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the function of a public relations official

Bard has reached a point both economically and educationally where public- 
licity is necessary for survival. But what kind of publicity is needed and where are we to publicize ourselves? The problem is twofold—we must determine what constitutes good publicity, and find the media through which we can disseminate it.

Bard must be publicized as a progressive school. At present we are not being publicized as such. The "outside world" now knows that we have an unusual fire department, and that we are supporting a very small school for very small business men in Poughkeepsie.

They know very little about the seminars, about the advisories, or about the theory behind the school, to say nothing of our direct but wise opposition to the general trend of education in the United States, which has established assembly-little-where they are least appropriate—in colleges. (In relation to this I remember a remark made by a Harvard professor which was published in The New York Times: "Of course we're a factory. There is nothing we can do about that. Our aim is to be a good factory.")

Bard is not the prototype that factory education cannot be good education, and that an alternative exists. But no one has heard about that, either.

It is time we ceased concealing (intentionally or not) the fact that we are a progressive school—as it were a dusty state which descended on us through no fault of our own. We must yet be to hear of any publicity which emphasized the difference between Bard and conventional colleges and halls around this our system was better. Instead we must be to tied up to a program which timidly fakes our policies in the hope, I suppose, that someone will mistake us for a second-rate edition of Amherst.

Our publicity, therefore, should consist of a frank portrayal of our present status, one not perfunctory account of a college like Bard on the national scene. Bard is a radical experiment in education, even now—this is where our strength lies, both in terms of new values and as an educational system.

Where can we say this all so it will be heard? The most obvious means are the national magazines. I have read articles on the experiments at St. John's in The Reader's Digest, about Sarah Lawrence in Coronet, about Bennington in The New Republic. And of course, there are little items like the spritual which Smith wrote in a recent issue of Life. I have yet to read anything about Bard. There are the newspapers, the art magazines, clubs and colleges which will provide an audience for lecturers. There is certainly no scarcity of opportunity. Unfortunately, we appeal rarely and incompletely—if we appeal at all. This is part of the job of a public relations director.

He will have other duties. Public relations is not concerned only with publicity. We must develop better relations with neighboring towns, and the job of coordinating the staff, the faculty, and the students, which is largely handled by the director, also have the task of molding our alumni into a cohesive unit. There is plenty to do.

Can we afford a good public relations director? I can only say that when the issue is survival, it is a little childish to wonder about the cost. And then without the issue we will have no enough money to survive.

David Huddleston

this is the official publication of bard college, annandale-on-hudson, n. y.

editorial

What's happening to Bard? And what is going to happen to it? We are at present in a somewhat unhappy state, and it is quite probable that the situation will become fatal instead of merely unhappy.

The crux of the problem is quite simple: very few people know we exist. Fewer care. The results of such a condition are various—but all are bad.

Let's examine a few of the consequences of our isolation. The most apparent victim is our admissions policy. It is ridiculous for us to construct an admissions policy when not enough applications are received to permit a real choice. And not enough are received. For every two girls who apply to Bard at the present time approximately one is admitted; for every one-and-one-half male applications, one student is admitted. It is a statistical commonplace that you are forced to choose one out of a possible two you can use only one criterion. (We're not even doing that well, but let's assume we are.) For example—If you were choosing between two apples, and one was wormy, your choice would probably be no worm. Of course the apple without the worm might be three years old and a little withered, but what can you do? At least—no worm.

What should our single standard be, then? Creativity? But suppose the applicant is completely undisciplined? Stability? Supposed he's stable—but stagnant? Should we admit more students from outside the New York area? Should performance on college boards be our standard? Or should the possession of eighteen hundred bucks be our criterion? Take your choice—but only one, please.

Of course there are places which will take the initiative and find out all about us. And they will send us students. We can imagine the good word getting around prep schools, which take great pride in getting all their graduates into college—but which have to dispose of four or five dolts every year. Naturally, they can't get into Harvard, or Antioch, or Bennington. But there's a college up on the Hudson somewhere—what's the same again?—that will probably accept two or three. The effect on Bard, where cooperative learning is a byword, will be truly wonderful. Great for the seminars.

And what about the faculty? We don't imagine that the prospect of teaching a student body made up of such prize packages will be precisely exhilarating. Of course the faculty at Bard is working on a frontier in education (and working about twice as many hours a week as they would in a conventional school), but it's discouraging to be out in the wide, cruel world and be classed as a professor in an obscure little college. Such a position doesn't carry a great deal of prestige.

Of course, as we said, they can comfort themselves with the realization that they are doing genuinely constructive, valuable work. But private realizations and public recognition are two very different things, and one can outweigh the other. And there is always the lure of more time and probably more money. Couple this with the already acute and still growing shortage of teachers, and then tell us where we are going to find the unusual minds that teaching under duress demands.

Another little problem: Bard needs money badly. As a vital, well-known, promising experiment in education we stand an excellent chance of getting it. But to attempt to get money for a school of which people have one has heard nothing but diffidence, and the chances of surviving without endowment are problematical indeed.

Bard was established as an experiment in higher education, as a concrete fulfillment of the theories of John Dewey and Thoreau. As such we might reasonably expect to have had some effect on higher education in the United States. We haven't. We've created a few small ripples in educational circles, but that's all. If we were well-known, on the other hand... well, who knows?

Well, why aren't we known? Are we so dull, so prosaic, so mediocre that no one would be interested in hearing about us? If we are, we might as well fold right now, for Bard and all it stands for is quite dead.

Fortunately, the difficulty lies in another direction. People cannot be expected to swarm into public libraries to look up a place of which existence they are unaware, read our bulletin, and forthwith flock to Bard with brilliant students, magnificent professors, gigantic donations. But if we did as good a public relations job as, say, Bennington does, we would have more opportunities to acquire superior students, strengthen our faculty, and have more than our present chance at endowment.

At present the job of public relations has been foisted off on the Director of Admissions, who has more than enough to do with his job. He should not be expected to fill two. But the job must be done, and done thoroughly. We need, therefore, someone to handle public relations—to lecture, write, the Bard where he can cut press releases, to get us into national magazines, to organize our alumni into an active support, and to prevent little overights like the absolute lack of mention when Bard received on its 75th birthday. And no one is hired (as we have said) his brainchild, but one would suspect that we emerged somewhat deformed if he were to judge by the profound silence which surrounded us on that occasion.

Somehow, something has got to be done quickly, for Bard is about to vanish by performing the next trick of becoming invisible.
The week-end of November fourth, fifth and sixth, the Drama Department presented the communieation of its production of *Twelfth Night*. As concrete evidence of the improvement of the Drama Department at Bard it was a complete success. As a demonstration of how subtly Shakespearean comedy can be it was also a complete success. But as a production of *Twelfth Night* it was a little less than that. There are many reasons for this partial success.

For the production lacked cohesion. It was not a unity. We had the completely human approach of Ted Flicker to the role of Sir Toby Belch—and Al Haumelbuck's highly stylized interpretation of Malvolio's dandie suits with customary results. No doubt this is no degree not fantastic; bright lights—and a set that was hardly nauticallistic. Such a treat was left the play without any certainty of mood—but least of all laughter. Sometimes we were at our wits, sometimes a real play, sometimes a low comedy. The same confusion reigned partially to our lack of facilities, but it must also lead to a critic of the director is the job of a director to avoid just this, for it is the director who should plan and execute the interpretation of the play. The actors must function within his frame of reference, and if an interpretation is incorrect, or incorrect, or not carried to his logical conclusion, the play, no matter how good its actors, its set, its costumes, or its lighting, is like a human being without a spine, and collapses as quickly.

The acting was on a higher level than we have seen before at Bard. Of course there was a disconcerting difference, not only in the style of the actors, but in the quality of the performances, which range from downright bad to genuinely fine. No doubt this is no degree to the results of the policy here, which lump non-major and majors, and groups those who wish to develop parts in the story with actors deeply interested in acquiring the training necessary for professional theater. Perhaps three cheers for Sir Toby. Sir Toby is the clearest instance of the disconnection between the two groups. But that is not within the province of this paper.

But anyway, let's consider the majors first. Ted Flicker was excellent. In portrait Sir Toby was justified by his interpretation of the role. He was not merely an ingratiating construction, however funny, but a living, humanistic, grotesque, fat old clown. He was very, very true, and therefore very good.

Al Haumelbuck, on the other hand, had remained with his black shoes on, and has apparently limited himself to a constant and often meaningless grunting which he must have derived from his facial muscles considerably by the end of the play. He had no appreciation of the job of a director to avoid just this, for it is the director who should plan and execute the interpretation of the story. Sir Toby was not merely an ingratiating construction, however funny, but a living, humanistic, grotesque, fat old clown. He was very, very true, and therefore very good.

Dick Auman's Jo Andrews Aguecheek was done completely as caricature. It was rather tiresome.

Bill Walker's interpretation of Feste,

A music for the dance

It is a new England lusty set to music, and has a lyrical quality about it. It is an extensive work but it never becomes repetitious or monotonous. Tally-Ho, and Love's Labour's were also performed.

All the music that Mr. Nordoff played has such a remarkable expressiveness and form that one is completely able to visualize the dances and the stories they tell. He played his music with fervor, and showed that he is a fine pianist as well as an outstanding musician. Because much of the music was written for orchestra, Mr. Nordoff was faced with the problem of getting orchestral quality out of the piano. To every one's surprise, he played the whole piece as his own creation.

In his accompaniment he showed himself a master of the keyboard, and his sense of timing and phrasing was excellent. The audience was kept in a state of suspense and wonder by his playing. He always seemed to be in perfect harmony with his orchestra. In his interpretation of the music he showed himself to be a master of his art.
He was thirsty. Hungry too, but more thirsty. He thought of ice water: in glasses and in pitchers; salads, especially fruit salads.

He sat alone in a restaurant. The ice water was in the glass, and in his mouth, and the glass was empty on the table. It was all over, and he didn’t think of cool things. A salad certainly isn’t what he wants. (A fat lady in a black dress dropped a menu on his table.) The hors d’oeuvres, vegetable soup and liver—that would be easy to digest. His government had liked liver, and the cook often made her sandwiches—special.

A sweet old lady sat behind him—he thought that what his father would have called her. The sweet old lady wanted to eat turkey, and she wanted good dressing. Everyone was quite sure of it.

Chewing on liver is sort of erotic..."""

""""This turkey’s tough as hell—you know what I mean? It must have been hiding for a long time."

The waitress who received this information knew she didn’t have a chance. He knew she didn’t have a chance—he heard her say to a red faced man—

"You see how it is, mister—no chance—the world is big and wide, but no chance."

He heard it, the red faced man knew it, and now the sweet old lady knew it; the waitress didn’t have a chance. (The turkey was tough, although the dressing was all right, a little salty.)

If boiled, liver turns white—like a piece of white rubber that’s been in the sun for a long time. It’s only white on the outside though, inside it’s red. One can boil liver a moment before putting it in the frying pan or in the broiler—the imperfections then show up, and can be scraped off. Usually there are too many imperfections to scrape off before the liver becomes cold and stiff—take care of the worst spots first. Cooked after it is cold and stiff, liver is not good to eat.

Boiled first, liver will always cook through and through—otherwise it may be raw in the middle. Of course many people like slightly raw, slightly wet liver: some like it altogether raw. Their doctors, or friends, or books tell them that raw liver is full of health—they certainly can’t say that out themselves.

Once before, when he had eaten liver with a friend, he had said the meal looked as though cooked in acid. The chef had had no skill; he had not removed the outside membrane; one cannot eat this membrane—it cannot be chewed up. Mushrooms had been too expensive, and carrots had been used instead. He locks in the mushrooms and hates carrots. Not only had the membrane been left on, but the liver had been cut too thin. He left that restaurant. Soon after, it went out of business.

Here, where the sweet old lady sat behind him and ate tough turkey, he enjoyed his liver. He knew the waitress who brought it to him didn’t have a chance, but he didn’t know she had written to a newspaper advice column:

Q: Can you advise me what to do for my son? He is making a fool of himself over a girl who is perfectly useless, and he spends all of his money on her instead of giving it to me. He is 22 years old and I’m a widow and need all the money he can make.—M. M.

The advice knew that this problem was the problem of many, so the letter was printed and advice given:

A: M. M., remember the old proverb, A fool and his money are soon parted.

Only there was a misprint, and money read honey. Some people saw this and laughed at the sophisticated type-setter. The waitress didn’t see a mistake, but she wouldn’t have laughed if she did. That’s obvious.

This waitress didn’t have a chance, but she showed no interest when he ordered liver. There is no connection, he thought, although some show a little more or a little less interest in a customer who orders liver—this fat, untidy, uncomfortable woman showed no interest at all.

Now he had finished the liver, and the grease had frozen on his plate, and now a fat woman in a black dress took away a very small pastry mashed in his mouth like brain—for the taste, he thought, it was very much like brain. Coffee, and he no longer thought of food, of any kind of food. He only thought of the bill and the tip, and of the sweet old lady behind him. He wanted to get a good look at her.

"Did you enjoy your dinner young man?"

"Yes—you didn’t yours?"

"No, not so much—not very much. Did you enjoy yours?"

"Yes."

R. Cook

letters to the editor

Your critical department was very generous to me in your November 15th issue. I hope it won’t appear ungracious if I say "Correction please," not in a matter of judgment but of fact.

In your review of the exhibition at the Thayer Faris in Poughkeepsie the critic states that Dr. Wolff has had no instruction in painting. I don’t suppose the syntax was arranged such as to indicate that he had had no instruction before he started to paint, because that would be universal nonsense. As a matter of fact Dr. Wolff studied with me in a class in Orient studios for one whole term and at least one of the paintings in his exhibition was done then and there. Since I am sure you have a similar note in your mail bag from Dr. Wolff relieving the statement, I will dwell upon it no longer but to make some general observations in line with this, rather badly needed today.

There is no special merit in being taught nor in being untaught. The merit is inherent only in the results. It is unlikely that an artist can be truly untaught. If he has his eyes about him, he is bound to learn his lessons. Dr. Wolff’s work is inconceivable as form before Picasso and no content before Freud. Moreover the taught artist is still in larger and more august company than the so-called untaught, in the company of all primitive craftsmen from neolithic day up to the sophisticates of Paris. But it has become so fashionable to be self-made as our American mid-nineteenth century robber barons that even the N. Y. Times in its headquarters to the Orphans obituary called him self-taught, only to give itself the lie in the text below by saying that he studied for seven years at the Metropolitan National Academy of Art.

Stefan Hirsch

2

I want to congratulate the party or parties unknown who, in true high school Halloween spirit, spirited away the two horns of plenty from the lucky dining commons. These master craftsmen, inasmuch as they concentrated their skill out works of art, should be invited to join with us in the guild of master craftsmen in painting. Since Picasso himself, the Great King of our society, with his painting an art of desecration, they should feel very much at home with us. They would almost certainly qualify for admission to our union because of their master stroke of depositing the paintings in Hooson, the very house whence issued an earlier and more legal action toward removal of the pictures. They will of course become only apprentice members of our organization because we are one step ahead of them; we are not fooled by their ruse.

Stefan Hirsch

to the community

I am very grateful to the entire community for the interest and thoughtful-ness it has shown during my illness. The numerous telephone calls, letters, flowers sent and personal visits did much to make my stay in the hospital more pleasant. I should also like to thank those who helped me during my convalescence for their kind assistance.

Sincerely,

Mrs. Gertrude Campbell
Convocation, by expression and implication, is the whole—or the central part—of the body; in other words, it is the community of the whole. It is not the responsibility of any one individual, though the Convocation is by far the largest and most influential of the groups involved. The purpose of a Convocation meeting is to discuss and legislate proposals which, directly or indirectly, will benefit the goal at which our social and educational responsibilities are aimed. I feel that within this concept of responsibility, the Convocation has failed; for the betterment of the community itself has fallen upon a few intensely and consistently interested members of the community. I am not attempting to say that a handful of intelligent people cannot perform this of the whole. For the most part, those who have acted for the Convocation in the past have accorded well. It is the passive majority, by its inactivity, which has responded as poorly in the construction of a better community.

This passive majority has failed to question the direction and intention of ideas placed before it. But it has failed to suggest, promote, or oppose any views on a specific or a general nature that affect the responsibility of Convocation. These decisions have all been left to two or three dozen members from all arguments of the Convocation who participate actively in the business of Convocation—business which affects every- one. In addition to this number, between ten and twelve persons normally "show up" to "what goes on."

I have observed that many of these otherwise interested persons really don't know what did go on" by the time a Convocation meeting has adjourned. I question the knowledge a member of the Convocation has on the subject of his Convocation, if he has had no direct contact with that Convocation.

The results that may be expected and the results that we have experienced in the last two or three years coincide; the Convocation is an uneducated body in nearly all matters concerning itself.

The result is magnified when we are a referendum halite. It is easy to observe this procedure in the Coast of Montana; A says B about something on which he is voting; B thinks that it is in some manner about something or nothing to C, who says that D (who is a campus policeman) says "vote no."

Such a situation is, I think, deplorable. Certainly, we are living in a community of democratic ideals, where not may do as nearly as he chooses, but in the present state of the Convocation, one does not learn about democracy by failing to excite the rights of democracy.

I report that I think the result has been the unsoundings of social and educational responsibility by a majority of the Convocation. We find ourselves proceeding in varying directions, not knowing just what we should do. The majority of problem solution rests on re- searching the item presented at Convocation meetings, and this can be accomplished successfully by establishing an informed and enthusiastic interest in these meetings. I think that this can best be accomplished by altering the existing laws governing Convocation meetings.

I have given careful thought to the following four proposals. In no instance shall I discover any inoperative or ob- jection, either from my own point of view or from the opinions of others with whom I come in contact.

1. Convocation meetings should be held regularly, at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a meeting must be held at least once a semester. Very soon, since a proposal that he be elected by vote of the Convocation, following the procedures of the general elections for council members-at-large.

The above proposals will be formally presented to a future Convocation meeting. I believe that they will work for the betterment of the Club. However, it must be remembered by each member of the Convocation that these proposals are accepted, the Community must accept the responsibility for making the Convocation function in its new stut- phere, or we will suffer an even more dramatic collapse. Therefore, I request each individual to consider carefully the consideration to the approval or dis- approval of the proposal offered here. If you do not think that these proposals can better Convocation, I urge you to prepare concrete arguments for debate from the medicine is presented in Con- vocation.

Frank M. Gumber, Chairman, Constitutional Committee

Pertinent to the current interest of the Board Convocation in quorums are some comments on the subject by Thomas Jefferson in his Notes on Vir- ginia.

Jefferson observes that "the assembly exercises a power of determining the quorum of their own body which is not in any other body, and which is, and the principle, usually followed, of requiring the presence of a majority of the whole num- ber to pass the resolution of the part of the law as well as common right. It is the usual law of every assembly of men, whose laws are not fixed by any other law."

Yet Jefferson also observed that legislatures sometimes in its own quorum: our former assemblies in by our own quorum, and that pre- ceed in favor of power is stronger than one hundred against it.

Dr. Louis W. Komini

SYMPTOMS

Although mechanical changes in Con- vocation can help make it a more effectual body, changes of a more basic kind are in order. Our system can honestly capitalize on its theoretical value for the purpose of full participation. I have been asked to write on some methods for improving the functioning of Convocation through its moderat. However, there is a deal more work to be done in order to bring Convocation back to the forefront.

The moderator can be an alive factor in the Convocation. He has much more within which to work, and could make Convocation meetings dynamic things, in which de- bate would be educational and interesting. But, since I have been at Radi, the moderator has usually been a staid per- sonality, who, sometimes, not always, have a little about Parliamentary pro- cedure, but nothing about the practical implica- tions of a quorum. It is in point of necessity with which to spark a meet- ing. In short, he has usually been a dull person sitting tidily behind his desk.

We could improve Convocation by the quality of the debate and by the quality of the moderator, but I am not se- micritical. On November 2nd, 73 people were at a Convocation meeting in Board Hall. The items were the following:

symptoms

The meeting was dull, but not many of those there were able to participate. The meeting will change this year. Brandon Grove is not dull. He wants vigorous meetings— he wants things to which more than one hundred out of a potential of three, will attend. But it is difficult. davina which should be taken care of in com- mittee courts before Convocation. There are few people who can't have heard, with new ideas on campus.
convocation and faculty

The faculty participation in the recent meetings, in general, by Convocation was far from impressive and rather de- pressive in its consequences. When one has to remain (succinctly) the old faculty, and to reiterate to the new, that we are constitutionally designated members of Convocation, that despite all of the rights, privileges, and last but not least the obligations thereof. Shat- tered confidence and a very wide dis- trust; everybody is individually en- titled to throw our weight and wisdom into Convocation discussions, to cast ballots and to influence our wives, friends, and even our students in decide- ing how to cast their votes. Among the pri- vileges we count a standing invitation to all social affairs sponsored by the convoca- tion budget and free access to what- ever discussions are being polled for the occasion. The obligations, I suppose, we can run up in one word: participation.

Nor unlike the students, the members of the faculty do not always exercise their rights, enjoy the privileges, and remember their obligations. Convoca- tion's call often falls on deaf ears. Yet from the point of view of proper representation, the faculty has supported Convocation's cause more consistently than the students. I can recall only two occasions when Convoca- tion members, a term attired by two dozen faithful, ceased to be a body of which faculty mem- bers were not interested.

Not unlike the students, some mem- bers of the faculty have been known for staying away from Convocation meetings: they don't wish to be bored by an agenda of trivialities. I have heard, through the mill of parliamentary pro- cedure; they are present for: time: nobody told them. Faculty, like students, can be downright absent-minded. Con- siderable, the faculty, also like students, are not interested.

Some years ago a chairman of Convocation, reporting on the state of the community, made the following observations: "In discussing the faculty's participa- tion in the Community-governing body, Convocation, one must keep in mind that the faculty, in itself, is little to be said, mainly because there has been little faculty par- ticipation. The faculty in general— and this means most members of the faculty— has an impression of being totally unaware of Community prob- lems, being content to dominate their responsibilities to the Community. Therefore, in the best interests of the faculty, they should attend Convoca- tion meetings more conscientiously than they have done in the past."

One way to cure this is to attend Convocation meetings more conscientiously than they have done in the past. The proposal ensuing from the procedures of Convocation will be a significant step forward in attaining the objectives of the movement. It is the key to the fulfillment of our dream of Convocation in the interest and for the benefit of the community.
Convocation as the spirit of progressive education

"... and the highest penalty for declining to rule is to be ruled by someone inferior to yourself. That is the fear, I believe, that makes decent people accept power." - Plato

The explicit assumption of American freedom is that all men have equal rights. Rights may be viewed as being of two kinds: freedom and responsibilities. Freedom is used here in the sense of capacity; one is free to do whatever one wishes. Responsibility is the foreknowledge of the consequences of one’s actions. It is the sense of obligation or duty to others which makes the capacity one is to act. Freedom, therefore, is a responsibility, just as a responsible action is freedom.

Responsibility means that I act as a certain causal factor in the world; as a result of the actions that I commit and guide from their causality, other factors will react upon me. If I understand how these forces will react then I have a knowledge of consequences. If I can use this knowledge to direct my capacities then I can either engage or disengage myself from the causal relationship. This knowledge is freedom. The amount of freedom one has therefore, is relative to the situation one is in, and one’s knowledge of consequences, just as the amount of responsibility one has is relative to the amount one is involved in the situation.

Freedom, therefore, is a responsibility, just as a responsible action is freedom.

If the assumption of American freedom is that of equal rights, then it must also be of equal responsibilities.

College is one place at which the young citizen is supposed to learn about his responsibility as an American citizen. The function of Convocation is to do nothing more than teach this principle in a realistic manner; the rest of it is being done in his academic studies. If we are to maintain the heritage of our freedom as we say we are, then we should be constant in our pursuit of the knowledge of responsibility.

The Administration attempts to function "as if" Bard is a democracy and therefore "as if" the power is has and the power of the community groups were derived from the individual within the community. In the same way, a seminar functions "as if" its student members have the power. If this opportunity for learning is to be maintained, it must be by the cultivated efforts of the community to teach and learn the ultimate meaning of freedom and responsibility. This, I feel, is the spirit of Progressive Education at Bard, and particularly, the spirit of Convocation.

David Vroman

have you seen . . .

Walter Terry’s review of

Jay Smith in the Herald Tribune?

The Marble Maiden?

The Sage House

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Lyceum Starr

Red Hook Rhinebeck

Lyceum

Nov. 26—The Big Cat, Dora Dakota Way; Nov. 27—Tahoe; Dec. Nov. 27, 28—The Gals Who Took the West; Nov. 28, 29, 30—Anna Lucasta, Mamarone River.

WHERE

Starr

Nov. 26—Stampede, Hello! In Havana; Nov. 25, 16—Abbott and Costello Meet the Killer, Illegal Entry; Nov. 27, 28, 29—The Gals Who Took the West, Abandoned.

six

THE SAGE HOUSE

OVER-NIGHT GUESTS

YAP ROOM

FINE HOUSE DEALS

Looking for good Food?

When in Red hook

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Do You Read The

TIMES?

(see pg. 8)
interview with dean casady

The Bardian, realizing that the traditional function of a dean is to implement and interpret the educational policies of his college, felt that it would be of interest to the community to print some of Dean Casady's views on education and related subjects.

Have you ever watched a person set off a firecracker? If you have, then perhaps you'll understand what I mean when I say that Dean Casady reminds me of someone who is waiting for an explosion that is not forthcoming. I could not discern any particular cause for it, either in what he said of his philosophy or of his background. He had very little to say in regard to the latter and talked mostly of his ideas concerning education and democracy.

Insville, Indiana, claims Dean Casady for a native son—as it does the late Wendell Wilkie. After high school Mr. Casady entered the University of Arizona where he got his B.A. From there he went on to Cornell and while there received a Rhodes Scholarship. At Oxford Mr. Casady wrote a dissertation on Henry Howard, one time Earl of Surrey—soldier, poet and courtier—during the reign of Henry the Eighth.

Speaking of education as a process aiming at the need to increase the potentialities of the individual, Dean Casady said, "education involves the necessity of reexamining the assumptions of the past and putting them in the light of present day experience. We should not discard them but rather reinterpret them, taking from them the greatest truths relative to our experience."

The teacher, Mr. Casady feels, must approach his students by learning at what point in experience they stand. He must learn just how the student thinks. The teacher's next move must be to make the student aware of the basic premises on which he, the student, has based his thinking. Thirdly, he must get the student to reexamine his premises so that he may understand the consequences in which they will lead.

We all make errors which are the results of trial attempts at new methods. These errors must not be totally rejected and appreciated as constructive rather than destructive elements in man's development. Regarding this Mr. Casady said, "the individual's potentialities for development are in direct ratio to the liabilities he must assume for making trials which will prove to be errors."

Speaking of democracy and society Mr. Casady holds that the basic concepts of science and democracy are the essential forces behind Western civilization. Differing between scientist and technician, Dean Casady said that the technician is one who works more or less by the rule of thumb. The scientist, on the other hand, is one who understands that he is working with assumptions based on relative truths. The measure of democracy according to Dean Casady is, "How many people cooperate with each other how much of the time for their mutual benefit?" The potentialities of a culture can be greatly determined by the answer to this question.

"Turning to the individual, whom Mr. Casady considers to be the only creative unit, he said, "the basic problem in any society is how can I, as an individual, act as to control what happens to me as an individual." For instance, when a person's right to life is actually threatened, by war or by lynching, there is usually nothing he can do to save himself when the situation arises. Rather he must attempt to prevent any such situation from arising in the first place."

In conclusion Dean Casady said, "The real society or social growth can work unless its members can create and maintain some degree of mutual justifiable confidence in each other."
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