



Amero Views Pares

I realize that in commenting on Sir Bernard Pares and the point of view he stands for, I am treading on dangerous ground and that, as a result, all political science students will be after me for my amateur and naive critical blood. However, Sir Bernard Pares, in spite of his amazing wealth of historical data, impressed me as being on slippery, if not dangerous ground, himself. It certainly is a shock to hear a scholar inform us that we must go to the peasant for a true perspective of history and that the intelligensia, being divorced as they are from the common current, cannot tell, cannot even guess accurately what is going on around them. As one who has always taken to heart Shaw's statement—"my mind's eye, like my body was 'normal'; it saw things differently from other people's eyes, and saw them better"—it has always seemed to me that the "people", while a very powerful factor in history, are not the best informed. As this view applies to a considerable extent to our own "free" state, how

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Too Much Austerity

A stimulating presentation of certain "Modern Insights of an Ancient Faith" met a warm reception when Rabbi Jay Brickman spoke on Judaism at the recent meeting of St. Stephen's Society. The rabbi of Temple Congregation Israel in Richmond, New York, made several provocative observations about religious tradition and practice which roused deep controversies in the "question period" followed his talk.

Agreement seemed to be felt with the general tenor of his thought, viz., religion is too often weakened by a spirit of asceticism and "other-worldliness." But, at least two prominent dissenting arguments arose over certain generalizations in Rabbi Brickman's ideology. First among these seems to have been disagreement with his interpretation of the underlying spirits of the Old and New Testaments. The speaker's concept was that, to moderns, the Old Testament could be appreciated with pleasure and validity through an "earthly," literal sense which is its basis. On the other hand, such an interpretation cannot be made of the New Testament writings, with their mystical-allegorical spirit. The opposition from the floor argued rather comprehensively that both biblical books were better taken in the allegorical sense.

Further heated discussion arose when Rabbi Brickman's ideas about

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Our Choreographers

On November 14, Zoe Warren and Frank Lemmon of Bard auditioned in New York for a future performance to be sponsored by the Choreographer's Workshop. The Workshop is an experimental Dance Theatre giving young unknown dancers an opportunity to exhibit their abilities in dance and choreography. The auditions were reviewed and criticized before such established members of the dance world as Louis Horst, former musical advisor to Martha Graham and publisher of "The Dance Observer", and Jean Erdman, professional modern dancer. Four dances were informally performed at the Charles Weidman studio. Each composition was introduced by the choreographer with an explanation as to what the dance intended to convey.

Zoe Warren arranged the choreography for their duet in the Rosenmuller Sonata in E Minor. The results of the audition are at present unknown. However, the criticism offered and the experience of performing before an expert audience proved both valuable and enjoyable.

In the Spring other groups from the Dance division plan to be reviewed; included will be Sara Cashman's senior project.

the bardian

Publicity, One of The Answers

Most of the poets who attended the Bard Poetry Week-end, including Robert Lowell, 1947 Pulitzer Prize winner, were so impressed with the seminar system of education, or, perhaps, the general atmosphere which was prevalent that day—that of a sincere interest in poems—that they informally asked for jobs here. Whether or not formal applications were sent in is beyond the Bardian's source of knowledge, yet the very fact that they were excited by what they found here seems to indicate that things like poetry week-ends can be the finest publicity imaginable. A successful poetry week-end, had it been advertised throughout the country, might have produced an interest in Bard which, in turn, might have lightened the load for the Admission's office. Right now, anyone of eighteen or so who wants to write poetry usually thinks of Kenyon College, associating Kenyon with its literary magazine. Perhaps they think of Iowa State; rarely do they associate Bard with poetry.

Robert Mooney of the Science division had his Senior Project published. At a recent dance recital in New York, Zoe Warren and Frank Lemon performed. And it is publicity of this kind which makes people, interested in those

fields, believe in Bard and apply here. People with specific interests are needed if our system is to work. It seems too bad that Miss Phylis Holmes must travel all over the country trying to drum up students who through special talents are wanted here. Since Bard is well suited for such people, it is indeed a shame that they don't know more about the special work done here.

The wrong kind of publicity is too easy to get. It comes about through having a Summer Theatre which produces, not experimental plays, but hackneyed things like "John Loves Mary". It comes through having writers of anti-labor bills speak here. Any mediocrity brings with it the wrong publicity. But good publicity, while harder and more expensive to achieve, is the only way that people will think of Bard as progressive education at its best.

Good publicity is Poetry week-ends, Four Freedom week-ends (such as Rosenau and Bently produced) and perhaps the Bard Review. It is the only kind which will convince teachers and students to apply here who are especially suited for our system. When progressive education works, of it, and not because they couldn't get into "good" schools and its achievements are publicized, people come because like Harvard.

F. Segal

Four Opinions On Seminars at Bard

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To: The Bardian Editors:

Recently Sir Bernard Pares visited the College and delivered a scholarly address to the community. But he almost didn't eat dinner because the dietician didn't decide until the last minute that the guest was entitled to come to commons upon such short notice, as was the case. I understand that the student representatives of the Social Studies division had a difficult time convincing the dietician that the whole thing was legal and honest. Last minute notice? So what. The old gentleman didn't eat much and the commons was still open when he arrived. He was very old, incidentally, and had a long ride from the City. It would have been horrible had he had to contend with dining common laws.

Perhaps it is not unfair to demand that such an occasion as the above be regarded as unwarranted. Why can't the dining commons laws relax a little at times. It's bad enough that the extra food each meal has to go wanting. I don't believe it was a matter of lack of supply, rather a refusal to back down to a natural request to let a guest speaker dine with student and faculty representatives in the commons during meal time—even though the dining commons wasn't notified three years in advance. Special privilege was granted the student representatives to dine with the guest.

(Signed,)

ARTHUR W. DEBAUN, JR.

What is a good seminar? In simplest terms it is a *group* discussion in which leadership is exercised to stimulate the discussants and to keep them within the bounds of the topic, and in which each individual contributes and benefits by challenging statements, adding relevant facts or theories, and by attempting to defend his own position. Such a *group* effort can only be successful if each individual is willing to play his part because the very nature of the seminar is the exchange, defense and challenge of ideas from the different perspectives of the individual participants. Only by such an inter-stimulation of thinking can a successful conclusion be reached. The Teacher can't do it alone; the student can't do it alone. Only by individual preparation outside of the seminar and joint effort within, can this means of teaching prove successful.

Ruth Gillard

As a method of instruction, the seminar is far superior to the lecture system. The student acquires a self-confidence when speaking to groups, all troublesome questions may be presented for discussion, and the student is able to see how his efforts compare with those of his fellows, in a truer light than merely through a comparison of numerical or alphabetical symbols.

Seminar denotes small classes with theoretically equal participation; and connotes a consequent close contact with instructors. The word small, as it is used relatively, means when the seminar is not so large that the professor is not able to know just what the progress of each of the individuals may be; which, of course, also means, the class must be small enough to assure the participation of everyone. The size of many of our present classes must be reduced if this is to be attained.

It is not to be thought that the writer is so naive as to believe that smaller seminars will alone produce the "ideal seminar," but, it cannot be denied that it will be a great stride towards eliminating many of its present inadequacies.

Ralph Dale Schley

The purpose of the seminar is, in my opinion, an interchange of viewpoints—viewpoints based upon facts that have been studied and prepared prior to the class meeting. If the preparation for discussion on the part of the student is slight or non-existent the seminar is a disorganized and boring two hours. The concept that a slight knowledge is worse than no knowledge at all is certainly appropriate to a situation of this type. On the part of some individuals the shovel has become mightier than the pen. We've all been guilty of this pitfall at one time or another. I'm not condemning free or pertinent discussion but rather that which detracts from an orderly presentation or ramification of facts. If we are to make the average seminar a contribution to our store of knowledge let's set aside the shovel and take up the pen.

C. R. Holmgren

All that is Bard, educationally, should come forth in a successful weekly seminar. If a seminar is unsuccessful from the point of view of the students or the teacher, there is a good indication that a collective total of about eighty study hours have been wasted. My own seminars predominately are stimulating, and I would call them successes. Other students, not so satisfied as I, have a problem which fortunately they can solve at Bard. Our size, our flexibility, and our intellectual freedom happily are conducive to effecting improvements in the classroom.

A recent article about the University of California in LIFE magazine presented a noteworthy contrast to education at Bard. Professors at U.C. say to their students, "Nod at me as we pass in the street, or else I shall never know that you are in my class."

Let us count our blessings; mass, impersonal education will never come to Bard. The college is ours to mold into what we want it to be. The same holds true for our seminars.

Jud Levin

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TO RULE BY REQUEST

The Constitutional Committee probably has the distinction of being the best known and least understood of all organizations in our community. Its function, clearly stated in Section 3, Article IV. of the By-Laws to our Constitution, is: "To rule by request on the constitutionality of any action of the Convocation and committees." At the outset of this term, the Council became aware of the somewhat novel situation created by our rapidly growing Cumulative Community Laws, a rather recent innovation to their legislative accomplishments, and they decided that the treatment of these laws, due to their more permanent nature, was deserving of procedurally different disposition by this committee. The substance of the power of the Constitutional Committee, however, has not changed in the slightest.

Here we come to the generally misunderstood part of its function. Precisely how, and on what grounds do they rule? Are they to provide this community with those same rights which not only assure the majority will, but equally protect the interests of the individual; or are they to merely fulfill the mechanical function of saying: "The Constitution doesn't say you can't, therefore, you can?" I would most certainly pray that it be not the latter. It would be a relatively simple task for a novice to enumerate many possible actions of Convocation and its committees, which, to him, have the appearance of being "wrong"; which, nevertheless, are not provided against by our laws. Thus the problem poses itself. If these actions would be clearly "wrong," in what respect are they "wrong," and how are they to be judged so? What at first appears to be a dilemma is not one at all. Juris-

prudence, defined by Pound as the science of law, supplies the judging body with roughly four approaches to constitutional questions.

Three of these, the historical, logical and one based upon customs, are decided chiefly upon grounds of precedent. As the committee is at loss for sufficient precedents, they, for example, have handed down only one ruling this year, one might surmise that these approaches would be of scanty value. They do, however, play an extremely important role. The historical approach can inform us how a principle or a rule had its beginnings. We can, therefore, deduce that the very nature and spirit of our constitution is to provide us with some sort of a democratic organization; we can deduce that it attempts to create a government designed to meet our needs at Bard; we can deduce that by so doing, many of its governmental problems are, and will continue to be, of a similar nature to those of our Federal and State governments. It was along these lines and in this light that the committee's final decision of last year was prepared; the essence of this being to secure free and impartial elections. They said that "the purpose of a ballot is to register votes; not influence them." Yet, at the time, many disapproved of the opinion because the constitution in no way mentioned the fact that there should be no electioneering at the polls, or that ballots should not contain prejudicial remarks. But, there is an obvious shortcoming to these approaches, for although history can teach us that these beginnings shall also be the end. "The several methods of approach, rightly understood and applied, correct and prove each other. An appeal to origins will be futile, their

significance perverted, unless tested and illumined by an appeal to ends." For the end of the law we must turn our eyes to the fourth approach, one now ascendant in the field of jurisprudence; and one that formed the nucleus of the recent opinion of the Constitutional Committee.

The sociological approach is found in "social utility, in the necessity that certain consequences shall be attached to given hypothesis." Distinct traces of this social rationalization are found throughout the opinion, the most prominent being: "Is this the condition we want to exist, or do we want the various organizations to know how much capital is available to them by vote of the Convocation for the advancement of Convocation activities, so that they may be able to plan accordingly for the benefit of Convocation?" This is really nothing new in jurisprudence; it was frequently used by John Marshall, and is known to students as the 'absurd result' approach. However, as Justice Cardozo tells us, "there is no one method of judging supreme over its competitors, but only a choice of methods changing with the changing problem."

It could be said that Judge Briddlegoose, the hero of one of Rebelais' satires, both founded and practiced a fifth method. He decided 4,000 cases during his judgeship and all of them by casting lots. Twenty-three hundred and nine of these were appealed, and in every instance on appeal the judgment was affirmed.

It is hoped that the Constitutional Committee, however, overlooking the desirability of expediency, will continue to confine its potentially procreant efforts to the utilization of the generally accepted four.

Ralph Schley

IMPRESSIONS OF A

QUIET AFTERNOON

"All our ideas, sensations, or the things we perceive by whatsoever names they may be distinguished wassa matter are you shy-y? eeeeeet gö! are visibly inactive; there is nothing of power oooooh stop bring back my shoe you stop lay off or agency included in them. I got below in psychologyyy! I'lldie! So that one idea or object of thought cannot produce or make any alterations in another. [Locke.]"

(The clod-shoed gang upstairs toss bowling balls at each other, frequently missing. The series turned into a serial next door. The fight went on.)

"So that one idea or object of thought cannot produce or make any alterations in another in another am I out of cigarettes?" (somebody screamed and fell.)

Cogitating cogitos with twitching head in twitching hands the tortured student muttered "and then I heard the news; he'd crossed the bridge so that one idea or object of thought—"

(Upstairs the heavy, slouching wooden-shoed did Russian dances sawing rugs the while and shouting in Greek. Twitterbug.)

Smoke on a smoke. Across the hall the murderers capered and rolled the pipe that done it up and down the hall.

(If that stinking neurotic downstairs doesn't stop banging with axes on the radiator I'm going to kill. All I did was move the bed and chair.)

Now look. Enough is. I want my shoes. This is serious.

I saw him fall and fall! And after that twenty page paper he didnt even look at—!

YAHOO! YIPPEE! CAHOO! look at this hey wow. Wow. To be satisfied of the truth of this I'm tell that guy a thing there is nothing else requisite but hoo ho! BELOPITY BOP! but a bare observation of the facts.

Janet Smith

Amero Views Pares

(Continued from Page 1)

much more must it apply to the not so "free" state of Soviet Russia. Not only is Mr. Pares wrong in his assumption that people can tell, but he does not know what they can tell as he has not been in Russia since 1936 the war, and can only guess, as I can only guess, what is going on there.

One would always like to boil down a talk on politics to some very tangible points that have been made and that seem to be valid for situations here and now. Talking about the "Time of Troubles" in the seventeenth century while providing very interesting side comments about history does not really help us to understand the "time of troubles" in the twentieth without a very careful consideration of the differences between these two eras. Mr. Pares in drawing his parallelism spoke very highly of the Russian Orthodox priest, Hermogen, which is all very well, and I am sure there are Russian Orthodox priests I admire. But Hermogen is not a universal archetype and I do not admire Russian Orthodox priests of the nineteenth century, nor do I think Mr. Pares does, though he seemed to imply that the "people's cause" was continuously their own—an implication, which while very vaguely suggested, is disturbing because there are "facts"—precious

items of the historian—which refute it.

One could go on point by point and differ with all of Mr. Pares' conclusions, and the only real benefit in doing this is the discovery that regardless of how much of an expert a man is, he can also be very wrong. To me there were several good things that Mr. Pares said which have certainly been overlooked by our press and the public at large. ~~Though he did not state~~ ~~several good things that Mr. Pares said which have certainly been~~ ~~overlooked by our press and the public~~ ~~at large.~~ Though he did not state it in quite these words, the inference can be drawn from his studies that many of the things in Russia which we too quickly condemn as the hallmarks of a Communist Marxist State, are neither Communist nor Marxist, but have their roots in Russian policy as that policy has been determined through an age-old interaction with that of other countries. This conclusion applies particularly to the Russian policy of aggression which many of us, living in the present, think of as entirely due to greed, but has been nevertheless dictated in the present, as one might think of the present fulfilled by the past, out of a need for national security.

The Russian peasant, we were told, is a "born democrat." Such a statement is figurative and not exact; and, as used by Mr. Pares, was emotional rather than factual. Psychologists

and semanticists can challenge its validity with the same assurance with which a historian might question it. It has been my impression that the Russian peasant up to the time of the emancipation of the serfs in the middle of the nineteenth century was in a state of semi-slavery. While there were certainly cooperative elements in his life and perhaps a limited very local democracy, there was nothing at all equivalent to the democratic structure of the historically predominant Protestant democracies of the West. I may be wrong in this assertion, but if I am, Tolstoy, Dostoyevsky, and Turgenev were wrong too, but, as Mr. Pares said, these people were "intellectuals" and consequently didn't know.

Sir Bernard Pares was a very appealing figure and I am sure we all listened to him with a great deal of sympathy and respect. I have much the same feeling for Charles Beard, the great American historian, and I think, though I am not sure, that unfortunately the two have repeated the same mournful process of hardening-growth. They are both men of great courage and integrity, but they are men who declined and whose vision became dimmed in their old age. Youth must pay all the respect to them that their accomplishments deserve even while their own minds and observations take them in other directions.

Amero

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Too Much Austerity

(Continued from Page 1)

ritual were questioned. His theory seems to have been that forms of worship should now-a-days be specifically adapted to satisfy the desires and needs of the congregations. Several members in the audience took strong issue with the Rabbi on this point, declaring such an attitude would water-down the important strength gained from the religious tradition of continuity of ritual.

These expressions of contrary religious convictions and all of the other disagreements of the meeting might represent in some minds the “inevitable disunity” which confronts the world’s religious leaders who seek the beatitude of the universal faith. One of Rabbi Brickman’s final statements seems a far better attitude towards the destiny. He said, “All pure good must come slowly. God works wonders no longer in sudden and miraculous ways. His Kingdom must be nurtured as a tiny seed of good to its full flower.”

Jack Collins

The birds’ nests used by the Chinese in making soup are about the size of an oyster shell. Thirty-two of them weigh a pound.

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On The Job With The Safety Committee

There are 1.37 automobiles to each person on this campus. The number of cars increases and the parking space decreases. So Mr. Avery and the Safety Committee have decided that it would entail less error in the B. & G. car files if the B. & G. workers were to keep an informal count of the new cars appearing each Monday. They are to report periodically under the direction of the Cadet Captain of the Safety Committee. Heretofore the B. & G. car files have been among the most thoroughly thumbed-through documents in the entire administration history.

Of course there is always something to gladden hearts, such as the gradual disappearance of the older cars. But there are 297 students at Bard who all seem to know friendly automobile dealers. For instance, the local dealer has promised the Cadet Captain the first car he gets under the counter. And a red blinker light along with official special police badges for his men. These things help morale. It's all really decorative. Our campus is a brighter, faster, redder place now. But the question is: Cars need homes, especially the canvas-roofed ones. (I have been thinking of gutting the barracks.)

All of this safety business has been uncovered merely because some guy pinned me up against a locust tree while I was leaning against it reading. I had to go get my leg fixed of course. Good Mrs. Yardee treated my shattered limb with dispatch. She then questioned me because she was a

member of the safety committee advisory board.

"Why were you walking and where were you hit?"

"I wasn't walking and I was minding my own"

"Do you mean to say you carried no white handkerchief?"

"No."

Then she said rather savagely, "haven't you been reading the S. C. amendments?"

She had me there and I hung my head. (I later learned she meant the S. C. amendments to the constitution. I don't know which constitution.)

"And what makes you think he saw you in the first place?" she added.

This put the staff in a rather bad light but I answered as best I could. She finished her splint job. I thanked her and left. I remember the Safety Committee's wide, reckless smile, and its red automobile which matched its hair and bow tie. Our Protector.

We are not too concerned with just one accident. The Safety Committee will surely straighten out the speed laws. But now on campus, Teddy Sturmthal is no match for a Krug bakery truck.

* * *

Voice from second floor: "What's the matter down there? Don't you have a key?"

Noisy one below: "Gotta key all right, but would ja jussason throw me lown a few keyholes?"

* * *

Professor: "Everytime I breathe, someone passes into eternity."

Student: "Try cloves."

* * *

Inquisitive: "Does your husband always live up to the promises of his courtship days?"

Wife: "Always. In those days he said he was not good enough for me. He's been proving it ever since."

* * *

Little Abner: "Mamma, don't men ever go to Heaven?"

Mother: "Why of course, they do. What makes you ask?"

Abner: "Because I never saw an angel with whiskers!"

Mother: "Oh, that's because most men who do go to Heaven, get there by a close shave."

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