THE COLLEGE

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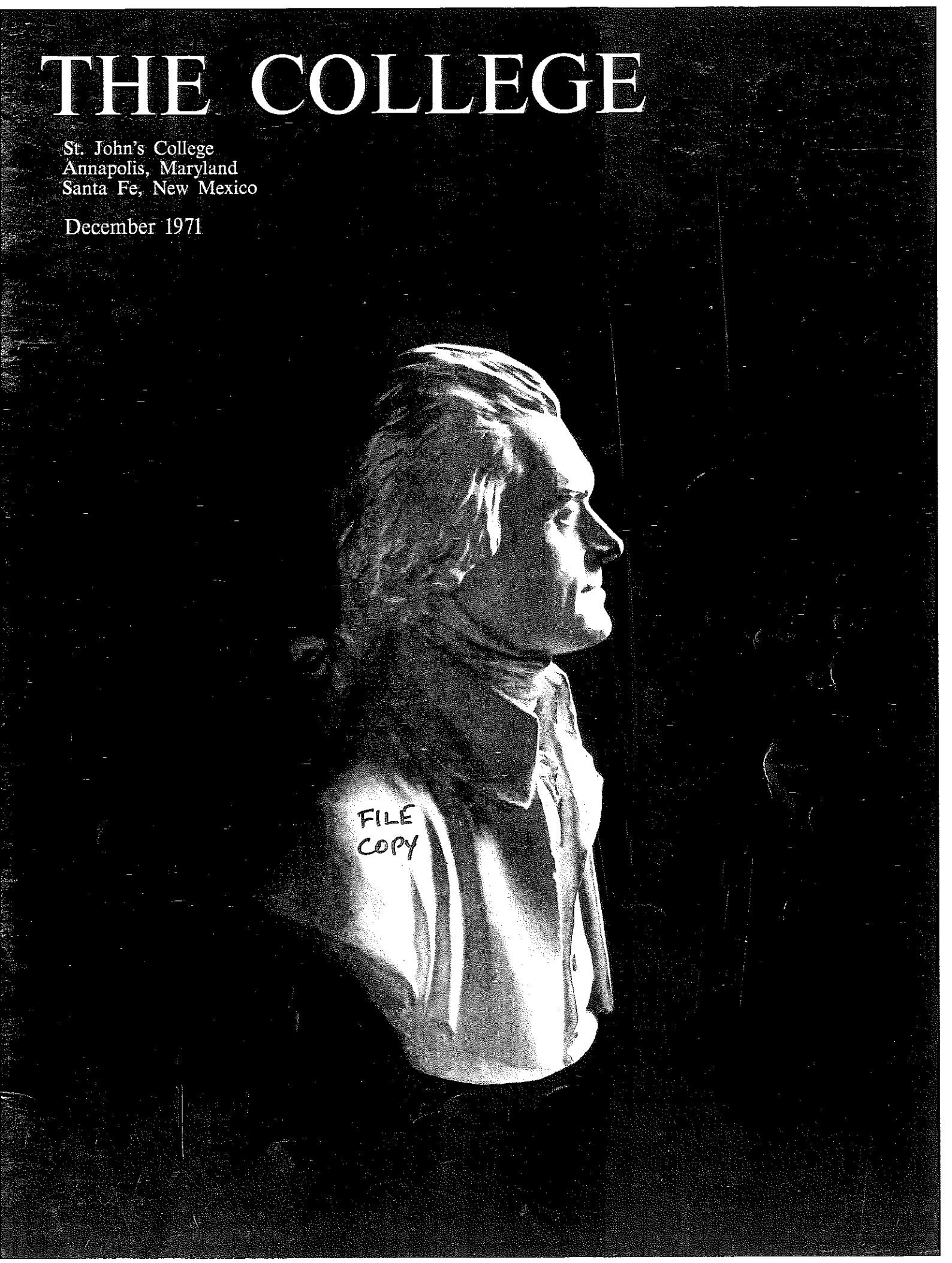

The College

Cover: Thomas Jefferson, from a bust by Jean Antoine Houdon. *Inside Front Cover:* McDowell Hall, Annapolis, sketch by Daniel Sullivan, Class of 1971.

The College is a publication for friends of St. John's College and for those who might become friends of the College, if they came to know it. Our aim is to indicate, within the limitations of the magazine form, why, in our opinion, St. John's comes closer than any other college in the nation to being what a college should be.

If ever well-placed beacon lights were needed by American education it is now. By publishing articles about the work of the College, articles reflecting the distinctive life of the mind that is the College, we hope to add a watt or two to the beacon light that is St. John's.

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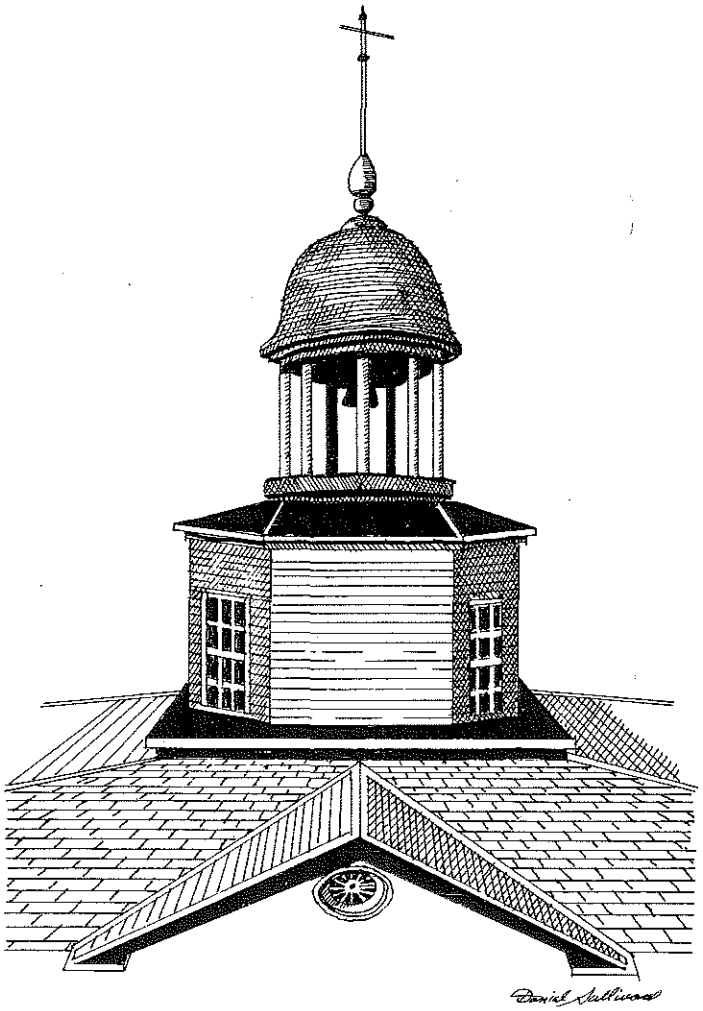

In the December Issue:

Discussion As A Means Of Teaching And Learning*

By JACOB KLEIN

WHAT follows is a description of a St. John's Seminar.

A book or a part of it is to be discussed; about twenty students (usually fewer and seldom more) sit around a table, and two tutors have to act as moderators of the discussion. The students are supposed to have read the book or the assigned part of it before coming to the seminar. Some have done that well and thoroughly, some not well and superficially; it may even happen that a student has not read the book at all. One of the tutors begins the discussion by raising a question, directly related to what is said in the book. Sometimes a silence ensues before a student chooses to answer the question; sometimes the answer follows the question immediately. This answer may provoke a comment or a refutation or a new question coming from students or tutors. Thus an exchange of opinions develops, which can be animated, even heated, or calm and slow. Quite a few students participate in this exchange, while some remain silent.

What happens while this exchange goes on? Many things. What the book is about may be clarified to some extent. How its content is connected with the content of other books may be discovered, weighed or subtly suggested. But more important things do occur. A student might find his most cherished thought elucidated or his most burdensome question answered in the book, and this gives him the opportunity to bring about a discussion of this favorite theme of his, which turns the seminar away from the book altogether. And yet, what is then being discussed may be something more fundamental for the understanding of one's world and one's life. Or, on the contrary, a student may see for the first time that something he had always accepted is actually highly doubtful. A sentence, even a single word, uttered by one of the participants in the discussion, may open to him a new vista, may challenge his deepest convictions, may aggravate the awareness of his ignorance.

It is thus that *learning* takes place, *not* in the sense that the students are being "informed" about opinions and doctrines uttered in the books, about events and facts mentioned in them, about plots and stories presented and narrated. What is achieved is rather an expansion of the intellectual horizon, a fostering of understanding, a demolition of false assumptions. This may not happen at all in any one seminar or even in a series of seminars; but it is likely to happen after a while, which means that only a steady continuation of the seminars through a lengthy period of time makes the seminar exercises fruitful and beneficial.

Two fundamental rules determine the discussion. As the College catalogue puts it: "every opinion must be heard and explored, however sharp the clash of opinions

* Paper prepared for the 275th Anniversary Colloquium at St. John's College in Annapolis, Friday, October 15, 1971.

may be," and "every opinion must be supported by argument—an unsupported opinion does not count." But it is not possible to avoid empty or even frivolous talk altogether. Serious arguments may degenerate into repetitious and shallow assertions. It is the task of the moderators, the seminar leaders, to turn the discussion back to its meaningful origin. They are not always able to do that because even wasteful and extravagent claims might contain points that fascinate the students' imagination and stimulate their urge to refute and to explore. Even then learning may take place.

Very rarely is a question fully answered and the answer approved by all present. The main purpose of the seminar is not to find final solutions of perennial problems, but to become aware of a range of possible answers. Nor is it the purpose of the seminar to interpret the content of a book once and for all. Be it Homer or Virgil or Dante or Shakespeare, be it Plato or Aristotle or Descartes or Kant, be it Thucydides or Augustine or Hegel, be it any other author, none of the students and tutors is expected to "master" any one of their works, but everyone is expected to discover the diversity of possible interpretations that these works give rise to and the depth of the task that understanding them presents.

Some troublesome aspects of the seminar have to be mentioned. There is too much to read, and the riches of the books are overwhelming. The habits of the students, as far as reading, listening, and arguing are concerned, vary to a very great extent. This can make the discussion uneasy or turbulent or even explosive. It is, at any rate, always unpredictable, as indeed it should be. But there is always the possibility that some spoken word—or some word withheld—may provoke a student with an insight of a penetrating nature, not necessarily related to the book or topic under discussion. The occurrence of learning itself is indeed unpredictable.

One indispensable—although not always sufficient—condition must prevail for learning to occur. It is the *effort* on the part of students, a *continuous* effort, to *find* answers to the questions raised. The answer to the question what learning itself is, is not a "theory of knowledge," a so-called "epistemology," but the very *effort* to learn. That is why in Plato's *Meno* Socrates keeps exhorting Meno and the young slave to "make an attempt" to answer. And that is why, in Plato's *Republic* (376B), Glaucon has to agree with Socrates that the "love of learning" (*τὸ φιλομαθές*) and the "love of wisdom (*τὸ φιλόσοφον*) are the same. This "love of learning," which leads to the *effort* to learn, may *not* result in actual learning—it may indeed be insufficient, just as the "love of wisdom" may not result in obtaining wisdom and knowledge. The pursuit of understanding and of knowledge in the seminar is clouded by this uncertainty and unpredictability. But at some point of the discussion some understanding may be gained by some student or students, and this understanding may then evolve further and further. Let us also bear in mind that this point may never be reached.

In what then does teaching consist in a St. John's seminar? Certainly not in the "pouring" of knowledge into the learner's soul, just as learning does not consist in listening and repeating what one has heard. It is hard for any tutor to resist the temptation to present his own opinions about the content of a book or about the hidden meaning of a phrase. Sometimes such a presentation may even be fruitful because it can provoke counter-argument and far-reaching discussion. Above all, however, the seminar leaders have to solicit the opinions of the students, to try to keep the discussion within the limits of the subject argued about, which is not at all easy, and to let the students participate as much as possible in the debate. Not seldom some students remain altogether silent, and it may become important to the tutors to understand the nature of this silence by talking to these students outside of the seminar. Conversations between tutor and student outside of the seminar are, of course, generally most desirable and helpful.

As to the "silent" students, their silence can ultimately be attributed to two very different causes. One is a lack of interest which implies the absence of that effort to learn, on which so much depends. If this attitude of the student persists and cannot be broken, it is not likely that the student will continue to be a student. The other cause is a deep and complex involvement in what is read and said, so deep and complex, in fact, that the student cannot afford to take a stand and to open his mouth, because he would have to say too many things at once. This student listens attentively, and his inside effort to clear his thoughts, by separating what does not belong together and by combining what does, may lead him to learn a great deal. Here again it is not possible to predict whether this learning will occur. But when it does, it is bountiful and precious.

Jacob Klein has been a Tutor at St. John's College since 1938. He was Dean of the College from 1949 to 1958. Born in Russia, Dean Klein studied philosophy, mathematics, and physics in Berlin and Marburg, Germany, where he received his Ph.D. degree. Before leaving Germany in 1937 he completed *Greek Mathematical Thought and the Origin of Algebra* (translated from the German by Eva Brann, Massachusetts Institute of Technology Press, 1968). His *Commentary on Plato's Meno* was published by the University of North Carolina Press in 1965; his "Introduction to Aristotle" may be found in *Ancients and Moderns* (Basic Books, 1964). He has lectured on "Ptolemy and Copernicus," "Leibniz," "The Nature of Nature," "On Precision," and others.

How Praise A World That May Not Last*

By MARK VAN DOREN

Governor King, President Weigle, members and friends of this College, I consider it a great honor to have been asked to speak on the occasion of the 275th anniversary of the College. Two-hundred-and-seventy-five years is a long time to survive. St. John's College more than survives, it flourishes. That I think is all that needs to be said about the College as of this moment; it flourishes and the evidence is everywhere.

When I was asked by Dean Darkey to come today and address you, I wrote him as an old friend as well as a dean whom I respected and asked him if he had any suggestions about what I should talk about. Being a true dean, he answered my question seriously. He didn't say, "oh, anything you like." He said, "I've often heard you talk about the act and the art of praise. I think I agree with you," he said, "that praise is the noblest act of man, and if you have anything that you want to praise, or any person you want to praise, this might be a time to do it." I said yes, of course, I would come and talk about praise. And I would even do some praising. I would praise everything and everybody. I would have the nerve to praise the world.

For the world we live in must be praised; or its maker must, for it is he that we praise when we are serious. The greatest of all songs are the Psalms, which are songs of praise.

> The heavens declare the glory of God; and the firmament sheweth his handywork.

They are songs in praise of things—of stars, mountains, trees—but only as these things testify to the power and beauty of their creator's mind, than which there is nothing more lovable or fearful in the universe we think we know. It is the presence among us of this mind that causes us to tremble, now in terror, now with joy. The Psalmist cried over and over: Praise ye the Lord, and never tired of doing so, as witness the song he numbered 148, which still was not the last one that he sang:

> Praise ye the Lord. Praise the Lord from the heavens: praise him in the heights.
> Praise ye him, all his angels; praise ye him, all his hosts.
> Praise ye him, sun and moon; praise him, all ye stars of light.
> Praise him, ye heavens of heavens, and ye waters that be above the heavens.
> Let them praise the name of the Lord; for he commanded, and they were created.
> He hath also stablished them for ever and ever; he hath made a decree which shall not pass.
> Praise the Lord from the earth, ye dragons, and all deeps;
> Fire, and hail; snow, and vapour; stormy wind fulfilling his word;
> Mountains, and all hills; fruitful trees, and all cedars;
> Beasts, and all cattle; creeping things, and flying fowl;
> Kings of the earth, and all people; princes and all judges of the earth;
> Both young men, and maidens; old men, and children;

* Speech given at "A Summer Celebration" at St. John's College, Santa Fe, New Mexico, on Sunday, August 8, 1971.

> Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.
> Praise ye the Lord.

The things he made, the Psalmist sings, he made for ever and ever. The world he fashioned was, is, and will be a world without end. Unthinkable that it should cease. Not only the power and beauty of the Lord, but his lastingness—perhaps that was his most stunning attribute, since it assured us that the world we walk on is lasting too. We shall not last, for we are grass, we wither and blow away; but the world itself—how can that ever be a thing, a place, that is not?

For centuries, for millenniums, we did not ask this question; or if we did, we thought we knew the answer. We kept on praising as best we could the universe and him who made it. Our poetry when it was serious had no other subject, though often enough the subject was not named as I am naming it now. It had its variations, its disguises; truth at times delights in indirection and even dares at special moments to be difficult. Yet there was never a time when we knew how to imagine the world's coming to an end—literally that, with no trace of it left anywhere. Whereas we now are haunted by this thought; as I was, for example, a few years ago when I wrote a poem called *So Fair a World It Was:*

> So fair a world it was,
> So far away in the dark, the dark,
> Yet lighted, oh, so well, so well:
> Water and land,
> So clear, so sweet;
> So fair, it should have been forever.
>
> And would have been, and would have been,
> If—what?
> Be still. But what?
> Keep quiet, child. So fair it was,
> The memory is like a death
> That dies again; that dies again.

The dialogue may be understood as taking place between two intelligences so far removed from Earth that the rumor of its extinction comes faintly yet clearly, as echoes travel; but those intelligences are near enough to have witnessed the beauty that is gone. The suggestion is of physical catastrophe; nothing less than the total disappearance of a planet. The fear does not always take this form. It is more likely to be the fear that life and thought will cease, so that no mind will exist to know the world that still is there—an equivalent catastrophe, perhaps, but at least a different one, though in fact it might be the more ghastly of the two.

The strange thing is that at the same time with this poem, or very near the same time, I was writing a psalm of my own which contained no hint of catastrophe.

> Praise Orion and the Great Bear,
> Praise icy Sirius so burning blue,
> Praise the slow dawn, but then the razor rim
> Of sun that in another hour
> Cannot be looked at lest it blind you; praise
> Mountain tops, praise valleys, praise the silver
> Streams that circle towns; praise people's houses;
> Praise sitting cats that wait for doors to open;
> Praise running dogs; praise women, men;
> Praise little boys who think their fathers perfect;
> Praise fathers who believe their Father perfect;
> Praise him because he is, because he has
> His being where no eye, no ear can follow,
> No mind say whence or whither,
> Yet he is, and nothing else is
> Save as witness to his wonder,
> Save as hungering to praise him—
> Let all things, then, great or little,
> Praise him, praise him
> Without end.

How explain this inconsistency in me, except by saying that it is in others too: in all of us, no matter who we are or what we think we know? Or am I correct in saying all of us? Quite possibly the young are altogether single-minded here: the young, whose generation is the first one born into a world that wonders whether it will endure. Earlier generations had no such problem. Their members knew that the world was here to stay—nothing more simple, nothing more certain. Regardless of what they felt or did, the earth and the heavens above it would survive them. To the extent that no one can wholly believe this any more, those of us who can remember having believed it once are likely to find our minds curiously mixed: at one moment yes, at another no. But with the young this may not be true; and so their minds are single; they do not look ahead because there is nothing to see, and they do not look behind because only ruins—ghosts of worlds—are there; they look at the present moment, and have their own secret way of penetrating its mysteries, which seem to be for them alone.

If, however, we are mixed of mind we oscillate between belief and despair: more often than not, I suspect, believing as we did before that the foundations of being are somehow firm. And better yet, bound to remain so. For there is something in the mind that cannot be satisfied with less than the prospect of infinite duration, whether it be of life, or the earth, or the stars, or simply everything. Let me confess at any rate that this is true for me. I hear that the earth is six billion years old, and that is not enough for me. I hear that it has a few billion years ahead of it, and I shudder at the thought that they are not innumerable. There was a queer comfort for me in a chance remark I once heard Harlow Shapley make—a parenthetical remark, for he was really interested in something else—concerning the age of the earth. He said it was roughly as old as the great stars

in Orion, compared to which I had always assumed that our planet was a newcomer in the universe. Childishly I was proud and pleased, though I did not risk my happiness by asking him how long he thought either we or Orion would last: I was afraid he knew, and could name the term.

The terror of being lost in the ocean of time is something like another terror to which many of us have grown accustomed. The size of the universe has become so unimaginable, what with the discovery of galaxies too distant and too numerous even to count, that space can be a terror too, particularly if we hold on to the notion that what is there was once created, and still is kept in view by an intelligence whose location it is no longer possible to have sensible ideas about. Yet how to abandon all thought of that intelligence, even though we cannot even frame the questions of who, and what, and where? So I said once in a poem I called *The God of Galaxies.*

The god of galaxies has more to govern
Than the first men imagined, when one mountain
Trumpeted his anger, and one rainbow,
Red in the east, restored them to his love.
One earth it was, with big and lesser torches,
And stars by night for candles. And he spoke
To single persons, sitting in their tents.

Now streams of worlds, now powdery great whirlwinds
Of universes far enough away
To seem but fog-wisps in a bank of night
So measureless the mind can sicken, trying—
Now seas of darkness, shoreless, on and on
Encircled by themselves, yet washing farther
Than the last triple sun, revolving, shows.

The god of galaxies—how shall we praise him?
For so we must, or wither. Yet that word
Of words? And where to send it, on which night
Of winter stars, of summer, or by autumn
In the first evening of the Pleiades?
The god of galaxies, of burning gases,
May have forgotten Leo and the Bull.

But God remembers, and is everywhere.
He even is the void, where nothing shines.
He is the absence of his own reflection
In the deep gulf; he is the dusky cinder
Of pure fire in its prime; he is the place
Prepared for hugest planets; black idea,
Brooding between fierce poles he keeps apart.

Those altitudes and oceans, though, with islands
Drifting, blown immense as by a wind,
And yet no wind; and not one blazing coast
Where thought could live, could listen—oh, what
word
Of words? Let us consider it in terror,
And say it without voice. Praise universes
Numberless. Praise all of them. Praise Him.

The two terrors differ in one important respect: if there is too much space, there is too little time, and the second terror is probably worse than the first. But both are at times intolerable to any mind (always excepting the young), and both of them therefore breed inconsistencies in us. In spite of what we think we know we go on assuming an intelligible cosmos, just as we go on assuming that there is all the time in the world—an ancient phrase that comes in patly here. In other words, we go on writing psalms, and in some of them we betray our faith that the world will last indefinitely long: will forever and ever be there for minds to measure and for souls to love. At least there are moments when we do this, in between moments when we listen to the prophets and accept their words of doom. For the time being—another ancient phrase—this is our predicament. And, it may be, this is our distinction.

How then shall we praise a world that may not last? What would be praiseworthy about it if it were unable to endure? But say it may last. What then? Shall we have been silent on the entire subject? With half our minds could we not have speculated upon the possibility that the world is durable after all, and infinitely so? My final poem, written incidentally for this occasion, commences there.

How praise a world that will not be
Forever? Stillness then. Time
Sleeping, never to wake. No prince's
Kiss. No prince. Praise? Even
The echo of it dies, even
Memory, in the last brain
That loved it, withers away, and mind
Not even dozes, being done
With work that mattered not at all.
How then praise nothing?
Yet that day
Has never dawned. Here is the world
So beautiful, being old, so
Mindful of its maker—what
Of him when that day comes—you say
It must—what then of him, and of this
Place so crowded with his creatures—
With us all—oh, praise the time
That's left, praise here and now, praise
Him that by his own sweet will
May suddenly remake the world
Forever, ever, ever, ever.

Mark Van Doren, poet, author, and teacher, is a graduate of The University of Illinois and Columbia University. During the 1920's he was the literary editor of *The Nation*. He was a lecturer at St. John's College from 1937 to 1957 and a member of the Board of Visitors and Governors from 1943 to 1953. In 1939 he was awarded the Pulitzer Prize for his *Collected Poems*. He is the author of (among other books) *Liberal Education*. In May, 1959, he was named an Honorary Fellow of St. John's College.

On The Study Of Politics In A Liberal Education*

By MARTIN DIAMOND

We begin by agreeing with what St. John's College and Mr. Klein and Mr. Strauss have taught us, that liberal education consists in "studying with the proper care the great books which the greatest minds have left behind."[1] We know also that the angle of approach to those great books must vary according to the nature of what is being studied. My concern here is primarily with the angle of approach appropriate to the liberal study of politics.

Let us begin from a solid foundation: Who pays? Who foots the bill for education? There are no free schools. Someone always has to supply the books, real estate, food, shelter, wages—the necessary equipment. And, even more, someone always has to supply the young who are to be educated—the necessary matter. Neither the necessary equipment nor the necessary matter belong as of right to the educators; on the contrary, the physical academy and the young always belong as of right to someone else. Someone else always pays and provides, be it philanthropist, church, parent, or the ruling element in the polity. Now what will the provider-payer ordinarily demand, and what is he entitled to? Ordinarily he is quite likely to demand too much; liberal education, whose claims are of course ultimately unlimited, is always in danger of being made to conform to the interests and prejudices of those who pay. But it is not enough to gratify ourselves in smiting with easy academic rhetoric the philistine foe. The other question remains: What is the payer entitled to? Surely he is entitled to some form of fidelity to the regime or, at the very least, "a decent respect to" its fundamental opinions. These are the minimum terms the payer is entitled to demand as a condition for supplying the educators with his children and his substance. Some balance, then, must be struck between the unlimited claims of liberal education and the demands of the regime, or at least some mode must be found of accommodating those demands. Both justice and expediency demand this; there is no earthly reason why the payer should pay unless the balance is struck, and there is in fact no way educators can get hold of the children and the substance without the consent of the payer. It is therefore prudent for liberal education to take the initiative in striking a sound balance, a balance that makes possible a true liberal education while also accommodating those who pay.

To take this prudential initiative means *to give to the regime and its opinions a central and respected place in the liberal study of politics.*[2] The political situa-

* Paper prepared for the 275th Anniversary Colloquium at St. John's College in Annapolis, Thursday, October 14, 1971. The author wishes to thank the Henry Salvatori Center for the Study of Individual Freedom of Claremont Men's College for support.

[1] "What is Liberal Education?" in Leo Strauss, *Liberalism: Ancient and Modern* (New York: Basic Books, 1968), p. 3. See also "On Liberal Education," by Jacob Klein, in *Proceedings of the Colloquium on The Liberal Arts Curriculum* (published by St. Mary's College, California, 1965), p. 4.

[2] This presupposes, of course, a decent regime. If the regime is indecent, then open formal liberal education is impossible; teachers and students will be able to proceed only covertly if at all. After all, like the good man, the good professor cannot be a good citizen of an indecent regime. But none of this has anything to do with our situation here and now. We live in a country that defers to higher education, clumsily perhaps, but with an unprecedentedly lavish hand, and that gives to liberal education an astonishing freedom, even encouragement, to pursue its ends.

tion of liberal education requires this. But not only expediency and justice, that is to say, political reasons, require this, but educational reasons as well require that one begin the liberal study of politics with the respectful consideration of one's own regime. There are four such related reasons. All three turn on the following view: that the reasonable educational procedure is to begin with the familiar and then render it problematic. This is especially the case with political education. Nowadays all will readily agree with making political things problematic, especially the most revered things, since it is the doctrine of the age to do so; moreover, liberal education does indeed require that every opinion be treated ultimately as lacking in authority, that is, as being problematic, until tested and endorsed by reason. What is not so clear today is why you must start respectfully with the familiar.

First, respectful consideration of the familiar is required because the study of politics is a practical inquiry, one aimed at producing practical wisdom. That is, it does not aim primarily at achieving a purely theoretical understanding but at making students capable of just political judgments and actions.[3] If only theoretical understanding were the aim, and not the capacity to judge and act, then the student of politics would not need to know anything at all about his own country; knowledge of Timbuctoo or of life in any remote time and place could supply the "premises and subject matter" for the theoretical understanding of politics. But the whole point of the liberal study of politics is precisely to be able to deal with one's own country, to improve it, to shape it in some image of justice. The first and foremost political question is what should we do? "The relation of man to his citizenship, to the obligations that flow from his being a citizen, a member of a political community—this relation is one of the great and standing themes of all classical philosophy."[4] *His* citizenship, *his* political community; not just citizenship and political community in general, but the particular time and place that belongs to him. For us this means that the liberal study of politics requires a full consideration of the country that belongs to us.

[3] This does not mean that teachers and students are to be activists, nor that they must study and discuss chiefly the political issues of the day. Rather, the position argued here offers a mean between the arid "value-free" political science of positivism and the mere assertiveness of the new demands for a "relevant" society-changing political science. Against the former, I would argue that political science is ludicrous if not pointed to the questions of justice and nobility and "what we ought to do." But as against the latter, I would argue that political science professors (and their students) have no necessary competence (let alone the right) to deal authoritatively with immediate questions of public policy. That is, they lack the experience and prudence necessary to wise political action; indeed, professors and students may as such be peculiarly unfitted for wise political action. But what they can and must do is to engage in the liberal study of politics that forms the capacity in men to judge and act justly as citizens.

[4] Jacob Klein, "On Liberal Education," p. 7.

Second, the natural starting point for learning to love what is just and noble is the love of one's own. The aim of the liberal study of politics is to be able to love justice and nobility wherever and in whomever it is found. But humans do not begin with that capacity; they are naturally inclined to love what is close to and belongs to them. That is where the ordinary human passions begin; it is good teaching to begin with what the student already loves or at least is concerned about, and hence what "grabs" him. But the teacher should not lay rude hands on this parochial love; it contains what will make something superior possible. The ascent from opinion to philosophical knowledge—the final aim of liberal education—should begin with proper reflection on what in one's own is worthy of love. This means an inquiry into what is just and hence truly lovable in one's own country, an inquiry which points the student to the task of perfecting his own regime and, ultimately, to the question of what is just simply. (What other defensible reason is there for teachers to cause students to question the beliefs that they have received from their parents and their country?)

Third, and closely related to the previous point, is what I understand to be Aristotle's argument in the *Ethics:* namely, that politics cannot be taught properly unless the student brings to the study a decent stock of received opinions and habits. There can be no ascent without some such solid starting-point: Political reasoning cannot start from questions and proceed to convictions; it must start from convictions in order to be elevated to philosophic quesions.[5] These convictions are not to be ignored or rudely challenged; the student is not to empty his mind of the received opinions, nor is he to be made to question the very basis of political morality. He is not to *begin* by questioning whether the things he believes to be good are good at all; this would plunge the student into bottomless questioning from which he cannot rise. (Surely we have all been guilty parties as teachers or students to such binges of nihilistic questionings; Aristotle soberly warns us to avoid such fruitless pursuits.) Rather, beginning with whatever the student already takes to be good in his own regime, the educational task is to consider affirmatively what that good is, how it works, what its implications are, etc. The student is to be led from and through the received opinions toward the full explication of what he believes. To explicate fully means to develop precisely the meaning, nuances, the grounds, and implications of opinion. When

[5] Although the *Republic* asks questions which Aristotle does not openly raise in the *Ethics* or *Politics*, on this issue what Socrates does is similar to Aristotle's procedure: The dialectic needs as its starting-point the decent opinion of Cephalus regarding speaking truth and paying one's debts. Each actual decent polity supplies the foundation for the inquiry into what a complete polity would be.

that affirmative development of *what* the opinion is, is completed, the deeper questions of why the opinion is good will have been answered or will then be in a position to be answered. The full explication of received decent opinions culminates in philosophic understanding.

Finally, the aim of the political art is to achieve through reason the regulation of interests and passions; that is, the political art is the "charioteer" in action in the public arena. Since politics seeks a kind of transcendence of the bodily and spirited demands, the liberal study of politics seeks to make the transcendence possible. But there is a danger to be avoided, namely, the danger of a spurious and delusive sense of transcendence that consists in being able to mouth the formulae of political reason while remaining destitute of the capacity to govern one's passions. The danger may be increased when political study begins with the remote and unfamiliar; it is easy to be wise about the passions of others. The danger may perhaps be lessened by the careful study of one's own political things; it is harder but more rewarding to become wise about one's own fathers. The wisdom thus gained is an earned and action-guiding transcendence of one's own prejudices and passions.

Now these are general reasons why the liberal study of politics should commence in the sympathetic consideration of one's own regime. The nature of the American regime supplies compelling particular reasons why liberal education in America should follow that course. These may be stated as four reasons.

First, the defining American experience was the founding of the republic. The major themes of the American polity were "writ large" in that event. Now founding is the greatest of political acts; it comprehends all the others. Moreover, the American founding is unusual in that its record was quite fully preserved for us; it is there in the form of writings, "great books," as it were. Accordingly, we have available to us in our own past, in our own language, in the words of our own "fathers," instruction of a profound kind regarding the nature of political things.

Second, this instruction that the study of the Founding affords has peculiarly the merit that it reveals the relationship between practice and theory (in the modern sense). In much of political behavior, the principles that underlie the action are often concealed or inchoate or confused; but in the American Founding the rival principles are quite clearly and fully stated, and are intelligible to the student when properly presented. He learns to see very great republican statesmen at work, adapting principles to circumstances and molding circumstances in the direction of principles. This is edifying political instruction and enables the student to see with greater clarity the principles that make intelligible the political life he sees about him in America today.

Third, the American political experience tests one of the great questions of modernity—the problem of democracy. The old-fashioned view was quite correct: The American regime is indeed an "experiment in democracy"; Tocqueville rightly understood that America was where the question of democracy was being tested. The student, therefore, has "in his bones" the experience with which to make meaningful to him the problem of democracy. The proper study of American writings and events opens the student to broader reflections on that problem.

Fourth, to enlarge upon the preceding point, the American regime is a paradigm of modernity. It is in a way *the* modern regime. The American things are peculiarly instinct with the virtues and vices that modern men must understand. To study the American regime is therefore to begin to consider the conflict between the moderns and the ancients. This is especially so when the Founders are studied because they openly grappled with that conflict when it was, at least in part, a matter of choice; they were thoughtful partisans of modernity. And if to consider the question between antiquity and modernity is the necessary preparation today for us to consider philosophy, then the study of American political things is almost indispensable to a liberal education. In any event, such a study is likely to have a sobering effect on the young student who becomes fascinated by antiquity, which is all to the good. The question between the ancients and the moderns is far too difficult and poignant to permit any glibness, to permit anything but the utmost seriousness. One proper approach into that issue is through an appreciation of modernity as manifested in our own country.

The recommendation that follows from all this is clear: at the beginning if not at the center of the liberal study of politics, for this time and place, must be the respectful, supportive, and ultimately philosophic consideration of the great writings and principles and history of the American polity. Now this has a happy additional advantage. It helps insure against a danger peculiarly important in modern mass higher education. When millions go to colleges and universities, some of those who are seeking a liberal education are unfortunately not capable of it. As it were, the many and the few are now to be found in each classroom. Liberal education, it must be remembered, is strong stuff; it can injure those incapable of handling its demands. Every teacher has had the experience (although not all know it) of unintentionally injuring some of his students. Some shatter religious beliefs, others debunk sexual "mores," and others mock the "values of the marketplace." Still other incautiously or too loudly teach philosophic truths that cannot be received with understanding and prudence by young students. The danger is not only that individual students

can be left disoriented, less decent, less capable of common sense; but the danger is on a large enough scale now that the regime may be deprived of the kinds of citizens it needs. This danger is averted, I believe, if the sympathetic consideration of the American regime is properly stressed in the teaching of politics. When this is done, each student will be more likely to take from his education what he is capable of receiving. Those students who can go all the way will have been given sound guidance; and those who inevitably "drop out" along the way will have had their opinions and characters improved by what they were able to understand.

This no doubt has an "elitist" ring to it. But liberal education cannot avoid an aristocratic implication; however, it is possible to understand this implication as appropriate to a democratic regime.

> Liberal education is the ladder by which we try to ascend from mass democracy to democracy as originally meant. Liberal education is the necessary endeavor to found an aristocracy within democratic mass society. Liberal education reminds those members of a mass democracy who have ears to hear, of human greatness.[6]

The American tradition offers strong support for this view. For example, Thomas Jefferson often spoke enthusiastically of a "natural aristocracy" and, indeed, considered it a great advantage of democracy that it elevated to high position men of the natural rather than of the artificial aristocracy. In justifying an educational scheme he had devised, which would have sent only "the most promising subjects" to college, Jefferson argued that

> Worth and genius would thus have been sought out from every condition of life and completely prepared by education for defeating the competition of wealth and birth for public trusts.[7]

In short, the American materials permit, indeed necessitate—this is their merit—the kind of reflection on democracy that is proper to a liberal education.

* * * *

In responding on behalf of political science to the question, "what—and how—should a liberal arts college teach," I have argued that the liberal study of politics, while opening the student to the just and noble simply, should commence in the sympathetic understanding of the American regime. But, as is no doubt well known to you, not all political scientists take this approach to the matter. Or to put it another way: Most would disagree. Given the dominant themes of contemporary American political science, most would say something as follows: "There isn't anything 'just or noble' to aim at; and, in any event, it hasn't anything to do with us because we, as political scientists, can't know what it is; moreover, the sympathetic study of the American constitutional order is emphatically not the way to get to the 'just and noble,' whatever that is." In short, American political science manages to combine a continued adherence to the positivist distinction between "facts and values" with a hostility to or contempt for the fundamental principles of the American political order. Such a political science is profoundly mistaken, I believe, and can offer no guidance to liberal education; which is no doubt why in fact political science has been conspicuously so little heard from on that subject during the last generation.

First, as to the hostility to or contempt for the American constitutional order. American political science, in large measure, rests upon the view that the Founders' constitutional "frame of government" is either irrelevant or harmful: irrelevant because it has been outmoded by the informal workings of history; harmful because it places unnecessary and even crippling restraints on the democratic process. This is not the place to argue these matters out. I must leave them at the level of assertion as to the fact, while I offer two reflections on why it is the fact. The contempt and hostility depend upon a theory of democracy that is, in my opinion, inferior to the understanding of, say, Madison and Tocqueville. That is, the contemporary view is insufficiently appreciative of why democracy is problematic and, hence, of what is necessary to guard against its defects. Being insufficiently aware of what can go wrong, contemporary political science tends to ignore or to be hostile to the moderating and restraining character of the constitutional system. Accordingly, it cannot see in the American regime the foundation for the liberal study of politics.

This hostility to the regime rests also upon an utopian theory of progress. The idea of utopia or progress makes it impossible to be faithful to one's present regime, or even to wish to live at peace with it. Every actual regime must be transformed and superseded until the final conflict has resulted in the final regime (if that word could then still be used). On this view, politics cannot consist merely in dealing with the evils of the day within the existing political framework, but must always point toward the transformation of the regime itself. This is a particularly rich source of contemporary mischief. The particular mischief that concerns us here is the view that

[6] Leo Strauss, *op. cit.*, p. 7.

[7] Quoted in Jacob Klein, *op. cit.*, p. 8. Jefferson earlier had put a similar point in very blunt language: "By this means twenty of the best geniuses will be raked from the rubbish annually" (Query XIV in his *Notes on the State of Virginia*).

education, therefore, must be the midwife not of thought but of historical change, of progress. Education must be in the service of Utopia. This view rightly leads to hostility toward the American regime for the good reason that that regime is profoundly and effectively turned against the utopian tendency.[8] But if a sympathetic understanding of the American regime is the necessary starting-point for the liberal study of politics, then a political science incapable of that appreciation is likewise incapable of guiding liberal education.

Contemporary American political science is incapable of guiding liberal education for a still more important reason. Not only does it foreswear the proper starting-point, but it also denies the traditional end of the liberal study of politics—namely, an understanding of political things that enables one to judge and act justly and nobly; moreover, it offers to liberal education no serious alternative end of its own. It denies the traditional end of purpose and is unable to supply one of its own, because of an adherence to positivism or, still more radically, to historicism, both of which deny the "cognitive" status of ends or "values" like justice and nobility. It cannot speak to the proper purpose of liberal education, or of anything else for that matter, because it denies the possibility of proper purposes or of knowledge of them. Contemporary American political science abdicates the study or purpose or ends and consigns them to the realm of "values" which, according to the positivist "fact-value" distinction, is radically separate from the realm of reasoned argument, that is to say, from the realm of education. Such a science has emphatically abdicated its station as guide to liberal education. Moreover, it is a science that has degraded itself because its view of "values"—that they are merely the expression of subrational determinants of human behavior—denies to the political the unique element that constitutes its being. Politics is constituted by the rivalry of human opinion regarding the just and noble things. That is to say, politics is an expression of the uniquely human capacity to reason about such matters. (And the liberal study of politics consists in learning to reason well about such matters.) But the fact-value distinction denies the authenticity of the human capacity to reason about justice and nobility; what passes for such reasoning, it is argued, is merely rationalization that has its true causes in the subterranean social, psychological, and economic forces that determine the content of human thought. Thus, in denying the element that gives to the political its being, the fact-value distinction is fatal to political science. But it is the veritable spawning ground of the other social sciences: They rush to fill the gap created when political science improvidently abdicates its proper subject matter. Hence the triumphs of sociology, psychology, economics, the social sciences, the behavioral sciences. (Perhaps there has been one more tiny triumph in the title given to this panel session: "Politics & Society," Why "*and* Society"? What aspect of "Society" is worth a moment's consideration that does not have primarily a political character or bearing?)

But if guidance for the liberal study of politics is not to be found in the dominant American political science, in what kind of political science is it to be sought? The answer is easy to give, at least here at St. John's—Aristotelian political science, a political science that is above all an inquiry into what are proper purposes. Fortunately for me, it is not necessary in this place or on this occasion to attempt to give an account of what Aristotelian political science is. It sufficed for present purposes simply to have pointed towards the kind of political science that is necessary for the liberal study of politics.

* * * *

To transcend one's time requires first to be fully of it. The road to political philosophy lies through the decent opinions of one's own regime. The liberal study of politics requires a political science that can guide the student safely along that road.

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[8] The frenzied criticism of America by the contemporary Left—consider, for example, Marcuse—is due precisely to the obdurately effective resistance of the American regime to its aspirations.

Martin Diamond, the former Burnet C. Wohlford Professor of American Political Institutions, Claremont Men's College and Claremont Graduate School, is now Professor of Political Science, Northern Illinois University. He is co-author of *The Democratic Republic: An Introduction to American Government*, 1966, and is the author of many articles and essays, including "Democracy and the Federalist: A Reconsideration of the Framers' Intent," *American Political Science Review*, 1959; a chapter on *The Federalist* in *History of Political Philosophy*, 1963; and "Conservatives, Liberals, and the Constitution" in *Left, Right, and Center*, 1967.

NEWS ON THE CAMPUSES

ST. JOHN'S CELEBRATES AN ANNIVERSARY

St. John's College in Annapolis celebrated its 275th anniversary with a concert, an academic colloquium, and a convocation on October 12th through October 16th this year.

The College was founded as King William's School in July, 1696, when the House of Burgesses in the Colony of Maryland passed and Governor Francis Nicholson signed the Petitionary Act to "our Dread Sovereigne," King William III.

A concert by the renowned Juilliard String Quartet began the anniversary festivities on Tuesday, October 12th. It was sponsored by Miss Caroline Newton as a memorial to the late Victor Zuckerkandl, a member of the St. John's College Faculty from 1948 to 1964.

The theme of the academic colloquium was "What—and How—Should A Liberal Arts College Teach?" Three panels met during the week; they were "Literature and Language," "Politics and Society," and "Mathematics and Science." The panelists also participated in a seminar on Plato's *Meno* and visited regular St. John's College seminars.

Papers were presented before the panels met and were the basis for discussion. Their authors were Martin Diamond, Professor of Political Science, Northern Illinois University; Holger Olof Nygard, Professor of English, Duke University; Alfred Morton Bork, Professor of Physics, University of California at Irvine; and Jacob Klein, Tutor, St. John's College in Annapolis.

Near the end of each of the two-hour meetings, the discussion was open to the audience. Over 20 distinguished educators, writers, and editors participated in all of the panels during the three day colloquium.

On Saturday, Martin Meyerson, President of the University of Pennsylvania, spoke on "The Ivory Tower of Babel" at the convocation outside Woodward Hall. An academic procession composed of St. John's College Faculty, students, alumni, and the Board of Visitors and Governors along with the representatives of over seventy colleges, universities, and learned societies, began the special afternoon event. Greetings were read by Miss Helen Anastaplo, Class of 1972, for the students; Robert A. Goldwin, Dean in Annapolis, and William A. Darkey, Dean in Santa Fe, for the Faculty; William R. Tilles, President of the Alumni Association, for the alumni; Arland F. Christ-Janer, President of the College Entrance Examination Board and former Treasurer and Vice President of St. John's College, for the colleges, universities, and learned societies; and the Honorable Blair Lee, Lt. Governor of Md., for the State.

President Richard D. Weigle read a congratulatory telegram from President Richard M. Nixon which praised the College for its "proud role in the history of our nation," and noted that "generations of its graduates have richly contributed to the development of our culture and to the well-being of our society." President Nixon added that St. John's "has remained steadfast in its commitment to individual self-fulfillment."

To assist the College in celebrating its special occasion, the Mayor of Annapolis, Roger Moyer, the Executive of Anne Arundel County, Joseph Alton, Jr., and the Governor of the State of Maryland, Marvin Mandel, proclaimed Saturday, October 16, 1971, as "St. John's College Day" in their respective governmental districts.

Additional activities during the anniversary celebration included Homecoming for the alumni and a meeting of the Board of Visitors and Governors.

The Juilliard String Quartet performed works by Richter, Verdi, and Beethoven at the concert opening the 275th anniversary celebration activities in Annapolis.

M. E. WARREN

Colloquium Panelists

Panelists at the 275th Anniversary Colloquium included (left foreground, clockwise): Gertrude Himmelfarb, Kenneth Eble, William Fishback, Holger Nygard, Jacob Klein, Mark Roelofs, Frederic Ness, John Millis, Alfred Bork, Robert Spaeth, Norman Podhoretz, Alexander Bickel, George Anastaplo, Irving Kristol, Winfree Smith, Martin Diamond, Robert Russell, Stillman Drake, Rogers Albritten, Robert Goldwin, and Leon Kass.

Other Tutors participating in the Colloquium were Robert Bart, Eva Brann, Howard Fisher, John Kieffer, Samuel Kutler, Hugh McGrath, Edward Sparrow, and Elliott Zuckerman.

Panel topics were "Literature and Language," "Politics and Society," "Mathematics and Science," and "The St. John's College Seminar."

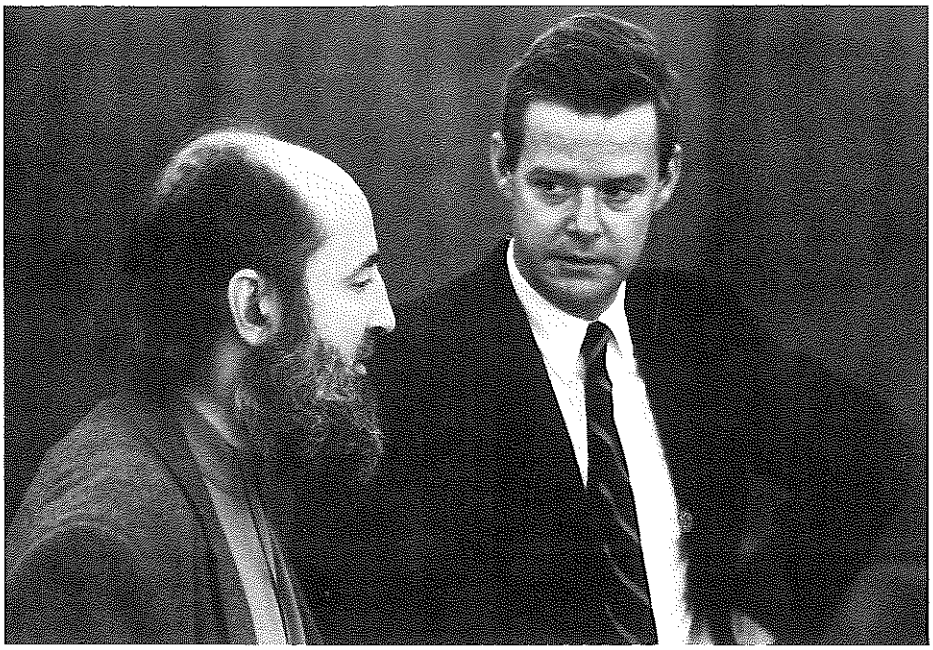
Photos by M. E. Warren

Students, faculty, and other guests listen intently at the "Politics and Society" panel in the Conversation Room in the Key Memorial Hall.

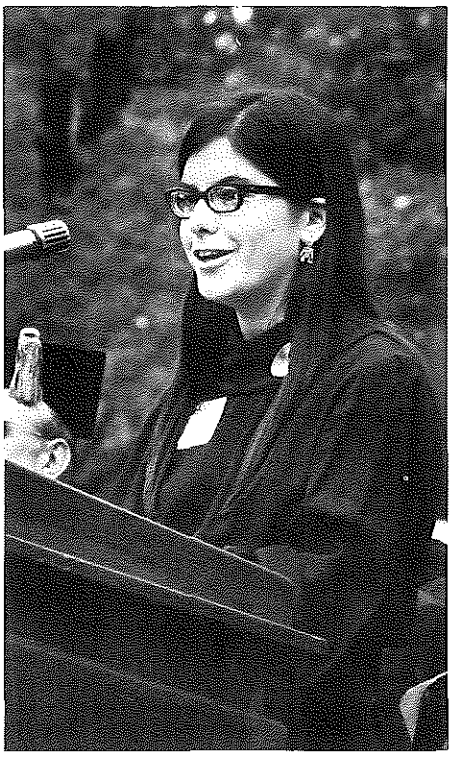
275TH ANNIVERSARY COLLOQUIUM

Mark Roelofs (left), Alfred Bork, and Jacob Klein listen to discussion during a meeting of the panels.

Alfred Bork, Professor in the Department of Physics at the University of California at Irvine, mulls over a point with Edward Sparrow, Tutor.



Charles Finch (left) and Russell Leavenworth lead the academic procession from Francis Scott Key Memorial Hall to Woodward Hall.

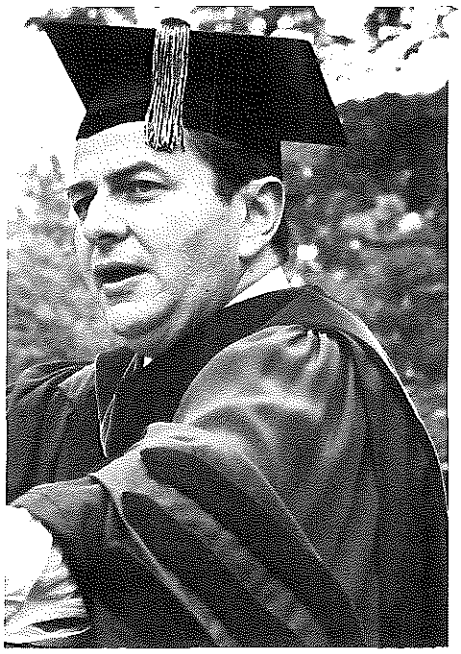


Senior Helen Anastaplo brings greetings from the students.

275TH ANNIVERSARY CONVOCATION

Delegates from colleges, universities, and learned societies line the front walk at Woodward Hall during the convocation ceremonies.

Martin Meyerson, President of the University of Pennsylvania, speaks on "The Ivory Tower of Babel."



New "Tower Building" Dedicated in 275th Anniversary Observance at Santa Fe

The dedication of the new Tower Building, an address by Norman Cousins, a concert by the College Chamber Orchestra and the opening of an exhibition of works by Eliot and Aline Porter were scheduled for the December 3rd-4th weekend in Santa Fe. Invitations were sent to friends of the College throughout the Southwest for the 275th anniversary observance.

The Friday evening concert was held in the Peterson Student Center. There was a meeting of the Board of Visitors and Governors Saturday morning and a buffet luncheon at noon.

The 2:30 p.m. Convocation and Dedication Ceremony featured an address by Mr. Cousins, former editor of *Saturday Review* and a member of the 275th Anniversary Campaign National Committee.

After tours of the new building and the display of Eliot Porter's photographs of Greece and Turkey and Aline Porter's paintings, guests enjoyed a reception in the Peterson Student Center.

The new three-story building, design by architect William R. Buckley of Santa Fe, is modified territorial style similar to the other structures on the seven-year-old campus. There is a bell tower with a 740-pound bell on top and a portal on the sides facing the campus plaza.

The Tower Building provides space for administratives offices and a large section of the College Library. It relieves classroom space used for administrative offices in the Evans Science Hall, and also frees one student residence building which was used for faculty offices and a portion of the library.

Gifts totaling $550,000 for this project were contributed by the Fleischmann Foundation of Reno, Nevada; the Kresge Foundation of Detroit, Michigan; Mrs. Walter Driscoll of Santa Fe, former chairman of the Board of Visitors and Governors, and Mr. John Murchison of Dallas, Texas.

ROBERT NUGENT

The new Tower Building is given a snow initiation previous to its dedication in Santa Fe. The bell was placed in the tower at a later date.

The 18,000 square feet of floor space houses offices for the president, vice president, dean, assistant deans, registrar, treasurer, business manager, admissions director, director of the Graduate Institute in Liberal Education, and public information director, as well as a conference room, supply area, space for printing and mailing activities, and up to 25,000 volumes in the library section, including three important music collections.

Sewll & Stanton Contractors of Santa Fe was the general contractor.

Santa Fe Opens Student Employment Office

Senior Seth Cropsey set up a Student Employment Office at the Santa Fe campus this fall with the assistance of an advisory committee of local citizens and administrators at the College. The office advertised in the newspaper and mailed notices that students were available for such part time jobs as yard work, baby sitting, tutoring, repair, cleaning, and driving.

The advisory committee includes: Vice President J. Burchenal Ault, Buildings and Grounds Superintendent Stanley Nordstrum and Treasurer Kirk C. Tuttle of the College, and Mr. John Dendahl, Mrs. Daniel T. Kelly, Jr., Mrs. Abe Silver and Mr. E. R. "Ned" Wood of the community. Mr. Wood is an officer of the First National Bank of Santa Fe which offered to include notices of the service in its monthly mailings.

St. John's Hosts Fencing Tournament

St. John's in Santa Fe was the host on November 13-14th for a five-state invitational fencing tournament, believed to be the first of its kind ever held in New Mexico. Fifty-one fencers from Texas, Colorado, Arizona, California and New Mexico competed in beginner and advanced divisions.

The tournament was conducted by Mr. Istvan Fehervary, Director of Student Activities at St. John's.

Library Associates Complete Third Year of Book-Author Luncheons

The St. John's College Library Associates in Santa Fe have completed their third successful year of community Book and Author Luncheons.

The noon time programs at the downtown La Fonda hotel were started in 1969. The thirteenth luncheon was held November 12th with Eliot Porter, E. Boyd and Stan Steiner as speakers.

The purpose of the series is to give people in Santa Fe the opportunity to hear and meet authors from this area and to help build the St. John's library collection. The luncheons are directed by the chairman of the Library Associates Committee, Richard Martin Stern, who also is president of the Mystery Writers of America. Some of the leading writers of the Southwest have donated their time to participate in the programs.

Titos Vandis Visits Annapolis

Titos Vandis, star of the film "Never on Sunday" and several Broadway productions, recently performed parts from Greek comedies and tragedies in Annapolis.

He played the messengers from Aeschylus' "The Persians," Sophocles' "Oedipus Rex," and Euripides' "Iphigeneia in Aulis." He also directed and appeared with six St. John's students in a thirty minute scene from Aristophanes' "Lysistrata."

Following the performance the R.A.M. Film Society showed "Never on Sunday."

Mr. Vandis has starred in Broadway productions such as "On A Clear Day You Can See Forever," "Ilya, Darling," "Man of La Mancha," and "Zorba."

Hurd, Wyeth, Porter Exhibits at Santa Fe Gallery

Fall shows at the St. John's Gallery in Santa Fe featured the work of Peter Hurd, his wife Henriette Wyeth, and Eliot and Aline Porter.

Hurd, who is a member of the National Committee for St. John's 275th Anniversary Campaign, lives with his wife at San Patricio, New Mexico. She is a sister of Andrew Wyeth. Their paintings have been exhibited in major museums throughout the nation.

The Porters are the parents of a summer '71 graduate of St. John's, Patrick Porter. Eliot Porter is internationally known for his outdoor color photography and books on conservation, including *The Place No One Knew: Glen Canyon, Galapagos,* and *In Wildness is the Preservation of the World.*

Mrs. Porter is an outstanding painter, influenced both by her native New England and the Southwest, where they have lived for many years.

The gallery also exhibited a collection of wood block prints by Shiko Munakata, "Views of the Tokaido", under the auspices of the International Exhibitions Foundation, Washington, D. C.

Adult Community Seminars Held in Annapolis

The Adult Community Seminars for Fall 1971 have been held in Annapolis with Tutors Geoffrey Comber, Alvin Main, Nicholas Maistrellis, John Sarkissian, and Robert L. Spaeth leading the discussions.

The readings have been "The Starry Messenger" and "Letter to the Grand Duchess Christiana" by Galileo, *Elements of Chemistry* by Lavoisier, *Origin of Species* by Darwin, selected poems by Donne, selected sonnets by Shakespeare, selected poems by Yeats, and "The Love Song of J. Alfred Prufrock" by Eliot.

Press Club Honors President Weigle

The Santa Fe Press Club awarded a plaque to President Weigle on October 1st for his enrichment of the Santa Fe community through St. John's College. "We cite Dr. Weigle for offering our young people the chance to be active learners, to read, to question, to talk and to listen," said Club President H. D. Woodruff, and "for enriching Santa Fe with a beautiful college that teaches great ideas from great books." Referring to Dr. Weigle's Asian experience, Woodruff added, "He knows the Far East, as well as the Far West; he brings the wisdom of the ancient and modern worlds together into a community of learning."

The awards are presented monthly by the club to recognize people making outstanding contributions to the positive development of Santa Fe.

Annapolis Campus News

Douglas Allanbrook, Miss *Eva Brann, Thomas K. Simpson,* and *Edward J. Sparrow, Jr.,* were recently appointed to the Addison E. Mullikin Tutorships, and *Robert A. Goldwin,* Dean, was appointed to the first Richard Hammond Elliott Tutorship.

Douglas Allanbrook and Miss *Wye Jamison,* Tutors, were married on Friday, November 26, 1971.

The new address for Mr. and Mrs. *Laurence Berns,* Tutors, is: The Pond, 56 Station Road, Haddenham, Ely, Cambs, England.

Geoffrey Comber, Assistant Dean and Tutor, and Tutors *Harvey Flaumenhaft* and *John Sarkissian* served on a 275th Anniversary Celebration subcommittee charged with the responsibility of choosing colleges and universities to be represented at the anniversary convocation in October.

William DeHart, Tutor, and Mrs. *Mary P. Felter,* Director of Public Information, were co-chairmen of the 1971-72 United Fund campaign; they surpassed last year's goal.

Charles T. Elzey, Treasurer, and *James E. Grant,* Business Manager, were hosts for the quarterly meeting of the Maryland Association of College Business Officers at the College on November 17th. Over 47 business office personnel from 22 Maryland colleges attended the meeting; it was the largest gathering of the personnel in the association's recent history.

In July the latest Rand McNally publication in the Public Affairs Series edited by *Robert A. Goldwin* was published. It is entitled *How Democratic Is America? Response to the New Left Challenge*. Mr. Goldwin lectured in Santa Fe at the Graduate Institute on August 1st, and on September 8th he read a paper on Locke entitled "The Politics of Self-Interest" at a meeting of the American Political Science Association in Chicago. He is currently planning a trip to the Soviet Union, Bulgaria, and France under the auspices of the Comparative and International Education Society.

John S. Kieffer, Tutor, directed the February Freshman Program and led the seminar for that program during the summer. He will also direct the February Freshman again this year. He continues to research files of Scott Buchanan in support of Stringfellow Barr's projected history of the foundation of the new program at the College.

Jacob Klein, Tutor, gave a lecture entitled "Plato's 'Ion'" at Catholic University of America in Washington, D. C., on November 11th. He also participated in a seminar on Plato's "Sophist" the next day with University graduate students.

Russell E. Leavenworth, on leave from his position as Professor of English at Fresno State College in California, is serving as Associate Director of Development. His daughter Natalie is a sophomore at the College in Santa Fe.

Julius Rosenberg, Director of Development, was chairman of the Professional Division (Anne Arundel) County campaign for the United Fund.

College Nurse *Juliana Rugg* is on the Anne Arundel County Board of Planned Parenthood.

Robert L. Spaeth, Tutor, and his senior math class were filmed by WBAL-TV, an N.B.C. affiliate, for a story on the College and the financial crisis of private institutions of higher education.

Edward G. Sparrow, Jr., Tutor, delivered a lecture entitled "Jesus of Nazareth: Emmanuel and Lamb of God" on October 15th at the new Thomas Aquinas College in California.

College Launches Anniversary Fund

St. John's College in Annapolis and in Santa Fe has launched its 275th Anniversary Campaign Fund with a goal of $15 million, President Richard D. Weigle announced in November.

In making the announcement Dr. Weigle also reported advanced gifts and pledges of $5,818,185, representing 38% of the goal. Of this total, $1,460,462 has been designated for the Annapolis campus and $4,357,723 for the Santa Fe campus.

The primary objectives of the three-year drive on each campus are endowed tutorships, lectureships, and scholarships, as well as unrestricted monies for current operating expenses.

Annapolis seeks to add $3.25 million to its present $8.5 million endowment. Santa Fe requires new substantial permanent funds, and has set a goal of $4.75 million.

The chairman of the National Committee for the campaign is Mr. Victor G. Bloede III, Class of 1941, Chairman of the Board of Benton and Bowles of New York City. Honorary co-chairmen are Richard F. Cleveland of Baltimore, Maryland; Paul Mellon of Upperville, Virginia; and Mark Van Doren of Falls Village, Connecticut. All three are Honorary Fellows of the College.

Mr. Paul D. Newland, Provost of the Annapolis campus, notes that the cost of a college education in the United States has risen to an almost prohibitive level and that gifts to endowment as well as current operating budgets are absolutely necessary if independent colleges are to continue to survive.

St. John's College in Annapolis is included in the Annapolis City Historic District, and some of the funds, he added, would be used to renovate historic buildings on the campus.

Advance gifts and pledges have assured two small new buildings, one on each campus, Dr. Weigle said. In Santa Fe the Tower Building is being completed this month to house administrative offices and part of the Library. Gifts aggregating $550,000 for this project have been contributed by the Fleischmann Foundation of Reno, Nevada; Kresge Foundation of Detroit, Michigan; Mrs. Walter F. Driscoll of Santa Fe, New Mexico; and Mr. John Murchison of Dallas, Texas.

The Annapolis architectural plans for the Harrison Health Center are about to go out for bid. This structure, which will also contain two faculty apartments, is the gift of Mrs. John T. Harrison of Green Farms, Connecticut, in memory of her late husband, a member of the Class of 1907.

Other major advance gifts and pledges include a million dollars from Mr. Paul Mellon; $1,250,000 from Mrs. Duane L. Peterson of Baltimore, Maryland, for the Peterson Student Center in Santa Fe; an endowed landscape fund at Annapolis from Mrs. Carleton Mitchell; and an endowed tutorship at Annapolis established by bequest of the late Mr. Richard Hammond Elliott of Annapolis.

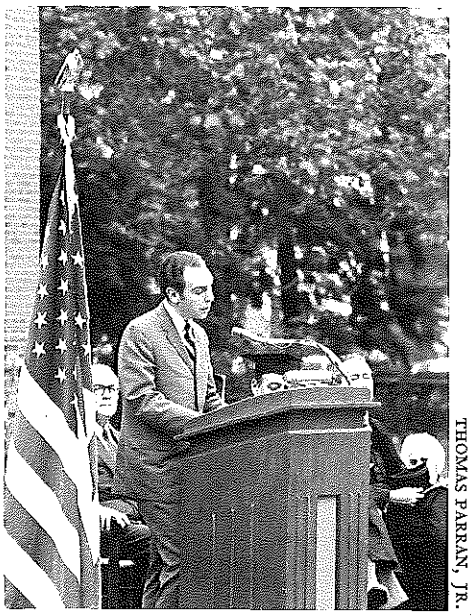
In addition the Annapolis campus recently received an unrestricted gift of $1,000 from the Thomas and Elizabeth Sheridan Foundation, Inc., of Cockeysville, Maryland; an unrestricted gift of $1,000 from the Sears-Roebuck Foundation of Chicago, Illinois; and a gift of $10,000 from the H. A. B. Dunning Foundation of Baltimore, Maryland, to establish the H. A. B. Dunning Memorial Fund.

Santa Fe Campus Offers Two Adult Seminars

St. John's offered two adult seminars for Santa Fe residents this fall. "The Individual and the State" is the subject of the group meeting Tuesday evenings from 8 to 10 p.m. with Tutor Samuel E. Brown.

Dean William A. Darkey is leading the seminar which meets Wednesday afternoons at 2 p.m. The general topic of this study is "Some Ways of Telling a Story."

ALUMNI ACTIVITIES



THOMAS FARRAN, JR.

Alumni greetings are read by Association President William R. Tilles '59.

PHIL ROSENBERG

Mrs. Faye Polillo '56 registers for Homecoming.

HOMECOMING 1971

There have been larger crowds at Homecomings, but seldom has a group seemed to have a more enjoyable time. That was really not surprising, for how often can you celebrate your 275th birthday? And then, too, the weather was most cooperative.

Some alumni arrived early enough in the week to attend some of the Anniversary activities which took place Tuesday through Friday. Others came Saturday morning for the Alumni Seminars or the Graduate School discussion with students.

By lunch time a fair crowd had checked in, and the Convocation at 3 p.m. was well attended. A sufficient group was present for the Annual Meeting at 4 p.m., and of course by the time of the Alumni Reception at 5:30 p.m., the maximum number of alumni were present.

The Alumni Dinner was a disappointment, with far fewer attending than anticipated. The meal was a fine one, and for the first time in many years, was served as a sit-down meal.

The informal parties on Friday night and on Saturday after the Dinner were again successful, and offer the only real chance for alumni to sit and talk leisurely. All alumni were most appreciative of the opportunity to use both the Chase-Stone Common Room and the Coffeeshop area of McDowell for these gatherings.

While the Convocation in the middle of Saturday afternoon complicated some of the Homecoming scheduling, the event itself was an attraction for alumni and their wives and husbands. And the delegates in their academic regalia added a bright and festive note to the day.

CLASS REUNIONS

As part of the 275th Anniversary Convocation on October 16th, the members of the 60th, 50th, and 30th anniversary classes were invited to participate in the academic procession.

Present from the Class of 1911 were *Clarence L. Dickinson, Wilbur L. Koontz,* and *John L. Morris,* and each of these trim and heartly gentlemen marched from Francis Scott Key Memorial Hall to the Library.

The Golden Anniversary Class of 1921, after a Friday night gathering in Baltimore, mustered *Franklin C. Hall, Earl R. Keller, Elwood E. Schafer,* and *Thomas B. Turner; William P. Maddox* was also present, representing Pratt Institute. Before the day was over, these members were joined by *Joseph S. DiGiorgio, William H. Y. Knighton,* and *Luther S. Tall.*

The Class of 1941, the first to include what were then known as "new program" graduates, was represented by *Victor G. Bloede III, James H. Clark, Henry D. Cubbage, George L. McDowell,* and *Henry M. Robert III.*

There were others celebrating at Homecoming, of course, among them the following members of the Class of 1931: *L. Jefferson Fields, Edward A. Kimpel, Jr., William J. Klug, Jr.,* and *Rudolph Schmick.*

The 25-year class, 1946, could gather only two, *George H. Daffer* and *Henry T. Wensel, Jr.,* while 1951 was represented by *D. Michael Brown, Larry Childress, John D. Oosterhout, Robert L. Parslow,* and *George Wend.*

Armin Bendiner, Nana (May) Dealy, Leonard C. Gore, Mary (Ryce) Ham, Michael W. Ham, and *Sarah E. Robinson* were the 1961-ers back after their first decade as alumni.

Showing promising alumni spirit at their first Homecoming were *William H. Buell, Holly Ann Carroll,* and *James A. Cockey* of the Class of 1971.

HOMECOMING

ACTIVITIES

M. E. WARREN

Annual Meeting of the Alumni Association.

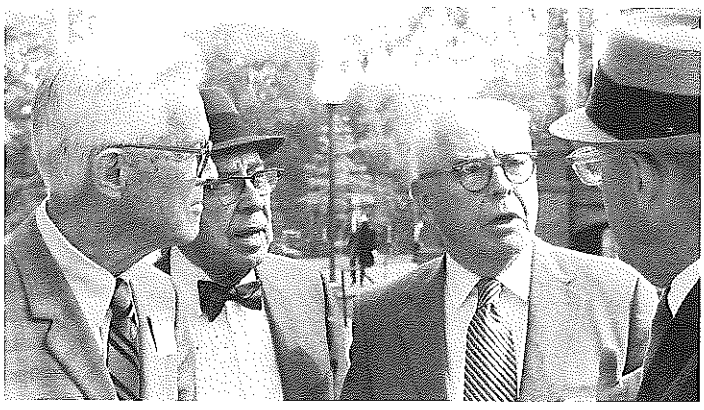
M. E. WARREN

1921: Elwood Schafer and William Maddox.

Bookstore conversation: from left, Henry Wensel '46; Ernest Heinmuller and William Ruhl, '42's.

PHIL ROSENBERG

From left: Carey Jarman '17, J. Wesley Everett '22, Ogle Warfield '19, John Noble '17.



PHIL ROSENBERG

275th Anniversary Convocation procession.

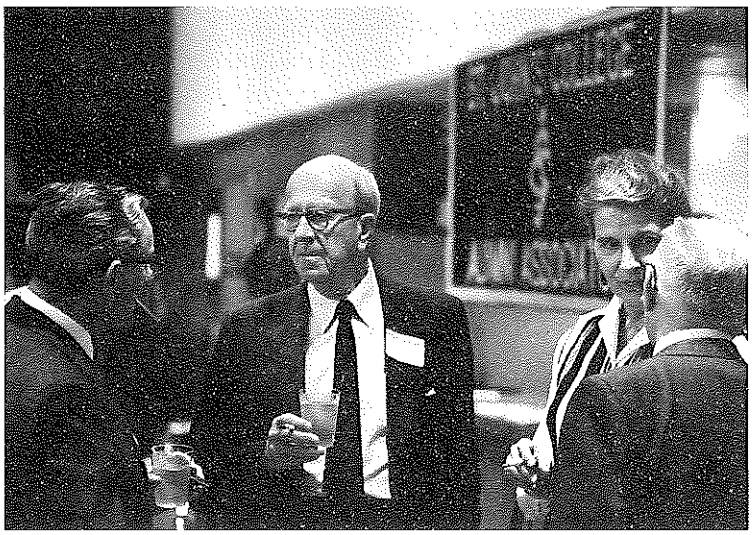
THOMAS PARRAN, JR.

PHIL ROSENBERG

High command discussion: President Tilles and Vice President Bernard Gessner '27.

THOMAS PARRAN, JR.

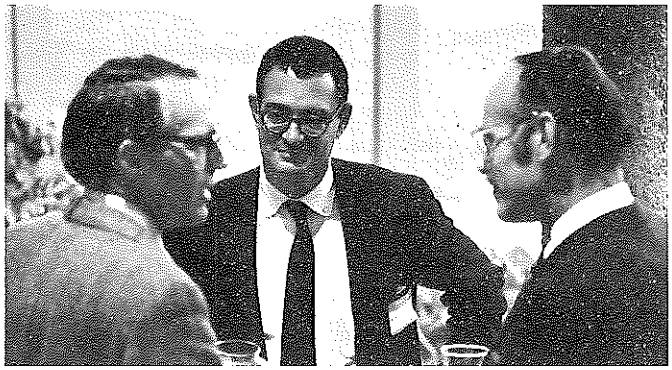
Alumni in Convocation procession: from left, Earl Keller and Thomas Turner, both '21; Wilbur Koontz and John Morris, '11's; past president Jack Carr '50; Clarence Dickinson '11; and past presidents Ogle Warfield '19 and Warren Bombardt '42.



M. E. WARREN

Left to right: John Alexander '20, C. Edwin Cockey '22, Mrs. Cockey, Ogle Warfield '19.

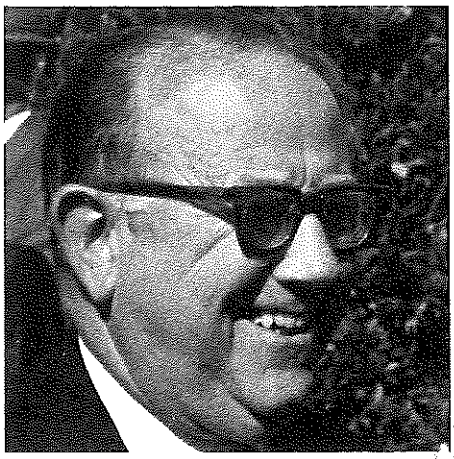
Alumni Board representatives John Oosterhout '51, Myron Wolbarsht and John Williams, '50's.



M. E. WARREN

John Poundstone '62 (left), Temple Porter '62 and daughter, and Robert Thomas '63.

PHIL ROSENBERG

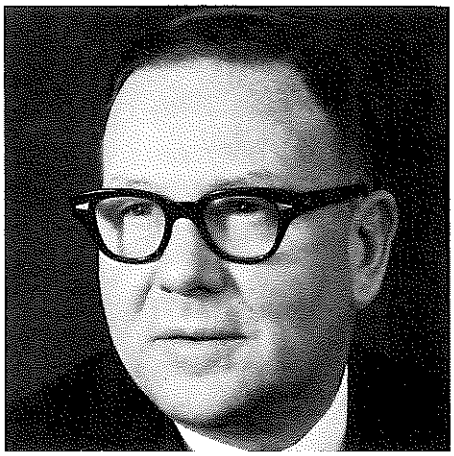


THOMAS FARRAN, JR.

Edward J. Dwyer

LEONARD E. GREIF

Paul Mellon



William B. Athey

Award of Merit

One of the highlights of Homecoming 1971 was the Alumni Award of Merit presentation. For the second year, the Alumni Association selected three recipients: William B. Athey '32, Edward J. Dwyer '30, and Paul Mellon '44.

The presentation took place during the Homecoming Dinner on October 16th; Mr. Athey was the only recipient able to be present for the ceremony.

The three citations read as follows:

Mr. Athey: "The College's eminence reflects his contributions both as a member of the Board of Visitors and Governors, and as esteemed adviser of our Association."

Mr. Dwyer: "His professional achievements, and his distinguished service to the College as a member of its Board of Visitors and Governors, honor him and this Association."

Mr. Mellon: "His country and the College are enriched because of his deep concern for their cultural and educational excellence."

Alumni Giving

Although a complete report of last year's Alumni Annual Giving was mailed in October, it seems appropriate to call attention to certain aspects of the Campaign record.

It was a record: $30,483 in unrestricted gifts from 30.5% of our alumni. That exceeded the assigned goal for the third consecutive year, and the response was more than twice the national average. Again, we offer our most sincere congratulations to Chairman Jack L. Carr and the volunteers who raised the money, and to the 883 alumni who gave it.

And so, flushed with our success, we are about to enter another campaign year. This time, however, there has been a new aspect added. As President Weigle announced at Homecoming, and as Provost Paul Newland mentioned in his letter to Annapolis alumni last August, we are now in the 275th Anniversary Campaign. The Alumni Annual Giving Campaigns for the coming three years, and indeed for the past year, are part of that Campaign.

What does this mean to the average alumnus? Generally, it will mean raising his level of giving to the Alumni Annual Giving Campaign. In certain cases it will mean making a substantial additional contribution.

Remember, when you are asked to make a gift to Alumni Annual Giving, you are also being asked to help the 275th Anniversary Campaign. Respond as generously as you are able. And, if you wish to make an additional gift toward any other of the goals listed in the Campaign brochure, we will be most grateful.

Annual Meeting

Four members were elected to two-year terms on the Alumni Association Board of Directors during the Annual Meeting at Homecoming. Jerome Gilden '54, Mrs. L. Faye Polillo '56, and William W. Simmons '48 were re-elected after serving one-year terms. Miss Charlotte King '59 was elected for her first term. In addition, Tutor Bryce D. Jacobsen '42 was appointed to the Board for one year.

The "off-year" election was established to provide continuity on the Board: eight directors are elected every other year, and four on the alternate years.

In other Association business, President William R. Tilles reported that during the past year, the principal activities of the Association had been Student Recruitment, the Counselling Program for students, and fund raising. The latter was carried out largely on an individual member basis. With the revival of the Alumni Lecture Series, Mr. Tilles believes the Association has a worthwhile set of programs to help the College.

Mr. Tilles paid special tribute to Temple G. Porter '62 for developing a recruitment kit to aid alumni and others in interviewing prospective students, and to Mrs. Nancy Solibakke '58 for organizing a comprehensive program of student counselling.

CLASS NOTES

1928

J. Edmund Bull, until his retirement in 1968 a bank vice president in New York, is now executive director of the Steppingstone Museum Association in northern Harford County, Maryland. The Museum, devoted entirely to Americana, was established in July, 1970. Open only during the summer months, the Museum contains articles as diverse as beer pails called "growlers" and a World War I stocking knitting machine.

1932

Hugh Parker and his wife, after maintaining two homes for many years, have closed out their abode in Bronxville, New York, and are permanently in Bermuda. He says their home, "21 Perches," is on Harrington Sound Road between "Devil's Hole" and "Angel's Grotto," a position "my classmates will not find unusual." The Parkers urge any St. Johnnies visiting Bermuda to look them up in the 'phone book.

Henry S. Shryrock, Jr., who retired in 1967 after 31 years as a statistician with the Bureau of the Census (23 of those as assistant chief of the Population Division), spent the summer in Santiago, Chile. Mr. Shryock was a consultant and lecturer with the Centralamericano de Demografia, a United Nations regional training and research center. His third book, *Methods and Materials of Demography*, is being published this fall. He is also a part-time professorial lecturer with the Center for Population Research, Georgetown University.

1935

E. Roy Shawn, formerly a management consultant and corporate manager for several major companies in the aerospace industry, has become Building Operations and Business Administrator of Woods Memorial Presbyterian Church, Severna Park, Maryland.

1936

The Maryland Division of Tourism, headed by *Gilbert A. Crandall*, this year shared a national award for the "George Washington Heritage Trail" project. The Discover America Travel Award was presented to Maryland, and to Pennsylvania, Virginia, West Virginia, and the District of Columbia, for a project uniting the areas where George Washington traveled, fought, or lived.

1938

Jack D. Englar, former chief economist with the Chamber of Commerce of Metropolitan Baltimore and vice president of plant operations for McCormick & Co., Inc., has been named president of Tate Indunstries. He joined Tate last March as vice president and general manager of its technologies division.

1946

Clarence J. Kramer, former tutor in Annapolis and subsequently dean in Santa Fe, is dean of the Faculty at Marlboro College in Vermont.

1953

The Friday lecture in Annapolis on December 3rd was delivered by *Robert G. Hazo*. Entitled "Political Decentralization," the lecture was sponsored by the Alumni Association as part of its Alumni Lecture Series.

1955

Paul A. Lowdenslager is a Ph.D. degree candidate at the University of Dallas.

1958

Caroline (Baker) Brown, who holds an M.S.W. degree from Howard University and who until recently was a casework supervisor for the Family Service Association of Nassau County, New York, has just accepted a new position with the Suffolk County Youth Board.

The Repertory Theater of New Orleans in September named as its third director *Jacques F. Cartier*, founder of the Hartford (Conn.) Stage Company and until 1968 its artistic director. Until he and his wife *Diana (Barry)* '56 move to New Orleans after January 1st, Mr. Cartier has been dividing his time between teaching and directing at C. W. Post College, and hiring actors and technical workers for the Repertory.

A card from the former *Mary (Bittner) O'Connor* advises that she has remarried and is now Mary (Bittner) *Wiseman*.

1959

October brought a news-filled letter from *Hugh M. Curtler, Jr.*, now on leave of absence from Southeast Minnesota State College, where he is chairman of the philosophy department. Mr. Curtler has been granted a Younger Humanist Fellowship by the National Endowment for the Humanities. He is studying intensively in the areas of political philosophy and jurisprudence, and spent time earlier in the fall in Oxford and Turin, Italy.

1961

Don (McQuoid) Reynolds is now living in St. Andrew's, Scotland, where she is reading for her doctorate.

1963

Harry R. and *Donna (Paramalee) Bryant*, after living in a number of places over the past few years, are now settled in Glen Dale, Maryland. Mr. Bryant works as a systems analyst at the Naval Research Laboratory in Washington, D. C.

1967

Clark Lobenstine is enrolled in a joint program in which he spends two years each at Louisville (Ky.) Presbyterian Seminary and at the University of Louisville School of Social Work. At the end of the four-year period he will receive a master of divinity degree and a master of science in social work. In a recent letter he stated that the study of Hebrew is harder than Greck at St. John's.

1968

The engagement of *Mary Chilton Howard* and the Rev. James G. Callaway, Jr., of Kansas City, Missouri, was announced in September. Miss Howard has earned an M.A. degree from Columbia University, and is a doctoral candidate in biblical studies under a joint program of Columbia and Union Theological Seminary. A May wedding is planned.

Harriet (Earnest) Keyser writes that she has been attending the University of Miami as a continuing education student, but hopes soon to attain regular status. Her husband *Paul* '67 has earned his B.S. degree in biology at Miami, and is now enrolled as a graduate student in microbiology.

A brief note from *David* and *Rosemary (Petke) Roberts* announces the birth of Miss Laura Joan Roberts on September 15th, and tells us that the new parents last April moved to an 80-acre farm which they bought near Houlton, Maine. They have been living in a barn on the property while he builds their house; Mrs. Roberts adds that they were seeking warmer quarters for the winter.

1970

Jeffrey D. Friedman again writes from Israel, where he is studying philosophy at the Hebrew University in Jerusalem.

Christopher B. Nelson (SF), a second-year law student, is active in the Associated Students of the University of Utah in appealing the tuition increases at the University. The ASUU has appealed to the Head General Counsel of the U. S. Office of Emergency Preparedness, and has retained as legal counsel a recent graduate. Mr. Nelson will coordinate the research by law students in support of the counsel.

Patricia Jean White and Friederich von Schwerdtner of Annapolis were married on August 16th. The bridegroom is the son of *Ernst von Schwerdtner* of the Class of 1917.

1971

Douglas H. Bennett writes that New York City is becoming his home. He is employed at the American Dance Center and the Spence School as dance accompanist, and hopes to continue with his composing.

Barbara (Sherman) Simpson reports to our managing editor that she is taking courses in veterinary medicine at the University of Maryland.

In Memoriam

1931—ANTHONY J. SCIBELLI, Montrose, N. Y., September 3, 1968.

1932—FERDINAND P. THOMAS, Towson, Md., September 15, 1971.

1971—STUART R. DEAN, Santa Fe, N. M., July 25, 1971.

M. E. WARREN

Dr. Martin Meyerson, President of the University of Pennsylvania, gives his address during the 275th Anniversary Convocation in Annapolis at Woodward Hall near the Liberty Tree on the front campus.

The College
St. John's College
Annapolis, Maryland 21404

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