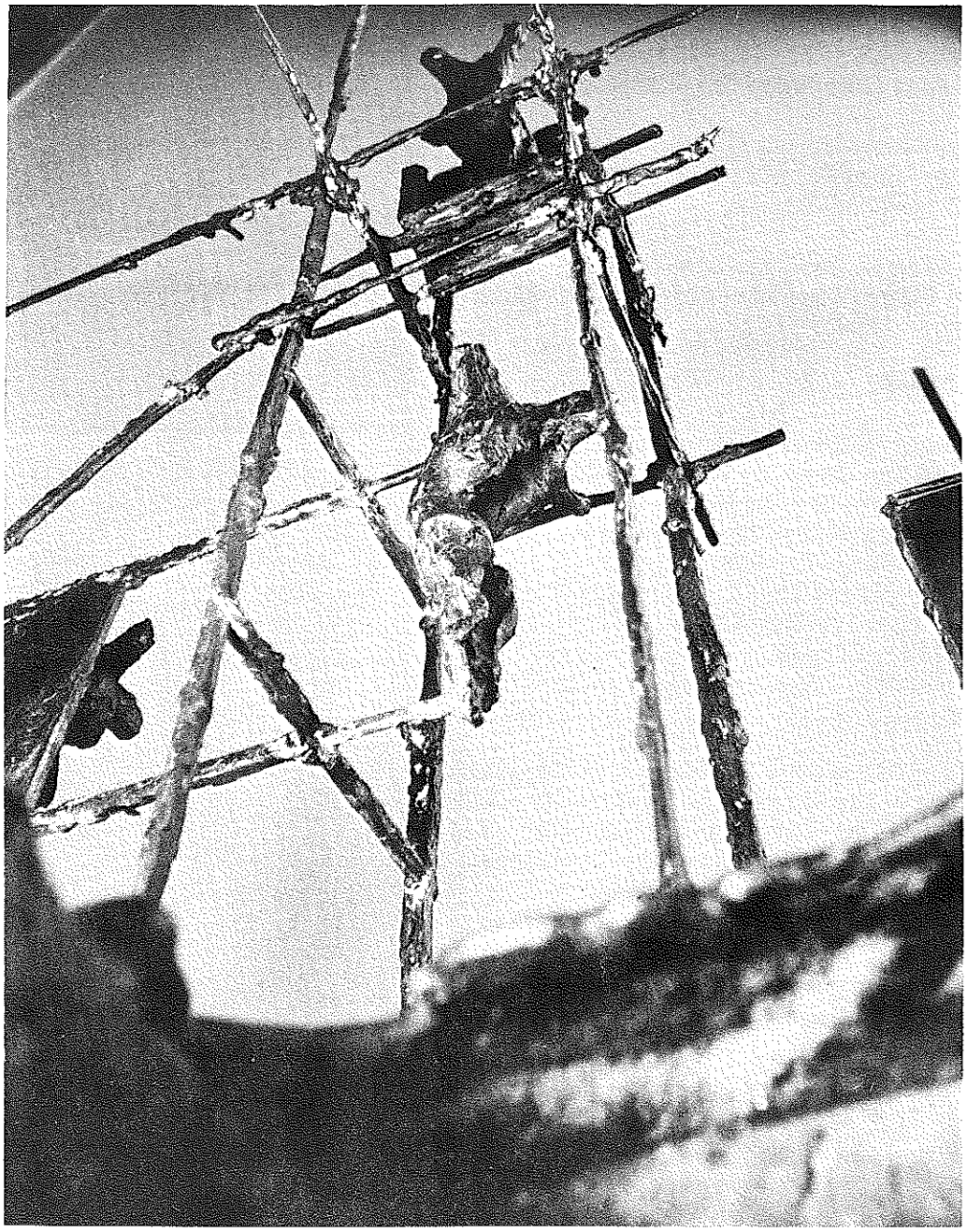
FILE

THE COLLEGE

St. John's College
Annapolis, Maryland
Santa Fe, New Mexico



April, 1973

THE COLLEGE

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IN THE APRIL ISSUE:

ON THE COVER: "Gallery III" is the title of the work of sculpture shown on the cover. The sculptor is Burton Blistein, a first-year Tutor and Artist-in-Residence on the Annapolis campus. *The College* features other photographs of Mr. Blistein's work on pages 12 and 13 of this issue.

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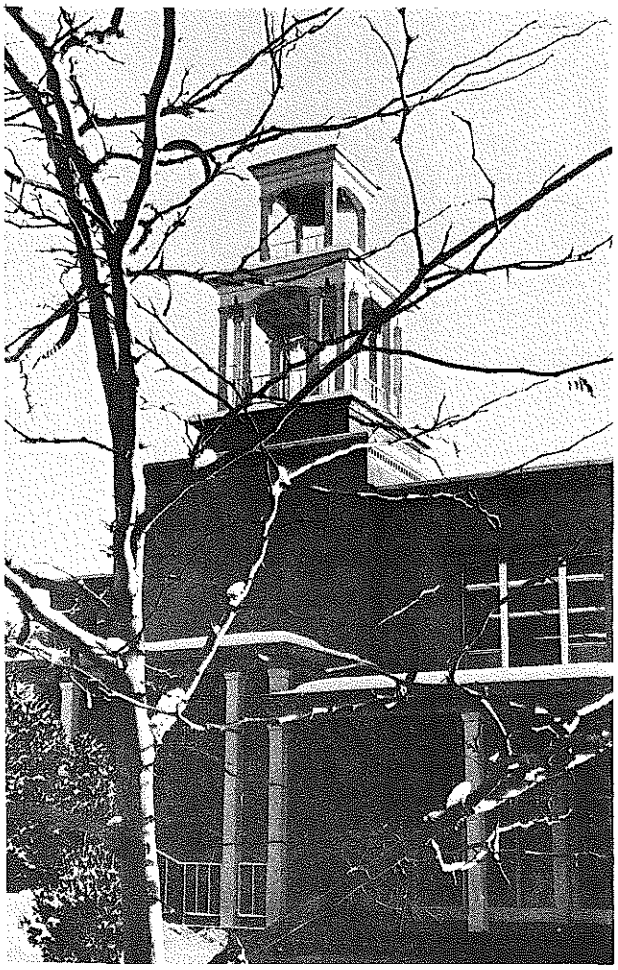
The Liberty Tree

Tina Saddy, '75, a sophomore on the Annapolis campus



The Tower Building, on the Santa Fe campus

WHAT IS THE QUESTION? / ELLIOTT ZUCKERMAN

Before I came to St. John's College, and well before I came to the Graduate Institute, I used to direct a summer camp. It was an international camp, and there were young men from many different countries. Each boy was required to do what was called a Project – to make something that would be of use to the campers of the future. One summer there was a boy of sixteen from what was then East Pakistan. His quiet and unaccountable behavior displayed the characteristics of that part of the world which, in those days of relative innocence, we still thought of as the Mysterious East. For his project he decided that we needed a place to put the various objects that the other boys had carelessly left behind or mislaid on the grounds of the camp. So he built a Lost and Found Box. He got a large orange crate, which was already divided into two compartments of equal size. On one side he put a sign which read "Lost." The other side he labelled "Found."

Since he placed the box outside the window of my office, I was able to observe the campers who made use of the completed Project. A boy would come up to it holding a book, or a fountain pen, or a shoe, and stand there trying to decide which half of the box it belonged in. I enjoyed watching the signs of their Hegelian deliberation. I liked the effect of that built-in perplexity partly because I myself am naturally of two minds about almost everything. At the same time I am capable of the most categorical pronouncements, of the sort that people are prompted to call "opinionated" – a term that ought to be reserved for the utterer and not for the remark itself. When the division has been built in, one must, after all, eventually place the pen or the shoe in one or another section of the orange crate.

Less personal was the illustration of what happens when correlative words are artificially isolated. Consider, for example, what happens in any classroom. Who are the teachers and who the students? When we give or take tests, I suppose the distinction is the simplest: the teacher is the one who asks the questions for which he presumably has the answer, and the student is the one who hopes he can remember which answer it is supposed to be. But apart from that technical situation, it's hard to tell who's really doing what, for there is a constant reversal of roles. A child asks questions for which we have no idea of the answer. And the professor, when he is not merely professing, can do the same thing. Any good teacher and any good student can multiply the examples. One wonders, of course, whether the very distinction between Question and Answer isn't rather like the distinction between Lost and Found – whether they don't belong in the same undivided orange crate. "What is the answer?" Gertrude Stein is supposed to have chosen as, we are told, her splendidly characteristic dying Question. When no answer came, she laughed and supplied it herself. "Then," she said, "what is the question?"

At St. John's College we do everything possible to erase the sharp distinction between Teachers and Students. We tell everyone who asks about us, and even those who don't ask, that the Tutors are students and the students teach. The coffee shop usually displays the two sorts helping each other. In the Graduate Institute the ambiguity is happily compounded: not only are the teachers students by inclination, but most of the students are, by profession, teachers. Better still, we try to bypass the distinction by asserting that the books are the teachers. But that places us before the divided box of the next distinction. Are the books asking or answering? In the seminar, where we start out with a question, ought we to end up with an answer? And when we do find ourselves with an answer, surely the answer ought to pose a question.

Since this is a commencement speech, I have an excuse for having fallen into one of the refrains of our indigenous homily. But the paradoxes sound bromidic enough to tempt me to the opinion that they ought henceforth to be uttered sparingly. Perhaps they ought to be reserved for that rarest of occasions, a profitable discussion. It seems to have become too easy, for example, to speak the truth about the importance of finding a question in every answer. It may even have become too easy, in a superficial way, to practice that discovery. The reader or the listener who accepts everything he is told is, of course, discouraging: one sees in him the readiness finally to choose an authority and adopt a party line. But I wonder whether we oughtn't to be equally suspicious of those people who automatically question everything. Surely they are annoying in

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Elliott Zuckerman, a Tutor in Annapolis since 1961, was Director of The Graduate Institute from 1968 to 1970. He is now Acting Dean at Annapolis. The above address was delivered at the Institute's commencement in August, 1972.

seminar, those participants who can be predicted to counter every assertion with a Why, and ask about every word you use "What do you mean?" One wonders whether in the course of their immediate and invariable questioning they have learned anything important about Questions – that there are, for example, really very few of them, and that they are rarely seen in anything like their full force.

Because they are few, they must recur at vertically aligned stages of what may be considered a kind of expanding spiral. My fancy image is meant to refer to an experience I'll try to describe. At the terminus of a rare discussion one can find oneself asking a question which one remembers having asked before. But this time it seems to have greater force: this time it is asked more deeply, or more elevatedly. You see its import in Kodachrome, whereas it had once been merely in black and white. Or you see it now in the sharp contrasts of black and white, whereas before it had had the imitation gloss of glorious technicolor. You recognize that what had seemed to be a seeing had been vague and fleeting, and this suggests analogously that whatever clarity and permanence the question now seems to have will seem shadowy in the light of some future terminus of thoughtfulness.

"Why is there not nothing?" There is one of the great terminal questions, a question that can provide the impetus for a further turn of the spiral. If we don't know that this is so, we are told so on good authority. Yet I think the question sounded silly just now – not just awkward, in its oddly necessary negative phrasing, but feeble in the context of here and now. Anyway I *hope* that was how it sounded. For I had no business saying it, except to illustrate the very point that I had no business saying it. The question can mean something only at the end of a series of difficult thoughts – an end which is, as I have suggested, also a beginning. It should have no place outside of a discussion, or apart from one's most valuable deliberations. It certainly has no place in a speech, when one can at best half-attend to what one person half-professes. Furthermore, even if the context had been one of suitable thoughtfulness, I had maimed the question before I uttered it; for I had written it down.

Our society – particularly that part of it which is so disconcertingly called intellectual – has somehow heard that questioning is a good thing, without recognizing that what is valuable has to be rare and difficult. As a consequence we constantly come upon parodies of the thoughtful life. We are beset by interviewers who ask questions, and experts who answer them. But we also question anyone at all about anything at all, as though we had come to believe that there is virtue not only in the quantified tabulation of answers and indecisions, but in the very activity of asking questions. In and for itself we like the variety of the answers – so much so that for every assertion we are required to seek out an "opposing view." Our ideal of the reasonable life is the confrontation of conflicting opinions – an endless panel discussion in which people from all walks of life engage in the empty activity of exchanging ideas without ever having had any. It is an extended *Symposium* at which nothing is offered to drink. If someone knows how to do something, we don't simply ask him how he does it; we ask him, as though his know-how contained a nest of answered questions, for his "methodology." Better still, we ask him for his "philosophy" – his philosophy of film-making, or of hair-dressing, or of camp directing. We even ask people indiscriminately to tell us of that special grasp of the world and their fellow men that ought to be the exclusive province of the chap whom one finds standing next to one at a bar: we ask them for their Philosophy of Life. One wishes, indeed, that we could learn to be openly trivial – for somewhere in the etymology of triviality there is some suggestion of the attention to the meanings of words.

Despite the superficial resemblances, our pieties at St. John's are worthier than the ones I have just described. Yet I suggest again (and in conclusion this time) that the life of questioning, of curiosity, of wonder, is not so easily to be entered into as even *our* pieties would lead us to believe. I am even suggesting that for most of us there is no such *life* – that wonder occurs *within* a life, in moments that are hardly won. And there can be hardness in what follows those moments. The implications of one's deepest questions may be repellant. For what passes for an answer may require a commitment or a faith or a series of hinged conclusions that could rock the order of a hitherto hidden foundation of action. My Bengali camper, incidentally, gave us one other example of his handicraft. It was what at the time we could only deduce to be an inflammable ashtray. He had taken half the shell of a coconut, and covered it with a kind of varnish. When one put one's cigarette near it, the varnish gave off a sudden blue flame. This was not a Project. He made it especially for me, and presented it to me at the end of the summer, during the closing ceremonies, as a kind of graduation gift. For a long time I thought it was his hint to me that I should give up smoking. But I know now that the true excellence of his handicraft consisted in his talent for illustrating the more questionable aspects of what one would someday, to one's great surprise, find oneself saying in speeches. ■

In Memory of Mark Van Doren
(1894–1972)

William A. Darkey

Every time someone dies the whole world changes. We don't always know this and when we don't it is because we do not, or cannot, remember the one who has died. I have called this meeting today because it is fitting that we interrupt the study and the labor of the College for a time to remember Mark Van Doren, who died last Sunday at the age of seventy-eight. His life has in part made our world, and his death has changed it.

In a formal way it is right that we should come together to honor his memory, because he was a member of the new St. John's from the times before it began. During important years he was a member of our Board of Visitors and Governors. For two decades he was a regular lecturer in the College in Annapolis and in this way a true teaching member of this Faculty. He lectured to us on poetry and poets, and through his teaching many of us learned how to think about poetry and to love it. He was last on this campus in Santa Fe in August, 1971, when he delivered an address to us – to you – *In Praise of a World That May Not Last.* Your world. He praised it to you and for you.

Not many of you knew him personally. And yet you do know him through his poetry, I hope, and also through his book, *Liberal Education,* which has for three decades led students to St. John's by showing them a vision of what this college tries to be. Many of you are here now because of him.

All of this is formal. But it is not what I should like to remember with you today. Rather, I should like to remember with you some things you do not or may not have thought about Mr. Van Doren. Institutions at their best must be personal because persons make them up, and it seems to me we should be personal about Mr. Van Doren.

I knew Mark Van Doren from the time I was a very young student. The first time I heard him lecture – I was a freshman – I thought to myself something like, "This is a *real* poet." That was the judgment of a very green and a very callow boy. But I was not wrong. The privilege of knowing and loving him for the next thirty-five years, at St. John's, at Columbia University, and afterwards has been an essential part of my education, the happiest part, I think.

He was essentially a poet and a very fine one. I tend to think of him as Vergilian, though Vergil was not one of the poets he admired most greatly. His own prime poets, I think, were Shakespeare, Homer, Dante, and the poets of the Old Testament. But Shakespeare's plays and the Bible were the poetry he loved best.

While he was above all a poet, he was also a scholar, a critic and a great teacher. And, it should be added, a sophisticated man of the world and a good citizen of it.

In him these roles were not separate, as they need not be. We should remember this and see it demonstrated in him as a permanent possibility. They were in fact functions of his role as poet.

As a scholar he was meticulous and learned, because detail fascinated him – detail of the actual surface of things the way they are. And he loved words; their sound; their music together; their history – I remember conversations interrupted at intervals by his diving for the dictionary; all the richness of words; their precision. These virtues of the poet are the essential equipment of the scholar.

As a scholar he had read and remembered everything, but he hated footnotes and the rest of the pompous apparatus. To the unwary or ignorant reader it may appear that he wrote off the top of his head. A more sober and responsible judgment reveals how much learning he had digested and gracefully returned on his page.

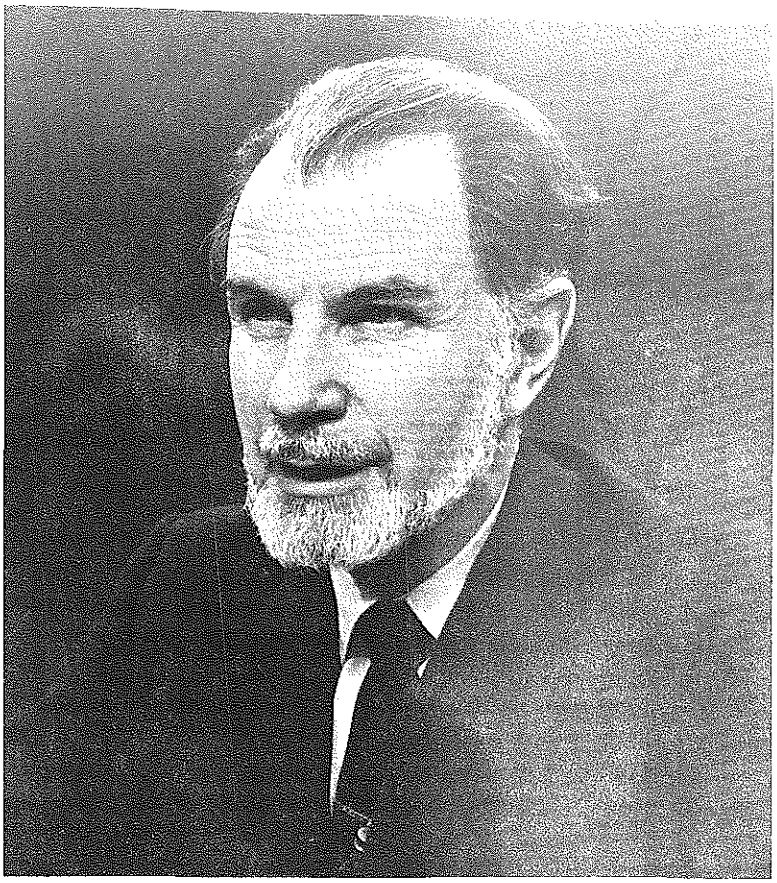
His view of the critic's function was again that of the poet. His last book of criticism, whose prose style is the equal of any written in this century, is entitled *The Happy Critic*, and that says it all. He deeply felt that the business of the critic, like that of the poet, is to praise what is excellent, beautiful, and wonderful. He hated the perpetual carping of critics who can find nothing good, nothing worth their while to praise, and so write destructively. When there were no new books to praise, he reread the same old ones, and praised them. The same old ones: Homer, Chaucer, Cervantes, Shakespeare.

(continued on page 18)

William A. Darkey is Dean of the College in Santa Fe. He has been a Tutor since 1949. The above remarks were delivered at a College meeting in Santa Fe on December 13, 1972.

AN INTERVIEW WITH ROBERT BART

By ROBERT L. SPAETH



ROBERT SPAETH: Mr. Bart, you have been teaching at St. John's for about twenty-five years. What have you learned about teaching during those years?
ROBERT BART: I don't know whether I've really learned anything about teaching – I've just been teaching. I think each teacher has to teach his own way. When I first came to the College I audited a great many classes. I went to John Kieffer's Greek tutorial, and Ernst Abramson's mathematics tutorial, classes of Winfree Smith and Mr. Klein. I guess the first thing I learned was that everybody teaches differently and I couldn't imitate anybody else. But I learned something from watching other people teach. I think I don't quite know what it is you learn. You learn how different they are, and you stretch yourself in directions you wouldn't have tried, but it certainly doesn't come out anything like the same way.
SPAETH: When you came to St. John's, did you think that you were prepared to be a teacher?
BART: I think the thing about the College that's different from elsewhere is really that we don't think of teaching and learning as entirely separated. When I was in college the teachers were experts and were telling us what they knew, and we were listening to them and taking notes, of course, on what they said; but here, where the teaching and learning are pretty much the same kind of thing, I'm not sure that I've got them completely separate in my mind. I was excited about what I was learning and when I found something out, I was eager to share it with the students and find out what they made of it. And of course they were studying the same things and I was very interested to find out what they had seen in the things that I was reading. So it's just not clear to me that teaching and learning are separate here. Maybe that's why we have conversations rather than lectures.
SPAETH: Have teaching and learning continued to be mixed for you over the years?
BART: Certainly, but with different consequences than I realized. I remember some years ago I was in a seminar with Sam Brown and he said that I was talking way over the students' heads all the time. I suppose that was because I always tried to talk with them about the very things that I was learning. I think that can be a fault all right. It's not merely a question of expecting too much; rather, it's not finding out what *their* questions are. Nonetheless I do think it is pretty essential to the kind of teaching that we're doing that the very discoveries you're making can somehow be shared with the students. When we're reading for our classes I think we're mostly not reading in a narrow or specialized way; it seems to me we're always looking for the fundamental questions and problems which we all share, beginners included.
SPAETH: Do you think that there was some truth to the statement that you were over the heads of the students? If you do, do you recall consciously correcting yourself in certain ways?
BART: Well, only in the directions I've tried to suggest, because I do think if we are to have a genuine conversation, everybody in it must have some kind of equality. Now, I'm not their age and I've studied a lot that they have never studied, but if I come into the conversation as somebody on a totally different level, it seems to me it's not going to make for a very good

Robert S. Bart has been a Tutor in Annapolis since 1946. He was interviewed by the editor of THE COLLEGE in the spring of 1972.

discussion. Of course, when it's a technical matter, say, if you're teaching mathematics or something specific in a language, why it's obvious that you know a lot that they don't know. But I think in all of our classes we're always remembering that there are questions that we all have completely in common and that the technical things are in some sense for the sake of that. I've noticed it in your classes, Mr. Spaeth. You know a lot of lab and math, and yet I've found when the class really gets into conversation – in some way you're right there with them. You may be making more out of the conversation than they do. You may see more than what gets said, but I don't think it's the case that you have the answers and they don't. It seems to me it would destroy our classes, if in the important things somebody thought he'd got the answers.

SPAETH: Have you learned something new from your students each year?

BART: I think so, and almost in each class. In fact I have the feeling that it isn't a good class if I haven't learned something. That's the joke about the College, it seems to me. The students pay, but it seems to me that it's the faculty that learns the most in almost every hour. That seems to me what keeps us going. Otherwise, we couldn't go over the same material the way we do. I think the classes would go dead. By the way, that has happened to me sometimes, and then I think it is time for me to teach another subject matter. Sometimes I think maybe one just can't teach in St. John's forever and ever. But I always get a kind of renewed hope about it.

SPAETH: I would be interested in hearing you compare the experience of leading a seminar for the first time with leading one for the fifth or sixth time. I believe you have taught at least one seminar that many times.

BART: Yes, I guess I've taught the freshman seminar at least that many times – probably more.

SPAETH: Can you compare the experiences?

BART: I think the difference for me has been that the first time, the danger is that what I am just discovering for myself is very much uppermost in my mind. I'm very excited about some things which I have seen, and I am much more inclined to force the conversation in my own direction. On the other hand, I have a much fresher enthusiasm sometimes than when I come back to it. I'm more ready to listen, I think, when I come back to it a second and third time, much more ready to see what the students are making out of it. But it isn't quite that simple. It seems to me most of the time when I am re-reading a book for seminar, I discover that I haven't read the book very well the time before. This time I think I *really* see what it is saying. Then, of course, the third time and the fourth time I still have the same experience. Nevertheless, it does happen to me when I've taught a class a number of times, I begin to get a certain expectation of what the class can do. If you've taught freshman seminar a good many years there are a number of themes in Plato, Aristotle, the tragedies, the histories, that you feel very strongly ought to get discussed, not necessarily this evening or that, but somewhere along the line.

SPAETH: Are you saying that, for example, a Platonic dialogue itself is fresh enough to you each time so that you don't feel as though you're merely going over it again?

BART: I would want to subscribe to that assertion not merely as an ideal, but as a description of our common experience. Sometimes, of course, I find that under the amount of work that I have to do I don't put much time (or attention and thought) into re-reading a given seminar text. Nevertheless, it often goes very well for the students. I just sit back and let them help me discover things and I don't have any definite direction in mind. But I guess the main thing that I would want to stress is that it seems to me a book that doesn't present discoveries and real insights, no matter how often you read it, probably doesn't belong on our list.

SPAETH: You spoke about listening. Do you think that listening becomes easier as you get more experience as a tutor or does it go the other way?

BART: I can see how it would go the other way. I think I probably would have to admit I get increasingly impatient with listening to conventional opinions. I think the reason it sometimes is said I drive the seminar too hard is that there are a lot of obvious things that don't seem to me very well worth saying, and I am probably impatient with these. But I would insist for all that, that I just like to hear what the students have to say of their own. If it weren't for that I don't think I would want to teach here. I really want to know what they are making out of the book. Otherwise, I've only got myself and the book, and all the books we read are too hard for me to understand alone. I think I listen more when I have a certain familiarity with the book. I find it is fairly easy for me to just sit for an hour and watch the conversation go on. I try to see how the different elements in the conversation relate to the book. On the other hand, when I've just read something for the first time, like the Supreme Court cases we've been doing the last two years – some of which I'd never read before – I'm just bursting with things I want to say and it is much harder for me to do the listening job. But my students seem to enjoy it when I just get right into

the discussion like one of them and bring my own confusion and false starts.

SPAETH: These conversations that you've had and enjoyed in seminar have been, we must remember, with persons mostly around 20. Do you think that your students have been, in any sense, too young for these conversations, or for these books?

BART: That's a very, very difficult question and I think it is what was being suggested to me by Sam Brown long ago, that I didn't remember how young they were. But I think there is a good deal of truth in what Plato has Socrates suggest in the dialogues, that the conversation itself carries you along. I think it is probably true that these young people find themselves saying things that they would perhaps never say if the conversation wasn't gradually leading them there. There may be an enormous gap between what they are led to say by the conversation and they're really acting on what they've been saying. A conversation often has a certain independence of the age of the participant. On the other hand, every now and then it's just shocking how little real experience they have. In moral questions they are usually extremely narrow and have very, very hard and fast rules one way or another about how one should behave. In our seminars on works of literature I feel the greatest difference between their age and mine.

SPAETH: Does it affect your teaching that the students have a great length of life in front of them? That is, do you have certain expectations for them or do you just simply enter into the conversation for its own sake and believe that that's quite adequate for the day?

BART: I think the latter situation inevitably prevails (for teachers and students — certainly) in a college like this. We do simply enjoy what we're doing enormously. I think that that experience of enjoying study, of enjoying working together, making discoveries together, is so valuable that I'm not surprised that while we're engaged in it that's what we think of. But of course insofar as the faculty is responsible for making this curriculum and have a certain intention about it, the other questions are always present. But I do think we always have to remember that whatever we plan in a curriculum we are not going to get out of it any predetermined results. We are wrong to be too easily disappointed if a student hasn't gotten some ideas we feel every St. John's student ought to get. I'm beginning to settle for very, very simple things that seem to me to be of the greatest importance — above all that they look very closely at the terms of any conversation, of anything that they have read or heard spoken; that they understand that it is built out of words, and all the key words themselves are difficult and demanding so that they won't let slipshod language go by them without challenging it. I don't mean to make them little sophists to challenge everything, but they should be prepared to ask what it is that the speaker is meaning by his major terms. And one other thing — that they believe fully in the worth of the conversation. I can't tell how much more I can really count on that the curriculum will produce for them. Of course, I have my secret desire — not very secret, it comes out in my labs — that they would know a little more about what science is and what it isn't. We are in a marvelous time in the history of the world, it seems to me, a time to see the tremendous edifice that science has produced and yet to have all the most interesting questions about what kind of thing that is.

SPAETH: Could I ask about your own relationship with the laboratory program? I believe it is an area in which you have become a good deal more active in recent years. Have you become more interested in science?

BART: That is a myth. People like to make myths about people. No — it's perfectly true that during most of the years that you've been here I haven't had much chance to work in the lab. The first ten years I was here, roughly, I did quite a lot of work with lab. It was all entirely new to me. I had been in situations in school and college where the curriculum required science of the students, but I was always ingenious enough to get myself exempted from it, so I never studied any laboratory science of any sort whatsoever. I took the math and science all on faith when I came here. I thought if Mr. Barr and Mr. Buchanan talked so wonderfully about everything I did know, I just had to take all the talk about science on their word. And the first year I followed the freshman lab, cut up my cat like everyone else, and weighed my baros. I was not much older than most of the students and I learned a lot of lab that way. By an odd accident I think I never really taught the freshman lab. The curriculum has changed so much and so many times it's hard to name in current terms what it was that I taught years ago. Half of what we now do in the freshman lab I did teach in a sophomore lab — chemistry and optics, that is, atoms and geometrical optics, with some wave theory in it. I taught that a couple of times in my early years in the College. By the way, with subject matters such as lab that I did not grow up with, I have found that the limitations on my own background have made it harder for me to teach them when I have other pressures, such as committee work. So there was, as you implied, a big hiatus during which I wasn't teaching lab. (By the way, over all these years I have kept on attending labs

as the curriculum changed.) Of course, as you too have experienced, my knowledge of certain other things in the curriculum has kept me teaching them more often than I might have chosen to do. It has led to some of the things we were talking of earlier – my growing stale in teaching a class four or five times in sequence.

SPAETH: Since you have experience in the laboratory, the language tutorials, the mathematics tutorials, and certainly the seminars, I'd like to get down to the details of what sorts of things go on in the classroom. Is what happens in a tutorial quite different from a seminar or a laboratory?

BART: Yes, although I think perhaps in the language tutorial the distinction from the seminar is not as clear. I think it's easiest to start talking of a math class and then try to arrange the others in a scale or some kind of grouping around it. In a math class it's perfectly clear just what we have studied and prepared and what the main business of the hour must be. We go over that material and see that we have understood it on a fairly straightforward level so that we can demonstrate it. Ideally the student does all that, but if no one can I don't see how the teacher can avoid simply instructing the students in that subject matter. On a given day one might just push the thing aside because people weren't prepared; but if the material is presenting too much difficulty, then it seems to me that there is no alternative. Of course, we usually try to avoid that by giving the students materials that they can present. But we are not uniformly successful in bringing that about. Now, when it comes to the seminar, perhaps at the other end of a scale, it is clear that we don't presume to instruct, because the questions we are asking of the books are usually not questions about which instruction is possible. With the language tutorial the biggest single difficulty is the question of its function. Is it a baby seminar? Is it instruction in language? Or is it some kind of closer and more reflective working over of material? I have had all kinds of language classes and I think I don't know myself what kind we should say is the paradigm. I think in the math tutorial the paradigm should remain the demonstration that the student performs, prepares and performs, even though different texts may bring the teacher into it more and more heavily, to press points far beyond what was actually given in the demonstration. By contract, in the tutorial – for example in the Junior year – I think it is wonderful that we read *Phedre.* There's so much demonstration in the laboratory, so much demonstration in the mathematics, so much strict argumentation in the seminar, it seems to me highly desirable that the language tutorial should be as far away from that kind of thing as possible.

SPAETH: I would like to ask a question about just part of that. You referred to the mathematics tutorial as having phases where the material can be quite difficult and where a student or the group of students in the tutorial as a whole would not be able simply to demonstrate the theorems or whatever might be in the books – that in those very different areas the tutor then must be more of an active instructor. Now I've found in my teaching of mathematics here that one of the most difficult books in the program is Newton's *Principia.* I know that you have often taught that book. A certain time after you came to St. John's you must have run into the reading of Newton's *Principia* for the first time in your life. I did too and I'd like to ask, how did you attempt to master that book when perhaps you knew already that it would be extremely difficult for the students?

BART: Oh, I found that out right away, because I've attended most of the classes of the College in one form or another over the years I've been here, and I thought of course that the best way to prepare myself to teach Newton was to attend a class in Newton. And I did attend a class in Newton, but the Tutor fell seriously ill and there we were, the students and myself, none of us who had ever seen the book before, trying to talk about Newton's first Lemma. I should like to say for the College, "Well, it was marvelous what we made out of it," but to tell you the honest truth, we made nothing whatsoever out of it and we talked and we talked and we talked. None of us knew any calculus – none of us really knew any physics – and none of it made any sense to us. That, I guess, is about the bottom level of what can happen when you start out. I was struck right away by the fact that the solution to that problem that was then offered was for the Tutor really to tell the students for a very long while exactly what to make out of these Lemmas. That is always unsatisfactory, because you *can't* say exactly what's to be made out of them. In my experience, you have to present a point of view about them and then try to get the students to talk about it. There would be a sentence of text to prepare and the class would last for an hour on that sentence. I followed several Junior tutorials and gradually came to the conviction that we should put more of these little lectures of the faculty down on paper. The manual I put together is mostly composed of that sort of thing – so the student could prepare more on his own. I think the greatest thing we have to fear in the College – that any teacher has to fear – is passivity on the student's part.

SPAETH: Was there a certain knowledge of Newton's text present on the faculty from which you

could learn or was it necessary for you simply to dig into that book yourself, on your own, to understand what's there? It is a very difficult book . . .

BART: It is an enormously difficult book and I don't pretend to understand very many of the pages that I have worked over. There are lots of them I haven't looked at at all. Yes, I think we had the good fortune to have a few people on the faculty who had studied it and understood something about it and had worked together on it. I wasn't here in the earliest years, but I know in those years, certainly around Ptolemy and, I imagine, around Newton, several of the really competent members of the faculty like yourself who knew some math and physics, maybe some history of science, were just struggling to read that book, and began to put together some very clear understandings with the help of a very few materials that existed then in the form of commentary. And, of course, we floundered quite a lot. I think maybe even lots of things that we tried to instruct our students in were false, or at least unnecessary and irrelevant. But I am afraid in a venture like the one we are engaged in it's probably very hard to avoid actually saying in class, "This text means so and so," and then finding out five years later that it really doesn't mean so and so at all.

SPAETH: Are there experts on Newton's *Principia* that you have turned to outside of the faculty — commentaries and so forth?

BART: At the time that I was doing most of my work on Newton I was not aware of many. There has been an enormous amount of activity in the study of Newton in the last 10 or 15 years — or at least I have become aware of that activity in the last 10 or 15 years. There is a good deal more to be studied now. I still notice among most authors in these matters a great reluctance to give a running commentary that will address itself — in the manner, say, of a commentary on Shakespeare — to every difficulty that turns up for the ordinary reader. Such a commentary was prepared in the eighteenth century using pretty dubious mathematical techniques. We have all gotten a lot of help from it nevertheless.

SPAETH: Have the students made a success of reading Newton here?

BART: I think many tutorials as tutorials have been successful. But I think it is safe to say that there are many students who don't get vary far with Newton's argument precisely because the individual propositions can be very, very difficult, particularly the ones that conclude the argument. I think, without meaning to praise the manual (which I'd love to do without), that it has helped many students to grapple with the text fairly successfully.

SPAETH: I've heard comments from students and some Tutors that there is something wrong with the use of a manual accompanying a text. I think I've heard that more in Santa Fe than in Annapolis. Do you think there's something to that opinion?

BART: Yes, I think it is a very sound opinion in principle and I am completely in sympathy with it. Those of us who have taken to writing or using manuals should think very seriously about our reading texts which seem to require them. But I wonder if one really does make very much out of Newton without something like that. The first thing that has to be said is that Newton's book was not written for people who know almost no mathematics, and our students know almost no mathematics. Second of all, as far as I can make out from the reading of it, either he was careless or he maliciously hid a good deal of what he was doing, or both. It is an extraordinarily difficult book. I regret the apparent need of a manual, but the actual alternative here was for a teacher to lecture, informally, but still to lecture, often for weeks on end. I think that's worse.

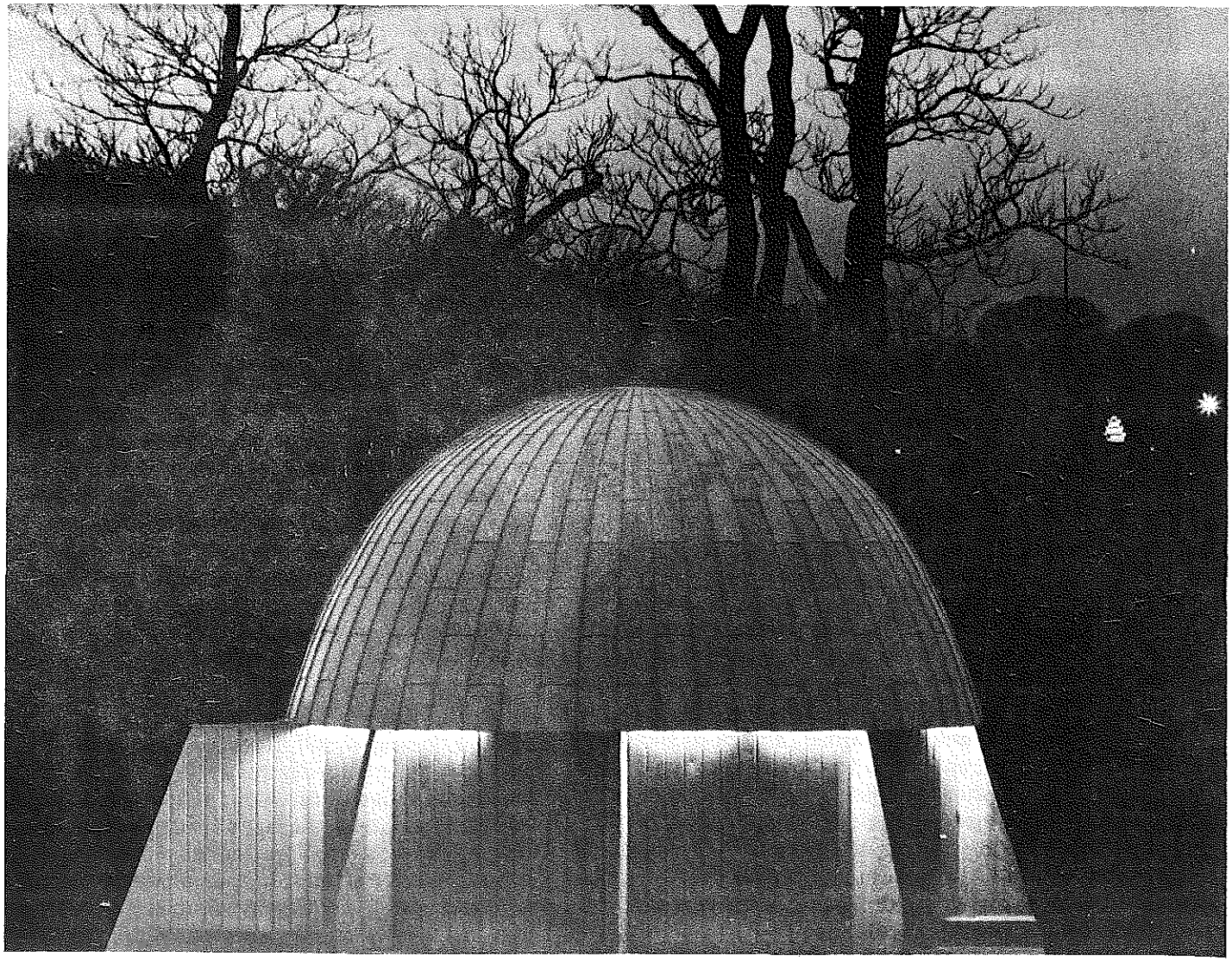
SPAETH: Well, do you think that this has a lesson here — that we must be careful about choosing texts and that perhaps we should learn to avoid those that were not written to be read by people of our capabilities and our students' capabilities? I'm thinking not only of Newton, but in the senior mathematics we regularly read Einstein's 1905 paper on special relativity. Certainly that was not written for undergraduates, but yet it is attractive because it is so fundamental and concise. Some years ago we didn't read that paper; now we're trying to. Another example — in the senior laboratory we try to read a paper on wave mechanics by Schroedinger. That paper, I believe, is even more difficult to understand on its own terms than Einstein's. Do you think we might be getting off the right road here?

BART: I just don't know what the answer is. Let me name one or two things that I would exclude from that approach. A lot of people say that the later dialogues of Plato are too difficult. But we all seem to stretch very, very much when we are given things to read that are beyond what we are prepared for. When it comes to certain kinds of mathematical works I feel somewhat different. There is a specific preparation for them. Often, our Juniors and Seniors do not have, and are unable to get it. I have not had the experience either of doing the Schroedinger or the Einstein papers with the students. I hear a great deal of complaint about our doing them, despair even. I would guess, to tell you the truth, that we may be in a situation we were in with respect to the Newton — groping, trying to find out how to use them. I would

be very reluctant to give up papers that have the character you're describing, that is to say, that are fundamental and sweeping, as is the Newton. On the other hand, I don't enjoy conducting classes where gradually I am the only person to understand, or where perhaps there are even three other people, or four, but the vast majority of the students cannot follow the discussion at all. I think that's simply wrong and I believe we do do a certain amount of that in the laboratory. I think it accounts for the irritation of some students, and the frustration, in the laboratory.

SPAETH: I believe you and I agree that there are papers, books, documents that simply are not appropriate at all pedagogically. You and I were in a study group a few years ago on the origins of the calculus and we read an article by Leibnitz in which a great deal of the calculus we know was contained somehow, but I think we all, at least you and I for sure, had the feeling that if a person came to that text without a fairly extensive knowledge of the calculus, he would never get anything from it.

BART: Well, Mr. Stephenson put those materials together and I haven't had a chance yet to study what he has done. In general I had the reaction that you describe and was confident that it would be entirely up to the teacher to bring out of those materials their importance — it's in no way accessible to the reader who doesn't possess the calculus. So as a way to teach the calculus it seems to me certainly not very economical. But I think a valid criticism of manuals, and of textbooks (of which we use quite a few) is that the student is not invited to make the same kind of demand on himself as in reading tough original texts; he expects to be led by the hand and loses the opportunity to make discoveries for himself. ■



The McKeldin Planetarium, on the Annapolis campus

GRACE DAWSON, '65

A St. Johnnie in the Job Market

Grace Dawson, nee Logerfo, came to St. John's in Annapolis in 1961 from Long Island. The Urban Institute recently published "The Fiscal Impact of Residential and Commercial Development," co-authored by Mrs. Dawson and Thomas Muller.

Nearly eight years after leaving St. John's with a degree in one hand, and in the other, a stack of slightly used Great Books, I am happy to report that I am pursuing a career which enables me to draw liberally upon both – and make a reasonable living too. This fortuitous situation occurred after spending the first three or four years after graduation discovering for myself that I, as many St. John's graduates, was ill-suited to most traditionally-defined occupations.

Between 1965 and 1969 I held a variety of jobs, ranging from technical writer and editorial assistant to "glorified" secretary. Having entered the job market in the midst of the Great Society boom years in Washington, D. C. (where I have made my home since leaving third-floor Campbell), I gradually came to realize that although there was a plethora of jobs available, it was also true that challenging opportunities for female liberal artists without an advanced degree were few and far between. I found it extremely difficult to convince a prospective employer that my Great Books education would be a greater asset to him than my ability to construct a simple sentence or type 60 words per minute.

Once or twice each year, usually when I was contemplating a job change, I considered the idea of returning to school to obtain a graduate degree *cum* "work permit" which would make me eligible for a more stimulating job. However, because of a mixture of personal laziness and a reluctance to conform to the working world's demand for yet more and more credentials, I resisted – after all, I had learned how to think at St. John's, what more did I need? (During this time I married a statistician-novelist who was about to embark upon a career as a lawyer.)

Moving on to the catharsis of this tale – in the summer of 1969 I found myself once again searching for a new job, this time obtaining a position as an administrative and research assistant at the Urban Institute, a Washington think tank which was launched at the end of the Johnson Administration to try to find solutions to the nation's domestic problems. Because of a combination of circumstances, most notably finding myself in a young and flexible organization and having the willingness to work hard and the initiative to carve out an interesting job for myself, I have, over the last several years, been involved in creative and stimulating work.

At present I am cast in two separate roles at the Institute. Part of my time is spent as a member of

the research staff of the Institute's Public Interest Research Project, a group attempting to provide empirical research to back up public interest litigation, in areas including racial and economic discrimination, consumer affairs and land-use controversies. Here, my generalist education is particularly useful, since I have worked on studies of such diverse subjects as the measurement of differences in the level and quality of public services provided to different neighborhoods within a political jurisdiction, and the estimation of the fiscal impact on a county government of a proposed "Levitt-type" housing development.

The remainder of my time is devoted to helping develop exploratory research projects which might be on the Institute's research agenda in the future. This aspect of my work involves everything from preparing brief background papers and proposals on specific subjects to estimating budgets and investigating potential sources of funding. Again, this aspect of my work allows me to be in touch with a variety of subject areas including the economic impact of the patent system and issues related to airport noise measurement systems.

In all of my work I am given the opportunity to play an active role in problem definition and analysis, working alongside economists, lawyers, and political scientists. In line with this, the ability to ask the right questions and to exhibit a certain skepticism toward simple solutions to complex problems (two St. John's-acquired traits) both play an important part in my daily work.

I think that there is a place for individuals with liberal educations in fields which have traditionally been considered off-limits to nonspecialists. I would urge other St. John's alumni to pursue such opportunities (creating their own opportunities where necessary). After almost eight years doing battle with the professional biases of the job market I would be the first to admit that it's not an easy fight, but the rewards, in terms of personal satisfaction, have been worthwhile for me. ■

BOOK REVIEW

BLACK MOUNTAIN: AN EXPLORATION IN COMMUNITY

by Martin Duberman

(E. P. Dutton & Co., Inc., 1972)

Martin Duberman, Distinguished Service Professor of History at Lehman College, CUNY, has attempted three tasks in this book: to tell the history of Black Mountain College, to write an essay on education, and to take the first steps in a reform of the writing of history.

He succeeds in his first task. Black Mountain College, in its 23 years of existence, generated much history and more myth. Duberman has worked hard at assembling the facts and documenting them. The eighty pages of notes refer to his interviews with almost all of the major figures in his history (two of whom – John Andrew Rice and Charles Olson – have since died) and to sources of documents from The State Archives in Raleigh, North Carolina. Yet Duberman has not buried the story of Black Mountain College under a mass of documentation and fact, but has let the reader witness the life of the College and the continual struggle of the students and faculty to define the goals and means of the College, and to see also the strife generated by this struggle, which finally destroyed the College.

Black Mountain College was founded in Black Mountain, North Carolina, (just east of Asheville) in 1933 by John Andrew Rice, who had just been fired from Rollins College in Florida (essentially because he was a gadfly) and who led a small group of faculty and students away with him. Black Mountain College was deliberately set up as an experimenting college, to test and to develop ideas of what an education should be.

The College was always small; the maximum enrollment mentioned by Duberman was 90 students. The College was structured as a community. Rice did say in the early years that Black Mountain was a college first, and then a community, but in 1943 – by which time Rice, still a gadfly, had been fired by his own college – the Rector of the College stated that Black Mountain was "first a community, then a College." In such a small community there was little room for sharply divergent points of view, and faculty fights usually ended with the exodus of the losing side. Each such departure weakened the College; Ted Drier, one of the original founders, said

(continued on page 18)

SOME NOTES ON THE LOST WAX TECHNIQUE

BY BURTON BLISTEIN

Polymorph

Nearly all of the sculpture shown on these pages was produced by the lost-wax or cire-perdue process. A model or pattern is first made in wax. It can be fashioned directly in wax, the procedure I most often follow. Alternatively, a negative model can be made of the sculpture in another medium, such as plaster, and a wax positive made from the mold.

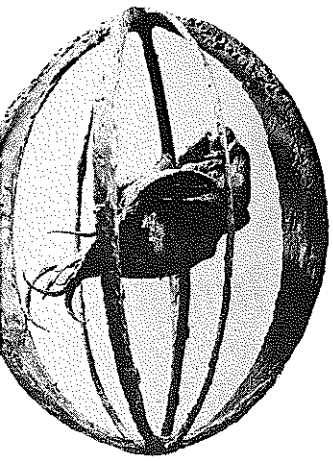
Tubes or rods of wax are next attached to the model. When melted out these provide channels for conducting molten metal to many parts of the casting simultaneously. Other rods are attached to provide outlets for the escape of air.

The wax pattern with its system of ducts is then "invested" or surrounded by a refractory which can contain the flow of molten metal without deforming. This material is liquid when applied but soon hardens to form a rigid encasement. The invested model is next heated to approximately 1000 degrees Fahrenheit, sufficient to entirely vaporize the wax.

The void left by the wax is filled with molten metal. When this cools, the investment is removed, revealing a bronze replica of the original wax pattern with its network of ducts. The ducts are cut away and the defaced areas refinished by grinding and hammering until they blend with the surrounding surfaces.

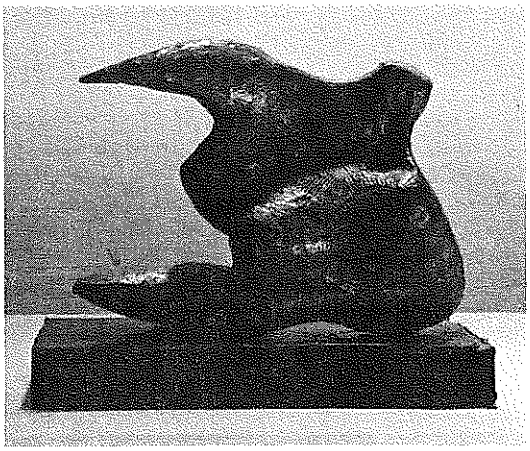
A new casting, rid of its investment, is generally dark brown or grey in color. Some sculptors prefer to leave it at that. However, as a rule I clean the casting using wire brushes, chisels, and dilute acids until the metal returns to its characteristic light golden color. I then apply chemical solutions of different types to the surface to produce the final color or patina. Such solutions may be applied in varying concentrations, for varying lengths of time, with or without the simultaneous application of heat. The possibilities are nearly infinite, and in fact nearly an infinite range of shades may be obtained.

Some patinas are rather delicate and need to be protected from handling or from the atmosphere if they are to survive. Various lacquers and waxes are used for this purpose, but they themselves inevitably change the patina and this effect must be anticipated.

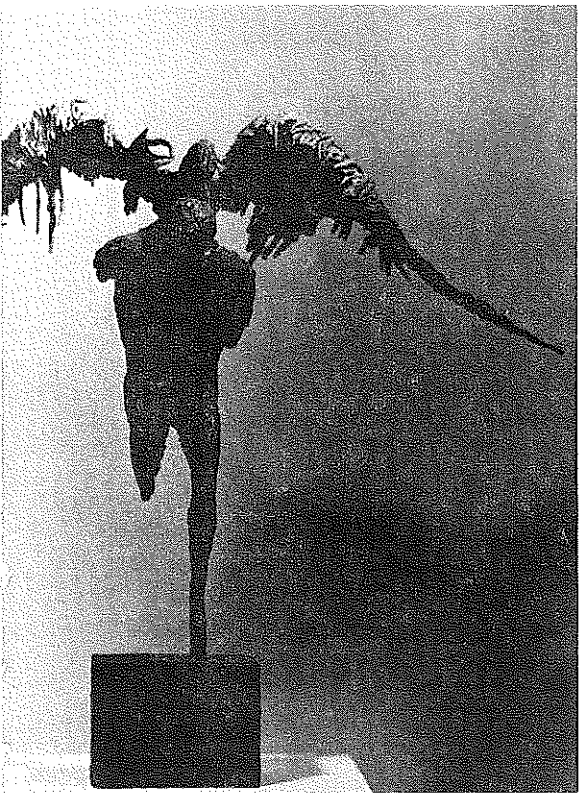


Sibyl

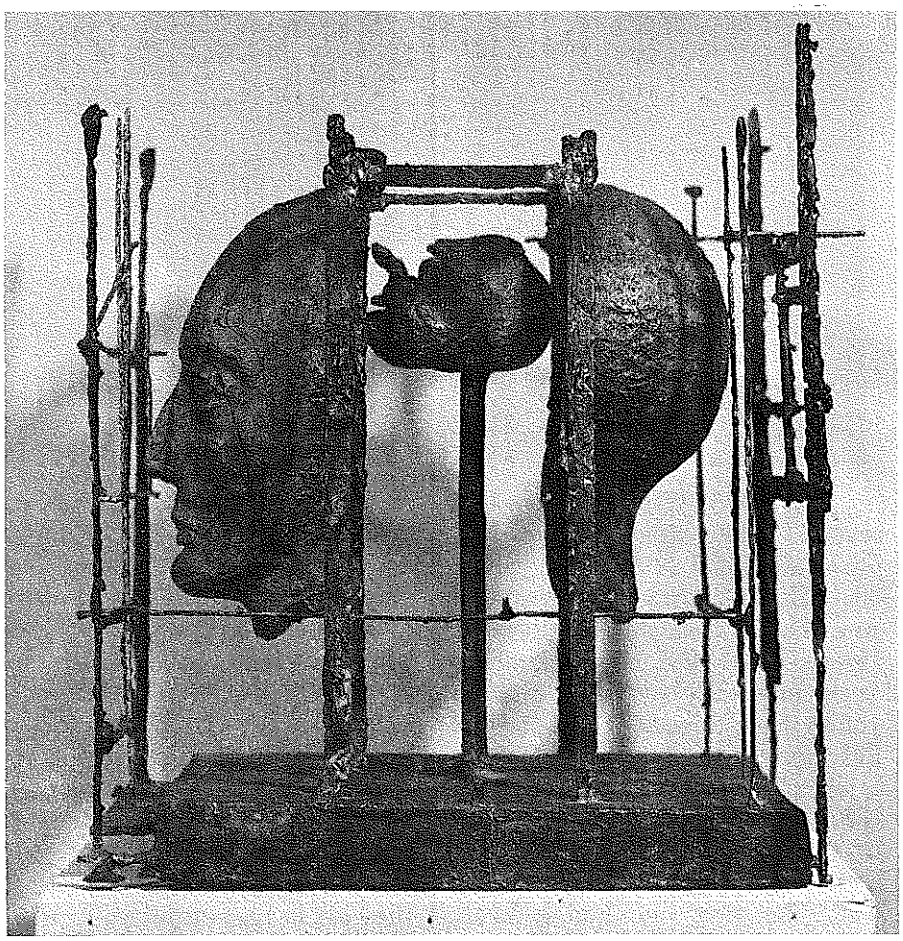
Untitled



Five Finger Exercise I



Sailing to Byzantium II



Self-Portrait II

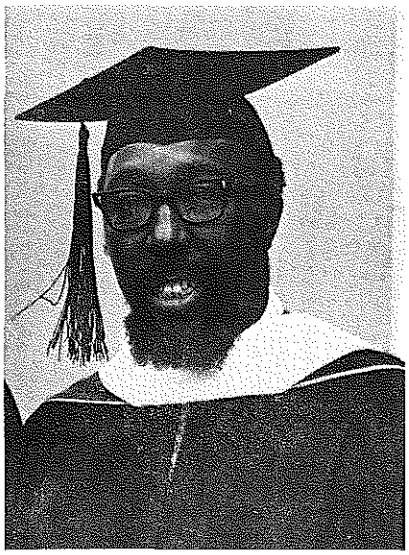
Conversations With Graduate Institute Alumni

BY GEOFFREY COMBER

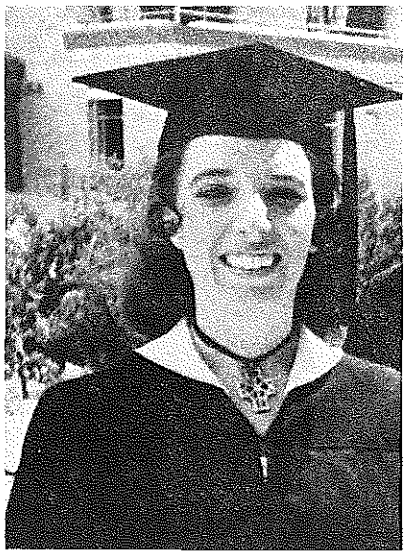
Geoffrey Comber has been a Tutor in Annapolis since 1965, an Assistant Dean since 1970. He is the Assistant Director of the Graduate Institute.

The following sketches are based on interviews and other personal contacts over several years.

JUANITA WILKINSON, like several other graduates of the Graduate Institute, is a Junior High School teacher in Washington, D. C. Though she lives in Hyattsville, Maryland, she teaches at an inner-city school – Lincoln Junior High School. The school is only six years old, but is obviously a test of a teacher's skill and fortitude. "During the first three years of the school," said Juanita, "we had four different principals, and, well, the first one had a heart



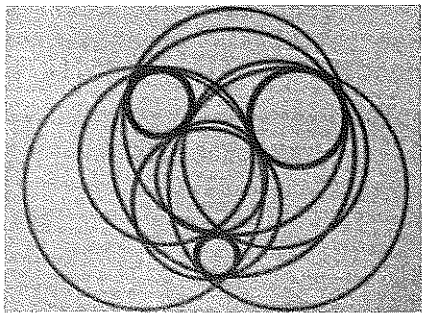
WALTER DUDLEY would probably not respond to anyone addressing him as "Walter" and maybe not even as "Mr. Dudley." I don't think I have ever heard him called anything but "Dudley." But Dudley is quickly known to any group he associates himself with, in spite of his very quiet voice and soft manners. He has the ability to make people aware of his presence in a gentle way, and to make them pleased they are in his company.



MARY PAT JUSTICE was also a Hoffberger Fellow who graduated from the Institute in 1971. Like Dudley, she was a full-time classroom teacher, but who now has had to sacrifice some of that classroom time for administrative tasks. While Dudley is now chairman of his department, Mary Pat has been associated with Project K.A.P.S. at Dunbar High School in Baltimore for the past few years. K.A.P.S. is the acronym for Keeping All Pupils in School,

Wilkinson –

attack, and that was due to the tough job he had." In reply to one of my questions about violence in school, she answered in a tone of commonplace, "There's not very much, now; but there was a time when it was almost impossible to



teach in the classrooms, what with the gangs roaming through the halls, yelling in doors, and throwing things into rooms."

But in spite of and perhaps because of these serious problems, Juanita continues to teach there. She, her husband and four daughters will shortly be moving even further away from Washington – to Bowie, Maryland – yet she still intends to teach at Lincoln Junior High.

Juanita's first summer at the Graduate Institute was the summer of 1968. At first, her reason for applying for a Cafritz Fellowship was simple – the practical, measurable goal of getting an M.A. degree during three summers. But her first summer in Santa Fe broadened her horizons and to a great extent increased her understanding and expectations of what an education involves.

It took me a good two weeks to get adjusted – going from the atmosphere and pace of the city into a place where everything is calmed down, and at a level where you can concentrate. That is, concentrate on the one thing that you set out to do, and that was to read and discuss. In every other college

Dudley –

He has been teaching for ten years at Lombard Street Junior High School, an inner-city school in downtown Baltimore. Most students are black and from low-income families, and the school would probably be regarded by most of us as a difficult, tough place to work. But over the years Dudley has established a rapport between himself and the students and so his good working relationship has led to his reputation as a very fine teacher. This last evaluation is not, of course, his own; he is too modest. But I have heard it confirmed from several sources.

Undoubtedly, Dudley would have been a good teacher had he never heard of the Graduate Institute, but he is firm in attributing much of what he now is as a person – both in the classroom and out – to his experience with the Institute at Santa Fe. He first heard of the Institute from a small notice on the bulletin board of his school, inviting teachers to apply for a Hoffberger Fellowship. When he arrived in Santa Fe, these were his initial reactions:

First of all I was confused when I got there. I didn't know what to expect, but at least I didn't expect what I got. Most of the courses I've been in have involved instructors who have lectured at me, but that place drew upon your own resources to try to develop answers to questions that many of us had never thought about much before. The Tutors made you develop your own judgement about things, and you were forced to use your own mind rather than repeat what an instructor had to say. It wasn't conventional at all . . .

I really think my confusion began to stop when I took the preceptorial under Bob Goldwin. There I seemed to gain more

Justice –

and it is exactly the kind of program Mary Pat would be interested in and successful at. Enthusiasm is one of her long suits.

And so I found her enthusiastic in her endorsement of what the Graduate Institute had done for her. Her favorite summer contained the Philosophy and Theology discussions. She is Roman Catholic, and had been exclusively to religious schools.

So I had a somewhat slanted view toward philosophy. Much of the time we were reading secondary sources. Even with the Bible, quite a bit of it was second hand by the time it got to us in the classroom. But there we were at the Institute reading all these books in the original, or at least, good translations; instead of what someone said the authors meant.

At first, I was a bit frightened, being a good Catholic, you know, what it would do to my religion – make me doubt it. But, although I changed a lot of my views, it strengthened my faith – it really did. All the books, but the Bible particularly, came alive for me that summer, in a way it never had before.

I use many of these books in my teaching now. And using the Bible is particularly a beautiful way of teaching. So many of these inner-city kids are familiar with the Bible, and I find the black children are very religious, so it's something they can relate to.

Again, I asked what kinds of impact the Institute had had on her personally – that is, apart from an immediate application of the work on her classroom techniques. She replied that there were two effects she was very aware of.

First, for the first time in her life, she learned how to listen to other people. Since there was no

Wilkinson –

I know that doesn't make sense. You have to run here, and go to the library to read for an hour, and be lectured at, and then run back home to cook dinner.

But to be in a place where you can concentrate primarily on ideas, reading and discussing; I thought that was just ideal.

Then again, the classes were not at all what she expected. They were "different from the classes at other places." In a very special way, Mrs. Wilkinson likened the classes at the Institute to an important aspect of living, *viz.*, sharing an experience. All the other students with their varied backgrounds being not only allowed but encouraged to offer to share their views – this was a new educational experience. "I remember a tutorial on a Shakespearean sonnet. We took just four lines and discussed these lines back and forth for two and a half hours. It was just beautiful."

As someone closely connected with the Graduate Institute for a few years, I have often been concerned with how the Institute affects its students. In what terms do they try to anticipate the impact of its program on their personal lives, in contrast with any professional advancement? The latter is relatively easy to measure; the former is one of our invisible products. In reply to a question along these lines, Juanita said:

Coming back after the first summer there it took a while to get used to ordinary school again, because it seemed as though something was just not right. It's hard to anticipate what it is, but my personal feeling was that I was operating at a different level from the one that I was at before. I can't say exactly what the difference was – it seemed that I

Dudley –

insight into what the program was trying to do . . .

I've found that, recently, in the social sciences at least, a similar approach to problems is used. No longer do teachers stand up and get students to repeat facts. Now you try to get students to form an analysis of their own solution – at any rate, in the social sciences.

The seminar encounter sessions, as Dudley called them, had a great impact on him.

Usually, when most people finish with encounter sessions, they are ready for a psychiatrist even if they didn't need one before. But with St. John's seminars it's different. Seeing the Tutors operate at St. John's helped to give me more tolerance of any students. Because, what you often see is the two tutors at each end of the seminar table not agreeing with one another. This helps you realize that your students don't have to agree with you all the time – and that you have to be ready to talk with them to discuss things with them.

Several times during our conversation, Dudley made a point of playing down the "content" of the Institute program – that is, he believed it could be any number of other possible book choices. And instead of the actual books read, he stressed the "method" which, he says, develops your ability

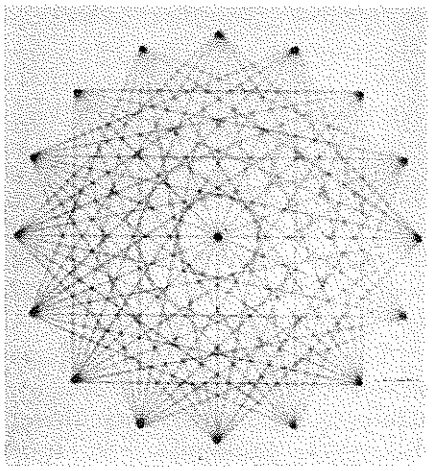
to know how to think, allowing you to think fast on your feet, without leaning on an expert, so you are able to deal with all kinds of situations that arise, and to understand them better. I think the courses at the Institute give you a better understanding of human nature and of people.

He was very enthusiastic about

Justice –

note-taking to distract her, and since she noticed how she was attended to – particularly, she said, by the tutors – she slowly but surely learned how valuable and important it is to listen to other people.

Secondly, since the examinations were really conversations about the books they had read, it



was not necessary to try to "cram" and "memorize the books and notes" as she had been accustomed to. Instead, she learned better how to understand an author – to discover for herself what is important, and how to discuss what is problematic.

Like the others I spoke with in these interviews, Mary Pat was at first fearful of taking the Mathematics and Science part of the program. But, like them, she was appreciative of the fact that she had been made to study books on a condition for graduation.

I thought I spent a lot of time reading the philosophy books, but the math I spent hours and hours. Mr. Neidorf made me work like I'd never worked before. But I found it to be one of the most exciting things I have ever put my mind to.

Miss Justice was asked

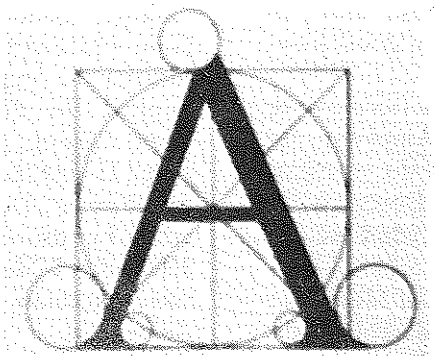
Wilkinson –

was able to understand people better, if that's possible after spending a summer somewhere reading some books and discussing. I think what really matters was that I was maybe more tolerant of other people's ideas. Not just tolerant in the sense that you can have yours and I can have mine, but tolerant in the sense that I was more *concerned* about the other person's ideas, and *why* he thought that way, and *what formed* his opinion. Being from the South and having experienced prejudice quite a bit upset me a lot at one time, but now I can understand these things much better. The experience at the Graduate Institute hasn't made me like prejudice, or accept it even, but has helped me to understand how ideas get formulated and molded.

Upon further questioning, I found out that the Institute has had a lasting effect upon her reading habits. Before going to the Institute, Juanita "would never have sat down and read Plato," but now she will read Plato or Plutarch of an evening – before going to bed – and the experience is so personal for her that she expresses it by saying she "sits quietly with Plato." After hearing this from Juanita, I was quite satisfied that the work down in Santa Fe during the summers was valuable and incalculably rewarding, even if it couldn't be measured on any precise scale. ■

Dudley –

the all-required nature of the program, again emphasizing that in a limited sense of being a history teacher, it is not necessary for him to know anything of Euclid and Lobachevski, yet he found that such a study gave him a fresh understanding of the process of thought. But in addition to this valuable result, Dudley offered the view that for most who attend the Institute, there is a spiritual growth of themselves as persons. He said he had known it to happen to several students, including himself. But it did not necessarily occur in the classroom, though the classroom experience was necessary.



I know one student there – her spiritual growth didn't actually happen at the school itself – she went up into the mountains one day, and when she came back she was altogether a different person – an individual. I just can't say more – I can feel it and I feel it now – the difference in myself – but to put it into specific terms is very difficult. ■

Justice –

whether, and in what way, the graduate program could be called practical. Her reply was an enthusiastic agreement as to its practicality in several senses. At first she repeated the way in which the methods and some books were of direct applicability to the high school classroom. But then she added that it helped her use her imagination to play out many alternatives to problems – to follow consequences of opinions and actions in your mind – to compare options, in a way she had never been able to before. She thought she had, in that respect, acquired a new freedom which probably would not have come about without the experience of the Institute.

As we know, while there are many differences between the undergraduate and the graduate programs of St. John's, there are also important similarities. And, concentrating on the similarities, Mary Pat offered the valuable opinion that the Graduate Institute has this most important role to play: that she believes she would not have been able to put the undergraduate program to the best use for herself – she does not think she was ready for it at age 17 or 18. But after completing her undergraduate work elsewhere, and working for a few years, she was able to appreciate and put to maximum use what the Graduate Institute had to offer her. ■

While I certainly would not want the existence of the Graduate Institute to rest solely on this kind of support, nevertheless, such testimonials of the benefits it has brought to older people who have participated fully in the graduate program should be taken seriously. These interviews have struck me as showing that the impact of the Institute on at least these three graduates has noticeably, even dramatically, changed them, in their opinion, for the better. None of them would likely have been ready for, or financially able to, attend the St. John's undergraduate program. Therefore, if the sort of personal profit each interviewee speaks of is available through our graduate program, then this evidence speaks strongly in support of the view that we are doing something right in our summer program at Santa Fe. ■

Mark Van Doren (continued)

He was one of the great teachers of our time. Generations of Columbia students thought no one had really been through the University who had not been in at least one of his courses. His admiring students are numberless, and most of us at St. John's count ourselves among them.

It is hard to say what makes a great teacher, but with Mr. Van Doren it was his live and easy learning, his quality of being a marvelous listener, his intelligent sympathy and enormous courtesy. While talking to him you always had the sense that he was really interested, however incredibly, on what you were saying.

There is one other thing I should like to say about Mark Van Doren that seems to me of tremendous importance to all of us now, and perhaps especially to you. He was American to the core of his being. He could not have happened in another country. His virtues were the best of what is American. He was born in Illinois, and one of his heroes was Abraham Lincoln. He had read, I suppose, every word of Lincoln's and everything written about him. In homage to that memory he wrote a very good play, *The Last Days of Lincoln.*

I think this is important to say now because we are no longer sure what it is to be an American, no longer sure how to hold up our heads in the world as Americans. To remember Mark Van Doren is to remember who we are, or ought to be – what we can be.

It is a great temptation to read many of Mark Van Doren's words, for he was a man of wonderful words, and in the end I suppose we shall mostly remember his wonderful voice. At least I shall. But for now I think we should read only the farewell he wrote for himself. It says much, maybe everything, in brief.

Farewell and Thanksgiving

Whatever I have left unsaid
When I am dead,
O Muse, forgive me. You were always there
Like light, like air,
Those great good things
Of which the least bird sings,
So why not I? Yet thank you even then,
Sweet Muse. Amen.

Black Mountain (continued)

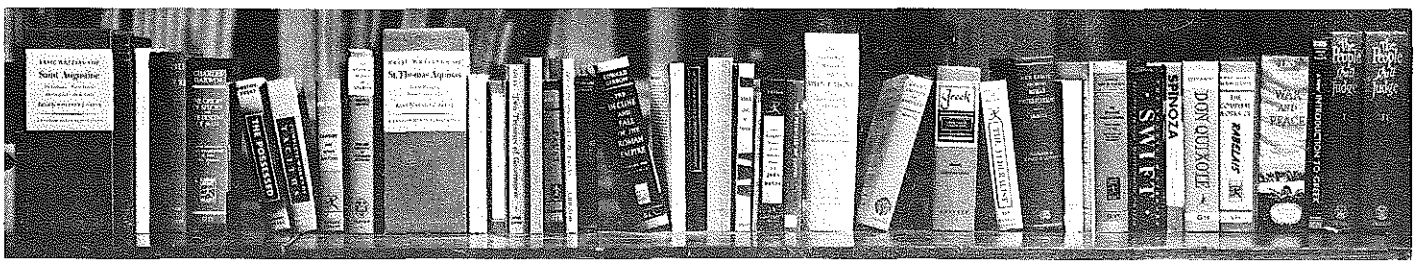
looking back at the second large exodus, "You might say an attempt to recover our nerve after the 1944 split never quite worked."

Dreier himself, with the last of the old guard from the early years of Black Mountain, left in 1949, and Black Mountain in the fifties was, under Charles Olson, more an art colony than a college. The Black Mountain School of poets and writers, some of whom were at the College only briefly, dates from this period. In 1956 the last two faculty members decided to "knock it off, close the place."

Duberman's interests in "anarchism, unstructured education, 'group process', the possibilities (and history) of communal living" were what led him to write this history, for Black Mountain combined these interests. But Duberman also thinks that a historian has the duty to put himself into the history – by taking part in the story to expose his biases, personal reactions, problems with the material, judgments, and so forth. In his reactions to the arguments and experiments at Black Mountain College, Duberman discusses his own ideas of education. For example, he includes a long section from a journal he kept on a seminar he taught. It does explore the difficulties in teaching via an unstructured "group process," but one wonders how much help it offers in understanding Black Mountain. Sometimes Duberman is downright obtrusive, as when he inserts his comments into the transcript of a 1936 Black Mountain College faculty meeting as if he were actually present and taking part in the discussion.

The most valuable parts of Duberman's participation are not his comments and ideas on education, but his notes on the difficulty of writing the history. In seeing his involvement, his problems, one can appreciate what Black Mountain was: an intensely personal, intensely experimenting college/community, building itself around men like Josef Albers and their ideas, sacrificing the safety of structure for the risks of continuing growth and change.

Michael W. Ham



NEWS ON THE CAMPUSES

NEIDORF APPOINTED DEAN IN SANTA FE

President Richard D. Weigle has announced that the Board of Visitors and Governors at its February meeting appointed

Robert Neidorf

Robert A. Neidorf as Dean at Santa Fe, effective July 1. Mr. Neidorf will succeed William A. Darkey, whose five-year term as Dean will end June 30. Mr. Darkey will take a sabbatical leave before returning to teach in the fall of 1974.

Mr. Neidorf taught at St. John's in Annapolis from 1962 to 1964 and he has been at Santa Fe since 1967. He also has directed the summer Graduate Institute in Liberal Education since 1970. He has taught philosophy at Bucknell University and the State University of New York at Binghamton.

Mr. Neidorf received his B.A. and M.A. degrees from the University of Chicago and a Ph.D. in philosophy from Yale University. His textbook on logic, *Deductive Forms,* was published by Harper & Row in 1967. Shorter articles have appeared in *Bucknell Review, Philosophy of Science* and *The College.*

Mr. Neidorf is married to the former Mary Frances Morris of Lima, Ohio. They met at the University of Chicago, where she received her M.A. from the Divinity School. They have two children, David, 15, and Julie, 12.

DEAN GOLDWIN GOES TO NATO

Robert A. Goldwin, Dean of the College in Annapolis since 1969, has accepted appointment as Special Assistant to the U. S. Ambassador to The North Atlantic Treaty Organization, the Honorable Donald Rumsfeld. The Goldwin family left for Brussels on April 1.

Mr. Goldwin, a graduate of the class of 1950, had taught politicial science at the University of Chicago and Kenyon College before joining St. John's faculty as Dean. He received the M.A. and Ph.D. degrees from the University of Chicago.

Robert Goldwin

Among Mr. Goldwin's publications are *Readings in World Politics, Readings in American Foreign Policy, Beyond the Cold War, America Armed* and *Why Foreign Aid.*

ELLIOTT ZUCKERMAN NEW ACTING DEAN

Elliott Zuckerman, a Tutor since 1961, has been named Acting Dean in Annapolis, replacing Robert Goldwin. Mr. Zuckerman holds A.B., M.A., and Ph.D. degrees from Columbia University and B.A. and M.A. degrees from Cambridge University.

Mr. Zuckerman was Director of the Graduate Institute in Santa Fe

Elliott Zuckerman

in 1968 and 1969. He is the author of *The First Hundred Years of Wagner's Tristan.*

SANTA FE HAS FIRST JANUARY FRESHMAN CLASS

The first January freshman class at Santa Fe was enrolled this year with 15 students. Six of the 15 had attended other colleges. The new students were older on the average than most freshmen and had more varied backgrounds, Admissions Director Gerald Zollars reported. One had just completed Army service; another worked on a fishing boat off Alaska; one lived in a kibbutz in Israel and worked in Greece, and another gave up a National Merit Scholarship last year so he could travel in Europe.

The freshmen represented nine states. Four were from New Mexico, three from Texas, two from California, and one each from Maryland, Pennsylvania, Indiana, Oklahoma, New Jersey, and Minnesota.

At the same time Annapolis began its sixth January Freshman class. Michael Ham, Director of Admissions, reported that the 21 new freshmen came from 13 states including Maryland, Virginia, New Jersey, New York, Rhode Island, Pennsylvania, Ohio, Illinois, Iowa, Louisiana, Alabama, Oregon, and California.

Museum and Fine Arts Building Rises on Santa Fe Campus

Although workmen were hampered by one of the most severe winters in Santa Fe history, the newest addition to the western campus is scheduled for completion before the end of the academic year.

The Sternberger-Weiss Music and Fine Arts Building is, for the most part, the gift of an alumnus and Board member, Mr. Jac Holzman '52, of New York. It will be dedicated to his grandparents. The furnishings will be donated by his mother, Mrs. Jacob E. Holzman.

The 10,428-square-foot structure will house the music library with reading areas and listening carrels, two music seminar rooms, eight practice rooms, a large listening lounge, a painting studio, a ceramics room, and an office for an artist-in-residence. It will include the most modern sound recording, projection and listening equipment available.

The exteriors will reflect the modified Territorial style of the other buildings on campus and the historic character of its Southwestern setting. The new building is being constructed by John C. Cornell, Inc., of Clovis, N. M., at a cost of about $400,000.

The St. John's College Board of Visitors and Governors plans to join the College community in the dedication of this most attractive and useful center at the Board's May 19th meeting in Santa Fe.

Board Appoints Five New Tutors

Five new Tutors, four for Santa Fe and one for Annapolis, were appointed by the Board of Visitors and Governors at its February meeting. Three of the Santa Fe appointees are honors graduates of the class of 1967: William H. Donahue, who has been studying at King's College, Cambridge; James R. Mensch, who received an M.S.L. degree in 1970 from the Pontifical Institute of Mediaeval Studies in Toronto; and Howard Zeiderman, who received an M.A. in philosophy from Princeton University in 1972.

Also appointed to the Santa Fe faculty was Richard L. Michaud, who holds an A.B. degree from St. Michael's College in Vermont and a Ph.D. from the University of Vermont, College of Medicine. Mr. Michaud is currently an Assistant Professor in the Science Department of Webster College in St. Louis.

The Board appointed Mr. Leo Ferraro Raditsa to the Annapolis faculty. Mr. Raditsa is an historian holding the B.A. degree from Harvard College, and M.A. and Ph.D. degrees from Columbia University. He has been a Fulbright scholar and a professor of history at New York University.

Seniors Receive Watson Fellowships

Three St. John's seniors have been appointed Thomas J. Watson Fellows for 1973. They are Prudence E. Davis and Jan L. Huttner, Annapolis, and Mark D. Jordan, Santa Fe.

Miss Davis, whose home is in Whiting, Indiana, will study European needlework, embroidery and tapestry in the United Kingdom, France and Russia. Miss Huttner, of Livingston, New Jersey, will study Israeli educational administration in Israel. Mr. Jordan, Dallas, Texas, plans a "liturgical year" in monasteries of France and Spain.

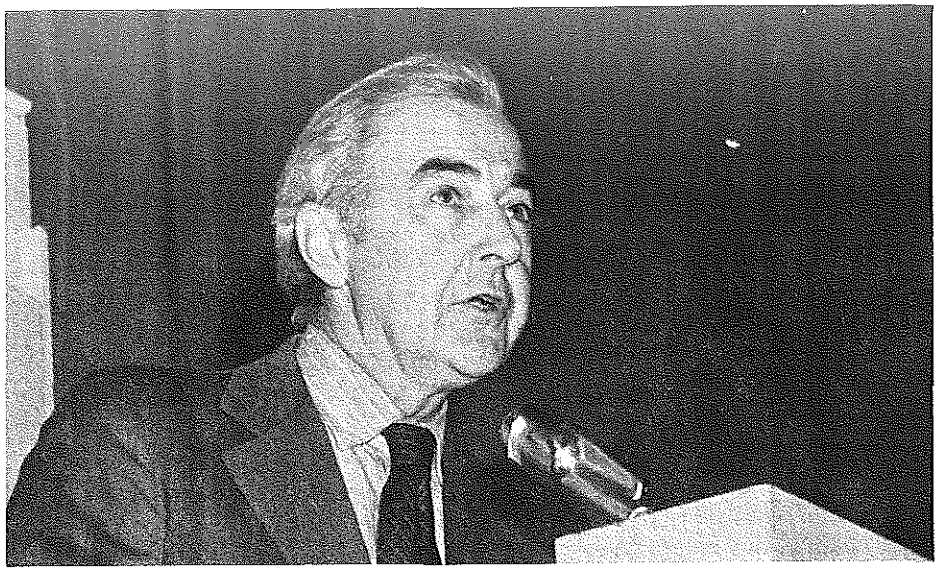
The Watson Fellows were chosen by The Thomas J. Watson Foundation of Providence, Rhode Island, from 140 nominees from 35 colleges.

Charles Bell Conducts Graduate Preceptorial

This year for the first time St. John's in Santa Fe is offering a program of graduate study during the regular academic year. The preceptorial, "Dimensions in History," is under the direction of Charles G. Bell, a longtime St. John's Tutor with many years of study in philosophy and the fine arts. In addition to five outside graduate students, Santa Fe Tutors Sam Brown, Frank Flinn, Roger Peterson and Ralph Swentzell are participating in the preceptorial as a study group. The program is being funded in part by a Ford Foundation Venture Grant.

The first semester dealt with the transformation in Western Civilization which took place from the Middle Ages to the Renaissance, while the second semester has focused on the Revolutionary and Romantic upheavel around 1800. Studies are particularly directed towards the role played in each of the transformations by the several arts.

A public by-product of the course was a series of Sunday evening programs on "Studies in Cultural History" with slides, music, and readings, presented by Mr. Bell and other tutors.



Eugene J. McCarthy

LIBRARY ASSOCIATES DONATE VOLUMES

The Library Associates of St. John's College in Santa Fe have given seven sets of literary, religious and scientific reference works to the College.

Funds for the purchase of the volumes, selected by the library staff and faculty, came from the proceeds of the four Book and Author Luncheons sponsored by the Associates in Santa Fe during 1972. Another series is planned for 1973 with the first noontime program scheduled on April 13 with the following speakers: Cartoonist Bill Mauldin; Bertha Dutton, expert on Southwestern Indian culture; and Dr. Marcus J. Smith, author of *Dachau.*

The new additions to the College Library are: *The Oxford Illustrated Jane Austen* (6 volumes); *La Bible de Jerusalem* (43 fascicles with notes and commentary); *The Encyclopedia Judaica* (16 volumes); *The Cambridge Bible Commentary on the New English Bible* (27 volumes); *The Selected Correspondence of Michael Faraday* (2 volumes); *Miscellaneous Works of Edward Gibbon* (5 volumes); and *The "New York Edition" of the Works of Henry James* (26 volumes).

EUGENE MC CARTHY LECTURES AT ANNAPOLIS

Former Senator Eugene J. McCarthy delivered the formal lecture on the Annapolis campus on February 2. His topic was "Poetry and Politics"; the lecture consisted principally of readings of poetry written by Mr. McCarthy and others.

The former presidential candidate has published one volume of poetry, *Other Things and The Aardvark* (Doubleday, 1970). Since retiring from the Senate in 1971, Mr. McCarthy has been writing, lecturing, and teaching. He is currently a senior editor at Simon & Schuster, Inc., in New York and a lecturer and seminar leader at The New School for Social Research.

FACULTY NOTES FROM ANNAPOLIS

Louis N. Kurs, Tutor in Annapolis, has been appointed Visiting Lecturer in The Civil Decisions Quantification Program in the College of Earth Sciences of the University of Arizona for the academic year 1973-74. Mr. Kurs' wife Alice will be studying computer technology for application to her teaching at Annapolis High School.

Elliott Zuckerman, the Acting Dean in Annapolis, has written a paper, "Nietzsche and Music: *The Birth of Tragedy* and *Nietzsche Contra Wagner*" which will appear in a special issue of *Symposium* magazine.

Annapolis Tutor *Robert S. Zelenka* had two translations published in the Fall 1972 issue of *Proteus*: "Deathfuge" by Paul Celon, translated from German; and "The Ruin," anonymous, translated from Anglo-Saxon.

Ray Williamson and *Howard Fisher,* Tutors in Annapolis, are co-authors (with Mr. Williamson's wife Abby) of "The Astronomical Record in Chaco Canyon, New Mexico," a paper to be read by Mr. Williamson in Mexico City at the June Meeting of The American Association for The Advancement of Science. Mr. Williamson is also the co-author of "The Velocity Structure of The Triffid Nebula" soon to be published in *Astronomical Journal.*

Simon Kaplan, Tutor Emeritus, has published a translation of Hermann Cohen's *The Religion of Reason out of the Sources of Judasim.* The book has an introduction by Mr. Kaplan and an introductionary essay by Leo Strauss, Scholar-in-Residence on the Annapolis campus.

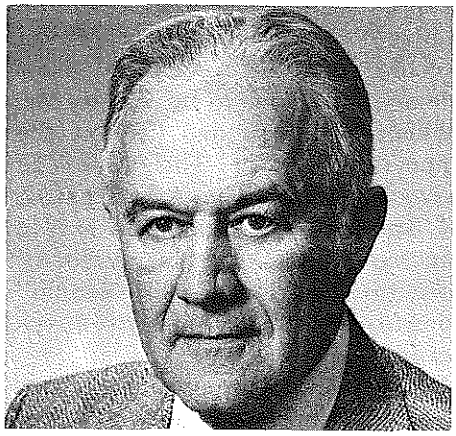
The February 1973 issue of *The American Mathematical Monthly* included an article entitled "The Lecture Method in Mathematics: A Student's View," by *Michael W. Ham,* Director of Admissions and Tutor in Annapolis. Soon after publication, Mr. Ham received a complimentary letter from R. H. Bing, the well-known topologist from the University of Wisconsin, who noted that he had distributed copies of the article to his staff and teaching assistants.

ALUMNI ACTIVITIES

DONOHUE COLLECTS HONORS

John C. Donohue '35 received two well-deserved honors during the past several months. For his professional accomplishments he received the George S. Robertson Award for 1973, and for his athletic prowess he was inducted into the Maryland Athletic Hall of Fame.

The Robertson Award is given annually by the Baltimore Life Underwriters' Association for accomplishments and sustained activity in the interests of the insti-



John C. Donohue

tution of life insurance as viewed in retrospect and in conformation with the highest standards of professional conduct.

Donohue's athletic interests and ability were recognized early, when in 1931 as a senior at Mt. St. Joseph High School he was voted Baltimore's outstanding athlete. In the next four years at St. John's he earned nine letters in football, basketball, and lacrosse. He was an All-America selection in lacrosse his last two years.

After graduation John coached at St. John's, Mt. St. Joseph, and at the Naval Academy. He was for many years a highly respected official in football, lacrosse, and basketball. In 1965 he was referee for the Duke-Oklahoma Orange Bowl game.

John's selection for the Hall of Fame brings to six the number of St. John's men who have been so honored. In order of their selection they are: Edmund P. (Ned) Duvall '05; Valentine (Dutch) Lentz '18; Robert (Bobby) Pool '31; John N. (Johnny) Wilson '13; and Richard T. (Dick) Porter '22. Plaques commemorating the exploits of these athletic greats are on display in the lower lobby of the Civic Center in Baltimore.

HOMECOMING DATES SET IN ANNAPOLIS

This year we have paid particular attention to boat shows, Navy home football games, and other annoying but unavoidable considerations, and have concluded that Homecoming 1973 must take place on Friday and Saturday, September 29th and 30th.

This is the year for reunions for 1913, 1923, 1933, etc. DO NOT wait for the Alumni Office to prod your class into organizing. One or two in each class should start work now, writing, calling, planning. That's the only way anything worthwhile is going to happen.

From this end we hope to have general plans worked out and published early in the summer. For now, just mark your calendars and start writing letters.

AWARD OF MERIT

Association President Bernard F. (Bunny) Gessner urges all alumni to think about the possible nominations for the 1973 Alumni Award of Merit.

At present up to three awards are authorized each year, with presentations normally made at Homecoming. The awards are made to alumni for "distinguished and meritorious service to the United States or to his native state or to St. John's College, or for outstanding achievement in his chosen field."

Nominations, accompanied by sufficient biographical data to substantiate the recommendation, should be forwarded to the Alumni Office, addressed to President Gessner. Deadline for submissions is August 1st.

CHAPTER ACTIVITIES

The Annapolis chapter has had several interesting speakers over the

Robert L. Spaeth

past several months. Most recently Lt. Gen. Ridgely Gaither '24 talked about his job as Police Commissioner of Annapolis; earlier speakers were John C. Donohue '35 reporting on his service as head of the Baltimore Board of Election Supervisors, and editor and Tutor Robert Spaeth reminiscing about his term as an Annapolis councilman.

The weekly Baltimore luncheon group now meets at Humperdinkers, 20 East Fayette Street, second floor, at 12:30 p.m. on Tuesdays.

March 20th was the date of the first New York Group seminar, led by Annapolis Tutors John F. White '64, and Acting Dean Elliott Zuckerman. The second and third seminars are scheduled for April 24th and May 22nd.

Reflections on a Homecoming

The following letter was written for at least two reasons: to answer one from Thomas Parran, Jr., Alumni Director at Annapolis, and to respond to a request from Dean Robert Goldwin to write about the author's reactions to the College. The author, a graduate in the Class of 1947, is professor and head of the philosophy department at Mary Washington College, Fredericksburg, Va. He worked at the College a while after graduation, leaving in 1950 to go to Korea with the Marines. Except to attend the dedication of the Key Memorial and Mellon Hall in 1959, he did not return until Homecoming 1972.-Ed.

November 24, 1972

Dear Tom:

. . . I suppose an alumnus of any college has very poignant feelings when he returns from a long absence. There is so much about the atmosphere at St. John's which is unchanged from 30 years ago, it is almost overwhelming. I took the trouble to walk about a bit on my own and set foot in almost every building of the college. I also attended the seminar on graduate schools and job opportunities. The one thing that impressed me most of all was the students. Almost without exception they were polite, very open, friendly, and interested in seeing a middle-aged alumnus. It was almost as if they had received a battalion order to 'be nice to the old coots or else.' (I say that because I am sure no such directive was issued.) I can only conclude that you have recruited an outstanding student body, and, as an educator, I envy you.

I was a bit disappointed that there were not more of my old friends back for the reunion, and this produced a feeling of guilt in me for I know how one asks why it is that we 'old New Program alumni' don't support alumni doings more faithfully? For surely we who date from the Barr and Buchanan days have St. John's stamped on our very souls. This is a very troublesome question and I'm sure more talented 'old New Programmers' than I have wrestled with it. For what they are worth, I share with you the following highly subjective observations and suggestions.

The physical environment of the College is very, very moving to an alumnus. You are doing a remarkable job in keeping the corpus in a high state of preservation. One can quibble over the King William Room and a few other nit-picks but by and large the atmosphere is spookily the same (catch that adverb!) as it was almost 30 years ago. And yet *the very sophistication induced by the program tends to immunize us* from being seduced by that kind of nostalgia. I am sure the alumnus of any college in America has deep, important, and tender feelings when he returns to his college, but his college experience has *not* immunized him from wanting to return in a sentimental orgy to his dear old alma mater. I think that the St. John's Program isolates its students in a very close, intense and soul-remaking experience. The College vomits its students forth and they keep on going, never looking back. Who is to say whether or not such an apron-string cutting is bad?

All of us who have graduated from the College return to our alma mater every time we look at our libraries. Those sly old master artificers who concocted the Program were not just mouthing platitudes when they said that the books were, in the end, the teachers at St. John's. When McDowell Hall, the wonderful tutors, the games on back campus, the jug-a-lug in Chase-Stone have all faded into nothingness, the Great Books will remain. We, who have been privileged to attend St. John's, commune with her every time we step into our studies and open up and read one of the books.

Boiled down to their essentials, the two points I have made above mean that you, as alumni director, have a very difficult task. The College will always tend to produce alumni who have been profoundly affected by it but [who] will never look back, and [who] will manifest their loyalty . . . by continuing to reflect and read rather than reach for the old check book. I am sure this is nothing new but these thoughts have struck me as I ponder my recent delightful visit . . . .

Sincerely,

George M. Van Sant

CLASS NOTES

1922

Just before going to press we received a fine letter from *S. Denmead Kolb,* reporting on his recent visit with Dr. *Rafael Rodriguez-Molina* at the latter's home in Santurce, Puerto Rico. Kolb, his wife, Kitty, and their youngest son, Charles, were in Puerto Rico in January, and had dinner with Roddy, as he was known here, his wife Marian, and their daughter Anna and son Manuel. Two older offspring are married. Roddy has had a most successful medical practice, and retired a few years ago from the U. S. Army Medical Corps with the rank of colonel.

1928

Louis L. Snyder was recently named to the Editorial Advisory Board of the *Canadian Review of Studies in Nationalism.* Lou continues to make his mark as an author; his *The Imperialism Reader: Documents and Readings on European Expansionism* has just been reprinted by the Kennikot Press, Port Washington, N. Y., while *The Dreyfus Case* was released by the Rutgers University Press in January.

Charles S. Smith is the new director of the property management division of Donald E. Grempler Realty, Inc., a Baltimore area firm. Smith has been active in real estate work since the mid-1940's. He makes his home in the Roland Park area of Baltimore.

1954

Merle and Priscilla ('55) Shore have opened a second location for their shop, The Village Frame. They had their opening in the new Ruth Shaffer Gallery in Santa Barbara on January 6th.

1955

Donald A. Phillips is now Alcoholism Program Manager for the Civil Service Commission in Washington.

January was a good month for letters; *Evajane (Duvall) McKenney* writes that she will graduate this June with an associate degree in nursing from Northern Essex Community College in Haverhill, Mass. She hopes to go on to earn her B.S. degree in nursing with a minor in natural science.

Evajane is married to a disabled veteran, has two married stepsons, three grandchildren, and two teenage daughters.

1957

As noted in the February Alumni Association newsletter, the name of Navy Cdr. *H. Allen Stafford* was on the prisoner lists published by the North Vietnamese in January. He was released in mid-March and, according to press reports, was met by his wife when he arrived at Clark AFB in the Philippines. Al, a Navy carrier-based pilot, was shot down over Haiphong on August 31, 1967, while on his 31st combat mission.

1962

John Franklin Miller in January became the director of Hampton House, a National Historical Site located near Towson, just north of Baltimore. After graduation from St. John's, John earned a B.D. degree from Yale, and then taught elementary school in Anne Arundel and Washington Counties in Maryland. Since 1969 he has been doing graduate work in art and architectural history at the University of Maryland, as well as teaching at Maryland and at Montgomery Junior College.

1963

Daniel T. Devereux writes that he is teaching philosophy at the University of Virginia, and is especially pleased to have *Evan Dudik* '72 and *Dennis Berg* '71 in his seminar.

Robert K. Thomas is currently enrolled in full-time French language training at the Foreign Service Institute in Washington, in preparation for his new assignment as the deputy public affairs advisor to the U. S. delegation to the United Nations. Bob says that the U. S. mission is right across the street from the United Nations headquarters in New York, and that all St. Johnnies would be welcome. He also tells us that Dr. *Oliver M. Korshin* is studying Russian at the Foreign Service Institute. Ollie is slated to head the Russian-U. S. health exchange, Bob reports.

1964

Patricia (Carney) Ceccarelli is a housewife and student, attending the University of Nottingham, England.

Miss Barbara Leonard recently passed to us a long, news-filled letter from *Barbara (Kulacki) Vona.* We knew that Barbara has been giving her time to the New York Alumni Group as editor of the Group Newsletter, but we didn't realize what a busy girl she has been since she and Dan ('67) left Annapolis. In 1967 she began independent research in the History of Science, specializing in Martin Delrio, a 16th Century Spanish theologian, lawyer, and man of letters. She has been preparing the first English translation from the Latin of his *Disquisitionum Magicarum.* In 1970 at Oxford she became a Bodleian Reader; last summer she participated in the first symposium on the History of Modern Science at the International School, Enrico Fermi, Lake Como, Varenna, Italy. She is currently negotiating with the University of Texas Press for publication of her translation. In her spare time she has helped with a New York Assembly campaign as Environmental Chairman for a candidate. She now hopes to enter law school, where she would like to concentrate in the areas of Taxation and Land Use. After her schooling she wants to work on planning and writing tax legislation, and on sound planning for new urban areas and renewal of the old.

1966

A brief note from *Barbara Hockman's* mother advises that Barbara, after teaching in Japan until May 1972, has been traveling in Asia, and is presently in India.

William N. McKeachie, after two years as assistant chaplain, St. John's College, Oxford, returned last year to Canada, where he is special assistant to the Bishop of Toronto.

1967

Meredith Burke informs us that *Fred Fedderson* and his wife are expecting a baby. They live at 33 Marlowe's Road, London W. 8, England.

1970

Miss Miriam Strange has sent along a letter from *Katharine Beckman,* bringing us up to date on her life since she left St. John's. A year was spent in Stockholm, where she was a page in the Australian Embassy. After a year at American University in Washington she received her B.A. degree in English. Since September 1970 she has been in Cambridge, Mass., first as a secretary to a neuroanatomist at M.I.T., more recently working for the Massachusetts Drug Commission.

Word reaches us through his father that *Stephen J. Forman,* now a junior at the University of Southern California Medical School, has completed a year-long research project, has had the paper thereon published in the official publication of The American Federation of Clinical Research, and read the paper in January at a meeting of the Western Society for Clinical Research in Carmel, California. The paper was entitled *Red Cell Membrane Deformity in Uremic Hemodialyzed Patients.*

1971

James R. Hill now lives in Felton, Pa., and is District Manager for the *York Daily Record.*

Jeffrey Cole Kitchen is reported by his parents to be quite successfully involved in the Ph.D. degree program in applied mathematics at Johns Hopkins University.

1972

Cynthia (Stratton) Dourmashkin reports that she and *Tom* ('69) have a son, Jordan Thomas, born on December 17th. Tom is enrolled in pre-medical courses at Columbia University and hopes to enter medical school in the fall of 1974. Cindy says she is enjoying motherhood and is very happy.

Ellen Hearne (SF) writes that she has now graduated from the University of North Carolina at Asheville with distinction in art. Her senior showing in pottery in December received excellent coverage in the press. She was commended not only for her pottery but also for the fact that she constructed her own kiln, with which she could fire stoneware up to 2,300 degrees Fahrenheit. Since leaving St. John's, she studied at Penland School of Crafts, North Carolina, under Cynthia Bringle, and later at the University of North Carolina under Gene Bunker.

Probably the most recent alumnus to enter the field of journalism is *Thomas R. Ascik,* now a copy boy with the Washington, D. C. *Star-News.* In what would seem to be a most unusual opportunity for a young journalist, Tom recently interviewed Dr. Andre Helleger, director of the Kennedy Institute for the Study of Human Reproduction and Bio-Ethics. The interview, concerning the recent Supreme Court decision on abortions, was published in the Sunday, March 4th, edition of the newspaper. On the evidence thus far, Tom has a very bright journalistic future.

In Memoriam

1908 — Harold Hardinge, Jr., Ventnor, N. J., December 16, 1972.

1922 — The Rev. William R. Horney, Centreville, Md., November 27, 1972.

1924 — James B. Robertson, Jr., Baltimore, Md., December 31, 1972.

1926 — The Rev. Robert L. Bull, Columbus, Ohio, January 15, 1973.

1931 — Emanuel Klawans, Annapolis, Md., February 8, 1973.

1931 — James D. Morris, Baltimore, Md., March 5, 1973.

1934 — Charles P. Clark, Jr., Summit, N. J., February 21, 1973.

1935 — Harry Ferguson, Belmont, Cal., February 7, 1973.

RESOLUTIONS

The College mourns the death of two of its closest friends and supporters. Mark Van Doren, former member of the Board and Honorary Fellow, died on December 10, 1972. Bromwell Ault, a former chairman, and most recently an honorary Board member, died in New York City December 29, 1972. The following resolutions were adopted at the February 24 meeting of the Board of Visitors and Governors.

MARK VAN DOREN

RESOLVED, that this Board of Visitors and Governors has learned with great sadness of the death of Mark Van Doren, a member of the Board from 1943 to 1953 and an Honorary Fellow of the College since 1959. In him the gifts of the poet, scholar, critic and teacher were greatly one. He was one of those few men who helped to conceive the St. John's Program in its beginning. Through his writings and his regular lectures on poetry and poets, he taught generations of St. John's students and faculty. He was a strong contributor to the work of St. John's College in America. The College was privileged to claim his warm and steady friendship.

FURTHER RESOLVED, that the Secretary be instructed to convey to Mrs. Dorothy Van Doren, his wife, and to Charles Van Doren and John Van Doren, her sons, copies of this Resolution together with expressions of the Board's deepest sympathy.

BROMWELL AULT

RESOLVED, that this Board of Visitors and Governors has learned with profound sorrow of the death of Bromwell Ault, a member of this Board for some twenty-five years. Bromwell Ault was the finest exemplar of a man in the world of business who also devoted himself to his family, to his church, to his community, and to education. Though his primary loyalties were to Andover and Yale, the institutions from which he graduated, he was fascinated by the challenge of St. John's educational program and adopted this College when he joined its Board in the late 1940's. He served for a period as its chairman and in more recent years he has been an honorary member. His was an active and imaginative mind, evolving ideas and projects which might be beneficial to St. John's College.

FURTHER RESOLVED, that the Secretary be instructed to convey to Allie Burchenal Ault, his wife, and to Burchenal Ault and Browell Ault, his sons, copies of this Resolution together with expressions of the Board's gratitude and admiration for his life and its deepest sympathy for his family.

A familiar figure on the Annapolis campus, Campus Guard Melvin N. Wilkerson, Jr.

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