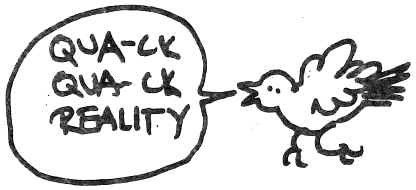
THE COLLEGIAN

THE STUDENT WEEKLY AT ST JOHN'S COLLEGE ANNAPOLIS, MD FOUNDED 1888

NO. 183 May 9, 1975



GALA POST DISENABLEMENT ISSUE

T. Schild '75

calendar

Monday May 5		
4:00-6:00	Karate	Gym
Tuesday May 6		
4:00-6:00	Karate	Gym
7:00 PM	Bible Class - Mr Kaplan	McDowell 21
7:00	AUCTION - Auction of works in exhibit of Pennsylvania artists, sponsored by the Caritas Society of St. John's College.	Conservation Room
8:15	New Testament Class - Mr J.W. Smith	McDowell 36
9:30	Delegate Council Meeting	McDowell 21
Wednesday May 7		
8:00 PM	A class on Philosophy and Yoga led by Brahmachari Keith	McDowell 31
Thursday May 8		
1:00-3:30	Campus Payday	Business Office
2:15	Delegate Council meets with Administration	McDowell 24
Friday May 9		
3:00-4:00	Afternoon Sick Call	Health Center
	* REALITY WEEKEND BEGINS *	
7:00-9:30 PM	Entertainment: Skits, Plays, Student Talent and the Sophistry Contest.	FSK Auditorium
Saturday May 10		
9:00 AM	Faculty Meeting	McDowell 24
10:00 AM	REALITY PARADE beginning from the Docks	Docks
11:00 AM	Lighting of the Olympic Torch	
11:30 AM	Miss Sophrosyne Contest	
11:30-6:00	Outdoor Picnic	
12:00-6:00	Olympic Games	
7:00 PM	Party in FSK Auditorium	FSK Auditorium
8:15 PM	Film: Beyond the Valley of the Dolls	FSK Auditorium
Sunday May 11		
2:00 AM	Breakfast	Dining Hall
8:15 PM	Film: Psycho	FSK Auditorium

DEADLINE !!

All submissions for the COLLEGIAN must be in by Thursday noon this week.

REALITY

Reality actually begins next Friday evening at 6:30 with the opening of the program in FSK Lobby. The first performance will be presented by the St Mary's Boys Choir and bagpipers, directed by Brother Paschal. After a liquid intermission, the center will move to the Auditorium where various student talents, and gravity, will nail you to your seats (so to speak). Hopefully, a Sophistry Contest between two and two of our bipartite number will cap the organized part of the evening. Until this time, about 9:30, drinking from the bar will be restricted- this to allow some of you to enjoy a longer evening and to put off disgusting others of you (for some time, anyway). The fun can continue in the form of Party for as long as you like.

Saturday begins early with the Reality Parade from the docks to the school. There will be cars and floats and funny decorations and you get to awe the townspeople (and one another). Assemble at 10:00 by the docks. The Parade will commence at around 10:45. Wear a Costume!!!

Reality officially begins with the lighting of the Olympic torch and Greek dedicatory words offered by Rev J Winfree Smith, which will transpire about coevally with the arrival of the National Boh truck or the Parade, or both, if both make it.

After the adress will come our own Ms Sophrosune Contest. In accordance with Dr Weigle's directive to the secretaries, we say Ms because of the inability of our judges to really tell whether she/he is a Miss or a Mrs!!! Your costume will be very important in this contest. Otherwise the judging will needs be from past experience, and everyone knows she/he's been intemperate sometime, and so everyone would be eligible. The winner will receive a huge, gaudy trophy to take home, cherish, and drink out of.

Now the Olympic games ensue: a Bachanalia, the Battle of Salamis (historic moments are in this year), Spartan Madball, the Liquid Slide, and more, all presided over by the same Stephen (?) Gray you'll find in this week's Collegian insert.

From 11:30 to 6:00, food will be served behind Randall, and beer will be free from that nice truck. After 6:00, there should be musical entertainment, and 8:15 a movie in the Auditorium. At 2:00 am. on Sunday, breakfast will be served in the Dining Hall. And, between these two times, another party will begin in FSK.

I want to thank all the collectors, Steve Weinstein who brings you Friday night, Frances Goodwin who commands the Parade. S Gray and R D Plaut and Gene Glass for everything they've done, and everyone else who is working in plays or behind the bar (where it counts) or anywhere else.

Good Luck,
R Godfrey

YOUR FREE REALITY MOVIE

In Cold Blood: Russ Meyers' X-Rated skin-and-depravity flick Beyond the Valley of the Dolls (plus cartoons, maybe).

Ahem. Well first, this movie has nothing to do with Valley of the Dolls. In fact, there was a little lawsuit action concerning the use of the Jacqueline Susan title in this astonishingly tasteless, glossy, and fleshy production. Who is Russ Meyers? He is one big name in the skin movie trade, but he is, I believe, a fading figure now. He pioneered the "high-quality" straight skin movie- no detailed depiction of sex acts, y'understand, just guys and dolls in the buff. Other films: Vixen, The Immoral Mr Teas, etc.

Wait! Wait! This film has one other virtue! It is absurdly funny...even intentionally so, and it currently enjoys a certain clandestine popularity among young folks whose head aren't screwed on right. The plot is a real Now Story about an all-girl rock'n'roll band who tire of playing high school proms and decide to set out for Cali-forn-i-ay.

There they meet the sinister but terribly influential Hollywood Beautiful person Z-Man Barzell. He gets them all the big breaks. But, contrary to popular belief, success does not always equal happiness as the girls skyrocket to stardom, and the story ends tragically for one of them (Cynthia Meyers, one of Playboy's most Pulchritudinously plentiful playmates).

It's got, as they say, everything. It may, in fact, have more than you can take. In summary, you will never forget this picture, nor forgive me for subjecting you to it.

-B.D.

r.a.m. movie of the week

The Film of Force: Alfred'Hitchcock's Psycho (Sunday only)

I.

Can there be any doubt that this is the greatest movie ever made? May we suspect that Hitchcock is not only the most consistent of entertainers, but is also the most profound and knowledgable filmmaker the world has yet seen? No and yes.

One by one they fall into the clutches of the psychotic, the two-faced man who is also the demonic woman. The lives of four men and women are dragged down into the whirling vortex of enigmatic death. Janet Leigh is a normal, driven by circumstance and a moment of wild imprudence to steal from her employer. She drives desperately into the night, through the rain, is lost and then finds herself at the Bates Motel. There she recovers her senses and repents- but the screaming blade of retribution tears her apart, punishing her with the most horrible of dooms.

It is to late, things are in motion- we are there watching, being driven from one tortured spirit to another as our point of view shifts from that of the desperate woman to that of the utterly distorted young man. Now we are him, we worry for him hoping that he will escape as we hoped the woman would escape.

What machine is at work? What divine justice underlies these killings? Arbogast the cunning investigator- he too transgresses, he too is destroyed.

Stunning in its climaxes, Psycho is the film of the terrible visions, of the night beings, of the final suffering, dominated by the towering figure of him through whose eyes we see- the monster, the hero, the madman.

II.

"What is basic to the cinema is that which cannot be told. But try to make people (you, me, others) understand that people warped by some 30 centuries of chattering poetry, theatre, the novel. It is necessary to return them to the primitive state!" -Rene Clair

"Psycho has a very interesting construction and the game with the audience was fascinating. I was directing the viewers. You might say I was playing them, like an organ." -Hitchcock

III.

I've placed two books on reserve in the library to facilitate deeper study of Psycho. One is the remarkable Film Classics Library edition, which reconstructs the film with over 1,300 photos coupled with the complete screenplay. Complete absence of dialogue in the key segments makes the book read like a wordless cartoon strip and the photos call attention to the skillful manipulations of points-of-view which help generate audience response to the picture.

The second book is the famous series of interviews with Alfred Hitchcock conducted by French director Francois Truffaut, emphasizing the technical planning which was involved in the production of the master's many films, including Psycho. The books will be available in the library until May 17.

Next week's review will be written by your new Film Board President, Miss Terry Watkins ('78). Miss Watkins has studied film for some years, and her experience with movies includes research work for Andrew Sarris, a noted critic.

Goodbye, and keep your eyes open.

-B.D.

"The art of life is more like the wrestler's art than the dancer's, in respect of this, that it should stand ready and firm to meet onsets which are sudden and unexpected."
--Marcus Aurelius, Meditations
Book VII
(submitted by James Hill)

The Poet's Corner

Our selections this week are part of a work entitled The Marriage of Heaven and Hell by William Blake. I feel that the title is not so much an explicit declaration of purpose, as it is an indication of the extremely radical stance which Will Blake takes towards most established views of morality and earthly experience. Generally considered to have been quite out of his mind, Blake at least seems determined to get out of it (his mind) as much as humanly possible. Whatever that means...

Plate 14 - No title

The ancient tradition that the world will be consumed in fire at the end of six thousand years is true, as I have heard from Hell.
For the cherub with his flaming sword is hereby commanded to leave his guard at tree of life; and when he does, the whole creation will be consumed and appear infinite and holy, whereas it now appears finite and corrupt.
This will come to pass by an improvement of sensual enjoyment.
But first the notion that man has a body distinct from his soul is to be expunged; this I shall do by printing in the infernal method, by corrosives, which in Hell are salutary and medicinal, melting apparent surfaces away, and displaying the infinite which was hid.
If the doors of perception were cleansed everything would appear to man as it is, infinite.
For man has closed himself up till he sees all things thro' narrow chinks of his cavern.

Plate 15 - A Memorable Fancy

I was in a Printing-house in Hell, and saw the method in which knowledge is transmitted from generation to generation.
In the first chamber was a Dragon-Man, clearing away the rubbish from a cave's mouth; within, a number of Dragons were hollowing the cave.
In the second chamber was a Viper folding round the rock and the cave, and others adorning it with gold, silver, and precious stones.
In the third chamber was an Eagle with wings and feathers of air: he caused the inside of the cave to be infinite. Around were numbers of Eagle-like men who built palaces in the immense cliffs.
In the fourth chamber were Lions of flaming fire, raging around and melting the metals into living fluids.
In the fifth chamber were Unnamed forms, which cast the metals into the expanse.
There they were received by Men who occupied the sixth chamber, and took the forms of books and were arranged in libraries.

Submitted by John Rees

THE BISHOP'S TALE

Dr Socrates Schwartz, the world's foremost Authority, is presently the leading candidate for the vice-presidency of St John's College according to usually reliable sources at the Coffee Shop. Dr Schwarz has been the subject of an educational art series in Santa Fe for quite a while, but as I was unable to contact anyone from there, I compiled what biographical information was available in Annapolis. I am indebted to Grant Franks, Luis Cabanillas, and other local personnel for their invaluable assistance.

Socrates J Schwartz and the New Program were both born in 1937, and, like the college, Dr Schwartz moves freely in time (cf. dates of his published works). He was the eldest of triplets born to Mrs Edna Schwartz in a taxicab on the south side of Chicago. His father, Erwin "Shylock" Schwartz, was a locally prominent businessman whose death due to natural causes was hastened by a stray bullet that same year. The Schwartzes were well-to-do, having acquired much of their wealth during Prohibition; upon Mr Schwartz's death, however, his widow immediately expanded the family business to include pharmaceutical supplies. A fortunate result of this expansion was that the Schwartz enterprise was one of the few that escaped serious reduction during the Crash and Subsequent Depression.

The Schwartz children- Socrates, Sappho and Sophocles- were raised in the Jewish religion, although they all attended a private Catholic school and Socrates later converted to Druidism. Pressed for information about the young Socrates, his sister* said, "I remember once about 8 years old I guess he got very angry at some quiz show because the announcer didn't properly define his terms. Oh yeah, he used to spend a lot of time with my best girlfriend, Diotima O'Riley. But that was later, when he was 13, 14."

His brother* reminisced thusly, "Sapph and I were always having to look out for

*Sappho Schwartz, well known in her own right as a promoter of Winstin Cigars, has recently published two books: Poems of Being and its critical companion, Being of Poems.

*The noted playwright Sophocles Schwartz.

According to his mother, Edna, Socrates's first words were "Ti esti."

"I asked him, 'Do you want to go potty?' -he was very well-trained, even then, 2 years old, can you imagine?- well anyway, he said, 'Tee,. 'es, tee.' Well, I was simply bowled over..."

This prodigious intellect enabled him to enter St John's College in 1952 at the age of 15. His brilliant career there included winning the essay prize four years in a row, each time by comparing the different views of reality as seen by Plotinus, Mozart, Adam Smith, and Lavoisier. He would have graduated summa, but a bigoted tutor had given him an F second semester freshman year when he corrected a Ptolemaic table in class. The table later proved to be a misprint. Upon graduating, he took two years at Magnolia U., Miss. to get a teaching certificate, and two more at Stanford to gain his Ph.d in Authoritology. At age 23 he returned to the scene of his former glory- SJC- as a tutor.

He immediately began to carve out a striking place for himself in the hearts and minds of that community. He was often heard to say that his doctorate was no bar to him in his job as long as he continually strove to rise above it, modestly disclaiming the title. Nevertheless his students affectionately called him "Doc Soc". This is partly attributable to the fact that students seldom attended his classes but were wont to cluster around him as he walked in the market space or along the docks. As a result of these peripatetic classes, he was given permanent leave. This proved to be so successful a measure that he was granted tenure while still on leave, the only tutor to receive that honor.

He met his wife Xantippe "Tippy" (nee) Fermacetti when she was a student at SJC. An indication of the caliber of Tippy's him in school. If we weren't keeping him from getting him beaten up by kids who were jealous of the "teacher's pet", we were trying to keep his shoelaces tied and his hat on his head. He was terribly absent minded. Once, he stood all day and all night in the schoolyard. He was trying to remember where he had put a candy bar. It was in his pocket. Of course, by the time he remembered, it was pretty much inedible."

THE COLLEGIAN

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Presents a Special Supplement

Compiled and Edited by the Staff of

The St. John's Review

Introduction

A note on the origin of this issue seems appropriate. At a meeting of the Board of Visitors and Governors with the students in December, Mr Stephen Gray, representing the Student Polity, opened discussion with this statement:

The topic selected for discussion is 'the bipartite nature of the St John's College community.' The word bipartite is used rather than the word bipartison because the division we want to discuss is a division into parts, not parties.

There are many possible divisions into parts which we could apply to college members, both adjectival (athletic and non-athlete, eloquent and inarticulate, smart and stupid) and nominal (East Coasters and elsewhere dwellers, tutors and students, smarts and stupids), but one division seems most general and at the same time most inherent to the nature of the St John's College community: that being those college members who are fulfilled (or satisfied) by the college's academic program, as it is now presented and dealt with, and those who are not.

The dissatisfaction of those who are not fulfilled (or satisfied) by the present St John's Program may be ascribed to one of two causes: either those members themselves are incapable of dealing with the Program as it now stands, or the Program is not sufficient to meet their needs. If the former cause is the true one, then it is clearly a deficiency in those college members which is to blame. And if this deficiency (or plethora of deficiencies--as would seem more likely) is a relatively new phenomenon at St John's (as is suggested in some quarters by Homeric references to the Old Days), perhaps the first thing we should investigate in our discussion are the standards set by the Admissions Office for admittance to St John's.

If the latter cause (insufficiency of the Academic Program) is the true one, there are two ways in which we may view its insufficiency. One is that it is natural that the needs of a person not be satisfied by the particular sort of intellectual exercise provided by the Program. In this case, St John's would probably be benefited by official support of extra-curricular activities (as athletics, drama, boating, and even parties, for example, already are), since such activities may contribute to a feeling of wholeness in the members of the

St John's community. The issue here is: how many and which activities should St John's sanction, and further, if they are a natural and integral part of the college how should the college represent them in the brochures and other publications by which St John's represents itself abroad? The other way of viewing the insufficiency of the Program is this: that the Program is not presented in a manner that satisfies even the intellectual needs of those disaffected College members which it addresses. In this case, our discussion should deal with the question of why the present Program is faulty.

I do not know which of these possible questions is of greatest interest right now, although I think that the problems which they raise are all to some extent real, and might be discussed to some purpose; consequently I have left the original topic largely untrammeled and have only sought to describe its more pertinent ramifications.

A discussion followed in which students tried variously to grapple with the goods and evils of St John's and its program. The issue of dogma and doctrine was a central one and Miss Brann felt moved to reply. When she submitted her article to The St John's Review the editors decided that it would make more sense to elicit responses to it before publishing than to publish it alone and hope for response. This we did, inviting any interested member of the community to read and respond to her article. It seemed a good idea to have collected together articles in a dialogue about some of the issues raised at that meeting.

We would like to propose that there be an all college seminar with this issue and the catalogue as the readings soon after the beginning of school in the fall. (So please hang on to your copies of this issue.) In addition we would like to have less formal talks about it Sunday afternoon May 18th. If you would like to attend please let us know.

Joan Silver

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--and thanks to Frances Guinard and Knut Nordal, pinch-typists.

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Eva Brann

WHAT ARE THE BELIEFS AND TEACHINGS OF ST JOHN'S COLLEGE?

I

-1-

Thoughtful and suspicious students--either or both--from time to time triumphantly impute dogma to this college or, in a gentler spirit, ask whether there is such. I am always a little taken aback: how could any college, a socitey of teachers and students, lack a dogma (Greek: a formulated belief), and how could any school, a place for learning, lack a doctrine (Latin: a coherent teaching)?

Probably no community, and certainly no community of learning, can be without these public results of thought, since only thought can be common, and only thought is incapable of being privately possessed and only thought can constitute a community. Food can be shared out, clothing can be worn in turn, a sight seen from points of view, a person loved one-sidedly, but only thought can belong to separate souls as a whole, at the same time, in the same way and without risk of rebuff.

This proposition lies behind any community implicitly, but it is explicitly the first and founding dogma of any group part of whose particular business it is to know itself--like this college. I do believe its extravagant claim to be true, both in its most abstruse and its most practical sense, but perhaps I should retreat somewhat and argue only that our first faith is in the importance of the question: is thought what is truly common and public and are all things private in proportion as they fall off from it?

Implied in the claim that there must be a common dogma, is a strong aversion to dogmatism, for to be dogmatic (in a bad sense) is precisely to treat thought as a possession, to occupy it as if it were one's estate. But, it seems to me that in proportion as dogma and doctrine are frequently and variously and laboriously articulated there will be no such dogmatism, since there will be communication, which is a living commonality of thought.

-2-

I said something to this effect within the hearing of the editors of the St John's Review (I believe I was, as they say, "holding forth"); they asked me to put my thoughts down and I agreed to try. Hence it goes without saying that what I present here is to be taken as prefixed by one great "it seems to me". And though it may well seem otherwise to my colleagues, I know that I can count on them to grant at least the questions. I should add that since my aim was to further discussion, I thought I would do better to write briskly and hence vulnerably, rather than to fortify the argument with many modifications.

Now as it is a necessary, so it is a risky and uneasy thing to put down one's working thoughts, I mean as opposed to telling them in conversation. To phrase a thought is to fix it, and to print it is to let it go. To formulate and publish the activity of the intellect means for a while to have finished thinking, to be in a condition of hibernation, awaiting a fresh spring of wonder or a renewed quake of doubt. But that problem is mine and not the reader's.

At least there is one risk certainly not present in such an attempt, and that is the risk of giving away secrets. The following observations are not perhaps immediately necessary to my exposition, though they have kept intruding themselves while I was writing.

-3-

There are indeed communities at whose heart there lie genuine secrets, pieces of knowledge held by a few, withheld from the others, inaccessible to mere inquiry and acquired only by initiation or betrayal. Once these secrets have been "given away" the community lies exposed and perishes. Such secrets are often sacred tales which are apparently received not so much as being true but as being potent, and potent precisely for not being public. It follows that to make such lore the object of research

is to destroy its being. (And is this not the very result that occurs when we, the descendants of the inquiring Greeks, force such communities, for instance Indian tribes, to submit to our avid, well-intentioned, devastating inquisitiveness?)

But a good community of learning, which follows the two great occidental ways of revelation (that is, an "unveiling") and inquiry (that is, a "search into") cannot be given away. The highway of this tradition has no legitimate distinction of "esoteric" (inner) and "exoteric" (outer) routes. It is built on scripture and text--the published word, both.

To be sure, there are crooked little byways full of mean mysteries, occult practices and magical short-cuts such as Dr Faustus' attempts when he tries to extort from the devil truths about the motions of the heavens without the trouble of studying mathematical astronomy (The History of Dr Johann Faustus, 1587). These are not worth our efforts except as object lessons in intellectual vice.

Again, some writers may indeed have expressed themselves guardedly so as to avoid prosecution for their opinions, but since they generally failed to escape hostility in their own time, while we are neither unable nor unwilling to expose them in ours, their secretiveness cannot be a great issue.

Furthermore, some of the discoverers of the new science of nature, either in order to protect their priority or to prevent incompetent comment wrote in cypher or obscurely (as Newton said he had done in the Principia, to keep "little smaterers in mathematics" away from it). But what mischief has not been caused by those all too successful early attempts to make what is most learnable in nature into a mystery and a scandal for the people?

So by and large, the texts that are the mainstays of the great tradition contain no deliberate mysteries at all, but are, on the contrary, carefully conceived attempts to induct other intellects into newly discovered realms. If they are obscure, it is from trying to say without abruptness the hitherto unsaid, or from attempting to carry the reader without precipitance to the brink of the unspeakable. The enticing obscurity of Heraclitus is of this sort, and so is the deceptive amenity of the Socratic conversations, and so is the merely apparent roughness of a very elegant book, the Critique of Pure Reason.

In sum, I am claiming that the texts we study are thoroughly accessible to the willing intellect and that they concern the genuine mysteries of nature, the soul and God but contain no secrets.

-4-

To return to the topic of dogmatism. It has, I think, two forms, of which only the latter is impermissible: 1) the authoritative assertion of the truth on the basis of conviction; 2) the obtuse repitition of propositions or requirements whose justification the dogmatist does not deign to produce.

This latter dogmatism is just the result of human insufficiency--people are worn out or preoccupied or inadequate to the formula whach has taken possession of their minds. Although their mode is infuriating to those who are fresher or more impetuous, as long as the human intellect is seated in a body, these failings will occur. The best defense against the condition in ourselves and in others is conversation, which imposes the friendly demand to be responsive and clear.

The former dogmatism, on the other hand, is far more respectable. Its chief form is the assertion that revelation and faith are to be held superior to inquiry and thought. It is a working dogma of this college that this claim, namely that the ultimate truth is to be received rather than thought, must be taken seriously. I am not myself able to see how we can candidly consider that claim as a possibility without laying ourselves open to possible conversion--it is a natural result and proof of our being in earnest that each year some students do become convinced by one of the great rival dogmas and experience faith.

Those members of the college who commit themselves to a faith have all the dignity conferred by a delicate position. They have maintained or first found their dogma within a school, not a chruch, within an institution whose basic allegiance is to free inquiry, to the deliberate conversion of every dogma into a question. Living with this dilemma must require strong self-restraint: the obligation to behave as if it were not a life-and-death matter to be orthodox, to hold the correct belief. But to the community as a whole it is a great gain to have within it members for whom free inquiry must itself be a sharp problem.

-5-

But, of course, in different ways it is a problem to everyone. No distinction is more important to the life of a school than Aristotle's separation of deliberation, which is concerned with the means needed to obtain an end, from other kinds of inquiry (Nicomachean Ethics, III). It is very debilitating to students to engage daily in pseudo-deliberations, in the unavoidably rootless agitations of those not yet in a position to act.

For my own part, I believe that all theories for action and all "philosophies" whose "point it is to change the world" (Marx, "Theses on Feuerbach"), are wrong--that they are either inefficacious or produce enormus results not at all what their intellectual authors intended. I would almost assert that in this respect St John's chooses Aristotle over Marx; in any case we dogmatically assert that schools (Greek: / places of / leisure) are, with the curious exception of the laboratory, not for doing but for learning, not least for learning about the tormenting problem of the relation between the life of contemplation and of action. That is why students are meant to spend only a small portion of their lives (a mere one-twentieth, we hope) within them. By the same token, this college is emphatically a place to prepare for action, since the ability to digest experience and to decide for the best in the tense and pressing circumstances of "real life" depends very much on possibilities and ends having been thought out beforehand in leisure. In this sense solid theory is hardly a mere game of "abstractions", but rather the safe, if un-immediate way to eventual action, especially to great action. (The mediating term seems to be what the ancients call phronesis, practical wisdom.)

Least of all should a school be for deliberating about curricula, a purpose implied in the notion of an "experimental college". For unless that term is simply a piece of insignificant discourse it must mean that various plans of education can be tried on students and discarded if they do not prove feasible. The program of St John's College is not and never was an experiment --it was from the beginning held on deep grounds as a conviction by its teachers who felt themselves to be obligated to make it work. Therefore, although it goes without saying that the program has a large range of semi-practical aspects open to change by trial and error, its bases cannot be always exposed to practical review, though they are continuously open to questioning. For this very reason every tutor has the obligation to be , in time, able to explain to students why they are asked to study any particular part of the program; and what is more, such explanations and discussions should be encouraged as a natural part of every class. The faculty must, therefore, regularly discuss the plan of education within itself.

-6-

Obviously, such a program cannot be planned and established by those who are first beginning their education, and equally obviously, it is the teachers who are in the last resort responsible for the preservation of the program. Put palinly: the tutors must often act in behalf of the College, as in recommending to the President and the Board of Visitors and Governors the appointment or non-appointment of tutors, as in revising the curriculum and in instituting pedagagical practices; the students, on the other hand, (especially of course our seniors) only suggest. Since all institutions of learning must work this way in the long run anyhow, there is great gain in saying so; it prevents disillusionment and loss of time.

The faculty is, then, responsible for the discipline of study and the order of learning. But why such a disciplene and such an order must exist at all, why there should be institutions of learning is itself a continual question: why should external constraints be wanted to forward that very activity which displays the most delicate relation between spontaneity and regularity?

-7-

There are two obvious reasons why education may be, and even must be, instituted. One is negative: almost all human beings have in their nature something akin to inertia in bodies; we find it painful to make the first motion toward what we most want; even the most exhilarating effort has reluctant be-

ginnings. Brutally: we need the kindly goad of institutional requirements. (But it must be said that it is in respect to this goad that we commit what I think of as our great sin: the institution demands so unrelenting an intensity from its most receptive students as leaves them soon worn out by unresolved turmoil--a regimen their tutors, who have a whole lifetime for learning, need not themselves undergo.)

The second, positive, reason is that learning is best done in steady if intermittent company, that is, in a living community which is the realization in time and space of the commonality of thought.

-8-

Here I would like to interject an observation about an important change which this temporal living community, the concrete school, has recently undergone, together with all American colleges. This change is little kept in mind, but it accounts for much our students deplore.

Before the sixties colleges were in law and in spirit "in loco parentis", in the place of parents. Hence faculties were in some sense the students' family. When student opinion and the courts struck down the colleges' authority, their responsibility for the students' personal welfare largely disappeared as a matter of course. And as is ever the case when a tradition is exploded, the long-range consequence is greater formality: relations between teachers and students are almost everywhere somewhat more remote than they were, since older people simply cannot be comfortable in settings which they have no authority at all to conform to their sensibilities. A simple example: the presence of loud music at social occasions.

I am myself quite satisfied with this state of affairs--more than ever we owe our students careful, copious attention to thier intellectual condition in the widest sense--their sentiments, opinions, even passions; the rest is friendship, and free.

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And now to come to the main point: the principles on which the program of this college is built, its main teachings.

At this moment the pen baulks, for to set them out means to formulate an understanding of liberal education, and that in turn means writing succinctly about those enormus but smooth-worn terms: freedom, that difficult juncture of indeterminacy and fullness; and excellence, that elusive crossing of the exemplary and the unique. It would be very hard to find a starting point, were it not for the term tradition. St John's College is, first of all, committed to an anti-conventional view of tradition; there is even a phrase which, if carefully enough expounded, conveniently describes this view, different from that of any other school I know of: we are radical conservatives.

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Yet once more, before going to these central concerns, let me hold off to say something about the approaches to them. I mean their setting and their presentation--the external aspects of the program.

A program of learning must have the property of being plausible to its newest members, such as prospective students, freshmen and new tutors. Now what is first visible (aside from the repulsive "Great Books" list and label) are our ways and customs, our so-called methods.

These modes are apparently often found to be immediately appealing for being reasonable and humane. They can be accepted on no very deep grounds, especially since they harmonize with certain American tastes: there is, for instance the provisionally hesitant questioning manner often thought of as "Socratic," which Benjamin Franklin already recommends in his Autobiography; there is a certain mettlesome resistance to high authority, such as Jefferson evinces in his brisk rejection of Plato's politics; there is a tradition of learning without learned intermediaries, such as Lincoln displayed in his studies; there is, further, a comfortable assumption of equality in discourse, a willingness to be suddenly launched into deep discussion and a natural transition from private to public concerns.

Besides these recognizable American modes, the external aspects of the program include its numerous working paraphernalia and arrangements: the distinction between classes carried on through speaking and writing (tutorials) and workshops using apparatus and observation (laboratories), and again, between the intensive daily exercises in the arts, and the nightly occasions for reflections on extensive texts (seminars); include, if you like, don rags, orals, conferences, lectures and question periods, and what have you. And most externally there are our institutional manners, namely our choice of courtesy over familiarity.

All these items are by now the familiar and distinctive habits of the place, inessential in their particulars and open to review in every detail, provided only this dogma remains in force: that very nearly every aspect of our external institution should be grounded in our purpose, and our every form fit our matter.

II The Tradition

1.

Under the heading "the tradition" let me now turn to that matter.

All other schools I know essentially relate their enterprise to the past: some, committed to the notion of progressive knowledge and thus to the power of modernity, very deliberately reject the past, while others, who believe in its cultivating virtue or its lessons, especially make it their study.

St. John's College is alone in allowing no place at all to the past. That inquiry into the past as past, which is called history, is practically absent from its program, which is instead based on the apprehension of the past as present, that is, on tradition. (I cannot claim that this word universally has the meaning I am about to attribute to it, but only that there is some warrant for this use.)

2.

What then is contained in the term "tradition," concerning which our program incorporates, I believe, a strong doctrine, or at least well-articulated issues much in the thoughts of the most reflective writers of this century?

It lies in the notion of tradition:

that human nature is everywhere one and that human beings, or certainly a large--and for better or worse, dominant--number of them, have undergone a common shaping;

that this shaping has been through a certain high wisdom and perfected art, which their authors and masters, considering that what they had thought or made was true and beautiful not only for a time but for ever, fixed for the future, most accessibly in books;

that these books of pictures, of symbols and, most of all, of words, have been recognized and preserved by the consensus of a perpetual community of those who especially care about these things;

that it is not to be expected that this treasure trove, collected over more than two and a half millenia, should contain a very high proportion of contemporary works, but on the contrary, that the huge bulk of present production may indeed be at once a sign and a source of a threatening failure in the tradition;

that study within the tradition is therefore a conscious act of continuation and resistance to dissolution which requires its own valor and forges its own friendships;

that the threat to the tradition is among the consequences of the fact that it is constitutionally progressive and for that very reason prone to perversion (as is indeed manifest in the double meaning of traditio, "handing on" and "surrender"), since the very elaboration, the ascending notion of thought engenders a certain forgetfulness of the beginnings;

that it is therefore at least an issue whether the tradition, as the progressive oblivion of origins, does not represent a fall;

that the tradition in fact displays certain moments, particularly worthy of attention, when a deliberate obliteration of the roots is performed, in particular that giant "battle between the ancients and the moderns" which opens modernity;

that therefore the motive for studying the canonical works is always two-fold: the hope of finding in them something which holds now as then, and the necessity for interpreting our own, otherwise rootless, times;

that in this study there is little help but real hindrance to be expected from having a "historical background" supplied, because that preparation implies falsely that 1) the work to be studied is so closely woven into its own time as not, in Thucydides' phrase for his own book, to be "an acquisition for ever," 2) that the text is deficient because the author has failed to supply it with what it needs to be intelligible, 3) that the author was with, rather than at a certain critical distance from, his

contemporaries, 4) that "historical backgrounds" are in fact capable of being both revealingly and briefly conveyed;

that the works are nonetheless to be read in a context, namely in their relation to each other, insofar as they respond and are in turn responded to;

that therefore their temporal order does assume a certain formal significance, at least on a first reading--chronology has for the authors of the tradition a significance similar to that which the order of speakers has in a conversation.

3.

Concomitant to the traditional learning of the West is the persistance of certain great questions. (But whether it is the permanence of these issues that establishes the tradition or the traditional mode that canonizes the questions is itself a matter for inquiry.) For instance the logos, the word, as the agency which collects the multiplicity of the world and also conveys truth from soul to soul through time is such an issue, and with it the self-undermining and reconstructive nature of our faculty of thought; hence also the human soul and its existence, and within it the relation of thought to passion. Or, again, the observation that some men and women are capable of finer things than others, together with the conviction that all human beings are equally human produces the perennial problem of excellence. And then there is the most persistent of questions: is there an author of authors?

4.

It is sufficiently clear how our preoccupation with the tradition is conservative, that is, inclined to cherish what is already in existence. But the other side is less obvious, though it matters far more: that faithfulness to the tradition frees us to be radical in inquiry.

The most immediately striking difference between this and other colleges, the aspect viewed with most incredulity, disparagement, or enthusiasm is the absence of formal, pre-established disciplines and departments of study.

Its first external result is the absence of all academic ranks, since here the teachers are tutors, guardians of the students' learning rather than authoritative lecturers, professors of a subject matter. There follows the disappearance of experts' pride and of departmental rivalry, since the college is one great department of liberal arts. If I have learned one thing in my travels to other colleges it is to bless the founders who freed us from these evils.

Our positive organization, on the other hand begins with the doctrine that if human knowledge is not one (an open question), at least human inquiry is. I mean that one and the same human being can ask all questions.

It is a fact that as information accumulates and knowledge advances deep divisions of learning develop, and why this is apparently inevitable is itself one of the questions posed by the tradition. It would be foolish to deny that once the schism has occurred, each branch of knowledge becomes a sophisticated study demanding special training and even talent, especially if the work is to be carried forward. But it is in most cases quite indefensible, because it stifles both reflection and invention, that such specialization should be forced on undergraduate students in early maturity and that students should be required to do "research" at the borders of knowledge before they have undertaken an original search into its foundation.

5.

Western education is essentially radical (Latin: [ready to go]to the roots). Put another way: education is an initiation into the tradition of free inquiry. The mainstay of this tradition is the (no doubt questionable) presupposition that things have roots, roots which are to be reached through that union of freedom and desire called: question, quest, query, inquiry.

Now the first condition of inquiry is that nothing should be prejudged or taken for granted, least of all the limits of the investigation itself. But that is just what pre-established disciplines and departments do--they pre-conceive (and often, I am convinced, misconceive) the natural articulations of the intellectual world--it would take a young Hercules of a student to break through these "frames of reference" on his own.

This college chooses to overcome these institutionalized prejudgments by substituting fundamental books for departments and elementary skills for disciplines.

The books we choose (the very books that make up the tradition described above) are those still most occupied with questions--with the directed desire to know. In these books the world is yet is once again new and whole, and its nature is about to be articulated. Who, for instance, could classify Einstein's 1905 paper setting forth the special theory of relativity? Is it philosophy because it contains an inquiry into the meaning of time? Or physics because it concerns itself with the measurement of motion? Or mathematics because its world will later be represented as a geometry?

So we substitute the primary texts of the tradition for fields, because in that way we gain the greatest freedom from pre-conceptions. And similarly we read them in a forward sequence, starting from those that are most remote, because that order combines the greatest shock to received opinion with the minimal interpretative hypothesis. (We might perhaps some day reverse the order and read backward--analytically, rather than forward--synthetically. What speaks against this way is the extraordinarily potent insidiousness of present day dogma--we are apt to mistake the great midden on which we crow for a natural peak.)

It follows that as we study no fields so we teach no "methods of inquiry," that is, pre-set, carefully delimited procedures appropriate to a specific subject matter. Rather we try to learn to read; we engage in an hermeneutic enterprise and always with a double aim: both to understand what the author is saying and to determine whether he speaks the truth. The latter decision is fruitfully complicated by the fact that the tradition is carried on in the manner of a debate--the written or unwritten preface of every text is the critique of its antecedents. Within the tradition the inquiry is perpetually open. Hence also "electives" are obviated. What choice can there be among Homeric poetry, Newtonian systems, Hegelian logic? Who having actually studied all would be prepared to recommend the omission of one? Besides, the experience of other schools shows clearly how unhappy a thing freedom of choice usually is--and how zestlessly arbitrary the result.

6.

While students are freed from floundering by the required program, teachers are, willingly, forced to follow the students' course. They are obligated in time to teach in all parts of the program.

This project is made feasible by the pre-specialized and unsophisticated character of the program. Everything done here is elementary; it belongs to the beginnings, albeit deep and dubious beginnings. (Such elementary studies emphatically have nothing to do with general or survey courses in which some froth is skimmed off the surface of a field and then retailed to students.)

Therefore each tutor must have a great deal of help from other tutors (to be gotten particularly by attending their classes) and often from his or her own students. And every tutor stands in need of a royal absence of academic ambition and a magnificent lack of shame. In short to be a tutor is daily to confess ignorance. But not for a moment is a tutor thereby absolved from the responsibility of becoming competent where competence is applicable. Nonetheless, in the face of the world's infinity and human finiteness, the difference between a willing student and a willing teacher confronting a deep question is, at crucial moments, evanescent--less than an epsilon. So that the claim that tutors learn from students is more than a mere urbanity: teachers certainly at least learn in the presence of students, precisely because of the incompleteness of young thought.

Hence to the question, so often asked, whether those who are not experts in their field can be good teachers, the answer is that only those who do not

think of themselves as having completed products to impart can be tutors at all.

It also follows that neither here--nor any place else--are students "taught to think," as unlikely a thing as being taught to be. They are only invited to do it, although they may while doing it conclude with Descartes that there are indeed teachable "methods for rightly conducting the reason."

7.

St. John's College is a genuine school of the liberal arts (as opposed to the rather indefinite "liberal education" offered by most other colleges).

It has been our working custom to set up a purely pedagogical distinction between occasions for learning skills and occasions for reflective conversation. As do so many aspects of the program, the distinction goes back to Plato's Republic. It appears to be in the nature of learning that certain skills, the "liberal arts" are a pre-condition for penetrating to the nature of thihgs. We happen to think that it fits the rhythm of life to devote the evenings to reflective discourse in seminars and the mornings to the study and exercise of these arts. Of course, they are thenselves objects of inquiry. For instance, elementary algebra is required to read the Einstein paper mentioned above, and the possibility of algebra itself is a matter to think about: study and reflection must go on together.

Again, it is a traditional working doctrine that within the skills of understanding there is a division between the arts of language (the trivium) and the arts of mathematics, pure and in their application to appearances (the quadrivium). As ever, the distinction itself ought to be subjected to radical inquiry; let me only say here that it rests on the assumption that words are not symbols.

8.

And finally, our one dogma and doctrine which is not to be compromised: the assertion that learning is first and last for its own sake and that the love of learning is the most human of all excellences. Socrates, in sober madness, stands at the center of this community.

Of course people study for extraneous reasons: through the coercion of schedules and of tests, to avoid censure or to shine, and for dozens of other more unlikely reasons. But study, certainly the pre-condition of learning, is not learning itself, and as long as it gets done at all, who cares how?

Of course learning is not often pleasant: the texts in whose company we do it are harsh and hard; they lack immediacy and relation to our pressing cares and confusions; they come unseasonably, not when we are ready but when they are due.

And yet the doctrine holds and is (or ought to be) confirmed to the students by the perennial passion of the permanent members of this community of learning. They do and must believe that the process of learning holds the most lasting pleasure and that the search for truth is the most human necessity and that without reflection we have no life at all, only a heap of obtuse, inaddible moments; the obverse of the love of learning is the recoil from unconsciousness. Education alone (natural sages being very rare marvels) gives access to the hidden refinements, significances and correspondences which fill the world of nature and art.

9.

There is a pedagogical view with strong consequences associated with the above doctrine.

To begin with, I think no one at this college would argue that education, the initiation into the tradition of learning, is not also, by a fully intended side effect, preparatory. It is not so, of course, in any directly vocational sense, vocational training in a liberal arts college being very nearly a crime against the young, since it consigns them to subservience and redundancy. But it is intended to prepare students to grasp and to be received into the world. And since the objects of learning are, by that very property by which they beckon to us, apt to be in some way wonderful, it must be claimed that to have a head full of attractive objects is the best way to come to grips with the world. By now I fully believe that that is precisely the case, and that those who, on the

contrary, precipitate themselves on the special difficulties of our times, trained to see the world as an ignoble congeries of pre-determined problems and of unanticipated crises to be resolved, only compound our dangers.

The special difficulties I mean are, of course, those arising from the program for the mastery of nature begun in "science" and realized in "technology." The roots of this terrific meld of craft and contemplation are peculiarly our object in the last two years of the program. But even these years, specifically indended to prepare our students to review critically the "modern project," corroborate the importance of noble learning: no one could possibly become a potent critic of this enterprise, which is now threatening nature herself, who has not been exhilirated by its beauties. (It may be inevitable--I am not certain--that people educated in this way have, within reason, conservative--or rather, conservationist--leanings, simply because a participant in this kind of inquiry must cherish natural objects. For once the last item of human and non-human nature has been converted into a resource and used up, what is there left to contemplate?)

A similar reflection, finally, applies to preparation for participation in politics, particularly in the American setting, where a good knowledge of the founding documents is surely a better guide to decisive action than a premature pre-occupation with failure.

The answer to the frequent question, whether this program specifically prepares students for "today's world," follows from the preceding considerations. Education, as opposed to training, can never do that; "today's world," or worse, "tomorrow's" is no conceivable reference point. Moreover, education never should, for the opposite is what is wanted: preparation to see behind, before, beyond. But there is one overwhelmingly important way in which the program is right for our time, as no other I know of. It seems to me that a very sound general sense is arising that we must turn ourselves about: become more careful of our world, consume less of its dwindling stuff, make finer and more permanent objects, perform fewer and more considered motions, return to ourselves. The thought of such a conversion, so new to America, is no news to this college. It is embedded in our doctrines.

10.

I find myself on the way to writing a small book, so I should stop. I have omitted many matters which are seen under a special aspect at St. John's College. I have said nothing of the programmatic absence of social studies and computer science, which should certainly be at least reviewed. I have omitted any description of the type of student wanted for this college, partly because the very notion of external typing--social, intellectual, whatever--is abhorrent to a community whose most dependable criterion of admission is self-selection. And I have not considered the frequent question whether--feasibility aside--this program ought to be universal; in any case, I hardly think so, both because there is no need for the exemplary to become the standard, and because this all-required program ought to be freely elected.

But most important, I have not given any room to the views of the rational opposition. Such opposition is wanted not, indeed, to cast doubt on our way of life, but to ensure that we continue to make a question of it, since

> "The unexamined life is not livable for a human being." (Apology 38a)

Alan Dorfman

Dedicated to the Senior Class of 1975

1

Miss Brann says so many fine things that one feels uneasy taking exception. And yet I find that very richness itself a problem. For if the original charge was pervasive dogmatism at our St. John's, it would seem best to reply with the minimal assumptions of a St. John's. I think they are in fact two, namely:

(1) We come to St. John's in order to lead better lives.
(2) As means to this end, we follow the path of inquiry in the spirit of Socrates.

As nearly as I can tell these two premises sum up what is involved in the notion of a St. John's. Those who don't hold to them are not likely to come to St. John's nor to remain here if they do. But perhaps they need elaboration.

2

We are familiar with what's involved in Socratic inquiry, bookishly, from Plato's portrayal of a Socrates, and from our daily activity here. Without pretending to set down its properties in order, I would say it involves:

Discussion, question and answer, so that learner is active and determines in part the course of the discussion; definiteness, the attempt to define, not slur over; difficulty, the questions are puzzling, the answers confusing; importance, directly or indirectly the questions bear on the human situation and the human good; disagreement, contradictory views (both garden variety and orphic) are explored, the (apparently) false being deemed worthy of extensive exploration; rigour and unpredictability.

The use of the great books, as well as the various technical aspects of what we do (two seminar leaders, demonstration in math tutorials, etc.) follow from these properties, severally or together.

Is there embodied here a notion of a pervasive, precious, and monumental tradition? It seems to me that such a notion, while true, is not a necessary premise, or "dogma", of the activity of most of us at St. John's. It is rather something that each of us comes to, in different ways and to different degrees, as we make our way through the program. All we need suppose is the possibility of the fruitfulness of exploring these realms. And this is rooted in the notion of Socratic inquiry.

3

It is more difficult to say what is involved in living well (or better). Indeed, this is the question with which we come to St. John's. But for purposes of exploration we might premise that there is a skill in living (phronesis) and that it is this we can acquire or improve through our Socratic inquiry.

If so, it is worthwhile to examine the notion of skill. What is a skill, what are the kinds of skill, and how are they acquired?

A skill, I think, is an ordered sequence of motions made into one motion. That is, a skill is a single thing, with many parts (elements), related to each other, and so tied together, as to be distinguishable only through analysis.

Skills are of two kinds, general and particular. By a general skill I mean one that all men share in various degrees, such as speaking and getting about. A particular skill is a skill that only some of us have, like piano playing. Acquisition of the particular skills presupposes possession of the general skills, and indeed we begin to acquire the latter as infants. There are degrees of specialization, even among general skills; e.g. telling stories and fighting are specializations of speaking and getting about. The most general skill, if it exists, is skill in living.

Now learning is either the winning through to insight or the achievement of skill. Learning a skill takes place in two stages, the discrete stage and the continuous stage. In the first, discrete, stage the various parts of the skill are separate, not analytically but actually. We get clear on each elemental notion and the relation between the elements and master everything separately. We act deliberately and definitely. In the second stage, we acquire fluidity, and the motion becomes whole and one. we lose awareness of the distinct elements of the skill, as they blend into one. A sort of forgetfulness arises, and we lose clarity of the parts. E.g. in reading we no longer attend to the letters we once sounded out so carefully.

This fits what we experience at St. John's in our attempts to acquire skill in living (phronesis). While at St. John's we are in the first stage, breaking things into their elements, relating these, being as articulate and definite as we can. Leaving St. John's is our entrance into the second stage; we forget the details, but have as residue some degree of phronesis. We no longer study how to live, but live.

Note: On this view, St. John's is essentially preparation. It's true one can't approach phronesis directly, any more than one can study a language adequately without its grammar. But this doesn't imply its achievement is a side effect.

4

The above analysis may be criticized from the following viewpoint: much of our learning of skills is a relearning. Sometimes, having passed from the parts, to the whole (according to the scheme above) we return again to the parts, breaking up the whole, either analytically or actually. The great example of this is grammar. At an early age, we acquire skill in speech. Later on (in high school, usually, and not "grammar school", surprisingly) we go back to the sentences which we have long uttered unthinkingly and break them up into their elements, and determine the relation of these elements, and put them back together anew.

The hope in this process is that by a sort of destruction of what we've been doing, we can come out doing it better. The risk is that we may become insecure about what we've come to take for granted. We react to this process either with pleasure at now seeing what we've been doing all along, or pain at having to reconsider what we've already passed through once.

Now what occurs at St. John's is much more a relearning than a first learning. For we've acquired a mode of living from an early age, under the tutelage of our parents, friends, and teachers. It's more a question of examining the presuppositions by which we already live, than of beginning to learn to live. The hopes, risks, pleasures, and pains of any relearning are here magnified by the magnitude of the task. For the skill in living is the most general and the most desirable of skills.

But at what point does the relearning stop? If there is gain in such a return to elements, to leave off too soon would be a loss. The possibility arises of never leaving off, of being ever in a state of examining the elements of our existence. In effect, the examination of how to live becomes itself a way of life. The goal of learning is no longer mere phronesis, but episteme, articulated knowledge of the elements.

Is this life viable? At St. John's we meet the claim--in the person of our principal mentor, Socrates--that not only is it viable, but that it's the best life. I suspect that some of the accusations of dogmatism at St. John's have to do with this claim. So many of the authors and tutors we meet seem to believe in it, and live it.

But, like any other particular life, it has its disadvantages and advantages; such disadvantages as:

(1) Being ever suspended in the discrete stage and not reaching a point of trust in our elementary views.
(2) The loss of full development of a particular skill.
(3) Incompleteness, in never entering the hurly burly of life (corresponding to stage two in our analysis)

Its advantages are: (1) The pleasures of insight; (2) the closer approach to truth; (3) great articulateness; and (4) the ability to lead others to phronesis. The teacher finds his completeness in his students.

Christopher King

"I would say that for various accidental reasons there was a profound understanding of the Program that set in almost immediately, because we had presented it in the form we did which sounded to a great many people dogmatic, and because it was persuasive in some curious way that I don't quite understand, right away. It actually was with the faculty, and very quickly with the students, too. Everyone had got to believing that this was--St John's.

Now we had understood it, if I remember correctly (I may be putting more into this hindsight than I should) but as we understood it, this was a sort of matrix within which we would find out what a college ought to be. We were in search of a liberal college. The idea was that by teaching, say, a hundred great books for five years we would discover how to cut the list down to what we <u>really</u> ought to be concentrating on. We would find out what in some sense the main subject matter of a liberal education ought to be, through the books and through our teaching of them.

There ought to have been changes continually. But for various reasons, chiefly the war and the fact that we lost some of our best people on the faculty, this never took place. So for almost thirty years now, the Program has been changed very little. There have been changes in the number of languages taught, there have been remarkable changes in the kind of attitude the faculty has about scholarship and disciplines and all this kind of thing. In other words, the creeping business from outside has come in on it and people are no longer dilettantes...The main framework of it has remained just as it was. I'm simply amazed at this. I can't believe it. I can't believe that what we stated to begin with is still the main framework. You'd've thought it've gone through several transformations...The reduction of the number of books, correlated with a stronger sense of <u>what</u> it is you're teaching, wouldhave made remarkable changes, I think, throughout the Program."

--Scott Buchanan, reflecting on the St John's Program in 1966, shortly before he died.

"The program of St John's College is not and never was an experiment--it was from the beginning held on deep grounds as a conviction by its teachers who felt themselves obligated to make it work."

--Eva Brann, "What are the Beliefs and Teachings of St John's College?"

It would be impossible for me to comment on all the different aspects of Miss Brann's long and broad article, partly because of lack of space and time, and partly because of my indifference to or full agreement with sections of the article. Mostly I wish to focus my comments on sections 5 and 6 of the first part of the article. I think that the juxtaposition of the two opening quotations above clarifies the disagreement of two opposing dogmas about St John's.

It is difficult indeed to disagree with Miss Brann's contention that a "society of teachers and students" needs to have a dogma as long as we keep in mind Miss Brann's conception of what it means to have a dogma. Apparently to have a dogma means that one knows what one is doing, or at least what one is attempting to do, and that one has <u>an</u> idea of what one ought to be doing, that is, what end one is pursuing with all this doing. I do not wish to impute dogmatism (in a pejorative sense) to Miss Brann; indeed it is commendable that she has a coherent idea of what she she is doing here. I simply think that some of her dogmas about St John's are incompatible with what this College set out to do, and with what it claims it does. And I think that (unsurprisingly) her dogmas are widely accepted among the faculty. But I should get down to particulars.

Scott Buchanan had a dogma too, and I think that it depended on free inquiry and the pursual of an argument <u>wherever</u> it might lead. Mr Buchanan wanted to provoke a continuning discussion about what the best education is, whether a liberal arts education is the best education, what is it that makes up a liberal education, what are the best methods for imparting a liberal education to students, and other questions of this sort. Although he must have had some ideas about the answers to these questions, since he had been working with adult seminars for almost fifteen years, and although these ideas had a respectable amount of coherence, since they became for the most part the "St John's Program" when it was introduced here in 1937, Mr Buchanan did not seem finally attached to any of them. None of his ideas about which books were great and which weren't, or which topics were liberal and which not, or which teaching methods were more effective than others, none of these ideas formed his basic working dogma. Only his dedication to free and enthusiastic inquiry seems to be that principle which he was not willing to compromise or change.

But in Miss Brann's article I sense a retreat from this principle. True enough, the article pays lip service to the principle of free inquiry. In section 5 of part II Miss Brann says (speaking about the evils of departmentalization in other colleges), "The first condition of inquiry is that nothing should be prejudiced or taken for granted, least of all the limits of the investigation itself." This article does well to bring up that point, since one of the foundations both of the Program and the "Socratic method" contained in it, is this very idea that nothing can be presupposed in an argument which has not already been established through reasonable inquiry, and that we ought to pursue the argument wherever reason leads us, no matter how surprising, no matter how personally painful, we find the conclusions we must draw.

Miss Brann would now limit our inquiry. The "bases" (of the Program) she says, "cannot always be exposed to practical review, though they are continually open to questioning". Now to me, this is a curious statement. At first I am inclined to think that I am the victim of some kind of doubletalk, because I cannot understand what it means to say that something is "open to questioning" while at the same time closed to "practical review". But then I realize that there certainly is a distinction, and what it comes down to is that while Miss Brann and others are glad to patiently endure (or even enthusiastically encourage) questions about the Program, it really won't make any difference when it comes to a question of <u>acting</u> (which is another word Miss Brann uses curiously). We learn to our dismay that no matter how important the questions we ask about the bases of the Program, no matter how good our suggestions, they will never get beyond the talking stage. There is no way that, whatever conclusions result from our questioning, or whatever good reasons accompany our suggestions, any of them will be of any practical consequence, since the bases of the Program are not open to practical review.

There is now a limit placed upon our investigations, the limit of action. And this, I think, is a fatal limit. We see that those who make and break dogma here are open to questioning only in so far as this will allow them to instruct us in the "party line" if you will. They see our questioning as giving them the opportunity to further clarify to us what they think ought to be dogma. Their wish in entertaining our questions is to instruct us about what is St John's, as they see it. These people emphatically do <u>not</u> submit to our questions with the attitude that perhaps <u>they</u> will learn something from this inquiry, perhaps they will see something they never saw before, or at least see it in a different light, and if the argument should show that some of what happens at St John's ought not to happen, they are willing to take steps to change things according to the dictates of reason. No, for these people have decided, before the questioner even opens his mouth, that the outcome will be, practically, nothing.

This puts the questioner at a great disadvantage from the very beginning of his inquiry (especially since he has no power and those questioned have all power). Not only is there a limit to the inquiry (namely that no change can result from it except the indoctrination of another student) but there is also one participant in the discussion who enters with a prejudice (namely that nothing the other party can say will change the way I act). Now imagine the kind of attitude you would have toward a person with whom you were engaged in a mutual enterprise, if you

thought that there was nothing he could say to you that could possibly make any difference to you. And imagine the kind of attitude one would have to be possessed of to decide that no reason at all could make one change one's ways. I think Miss Brann describes both these attitudes in her paper. I will talk about the second kind of attutide first.

Here we are given a group of tutors who have taken as one of their dogmas that the basis of what they (and we) are doing is not open to practical review. What in the world would make a group of people decide something like this? Let us see how Miss Brann describes them: Our teachers hold the Program on deep grounds as a conviction, she says. They feel obligated to make the Program work. They see themselves as "responsible for the preservation of the Program". Even the "tradition" which is the foundation of the Program is threatened. It begins to look as if what the faculty does here is almost a religion to them. And like any religion, this one cannot ultimately withstand the pressures laid upon it by free rational inquiry. It must resort to the personal conviction of faith. It is probably no coincidence therefore that in the section immediately preceding the first one describing how convicted (convinced?) the faculty is, Miss Brann describes and sympathizes with the members of the community who have committed themselves to a faith, and who find it extremely hard to cope with free inquiry. Now in that section I think she was describing those who have found a faith in God, but in the next section she describes people who seem to have an almost religious faith in this Program. And just as religious believers (and I use "to believe" = "to have faith") have "sharp problems" with free inquiry, and will after prolonged questioning and inquiry admit that what they hold true they cannot rigorously and rationally defend, so too do these teachers who hold the Program as a deep conviction have the same sharp problems when non-believers start questioning them.

But for these teachers to admit having a faith in the Program is to leave themselves open to the charge of hypocrisy. If most of the teachers here participate in the Program out of faith, then they really do mislead outsiders when they claim that they work on the principle of free rational inquiry. I do not believe it is an insult to call someone religious who openly admits that what he holds true is not obtained by the process of reason. But when people say to outsiders that they are pursuing the truth through reason when they really know that what they hold true is not open to reasonable review, then they are plainly misleading (or even more plainly, lying to) them.

The other attitude which I promised to describe earlier is the one that you would have toward a person whom you thought incapable of asking any question or of making any suggestion that could possibly prompt you to act. Miss Brann says that "schools...are not for doing" and students "are not yet in a position to act." This attitude of course makes students sort of non-people, whose ideas, thoughts, questions and rights need not be taken into account because they really don't matter. If students really are incapable of action, and if somehow they have managed to escape "doing" for four years, and indeed if they are not living a "real life", then I suppose it logically follows that there is no reason that those dynamic doers, those real-lifers, the teachers, ought ever to be persuaded by what we students say. But wait! If a school is not a place for doing and if the tutors are taking their "whole lifetime for learning" then what in the world are they doing (oops, sorry) here? What gives them the right to act on behalf of the college, that allows us only the right to suggest, except that they have been not doing anything for a longer time than we and that they have been removed from "real life" longer than we? My point is that it is stupid to think of students this way, because it is obviously not true. We are really living as much as tutors or anyone else. If a school does anything, it helps us to live better, but it does not prepare us to live. That preparation went on in the mother's womb. Another point: we are not beginning our education here. We all spent many years in schools before we came here. On the other hand it is greatly possible that far from beginning our education, many of us will be finishing our formal education in a few weeks. So not only

ought the faculty to be open to suggestions from the students on principle but also because they do have a certain amount of experience in the worlds of formal education and real-living.

Obviously I do not want to say that students ought to be dictating what they will be taught; but I think that the attitude of the faculty toward the students would improve greatly if they did not quite so often think of us as the ones who are "not yet in a position to act".

I want to talk a little about the experimental nature of a school, and its curricula. In an important sense the curriculum is what the school does. After all the difficult abstract ideas of education have been agreed upon there still remains the most difficult task before a school can come into being. Once everyone has agreed institutions of learning are necessary and that a certain kind of education is the best way to attain a certain agreed upon goal and that certain methods of teaching ought to be used, there still remains the problem of how to embody all these decisions in an actual presentation to the student. This embodiment is the curriculum. None of the lofty goals set by the educators will be realized if the proper curriculum is not developed. In a school the curriculum is the acting medium between the goal and the result. Not only what the best education is but how it ought to be imparted must be fully discussed if the whole educational process encountered by the student is to be successful. I can't understand, then, why Miss Brann would say, "least of all should a school be for deliberating about curricula..." It seems to me that this is the same as saying that a school ought not to think about and discuss what it is doing! That it ought not to evaluate how well it is translating dogma into action! Does Miss Brann fear that we will find out that we are doing something wrong and that we should change, such change degrading us into a seemingly purposeless "experimental college"? But I say that we should be an experimental college. We still ought to be looking for and inquiring after "what the main subject matter of a liberal education ought to be". And if we think it is one thing we ought not to be happy with that, never opening it to "practical review"; we ought to keep examining our opinion, not with a fear that we will find out that we've been wrong, but with anxious anticipation that we will come closer to what is right. And who knows but that what a liberal education ought to be changes from time to time or place to place, so that even if we were convinced that we knew what was right some time ago we can't be sure that it is still right now, unless we are open to inquire dispassionately about it? Indeed, if we do find out that what we are doing is not right isn't it better to "discard" our practices than to persist in them? It is this kind of attitude, I think, that is true to the spirit of the founders of this Program and to that of anyone really dedicated to free inquiry, as our tutors profess to be.

I am sad to say that I think that the attitude reflected in Miss Brann's paper, and not the attitude of Scott Buchanan and free inquiry, prevails at this school now. Until those who are in power see to it that the faculty returns to the attitude of free inquiry in all matters and not just in those areas where they feel comfortable, the College ought to include this article of Miss Brann's in the Catalogue. Because I think that this article says what the real philosophy of this place is in plain language, and that students ought to be able to read this before they come here. The language of the catalogue is opposed to the language of this article in many areas, and this article is closer to what really goes on here, as I think Miss Brann meant it to be. The true test of whether the school has the strength of its convictions would be for it to print up this article and send it out to prospective students and money givers and alumni and other such people to whom it is always sending out promotional literature. I do not think it would gain widespread acceptance. Or else the school could convene and decide that it rejects Miss Brann's ideas and that it is rededicating itself to the principles of free inquiry. It will probably do neither.

Perhaps all my disagreement with Miss Brann can be traced to one great underlying difference between our views. No doubt this is the most important point of divergence we could possibly

have. Miss Brann says in section 8 of part II that "learning is first and last for its own sake and...love of learning is the most human of all excellences". To put it plainly: I think that she is wrong. Learning is for the sake of doing; it is for the sake of living. Learning is only good if it is applied to action. What good is it to know what is the best way to lead one's life, if one does not follow that knowledge and live accordingly? What good is it to discover how properly to direct one's reason if one proceeds to ignore that knowledge? What good is it to know what constitutes moral and ethical conduct in a situation if one does not then act morally and ethically? It seems to me that we are a vocational school of morality. We study how to act morally here and then we follow what we have discovered at every opportuhity. If we kept our knowledge to ourselves and never demonstrated it in our actions how could we ever be called excellent? The most human of all excellences, it seems to me, is to translate into action what the intellect has discovered to the best of its ability to be true and beautiful.

There is a disturbing thought that comes to me after considering all this. If the school is a place for not doing but for learning, and if the tutors spend their whole lives learning as opposed to doing, then it is no wonder that they would think that the most excellent thing is to learn and not to do. Perhaps the tutors think of themselves as non-doers, and perhaps they even consider the doers as less excellent than they. But if that is so then maybe they do us all a great disservice. For if they spend their whole lives studying what constitutes good moral conduct and we spend four years studying it, then shouldn't we be the ones to try to get into places where the best moral conduct will do the most good? In a way aren't we as obligated as the philosopher-kings of The Republic to seek out the areas of life where moral and ethical action is most difficult? And especially the tutors have this obligation, not to cower in an obscure place for a whole lifetime, afraid to confront situations where they will be called upon to use what they have learned and what they have taught, but to come forth and regard it as their obligation to make themselves available in the daily situations requiring the most difficult moral decisions. They emphatically should not regard acting as inferior to learning, for I believe that in this world the life of the man is the goal for which we pursue the life of the mind.

Joan Silver

My response to Miss Brann's article must be centered not around a disagreement about what St. John's ought to be, a question about which I think she speaks very well, but about what the college is, how we its tutors and students talk and listen, study and learn together. I am afraid that her response to the accusations and queries of students has missed the roots of the problem. Such things as these are difficult to talk, mush less write, about. It is not easy to point out a mood, an attitude, what has been called a malaise. Once pointed out it is still hard to talk about, first because it challenges us each in a very personal way (for we each have our lives and particular interests at stake in the college and also may feel particular guilts and responsibilities) and also because the roots and treatment of this "malaise" do not seem easy to discover.

The problem seems to be one best characterized as a loss of balance. There are signs which mark this imbalance. Classes are, not always and not for all the members but for too many and too often, a matter of drudgery, without the breakthroughs and excitement that transform drudgery into meaningful work. People seem to lose rather than gain in their ability and willingness to work together in class as they pass through the four years. These are just a few troubling signs which indicate that we seem to have lost the delicate balance between study and learning, rigor and imagination, the gaining of skills and fruitful conversation which marks a healthy institution of learning. Such a balance, a creative tension, cannot be easily attained: it is not to be simply programmed or predicted. Still we must look for the source of its absence in order to discover the sort of setting that might invite its return.

I think it would be helpful in finding this source first to try to discover the roots of the accusation of dogmatism to which Miss Brann was responding. She herself points out the most obvious source. In defining dogmatism she points to two forms of it, the second being, "... the obtuse repetition of propositions or requirements whose justification the dogmatist does not deign to produce." (I.4) Individual tutors are, at times and in varying degrees, dogmatic. We can look finally only to the consciences of individuals to correct this sort of dogmatism, but we should also look for institutional changes that might demand and allow more reflection, and make such dogmatism (which might come not only from small mindedness but also from weariness) less likely.

It seems to me that another source of the accusation is the demanding schedule to which we are all subject. This I think is what Miss Brann refers to as "our great sin," (I.7) But I think this sin is not only a sin against the "most receptive students" from whom "the institution demands so unrelenting an intensity" but against the tutors and all students alike. First the students:

Contrary to the original meaning of school (we should not forget the derivation of the word that Miss Brann has pointed out) students have little chance to explore in depth and truly at leisure the many opinions they encounter in their years here. Students feel themselves and their fellows to be dogmatic when they find themselves uttering opinions whose depths they have not explored. How many students feel there is simply too much for them to do, too much even to begin to do well? How often for all of us is there just not enough time to spend with a seminar reading, but one blames oneself since it could not be the fault of "The Program"? This can leave students feeling guilty, frustrated and angry; they can too easily become cynical, distrustful of their own thought and the thought of others.

As for the tutors, so much work might be one of the causes of the "dogmatism" of individual tutors spoken of above. What is easier to do when weary from too much work than rely on an old question or opinion?

Perhaps we just try to do too much, and the weariness that follows this is not just bad in itself but can deaden our thought: make us dogmatic.

In light of all of this it seems to me that we ought to allow ourselves more time: time for reflective thought and conversation,

and time for exploration, in depth and with rigor, of things we happen upon in our studies (and time too to do things which are just "other", either more and different study or those many other worthwhile endeavors that balance a life). Granted it is not an easy task to cut down the program. One very practical difficulty is that each reading we do is considered eminently worth doing by at least one member of the faculty. That is as it should be. The necessary decision would be that a certain sanity in studying is more important than any one of these books. Once that is decided a machinery for cutting should not be so difficult to devise.

In relation to this perhaps we ought to remember what Plato has "told" us in the Phaedrus: that the written word should be only for reminding us of the words and thoughts alive in our souls. None of the "Great Books" are sacred in themselves. They are to be revered for the conversations they start: inside us and among us, and also between each of us and the books themselves. It is for the excitement, wonder, and truth they bring to us that we explore them.

I find myself at a stopping place and yet find also that I have barely begun to discover the "roots and treatment" of this "malaise", this "imbalance." I have had the opportunity to read some of the other articles submitted to The Review in response to Miss Brann's article. Things I would have struggled to say were said better by others. I can only echo briefly some of these and indicate what their relation seems to be to the imbalance and its remedy.

The first of these is a tension inherent in the program: a tension between studying for the tradition, which brings with it and can be seen in the light of "...The necessity for interpreting our own, otherwise rootless, times." (II.2) and studying for its own sake", that is for the sake of bettering our souls. There is a great weight of responsibility that comes from studying "for" the tradition. The task of understanding these "rootless times" is indeed a Herculean task. It seems too much to ask of students. They can too easily be left with a deep sense of failure.

Perhaps this emphasis on the tradition is one of the places we have lost our balance. The cure for this does not seem a simple one. It is a question of attitude. Perhaps we need more of a sense of humor about our enterprise, humor which might tell us we are neither quite so big potentially, nor quite so small actually. But what we must all remember is that, whatever else St. John's may be for, it is first for the education of each of its students, that attention might be paid to each of them, to their thought and their growth.

The final treatment I see is one Miss Brann mentions at the very beginning of her paper: "...in proportion as dogma and doctrine are frequently and variously and laboriously articulated there will be no such dogmatism, since there will be communication, which is a living commonality of thought." (I.1) I agree with Miss Brann, but I would emphasize that this conversation must imply the possibility of real revision. We must talk about why we study each of the things we study, their relation to each other and to the whole program, and we must make candid evaluations of how well these things work: how well we study and learn together. We should talk about the relation of our studies to the liberal arts, and the relation of the liberal arts to us. These questions are at the roots of the program, and if these roots are deep and the questions rich (I believe they are), such inquiry can only bring new life to the college.

Robert Spaeth

GAPS IN MISS BRANN'S ESSAY

In my opinion, Eva Brann's provocative essay, "What Are the Beliefs and Teachings of St. John's College?," fails in two respects: (1) by not recognizing the place of the study of history in the St. John's program, and (2) by not seeing the need for modifying the program to include the study of contemporary or near-contemporary matters.

(1)

Many of the goals of St. John's as formulated by Miss Brann argue for a concern of the curriculum with great events and movements in human history. For example, she writes in Part I,5 that the College "is emphatically a place to prepare for action" and that such preparation "depends very much on possibilities having been thought out beforehand in leisure." I agree; and I would ask: Can this kind of thinking be responsibly done without serious consideration of the past efforts of persons to act out these "possibilities and ends?" Not to put too fine a point on it: Should we not place before our minds both the philosophers' attempts to understand the world and the politicians' attempts to control or change it? Should we not follow a reading of Hobbes and Locke with a study of the French Revolution? a reading of Marx with a study of Lenin, Trotsky, and Stalin? a reading of The Federalist and de Tocqueville with a study of the American Civil War?

When Miss Brann in the same section of her essay writes that "solid theory is... the safe, if un-immediate way to eventual action, especially to great action," I see implied a large place in the program for the study of great actions of the past--the Roman Empire, the Reformation, the Industrial Revolution, World War Two, etc.

Still another example of a goal stated by Miss Brann that argues for a concern with history is her assertion about preparing for participation in American politics. In Part II,9 she writes that "a good knowledge of the founding documents is surely a better guide to decisive action than a premature pre-occupation with failure." I hope "failure" refers to certain contemporary political trends and not to all of American history. In any case, a serious study of the Constitution, The Federalist, critical decisions of the U.S. Supreme Court, etc., itself argues strongly for a parallel study of events of American history such as the formation of political parties, the life of Lincoln, the Civil War and post-war Reconstruction, the great depression, etc.

But Miss Brann does not draw out the implications that I find to be implicit in her statements of goals for St. John's. The reason, I suspect, has to do with her explicit opposition to an historical approact to the books we now read. She says in Part II,1 that St. John's "is alone in allowing no place at all to the past." No doubt this statement does not mean we are not interested in the Persian Wars, the Peloponnesian War, the Roman Republic, the founding of the United States, the condition of the U.S. in the 1830's, or the facts in the Dred Scott decision. Rather, Miss Brann probably means only to give rhetorical emphasis to her subsequent claim that the program is "based on the apprehension of the past as present," a claim that expands into a familiar (and, in my opinion, correct) criticism of studying great books by studying their "historical background."

This kind of criticism can hardly be repeated too often, given the widespread acceptance of and dependence upon historicism in the teaching of literature and philosophy. But in Miss Brann's essay it obscures a desirable conclusion to be deduced from the same premises about the study of history itself. And Miss Brann obscures the obscure by defining history as an "inquiry into the past as past."

The study of history, studied as a liberal art, is in my opinion the study of the past as similar to the present, as significant for the present, as important to humanity. History exhibits the triumphs, aspirations, frailties, and sinfulness of man: all of these can be seen in history as worked out to some completion. History answers in a tentative way questions that philosophy and theology cannot answer, viz., the questions of what really happens when, for example, original sin manifests itself, Marxism is accepted, the equality of man is legislated, the civil war Hobbes decried

actually happens,etc. This understanding of history is light years away from "the past as past."

I believe actual events that have occured in the past are of value to a true liberal arts student. To me, Thucydides' History of the Pelopponnesian War is of significance partly because of the war itself, which Thucydides said was "the greatest movement yet known in history." I accept Herodotus' view of the importance of preserving from decay "the remembrance of what men have done," and I think part of a liberal education consists in understanding what men have done.

If my analysis makes any sense, a selection of great books of history ought to be partly determined by the magnitude of the events dealt with by the author. Certainly Herodotus and Thucydides pass this test, as do Plutarch, Tacitus, Machiavelli, de Tocqueville, and others.

If what I have been saying borders on being right, we should not have removed The Decline and Fall of the Roman Empire from the seminar reading list. Moreover, we should be worried by the fact that the seminar list now includes 24 Plato seminars, 16 Aristotle seminars, 12 Kant seminars, and 8 Hegel seminars (total: 60) compared to a total number of seminars on Herodotus, Thucydides, Plutarch, Tacitus, Machiavelli, de Tocqueville, American state documents, The Federalist, Lincoln, and U. S. Supreme Court decisions of 24. And we should consider replacing some seminars with now neglected great works of history, such as Burke's Reflections on the Revolution in France, Adams' Mont-Saint-Michel and Chartes, de Tocqueville's The Old Regime and the French Revolution, Trotsky's the Russian Revolution, Emdund Wilson's To the Finland Station, Churchill's The Second World War, etc. In choosing books of history we should, as I have suggested, look both at the book and the event. By doing so we will give an anchor to what Miss Brann properly called our "preparation for action," and we will supply a vital element to what she again properly called the "necessity for interpreting our own...times."

(2)

My second disagreement with Miss Brann's essay, that she fails to recognize a needed modification in the current program, also begins with an agreement. It seems to me to be correct that the intellectual tradition to which St. John's is committed cannot be expected to contain, as she says in Part II,2, "a very high proportion of contemporary works." I even agree that "our preoccupation with the tradition is conservative."

But I begin to part from Miss Brann's line of thought when I interpret another phrase from Part II,2, viz., "the necessity for interpreting our own ... times." It seems to me that this necessity needs to find some expression at St. John's itself; that it is an inadequate education which prepares students for action in the world without devoting effort to studying that world in our own times; that our confidence in the tradition too easily leads to a misplaced suspicion of contemporary thought.

Many times during the dozen years I have been on the St. John's faculty there have been demands (mostly "from the outside") that we face up to the modern world. I don't believe these demands are properly characterized by Miss Brann's reference to "social studies and computer science", which she urges (mistakenly, in my opinion) on us as subjects to be reviewed. Nor do these demands refer to our mathematics and laboratory programs, which pay attention to modern physics, biology, and mathematics. These demands refer to contemporary or near-contemporary philosophy, theology, politics, literature, economics, etc.

Except for certain admirable preceptorial offerings, our net response to these demands has been a refusal. The senion seminar reading list hardly dents the twentiety century; it ends with readings from Freud (d. 1939), de Tocqueville (d. 1859), Lincoln (d. 1865), and Mark Twain (d. 1910). The refusal is, I believe, partly deliberate; the faculty as a whole has turned its back on modern thought, even on the modern world. We are in this regard the victims of our own devotion to tradition, and to a distorted interpretation of the fact that, as Miss Brann says, "our preoccupation with the tradition is conservative."

I believe we should meet the demands for attention to the contemporary world with a positive policy. If I could be the "Instruction Committee For a Day," I would propose a new preceptorial, completely dedicated to studies of modern and contemporary subjects. This preceptorial would be restricted to seniors so that their entire St. John's experience could be brought to bear on the subject, just as it will be to subjects they study after graduation.

It could either replace the regular preceptorial for seniors or be a third preceptorial meeting in the spring of the senior year. And if I were asked for samples of topics for this preceptorial, I would produce a list something like the following:

The Novels of Solzhenitsyn
The Ecumenical Movement in the Christian Churches
Parapsychology
The Writings of Teilhard de Chardin
The Theology of Karl Barth
Science and Public Policy in the U.S.
Nuclear Weapons
The Electoral College
Linguistics
Ethics and Genetics
Abortion
The Poetry of T. S. Eliot
The Conflict in the Middle East
The Vietnam War
Racism

The point of such a preceptorial as I see it would be to emphasize readings that will direct students' attention to distinctly modern problems. Discussions by St. John's students and tutors of such matters will not be reproducible after graduation; such a preceptorial could be a model of how St. John's graduates take on the contemporary world. Moreover, such discussions could be a test of the St. John's program, a test that occurs after graduation but is only vaguely apprehended here.

Adam Wasserman

As with all of Miss Brann's writings, this latest article is a pleasure to read and to think about. The pleasure is multiplied when one considers the difficulty of her subject, since it is always harder to talk clearly about those things which are close to one, than about more remote and abstract matters. The immediacy of the topic is such that one is gratified both as a reader and as a participant in the matter discussed, and feels the benefit which comes from a work which is not only enlightening, but useful.

Since criticism, or at least disagreement, is more of an unwelcome duty than a positive pleasure, I prefer to talk about several special points of agreement. I think such 'agreements' are always more satisfying and enjoyable to come upon in a paper than any amount of 'errors' we may be able to come up with; not that we can only be pleased by having our own opinions bolstered, but because an enlightening work will aid us in making explicit our own shy, half-formed thoughts. In any case, my views on this issue do not differ enough from Miss Brann's to make for interesting conflict.

There are numerous 'felicities', to use one of Miss Brann's favorite words, about this paper; that is, clarifying ideas which illumine much of what we usually take for granted. None of them, I think, are completely strange to this community, though we may tend to forget how foreign and bewildering, even repulsive, they would sound to students and faculty at most other colleges. I cannot enumerate all of them, or even most; but there were some views to which I assented with a certain feeling of glee which comes over me when in touch with something that seems 'right'. This feeling was especially strong when I came to statements which reminded me of the mutual demands made by the institution on its students and tutors, and by us, in turn, on the institution. For whatever

the particular needs and wishes of the members of St. John's, there are some which are most general and deep, which go to the heart of what we intend to 'get' from the school.

The greatest of these is the reciprocal duty of knowing one's self. Miss Brann says in her third paragraph that we are members of a group 'part of whose particular business it is to know itself'; to know itself as a community, in public. And she ends with Socrates' warning that the unexamined life is not livable. Since we are self-chosen participants in this particular school, we owe it to ourselves and to the others around us to know, or at least to ask, where we are and why we are here. If not, our school will fail to educate us, and we will fail to educate it. To the extent that we cease to ask these questions we cease to be participants in a community which hopes to provide us with the most critical of personal benefits, and simply go through the tedium of 'preparing for' and 'going to' classes.

Though all of us desire to know ourselves and to know our surroundings, such desire usually dies at an early age, often to reappear later as despair or angiush or, worse yet, to depart completely and leave only the husk of a man. The best way to keep it alive is through example. At its very core I believe this is what St. John's is, a place where certain examples are enlivened--if necessary, even resurrected--for the enlightenment of those who have eyes and wish to see. That 'Socrates, in sober madness, stands at the center of this community'; that it is the great hope of our teachers and ourselves to make his quest our own; this is a dogma to which I assent completely.

A great part of the burden for this bringing-to-life falls on the tutors. As Miss Brann points out, they are the guardians of 'our one dogma and doctrine which is not to be compromised' ...'They do and must believe that the process of learning holds the most lasting pleasure and that the search for truth is the most human necessity and that without reflection we have no life at all, only a heap of obtuse, inaddible moments; the obverse of the love of learning is the recoil from unconsciousness'(II,1). This is difficult. It is hard enough to prepare for and teach classes, go to meetings, read papers and maintain some sort of private life, without also having to be an example of consciousness. Furthermore, the delicate question of whether this duty is best fulfilled by teachers who are 'friends', or whether it is not preferable to have formal guides or even substitute parents has been complicated, as Miss Brann notes, by the recent collapse of the doctrine of 'in loco parentis'. The option of such formality no longer seems to be open, and though a guide may become a friend if desirable, someone who starts off as a friend and equal rarely becomes more than that.

We must have education to become conscious--'natural sages being very rare marvels'--moveover, we must have instituted education. Miss Brann gives two reasons why this is so (I,7). On the one hand there is human inertia, demanding kindly goads; on the other hand the need for company. With regard to the first of these requirements Miss Brann mentions a great problem, with which all of us are familiar: 'but it must be said that it is in respect to this goad that we commit what I think of as our great sin: the institution demands so unrelenting an intensity from its most receptive students as leaves them soon worn out by unresolved turmoil--a regimen their tutors, who have a whole lifetime for learning, need not themselves undergo.' It is no secret that the program here at St. John's is impossible to fulfill. To master all the skills and books with which we come in contact during these four years is obviously beyond our powers; more narrowly, to succeed in every subject and every class, on a day-to-day basis, to participate in every discussion, perpare every demonstration, translate every sentence, is also impossible. To avoid the destructive turmoil consequent on this inevitable failure, whose fruits are too often a lapse into a mechanical 'going through the motions' of learning, and even despair and self-hate, requires a mutual effort on the part of both the student and the College. It is the College's duty to forgive lapses on our part, without condoning laziness or forgetting that in coming here we have, for our own good, asked to be goaded. We, in turn, must learn to apportion our powers wisely, to distinguish between what is more and what is less important, and to keep our goals firmly in mind. In short, we need maturity. This is in large part why students who have spent some time at other colleges or outside of school altogether before coming to St. John's, usually do better here than younger, less experienced suddents.

Though being more or less sure of oneself, apart from any specific intellectual accomplishments, is the most important aspect of maturity, a general lack of certain mature skills is also a cause for some of the pressure put upon us. Since most secondary education is at best mediocre, the College is forced to teach us basic skills in languages and mathematics at the same time that it attempts to make use of those skills for philosophical and literary discussion. Though our ignorance is partly beneficial, since we are saved from the bad habit of separating specifics from more general considerations, such a regimen is a double burden, made worse by the fact that we are too old to learn such skills gracefully. We are rarely able to master the specifics of any of the particular disciplines taught here well enough to feel comfortable with them, and this adds to our unease, to the feeling that we are not accomplishing anything lasting--and that as time goes on it is taking all the running we can do to stay in the same place.

There is another cause of turmoil which is inherent in our four years at St. John's. It too is related to age. Though being open to persuasion is the sine qua non of our intellecutal pursuits, most of us are desperately looking for some particular place to stand firm, or way to follow. The rapid chronological exposure to view after view and argument after argument makes it difficult to satisfy this desire even temporarily; so that after awhile it is hard not to explode in disgust at the latest pretentious, metaphysical, mathematical, spiritual, or what-have-you attempt to explainaway the world.

This is unfortunately encouraged by our profoundest disagreements, the two quarrels between 'Athens and Jerusalem' and 'Ancients and Moderns.' How to keep these deep and marvelous tensions from taking on the appearance of overblown squabbles in which nothing is resolved or resolvable is made difficult by the short time available to examine what is involved in tha particular positions.

The above considerations are limited to problems peculiar to St. John's. Most of whatever unease prevails among us has nothing to do with the College, but rather with the ills and temptations of flesh and spirit that we all are heir to, and which we can hardly fault this community with creating or failing to prevent.

Miss Brann's admittedly unorthodox understanding of tradition as the 'presentness' of the past and the role which such a force plays here at St. John's makes a great deal of sense. To know men, whether individually or in association, it is usually best to 'go straight to the top', to learn their opinions on the most important things. The tradition to which we are indebted is that which has devoted itself to the study of the best of such opinions, in the hope that familiarity with them will enable a student to know and reform his own.

But this understanding hinges, as Miss Brann makes clear, upon the first of her 'notions' about tradition (II,1): 'that human nature is everywhere one and that human beings, or certainly a large--and for better or worse, dominant--number of them, have undergone a common shaping.' It would seem that problems arise whether we accept or reject this notion. If we reject it we cut ourselves off from every source of wisdom which is not both immediate and contemporary. Acceptance, however, cannot disguise the fact that the inevitable divergences which go with distance in time and space increase the difficulties we must overcome if we are to understand another man's thoughts. These distances are in certain cases such that we must divide humanity into different or differing traditions, the most comprehensive of which are the West with its roots in the Greeks and the Jews; and the East, with twin foundations in

India and China. St. John's is inescapably bound to the West, which is indeed at this time the 'dominant' tradition, but the practical impossibility of giving a decent attention to the works of the East in our four years here should not make us forget what we are leaving out. A mutual understanding between East and West based on what is best in each tradition, which ought to be one of the prime goals of modern education, is made difficult by the fact that both traditions, in particular their respective traditions of education, seem to be in danger of collapse. If this is so, the inescapably 'provincial' education provided at St. John's may prove to be the best possible way to prepare one for contact with the East. For if there is one thing which is true about the fateful coming-together of East and West it is that neither will benefit by giving way to the other; nor is it possible for one to know the other without first knowing itself. This is why the contemporary preoccupation with Eastern modes and fashions is such a mockery. The nourishment of the roots which goes on here at St. John's would seem to be necessary for the better understanding of human nature which a proper union of the two traditions would make possible. If we are to have any hope of knowing ourselves, then the deliberate obliteration of these roots ,whether carried out politely as in most modern European and American universities, or violently as in Communist China, must be seen as the greatest and most cosmopolitan of all disasters.

Lee Zlotoff

STUDENT NOTES

It is unfortunate that most American college educations rely too heavily on the taking of good notes and that at St John's this ability is just a little too neglected. But these are my notes. I offer them in response to Miss Brann's "What Are the Beliefs and Teachings of St John's College?". It is not a direct response, it is an indirect response. For the record, I agreed with much of Miss Brann's article. But she and I stand in very different places and, though we may share common thought, we see different things. For those who do not know me, it is enough to say I was a student at St John's last year; I have since graduated.

My notes center on two points. The first I call "The Dangerous Distinction", and the second "A Sense of Education".

THE DANGEROUS DISTINCTION

First the distinction, then the danger. Students and tutors are not at St John's for the same reasons, they cannot be. For a tutor St John's is an occupation, a vocation, a profession, in short it is his "work". Most tutors hope to spend the better part of their working lives and probably more, participating in the activities at St John's. A student is only there for four years. What makes this distinction almost invisible is that the activity of both the tutors and students is the same. They both wrestle with the books, ask questions, search for answers, make and dispute observations. This is just as it should be. One of the strongest points of the program is that the activity is common. But the primary purpose of a student is to get an education. By this I mean no more than the exercise and subsequent development of the intellect's faculties; speaking, listening, and thinking. A student is not at St John's to understand the great books! Now be careful, I am not suggesting a student must not try to understand these books, he must. He must concentrate on understanding, unravelling, explaining, solving, resolving, and bringing light to the works as he has concentrated on few things before; that is the "exercise", this is, for a time, his "work". I am also not implying that the knowledge a student gains from being familiar with these books and their inherent difficulties is merely a fortunate by-product of the exercise. It is part and parcel of the St John's education, an essential part.

This is where the danger becomes evident. It is natural, and usually worthwhile, for students to emulate their teachers. It is a proven method of education. Whether they choose to be or not makes little difference, teachers are models and examples as well as instructors. But in an institution where the activity of teachers and students is virtually identical the desire to emulate must dig deeper to find what it is after. To restate: the teacher does not simply spew forth information that I must hurry to shovel in my ears before it hits the floor and is swept away forever. We both talk, listen, and think.

So where does the drive to emulate find itself? In motivation, the tutor's motivation. Why is he or she engaged in all these admittedly frustrating endeavors? What do they see in it all? The answers, either heard or speculated, are always irresistible. It is fascinating, it is stimulating, it gives a rare and special pleasure, it is the true activity of the mind, it is at least a noble endeavor. For whatever reasons we come to assume they are here, they become our reasons; we make them our own. Almost no matter "how come" they are here, that's "how come" I am here. And don't for a minute think a student doesn't need to have some hold on these motivations; every vacation brings at least one query from a suspicious relative about why it is, exactly, he is spending so much time and money at such an unusual place.

I should add here that the tutors' reasons for being at St John's, at least the ones I mentioned earlier, are good reasons. For the most part tutors here seem to me singularly dedicated and interested in what they do and, moreover, they consider what they do to be important. That, in itself, is important.

Now we have a student who believes himself to be at St John's for the same reasons that his tutors are. A thoroughly untenable position and one that dooms the student to failure.

Through no fault of his own, the student's time runs out; he has to leave. Four years go by and he must graduate. Graduation, by the way, is a curiously passive affair. Although one must work in order to graudate, it seems much more like one has simply maintained the status quo of things and suddenly graduation comes upon him, something like a birthday or anniversary. The student's motivation tells him he should stay here, this is where the best things are taking place, but he cannot stay. He may not even want to stay but in leaving he is a failure on the scale he has assumed.

And worse. Whatever tutors expect of their students, the students expect more of themselves. As ridiculous as it may sound, students really believe they should uncork some of the mysteries of western man. After all there are some tutors interested in doing this. Oh, if you ask the student right out, does he think the weight of such a task lies upon him, he will demurely deny it and explain how impossible a thing that would be to do. But one need only watch a senior in the torment of his thesis, his final essay, in order to understand the undue responsibility he puts on himself.

Thus the student ends his career at St John's believing, deep inside, that somehow he has failed. But only because he has overlooked the distinction between himself and those who have made St John's their life. He is, in fact, a success, since his primary purpose was to get an education and I believe St John's graduates leave with an excellent one. There is no education I know of for which I would exchange mine. To sum up: there is no moral imperative for students to become tutors or to answer the questions raised by the great books. By all means, try, but the essence of success is in the effort, not in the result.

This brings me to the other danger in the distinction. That is, that neither students nor tutors should make too much of it. As a result of seeing the distinction one should not do anything differently. Sort of like grades at St John's where the best

course to follow is to waste no time and energy pretending that they either mean everything or nothing. No, it is a quiet distinction that students should simply tuck in the back of their minds so that when graduation comes they may bring it forth and be pleased by remembering that they are doing what, from the beginning they were meant to do.

A Sense of Education

Most American colleges have what I call a cooperative sense of education. By this I mean the student selects a field of study for himself and the institution cooperates by providing him with the necessary teachers and facilities. This of course giving rise to different departments, special majors, etc. In most cases a student at such a college is also free to change his particular interest, almost as often as he wishes. At St John's the student relinquishes the freedom and responsibility of making these decisions to take the four year program. But four years is a long time for someone just under twenty to agree to submit to anything. Remember we're talking about better than 20% of their total life to date. Surely in that time, and probably even before starting, a student will want to do something else of equal importance as the program at St John's. Many people come to St John's with intentions of becoming writers, painters, and musicians. Many people also don't stay for four years, but, for the moment, I am not addressing myself to them.

So let's say we have a sophomore or a junior, still convinced of the value of staying at St John's but wanting now to do something else. The student naturally enough goes looking for a model or example; someone who wants to stay here but who is involved in some other endeavor. Well there aren't any, or hardly any. The first place a student looks is to the tutors, but, for the most part, the tutors <u>are</u> doing what they <u>want</u> to be doing. There are almost no other endeavors of equal importance to them. And our student has one hell of a time trying to find support for wanting to do something else.

The response he gets, by now almost unnecessary to say aloud, is "If you wanted to do lots of different things you should have gone to a college with electives." It is a perfectly justified and understandable response. Not to the student; he feels betrayed. He says "I accept and understand <u>your</u> reasons for being at St John's, see--I'm here too. Why won't you understand why I want to do something else?" The point is they don't have to understand. They will tell you there is an art studio, a darkroom, practice rooms, a stage and that the rest is up to you. And it is. You, student, will most likely never get substantial support or approval from the permanent community of St John's to do anything but the kind of activity that goes on here. This too is perfectly understandable and, I believe, a blessing in disguise. There is no institutional approval for the decision that drama or photography is as important as philosophy.

What this results in though is an overall elevating of any endeavor. When a student chooses what it is he wants to do, either before or after graduation, that activity assumes real importance because it is made in the face of a well defined set of values that the student himself has accepted. So, <u>not</u> doing what the community he belongs to has sanctioned, the student must justify, for himself, his endeavor. This is very good thing. This is, in part, because I am convinced that those thoughts and understandings we come to on our own are learned more thoroughly and held more dear than those which others give us. And now the student does have models because he has watched people who believe what they do to be of importance.

This is what I call an education of resistance. There has been no organizational cooperation, no official reassurance of every shift in desire. There was only the one course for four long years. And you may not spend the remainder of your life doing the St John's Program but whatever you do it will most assuredly be "your doing", and it <u>will</u> be special.

mind is the statement by the anonymous girl in the Sat. Evening Post article about St John's that she was speaking about, "Truth. It's what we always discuss." Tippy was that girl.

They were married in the Great Hall the day after her graduation. At the ceremonial wedding seminar (based on a Symposium reading) Socrates was heard to quip, "After all, what good is knowledge if you can't go to bed with it?"

Presently, they live in a lovely split level home in Baltimore. The house was modeled after the divided line. To support their second house in Santa Fe, they occasionally do some truck driving, taking little Isocrates and baby Diotima along.

"Philosophy just doesn't pay like it used to," Dr Schwartz told me over the phone. I am not at liberty to reveal either address for fear that the information will reach, via a former Johnnie, a certain government official for whom Dr Schwartz does not have sufficient time to advise.

"If they want the country run right, they can make me Philosopher-President and that's all there is to it!" Dr Schwartz emphasizes.

* * *

However, to get a true sense of what sort of man Dr Schwartz is, you must read his written works. To that end, I am appending the file from the card catalogue in the library of his published works, all of which are available only upon special request. Truly, it is a great man who produces great books.

BS2001.S45
Schwartz, Socrates (1923-)
On the Mortality of the Soul. A lecture given posthoumosly by Mr. Schwartz on the St. John's campus in Athens, Greece.
See tutors' file (1763)

BG56.
Schwartz, Socrates (1898-1937)
Conceiving the Finite
Baltimore, Md., Little Scholar Press (1706)
508.324...p. (paperback)
Illustrations not shown

HG978
.A8 M7
Schwartz, Socrates (1967-1923)
Fasting With Moral Purpose
A cookbook by S. Schwartz.
Action Two Press.
58p. 18cm. Illus. (1848)

BVD22.69 689-092 anytime
Schwartz, Socrates (1913-1923)
Yvette's Massage and Tatoo Emporium: A Study in the Fine and Liberal Arts.
Budapest, The Bench Press, 1914
5p. 50cm. Illus.
I. Autobiography

The bookstore will be buying back used books May 7-8 ONLY from 10-12 and 2-4. They will repurchase the following, if the books are judged to be reusable:

Liddell and Scott $7.00
Lexicon Intermediate $7.00
Plutarch, <u>Plutarch's Lives</u> $2.00
Smith, <u>Wealth of Nations</u> $2.00
Fishback, <u>Projective and Euclidean Geometry</u> $5.00
Niven, <u>Calculus: An Introductory Approach</u> $3.50
Wolf, <u>Non-Euclidean Geometry</u> $5.00

Tom Dolan, who is teaching math in a grammar school in a grammar school in Jamaica, W.I., and finds it rewarding, wrote a letter to me, of which the following part was sent "...for necessary action and publication."

Whereas one Thomas Temple Wright is known both far and near, and whereas he has contributed to the preservation of an ancient tradition of dramatic humor, and whereas he is a notorious ladies' man because of his widespread conquests, and whereas his respect for the English language is almost as great as his respect for classical languages, and whereas he can lift more weight than G Kay Bishop and Rachel King combined, and whereas his desire for privacy is almost as great as the desire of the masses to approach him, and whereas his capacity for spiritous liquors is known to be unique, and whereas his prowess on the boards of the legitimate theatre has enhanced his already wide reputation; be it hereby proclaimed, promulgated, declared, ordained, suggested, ordered, rumored, and postulated that the fifth day of the fifth month of the one hundred and ninety ninth year of the republic (May 5, 1975) is Thomas Temple Wright Day and that all seminars shall observe a moment of silence in his honor done this twenty third day of April by the power ordained in me as sapiens inferi occidentalis and dux Hibernae Americanae (Bostonius) and in grateful memory of his many proofs that a dog is not a horse.

Thomas Joseph I
accredited to the court of second resorts and euphemistic circumlocutory evasions.

--submitted by Phil Reissman

Tis springtime
& the ancient cry
is heard again
Diggers and Planters unite, Arise
Helping Hands Needed
Promotions available
Rapid Growth Possible

Arthur Kungle
for
the Garden Club

Cleantha, Thy talent overwhelms me!
Your Music, the Gift to worlds of ears--
The instrument you play with Wild whimsy
Such MetroNoming would bring great Brahms to tears.

Cleantha, Thy Beauty cleaves in twain my heart--

Your Lips, a ripe unbitten Fruit,
The Eyes with fervent Glow tear me apart,
Your Tresses have the hue of Newborn newt

Cleantha, O! You do surpass Yourself
In Wit and Humor and Beatitude
And nightly sleeping on the Pantry Shelf
In order not to give the insects too much food!

--Court Hymn of Lusta-la
submitted by G de Seife

Bed board for sale.
Tom Horvath

Memorandum to All Returning Students:

SUBJECT: Dormitory Room Drawings for 75-76

As you know, your $100 deposits were due on April lst. This $100 deposit secures you a place in the class for next academic year. It does not have any direct relationship to your living on campus, or off campus, or room drawings for next year. We do, however, use that list of students who have paid their deposits as the list of students who are eligible to draw for a room next year. You also are well aware, I'm sure, that living off campus next year will be a little more difficult than this year, since the availability of off campus housing will certainly not be any greater, and rent and food costs are rising. Consequently, we urge you to be present at the room drawings if you have paid your deposit.

The tentative date for men's room drawings is Wednesday, May 14 in McDowell 24 at 3:30 pm. The tentative date for women's room drawings is Thursday, May 15 in McDowell 24 at 3:30. Rising Seniors, in each case, will draw at 3:30 to 4:00, rising Juniors at 4:00-4:30, rising Sophomores at 4:30-5:00. If you do not draw for a room at that time, we simply cannot guarantee that there will be anywhere for you to live next year. It is almost certain that, as last year, there will be a waiting list of students who have drawn rooms. Experience shows, however, that by the end of August rooms will have become available for those on the waiting list. We will again follow the procedure of assigning rooms from the waiting list strictly in the order in which your name appears. Although this means some hardships, it seems the fairest formula.

You are reminded that single students who wish to live off campus must request and obtain permission in writing to do so from one of the Assistant Deans.

If you have any doubts about whether or not your deposit has been paid, please check with the Business Office.

RAW and BHL,
Assistant Deans

This Wednesday: Adam's Rib- Tracy and Hepburn

Everybody loves Katherine Hepburn and Spencer Tracy. They were one of the monumental teams of the movies and Adam's Rib is their most delightful and ageless comedy. It's the story of two lawyers who also just happen to be man and wife and also just happen to be going at it tooth and nail in court. The reason: Spencer is prosecuting, and Katherine is defending, a dizzy dame who is charged with the attempted murder of her unfaithful husband.

Katie's kourtroom kapers are a howl as she sets out to prove that women are people too- people who should be given their rights, by gosh! The conflict borders on the serious at times, but Miss Hepburn never lets up. She won't give an inch! She's right and she knows it.

The dizzy dame is the wonderful Judy Holliday, and the verdict is laughs in this classic "women's liberation" comedy.

K.C. Victor

There will be a SQUARE DANCE down by the gym WEDNESDAY evening MAY 7 from 6:30 until 9:00 with Norman Iglehart calling. We need $60.00 to pay him so bring any donations by Tuesday afternoon to Nanci Lanes (109 Campbell) or Anne Wallace (113 Campbell). They will be much appreciated. Thank you.

Anne Wallace
Nanci Lanes

From the Health Center

The local Red Cross representative will offer a couple of 2 hour sessions, or whatever we can work out, with those people interested in a course. Unfortunately, to get a certificate, 14 hours are required and that seems impossible so late in the year. Please let me know if you are interested in this type of mini first aid course.

Marilyn Baldwin Kyle
College Nurse

——delegate council

Attention: The following organizations are requested to send representatives to the May 6 meeting of the Delegate Council to discuss this year's expenditures and budget requests for next year:

	74-75 budget	Curr. Bal.
Karate	$75	wdrawn
SJ Review	$100	wdrawn
Bridge	$20	$20
Syn. of Bacchus	$150	wdrawn
RAM	$700	wdrawn
CSIII	$100	$16.50
Chess & Go	--	--

This will be the final meeting at which requests for budget funds will be entertained by the Council. No funds will be allocated to organizations which do not send representatives before the Council.

--submitted by Bob Elliott, Treasurer.

Delegate Council Meeting, April 29

Present: Charles, Hendricks, Ash, Elliott, Magee, Jerrems, Weinstein, Goodwin, Fishleder, Tamlyn
Absent: Bent, D. Glass, Graves, Victor, Smith

The following budget requests were received:
Employment Agency, Jeff Shea-$25
Astronomy Club, Gerard Poissonnier--$150
Fencing Club, Michael Levine-$60
Boat Club, Kimo Mackey-$400
Dance Concert, Jacquie Blue-$150

Mr. Collins asked for $80 for the darkroom. He was advised that the darkroom had accumulated about $200 in unreturned security deposits which may as well be used.

Mr. Mortimer presented an entertaining report for the Food Committee. The Committee promised to meet next week and prepare a report for the Collegian.

Ms. Keefe, and Messrs. J. Olson, and J. Mackey will be running the boathouse next year. They have all taught sailing and will be setting up classes in the fall.

Mr. Fishleder requested $7.50 for a medium party. Mr. Jerrems abstained, all others for.

Ms. Cohen was given 7.50 for a medium party. Messrs. Jerrems and Ash abstained, all others for.

The Council voted to substitute "Party Fund" for "Medium Party Fund" and require that two tutors be invited to such parties. The current attendance requirement (min. 25) and amount of money offered ($7.50) are unchanged. Hendricks, Fishleder, Ash, Jerrems, Elliott for, Tamlyn, Magee, Goodwin against, Charles and Weinstein abstained.

The charter of the Syndicate of Bacchus was reviewed and renewed. Mr. Weinstein abstained, all others for.

Mr. Jerrems moved to reclaim the following for the General Fund: $40 St. Employment, $50 Sm Chorus, $25 Astronomy, $10 Audio. Passed unanimously.

Ms. Charles initiated discussion on the state of Campbell kitchen--to be brought up at meeting with Administration.

T.W. Hendricks

Meeting with the Administration
May 1
Present: Mr Wilson, Miss Leonard, Mr Jackins, Mr Jerrems, Mr Elliott, Mr Olson, Ms Victor, Mr Grandi.

The boathouse stairway is being repaired. State law requires two exits be clear at all times in case of fire.

Campbell kitchen--a water faucet has been obtained and will be installed after the heating pipes in Campbell have been fixed.

Miss Leonard expressed her appreciation to the Campbell Residents for putting up with the noise and dust while the Campbell heating system was being repaired.

Students are to be out of their rooms by Monday noon, May 26th.

Results of discussion at bookstore--the goal agreeed on at the discussion with Mrs Mylander and Mrs DeHart was to set up a policy for buying back any used program book throughout the school year. Mrs DeHart proposed that a credit memo system be used so that a student would receive a credit slip for the value of the used book. This credit memo could then be used for any bookstore purchase. Mr Jackins, Business Manager and Mrs DeHart are checking with the accountants in order to put this policy into effect when school begins next September. Hopefully, it will be possible to set up the used book program so that a student will be able to sell a used program book anytime during the school year.

--Joe Olson for
T. W. Hendricks

——sports

MEN'S SPORTS by Bryce Jacobsen

Softball: Guardians-7, Druids-4
Greenwaves-9, Hustlers-8
Guardians-12, Spartans-9

Now we have 80% of our schedule completed, and the Guardians have taken the lead with these two victories, coupled with the Hustler loss. If the Guardians can take the Waves in their last game, it will be all over. But if they don't, and the Hustlers beat the Druids twice, we will again have a tie.

The Guardians could have trouble with the Waves, who extended them to 13-11 earlier this spring, and who upset the Hustlers this week. But can the Hustlers beat the Druids twice? Perhaps...but they will need a lot more help than they got when they lost to the Waves this week.

Softball Standings:	W	L	Pts
Guardians	6	1	19
Hustlers	4	2	14
Greenwaves	3	3	12
Druids	2	4	10
Spartans	1	6	9

This Week's Schedule (Softball):
Tuesday 4:15 Spartans-Greenwaves
Thursday 2:30 Hustlers-Druids

WOMEN'S SPORTS by Betsy Bassan

Softball: Maenads-13, D.C.s-12
Nymphs-12, Amazons-5

This Week's Schedule (Softball):
Wed. 4:15 Amazons-D.C.s
Thurs. 4:00 Nymphs-Maenads (rescheduled)
Fri. 4:15 Nymphs-Maenads

this week's menu

Mon L-BarBQ Beef on Bun
Grilled Canadian Bacon
D-Veal Parmagiano
Curry Lamb over Rice
Tue L-Franks&Beans
Spaghetti
D-Fried Chicken
Chef's Choice
Wed L-Beef Pot Pie
Corn Fritters
D-Roast Beef
Breaded Pork Chops
Thu L-Hot Turkey Sandwich
Swedish Meat Balls
D-Baked Ham
Pepper Steak
Fri L-Grilled Cheese
Shrimp Creole
D-Fried Fillet of Fish
Chopped Steak
Sat Brunch
D-Liver w/onion sauce
Veal Cutlet
Sun Brunch
D-Marinated Flank Steak
Spaghetti

THE COLLEGIAN
St John's College
Annapolis, MD 21404

Non-Profit Organization
BULK RATE
U. S. POSTAGE
PAID
Permit No. 120
Annapolis, Md.