

which Tillich rared back, and, in his heavy German accent, exclaimed, "*Mein Gott*, how un-Christian of them!"

With that, then, we can surely now close our section on the Powell Lectures. Perhaps we might just sum it all up by saying that, alas, the course of philosophy lectures, like "the course of true love, doth never run smooth."

Finally, there is one last item which no doubt ought to be at least touched upon in any account of the I.U. Philosophy Department's fortunes during what I have chosen to designate as "the Jellema years." This item concerns the Department's active participation in, and even in a sense a kind of sponsorship of, what came to be called the Indiana Philosophical Association. As the name itself implies, this was a gathering of teachers of philosophy in the several colleges throughout the State, we from I.U. being the only ones who could be said to be university teachers in any strict sense. For in those days of the 1930's and 1940's, Purdue had no philosophy department, and Notre Dame was at once too far north, as well as being somewhat otherwise disposed, so that the Notre Dame philosophers never really became active in our Indiana association. Yes, it was almost as if the Indiana Philosophical Association were largely a southern Indiana association.

As for our meetings, these were regular annual affairs that were always scheduled toward the end of October, and on a date designed to correspond to the date of the annual meeting of the Indiana State Teachers Association. This meant that we were always guaranteed a place of meeting in one of the classrooms of the old I.U. Extension Center on West Michigan Street in Indianapolis—this because classes in the Extension Center were regularly cancelled on the occasion of the annual ISTA meetings. Oh, it's true that those classrooms at the Center were somewhat dingy and dreary to say the least, but at least they were centrally located right in downtown Indianapolis; and gratifyingly enough, it never occurred to the Extension Center to charge the poor Hoosier philosophers any rent for the use of their facilities. And what about lunch between the two sessions, for we always had a morning and an afternoon session? Well, for this we were able to adjourn to the old Athenaeum Turners building that was conveniently located but a couple of blocks away; and there we could order a quite passable German meal, and served nearly always in a small private dining room.

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German accent, exclaimed, "Our section on the Powell was up by saying that, alas, the course of true love, doth never run smooth. No doubt ought to be at least in the philosophy Department's format as 'the Jellema years.'" The participation in, and even the name to be called the Indiana Philosophical Association itself implies, this was a gathering of all the liberal arts colleges throughout the State who could be said to be united. In those days of the 1930's and 40's, Notre Dame was somewhat otherwise disposed, but it really became active in our efforts if the Indiana Philosophical Association was a association. The annual affairs that were held in Indianapolis, and on a date designed for the meeting of the Indiana State Philosophical Association were always guaranteed a success of the old I.U. Extension classes in Indianapolis—this because classes in the Center were held on the occasion of the opening of those classrooms at the Center in Indianapolis; and gratifyingly the Center to charge the poor students of their facilities. And what we always had a morning session in the Center we were able to adjourn to a room which was conveniently located but which could order a quite passable meal in a small private dining room.

Now why did we bother with these Indiana Philosophical Association meetings, for Robinson (as long as he was at I.U.) and Jellema and Stephens and I were careful never to miss this annual event of these I.P.A. meetings in Indianapolis? Well, one might say that for us in the I.U. Department, these meetings were something of an exercise in public relations. For in those days there was not a little suspicion and hostility manifested toward the big tax-supported state university on the part of the small privately-endowed colleges—Depauw, Wabash, Hanover, Evansville, Franklin, Earlham, and the rest. Accordingly, this was one of the reasons why D.S. Robinson, when he first came to I.U. in 1929, had been active in the founding of the Indiana Philosophical Association: he wanted to promote cordial relationships at least between the philosophy teachers in the small colleges and those in the big State university.

However, even if the original motive for I.U.'s participation in the state philosophical association was one of better public relations, certainly by the time I came along, I found—and so did many other I.U. colleagues—the Indiana Philosophical Association meetings to be a source of exceedingly pleasant and friendly philosophical interchanges with one another. True, we did meet ostensibly for the purpose of reading papers to each other. And yet no one's motive in reading a paper was for the purpose of getting a job, or even of in any way trying to get ahead in the profession. In other words, the contrast with the regular APA meetings of those days was as marked as it was reassuring. Oh, it's true that save possibly for old Elijah Jordan of Butler⁶, and also, of course, for our own W. Harry Jellema of I.U., there was scarcely anyone attending those meetings who had too much to offer philosophically.⁷ Still, the fact that the I.P.A. meetings did provide an opportunity for each and all of us alike to engage in a comparatively unselfconscious and uninhibited philosophical interchange—this really meant a great deal.

Besides, there was yet another public relations feature of the I.P.A. meetings that we from I.U. could perhaps claim primary responsibility for having originally sponsored and then for furthering still more. This might be described as a kind of out-reach to the Roman Catholic colleges and institutions in the State. After all, it is well-known that in the U.S. as a whole, philosophy departments in the non-Catholic colleges and universities in the U.S. at first payed little or no heed to

the Thomistic revival that began to manifest itself in the philosophy departments of Catholic colleges and universities during the late 1920's and 1930's. Nevertheless, as the names of philosophers like Gilson and Maritain came to be better known, and people like Mortimer Adler at the University of Chicago began trumpeting the virtues of Aristotle and St. Thomas Aquinas, even non-Catholic philosophers began to manifest some curiosity towards, and pay some heed to, such philosophy as was thus coming to be increasingly purveyed in Catholic colleges and universities.

And so it was, even in the case of the Indiana Philosophical Association. In fact, the very first meeting of the Association that I attended in the fall of 1937, I believe it was, was also the first meeting which found a number of representatives from some of the Catholic colleges in attendance. The chief among these were three or four Jesuits, who came up from the comparatively newly established West Baden College in southern Indiana. For it was around 1935 that the Jesuits had taken over the old West Baden Springs hotel, and had converted it into a seminary for the training of Jesuit priests. Already by 1938, the then standard three-year Jesuit program in philosophy for their seminarians had been set up and was in full swing; and a few years later, the four-year theology program was also offered. At any rate, it was in 1937, and largely at the prompting of either Robinson or Jellema, that the Jesuits were invited to attend and to join the Indiana Philosophical Association. And not only did the Jesuits come, to the number of some three or four the first time, but they also became some of our most active and stimulating members. Not only that, but in time the Jesuit example encouraged some of the other Catholic priests who were teaching philosophy in other Catholic colleges in the State to come and join us as well. Among these, some were from the large Benedictine Abbey of St. Meinrad in the southern part of the State, and still others—and these proved to be among our most energetic and devoted members—were from St. Joseph's College near Rensselaer, Indiana, and one from Marian College in Indianapolis.

And speaking of the priests from St. Joseph's College, I cannot resist recounting an anecdote of how one Father Kaiser of St. Joseph's, during his term as president of the Indiana Philosophical Association, undertook to promote the cause of philosophy in general, and of the

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Indiana Philosophical Association in particular, directly with the Gov-
ernor of the State, Governor Ralph Gates! For as it happens, Fr. Kaiser
had been mightily impressed and flattered, when he had been nomi-
nated and elected to the presidency of our little Indiana Philosophical
Association—the first Catholic to be so chosen. After all, the members
of the Association being most of them from the denominational, and
nearly always Protestant, colleges in the State, it was something that
not only had never happened before, it had scarcely even been thought
of before, that a Catholic priest should be selected to head our group
of Indiana philosophers. But largely at my instigation, the thing had
been brought off, and Fr. Kaiser was mightily pleased and grateful.
Not only that, but as evidence of his gratitude he was determined to
do something rather special for the Indiana philosophers during his
term in office.

Now as it happens, this was in the fall of 1948, when Thomas E.
Dewey was campaigning for the presidency against Harry Truman. And
in an effort to drum up votes, the special Dewey train made a swing
through Indiana, and actually stopped briefly in Collegeville, Indiana,
just outside Rensselaer, and some of the priests from St. Joseph's
College—particularly Fr. Kaiser who was an ardent Republican—boarded
the special train briefly to be received by the notables and to be in-
troduced to the candidate. And needless to say, prominent among the
notables who welcomed the priests from St. Joseph's was the Honor-
able Ralph Gates, Governor of the State of Indiana. So what did Fr.
Kaiser do, as he shook hands with the Governor, but seize the occa-
sion to invite the Governor to come to our next meeting of the Indiana
Philosophical Association, which was to be in Indianapolis in but a
few weeks. And would not the Governor, Fr. Kaiser asked, consider
addressing the Indiana philosophers as they met at noon over lunch?

Now far be it from me ever to speculate on what might have gone
through the mind of any Indiana governor—and particularly not of Gov-
ernor Gates, who was scarcely noted as being someone of any special
philosophical interests and tastes—when suddenly confronted with an
invitation to address the Indiana philosophers. But be that as it may,
is it not at least plausible to suppose that when the invitation was thus
suddenly sprung on him, it must have flashed through the Governor's
mind, "But is not this a Roman Catholic priest who is issuing this in-

invitation to me? And is it not the case that the Roman Catholic vote in Indiana tends to be much more Democratic than it is Republican? Maybe, therefore, if I accept this invitation, I might be able to swing some otherwise Democratic votes to the Republican side. So why not accept?" And accept he did.

Well, with that acceptance in his pocket, Fr. Kaiser really went into action with his plans for the upcoming meeting of the Indiana Philosophical Association, at which we Hoosier philosophers were to have the privilege of hosting no less than the Governor of the State. Given such an occasion, Fr. Kaiser thought, it would never do for the Association to meet amid the usually drab surroundings of the poor old I.U. Extension Center. And no more would it do for the Association to schedule its luncheon meeting, at which the Governor was to speak, in the somewhat less than chic dining room of the old Athenaeum Turners. Instead, Fr. Kaiser busied himself and pulled strings and somehow made arrangements for us to hold our meeting directly in the ornate Egyptian-style War Memorial Building in the American Legion park right between Pennsylvania and Meridian Streets in downtown Indianapolis. Nor was such a dramatic change of meeting place even sufficient in Fr. Kaiser's eyes for the proper hosting of our gubernatorial guest. No, Fr. Kaiser thought, the somewhat dilapidated dining room of the old Turners was hardly a proper setting for the Governor's scheduled luncheon address to the Hoosier philosophers. Instead, Fr. Kaiser engaged one of the private dining rooms in the Spink Arms Hotel, which was directly across Meridian Street from the War Memorial Building; and there it was in the chandeliered hotel dining room that the Indiana Philosophical Association was both to dine and to listen to the Governor's address.

Nor did even that suffice, so far as Fr. Kaiser's special arrangements were concerned. "After all," so he reasoned, "would it not be somewhat dispiriting for the poor Governor to be seated at the speaker's table in the private dining room of the Spink Arms Hotel, and have to look out upon a paltry audience of some 20 to 25 Hoosier philosophy professors and their various hangers-on in the form of a smattering of students and perhaps one or two other interested parties?" "No," Fr. Kaiser thought, "he would need to do something to try to glamorize the audience a bit." And to this end, he was able to fall back on the then undisputed power

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of the Roman Catholic clergy over its own charges. For in those days, St. Mary's-of-the-Woods College just outside Terre Haute, Indiana, was still something of a rather elegant college and finishing school for the daughters mostly of wealthy Catholic families in Indiana and adjoining states. So what did Fr. Kaiser do, but appeal to the Mother Superior of the order of nuns who ran St. Mary's-of-the-Woods College, with the result that it was arranged for some 15 or 20 beautiful and well-dressed students from one of the philosophy classes at the College to be bused over to Indianapolis, and thus co-opted to attend the luncheon of the philosophers who had gathered to honor the Governor! Or was it rather the Governor who had been co-opted for the purpose of honoring the philosophers?

In any case, the meal over, and Fr. Kaiser's introduction of the Governor having been accomplished, the Honorable Ralph Gates rose, looked over the now unexpectedly attractive-looking audience, and proceeded to address the philosophers. Nor was he more than immediately into his speech, than he proceeded to tell us of the one particular accomplishment during his term as Governor, of which he was the most proud, and which he was sure that we philosophers would be especially interested in. For, as he saw it, the one thing that, above all others, he had been able to accomplish during his administration, was to make better provision for the care of the mentally ill of the State of Indiana!

At first, we poor philosophers in the audience were not quite sure that we had heard aright. Yes, it was almost as if the Governor's remarks required a double-take before it began to dawn on the poor philosophers quite what he was saying. Then right at that moment, one of the Jesuits, who was sitting next to me at the table, whispered in my ear, "Could it be that the Governor is confusing philosophers with psychologists; or is it that he really believes that as philosophers we are peculiarly susceptible to becoming mentally ill!"

Well, so far as I know, no one ever resolved the question of the proper hermeneutics to be employed, so far as the Governor's speech was concerned. And yet one thing, I think has become eminently clear since that notable occasion many years ago, when Fr. Kaiser sought to have the Governor of the State make common cause with the Indiana philosophers, or the philosophers with the Governor, I am not sure which—and that is, that Indiana governors just have not seemed to

become any more philosophical, nor have Indiana philosophers (at least not professional ones), any of them, become governors!

Notes to Chapter III

1. It is perhaps worthy of remarking in this connection that although during his years at I.U., Jellema won little recognition from the I.U. administrators, his fame as a teacher—particularly on account of his skill in preparing students for graduate work in philosophy—did spread throughout the country somewhat. In fact, in the late 1940's Jellema was invited to teach at Harvard for a year, and teach there he did. But when at the end of the year, he was not offered a permanent appointment at Harvard, it was as if the administrators at I.U. felt that the wisdom of their own judgment in not giving Jellema much recognition was in large measure confirmed.
2. As evidence that this boast as to the excellence of the Department's record in teaching was no mere idle boast, I might but remark that not only was Jellema's record as a teacher something that was almost legendary even in the profession as a whole, but also during the 1950's, I came to be selected as the first recipient of the newly established Frederick Bachman Lieber award for distinguished teaching at Indiana University. The fact that I was thus chosen, I am sure, reflected not so much my own merits in teaching, as rather the general reputation of the Department as a whole in the matter of the high quality of its teaching.
3. Cf. the reference to Ewing in note 3 to Chapter II above.
4. For a somewhat imperfect list of the Powell Lecturers from the years 1940-1960, see Appendix I.
5. In these days it may be rather hard to imagine that anyone as famous as John Dewey could have been so dismal a performer as a public lecturer. However, when Dewey gave his William James lectures at Harvard in 1935 or 1936, I remember my own professor, R.B. Perry, remarking to me, "What's the matter, Henry, do you find it hard to understand how so great a man could be so dull!"
6. Cf. the mention of Jordan in note 3, following Chapter II above.

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7. It is true that somewhat later D. Elton Trueblood joined the Philosophy Department at Earlham College, and W. Harry Cotton the Department at Wabash, and both men could claim rather more of a national reputation than most of the others in the Indiana Philosophical Association.