Faculty Forum President’s Letter

by Kina Mallard

Welcome back for a new year at Union. I hope that the excitement of a new president, new students, and new challenges and ideas will energize you as you begin your tasks of teaching, advising, doing committee work, and striving to make Union the best it can be.

The goal of Faculty Forum this year is to help you catch the vision that Dr. Dockery has set before us. The faculty of this university can and should take the lead in creating a Union that is excellence-driven, Christ-centered, people-focused, and future-directed.

Union’s Faculty Forum has a rich history of initiating change on campus. We must continue to stay abreast of current problems, voice our concerns, and keep a proactive approach to the future. This year’s officers—Kelvin Moore, vice president; Brian Norton, secretary; and Roger Stanley, JUFF editor—are committed to serving as the voice of the faculty to the administration. Please let us know your concerns. We look forward to an active and productive year.

And let the beauty of the Lord our God be upon us and establish then the work of our hands upon us; yes, the work of our hands establish thou it. —Psalm 90:17
A Word from the Editor

As you peruse the 1996 manifestation of Union’s faculty journal, I hope you will keep three concepts in mind: creative collaboration, the summons to move beyond narrow academic specialty, and life on the other (student) side of the podium.

Two of the fine pieces to be encountered in the pages ahead are in fact co-authored, though we rightfully give prime billing to the Union professor who masterminded each. Randy Johnston worked with colleagues as far away as Atlanta and Lubbock, Texas, to give us his cutting edge article on reactivity studies (though I can, as a humanities-trained layman, only nod benignly at its polysyllabic title and technical focus). Bev Pray incorporates research from one of her business students into her application of the Bible to contemporary finance. Such collaboration, whether with junior or senior colleagues, can only broaden the base of scholarship beyond the realm of privatized Union faculty offices—surely a healthy thing. It is also worth noting that both of these articles are under consideration for “outside” periodicals: The Journal of Organometallic Chemistry and The Journal of Biblical Integration in Business respectively.

Three persons have contributed outside the parameters of their avowed specialty. Least pronounced is John Harris, who has published numerous non-fiction articles in areas such as Western cinema and Irish/Celtic studies. John pens fiction here, part of his successful quest to find writing outlets in publications like Kansas Quarterly. Moving further afield, economist Walt Padelford continues his long interest in verse with a lyrical ode to nature—not surprising from a professor who makes ethics a significant component of his business courses and screens clips from both documentaries and fiction films regularly in class. There is also Wayne Day, whose local photos often representing “something’s potential disrepair, flux, or change” you will find interspersed in these pages. Known for his expertise in denominational history as well as ministries, Wayne has moved beyond text with his poignant visuals here.

Though all of us remember or still know what it means to be a student in the classroom, Steve Baker and Janice Wood build upon their work as grad students in their essays. Steve parleys his doctoral pursuits in the field of history, including multiple courses in “women’s history,” into an extended treatment of a little-known figure who nonetheless raises cultural and theological issues still with us today. Janice builds upon her master’s thesis in the field of journalism to raise important issues of mass media communication, made even more salient by the shift from a verbal/print culture to a visual one which we experience daily.

Finally, thanks as always to my mentor and JUFF’s former editor, Ernie Pinson. We are also thankful to Dr. Newell’s office for financial support for this journal, and to the staff of College Services—most notably Marjorie Richard—for efficient work.

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For both years of my editorship, the dedication (see next page) has been to a recently retired colleague in the English Department. I don’t apologize for this, as clearly Louise Bentley (like Marilyn Smothers before her) is deserving. Anyone who has taught at Union in the 80’s or 90’s has received one or more encouraging notes, birthday cards, etc. from Louise Bentley, I daresay. This thoughtfulness and cordiality marks just the beginning of her virtues. As two-time Union Faculty of the Year, as an Alpha Chi faculty sponsor (elected by students) every single year of her stint at Union, as past president of the statewide association for English and foreign language teachers, as avid traveler in both missionary and leisure capacities, as faithful community and church servant in both Dyersburg and Jackson, as perennial JUFF contributor, Louise has left an impact upon Union—and the community/world beyond. I thank her personally for her example, and hope you will too as you continue to see her round about campus.
Dedicated

to

Dr. Louise Bentley
Professor Emeritus

Urban Renewal, or Campus Disrepair
by Wayne Day
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Intermediary Shadows

by Wayne Day
Time Lapse: El Dorado

by John Harris

Preacher Parsons and the Verdigris Kid had stopped being friends one time half a century ago. The Preacher, broad-chested, six feet, and handsome as a mountain in winter, had been about to marry. He had eyes like a Christmas sky and hair as golden as the new year’s sunlight. The Kid, of course, was to be his best man. A lean, slump-shouldered man with bushy brows that wrote a permanent frown, he had come to congratulate the bride. She was marrying the finest man alive, he said, and the only friend he had ever owned. He had been misfortune’s child from the start: people just naturally shut their doors when they saw him coming.

Who knows why women fall for such talk? Men, who are fools, think that big chests and clear eyes are everything to a woman. The Kid certainly knew no better. He was terrified at his unwitting treason. But she made him carry her away to Colorado. And so he married his best friend’s bride, more convinced than ever that he was bad luck on two feet.

Preacher Parsons had gone looking for the two of them, half a century ago. He figured to kill the Kid, and to kill or maybe marry the woman. But he was a long time coming, for revenge is poor fodder. He grazed his emptiness in this place and that, letting the cold wind from off the cordillera clean out what was caught inside him. When he found the Kid at last, it was five years later, and an accident. Those unmistakable shoulders were slumped over a grave by the Santa Fe road, looking like an old dog that wouldn’t leave its master. Hiders must have been killing buffalo, and a stray bullet had struck down their golden-haired girl like a shooting star fallen from heaven. The woman had wasted away in grief, and the Kid had lain on her grave three days now without food or water. The Preacher picked him up and saved his life. There wasn’t much point to doing anything else.

A little more than a quarter-century ago, they heard shots echoing down their valley. The Kid went hog-wild remembering his dead girl, so they trailed down the mountain through new snow the next morning. They dug a Sioux girl out of one particular drift that moved, close to a creek called Wounded Knee. There were little pock marks all over the cold flesh of her thighs and around one shoulder, like too strong kisses that had left welts. Unlike the bodies that had kept her from freezing, she was still alive. They took her south and raised her as the daughter neither of them would ever have. She healed but for not being able to raise her arm high. In Austin, Texas, she learned English, German, and French. They called her Lavinia.

To pay the bills, the Preacher wrote obituaries for a local paper. He had a way with words, as if his broad chest naturally made oratory. The Kid tooled pictures into leather—images he had seen on old Spanish coins or fine wallpaper or painted china or carved whalebones. No woman would have either of them, for to have one was to have all three. Later, they sent the girl to a ladies’ school in Massachusetts.

The Preacher was elected to the State Senate, and the Kid opened his own shop off Congress Avenue, making belts, boots, and saddles. Their girl married a Boston Irishman and
embraced the Roman Church. They realized that they were getting old. Most of their half century together was now sand through the hourglass.

A blue norther came down that winter and called them with its white voice. They went to find the place where they had started out. But like the Sioux corpses under decades of new snows, the scenes of their youth had gone to earth. The shacks and shanties were freightyards, slaughterhouses, white picket fences, and busy cobblestones. And in this young world sprouting from their world’s age, graveyards were nowhere to be seen.

The Preacher seemed to take it all to heart. He figured he would have to live some more before he could die properly. Maybe he decided he wanted more than the Kid slumped over his grave and speechless as a dog. Maybe he who had found so many words for others wanted more than silence. On their way west, they found some shanties in the snow, and in five days Preacher Parsons was engaged to be married for the second time in his life. Prodding seventy but still erect as a statue at Town Hall, he made up his mind that the forty-year-old spinster who rented their rooms shouldn’t be left alone to freeze. When the sun came out on their wedding day, one week later, the town seemed to have its own silent brass band bouncing white notes off the blue sky.

The Kid was soon reconciled. He told the bride that no other man had ever been his friend, and that no man could ever have a better friend. He told her that he was content to move on alone. As she listened to him, her eyes grew large. The Preacher must have walked in on those large eyes. Not five minutes later, he was on top of the boarding house, having clambered onto the roof God knows how, waving an axe high over his head and threatening to cut the whole town to its roots. The thin voice of his betrothed was lost in the crowd. Poised high in the air three stories up, the axe sliced black and bronze slivers from the sun. There was more blue in the Preacher’s eyes than in the sky, and his white hair turned golden again.

Only when he saw the Kid leaving town, riding a bay mare and trailing a gelding, did the Preacher consent to come down. He stood alone at a window while the punch was being poured and followed the pony tracks to two toiling forms on a ridge. The rider never looked back. He sighed deeply and went to claim his cup.

At that same moment, the Kid drew up and turned around for one last look. The gelding ground against his leg and pressed to be on their way. “I’ll see you in this world or the next, old man,” he said. “If in this, then not for many a year. If in the next, then very soon.”
Sophia Hume and Her "Female Pen"

by Steven L. Baker

"Having therefore tasted of divine Enjoyments, and witnessed them to be so superior to earthly Delights, that they will admit of no Comparison, I long that my Neighbours and fellow Citizens may partake of the rational Pleasure and divine Delight they afford, and ardently wish that they may be so wise, to substitute them in the Room of sensual Gratifications."

-Sophia Hume

An area of study receiving renewed attention by historians in recent years has been the role of religion in American history. Several groundbreaking and award-winning studies have appeared in the past decade that give particular attention to the religious developments of the eighteenth century.¹ Historians will doubtless continue to argue whether the religious tenor of this period was basically conservative or democratic. While the full picture of religion during this period has yet to come into clear focus, it is obvious from these writings that the three decades leading up to the Revolution produced an exceedingly diverse religious environment. It has long been supposed that buried somewhere in the midst of this diversity lie the roots of important later developments in American history.² But as the present study of one eccentric eighteenth century religious figure illustrates, the concern for finding historical origins in the morass of eighteenth century religious expression may be unproductive and misdirected. History would be better served by examining the religious voices of this period on their own merits without seeking to categorize them rigidly for purposes far removed. This article attempts to examine the religious expression of one eighteenth century Quaker itinerant minister from just such a perspective.

Sophia Hume was born in 1702 to Henry and Susanna Wigington of Charleston. Henry was a prominent citizen, member of the Commons House of Assembly, and deputy secretary of the colony. He was a member of the Church of England and saw to it that Sophia received an education proper to persons of their high station. Susanna was of the Quaker faith, being the daughter of that renowned Friends minister Mary Fisher. As Sophia matured, she chose to follow the religious understanding of her father. This continued after her marriage to Robert Hume in 1721. Sophia and Robert had two children who lived to adulthood, Alexander and


Susanna. Robert Hume was an attorney and public official who was deeply involved in land speculation. In the years leading up to his death in 1737, he was entangled in an ongoing controversy over quit rents and land deals. After his death, Sophia went through a series of two illnesses that ultimately resulted in a profound religious conversion at the age of thirty-eight. This was followed by a period of serious religious inquiry that led her to join the Quaker faith and remove to London.³

In 1747 Sophia returned to South Carolina on a religious mission. She ministered in Charleston for a time and then traveled to Philadelphia. While there she secured the publication of a pamphlet which she had written while in Charleston. It would be just the first of several publications she would author in the years of her active ministry. Another religious pamphlet addressed to the people of South Carolina was published in 1754 in response to the hurricane that devastated Charleston in 1752. In 1767 she made a second mission to Charleston in hopes of reviving the struggling Society in that town. Unsuccessful, she returned to England the following year. In 1772 the noted Friends diarist, John Woolman, entrusted to her care the manuscript of his journal of the voyage to England. She died in 1774 at the age of seventy-two.⁴

Because Sophia Hume produced several written works in which she expresses her opinions on a wide range of topics, she provides the historian with an uncommon glimpse into the society of the mid-eighteenth century from the perspective of a Quaker female itinerant minister. Anyone who ventures to study these writings soon discovers that she was a woman of wide reading and deep intellectual complexity. She espoused ideas about her society that are worthy of wider knowledge. In some ways her intellectual development may be representative of the development of Enlightenment ideas during the eighteenth century. In other ways she can be viewed as a product of the Great Awakening, for she experienced a religious conversion about 1740 that radically altered the manner of her life. However, her conversion did not take place in the corporate religious fervor of a revival meeting, but rather in the bleak solitude of a mental and spiritual struggle within herself. It was a struggle symbolic of the transformation occurring in


⁴Ibid.
Quaker life at the time. At mid-century Quakerism began to undergo significant changes that ultimately resulted in its retreat from society. As the Quakers became an increasingly strict social organization, they alienated themselves from the civil and social institutions of colonial society. Sophia Hume's own withdrawal from elite colonial society after her conversion made her a living symbol of the Quaker renewal.5 Clearly then, an informed understanding of her ideas about colonial society and religion begins with this experience.

Allusions to Sophia Hume's conversion experience can be found scattered throughout her works. In one letter she tells of an illness that she suffered which many, herself included, thought would end in death. During this sickness she came under great conviction, and after making promises to amend her life she found herself restored to health. However, this first act of contrition proved insufficient as she returned to her usual ways, only to be struck with another serious illness sometime later. This time an intense experience of divine presence caused her to make a radical break from the ways of her past life. Apparently, this second occasion was accompanied by a natural event that only served to heighten the experience. As she records it, "the Judgement of God pass'd upon, and shook not only my Earth, but my Heavens also, and my formal Religion was made to vanish like a Scrawl, and my earthly Heart to tremble."6

It is clear that she interpreted the meaning of her conversion in two primary ways. First, it entailed an abandonment of the religion of her childhood and early adult life. Having adopted by choice the religious inclinations of her father within the Church of England rather than her mother's Quakerism, she apparently followed the traditions of this faith. However, after this experience she withdrew from this "formal Religion" and began a serious study of the doctrines of other religious denominations which ultimately led her to join the Society of Friends. Memories of her mother's devotion to this faith surely had an impact on this decision. Secondly, her conversion marked an irrevocable break from the luxury and extravagance of her former life. She had been very much a lady of the Charleston elite, enjoying all the fineries and recreations that those of her station could afford. Yet, the intensity of this experience caused her to forsake forever her former ways. To her the experience marked a "Redemption from all Excess and Superfluity of Naughtiness, from an inordinate Thirst for Wealth, and from the Pomp and Vanity of this-wicked World, and from the destructive Pleasures, Pastimes and Revellings."7

A close examination of Sophia Hume's writings reveals much about her ideas concerning society. Before looking further into these ideas, it is important to understand more about Hume's personal self-image as a minister. As a woman who was venturing to speak out publicly, she was careful to delineate her sense of calling and provide an extensive apologetic. In claiming for herself the spiritual office of "a Reprover for Sin," she offered a most interesting quotation from Paul's

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6Sophia Hume, A Caution to Such as Observe Days and Times [no place, publisher, or date], p. 25.

7Ibid., p. 27.
epistle to the Ephesians as a Biblical basis for her ministry. The passage as she quotes it reads, "For when CHRIST ascended up on high, he gave Gifts to Men, yea, even to the Rebellious." It is, of course, impossible from this distance to know if or exactly how Hume considered herself "rebellious." However, she does express in her writings the opinions that others hold in regard to her work. At the outset of one of her works she tells of the ridicule that she has had to endure in her ministry and admits of a willingness "to become more vile in your Eyes; which, it is more than probable, I shall appear, when I expose the following Lines to your Observation and Censure." Is censure not an act of condemnation which is reserved for those who rebel against some accepted norm or tradition? It is certainly so. She was, after all, a woman who was acting quite out of character for a female of her time.

To answer her critics, Hume offers an extensive apologetic of both her personal ministry and the role of female ministers generally. Hume explained that her ministry arose from "the disinterested Aim of serving my Neighbour" and that the "truly Christian Mind" would not condemn her actions. To emphasize her point, she alludes to the Biblical story of the woman who anointed Jesus' feet with an expensive ointment, only to incur the rebuke of the disciples for her wastefulness. It is clear from the context that she has the apostle John's account of this event in mind when she compares herself to this woman. There we find that the woman's detractor was Judas himself. When one considers that Hume is addressing this particular apologetic directly to civil magistrates, the real significance of her statement emerges, a significance of which she herself was quite aware. She expressed this by explaining, "I hope no reasonable Person will take any Offense at this Plainness of Speech to my Superiors,......though it drop from a Female pen." For a woman of her time to address publicly the civil authorities in any fashion would have been uncommon. To do so with words as harsh as these was astounding and perhaps risky.

In addition to Hume's personal apologetic, she also offers a more general justification for female ministers. She draws upon several Biblical allusions and the Enlightenment philosopher John Locke in building her case for female ministers. Citing the apostle Paul as evidence that "there is no Distinction or Difference among Christians in a religious Sense ," she observes that he "seems to allow our Sex the same Gospel Privileges with the rest of Mankind." Commenting further, she notes how women attended to their free-will offerings during the period of Israel's wilderness Tabernacle and that women were encouraged by King David to take part in singing praises to God. Finally, she also makes use of the ideas of John Locke in his commentary on the Pauline epistles to buttress her argument further. Here the quotes that Hume chooses are particularly instructive. She quotes Locke in the following manner.

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9Ibid., p. 4.


That God, for Order sake, had instituted in the World a proper Subordination of the weaker Sex to the stronger; yet (says he) this hindered not but that he might make use of the weaker Sex to any Function, whenever he thought fit, as well as he did the Men.12

Understanding fully how unusual it is for a woman to make a public appearance for religious purposes, she expresses no surprise in discovering that some view her as deluded while others treat her with pity or contempt. What is clear from her choice of words here is that while she presses hard for the case of equality between the sexes in all spiritual matters, she nevertheless does not see this as upsetting the rigid sexual hierarchy of the larger social arena. In this regard she appears to be firmly conditioned by social tradition to accept its basic structure as natural and reasonable.

This acceptance of traditional social structure becomes apparent when examining Hume's writings carefully. Her views relative to society can be effectively grouped into two general categories: those dealing with the private sphere of personal family matters and those addressing the larger realm of public life. However, in both of these arenas her conception of traditional social structure lies at the foundation of her thinking. She makes this clear in an address to civil magistrates and others in roles of authority. She believed that all of society must be governed by a rational reciprocity if it is to function to the well-being of all parties. In her words, "as reasonable, social and benevolent Creatures, there is a reciprocal Service and joint Assistance necessary among Men, without which Societies or Bodies of People could not subsist."13 This concept of social reciprocity was of course the basis upon which all of the English colonial societies were established. It demonstrates that Hume was, in this regard, clearly centered in the mainstream of current social and political thought. At the same time, however, she expresses an awareness of a new spiritual power that was opened to her during her religious conversion. As she puts it, she was allowed "to see thro' Forms, Observations and human Traditions."14 It is this very transcendence of tradition that impels her to exhort and admonish those in places of authority and provides the historian with the clearest picture of her profound intellectual complexity.

With regard to the larger arena of public life, Hume comments on several social problems. What is most striking about these is the manner in which she addresses her concerns to the civil authorities of her day by emphasizing their responsibilities to society. She calls on them to provide leadership in combating social vices by encouraging them to restrict the number of drinking establishments and eliminating the houses of prostitution. She felt that suppressing these places of moral corruption would "prevent the lower Class of Men from rushing to

12Ibid., p. 16.


14Ibid., p. 10.
Destruction,...and put it out of the Power of those of higher Degree and Rank, publickly to dishonour God."\textsuperscript{15} But Hume's exhortations went beyond mere religious moralizing to an awareness of the social consequences and problems that these conditions fostered. For instance, she observed that some youth were resorting to lives of crime to sustain their habits of frequenting the houses of pleasure. Older married men, in like manner, were causing their families to suffer heartache and destitution because of these practices. In short, the fabric of good social order was being frayed by these practices, and those on the edges of society felt the effects of this tattering most acutely.\textsuperscript{16}

In addition, Hume viewed the actions of civil authorities as a major cause of the corrupt moral climate because of their lax enforcement of existing laws, as well as extortion, bribery, and favoritism. In her mind the desired reformation in society had to start in the "Hearts of Men in Power and high Stations." Only then would they in turn be able to apply their "Power with a becoming Authority" and "enforce the Laws of the Land by a corresponding Example."\textsuperscript{17}

Another area of the larger public sphere to which Hume addresses herself is wealth and its relationship to poverty. In her pamphlet addressed to South Carolinians, she warns the wealthy against the "misapplication" of their riches. Coming from a background of wealthy elites herself, she was fully aware that there were those who believed "that they may apply their own Money to the Purposes they please," spending it in "Extravagance, Vanity and Luxury." She clearly saw such profligate living not only as wasteful, but an impediment to well-ordered society. In her view the proper application of wealth consisted of "providing a necessary Subsistence for our Families, and doing Acts of Justice and Mercy to our Neighbour."\textsuperscript{18}

Here again, one can see Hume's conception of social reciprocity at work. In fact, in another pamphlet she takes up the plight of the poor by contrasting their condition with the wealthy in a series of pointed rhetorical questions.

Can Humanity indulge in Luxury, whilst any poor Brother is perishing for lack of the Crumbs that fall from the full and delicate Table? or dwell unconcerned in ceiled Houses, and

\textsuperscript{15}Ibid., p. 17.

\textsuperscript{16}Ibid., pp. 16-17.

\textsuperscript{17}Ibid., p. 18-19.

\textsuperscript{18}Hume, 'An Exhortation, p. 19.
stretch themselves on Beds of Ivory, with any Degree of Ease of Mind, whilst so many miserable Objects lie exposed in the open Streets to cold and inclement Seasons? Can the tender and compassionate Mind adorn the Body with costly and superfluous Apparel, whilst the Nakedness of the Poor is uncovered?  

The context of this imagery is her admonition to the civil magistrates to take special care in directing the impoverished to the proper agencies charged with their welfare. Such a concern could be motivated by the conservative notion that these poverty-stricken masses posed an inherent threat to society. However, it seems more likely that her response arises from a latent sense of the inequities apparent in her society. It bears noting that this passage is from a pamphlet originally published in London where Hume would have had ample opportunity to witness the plight to which she so eloquently refers. This pamphlet was also printed and distributed in the colonies, where it doubtless found a warm reception among the liberal minded individuals who were beginning to form benevolent societies during this period.

In the private sphere of personal family matters, Hume's conception of social reciprocity was again critical to her understanding. However, it was augmented significantly with Quaker ideas about pride and self-denial that were rooted in her conversion experience. In one letter to a group of young Friends, she made the clearest statement of her basic understanding of pride when she stated, "Pride is a sin productive...of every other evil."  

Much of this letter is biographical, as she catalogues all of the vain things that pride gave rise to in her own life. It also expresses her remorse for failing to heed her mother's warnings about the dangers of pride. Then, upon her conversion she was directed to the "Path of Self-denial," a path too narrow to accommodate "Pride in any Shape or Form."  

Consequently, she abandoned the luxuries and vanities which had characterized her elite lifestyle.

Apparel was an area of life in which Hume saw clearly the effects of pride, and her writings deal at length with this concern. Her unique childhood experience of growing up in a home with parents who differed in their religious outlook contributed greatly to her understanding of this issue. Her mother, a Quaker, had encouraged "Plainness in Apparel," while her father, a member of the Church of England, allowed her more liberties in her manner of dress. Interestingly, she explains that this sense of latitude was instrumental in her decision to follow the religious faith of

19Hume, A Caution, pp. 22-23.

20Kendall, Letters, p. 44.

her father. As she puts it, "I continued in my Father's Profession of Religion, for no other Reason that I remember, but that it allow'd me most Liberty in Dress and Recreations."\textsuperscript{22}

In Hume's view all luxury and excess was rooted in pride and was therefore inconsistent with the spiritual humility required of Christian faith. In building her case against luxurious apparel, she admitted that there was no "moral or inherent Evil in a Piece of gay Silk." However, because luxury and excess were rooted in pride, which proceeded "from a vain and ambitious Heart," it was therefore detrimental to spiritual well-being.\textsuperscript{23} Furthermore, luxury and excess were not only a danger to spirituality, they also held certain consequences for society. In this regard she argued against those claiming that luxurious fashions were a boon to the economy from which great benefits accrued to society. To the contrary, she argued that many "Families are reduced to Poverty, Wretchedness, and Misery, from this very Source Pride, from whence springs Luxury."\textsuperscript{24}

In a similar fashion Hume addresses perceived excesses in the celebration of religious festivals and holidays. In her view they created an atmosphere harmful to the life of true humility. She illustrates this by referring to the celebration of Christmas in which individuals after attending worship services proceed in "Feasting, Card-playing, Dancing, Revelling, Wantonness,....And among the vulgar Part of Mankind, what appears but Drunkenness, Oaths, Prophaneness, Debaucheries."\textsuperscript{25} In regard to the actions of the lower class of people, Hume partially excuses their behavior by pointing out that they are only following the poor example of the better sort and their traditions.

Another aspect of religious festivals that Hume explores is the practice of gift-giving. Her comments in this matter are of special interest, for they relate to the treatment of servants. She faults those in positions of authority over servants with contributing to the wickedness of the religious celebrations by "giving Money to Servants and others at these Seasons, and thereby enabling them to rush into Excesses."\textsuperscript{26} As she continues this line of reasoning, she raises the question of just treatment of servants and encourages people to "view these Evils in a political Light rather than a religious one."\textsuperscript{27} While she declines to explain fully her meaning on this point, she goes on to make plain her intention. She is not seeking the curtailment of any leisure and financial advantages that servants may enjoy on these occasions. Rather, she wishes that people

\textsuperscript{22}Hume, \emph{An Exhortation}, p. 31-32.

\textsuperscript{23}Ibid., p. 83.

\textsuperscript{24}Ibid., p. 86.

\textsuperscript{25}Hume, \emph{A Caution}, p. 8.

\textsuperscript{26}Ibid., p. 20.

\textsuperscript{27}Ibid., p. 21.
would allow "their Servants, etc. more suitable Opportunities of seeing their Friends, and spending their Money."28 From this distance it is impossible to know precisely what Hume meant by the term "political." As a woman, if she is here advocating direct political action to correct a perceived injustice, then this is indeed a rare and important statement. When taken in the larger context of her writings, this may be an overly optimistic interpretation, but regardless of what she intended, it seems reasonable to take this as an expression of real political consciousness on her part. That in itself is worth special note for its historical importance.

One further comment Hume makes in regard to servants relates to the mutual responsibilities inherent in her concept of social reciprocity. In her view, persons in authority over servants had certain responsibilities to them, which included religious instruction. She admonishes the masters and mistresses of servants to take care in providing for both their spiritual and temporal needs because "your Servants as well as your Children have a Claim to the Privileges of the new Covenant."29 As with her concept of spiritual gender equality examined earlier, she appears willing to extend this to class distinctions as well. She likewise emphasizes the special responsibility of parents in providing religious instruction for children. Here she is particularly concerned with parents "giving Children an Idea of the Supreme Being, suitable to their Understanding."30 In examining the practice of teaching the catechism and the recitation of prayers, she faults "both Parents and Schoolmistresses, when they teach Children to speak Words, they do not understand, to an Infinite Being."31 Her own early experience with formal religious training may be the origin of some of this concern, as well as Quaker concepts of conversion.

Hume makes several critical remarks about the prevailing practices of child-rearing among the elite. In her view "the ill Example of Parents, etc, and Errors in their Management" resulted in children learning lessons which proved harmful to their spiritual progress. When parents showered their children with gifts, they were teaching them "Fondness for Vanities and Toys." When they encouraged them to take correction as an affront to their status they were teaching them the "Principles of Anger and Malice." When they allowed them to have authority over servants, they were teaching them a "Lesson in Self-Will." When they provided them with fine clothing, they were teaching them a too "high Value and Estimation of themselves." In short, the parents were culpable for instilling the ways and manners of pride in their children.32

28Ibid.

29Ibid., p. 29.

30Hume, An Exhortation, p. 127.

31Ibid., p. 128.

32Ibid., pp. 125-127.
Another area of child-rearing that drew the attention of Hume was the practice of wet-nursing. She harbored contempt for the practice and reserved some of her harshest language for those who observed this custom. She charged these women with "Neglect of Duty, and natural Obligation." She also characterized the practice as cruel and inhumane. Furthermore, she charged that it was motivated by "Pride and Self-love" on the part of women who wished to avoid the inconvenience, trouble, and physical changes which accompany nursing. In addition, she claimed that the practice was harmful to the welfare of children. She believed that some children were being corrupted by women of the meaner sort while others were perishing because of careless or incompetent nurses.33 Once again, Hume's concept of reciprocal obligation within the ordained social order is apparent.

The woman's role in that social order of reciprocal obligation is explicitly stated in one of Hume's writings. Earlier her use of John Locke's philosophy in this regard was noted as it related to female ministry. Later in the same pamphlet she transcribed a long passage from a pamphlet then circulating in London entitled Britain's Remembrancer. It is important for understanding her ideas because it clearly demonstrates that she saw "the only natural Sphere of Womankind" to be the domestic role. Furthermore, it reiterates her basic idea that "publick Diversions" and "Ornaments of Pride" were ill-suited to the true aim of womanhood, which was "to be dutiful Daughters, loving Wives, tender Mothers, prudent Mistresses of Families, faithful Friends, and pious Christians."34 Clearly, with regard to the woman's role, Hume was very much in the mainstream of the accepted traditional construction of society. This serves to illustrate that within Hume's writings, as well as her life, there is a contradiction that cannot successfully be resolved. On the one hand she claims for herself the public role of minister, but on the other she accepts without question a social order that systematically excluded women from public roles.

Some material presented here will doubtless find reception among those historians in relentless pursuit of liberal voices in the moralizing of Great Awakening pulpits and pamphlets. Sophia Hume clearly thought of herself as "rebellious" in some sense, for she had made a clean and irrevocable break with the privileged lifestyle of her upbringing and early adulthood. She openly confronted perceived corruption and injustice on the part of civil authorities. In the face of a rigidly hierarchical religious tradition, she argued forcefully for the spiritual equality of the sexes. By the same token, those historians who view the religious movements of the mid-eighteenth century as basically conservative in tone will also find evidence here. Hume's advocacy of religious democracy was limited only to the spiritual realm, for she nowhere advocates temporal or civil gender equality. In fact, she accepts unquestionably the prevailing conception of the female social role as subservient and domestic. Her forceful critique of civil magistrates is couched in the language of traditional colonial society by emphasizing strict adherence to the reciprocal obligations of a social order based upon rank and gender.

With respect to Sophia Hume, what the historian is left with is a clear ambiguity. She was, in the final analysis, a highly educated elite Southern woman who experienced an intensely

33Ibid., pp. 119-121.

34Ibid., pp. 122-123.
personal spiritual conversion, and as such she presents a most complex figure. In some sense she can be seen as a representative of her times. Enlightenment ideas were gaining influence as the eighteenth century progressed, and she was herself conversant with at least some of these philosophers. In a period when many individuals were discovering renewed religious vitality in the meetings of the Great Awakening, she herself experienced conversion in the solitude of her own spiritual crisis. However, rather than attempting to place Hume's ideas in some neat theoretical frame of reference, it is probably more productive simply to listen to her as the voice of one caught in the lurch between two very different conceptions of the world. In her childhood she was confronted with the incongruity of parents whose ideas of religious duty clashed. In her early adult life she resolved this conflict by embracing the formal religion of her father and by plunging herself into the pleasures and luxuries of an elite lifestyle. However, after the death of her mother in 1733, and her husband in 1737, and facing ill health herself in 1740, all of the former struggles came back upon her. Out of this experience she decided to forsake forever the lifestyle and religion of her former life. In its place she adopted the Quaker faith of her mother in all its simplicity and humility. This dramatic conversion provided her with the ability to see more clearly than most certain inconsistencies inherent in colonial life. She therefore offers to the historian particularly fertile ground for exploring colonial society.
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Puissant Potential

by Wayne Day
The JUFF Interviews: Conversation X

with Dr. David S. Dockery
President

The following dialogue is another installment in a tradition begun in 1984 by former JUFF editor Ernest Pinson. Among past interviewees have been Dr. Hyran E. Barefoot, Mr. Larry Stewart, and Dr. Charles Fowler (1995). Written questions were prepared and submitted by JUFF editor Roger Stanley; JUFF is grateful for Dr. Dockery’s quick and forthright replies.

JUFF: Thank you for agreeing to this interview, in a publication which we hope is read by faculty and trustees alike. Perhaps we can begin with some basic information about your recent academic background. What were your primary duties as an educator/administrator in the seminary setting, and how do these correlate with presidential leadership at an undergraduate liberal arts institution like Union?

DD: My role at Southern Seminary served as excellent preparation for my new calling at Union University. In many ways as I look back over the past twenty years, each step has been appropriate preparation for the next step along the way. I never planned to be an administrator/editor at the Sunday School Board, an academic administrator at Southern Seminary, or president of a Baptist university. I wanted to teach, preach, and write, but the Lord seemed to develop different gifts, open up doors, and we tried to be faithful.

My role at the Seminary was a broad one as Chief Academic Officer and Chief Operations Officer. Basically, most every day-to-day decision flowed through my office. I was responsible for oversight of the academic programs, the library, academic services, the deans of the six schools, continuing education, external education, masters and doctoral programs, and budget planning. I recruited faculty and worked with other vice presidents who served with me on the Executive Cabinet. Certainly each of these was invaluable for helping me be prepared for service at Union. My work in budget preparation, relationship to churches and denominational leadership, and daily administration/leadership matters are almost directly applicable.

The broader spectrum of academic offerings and undergraduate students brings a new challenge. Forging development strategies, working with trustees more closely, and dealing with a state convention rather than the national convention will require me to be involved in new arenas, but so far each of these is off to a great start.

JUFF: Please take us a further step back by listing your degrees, your areas of study, and your prime focus of publication through the years.

DD: I attended the University of Alabama in Tuscaloosa for four years, but took a degree in education from the University of Alabama in Birmingham because I accepted a position on a church staff in Birmingham and completed my senior year at UAB. I did two Master of Divinity
degrees, which is rather unusual—one at a non-Baptist school (Grace Seminary) and one at a Southern Baptist school (Southwestern Seminary). That has proven very valuable because I have developed networks, relationships and understandings of both Southern Baptist life and the broader evangelical world. I graduated with the M.A. degree in religion from Texas Christian University, where I wrote a thesis on Pauline theology under W. D. Davies, Bill Baird, and Daryl Schmidt (three premier mainline scholars). My Ph.D. was in humanities with an emphasis area in hermeneutics at the University of Texas at Arlington.

I have been privileged to publish five books (two of which have been translated into Spanish) and edit ten more, in addition to serving as editor of the New American Commentary Series. I’ve served on editorial boards for several journals and published about 150 articles, chapters, or book reviews for both academic and professional publications. My work has been in hermeneutics, Biblical and systematic theology, and Baptist and evangelical history/identity. I’m basically a generalist without a specialization except as it would fit under the broad umbrella of “theology.”

JUFF: In conjunction with this, it was nice to note that you intend to teach at least one course a year at Union, thus maintaining direct classroom ties throughout your tenure as president. Could you plug the course(s) a bit, being specific about this teaching specialty?

DD: I would prefer to teach a class in Christian doctrine/systematic theology. My second choice would be worship or hermeneutics. My third choice would be Baptist/American Christianity studies. I doubt if I’ll ever teach the survey classes but I’ve told Dr. Guthrie, the department chair, that I want to help where I can as a “utility player.” I want to teach one class each year or every other year to try to stay in touch with both faculty and students.

JUFF: Since this publication is, after all, primarily by/for current Union faculty (most directly that segment of the faculty who are voting members of Faculty Forum), I would like to ask two specific questions about issues which have seemed to dominate spring 1996 Forum meetings. First, a significant number of faculty are bound and determined to see their monthly paychecks deposited directly into the bank account of their choice. Any headway with the Business Affairs Division on this score? Have you taken any active role in this request?

DD: I would strongly support direct deposit of our paychecks. I’ve asked the Business and Financial Services Office to explore this and see what can be done.

JUFF: Secondly—and perhaps this matter is of more lasting institutional significance—in which direction is the selling/buying of university property tilting at the moment? Could you be specific about plots of land either currently on the university campus or adjacent to existing campus acreage, prospects for retention or purchase, etc.?

DD: I have no desire at this time to buy or sell land until we finish the Campus Master Plan. I do want, especially in light of changing roads around us, to find better entryways into the
campus. We are “land rich” and “cash poor” as a university, and I want to find ways to use the land we have in the most effective way possible. At this time we have more pressing issues than land issues to which I want to devote my time. I’ll be talking about these matters to faculty and trustees throughout the year.

JUFF: Now we might return to the domain of abstract, though not unimportant, academic generality. We have all received a copy of the flow chart, but could you briefly walk us through the new administrative structure, giving us a sense especially of the vice presidential level and any changes made there?

DD: We have two major operational areas: academic and administrative. The Provost (Dr. Newell) has oversight of all academic matters, and the Executive Vice President (Dr. Duduit) has responsibility for all administrative/advancement/service areas. Dr. Newell will supervise the five deans, and Dr. Duduit will supervise the Vice Presidents in Business and Student Services, as well as Institutional Advancement. The Athletic Director, Institutional Research Office, and Church Services/Campus Ministries will report directly to the President. We will look closely at all structure/organization issues throughout the year with the goal of making final decisions throughout the university in the next twelve months.

JUFF: The recruitment brochure unveiled at the Southern Baptist Convention this year is certainly striking. I’m wondering if, given Union’s slight decrease in enrollment the past two years, this reflects a new direction in recruitment. Would you say the university will be targeting the Baptist community more heavily here? Are there other trends in attracting and retaining students which will mark your administration as different?

DD: Thanks, the brochure has been well received. As you know, Union is the oldest of all the institutions related to Southern Baptist life, and the wording was a play on words on that fact. Union was historically the “first choice” for Southern Baptists, but we also want Union to be the school of choice among Southern Baptists. We are also the oldest institution in the Coalition of Christian Colleges and Universities, and our ad in USA Today has similarly built on the same “first choice” theme for a broader audience.

The brochure was targeted primarily for the SBC and TBC annual meetings and for distribution in the churches. We want to try to be more target-focused as we expand our marketing efforts and sharpen our recruiting strategy. We must do this because we are not in a two-year decline, but in a five-year decline that must be stopped this year.

About 75% of all students are Southern Baptists, so that is obviously our major target area, but in reality we want to expand our horizons as we focus on the future.

JUFF: The adjective “evangelical” has been used in the brochure and elsewhere to modify the noun “university.” Could you give us a sense of how you see that modifier working as regards an educational institution? Is it used differently than it would be with the nouns “church” or “religion?”
Preparation, Characterization, and Reactivity Studies of Chelated Substituted Cyclopentadienylmanganeseedicarbonyl Complexes

by Randy F. Johnston

Abstract

Chelates of the parent compounds \((\eta^5-C_5H_4C(O)CH_2OCH_3)Mn(CO)_3\) (1), \((\eta^5-C_5H_4C(O)CH_2SCH_3)Mn(CO)_3\) (2), \((\eta^5-C_5H_4C(O)CH_2CH_2SCH_3)Mn(CO)_3\) (3), \((\eta^5-C_5H_4CH_2COOCH_3)Mn(CO)_3\) (4), and \((\eta^5-C_5H_4CH_2CH_2COOCH_3)Mn(CO)_3\) (5) were prepared by photolysis. Only the chelates \((\eta^1:\eta^5-C_5H_4C(O)CH_2SCH_3)Mn(CO)_2\) (2chelate) and \((\eta^1:\eta^5-C_5H_4C(O)CH_2CH_2SCH_3)Mn(CO)_2\) (3chelate) were stable enough to be isolated. The X-ray structure of 2chelate was determined and demonstrated ring strain in the chelate ring. Derivatives of the chelates were obtained by thermal substitution of the chelated group. Substitution of the chelated groups in \((\eta^1:\eta^5-C_5H_4C(O)CH_2OCH_3)Mn(CO)_2\) (1chelate), \((\eta^1:\eta^5-C_5H_4CH_2COOCH_3)Mn(CO)_2\) (4chelate), and \((\eta^1:\eta^5-C_5H_4CH_2CH_2COOCH_3)Mn(CO)_2\) (5chelate) occurred within a few minutes, whereas 2chelate and 3chelate required refluxing for several hours to convert them to the substituted products. The substituted products have the general formula of \((\eta^5-C_5H_4R)Mn(CO)_2L\) (where R is the substituent of either 1 - 5 and L is either a phosphine, phosphite, or tetrahydrothiophene). The weaker Mn-O bond was suggested for the differences in the reactivities of the chelated complexes.

Introduction

In recent years several types of aromatic ligands with substituents that could form chelates were reported [1-4]. The aromatic ligands included cyclopentadienyl (Cp) and benzene. The chelatable groups included alkenes [2,3], phosphorus [4], thiol ether [1], ether [1], and esters[1]. Although the complexes of the chelated and unchelated forms were reported, little was reported about the reactivity of these types of compounds. We have been interested in studying these compounds, since they could be useful in catalytic technologies. Our initial work reported the synthetic methods for the preparation of several Cp ligands with different chelatable substituents[1]. In this paper, we report the preparation and the reactivity studies of five new chelate compounds. Only two of the chelates could be isolated and are completely characterized.

Experimental

NMR spectra were recorded on a Varian VXR-300 NMR or Jeol 270 NMR spectrometer and referenced to appropriate solvent resonances. IR spectra were recorded on a Mattson Galaxy 2020 FTIR with a resolution of 2 cm\(^{-1}\). UV-visible spectra were recorded on a HP diode array model 8452a. All column chromatography used silica gel grade 643 (Aldrich). The solvents for
chromatography were used as received. All photolyzes were performed using a Rayonet photochemical reactor with the 350 nm light source. Elemental analysis were carried out by either Desert Analytics of Tucson, Arizona, or Galbraith Laboratories, Inc., of Knoxville, Tennessee.

All solvents were obtained from Fisher. The solvents were dried and distilled under argon before use in synthetic procedures. \((η^5\text{-C}_5\text{H}_4\text{C(O)CH}_2\text{OCH}_3)\text{Mn(CO)}_3\) (1),

\((η^5\text{-C}_5\text{H}_4\text{C(O)CH}_2\text{SCH}_3)\text{Mn(CO)}_3\) (2), \((η^5\text{-C}_5\text{H}_4\text{C(O)CH}_2\text{CH}_2\text{SCH}_3)\text{Mn(CO)}_3\) (3),

\((η^5\text{-C}_5\text{H}_4\text{CH}_2\text{COOCH}_3)\text{Mn(CO)}_3\) (4), and \((η^5\text{-C}_5\text{H}_4\text{CH}_2\text{CH}_2\text{COOCH}_3)\text{Mn(CO)}_3\) (5) were synthesized as described previously [1]. The phosphines and phosphites were obtained from Strem. The triphenylphosphine was recrystallized from ethanol before being used. The tributylphosphine and triethylphosphite were distilled under argon before being used. The tri-p-tolylphosphine and triphenylphosphite were used as received. Tetrahydrothiophene (THT) was used as received from Aldrich.

**Synthesis of \((η^1\cdotη^5\text{-C}_5\text{H}_4\text{C(O)CH}_2\text{SCH}_3)\text{Mn(CO)}_2\) (chelate). (2chelate)**

\((η^5\text{-C}_5\text{H}_4\text{C(O)CH}_2\text{SCH}_3)\text{Mn(CO)}_3\) (1.0 g) was dissolved in 250 mL of cyclohexane in a photochemical reactor. The reactor was then irradiated with the Rayonet system while evolving CO bubbled through a oil bubbler. After 2 hours of irradiation the \(ν_{\text{C-O}}\) at 2033 and 1960 cm\(^{-1}\) disappeared, and two new peaks appeared at 1956 and 1898 cm\(^{-1}\). The solvent was removed under vacuum, and the red residue was chromatographed using an ethyl acetate/benzene solution (1/7 ratio) as the elutant. The red band contained the product and it was characterized. The yield was 73.7%. (Found: C, 45.41; H, 3.60; Mn, 19.24; calcd.: C, 45.47; H, 3.43; Mn, 20.80). Spectroscopic data are given in Table 1. Red-brown crystals of

\((η^1\cdotη^5\text{-C}_5\text{H}_4\text{C(O)CH}_2\text{SCH}_3)\text{Mn(CO)}_2\) suitable for X-ray crystallography were grown by slow evaporation (3 months) of a cyclohexane solution in a dry box.

**Synthesis of \((η^1\cdotη^5\text{-C}_5\text{H}_4\text{C(O)CH}_2\text{CH}_2\text{SCH}_3)\text{Mn(CO)}_2\) (chelate). (3chelate)**

\((η^5\text{-C}_5\text{H}_4\text{C(O)CH}_2\text{CH}_2\text{SCH}_3)\text{Mn(CO)}_3\) (0.99 g) was dissolved in 250 mL of cyclohexane in a photochemical reactor and photolyzed about two hours. The IR spectrum of the reaction solution only contained \(ν_{\text{C-O}}\) for a new compound. The solvent was removed under vacuum, and the residue was chromatographed as described for the previous chelate. The red solid product was isolated in 46.1% yield. (Found: C, 48.04; H, 3.99; Mn, 17.72; S, 10.57; calcd.: C, 47.49; H, 3.98; Mn, 19.75; S, 11.52). Spectroscopic data are given in Table 1.

**Crystal Data.** MnC\(_{10}\)H\(_9\)O\(_3\)S, M = 264.17, crystal dimensions 0.20 x 0.17 x 0.17 mm, monoclinic, space group P2\(_1\)/n, a = 7.637(2), b = 7.976(2), c = 17.405(5) Å, beta 91.08(2), U = 1060.00 Å\(^3\), Z = 4, F(000) = 536.00, D\(_c\) = 1.655 g cm\(^{-3}\), Mo-K\(α\) radiation (\(λ\) = 0.71073 Å), μ(Mo-K\(α\)) = 1.37 mm\(^{-1}\).
Data Collection and Processing. X-ray diffraction studies were carried out on a SYNTEx P2_1 diffractometer with graphite-monochromated Mo-Kα radiation. The omega scan mode was employed; 2θ_{max} = 60.0°. Cell dimensions were obtained from 15 reflections with 2θ angle in the range 12.82 - 24.17 degrees. No significant variations were observed in three check reflections that were collected after every 100 reflections. The final least squares cycle was calculated with 24 atoms, 136 parameters and 1380 (I > 2.5σ(1)) out of 3098 unique reflections. No absorption correction was necessary.

Structure Analysis and Refinement. Direct methods were employed, and calculations were performed with the NRCVAX crystal structure programs (National Resource Council, Ottawa, Canada). Weights based on counting statistics were used. In the final difference map, the deepest hole and the highest peak were -0.390 eÅ^{-3} and 0.460 eÅ^{-3}, respectively; the maximum shift/sigma ratio was 0.000. Final R (0.051) and R' (0.049) values were calculated from the relationships: R = \Sigma |F_o - Fc|/\Sigma F_o and R' = [\Sigma w(F_o - Fc)^2/\Sigma wF_o^2]^{1/2}. Atomic coordinates and a summary of principal bond lengths and angles are presented in Tables 2 and 3, respectively. Additional materials are available from the Cambridge Crystallographic Data Centre.

Synthesis of \(\eta^5-C_5H_4C(O)CH_2SCH_3\)Mn(CO)\(_2\)P(C\(_6\)H\(_3\))\(_3\) \(\cdot\) (2PPh\(_3\)) All of the phospine or phosphite adducts were synthesized using a similar procedure as described here for the triphenylphosphine adduct. Thus \(\eta^1:\eta^5-C_5H_4C(O)CH_2SCH_3\)Mn(CO)\(_2\) (0.20g) was placed in a 100 mL 3-neck round bottom flask with 50 mL of benzene and 2.50 g of PPh\(_3\). The mixture was boiled under refluxed for 21 hours. The benzene was removed under vacuum and the residual was purified by column chromatography using benzene as the eluant. The yellow band was collected and the solvent removed to give a yellow-brown solid. The yield was 36.1%. (Found: C, 64.53; H, 4.83; Mn, 10.61; calcd.: C, 63.88; H, 4.60; Mn,10.44). Spectroscopic data are given in Table 4.

Synthesis of \(\eta^5-C_5H_4C(O)CH_2SCH_3\)Mn(CO)\(_2\)P(n-Bu)\(_3\) \(\cdot\) (2PBu\(_3\)) This adduct was synthesized by refluxing 10 hours. The yield was 76.2 %. (Found: C, 56.94; H, 7.87; Mn,11.59; calcd.: C, 56.64; H, 7.78; Mn, 11.78). Spectroscopic data are given in Table 4.

Synthesis of \(\eta^5-C_5H_4C(O)CH_2SCH_3\)Mn(CO)\(_2\)P(OCH\(_2\)CH\(_3\))\(_3\) \(\cdot\) (2POEt\(_3\)) The reaction mixture was refluxed only 10 hours. The yield was 70.6%. (Found: C, 44.92; H, 5.72; Mn, 13.35; S, 7.39; calcd.: C, 44.66; H, 5.62; Mn, 12.77; S, 7.45). Spectroscopic data are given in Table 4.

Synthesis of \(\eta^5-C_5H_4C(O)CH_2SCH_3\)Mn(CO)\(_2\)P(OCH\(_6\)H\(_3\))\(_3\) \(\cdot\) (2POPh\(_3\)) The yield was 74.9 %. (Found: C, 58.66; H, 4.13; Mn, 9.11; calcd.: C,58.54; H, 4.21; Mn, 9.56). Spectroscopic data are given in Table 4.
Synthesis of $\left(\eta^5$-C$_5$H$_4$C(O)CH$_2$SCH$_3$)Mn(CO)$_2$P(p-tolyl)$_3$ (2P(tol)$_3$) The yield was 76.2 %. (Found: C, 66.64; H, 5.37; P, 5.83; S, 5.16; calcd.: C, 65.49; H, 5.32; P, 5.45; S, 5.64). Spectroscopic data are given in Table 4.

Synthesis of $\left(\eta^5$-C$_5$H$_4$C(O)CH$_2$CH$_2$SCH$_3$)Mn(CO)$_2$P(Ph)$_3$ (3PPh$_3$) The yield was 45.3 %. (Found: C, 62.93; H, 4.70; P, 5.97; S, 4.65; calcd.: C, 64.44; H, 4.85; P, 5.73; S, 5.93). Spectroscopic data are given in Table 5.

Synthesis of $\left(\eta^5$-C$_5$H$_4$C(O)CH$_2$OCH$_3$)Mn(CO)$_2$SC$_4$H$_8$ (1THT) (C$_5$H$_4$C(O)CH$_2$OCH$_3$)Mn(CO)$_3$ (0.10 g, 0.36 mmole) and 0.60 g of tetrahydrothiophene (THT) were put into a photolysis apparatus with 250 mL of cyclohexane. The apparatus was photolyzed for 46 minutes until the IR peak at 2033 cm$^{-1}$ was reduced to ~3% of its initial value. The solution was filtered with aid of celite to remove a precipitate. The solvent from the orange colored solution was removed under vacuum. The reddish-orange residue was chromatographed with 8% ethyl acetate/benzene eluant. A dark red solid (0.12 g) was obtained upon evaporation of the solvent. Yield 99%. (Found: C, 49.98; H, 5.21; Mn, 16.32; S, 9.46. Calcd. (for C$_{14}$H$_{17}$MnO$_4$S): C, 50.00; H, 5.10; Mn, 16.34; S, 9.53.) Spectroscopic data are given in Table 5.

Synthesis of $\left(\eta^5$-C$_5$H$_4$CH$_2$COOCH$_3$)Mn(CO)[$P$(OC$_2$H$_5$)$_3$]$_2$ (4P(OEt)$_3$)$_2$ (C$_5$H$_4$CH$_2$COOCH$_3$)Mn(CO)$_3$ (0.59 g, 2.1 mmole) and P(OC$_2$H$_5$)$_3$ (4.29 g, 28.0 mmole) were placed in a photolysis apparatus with 200 mL of cyclohexane. The mixture was photolyzed for one hour until the peak at 2025 cm$^{-1}$ disappeared. The solvent was removed under vacuum. The residue was chromatographed using pure benzene to separate the excess P(OC$_2$H$_5$)$_3$, and 7% ethyl acetate/benzene solution to elute the product. The yellow band was collected and afforded 0.95 g of a yellow liquid. Yield 80%. (Found: C, 45.27; H 7.16; Mn, 9.64; P, 11.25. Calcd. (for C$_{21}$H$_{39}$MnO$_6$P$_2$): C, 45.66; H, 7.12; Mn, 9.94; P, 11.21.) Spectroscopic data are given in Table 5.

Synthesis of $\left(\eta^5$-C$_5$H$_4$CH$_2$COOCH$_3$)Mn(CO)$_2$P(OC$_2$H$_5$)$_3$ (4P(OEt)$_3$) (C$_5$H$_4$CH$_2$COOCH$_3$)Mn(CO)[P(OC$_2$H$_5$)$_3$]$_2$ was dissolved in cyclohexane in the photolysis apparatus. A slow flow of CO was bubbled through the solution during the photolysis. The reaction was monitored by following the disappearance of the 1869 cm$^{-1}$ peak. After this peak became small, the solvent was removed under vacuum, and the residue was chromatographed with pure benzene. The benzene was evaporated, and the product was extracted with pentane at acetone-dry ice temperature to remove trace impurities. This method yielded an analytically pure light-yellow liquid. A yield was not calculated since the starting manganese compound was not pure. (Found: C, 46.50; H, 5.78; Mn, 13.18; P, 7.26. Calcd. (for C$_{16}$H$_{24}$MnO$_7$P): C, 46.39; H, 5.84; Mn, 13.26; P, 7.48.) Spectroscopic data are given in Table 5.
Synthesis of \((\eta^5-C_5H_4CH_2CH_2COOCH_3)Mn(CO)\)[P(OCH_3)O]_2 \quad (5)\)

\((\eta^5-C_5H_4CH_2CH_2COOCH_3)Mn(CO)_3\) (0.71 g, 2.45 mmole) and P(OCH_3)O (6.10 g, 36.7 mmole) were put into a photolysis apparatus filled with 220 mL cyclohexane. The solution was photolyzed as described for \((\eta^5-C_5H_4CH_2COOCH_3)Mn(CO)_3\) until the peak at 2023 cm\(^{-1}\) disappeared. The solvent was evaporated and the residue chromatographed as described for the purification of \((\eta^5-C_5H_4CH_2COOCH_3)Mn(CO)\)[P(OCH_3)O]_2 \quad (5)\). The product was a yellow liquid. Not all of the product was purified; therefore no yield was calculated. (Found: C, 47.05; H, 7.25; Mn, 9.64; P, 10.93. Calcd. (for C_{22}H_{41}MnO_9P_2): C, 46.65; H, 7.30; Mn, 9.70; P 10.94.) Spectroscopic data are given in Table 5.

Synthesis of \((\eta^5-C_5H_4CH_2CH_2COOCH_3)Mn(CO)\)[P(OCH_3)O]_2 \quad (5)\)

\((\eta^5-C_5H_4CH_2CH_2COOCH_3)Mn(CO)[P(OCH_3)O]_2\) (0.11 g, 0.30 mmole) and P(OCH_3)O (0.14 mL, 0.80 mmole) were placed in a photolysis apparatus filled with 220 mL of cyclohexane, and the mixture was photolysed until peaks grew in at 1885 and 1867 cm\(^{-1}\). A slow flow of CO was bubbled through the solution during the photolysis. The photolysis was stopped before the 1867 cm\(^{-1}\) peak became larger than the 1885 cm\(^{-1}\) peak. The solvent was removed, and the residue was chromatographed as described for the similar derivatives. The product was a light-yellow liquid. A yield was not determined. (Found: C, 48.23; H, 6.17; Mn, 1 1.53; P, 7.52. Calcd. (for C_{17}H_{26}MnO_{7}P): C, 47.67; H, 6.12; Mn, 12.83; P, 7.23.) Spectroscopic data are given in Table 5.

Results and Discussion

\((\eta^5-C_5H_4C(O)CH_2OCH_3)Mn(CO)_3\) (1), \((\eta^5-C_5H_4C(O)CH_2SCH_3)Mn(CO)_3\) (2),

\((\eta^5-C_5H_4C(O)CH_2CH_2SCH_3)Mn(CO)_3\) (3), \((\eta^5-C_5H_4CH_2COOCH_3)Mn(CO)_3\) (4), and \((\eta^5-C_5H_4CH_2CH_2COOCH_3)Mn(CO)_3\) (5) lose a carbonyl ligand upon UV irradiation in nonpolar solvents like heptane or cyclohexane. A red color and a metal-carbonyl stretching frequency near 1890 cm\(^{-1}\) indicates the formation of a chelated compound (see Figure 1).

Figure 1. Photochemical reaction scheme where Y is a group with a two electron donor atom and L is ligand with a two electron donor atom.

All attempts to form the chelate complexes by thermal substitution were unsuccessful. Only the chelates of 2 and 3 (chelate and 3chelate respectively) could be isolated (see Table 1 for spectroscopic data). The chelates of 1, 4, and 5 undergo decomposition reactions upon attempts
to isolate them. Presumably the weak Mn-O chelate bond is easily broken, and the compounds then undergo decomposition. This is different from the pronounced chelate effect observed for \((\eta^5-\eta^2-C_5(CH_3)_4CH_2CH_2CH=CH_2)Co(L)\) (where \(L = CO, P(OCH_3)_3, \) or alkene) [2]. The yield of \text{2chelate} was almost twice that of \text{3chelate}. The difference probably is related to larger absorbance of \text{3chelate} \((\epsilon_{337} = 1370 \text{ Abs/cm M in heptane})\) than \text{2chelate} \((\epsilon_{337} = 491 \text{ Abs/cm M in heptane})\). \text{3chelate} may undergo secondary photolysis reactions that leads to decomposition, since it absorbs more light at the same concentration of \text{2chelate}.

The crystal structure of \text{2chelate} reveals one molecule per asymmetric unit (Figure 2). The manganese metal has a similar geometry to other reported \text{CpMnL}_3 compounds [5,6]. All of five ring carbons are an average of 2.133 Å from the metal (see Table 3), which is similar to other \text{Cp-Mn} bond distances [5,6]. The five carbons of the ring are planar as expected. The carbonyl carbon-manganese bond length is an average of 1.767 Å, and the C-O bond length is average of 1.152 Å. These are within experimental error to the bonds lengths reported for other compounds [5,6].

The ketone carbonyl has a dihedral angle of 48° relative to the plane of the Cp carbons (Figure 2). This carbonyl has lost most of its conjugation with the cyclopentadienyl ring because its stretching frequency is similar to that for free ketones [7]. The \text{C1-C6-C7} bond angle is only 112.8°, which is less than the ideal for a sp² hybridized carbon atom as in \((\eta^5-C_5H_4C(O)CH_3)Mn(CO)_3\) [8]. The strain in the chelate ring forces the ketone carbonyl out of the Cp plane and causes the smaller \text{C1-C6-C7} bond angle. The ring strain limits the Mn-S bond strength and hence the amount of electron density donated by S to the metal center. \text{3chelate} has metal-carbonyl stretching frequencies at lower wavenumbers than \text{2chelate} (see Table 1, both bands shifted by 4 cm⁻¹), indicating a more electron-rich metal center. The \text{13C} NMR data also supports this conclusion [9]. The chelate ring in \text{3chelate} contains one more carbon atom and therefore should have less ring strain, which allows more electron donation from S.

The ketone carbonyl stretching frequencies for \text{2chelate} and \text{3chelate} indicate that the carbonyl in \text{3chelate} is conjugated with the ring. The X-ray crystal structure of \text{2chelate} indicates that the ketone carbonyl is not conjugated with the Cp ring, and its stretching frequency shifts +31 cm⁻¹ from that in \text{2} [1]. The stretching frequency for the ketone in \text{3chelate} must have conjugation with the ring to have a shift to lower wavenumbers (-37 cm⁻¹ as compared to the ketone in \text{2chelate}) [10]. Furthermore, the ketone in \text{3chelate} shifts -18 cm⁻¹ from the ketone in \text{3} [1]. This indicates greater conjugation between the ring and the ketone group in the chelated structure and a smaller dihedral angle between the ketone and the Cp in \text{3chelate} than that in \text{2chelate}.

In the COSY spectrum of \text{2chelate}, the two methylene protons (H6 and H7) are split into two doublets (see Table 1) with a J value of 13 Hz, which is a typical coupling constant for geminal protons [9]. The doublet at lower field is assigned to H6, which is on the same side as the lone pair of the S atom and lying in the cone whose axis is along the ketone carbonyl bond. Therefore H6 is deshielded by the anisotropic effect of the ketone carbonyl [9]. The NMR data indicates that the five membered chelate ring is "frozen" by the "rigid" structure of Mn-C₅H₄R and the high inversion barrier of the sulfur atom. The ketone carbonyl can oscillate about its
equilibrium position, which is about 48° dihedral angle to the Cp ring plane, but will not pass 90° unless the ring flips. If the ketone carbonyl were to undergo a larger range of flipping movement, the four Cp ring protons would probably show two pseudo-triplets like its parent compound (2), and the two methylene protons would have smaller difference in their chemical shifts.

As stated earlier, the chelates of 1, 4, and 5 are not stable and decompose within a few minutes. These chelates will react with other ligands like phosphines or phosphites to form stable complexes. The derivatives 1THT, 4(P(OEt)₃)₂, 4P(OEt)₃, 5(P(OEt)₃)₂, and 5P(OEt)₃ were synthesized by this approach (see Figure 1 and for spectroscopic data Table 5). The dissubstituted products were probably obtained from a two photon process, since two ligand loss with a single photon has not been reported for any organometallic compound in solution, to the best of our knowledge. We could not synthesize the trisphosphite by photolysis. The reaction never went beyond the diphosphite. Clearly, another method is required to prepare them and at least one is reported in the literature [11].

The phosphine or phosphite derivatives of 2chelate and 3chelate could not be obtained from simply photolyzing 2 and 3 in the presence of the desired ligand. Evidently, the formation of the chelate is much faster than the addition of the ligand to the coordinatively unsaturated intermediate. The phosphine or phosphite derivatives were synthesized by thermal substitution of chelate compounds with the desired ligands (see Tables 4 and 5 for spectroscopic data and Figure 1). These reaction were slow and required several hours. Kinetic studies of these substitutions will be reported later.

(Prof. Zhen Pang [University of Memphis] and Prof. Don G. Vanderveer [Georgia Institute of Technology] contributed to this study.)
References


Table 1. $^1$H, $^{13}$C NMR and IR Data for the Isolated Chelate Complexes.

<table>
<thead>
<tr>
<th>Compound</th>
<th>$^1$H NMR (δ)</th>
<th>$^{13}$C NMR&lt;sup&gt;a&lt;/sup&gt; (δ)</th>
<th>IR&lt;sup&gt;b&lt;/sup&gt; (cm&lt;sup&gt;-1&lt;/sup&gt;)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2Chelate</td>
<td>4.92 (m, 1 H, C(2))</td>
<td>231.2 (CO)</td>
<td>1956(S)</td>
</tr>
<tr>
<td></td>
<td>4.51 (m, 1 H, C(5))</td>
<td>193.5 (-C(O)-)</td>
<td>1898(S)</td>
</tr>
<tr>
<td></td>
<td>3.97 (m, 1 H, C(4))</td>
<td>107.8 (Cp1)</td>
<td>1713(m)</td>
</tr>
<tr>
<td></td>
<td>3.18 (m, 1 H, C(3))</td>
<td>84.5 (Cp, J&lt;sub&gt;CH&lt;/sub&gt; = 169 Hz)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.64 (d, 1 H, -CH&lt;sub&gt;2&lt;/sub&gt;-)</td>
<td>82.3 (Cp, J&lt;sub&gt;CH&lt;/sub&gt; = 174 Hz)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1.93 (d, 1 H, -CH&lt;sub&gt;2&lt;/sub&gt;-)</td>
<td>77.3 (Cp, J&lt;sub&gt;CH&lt;/sub&gt; = 173 Hz)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1.36 (s, 3 H, -SCH&lt;sub&gt;3&lt;/sub&gt;)</td>
<td>75.5 (Cp, J&lt;sub&gt;CH&lt;/sub&gt; = 172 Hz)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>49.7 (-CH&lt;sub&gt;2&lt;/sub&gt;-, J&lt;sub&gt;CH&lt;/sub&gt; = 144 Hz)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>26.7 (-CH&lt;sub&gt;3&lt;/sub&gt;, J&lt;sub&gt;CH&lt;/sub&gt; = 139 Hz)</td>
<td></td>
</tr>
<tr>
<td>3Chelate</td>
<td>4.83 (br,1 H, H(2))</td>
<td>230.4 (CO)</td>
<td>1952(s)</td>
</tr>
<tr>
<td></td>
<td>4.49 (br,1 H, H(5))</td>
<td>199.8 (-C(O)-)</td>
<td>1994(s)</td>
</tr>
<tr>
<td></td>
<td>4.12 (br,1 H, H(4))</td>
<td>106.4 (Cp1)</td>
<td>1676(m)</td>
</tr>
<tr>
<td></td>
<td>3.62 (br,1 H, H(3))</td>
<td>91.3 (Cp, J&lt;sub&gt;CH&lt;/sub&gt; = 174 Hz)</td>
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<tr>
<td></td>
<td>2.53 (br d,1 H, CCH&lt;sub&gt;2&lt;/sub&gt;)</td>
<td>84.8 (Cp, J&lt;sub&gt;CH&lt;/sub&gt; = 177 Hz)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1.88 (br d, 2 H, CH&lt;sub&gt;2&lt;/sub&gt;S)</td>
<td>83.2 (Cp, J&lt;sub&gt;CH&lt;/sub&gt; = 176 Hz)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1.41 (br, 3 H, -SCH&lt;sub&gt;3&lt;/sub&gt;)</td>
<td>78.8 (Cp, J&lt;sub&gt;CH&lt;/sub&gt; = 177 Hz)</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>54.9 (-CCH&lt;sub&gt;2&lt;/sub&gt;-, J&lt;sub&gt;CH&lt;/sub&gt; = 139 Hz)</td>
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<td></td>
<td></td>
<td>38.3 (-CH&lt;sub&gt;2&lt;/sub&gt;S-, J&lt;sub&gt;CH&lt;/sub&gt; = 130 Hz)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>26.6 (-SCH&lt;sub&gt;3&lt;/sub&gt;, J&lt;sub&gt;CH&lt;/sub&gt; = 140 Hz)</td>
<td></td>
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</tbody>
</table>

<sup>a</sup> C<sub>6</sub>D<sub>6</sub> was the solvent and chemical shifts are assigned relative residual proton of the solvent.

<sup>b</sup> Cyclohexane was used as the solvent.
Table 2. Atomic Coordinates and $B_{iso}$ for ($\eta^1:\eta^5$ -C$_5$H$_4$C(O)CH$_2$SCH$_3$)Mn(CO)$_2$ with standard deviations in the last digit printed in parentheses.

<table>
<thead>
<tr>
<th>Atom</th>
<th>X</th>
<th>Y</th>
<th>Z</th>
<th>$B_{iso}$\textsuperscript{a} (Å$^2$)</th>
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<tbody>
<tr>
<td>Mn</td>
<td>0.43906(16)</td>
<td>0.22524(15)</td>
<td>0.13844(8)</td>
<td>2.86(5)</td>
</tr>
<tr>
<td>S</td>
<td>0.1832(3)</td>
<td>0.1190(3)</td>
<td>0.08826(15)</td>
<td>3.84(11)</td>
</tr>
<tr>
<td>O1</td>
<td>0.0112(8)</td>
<td>0.5270(8)</td>
<td>0.1298(4)</td>
<td>4.9(3)</td>
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<tr>
<td>O2</td>
<td>0.6394(11)</td>
<td>0.2092(10)</td>
<td>-0.0027(4)</td>
<td>6.5(4)</td>
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<tr>
<td>O3</td>
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<tr>
<td>C1</td>
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<tr>
<td>C2</td>
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<td>0.4940(10)</td>
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<td>3.7(4)</td>
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<tr>
<td>C3</td>
<td>0.5695(12)</td>
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<td>4.1(5)</td>
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<tr>
<td>C4</td>
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<td>0.3393(11)</td>
<td>0.2424(6)</td>
<td>3.8(4)</td>
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<td>C5</td>
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<td>C6</td>
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<td>C8</td>
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<td>H71</td>
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<tr>
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<td>0.350</td>
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<td>H83</td>
<td>0.980</td>
<td>0.775</td>
<td>0.015</td>
<td>6.3</td>
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\textsuperscript{a} $B_{iso}$ is the mean of the principal axes of the thermal ellipsoid.
Table 3. Principal Bond Lengths in Å and Bond Angles with Standard Deviations in the Last Digit in Parentheses.

<table>
<thead>
<tr>
<th>Bond</th>
<th>Length (Å)</th>
<th>Bond</th>
<th>Length (Å)</th>
</tr>
</thead>
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<td>Mn-S</td>
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<td>MnC1</td>
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</tr>
<tr>
<td>Mn-C2</td>
<td>2.156(8)</td>
<td>Mn-C3</td>
<td>2.139(9)</td>
</tr>
<tr>
<td>Mn-C4</td>
<td>2.130(9)</td>
<td>Mn-C5</td>
<td>2.120(8)</td>
</tr>
<tr>
<td>Mn-C9</td>
<td>1.770(10)</td>
<td>Mn-C10</td>
<td>1.764(10)</td>
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<td>S-C7</td>
<td>1.817(9)</td>
<td>S-C8</td>
<td>1.784(11)</td>
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<td>O2-C9</td>
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<td>S-Mn-C1</td>
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<td>112.8(7)</td>
<td>O1-C6-C7</td>
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Table 4. $^1$H, $^{13}$C NMR and IR Data for the Derivatives with the Formulas
$(\eta^5$-C$_3$H$_4$C(O)CH$_2$SCH$_3$)Mn(CO)$_2$L

<table>
<thead>
<tr>
<th>Compound</th>
<th>$^1$H NMR$^a$</th>
<th>$^{13}$C NMR$^a$</th>
<th>IR$^b$</th>
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<tr>
<td></td>
<td>(δ)</td>
<td>(δ)</td>
<td>(cm$^{-1}$)</td>
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<tr>
<td>2PPh$_3$</td>
<td>7.37 (m,15 H, Ph)</td>
<td>230.5 (d,CO, J$_{Ph}$= 28 Hz)</td>
<td>1946(s)</td>
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<tr>
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<td>5.19 (t, 2 H, Cp)</td>
<td>193.3 (s, -C(O)-)</td>
<td>1887(s)</td>
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<td>137.1 (d, Ph, J$_{pc}$=47 Hz)</td>
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<td>128.3 (d, Ph, J$_{pc}$=11 Hz)</td>
<td>87.7 (Cp1)</td>
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<td>85.8 (Cp)</td>
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<td>39.7 (s, -CH$_2$-)</td>
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<td>15.9 (s, -SCH$_3$)</td>
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<td>1875(s)</td>
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<td>1672(m)</td>
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<td>3.29 (s, 2 H, CH$_2$)</td>
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<td>16.1 (d, C of phosphine)</td>
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<td>15.6 (s, -SCH$_3$)</td>
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38
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<tr>
<th>Compound</th>
<th>Chemical Shifts</th>
<th>Coupling Constants</th>
<th>Solvent Shifts</th>
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<td>227.4 (d, CO, Jₚₜ= 35 Hz)</td>
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<td>192.1 (s, -C(O)-)</td>
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<td>4.07 (m, 2 H, Cp)</td>
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<td>2.02 (s, -SCH₃)</td>
<td>125.7 (OPh)</td>
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<td>122.4 (d, OPh)</td>
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<td>5.17 (t, 2 H, Cp)</td>
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<td>2.13 (s, -SCH₃)</td>
<td>129.0 (d, Ph, Jₚₑ=10 Hz)</td>
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a. CDCl₃ was used as the solvent and the chemical shifts are reported relative to the residual H of the solvent. b. Toluene was used as the solvent. c. C₆D₆ was used as the solvent and the chemical shifts are reported relative to the residual H of the solvent. d. THF-d₈ was used as the solvent and the chemical shifts are reported relative to the residual H of the solvent (the H with the larger chemical shift).
Table 5. $^1$H, $^{13}$C NMR and IR Data for the Derivatives with the Formulas
$(\eta^5$-C$_5$H$_4$C(O)CH$_2$OCH$_3$)Mn(CO)$_2$L, $(\eta^5$-C$_5$H$_4$C(O)CH$_2$CH$_2$SCH$_3$)Mn(CO)$_2$L,
$(\eta^5$-C$_5$H$_4$CH$_2$COOCH$_3$)Mn(CO)$_3$-$\eta$L$_n$ (where $n = 1$ or 2), and
$(\eta^5$-C$_5$H$_4$CH$_2$CH$_2$COOCH$_3$)Mn(CO)$_3$-$\eta$L$_n$ (where $n = 1$ or 2).

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<tr>
<th>Compound</th>
<th>$^1$H NMR$^a$ (δ)</th>
<th>$^{13}$C NMR$^a$ (δ)</th>
<th>IR$^b$ (cm$^{-1}$)</th>
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<td>1THT</td>
<td>5.08 (t, 2 H, Cp)</td>
<td>231.3 (-CO)</td>
<td>1946 (vs)$^c$</td>
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<td>4.56 (t, 2 H, Cp)</td>
<td>194.6 (-C(O)-)</td>
<td>1884 (vs)</td>
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<td>4.34 (s, 2 H, -CH$_2$-)</td>
<td>87.4 (Cp, J$_{CH}$ = 178 Hz)</td>
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<td>2.73 (br, 4 H, THT)</td>
<td>81.1 (Cp, J$_{CH}$ = 179 Hz)</td>
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<td>1.96 (br, 4 H, THT)</td>
<td>75.4 (-OCH$<em>3$, J$</em>{CH}$ = 146 Hz)</td>
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<td>59.4 (-CH$<em>2$-, J$</em>{CH}$ = 142 Hz)</td>
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<td>43.6 (THT, J$_{CH}$ = 146 Hz)</td>
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<td>30.0 (THT, J$_{CH}$ = 1660 Hz)</td>
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<td>3PPh$_3$</td>
<td>7.4 (b, Ph)</td>
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<td>1946(s)</td>
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<td>197.7 (-C(O)-)</td>
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<td>137.1 (d, Ph, J$_{pc}$=42 Hz)</td>
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<td>129.8 (d, Ph, J$_{pc}$=2 Hz)</td>
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<td>89.4 (Cp1)</td>
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<td>4(P(OEt)$_3$)$_2$</td>
<td>4.24 (m, 2 H, Cp)</td>
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<td>4.17 (m, 2 H, Cp)</td>
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<td>59.5 (CH$<em>2$(OEt), J$</em>{CH}$ = 127 Hz)</td>
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<td>34.4 (OCH$<em>3$, J$</em>{CH}$ = 130 Hz)</td>
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<td>16.4 (CH$<em>3$(OEt), J$</em>{CH}$ = 145 Hz)</td>
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<th>Compound</th>
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<th>Multiplicity</th>
<th>Assignments</th>
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<td>34.4 (OCH$<em>3$, J$</em>{CH}$ =130 Hz)</td>
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<td>24.0 (CpCH$<em>2$-, J$</em>{CH}$ = 130 Hz)</td>
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<td>16.2 (CH$<em>3$(OEt), J$</em>{CH}$ = 130 Hz)</td>
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</table>

a. CDCl$_3$ was used as the solvent, and the chemical shifts are reported relative to the residual H of the solvent. b. Toluene was used as the solvent. c. Cyclohexane was used as the solvent. d. Heptane was used as the solvent.
Figure 2. ORTEP view of 2chelate. Ellipsoids are drawn at 50% probability.
Conservation or Humboldt District? It Is Where It Has Always Been!

by Wayne Day
How the War Over Journalism Education Was Won

by Janice Wood

"War is over and I am trying to forget it. The South has a still greater conflict before her. We must do something to train her sons to fight her battles, not with the sword, but with the pen."

– General Robert E. Lee

With these auspicious words in 1869, the former Confederate leader waged yet another battle when he proposed the first ever university-level training program for journalists.1 As president of Virginia’s Washington College (now Washington and Lee University), Lee envisioned a program concerned more with printing skills than with writing and editorial duties.2 Although it never trained a student for professional work,3 the press took notice—and the battle lines were drawn.

From Lee’s original concept sprang controversy among professional journalists, most of whom saw no need to educate people for work they did not recognize as a profession.4 Legendary editor Horace Greeley (of “Go West, young man” fame) summed it up: “Of all horned cattle, I want least to see in my office a college graduate.”5

Philadelphia reporter Eugene Camp synthesized these opposing arguments into a report called “Journalists, Born or Made?” in 1888.6 Among the notables quoted in Camp’s paper was New York publisher Joseph Pulitzer, who reversed an earlier stand on the issue. He originally had said there was “no sense in the suggestion”7 of a journalism school, but he had come to believe college training could be “made beneficial.”8

Yet it was not until 1908 that America’s first separate academic unit for journalism—at the University of Missouri—opened its doors. By then, a group of distinguished Americans had laid the foundation for journalism education and set patterns that still influence the academic discipline today. Other schools across the country were offering a smattering of newspaper-related classes. In 1924, Journalism Bulletin magazine assessed the situation this way:

It seems a fad for universities to establish schools and departments of journalism. According to college catalogues, more than 200 schools are advertising courses in journalism. If more than half of these develop professional courses, there will be a period of oversupply and low standards in the profession.9

The editorialist’s warning against overexpansion restated the crumbling skepticism of editors. Yet other newsmen, with a growing entourage of academicians on their side, took up the cause of collegiate journalism education.
The Warriors

By 1903, Pulitzer had accepted a responsibility he saw to endow a school of journalism "because there was a need which nobody else appeared anxious to meet." Pulitzer's plans for a journalism school were compiled by George W. Hosmer into a pamphlet, "The Making of a Journalist," copies of which were submitted anonymously to President Nicholas Murray Butler of Columbia University and President Charles William Eliot of Harvard.

Both administrators responded with proposed adaptations to their schools, but Pulitzer deemed Butler's more agreeable. Disputes between Columbia and the benefactor delayed the $2 million endowment until after Pulitzer's death; the school was established in 1912.11

What motivated Pulitzer? By one account, a noteworthy period of Pulitzer's life was closing:

He had come through years of heated skirmishing with William Randolph Hearst's [New York] Journal [in "yellow journalism"], skirmishes which in many respects had been cutthroat competition and done little credit to either of the rivals. Pulitzer had grown to be distinctly tired of this rivalry and had developed a definite conscience about sensationalism in the news. He began to speak more often about the duties and responsibilities of the press, as a bearer of objective information and as a crusader and public servant. Again the idea of a school loomed large in his mind, a school which would give newspaperdom integrity and ethical quality. All his later writings on the subject of education for journalism emphasized this moral goal ahead of any merely academic or technical goal.12

As the public was becoming aware of Pulitzer's plans for Columbia and of journalism education in general, another veteran editor, Walter Williams, was campaigning in Columbia, Missouri, home of the University of Missouri. Williams believed "There are no two professions more closely allied in the work of bettering and uplifting mankind than those of teaching and journalism."13 So inspired, he boldly led the charge of the state press association to organize a journalism program, which first encountered opposition in the state legislature. This legislature later funded the proposal in 1908 and established the first school of journalism.14

Williams, who became its first dean, acknowledged the possibility of failure for himself and for the school. Yet he wrote, "There is fascination in the creation of a new school, on the broad lines existing nowhere else. I might be of service to the University, the state and journalism."15

Historians of journalism education have regarded the developments at Columbia and the University of Missouri as precedent-setting. One writer described the impact:

The very wide publicity given to support for professional education by so distinguished an American journalist as Joseph Pulitzer, and the actual establishment of schools, one in a state university and the other in one of the oldest of the privately endowed institutions, swiftly overcame most opposition to such training.16

Another program later cited as influential had been growing since 1904 at the University of Wisconsin. The efforts were directed by Willard Bleyer, member of a Milwaukee newspaper
family and long-time English instructor.\textsuperscript{17} Bolstered by student interest, Bleyer took his case for a separate journalism program to university president Charles R. Van Hise. Bleyer's proposal met with approval by Van Hise, who found it compatible with the "Wisconsin Idea" of meeting the needs of state residents.\textsuperscript{18} Bleyer's department of journalism was founded in 1912.\textsuperscript{19}

The Arsenal

Among the writers and commentators on the history of journalism, there is a discrepancy over the origins of curricular patterns found in the early schools and departments which set the tone for all programs to come.

Two divergent philosophies have been attributed to Pulitzer and Eliot, both outlined for the Columbia school.\textsuperscript{20} Pulitzer's plan emphasized the journalist's responsibility in gathering and disseminating news and featured a social science approach.\textsuperscript{21} His journalism school was to "mark the distinction between real journalists and men who do a kind of newspaper work that requires neither culture nor conviction, but only business training."\textsuperscript{22}

The approach of Eliot, who was known as America's foremost educator, was considered more practical and called for journalists to gain an understanding of all aspects of newspaper work, including editorial and business office procedures.\textsuperscript{23} The courses on his outline of studies which Eliot considered most important were Newspaper Administration and Newspaper Manufacture.\textsuperscript{24}

Vernon Nash disagreed that the Pulitzer and Eliot plans had much impact. He concluded, "Sharp dichotomy by groups of schools in what might be called the philosophy of journalism education is not discernible. Degrees and shadings are found, but not typical groupings."\textsuperscript{25}

In the 1970s, the Association for Education in Journalism launched an important project to record the history of journalism education. Taped interviews featured key second and third-generation professors who also regarded two distinct curricular patterns. However, they credited not Pulitzer and Eliot with the formulation of the two approaches, but rather Walter Williams for the practical school and Willard Bleyer for the theoretical.\textsuperscript{26}

The outstanding characteristic of the Missouri program was that:

All of the practical activities of the school center around the University Missourian, a four-page daily evening newspaper published by the students of the School under the supervision of the faculty. Students in reporting, feature writing and advertising classes formed the paper's staff, which dealt with city news, not just campus events. The emphasis on practical experience earned for the school's curriculum the nickname, "The Missouri Plan."\textsuperscript{27}

University of Wisconsin students supplemented their classes with work for the Daily Cardinal newspaper. However, the department "did not...emulate Missouri in establishing a general daily newspaper. The emphasis on general education and particularly on writing and the social sciences was, however, of greater usefulness in developing journalists than preoccupation with artisan training."\textsuperscript{28} Bleyer's work has been cited for the advancement of graduate study and research in journalism.

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Bleyer acknowledged in 1934 the influence of outside sources. "This seems to have been the first attempt to carry out Pulitzer's and President Eliot's proposals for combining instruction in social sciences with that in journalism for the purpose of giving students' broad background and some technical training in journalism."29

Years later, the American Association of Schools and Departments of Journalism memorialized the pioneering work and contrasting approaches of Williams and Bleyer in the presentation of awards named for them. The Walter Williams Memorial Award honored "a faculty member in a professional school of journalism who makes the greatest contribution to journalism through education and professional leadership." Conversely, the Willard G. Bleyer Memorial Award paid tribute to "a faculty member in a professional school of journalism who makes the most notable contribution to journalism through scholarly or scientific study of the press or a problem of the press."30

Analysis

Robert E. Lee fired the first shots in the battle for journalism education. Joseph Pulitzer outflanked the enemy, disguised as nay-saying newspaper editors. Walter Williams and Willard Bleyer successfully rallied the troops in their local crusades.

Who won the war? Possible answers include the American public, the press itself, and the legions of future inkslingers who studied under these veteran soldiers.

But what has been happening on the academic front since then?

Education for newspaper journalism readily opened the collegiate door for the communications-related disciplines that followed in the years to come. As the century progressed, fledgling journalism schools and departments expanded to include programs for broadcasting, public relations, and advertising. As a result, it is uncommon today to see journalism as a separate unit in a college or university. Normally, it exists alongside similar subjects within a department or school of "mass communication," "media studies," or "communication arts."

But the evolution did not stop there. Advances in technology continue to push the boundaries of training for careers in communication. For instance, many journalists practicing today have witnessed the obsolescence of the basic professional techniques they learned in college, an evolution made possible by computers.

The newest challenges include desktop publishing, cable, corporate communication, media management, major shifts in audience readership/listening/viewing patterns, and, of course, the ever-changing flow of current events.

What about the two philosophies?

Certainly they still exist, and both are needed for responsible journalism. A Missouri Plan type of program would teach reporters to follow up leads aggressively for news stories through reliable sources in order to get to the truth. A recent example would be Newsweek reporters who doggedly pursued a story on Navy Adm. Jeremy (Mike) Boorda over a seeming contradiction regarding the decorations he wore. Yet the University of Wisconsin heritage would show in the subsequent thorough evaluation of the media's conduct and ethics in light of Boorda's suicide.
As stated earlier, many college programs have preferred one approach over the other, but a wide range of variations exists between the theoretical and practical styles of education. Each college and university has adapted these equally important purposes to fit the school’s overall mission statement.

The war over journalism education is no longer a significant factor. Instead, new chapters of the evolving story are being written on a regular basis. The pioneers in the field probably would be content for their work to be relegated to footnotes, as long as the main action and characters carry on the standards they fought so hard to establish.
Notes


12Ibid, p. 22.


21Sutton Education for Journalism, p. 13.


26Association for Education in Journalism files, Box 50, in the Mass Communications Center, State Historical Society of Wisconsin, Madison.

27Dwight Bentel, interview by Richard Whitaker, Association for Education in Journalism files, Box 50, in the Mass Communications Center, State Historical Society of Wisconsin, Madison.


30Lawrence Murphy, “Trial Wording of Three Suggested Recommendations to the American Association of Schools and Departments of Journalism, from the National Council on Education for Journalism” Files of Lawrence Murphy in the Association for Education in Journalism collection, Mass Communications Center, State Historical Society of Wisconsin, Madison.
Authors such as Blue and Burkett have sold thousands of books advocating their "debt-free living." But much of the advice in these books is grounded in fear and extreme interpretations of current events. The Coming Economic Earthquake (Burkett, 1994b), for example, strikes a note of prophetic doom based on the size of the national debt. The author goes beyond asking individuals to minimize potential risks by calling for complete elimination of all long-term debt, even if one's pension plan must be robbed to do so.

In addition, many authors cite scripture such as Romans 13:8 to indicate the need for debt-free living. At the other extreme, some have interpreted scriptural stories such as "The Parable of the Talents" as proof of 100% debt at any level of risk.

But truth is not found at the extremes of the pendulum, but in the balance. Thoughtful interpretation of Biblical passages will reveal support for a debt/equity mixture, with the level of acceptable debt varying with the portfolio of assets of each individual. God's wisdom reveals principles that can help each individual determine, maintain, and control an appropriate amount of debt. Just as the corporation must maintain an optimal capital structure to maximize shareholder wealth, the good steward must apply Biblical principles to arrive at an ultimate balance of debt and equity.

**Assets ≠ Equity: Arguments Against Debt-Free Living**

"*Let no debt remain outstanding...*" (Romans 13:8, New International Version)

At first glance this verse may appear to be a financial command from God. In fact, it is often used as a justification for no debt. However, a study of the text reveals it has nothing at all to do with finance. Instead, the subject of Romans 13 is justice. The first seven verses deal with the duty of submission to the state; the eighth relates to justice in private relations.

Godet (1984) points out, "love is mentioned here as the solid support of justice." A man does not offend, or kill, or rob (owe) those he loves. There is the application of justice that dismisses profit maximization at any cost. However, this is not a command supporting the no-debt equation.

"*Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.*" (Matthew 25:27, New International Version)

The Parable of the Talents speaks to the idea of investing or lending. Talents, translated as a monetary term not related directly to ability, comes from the Greek word *talanton*. The word "originally referred to a balance, a talent in weight, and a sum of money in gold or silver equivalent to a talent" (Vine, 1966). The idea of something weighed provided the meaning for the English word as a gift or ability.

The use of these terms in the parable can leave no doubt that the Lord expects his servants to apply their ability to what their Master has "loaned" them. If the application is suited to physical ability (talent), it is even more appropriately applied to the use of resources (money). Clearly, there seems to be no indication that debt is bad, although as will be pointed out in the next section, overuse can be dangerous.
**Assets ≠ Liabilities: Arguments Against the Overuse of Debt**

"The rich rule over the poor, and the borrower is servant to the lender." (Proverbs 22:7, New International Version)

This passage stands as a warning against the overuse of debt. Debt implies a commitment to pay back what is owed, a commitment not to be taken lightly.

The economic landscape of the U.S. is littered with many people who spend beyond their means to buy items of luxury. The Bible clearly warns mankind about such ill-fated desires, cautioning readers about the discontent and folly of trusting in riches (i.e., I Timothy 6:6-10 and James 5:1-6). It is improper hermeneutics to lift these warnings from their scriptural context and seek to prove a no-debt equation. However, it is just as erroneous to apply similar types of Biblical principles to a 100% debt equation. The Bible clearly warns that liabilities have inherent risk. Therefore, a good steward must recognize the servitude which debt implies and exercise caution and wisdom in the process.

**LENDING AND PROFITS**

**Lending in the Bible**

"You may charge a foreigner interest." (Deuteronomy 23:20, New International Version)

The Biblical balance sheet would not be complete without a view from the lender’s point of view. Here again, tilted viewpoints paint all lending as evil or at best ill-advised. Abuses by God’s people and the associated warnings are often used as proof texts.

The Hebrew law concerning the exacting of interest on loans was based upon the principle of justice. These laws were very humane. Hebrews were to lend to their brethren without interest. However, strangers were charged usury (Exodus 22:25-26 & Deuteronomy 23: 19-20).

Usury from the Biblical perspective must be fair and just. Taking advantage of someone by charging excess interest violates the principles of love and justice. It is not the lending of money (credit/creditors) that the Bible warns against, but the inherent dangers associated with being a lender.

Moneylenders were numerous among the Jews. The Lord’s overturning of the tables of the moneychangers in Matthew 21:12 is not a condemnation of loans and interest. He charged them for where and how this was done.

**Biblical Teachings about Profits**

"She considers a field and buys it; out of her earnings she plants a vineyard." (Proverbs 31:16, New International Version)
"Two are better than one, because they have a good return for their work."
(Ecclesiastes 4:9, New International Version)

In addition to addressing the balance sheet, the Bible also speaks to an income statement item, profit. In the term profit we include the concept found in the Greek word tokos- "interest springing out of the principal." Interest earned is the result of money or goods (resources) put to work.

Examples of profit-making abound. For example, II Kings 4:1-7 tells of a widow woman speaking to Elisha, "But now the creditor is coming to take my two boys as his slaves." Elisha, God's prophet, tells her to "Go around and ask all your neighbors for empty jars." The vessels are miraculously filled with oil. The man of God tells her "Go, sell the oil and pay your debts."

There is nothing inherently wrong with profit. It is simply the by-product of selling what someone else needs (goods or money) and reaping a reward as a result (Burkett, 1994a). Excessive gains motivated by greed and resulting in injustices are condemned by God's Word. However, good stewardship demands a Biblical balance sheet with a view toward optimizing capital structures and resources to earn a profit.

THE GOOD STEWARD'S BALANCED SHEET

"Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, saying, 'This fellow began to build and was not able to finish.'" (Luke 14:28-30, New International Version)

"But remember the Lord your God, for it is he who gives you the ability to produce wealth." (Deuteronomy 8:18, New International Version)

"Counting the cost" is the principle by which financial debt considerations should be measured. Building a tower, a company, or a personal portfolio requires "sitting down first and counting the cost." God is not glorified in another way. As a Christian, one must exercise prudence when weighing a financial liability. The transaction should be "sufficient to finish" and when examined bring glory to God.

The planning process will lead to a level of debt that maximizes gains, reduces risk and provides a positive return on investment. It promotes the greater good as God is glorified and man is benefitted. The Biblical balance sheet will reflect not only reasonable credit but also sacrifice. Biblical principles support the planning and budgetary processes. Counting the cost may require short-term sacrifices to attain long-term goals.

Counting the cost is a requirement of all good stewards. Many of the financial principles set forth in God's Word are warnings to those who forget they are stewards. The Greek word for steward is "oikonomos" and literally means "the manager of a household or estate" (Vine, 1966). The manager may reap personal blessings as a result of his/her service, but should never claim ownership.
God will never give away His right and title as absolute owner of all things. He has permitted men to manage His possessions, but never has He surrendered to them His proprietorship.

A steward is one who has been entrusted with the care of another's property. The steward manages the affairs and possessions of another without laying claim to ownership. This is clearly seen in the "Parable of the Talents." Each servant at the time of reckoning said to the master, "Thy pound." The master fully expected this, plus a return on the investment.

The Christian who recognizes God's absolute ownership of all things and who considers himself a steward (manager) gladly accepts and practices all that the Bible teaches about the responsibility of one's material blessings. Good stewards should level the balance sheet with the appropriate amount of debt, not for personal gain, but to hear, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!"(Matthew 25:23, New International Version).

(Additional material for this article was contributed by Dave Morrison.)
REFERENCES


Casey Contemplation

by Wayne Day
Clear Night

by Walton Padelford

I saw the stars last night up on the ridge,
and I was amazed—walking and seeing the curve of the sky.

Perceiving a small red glow on the horizon unnerved me
until a lanky friend arrived smoking a pipe.

The stars shooting were small and thin
like tiny cracks in a big black bowl.

The blue planet scrolled upward from the eastern edge,
marking time.

As my breath smoked in the cold, I began to see the clouds—
not rain, mind you, but clouds of stars.

It's been a long time since I've heard their line.

An hour in the sky can clear the brain,
so that trudging back on the gravel path becomes a joy,
and crunching rocks become not noise but talking,
and in the chant of the nightingale, I hear the lyrics.
JUFF Contributors

Steven L. Baker is Associate Librarian at Union, with primary duties in reference and archive areas. His article on Bemis, Tennessee, appeared in last fall’s edition of JUFF.

Wayne Day contributed photographs to the 1994 JUFF, with the five pictures here marking a continuation of local scenes which might be labeled “Changing Conditions.” He is Associate Professor of Youth Ministries and Religious Education within Union’s Department of Christian Studies.

David S. Dockery, incoming President of Union University, will be formally inaugurated in ceremonies on October 16-17, 1996.

John Harris is another repeat contributor to JUFF, having penned an essay on literary canonization for the 1994 issue. Associate Professor of English with a doctorate in comparative literature, he is currently seeking publishing venues for his fiction.

Randy F. Johnston is Associate Professor of Chemistry, coming to Union in 1994. His bachelor’s degree is from the University of Missouri, St. Louis, while his doctorate is from Texas Tech University.

Kina Mallard came to Union in 1991 as chair of the Communication Arts Department, where she holds the rank of Associate Professor. Union’s 1994 Faculty of the Year, she served the Forum as its Vice President in 1995-96.

Walton Padelford, Professor of Economics and Director of Union’s Center for Economic Education, might well be deemed “contributor emeritus” to JUFF by now. His work for this journal includes the poem “First Lesson in Bolivia” (1992); the article “The Three Cornered Hat in Concepcion” (1988); the poem “On Light” (1986); and the essay “Waiting for El Hombre Nuevo” (1984).

Bevalee Pray follows her 1995 article on Biblical managers with the current essay on stewardship. She is Assistant Professor of Finance and Management and co-sponsor of Union’s award-winning SIFE chapter.

Roger Stanley, Assistant Professor of English, is JUFF editor for the second year. His own articles on the portrayal of Christ on celluloid (1991) and the fiction of Elizabeth Spencer (1993), as well as a 1994 poem, have been featured in JUFF.

Janice Wood came to Union in the fall of 1995 as Instructor of Communication Arts. Sponsor of The Cardinal and Cream campus newspaper, her current JUFF article is an extension of her master’s thesis (University of South Carolina); she is currently taking classes toward her doctorate at the University of Memphis.