the function of a public relations official

Bard has reached a point both economically and educationally where public policy is necessary for survival. But what kind of policy is needed and where are we to publicize ourselves? The problem is twofold—we must publicize 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 Poulsbo, Washington. They know very little about the seminars, about the advising system, or about the theory behind the school, to say nothing of our direct but not opposed to the general trend of education in the United States, which has established assembly lines where they are least appropriate—in colleges. (In relation to this I remember a statement 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 builds on the premise 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—if it were a dirty state which descended on us through no fault of our own. We have yet to hear of any publicity which emphasized the difference between Bard and conventional colleges and banks, and stated that our system was better. Instead we seem to be tied to a program which timidly hides our policies in the hope, I suppose, that someone will mistake us for a second-rate edition of Anabasis or something else.

Our publicity, therefore, should consist of a frank portrayal of our present state, since admitting ourselves to be 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 value and as an educational system.

Where can we say all this 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 Cornette, about Bennington in Harper's, and about Bard in the New York Times. And then, of course, there are little items like the squash which Smith got 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 media. Unfortunately we appear rarely and incompletely—if we appear 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, but with developing relations with neighboring towns, and the job of coordinating the staff, the faculty, and the students. This is largely his responsibility, and he will 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 without this we will not have enough money to survive.

David Haddad
"Song of the Twentieth Century" I insist upon living sensibly,
If not immediately, then eventually.

David Baselion

Recitals and lectures are trying things.
No matter how much one is in love with the music to be played, or interested in the topic to be discussed, he must be a very adroit organiser to overcome the customary obstacles that are placed before him.

The obstacles: a square in a tiny, hard, personalized field, a hot, stuffy, unventilated and overcrowded room; tell him he mustn’t sneeze, talk, laugh, cough, squeeze, make noise, and that he is on stage for a fixed number of hours (although he may applaud or laugh at regular and called-for interludes).

Rarely does this poor, suffering individual emerge from the torture chambers vibrant, cheerful and glowing, which is the only indication that he overcame the obstacles and that the lecturer or recitalist was really a success.

The gaiety of the audience as it left Bard Hall on the evening of Monday, November 7, is the best tribute that can be paid to Mr. Paul Nordoff, who performed and talked about his music...for the dance. It is true that he is an inspiring composer, a pianist of superior musicianship, a witty, dynamic personality. But above all, he is a great showman, not of his own volition but by his very nature. His informality, versatility and ability completely won the audience from the very beginning of the program.

The first work which Mr. Nordoff performed was Preludium, which was composed for Martha Graham in 1935. It is a pleasant work, although the composer admits that it is of the modern musical style of that time, which was largely the use of loud disords for discords’s sake.

This was followed by Circus, which was also created for Martha Graham, in 1939. It is based on Vachel Lindsay’s poem.

Every soul is a circus
Every mind is a tent
Every heart is a sandstorm
I’ll have the circus for my own.

At times Circus is rapturous and at times melancholy; a beautiful theme, almost a subdued chant, is heard throughout.

Salome Shore was the most mature and probably the best-worked piece played during the evening. It is a New England love story set to music, and has a liturgical quality about it. It is an extensive work but it never becomes repetitious or monotonous. Tally-Hee, and Love somebody 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 dancers and the stories they tell. He played his music with fervor, and showed that he is a fine pianist as an accompanist. But the reason why so much of the music was written for orchestral use, was the problem of getting orchestral quality out of the piano. To everybody’s surprise, he has given a whirlwind the melody while he accompanied himself at the piano. After the show was wound up, the whirlwind sounded flute-like, and the audience sat back and relaxed once again.

Mr. Nordoff is also a composer, he had the courage to utilise his historical attitude toward music, and his offhand manner of speaking about it. He has rarely been the writer’s experience to have seen such an audience and charmed and delighted by a single performance. He is rarely, if ever, at this time as well, a little more unity and a little less individualism.

David Hoddeson
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 goodness had liked liver, and the cook often made her sandwiches—special.

A sweet old lady sat behind him—he thought that's 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.

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 knew 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 sour.)

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 almost 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 find 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 is fond of 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 am a widow and need all the money he can make.—M. M.

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, unidy, 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 the plate 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 hill 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
This group of articles is focused on the Convocation in an attempt to present it to the Community in a number of different lights. There is comment from all quarters, because nearly everyone associated with Bard College is a member of the Convocation, and is directly affected by the actions of the body. I sympathize with those of you who are new this year, and to whom a Convocation meeting seems stuffy, remote and a little baffling. Emmett O'Brien, sensing this difficulty as a Freshman, has written an article to answer the question of what the Convocation is, and what it can do.

The old students know the answers.

Many of them remember the days of stormy debates on whether Bard should go out for intercollegiate sports, and what the hours of open house should be. They remember the heated discussion that took place, and the enraged exodus of the Free men, who were the excited members. At one time there was so much concern that one student tried to have the chairman impeached. I am not trying to call back a lot of nostalgic love for the Convocation, I merely want to show that at times the Convocation has been a lively, vital, run, and popular organization. Today it is hardly any of these.

**CONVOCATION:**

**Convocation**

By expression and implication the whole—consequent- 

ty the center of our social and educa- 

tional life at Bard. Inherently, a meet- 

ing of Convocation is the forum of this whole body. It is not the re- 

sponsibility out of any one composite group or minority of any one group.

The purpose of a Convocation meeting is to discuss or legislate proposals which, directly or indirectly, will benefit the goal at which our social and educati- 

on responsibilities are aimed. I feel that within this concept of responsibility, the Convocation has failed; for the burden of that responsibility 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 in the best interest of the whole. For the most part, those who have acted for the Convocation in the past have acted 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. It has failed to suggest, promote, or oppose any views of a specific or a general nature that affect the responsibility of Convocation. These decisions have all been made for the Convocation through its moderator. The Convocation in the past have failed; for the handful of intelligent persons that within this concept of responsibility, the Convocation has failed; for the Convocation in the past have failed; for the handful of intelligent persons who have enlightened and enthusiastic interest in the Convocation, following the procedures of the general elections for council members-at-large.

The above proposals will be formally presented at a future Convocation meeting. I believe that they will work for the betterment of Bard. However, it must be remembered by each member of the Convocation that if these proposals are accepted, the Community must accept the responsibility for making the Convocation function in its new atmos- 

phere, or we will suffer an even more drastic collapse. Therefore, I repeat each individual to devote his careful consideration to the approval or dis- 

approval of the prescription offered here. If you do not think that these proposals can better Convocation, I urge you to prepare concrete arguments for debate.

*Frank M. Gamble*

Chairman, Constitutional Committee

**the quorum**

Persistent to the current interest of the Bard Convocation in quorums are some comments on the subject by Thomas Jefferson in his Notes on Vir- 

tims, which, I think, deplorable.

Jefferson observes "that the assembly exercises a power of determining the quorum of their own body which may be liberal or oppressive as the case may be, but which is usually followed, of requiring the pre- 


equity of a majority of the whole num- 

ber to be present. It is founded "in con- 

vocation law as well common right. It 


is the natural law of every assembly of men, whose numbers are not fixed by 


any other law."

Yet Jefferson also observed that legis- 


tutes sometimes fixed quorums; our former assemblies fixed our own quorum; and one pre- 


tesented in favor of power is stronger than one hundred against it."

Dr. Louis W. Kornig

**symptoms**

Although mechanical changes in Con- 


cation can help to make it a more effective body, changes of a more basic nature must also be made. I am honestly convinced on its theoretical aspects, and as the moderator, I have been asked to write on some methods for mechanical improvement of Convocation in a practical sense. However, there is a great deal more to be done.

The moderator could be an alive factor in Convocation meetings. He has much space within which to work, and could make Convocation meetings dynamic things, in which de- 


bate would be educational and interest- 


ing. But, since I have been at Bard, the moderator has usually been a staid per- 


sonality, who sometimes, not always, has had a little about Parliamentary pro- 


cure, but nothing about thought pro- 


duction, or any other qualities necessary with which to spark a meet- 


ing. In short, he has usually been a dull person sitting timefully behind his desk.

We could improve Convocation by the quality of the debate and by the quality of the moderator, but I am still pes- 


imistic. On November 2nd, 73 people were at a Convocation meeting in Bard Hall. The arguments were so fervent that the meeting was not dull, but not many of us heard what was said. Perhaps we will change this year. Brannon Grove is not dull. He wants vigorous meetings—


he wants meetings to which more than one hundred out of a potential of three, will attend. But for a great deal, Trivia which should be taken care of in com- 


mittee comes before Convocation. There are few people, from whom we have heard, with new ideas on campus; and four
Those who have attended the first three meetings of this term realize what a disappointment they have been. At these meetings we have neither adequately presented, nor even capable of arousing interest. After the meeting of October 5, which lasted a total of eleven soundless minutes, I cannot say that I can appear at the next sessions, assuming that they will follow along the same lines.

What happened last Wednesday? Why was there a spread of articles such as this be necessary? Did we have to adduce the constitutional structure of the Constitution, and, secondly, in an un-happy sequence of propositions. Nowadays it's almost embarrassing to be caught going to a meeting. Most people would say that they have no time, that they are too busy, and, indeed, for the average student, the Constitution is, in the way it is set up, and in the way it actually functions, the functional appurtenances of government are there. But is a meeting not there? All students, faculty, faculty committee have their obligations, and, last but not least, the obligations thereof. Sharpening those individual is individually entitled to throw our weight and wisdom into Convocation discussions, to cast our lot with anyone of our own friends, and even our students in deciding how to cast their votes. Among the friends we own are a standing invitation to all social affairs sponsored by the Constitution, and free access to what in the situation were being poured for the morning coffee. It has gotten to the point where the administration's proposal are being dethroned out of spite.

The administration's manifest patience. It makes it possible for the administration to keep the Constitution. You may be just as far from the Constitution as one's own distant relatives, but as long as the Constitution remains, there is no harm done. Yet, somehow the Constitution has remained, and in spite of our objections, the Constitution still stands.

The faculty participation in the process of debate, the discussion, is far from impressive and rather de­pressing in its consequences. Whatever is spoken of and agreed on is to be, in reality, the old faculty, and to reiterate to the new, that we are constitutionally designated members of the faculty, and that the Constitution was not, to say the least, the old Constitution. Sharpening these individual is individually entitled to throw our weight and wisdom into Convocation discussions, to cast our lot with anyone of our own friends, and even our students in deciding how to cast their votes. Among the friends we own are a standing invitation to all social affairs sponsored by the Constitution, and free access to what in the situation were being poured for the morning coffee. It has gotten to the point where the administration's proposal are being dethroned out of spite.

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convocation as the spirit of progressive education

Responsibility means that I act as a certain causal factor in the world; as a result of the actions that I commit and abide by their necessities; other forces will react upon me. If I can use this knowledge to direct my capabilities then I can either engage or disengage myself from the causal relationships. This knowledge is freedom. The amount of freedom one has therefore, is relative to the situation one is in, and to 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 responsible action, just as 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 a portion of this teaching in a realistic manner, the rest of it being done in his academic studies. If we are so devoted to the maintenance of our freedom as we set out, then we must 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 it 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 withdrawn or inability, with the control exercised upon one by another group or person. The learning of responsibility is, therefore, the learning of consequences of acts, for those consequences arise because one's self control does not coincide, either due to disagreement or inability, with the control exercised upon one by another person or group. Freedom is also the knowledge of consequences, for consequences are but a part of action, and freedom has already been defined as a capability to act.

Now the question arises: are freedom and responsibility alike? If the view is accepted that freedom is only demonstrated in an action, and that freedom requires action with direction, since direction is based on a knowledge of consequences, and a knowledge of consequences is a part of responsibility, then some responsibility is the same as some freedom, and if freedom is accepted as any freedom of which one is capable, then some freedom is the same as some responsibility? Cannot it be said that freedom and responsibility are the same thing? The main question here is whether or not there is a part of freedom or a part of responsibility that is not a part of the knowledge of consequences.

If one exercises his knowledge of consequences, just as responsible action is freedom, one's knowledge of consequences, just as responsible action is freedom. But can it only be said that freedom is accepted that freedom is only demonstrated in an action, and that freedom is responsible action, just as responsible action is freedom.

All members of the Bard Community are members of the Convocation, just as the entire population of a town may participate in its town meeting. A Convocation meeting should be held only for important matters which affect the community as a whole. The purpose of Convocation is the discussion and debate of pertinent matters concerning the community, or its component parts.

Convocation is, and应当 be the center of Bard Community life. It is entrenched with the definition and enforcement of the criteria by which the social life of the Convocation should be judged and developed. The Community Council serves as the executive committee of the Convocation, meeting regularly to handle the bulky and routine business. Convocation has many potentialities. As one new student, I appeal to all of the rest of us, for the benefit of our collective interests: go to Convocation, listen, debate, and above all, be interested. If you have no interest in your community of its government, you should have no gripe concerning any of its activities. Remember? Through Convocation you are able to improve the life of the community.

Emmett O'Brien Jr.

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 fire-cracker? 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 in what he did. He had very little to say in regard to the latter and talked mostly of his ideas concerning education and democracy.

Rushville, 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—poet and courtier during the reign of Henry the Eighth.

Spooking of education as a process aiming at the need to increase the potentialities of the individual, Mr. Casady said, “education involves the necessity of reexamining the generalizations 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 premise on which he, the student, has based his thinking. Thirdly, he must get the student to re-examine his premises so that he may understand the consequences to which they will lead.

We all make errors which are the results of trial attempts at new methods. These errors must be met realistically 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 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. Differentiating 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, so 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, “No society or social growth can work unless its members can create and maintain some degree of mutually justified confidence in each other.”
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<tr>
<td>at the fork in the road</td>
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<td>complete fountain service</td>
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<td>sealtest products</td>
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<td>kosher delicatessen</td>
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**Bar**
- beer
- wines

**Prompt Service**
- reasonable prices

**MacDonnell and Cooper**
*Fruits and Vegetables*

447 MAIN ST., POUGHKEEPSIE, N. Y.

**Red Hook Lunch**

**Battenfeld's**
The College Dairy

**Hotel Regis**
Cocktail Lounge

**The Red Hook Diner**

**The Red Hook Floral Co.**
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CORSAGES — BOUQUETS
*We Deliver*
*"Flowers By Wire" ANYWHERE*

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