) is “race course.” From that noun follows the verbal form: to “gallop at full speed.” The other, to us more usual, meanings, “course of life” or “course of employment,” are derivative. Career is about the race track. The first two careers at Palo Alto Farm, soon to be Stanford University, were one-mile and three-quarter-mile banked circuits—run daily by prize trotting horses. From Norman Tutorow’s book about Mr. Stanford I learned that this man had a fully developed scheme for producing and training-up very successful and useful horses. It was known as the “Palo Alto system”—and it won for its inventor the plaudit of “master mind.” Brood mares were given extraordinary attention—made comfortable in roomy stalls with special foods. Attendants provided for them and their foals. No shouting or cursing or scolding was allowed in the stable areas. An employee who struck a horse was summarily fired. The barn area was as serene, we’re led to believe, as Memorial Church. Training of colts began immediately after birth, with paddock practice, good stall accommodation, weaning at five months, in pairs, so as to combat lonesomeness. Stanford the innovator built a “kindergarten” track and loosed the colts on it, with trainers to keep them mov-

Founders’ Day 1998



ing. He believed they could be taught to trot early, and he proved to be correct. A yearling was given to a trainer, and graduated to a five-rule regimen: (1) no jogging (a waste of time); (2) the amount of work expected of a horse was determined entirely by that horse’s condition. Rules three and four were even more unorthodox:

(3) the “brush” method dictated that trainees be run at full speed for shorter runs, not for long distances; and (4) do not over-extend any horse. Leland Stanford’s rationale is preserved:

I believe in the supreme effort but I do not believe in keeping that up until the horse is exhausted. Let them go to the limit of their speed but do not let them go so far that they will become exhausted. That principle is the foundation upon which the Palo Alto system is based, and I ascribe the greater part of my success in the trotting world to it.

(Do I need to alert you now to parabolic possibilities?) Rule five: after a horse had acquired his [or her] full speed, its distance was to be increased gradually to that which was expected for races.³

There was another key to Stanford’s success—one with implications for the university in his future: he chose the right people for jobs, and gave them a great deal of freedom to do what they had been hired to do. Charles Marvin was his chief trainer of horses—to Leland Stanford probably no less important an appointee than the chief of the new school, David Starr Jordan. But the emphasis on freedom clearly carried over into the ways the Stanfords imagined the lives of students. Himself a successful man made stronger by a number of *unsuccessful* career starts, Stanford was independent, and encouraged the same in others. He “objected to conventional wisdom”⁴—not only about training colts but also about educating young people. So he opposed rote learning, insisting that “degree requirements and traditional sequences of courses were to take secondary place to practical, useful individual development.”⁵ All curricular design and organization was to serve the student, at the pace of his or her embrace of full speed, and *not* to the point of exhaustion. One thing was to be moderated, checked, restrained *in no way at all*: the absolute freedom of inquiry for teachers and students. (I should not miss the chance to say that the Stanfords’ wisdom on this point surpasses that of some people I

encounter on the farm these days: while wary of those brands of religious dogmatism that evade or restrict questioning, wonder and curiosity, the Stanfords *did* realize that religious and spiritual explorations and convictions are integral to education of significant depth—integral to the development of students’ “personal success and direct usefulness in life.”)

My comments have been meant to evoke. But I should now advance a few working conclusions, loosely related to the Founders’ concerns for horses and humans on these lands. First, Leland Stanford’s system of step-wise care and training of trotters, including the close testing and monitoring of each steed’s capacity and potential, raises an issue for education, I think. Many of us have reason to worry about contemporary students’ lack of confidence in their training and in their fitness for the races. “Imposter syndrome” was not a fad phrase trying to catch something fleeting or false. A fair number of talented, industrious, earnest Stanford students, undergraduate and graduate, doubt their capabilities, and wonder if their “records” are authentic or reliable . . . wonder if the careers that may await them will reveal their *unpreparedness*. At one level, or relatively speaking, you could say their concern is unfounded. But if this doubt is real for and in them, it has grounds, and *can* come true. There may be myriad contributors to a person’s imposter syndrome. But to what extent is our regular compression of grading evaluation to one and a half letters—B+ to A—a culprit in this? As a freshman, a President’s Scholar, put it in a conversation I had with him and his parents, “there’s no way to know where you stand, or what your thinking or your work is really worth.” On the Palo Alto farm, the clock timed the trotters. The clock did not lie, and those times, those performance realities were acknowledged, worked with, built upon. Mr. Stanford, however, was not obliged to get all of his ponies into graduate races. Students, here and in other schools, need and deserve closer readings of their progress toward “personal success and direct usefulness in life.” You may find that a somewhat sideways and somber inference or conclusion to draw from the lessons of the “master mind of Palo Alto,” and this *is* a day of celebration, so I’ll end with one more bracing and upbeat.

I circle back to sport, or at least exercise, or the physical side of education. In 1902, Mrs. Stanford announced contracts for a new gymnasium, declaring it “the duty of the University authorities to send out into the world students with good physical health as well as good mental attainments . . . for their successful fight[ing of] the battle of life.”⁶ Her language seems a bit dramatic for phys. ed., but there is something good in the

Stanfords’ attention to the whole person. It was Leland, the expert in the care and feeding of colts, who insisted that good food be provided students at less than \$3 per week. (Prices have gone up, but the fare in residences remains excellent, by all going comparative standards!)

Career as a place for promising horses, and career as the objective of successful and useful students. . . . For the latter, not simply running in circles, nor cutting a deep rut around the self, and not simply mastering technical competencies. . . . Rather, the whole student, the student’s whole person prepared for something beyond his or her own individual fulfillment. . . . Mrs. Stanford’s language on this point was clear enough in 1902, and worth hearing at least one more time: “The moving spirit of the Founders was love of humanity and a desire to render the greatest possible service to mankind . . . to better mankind morally, spiritually, intellectually, physically, and materially.”⁷

Energy and the enthusiasm energy is able to sustain are values here, and most of us are still paying attention to intellectual-psychical-spiritual-somatic unity and health. But pacing, timing, anticipation of the challenges ahead, holding some things in reserve, finding rest and recreation, resilience—these are all-important things to learn and to know. Maybe Mr. Stanford’s “principle” for trotters has some application for all who now study and work here: “I believe in the supreme effort but I do not believe in keeping that up until the horse [or the person] is exhausted.” He advised that his horses must always go to the stable with full speed left, and there be rested—for the next day. I shall leave it to each of you to transpose this horse-talk into student-, professor-, staff-member-, trustee-, alum-talk. Perhaps a convivial lunch together, in interruption of the week’s labors, is an exercise in the right direction.

Today when I sit down to eat, I’ll be thinking of my debt to Leland Stanford and his theories and practice of good training—for success and for usefulness—and I’ll also be thankful for having come to this place to learn more about my career.

FOOTNOTES

1. Norman E. Tutorow, *Leland Stanford: Man of Many Careers* (Pacific Coast Publishers: 1971), p. 167.
2. *Ibid.*, p. 162.
3. *Ibid.*, pp. 164-165.
4. *Ibid.*, p. 226.
5. *Ibid.*
6. *Stanford University, The Founding Grant with Amendments, Legislation, and Court Decrees* (Stanford University: 1971), p. 21.
7. *Ibid.*, p. 24.

Dual Treasures

This is the text of the Founders' Day speech given by engineering-economic systems and operations research graduate student N. Duru Ahanotu.

I can't believe it. Including time I spent working in industry, I have studied here at Stanford for over ten years. I came in 1987 as a bright-eyed undergrad and now as an aging and seasoned graduate student, I still cannot seem to leave! What on earth has kept me here? Well, I came to Stanford as an engineer who loved to write and debate politics. I was to find that made me both a techie and a fuzzy. What a crazy concept to combine both types into one person, but I could do that here and as such I could do so much, almost too much I suppose.

More importantly, I came as a former Berkeley citizen, yes Berkeley, ready to invade the enemy territory of the country club, farm-like place I had so often heard about muttered under the breath of crazed Cal fans on their way to a Big Game. What a traitorous conversion! But I have not let go of my roots and often return to Telegraph Avenue to take in the earthy, pungent smells of real urban living once again.

But how could I not maintain this duality? What better place than Stanford to nurture dual personalities? A campus with multiple faces and a multitude of opportunities. Jane and Leland Stanford started it all after their son Leland Jr. died, and they decided to adopt the children of California. Leland declared "The children of California shall be our children." As nurturing parents, they wanted to raise college kids who were not just learned, but who also had learned to be participating citizens, citizens of action helping to

build and define communities: the well-rounded and capable citizen.

It was this general concept that has allowed Stanford to become such a powerhouse in the sciences, engineering, and humanities, with major grad schools for good measure. It is why you are just as likely to find a Stanford alum powering another high tech venture as an alum with an Olympic medal. It is how we can have a school with such resounding intellectual achievements and yet still be top-ranked in the number of NCAA sports championships and maintain extensive and intense intramural and club sports programs. It is our dual nature to both work and play hard.

In commenting on Stanford's founders an author writes: "They settled on creating a great university, one that, from the outset, was untraditional: co-educational . . . non-denominational . . . ; avowedly practical, producing 'cultured and useful citizens' when most were concerned only with the former." Yes, Stanford was untraditional, yet building its own traditions. Jane Stanford once declared: "Let us not be afraid to outgrow old thoughts and ways and dare to think on new lines as to the future work under our care." Stanford has never been afraid of pioneering and breaking the norms, even building anti-tradition. Imagine a campus that once refused to fail students, whose irreverent Band refuses to march orderly, and denizens that dared to debate the merits and meaning of Western Culture. While things have certainly changed since I was an undergrad, the only thing I regret is having missed out on four years of guaranteed undergrad housing and never having received my initiation at that Mardi Gras of lips called the Full Moon on the Quad.

Founders' Day 1998



But seriously, Stanford's duality, indeed variety, has instilled within me a spirit of emergent discovery. Often times we think we can plan out our lives ever so carefully. That rational approach to life had always worked for me—until I got here. My skills as a writer were challenged and I fought to improve myself. My grounding in math and science was shifted, and I worked to stay on solid ground. Through it all, I discovered that sometimes the harder you push, the less you get. Instead, it is good to develop resiliency, so you can stand back up after you fall; to acquire adaptability, so you can cope and continue in the face of change; and to produce powers of perception to recognize lasting opportunities and to participate in them when the time is right.

There is indeed an intriguing duality about the Stanford experience. Stanford is the kind of place where your experience is what you make it. Stanford is both the dream of the hopeful freshman and the marinated expectations of a first-year graduate student. But it also represents the audacity of a few pioneers who bucked Eastern tradition to cultivate intellectual achievement in a far-flung place. Just imagine the sheer optimism, the faith in an unknown future that this will represent. . . .

How could we not carry forward and maintain this spirit? On this Founders' Day, cherish it, live it, and relish it. Happy Founders' Day!

News Briefs

Report on Annual Meeting

The annual meeting of the Stanford Historical Society was held Tuesday, May 19, 1998. President Margaret Kimball reported on amendments to the Society's by-laws approved by the Society board April 15, 1998. The amendments are generally minor with the exception of the change that allows re-election of board members for a third successive term of two years. Members who wish copies of the new by-laws should contact the Society office (see inside front cover). Rosemary McAndrews, Chair of the Committee on Nominations, gave her report. Incumbent board members Margaret Kimball, Robert Augsburg, Albert Hastorf, Larry Ryan, Judy Chan, Frank Riddle, Don Price, and Peter Stansky were elected for either a second or third term of two years and Alberta Siegel was elected for an initial two-year term. E. Howard Brooks, Stanford Vice Provost 1966-1971, gave an engaging talk about his memories of Fred Terman. During the question period following the talk

many audience members recounted their own memories of Terman.

Mary V. Sunseri Professorship

Mary Sunseri, professor of mathematics emerita and longtime member of the Stanford Historical Society (including many years as board secretary), was honored this spring by the establishment of the Mary V. Sunseri Professorship in Mathematics by John and Barbara Packard. The Society congratulates Professor Sunseri on this well-deserved honor and commends the Packards for their marvelous gift recognizing an outstanding Stanford faculty member.

Stanford Family Statue installed

The Stanford Family Statue was recently moved to a site in the Arboretum near the Stanford Mausoleum. The 1899 bronze statue by Larkin Meade was modeled in Florence, Italy. Originally placed in the center of the inner quad in front of Memorial Church facing Memorial Arch, the statue was moved to the center of Memo-

rial Court at Jane Stanford's request. The statue stayed in Memorial Court until concerns about its condition prompted a move to the rotunda of the Museum in 1913. Several additional moves and one repair later, the statue has found an appropriate home thanks to Facilities Operations and Stanford community members.

Historic Houses book available

The Stanford Historical Society's sidewalk tour of 12 historic houses on Sunday, April 26, was blessed with wonderful weather. Society members mingled with students, faculty and local community members as they walked the streets of the lower San Juan district. Several home owners invited tour participants into their homes for an additional visual treat, and refreshments were graciously offered mid-route by Carole and Lowell Price. The illustrated book describing the architectural features of each house is still available for \$10 (\$5 for students). Contact the Society office for more information (650-725-3332).



P.O. BOX 2328 STANFORD UNIVERSITY
STANFORD, CA 94309

Non-Profit Org.
U.S. POSTAGE
PAID
Palo Alto, CA
Permit No. 28