on t. v. smith

At the first of a series of four speakers, who will speak at Bard as the Disciplines of Democracy, T. V. Smith offered his audience some fine words of advice, a few self-critical statements, and a number of shibboleths.

At the outset of his talk Smith remarked that, "Discipline, though an old and ever-stirring word, marks, nevertheless, the one inescapable element of human beings that we are to discipline. It is suggested by saying that: 'The disciplines of democracy are the choice of friends to do to themselves what they would never allow others to do for them.' Discipline, whether it be internal or external, he said, is the key to the solution of life.

After emphasizing the importance of "discipline" he went on to say, "The majority's attitude toward life is to solve and resolve it; and he noted the importance of the ability to absorb one's self from the failure to solve and resolve it. It is this last phrase that struck me as being the overpowering vein of thought that ran through this entire address. "This is a philosophy of resigna-tion," was the thought that ran across my mind as I listened to T. V. Smith's talk.

In attempting to find a positive quotient which results, on which I can agree with him completely I find myself somehow estranged. Perhaps I cannot come to this is when he says, "The final wis-dom of life is for each man to absolve himself from his sense of guilt for failing to resolve his problems." I agree that it would be a fine thing if man could, rather than go to pieces in the face of his ignorance, be free himself from it in order to attempt new paths. I disagree, however, that such a one, or would be, the "final solution of life." (Continued on Page Two)

turning point

Wednesday, Sept. 28 . . . Today the first stop was taken towards solving a problem which has existed for the past three years. The students at first shift of lunch waited for a half hour before being served at a result of the waiters "strike" that morning. They waited patiently, blaming, not the waiters but the lack of organization which had brought about the crisis. This was not an isolated incident nor was it a sudden explosion; it was an end and a beginning: the end of three years of restricted silence and whispering gripping, the beginning of an organized, outspoken protest against existing conditions.

The Dining Commons situation, Bard's perpetual problem, has a history well known to some, instinctively accepted by many others. It is of importance to the entire community, it affects the entire community. Bard is supposed to be a working democracy. One of the concepts of Democracy as we understand it in America is that a man has the right to protest. The students employed as the Dining Commons have never had that right. There has been no impartial judge to whom they could take their complaints.

The strike on Wednesday morning was in form a protest. It has resulted in the formation of a waterer's committee with the power to mediate and to advise on all complaints originating within their own group. In addition to this as one strike should not have been necessary to accomplish this.

Mona Pine

letter to community

Dr. Fuller said in Convocation that Bard's Council members should be the representatives of the whole community; that we should sit in Albee Social with the best interests of the whole before us; that we should not represent selfish motive-ridden ideas. I think that we all agree. We, on Council, are working for a better college, for a more alive community, and for an atmosphere in which education is the individual's highest form of importance. Our ends are the same, but our means are different.

It is in Council that the differences for this end should come up in debate, and that we reason groups with their differing points of view. The whole system, it seems, is the place for opposing principles to meet, and to be decided through majority action. If we all agreed on Bard's place in the academic and social world, we might as well have a dictatorship—it would be cheaper and save a lot of time. But all of us do not agree, on some issues we cannot, therefore we debate, we listen, we argue, and we vote. The decision based upon such a vote is democratic, but more, it is educational—and I believe accurate. If the student government, the healthy government respects and cherishes the opposition. At Bard the only dispersion lies in the means of our betterment. If we are able to decide upon the best means to make decisions based on the different points of view, we shall have a good Community Council.

John Segal
Chairman, Community Council

notice to students

The new Student Counselor, Dr. Shur, is available to any student who wishes to talk over any personal problem with him. Dr. Shur has a private office in Gerry House, and is there every Thursday from about 4 to 6 p.m. He may be called by phone, or note may be dropped in the Campus Mail in order to arrange an appointment. It is not necessary to inform any faculty or administrative officer about any chat with Dr. Shur. Dr. Shur has made appointments through faculty adviser or the Dean's secretary.

Why do we hear about this "other Bard," the Bard in which advisors and students were more friendly, meeting in parlors and dorms; where it was common to see faculty and students mulling over coffee in the store? Fairly unoriented, the new student senses a certain coldness when invitations to faculty homes are disregarded or accepted as social obligations. But to the applying student the advisor relationship is a highlight of the college.

Too often he accepts the atmosphere as inevitable. Developing from this divorce between personal friendliness and the academic aspect of the advisor system, Bard can lose its most important quality. Our way of communicating becomes necessarily channelled along formalistic lines. Student allies himself with student, teacher with teacher and a tradition is set up. Intrinsic in this custom there is a self-imposed barrier, which adds to Bard a characteristic antithetical to its aim. The regression manifests itself in a lack of frankness among students, faculty and administration. The sharpness of creative spirit is given by advisor to student and vice-versa is blunted; one becomes as a person, the observer, and a participant only through impersonal assignments.

There are those to whom the little moat, or wall, is not a pre-dicament but a problem that is to be solved if Bard is to progress as a creative school, does much deeper than a rift of opinion in community government.

We wonder, when we hear of this "other Bard," whether open forums, more discussion of these relationships in conference, or perhaps some way in which students and faculty could meet informally more often would bring that friendliness which seems to be lacking here. Although the lack is not overtly evident, the fact that it arouses dis-satisfaction proves the need for an examination of its cause. We wonder whether the presence of a teacher in a students' dorm will always cause amusement.

orozco memorial

Two weeks ago it was announced that Jose Clemente Orozco, the great Mexican painter, had died. The announce-ment, a pretty and inaccurate obituary to him by artist and layman alike was realized the loss and regret of his work.

Two weeks ago it was announced that Miss Rogo, a close friend of the late Orozco, was at Bard, however, some were lacking. The hommage that should have been paid to him by artist and layman alike was sadly absent.

Here at Bard, however, some were quick to sense the loss. Mr. Hirsch, Miss Rogo's close friend and counsellor of the late Orozco, spoke in praise of the great man. Yet even here few attended the memorial speech and few have studied the exhibition.

Miss Rogo, a close friend of the late artist, suggested some of the reasons for this neglect in her talk last Thursday. She stated that although his murals at Dartmouth are marked that, although his murals at Dartmouth are a bit infrequent, his own social and artistic vision. Even studying his art, he never narrowed his vision to any exploiters, he never narrowed his vision to any party line or organized his pity for political parties. Indeed, he regarded above faction, above the political clique, the harmony of all systems, apart from the norm to his own social and artistic vision.

Miss Rogo further lamented our "politicized life." She stated that although his murals at Dartmouth are (Continued on Page Four)

the bard

editorial

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summer in israel

Before this summer, my knowledge of Zionism, Israel, its people and their difficulties, had been somewhat limited to newspaper articles, a few books, lectures, and my own curiosity. These were the reasons which led me to become a member of the first experimental Zionism Nor­ mer Institute in Israel, jointly sponsored by the Jewish Agency and the Hebrew University.

Despite reports about water shortages in Jordan and the time it is to take the rigid diet of austerity and learning in the ‘mineral deposits’ of the Dead Sea, to ‘political innovation,’ to ‘medical Hebrew Literature.’ A good part of the text of the program, as I have stated, is the present state of the country and its problems economically and politically. Commonly, it is offered in conversation, in Hebrew.

But the lecture program afforded manifolds of opportunities for under­ standing not only the new state, its history, present obstacles and its future, I found the enchantment and mysticism of being a part of this system. As a result, I found myself discussing the White City of Jerusalem with its ancient bib­ lical shrines, but the fascination of the atmosphere of the past and present cannot ever be impossible to that of any other city in the world. Everything of life in the city has some special meaning, and every country is represented as well as every religious group.

Sometimes the cosmopolitanism of Jerusalem would be a difficult mental strain. I found that, in order to have my laundry cleaned in the neighbor­ hood of the school, I had to get the permission of the Hebrew, Hungarian, and French (and for my needs), to explain my language predilection in a Hebrew, Hungarian, and French way for the English, and usually ended up waiting until an English-speaking customer arrived. Finding English-speak­ ing people, however, was not at all dif­ ficult in Israel, for English is a com­ mon language among the education. I was in Arabic, Palestine, also was inhabited by the British during the period of its mandate.

Until I was able to count from one to ten in Hebrew, I encountered many difficulties on buses, for it would take time for me to say “how much” in Hebrew, figure the amount in English, in a foreign tongue, and dole it out to an understandable immigrant driver. I found that unlike the American system of pushing, in Israel, the citizens “queue up” for their places according to the order of their going, that is, if you are a group, you cannot cut in and it becomes incumbent upon you to explain your reasoning in the most unambiguous way.

Another pleasant aspect of daily life in Israel is the attitude towards the food, and happy lives. Realizing the acute problem of Israel’s economy, its lack of resources, and difficulties facing the country, one could say that her government is devotee to the afternoon stint. The strong sun and the dry heat are natural weather conditions, and since the sun is shining either in the early hours of the morning, all stores and busi­ nesses close down from one until about four, “lunch.” As a result, lunch breaks are a phenomenon for the students who are extremely pleased at least three hours.

After a six week stay in Jerusalem, with visits to many quarters, and it is the time to check up on the political atmosphere of the Zionists, and the time to find the climate of the people, I felt that Jerusalem was a city I should like to visit again in the future. Our opportunity to visit the religious shrines of the Christians and the Jews were restricted to views over the walls of the Old City, but under military jurisdiction, we were able to enter the church where the tomb of the Virgin Mary lies, and to the ancient synagogue housing the tomb of King David.

During our stay in Jerusalem, the Institute sponsored two tours of the city, one which measures up to the size of New Jersey. One of our trips took us halfway through the desert, which is dry, miserable and desolate as land can possibly be. However, while rid­ ing along in the Negev, a chump of trolley-roads will suddenly strike the eye and al­ low you a glimpse of the surrounding mirage, it turns out to be a “kibbutz,” or collective settlement situated in the middle of nowhere. There are many settlements uprooting in the desert, and it is only through the irrigation and development of land on that settlements future. Israel can ever hope to make the Negev liveable.

Artificial growing methods have help­ ed to make Israel thrive agriculturally, for it is a land of extremes. In the Negev there is no water, and it must be pumped from there, and even in the Galil it was formerly swampy and unsafe for anything, except malaria. Now the situation is rapid­ ly changing, the Galil marsh is practically non-existent in the north, and in and the southern regions of the country, all sorts of experiments are being made to obtain water.

When many think of Israel they usually identify it with the nature of the farming system, but oddly enough not a single one of the ten present growing population is a part of this system. The settlements, are unique experiments in non-agricative living, and I visited many and worked on one. The labor is wonderfully difficult, far more than the survivors of the wholesale settlement is wholly dependent upon the abilities of the workers. When settle­ ments first organize they are sub­ sidized by the government, for their purposes extend beyond agricultural culture; they are defensive outposts and aujourd’hui are being established and new developments in industrial enter­ prise.

The ravages of war are inescapable in Israel, but the progress of the country is phenomenal, considering its handi­ caps. Immigration is the country’s greatest problem, for the government is not equipped to house and feed the thousands of displaced persons from Europe, and the multitudes of Jew­ ish refugees from the Arend-Axis war. Economically the country is in the em­ ergency stage, and with the present number of hundreds of thousands of people pouring in, the economic problems are acute.

I had the opportunity to work in one of the largest displaced persons camps, the police in Jerusalem, as the police in the Jewish colonies is a part of the government’s “camps,” and see how tragic and difficult the conditions of living are. You can find a conglomeration of nationalities only comparable to the Thirteen Colonies of America. The plight of most of the immigrants has been a succession of wars and a nomad­ ic existence. They have finally achieved the dream of reaching Israel, and to many it was a dream, only to find more camps, misery and unhappiness.

The solution to the immigration prob­ lem is money for another legance from the food, and happier lives. Realizing the acute problem of Israel’s economy, its lack of resources, and difficulties facing the country, and the citizens, and the city, and the variety of po­ tentialities for development. In a na­ tion which may define itself by the tiny, one can find representation from the section of the evropean countries, and the variety of life. Yet the unity of this unique melting pot towards the common suffering of the past and the building of a happy nation for the future.

Joanne Pines

letter to the editor

From time to time on the pages of this paper there have appeared various letters, a "clarification of our posi­ tion." It is my recollection that most public opinions have been in favor of our posi­ tion, and in support of the cause, but the issues at hand have remained suspended in the air. There have been attempts to place such projections of bedrock as could be considered fundamental to the argument. It is a matter of the most utmost ob­ servance for us to reiterate and re-iterate, when either, or both questions are left unattended to. I would then draw at­ tention to the matter of a basic premise for Bard, since I believe it to be the main spring of any cooperative effort, with­ out which we can only imagine that we are really engaged in an action.

To say that Bard educates the whole individual is a statement that is a statement of purpose. However, in its immensity, it hides a premise which one should take pains in discover and elaborate. The clue is the word education. When Dr. Bard, in his book, ‘The Education of Man,’ intended a careful distinction between the conditions wherein the individual and what has been meant he had been in his word the reading. These two words symbolize two aspects of any educational schools of educational thought.

When the word education is considered as Bard, he is literally "lead us," he is taught to question, the theory being that inquiry is capable of asking questions it is in consequence able to understand, in other words, is read, meaning that reading is quite another matter. A person is led to question, and it is another matter regarding the questions which arise to the answers given. Asking a question is a positive and aggressive act, involving the responsibility of individual growth. There should be made perfectly clear to all who are concerned that spirit is the premise from which all learning takes place. The institution of higher learning, develops.

To this end it becomes incumbent on us, the students, to one thing. However, if the student is told what books he is to read, exactly what areas of discussion he is to address himself to, in those areas to which he is to refer, and he is to be able to discuss the acquired material, without in addition being required to conceive and execute studies on his own, is not fulfilling the requirements of a seminar in this school. Moreover, any social regulation which does not require the student to as questions concerning his responsibility to the group as well as to himself, but only presents him with the opportunity to conform to an idea, cannot be considered to be within the context of education. Such regulations are mere authoritarian restrictions.

We should not be interested here in people whose major talent is the hand­ ling of authority and answers. We should hope, and it can be our aim to produce people who are free enough to ask questions. We should expect of a student that he ask critical questions—should we require the undergraduate to be critical in his questioning?

Miles Hollister

Excerpt from Antioch Record 

Does ma know meights... see p. 6

three
flower in his hand

He sat, hunched forward in his chair, typewriters and calculating machines clacking as if they were alive, and watched the smoke from his cigarette curl slowly past. He was finally finished for the day—he had only to type a few more bills and balance them against day’s sales, and he would be through. His head turned automatically toward the window, where he glanced thoughtfully at the sunlight slanting down on the small office on his shoulders—they would be released from this narcosis of routine, he thought, if he could only be allowed to stroll in the sun.

The head of the department, Thatch­er, walked past his desk, leaning back­ward in his chair and thinking about the rest of the bills, and there was his mistake. He sat back, realized that he had been in heaven, and for a moment and 2 flowers in his hand as a token that he had really been there, what then? Joe, Jake, Irene, Bill, what about that? If a man woke with a flower in his hand as a token that he had been there, what then? If a man had flower as a token that he had been there, what then? Joe, Jake, Irene, Bill, what about that? If a man woke with a flower in his hand as a token that he had really been there, what then? Joe, Jake, Irene, Bill, what about that?

One finds in the other murals of Orozco, in Mexico City, in Pomona, California, in the New School for Social Research, a remarking of this theme and a repetition of many of his images. Yet there is great growth in his work. For example, he originally painted the Spanish Conquistador suited in armor, standing elegantly and comically above a heap of massacred natives. Originally there was humanity in this subject. But as the years passed, Orozco felt less sympathy for this figure. Soon, therefore, the body becomes a simple machine, the elegance is replaced by sheer power. Similar group and clarification can be seen in all his images.

Indeed, a great man and a great artist has passed. If Maritoe or Braque or Picasso had died, the world would feel the loss. The pity of Orozco’s death lies much as the silencer in the event.

Danny Newman

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newcomer looks at bard

This viewpoint of a new student will be supplemented by that of an old student in further issues.

When I came to Bard, I had already built up several idealistic concepts, was not able to go to the college for a personal interview, so anything I felt about Bard grew out of the descriptions in the catalogue. As a result I had rather scattered impressions when I arrived. It is true the ideas were slightly extreme. I actually had no basis for feeling that Bard would be different from the places I had been before, but for some reason I had hoped the differences? I wanted to find at Bard College the open friendliness, the refusal to judge others on a pre-determined basis, that had always been evident in other places. Most of us come from restricted homes or schools where conventions play such an important part in our daily lives. We are kept from the coarser influences of a realistic life, and unless we have at some time known a certain freedom from rules and discipline, we cannot appreciate what Bard stands for. Nonetheless, most of us have known that freedom or yearned for it, for otherwise we would not be here. With that kind of background, it seems strange to me that those very attitudes which we expect Bard to help us discover are the things that one constantly hears criticized.

There is the open-door policy. I have no doubt that some of those who judge Bard's name just as we would keep one ruling: the dignity of the individual with Bard and its principles, and the other around such a ruling if one wants; but the newcomer looks for it, for otherwise we would not be here. With that kind of background, it seems strange to me that those very attitudes which we expect Bard to help us discover are the things that one constantly hears criticized.

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