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BENNINGTON COLLEGE BULLETIN

Alumnae Issue

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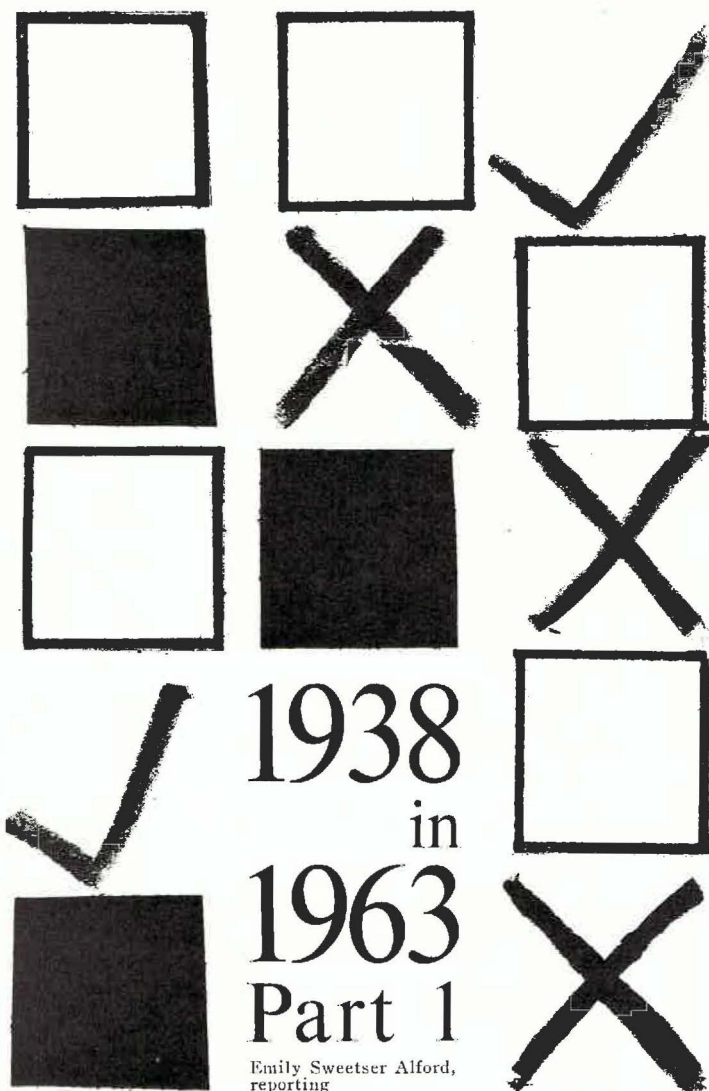
A NOTE FROM THE EDITOR:

Fortunately, a new editor, unlike a new broom, is not required to sweep completely clean, and the purpose of the Alumnae Issues of the Bulletin remains unchanged: to keep the alumnae community informed, about each other and about the College, by means of articles and announcements from any source which seems relevant. To be sure, we are going to experiment with various ways of presenting such information, but we invite your comments and suggestions. For instance, the column INDEX is an innovation. It is a replacement of several departments (Class Notes, excluding vital statistics; lists of faculty and alumnae publications; occasional notices of College activities). At the moment it seems less cumbersome than having individual class-correspondents. Another new column is the one entitled MEMORANDUM, which Max Salvadori, a member of the Bennington faculty from 1945 to 1960, is inaugurating for us. In future it is hoped that this column will have a variety of contributors, from the faculty and staff as well as from alumnae; it is also hoped that here, if anywhere, the contributors will feel free to "editorialize" occasionally.

It would be unrealistic to close this note without a word about the new editorial arrangement for the Bulletin, which remains a joint effort, and would be totally impossible without Helen Webster Feeley's taste and experience. If this venture works, it will be entirely thanks to her.

—ERE

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IN NOVEMBER AN INFORMAL, unscientific, unreliable questionnaire was sent to 84 members of the Class of 1938 to satisfy an affectionate curiosity about what has happened to that class, which this year celebrates its twenty-fifth anniversary. To our amazement, sixty-one questionnaires were returned (the sixty-first too late for tabulation), and we thank all these people for answering in such fullness, candor and good humor. In this issue we will proceed to give some idea of the general felicity enjoyed by the class and in a later issue present comment and specific recognition.

Thirty-three graduates and 27 non-graduates replied. Of these, 5 remain unmarried. The 55 married women have 162 children and 6 grandchildren to account for.

Thirty-five think that children today are being better educated than they themselves were. Fourteen think not. Four say "yes and no" and one "hopes so." (When the total answers do not amount to 60, one or more questions have not been answered.)

Thirty-one women are full time housewives; 8 are part-time housewives; 18 do little or no housework. Only 9 like housework; 29 don't like it, and others find it a "necessary evil" or like it "to some extent" or have an otherwise qualified answer.

Husbands are, as might be expected, variously occupied: 13 are in some form of business; 9 in teaching; 6 are lawyers; 4 are writers; 3 are scientists; 3 are farmers; 2 are doctors and 2 are architects. Others range from "archeologist" to "retired."

Forty-five women are or have been actively involved in volunteer work for various organizations such as The League of Women Voters, Red Cross, Bennington Alumnae Association, P.T.A., Girl Scouts, hospitals, etc.

Forty-one women either hold or have held paying jobs ranging from free-lance writing, music, business (from selling to statistics), teaching, photography, occupational therapy, secretarial work and architecture, to professional actress.

The questions about any new skills acquired since college and about any creative activities, brought a wide range of answers, many of which reflect the expected manual skills of householders, nest-makers, dressmakers and secretaries. A few of these skills and activities seem worthy of listing, because they are pleasantly surprising or out of the way: "maintaining silence when irritated," "I like to write memos and lead discussions," "patience," "playing the horses," "learning to relate to people," "ballet and composing," "acting professionally," "animal portraits," "business administration," "snowshoeing," "horse breeding," "fancy skating," "arc welding," "economizing," "tile laying," "audiometry," "steno-typing," "masonry and skinning foxes," "etching and engraving," "ward heeling," "Greek, ancient and modern." Several have exhibited and sold art work, and several have published.

Twenty-eight people live in suburbs, 17 live in cities, 10 live in the country, and 5 in small towns. Only 6 live in apartments; 5 in small houses, and all the rest live in big or middle-sized houses.

When asked if they had a bomb or fallout shelter, 57 people responded with what appeared to be resounding NO's. Two people said they cached a few supplies in their basements, and one said she kept a survival footlocker containing "Robert Graves, Metrekal & cigarettes for me & assorted goodies for the children & flashlight batteries, toilet paper, etc."

Twenty-nine enjoy gardening; 17 do a little gardening; 5 do none. Five women appear to be genuine organic gardeners.

All but 12 keep pets, of which dogs and cats are the most popular, although horses, a goat, a heifer, a goose, a weasel, a ewe, a donkey and a raccoon are mentioned.

Twenty-eight enjoy the country more than they did twenty-five years ago; 25 enjoy it just as much as they ever did; 4 prefer the city and one doesn't care for the country as much as she used to.

Only 5 women are interested in what might be called dressy clothes. Three would appear to like to be more dressy than they are able. The remaining number, bar 3 who didn't answer the clothing question, seem to prefer the same clothes they wore in college: sports clothes, slacks, shorts, blue jeans, skirts and blouses.

Four women dye their hair; 3 did, but don't now; 9 rinse, touch up or bleach slightly or occasionally; 43 don't dye or rinse, and 8 of these say they may or may not and the remaining 35 don't intend to.

In answer to the question "Do you drink?" 43 said yes, 10 said moderately or occasionally, and 4 said not at all.

Eighteen prefer bourbon, 11 gin, 12 scotch, 10 wines, and 3 rye. Our favorite answer was, "Yes indeed. Two glasses of sherry before dinner."

We wondered what pills people take: we admire our friend who says she takes too many laxatives. Ten women take some form of sleeping, tranquilizer or pep pill. Five of these 10 also take aspirin. Fourteen take only aspirin and 29 take no pills at all.

Six women enjoy eating more than they did twenty-five years ago; 8 enjoy sleeping more than they did; 11 enjoy both eating and sleeping more than they did; 4 get less enjoyment from sleeping; 3 get less enjoyment from eating; 25 do not enjoy either eating or sleeping as much as they did.

Twenty-five like to cook; 18 don't, and 9 like to cook some of the time.

We asked what book each was reading when the questionnaire arrived and what five authors or books each had enjoyed reading or re-reading since college. One hundred and ninety-one authors or titles were named, 92 of which appeared to be of fiction. We will simply list those authors or titles most often mentioned: Irving Stone, 8 times; Harper Lee and James Michener, 7 times; Shakespeare, 6 times; Jane Austen, Rachel Carson, Allen Drury, John Steinbeck, and E. B. White, 5 times; Tolstoi, *Catch-22*, and Freud, 4 times; Willa Cather, Lawrence Durrell, C. P. Snow, Katharine Anne Porter, Dostoevsky, Chekov, Mary Roualt, Cummings, 3 times. Twenty-one other authors were mentioned twice each.

The New Yorker is enjoyed by 28 people; *Time* by 17; *Harper's* by 13; *The Saturday Review of Literature* by 11; *The Atlantic*, *Life*, and *Reader's Digest* by 8; *Holiday* by 6, and *The Reporter* by 5. Other national publications are read, but these are the most popular.

Twenty-five women either don't watch or don't care for any television programs. Two of these have broken sets and two keep the sets in their basements. Ten watch occasionally. Ten watch news and weather programs. Unfamiliar with many programs ourself, we were unable to make a sensible classification of other responses.

For public entertainment 41 women prefer to go to the theatre; 19 like concerts; 25 like movies; 13 like dance recitals; 2 prefer horse racing, and 7 enjoy sports events. Of course many answers included both theatre and movies, etc., but the above indicated a decided preference.

Thirty-seven women say they do not understand Abstract Expressionist painting; 9 say they do; 7 don't, but try or would like to or do somewhat. Eighteen enjoy it; 24 qualify their enjoyment with a "some," "somewhat," or "rarely," etc. Sixteen don't enjoy it.

Twenty women collect something: art, antiques, rocks, fossils, etc.

When asked if they would like to write a book, 35 women answered no. Eighteen think perhaps they might or that they'd like to. Three have written unpublished books and one has written and published 14 books.

Forty-six women usually vote a split ticket; 12 vote the party ticket. Five women have served on a jury; another has been called, but hasn't served. One woman has served two terms as a

petit juror; one has served as a Grand Jury Commissioner. Only 3 women have run for political office (school boards and trustee) and one has been a party committeewoman.

Twenty-one women have taken a public stand on questions such as government support for the performing arts, conservation, integration, nuclear testing, and fluoridation. One has been in jail for demonstrating before the Atomic Energy Commission building.

Twelve women are taking courses, some of which are: 18th century French literature, Japanese brush stroke, the new math, art, music, education, a seminar in the Mycenaean Age. Forty-five, however, would like or intend to take courses in a wide range of subjects, a few of which are: welding, languages, writing, art, history, philosophy, psychology, macro-economics, science, speech therapy.

The stockmarket is watched by 18 women, occasionally by 9 others.

Eleven women have not been able to travel. Twenty-seven have traveled about the United States; 22 have been in Europe; 7 to Canada; 7 to Mexico; 3 to North Africa; 4 have been to the Far East; 5 to the Near East, and 4 to the West Indies. Three of our unmarried classmates can qualify as world travelers; one has been twice around the world. One person flies a plane, "not a jet."

We asked if people felt that their income had sharply defined the pattern of their lives. Twenty-five felt it had; 24 that it had not. The remaining answers were qualified: "yes and no," "not too much," "not sharply," "lack has not seriously handicapped us," "to some extent," etc.

When asked if they would like to have a great deal more money than they have, 32 said, "No." One remarked, "I think I might have been better off with less." Another observed, "... though any money certainly increases comfort and disposition." Sixteen said they would like more money. Among their comments were, "To give to the peace movement," "If only not to feel the mixture of hostility and guilt on receiving requests for money for the Alumnae Fund," "To be able to give more." Six women said, "No, just a little more" (this twice), "Just a bit more," "Moderately more," "More, but not a great deal more." And one remarked, "I'm satisfied. Money's always nice but, except when I'm trying to conserve beautiful natural areas in Canada, I'm doing all right. To conserve, I wish I were a millionaire."

When asked if there were anything in their lives that might be called religion, 40 answered in the affirmative, 13 in the negative, and 7 answers were too indeterminate to be called affirmative or negative.

Many members of the class have suffered from some kind of adversity, but 37 feel they have gained positively through their experience, 12 did not answer the question, 5 feel they have been very lucky in suffering no adversity, and the remainder feel that their gains have been both positive and negative.

Is being 45 as pleasant as being 21? Some said "yes and no," two said no, one said, "30 is best," and another said, "not exactly pleased"; but 47 think being 45 is as pleasant, pleasanter, or much pleasanter than being 21.

A DIALOGUE CONCERNING TIME AND HISTORY

by Francis Golffing and
Barbara Gibbs

*Francis Golffing, on leave of absence from Bennington College during 1962-63, and his wife, Barbara Gibbs, maintain that some kind of utopia is "possible"; the following dialogue is from their forthcoming book, entitled, exactly, **Possibility**. The book is both an examination of a utopian global common wealth, and a narrative projection of the kind of society in which such an idea would be enacted; a commonwealth "purged of the nonsense history has managed to accumulate . . . but always with a certain quota of human error and fumbling." This joint enterprise is being financed by a grant from the Ingram Merrill Foundation, N. Y., and the Preface to **Possibility** will be published in **The Centennial Review** (Michigan State University). Barbara Gibbs has recently published her version of a Mexican poem, by Roberto Escalante, in **Between Worlds**, and Francis Golffing will shortly have an article in **Ethics**, and poems in **The Green World**.*

ANNA: I know that you are studying the mentality of . . . the higher apes, is it?

OTTO: No, my dear girl, the *lower men*.

ANNA: Doesn't that come to the same thing?

OTTO: Not exactly. Granted, the difference between the two species isn't very striking, but the primates came first in terms of evolution; after them came lower man.

ANNA: Of course, I know that things in the universe weren't always as they are now. There *was* a race of beings once who resembled us in some ways . . .

OTTO: *And* from whom we are descended.

ANNA: Yes, I recall a teacher in *Habit* and *Habitat* telling us that.

OTTO: And do you seriously believe that the teacher was talking about monkeys?

ANNA: No, I reckon he wasn't talking about monkeys.

OTTO: Decidedly not. He was talking about men, people like ourselves, at least in looks.

ANNA: You mean to say, *only* in looks but quite different in every other respect?

OTTO: In most other respects. There were certain features they shared with us which weren't purely physical. For instance, they used language much the way we do. They could reason from cause to effect. They were concerned with signs and celebrations, though these signs and celebrations bore no relation to ours . . .

ANNA: Please go on. You have no idea how ignorant I am in these matters.

OTTO: *They* used to say "Where ignorance is bliss . . ."

ANNA: I'm afraid it *isn't* bliss, Otto.

OTTO: Well, what do you want me to tell you? I'll be delighted to oblige. But, for all my earlier boasting, I can't really pretend to know very much. For one thing, nine tenths of the records have been lost, everything has to be patiently reconstructed (a bloody bore, much of the time); for another . . .

ANNA: Don't go so fast, please. Haven't I heard that there was a sudden and profound psychological change, that happened "in the twinkling of an eye?"

OTTO: That's right. Men abruptly began to redirect their interests, and all their records prior to that event fell into oblivion. The very few of us who are interested have been able to dig up some of those forgotten records, but let me assure you it's a discouraging business. So much of the stuff is plain junk, only once in a while . . .

ANNA: Yes?

OTTO: You see, lower men used to do this sort of thing all the time. They devoted a whole discipline to it, which they called "archeology." The motive behind it was a perverted, backward-looking curiosity—"ancestor worship" they called it, or, to quote one of their early authors, a "sense of the past." Well, I don't feel terribly comfortable about engaging in games of that kind—for one thing, the emotional satisfaction one gets from them is so slight; for another, there are all these important things needing our attention . . .

ANNA: This may sound very naive to you, but let me ask you a plain question: if it isn't important, and is a bore, why do you bother?

OTTO: You want to drive me into a corner, don't you? Make me own up that what I'm doing is not worth doing. But it's the fault of your own method of questioning, you know: you haven't given me a chance to explain to you what it is all about. Let's retrace our steps, then, and start with fundamentals. Assuming that you really want to find out . . .

ANNA: I do, I do. And I apologize for my impatience. Except that some of the things you yourself have said . . .

OTTO: Forget what I have said concerning my own feelings. My feelings don't matter. Besides, everybody is bound to get discouraged with what he is doing once in a while.

ANNA: Go on, please. I promise not to interrupt you.

OTTO: Well, then. The world antedates us: we didn't make it, though we are fond of believing that we did; though *in a sense* we did. In another sense, equally important perhaps, we did *not* make it. We have had ancestors whom, to be sure, we do not respect very much; about whom, moreover, we know very little. Still, they existed; they looked, reasoned, often felt like us; their manner of eating and drinking, and eliminating their food and drink, was biologically no different from ours. We have inherited their bodies, and even their minds to some extent; this means that we owe them a debt, however limited. We are under no obligation to reconstruct them completely, in every detail; even if this were physically possible we wouldn't want to do it. But a few of us want to know, roughly, what made them tick. By understanding them somewhat we think we will understand ourselves the better. It's the same as with studying the behavior of bees, or ants, or birds . . . do you follow me?

ANNA: Yes, Otto.

OTTO: And yet not quite the same, of course. This is where the discouragement I mentioned comes in, as well as a peculiar fascination which I have not mentioned. Neither discouragement nor fascination has much to do, really, with the investigator's personal feelings. One is both discouraged and fascinated by a species so close to ourselves in some respects, so utterly, bafflingly different in others. One wants to satisfy oneself about the continuity of the universe, all its processes, and hence one cannot afford to slight any of the connections—least of all a connection as patent as that between Utopia and the "historical" civilizations. Yet on examination we discover that what we have tended to view as the strongest evolutionary link is, in some respects, the weakest of all; that in some ways we are closer, not only to the apes, but the bees and the ants, than we are to lower man. The reason for this is not far to seek.

ANNA: Let's find it then . . . or, rather, would you find it for me?

OTTO: I'll try, Anna. What divides us from lower man is what they used to call "culture" in those days. This is a very difficult concept and I can't be sure I wholly understand it. But it seems to me, from the spotty records I have consulted, that this "culture" is a function of "time." Now "time" is quite as baffling a notion as "culture"—do you know what is meant by it?

ANNA: I certainly do—or think I do. Why, we use this word all the time—pardon the pun.

OTTO: What does it mean, then? Let's be sure we are both talking about the same thing.

ANNA: Now you are putting *me* on the spot. I haven't thought about the subject for ages. But I remember it was used both by our older friends in the Child Community and by teachers of Diagnosis and Therapy in College. It has to do with the cycle of the seasons and . . . well . . . with the life-cycle, right?

OTTO: And with anything besides?

ANNA: Not that I remember. *Should* it?

OTTO: (laughing) No, it shouldn't . . . and doesn't, at least for us. But it did, most emphatically, for our forebears. For them it denoted . . . but this is getting terribly philosophical. Do you want me to continue?

ANNA: I wish you would.

OTTO: I gather that the species had developed a peculiar concept they called "time," which has nothing to do with the movements of stars and planets. Fear dominated it from the very outset: fear of individual or corporate extinction. (I'll be glad to tell you some of my speculations on the genesis of that fear, provided your attention holds—though I shouldn't blame you in the least if it didn't.) In any case, lower man had his own creation myth—or rather a good many such myths, all related to each other—by which he tried to account for his rather frightening time concept. They all postulate an initial fall from perfection—the exact reverse of what we call man's "fortunate fall," that is to say, his fall from extravagant *imperfection*. Man, these myths assumed, had been created by a deity in its own image; begun his career in utter nescience; then, upon assuming suddenly and quite gratuitously a consciousness of self, committed a criminal act against his maker. So far as I can make out, this act—which pre-Utopian historians concur in naming his "primal guilt"—amounted to repudiating his creator, for which he was of course duly punished. And what was the atrocity this unfortunate being perpetrated? I bet you'll never guess.

ANNA: I won't even try. Go on.

OTTO: Upon becoming conscious of his bodily self, he promptly proceeded to fornicate. Oh, I forgot to mention that there were two prototypes, belonging to different sexes. There is no evidence in any of these myths of an archetypal homosexual union. Most historical civilizations—though not all—were quite strict about that distinction. It's just *one* among many such distinctions which I have discovered; if I remember correctly they were called "taboos." This by the way.

ANNA: How very peculiar! (I mean that creation myth you mentioned: I'm afraid I don't really understand what is meant by "taboos.") Why were these people "punished"—that's a funny word too, but I remember coming across it in some of my readings, and I think I know what it means.

OTTO: They were punished, dear Anna, because they had the good sense to follow their instincts: at least that is the only explanation I can think of. You see, they were not supposed to be aware of their bodies . . .

ANNA: But what utter nonsense! Didn't you just tell me that their creator had *endowed* them with bodies?

OTTO: He had, yes, but they were not supposed to know that they possessed them, much less to use them for any normal purpose.

ANNA: This is very confusing, Otto. Are you quite sure that this is the whole story? And what does all this have to do with ob-

solete concept of time? I seem to be very slow tonight please don't get impatient.

OTTO: The connection is very simple once you've caught on to the premise. But I forgot to mention an important point (I'm afraid I'm not very good at explaining these abstruse matters)—I forgot to mention that the creator himself having a non-temporal being . . .

ANNA: I beg your pardon?

OTTO: . . . that the creator having no beginning and end and being exempt from death, the creatures he fashioned in his image must of course likewise be immortal.

ANNA: But they *did* have a beginning, but they were not supposed to have an end, according to the original plan of the creator. But please don't press me too hard on this point . . . I are not quite sure I understand it myself.

ANNA: Well, go on then.

OTTO: As I conceive it, pre-Utopian time was linear; at least this is what the fellows in Habit and Habitat have told me. Now a line may start from a fixed point and still continue indefinitely, right?

ANNA: I suppose so.

OTTO: Well, then, these human prototypes had their origin in time but were intended to be immortal nevertheless. There is nothing in this that confounds one's understanding, is there?

ANNA: No, I guess that's conceivable.

OTTO: So I've explained it after all, I'm glad to say, judging from your positive reaction. In any case, those human prototypes were denied an immortality for which they had been destined originally—were denied it by way of punishment for self-knowledge and knowing their bodies. I daresay you'll want to know how they came by that self-knowledge?

ANNA: You are going too fast again, Otto; I'm getting lost. Are you implying—or, rather, are those myths implying—that there is something wrong about knowing oneself and about sexual intercourse? Also, I fail to see the connection between self-consciousness and making love. Tell me please whether these people really placed any value on either ignorance or continence. It certainly looks that way from what you just said. A most extraordinary notion . . .

OTTO: I don't seem to be making myself very clear: I'm sorry, Anna. But let's see whether we can't straighten out this business. The records here seem to be rather contradictory; also, much of the actual evidence seems to have been lost. From what I can gather they did not cherish these two conditions as such—at any rate, the large majority of them didn't. Rather, they felt that both knowledge and sexual love didn't provide them with the kind of satisfaction these activities ought to, by rights . . .

ANNA: I beg your pardon?

OTTO: I know I'm using a strange terminology, but I can't help it. That is the way they would express what they felt.

ANNA: Well, skip it. I'll try to follow you as best I can: perhaps I'll catch your drift in the end.

OTTO: They felt that both love and knowledge should be more fulfilling—well, more permanent and solid—than in actual fact they proved to be. Since they were people possessed of strong imagination but limited intelligence, they decided that there must be something wrong with those motivations or activities themselves; and since they were mad about pushing logic to its bitter end, they decided that there must be something *radically* wrong. Now, seeing that their minds worked in this way—admittedly odd—Isn't it quite natural that they should have craved the exact opposite of those conditions they encountered in real life?

ANNA: I don't know whether it's natural, but it certainly isn't very surprising.

OTTO: Innocence, both physical and mental, came to be prized because knowledge, both intellectual and carnal, had failed. The myths we have been discussing simply dramatize lower man's urge to recover what he had—supposedly, symbolically, you know what I mean—lost. It's pure contrivance, of course, but given the primitive psychology of that race the story does not lack a certain plausibility.

ANNA: I think I'm beginning to see the light. By implication you have answered my second query, too: about the connection these people made between love and self-knowledge.

OTTO: Have I? I wasn't aware of it, but I'm glad you think so.

ANNA: They assumed that consciousness of self—not real self-knowledge, of course, but the simple awareness of one's body, one's separate identity—precedes the awareness of one's partner, of his or her identity. Isn't that right?

OTTO: I wouldn't want to venture an opinion. It's a rather abstruse point, I think.

ANNA: (laughing) Why, Otto, do you mean to say we've suddenly switched roles . . . am I supposed to teach *you* now?

ANNA: Well, here goes: I may be constructing in a vacuum, but it's fun to do. Person A suddenly became aware, for some obscure reason, that he was no other than Person A. Did I hear you say that there was no one in the world but this person and a companion (don't ask me why), very likely of the opposite sex?

OTTO: I don't remember whether I said this, but it happens to be exactly what those myths affirm. Whether they affirm it unanimately I couldn't say, since we haven't got them all.

ANNA: Why, this makes it all very simple. Person A—a man, let's assume—looked himself over and became aware that he had a body. That awareness would naturally include a sense of his sexual organization and presently he would become aware of his genitals as the locus of sexual desire. Of course he could have satisfied that desire even in the absence of a companion . . .

OTTO: But by furnishing Person B the myths made things more convenient for him; also a great deal more pleasant. Is that what you mean to say?

ANNA: Exactly. Person A *recognized* Person B—became aware of the other person after becoming aware of himself—and proceeded, first, to *feel* love, and shortly after, to *make* love. Of

course the action must have been reciprocal—Person B going through the same stages as Person A. It's actually very much like the subject/object model we learn, except that everything here is in reverse, like a mirror image.

OTTO: (earnest) Are you ready to switch roles again, Anna?

ANNA: Of course. Have I been talking nonsense?

OTTO: You've been talking very good sense, except on one point. Your account of the myth has been quite accurate, psychologically—though you have left out the moral implications which apparently aren't of any interest to you. I'm still willing to fill those in later, if you want me to. But your last statement, apropos of subject and object, was a trifle too simple, and this oversimplification made it false.

ANNA: Yes, I had a sneaking suspicion . . .

OTTO: I may be out of my depth—this is not my area, though like everyone else I studied it at one time, and with great pleasure too. But it seems to me these myths don't simply reverse the natural subject/object relations as we know them. Your term "reversal" suggests that the natural, unreversed process of recognition would focus first on the object and then move back to the subject. Now this is obviously not true—no more true than what these people asserted was happening between partners.

ANNA: (with slight impatience) Of course, of course. I expressed myself rather loosely, but surely you know what I was trying to say. . . . Listen, I just remembered the exact definition I learned: "Recognition is both instantaneous and reciprocal. It is the first step toward knowledge, though in itself it does not

constitute knowledge. *Instantaneous* means that it happens in the twinkling of an eye. *Reciprocal* refers to a double process: Subject A recognizes Subject B as his Object and at the same time as Cognizing Subject: and simultaneously he recognizes himself as Cognizing Subject and as Subject B's Object. And vice versa." It's that last part of the definition I failed to consider. By making what should be simultaneous *successive*—that is to say, by putting self-consciousness first, and consciousness of the other second, lower man drove a wedge into what is a single psychic process, splitting it. This is putting it more fairly than "reversal," not so?

OTTO: Yes, this sounds much better. I'm sorry to have been such a pedant. But in trying to understand what these people were like in relation to ourselves I have forced myself to stickle for accuracy. Of course the chances are we shall never really know what they were after . . . I should add, in fairness, that there were certain members of that civilization who wouldn't swallow these myths and—at first tentatively, then more resolutely—*would* view man as an animal among other animals. Notably one man—I forget his name and when he lived—came out quite strongly against these fabrications, which beg all questions of evolution, answering none. I'll look up his name as soon as I get home, and phone it in. If you care to know, that is—my impulse is always to give credit where credit is due. . . . Wait just a moment. It's something like Derwent, Dorbandt . . . no, Darwin, of course, Charles Darwin.

ANNA: I'm not sure that I'll remember it, Otto.

OTTO: No, of course not. Why should you?

THE NEEDLE

Wasps in their brown death
cling against the glass;
flies buzz and spin;
so does the autumn pass
its needle out and in,
embroidering frost
on grass-blade and wing.
Nothing is wholly lost
on this first morning
when over the dun fields
silvery cloth is thrown.
The shapes of summer's yield
show the shaping bone;
chestnut and oak trees high
in the abundant sun
drink blueness of the sky,
yet are monochrome.
On in the darkness now,
the needle flashes fine,
stitching a quilt of brown
with an intricate design,
piercing the spinning fly,
the wasp in a chilling caul;
the thread in its blank eye
is white as snowfall.

GENE BARO

STUDENT WRITING

3 poems

FOR A DEAD KITTEN

I knew you would not live.
After your damaged liver turned your eyes
 chartreuse
And the spot you crawled from on the couch
Was barely warm.
How tense those last few moments were—
I watched death ripple through your skinny body
Like a soft wave running smooths the sea sand;
Then the fiercely gentle wave withdrew
To leave you with a mouth half grin, half growl
While your brilliant eyes stared dark and hard
 ahead.

I wondered what you saw, and I was scared.

Now it has been raining cold and constantly
These last three days,
And I keep thinking of your soggy Siamese body
In its cardboard casket just beyond the barn.
I mean to go and mark the weedless spot
Before the snows obscure it,
For I know how soon the green-breathed Spring
Will spawn new dandelion and milkweed
Whose white seed, feeding on your rich and
 rotting bones,
Will sprout to jungle.
But I shall find the spot;
And, when the feather fluff of milkweed,
 dandelion,
Goes flying off among the dried leaves
And the pale and failing butterflies,
I will see again the frozen terror of your eyes.

—CATHERINE RUSSELL

Catherine Russell transferred to Bennington from Wellesley College, and lives in Hoosick Falls, New York, with her husband, a physicist, and her two children. Her poem, "For a Dead Kitten," appeared in the Spring 1962 issue of the SILO. The other two poems appeared in the Fall 1962 issue of the SILO. Paula Zweifach is a senior, majoring in literature, and writing her thesis on Joseph Conrad. Ann Curtis Ewbank, from Norman, Oklahoma, is also a senior literature major, writing a thesis on medieval English poetry.

I

Won't you come
I ask, have some tea
And talk about flowers
With me?
The walls are firm.
There is never any fear
Of their crumbling.
If they did
We'd put them in the tea.
Firmier than sugar
With a more illustrious past.
I am smiling now.
Don't be afraid
It is not a devilish smile
Or lustful.
I was thinking summers back
When we brewed our tea
With raspberries
Thick and plush after the rain.
We'd go to the hills
Particularly to gather them,
The brambles overflowing our arms.
It was good
If I can remember
But often memory is so
Evasive.
It might not even have been raspberries.
Perhaps strawberries.
Did I tell you about strawberry tea?
Yes it was quite good.
Early in the morning
We'd sneak into the fields
Damp and sticky with dew.
I often dream about those days
When talking about tea.
It has become ritualistic with us
Because the wall is strong.
When it crumbles, they say
We will never drink tea again.
I can stand here.
I can stand here for hours
And wait for you.
I was never afraid of the dark,
Even when I was young
And the moon was bigger than me.

—PAULA ZWEIFACH

YESTERDAY, TODAY, AND TOMORROW

1

We drove to the diner in the yellow bug,
With the top down. The chopped steak
With gravy, Oklahoma-style, you said,
Was hot red inside. I sipped your
Martini—I never had one before.
“Is that little nun here again?”
There were no onions, so we had tossed salad.
You have flown over my hometown,
The cockpits were open, and it was cold
Because the wind always blew—
And red dust got into everything.
While you were fighting that war,
I was a child, living on the East coast.
You asked about me, and I could not
Answer, because I hardly knew myself.
Later you concocted something
For me to drink—gingerale and vodka.
“Half a nun is worse than nun.”
I was understood, but did I understand?

2

I knocked on your door again, and this time
Someone answered. I had walked
Over the moist green cushion of grass
Angrily; I did not want to come.
You wore a soft blue shirt, because you were
Home with a bad cold. We argued
Before then about it, and I knew you disagreed.
“You take on more than you should do
Always.” We sat on the green and white lawn chairs
On the grey porch and I did not tell
You everything. For I know myself
To be a spinning top with a still center
That overbalances to regain
Its underlying equilibrium.
Now I sit in a folding chair,
Tasting the gingerale I drank last night.
And watch my future in a striped shirt.
I think about your warning, and realize
I belong to my past and future, not to you.

3

I can stand beside you in a crowded room,
And feel that we are double stars
Circling together in interstellar space.
We have been talking, but we have
Not said anything. Thin gray cloud-curtains
Hide the stars, and there is no moon.
We go outside together, and you stand
Apart, slouching a little bit,
Laughing with me. I feel closer to you,
Although we seem farther apart now,
Than we were. The dark leaves hang heavily
On their branches, and a new wind
Quickens them. A storm is brewing, and I
Hear the low crescendo of distant drums.
I know I will see you again, without
Knowing quite why. After the storm,
It will be clearer. I think you will wear
A striped shirt again, tomorrow.
But I don't know you well enough to tell.

—ANN CURTIS EWBANK

and 2 profiles

ANNE FORRESTER

Anne Forrester, a Bennington College senior who was accepted last spring by the Crossroads to Africa program, probably spent her summer more constructively than most Bennington students.

Anne, eight other Americans, one Canadian and 10 Ugandians built a one story, 10-foot high, cement block school in Kasasi, Uganda, and then leveled out a dirt road to connect the village of Katwe, Uganda, with a main road to Kampala, the commercial center of the African nation.

Under the supervision of an English engineer, the school was laboriously built by hand from a foundation already laid by the villages of Kasasi. Wooden planks served for scaffolding, and each cement block was lifted manually from one plank to the next. No machinery of any kind was used. Under direction of the same English engineer, the village path of Katwe was widened and leveled with picks and shovels into a dirt road ending at a main commercial road.

Anne, her American counterparts and the Canadian were all representatives of Crossroads to Africa. "Crossroads" is not a scheme to swathe Africa in crossroads. Its purpose is to facilitate the exchange of ideas, skills and learning among Africans.

By building roads and constructing schools, "Crossroads" and its student ambassadors help to connect the interiors of African nations with the outside world. Katwe and Kasasi are both small villages in Uganda, one of the most progressive of all African nations under British protection and slated for independence in October 1962.

Uganda has one of the highest percentages in Africa of college graduates, most of whom received degrees in America and England. Many natives have attended Makerere University College in Kampala. By doing heavy labor, the "Crossroadsmen" hope to show the elite African student that students can and should work with their hands to open Africa so that other Africans will have the opportunity to obtain an education.

Anne said that of the 10 Ugandians with whom she worked, four were enrolled in theological schools; the other six had gone to school but had to stop due to expenses. She said the villagers of Katwe and Kasasi were enthusiastic, cooperative and hospitable, while 19 strangers swarmed around with either cement blocks and planks, or picks and shovels.

The program, directed by James Robinson, with offices in New York, is a private, non-profit organization supported by foundations and personal donations. Anne wanted to see Africa, so she applied to "Crossroads," and was one of the 300 chosen from a possible 3,000.

The work is all volunteer. Each applicant must pay \$900 of the overall cost, due to the non-profit character of the program. Last term Anne was able to raise part of this money from student contributions, and a donation from a local church in Bennington. As part of her contract with "Crossroads," Anne gave a talk recently at the college and presented slides on her summer.

Anne, who is an anthropology major, has no plans for graduate work either here or in Africa. All she wants to do now is complete her thesis on the Ibo, an African Tribe in Nigeria. She would definitely like to return to Africa, however, possibly as a teacher.



MARC BLITZSTEIN

Marc Blitzstein of Philadelphia is this year's playwright-in-residence at Bennington College. Already working on an opera based on the Sacco-Vanzetti case commissioned by the Metropolitan Opera, Blitzstein came to Bennington through the John Golden Fellowship, a fund left by John Golden to support a yearly playwright at Bennington. Blitzstein is known to himself as the "golden fellow."

Blitzstein decided to accept President William C. Fels' invitation to come to Bennington because he had never lived under academic conditions. He liked the idea of coaching individual students. He wanted to get back "into the swim of things," and still have a "berth" where he could work on his opera.

He tutors five students individually, and once a week schedules a "jam session" where his proteges can gather to hack or praise each other's work.

"It is a free-for-all," says Blitzstein, who finds these verbal discussions challenging and feels that they develop critical skills. The individual tutorials, as specified in the fellowship, are designed to guide interested and promising students to the completion of a specific dramatic project. Of the five budding student projects, three are straight drama, one is musical theater, and one "teeters back and forth."

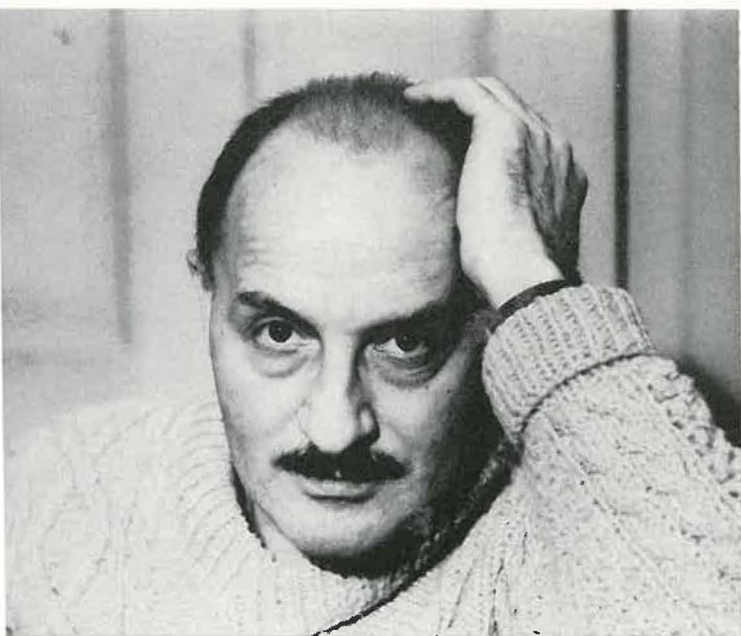
His qualifications as a tutor of future playwrights of America are considerable. He is primarily a playwright-composer, thinking of most plays in terms of transcription to music. He is responsible for the English translation of Kurt Weill's "The Three Penny Opera" (Mack the Knife), the best known of Weill's works, at least in this country, due probably to Blitzstein's adaptation of the score. He translated "Mother Courage," also by Weill, and is working "fitfully," as he puts it, on another Weill musical "Mahagonny," which is Weill's "euphemism" for Miami, Fla. He is now devoting most of his talent to his professorial role, and to his opera.

Not to his sorrow, Blitzstein is a campus resident. He felt that before coming to Bennington he had been too long isolated in an ivory tower. The Swan House apartment, where he lives, is no ivory tower. Blitzstein philosophically considers himself a member of Swan House.

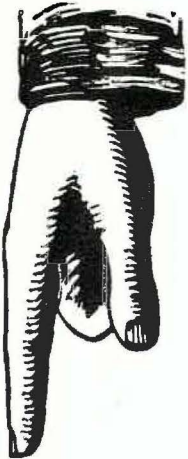
The incessant noise is no bother because "I've lived in New York. I'm used to riveting and traffic outside my window." He only worries "when the girls tether their horses right in front of my door and bar my way." (Horses equal bikes.)

Aside from being slightly dampened by a seeping ceiling (due to an upstairs shower), he finds the apartment shock-resistant, and quite adequate for the creation and polishing of his opera—which he declined to discuss since it is still in the first stages of development.

Sheilah Marlowe, who did the profiles of Marc Blitzstein and Anne Forrester, is a senior majoring in experimental psychology. She also writes a regular column, "The Campus Chronicler," for the Bennington BANNER newspaper, in which both of these articles originally appeared.



Memorandum



January 1, 1963

To the Editor:

At one of the last meetings of my course on *The Age of Liberalism*, the discussion touched—as it had often done previously—on human creativeness and what promotes it. Creativeness was accepted as an undemonstrable postulate, and so was the liberty immanent in the human mind which makes creativeness possible. As others have done more ably, I took the position that without the inherent ability to create—to give birth to something new—all the conditioning factors affecting human beings would be insufficient to explain the rise of mankind from what we originally were to what we are today. Still these conditioning factors are important: man can swim but in order to do so he needs water and skills; man can be free and creative but factors within and without him can limit or expand liberty, can repress or enhance creativeness.

One of the students in the course showed, by what she said in class and by her papers, that she was deeply concerned with the problems we discussed. I asked her to what she could attribute the position acquired by New York as a major centre of artistic creativeness. She was a senior and an art major. She thought it over a little, then said: "It is because New York is a large city with many wealthy people who can afford to buy what artists produce."

That was in June. That chance phrase set me to thinking about what I and others were doing as teachers. Soon after, I asked you if you would accept an article for the *Bennington College Bulletin*. I meant to entitle it "Liberal or Conservative?" but I prefer to give it the form of a letter addressed through you and the *Bulletin* to the alumnae who have been my students during the seventeen years of my connection with Bennington College. The courses I gave were all organized around a central concept—liberty. Main concerns were the institutions through which liberty becomes part of the way of life of a community, and what, promoting the individual's inner liberty, makes him

or her creative. The central concept and concerns sometimes found a response in the students, sometimes made them smile. They made several of my academic acquaintances impatient, at times annoyed. They thought I was *passé* in repeating traditional commonplaces about the importance of freedom of thought and of conscience, of expression (once "of the press"), of teaching and preaching; that I was Victorian in extolling the inner liberty of the individual made possible by emancipation from dogmas and superstitions; also in extolling civil rights, a free or at least partially free economy, separation of church and state; that I was Victorian in suggesting as reading Milton's *Areopagitica*, Locke's *Treatises and Letters*, Mill's *On Liberty*, economists from Adam Smith to Keynes, and not their opponents from Hobbes to contemporary Marxists. I was not sufficiently aware that liberty breeds privilege; that constitutional forms and democratic procedure are obstacles to needed reforms; that societies organized according to the principles of the British, American and French "liberal" revolutions are incompetent to deal with the problems of the twentieth century; that individual liberties need to be curbed to ensure the greater cohesion of society, to achieve less inequality or promote justice, or bring into being the affluent society. I was *passé* for expressing disapproval of the near-Marxism-Leninism of Castro, Jagan and Touré, and of the national socialism of Nasser, Nkrumah, ben Bella, Sukarno. I was struck by the sameness of arguments heard in recent years in American academic circles against democracy (as understood in English-speaking nations), and the arguments I used to hear in Europe in the 1920's. Terms varied but the concepts were the same, as are the contempt and antipathy for the limited experiment in liberty of the few existing democracies.

In most nations, the teachers' function is to see—while supplying information and training skills—that the members of the rising generation make their own the concepts, values and beliefs of their elders. It is therefore basically a conservative function. In liberal education (the education worthy of the free person, as once defined by the humanists) teachers have no

truth to give, because the free person must be able to formulate the truth from his or her inner resources. The young must make up their own minds. But it is the teachers' obligation to tell the young the implications of the choice they make, to help them to look at reality with open eyes. Ignorance is only one of the fogs to be dispelled. Others are biases, prejudices, myths, dogmas.

To warn about implications is more important now than it has ever been, and the responsibility of the teacher correspondingly greater. Although there is a fundamental uniformity among human beings the situations in which we live, however similar to situations already experienced by mankind, contain features that are different and new. Among the many elements making for new situations two are outstanding. We are many and soon we may be too many; being many we have less elbow room and tensions are correspondingly greater. In some fields our knowledge has expanded enormously and soon we will know even more; knowing more we have (Bacon said it) greater power—but not necessarily greater wisdom. From the awareness of new situations comes the fear so many, young and old, feel, consciously or unconsciously.

Anyone who has read the report of the September Food Conference knows what we can expect, considering that population growth in many parts of the world outstrips food production: through the irresponsible animality of hundreds of millions we may be preparing for a return to savagery, to the bestial struggle for the survival of the strongest. Physicists have discovered such a source of energy that whoever controls it has in his hands the life and death of mankind. Biologists are close to breaking the genetic code, with results that not even the most imaginative minds can visualize. Technologists supply products which poison the air, the water, the soil. We will soon be going to the moon and the planets but we are no wiser than brutal sixteenth century conquistadores. There is much to frighten us.

When tensions arising from all kinds of sources were building in the past, eruptions took place in the form of revolutions and wars. Our century has already known innumerable revolutions and too many wars. But we can no longer afford large-scale revolutions and global or semi-global wars. A revolution less than half a century ago ended by putting enormous power in the hands of a great man—and a great destroyer. (The Stalinist "butcher's bill"—to use Dean Inge's expression—was simply colossal, it ran into millions.) A revolution less than a third of a century ago put power in the hands of not so great a man—and greater destroyer. (Experts say that the war Hitler launched cost fifty million lives.) Techniques of destruction have improved out of recognition since the times of Stalin and Hitler: destroyers of that stature can no longer be afforded. Today we can still laugh at the antics of powerful men when they rule poor, backward countries with limited resources. But soon we may not be able to laugh at powerful men in weak countries: they too will have total power to destroy.

I do not believe one should be unduly pessimistic about the immediate future. What some call the balance of terror which is nothing else but old-fashioned balance of power, can keep the peace for many years to come. It will be several decades before the population explosion drives nations to insanity. It will be some time before there are enough fanatical leaders in possession of ultimate means of destruction, for one to be demented enough to start the nuclear ball rolling. As long as the twenty-nation NATO-SEATO-CENTO alliance has the upper hand, the United Nations can be an instrument of peace. But if in the long run tensions continue to build up, the balance of power will be upset, nations will go mad as some of the European ones did a few decades ago, destroyers camouflaged as would-be saviors will appear, the United Nations will be in the hands of fanatical leaders of fanatical nations.

What we need for mankind, in the long run, is the revolution

which took place in some Western nations during the last few hundred years. The revolution was the work of small groups, whose success set the tone for a whole era. It is the revolution implicit in the word liberal as it was once used: the undogmatic use of reason, the priority of reason over non-reason, mutual respect, moderation, tolerance. These are words and one cannot rely too much on nice words and on good intentions. Liberals embodied words and intentions in the institutions of the politically organized community. The institutions we need, not only in the twenty-six "advanced capitalist" nations of the Marxist-Leninist terminology as recently interpreted by Khrushchev, but in the whole world, in national and in international organizations, are the institutions of the liberal democratic state. These institutions need improvement, but not—as maintained by so many teachers and other intellectuals who think themselves progressive—obliteration.

There will be no priority of reason over non-reason, no undogmatic use of reason, no mutual respect, moderation and tolerance, no possibility in the long run to solve our problems without massacres, if—because of imperfect results—we abandon the principles of the "liberal" revolutions of 1688, 1776, 1789, for the principles of October 1917—which have since become the principles of 1949 in China and of 1959 in Cuba; or for the principles of October 1922 which have since become, with small variations only, the principles of 1945 in Indonesia and of 1958 in Iraq. 1917 and 1922 both lead to 1984.

The concepts, values and institutions of the liberal democratic state are the most precious contribution to the progress of mankind made by the groups which led North Atlantic nations for several generations. On the national level they provided the formula for peaceful co-existence between individuals and all kinds of different groups, each living his own life within the laws the citizens had themselves framed. On the international level, concepts, values and institutions of the liberal democratic state provided the formula for the peaceful co-existence of nations each pursuing its own way of life. (Should we forget that the League of Nations and its successor were the projection on the international scene of the democratic spirit animating Wilson, Roosevelt and their collaborators?) There is room for everybody—provided we accept a few simple rules of procedure: limited right of majorities to run public affairs, limited rights of minorities to oppose, stress on method more than on goals. These are rules embodied in institutions: they will function to the extent to which reasonableness prevails over dogmatism, tolerance over fanaticism, moderation over extremism. Right and Left, conservative free enterprisers and socialist advocates of collectivism, believers and atheists, are not *per se* enemies of the liberal democratic state: they are enemies to the extent that they are dogmatic, fanatic and extremist.

What matters, for the peace within nations and between nations, is not so much *what* is done but *how* it is done. There are times and places when a public corporation is preferable to a private one, and vice versa. There are times and places when polygamy is preferable to monogamy, and vice versa. There are times and places when the autonomy of different ethnic and cultural groups (as for instance admitted in theory in the Soviet Union) is preferable to their integration, and vice versa. No generation can pretend to know what is best for the generation that follows. But in the midst of continuous change which, through the process of trial and error, gives us progress, we need to preserve the possibility of change: freedom of expression and of assembly, political freedom. This was the concept of the best among the founders of the American republic. This was what Stevenson wrote, back in 1954. Is this liberalism or conservatism?

In Europe, at the turn of the century, we were moving along the right path, but we had not gone very far. There were still too many privileges, too many abuses, too much arrogance. Suf-

frage was limited, ownership of property even more limited, and so was education. There was need to give universality to the limited achievements of the nineteenth century. To avoid becoming conservative liberalism had to become radical, as this word was used by Lloyd George, Miliukov, Herriot, Salvemini. Then there was an upheaval—World War I. The path was abandoned. By the spring of 1941, out of thirty European nations with over half a billion people only one major nation and three small ones, with a total of less than sixty million people, had managed to keep the institutions derived from the liberal revolutions. Everywhere else, in the name of wonderful "new orders," of "millennia," of the "dawn of a new civilization," from the Urals to Gibraltar, despotism had replaced liberty. No more delays due to constitutional forms, no more obstructions to reform from democratic procedure—and people died, died, died. They died in the Red and Black Terrors, they died in purges, they died in concentration camps and in forced labor camps, they died in war. Classes were obliterated; nations were obliterated; ideas were obliterated with the individuals in whose minds they lived. Not millions died but tens of millions.

What happened in Europe was not the work of uneducated people, of illiterate masses. All contemporary movements agitating mankind were born within the intelligentsia. Today more than in the past there is no purposeful action if there isn't an idea. Intellectuals may or may not exercise political power, but they give direction to action. Burke, Bentham, Marx, Pope Leo, Mazzini, Kant, Hegel, Lenin have been major factors in moulding movements and in inspiring policies. Teachers spread the word. From the intelligentsia came those who agitated, conspired and struggled for the establishment of free institutions. Within the intelligentsia began also the revolt against free institutions. Those who revolted—thinkers, teachers and others—thought of themselves as progressive. There are now thinkers and teachers on the American scene doing what two or three generations ago was done in Europe by Nietzsche, Sorel, Hyndman, J. S. Chamberlain, Plekhanov, Pareto and thousands of others. They damned liberty either because there was not enough of it, or too much, and was in any case meaningless; they damned democracy. They derided free representative institutions as meaningless formal democracy or as a cause of divisions within the nation. The reformers were described as conservatives, the moderates as reactionaries. The progressive members of the intelligentsia preached total overthrow as the prelude to total reconstruction in a New Era of total peace, total happiness, total prosperity. The younger generation were impressed—and Europe got what it got.

Where self-styled progressive intellectuals and teachers went wrong, where they led an entire generation astray, is easily told. In the first place they failed to keep in constant touch with reality. They let their minds float skyward. They mistook mirages for things, ghosts for bodies. They were utopian. I know myself how delightful it is to lose oneself in utopian dreams: there is nothing wrong with it, as long as we know they are dreams. We incur serious error when we are no longer aware that the dream is a figment of the imagination, and think it a reality. Where is the evidence that it is enough to abolish private ownership of property to put an end forever to evil, to suffering, to tensions of all kinds? But in the name of an economic untruth millions and millions have already been killed, and we can expect more millions to be killed. What evidence is there that the shape of the nose, or pigmentation, have any influence on mind, character, morals? But in the name of a biological untruth millions have been killed and millions are being hounded now (not only in the U.S.A. and in the U. of S. A.: the racialism of Arabs and others is just as absurd and cruel as that of white racialists). What is the evidence that The People are always good (a concept dear to nineteenth century democrats) even if people are bad?

Teachers sell utopianism under the name of idealism. Extremists of all hues are sincere idealists. I do not believe in the evil intentions of communists, just as I never believed in the evil intentions of fascists. I have known them—they all meant well, as did the Moslems bent on massacring Armenians in 1909 in order to fulfill God's will, and Inquisitors bent on burning heretics as recently as the eighteenth century, in order to save souls. Teachers tell students to admire idealism, in whose name excesses are excused, horrors ignored. But I do not admire the kind of idealism which leads to cruelty, death and destruction, no matter whether in an island next door or in the great closed continent of the east.

The self-styled progressive intellectual has a great passion for simplification. Private ownership being bad, any public ownership must be good. European colonialism is bad, hurrah for the Indonesians attacking the Dutch in New Guinea and the British in Brunei. He delights in general statements without making the effort of referring them to concrete situations. No one knew what Rousseau's General Will and the Hegelian Spirit of the Times ever were, but they became powerful forces in the hands of the intelligentsia. The same happens today with Social Reform: instead of a list of practical measures it becomes a mystical entity and a panacea. It happens with other generalities, from *Negritude* to the Welfare State. It happened with Democracy, Independence, World Organization, Socialism.

Utopianism and excessive simplification lead to error. So does the intellectual's provincialism deriving from inability or unwillingness to go beyond his own limited experiences, in time and space. The European progressive intellectual back in 1900 was well aware of the defects existing at his time in the nations with which he was acquainted. He was aware of nothing else: to eliminate them one had to change the structure of the society completely. It did not occur to him that by destroying that structure defects might be made worse.

It seems to me, perhaps mistakenly, that—unaware of recent experiences—many intellectuals, and probably too many teachers, are today following in the footsteps of the European predecessors. Defects in the United States and in other democracies become total defects. What exists in nondemocratic countries is extolled, forgetting that it may be worse than what there is here, or in Canada, or in Great Britain. Those who resent, rightly, excessive economic inequality here, admire, wrongly, the People's Democracies where there is even more inequality. Those who find American education bad, rarely compare it with other educational systems; if they did they would probably find that the foundation is good even if the superstructure needs modifications. Those who hate discrimination and segregation are often full of admiration for progressive dictators who solve their problems of ethnic minorities through liquidation or mass expulsion. Those who complain about pressure groups in Washington seem not to appreciate the fact that at least in this country something can be done about pressure groups, while nothing can be done in most other countries. Those who revolt against conformism, seem not to know that in most nations—particularly in some they admire—one cannot even revolt.

Too often intellectuals reduce criticism—the application of critical faculties with the aim of achieving a balanced judgment—to cheap fault-finding. Criticism presupposes a free mind operating in an environment of free expression. It is the fruit of intellectual liberty—within and without. Reduced to fault-finding it destroys intellectual liberty, which is the foundation of all liberties. The fault-finding sections of the intelligentsia see in liberty not the means of exposing, and therefore of correcting, errors and horrors, but their source. They are impressed by the contentment apparent in authoritarian societies, forgetting that it is the result of repression and not of absence of errors and horrors. Making us aware of what is wrong in the society and providing the possibility of improving conditions, liberty leads

to progress: the price paid is tension and considerable unhappiness.

When holding my classes, at times I made reference to what seems to me to be good in the United States. That was cause for embarrassment because here was I, a foreigner, saying the opposite of what students heard from most other sides. There is plenty to be criticized in the United States: the tragedy of racialism, unemployment, poverty in the midst of plenty, shortsightedness of business, the myopic economic conservatism of one party and the more dangerous intellectual conservatism of the group which has the upper hand in the other party, growing clericalism, corruption. Deep is the dirty water. One may find it difficult to repeat with Turgot that Americans "are the hope of the world," but I do not wish to see thrown out with the dirty water what is valuable in the American experiment: the recognition of the individual's right to be himself, a correct procedure for enacting legislation, constitutional government, the attempt made to achieve greater equality without sacrificing liberty, education for all and not just for an élite, a weaker class structure than exists anywhere else in the world, the generosity with which immigrants have been accepted and with which other nations have been helped. We may never again see the dawn of a free society if under the guidance of intellectuals of the right and of the left, Americans imitate Europeans who threw away democracy in order to eliminate its defects. Opposition to what is wrong is a duty: but opposition should be preceded by a clear statement of what is right. Many fault-finding intellectuals aim at improving, not at destroying. Being silent however, or at least vague, about what they stand for, those whom they influence—readers of their books, students in their courses—are entitled to reach the conclusion that there is little or nothing of value in the United States. As an outsider—and I hope that I am wrong—I see the American republic becoming an empty shell, a form without substance, something that stands not because people want it to stand but because it would require too much effort to pull it down.

Many people I know are active promoters of good causes—internationalism, pacifism, integrationism, birth control, abolition of nuclear weapons. They are active participants in the humanitarian movement which has been for several centuries the pride of English-speaking nations. Too many humanitarians unfortunately do not realize that there is no working for good causes unless there is freedom to do so; that there is no humanitarian action without freedom not only to express oneself but also to associate with those of like mind—that liberty is the indispensable condition for doing good. I hope that one day Bertrand Russell will triumph, and with him the good people who are sincere pacifists and internationalists. But now the main problem is not to support the Committee of the One Hundred or the Sane Nuclear Policy group: the main problem is to maintain in some countries, to create in others, the conditions enabling Russell and Hughes and their friends to carry on with their good work. Conditions are what is called free institutions. In 1939 I met a pacifist in Paris: I told her that I wished luck to her cause but for the time being we had to fight dictatorships in order to make it possible for her and her cause to survive. There would have been no future for pacifism if democracy had collapsed totally in 1939-45. What happens today to good humanitarian causes in the dictatorships admired by self-styled progressive intellectuals?

Having lived under dictatorships, I value even the most imperfect and corrupt democracy—where at least something can be done to correct imperfections and to combat corruption, where there is not the concentration of arbitrary power which makes for repression internally and for aggression externally. Having been acquainted with educational systems forcing various kinds of truths on the younger generation through indoctrination, I prefer the fumbling American system which allows

for considerable freedom of individual expression on the part of both teachers and students—if they want to take advantage of it. Having been an official of public corporations I find that there is good in private ones—and in economic private sectors which make possible a variety of experiences in all fields (including Bennington College). Having been an official of national and international bureaucracies, I do not share the illusion that public powers will always do what good people want, I value the concept that public authority should be both limited and clearly defined and I agree with J. S. Mill that there should be an ample sphere of private activities. I am for correcting the defects of free institutions, but I am against their abolition or limitation—whatever the pretext and the justification. I would have cooperated with the Bolsheviks until March 15, 1917 but not after, with Castro until January 2, 1959 but not after. Once the citizens' liberty has been achieved, there is need to promote equality (Montesquieu once rightly said that in equality lies the solution of the problems arising in free societies). But I refuse to suppress liberty in the name of equality, any more than I would suppress it in the name of national unity or of economic progress.

The liberalism condemned as conservatism tells us that liberty is in the long run indispensable for progress, that horrors can be eliminated if they are exposed, that errors can be avoided if free discussion precedes action, that freedom of expression is the first of all liberties, that free elections are the key to any system founded on liberty. The institutions established as the result of the "liberal" revolutions of past centuries represent enormous progress over all other institutions. The revolutions that deprive citizens of the right to choose their legislators and their executive, which restrict to the point of suppression man's right to speak his mind (and for instance to paint what he wants to paint) cannot be called progressive—even if they are the revolutions advocated by Latin American Fidelistas and by Afro-Asian national socialists. If we want to have secure co-existence on a world level one day, we need the diffusion of free representative institutions, of freedom to teach, preach, write, paint; we also need economic systems in which economic power is diffused, and not concentrated as it was in the heyday of capitalism or as it is today in leftist and rightist dictatorships.

There are things in the past which cannot be denied if we want to progress along the path of man's emancipation from dogmatism, privilege, despotism and intolerance. What was said centuries ago still holds. In the name of the future I refuse to reject Socrates who taught us to use critical faculties correctly, Christianity's founder who said that all men are equal, Luther who gave priority to the individual conscience over external authority, Locke who stood for tolerance and stressed the superiority of constitutional over arbitrary government. Is this conservatism or is it liberalism? There is no room for Socrates, Jesus, Luther and Locke in Marxist-Leninist societies of the Eastern and the Western Hemisphere, in Afro-Asian national socialist societies: are these liberal?

This has been a long letter. As teachers we failed to show to the student who graduated last June from Bennington that institutions guaranteeing freedom of expression, the possibility of freeing oneself from the tyranny of conformism, the use of the inner liberty with which we are all endowed and which few use, make New York today a dynamic centre of the arts. Having failed to show what is valuable in the American experiment in freedom, having stressed only defects, having cultivated admiration for enemies of democracy abroad, are we going to be surprised if the younger generation, in becoming mature, will reject free institutions? It happened, largely for the same reasons, in Europe not so long ago. Ours is a great responsibility and I do not know if we are living up to it.

Cordially, MAX SALVADORI

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TO ALUMNAE ACTIVITIES

Seventeen daughters-of-alumnae are students at the College this year, with most daughters of the first four classes while the 'forties are represented by Charlotte *Watson* Cole '42, Theodora *Boothby* Bratton '43, Elizabeth *Bope* deWindt '43, Adelaide *Rubin* Perloff '44, and Thelma *Black* Stowe '45. Adelaide's daughter, Marjorie, was student treasurer during the fall term of 1962. Elisabeth *Paine* Merriss '37, Anne *Bretzfelder* Post '38, and Elaine *Pear* Cohen '41, all held one-man shows during 1962, in Fairfield County (Connecticut), the Southern Vermont Artists Show, and the Penn Wynne Library, respectively. Elaine is also a member of the Experimental Group of the National Committee on Art Education of the Museum of Modern Art in New York. Alice *Leavitt* Thompson '43 is the only licensed woman Custom House Broker in District One (Maine and New Hampshire); Joan *Ascher* Cardon '44 is working part-time as a selector of volunteers for the Peace Corps in Washington, D. C., and Jane *Burke* Betts '45, had a show of paintings, prints and drawings with her husband, Edward Betts, in Rockford, Illinois during October. Lydia *Stokes* Katzenbach '45 was profiled by the *Washington Post* and *Times Herald* last spring. Her husband, Nicholas Katzenbach, has been the representative for the Justice Department in Mississippi during the efforts to enroll James Meredith at the University of Mississippi. Marilyn *Carlson* Schneider '48, an ex-Regional Chairman in Fairfield County, received her M.S. from the University of Bridgeport in June '62 and began teaching English in Norwalk (Connecticut) in September. There were, in-

cidentally, fifty-nine alumnae now teaching (whose positions were never previously mentioned in the magazine) in schools ranging from nursery level to college classes in September '62, and even this count may be incomplete. We will try to cover more in the May issue. Alexandra *Crawford* Garrett '48 has become the Editor of *Coastlines*, a periodical which recently put out an Anti-War issue, but which welcomes articles of a more general literary nature. The address is 471 Sycamore Road, Santa Monica, California. Eleanor *Cohen* Stillman '49 and Patricia *Ryan* Mosbacher '49 were both profiled in several papers during the fall of 1962. Eleanor is one of the few women thoroughbred exercise riders in the world, and for the last four years has been riding for John Yakos of Windsor, Ontario at the ThistleDown Track in Cleveland (Ohio). She is simultaneously working toward a teacher's certificate at Western Reserve University. Pat Mosbacher also appeared on the sports pages when her husband, Emil "Bus" Mosbacher, skippered the 12-meter "Weatherly" to victory during the America Cup Races off Newport (R. I.) in September. Cynthia *Lee* MacDonald '50 won the San Francisco Opera Company's audition for prospective singers, held in Seattle during the summer of 1962, and Carol *Slaughter* Coles '50, before her husband was transferred to Hong Kong, had a radio program on Formosa entitled "Improve Your English." It was so successful that it has been taped for a 4-month-cycle repeat. Some of you may know that the Bennington Potters shop, run by Gloria *Goldfarb* Gil '52, and her husband, burned down in February '62. Fortunately they have been back in business since June. Frances

Smith Cohen '53 has become the Director of Children's Dance Classes at the Ethel Butler Studio in Washington, D. C., and Elizabeth *Larsen* Lauer '53 is the Associate Producer responsible for Original Cast Show Albums at Columbia Records, Incorporated. Sue *Friedman* Miller '54 had a painting exhibited during 1962 at the Contemporary Arts Workshop (Chicago) and at the Chicago Art Institute. Elinor *Randall* Keency '54 had a show of paintings at the 4 Corners Gallery (Bethlehem, Connecticut) in July; she also does spot drawing for the magazine *New Politics*, which her husband edits. Over one hundred alumnae have taken some part in the Women Strike for Peace movement (also an incomplete count), and Nancy *Braverman* Mamis '55 attended a disarmament conference in Accra, Ghana on behalf of WSP during the summer of 1962. Bud *Hayes* '55 is active in the European Community Theatre Council, of which his wife, Anne, is secretary. He is working for the USO in Wiesbaden, Germany. Willa *Katz* Shulman '56 is the Director of the New School of Performing Arts in Great Neck, L. I., which opened in September. Also in September, Marnessa *Hill* '58 was named Director of the Teenage Department of the Providence (R. I.) YWCA. In July, Carita *Richardson* Bernsohn '58 was elected women's leader of Manhattan's Fifth Assembly District South. The election was held by the Reform Independent Democrats of the Fifth District. Rosemarie *Yellen* Iarusso '58 has a part in "How to Succeed in Business without Really Trying," on Broadway; Joy *Goldsmith* '60 is the Director of Promotion for The Play of the Month Guild, Inc.; and Frances *Grossman* Bull '60 performed as

soprano soloist in August at the American Dance Festival (New London, Conn.) in the premiere of Jose Limon's "I Odysseus." Joyce Goldstein '62 (professional name Mellissa Drake) has a part as a French-speaking actress in the Italian film, "The Queen Bee," not yet released here.

PUBLICATIONS

Some faculty publications since the excellent "Books in Print by Past and Present Bennington College Faculty" was printed, include: poems by Gene Baro in *Poetry*, *The New Yorker* and *Sewanee Review* magazines; an article by Hilton Kramer in *Arts* magazine, September '62; and Saul Maloff's review of *Another Country* in *The Nation*, July '62. Stanley Edgar Hyman, and Howard Nemerov (on leave of absence during '62-'63), continue as regular reviewers for *The New Leader*. Kenneth Burke has a review of Shirley Jackson's novel, *We Have Always Lived in the Castle*, in the December 10, 1962 issue of *The New Leader*. Recent alumnae publications include several books and articles. Gladys Ogden Dimock '36 will have her book, *A House of Our Own*, published by Macmillan in February 1963 (see the Bulletin of February '62 for one chapter of Gladys's book, and the May '62 Bulletin for HWF's note on the book's "Success Story"). Anne Runkle Hose '37 had her second Christmas song, "Reuben and Rachel at Christmas," published by the Plymouth Music Company, and Otis Kidwell Burger '45 also sold a children's book to the St. Martin's Press in time for the holidays. Otis has poems forthcoming in *The New Yorker*, and reviews occasionally for the *New York Times*. Many of you probably saw two books illustrated by Constance McMillan Carpenter '46 in the bookstores at Christmas time: *Chikka* by Hira Niradi (Reilly and Lee, Chicago) and *Memory of a Large Christmas* by Lillian Smith (W. W. Norton, N. Y.). Sonya Rudicoff Gutman '48, who is a Class Representative as well as a Regional Chairman (Princeton, New Jersey) had an article in *The New Leader* during August '62. Susan Van Clute Quinby '50, who is a candidate for Ph.D. in psychology at Clark University, was the co-author of a paper, "Prenatal maternal anxiety and off-spring behavior," given at the 1962 meeting of the Eastern Psychological Association. Elinor Hegemann Lasell '51 published a children's book, *Michael Grows a Wish*, with Houghton, Mifflin in the spring of 1962, and Caroline Crane Kiyabu '52 will have a novel, *Pink Sky at Night*, published by Doubleday and Company in the spring of 1963. *Pink Sky at Night* was serialized by *Seventeen* magazine in May, June and July,

1962. James Tenney '58 has had recent publications in the *Journal of the Acoustical Society of America*, the *Yale Musical Journal*, and the *Bell Telephone Laboratory Research Journal*. Jane Lipman '60, who is working towards an M.A. degree at Johns Hopkins University, edited a book by Albert D. Biderman, *March to Calumny*, which was published by Macmillan in October 1962. (Editor's note: Albert D. Biderman is the husband of Sumiko Fujii Biderman '48.) Peggy Adler Walsh '63 wrote and illustrated *The Adler Book of Riddles and Puzzles*, which was published by the John Day Company in July '62. During the summer she illustrated her fifth children's book for the same company.

EVENTS OF THE COLLEGE

Three ex-faculty members spoke at the College during the Fall term: Kenneth Burke gave four lectures entitled "Drama, Dramatism, and Logology"; Eugene C. Goossen gave ten weekly Art Seminars, in collaboration with art critic Clement Greenberg; and R. W. B. Lewis spoke on Hart Crane, specifically Three Songs from *The Bridge*. Other lecturers were Colin Turnbull, of the American Museum of Natural History; George Holt, Executive Director of the World Federalists; the Reverend William Melish, of the Southern Conference Education Fund; and Arthur Drexler, of the Museum of Modern Art. Three lecturers came from Williams College: Frederick Schuman, speaking on "The Neurosis of Nations," D. C. Gifford, speaking on "The Alexandrian Quartet," and William Rhoads, on the economics of disarmament. Louise Bogan, poet and critic, gave the third Elizabeth Harrington Dickinson Lecture in October. Her subject was "Women Writers in the Twentieth Century." There were three one-man shows in The New Gallery during the Fall Term. The first was an exhibit of paintings by Albert Stadler which was his first one-man show, followed by Jules Olitski, who won 2nd prize at the Carnegie Internationale in 1961. The last was a retrospective show of work by Sydney Wolfson, whose next one-man show will be at the Betty Parsons Gallery (N. Y.) in April 1963. News of the music faculty was fully covered in the "Newsletter" from the College in November 1962, but here is a reminder: the Music Division is trying to raise \$6,000 for the purchase of a harpsichord. Toward this end, three benefit concerts were performed last fall by Richard Dyer-Bennet, tenor and guitarist; a joint concert by Sylvia Marlowe, harpsichordist, and Bernard Greenhouse, cellist; and by Claude Frank, pianist, and a former member of the faculty. Contributions are still needed.

The Drama Production Class, under the direction of Seymour Syne, presented two plays by John Synge, "The Tinker's Wedding" and "Riders to the Sea," which Alice Miller '60, reviewing for the *Bennington Banner*, termed "a delightful and cerebral night." One of these productions will be presented at the Yale Drama Festival during the spring of 1963.

The NRT Committee awarded twelve scholarships, totalling \$3,000, for the winter of 1963 from the *Anne Hambleton Memorial Fund*. This Fund was established by Anne's parents, Mr. and Mrs. T. Edward Hambleton (Merrell Hopkins '43), to assist students during Non-Resident Term, particularly in the theatre, dance, music, and the visual arts. The Fund will be extended over a ten-year period.

REGIONAL GROUP NOTES

In PROVIDENCE on October 10th, Audrey Chase Gutlon '57 opened her new home to a small group of eager alumnae meeting to plan a table for the First Unitarian Church "Christmas Co-op." After much discussion about other merchandise, it was decided to sell maple sugar products and honey from Coombs Maple Products, Inc. of Jacksonville, Vermont. Also from Priscilla Porter '40 we bought "twiddles" and welded glass stars. Those present at the moment of decision were: Carolyn Pennybacker Accola '52, Faith Richardson Barnett '41, Barbara Fritz '53, Audrey Gutlon, Priscilla Janney Hollis '38, Lorraine Medoff Kelman '47 and Jean Segal Fain '56.

Early in November the College informed the group that Marnesba Hill '58 had arrived in our area. Audrey Gutlon and Jean Fain met Miss Hill (Bobbie) for lunch and found that she, as part of her duties as "Teen Age Director" of the YWCA in Providence, was taking a group of high school girls to Bennington for a weekend of college visiting. The girls, sophomores and juniors from Classical High School in Providence, a hitherto untapped source of prospective students, spent a pleasant day and evening talking with present students and seeing the sights. We felt that this had great worth in this area where Bennington is not exactly a household word.

In November work started in earnest for the Christmas Co-op. The church provided postal cards at 1¼¢ each and these cards were sent to alumnae, past students, past and present parents in the area, and to friends and neighbors. On November 26th most of the group met again at Audrey Gutlon's to decorate the cans and boxes of maple sugar products to be sold at the Co-op, using ribbons, bells, balls and handmade felt wreaths around the

can caps. Two days later the same group, augmented by Bobbie Hill, met to decorate the Bennington table at the church. A matted sequence of student graphic art from the college was used as a back-drop, and a tree branch inserted in a vase filled with wet sand upon which were hung Priscilla Porter's glass stars. Time sheets were set up for alumnae table sitters working in teams of two for a period of 2-3 hours. On November 29th the Christmas Co-op opened at 10 a.m. and by 7:30 p.m. all the maple sugar and all of Priscilla Porter's stars had been sold. Alumnae saleswomen were: Carolyn Accola, Faith Barnett, Audrey Gutlon, Priscilla Hollis, Marnesba Hill, Jane Carrott Boardman '38 and Suzanne Stockard Underwood '38. The whole project took a minimum of time and money for most alumnae here. At the close of 1962 we have completed our one venture successfully. In the future: a possibility of a "College Night," and perhaps a traveling student graphic show from Bennington to be placed in local high schools.

* The HARTFORD group is sponsoring Lionel Nowak in two events on Jan. 28th and 29th. The first will be a benefit concert in conjunction with a student art exhibition. On the second evening we are inviting school principals and guidance counselors for a buffet supper, after which Mr. Nowak will speak and answer questions about the College.

Alumnae are taking responsibilities as follows: Janet MacColl Taylor '44 is providing her home for the school personnel evening. Frances Finesilver Blumenthal '60 is planning the food. Susie Cremer Smith '57 is in charge of the school evening. She is assisted by Cynthia Sheldon Smith '56 for invitations. With the help of Mary Blossom Turner '53, Susie is also doing publicity for both events. Beth Olson Marshall '47 and Hannah Coffin Smith '36 are in charge of the concert benefit for which Alice Rowley Cheney '39 is treasurer and ticket manager. Barbara Coffin Norris '38 is securing patrons, assisted by Sheila Hirschfeld Jacobs '58. Mary Turner and Beth Marshall are installing the art exhibit and Hannah Smith and Alice Cheney will provide hospitality for Mr. Nowak. Other alumnae are helping by finding patrons and selling tickets.

Two planning meetings were held on October 29th and December 5th, and in November a newsletter was sent to all alumnae on our list.

* NEW HAVEN's participation in the Vassar Showcase in November netted \$100 for the Alumnae Fund. Anne Thomas Conklin '40 was chairman of this event, and many alumnae helped out.

* The FAIRFIELD COUNTY regional groups, both EAST AND WEST, harboring warm-felt thanks fading but not forgotten for all those who helped on the Stratford benefit last spring, look forward to a successful reception for Lionel Nowak on Sunday, March 10. Invitations will be sent to all alumnae in the area, plus guidance counselors and parents of those students now attending the College. Present and future plans of the College will be the topic of Mr. Nowak's talk, and a cocktail party for all will make for an enjoyable Sunday afternoon. The reception will be held at the home of Mrs. Elmer Franz, "Penkryn," Brookridge Drive in Greenwich. Directions will be sent to all. Save the date, Sunday, March 10.

* The LONG ISLAND regional group, organized last spring, had its first meeting April 11th, with 14 present. We found we had approximately 100 Bennington alumnae on Long Island, so the first thing we did was to print a local alumnae directory and personally get in touch with each girl listed, initially by phone and then by a Newsletter explaining our plans for the coming year. We also immediately established a corps of girls interested in working. Carol Diamond Feuer '51 and Sandra Marks Brodsky '52 are the co-chairmen for this group, with Ruth Davis Green '43 and Laura Jennings Ingraham '39 assisting as area captains. Rosalyn Long Udow '47 and Barbara Elliot Ingraham '54 are co-chairmen of a Publicity Committee. Evelyn White Blankman '45 will head a Special Projects Committee and Shirley Cohen Galef '46 is chairman of our Student Recruitment Committee. She will be assisted by Magi LaPider Schwartz '59, Barbara Nelson Pavan '54, Sherry Solow Schwartz '54, Catherine Orloff Morrison '55, and Mary Hill Northup '44.

Our first major concern for this year involved student recruitment. On November 12th, a dinner was held at the home of Sandra Brodsky for 12 guidance counselors from local schools, with Mr. John Handy from the Admissions Office giving an informal talk about the College. The evening was a successful one as it directly informed the guidance people about Bennington in a warm and personal way. Bennington and John Handy met with much enthusiasm. Shirley Galef also accompanied Mr. Handy to five schools in the area. Carol Feuer, Sherry Schwartz, and Shirley Galef also represented Bennington at two "college nights."

We are now actively engaged in preparing for the Lionel Nowak concert, which will be held at the home of Evelyn Blankman. Seats will be available for 120 people. We are therefore

eager to give this event as much publicity as possible, both through local Long Island media and New York City, so that the College may derive some real benefit. We are also considering tentative plans for a jazz concert sometime during the summer, proceeds of which would benefit the College.

* The WASHINGTON, D. C. alumnae group is making plans for a theater benefit in the spring. A meeting to discuss this, and to meet NRT girls in the area and any faculty members in Washington, will be held at the home of Marne Lloyd-Smith Hornblower '40 on January 28th. An article about NRT girls has been promised by a local paper. An exhibit of student art is in the planning stage.

* We hope Mr. Nowak is looking forward to his concert in PHILADELPHIA as much as we are to having him here. The concert is planned for Wednesday evening, February 20th at The Art Alliance in Philadelphia. The Committee's chairman is Grace Russell Sharples '48, and includes Rosalie Gittings Drexel '47, Jean Diamond Frank '54, Nancy Price Heistand '53, Charlotte Stroud Ingersoll '58, Edie Dinlocker Kuhn '45, Adelaide Rubin Perloff '44 and Dorothy Franks Sellers '57. We have had excellent response thus far and hope to see everyone there.

* The ROCHESTER regional group met on September 24th, at the home of the Chairman, Louise Stockard Vick '36. As a follow-up to this meeting, a Newsletter was sent out to the 17 alumnae who live in this area. The main item of business was our decision to invite Lionel Nowak to visit Rochester (while he is touring nearby Syracuse) and to have a reception for him on Sunday afternoon, April 26th, when we plan that he will talk to all of the interested school people we can assemble. We feel that it is most important to develop a true and favorable picture of the College here, as we have not had a great many students attending from this area, and many of the school guidance officers and school principals have an erroneous impression of Bennington. We are sure that Mr. Nowak will be able to rectify this unhappy state of affairs. Elsa Woodbridge Kistler '42 is in charge of publicity, and Priscilla Baker Reveley '45 is our Student Recruitment Chairman.

* The DETROIT alumnae did school visiting with John Handy for two days (Oct. 15-16), covering seven schools in Grosse Pointe, Detroit, Birmingham, Ann Arbor and Bloomfield Hills. A dinner meeting of alumnae working in student recruitment included Martha Klein MacDonald '50, Sarah Winston Robinson '47, Katha-

rine *Kidner Wise* '41 and *Kay Brown Smith* '50 at the home of *Sally Selover Saunders* '54.

Several were unable to be present due to a preponderance of previously scheduled PTA meetings and fall flu cases. However, some individually "got the message" from Mr. Handy as they taxied him around to local schools where he interviewed prospective students.

With the help of *Nancy Gregg Sippel* '48 of Ann Arbor, there is hope that a small but independent group of alumnae can begin to function there, as many girls from the Ann Arbor schools express increasing interest in Bennington and informed local alumnae are needed to fulfill this growing opportunity for student recruitment.

Tentative plans are being made for a mid-winter general alumnae meeting with Mrs. Harry Winston (Trustee of the College) to inform alumnae of current and future plans for the College. No benefit plans as yet, but we do not feel strong enough to tackle anything as ambitious as a house tour for the present.

* John Handy arrived in the CHICAGO region for a week of school visiting on October 1st. He met with alumnae twice during his stay, at meetings in the suburbs and the city. Mr. Handy's briefing session held prior to the school visiting was most helpful. The second meeting was for the purpose of summarizing the week of school visiting and to discuss future school visiting in the area. Alumnae who helped *Mary Lou Chapman Ingwersen* '47, Student Recruitment Chairman, during Mr. Handy's visit were: *Peg Stein Frankel* '41, *Sue Friedman Miller* '54, *Joan Greenebaum Adler* '40, *Mary Lou White Boyd* '49 (at whose mother's apartment the second meeting was held), *Franny Berna Knight* '43, *Mary Rice Boyer* '36 (whose daughter, Frances, is a freshman at the College), *Katrina Boyden Hadley* '52, *Liz Bigelow Perkins* '57, *Joan Hyatt* '43, and *Pat Williams Silver* '51.

Katrina Hadley and *Franny Knight*, Representatives on The Woman's College Board of Chicago, are working hard on committees planning the 1963 Bi-annual Forum which will take place in February.

The Chicago Alumnae Directory was mailed out with the December newsletter. There are 80 alumnae in this Region (the entire state of Illinois).

We announced in the November issue of the Bulletin that we were planning to hold a benefit in the spring. However, due to our discovery that a larger organization is planning an almost identical benefit at the same time and in the same area, we have decided to table our idea until a future date.

* In SAN FRANCISCO our activities have ranged, figuratively, from "getting in the (autumn) swim" to "getting in the (Christmas) trim." The former was a poolside meeting on the peninsula, where we mapped out strategy for the year; the latter, the annual Christmas Party of the San Francisco Museum of Art, where we entertained "Admissions Aide" (as she was dubbed by the *San Francisco Chronicle*) *Jean Holt*. Both events engaged the attention of many alumnae, and involved lots of hard work before, during and afterward.

Around the pool, while dangling feet in the water and shading eyes from the sun, we discussed plans for our benefit, NRT, student recruitment, and such lighter matters as the "Eastern College Dance." Those taking part in this lively exchange of ideas were *Kelly Falconer* '40, *Sally Whiteley* '49, *Phyllis Jones Menefee* '50, *Sue Raynor Morrison* '52, *Natalie Feiler Podell* '57, *Sue Heller Harris* '41, who is our new NRT Chairman, *Ellen Knapp Morandiere* '36, a newcomer to the Bay Area and co-chairmen *Alice Edge Wittenberg* '53 and *Joan Larson Gatter* '53. Many thanks to *Natalie*, and also *Nina Carpenter Anderson* '50 and *Carol Haffner Straus* '52, for their help with telephoning. The consensus of opinion was that we should try to do something different for fund raising this year, as we are getting in somewhat of a rut with the Actors' Workshop—though last year's benefit under the able management of *Alice* netted \$250 for the College. It was suggested that we might try an excursion to one of California's great wineries, and the feasibility of this is now being investigated.


Jean Holt was here December 9 through 14. With *Kelly*, *Alice*, *Jo Winmill Austin* '40, *Jean Ganz Sloss* '48, *Dodie Henley Moffat* '50, *Victoria Nes* '62, *Jennifer Cushing* '62, *Dorothy McWilliams Cousins* '39 and *Nina Anderson*, Mrs. Holt visited nearly twenty schools in the area and also interviewed applicants at her hotel. Unfortunately, however, there is no great rush among students from here to go to Bennington. They are not, on the whole, well enough informed about the College to be in a position to develop any genuine interest. This is essentially a problem of communication and public relations, and the main impetus for improving this situation must come from the College, though alumnae can be of some help. Which brings us to the Museum Party.

Especially thanks to *Virginia Irvin Hagopian* '39, *Jean Sloss*, *Jennifer Cushing*, *Vicky Nes*, *Alice Wittenberg*, *Joan Gatter*, and *Sue Harris's* daughter *Evan*, who helped form a "Bennington team" to assist Museum volunteers at the party. This

was very much appreciated by the Board and staff of the Museum, and Bennington made some new friends. The party was great fun and alumnae had a chance to see some extraordinary Christmas decorations, a contemporary doll house (by *Eichler*) complete with miniature abstract paintings and sculpture, as well as the great show *British Art Today* (visited by Prince Philip on his recent trip to San Francisco). The catalogue introduction to this exhibit, by the way, was written by former Bennington professor *Laurence Alloway*. Among other alumnae touring the galleries with their husbands were *Kelly*, who brought *Jean Holt*, *Emmy Howe Malpas* '38, *Janet Roosevelt Katten* '51, *Dodie Moffat*, *Helaine Feinstein Fortgang* '59, and *Joan Swafford Kent* '51, who is co-chairman of the Museum's Activities Board. *Sally Whiteley* stopped by briefly, even though she was performing that night with the *Oakland Symphony*.

Following the party, a small group moved on to Jack's, one of San Francisco's older and more characteristic restaurants, for a no-host dinner in *Jean's* honor. *Sue Harris*, who had been unable to attend the party, joined us there. Good food and good talk added the final glow to the evening. Come back soon, *Jean*!

* On October 4th, area captains of the LOS ANGELES regional group, *Louise Friedberg Strouse* '36, *Petrie Manning Wilson* '50, *Carol Baumgarten Goldwyn* '50, *Joan Thomson McFerran* '41 and *Dotha Seaverns Welbourn* '41 met at *Eleanor Rockwell Edelstein's* ('47) home to make plans for the year. On November 15th we entertained President *Fels* at a luncheon at the Huntington-Sheraton in Pasadena. Present were *Laura-Lee Whittier Woods* '48, *Ruth Liebling Goldstone* '54, *Petrie Wilson*, *Carol Goldwyn*, *Eleanor Edelstein*, *Joan McFerran* and *Dotha Welbourn*. On December 2-7 we assisted *Jean Holt* in Admissions work and provided transportation to fourteen schools, as distant as Claremont and San Diego. We also arranged numerous interviews of prospective students with alumnae before and since her trip. Accent this year has been on publicity and student recruitment to promote more applications from this area. No benefit is planned at present.

 **MARRIAGES** not previously announced in the magazine (and please excuse the small type made necessary by lack of space):

Ann Jones Ogilvie '36 to *Elmer Reid Stephens*, on June 1, 1962. *Martha de Schweinitz* '39 to *Howard Graeme MacDonald*, on April 16, 1960. Mr. MacDonald graduated from Lehigh University, and is a wholesaler of skis and ski equipment. *Elizabeth Wallace Morton* '38 to *John F. McLean Jr.*, on October 21, 1961. Mr. McLean, a graduate of the University of Michigan Engineering School, is an executive with Ford Division of the Ford

Motor Co. *Isabella Perrotta* '40 to Virgil William Erickson, on April 23, 1962. Mr. Erickson is a graduate of Northeastern University, and is superintendant for the Bryant Chucking Grinder Co. in Springfield, Vermont. *Ruth Ellis* '43 to Ira Lesser, on September 14, 1962. Mr. Lesser is an artist. *Lorraine Henderson Locke* '44 to Douglas Maxwell Roy, on August 24, 1962. Mr. Roy is a graduate of Cornell and N.Y.U., and is vice president of the Selected Risks Insurance Co. of Branchville, New Jersey. *Barbara Burton* '46 to William Edward Boyle, on May 26, 1962. Mr. Boyle is a graduate of Maryland University, and works at the Smithsonian Institute in Washington, D. C., as an administrative assistant. *Katharine Schacht Gorman* '46 to Richard Zellner on June 8, 1962. Mr. Zellner attended Yale University, and is with Young and Rubicam. *Lillian Palitz Ross* '47 to Alan H. Posner, on June 29, 1962. Mr. Posner, a Yale graduate, is a director of the Grand Street Settlement, and a real estate investor. *Diana Beebe Winsor* '49 to Julian H. Richardson, in June, 1961. *Jennifer Brown* '50 to Alex Thomson Cecil, Jr. on December 27, 1962. Mr. Thomson is an alumnus of Ohio State University. *Sally Eastman Six* '51 to A. Lynne Graburn III, on June 29, 1962. Mr. Graburn graduated from Ursinus College and is a member of the Delaware County Planning Commission. *Sheila Macauley* '51 to David Douglas Duncan, on July 13, 1962. Mr. Duncan is a photographer who has worked on the staffs of *Life*, *Colliers*, the *National Geographic* and for other organizations; he is now producing his own photography books. *Janet Roosevelt Walker* '51 to Andrew Katten, on April 27, 1962. Mr. Katten is a graduate of Berkeley. *Joan Maggin Haesler* '52 to Edward S. Robinson on August 6, 1962. Mr. Robinson studied at the University of Pennsylvania and at UCLA. *Annette Cottrell* '53 to Fowler Merle-Smith, August, 1962. Mr. Merle-Smith, a graduate of Princeton, is on the staff of the Buckley School, New York. *Faith Bancroft* '55 to Edward Harrison, Jr., on September 1, 1961. Mr. Harrison is a mining engineer and geologist, a graduate of the Colorado School of Mines, who is presently in Australia with the Western Aluminum Company. *Alice Glantz Braverman* '55 to Francis Daniel, on January 17, 1962. Mr. Daniel is a graduate of Harvard University. *Vernon H. Hayes, Jr. (M.A.)* '55 to Anne McMaster Orr of Glasgow, Scotland, on March 6, 1962. *Mary Evelyn Jerome* '55 to Mr. James R. Lindsay, on June 9, 1962. Mr. Lindsay is an attorney with the Interstate Commerce Commission. *Aldona Kanauka* '55 to Victor Karl Naudzius, on December 25, 1961. Mr. Naudzius received a degree in mechanical engineering from the University of Kaunas, Lithuania. He is a senior designer with a division of the Union Carbide Company. *Irene Ryan Olsen* '55 to Alan Myerson, in June, 1962. *Barbara Silver* '55 to James S. Marcus, in July, 1962. Mr. Marcus is an alumnus of Harvard, and is with the investment banking firm of Goldman, Sachs and Company. *Anstiss Chassell* '56 to Nathan Nadler, on August 21, 1962. *Willis Katz* '56 to Stanley Shulman, in January, 1961. Mr. Shulman teaches physical education in Great Neck junior high schools. *Alma Sachs Morris* '56 to Allan Louis Daniel, on April 5, 1962. Mr. Daniel is a graduate of the Wharton School of Finance, and is Vice President of Daniel Brothers, Inc. *Ilona Somyas Black* '56 to Paul F. Dawson. *Bobbie Kelly* '57 to Donald Glovick, on July 25, 1962. Mr. Glovick is a graduate of Philadelphia Textile Institute, and is a department supervisor with A & M Karaghensian Co. *Elaine Liberstein* '57 to Bertram Pitt, on August 10, 1962. Mr. Pitt is a graduate of Cornell University, obtained his M.D. degree at Yale. He is chief resident in medicine at Beth Israel Hospital, Boston. *Anne Marie Schleisner* '57 to Stephen David Moses, on May 8, 1962. Mr. Moses is an alumnus of Franklin and Marshall, and Harvard Law School. He is presently executive director of the Baltimore Metropolitan Area Study Commission. *Irene Chipurnoi* '58 to Malcolm A. Morley on October 17, 1962. *Annette Hiday* '58 to Harold Goldman, on July 1, 1962. Mr. Goldman is a graduate of CCNY, and teaches history. *Kathryn Kading* '58 to Lloyd E. Wheeler, Jr., on October 13, 1962. Mr. Wheeler, a graduate of Boston University and formerly in newspaper work, is serving with the army at West Point. *Emily Carota* '59 in February 1962, to Martin Theodore Orne. Dr. Orne, a Harvard and Tufts graduate, is director of the Human Ecology Project at Harvard Medical School. *Abby DuBow* '59 in April, 1962, to Hassan Mustafa Al-Angurli, from Iraq. *Helaine Feinstein* '59 on May 28, 1961, to Dr. Arnon Fortgang, a surgeon practising in San

Francisco. *Carol Grossman* '59 to Marvin E. Gollob, December 18, 1960. Mr. Gollob is a graduate of Northwestern, and is assistant to the president at Helene Curtis Industries. *Julie Ann Hirsh* '59 to Henry Charles Jadow, in May 1962. Mr. Jadow, an alumnus of Oberlin, obtained his master's degree at Columbia School of Business. *Irene Kerman* '59 to Michael A. Cornman in May, 1962. Mr. Cornman, a graduate of Cornell and of Fordham Law School, is with the law firm of Mandeville and Schweitzer. *Barbara Paphler* '59 to Dr. Robert Haskel Morris. Dr. Morris is an alumnus of Dartmouth and the Tufts School of Medicine. Wedding day was in June, 1962. *Rebecca Slout* '59 remarried William Bradbury in 1962. *Helen Trubeck* '59 to John Spellman Glenn, in July 1962. Mr. Glenn, a graduate of M.I.T., is attending the Cornell Medical School. *Margaret Bennett* '60 to Paul Sargent Donahue, in April, 1960. Mr. Donahue, currently with Bell Telephone of Pennsylvania, graduated from the University of Virginia. *Kay Jibben* '60 to J. Donald Bane, on May 26, 1962. The Rev. Bane, an alumnus of Rice Institute and of General Theological Seminary, is in charge of an Episcopal Church in Center, Texas. *Karen Nielsen* '60 to Jack Holter Stitzer, on June 30, 1962. Mr. Stitzer graduated from Baylor University, and is in business. *Joan Rylander* '60 to Dr. Floyd Asher Davis, in June 1962. Dr. Davis is a graduate of Franklin and Marshall, and the U. of Pennsylvania Medical School. *Rochelle Sholder* '60 to Dr. Daniel Papernik, on October 11, 1961. Dr. Papernik is an interne at Kaiser Foundation Hospital in San Francisco. *Damaris Smith* '60 to John Rogers Horan, on May 26, 1962. Mr. Horan is a Dartmouth alumnus and is in his third year at Yale Law School. *Elaine Slaber* '60 to Richard Ernest Steward Jr., in July, 1962. Mr. Steward attended the University of New Hampshire. *Gail Cherne* '61 to Norman Parker, on June 7, 1962. Mr. Parker graduated from CCNY, and is a salesman for the Hajoca Industrial Corporation. *Rae Ellen Hanewald* '61 to Joseph William Wood Harsch, in June 1962. Mr. Harsch is a graduate of Williams, and is presently at Harvard Law School. *Marjorie McKinley* '61 on August 25, 1962, to Ashok M. Bhavnani. Mr. Bhavnani graduated from Princeton, and has an architectural studio in Bombay, India, and in San Francisco. *Elizabeth Ravit* '61 to James F. Chudacoff, on July 15, 1962. Mr. Chudacoff graduated from the University of Wisconsin, and is a stock broker with Alm, Kane and Rogers in Chicago. *Dimitra Sundeen* '61 to Bernard Reber, on July 7, 1962. Mr. Reber attended Swarthmore and Berkeley, and obtained his master's degree at N.Y.U. *Cynthia Ruth Taylor* '61 to Martin Joel Nash, on May 5, 1962. Mr. Nash is an alumnus of the University of Miami Law School, a member of the Florida Bar, and a certified public accountant. *Joan Borkum* '62 to Martin Bruce Epstein, on December 16, 1961. Mr. Epstein will graduate from Brown University this year. *Karen Anne Collier* '62 to Peter Hegener, in June, 1962. Mr. Hegener, who studied in Germany, is an R.P.I. graduate, class of 1960. He is associated with S&S Corrugated Machinery, in New York. *Emily Crandall* '62 on June 7, 1962, to Charles F. Flynn. Mr. Flynn is a graduate of the Carnegie Institute of Technology, and works as an interior designer. *Joanna Crown* '62 to Michael B. Magloff, on August 5, 1962. Mr. Magloff graduated from Brandeis University, and is attending Berkeley Law School. *Paula Dee Epstein* '62 to Mark Joseph Eisner in July, 1962. Mr. Eisner, an alumnus of Harvard and of the Georgetown University Graduate School, is in the Saigon, Vietnam field office of the Research Analysis Corporation. *Sylvia Fitts* '62 to Peter Charles Napier, April 1, 1962. Mr. Napier, a Swarthmore alumnus, did graduate work in Munich, Germany, and is a research engineer with Boeing International Corp. in Paris, France. *Margot Lindsay Graham* '62 to Robert Henry Hall, on June 18, 1962. Mr. Hall has attended Princeton and the University of Illinois, and is a student of architecture. *Elizabeth Hartmann* '62 to James M. Blake on December 28, 1962. Mr. Blake is an alumnus of Bowdoin. They will live in Bristol, Connecticut. *Nancy Janover* '62 to Mark P. Carliner, on January 2, 1962. Mr. Carliner attended Princeton, and Harvard Business School. *Harriet Joseph* '62 to Martin Sam Ottenheimer on June 15, 1962. Mr. Ottenheimer graduated from Tulane University, and is currently a graduate student in anthropology at Tulane. *Janet Kaplan* '62 to Jerome H. Kravitz, June 25, 1961. Mr. Kravitz, a research psychologist at the State Hospital in Central Islip, L. I., is working for a Ph.D. at the New School for Social Research. *Polly*

Lauterbach '62 to Mr. George Albert Keyworth 2nd, in July, 1962. Mr. Keyworth is a senior at Yale. *Ellen Jane Littauer* '62 to Alan R. Salamon, June 1960. Mr. Salamon is a graduate of Williams and of the Columbia Law School. *Cassell Milburn* '62 to Paul Walter Day, in the Fall of 1962. Mr. Day attended the University of Michigan, and has been operating the Bar Harbor Summer Theater. *Rosalind Moger* '62 to Walter Samuel Bernheimer II, on September 2, 1962. Mr. Bernheimer is a member of the Williams graduating class of 1961, and attends the M.I.T. School of Industrial Management. *Judith Seaman* '62 to Joseph Charles Trabert, Jr., on October 18, 1962. *Jane Vance* '62 to Richard Gray McCauley, in June, 1962. Mr. McCauley is a graduate of Williams, class of '62. He is attending the University of Virginia Law School. *Susan Weiss* '62 to Daniel Katz, on June 24, 1962. Mr. Katz is a teacher in New York City. *Peggy Adler* '63 to Jeremy Abbott Walsh, on June 1, 1962. Mr. Walsh, now at Yale University School of Architecture, graduated from Hamilton College in 1958. *Elizabeth Pope Baker* '63 to Piero Colacicchi, on April 8, 1962. Mr. Colacicchi is a sculptor in Florence, Italy. *Kathleen Day* '63 to Charles T. S. Beare, on October 6, 1962. Mr. Beare is a violin maker and dealer in London, England. *Eleanor Kristin McLaughlin* '63 to Joel Stoddard Barber, in August, 1962. Mr. Barber is a member of the Williams class of 1963. *Ann Popple* '63 to Erik Muller on December 8, 1962. Mr. Muller is an alumnus of Williams College. They will live in San Francisco and attend the University of California. *Sarah Childress Reynolds* '63 to Malcolm Holland Harper, in September, 1962. Mr. Harper is a graduate of Queens College, Oxford, England and of the Harvard Graduate School of Business Administration. *Jane Frances Witty* '63 to Lawrence Gould, in September, 1962. Mr. Gould is a graduate of Columbia. *Belinda Doris Gold* '64 to John M. Palm Jr., in June, 1962. Mr. Palm is a Williams graduate. *Hannah Hewal* '64 to Mason Curtis Rose, in June, 1962. Mr. Rose is a graduate of Kenyon College. *Susan Holland* '64 to William Post Ross on August 26, 1962. Mr. Ross was educated at Berea College and M.I.T. He is with a hardschord manufacturing concern in Waltham, Massachusetts. *Bronwyn Jones* '64 to John Lyman Ernst, in June, 1962. Mr. Ernst is a graduate of Harvard. *Edith Tracy Keppel* '64 to Samuel Smith Drury Jr., in September, 1962. Mr. Drury attended Harvard. *Karen Muson* '64 to Bertrand Latil, in June, 1962. Mr. Latil is studying for a Ph.D. in mathematics at N.Y.U. *Nancy Valentine Nelson* '64 to Ronald Whitman Weiss, in June, 1962. Mr. Weiss graduated from the Wharton School of Finance, and is attending Columbia Law School. *Susan St. John* '65 to Robert Brian Kreis, on July 7, 1962. Mr. Kreis is a conductor, and teaches music at Fieldston School. *Marjorie Seales* '65 to Albert Clark Hobbie, in July, 1962. Mr. Hobbie attends Williams. *Sandol Miliken Sturges* '65 to Jonathan Henry Hannum Harsch, in June, 1962. Mr. Harsch attended the Westminster School, in London, England, and Pomfret School in Pomfret, Connecticut.



BIRTHS Some dates are long ago, but we believe these children were not earlier mentioned in the magazine. Here goes, born:

To *Elizabeth Capehart Donenfeld* '39, a second daughter, June, on June 24, 1958. To *Elizabeth Ellis Jones* '39, a sixth child, Carolyn Ruth, on August 22, 1960. To *Peggy Anderson Fouke* '40, a third child, Lee Wilson, in October, 1960. To *Vera Hall Dodd* '40, a daughter, Susan Fletcher, on December 17, 1958. To *Phoebe Arnold Rankin* '41, a son, Thomas, in July, 1961. To *Mary Wood Victor* '42, fourth child, a daughter, Naomi, on March 15, 1961. To *Betsy Bope de Windt* '43, fifth child, third son, Edward Mandell Jr., on January 8, 1962. To *Dorothy Ayers Paaby* '44, a daughter, Carolyn Ayers, on August 15, 1961. Adopted by *Elinor Field Chase* '44 and her husband, a daughter, Carroll Elisabeth, in December, 1961. Carroll is now about two. To *Janet MacColl Taylor* '44, a fifth child, fourth son, Robert, on December 10, 1961. To *Ruth-Ann Shaw Linsley* '44, a fifth daughter, Rebecca Shaw, on June 7, 1961. To *Sara Smith Norris* '44, her sixth child, a daughter, Julia, in 1961. To *Carolyn Arnold Westwood* '45, a boy, Harold, on April 4, 1962. To *Patricia Crocker Cross* '45, her sixth child, a daughter, Marion, on June 23, 1962. To *Emily Knight Oppenheimer* '45, a second child, Ellen, on August 16, 1961. To *Ruth Lee Sherwood*

'45, first daughter, third child, Ann Hepburn, on January 4, 1961. To *Joan Rorimer Lettwin* '45, a daughter, Ellen Elisabeth, in March, 1962. This is Mrs. Lettwin's second child. To *Kelita Boas Dinsmore* '46, a third daughter, Susan, on November 24, 1960. To *Ruth Wilson Ross* '46, a second child, Grace, on June 6, 1961. To *Elizabeth Armes Oakes* '47, a third son, Evan David, on April 8, 1961. Adopted by *Phyllis Bausher Petrak* '47 and her husband, a daughter born on November 17, 1961. Her name is Maria Catharina. Adopted by *Natalie Bowes Rees* '47 and her husband, a second son, David Merrill, born July 10, 1961. To *Mary Lou Chapman Ingwersen* '47, a daughter, Katherine, on February 17, 1962. To *Mary Hewitt Harshman* '47, a third child, Thomas Ringwood, on February 27, 1961. To *Helen Hoffmann Ericson* '47, a daughter, Catherine Elizabeth, on October 16, 1961. To *Jane Hopper Ware* '47, on April 2, 1962, a third son, Alexander Hopper. To *Barbara Hunt Frutchy* '47, daughter, Heidi, on June 29, 1962. To *Ella King Russell Torrey* '47, in 1961, a daughter, Elisabeth, her fourth child. To *Jana Leavitt Bartholomew* '47, on February 16, 1962, Susan Lee. Susan is a fourth child, second daughter. To *Joyce Wittmann St. Clair* '47, daughter, Jennifer Joy, on May 17, 1962. To *Frances Davis Thurston* '48, in July, 1962, a fourth child, James Kendall. To *Patricia Eells Crissman* '48, her sixth and seventh children, both boys: John in 1960, and Robert in 1961. To *Baba Foster Freeman* '48, a daughter, Emily, in September, 1961. To *Annora Harris McGarry* '48, Kathleen Rose, in October, 1960, and Nora Ellen, in November, 1961; they are numbers 7 and 8. To *Eloise Moore Agger* '48, a fourth child and first daughter, in April 1962. Her name? April. To *Lydia Goodman Kapell* '47, fifth child and fourth girl, Rachel, in May, 1962. To *Nancy Lindau Lewis* '49, a son, Nathaniel, in May, 1962. To *Gertrude Yang Renaud* '49, second child, Jill, in January, 1962. To *Margaret Donahoe Weidline* '50, two daughters: Carlin Cutler, 1960, and Margaret Clarke, in June 1962. To *Marcia Eastman Snider* '50, a second child, Timothy John, in July, 1961. To *Travis Foote Rogers* '50, a third child and first boy, John, in 1958. To *Phyllis Johnson Couse* '50, a daughter, Carolyn, in April, 1962. She is a third child. To *Jane Keibon Irwin* '50, a third son, David Maclaren, in November, 1960. To *Lois Klopfer Levy* '50, a daughter, Nancy Claire, in February, 1960. To *Sally Liberman Smith* '50, a third son, Gary Gordon, in July, 1960. To *Anita Palmer Wright* '50, a son, Jeffrey, in 1958, and a daughter, Rebecca, in 1961. To *Corinne Silverman Kyle* '50, son, Joshua, on Christmas Day, 1961. To *Sue Stern Ettelson* '50, a third son, William, in January of 1961. To *Jane Stewart Young* '50, her fifth child, Jane, in 1962. To *Barbara Godley Hartman* '51, a second son, Kyle, on April 5, 1962. To *Rosemary Lawrence Seggerman* '51, on November 1, 1962, a daughter, Julia Moore. To *Laurel Melnick Koufman* '51, third child, Stephanie, in April, 1961. To *Susan Pollard Fernandez-Refojo* '51, a second child, Michael, on July 13, 1962. To *Ruth Rigler Olincy* '51, twin girls, Julia and Ann, on February 11, 1961. To *Lila Swift Monell* '51, Francena, in 1960. Francena is the Monells' fourth child. To *Ann Treichler Wolverton* '51, a daughter, Susan, in June, 1960. To *Sherrard Walker Kaplan* '51, a daughter, Nell, in 1959, and a son, Daniel, in July, 1962. To *Anne Wasson Bastress* '51, a daughter, Jane, on April 23, 1962. Jane is number four among the Bastress children. To *Ann Webb McDowell* '51, a third child, Kate, on January 4, 1961. To *Katrina Boyden Hadley* '52, a son, William, on June 17, 1962. To *Anne Cohen Robinowitz* '52, second son and fourth child, Robert, in September, 1961. To *Caroline Crane Kiyabu*, a son, Crane Ryo, on March 13, 1962. To *Sally George Owen* '52, a fifth child and third daughter, Megan, on November 8, 1961. To *Gloria Goldfarb Gil* '52, a fourth child, Michael, in 1960. To *Regina Klein Charvat* '52, a second daughter, Rebecca Leonore, in January, 1961. To *Betsy Newman Ward* '52, a third child, Kathleen, in January, 1962. To *Sally Rounds Bruch* '52, on February 27, 1962, a daughter, Sarah. Sarah is the Bruch's fifth child. To *Mary Lou Schlitching Levers* '52, on November 26, 1961, third child, Polly Peck. To *Anne Topping Weed* '52, a second son, Donald, on February 18, 1962. To *Rhoda Turteltaub Green* '52, in June, 1961, a daughter, Maria. Maria is a second daughter and third child. To *Carol Bennet Schoenberg* '53, a daughter, Laura Jean, on March 22, 1962. To *Joyce Bowen Scarborough* '53, third child, third son, Matthew Sweetser, in December, 1960. To *Elizabeth Brady Cavanagh* '53, a daughter, Mary

Catherine, on May 29, 1961. Mary Catherine is a first daughter, among the Cavanagh's four children. To *Ann Gutmacher Loeb* '53, a son, Robert Alan, on September 29, 1961. To *Nancey Horst Troubridge* '53, a daughter, Kimberly, third child and first girl, on February 21, 1962. To *Barbara Howe Tucker* '53, a son, David, on August 14, 1962. To *Nancy Price Hiestand* '53, a third child, Ann Price, on February 16. To *Valerie Silverman Kovitz* '53, a second child, Jordan Aaron, on April 22, 1962. To *Marcia Gross Starr* '54, a second son, Philip, on May 30, 1961. To *Joanne Gunn Moyer* '54, first son, second child, Edward, on November 27, 1962. To *Anne Johnson Sharpe* '54, a daughter, Rebecca Anne, in December, 1961. Rebecca Anne is the Sharpe's first daughter and third child. To *Doralee Kaminsky Garfinkel* '54, a third son, Steven, on February 9, 1962. To *Emily Mason Kahn* '54, three years ago, a daughter, Cecily. To *Wanda Peck Spreen* '54, a third child, Amanda Halsey, on September 7, 1962. To *Abbey Peskin Klein* '54, two daughters: Augusta, on February 8, 1961, and Valerie Gene, on June 7, 1962. To *Lynn Staley Sternik* '54, a fourth child and second girl, Karen, on December 9, 1961. To *Shashi Wahi Kamra* '54, a son, Vivek Raj, on March 9, 1962. To *Sheila Gallagher Arnaboldi* '55, a second son, David Clinton, on March 21, 1961. To *Nancy Lee Smith* '55, a son, Marshall Taylor, on May 10, 1962. To *Judith Rydell Wagner* '55, a daughter, Margaret Lisa, in January of 1960. To *Gertrude Scheff Brown* '55, a second daughter, Susan Alice, on April 4, 1961. To *Mancia Schwartz Propp* '55, a son, David Richard, on July 8, 1962. To *Ellen Weber Rosen* '55, second child and second daughter, Amy Suzanne, on May 6, 1962. To *Jean Woodard Salladin* '55, a third child, Adam Henry, on July 23, 1962. To *Julia Banks Bryce* '56, a second child, Jennifer Margaret, on July 27, 1961. To *Jean Campbell Clegg* '56, a son, on March 28, 1961. His name is Campbell Ahrens. To *Barbara Feldman Staff* '56, a girl, Karen Leslie, on June 30, 1961. To *Judith Felsen Match-ton* '56, a third child, on January 22, 1962. Her name is Nancy. To *Carol Friedman Kardon* '56, a son and a daughter: Sean Conrad, in January, 1961, and Gabrielle, in June, 1962. To *Arlene Israel Weishar* '56, a second child, Peter David, on September 4, 1961. To *Margrader Lesch Hicks* '56, a second daughter, Geneva Katharine, on January 17, 1962. To *Sandra Mallin Plehn* '56, a daughter, Pamela, on November 18, 1962. To *Carrie McLeod Weyr* '56, a daughter, Teodora Dominique, in February, 1961. To *Mary Lou Peters Rosenthal* '56, a daughter, Julia Rachel, on June 28, 1962. To *Ruth Ring Harvie* '56, a son, John Barr Harvie II, on August 12, 1962. To *Bune Rothbart Primack* '56, a third child, in May, 1962. His name is Daren Stephen. To *Jane Thornton Iselin* '56, a second daughter, Andrea, in 1961. To *Diana Tucker Edwards* '56, a son, Jeffrey Todd, on March 9, 1962. To *Louise Valentine Fitzgerald* '56, a second child, in March 1962. His name is Darien. To *Carol Ben-net Schoenberg* '57, a daughter, Laura Jean, on March 22, 1962. To *Elizabeth Bigelow Perkins* '57, a son, her second child, John Bigelow, on July 25, 1962. To *Stephanie Brown Carleton* '57, a second child, Sarah Anne, on July 28, 1961. To *Winston Case Wright* '57, in April, 1961, a daughter, Catherine Isabel. Catherine is the Wrights' second child. To *Maxine Cohen Fink* '57, two daughters. Joanne is two years old, Laurie was born in 1961. Adopted by *Ketti Finkle Wineberg* '57 and her husband, a son, Seth Daniel. His birthday is April 20, 1961. To *Constance Golub Gorfinkle* '57, a second child and daughter, Jeanne Susanne, on June 15, 1962. To *Marjorie Hirsch Goldstein* '57, a daughter, Jill Neisa, October 9, 1962. To *Eleanor Kronish Goldstein* '57, a boy, Eric, on November 22, 1962. To *Joan Littman Selig* '57, a daughter, Margot, on October 2, 1961. Margot is the Selig's second child. To *Joan Rosenthal Wit* '57, a son, David Edmund, on February 25, 1962. To *Marcia Sang Isaacs* '57, a son, Adam Michael, on September 28, 1962. To *Elaine Silverman Lewis* '57, a second child and first son, Peter Mark, on January 5, 1961. To *Linda Smyth Van Allen* '57, a son, Marcus Scott, in 1962. To *Janet Sutter McIntyre* '57, a daughter, Emily Hope, in December, 1961. Emily is the McIntyre's second child. To *Barbara Uhrman Feldman* '57, a son, Peter Barrett, on September 23, 1962. To *Gay Wertgame Arst* '57, a son, on June 12, 1962. His name is Arnold Jay. To *Joy Carpenter Chadwick* '58, a second child and first girl, Laura Crist, on March 1, 1962. To *Jane Eisner Bram* '58, a second child, on January 14, 1962. His name is Steven. Adopted

by *Carole Glover Lawder* '58 and her husband, a boy, Scott Andrew. His birthday is May 31, 1962. To *Anne Harriss Bugbee* '58, a daughter, Christina, on March 30, 1962. To *Barbara Israel Nowak* '58, on November 15, 1962, a daughter, Rhea Miranda. To *Judy Kantrowitz Harris* '58, a girl, Lisa Anne, on August 13, 1962. To *Sandra Knox Porter* '58, her second and third children: Adrienne Michelle, in 1961, and Lynn Sharon, on May 29, 1962. To *Ellen Osborne Coolidge* '58, a son, Christopher Randolph, on April 4, 1962. To *Judith Powers Robbin* '58, a second child and first daughter, Julie Eve, on November 23, 1961. To *Hester Renouf Goodwin* '58, a second boy, Darion, on February 25, 1962. To *Anita Andres Rogerson* '59, a boy, David Augustus, November 14, 1961. This is the Rogersons' second child. To *Pamela Battey Mitchell* '59, a daughter, Wendy, on January 11, 1962. To *Katharine Durant Edgar* '59, Clare, in March, 1961, and William Christopher, on June 22, 1962. To *Dorothy Edwards Rand* '59, a second daughter, on December 15, 1961; her name, Katherine Leigh. To *Ann Elliott Criswell* '59, a first son, Andrew, in May, 1961. To *Judie Hershman Van* '59, first child, Jami Lynne, on March 15, 1961. To *Ava Heyman Siegler* '59, a son, Dan Adam, on August 13, 1962. To *Ellen Hirsch Ephron* '59, a daughter, Susan, on May 31, 1962. To *Rona King Bank* '59, a boy, David Ethan, on September 20, 1962. To *Dianne Meeker Leonardi* '59, second child and first girl, Carla, in September, 1961. To *Marina Mirkin Jacobs* '59, a second son, David, in May 1962. To *Madalene Olander Wood-bury* '59, her second and third children: Carol Ann, in February, 1961, and Elizabeth Catherine, on February 13, 1962. To *Carol Rappaport Strick* '59, first daughter and second child, Mary Sharon, on August 27, 1961. To *Phyllis Saretsky Gittlin* '59, a daughter, Bonnie Gail, on October 5, 1962. To *Daisy Sharples Schramm* '59, a son, Kurt William, on June 4, 1962. To *Sandra Siegel Kaplan* '59, a son, Steven Lawrence, on January 29, 1961. To *Verna Wilkinson David* '59, a daughter, Carla Faye, in July, 1961. To *Alison Wilson Bow* '59, second child, Dana Lynn, on June 22, 1962. To *Pamela Abel Hill* '60, a son, Christopher A., on May 18, 1962. To *Tabitha Allen Leatherbee* '60, a girl, Lydia Leah, on June 22, 1962. To *Judy Collins Pollard* '60, third child, Willie Jay, 1962. To *Shirienne Dame Kazanoff* '60, third child, first girl, Eve Deborah, on April 19, 1961. To *Cora Gordon Silberman* '60, a daughter, Elana June, on April 23, 1962. To *June King Nichols* '60, first child, a girl, Julia Ross; her birthday—July 25, 1962. To *Elizabeth Lewy Bland* '60, a son, Todd Radding, May 27, 1962. To *Elizabeth Mamorsky Lazarus* '60, a son, David John, on January 21, 1961. To *Lynne Miller Guss* '60, a son, Jerrold David, on September 18, 1961. To *Elaine Morrow Chase* '60, on May 10, 1962, a son, Gregory William. To *Beverley Mountain Galban* '60, on July 18, 1961, a son, Anthony Suarez, to *Miriam Schwartz Salkind* '60, a son, Michael Jay, September 22, 1962. To *Susan Sims Bodenstein* '60, on June 28, 1962, a son, Todd Stuart. To *Elizabeth Stahlbaum Kramer* '60, third child, Alan Richard, on January 4, 1962. To *Sabra Steele Flood* '60, on November 9, 1961, a daughter, Melinda Farrington. To *Elizabeth Trilling Grotch* '60, a son, Richard, in January, 1961. To *Sylvia Conway Williams* '61, a daughter, Sylvia Tallichet, on June 17, 1962. To *Sheila Dickinson Malnic* '61, a son, Daniel Sever, on March 4, 1962. To *Priscilla Kaufman Janis* '61, a second son, Eric Michael, on July 25, 1962. To *Marjorie Wilcox Dempsey* '61, a second daughter, Sharon, in October of 1960. To *Monica Wulff Steinert* '61, second son, John Alan, on August 11, 1961. To *Harriet Zarling Schuman* '61, a son, Bruce Eliot, on September 9, 1961. To *Barbara Buchtel Tacy* '62, a son, Christopher Brearton, on April 7, 1962. To *Barbara Fink Enzer* '62, a boy, Matisse, on June 28, 1962. To *Nancy Guy Syme* '62, a son, Meikle, in July, 1961. To *Catherine Moher Russell* '62, a son David, second child, in July, 1961. To *Marion Smith Willhite* '62, a son, Ross Fullerton, on March 11, 1962. To *Gretchen Gager Levine* '63, a daughter, Elizabeth, on August 7, 1961. To *Carolee Gould Russack* '63, a son, Eric Dean, on June 24, 1962. To *Mary Hasselt Skarstrom* '63, two boys: Aarik Edward Wenning in April, 1961, and Christopher Winslow on April 28, 1962. To *Barbara Voss Webster* '63, a son, John Gordon, on April 29, 1961. To *Carol Abbt Parson* '64, a son, Philip David, on May 23, 1962. To *Judith Armstrong Alexander* '64, a daughter, Mary Stewart, on April 8, 1962.



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