THE COLLEGE

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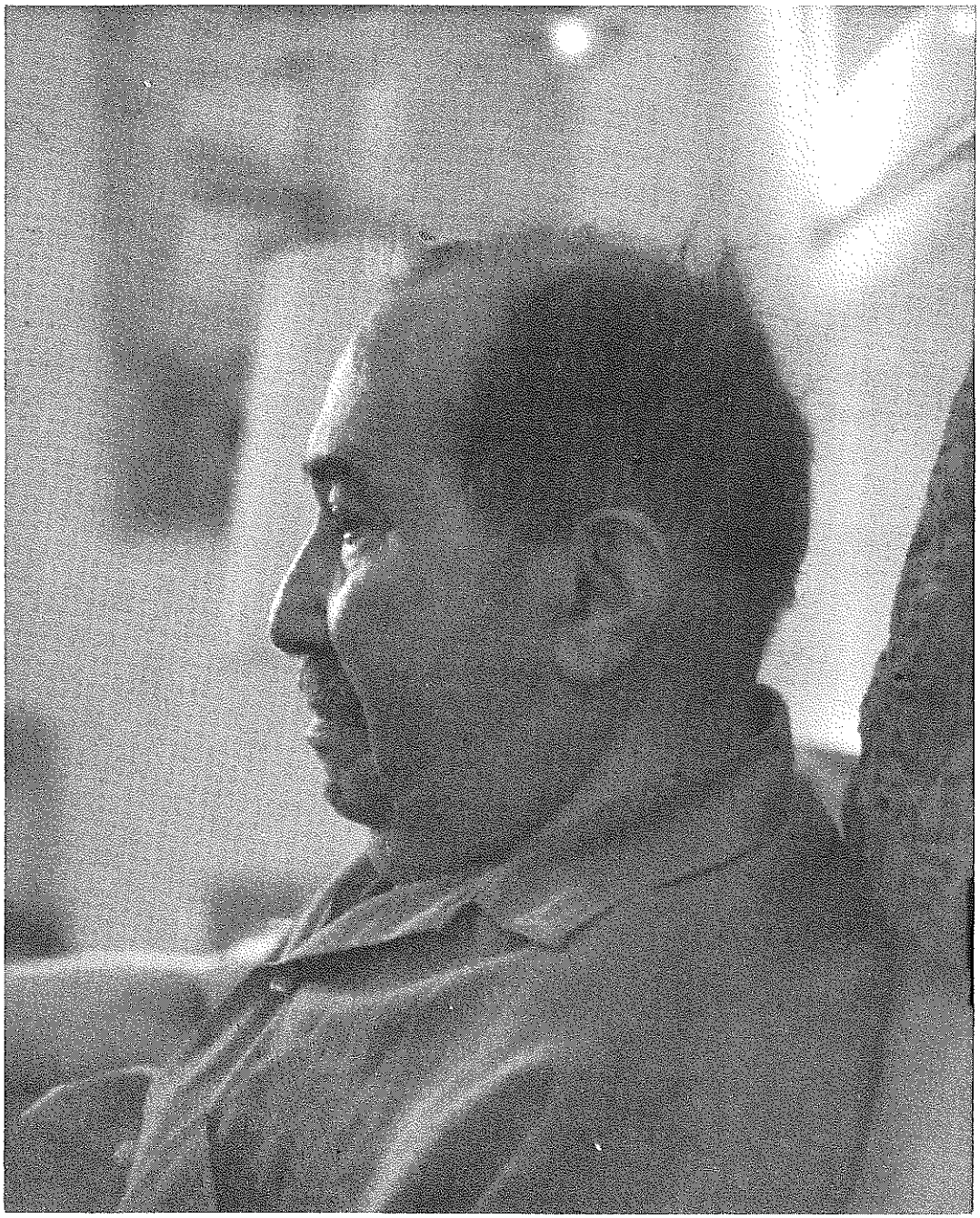

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ON THE COVER: Leo Strauss, first Scott Buchanan Distinguished Scholar-in-Residence in Annapolis.

Photo credits: p. 13, Eugene Iorgov '75; p. 14, Lee Zlatoff '74; p. 15, Malcolm Handte '75.

LEO STRAUSS

1899-1973

We devote this issue to Leo Strauss, whose death could only be mentioned briefly in our October issue. On 22 October the weekly *Collegian* had a note by Laurence Berns which is reproduced below.

> Leo Strauss passed away this Thursday evening, October 18, in his sleep, about 6:30 p.m. His last days were spent—fighting against an overwhelming combination of illnesses—as were most of the days of a very fruitful life, subordinating everything, as far as he was able, to learning and to teaching. He was, above all, a great learner and consequently a great teacher. As Professor of Political Philosophy especially at the University of Chicago and at the New School, Claremont College, and St. John's he trained and inspired a large group of scholars and students to carry on investigations into the foundations of modern political life and thought, the difference between ancient and modern philosophy and science, the relations between politics, philosophy, and religion, the foundations of political life in general, the grounds and origins of philosophy, and other such questions.
>
> A very important part of this teaching and learning is included in a large number of difficult, lucid, highly condensed, and in their special way, charming writings, among which are *Natural Right and History*, *What is Political Philosophy?*, *Thoughts on Machiavelli*, *On Tyranny*, *Persecution and the Art of Writing*, *The City and Man*, and *Socrates and Aristophanes*.
>
> He managed to combine an extremely accurate and capacious memory and the capacity for painstakingly meticulous analysis with extreme boldness and searching openness of thought. He had what seemed to be an unerring instinct for getting to the "nerve" of an argument, for stripping away irrelevancies and stating the most complicated arguments in simple, direct, and powerful language. Being faced by great and impressive structures of philosophy and science, he used to say: Our task is to try to understand the humble foundations that underlie these imposing edifices.
>
> His relation to St. John's College was very close for many years. This was a place, he thought, where what he was trying to do might be understood and appreciated, where men might be found who are capable and hardy enough to continue and keep alive the tradition begun by Socrates.

A memorial meeting was held in the Great Hall on 31 October. At it four speakers paid tribute to Leo Strauss. They were Jacob Klein, J. Winfree Smith, Ted Blanton, '75, and Laurence Berns. We are printing the texts of their speeches and the text of a commencement address which Leo Strauss gave in Chicago in 1959. Its title was "What is Liberal Education?" ■

Jacob Klein

This meeting has been called to pay homage to Leo Strauss who died about two weeks ago. He was the Scott Buchanan Distinguished Scholar in Residence at St. John's College in Annapolis since 1969, but not very many students and tutors here knew him or even knew about him. Let me, therefore, say a few words about his life.

He studied in Marburg and in Hamburg, Germany, lived many years, doing research and writing, in Berlin, then in Paris and in Cambridge, England. He came to the United States in 1938 and taught at the New School in New York, at the University of Chicago, at a college in Claremont, California, and finally here at St. John's. He wrote many extremely important books which I shall not enumerate. (You will find most of them in the library.) He was devoted to his work as people seldom are. And it is at this point that I have to try to lift my words up so as to reach the level of complexity, uniqueness, and greatness which characterize Leo Strauss as a scholar and as a man.

His main interest throughout his life was the way man has to live here on earth. That meant to him the way man has to be understood as a "political animal," to use Aristotle's phrase. He spent all his life as a man engaged in "political philosophy." He did that mainly by studying and analyzing the masters of political thought and all the authors related to them. Let me name the most important ones: Thucydides, Plato, Xenophon, Aristophanes, Aristotle, Maimonides, Thomas Aquinas, Machiavelli, Spinoza, Hobbes, Locke, Jean-Jacques Rousseau, Montesquieu, Kant, Hegel, Nietzsche, Heidegger. Strauss's erudition was immense. He knew the authors I have just cited better than anyone I could possibly name. His interpretative power showed a degree of sagacity, perspicacity, and lucidity hardly equaled today anywhere. He knew how much depends on every word of those authors, on the way each word was used singly, on the way each was combined with others in sequences, in paragraphs, in the entire work, and how much depended on what was *not* said, on what was only hinted at, and on what was scrupulously omitted. He was deeply aware of the dangers of generalization as well as the necessity to generalize under certain circumstances and to do it circumspectly. It is thus that he achieved an understanding not only of what is written about political life, but also about what it *is* and *can* be.

I have known him for more than fifty years, since our student days in Marburg, and I have always been impressed by the way his seriousness was coupled with wittiness, his depth with simplicity, his intellectual strength with a love of things far from intellectual. This complexity made him robust and strong, although on occasion he appeared shy or even morose. He never forgot what he was seeking, but he was cautious in his search, never pretending, never ostentatious, only seldom raising his voice. All this is one of the sources of his attractiveness and of the love so many felt for him.

There is something else that cannot remain unmentioned now as it did not remain unmentioned in the speeches delivered at Strauss's funeral. It is his profound awareness of being a Jew. Just as his thinking on man as a "political animal" had its roots in what the ancient Greeks thought, had its focus in Athens, his preoccupation with the question of divinity and with the peculiar way of Jewish life and Jewish history tied his thinking and feeling to Jerusalem. He distinguished sharply—and did so always—the *political* programs and actions of the Jews from their *religious* background. There was a time when Leo Strauss was an orthodox Jew, while yet pursuing his political goals explicitly and determinedly in an unreligious way. He later changed his religious orientation radically, tying the question of god and of gods to his political reasoning, without letting his own life be dependent on any divinity or on any religious rites. But his being in a definite sense a Jew was all-important to him. Nothing could change that.

All of those who have known him will never forget that he belonged to two worlds. They bow to the greatness of his soul and its complexity, to his unique sense of the important, to his modesty. They cannot do otherwise. ■

J. Winfree Smith

During the past four years St. John's College has been blessed with the presence of Leo Strauss, and now he has in body gone from us. He will be greatly missed by those of us who had known him for many years and by those of us, students, faculty, and others, who profited so much from his Wednesday class.

When I came to know Mr. Strauss, which was not long after I came to St. John's, I was just becoming aware of the depth and breadth of the "antagonism," if I may use his word, between Biblical revelation and Greek philosophy. In those days and in this hall he undertook in a lecture entitled "Jerusalem and Athens" to set forth the grounds and implications of that antagonism. That lecture was only the first of many of his undertakings in which he helped me to articulate questions which surely are important for all thinking persons and which were and are close to the center of my own being.

This articulation of antagonism in thought was characteristic of much that he did. He was never tempted by easy and superficial resolutions of great issues. He knew how to present two sides of a grand argument in such a way that one could see the strength of the case on each side. He sometimes called himself a political philosopher or a political scientist. Of course, he was more.

No doubt his attention was directed particularly to political things. Through him many have come to a greater insight than perhaps most recent writers have provided

of the differences between the ancients and the moderns in regard to political things and the more than political roots of those differences.

He loved to study books that offer special problems for interpretation, books the authors of which have, maybe for quite different reasons, concealed their meaning. Sometimes I have not been able to follow all the steps of his intricate arguments in quest of the meaning. At times I have found myself in disagreement with this or that interpretation. But one could never put his reasonings aside. For there was always something very solid to invite, arouse, and challenge thought.

Mr. Strauss had a special significance for the many students of his whose ancestors, like his own, belonged to that people whom the Lord brought out of Egypt with His mighty hand and His outstretched arm. He made them aware of and rightly rejoice in their heritage. "Why should we," he once said, addressing a Jewish audience, "why should we, who after all are not gypsies, but have behind us and within us a heroic past, deny or forget that past?"

We can all say that it will be impossible to remember Mr. Strauss without remembering, and thinking on, those things in the universally human past that are excellent and worthy of praise. ■

Ted A. Blanton

I should like to begin by recalling a statement from Violet Bonham Carter's biography of Winston Churchill. As the daughter of British Prime Minister Asquith, she had known Mr. Churchill as a friend for many years, in and out of politics, in and out of war. Speaking of her own shortcomings as the biographer of such a man, she took consolation in this one fact: even a fool can be of help in aiding one's understanding of a great man if only he would report what he sees and hears. Great men rarely walk the earth. Few have the privilege of knowing them. With such a caution to you, let me proceed.

I shall not forget my first sight of Mr. Strauss. I had been enrolled in St. John's College for several weeks by the time Mr. Strauss offered a class on Nietzsche's *Beyond Good and Evil*. As I waited for class to begin I reflected on my introduction to Mr. Strauss' writings. A teacher of politics where I formerly studied had attracted me with his own clear vision and spiritedness. This teacher spoke of days at the University of Chicago and the presence there of a master teacher, Professor Strauss, for whom he had the highest respect and admiration. I also remembered having listened to older students there sit late into the morning hours discussing such books as *Natural Right and History* and *The City and Man*. Then, just at 4:30 p.m., a small man, walking with a cane, entered the conversation room on the arm of a younger man and took his seat at the head of the table. I was taken by surprise. I had imagined Mr. Strauss a tall, robust man for he wrote in such a forceful and uncompromising fashion on human excellence and on the crisis of the Western World. Mr. Strauss began to speak, and I quickly learned an important lesson. I had never seen what it was to have a great soul. Mr. Strauss spoke with authority and with an earnestness to which I was not accustomed. While not understanding much of those classes on Nietzsche, I was charmed: charmed by an old man who while speaking gave every evidence of being young; charmed by his gentlemanliness and his patience in answering questions.

I believe that only in Mr. Strauss's next class, on Thucydides—when I was fortunate enough to bring Mr. Strauss to class on my arm—did the power of his teaching begin to strike home. "We read the ancient books not because of a nostalgic interest but because those books make clear our situation here and now." It was clear that most of us in the class stood to him in the relationship of pupil to master. Yet Mr. Strauss's example of carefully moving through the text gave us the hope that we could train our eyes to see some of the things he saw. His teaching also brought to life for me the advice he had given to an aspiring teacher years earlier. The general rule for teaching that Mr. Strauss gave at that time was this: "Always assume that there is one silent student in your class who is by far superior to you in head and in heart." We have witnessed the high character of a man who lived by deed in accord with those words.

I was also privileged to see Mr. Strauss at his home. On some of these occasions he would receive questions from me, questions that presented themselves from his weekly class or from my own reading. Once, when our conversation ended with Mr. Strauss counseling me to make good use of my youth by studying, I asked for a determination of the subjects worthy of the most study. After a short remark on the character of liberal arts colleges, Mr. Strauss suggested a curriculum built around the study of four books. True to form, he named only three of them—Aristotle's *Ethics*, Aquinas' *Treatise on Law*, and Kant's *Fundamental Principles of the Metaphysics of Morals*.

The longer I was acquainted with Mr. Strauss, the more I was impressed by the care he took in speaking to people. For I could see that he spoke to different people in different ways. I believe he knew what each of us needed to hear.

When I would leave his home he always took my hand and thanked me for everything I had done. But truly I was the one who owed the thanks. Upon leaving his home I was both restful and restless: restful because of the calmness and the sheer delight of his words to me and restless because he instilled in me an eagerness to think and to learn. Friendship appeared to me in a fuller light: friendship is not that relationship where all is relaxed but the relationship where one's highest faculties are poised for

graceful movement. I believe that in those moments I was more fully human than at any other time.

Mr. Strauss leaves a shelf full of books behind him, books raising the same questions he raised in his classes here at St. John's. He always wanted to be learning something new and to be leading others with him. Those students who knew him, who knew him even a short while, as most of us here, will have a priceless gift to take to the study of those books. We have the living memory of the character of the man—his bright eyes, his endless wit and charm, the numberless stories he could recall to illustrate a difficult point, the precious moments of silence before he would respond to a question, his determination to arrive at the heart of an argument only to turn to the class and ask, "What do you think of it—does it make sense?"—we have all of these and more, to carry with us to his books. We have been taught by example. We have seen what few others have the opportunity to see: a lover of wisdom in the flesh.

I would like to close my remarks by reading two things. Mr. Strauss quotes the first in his essay "What is Liberal Education?":

> Just as others are pleased by a good horse or dog or bird, I myself am pleased to an even higher degree by good friends . . . And the treasures of the wise men of old which they left behind by writing them in books, I unfold and go through them together with my friends, and if we see something good, we pick it out and regard it as a great gain if we thus become useful to one another.

Most of you will recognize the second as coming from Plato's *Gorgias*:

> Of what sort am I? One of those who would be glad to be refuted if I say anything untrue, and glad to refute anyone else who might speak untruly; but just as glad, mind you, to be refuted as to refute, since I regard the former as the greater benefit in proportion as it is a greater benefit for oneself to be delivered from the greatest evil than to deliver someone else. For I consider that a man cannot suffer any evil so great as a false opinion on the subjects of our actual argument. ■

Laurence Berns

I shall try to describe Mr. Strauss's impact on us as graduate students in the political and social sciences and philosophy at the University of Chicago. We had, of course, met teachers who were learned, intelligent and impressive men. The best of them impressed us not only by their characters but by their clarity and by the *extent* of their knowledge and reading. The goal of reason in our scientific times, it seemed, was to construct logical systems that were consistent with as many facts as possible. Mr. Strauss, surely, impressed us with the extent of his learning too. But far more important was the demonstration by example that progress, personal progress, was possible not only in extent of understanding, but also in depth of understanding, depth of insight. System, or better, "order and orderliness are very good," he once said, "but I prefer illumination." The quest for wisdom in that sense evoked by the name of Socrates became for us not just an object of fond hopes, a poet's dream, but a possible, a reasonable, even if most difficult, undertaking, an undertaking that we might be privileged to take part in. Mr. Strauss provided us with both inspiration and training.

Many of us came into those classes with a fairly high opinion of our own powers of comprehension. The courses, usually lecture courses, were mostly on one, sometimes two books per quarter. There was plenty of time to read the assignments two or more times. Mr. Strauss's first few introductory sentences usually summed up most of what we had gotten from the reading and then at a lightning pace, which I believe strained the best of us, we would learn that the books we thought we had understood fairly well contained worlds more than we suspected, that they were far more challenging, fascinating, bold, careful and intricate than anyone had ever led us to believe. We, of course, argued and questioned, pressed for more evidence, for more explanation and reexplanation. In his classes Mr. Strauss was far more generous about marshalling evidence, about explaining connections one way and then another with a view to the difficulties of different questioners, than he is in his highly condensed lectures and writings. There is scarcely a paragraph, for instance, in *Natural Right and History*, that does not crystalize, yet without simplification, sometimes in a few simple-sounding sentences, hours and days of lively argument and discussion. The density and thrift of his published writings, compared with his classes, reminds me of the difference between the books Hegel prepared for the press himself and those more expansive publications of notes on and of his lectures.

We students were first of all angry with ourselves. Why had we not seen what we now saw was really there to see? We became increasingly aware not only of the distance between ourselves and Mr. Strauss, but more generally and more importantly, the distance in care and thoughtfulness between ourselves and the great thinkers. This awareness changed our lives. Much greater efforts than we had imagined were required: What we had regarded as our best was not good enough.

This was all very serious, but there is another side to it. Those classes for all their challenge and seriousness were simply delightful. Strauss inspired without ever trying. It was evident that nothing delighted him as much as thinking through, contemplating, explaining and making his discoveries. The classes always left us with many unan-

swered questions. More often than not some of us would pursue him after class; the inquiry and discussion would continue in the hall, in his office, and on the way home. I remember more than one class that began at 1:30 and really ended close to 7 o'clock before his apartment door. He was never altogether satisfied with what he had worked out, always testing and trying what he thought he knew with new questions, new perspectives, and new arguments. He disliked repeating himself and often when summing up a previous class, as point of departure for the next, we would realize that the summary was not just a summary but incorporated all the advances made in the hall, or on the way home or in his study the previous night. It made no difference whether he was talking to 40, 25, 5, 3, or just one person; the same searching intensity and delight in learning prevailed. The delight often bubbled over into humor. He could be very funny. Yet that high humor never detracted from the seriousness: indeed, we came to see that they go together, as long as both are high. Some time after I began to attend those classes I learned that Nietzsche had written a book entitled *Gay*, or *Joyful Science*: I thought I had an inkling of what he meant.

The life of a thinking man is to be found most of all in his thoughts. I could not begin to try to do justice to the memory of Leo Strauss without at least some brief remarks about the themes of his investigations.

Philosophy and science come into the world, according to Strauss, with the discovery of nature; and the fundamental intra-philosophic issue, the issue between the ancients and the moderns, concerns their different understandings of nature and nature's status. Mr. Strauss concentrated especially on the study of human nature. This is not the place to go into how the study of human nature is complicated by the rediscovery of exotericism, except perhaps to remark that the study of what most of the greatest writers prior to Kant mean by human nature is inseparable from the study of the implications of their rhetoric. The connection between nature and human nature becomes evident by questions such as these: Are we correct to speak of what is good for man by nature? Are we equipped by nature to understand nature, to understand what is good by nature? Or is nature indifferent or hostile to man's highest aspirations? Is it naive to think that the human intellect is constituted by nature so as to understand nature, that nature is so constituted as to be understood by the human intellect? If it is naive, as the moderns argue, is not nature rather to be studied with a view to its ultimate conquest, with a view to its intellectual conquest by means of the art of symbolic mathematics and experiment and its physical conquest by the technological arts concomitant with mathematical physics? Is nature then to be studied with a view to the ultimate triumph of human art? But if nature cannot provide us with standards, how are we to determine the purposes to which that art is to be put? The dilemmas, not to speak of horrors, consequent upon the modern project require a careful tracing back of our steps, the rediscovery of the fundamental notions and assumptions that brought us to this impasse. That means, to speak in the broadest outline, the rediscovery of the fundamental notions and assumptions that underlie the modern understanding of nature, the rediscovery of the fundamental notions and assumptions of the classical understanding of nature which the moderns reject and thereby presuppose that they understand. And lastly it means the rediscovery of the basic insights and assumptions that underlie the original discovery of nature, the original discovery of philosophy and science. This last task brings us face to face with the alternatives to philosophy. Philosophy, either in its quest to understand itself, or simply as full open-mindedness, is obliged to examine, to articulate, the serious alternatives to philosophy. Philosophy, as the quest for a rational account of the whole is always faced by the rival accounts of the whole laid down by the revealed religions. Both revealed religion and philosophy look upon such accounts as indispensable to the guidance of human life.

The most impressive alternative to philosophy in the life of Leo Strauss is summoned up by the name of a city, Jerusalem, the holy city. What if the one thing most needful is not philosophic wisdom, but righteousness? This notion of the one thing most needful, Mr. Strauss argued, is not defensible if the world is not the creation of the just and loving God, the holy God. Neither philosophy nor revealed religion, he argued, can refute one another; for, among other reasons, they disagree about the very principles or criteria of proof. Leo Strauss was a Jew, a Jewish scholar, and, if I know anything about the meaning of the word, he was a philosopher; but he insisted that strictly speaking there is no such thing as Jewish philosophy. This mutual irrefutability and tension between philosophy and Biblical revelation appeared to him to be the secret of the vitality of Western Civilization.

It may seem immodest, he once remarked, to speak about all objects of human knowledge, but, and I quote, "we all really have opinions—and sometimes very strong opinions—about all objects of human knowledge, and it is perhaps better to confess that to oneself and to try to clarify that than just to leave it at the amiable appearance of modesty."

As much as those of us who knew him miss him, it is impossible to think about him and what he stood for without somehow feeling better about being a human being, without being grateful for having been able to share some part of the grace with which his life abounded. ■

What is a Liberal Education?

by Leo Strauss

Liberal education is education in culture or toward culture. The finished product of a liberal education is a cultured human being. "Culture" (*cultura*) means primarily agriculture: the cultivation of the soil and its products, taking care of the soil, improving the soil in accordance with its nature. "Culture" means derivatively and today chiefly the cultivation of the mind, the taking care and improving of the native faculties of the mind in accordance with the nature of the mind. Just as the soil needs cultivators of the soil, the mind needs teachers. But teachers are not as easy to come by as farmers. The teachers themselves are pupils and must be pupils. But there cannot be an infinite regress: ultimately there must be teachers who are not in turn pupils. Those teachers who are not in turn pupils are the great minds or, in order to avoid any ambiguity in a matter of such importance, the greatest minds. Such men are extremely rare. We are not likely to meet any of them in any classroom. We are not likely to meet any of them anywhere. It is a piece of good luck if there is a single one alive in one's time. For all practical purposes, pupils, of whatever degree of proficiency, have access to the teachers who are not in turn pupils, to the greatest minds, only through the great books. Liberal education will then consist in studying with the proper care the great books which the greatest minds have left behind—a study in which the more experienced pupils assist the less experienced pupils, including the beginners.

This is not an easy task, as would appear if we were to consider the formula which I have just mentioned. That formula requires a long commentary. Many lives have been spent and may still be spent in writing such commentaries. For instance, what is meant by the remark that the great books should be studied "with the proper care"? At present I mention only one difficulty which is obvious to everyone among you: the greatest minds do not tell us the same things regarding the most important themes; the community of the greatest minds is rent by discord and even by various kinds of discord. Whatever further consequences this may entail, it certainly entails the consequence that liberal education cannot be simply indoctrination. I mention yet another difficulty. "Liberal education is education in culture." In what culture? Our answer is: culture in the sense of the Western tradition. Yet Western culture is only one among many cultures. By limiting ourselves to Western culture, do we not condemn liberal education to a kind of parochialism, and is not parochialism incompatible with the liberalism, the generosity, the openmindedness, of liberal education? Our notion of liberal education does not seem to fit an age which is aware of the fact that there is not *the* culture of *the* human mind but a variety of cultures. Obviously, "culture" if susceptible of being used in the plural is not quite the same thing as "culture" which is a *singulare tantum*, which can be used only in the singular. "Culture" is now no longer, as people say, an absolute but has become relative. It is not easy to say what culture susceptible of being used in the plural means. As a consequence of this obscurity people have suggested, explicitly or implicitly, that "culture" is any pattern of conduct common to any human group. Hence we do not hesitate to speak of the culture of suburbia or of the cultures of juvenile gangs both nondelinquent and delinquent. In other words, every human being outside of lunatic asylums is a cultured human being, for he participates in a culture. At the frontiers of research there arises the question as to whether there are not cultures also of inmates of lunatic asylums. If we contrast the present-day usage of "culture" with the original meaning, it is as if someone would say that the cultivation of a garden may consist of the garden being littered with empty tin cans and whiskey bottles and used papers of various descriptions thrown around the garden at random. Having arrived at this point, we realize that we have lost our way somehow. Let us then make a fresh start by raising the question: what can liberal education mean here and now?

Liberal education is literate education of a certain kind: some sort of education in letters or through letters. There is no need to make a case for literacy; every voter knows that modern democracy stands or falls by literacy. In order to understand this need we must reflect on modern democracy. What is modern democracy? It was once said that democracy is the regime that stands or falls by virtue: a democracy is a regime in which all or most adults are men of virtue, and since virtue seems to require wisdom, a regime in which all or most adults are virtuous and wise, or the society in which all or most adults have developed their reason to a high degree, or *the* rational society. Democracy in a word is meant to be an aristocracy which has broadened into a universal aristocracy. Prior to the emergence of modern democracy some doubts were felt whether democracy thus understood is possible. As one of the two greatest minds among the theorists of democracy put it, "If there were a people consisting of gods, it would rule itself democratically. A government of such perfection is not suitable for human beings." This still and small voice has by now become a high-powered loudspeaker. There exists a whole science—the science which I among thousands profess to teach, political science—which so to speak has no other theme than the contrast between the original conception of democracy, or what one may call the ideal of democracy, and democracy as it is. According to an extreme view which is the predominant view in the profession, the ideal of democracy was a sheer delusion and the only thing which matters is the behavior of democracies and the behavior of men in democracies. Modern democracy, so far from being universal aristocracy, would be mass rule were it not for the fact that the mass cannot rule but is ruled by elites, i.e., groupings of men who for whatever reason are on top or have a fair chance to arrive at the top; one of the most important virtues required for the smooth working of democracy, as far as the mass is concerned, is said to be electoral apathy, i.e., lack of public spirit; not indeed the salt of the earth but the salt of modern democracy are those citizens who read nothing except the sports page and the comic section. Democracy is then not indeed mass rule but mass culture. A mass culture is a culture which can be appropriated by the meanest capacities without any intellectual and moral effort whatsoever and at a very low monetary price. But even a mass culture and precisely a mass culture requires a constant supply of what are called new ideas, which are the products of what are called creative minds: even singing commercials lose their appeal if they are not varied from time to time. But democracy, even if it is only regarded as the hard shell which protects the soft mass culture, requires in the long run qualities of an entirely different kind: qualities of dedication, of concentration, of breadth and of depth. Thus we understand most easily what liberal education means here and now. Liberal education is the counter-poison to mass culture, to the corroding effects of mass culture, to its inherent tendency to produce nothing but "specialists without spirit or vision and voluptuaries without heart." Liberal education is the ladder by which we try to ascend from mass democracy to democracy as originally meant. Liberal education is the necessary endeavor to found an aristocracy within democratic mass society. Liberal education reminds those members of a mass democracy who have ears to hear, of human greatness.

Someone might say that this notion of liberal education is merely political, that it dogmatically assumes the goodness of modern democracy. Can we not turn our backs on modern society? Can we not return to nature, to the life of preliterate tribes? Are we not crushed, nauseated, degraded by the mass of printed material, the graveyards of so many beautiful and majestic forests? It is not sufficient to say that this is mere romanticism, that we today cannot return to nature: may not coming generations, after a man-wrought cataclysm, be compelled to live in illiterate tribes? Will our thoughts concerning thermonuclear wars not be affected by such prospects? Certain it is that the horrors of mass culture (which include guided tours to integer nature) render intelligible the longing for a return to nature. An illiterate society at its best is a society ruled by age-old ancestral custom which it traces to original founders, gods or sons of gods or pupils of gods; since there are no letters in such a society, the late heirs cannot be in direct contact with the original founders; they cannot know whether the fathers or grandfathers have not deviated from what the original founders meant, or have not defaced the divine message by merely human additions or subtractions; hence an illiterate society cannot consistently act on its principle that the best is the oldest. Only letters which have come down from the founders can make it possible for the founders to speak directly to the latest heirs. It is then self-contradictory to wish to return to illiteracy. We are compelled to live with books. But life is too short to live with any but the greatest books. In this respect as well as in some others, we do well to take as our model that one among the greatest minds who because of his common sense is *the* mediator between us and the greatest minds. Socrates never wrote a book but he read books. Let me quote a statement of Socrates which says almost everything that has to be said on our subject, with the noble simplicity and quiet greatness of the ancients. "Just as others are pleased by a good horse or dog or bird, I myself am pleased to an even higher degree by good friends. . . . And the treasures of the wise men of old which they left behind by writing them in books, I unfold and go through them together with my friends, and if we see something good, we pick it out and regard it as a great gain if we thus become useful to one another." The man who reports this utterance, adds the remark: "When I heard this, it seemed to me both that Socrates was blessed and that he was leading those listen-

ing to him toward perfect gentlemanship." This report is defective since it does not tell us anything as to what Socrates did regarding those passages in the books of the wise men of old of which he did not know whether they were good. From another report we learn that Euripides once gave Socrates the writing of Heraclitus and then asked him for his opinion about that writing. Socrates said: "What I have understood is great and noble; I believe this is also true of what I have not understood; but one surely needs for understanding that writing some special sort of a diver."

Education to perfect gentlemanship, to human excellence, liberal education consists in reminding oneself of human excellence, of human greatness. In what way, by what means does liberal education remind us of human greatness? We cannot think highly enough of what liberal education is meant to be. We have heard Plato's suggestion that education in the highest sense is philosophy. Philosophy is quest for wisdom or quest for knowledge regarding the most important, the highest, or the most comprehensive things; such knowledge, he suggested, is virtue and is happiness. But wisdom is inaccessible to man and hence virtue and happiness will always be imperfect. In spite of this, the philosopher, who, as such, is not simply wise, is declared to be the only true king; he is declared to possess all the excellences of which man's mind is capable, to the highest degree. From this we must draw the conclusion that we cannot be philosophers—that we cannot acquire the highest form of education. We must not be deceived by the fact that we meet many people who say that they are philosophers. For those people employ a loose expression which is perhaps necessitated by administrative convenience. Often they mean merely that they are members of philosophy departments. And it is as absurd to expect members of philosophy departments to be philosophers as it is to expect members of art departments to be artists. We cannot be philosophers but we love philosophy; we can try to philosophize. This philosophizing consists at any rate primarily and in a way chiefly in listening to the conversation between the great philosophers or, more generally and more cautiously, between the greatest minds, and therefore in studying the great books. The greatest minds to whom we ought to listen are by no means exclusively the greatest minds of the West. It is merely an unfortunate necessity which prevents us from listening to the greatest minds of India and of China: we do not understand their languages, and we cannot learn all languages. To repeat, liberal education consists in listening to the conversation among the greatest minds. But here we are confronted with the overwhelming difficulty that this conversation does not take place without our help—that in fact we must bring about that conversation. The greatest minds utter monologues. We must transform their monologues into a dialogue, their "side by side" into a "together." The greatest minds utter monologues even when they write dialogues. When we look at the Platonic dialogues, we observe that there is never a dialogue among minds of the highest order: all Platonic dialogues are dialogues between a superior man and men inferior to him. Plato apparently felt that one could not write a dialogue between two men of the highest order. We must then do something which the greatest minds were unable to do. Let us face this difficulty—a difficulty so great that it seems to condemn liberal education as an absurdity. Since the greatest minds contradict one another regarding the most important matters, they compel us to judge of their monologues; we cannot take on trust what any one of them says. On the other hand we cannot but notice that we are not competent to be judges. This state of things is concealed from us by a number of facile delusions. We somehow believe that our point of view is superior, higher than those of the greatest minds—either because our point of view is that of our time, and our time, being later than the time of the greatest minds, can be presumed to be superior to their times; or else because we believe that each of the greatest minds was right from his point of view but not, as he claims, simply right: we know that there cannot be *the* simply true substantive view but only a simply true formal view; that formal view consists in the insight that every comprehensive view is relative to a specific perspective, or that all comprehensive views are mutually exclusive and none can be simply true. The facile delusions which conceal from us our true situation all amount to this, that we are, or can be, wiser than the wisest men of the past. We are thus induced to play the part not of attentive and docile listeners, but of impresarios or lion-tamers. Yet we must face our awesome situation, created by the necessity that we try to be more than attentive and docile listeners, namely, judges, and yet we are not competent to be judges. As it seems to me, the cause of this situation is that we have lost all simply authoritative traditions in which we could trust, the *nomos* which gave us authoritative guidance, because our immediate teachers and teachers' teachers believed in the possibility of a simply rational society. Each of us here is compelled to find his bearings by his own powers however defective they may be.

We have no comfort other than that inherent in this activity. Philosophy, we have learned, must be on its guard against the wish to be edifying—philosophy can only be intrinsically edifying. We cannot exert our understanding without from time to time understanding something of importance, and this act of understanding may be accompanied by the awareness of our understanding, by the understanding of understanding, by *noesis noeseos*, and this is so high, so pure, so noble an experience that Aristotle could ascribe it to his God. This experience is entirely independent of whether what we understand primarily is pleasing or displeasing, fair or ugly. It leads us

to realize that all evils are in a sense necessary if there is to be understanding. It enables us to accept all evils which befall us and which may well break our hearts in the spirit of good citizens of the city of God. By becoming aware of the dignity of the mind, we realize the true ground of the dignity of man and therewith the goodness of the world, whether we understand it as created or as uncreated, which is the home of man because it is the home of the human mind.

Liberal education, which consists in the constant intercourse with the greatest minds, is a training in the highest form of modesty, not to say of humility. It is at the same time a training in boldness: it demands from us the complete break with the noise, the rush, the thoughtlessness, the cheapness of the Vanity Fair of the intellectuals as well as of their enemies. It demands from us the boldness implied in the resolve to regard the accepted views as mere opinions, or to regard the average opinions as extreme opinions which are at least as likely to be wrong as the most strange or the least popular opinions. Liberal education is liberation from vulgarity. The Greeks had a beautiful word for "vulgarity"; they called it *apeirokalia*, lack of experience in things beautiful. Liberal education supplies us with experience in things beautiful. ■

This article was first delivered as an address at the Tenth Annual Graduation Exercises of the Basic Program of Liberal Education for Adults, June 6, 1959, at the University of Chicago, and was later printed.

High School Workshop

by Ted A. Blanton

The students come from Harlem, from westside Chicago, from street corners in Baltimore, from little-seen neighborhoods in Washington, D.C., and from the arid shadows of the Sandia Mountains of Albuquerque, New Mexico. Some come from large families—one girl shares her roof with twenty-one others—while several come from almost no family. Their backgrounds range from overcrowded inner-city schools where the first subject is discipline seconded by basketball, to the experimental public "School-Without-Walls" in Washington, D.C. They gather at St. John's in Santa Fe for one month in the middle of the summer to study Plato, Sophocles, Plutarch, St. Paul, Machiavelli, the Founding Fathers, and Tocqueville.

The High School Workshop was begun under the auspices of the Graduate Institute in Liberal Education in the summer of 1972. The workshop was first proposed by inner-city teachers from Chicago and New York who were in attendance at the Graduate Institute. Their concern was to invite bright city youth who, by circumstances, are deprived of opportunities to develop their intellect, and to introduce them to a program of liberal studies. The workshop, which has now completed its second session, was organized with the aid of several of the College faculty members along with Graduate Institute alumni from Baltimore and Washington. The program is funded by Mr. Jac Holzman of New York City, who is an alumnus and a member of the Board of Visitors and Governors (and a contributor of fellowships to the Graduate Institute), and also by the National Endowment for the Humanities. This funding makes it possible for each student to participate in the program at no personal expense.

Eligibility for the workshop goes to rising high school juniors and seniors who are eager academically and who are likely to lack other enrichment opportunities. Students are first nominated by teachers in appropriate central city high schools. After a selection is made, based on interviews in their home cities, the final group is picked by a committee in Santa Fe. Twenty students—ten boys and ten girls—participated in the 1973 session. Five came from Baltimore, three from New York City, and four each from Albuquerque, Chicago, and Washington. There were fifteen Negroes, two Spanish-Americans, one American Indian, one Caucasian, and one Filipino. All of them were housed on campus in two small dormitories. This allowed for privacy but also for rubbing shoulders with high school teachers (some their own) pursuing studies in the Graduate Institute.

The staff for the workshop consisted of three Institute alumni who were teachers in the Baltimore City School System. Two St. John's College students acted as their aides for the four-week program.

Mr. Lloyd Parham, who acted as Director of the Workshop, was vice-principal at Joseph C. Briscoe Junior High School last year. Miss Mary Pat Justice works in a number of schools with the Keeping All Pupils in School (KAPS) program. Mr. Walter Dudley, among other duties, serves as chairman of the department of social sciences in Lombard Street Junior High. Miss Catherine Ingraham, 1973 alumna of the Santa Fe campus, and Mr. Ted Blanton of the Annapolis campus were the student aides.

The central activity of the workshop occurred in the classroom. A seminar with all the students and two tutors took place twice each week along with a ninety-minute tutorial each day for every student. The tutorial consisted of ten students led by one tutor and a student aide. The curriculum for the workshop was as follows:

	Seminar	Week	*Tutorial*
1	Plato, *Euthyphro*	I	Plutarch: *Lives of Pericles, Alcibiades*
2	Plato, *Apology*		Thucydides: Pericles' Funeral Oration
3	Plato, *Crito*	II	*Declaration of Independence*
4	Machiavelli, *The Prince* (selections)		*Articles of Confederation*

5	U.S. Constitution, without amendments	III	Selected Constitutional Cases
6	U.S. Constitution, with amendments		Tocqueville: *Democracy in America* (selections)
7	St. Paul: *Romans*	IV	New Testament: Matthew 2-5, 27-28; John 18-19
8	Sophocles: *Antigone*		Sophocles: *Oedipus Rex*

As can be readily grasped from the books selected, the four weeks of study revolve around fundamental questions of law.

Another dimension was added to the students' experience by area activities. These included attendance at a rodeo, two performances at the Santa Fe Opera, an eight-mile mountain hike in conjunction with a tram ride to the mountaintop, a camping trip in Colorado climaxed by a scenic rail ride, a visit to the Los Alamos science museum, horseback riding, and an overnight trip to the pueblo ruins in Bandelier National Monument. Such events provided an excellent opportunity for the Albuquerque students to introduce the Southwest to those from the cities. The one Indian student of the workshop won the affection of all the others and aided in pointing out elk, golden eagles, hawks, and bear tracks. With almost every trip he would command an expedition of his own. The uneasiness of the inner-city students with regard to the outdoors was demonstrated on the first camping trip when the teachers were left with the responsibilities of cooking; then when sleeping hours approached, over one-half of the students slept inside the large bus in which the group traveled. Yet by the second overnight trip, the students were eager to build fires, cook meals, sleep on the ground, and hike through the woods.

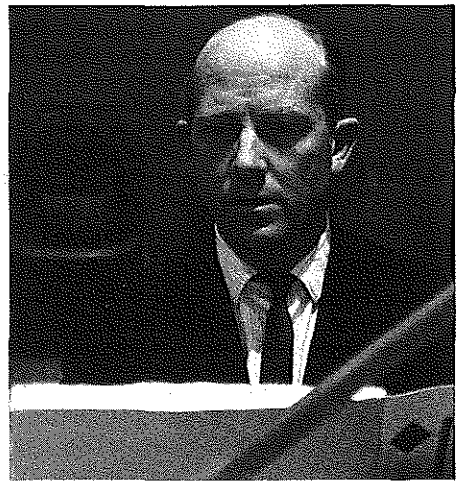
But what about the classroom? How would students who had read none of the selections save the U.S. Constitution and the Declaration of Independence, who had never known discussion but only lectures, who had come from schools that hardly cultivate one's intellect, respond to studying Plato and Machiavelli? Socrates, in their understanding, proceeded from sophistry (in questioning Euthyphro on piety) to seriousness (". . . no greater good can happen to a man than to discuss human excellence every day . . ."). His example provided a reference point for the entire session. Almost all the students were skeptics with regard to the worthiness of the United States government; yet after comparing the Articles of Confederation with the Constitution and demanding the full intent of the Declaration (". . . *all* men are created equal and endowed with certain inalienable rights . . ."), the most able and outspoken critic—who picked up the nickname "Alcibiades" after the first week—spoke of his newfound respect for the Founding Fathers. Tocqueville's *Democracy in America* provided some of the most thorough discussions on such subjects as the far-reaching implications of equality, the differences between ancient and modern slavery, and the kind of tyranny to be expected in the United States. One interesting seminar showed the facility with which the students spoke of *The Prince* (". . . and, to see and hear him, he should seem to be all mercy, faith, integrity, humanity, and religion") without the least bit of shame. One tutorial met with success by dividing into citizens defending or condemning Antigone's action with respect to the city, a discussion moderated by a third body acting as a Council of Elders. Most of the students thought there would be little to talk about in the *Bible*. Yet they learned to wonder how one accounts for the differences in the crucifixion narratives and about the meaning of Jesus' temptations in the desert. When the *Epistle to the Romans* was read, a surprising amount of anger was displayed. However, is was unclear whether the anger was directed toward the content of the scripture or their own education in it. One priceless moment occurred in that seminar. A tall, easy-going young man from Chicago was defending St. Paul in Romans 2:13-17. He began explaining our awareness of our conscience, emphasizing his speech by pointing at his heart. Suddenly he stopped speaking; he showed some hesitation but finally pointed to his head and continued his explanation. The entire seminar puzzled over that hesitation for a few minutes.

The general ability of the students to read carefully had improved by the end of the session. In the first tutorial, the students came to class having collectively decided that "Pericles was a great con-artist." They spoke with little precision and showed no inclination to examine the end of that "art" or its value in ruling the city. By the last tutorial, however, there was more precision and independence of thought. After the reading of *Oedipus Rex*, a lengthy discussion by various students presented four clear alternatives in understanding the relationship between man and fate.

What lasting effects will the one-month program have? If a multitude of tears at the airport departure is any indication, there were friendships formed between the students on a different basis than they had experienced before. Many of the students commented during the course of the four weeks on their own reactions to the program. One student had thought all learning was modelled on mathematics with one right answer. Another had never realized the shallowness of her reading. A third contended that the public school classroom would be difficult to re-enter. More important than such signs or even testimony to the value of the program is the fact that three participants in the 1972 High School Workshop have enrolled at St. John's in Santa Fe this fall—Arlene Blackwell and Gregory Walker of Baltimore, and Ava Clinkscales of Washington, D.C. ■

Ted A. Blanton, '75, is a student on the Annapolis campus. During the summer of 1973 he was a student aide with the High School Workshop on the Santa Fe campus.

NEWS ON THE CAMPUSES



Richard Stark

STARK TO SPAIN

A cooperative venture involving the National Endowment for the Humanities, the International Folk Art Foundation, the Fulbright-Hays Commission and the Government of Spain is sending St. John's College Tutor Richard Stark to Spain to complete a research project which began when he moved to New Mexico more than a decade ago. He will be tracing the antecedents of New Mexican *alabados*, religious hymns which are centered around the Lenten season, especially Holy Week. The music involves eighty alabados and several melodies for the *pito* (flute).

Very little has been done in studying and recording the music of Spanish colonists in New Mexico since Sr. Juan B. Rael worked in northern villages during the thirties. *The New Mexican Alabado* by Sr. Rael was published by the Stanford University Press in 1951. At the time he was here he made a set of disc recordings of some of the music he heard. Dick Stark has visited the villages and talked with families of the singers Sr. Rael knew; unfortunately, all of the musicians themselves are now dead. As a result of correspondence between Sr. Rael and Mr. Stark the disc recordings have been given to the Museum of New Mexico.

Earlier studies by Stark led to publication of *Music of the Spanish Folk Plays in New Mexico, Music of the Bailes in New Mexico* and a children's book, *Juegos Infantiles Cantados en Nuevo Mexico*. These books include folk music derived primarily from nineteenth century Mexico. As his research progressed on the *alabados* he found nothing in them to lead him to believe that they were of Mexican origin. Indications were that they might be Spanish as they were found in the most isolated communities of northern New Mexico where the customs and language of Spain remained intact longest.

A breakthrough, or a possible one, came for Dick Stark in November of last year when the International Institute of Iberian Colonial Art met in Santa Fe. He sang an *alabado* for the group to show them the type of music he was discussing and asked for leads in discovering the musical sources of the songs. Dr. Luis Gonzalez Robles of the Instituto de Cultura Hispanica in Madrid immediately identified the music as being exactly like certain Sephardic Jewish chants. His colleagues agreed and so the first stop for Stark in Spain is the University of Madrid Library to study the collection of chants.

From Madrid he will go south to the area around Seville and then to Estremadura, the province from which many New Mexican colonists immigrated. He plans to spend time in remote villages, monastic libraries and church archives searching for material. His research will be climaxed by being there during the entire Lenten season to hear and record music. In the late spring he expects to return to Santa Fe to work on musical transcription of the *alabados* and prepare a manuscript.

"I believe that this project will result in a very important addition to the growing literature on the long neglected Spanish colonist in the United States," Dick Stark says.

The whole Stark family has been involved in New Mexico folk music these past years and has become increasingly intrigued as the pieces of the puzzle fit together. Mrs. Stark and their three sons are looking forward to joining Dick for part of his stay in Spain to be on hand for the completion of the project which brought them to New Mexico in 1960.

Dick Stark attended Colorado College, was graduated from Colorado State College of Education and received his Master's degree from the Yale University School of Music. He taught at Fisk University in Nashville, Tennessee, where he was also director of the University Choir, and was a visiting professor of music at Wesleyan University, Middletown, Connecticut.

In Santa Fe he has served as Curator of Collections and Curator of Music Research at the Museum of International Folk Art and since 1965 has been a Tutor at St. John's College.

Artist in Residence

Charles W. Thwaites, well-known Santa Fe artist, has been appointed Artist-in-Residence at St. John's College, President Richard D. Weigle announced. Mr. Thwaites has lived and painted in the Southwest for the past twenty years. During that time his work has been shown in regional, state and one-man exhibitions, including one at St. John's in 1965.

Mr. Thwaites, whose style of painting has varied during his career from objective through non-objective, has been included in major national exhibitions, both juried and invitational. In 1940 his mural design was chosen for the Whitney Museum's exhibition of prize-winning mural designs from the "48 State Competition" sponsored by the U. S. Government Section of Fine Arts.

He was represented in the Carnegie Institute's "Directions in American Painting" and "Painting in the United States" as well as the Metropolitan Museum's "Artists for Victory" show. Mr. Thwaites has shown in both the Corcoran and Virginia Biennials, and at the Chicago Art Institute his work has been selected numerous times for the Internationals and the American Painting and Sculpture exhibitions.

At St. John's, which does not offer painting and sculpture courses in the curriculum, Mr. Thwaites will be teaching interested students on an extra-curricular basis.

Book and Author Luncheons

The Santa Fe Book and Author Luncheons, now in their sixth year, continue to benefit both the community and St. John's College. Hundreds of volumes have been added to the Library of the College from the proceeds of these popular programs.

On October 12th New York writer Hugh Nissenson, Santa Fe publisher Marcia Muth Miller, and historian Marc Simmons were featured. Journalist Walter Kerr was master of ceremonies.

Hugh Nissenson has had short stories published in *Harper's, Commentary, The New Yorker, Playboy, Esquire,* and other magazines. His books include *A Pile of Stones,* which won the Wallant Award in 1965, *Notes from the Frontier,* and *In the Reign of Peace.*

Marcia Muth Miller is vice-president and senior editor of The Sunstone Press. A collection of her poetry, *Post Card Views and Other Souvenirs,* was due to be published this past fall.

Marc Simmons formerly taught history at the University of New Mexico, and now lives in Cerrillos in an adobe house he himself built. His latest book, *The Little Lion,* was published by Swallow Press in October.

The luncheon on November 9th featured athlete-author George Plimpton, Southwestern naturalist Eleanor Daggett, and New Mexico outdoor writer Michael Jenkinson.

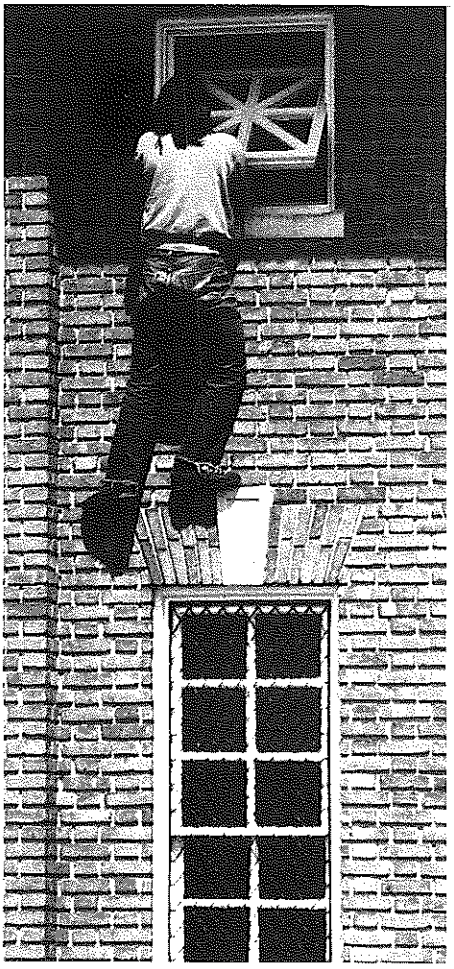
A real-life Walter Mitty, George Plimpton boxed Archie Moore, played tennis with Pancho Gonzales, and joined the Detroit Lions as a rookie, all in the interest of first-hand, participant's-view reporting. His books include *Out of My League, The Bogey Man,* and his best-selling *Paper Lion.*

Eleanor Daggett is well known to Santa Feans for her "Nature Trek" column in the Sunday *New Mexican.* Her *Chama History,* about the section of New Mexico where she grew up, was published earlier this year.

Michael Jenkinson was born in England and grew up in Southern California. He has lived in Santa Fe for the past eight years, although much of his time is spent traveling in pursuit of subject matter for books. *Wild Rivers of North America,* his newest book, was to be released in November.

Annapolis Jottings

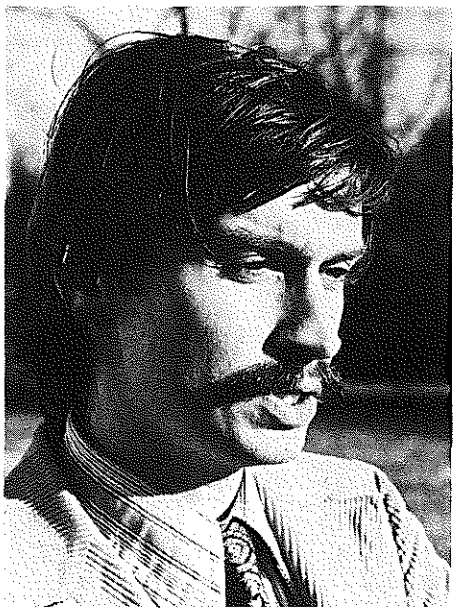
Two valued and beloved members of the College community retired during the fall: Mrs. Florence Mason and Mr. Winfield Colbert. Mrs. Mason had been a maid at the college for more than 21 years, while "Winnie," as he was known to generations of St. Johnnies, had been a groundsman since April 1, 1930. Mr. Colbert, coincidentally, celebrated his 75th birthday on the day he retired.



Malcolm Handte

Ted Wolff, a senior and the son of Peter C. Wolff '44, has worked for two years on the restoration of the gardens of the William Paca House in Annapolis. (For you oldsters, on the site of the Carvel Hall Hotel.) During this time he has discovered a considerable aptitude for horticulture, and plans to study landscape architecture after graduation from St. John's.

Junior Malcolm Handte, a native of Binghamton, N.Y., pursues his mountain-climbing hobby by running up the outside wall of the gymnasium. A



Steven F. Crockett

climber for some four years, Handte hopes to try El Capitan in Yosemite National Park next summer. "It beats volleyball," is the way this National Merit finalist describes his energetic avocation.

Rest assured that St. John's students take time off for personal projects during college as do students elsewhere. James Mackey of California and Hong Kong is a case in point: in December he left for a year's hiatus, sailing a boat around Europe, and perhaps even trans-Atlantic back to Maryland. Mackey has three year's sailing experience, has taught in Maryland and California, and has a Hawaii-Los Angeles crossing in a 36-footer under his keel.

This must be the year for outdoor activity: on his 30th birthday Tutor Stephen F. Crockett and his wife, Margaret, walked 30 miles. They are members of the Annapolis Road Runners Club, and he has been running and walking hard for four years. This year he has followed a weekly plan of walking 20 miles, running five or six, and cycling another 20.

Tutor Douglas Allanbrook performed a benefit harpsichord concert on November 18th, sponsored by the Caritas Society, a town-gown organization which supports the College. Featured was music by Bach and by Allanbrook himself.

The former West Reading Room of the Library has been designated the Hartle Room, honoring Major General Russell P. Hartle, USA, an honor graduate of the College in the class of 1910. General Hartle commanded the 34th National Guard Division, the first contingent sent to Europe in World War II.

ALUMNI ACTIVITIES

Homecoming in Brief

Perhaps the date was too early, what with dodging boat shows and Navy football games, but the weather was good, and the alumni who came to Annapolis in late September seemed to enjoy Homecoming 1973. From the boat ride on Friday to the last private party Saturday night, it was fun.

Regrettably, traffic jams kept some alumni from reaching Annapolis on time, but more than 70 alumni and guests of all ages cruised the beautiful Severn River for two delightful hours Friday evening. Those of academic inclination then listened to Charles Bell lecture on "Satanic Math," while others went on to parties of their own. Evaluation of the cruise: excellent, do it again.

Sufficient alumni for one seminar were on hand Saturday morning; each year attendance for this event has fallen off, and it may be that an alternative activity should be found. (Comments welcome.)

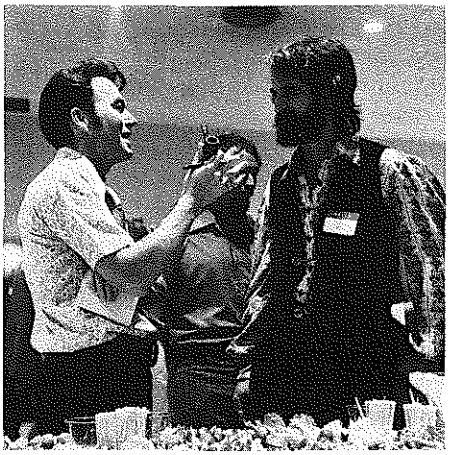
The Annual Meeting of the Alumni Association was rather well attended; the principal items of business were adoption of changes to the By-Laws to provide a new method of nominating alumni for election to the Board of Visitors and Governors, and election of five new Association directors: Martin A. Dyer '52, Richard D. Ferrier '69, Edward T. Heise '36, Marcia (Del-Plain) Reff '57, and C. Edward Roache '39.

During the meeting the Alumni Award of Merit was presented to Col. Robert Edward Jones '09 of Palo Alto, Cal. Col. Jones entertained the group with several stories of his student days.

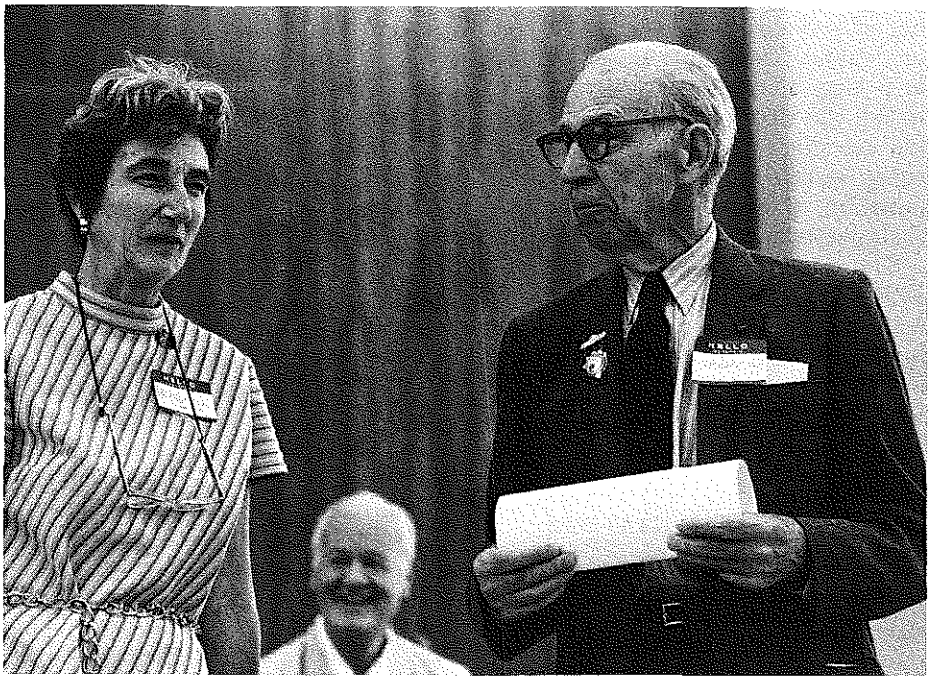
Later on Saturday afternoon a brave group of alumni challenged a student team on the soccer field. The game was hotly contested for about three periods, and then the difference in ages began to tell. Final score, Students—2, Alumni—0. (It has been rumored that the two goals were inexplicably lucky shots that trickled past Alumni goalie Bryce Jacobsen '42; maybe.)

At the same time as the soccer game, another group of alumni met with a goodly number of students to talk about graduate school experiences. The Association and the College are most grateful to those alumni who took part in this helpful session.

The new format of a reception with buffet replaced the reception and din-



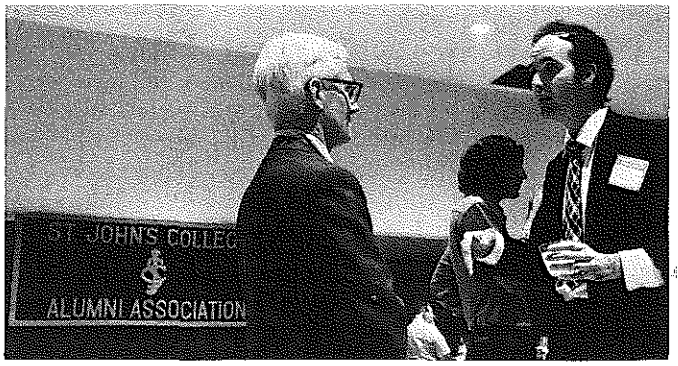
Bob Cozzolino '63 (left) and Steve Tibbitt '65.



Col. Robert E. Jones '09 and Mrs. Jones at Award of Merit ceremony; Bernard F. Gessner '27, rear.

Goaltender Bryce Jacobsen '42 in action.

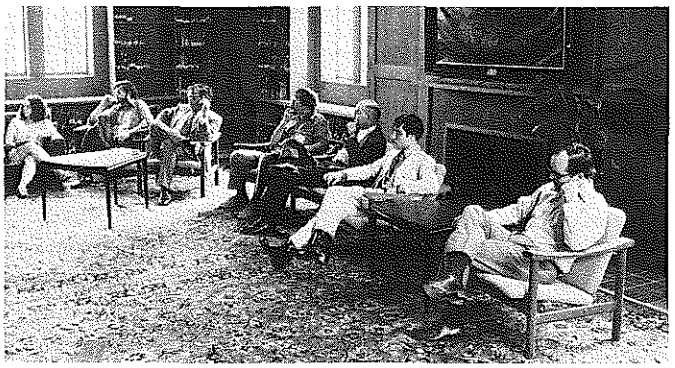
HOMECOMING 1973



Dean Curtis Wilson and Arthur Kungle, Jr. '67.

Miriam (Cunningham) Cohen '69 and Tutor James M. Tolbert.

Student Counselling session in King William Room.



ner of previous years, and was almost unanimously acclaimed as the best idea in a long time. No more lecture bell to toll the way to dinner, interrupting the reception just as it was getting going; instead there was a natural termination of activities as alumni and their guests drifted off to other parties.

The Homecoming Committee for 1974 will be in being by the time you read this. If more alumni are to be lured back next fall (gas rationing permitting!), new ideas are needed. Homecomings are for YOU—let us hear your ideas.

Alumni Representatives

Robert Burns once warned us about the best laid plans—and he was so right. A key element in the revised procedure for nominating alumni for election to the Board of Visitors and Governors was the use of *The College* as the medium for inviting nominations and for announcing the nominees. Unfortunately, production of the October issue was delayed, so a special mailing had to be made.

Delays beget delays, so this current issue could not carry the names and biographical data on the nominees, as we had hoped. This information will be sent as soon after January 31st as possible, together with a mail-back ballot. We ask that you cast your ballot promptly.

Despite adversity, perhaps the most important aspect of the new nominating procedure has been implemented: more than one alumnus will be contending for each vacancy in the election. This assures the general membership a greater choice of candidates than ever before.

Student Counseling

This year's Juniors and Seniors in Annapolis are interested in a variety of career/work areas; the most popular (five or more interested) in descending order of interest: Law, Teaching, Publications (writing, etc.), Medicine, Philosophy, Music, Classics, Anthropology, Art and Art History, Biology, Environmental Science, Foreign Service, and Theology.

But that is by no means indicative of genuinely informed interest: many students are unaware of the opportunities open to them, or even what fields they might like to enter. And many do not even know enough to ask the proper questions.

Alumni over the past few years have been very helpful, giving students the benefit of their experience, helping to formulate the questions, and, perhaps, even helping to find answers. Alumni can continue to help; if you have not submitted your name earlier, and would be willing to talk with students on campus, or in their hometowns, or by telephone, please send your name and field of competence to Miss Tina Saddy, Student Counselling Service, St. John's College, Annapolis, Md. 21404. It would be helpful also if you would indicate how you would prefer to meet with the students.

Alumni Fund

This year's Alumni Annual Giving Campaign was officially launched in early December with letters from the three campaign co-chairmen. (Col. Thomas W. Ligon, classes of 1900 to 1925; John C. Donohue, 1926 to 1940; and Francis S. Mason, Jr., 1941 to 1973.) It will close on June 30, 1974, the end of the College's fiscal year.

$40,000 is the goal for this year's Alumni Fund—a new term for the funds raised by the Alumni Annual Giving Campaign for current operating purposes at St. John's. While the greater part of that amount may come from a relatively few alumni, the College is as vitally interested also in those alumni who cannot make large gifts. Younger alumni, still in graduate school or starting new jobs or new families, cannot be expected to give in significant amounts. Neither can older alumni on fixed-income pensions. But, nevertheless, their gifts can and do help the College far more than their face value alone may suggest.

What we are talking about is the percentage response or participation of alumni in the Annual Fund. While dollars are important when one talks about financial support for a college, the percentage of alumni who contribute to the Alumni Fund is also most significant. Corporate officers and foundation executives are interested in that figure when approached for help. If a college can point to 40, 50, 60% of its alumni making some sort of gift, that has real impact. (The national average among private, coeducational colleges runs about 20%; the prestigious northeastern institutions reach 40 to 60% regularly. St. John's last year showed 25%, down from 28% the previous year.)

So, please know that no gift is ever too small. Give what you can, but give, whether it is one dollar or one thousand. It will help St. John's College.

CLASS NOTES

1932

Our July Communicard reached all the way to Bermuda and *Hugh Parker*, who writes he misses Annapolis, crab cakes, and Maryland oysters; his mention of rum and coconut milk leads us to believe he has found certain compensations.

Henry S. Shryock this past August attended meetings of the International Statistical Institute in Vienna, and of the International Union for the Scientific Study of Population in Liège. At the latter Henry contributed a paper, "On Measurement of the Extent of Urbanization."

1935

On October 24th the Ted Levin Memorial Scholarship Fund of Baltimore honored *John C. Donohue* at its annual scholarship banquet. Alumni present to share the evening with the Donohue family included *Bill Armacost* '31, *Bill Athey* '32, *Fred Buck* '39, *Buzz Budacz* '39, *Bunny Casassa* '34, *Cal Harrington* '31, *Bruz Hoff* '31, *Johnny Lambros* '38, *Dutch Lentz* '18, *Bob Miller* '36, *Tom Parran* '42, *Julius Rosenberg* '38, *Tommy Smith* '38, and *Ernst von Schwerdtner* '17.

1938

At least in one small area Women's Lib is doing well: in September *Julius Rosenberg* was made an honorary member of the all-female

Caritas Society of St. John's College. The reason? Julius was one of the co-founders of the Annapolis-area community group which supports St. John's College.

1941

T. Lansdale Hill writes that he is the co-author of a book, *Complete Guide of Sports Statistics and Record Keeping*, due to be published in January by Parker Press. Danny is a partner in the public relations firm of Darien and Hill in Santa Clara, Cal.

1943

Dr. *Douglas Buchanan* stopped in Annapolis last August, on his way south with his family on their 27-foot sloop. Doug plans to work a year or two somewhere in the Caribbean islands under the auspices of the University of the West Indies.

1946

Daniel S. Parker, chairman of the board of the Parker Pen Co., in September was named director of the Agency for International Development.

1954

Edward F. Bauer, an associate professor of German at Colorado College, is working toward an M.A. degree in counseling at the University of Colorado. Ed would like eventually to do professional marital and family counseling, while continuing his teaching.

1961

Linda (McConnell) Meriam tells us that she teaches English and humanities at St. Norbert College, de Père, Wis., including a Great Books course this fall.

1962

Maria (Flaschberger) Hanneman and her husband have returned from 2½ years in Germany, and are living in Benton Harbor, Mich., where he teaches at Lake Michigan College.

1964

From Athens *David R. Jordan* writes that he is having a great time putting together an edition of the magical curse inscriptions found in the Agora excavations. In December he was to give a talk about the inscriptions in St. Louis, Mo., at the annual meetings of the Archeological Institute of America. David encourages travelling St. Johnnies to visit him; the number in Athens is 733-266.

Ann (von Isakovics) Poundstone sends all sorts of interesting news: she graduated from Georgetown University Law Center in June with a Juris Doctor degree, and took and passed the Virginia Bar examinations that same month; John '62 is now Chief, Epidemiology and Biometrics, Navy Medical Research Unit No. 4, Great Lakes Naval Station, Ill.; and last, but by no means least, Ann and John announced the birth, on September 16th, of Katherine Esther von Isakovics Poundstone. Kitty and her parents now live in Mundelein, Ill.

1965

Alenna (Dungan) Leonard is currently working in the development department at Federal City College in Washington, D.C.

One of the more recent recipients of an advanced degree is *Daniel C. Schiff*, who was awarded the Ph.D. degree in philosophy by the Pennsylvania State University last August.

1966

A Stevens Rubin, Captain, Army Medical Corps, is now stationed at Fort Meyer, Va., after a 15-month tour in Korea. Steve writes, "I am returning with the additional karma provided by a fiancée, Miss Kim Soung Ae."

1967

From Louisville, Ky., this fall came a most cleverly-drawn announcement from Joy and *Clark Lobenstine*, heralding ("You might call it a doubleheader") the births, on August 15th, of Jonathan Clark and Andrew James Lobenstine. And a double congratulations to all the Lobenstines from all of us.

1968

Sarah (Manire) Fox is now working at Guilford College in Greensboro, N.C., in the News Bureau and Information and Publications Offices, and is also taking a course in short story writing. Sarah's husband Don is in the Master of Fine Arts program at the University of North Carolina at Greensboro.

George Partlow, reoriented after his Peace Corps stint, is working toward an M.Ed. degree at Johns Hopkins, and is teaching mathematics at Houston-Woods Junior-Senior High School in Baltimore.

Jinna (MacLaurin) and *Thomas Rie* are the proud parents of Andrew Rie, born October 14th.

Maureen Hellner and Dr. John D. Rosenberg, professor of English at Columbia University, were married last June 11th. The Rosenbergs live in Manhattan, where Maureen teaches mathematics at the Spence School.

Steven Shore (SF) proved his athletic prowess by completing 41 of the 50 miles of the John F. Kennedy Memorial Hike-Run in Maryland last spring. His time was 12½ hours; next year Steve hopes to finish the course within the 15-hour deadline.

Frederick L. Wicks (SF) is attending San Francisco State University in advanced biology and chemistry, and is applying to medical schools. Last summer Rick, *Antigone (Phalares) Moore* (teaching in Albuquerque), and *Augusta Goldstein* (teaching in Pomona, Cal.), visited former Tutor Thomas Slakey at St. Mary's College.

1969

David E. Riggs is in Hampton, Va., temporarily, helping NASA set up a new computer center operation in that area.

1970

Ronald H. Fielding is working as a financial analyst with a small bank holding company in Rochester, N.Y., and is taking courses at night toward his M.B.A. degree.

Stephen J. Forman continues his fine record at the University of Southern California Medical School: he was to have a research paper published in the December *Annals of Internal Medicine*, has been accepted into Alpha Omega Alpha (medical academic honor society), and has been asked to join the American Federation for Clinical Research. And this guy doesn't receive his M.D. degree until next spring!

1971

Holly Carroll is now in her first year at Yale Law School.

Peter V. Lobell and Miss Lucinda Anne Jones of Severna Park, Md., were married on August 11th, with Peter's father, the Rev. *John J. Lobell* '46, officiating.

Susan J. Mackey is now a student at Georgetown University Medical School.

1972

Thomas Ascik has left his journalistic pursuits and is now in officer candidate training at the Marine Corps Schools, Quantico, Va.

Word has reached us indirectly that *Brooke Harris* is writing scripts for *All In The Family* and other television shows.

Most sincere congratulations are due Navy Ensign *Dana E. Netherton* for his successful completion of Nuclear Power School; apparently few people believed a St. Johnny could accomplish that feat. All we can say is don't sell those liberal artists short!

From far-off Kabul, Afghanistan, came a card from wandering Watson Fellow *Cristel M. Stevens*. She was in Madras, India, until last April, studying theater and dance, and after her sojourn in Kabul, will return to her studies in Madras in December.

1973

In September we learned that *Deborah E. Schifter* is now living in Israel.

Eric O. Springsted (SF) is now a student at Princeton Theological Seminary in the Master of Divinity program. His wife *Marsha (Adams)* S75 works for a Princeton shop where she is the "foremost turquoise jewelry authority" in the town.

In Memoriam

1922—Albert L. Anderson, Annapolis, Md., November 2, 1973.

1923—J. W. Barney Gilbert, Annapolis, Md., October 18, 1973.

1933—Ernest K. Krohn, Jr., Maywood, N.J., September 29, 1973.

The College
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