

BARNARD ALUMNAE SPRING 1972



■ *Editor's Notes*

This is the last issue of Barnard Alumnae for which I am editor. For the last six years, I have derived great pleasure from the privilege of bringing to you news of the campus as I, and a host of talented, willing contributors, saw it. There are few jobs more stimulating than those connected with an undergraduate college—the constant contact with new people and new ideas is a tonic.

And so, I will miss this magazine, and the kinds of experience which have gone into putting it together for you. But new worlds beckon.

My successor is, coincidentally, a classmate, Barbara Carson Mayer '59, with whom I shared the intellectual rigors of Annette Kar Baxter's junior readings and Basil Rauch's senior seminar back in the days when American Studies was called American Civilization. She is an accomplished writer and editor (and long a member of the magazine's editorial board). I wish her well and promise to become her faithful reader.

—JACQUELINE ZELNIKER RADIN

Barnard Alumnae

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Credits

Our cover photograph is of Claude Levi-Strauss, the anthropologist, who gave a Gildersleeve lecture this year. Ruth Steinberg '72 took all the photographs of Professor Levi-Strauss in this issue.

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The New Barnard— Columbia Relationship

By Tobia Brown Frankel '55

For the last two and a half years, rumors of a new relationship between Barnard and Columbia have radiated from Morningside Heights.

At a press conference February 24, 1972, Columbia University President William J. McGill and Barnard President Martha Peterson announced the general outlines of impending change in the relationship between the two schools. Under the new agreement—to be spelled out more fully in a report to be issued later this year—courses at both schools will be opened to all students; joint planning by the two faculties is encouraged, and yet, each faculty remains in control of the degree requirements of its school. (At the present time, Barnard students may take courses at Columbia only with the permission of the Columbia instructor and the Barnard adviser.)

The new relationship—some of whose elements have historical precedent—is not similar to the Harvard-Radcliffe merger or to Yale's admission of women. Rather, as envisioned by a Joint Trustee Committee composed of three trustees* from each college and the college presidents, it will foster academic cooperation and more efficient use of faculties and physical plant, including dormitories. The trustee plan supposes no risk to either school's independence.

The Joint Trustee Committee, whose interim report precipitated the February press conference, will present a final report this spring which will deal with curriculum, faculty appointments, exchange of monies and administrative cooperation. Many of the committee recommendations will be based on the Report of the Senate Committee on the Relationship between Columbia and Barnard College, which was issued last September, (See *Barnard Alumnae*, Winter 1972.)

Barnard faculty participated in the drawing up of the Senate Report, but some on the faculty are concerned that through two of its key provisions—consultation between both faculties on full-time appointments and the establishment of an *ad hoc* committee

composed of three Columbia University members and two Barnard faculty to approve tenured positions—Barnard will be sacrificing much of its autonomy over faculty appointments, and therefore of its institutional aims. It would seem, though, that joint hiring policies are a logical corollary of the "maximum coordination of course offerings and instructional staff" recommended by the Senate Report.

There is alumnae concern, too, about the cost of courses at Columbia, which have been, and will be, one of the factors in Barnard's deficit in 1971, 1972 and 1973.*

It is this serious balance of payments problem—the extent of which Treasurer and Controller Forrest L. Abbott is reluctant to discuss on the grounds that public discussion will jeopardize the talks—which is currently being negotiated by Barnard and Columbia. Those negotiations involve establishing how many girls study at Columbia, placing a monetary value on the services, and subtracting the cost of Columbia men who study at Barnard. The complexities are compounded by a variety of other factors existing in the relationship.

How have we reached this situation, and why? Why should the legatees of those who yearned for coeducation 100 years ago be skeptical of arrangements that now bring it about? In what ways are Barnard's aims different from Columbia's?

Several times in its 83-year history, Barnard has rewritten its arrangement with Columbia. The irony today is that Barnard faculty and alumnae are wary of the new relationship, which finally realizes the intentions of Frederick A. P. Barnard, president of Columbia in the 1880s, and proponent of coeducation at Columbia. Although Columbia University trustees were opposed to this idea, they were finally badgered into accepting the premise that women were not too frail to be educated and that they deserved, at least, "separate but equal" education.

Among the pressures brought to bear on the Columbia trustees was the evi-

* Wallace S. Jones, Chairman of the Barnard Board of Trustees; Mrs. Hugh Auchincloss and Mrs. Frederick Woodbridge, Barnard Trustees; and Benjamin J. Butteweiser, Harold F. McGuire and Samuel R. Walker, Columbia Trustees.

* According to Miss Peterson and Mr. Abbott, \$62,400 in 1970-71; \$200,000 to \$400,000 in 1971-72 (depending upon the size of the payment to Columbia); and about \$150,000 in 1972-73. The 1971-72 operating budget is \$8.934 million.

dence that Oberlin had, since 1834, been coed; that Harvard had an Annex (later, Radcliffe); and that the University of Michigan and Boston and Cornell Universities admitted women.

But though following a trend for women's equal educational opportunities, the Columbia-Barnard relationship from the beginning had unique features. Barnard women took the same examinations as Columbia men, but studied in separate classrooms. Their professors were "professors and instructors of Columbia College"—a phrase written into Barnard's initial agreement with Columbia to guarantee the high standards of a Barnard education. The degree conferred on women, then and now, was from Columbia University.

Within the first years of Barnard's inception, its seniors took courses with men in Columbia's graduate faculties. In 1895, the first three professors to be appointed by Barnard, not just assigned by Columbia, taught both at Barnard and Columbia instead of becoming the nucleus of Barnard's own graduate faculties. For every hour of instruction they gave at Columbia, Barnard received an hour of instruction from a Columbia faculty member.

Throughout Barnard's early history, its deans had to deal with the delicate problem of wanting to be under Columbia's supervision in order to guarantee the prestige and value of its education and yet on the other hand wishing to expand its offerings and establish its own identity.

In 1900, in a new agreement, when Emily James Smith Putnam was Dean, Barnard became a member of the University Council. Its faculty was appointed by the University upon the recommendation of its dean and trustees and the University opened courses in the graduate faculties to women and allowed women privileges in the University library. It was understood that Barnard would concentrate on undergraduate education, leaving graduate education to the university.

Thirty-two years later the college strengthened its bond with the University and enhanced the position of women professors by agreeing that the University would approve all appointments of men or women to the rank of associate professor or professor.

In an effort to streamline bookkeeping procedures, the hours of instruction owed by Columbia and Barnard professors were not to be paid back in kind but through tuition.

According to Marian Churchill White, in her *A History of Barnard College*, "this change made it possible for Barnard to enjoy the services of distinguished Columbia professors without supplying an exactly equal number of hours in exchange. As it turned out, exchanges of fees very nearly balanced each other at the end of the year."

During both world wars Barnard opened its doors to Columbia men when the latter's faculty was depleted by the draft. In 1947, in the interests of efficiency, the music departments of Barnard and Columbia offered joint courses (above the elementary level). Later, this pattern was duplicated by the mathematics, physics, religion, Italian and Classics departments. Dean Millicent McIntosh encouraged this program as well as the exchange of teachers and courses. Thus, Barnard taught the Medieval History course for both colleges and Columbia that in Ancient History. Other shared instructional areas were Oriental studies and Russian language.

In 1962, Mrs. McIntosh, now President of the College, negotiated a contract with Columbia which recognized the increasing number of girls taking graduate courses at Columbia. Whereas previously no fees had been paid to Columbia for courses taken anywhere in the University by Barnard women, thereafter, Barnard paid for graduate courses taken by its students and Columbia paid for its graduate students who took courses at Barnard. Undergraduate courses remained free to men and women cross-registering.

During the ten years since that agreement, the number of girls cross-registering has increased enormously. According to Miss Peterson, the percentage of girls studying at Columbia has remained the same as it was in 1962, yet the number has risen because of an increase in Barnard's enrollment from 1250 to 1950.

Though precise figures are not available due to the sensitive financial negotiations between Barnard and Columbia as we went to press, Miss Peterson has estimated that in 1970-1971,

1500 courses were taken by Barnard women at Columbia, and about half that number were taken by Columbia men at Barnard. This means that almost every one of Barnard's 1950 students crossed Broadway whereas only one third of Columbia's 2450 students returned the visit. Even so, that represents an increase of Columbia men studying at Barnard from 1967, when there were three times as many women studying at Columbia as men at Barnard.

The greater traffic in the last five years is attributed to increased pressures by both men and women for coeducation and normal socialization, in addition to the opportunity to take advantage of Columbia's broader curriculum. Catherine Baldwin Woodbridge, '27, a Barnard Trustee who is serving on the Joint Trustee Committee, believes that, "the incentive to cross the street is for courses not offered at Barnard." Miss Peterson asserts, however, that the students think coeducation will cure everything from loneliness to higher education, and they see no contradiction in attending male-dominated classes in an era of women's liberation.

On the contrary, according to Ruth Smith '72, former editor of *Bulletin*, coeducation in classes and in extracurricular activities, both parallel phenomena, enable women to mingle more with men on a realistic basis, anticipating the post-graduate world. By working with men on the college level, women will achieve confidence in relationships with men, she feels. Her experience as editor of a woman's newspaper did not prepare her for "how to be in a supervisory role over men," Miss Smith says.

She hails coeducation as an opportunity to utilize professors better, enlarge the curriculum by having courses offered annually, rather than in alternate years, and to avoid duplication. As for the much-touted passivity of women in male-dominated classes—a Columbia professor generously suggests that women don't speak unless they have the facts—Miss Smith admits that it is real: "You can't be too smart, because guys won't like you. It will take a lot of coeducation for girls to get rid of that."

Columbia's interest in coeducation has grown too in response to student

demands and to the examples of other men's colleges in admitting women. As applications and enrollments decline in some institutions of higher education (including Barnard)—a reaction to increased costs and the growth of state university systems—Columbia seeks to make itself more attractive by offering sexually-integrated classes, says Susan Rennie Ritner '61, newly appointed Vice-President for Academic Affairs at Columbia University. These trends hold true for Barnard as well.

Columbia College's interest in co-education was so great that in 1971 a proposal was made that, unless Barnard agreed to the rewriting of their relationship, Columbia College would itself admit women.

Historically, then, Barnard and Columbia's relationship regarding student and faculty exchanges has been a close one. A major fact, precipitating the current negotiations, along with student urgings for coeducation, has been Columbia University's weakened financial position in recent years which has led to a deficit of \$15,000,000.

This has been attributed to inflation and a bad return on investments, to the withdrawal of government funds, to the over-expansion of some departments, such as physics, and to the generally high cost of maintaining a university in New York City.

Whatever the causes, Columbia, especially under its new president, William J. McGill, began to seek ways to balance its budget. One way considered was coeducation and the economies to be effected by joining faculties and reducing course and personnel duplication. A ready source of funds was seen too in the heretofore free tuition that had been allowed Barnard students taking courses at Columbia College.

Miss Peterson recognizes this demand for payment for college courses as a legitimate one: "Barnard has been living on borrowed time the last ten years . . . We can't accept charity anymore." By allowing students to study at Columbia, Barnard was not under pressure to expand its own offerings, especially in the more esoteric and smaller departments.

On the other hand, Miss Peterson does not believe that Columbia should be reimbursed for courses on a per point

basis at the full tuition rate. "We are not strangers off the street," she states. Currently being negotiated is a lump-sum annual payment that Barnard will make to Columbia to compensate for the imbalance of more girls taking courses at Columbia than boys taking courses at Barnard. The lump-sum idea originated with a Business School task force and would be based on the average overall cost of instruction during the previous two years.

The current discussions have their origins in the reestablishment in April 1969 by Barnard and Columbia of their Joint Committee on Cooperation. A year later, the committee recommended that both undergraduate institutions should maintain their identities, Barnard admitting only women, Columbia, only men, but that students from both colleges could complete the academic program of either to earn the degree. This is known in educational parlance as a coordinate program, as opposed to a merger, where one school is absorbed by another.

The 1971 Senate Report, although endorsing cross-registration and separate colleges, asserted that the faculty of each school should have control over its degree requirements. Theoretically, a Barnard student can enroll in Columbia's Contemporary Civilization course but will the Barnard faculty accept this as counting toward the General Area degree requirements? On the other hand, Columbia's rigid requirement of the CC courses for graduation means that there are fewer courses the men can take at Barnard, which in turn puts Barnard at a financial disadvantage when it comes to balancing out the student tallies.

Of great concern to the Barnard faculty in the current negotiations is the assumption by the Joint Trustee Committee that the *ad hoc** procedures recommended by the Senate Report will be put into effect for 1972-1973 appointments and promotions. At issue here is not simply Columbia's controlling vote on the five-man committee, but the different philosophical attitudes of each of the colleges.

As seen by some Barnard faculty,

* None of the five committee members would be a member of the same department as the person up for appointment or promotion.

Barnard's purpose is to emphasize undergraduate, "terminal," liberal arts education. The college is distinguished by a sense of community between faculty and students, by smaller classes, personal counselling and an accent on the importance of humanities. Columbia is depicted as an institution which has become a preparatory school for the professions and is staffed by career-oriented men whose interest is in research and graduate education. Most of the instructors in Columbia College are drawn from the graduate faculties.

It is feared that the departmental joint-personnel committees which will be consulting on all full-time appointments will, because of the larger size of Columbia departments, be dominated by Columbia interests and that Barnard will be less free to be experimental and innovative. There is anxiety that in passing on Barnard's tenure appointments, the Columbia-weighted *ad hoc* committee—whose avowed purpose is to "remove all doubts about Barnard faculty meeting university-wide standards"—will be more likely to approve of people with heavy research records who satisfy graduate faculty standards.

It is felt that Barnard faculty, though often equally capable, will be at a disadvantage when judged by how much they have published because of the heavier demands made on their time in an undergraduate situation and because frequently they carry a heavier teaching load than their Columbia counterparts.

There is pique, too, that Barnard faculty, who now are approved by their department and by the college's Committee on Appointments, Tenure and Promotions, will, unlike their Columbia colleagues, also have to endure a third screening by the *ad hoc* committee.

And finally there is the apprehension that women will receive fewer positions under this new consultative process. At the present time, there are 131 full-time Barnard faculty members, 78 of whom are women. At Columbia University, women hold just 13 per cent of all faculty positions, according to an analysis released in March by a committee working on the Affirmative Action Plan.

A concerned alumna has written on this point. "I'm not a women's libber . . . but I have long felt that women scholars could find safe status only in women's colleges. In the long history of the Columbia English department, there was one woman chairman, Marjorie Hope Nicholson—and that at the time when the chairman of the Barnard English department was a man. Even as Yale and Wesleyan and other men's colleges go co-ed, the faculties remain male. Where do women scholars go? And yet we expect more and more that women will pursue scholarly careers as well as professional ones."

Cynical observers, aware of Columbia's recent problems with the Department of Health, Education and Welfare over insufficient women in top faculty positions, suspect that a collateral motive for Columbia's interest in co-education is its desire for an integrated faculty. If this is so, then it should allay the fears of women faculty members. However, Columbia could not claim that result so long as Barnard and Columbia are separate corporations.

Even Columbia faculty members sympathetic to the idea of Barnard remaining an independent liberal arts institution, do not interpret the workings of the *ad hoc* committee as unreasonable. Such a system, they say, is used in appointing the faculty of Columbia's professional schools. They point to the need for a university-wide standard of faculty qualifications, especially when, in the future, as more Barnard students cross Broadway, more Barnard faculty will be involved in teaching graduate courses at Columbia. Barnard faculty members' perception of the difference in qualifications between undergraduate teachers and graduate teachers must be seen in light of the Columbia viewpoint, that Barnard faculty will, over the next years, be involved in more graduate instruction. The increased possibilities of university teaching, one Columbia professor noted, should work to the advantage of Barnard in recruiting faculty.

Miss Peterson, who has been faced with the problem of coeducation ever since she came to Barnard in 1967, is sanguine about the impending relationship. Although she admits that there are dangers in the next few years, she sees Barnard gaining through joint

planning and broader offerings. She does not think there is much course duplication and thus does not expect a reduction of Barnard faculty but rather an expansion.

"We will be more sure of ourselves and more concerned with undergraduate education, especially as Columbia College cuts back on its faculty," she predicts. She expects to entice Columbia men to Barnard by offering courses in departments where Barnard has always had a strong tradition, such as religion, or in areas where Columbia is weak. "We will not compete with Nobel physicists," Miss Peterson says, "but we can offer courses in the history of physics."

Responding to faculty concern about the *ad hoc* committee approval, Miss Peterson suggests that they should see the benefits in university recognition: "There will be no second-class citizenship and there will be parity of salaries." Currently, the maximum salary Barnard professors of various ranks earn is less than that received by their Columbia colleagues.

Speaking for Columbia at the February press conference, President McGill noted that "we are trying to achieve an increased openness in the University, making it an institution unique in its handling of undergraduate education . . . Diversity in higher education is being eroded by the movement toward equal opportunity. We're all moving in that direction. But we can maintain the requirements of our special identities in this way . . . I envision the new setup as two undergraduate units of 'human size' embedded in the large university, each functioning according to its own concept of educational integrity, yet with the great resources of the university available to them."

Dr. McGill further noted: "It is very much in Columbia University's financial interest to keep a fiscally independent and sound Barnard next to us, available to Columbia without substantial cost. Absorption would not diminish, but only increase, financial problems."

It is obvious that both colleges will join in a new arrangement to permit coeducation for academic and social reasons through cross-registration, and to encourage economies in an era of

strained budgets through the elimination of course duplication and possibly personnel. Although larger classes may be a by-product of these aims, a more important effect will be the enhanced attractiveness of Barnard and Columbia to college applicants.

A new page will be turned in 1972 in the Barnard-Columbia union but it still retains something old, something borrowed and definitely something blue.

Structuralism and Ecology

By Claude Levi-Strauss

Fifty years ago, in 1922, Bronislaw Malinowski ended his classic study of the Kula ring, Argonauts of the Western Pacific, with these words: The study of Ethnology—so often mistaken by its very votaries for an idle hunting after curios, for a ramble among the savage and fantastic shapes of ‘barbarous customs and crude superstitions’—might become one of the most deeply philosophic, enlightening and elevating disciplines of scientific research. Alas! the time is short for Ethnology, and will this truth of its real meaning and importance dawn before it is too late? *More than any anthropologist of his time, Professor Claude Levi-Strauss has raised anthropology to that level which Malinowski sensed it might attain.*

Professor Levi-Strauss began his anthropological researches among a simple people of Brazil. He writes that: I had been looking for a society reduced to its simplest expression. The society of the Nambikwara had been reduced to the point at which I found nothing but human beings.

From the time of his initial field investigations, Professor Levi-Strauss has written a series of broadly comparative works, beginning with his monumental study The Elementary Structures of Kinship which was written in New York City from 1941 to 1947. There followed a series of wide ranging, influential works—including Structural Anthropology, Totemism, The Savage Mind—culminating in the four-volume Mythologies the last of which has recently appeared.

In these works, Professor Levi-Strauss succeeded in transcending the limits of Ethnology, so that his ideas have had enormous impact on philosophy, psychology, and criticism in art, music and literature.

In his Gildersleeve lecture, “Structuralism and Ecology”, Professor Levi-Strauss answers a critique of structuralism by examining the manner in which elements are selected from the surrounding environment and given meaning as part

of a larger ideological system. The human mind orders sensory phenomena in accordance with a number of physiological processes. This leads him to conclude that the method of structural analysis involves the uncovering of underlying structures in cultural material, which are the result of coding by the mind.

—Prof. Abraham Rosman

It is indeed a pleasure to be back at Barnard College after almost 30 years and to be given this opportunity to honor the memory of Dean Virginia Gildersleeve. I can still remember her gracious welcome when, living as a refugee in New York during the war years, I paid her my respects and thanked her upon my appointment to teach during a Summer session. The invitation had come unexpectedly at the suggestion of Dr. Gladys A. Reichard to whose memory I also wish to pay my tribute: she taught for more than 30 years at Barnard, she was a fine woman and a great anthropologist. We became acquainted at the informal meetings which led to the foundation of the Linguistic Circle of New York; besides, she often used to invite colleagues and friends at her home, in a nearby street. Her major work, *Navaho Religion*, was written in these bygone years. Its structural bent may owe something to the friendly discussions which she had with Roman Jakobson and myself: a small fact that she generously recalled in her Preface.

I shall never forget my fright when I came in for my first lecture at Barnard. I had already been teaching for quite sometime at the New School for Social Research; but this was different. Most of the people attending the evening classes at the New School were adults leading a professional life who came to brush up their knowledge or to get information in specialized fields. Most of them, too, were foreign-born whose English was not much better than mine. At Barnard, I was admitted for the first time into the traditional American academic system—awe-inspiring, as Franz Boas himself had taught in the same place for many years. It is even said that his class at Barnard was the one he liked best. When I entered the class-room and started lecturing on the Nambikwara Indians, my fright grew

into panic: instead of taking notes, most of the girls were knitting, and they went on knitting until the hour was over as if they were utterly unconcerned with what I was saying or rather trying to say in my clumsy English. They did listen, though, for after the class was over a girl (I can still see her: she was slender, graceful, with short and curly ash-blond hair and she wore a blue dress) came to me and said that it was all very interesting but she thought I should know that *desert* and *dessert* were two different words. Her remark, which left me quite dismayed, deserves recalling not only because it took place in these premises but also for another reason: it shows that in these remote years I was already interested in ecology and mixing it, at least on the linguistic level, with the culinary art to which I did turn much later for exemplifying some of the structural ways along which the human mind works. And since my present topic happens to be “Structuralism and Ecology,” the unforgotten remonstrance of a former Barnard student brings me directly into it.

The kind of structural approach which I have followed for over a quarter of a century has been often indicted, mostly in the English-speaking countries, as a new brand of “idealism” or “mentalism.” I have even been labelled as a Hegelian. It is said that for me, structures of thought determine and indeed *are* culture. Some critics claim that I am only trying to probe the structure of the human mind and to seek what they disparagingly call “Levi-Straussian universals.” If this were the case, the nature of the cultural context in which mind operates and manifests itself would become unimportant.

Should this interpretation be valid, one might reasonably wonder why I have chosen to become an anthropologist instead of remaining the philosopher which my academic training brought me up to be; and why, in my published work, so much attention is being paid to the minutest ethnographical details, as well as to identifying the plants and animals known by each culture, the different technical uses to which they are put and, if eaten, how they are cooked, either boiled, baked, roasted, fried or

cured. . . . As a matter of fact, during the past years I have worked surrounded with celestial maps corresponding to the different latitudes in order to identify the stars and constellations spoken of in native texts, with geological, geographical and meteorological treatises, with books on botany, mammalogy and ornithology.

The reason why, at the outset of each research project, these data should be ascertained first stems from a fact which I have pointed out over and over again: no general principle or deductive process can enable us to prejudge the contingent history of each human group, the peculiar features of its environment or the unpredictable manner in which it has chosen to give a meaning to some traits of its history, some features of its habitat, among many others which could have been selected as well.

That anthropology is first of all an empirical science is obvious: each culture that we approach confronts us with an entirely new situation which can only be described and understood at the cost of the most concrete and painstaking scrutiny. This scrutiny alone can teach us not only what the material facts are but also according to what principles—which are not the same for all cultures—each one chooses specific animals, plants, minerals, celestial bodies and natural phenomena to endow them with significance and to build up a logical system out of this limited set of data. An empirical study alone can reveal the particular structure of each system. For even if the same elements were retained here and there, it is obvious that these identical characteristics of the environment could have been given a different meaning, and that other characteristics could have been chosen to fulfill the same purpose or another one. Some distinctive features of the ecology are selected and it would be impossible to state in advance which ones they will be and to what use they will be put. Furthermore, so great is the wealth and diversity of the raw material provided by the environment that only a few of the innumerable possible elements can be retained by the system, so there is no doubt that a considerable number of other systems could exist, none of which is predestined to be chosen by all

societies and all civilizations.

Thus, at the outset, a factor of arbitrariness confronts us which can only be dealt with by empirical observation. However, each system, arbitrary as it may look when its individual terms are considered separately, becomes coherent when it is perceived as a set. And while, as I wrote in *The Savage Mind*, “the principle underlying a classification can never be postulated in advance, it can only be discovered *a posteriori* by ethnographic observation, that is, by experience” (p. 58), the coherence of each system of classification can only be accounted for by calling upon another type of explanation, namely, constraints specific to the human mind. These constraints determine how symbols are formed, opposed to each other and articulated together.

Therefore, ethnographical observation does not confront us with the alternative of either a plastic mind passively reflecting the ecology outside, or universal psychic laws unfolding everywhere the same inborn properties mindless of the ongoing history of each group and of the concrete features of its natural and social surroundings. Rather, we witness and should try to describe, everchanging attempts to compromise between given historical trends and special characteristics of the environment on the one hand, and on the other hand, fundamental psychic requirements which, at each stage, are the outcome of previous ones. As a result, human history and natural ecology become articulated so as to make up a meaningful whole.

The difference from a Hegelian outlook lies in the fact that instead of coming from nowhere as the philosopher's writ (or maybe inspired by a hasty flight over a few centuries of a local past history), these specific constraints of the human mind are inductively found. We are only able to reach them by making a minute study of how they work through different channels in the particular ideology of many different cultures. Besides, they are not given once and for all as a kind of key which, from now on and in the psychoanalyst's fashion, may open all the locks. We rather follow in the path of the linguists well aware that all grammars exhibit common properties so that, in the long

run, universals of language may be reached. But linguists are also aware that the logical system made up of these universals will be much poorer than each particular grammar and never replace them. They also know that since the study of language in general and of the particular languages which have existed or still exist is an endless task, their common properties will never become encapsulated in a final set of rules. If and when universals are reached, their framework will remain open so that new determinations can be added while earlier ones may be enlarged or corrected.

Therefore, two kinds of determinism are simultaneously at work in social life and it is no wonder that they may appear arbitrary to each other. Behind every ideological construct, previous constructs stand out, and they echo each other back in time, not indefinitely but at least back to the fictive stage when, hundreds of thousands years ago and maybe more, an incipient mankind thought out and expressed its first ideology. But it is equally true that at each stage of this complex process, each ideological construct becomes inflected by techno-economic conditions and is, so to speak, first attracted and then warped by it. Even if a common mechanism should exist underlying the various ways according to which the human mind operates, in each particular society and at each stage of its historical development, those mental cogwheels must lend themselves to being put in gear with other mechanisms. Observation never reveals the isolated performance of one type of wheel-work or of the other: we can only witness the results of their mutual adjustment.

This is not a philosophical way of looking at our data. We are compelled to abide by it whenever a special problem arises, such as those with which concrete ethnographical research confronts us. I shall now try to exemplify this need with the help of a few samples taken from the kind of mythological studies which have kept me busy for the past twenty years.

The Heiltsuk or Bella Bella Indians are closely related to their southern neighbors the Kwakiutl on the coast of British Columbia where the two groups of tribes are settled. Both groups

have a tale about a child—a girl or a boy according to different versions—who was kidnapped by a cannibalistic supernatural being, generally female, named Kāwaka by the Bella Bella and identical with the Kwakiutl Dzōnokwa. As in the parallel Kwakiutl tales, the Bella-Bella youth succeeds in escaping and the ogress is destroyed or put to flight. The youth's father thus obtains all the property which the ogress previously owned. He distributes it around. Thus is explained origin of the potlatch.

However, the Bella Bella versions differ from those of the Kwakiutl and other neighboring tribes by a curious incident which is not found elsewhere. In order to free himself or herself from the ogress, the girl or the boy is instructed by a supernatural helper to collect the siphons (the correct zoological term, I think, is "siphuncle") of the clams dug by the Kāwaka—that is, the part of the molluscs she does not eat and that she discards. When the hero or heroine places these siphons on the tips of his or her fingers and moves them toward the ogress, she becomes so frightened that she falls down a steep mountain and kills herself.

Why a powerful ogress, twice as big as an ordinary human being, should be frightened by something as harmless and insignificant as clam siphons—these soft, trunklike skinny funnels for admitting and expelling water which are conspicuous in some species of clams (and by the way, quite handy to hold the steamed shellfish and dip it in drawn butter, a delicious treat which one could get in a place near Times Square when I was living in New York many years ago)—this is something that the Bella Bella myths do not explain. In order to solve the problem we must call upon a major rule of structural analysis: whenever in a given version of a myth, a detail appears which seems "off-pattern" in respect to the other versions, it is most likely that the deviant version is trying to say the opposite of a normal version which exists elsewhere and usually not far from the other one.

Let me point out at this stage that I do not use the terms "deviant" and "normal" in an absolute sense. A version can only be called "deviant" in

respect to another one chosen as reference. Except for cases where the transformation can only take place in a certain direction, and of which examples may be found in my books on mythology, we could as well proceed the other way around. In the present case, the normal version is easily located. It belongs to the Chilcotin who lived inland, east of the Coast Mountains divide which separated them from the Bella Bella, whom they knew well and often visited. While their language was not the same as the latter's, the Chilcotin, who belong to the Athapaskan linguistic stock, shared in the same culture as the Coast tribes from whom they borrowed many features of their social organization.

What does the Chilcotin myth say? An infant boy who cried too much (like the girl in one of the Bella Bella versions) was kidnapped by an Owl. This powerful sorcerer treated him well and made him quite happy. So, when the friends and parents of the now grown-up boy discovered him he was at first unwilling to follow them. When he was finally persuaded to escape, the Owl gave chase to the flying party, and the boy succeeded in frightening him by putting mountain-goat horns on his fingers which he brandished like claws. He had taken with him all the dentalia shells (looking like tiny elephant tusks) of which the Owl was the sole owner, and it is since that time that the Indians have dentalia shells which they value as their most precious possession. I shall leave the Chilcotin myth there as the rest of it does not relate to the present discussion, and I shall also omit the versions coming from the Bella Coola, neighbors to both the Bella Bella and the Chilcotin, because these Salish-speaking Indians, while they keep intact the mountain goat horns incident, shift the transformation process to the cannibal monster which they call Sninik. This monster's characteristics are symmetrical with and opposed to those of both the Bella Bella and the Kwakiutl ogress, so that the resulting mythical transformation is transferred to that aspect and should be approached from a different angle.

Limiting ourselves to the Bella Bella and the Chilcotin myths, it is obvious that so far, they are organized in the same way. The two stories run parallel

to each other although their building blocks, if I may say so, are turned the other way around. A crying boy among the Chilcotin, a crying girl in the more developed Bella Bella version, is kidnapped by a supernatural being: a human-like female ogress in one case, a bird-like benevolent male sorcerer in the other. In order to free herself or himself from this captor, the two youths resort to a similar stratagem: they make their hands terrifying by the use of artificial claws. But these claws are either mountain goat horns or clam siphons, that is, something hard and harmful coming from the landside, or something soft and harmless coming from the seaside. As a result, the Chilcotin Owl falls down in water without getting drowned, while the Bella Bella ogress falls downwards on rocks and meets her death. Therefore one may say that the horns and the siphons are *means* leading to an *end*. What exactly does this end consist of in each myth? Their hero or heroine becomes the first owner of either the dentalia shells or of the treasures belonging to the ogress. Now, all the mythological and ritual data which we have concerning this Kāwaka, or Dzōnokwa as the Kwakiutl call her, point to the fact that her treasures all come from the landside, as they consist of copper plates, furs, dressed skins and dried meat. The Bella Bella and Kwakiutl have other tales about the same ogress where she keeps busy stealing salmon from the Indians: as a land-dweller, haunting woods and mountains, she is deprived of river products.

Therefore each myth explains how a given end was reached by a given means. And since we are confronted with two myths, there are two different means—one for each—and two different ends—also one for each. The interesting fact is that while one means shows an affinity with water (the clam siphons) and the other one with land (the goat horns), the first one leads to an end showing affinity with land (the treasures of the ogress) and the second one leads to an end showing an affinity with water (the dentalia shells). Thus the "water means" goes with a "land end" and conversely the "land means" goes with a "water end." But this is not all, for two other relationships emerge between the means in one myth and the

end or result in the other. That clam siphons, means of the Bella Bella myth, and dentalia shells, end of the Chilcotin myth, have something in common is obvious: they both come from the sea. Nevertheless and when referred to the native culture, their characteristics are opposite. Dentalia shells are by far the most precious objects coming out of the sea while clam siphons are worthless even as food: the myth carefully points out that the ogress does not eat them. Let us now turn to the mountain goat horns which are a *means* in the Chilcotin myth, and to the earthly treasures of the ogress, the acquisition of which is the *result* of the Bella Bella myth: the same kind of inverted relationship also prevails. In contradistinction with sea-shells, they both belong to the landside. However, goat horns are unfit for alimentary consumption but they can be shaped and carved into those magnificent ceremonial ladles and spoons that we see in museums. In the latter capacity they may be made part of a treasure and if not edible, they nevertheless provide, like the clam siphons, a convenient means (cultural instead of natural) to carry the food to the mouth of the eater.

In outlining the dialectical relationship between two myths coming from neighboring tribes, I have limited myself to the more salient points and the sketch I have just given could easily be enriched and refined. However this will suffice to demonstrate that sets of rules exist, allowing us to transform one myth into another, and that these rules operate in a way both subtle and coherent. Hence the question: where do these rules come from? We do not invent them while analyzing the myths; they are, so to speak, imbedded in them. When formulated by the analyst, they become overt manifestations of inner laws governing the minds of listeners hearing tellers from a neighboring tribe narrate a myth. For these listeners will borrow the myth while consciously or unconsciously deforming it along preordained paths. They appropriate it not to appear unequal to their neighbors, and they remodel it at the same time so as to make it their own.

The protracted inventory of American mythology which I have been drawing up for many years shows that myths can always be reduced to similar

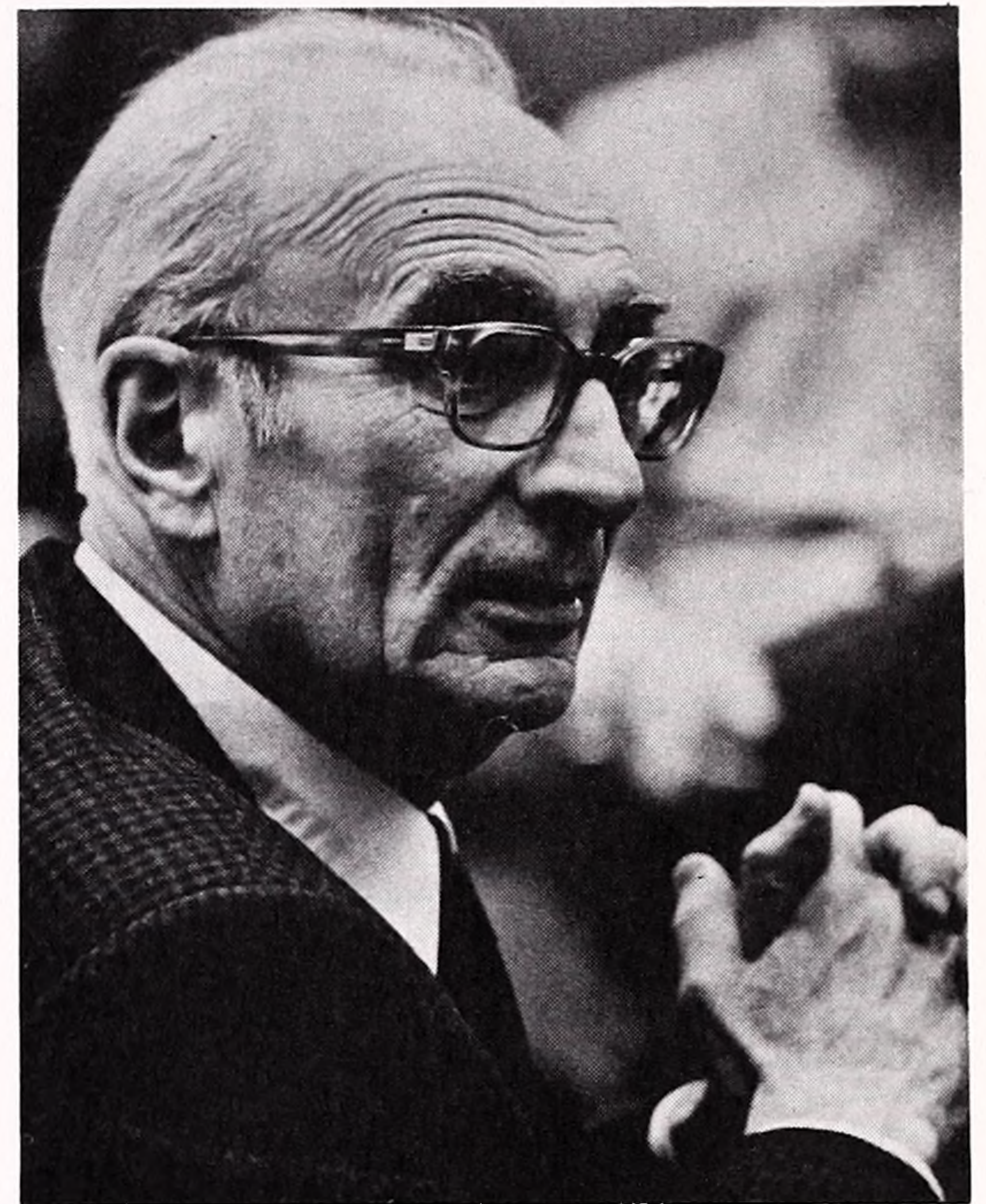
transformations, and that these reciprocal transformations follow the same rules of inverted symmetry whereby myths are made to mirror one another along different axes. Therefore we cannot escape the conclusion that mental laws, not unlike those operating in the physical world, compel ideological constructs such as myths to become organized and to get transformed in accordance with recurring patterns. These laws exemplify the first type of determinism which I have mentioned.

However, this is only one half of the story. For other queries remain to be answered. Taking the Chilcotin myth as a reference for the sake of the argument, why do these Indians need to explain the origin of dentalia shells and why should they do it in such a devious way, by giving them a terrestrial instead of an oceanic origin? And if for some reason or another, the Bella Bella require an inverted image of mountain goat horns used as claws, why should they pick up clam siphons when their natural surroundings did provide them with a great many empirical items which could fulfill the same function? Why, too, were the Bella Bella uninterested in the origin of dentalia shells and more preoccupied with a different kind of treasure? Here, we must call upon the second type of determinism: the one stemming from the ecology on the one hand, and on the other hand, from the techno-economic activities as well as the socio-political conditions prevailing between inland tribes and coastal tribes.

Dentalia shells were highly valued among the inland tribes, eastern neighbors of the Chilcotin and belonging to the Salish linguistic stock. It is from the Chilcotin that they got them, a fact which explains why the Chilcotin were called "Dentalia people" by their eastern neighbors (Teit, *The Shuswap*, p. 759). Therefore, in order to protect their monopoly and to give it glamour in foreigners' eyes, the Chilcotin had a capital interest to make a fiction hold, according to which their seemingly inexhaustible supply of dentalia originated in their own land as a result of supernatural events.

Of course the reality which they tried to hide was utterly different: the Chilcotin got the dentalia shells by

"Why, too, were the Bella Bella uninterested in the origin of dentalia shells and more preoccupied with a different kind of treasure."



trade through the mountain passes from the coast tribes, as only the latter had a direct access to the products of the sea. It is reported that these coast tribes were on friendly terms with the Chilcotin which they never attacked "as they seldom ventured far from their home on the seacoast or on the lower reaches of the rivers, and seem to have had great awe of entering the forbidden and unknown fastness of the mountains" (*ibid.*, p. 761). Indeed, inland Salish like the Thompson and the Coeur d'Alene who, contrary to the Chilcotin, were unaware of the actual provenance of dentalia shells, have a myth series symmetrical but inverted in comparison with that of their purveyors: they say that in former times, dentalia shells could be obtained in their own territory and their myths purport to explain how and why these precious articles disappeared so that nowadays they must be procured by trade.

Quite opposite was the situation of the coast tribes in respect to both land- and sea-products. For them, sea-goods belonged to the field of techno-economic activities. They kept busy fishing or digging them; they fed on them and sold shells to the Chilcotin. As my neo-marxist colleagues would say, these goods were part and parcel of their *praxis*. But the opposite was true for land-goods coming from those fearsome mountains in which they were careful not to hazard themselves. These inverted relationships help us to understand the similar relationships which we have perceived between the respective myths on the ideological level. They explain how, in one case, a means connected with the landside brings out a result connected with the seaside while, in the second case, it is the other way around. At the same time we understand why for coast tribes, sea-shells belonging to their *praxis* do not need to be "mythologized"—if I may be permitted this neologism—and also why, if the mythical transformation must take the form of a chiasma as is often the case, the shift of the seaside element from the category of *result* to that of *means* can be fittingly achieved by substituting the clam siphons for the dentalia shells. They stand to each other in the same twice inverted relationship as the two ecologies taken as a whole stand to each other. Let us first

consider mountain goat horns: it is through their *convex, pointed end* that they may be turned into dangerous weapons but, on the contrary, it is through their *concave and hollow base* that they may be turned into spoons, as I have shown, and thus made part of a treasure. Similarly, dentalia shells as a treasure are the *convex, hard outside* of a mollusc unfit for alimentary purpose (there is practically no meat in them) while the *hollow siphons* are a part of the *soft inside* of another mollusc which has a prominent place in the coast people's diet. However the siphons themselves have no food-value whatsoever and they stand out as a paradoxical appendage, conspicuous but useless. Thus, they can easily be "mythologized" for a reason opposite to but correlated with the position of dentalia shells among inland people who value them but don't have them, while coast people have the clams but do not value their siphons.

When confronted with a given ecological and techno-economic situation, the mind does not stay inactive. It does not merely reflect it, it reacts to it and works it out into a system. Furthermore, the mind does not react only to the particular environment which it perceives through the senses. It also keeps aware of environments which are not experienced in a direct way, and it keeps aware of the ways in which other peoples react to them. All these environments, both present and absent, are integrated into an ideological system according to mental laws which recur over and over again and manifest themselves in similar ways although the geographical surroundings and the techno-economic practices may be widely different. Let me show it with the help of two other examples, the first of which comes from the same Pacific coast area that we have been considering so far.

The Seechelt Indians, a Salish-speaking group settled north of the Fraser delta, distort in a strange way a myth widespread west of the Rocky Mountains from the Columbia's basin to the Fraser's. This myth is about a Trickster who deceives his son or grand-son into climbing a tree where birds are nesting so as to get their feathers. By magical means he makes the tree grow up so that the hero cannot descend and

finally reaches the sky-world. There he meets many adventures and afterwards succeeds in coming back to the earth where the Trickster has taken his physical appearance in order to seduce his wives. Seeking revenge, the hero makes his evil parent fall down in a river. The current carries him to the Ocean in the midst of which supernatural selfish women keep the salmon. The Trickster destroys their dam, liberates the fish and it is since that time that salmon travel freely and, each year, go up the rivers where the Indians catch and eat them.

It is a fact borne out by experience that salmon were fished during their yearly run when they returned from the Ocean and ascended the rivers to spawn and lay eggs in fresh waters. Therefore and up to a point, the myth agrees with ecological facts, conspicuous features of which it purports to explain. But the Seechelt tell the story differently. According to them, the father gets drowned at the outset; one does not know why. Then a woman rescues him and sends him back home. There he wants to revenge himself on his son, whom he considers responsible for his mischance, and he sends him up in the sky-world by the same magical means as in the other versions. In the sky-world, the hero meets two old women to whom he discloses that salmon are plentiful near their dwelling place, a fact of which they had been unaware so far. Thankfully, they help him return to the earth.

Therefore in the Seechelt version, the second sequence—that of the Trickster's drowning and rescue by a woman living downstream—replaces the first and thus becomes unmotivated. Symmetrically, the salient episode of the other sequence, that is, the liberation of salmon, is moved to what was the first sequence elsewhere—adventures in the sky world—and here becomes the second. As a consequence, the salmon episode unrolls in the sky instead of between sea and land, and their liberation becomes merely their discovery.

There are two ways according to which this seemingly garbled version could be explained. We might say that the Seechelt have tried to repeat a story first heard from the Thompson Indians (who were their neighbors and had a very full and detailed version of the

myth), but that they did not understand it and made a complete mess of it. However, this interpretation would take no account of a major difference between the ecology of the Seechelt and that of their inland neighbors: salmon could not be found in Seechelt territory for lack of cold fresh-water streams. In order to do their fishing, the Seechelt and their coast neighbors had to invade the territory of the Stseelis on the middle course of Harrison River and bloody feuds ensued. Since the Seechelt did not have the salmon, they could not reasonably attribute their liberation to one of their cultural heroes or, if they did, this liberation could not happen on earth but in the sky, an imaginary world on which experience has no claim. But should this change in one part of the story be called for by ecology, mental constraints compel that other parts be changed accordingly. Thus the son's revenge antedates his persecution and remains unmotivated for that reason; the father visits the sea-dwelling women without liberating the salmon which, conversely, the son discovers but does not liberate, etc.

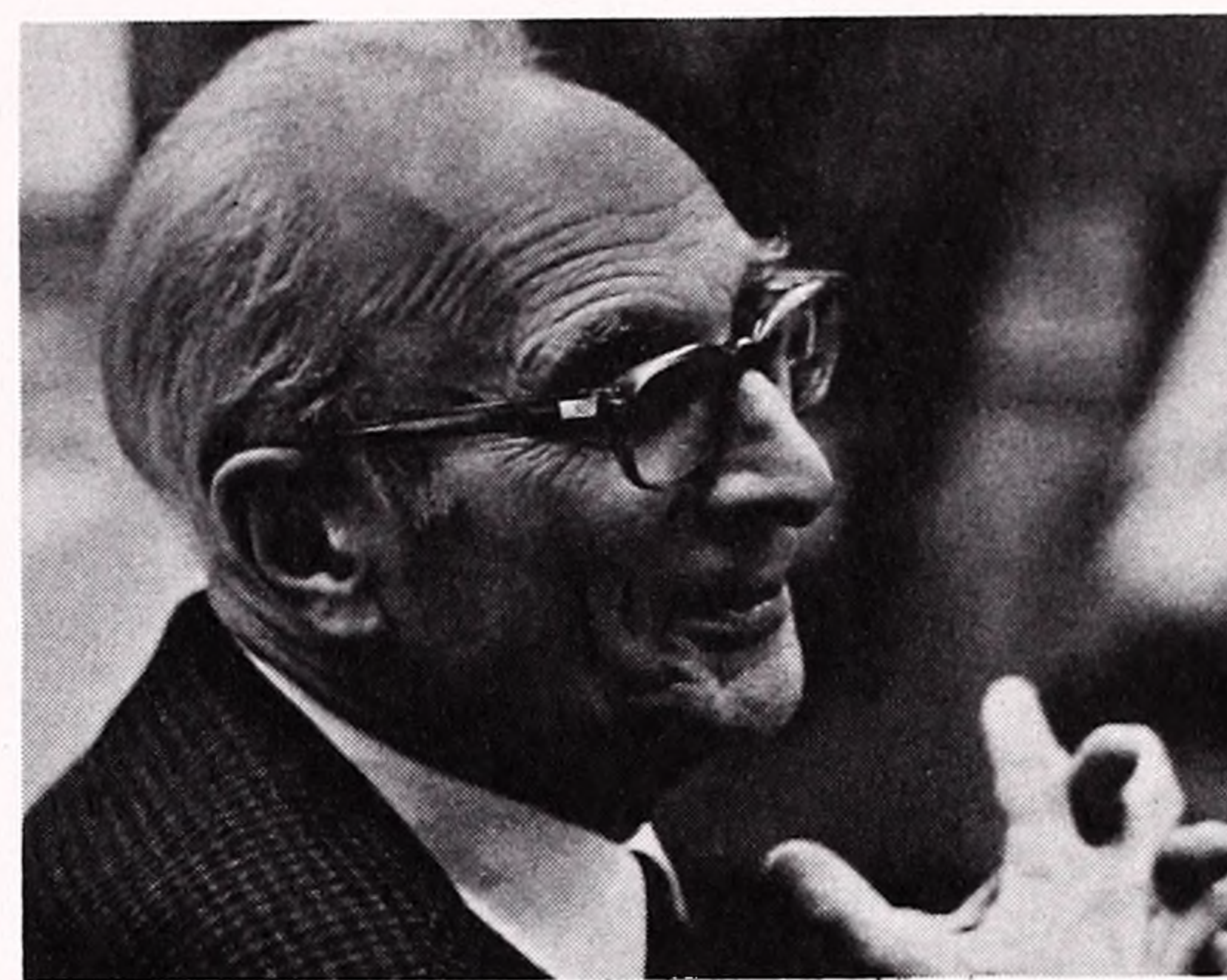
There is another lesson which is taught by the previous example. If a simple one-way relationship did prevail between techno-economic conditions and ideology and if this relationship was merely a causal one, we could expect to find among the Seechelt myths explaining why their territory lacked the salmon, or why they had it previously and lost it for their neighbors' benefit, or else, they could have no myth at all about salmon. What we actually find is quite different: the absent salmon is made present by the myth but in a way which accounts for the fact that present elsewhere, the salmon is nevertheless absent where it should be chiefly present. A mythical pattern contradicted by experience does not simply disappear. Neither does it undergo a change which would bring it closer to experience: it goes on living of its own life and if it gets transformed, this does not happen in accordance with empirical requisitions, but in accordance with the requisitions of mental constraints wholly independent of the former. In our case, the axis of which land and sea are the poles, and which is the "true" one from the point of view of

ecological experience as well as of the techno-economic activities, simply oscillates and swings from the horizontal to the vertical: the sea-pole merges into a sky-pole; instead of the near, the land-pole connotes the low; a former empirical axis becomes an imaginary one. This shift entails other shifts which cannot be conceivably related to experience but are merely the outcome of formal laws aiming at inner self-consistency.

This kind of dual process which I have outlined among the Seechelt repeats itself in many other mythological systems, but I shall limit myself to one example which is particularly telling because the two transformations operate along identical lines. For the Algonkian peoples who lived in the Canadian ecological zone, the porcupine was a real animal. They hunted it for its flesh which they relished and for its quills which they used in their embroidery. They also had myths where the porcupine played a conspicuous part, for instance about two girls who, while travelling by foot to a distant village, found a porcupine nested in a fallen tree. One of the girls pulled out the poor animal's quills and threw them away. The tormented porcupine called for a snowstorm and the girls died from cold and exposure. There is another story, concerning two lonely sisters. While wandering far away from their home, they found a porcupine nested in a fallen tree and one of the girls was fool enough to sit on the rodent's back so that all its quills got stuck in her behind. It took her a long time to recover.

Now, the Arapaho, also members of the Algonkian linguistic stock, make the porcupine the hero of a quite different tale. According to them the heavenly brothers Sun and Moon quarreled about the kind of wife they should marry, either a Frog girl or a human girl. Moon who preferred the latter lured an Indian girl to catch him in the guise of a porcupine. So eager was she to get the quills for her embroidery work that she climbed higher and higher up the tree where the porcupine was running away from her. She finally reached the sky-world where Moon resumed his human-like appearance and married her.

How shall we account for the differ-



"A mythical pattern contradicted by experience does not simply disappear."

ences between stories which, except for the porcupine being present in both, do not seem to have anything in common? Widespread in the Canadian life zone, the porcupine was rarely found if not absent in the Plains to which the Arapaho moved a few centuries ago. Their new ecology compelled them to get quills from northern tribes through barter or by undertaking hunting expeditions of their own in unsafe territories. As a result two changes occurred: one at the techno-economic level and the other in the mythology. While Arapaho quill-work ranks among the best in North America, their art was imbued with mysticism up to a point which cannot be matched elsewhere. Quill-work was impregnated with ritual and women especially trained at it sought supernatural help through prayers and fasting before undertaking a task. And in Arapaho mythology, as we have just seen, the characteristics of the porcupine became modified drastically. From a magical land-dwelling animal, master of cold-spells and of snow-falls, it becomes—as in neighboring tribes—the animal disguise of a human-like supernatural sky-dweller responsible for a different type of periodicity: not meteorological but biological. The myth explains that Moon's wife became the first of her sex to have regular menses every month and, when pregnant, to be delivered after the right time-span.

Therefore when we shift from the Northern Algonkian to the Arapaho, the mythical porcupine moves away from an horizontal, empirical axis uniting the near and the far and finds itself located on a vertical, imaginary axis uniting the sky and the earth. This is exactly the same transformation which we have witnessed among the Salish, and in this new case too, it occurs when a given animal, important for the techno-economic activities, is lacking in a particular ecological situation. Also and as with the Salish, other transformations follow which are inwardly, not outwardly, determined. Once it is understood that despite their different origin all these transformations are structurally related, that they should be included in the same set notwithstanding the fact that some depend on the ecology while others follow from mental constraints, we perceive that the

two stories are actually one and the same: the first one is transformed into the second through the operation of self-consistent rules.

In one case the two women are sisters, in the second they belong to different zoological species: human and frog. The sisters move on a horizontal plane from near to far, while the two other females move on a vertical plane from low to high. Instead of pulling out the porcupine's quills as the first heroine, the second is pulled out of her village, so to speak, by the quills which she covets so much that she lets herself be kidnapped. One girl recklessly throws away the quills, the other girl is eager to save them for her embroidery. In the first group of stories, the porcupine nests in a fallen tree, the same animal of the second group climbs up a standing tree. And while the first one slows down the travelling sisters, the second lures the heroine into going up faster and faster. One girl crouches down on the porcupine's back, the other girl stretches out to reach it. The first porcupine is aggressive, the second is a seducer and while the former lacerates the girl from behind, the latter deflowers—that is, “pierces” her—in her fore parts

Irrelevant from the ecological point of view, all these changes are nevertheless called for by an inner logic which works in its own way to the effect that some changes being made, others must necessarily follow. Should an animal as important as the porcupine on the techno-economic level disappear from a new environment, whenever this animal did play a part and should its role be maintained, it must be shifted away to a world beyond. As a result, low becomes high, horizontal swings to vertical, what was internal becomes external and so on. All these conditions must be filled if the previous picture of man's relationship to his environment should remain coherent. The important point here is that the coherence is deemed more essential than the relationship. As a matter of fact, it is not the image of the relationship that changes but the image of the environment. The latter becomes an imaginary one rather than a henceforth non-existent relationship to the actual environment be acknowledged as such and discarded.

However, it is not enough to show by concrete examples how the two kinds of determinisms to which I have referred so far—the one stemming from man's relationship to his environment on the techno-economic level, the other expressing stable mental constraints—register together and interlock with each other. For such a result would be obviously impossible if ecology on the one hand and the mind on the other hand should be considered as mutually irreducible entities. This problem brings me to the last point which I wish to broach, namely the natural foundations of these mental constraints ever-recurring in mankind. Only if they can be linked, even indirectly, to conditions prevailing in man's anatomy and physiology, will we be able to overcome the threat of falling back toward some kind of philosophical dualism. For these biological aspects are also part of the environment in which mankind develops, works and thinks; and even more so as it is through his anatomy and physiology that man perceives the world outside. Therefore any attempt to set up the mind and the world as separate entities would bring us back to metaphysics. The world outside, that is ecology, can only be apprehended through sensory perception and through the processing of sensory data which takes place in the brain. All these phenomena must share something in common which might explain their collusion.

The point which I am trying to make can be illustrated by referring to the otherwise useful distinction currently used in linguistics between the so-called “etic” and “emic” levels. These terms coined from “phonetic” and “phonemic” denote two complementary ways of approaching language sounds: either as they are perceived (or rather, believed to be perceived) by the ear even if acoustic devices are called upon to refine sensory data, or submitted by the linguist to analytical and explanatory procedures which aim at breaking down the raw data into their hidden, constituent units. By so doing, the linguist works in a way which the anthropologist tries to emulate when unveiling behind empirical ideologies binary pairs of terms and transformation rules.

Convenient as the distinction is in

daily practice, it would be dangerous to push it too far and to grant it an ontological status. Are we entitled any more to claim that language is made up of sounds after Luria showed that the cerebral mechanisms for the perception of noises and of musical sounds are quite different from those allowing us to perceive the so-called sounds of language, and that a lesion of the left temporal lobe, that destroys the ability to analyze phonemes, leaves musical hearing undisturbed? And how can this paradox be explained without acknowledging that what the brain perceives in language is not by the nature of sounds, but of distinctive features? It is now known that these logico-empirical distinctive features are directly recorded by acoustic machines which cannot be suspected of either mentalism or idealism! The consequence follows that the only true "etic" level is the "emic" one.

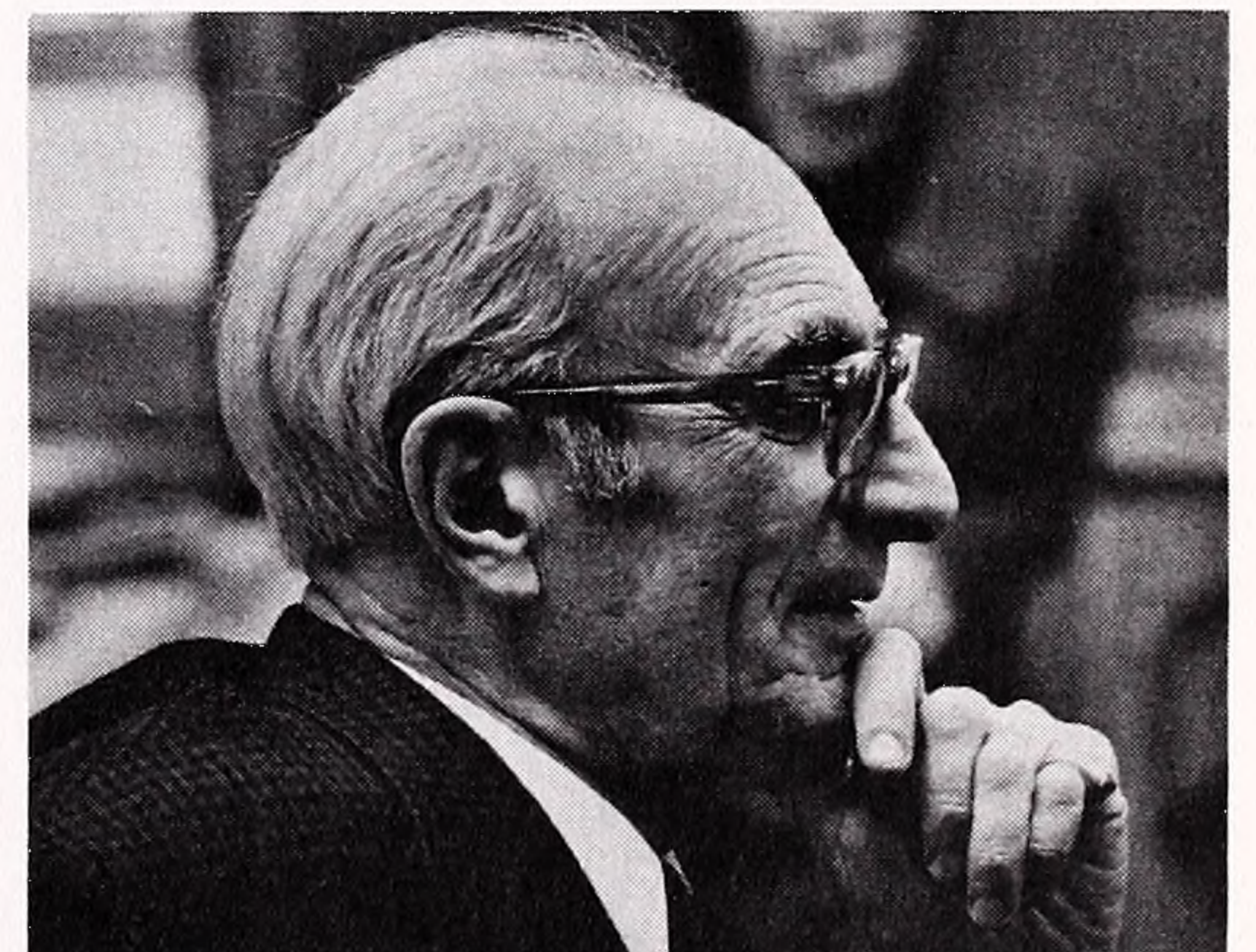
Current research on the visual system suggests a similar conclusion. The eye does not merely photograph the outside world. It rather encodes its formal characteristics. These characteristics consist less in the sensuous qualities of things than in the relationships which prevail between them. Specialized cells in the brain cortex carry over a kind of structural analysis which, in several zoological species, different types of retina and ganglion cells have already undertaken and even achieved. According to its kind, each cell either in the retina, in the ganglions or in the brain, only responds to a stimulus of a given type: opposition between motion and immobility, presence or lack of color, changes in light or dark, objects with positively or negatively curved edges, direction of motion either straight or oblique, from left to right or the reverse, horizontal or vertical, and so on. Out of this roster of informations which become remarkably well registered in the brain, the mind rebuilds, so to speak, objects which were never actually perceived as such. This analytical function of the retina mostly prevails in species devoid of cerebral cortex, such as the frog. But it also exists in the squirrel; and even among higher mammals with which the analytical function is shifted to the brain, cortical cells merely take over operations which had their original

seat in the sensory organ. There is every reason to believe that this encoding and decoding process, which translates incoming data from outside by help of several binary codes enfolded in the nervous system, also exists in man. Therefore what is immediately given to us as the raw material of sensory perception is not an "etic" reality which, properly speaking, does not exist, but abstractions of reality which belong to the "emic" level.

Should we insist on sticking to the "etic"/"emic" distinction, this can only be done by reversing the acceptances currently given to those terms. It is the "etic" level, too long taken for granted by mechanistic materialism and sensualist philosophy, which we should consider as an artefact. On the contrary, the "emic" level is the one where the material operation of the senses and the more intellectual activities of the mind can meet, and altogether match with the inner nature of reality itself. Structural arrangements are not a mere product of mental operations; the sense organs also function structurally, and outside us, there are structures in atoms, molecules, cells, and organisms. The inescapable conclusion follows that since these structures, both internal and external, cannot be apprehended at the "etic" level, the nature of things is "emic," not "etic," and that the "emic" approach is the one which brings us closer to it. When the mind processes the empirical data which it receives previously processed by the sense organs, it goes on working out structurally what at the outset was already structural. And it can only do so inasmuch as the mind, the body to which the mind belongs, and the things which body and mind perceive, are part and parcel of one and the same reality.

If the stereochemical theory of odors developed by Amoore is right, then a qualitative diversity which, at the sensory level, it is impossible to analyze and even to describe adequately, can be reduced to differences between geometrical properties of odoriferous molecules. Let me add one last example. In their important book *Basic Color Terms*, Berlin and Kay should not, in my opinion, have assimilated the opposition of black and white to that of consonant and vowel, as the homology between the visual and the auditive

"The eye does not merely photograph the outside world. It rather encodes its formal characteristics."



cerebral maps is consistent with both the consonantic and the vocalic systems. In the consonantic system, as Jakobson has demonstrated after the work of Köhler and Stumpf, dark and light would correspond to the phonemes *p* and *t* which are opposed to each other as grave and acute. In the vocalic system, the same opposition is shifted to *u* and *i* which are respectively qualified in the same way. Furthermore, only at the level of the vocalic system can we find a term corresponding to the third color term which, according to Berlin and Kay, necessarily follows in the steps of the other two, namely red. In the vocalic system, this would correspond to the phoneme *a*, which it is customary to oppose to both *u* and *i* as chromatic versus non-chromatic. Since Berlin and Kay distinguish three dimensions of color: hue, saturation and value, it is indeed striking that in both the consonantic and the vocalic triangles, their color triangle including black, white and red does not call upon the more "etic" dimension hue, which can only be defined in physical terms by variable lengths of the light waves, but upon the two other dimensions of saturation and value which are logical properties rather than physical ones, since these can be defined as either present or lacking, and thus expressed by help of a simple system of binary oppositions. Here too, a simple logical structure underlies and antedates the subsequent complexities of sensory perception.

Therefore, both the natural and the human sciences concur to dismiss an outmoded philosophical dualism. Ideal and real, abstract and concrete, "emic" and "etic" can no longer be opposed to each other. What is immediately "given" to us is neither the one nor the other, but something which lies betwixt and between, that is, already encoded by the sense organs as well as by the brain, *a text* which, like any text, must be first decoded to translate it into the language of other texts. Furthermore, the physico-chemical processes according to which this original text was primitively encoded are not substantially different from the analytical procedures which the mind uses in order to decode it. And even more so, as we have seen, since the ways and means of the understanding are not quartered within a restricted field. They do not exclusively

pertain to the higher intellectual activities of the mind. Rather, the understanding takes over and develops intellectual processes already operating in the sensory organs themselves. Never can man be said to be immediately confronted with nature in the way that vulgar materialism and empirical sensualism conceive it. For nature appears more and more made up of structural properties undoubtedly richer although not different in kind from the structural codes in which the nervous system translates them, and from the structural properties elaborated by the understanding in order to go back, as much as it can do so, to the original structures of reality. It is not being mentalist or idealist to acknowledge that the mind is only able to understand the world around us because the mind is itself part and product of this same world. Therefore the mind, when trying to understand it, only applies operations which do not differ in kind from those going on in the natural world itself.

Structuralism is often branded as a game both abstract and gratuitous, with no bearing whatsoever upon reality, which is being played by sophisticated intellectuals. I have tried to show that on the contrary, structural analysis can only take shape in the mind because its model already exists in the body. From the very start, the process of visual perception makes use of binary oppositions, and neurologists would probably agree that this is also true of the brain processes. By following a path that is sometimes accused of being over-intellectual, structuralism recovers and brings up to awareness deeper truths that are already latent in the body itself. By reconciling soul and body, mind and ecology, thought and the world, structuralism tends toward the only kind of materialism consistent with the ways in which science is developing. Nothing could be farther from Hegel; and even from Descartes, whose dualism we try to overcome while keeping in line with his rationalist faith.

The reasons for the misunderstandings which I have tried to dispel lie perhaps in the fact that only those who practice structural analysis are made fully aware by their daily work of what they are actually trying to do: that is,

to reunite perspectives which the narrow scientific outlook of the last centuries has for too long believed to be mutually exclusive: sensibility and intellect, quality and quantity, the concrete and the geometrical or, as we say today, the "etic" and the "emic." As a matter of fact, even the more abstract ideological constructs (such as those included under the label of "mythology") which, to a greater extent than other aspects of social life, seem to enjoy an unlimited freedom in respect to both ecology and technology, cannot be successfully handled without paying the closest attention to the ecology and to the various manners in which each culture reacts to its specific environment. By so doing, and out of this slavish respect paid to concrete data, mind and body feel like recovering their long lost unity.

Should the structuralist approach deserve some attention, the reason would lie not only on the theoretical but also on the practical level. It will be on account of what we have learnt from the so-called primitive cultures which we study, namely that reality can be meaningful not only on the abstract plane of scientific knowledge but also on the plane of sensory perception. We are thus encouraged to cancel the long-lasting divorce between intelligibility and sensibility that an outmoded empiricism and mechanicism have forced upon us, and to reestablish some kind of harmony between man's everlasting quest for meaning and the world in which he lives: a world made of shapes, colors, textures, flavors and odors. In the long run, structuralism teaches us to love and respect the ecology, because it is made up of living things, of plants and animals from which since it began mankind did not only derive its sustenance but also, for such a long time, its deepest esthetic feelings as well as its highest moral and intellectual speculations.

On Being An Urban Fellow

By Jamiene Studley '72

"How can I negotiate with a New York City District Attorney?" "What do I know about determining a formula for budget allocations for non-legal support staff?"

Being an Urban Fellow is learning that you can do all these things, but that the doing is more complex than you ever imagined. It's discovering your own abilities and limitations in a situation of high expectations and incredible pressures to succeed. And it's discovering the day-to-day ramifications of such textbook phrases as "budgetary constraints", "community decision-making" and "bureaucratic inertia". One day it's gathering statistics at the Supreme Court and discovering that even this can be political; the next day juxtaposes the dignity of lunching with the assembled judges of the Family Court and the heart-rending desperation and agony of the families appearing before these same judges.

But most of all, being an Urban Fellow means assuming the responsibilities of a full-time job, with all the attendant stresses, duties and rewards, and membership, with 19 other idealistic, demanding individuals.

I am serving this academic year as an Urban Fellow with the City of New York. The brief job description below (written for the information of future Fellows) attempts to indicate the complexity and challenges of that experience.

In the words of the program director, Assistant City Administrator Sigmund G. Ginsburg ('Sig' to the Fellows), "The New York City Urban Fellowship Program, the first of its kind in the nation, is designed to offer 20 outstanding college and university students—seniors to Ph.D. candidates—a unique learning experience by providing the opportunity to study the City while taking an active role in its government." Each Fellow (unfortunately, we have not been able to devise a feminine equivalent of Fellow) works full-time in an administrative, planning or field work position with a City agency, cooperating closely with a City official who acts as his Sponsor. The Fellows also participate in weekly seminars with urban leaders and academicians, and in special Fellowship activities, such as a trip to Albany to meet legislative leaders and see the Legislature in session.

This basic outline of the Program pro-

vides only the most limited insight into the reality of the year's effect upon the Fellows. The dual lessons about the nature of processes of government and the relationships among members of a group are as important to the Fellows as any specific information learned on the job.

In my position as an Assistant Project Planner for the Mayor's Criminal Justice Coordinating Council (CJCC) I am doing basic planning and project analysis in the Family Court, and a special study on staffing and allocations in the City's five District Attorney's offices. CJCC is an exciting agency, staffed by a group of bright, highly committed young people. The working relationships I have developed with these people, and especially with my Sponsor, Al Appleton, a Yale Law graduate, form the basis for most of my education here. The specifics of my tasks are not as central to my experience as a Fellow as the extent to which I am encouraged to accept responsibility, make decisions, and implement my ideas. While I am learning a great deal about the organization and problems of the criminal justice system in New York City, much of which will stand me in good stead throughout my legal career, I am also making fascinating discoveries about my own strengths and weaknesses, and about the operations of government. For the Fellows, the opportunity to participate in decision-making which involves many variables, restraints and complex considerations—political, social and economic—is an excellent supplement to academic training and a background in theory. The tempering of idealism with a strong dose of pragmatism may not be the most pleasant lesson for a group of high-minded young people, but it is one which will make us more effective and aware than we could ever be without it.

I should note that Barnard College has expressed a strong commitment to this kind of practical experience as a supplement to more traditional education. Through its Senior Scholar Program, which permits students with demonstrated academic ability to spend their senior year on a special project of an intensive and serious nature, Barnard allows for adaptation within the regular program. The Urban Fellowship fits the Senior Scholar requirements perfectly; I am therefore combining the two, receiving full credit for my senior year at

Barnard. Under the supervision of the director of the American Studies Program, I will prepare a paper on my experiences as a Fellow, describing both my substantive achievements and the less tangible benefits of the program.

The other crucial aspect of the program is the degree to which we are able to create a true feeling of "fellowship" between the twenty diverse participants. We come from varying backgrounds and academic disciplines; from all over the United States; from Ivy League universities, large state universities and small rural colleges; from widely differing political persuasions and life styles. Our differences have not, however, prevented us from seeing our similarities: concern for the future of the cities and for the individuals in them who sometimes become obscured by the magnitude of the metropolis; our eagerness to make ourselves understood to the others in the group; our frustration at working within a system which is far from ideal and often agonizingly ineffective at solving the problems we grapple with every day in our jobs. In our desire to establish a real Fellowship, and not just an "internship", or organized work experience, we have participated in a group training session to make ourselves more aware of the potential frictions and unresolved questions within the group, and have determined to give priority to Fellowship activities in our schedules (since there is a strong urge to become absorbed in one's job to the exclusion of all other activities).

The combination of work and fellowship has made this a year of tremendous growth and realization of the inter-personal and urban challenges facing America. In my application essay for the Fellowship I quoted John Lindsay, who said in *The City* that New York has "the promise and danger of urban America: the promise of becoming a still greater city, the danger of falling victim to steady, certain decay." After a year's experience, I still perceive the same ambivalence about the future of the city; I am tremendously more aware, however, of the complexities which encourage that duality of optimism and pessimism, and of the exigencies and barriers which limit urban improvement. Perhaps the principal value of the Fellowship is its cultivation of that deeper understanding of self and city.

Selected Poems of Gabriela Mistral

A bilingual edition translated from the Spanish and edited by Doris Dana '44. Woodcuts by Antonio Frasconi. Baltimore, Johns Hopkins, 1971 (235 pp., \$10; paperback, \$2.95)

By *Electa Arenal* '59

Vita: Gabriela Mistral, pseudonym of Lucila Godoy Alcayaga 1889-1957. Considered one of the great figures of twentieth century Spanish American literature.

Teacher and educator: Began her teaching career in the rural classroom of her native Chilean, Andean region. Explored more enlightened and progressive methods of teaching. Became influential in Chilean educational circles. Invited (1922) to Mexico to assist in the organization of rural schools. Named Chile's "Teacher of the Nation" (1923). In the 1930's taught at several North American colleges and universities, including Barnard. Received several Honorary Doctorates. *Diplomat:* Began consular work in 1922. Speech at the Pan American Union (1924). Work with the League of Nations (1926). Named "Consul for life" (1935) in recognition of her stature and achievements. Represented her own and several other South American governments as consul in various countries. Instrumental in the founding of UNICEF, author of its first appeal for funds (1946). Member of the UN Subcommittee on the Status of Women. Addressed the General Assembly as speaker for Human Rights Day, eulogized by Dag Hammarskjöld. *Journalist:* Contributed numerous articles to periodicals in Europe and the Americas. These have not yet been collected. Doris Dana is working on an edition of selected prose.

Poet: Published four volumes of poetry in her life-time. *Desolación* (1922) at the insistence of Federico de Onís of Columbia University's Hispanic Institute; *Ternura* (1924); *Tala* (1938) proceeds of which went to aid children orphaned by the Spanish Civil War; and *Lagar* (1954). Left many unpublished poems.

Received the Nobel Prize for Literature in 1954.

Gabriela Mistral will suffer for a while the adulation—and the abomination—so often awarded those who have been consecrated in their own generation. She was an extraordinary woman who led an exemplary life, a life of suffering as well as of triumph. But for me, my friends, my students, and several young poets I know, it is difficult to appreciate much of her poetry. The source of the difficulty is not hard to find: it lies in the moralizing and didactic tone of her poems, in her idea of purity as the highest virtue, in her concept of woman, and in the frequent incompatibility of medium and message.

Out of her deep religiosity come some

pages resembling those of a hymn book, and verses imbued with conventionalized sanctity that provokes aversion, not conversion. As she reaches for the ideal she urges moral elevation of herself and of others. At times her hyper-morality gets in her—and our—way. In "La casa" "The House," for instance, the poet advises a child not to touch the bread on the table because other children have none. But the artistic formulation makes questionable its effectiveness as education, or as art.

In a famous quip—"The glory of Bolívar compared to that of the Redeemer is less than the dirt under my nail"—Gabriela Mistral criticized the *libertador* for comparing his struggles to those of Christ. Paradoxically, one of the striking features of Mistral's own poetry is her identification with Christ. Andres Iduarte describes her as a priestess and a sibyl and calls her a "Saint on Horseback" ("*Santa a la jineta*"). At times her voice is humble and imploring, at times vengeful and prophetic. In many poems she describes mystical yearnings and ascensions.

At the end of her introduction to the Dana translation, Margaret Bates credits Mistral with having not been "one to experiment with personae and masks." Dr. Bates seems to forget that the very name Lucila Godoy Alcayaga chose for herself was heavily symbolic. Like St. Gabriel, messenger of the Annunciation, she saw herself as a conveyor of the Word, intermediary between God and Man. Mistral too, recalls the pounding winds of Provence and the French writer she admired. It would be inconceivable, in fact, to discuss Gabriela Mistral, poet, without giving attention to the ways in which personae are intrinsic to her originality.

Mother, while not strictly a religious image, takes on religious proportions in Gabriela Mistral's poetic, and is one of these crucial personae. In terms of the idealization, motherhood, whether physical or spiritual, is woman's *raison d'être* and definition.

The traditional concept of motherhood reflected in her poems appears in her own life more as metaphor than as concrete realization. Living and working as do few women, especially in Spanish America, she moved independently, representing, as well as championing, the cause of women and children in the

world of men.

In her poems, men love and abandon, women love and bear the brunt. But the children are redeemers, and some of her most emotive verse (called "naive songs for children" in the Nobel citation) emanates from her tenderness and her longing for maternity. Her solidarity with and love of women are evident, both implicitly and explicitly, as in the reverence toward pregnancy and nursing and in the frequent use of breast imagery.

From the original *Desolación*, from the posthumous *Lagar, II*, as yet unpublished, and from the almost three hundred poems included in the *Poesías completas*—referred to as *Obras completas* in the "Translator's Note"—Doris Dana chose fifty-seven, attempting to show the amplitude of Gabriela Mistral's thematic scope, as well as her stylistic development. An index of themes lists thirteen headings, including "Poems of Young Love and Sorrow," "Songs of Hallucination and Madness," "Wayfaring," "War and Xenophobia," and "Poems of Faith and Hope."

Some of Gabriela Mistral's attempts at the major key would be better sung in the minor. There is disengagement of gears. On the other hand, medium and message are at loggerheads also when cosmic breadth is compressed into forms close to the old Spanish *romance* (ballad), impetuous strength forced into sing-song rhythm. Breaking away from what she called, in other contexts, "*mieles estorbosas*" ("bothersome honey") and "*babi romántica*" ("romantic dribble") she often swung the pendulum full circle, ending in imperatives, exclamations, interjections, and simplifications of language perilously close to the common-place and cliché. This is apparent whether one is following the original or the translation.

Many of Dana's versions clarify the intention of the Spanish, others are flat, and in some I felt the intrusion of substitutions or over-interpretations. In a few instances she attempts poems whose essential musicality resists rendering into English. "*Meciendo*" "Rocking" and "*Todas ibamos a ser reinas*" "We Were All To Be Queens" are cases in point, although in this opinion I am in disagreement with Fernando Alegría, who highly praises the renditions (*Saturday Review*, July 17, 1971).

The publication of this first major bilingual selection of Gabriela Mistral's poems affords English-speaking readers an opportunity to become acquainted with the work of the first Spanish American to win the Nobel Prize in Literature.

Electa Arenal Rodriguez '59, assistant professor of romance languages at CUNY's Richmond College, received her doctorate from Columbia. The subject of her dissertation was the 20th-century Spanish poet Leon Philipe. A former member of the Barnard and Hunter faculties, Professor Rodriguez translated the anthology Doors and Mirrors: Fiction and Poetry from Spanish America 1920-1970.

Correction

"Seventeen Warnings in Search of a Feminist Poem" by Erica Mann Jong '63 was reprinted in the winter issue from the *Nation*, April 5, 1971, not 1972, as erroneously credited.

THE DISBURDENED

By Gabriela Mistral

In dream I had no father
or mother, joys or sorrows.
Even the treasure I must guard
until dawn was not mine.
I bore no age or name,
no triumph, or defeat.

My enemy could wrong me,
and my friend, Peter, could deny me.
I had gone so far
that arrows could not reach me.
To a woman sleeping
it is all the same, this world
and the others unborn. . . .

Where I was nothing pained.
Neither seasons, sun nor moons
could nettle the blood
or pierce the verdigris of time.
No tall silos rose,
circled round by hunger.

And as one made drunk, I cried out:
Patria mia, Patria, la Patria!

But—poor woman—there clung
to my mouth one warm thread
that came and went like thistledown
with every nothingness of breath.
It was no more than spider's thread,
thin as the line of ebbing tide.

I could have not returned, and I returned.
Now again the wall at my shoulder
and I must hear and give answer,
and with hawker's cry
be once again the peddler.

I have my block of stone
and a handful of tools.
I gather up my will
like abandoned clothes,
I shake familiar habits from their sleep
and once again take up the world.

But one day I shall go
without cries, without embraces,
a ship that leaves by night
that others cannot follow,
not seen by the red eye of beacons,
not heard by the shores.

—Translated by Doris Dana

La Desasida

En el sueño yo no tenía
padre ni madre, gozos ni duelos,
no era mío ni el tesoro
que he de velar hasta el alba,
edad ni nombre llevaba,
ni mi triunfo ni mi derrota.

Mi enemigo podía injuriarme
o negarme Pedro, mi amigo,
que de haber ido tan lejos
no me alcanzaban las flechas:
para la mujer dormida
lo mismo daba este mundo
que los otros no nacidos. . .

Dondé estuve nada dolía:
estaciones, sol ni lunas,
no punzaban ni la sangre
ni el cardenillo del Tiempo;
ni los altos silos subían
ni rondaba el hambre los silos.
Y yo decía como ebria:
"Patria mía, Patria, la Patria!"

Pero un hilo tibio retuve,
—pobre mujer—en la boca,
vilano que iba y venía
por la nonada del soplo,
no mas que un hilo de araña
o que un repunte de arenas.

Pude no volver y he vuelto.
De nuevo hay muro a mi espalda,
y he de oír y responder
y, voceando pregones,
ser otra vez buhonera.

Tengo mi cubo de piedra
y el punado de herramientas.
Mi voluntad la recojo
como ropa abandonada,
desperezco mi costumbre
y otra vez retomo el mundo.

Pero me ire cualquier día
sin llantos y sin abrazos,
barca que parte de noche
sin que la sigan las otras,
la ojeen los faros rojos
ni se la oigan sus costas. . .

Books

American Painting of the Nineteenth Century, by Barbara Novak (O'Doherty) '51. Praeger, New York, 1969, \$5.95 paper, \$15.00 cloth.

By Margaret Potter '52

I felt a certain discomfort in reading this important book—that of a patient being operated on without anaesthesia. I can clearly remember the first painting which registered as such on my consciousness as a child: it was a 19th-century American painting of a vast mountain valley, infinitely detailed in the treatment of rocks and shrubbery, and radiant with light from some mysterious source. A tiny human figure stood in the middle ground, contemplating this natural grandeur. I was deeply impressed by the painting and have ever since felt a sense of kinship with the subjects and the style of 19th-century American painting. Without giving them much thought, I felt very much at home with these works. And now Miss Novak, in her brilliant analysis of 19th-century American painting, has revealed to me the reasons. It is rather disconcerting.

The book is a series of essays on several major figures whose wide range of subject matter and style would seem to defy any attempt at schematic ordering, other than the strictly chronological. Yet she has perceived a constant which unites artists seemingly as far apart in goal and technique as Frederick Church, the painter of panoramic landscapes, and James Whistler, the painter of romantic reveries. This constant, this peculiarly American characteristic which Miss Novak has convincingly isolated, is a rather circumscribed revolution around the polarity of real and ideal, of perception and conception. As Americans, we seem to take both our thoughts and our observations very seriously, and we also seem reluctant to relinquish one or the other in an all-out pursuit of either vision or visual fact. Our artists have felt it necessary to endow their transient perceptions of the visible world with spiritual overtones and, correspondingly, to render their most lofty conceptions of the nature of reality with painstaking fidelity to physical details. Much of the fascination of this book lies in Miss Novak's insights into the path each artist followed in achieving this ac-

commodation of "thought" and "thing."

This quintessential American mode of expression can most easily be located in the characteristics of a mid-19th-century style known as "luminism." It is the style responsible for all the features of that painting which so impressed me as a child. Foremost is the awed respect for nature—often in its most dramatic aspects—for the unspoiled wilderness which could only have been wrought by God. Before such natural majesty, the artist could aspire only to reveal the divine spirit immanent in matter, to become Emerson's "transparent eyeball" while leaving no trace of his own presence in painterly gesture or invention. Miss Novak amply documents the close relationship of God and nature in 19th-century American thought and the restraints which public pride in its own God-given landscape imposed upon artists. Thomas Cole chafed at his patron's preference for "real American scenes," free of the inventions which would imply a criticism of God's handiwork; yet his most successful works are grand vistas of observed scenes, as if his artistic integrity depended on constant communication with nature.

Another chief characteristic of the luminist mode is the application of brilliant light, providing a sharply focused clarity in the foreground and a suffused radiance in the distance. Again,

one is made aware by Miss Novak's scholarship that this radiance stemmed from metaphysical conceptions of light as the source of truth, as well as from close observation of visible realities. Objects and landscape received brilliant illuminations because their intrinsic value *merited* such clarity of exposure. Light was, in a sense, a type of value judgement. When brilliant light plays on scenes of utter stillness, determined by static composition and choice of a fixed moment in time, the paintings achieve an almost super-real intensity in still another variant of the real-ideal polarity.

A third component of this style, and closely allied, is the attention to detail, to getting an object or a sensation down with exactitude. Her treatment of a visionary romantic such as Albert Ryder lends particular force to Miss Novak's thesis, exactly where one might expect it to falter. It is hard to anticipate a convincing link between Copley and Ryder. Miss Novak focused on Ryder's lengthy process of bringing a work to completion, a process which has often resulted in physical deterioration, to emphasize his fidelity to a concept which could only slowly ripen in his mind. In other words, it is not subject matter or style that links Copley and Ryder, but rather an attitude toward realization that could envision any effort to achieve exactitude, whether in rendering the

New Books

Vicki (Wolf) Cobb '58, *Science Experiments You Can Eat*, J. B. Lippincott Company, 1972.

Eileen (Otte) Ford '43, *Do You Want to Be a Model?*, Pocket Books, April 1972.

Nena (Betty Dross) O'Neill '46 and George O'Neill, *Open Marriage: A New Life Style for Couples*, M. Evans and Company, 1972.

Anne (Attura) Paolucci '47, *From Tension to Tonic: The Plays of Edward Albee*, Southern Illinois University Press, 1972.

Mercedes M(owitz) Randall '16, editor, *Beyond Nationalism: Social Thought of Emily Greene Balch*, Twayne Publishers, Inc., 1972.

Phyllis Raphael '57, *They Got What They Wanted*, W.W. Norton & Company, 1972.

Georgene H(offman) Seward '23, *Psychotherapy and Culture Conflict: in Community Mental Health*, The Ronald Press Company, 1972.

James A. Wechsler with Nancy F(raenkel) Wechsler '38 and Holly W. Karph, *In a Darkness*, W.W. Norton & Company, 1972.

weight and texture of an object or the full sensation of a moonlit night. A persistent instinct for measurement and the exact placement of objects in space suggests that factual precision was considered an homage to the spiritual, and perhaps even a route to it.

These and other characteristics of luminism, which can readily be identified in the 19th-century, are also considered in terms of the art of the 18th and 20th-centuries. Interpreted more broadly, these characteristics are subsumed under the term "conceptual realism," which is shown to be as pertinent to the analysis of colonial portraiture as it is to that of Pop Art of the 1960's. The transition in subject matter from nature to the industrial urban environment, which has so pre-occupied many 20th-century artists, was not difficult for a society with an indigenous respect for technology and a tendency to celebrate that which is ours, banal or vulgar as it may be.

The ruefulness I experienced in reading this book is directly related to a statement in Miss Novak's chapter on Thomas Cole:

" 'Imagination' had always been a dangerous word in America."

Imagination has played a large role in our art, but it was subjected to consistent restraints. The discussion of the subsidiary role played here by the painterly mode, which is the glory of 19th-century French painting, makes even clearer a persistent theme of this book: American artists have always had more confidence in their minds than in their eyes. This absorbing account of one aspect of American culture reveals both the achievements and the limitations born of that confidence.

Margaret Potter '52, was, until recently, associate curator of painting and sculpture at the Museum of Modern Art.

Synergy:

Couple Power through Person Power By Nena Dross O'Neill '46 and George O'Neill

Open marriage is not just a matter of a new freedom for marriage partners, for its true goal is the mutual growth that such freedom fosters. If the guidelines are followed, open marriage will become an on-going process, open-ended, and not just a new state of being. The key to putting all the guidelines together, and to understanding open marriage as a dynamic process, is the concept of *synergy*.

Synergy is a word for the dynamic process that occurs when the combined action of two things produces a more beneficial and greater effect or result than the sum of their separate individual actions. It is a process by which the whole becomes more than the sum of the parts, while at the same time those parts retain their individuality. You can move a calf or thigh muscle separately, for instance, but when you move them together you can walk or dance or run. But as you walk, the separateness of the calf and the thigh muscle is retained. This is quite different from what happens when you bake a cake; here, too, you end up with something that is more than the sum of the flour, sugar, eggs, and other ingredients in it—but each element has lost its identity. They have combined, but in a way that has changed the ingredients into something else. In the true synergic process, a new thing is created without any loss of identity for the original elements that have combined together.

Synergy occurs when two organisms, or people, are brought together, or combined, in such a way that the end result is enhanced—that is, when the combination of the two produces a quality or effect that is more intense than what either of the two contributing parts originally had or could independently attain. Thus in synergy one and one makes three, not just two. It is this special effect, this enhancement, that makes it possible in open marriage for husband and wife to exist and grow as two separate individuals, yet at the same time to transcend their duality and achieve a unity on another level, beyond themselves, a unity that develops out of

the love for each other and each other's growth. In a synergistic, cooperative way, each one's individual growth enhances and augments the other's growth, pleasure and fulfillment. The more of a whole person each one becomes, the more self-actualized, the more he has to offer his mate. The better he feels within himself, the more he can love; the more he can give freedom, the more he can take pleasure in seeing his mate grow; the more both partners grow, the more stimulating and dynamic each one becomes for the other.

Functional synergy was first delineated by the pioneering anthropologist, Ruth Benedict, in her comparison of low synergy cultures such as the Dobuans of the South Seas, which were hostile, aggressive and, above all, insecure, with high synergy cultures such as the Zuni of the American southwest, which were secure and cooperative. Dr. Abraham Maslow worked with Ruth Benedict while she was developing this theory, and he applied it to interpersonal relationships. In high synergy societies, Dr. Benedict had found that what was good for the individual in a society was also good for the society as a whole. According to Dr. Benedict, a high synergy society is one "... where any act or skill that advantages the individual at the same time advantages the group..." Maslow explained his extension of this idea as follows:

"... if I get more pleasure out of feeding my strawberries into the mouth of my little beloved child, who loves strawberries, and who smacks her lips over them, and I thereby have a wonderful time and enjoy myself watching her eat the strawberries, which would certainly give me pleasure if I myself ate them, then what shall I say about the selfishness or the unselfishness of this act... My action is neither selfish exclusively nor unselfish exclusively, or it can be said to be both selfish and unselfish simultaneously... That is, what is good for my child is good for me, what is good for me is good for the child, what gives the child pleasure gives me pleasure, what gives me pleasure gives the child pleasure."

It is easy to see how this principle operates between husband and wife: each one enjoys giving the other pleasure in the same way as the parent enjoys his child's pleasure in Maslow's example.

It can be understood in a very concrete sense: if the husband gets a raise in salary or achieves an increment in status, his wife and family will benefit. The same result would follow from the wife winning a lottery. But this kind of "what is good for you is good for me" can operate in closed marriage as well as in open marriage. Open marriage, we believe, carries the concept of synergy to an entirely new level of interaction.

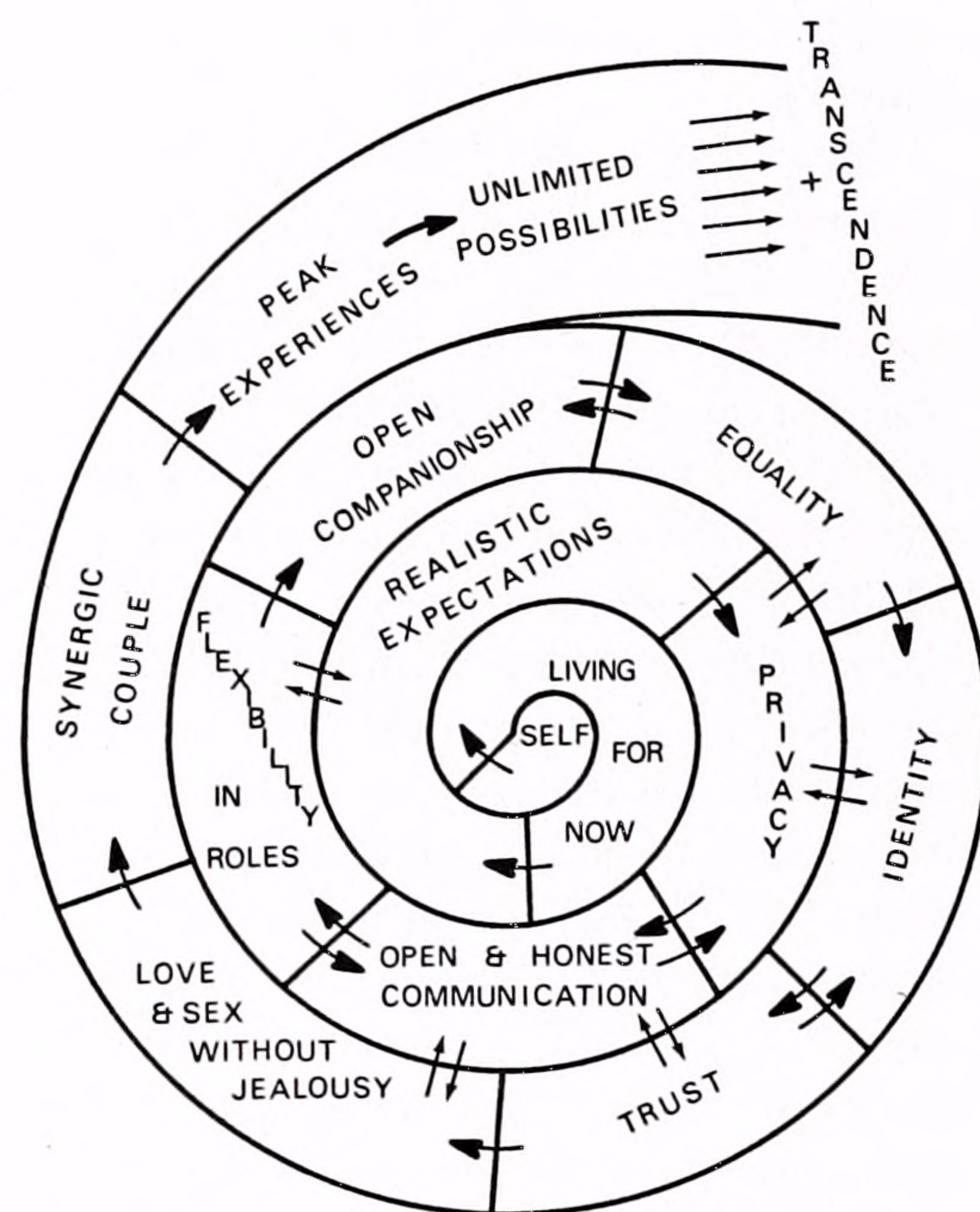
We take the concept of synergy a step further and concentrate on the aspect of mutual enhancement implicit in the definition and meaning of the term synergy. Through the process of augmenting feedback and build-up, in open marriage what is good for you is not only good for me but *better for both of us*.

For husband and wife, all the myriad aspects of their growth become synergic and mutually enhancing. If John enjoys fishing but Sue doesn't, in an open marriage, he can nevertheless go out and experience that pleasure in fishing and then return. His pleasure makes him happier, more content, and his wife benefits from his attitude, from his happiness. Happiness breeds happiness through positive feedback—that is the essence of synergy. Sue is happy in seeing John enjoy himself, and thus benefits from his enjoyment of himself. If Sue enjoys reading a particular book, or taking a course of some kind, and gains insight from these activities, she shares her insight with John, and he too benefits, not only from her pleasure or excitement, but perhaps through learning something new as well. She becomes more stimulating, he enjoys her pleasure and becomes in turn stimulated by her excitement—their growth becomes mutually augmenting. We can even see this enhancement effect as a series of steps:

1. It makes me happy to see you happy.
2. When I see you happy because I have done something to make you happy (given you a gift, perhaps the gift of freedom), or have done something for us together, I become happier with your happiness.
3. Through open love and open trust, I am able to take that same pleasure in your happiness even when it is someone or something else that has made you happy.

4. Your happiness if *further increased* by seeing and knowing that my happiness is augmented and increased by your happiness.
5. This mutual enhancement effect gives us synergic build-up.

This enhancement theory can be applied at any level of growth, and at any point in the development of your usage of any of the open marriage guidelines. It can take effect in relation to every aspect of your life together, from careers, to sex, to watching a sunset together.



Expanding Spiral of Open Marriage

The elation can come from anticipation, from pure enjoyment, from validation through the partner or another, or from meeting a challenge. When couples have eliminated jealousy and competition, when they have achieved identity and equality and have open love and trust in each other, all their actions—both separately and together—become synergic. Each one's experiences build up the other's. This is in direct contrast to the diminished attitude of partners in a closed marriage, the attitude which proclaims "you shouldn't have fun if I can't have just as much fun at the same time"—which is negative diminishing feedback.

A person who uses negative diminishing feedback is a "diminisher"—one who is constantly "putting down" his mate or others. This is a dampening effect, which blots out a mate's enthusiasm, self-esteem and creativity, eventual-

ly leading to zero feedback and a static state.

On the other hand, a person who responds to, and relates to others with positive feedback is an "augmenter"—one who shares and inspires enthusiasm and zest for living in his mate and others. An "augmenter" is turned on to himself, and thus turns others on.

Like a chain reaction, synergy once begun builds upon itself, intensifying and expanding, and as it expands it feeds back new meaning, new discoveries, new explorations of self and mate into a self-reinforcing regenerative and growth-enhancing system that has no limits except those that you yourself set upon it.

Synergy is the process that allows open marriage to expand. It is more than just positive feedback between partners—it is the utilization of *positive augmenting feedback as a system for generating further growth*. Each one's growth augments and builds upon the other's. As a system, augmenting feedback works in all areas: love generates more love, growth more growth, and knowledge more knowledge. The more you know, the more you can know. The more information you have, the more easily you are able to understand and absorb still more information—to integrate and make associations with new information. The more you know about yourself and about your mate, and the more you explore your mutual knowledge together, the greater will be the intimacy into which you can grow. Open and honest communication thus enhances further communication.

Closed marriage, with its boundaries and restrictions, operates on a closed energy system. Since love is seen as limited, so too must growth be limited. Closed marriage is a matter of linear development, along a predetermined line on only one level of experience. Open marriage, however, develops like an expanding spiral. Closed marriage reduces, bringing diminishment to both husbands and wives. Open marriage is an open energy system, for not only does each partner add to and increase the other's growth, creating new energy, but the partners' individual autonomy allows them to absorb additional energy from outside stimuli which can then be brought back into the marriage.

Open marriage transcends mere togetherness, mere freedom for individual development. It becomes the ultimate in cooperation, a dynamic system that creates, through expanding feedback and growth, a *synergic couple*.

Let us look once more at the contrasts between open and closed marriage:

Open Marriage	Closed Marriage
dynamic framework	static framework
open to the world	shuts out the world
open to each other	locked together, closed in on one another
spontaneous	calculating
additive	subtractive
creative, expanding	inhibiting, degenerative
infinite potential	limited potential
honesty and truth	deception and game-playing
living in the now	living in the future, or with hang-ups from the past
privacy for self-growth	smothering togetherness
flexibility in roles	rigid role prescriptions
adaptable to change	threatened by change
individual autonomy	possession of the other
personal identity	selfhood subjugated to couplehood
incorporates others—grows through companionship with others	shuts others out—exclusivity limits growth
equality of stature	unequal status
open trust	conditional and static trust
open love	limited love
an open, expanding energy system	a closed, self-limiting energy system
freedom	bondage

A comparison of the two kinds of marriage points up the matter of choice: closed marriage offers no options, while open marriage is full of them. Closed marriage may offer a phantom security, a measure of static and stable contentment, but it will inevitably stunt growth. Open marriage offers to all of us, to the degree that we want to use it, in whatever way we want to use it, the ability to continually expand our horizons. Knowing and fulfilling yourself along *with* your partner in open marriage instead of *through* your partner, as in closed marriage, becomes a voyage of discovery. Not only is it challenging, but it prepares us to flow with change. It offers you the possibility of elation as opposed to mere contentment.

The kind of elation of which we speak corresponds to what Abraham Maslow has defined as peak experiences—bursts of insight, discovery, the creative moment—unique, intense moments in which a person experiences total absorp-

tion in the moment in a state of selfishness, a transcendence of self. Though peak experiences occur only occasionally, they are the high points, the always remembered super-moments of our lives—the moments in which we are most purely and completely ourselves.

When the peak experiences come more frequently, as they can in open marriage, when the synergy that a couple generates is high, then the partners have the capacity to achieve transcendence, to share, to grow, to exist on a new intellectual, emotional and spiritual level.

The peaks are there—you and your mate can ignore them, can huddle in the narrow valleys, or you can seek them out. You as a couple can be the creators of a new life style for yourself and your mate, you alone can create the possibilities for transcendence.

Reprinted from *Open Marriage: A New Life Style for Couples* by Nena O'Neill and George O'Neill. (Published by M. Evans & Company, Inc., N.Y., 1972)

The Book-In Goes to Prison

By Robert B. Palmer

Last fall, I toured the libraries at the Adolescent Remand Shelter (for men) and the New York Correctional Institution for Women (formerly the House of Detention) on Riker's Island. It was one of those dull, sunless days that makes that trip more ominous than anticipated as passed through the first checkpoint to Riker's, and entered the causeway for the second checkpoint before arriving at the central control point through which all visitors must pass.

I wish all could see what are called libraries in prisons. Many of the books were published more than 25 years ago; few were on any topics of current interest. Publishers, distributors, even libraries have dumped books that they could not sell or circulate. I saw a number of paperbacks and magazines in the men's library with the covers torn off. I thought naively that the covers were removed so that the men might not be aroused violently or sexually. Later I learned that the covers were removed as a counting procedure for distributors and to prevent the materials from being resold. I must have seen ten or fifteen copies of a paperback about government life called *Of Diamonds and Diplomats*. The women's library had five copies of John Cheever's *Bullet Park* but not enough books for one shelf in black history, literature, or in Spanish.

It is estimated that at least 85 per cent of the seven hundred women on Riker's are either black or Puerto Rican. The general conclusion any librarian would reach from such a visit was that the current collections were neither current nor appropriate for the inmate population. To call them libraries was a misnomer. I wondered how they could be called "correctional institutions."

Fortunately, at the Women's Prison, I discovered a wonderful and important ally, Mrs. Julia Reid, the correctional officer in charge of the library. She realized the library could use the help we offered. From previous experiences, she doubted whether I would continue to come if I knew the extent of the library problem. Therefore she did not show me a back room filled with books that needed to be weeded and selected for cataloging. I promised to deliver a team of librarians and students to help her weed her collection, to select books, to

use some funds from the Book-In to buy appropriate books about black experience, women's studies, books in Spanish and legal materials, to catalog and process these books. In other words, I promised "instant library." I should have known better. But we are achieving our goals even though it is taking a little longer than I expected. Mrs. Reid now laughingly blames the back room she did not show to us.

Together with volunteer librarians from Barnard, Columbia and other libraries in the city, we have been weeding the collections there almost every Saturday for two months. Two Barnard students, Laura Matthew '75 and Penny Liberatos '74, have also assisted in this project.

Though librarians usually pride themselves on how many books they add to a collection, we can proudly say we threw out between 2,000 and 2,500 books, which were outdated, inappropriate, or physically worn out. Two book titles I remember that were thrown in the garbage were *How to Pitch* by Bob Feller and *How to Play Golf* by Sam Snead, both published about 20 years ago and rather inappropriate, given the prison life-style. More than 1,500 books were gathered by purchase or donation from various sources through the efforts of the Book-In Committee and volunteer librarians. We spent more than \$500 to purchase books on subjects of prime interest to inmates, such as black history and experience, women's studies, and books in Spanish. It was gratifying to hear and see the excitement of the inmates who were in the library when these books arrived. Cleaver, Seale, and Malcolm X along with other black writers and poets have found their way to the shelves. They do not stay there long, because the inmates sign these out immediately.

The project has received the support and cooperation of many people, most importantly Warden Essie Murph and Officer Reid. Many people in the city have offered help, especially those contacts established at the many meetings about prisons that I have attended, which were organized by concerned citizens. It has been surprising and discouraging to discover many different groups who try to develop prison libraries without the aid or advice of a trained librarian. In the city prisons

there is no trained librarian employed by the Department of Correction. Fortunately in some cases, interested correctional officers are in charge of the library, but they are drawn off for other duties because the libraries are usually given a very low priority.

One of the pressing problems the correctional officers face is deciding what should be added to the collection. In one sense, it is simple because they have no funds to buy books. But in practice they received "gift books" which do create problems. The majority of the "gift books" I have seen in prison were sent because they were no longer wanted at home, in a library, or office. It would have been simpler to throw them in the garbage. I have spent most of my time outside of the prison library, explaining to people why their "gift books" were useless and what materials are most appropriate for the inmate population.

What about censorship? I am asked this question frequently. My answer usually is that prisons need libraries first. Within such a library, books by and about blacks are most essential. My experiences have been fortunate in that we were allowed to develop the library without any apparent restrictions. There should not be the kind of censorship of library materials that existed in the past because of recent legal decisions. But where overt censorship may no longer exist, some prisons may practice a more subtle form of censorship, locking "controversial" materials in drawers or closets. We have not experienced such practices at the women's prison. In fact, the warden has been most pleased with all our projects in the women's institution.

The library project has inspired other connections. The women's basketball team at Barnard played two exciting basketball games on Riker's with the women's team at the prison. The games seemed to me to be as rough and noisy as any New York Knicks game in the Garden.

We hope to bring poets to read and discuss poetry in the prison, after we have learned how many inmates enjoy poetry and write it themselves. A "Youthgrant" application to the National Endowment for the Humanities is in the works to provide funds for three students to conduct unstructured

poetry and philosophy sessions with inmates in the library over the summer.

There are many needs in such a facility. The satisfaction of meeting some of these needs is great, whether it be connecting an appropriate book to an inmate, playing a basketball game, or just rapping with the inmates we have met in those activities. One inmate has been an excellent helper in the library when we have worked there on Saturdays. Though she is getting out shortly, she would like to return as a volunteer, to work with us on Saturdays as we continue our library project. We could use the help, but it would be more helpful to her if she could find a suitable job outside.

Since we have run out of funds for our Book-In project in the women's prison, we would gladly receive any financial support for future book purchases.

Mr. Palmer is College Librarian.

The Book-In Needs Your Help Again

The Book-in program of giving paperback books to neighborhood Children was continued this year in another local school, P.S. 165 on 109th Street, between Broadway and Amsterdam.

In addition, the Book-in committee has been aiding in the development of the Women's Prison Library on Riker's Island. Appropriate books in Spanish, Black Studies and Women's Studies have been purchased for the inmates in this rewarding project. In the words of Ms. Essie Murph, warden of the women's prisons, "Our library is now a permanent tribute to your efforts . . . Your volunteer librarians from Barnard College have succeeded in updating it to include books that are more relevant to our times and to the needs and interests of our women."

Both of these book programs have depleted our funds. But we must continue our efforts in the neighborhood schools and in the women's prison library.

So—Help, Help, Help.

Associate Alumnae of Barnard College
Barnard College
New York, New York 10027

I support the Book-In. Enclosed is \$

I volunteer to serve with the Book-In Committee. Please call me when you need me.

Name

Address

City, State & Zip

Phone

No Experience Necessary

By Sande Riesner
Friedman '57
and Lois Schwartz

This article, which we print here primarily for seniors and young alumnae, was adapted by the authors from their Dell paperback of the same name.

When we were little girls, one of us wanted to be a nurse and the other had her heart set on becoming a Marine. By the time the nurse transferred from Smith to Barnard, she wanted to be a specialist in the intellectual history of nineteenth century Europe. By the time the Marine beached at the University of Michigan, she wanted to be a novelist. And by the time we graduated in 1957, neither of us had the faintest idea about what we wanted to be. Frantic, we put our case to the experts.

"*Lux et veritas*," said a sympathetic professor; "they're what's important."

"Well, dear," cautioned the smiling vocational guidance counselor, "don't expect too much. Your first job will have to be a step down. After all, you're not really qualified to do anything."

"Don't take things so seriously," advised our parents. "You'll get married, raise children, and forget all about this."

Meanwhile, commencement speakers, even then, were making a big issue of the role of the educated woman in society. They told us how important were the intellectual tools we had developed; they assured us that we were well suited to deal with new problems in an ever-changing world; they admired our drive to broaden our horizons. Although we were tempted to believe them, deep down we suspected they meant that we would be using our intellectual tools in the supermarket, our ability to deal with problems to combat sibling rivalry, our drive to broaden horizons to plan our family's summer vacations.

Then, out of school, over to Europe, and back home to reality: the job market. Employment agencies and personnel managers congratulated us for our degrees and directed us to secretarial school. It was discouraging, but, well, there was always graduate school.

At a cocktail party a noted psychiatrist heard us talking about the problem. "Aha," he said when we referred to our majors, "Women liberal arts college graduates. Yes, you certainly do need help."

We were not the only ones who needed help. As we went and watched our friends go, hit or miss, from one job to another, we realized the basic problem was that the woman liberal arts college graduate really had no firm idea of what she wanted to do. How could she? She had no idea of what was available to her—

and nowhere to turn to find out.

And so, in time, we decided to write a book. Since finding a good job most often seemed to be a matter of luck, we were determined to translate that "luck" into design. We found out which fields were most interesting and accessible to the female liberal arts graduate (FLAG from here on in) without advanced degrees and described in detail over 100 jobs in fourteen fields, emphasizing beginning jobs and explaining where they lead.

Then, in 1969, as we were completing our interviews, sorting data, and summarizing the material we had gathered, the Movement struck. Within a year the dream of Elizabeth Taylor in *National Velvet* would come true: the first woman jockey. Followed by other firsts: a woman umpire, a woman hockey goalie, a center in football. And before long a woman takes her seat on the stock exchange, a woman is appointed law professor at Columbia, a woman runs for President, the other candidates appoint women to front-line staff positions and follow lists of do's and don't's on how to approach women. And most of all, and best of all, women were no longer imprisoned in the women's pages.

But how do these changes affect you? You who are beginners? You who are not asking how do I get where I want to be, but what do I want?

Well, what *do* you want? Until you answer that question, Womens' Lib can do nothing more than unlock doors for you. It's up to you to decide which threshold you want to cross—and then to stick your foot in the right door.

Still, once you decide, the jobs are there. While we were conducting the interviews necessary for our book, we learned that a woman at the top—a magazine editor, a book publisher, a creative director, even a corporation president—cannot be just a token. Almost invariably her being there means that beneath her are more women moving up the ladder: women security analysts, news-magazine reporters, account executives (handling more, incidentally, than the traditional women-oriented accounts), associate producers in film and tv, product managers, economists. When we began our book, women, few though they were, held these jobs; now many more do.

When we began our book, opportunities for women in managing and marketing with the large corporations

were practically non-existent; for this reason we intentionally excluded them. Ironically, however, it has been the large corporations that have been most responsive to pressure from government and womens' groups. As a result, graduates in the 1970s will be pursued with affection if not passion by recruiters from such companies as IBM, AT&T, and Xerox, for management programs that were not open to FLAGs before. The staunchest male strongholds seem to be crumbling.

Thanks to Womens' Lib, then, an employment agent or a prospective employer is not as likely as before to dismiss you for being a woman. But he can still question the relevancy of your liberal arts education to the available position—and he will. He may no longer be able to wonder aloud what clients will think of finding a woman in men's underwear, or how soon you will become pregnant; but he will ask you directly how you think a psychology major can fit into mens' clothing. He will also tell you that thinking, which you no doubt do very well, is not a skill but typing is. It is up to you to be prepared for these sorts of challenges. So when an employment agent asks you what you're interested in, he wants to hear personnel, public relations, or banking—not urban studies or Chinese culture.

No job is going to fall into your lap. You will have to research the field the way you researched your senior thesis. Use all the resources available to you. Make your first stop the placement office. If you still aren't sure about what it is you want to do, the placement officer should be able to help you focus your interests by asking pertinent questions and by giving you some idea of what's available. Ask to see the brochures and periodicals that she receives regularly; park yourself in the outer office and read them carefully. Watch the bulletin boards for career workshops and the appearance on campus of recruiters from various companies. Ask your parents who they know. Tell your working friends that you're looking. Keep your ears open at parties. Check the employment ads in the paper every day. These are all basic—but they're likely to pay off. And see as many people as you can, even if you don't think you'll be interested. Interviews themselves will help you to determine your specific aims. And don't forget those

intimidating employment agencies. A note of caution, though: unless you can be reasonably precise about what it is you're looking for, employment agencies can be exasperating. But when you're specific, they're often most helpful.

During the hunt you'll be confronted with an impressive, even overwhelming array of job titles: media assistant, traffic assistant, editorial assistant, research assistant, production assistant, administrative assistant, Gal Friday, secretary, management trainee, and plain old trainee. Titles often are devices that agencies and employers use to suggest that a job offers more responsibility, glamor, prestige, and promise—and less secretarial work—than it does. All beginning jobs, however, have much in common, and it is usually what they have in common that is least appealing. Lowest on the totem pole, the first job is an apprenticeship, and with it comes much of the company drudgery that no one else has time for. Many female beginners have to do some typing, order the coffee, answer other peoples' phones, make and cancel appointments. But some beginners also read manuscripts, write press releases and do creative research. But remember: *the beginning job is a stepping stone.*

So when you are offered a job, you must carefully consider it as just that. Before you accept it, ask not only what you will do, but what the company does, what the person above you does, how much you can learn, and, if you can find out, why your predecessor left and where she is now. And when you ask about salary, ask too about the chances of promotion and what you can expect to earn if you move up. This is important information to have when you are trying to decide whether to accept a job. Some companies pay attractive starting salaries but give infrequent or only token raises, and almost never promote from within; in the long run a job with a firm that does the opposite may be more worthwhile.

Most secretarial jobs are really no worse than most other beginning jobs, and they are better than many. Since a secretary is likely to be near the top in the hierarchy of a company or department, she can learn a great deal—including when other jobs are available. The problem here is that some bosses are so possessive when they find themselves with an intelligent secretary that they hate to let her go. If you are offered a secretary's

job in a department that interests you, and you can be assured that your boss would let you use the job as a stepping stone, don't be so quick to say no.

We know of one company, IBM, in fact, that now acknowledges that long-term secretarial work is not satisfying to most college graduates. As a result they have created "word processing centers" within the company to handle the mechanical duties of typing and filing that used to belong to the secretary. They have replaced the traditional secretarial job with a new position, administrative assistant, and the people hired for it clearly are viewed as management trainees.

If in despair you are about to head for the nearest commune, get pregnant, or give up and go to graduate school—stop. The commune can wait until you've suffered a little more (job hunting, perhaps); getting pregnant these days is socially irresponsible, and graduate school, more likely than not, will only postpone your agony. If you are committed to a career in medicine, law, social work, or urban planning, then you know that graduate school is essential. But an M.A. in English will probably only get you that secretarial job a year later.

Clearly the number of graduate programs are more than sufficient to tempt the undecided and indecisive, but extended study is no antidote to indecision. Advanced study is worth the time and money only if you've carefully considered what you want and made a positive judgment that further schooling will lead you closer to your objectives. If you have no objectives, you are not likely to find them in graduate school.

It's really up to you to take the first step. Getting a job is easy, but getting the right job isn't. If you appreciate the challenge, and look for your first job in a positive, creative, and decisive way, then job-hunting can itself be a stepping stone to your stepping stone. And most of all remember to keep things in perspective: don't take things so seriously. In a few years. . . .

Letters

Letters, which will be excerpted as space requires, may be sent to *Barnard Alumnae*, Barnard College, New York, 10027. The deadline for the summer issue is June 1.

Copout?

To the Editor: For many years, wherever I moved (and we have lived in many places) the *Barnard Alumnae*, with no assistance or attention on my part, dutifully followed me. I wish to compliment your staff on its efficiency.

Frankly, I never paid much attention to the publication, because, again frankly, it seemed to have so little to do with my life. Even though my experiences at Barnard as an undergraduate were most important in shaping me into what I became.

The *Alumnae*, however, reflected what is now fashionably labeled an "irrelevancy" of which I was very aware in the Barnard milieu even when I was an undergraduate.

The magazine reinforced my initial impression of my alma mater (I graduated in 1950 in Philosophy) which I had as a rebellious sprout: to wit, that however excellent the old school might be in terms of the intellectual training it gave its daughters (and it was and still is, I assume, good at training the mind) its social atmosphere was stifflingly unreal and inculcated unrealistic presumptions about the world into which it sent its products.

Things do have seemed to changed somewhat in terms of the old school, if the *Barnard Alumnae* is any indication, but not enough, it would seem to me, to lead me or any really "tough-minded" alumnae to be satisfied with the way Mother Barnard is preparing her children to face the often grim realities with which the latter part of the twentieth century faces the educated woman.

The *Barnard Alumnae* still seems pervaded by, too often and despite the current feminist agitation, a genteel 18th-century optimism which really takes little account of what women, Barnard women included, are going to have to deal with, if we are really ever going to be as "free" as our education tells us we should be.

And since women's colleges like Barnard have, in a sense, been very much responsible for the creation of a new class of active and educated women and to have bred into us certain expectations which have and are now being cruelly frustrated in the "real world", I think they should assess

very carefully the social conditioning to which they are subjecting these women in terms of how well it equips them for psychological survival in a Man's World.

I mean, so many of the "Barnard Girls" who appear in the pages of the *Barnard Alumnae* seem still blissfully untouched by the kinds of really hurtful prejudices and frustrations with which many of us are suffering as women of a certain sort. Oppression *hurts*. So few of the women who write in your pages seem to have been really hurt. Their main problem seemed to have been just deciding what they wanted to do. Once the decision was made, all seemed to have been beer and skittles for them, even though they might get a bit overtired, what with the kids, the hubby, the job and all. But it all seems to have been just too jolly for them, once they decided they wanted this or that kind of career, if a bit exhausting ("Is a Career a Cop-Out?"—Winter 1972 issue of the *Alumnae*, for example).

I began to wonder if my experiences are somehow unique, or if I am paranoid, or just plain and particularly unlucky. If so, I know a lot of unlucky women like myself.

But to describe the situation from which I view your magazine:

My husband is a senior faculty member on the engineering staff of a large state university. I have three children, now in adolescence. After emerging from the purdah of the child-rearing years (for which, again, Dear Old Alma Mater left me totally unprepared—I thought that like Mother and Everyone Else, I would at least have a maid and was flabbergasted and dismayed by the total disappearance of the servant class we ladies had depended on for so many generations in the West), after getting my children off to school, I heaved a great sigh. I was, I thought, having done my duty, at last ready to get some professional training and enter the Great World that as a "Barnard Girl" I had been lead to believe I had a right to enter.

I did pretty well at first. I entered graduate school (in a philosophy department with an excellent reputation) and made, evidently, a good impression on a senior professor who pressed me, even without finishing my master's, into the teaching of undergraduates.

I taught almost full time (though of course officially on temporary part time status and pay) and pursued my graduate studies at the same time.

My life was satisfying, but I really was getting awfully exhausted (what with the kids and hubby and all, etc., and no help, etc. etc.) So for the sake of my health and sanity, I asked to be allowed to continue my studies on a part time basis. I was given a lofty and contemptuous refusal.

By that time, I wasn't surprised by the refusal. Because I had learned, whatever I had been taught to expect on the matter (all about how the benign and loving male establishment would just welcome educated women), I had found out, that actually, the male establishment really didn't much like my kind and that I had been allowed in, just a bitsy bit, on sufferance and as an "exception". A sort of Aryan Jew classification had been translated into sexual terms for my kind.

I was, however, because of a shortage of trained people, allowed to continue a heavy teaching schedule (two classes a term) on a part time basis, for almost six years. Then I was fired, because, lo, I had not completed my master's. I was given to understand that I wouldn't be made comfortable if I tried to complete that master's, either.

I mean, women like me might get pregnant, and besides, women had no business in philosophy anyway.

Sometimes I wondered if it just wasn't all my fault, the failure, but the thing was that the few women graduate students in the department (a department which had never had one full time woman faculty member and still has no woman member), the few women students there were all having a bad time, usually worse than mine. Three that I knew had nervous breakdowns, one entered a nunnery (highly cloistered) and there was a bloody suicide attempt by one woman.

None of the women I knew escaped being "traumatized" in some way or another if they dared to stray out of their "place" on the domestic sidelines into the male world of power and influence.

And it seems to me, if your magazine is any indication, that official Barnard has not entirely faced certain bitter facts, of the sort I described, about the

feminine situation in this country. And our situation may very well get worse before it gets better.

Are schools like Barnard really getting their students ready for the struggle to become as "free" as the education it offers would seem to indicate they can and ought to become? Because if women are finally going to overcome their present entrapment, they are going to have to stop looking through those rosy colored glasses that have been handed out at the "best" women's colleges for so many generations. Otherwise, women's colleges should be honest with themselves and go back to teaching nothing but Home Ec. courses and getting its students ready to return to the traditional domestic world of their ancestresses.

It's cruel to educate women, stuff them full of great and unrealistic expectations and then send them out into a world which is certainly never going to satisfy these expectations without a really grim struggle.

Anyhow, few of the ladies who write for your pages seem ever to have tasted any of the "grimness" of that struggle. Maybe they have better connections than the rest of us. They strike me as having had a rather easy time in finding a tidy niche for themselves in a Man's World. Too bad the rest of us haven't found it similarly easy.

Barbara Brady Raphael '50
State College, Pa.

To the Editor: "Is a Career a Cop-Out" in the Winter Issue beautifully illustrates the "finishing-school mentality" which pervaded the Barnard atmosphere in the '50's. I am saddened to see my peers with their consciousnesses still unraised.

The whole discussion is predicated on the assumption that we Barnard graduates can (and usually do) "marry well" and therefore don't *have* to work. Therefore if we *choose* to work (given permissive husbands) it is for fulfillment and we must pay the price—*ie.* carry *two* jobs and suffer from chronic fatigue and guilt.

Work is not always an indulgence, but because of their privileged status (defined in sexist terms) Barnard women have come to regard it as such. As many men will attest, few careers are continuously exciting and rewarding, and many are fraught with frustrations, so I would

submit that the tennis-cum-Bloomington-cum-art-league brand of housewifery is a cop-out from the world of work, rather than the reverse.

There is another not often acknowledged problem. If our highly educated husbands (whom we worked so hard to "catch") are caught up in the "getting ahead" syndrome of American life, the home must function in an orderly fashion if the warrior is to concentrate his energies on the campaign. Any well-organized system needs its lackeys and hewers of wood, and some women are superb "home-managers". But why do so many of us *opt* for this job? (Few Barnard graduates would stoop to play the role of "pom-pom" girl at football half-time—why do we play a higher level version of this role?)

Matriculating through Barnard has always been an educational privilege. However, privilege has its attendant responsibilities. "Raising happy, productive future citizens" is a worthy enterprise, but a Columbia degree should qualify one for this as readily as a Barnard degree. I hope the new Women's Center will change the outlook of future graduates, as well as place Barnard in the vanguard of The Movement. We've all been bogged down by outmoded sexist thinking for too long.

Marcia Spelman De Fren '58

To the Editor: After reading the opinions expressed in the latest issue of the alumnae bulletin, I was struck by the difference in values of the more recent alumnae and an "old timer" like myself.

I believe they represent much more than "the generation gap".

What struck me most is what I have always regarded as an American failing—namely, the urge to be constantly *doing* something.

Why working in an office is more rewarding and important than making a home and rearing a family, I shall never know. Or why the fact that children are going to school makes the presence and counseling of the mother unimportant, is also a mystery to me.

I have always thought that one of our faults as a nation, is the tremendous emphasis on Success (usually in terms of the money earned). This has long been a goal for men, and now women are also being infected.

If we would consider the building of a happy home-life and the rearing of children as a *profession*—which it is, although not always a paid one—more women would take pride and find fulfillment in that role.

As a great-grandmother, and a happy, loved and successful mother, I should like to assure the discontented young generation of women that marriage and motherhood is indeed a career, and a very rewarding one.

Florence Lilienthal Gitterman '06

To the Editor: Even before the onslaught of women's liberation I had been perplexed again and again by endless testimonials to part-time motherhood and the enriching effects of women's careers on the whole family's life; but it was reasonable to dismiss this as the personal bias of those who chose to be articulate in these pages. There was, on the other hand, a plaintive note in a response to a questionnaire quoted in a recent issue expressing the wish that Barnard would be more accepting of woman's role as wife and mother and admit that education can be an end in itself. Now that the prevailing modes of our culture are conspiring to downgrade motherhood I begin to feel increasingly involved in the question of Barnard's role in educating women.

Though, for a variety of reasons, I have never been active in the college community, I surely value my years at Barnard as an opportunity for growth, development and exploring identity. I am concerned that this atmosphere be preserved and expanded in directions which will truly meet the needs of new generations of students rather than content itself with responding to demands for an immediate sort of relevance.

In this context I would like to offer some excerpts from an article by William V. Shannon which appeared in the *New York Times* of July 14 and in which, to my mind, Mr. Shannon points up some striking aspects of the problem:

"Having no clear idea what values they wanted to transmit or what goals they wanted their children to reach, intelligent women found motherhood just a boring set of repetitive tasks. They began to flee from their children and

join the men in the "real" outside world. . . . To diminish the importance of motherhood and to deny its unique responsibilities is only to generate more guilt and confusion. Rather than exile the mother from the home, the effort should be to draw the father into it and into a more active role."

In our complex and greatly fragmented society how many young people do, in fact, have the opportunity to see a child born, suckled and "hand-reared" by its mother? In an age when we are so concerned with ecology, with the uninterrupted natural cycle of our environment, should we not invest some effort in helping young women to deal with, explore and experience the functions granted by nature rather than deny and avoid them? There are many ironic dimensions to the liberated woman's flight from home and close relationships embodied there, especially striking in an era when our culture is going to such devious ends to find intimacy, when encounter methods and all manner of social manipulation dominate the scene. Young women, at the highest levels of our culture, have been pushed, at one time rather subtly, now, more and more openly, to scorn the simple human fulfillment involved in mothering. This, allegedly, in the name of the greater social good. D. W. Winnicott, the eminent British pediatrician and child psychiatrist, in his introduction to "The Child, The Family and the Outside World," remarks: "I am trying to draw attention to the immense contribution to the individual and society which the ordinary good mother with her husband in support makes at the beginning, and which she does through simply being devoted to her infant."

It is time for women's colleges, which have been, traditionally, at the forefront of the movement toward careers for women, projecting this as a value in itself, to initiate another trend: one which emphasizes the dynamics of human relationships (the mother-child relationship being the most primary of these) and encourages young women to develop their natural capacity for mothering, accepting the fulfillment of this aspect of identity as a basic value for mother, family and the world beyond. It is time for men as well as women to challenge the values of the "real" world, an authority which

demands measurable performance within a highly structured framework as compensation for the investment of time and money represented by an academic degree.

Hopefully, it is the element of personal commitment which motivates the educational process and directs it toward a search for values, giving meaning to the experience itself. In this sense the concept of education as an end-in-itself can be profoundly relevant to issues of life style and quality of life particularly consistent with the self-fulfilling character of motherhood. I would like to see Barnard deepen its view of education for women in these directions.

Zeva Rudavsky Shapiro '54
New York

Sexist?

To the Editor: I was happy to see that someone else (Ms. Deborah Roach) took issue with the sexist format of the *Barnard Alumnae* magazine, and I wish to add some criticisms and suggestions of my own. Not only do the "Married" and "Born" items appear first, but many times they contain news of what the husbands are doing and *nothing* about the wives. This is very disheartening to see in the younger class notes, where it frequently occurs. I find it hard to believe that upon getting married all these women stop whatever they have been doing. All the married graduates I know have continued their careers or schooling without interruption. I suggest that no class news item be printed unless it mentions something about the work or current interests of the graduate herself. . . .

Rena Stutman Rice '67

Public Education Again

To the Editor: May I tell you how much I appreciated Judith Rosenkrantz Tager's article called "Public Education: A Thing of the Past?" in the fall 1971 *Barnard Alumnae*. She echoes my thoughts exactly when she says ". . . All students, both black and white, were required to perform the work on their grade level or fall a term behind." Those were the good old days. I went to school (by subway) in New York. There were always Negroes in

the classes, and I was very proud to be admitted to Barnard—on the basis of my marks, not my color which happens to be white.

Mrs. Tager has my sympathies with her problem of the North Carolina schools and the buses. Most aggravating of all of it is putting the unqualified blacks into classes they can't cope with, and what is even worse (or is it?) is the same thing on university level. The blacks would be doing us, and themselves, a favor if they admitted, when the occasion demanded, that a) they were bored stiff by the curriculum and b) they hadn't the mental ability to make it, anyway.

Like Mrs. Tager, I hope for the best and consider myself pro-black. But I'm also pro-academic standards. This period of uppityness, I think, won't last more than another five years—by which time I hope trade schools will be set up to appease the sudden black appetite for diplomas. It's diplomas they want, not the hard work that goes with getting one.

Naturally, if I sound off like this to many people, I'm called a racist. But judging from New York and Pennsylvania friends, the label racist is no longer shameful. If a race behaves badly, they merit the world's disapproval. No one called a German-hater a racist during the time the Germans were behaving badly . . .

Patricia Highsmith '42
Moncourt, France

To the Editor: In the Fall *Barnard Alumnae*, Judith Rosenkrantz Tager describes inadequate public schools in Charlotte, North Carolina, and tells us how she and other, educated, lucky people have taken their children to private schools. She never faces the problem of what we do about bad public schools. Apparently she has not joined an investigative or political group to work for good schools. She seems not even to have read about modern school possibilities. Rather than analyze the myriad problems overnight school integration brings in order to find solutions, she simply turns her back.

What seems clear from Mrs. Tager's article is that the Charlotte schools were not very good before integration. They were, as so many schools are, coasting

on the work done by parents, neighborhoods and church schools. One of the many benefits of school integration is that it has shown us that the Emperor has no clothes: the schools have not created good learning environments.

Public schools are never just teachers and students, or even teachers, students and administrators. Public schools reflect the whole community. Thus, I carefully avoid saying Mrs. Tager's problem is caused by bad teachers. We all made this problem. Ask yourself, my fellow educated women, if your child's life would be different if you (and he) were black—or simply poor. Really poor.

Mrs. Tager is wrong to suggest that her problem is simply the result of racial integration of the schools. Our youngest child rode a bus to integrate a school. The school student body was largely black and brown, with below-the-federal-poverty-line incomes the rule, even after the North side buses arrived. Yet Rhett's experience was joyful, both socially and intellectually. Standard achievement test scores affirmed our subjective observations.

That school (Martin Luther King Jr. School, Stockton, California) combined integration with curriculum reform and a sincere desire to provide the atmosphere in which all children could learn. Parents and neighborhood people were welcome in the school and all volunteers were given jobs. All school programs were approved by separate committees of teachers, administrators and parents. The result was good education. A list of petitioners for admittance to the school grew.

A Barnard woman could, at the very least, read Silberman's *Crisis In The Classroom* and take note of the high achievement schools that exist in a sea of non-achievement in Mrs. Tager's native New York, asking herself what the key to this high achievement might be. There are many situations in which black students do very well indeed. Mrs. Tager could look up Alexander Astin's investigation of the work of students from "disadvantaged" backgrounds when admitted to "quality" colleges and, maybe, re-define the essentials for college preparation. Surely a Barnard woman would ask herself what the responsibilities of the educated classes

ought to be.

The fact that our American schools have chosen to direct strong teaching programs almost exclusively to the children of the upper middle classes is an interesting reflection on the democratic process. Whether we like it or not, a new egalitarianism is growing. Welcomed, it could be the strength of us all. I join Mrs. Tager in hoping that she has made the wrong choice for her children and her community.

Barbara Atwood Jackson '55
Evansville, Ind.

Mrs. Tager replies to Mrs. Jackson: . . . Mrs. Jackson charges that I have not read books devoted to the rare educational achievements amidst, in her own words, "a sea of non achievement." Perhaps this is because I have witnessed my children drowning in that sea, and when one is drowning, one's natural inclination is to grasp at the nearest lifesaving device or course of action rather than to read academic books on survival in a storm, or to "analyze the myriad problems" connected with one's desperate situation, while gasping for air. If I believed those myriad problems had the least chance of being solved in the foreseeable future by my participation in "committees for better schools" and other such groups, I would be only too happy to involve myself and my children in this "brave new world" of education. However, I cannot delude myself into thinking that these kind of parent groups will succeed where experienced school board members and professional educators and advisors have failed. . . .

To the Editor: I also live in Charlotte, North Carolina, and I cannot allow the article (Public Education: A Thing of the Past?) by Judith Tager to pass unchallenged. My children attend the Charlotte public schools, and I'm doing everything in my power to see that they remain there. It is important to me, important for them, and important for this society.

The process of integrating the schools by busing is proving somewhat difficult in Charlotte, more so than in some other cities. In part this is because no one was prepared for it. Fifteen years after the

Supreme Court decision Charlotte expended vast amounts of time, energy, and money fighting a rear-guard action . . .

The wonder is that, one year later, the schools are doing as well as they are. Many parents whose children are being bused into formerly all-black schools are discovering that their children are getting excellent educations—superior to the rigid, unimaginative curriculum they had had in their own "neighborhood" school. For many others the experience has not been so happy. And some have found that they have merely projected their own fears onto their children.

One family we know decided to remove their daughter from a troubled jr. high school and send her to a private school. The child protested the move, much to the surprise of the parents who had assumed the situation was upsetting to her. After one semester's experience with the private school, they are returning the girl to public school. This family is not unique.

The range of educational quality in the Charlotte schools is as broad as in any school system, and I speak out of experience with many. The child who has a good, imaginative teacher backed up by a supportive principal will receive a fine education, even good enough to be admitted to Barnard, if that is the criterion by which we choose to judge.

The integration crisis in Charlotte has served to point up more basic problems in the public schools here. As Mrs. Tager suggests the survival of public education becomes questionable. But despite criticism from the right, left, and center I am not aware of any viable alternative to public education; and I question whether the critics have even considered the implications of the end of public education.

My own answer is that support of public education is imperative. To that end my children will remain in the public schools. I believe that my family is morally obligated to bear as much of the burden of this upheaval as my neighbors down the street and our black counterparts on the other side of the district. I also believe that my children have far more to gain in observing the adults around them working toward solution of a basic social problem than they can possibly lose in textbook learning. . . .

Linda Knowlton Appel '61
Charlotte, N.C.

Mrs. Tager replies to Mrs. Appel:
... I admire [Mrs. Appel's] honesty in admitting that the first year of busing here in Charlotte was one of chaos and disruption in almost every aspect. I also agree that many parents projected their own fears and prejudices onto their children—they simply did not want their child sitting next to a black child. Bigotry crosses the barriers of all classes and all schools, both public and private. The reason I took the time and effort to personally observe each of the schools my children attended, was to try to get a reasonably objective view of what a typical school day was actually like, and avoid reaching a decision based on rumors, fears, and prejudices. . . .

Lit. Crit.

To the Editor: In the Winter 1972 issue of *Barnard Alumnae* on page 20 a poem appears written by a member of the Senior Class.

If this so-called poem represents the best literary efforts of the undergraduates, and if, more ominously, the editor of the Alumnae Magazine chooses to dignify it by reproducing it, then it is high time that Barnard College closes its doors.

Above them should be inscribed the word *VACANT*. For the spirit of Barnard, which used to stand for truth and beauty and the highest ideals in literature and life, resides there no longer.
Josephine Powell Beaty '19

To the Editor: As a former Alumnae Fund chairman, and later editor of the Alumnae Monthly—longer ago that I care to admit—I have naturally been keenly interested in each issue of the Alumnae Magazine. However, the winter issue has certain features that I feel have no place in an alumnae publication.

The cover and the "folio of paintings" are incomprehensible. They look like nothing but unappetising portions of human anatomy. Why they should rate two pages and a cover of the magazine I can't possibly imagine.

The poem entitled "Sunday School Neurosis" is just plain disgusting. I see no reason for its inclusion in our magazine. Does your entire editorial board help you choose your material as mine used to do? Surely a few of them must

have felt as I do.

Because I am rapidly becoming one of Barnard's oldest alumnae, I would personally like to see a nostalgic article about the college now and then—something which would appeal to my generation.

Gene Pertak Storms '25
New Rochelle, New York

To the Editor: Having just received my Winter '72 issue of *Barnard Alumnae*, I was pleased to see several articles, poems, etc. dealing with the problems and situations of women. Upon reading your brief review of *Aphra*, I thought it worthwhile to send you a copy of the magazine I am working on and contributing to: the *Second Wave*, which is put out by a group of feminists in the Boston area. We, like the *Aphra* staff, are unpaid and working hard to increase our readership. So far I am the only Barnard graduate to publish in the magazine (in the upcoming Spring '72 issue), but I've spoken to several of my friends from Barnard who plan to contribute in the future. . . .

Fran Taylor '71

Subscriptions to The Second Wave are \$3 from Box 303, Kenmore Square Station, Boston, Mass., 02215.

Coeducation?

To the Editor: This letter is prompted by the belief that you would like to hear from alumnae at this time of great change for Barnard and great decisions for the Trustees and Administration.

It is a pleasure to see that newly announced promotions to associate and full professorships include the names of a number of women. But I am distressed that financial considerations have driven the trustees and administration to a course which may change the quality of our education, and may gradually erode our independence and possibly our endowment fund.

My three brothers have professional degrees from Columbia and have kept in touch with developments there. They believe that Columbia has been very astute in forming closer ties with Barnard. In these times of its great financial need, Columbia can count on an annual payment from Barnard that may approach half a million dollars. Columbia can solve the problem of underemployed tenured professors

in the graduate school, by assigning them to teach some undergraduate courses. With the influx of Barnard students, Columbia will be assured of good class enrollments. How much loss of enrollment and loss of faculty will there be at Barnard? As President McGill stated, total cross-listing places Columbia in a better position with H.E.W. It now has closer ties with Barnard women faculty, including some in high ranks.

But my brothers are also concerned that there be important gains for Barnard. They foresee a gradual loss of separate identity, and with this the loss of the great alumnae loyalty and support for which Barnard is noted.

I have always pointed out to them Barnard's special strengths. There are small classes and much concern for individual students. Though some departments are small, they are strong. Some non-tenured faculty have been retained because of their talent for teaching as well as for research, and there is evidence of great department loyalty.

With the adoption of the Columbia policy of a 4-year turnover of younger staff members, who may be good teachers but who have not published very substantially, there is a threat to the emphasis on quality teaching and concern for students so necessary in undergraduate education.

Can Barnard afford to expand coeducation and still remain financially stable and independent? Last year we already had considerable coeducation, with joint social activities, joint student dorms on both campuses, and with Barnard students averaging one-fourth of their courses in classes with Columbia boys. A year ago Dean Breunig sent a memorandum to 25 Barnard department chairmen and to the Committee on Instruction in which he said the following: "Judging from recent figures, our deficit for cross-registration with Columbia College will be so great that if it were allowed to go unchecked year after year, the drain on our resources could jeopardize the very existence of Barnard College. It follows that all those who are concerned for the future of the College will be willing to place some kind of restriction on cross-registration." (Spectator, April 13, 1971).

I hope that our new agreement will leave Barnard with much of its quality and faculty control over educational standards, and with suitable protection of its endowment fund and financial situation, so that alumnae can feel proud to continue to support it.
Professor Emeritus Emma Dietz Stecher '25

To the Editor: The proposal of the Columbia Senate in regard to the future relationship between Barnard and Columbia seems to raise certain questions in the minds of concerned alumnae:

In the opinion of many of us, one of Barnard's great assets to date has been its status as a small, independent liberal arts college with high standards of scholarship. What will happen to that status under the new arrangements?

There is also the problem of class size. Under a system of listing, as suggested in the Senate proposal, would it not be logical to expect class size to be increased? And would this not be happening at a time when large universities throughout the country are trying to move in precisely the opposite direction in order to meet the individual needs of their students more effectively?

Again, as I studied the provisions in regard to faculty appointments, I found myself wondering what would happen to non-tenured staff members who might prove to be "in excess"? Will the college not be in danger of losing some potentially valuable young teachers, and will that not be a distinct disadvantage for both Barnard and the staff members concerned?

It seems to me that, if the proposals of the Columbia Senate are put into effect in their entirety, Barnard would, in general, lose a great deal of control over the education of her students.

On the other hand, I am wondering just what specific *gains* accrue to our college as a result of the contemplated academic merger. Will these gains be sufficient in number and importance to offset the obvious losses?

Many alumnae find themselves truly concerned about these questions and would appreciate further enlightenment concerning them.

Juliet Blume Furman '32

See Tobi Brown Frankel's article on page 2 for answers to some of these questions.

A New Crew

To the Editor: This letter is addressed to alumnae interested in a dramatically new sport at their Alma Mater. The sport is crew, traditionally all-male. Until recently the only women rowing in the United States were those on club teams; now Barnard women along with women at several other colleges have begun to express an active interest in crew, a sport depending not so much on actual strength as on concentration and devotion.

This fall '72 marks Barnard's trial period. Three mornings a week at six AM crew rookies met at the subway for the ride to the Columbia Boathouse near Baker Field. Anyone who stuck it out really showed devotion even though a sunrise on the mist of the East River is truly beyond compare. We caught the fancy of the press and made both the papers (NY Times and Miami Herald) and TV. Charles Sherman, ex-coxswain for Penn, coached us very generously in addition to his post as coach of the Columbia heavyweights. His encouragement and our continuing interest carried us through a winter of training with exercises and rowing in a tank under Low Library.

At the date of this writing, we have a season of five races tentatively scheduled for weekends from April 15th to May 14th. The last of these will be the first women's eastern regatta, to be held at Old Lyme, Connecticut. We have determined a schedule which allows for gym credit if a member so desires and good preparation for the tough season ahead of us. Six days out of the week find us together working out in the tanks, waiting for the river to warm up so that we can get into the shell.

Travel expenses constitute the bulk of our monetary needs for this year as each college is supplying the necessary equipment for the races. All of us, as new sports of our respective schools, are having financial difficulties. For next year we need to start thinking about a solid budget to support our use of Columbia's facilities and the eventual purchase of a shell of more "feminine" proportion. This January we ran a concession at a Boat Show at the Boathouse, netting three hundred dollars. This money sufficed to cover our use of Columbia's equipment this year. But that concession

was a boon we cannot count upon. Our finances need a lasting and stable foundation. If you are interested in supporting the endeavors of the Barnard crew team, please send any questions or funds to Undergrad, McIntosh Center. Anything would be greatly appreciated. If you would like to see us on the water, check the Barnard Bulletin for a confirmed racing schedule. We would love your support.

Thank you,

Lynne Phillips '74

Sarah Koch '75

Jewish Studies

To the Editor: I would like to express how disturbed I am about your lack of Jewish Studies. From Columbia I would expect this, but not from Barnard. Do you know that many universities and colleges, especially the more progressive and forward-looking ones, are instituting such programs? There is no question that by being deprived of knowledge of the Jewish component of civilization, Barnard students are deprived of something that is part of the heritage of all of us. I am talking about all of the students, not only my Jewish sisters, who constitute a high percentage of the student body. There should be, as a bare minimum, a survey course in Jewish history, courses on Jewish philosophy, literature and religion and a course on the development of modern Israel. Also, a course on the Jewish Woman, a subject I am currently researching.

Jews are not only invisible in the Barnard curriculum; but even in your catalogue, which should acknowledge that the moving spirit behind the founding of Barnard was a Jewish woman . . . her name was Annie Nathan Meyer. I refer you to pp. 317-19 of Stephen Birmingham's *The Grandees* (chronicle of Sephardic Jewry in the U.S.), Harper & Row, 1971. . . .

This ignoring of part of your own history is symptomatic, I'm afraid, of your attitude toward history in general—in each case the Jewish component is ignored, invisible. . . .

Aviva Cantor Zuckoff '61
New York

Job Exchange

The Job Exchange is a new service to Barnard alumnae and students. Listings of approximately 50 words or less are provided at no charge. We hope that potential employers will examine listings in this issue with care and will submit "Positions Available" listings for future issues. Write "Job Exchange," Barnard College Placement Office, 606 West 120th Street, New York, N.Y. 10027. Or phone Ms. Lynn Stephens at 212-280-2034. The deadline for the next issue is May 23.

FIRST YEAR STANFORD LAW STUDENT Barnard '71, looking for summer job in New York City. Interested in municipal government or social science research. Considerable administrative and research experience. For complete resumé contact: Judith Schnitman In-singa, 355 E. O'Keene Street, Apt. 15, Palo Alto, Ca. 94303.

JUNIOR WANTS SUMMER JOB working with animals in New York City. Plans to go to veterinary school; ideal job would be as assistant in animal clinic but will compromise. Has had necessary science course prerequisites as well as part-time and summer office experience. Contact: Lynne Stewart, 701 Brooks Hall, Barnard College, 3001 Broadway, New York, N.Y. 10027, 212-865-9000, ext. 414.

WANTED: SUMMER JOB IN WASHINGTON, D.C. Barnard sophomore speaks French fluently and could teach it. Could also teach in an arts and crafts program. Major field is Indian Studies, but will consider anything. Jill Jonnes, 2026 Belmont Road, N.W., Washington, D.C. 20009.

FORMER MOTHER'S HELPER, WAITRESS short-order cook, dental assistant, sales clerk. Junior seeks experience in a new field. Loves the outdoors, but can't think of a related job. In the city, would prefer work related to urban problems or communications. Will work hard, any amount of hours with 40-hour minimum. No typing or shorthand. Janet Halpin, 112 E. 95th Street, New York, N.Y. 10028 or (home) 9 Summit Avenue, Baldwin, N.Y. 11510.

JANET SCHACHAT '73 OF PORT WASHINGTON N.Y., English major with experience as receptionist, salesgirl, switchboard operator (push button and plug board), office worker, willing to take any available summer job within commuting distance of Manhattan. Has also done research for management consulting firm and worked as volunteer for Project Headstart. For resumé: 665 Hewitt Hall, Barnard College, 3001 Broadway, New York, N.Y. 10027.

EXPERIENCED BARTENDER AND CATERER, Barnard senior, wants free-lance or permanent work in New York City or within reasonable commuting distance. Bartending for parties

up to 125 people; catering—hors d'oeuvres, dessert tables—for dinners up to 15 people. References available upon request: Ruth Steinberg, 1235 Amsterdam Avenue, New York, N.Y. 10027, 212-663-1314.

JUNIOR PHILOSOPHY MAJOR seeks summer employment in Minneapolis, St. Paul or San Francisco area. Interests include law, the women's movement, education and communications. Several summers' bookkeeping experience; typing 60 w.p.m. Car available. For resumé contact: Elizabeth Koob, 1235 Amsterdam Avenue, New York, N.Y. 10027 or (home) Box 82, Iona, Minn. 56141.

CELLIST, BARNARD '71, would welcome information on auditions for small symphonies, string quartets, chamber symphonies and touring groups. Is willing to travel; could play cello or teach in Spanish- or German-speaking countries. Elizabeth Kellogg, 212 Kenduskeag Avenue, Bangor, Me. 04401.

SOPHOMORE, PRE-MED, wants summer job in a psychiatrist's office in New York City. Three years office experience; good skills. Also has had modeling experience. Resumé: Nancy Brewster, 1160 Ocean Avenue, Brooklyn, N.Y. 11230, 212-434-0253.

BETH ROSENTHAL, JUNIOR PSYCHOLOGY MAJOR, desires summer job in San Francisco area. Interest in social service, social psychology, education and the arts. Previous experience as cashier, receptionist, clerk, salesgirl, supervisor of play groups, student teacher and tutor. Please contact at: 1235 Amsterdam Avenue, New York, N.Y. 10027, 212-280-4947.

I LIKE KIDS—KIDS LIKE ME! Barnard junior seeks summer job in Manhattan working with pre-schoolers in nursery or day care setting; ages 3-6 preferred. Spent 6 months as assistant teacher in hospital day care center. Has experience in tutoring elementary reading, arithmetic, etc. Fluent French, some Spanish; excellent pianist. For resumé contact: Charlotte Gross, 312 W. 98th Street, New York, N.Y. 10025, 212-666-9241.

FRESHMAN HAS DESPERATE NEED for summer job in Seattle. Will do almost anything. Can teach trombone or guitar (music major); fluent Hebrew; light typing. Please contact: Shelley Offman, 102 Reid Hall, Barnard College, 3001

Money Management: Wife Insurance

By Faye Henle Vogel '40

A friend called the other day. She thought she had made a discovery. She didn't just intend to share her findings with me, she was looking for the answer to a problem she had never before recognized.

"If something happens to me, it would cramp our life-style", she said. "What should I do?"

Like so many of us, she was working, earning—and spending. She is happily married, and a mother. She can afford the housekeeper, the nursery school, the taxi-fares, the groceries ordered by phone. She can afford almost anything, within reason, that she has the time to buy.

Perhaps I was cruel when, after a rather lengthy pause, I asked: "How many of these things can your husband afford?"

I got no direct answer. Instead, my lengthy pause evoked:

"Well, aren't you going to tell me what I should do?"

There is little doubt in my mind that her husband can afford the rent, the same groceries if carefully chosen in a supermarket, some help, perhaps not the full-time housekeeper, possibly the nursery school. As for the remaining ingredients of a not too improbable life-style, I'd rather not project.

How can you quiz a friend on her income, her patterns of spending? I can't. Instead, perhaps she will read this:

—Wife insurance is important in any family with young children—even for the one paycheck family. If the past is any indication of the future, insurance dollars do not usually keep pace with inflation and because many men have cash value insurance, often too much cash value insurance, I would recommend term insurance for wives to cover the years before her children are self-supporting. In the event of death, there should be enough insurance dollars to pay for all the services that she performs for the family. And many a family's second paycheck goes towards paying for education from nursery school through college, for many of the frivolities that many of us enjoy.

—Disability insurance. If that wife is unable to work or care for her family because of accident or illness, she will need extra help, not just to care for her, but to provide for someone to take over her home duties. If she is a working wife, this money may meet many a bill paid

Looking Back At the Fellowship By Susan Levenson '62

out of her pay check.

—A careful plan of who pays for what out of two paychecks. And, a review of how the money from both paychecks is spent. If you will honestly indulge in such a review, you may find that there is a lot of spending for which neither of you can account. Figure how many dollars of your combined paychecks are frittered away because you don't take the time to watch how you spend, or because you can afford a lot of things that don't really matter that much, that don't make your lives that much better.

—A plan whereby a third paycheck is introduced on the family scene. This paycheck could come out of both your earnings. It is money that you both will put away to work for the future, for the day when perhaps neither of you will be working—or for the day, that you, the wife now fear, when you no longer will have the capacity to command such large earnings.

There are numerous ways to make this money work and your choice should be dictated by various considerations, not the least of which should be your psychological approach to risk. Anytime you invest, there is risk. The larger the risk that you are able to assume, frequently the greater the potential for gain.

Next, learn to understand the importance of interest rates in making wise investment choices. When interest rates are high, long-term savings accounts and/or corporate bonds can prove excellent devices for capital growth providing you are investing \$10,000 or more. When interest rates are lower, the stockmarket attracts much money that once was invested in savings accounts and bonds. This money then goes into the equity market.

Finally, consider your tax bracket. Invest those dollars so that they will not add to your current taxable income, but grow. You might want to consider a first or second home as an investment. If you are well beyond the 50% tax bracket, find someone that will help you probe the many tax shelter devices that are growing in popularity. Then, plan to make gifts. Choose wisely here, and you may make a bequest that could be symbolic of your work, or your life philosophy, something that will endure long after you and your family are gone.

Each year since 1963, the Barnard Alumnae Fellowship Committee has selected a recipient for an annual stipend to aid in financing graduate studies. Who are the recipients? What are they doing today? What did the Fellowship mean to them? We on the Committee decided to track them down and find out the answers to these questions.

The Money

Yes, the dollars were important. In many cases, no other source of funds was open to the Fellow. Barbara Tropp '70, the 1971 recipient, was enrolled in a graduate program in Chinese art and literature at Princeton. When her professors determined that intensive study in the language was essential, the answer was the Stanford University Program in Taipei. But Barbara's Princeton scholarship was not transferable to foreign study. For Elizabeth Hassan, our 1970 Fellow, the award meant full-time graduate studies in literary criticism at the University of Chicago instead of a combined work and study program.

Janet Frank, 1968, used the Fellowship and a \$2,000 fellowship from the Alliance Francaise, the Debussy award, to finance a year of cello study in France. Funds for such a purpose are not readily available. Beatrice Skulsky Galatin, 1966 Fellow, writes:

"I would have been completely without resources if the association had not granted me its award. It enabled me to complete my course work in the German department in Harvard University."

Carol Mates '69 used the award to finance her first year of study at the Columbia Law School. She doesn't think she could have afforded the high cost without the alumnae grant.

Vote of Confidence

How does one measure the psychic income of a Fellowship—the honor, the vote of confidence?

Linda Kaufman Kerber, 1965 Fellow, currently Visiting Assistant Professor in History at Stanford, expressed this feeling very well in her letter, "Being a graduate student can come to seem a permanent rather than a temporary status, and the knowledge that people outside your coterie of friends think you are doing something useful and worthwhile is tremendously important."

Ronnie Olman Horn, the 1964 Fellow, recalls:

"One spring day several years ago, a room full of nice ladies heard my plan to become a read educator—a master teacher and innovator—and believed in me enough to help me toward my goal."

One Fellow confided that the vote of confidence by alumnae was extremely important to her. Her parents were against the idea of a woman entering her field of interest and refused to provide financial help. Their attitude has now changed somewhat, perhaps as a result of this confidence. She had to establish financial independence the first year in order to be eligible for state loans in later years and with the help of the Fellowship she could do this.

Current Pursuits

Ronnie, a full-time "mommy" at present, is keeping up with her field via a newspaper column, "Highlights in Education," "a journalistic form of my own invention combining book review, essay, philosophical digression and political lobbying" and active participation in a community education group. She hopes to return to her field when the boys enter grammar school. "No longer do I want to teach. I want to learn how to help others learn."

Elizabeth Hassan and Barbara Tropp are studying full-time, while Beatrice Galatin is combining "mothering" with work on her dissertation in German literature.

Janet Frank is with the Washington National Symphony Orchestra, playing "a cello made by Andreas Guarnerius around 1690 . . . one of the great instruments in the world. It took me three years of searching to find the cello." Janet's goal is a Carnegie concert, and she manages to practice three hours a day.

Carol Mates, now in her third year at Columbia Law, will be working with a Wall Street law firm next year.

The Fellowship Committee

This is my third and final year of serving on the Fellowship Committee and I have enjoyed it immensely. It is a privilege to meet the candidates and listen to their ideas, plans, hopes and dreams. The greatest difficulty is in choosing a single recipient. Fortunately, the endowment from which the Fellowship is drawn has increased sufficiently in value to yield two awards.

Clubs Roundup

CLEVELAND

In October the Club participated in the Cleveland College Women's Association feminism seminar, *Cherchez la Femme*, at Case Western Reserve University. Catharine Stimpson, assistant professor of English and acting director of Barnard's Women's Center, spoke about "The Many Faces of Eve", portrayals of women in literature.

CHICAGO

AABC President Ruth Saberski Goldenheim and Director of Alumnae Affairs Nora Lourie Percival gave the Club a needed boost when they visited Chicago in November. There was much discussion and officers were elected at the meeting held at the home of Mimi Cohen Gimble '60. The new officers are Mimi Gimble, president, Victoria De-Martino Gregory '59, vice president, Cynthia Evans Covey '50, secretary, and Charlotte Hanley Scott '47, treasurer.

DETROIT

President Martha Peterson was the lead speaker in the Seven College Ivy Committee program, "New Directions in Education," in November. Alumnae of the Seven Colleges as well as Barnard parents attended.

FAIRFIELD

The Fairfield Club heard outstanding speakers at two of this year's meetings. In November, Professor Patricia Farnsworth of the biology department discussed "Sickle Cells and Society," a very timely topic. At the spring meeting, Hallie Rosenberg Black '64 described her experiences in India and Bangladesh during the India-Pakistan conflict.

HARTFORD

The Club's guest speaker at their spring buffet luncheon was President Martha Peterson, who spoke about "How to Treat Womenfolk" at the meeting in March at the Hartford Seminary.

LONG ISLAND

Janice Farrar Thaddeus '55 of the English Department was among the speakers at the annual College for a Day program in October. Her topic was "In Defense of Poetry 1971."

LOS ANGELES

The Club's spring calendar was very busy. Dr. Lyra L. Gillette '60 spoke at the February meeting. In March, Marjorie Housepian Dobkin '44, associate dean of studies at the College and author of *The Smyrna Affair*, discussed her book and issues concerning Barnard. The April lunch meeting featured Ruth Mulvey Harmer '41, author of *Unfit for Human Consumption*.

MILWAUKEE

In September President Peterson participated in a panel discussion on "Women in Urban Universities" at a luncheon sponsored by the Club.

MONMOUTH

The Club held a theatre party at the Garden State Arts Center in September.

NEW YORK

The Club had a particularly varied and exciting program this year. The newly renovated club rooms in the Barbizon Hotel are very attractive as a result of the hard work of many members. In April, the annual Art and Home Tour for the benefit of the Barnard Scholarship Fund was, as usual, a resounding success.

NORTH CENTRAL NEW JERSEY

The theme of the Club's December dinner meeting was "Women in Politics." Ann Rosensweig Klein '44, newly elected to the N.J. State Assembly, was the speaker. Danielle Haase-Dubosc '59 of the Barnard French Department discussed women's studies at the April lunch meeting.

BARNARD-IN-PARIS

In November, the Club gave a delightful party at Reid Hall for alumnae on the Paris Tour. Officers were elected at the same meeting; Anne Henry-Labordere '36 is the new president, Olga Faure David '30 is vice president, Odette Goldmuntz Chertok '44 is secretary and Claudia Bove Valeani '68 is treasurer.

PHILADELPHIA

The Club met with AABC President Ruth Saberski Goldenheim and Director of Alumnae Affairs Nora Lourie Percival in January. In April, a tour of architects' own homes on Chestnut Hill was sponsored by the Club.

West Coast Picnic

The newly reconstituted clubs of San Francisco and the East Bay are planning a picnic in late May at Lake Anza in Berkeley. Contact Jane Radcliffe, 661-2487, in San Francisco or Pauline Fong, 526-0613, in Berkeley for more information.

SAN FRANCISCO, THE EAST BAY AND MARIN

A lunch meeting with Nora Lourie Percival during the Christmas vacation produced plans to revive the Club by restructuring it into tripartite form covering Marin and the city, the East Bay and the southern peninsula. In March, Marjorie Housepian Dobkin '44, associate dean of studies at the College and author of *The Smyrna Affair*, discussed her book and the state of the College at a meeting in the Berkeley home of Pauline Lew Fong '59.

SOUTH FLORIDA

The highlight of the year's activities was the Barnard Regional Council in April, sponsored jointly by the College and the Club. Author Elizabeth Hall Janeway '35 was the keynote speaker at the all-day session on the theme "Challenges for Today: an Open Forum for Women." Local coordinator was Mary Jacoby Brown '38.

BARNARD-IN-WASHINGTON

The Club, as always, had a busy and varied calendar. William Colby, former chief of the Pacification and Development Program in Vietnam, was the speaker at the October meeting. George Plimpton spoke about "The Professional Amateur" at the third annual distinguished lecturer series in April. At the annual meeting in May, Beatrice Goldberg will discuss "Art in the Home" and new officers will be elected.

BARNARD-IN-WESTCHESTER

The Club's picnic at Holly House in September was a great success. In March, Barnard's Minor Latham Theatre Company presented "The Merrie Wives??" as a benefit for the Barnard-in-Westchester Scholarship Fund.

WILMINGTON

A back-to-college coffee hour for students was held in the fall. In December, the Club had its traditional "cut-your-own-Christmas-tree" sale.

A Glowing Journey

By Renee Diringor Corliss '41

Fifteen strangers on the February Barnard Bon Voyage Alumnae Tour, "Israel—Journey to the Sun," huddled together at Lod Airport near Tel Aviv wrestling with private anxieties and anticipations. The flight from New York had been a long one; the terminal was a cacophony of international stridencies and confusion. Our reluctance to pin on our badges was a common denominator—whenever we were in a crowd, we always found each other—at the end of a line. We spent nine fantastic days together; the following account attempts to convey some of our experiences.

Alumnae on the tour included Sydney Oren Brandwein '61 and husband Dr. Charles; Mary Rhodin Carey '38; Cecile Parker Carver '46; Renee Diringor Corliss '41 and husband Dr. Lester M.; Gloria Weinberger Gordon '50 and husband Sherwood; Joan P. Nash '56; Mildred C. Sheppard '30; and Lois Sherwin Wertheimer '59 and husband Jay W.; the others were guests.

We 15 traveled in three cars whose guide-drivers, Mordecai, Shlomo and Arie, were skillful, well-informed, considerate and patient; superb representatives of their country.

Special thanks must really go to our alumnae hostesses in Israel. One evening, Miriam Halkin Och '57 and her husband, a history professor, gave us

some insights into the transplanted Americans' life at their home in Haifa. Florence Ribakove Bar-Ilan '36 and her husband, a chemistry professor, entertained all of us, plus numerous alumnae from the Tel Aviv area, in their beautiful suburban home in Holon. In Jerusalem on our last afternoon in Israel, we were guests at a large reception sponsored jointly by the Women's Faculty Club of the Hebrew University and the University Women's Association. Our Barnard hostess, Sulamith Schwartz Nardi '28, had arranged for a Barnard table (with signs) adjacent to the speakers' dais.

Since each of us has become an unofficial Israeli travel agent, a few anecdotes and vignettes might serve to illustrate some of the reasons for our enthusiasm.

The frightening and exciting vertical descent to the recently excavated cistern at Hazor was shared by seven of us (the others opted for a trip to view the Golan Heights). The treacherous footing on slimy clay was compounded by heavy rains earlier, but we all emerged ecstatic and triumphant from having reached the same water table Joshua encountered when he fought the Canaanites after the Exodus. (Finds of Mycenaean pottery have helped historians date the biblical episode).

Professor Israel Dostrovsky, Vice President of the Weitzmann Institute on Rehovoth, was pleasantly surprised by

a brief visit from my husband and me (we had known him at Brookhaven National Laboratory) especially on learning that we were on a Barnard tour. His daughter, Professor Sigalia Dostrovsky of the Barnard physics department, was shown with some of her students on the cover of the November 1971 *Barnard Reports*.

Other highlights:

The puzzling questions about the inaccessibility of the cave at Qumran where the Dead Sea Scrolls were found and the Essene way of life at the site of their ancient settlement. The gorgeous Shrine of the Book at the Israel Museum where we saw the scrolls magnificently displayed.

Several of us were overcome by tears at the memorial to the Holocaust to continue through that indescribable building.

The glowing Chagall windows at the Hadassah Hospital on Mt. Scopus.

A hilarious pre-dawn demonstration by an Arab waiter at our late breakfast in a converted Pasha's palace (American Colony Hotel, Jerusalem) of how to fold and put on a Kaffiyeh (the white Arab headdress) which we had purchased for our Antioch son. One hour later we were still playing with it at the airport waiting for our return flight to be announced.

Lush vegetation at Jericho, a true oasis: palms, olives, eucalyptus, citrus, wild anemones—and a dig revealing remains of a Mesolithic society. A mind-blowing combination! The oldest continuously inhabited area in the world.

The camaraderie of the group was reminiscent of our college days—an avid interest and curiosity in a broad spectrum of intellectual areas, good sportsmanship, and considerate concern for one another. Whatever we all had at Barnard we discovered we still had, and sharing that with each other under such dazzling and stimulating conditions made our "Journey to the Sun" a meaningful part of our lives.

Some of the tour group at Jaffa. Standing: Sydney Oren Brandwein, Charles Brandwein, Sherwood Gordon, Cecile Parker Carver, Mary Rhodin Carey. Seated: Joan Nash, Alfreda Ennis, Renee Corliss, Floria Weinberger Gordon, Mildred Sheppard.



Obituaries

Extending deepest sympathy to their families, friends and classmates, the Associate Alumnae announce with regret the following deaths:

- 01 Mary Eaton Glass, 1971
- 02 Elsa Alsberg, February 27
- 03 Mary Moen Brown, 1970
Mary Lindsley Groff, February 19
- 05 Georgina Bennett, January 20
Anna Tattershall Dean, June 2, 1971
- 07 Amalie Lowenthal Schildgen,
October 3, 1967
- 09 Priscilla Stanton Auchincloss, March
15
- 10 Johanna Schwarte, December 20,
1971
- 11 Vera S. Fueslein, January 21
Adele Duncan McKeown, March 1
Margaret Hart Strong, January 26
- 12 Elsa Heller Ernst, November 16,
1971
Alice Evans, January 6
- 17 Sylvia Hecht, January
Fanny A. Siegel, January 9
- 18 Elizabeth Epstein Blick, December
1, 1971
Wendela Liander Friend, December,
1971
- 19 Mildred Kammerer, January 4
- 22 Hannah Hoffman Klupt, January 31
- 23 Helen Werner Johanson, December
1, 1971
Ethel Wise, March 5
- 25 Miriam Craiglow Daugherty, 1970
- 31 Miriam Sachs Eisner, December 13,
1971
- 32 Rose Pirone Civetta, January 20
- 34 Helen Paulsen Boutell, July, 1970
Evelyn Brandeis, October 29, 1971
- 35 Barbara Brohme, 1972.
- 37 Edythe Friedman Levine, January
- 39 Shirley Dowd Bernstein, November
17, 1971
- 40 Marina Salvin Finkelstein, March 5
- 43 Elizabeth Haithwaite, March 26
- 47 Barbara Hayner Blunt, December 21,
1971
Regina Reilly Moore, April 4, 1971
- 48 Gwendoline deRothschild Hogue, et,
March 28
- 52 Sarah Weaver Todd, February 7
- 60 Marilyn Edis Kleinman, January 25

Class News

08

Forence Wolff Klaber (Mrs. W.)
425 Riverside Drive
New York, N.Y. 10025

Helen Loeb Kaufmann reports that her 26th book, *Five Famous Operas*, will be published this year. She celebrated her 85th birthday in February and has 2 children and 4 grandchildren. *Florence Wolff Klaber*, still active in liberal religious education, writes that she has 2 sons and a daughter, 8 grandchildren and 6 great-grandchildren.

09

Lucy Thompson
1000 Pelham Parkway
Bronx, N.Y. 10461

May Ingalls Beggs drove from her home in Rockport, Mass. to Doylestown, Pa. to visit her son, president of Leeds and Northrup, and feels that she "can drive anywhere." However, she is pleased to live a simple, busy life in Rockport, by the sea, and finds "no need to play bridge." *Ruth Hardy* also drives "because it is far easier than walking," but doesn't make many long trips.

Eva vom Baur Hansl is enrolled in a writing seminar at the New School. She hopes to write a history of her family. *Mary Demarest* sent me a card last Christmas, but her friend Irene Jeffers added a P.S. saying that Mary was not well enough to write a letter. *Dean Smith Schloss*, Class vice president and treasurer, has left NYC to live near her daughter in California. Happy landings, Dean!

1909 misses a pleasant friend in *Hazel L. Davies* who died in January. The Class extends its sympathy to *Beatrice Beekman Ravener* whose sister *Rose Beekman Sittenfield '08* died in November.

10

Marion Monteser Miller
160 East 48th Street, Apt. 7-R
New York, N.Y. 10017

11

Stella Bloch Hanau
360 West 22 Street
New York, N.Y. 10011

The Provincetown: A Story of the Theatre, the classic history of the Provincetown Playhouse by *Helen Deutsch '27* and *Stella Bloch Hanau*, originally published in 1931 and now a collector's item, has been reissued by Russell and Russell. *Ethel Schlesinger Salisbury* writes

that her biggest interests are her 4 grandchildren. She reports that she herself goes along in the same way.

Mary Polhemus Olyphant, recovered from a Christmas bout with pneumonia, reports that her 2 children and 5 grandchildren are fine. She hopes to be back at real estate soon.

The Class was saddened by the news of the death of *Vera Fueslein* in January and extends sympathy to her family. Vera was a member of the Carnegie Foundation for Education for 30 years and then served for 15 years in college admissions work at the Chapin School. Her cheery presence will be greatly missed.

12

Lucille Mordecai Lehair (Mrs. H.)
180 West 58 Street
New York, N.Y. 10019

REMEMBER REUNION
JUNE 9 AND 10

13

Sallie Pero Grant (Mrs. C.)
5900 Arlington Avenue
Bronx, N.Y. 10471

Marguerite Allen Pentlarge writes that she is enjoying life. Three of her 4 daughters are married; one is a specialist in medical art. She has 7 grandchildren.

14

Edith Mulhall Achilles
417 Park Avenue
New York, N.Y. 10022

Louise Fox Connell, although no longer writing for publication herself, is kept busy by the continuing demand of some of her late husband's most famous stories. *Caroline Burgevin* is still active in church work and YMCA activities. *Esther Hawes* sends her best wishes to the College and to her classmates.

15

Margaret F. Carr
142 Hicks Street, Apt. 5-D
Brooklyn, N.Y. 11201

Helen MacDonald Kuzmier celebrated her 50th wedding anniversary last October. *Irene Hickok Nelson*, in a life care home but very well, is in touch with her children and grandchildren. *Isabel Totten* has celebrated her 6th Christmas at Heath Village. *Annie Fuller Kuever* hopes to spend the summer in Maine and then return to Florida in the fall.

In the News

Doris Fleishman Bernays '13

In a family-page feature in December, the *Boston Sunday Advertiser* termed Doris Fleishman Bernays a "pioneer feminist." One of the first women to enter the newspaper field, Mrs. Bernays says women are no more liberated now than they were 50 years ago.

Mrs. Bernays has been a fervent individualist for many years. Determined to retain her identity as a person, she registered at the Waldorf-Astoria on her honeymoon 60 years ago under her maiden name. She was also the first married woman in the U.S. to have her passport issued in her maiden name. She even became a mother as "Miss" Fleishman, although she had been married a year before.

Ten years before *The Feminine Mystique* was published, Mrs. Bernays had written *A Wife is Many Women*, in which she examined women's various roles. Forty years ago she edited *An Outline of Careers for Women* which featured Eleanor Roosevelt among its eminent contributors. Mrs. Bernays recalled that Mrs. Roosevelt "did the chapter on politics but I had to have her do it over and over. She said in one of her letters that she did not think politics was a proper career for women. But she was her husband's eyes and feet."

Freda Kirchwey Clark, Lucy Morgenthau Heineman, Ella Louria Blum, Grace Greenbaum Epstein and Margaret Carr had a real 1915 reunion during lunch at Patricia Murphy's. Lucy and Ella were to leave with Barney Heineman for their usual spring jaunt, this time to Hawaii.

Florence Sayer Vail's husband died last year after a long illness. She has put her house in Florida on the market, and was visiting her son and his family in Puerto Rico.

16

Emma Seipp
140 West 57 Street
New York, N.Y. 10019

Edith Rowland Fisher is the great-grandmother of 3. Her daughter is a part-time librarian, gardener, housewife and successful watercolorist.

Eleanor Wallace Herbert has provided additional notes to the brief comment which appeared in the last issue about *Gladys Pearson Fear*: On Wednesday, November 24, Gladys Pearson Fear died

in Media, Pa. where she had gone to live with her eldest son, Frederick. In spite of poor health which plagued her for many years, Gladys led a most active and useful life. We will all remember with affection and admiration her buoyancy, her indomitable courage and cheerfulness, and her warm and gracious personality. She is survived by 2 sons and 8 grandchildren.

We regret also the passing in December of *Alice Franklin*. She served as research librarian at the Metropolitan Museum of Art for more than 30 years. We extend our sympathy to her brother, Msgr. Roger Franklin of St. Thomas More Roman Catholic Church.

We have also learned of the death of *Eleanor Elliott Carroll*. As the wife of the late Dudley D. Carroll, Sr., founder and dean of the School of Business Administration at the U of N.C., Eleanor fulfilled many official duties. She is survived by 3 sons and a daughter, and 12 grandchildren.

17

Freda Wobber Marden (Mrs. C.F.)
Highwood-Easton Avenue
Somerset, N.J. 08873

REMEMBER REUNION JUNE 9 AND 10

Our Class will be guests of the Associate Alumnae of Barnard at a luncheon to be given on June 9 in honor of our 55th Reunion. *Edith Cahen Lowenfels* is chairman of the program committee. One of the features will be a profile of the Class as revealed by the questionnaires sent to all members. By the way, please fill out the questionnaire and return it to *Freda Wobber Marden*, even though the deadline has passed. *Mildred Heyman Herman* is writing a little skit, but she hasn't yet disclosed the subject.

Frances Krasnow lectured on "Cholesterol—It's Good and Bad" before the Alumni Ass'n of the Guggenheim School for Dental Hygiene and addressed the NYC Dental Hygienists at their annual meeting. The Guggenheim Foundation Dental Alumni fêted her with a birthday cake at their annual luncheon.

Francis Siegel Rosenman, a widow since 1967, reports that she is proud of her granddaughter, Amy, who plans to enter medical school in September after finishing her BA in 3 years.

A letter from Dr. Alan Siegel informed us of the death of his sister, *Fanny Siegel*, on January 9. We were saddened by the news and extend our sympathy to him and others in the family. Fanny

was a math major at Barnard and later won distinction in that field by serving as a member of the Board of Regents Examiners in Albany.

18

Edith Baumann Benedict (Mrs. H.)
15 Central Park West
New York, N.Y. 10023

Marion Washburn Towner's Christmas card had a lovely photograph of 8 ragdolls she had made for the local bazaar. She has skill in so many things. *Margaret Schlauch* writes that she has retired from the U of Poland where she had taught Old and Middle English literature since 1950. She lives in an apartment situated just above the banks of the Vistula and keeps busy writing philological articles and reviews. *Esther Schiff Wittfogel* was included in the *National Register of Prominent Americans and International Notables* and *Ten Thousand Women of Achievement*.

The Class mourns the death of *Wendela Liander Friend*, a beloved member of 1918. She was intelligent, even-tempered, fun to be with, and always ready to lend a hand at projects large and small. As an alumna she worked faithfully for over 50 years for Barnard. She never sought the glamorous jobs—she shouldered the thankless ones, extracting from us money for the college that should have been easily forthcoming, organizing alumnae gatherings, sorting rummage for the thrift shop, etc. Her home life with Otto was a happy one, spent in New York or their cabin in Putnam County. Otto died a few weeks before Wendy. Both of their daughters, Linda and Janet, were with them during their illnesses, as were their grandchildren, a great comfort. 1918 and Barnard have lost a loyal friend.

19

Georgia Schaaf Kirschke (Mrs. P.T.)
77-06 79 Street
Brooklyn, N.Y. 11227

Lucetta Koster Harkness writes that she is busy, as usual, entertaining Japanese friends travelling through NY. She is taking a stained glass course at Riverside Church. *Lucile Wolf Koshland*, still active in the League of Women Voters and the International Hospitality Center in San Francisco, writes that she and her husband are "trying to grow old gracefully." They have 7 married children and 28 grandchildren.

20

Josephine MacDonald Laprese
Hotel Beverly
125 East 50 St.
New York, N.Y. 10022

Esther Schwartz Cahen and her husband Leon have moved to Florida. Their address is 3800 Washington Rd., West Palm Beach 33405, Apt. 1103. *Ida Ever-son* and *Margaret Wilkens* enjoyed a wonderful week in February at Lake Minnewaska, NY, where they took long hikes and did some skiing.

Janet McKenzie was in NY at Christmas. She and her sister Elizabeth and *Josephine MacDonald Laprese* and her sister Agnes spent a wonderful evening together with dinner followed by the theatre. Janet, back now in Honolulu, writes that it is an "ideal spot" to live. *Claire Schenck Kidd* was featured in an article, "Volunteers Reap Rewards," in a February issue of the *Poughkeepsie Journal*. Claire is in her 19th year as a volunteer at Vassar Hospital.

Dorothy Robb Sultzer is doing well by us as fund representative. Contributions for 1971-72 have tripled those for 1970-71. Dot and her husband are busy in church and civic work in Mt. Vernon.

21

Bertha Wittlinger
155-01 90 Ave.
Jamaica, New York 11432

Alice Johnson Watson is still active professionally as a mycologist with the Plant Quarantine Division of the Dept. of Agriculture. After her retirement in 1968, her appointment was extended! Her manuscript on diseases of food, forage and fiber crops was published last spring. *Eleanor Castle Neale*, active in San Rafael's League of Women Voters and president of the Friends of Marin County Library, reported the real excitement of "sitting out bomb scares in the Marin County Civic Center" while working in the library last spring.

Alice Brady Pels, well recovered from her hip operation, has planned a May trip to Europe with her husband. *Ruth Ehrich Loeb's* daughter is attending law school; Ruth has 9 grandchildren. Our class treasurer, *Gertrude Bendheim Strauss*, is at home and on the road to recovery after a serious auto accident. *Sarah Kitay Stein* reports from London that she is still busy lecturing on government and with numerous volunteer activities.

Deborah Kaplan Mandelbaum, retired

from teaching, is a member of the Institute for Retired Professionals at the New School. She says she is having a wonderful time keeping up with current art, ideas and problems." *Irma Reynolds Ehlenberg* is delighted with her new home in Sarasota, Fla. She shares her trailer with her step-daughter and her cat. *Helen Rivkin Benjamin* still keeps busy helping her husband run his pediatrics office. They spent a pleasant two weeks in Yucatan earlier in the year. *Marian Kleban Baer* does remedial work with the School Volunteers twice a week, travels a bit and "tries to understand her 5 grandchildren, ages 18-28." *Helen Ball Dean*, her activities very limited now, writes glowingly of the various activities of her grandchildren.

It would be good to hear from our classmates. Surely some of you have interesting activities to report. Any traveling? Any new garden plans? Any new homes?

22

Marion Vincent
30 West 60 St., Apt. 3-F
New York, N.Y. 10023

REMEMBER REUNION
JUNE 9 AND 10

Many thanks to each of you who responded to our Christmas greetings and sent news of your own activities. *Louise Emerson Ronnebeck* moved from Bermuda to Denver in order to be nearer to her family. *Edith Baird Bowles* had a most interesting trip to Africa and wrote glowingly of her impressions of Ghana. *Gladys MacKechnie MacKay* enjoyed her first trip to Europe very much. In February she joined *Ethel Johnson Wohlsen* and *Eva Daniels Brown* in the sun at Delray Beach, Fla.

Katharine Mills Steel, despite arthritic aches and pains, sent cheerful greetings, as did *Edna Wetterer*. *Helen Sheehan Carroll* enjoyed a trip around the Greek islands last fall. Two paintings by *Doris Craven* were exhibited in London last year. She recently traveled to Leningrad and found it most exciting. Your correspondent received a lovely hand-made Christmas card from *Iris Wilder Dean*. *Catherine DeVoy*, despite a hip injury last April, is undaunted and plans to come to Reunion.

Muriel Kornfeld Hollander spent February and March in Tahiti. *Margaret Hannum Lerch* spent a delightful week with *Majel Brooks Miller*. *Helen Mack* writes that "I'm healthy and still working and enjoying life." Another traveler is *Agnes Bennet Purdy*, who spent last

summer in Europe. *Edith Veit Schwartz* is back in Connecticut after almost a year in California. *Ruth Koehler Settle* and *Helen Dayton Streuli* met on a plane headed for Switzerland. Both were on their way to spend the holidays with their families.

Leonie Adams Troy is writer-in-residence for 1971-72 at Purdue. *Carol Gibbs Smith* writes that she is still handling sales for her son Kenneth's book *The Buffalo River Country*; it's now in its 4th printing. *Louise Rissland Seager* does volunteer work for the North American Indians every day. Although she's not sure if she will come to Reunion, *Margaret Mary Wing* sends her greetings to all.

Helen Frankenstein Shoefeld and *Eva Glassbrook Hanson* both lost their husbands last year. The Class extends its deepest sympathy to them.

We are gratified to read how many of you plan to come to the 50th. We look forward to seeing you there.

23

Estella Raphael Steiner (Mrs. G.)
520 B Portsmouth Dr.
Leisure Village
Lakewood, N.J. 08701

My annual greetings from Mexico. This year I am staying at La Cumbre Sonada, a lovely sprawling hacienda atop a mountain overlooking Taxco. It's a serene place in which to rest and relax.

Marguerite Loud McAneny writes that she keeps busy "doing research and archives in the Historical Society of Princeton" since she reached Princeton U's mandatory retirement age. *Mary Lee Slaughter Emerson* and husband Harvey spent Christmas in San Jose, Calif., visiting their daughter and her family. *Jean Marshall Poole* spent Christmas in Switzerland with her daughter and family. Last summer, she visited her sister in Italy and then visited her son and family. She was then happy to return to the "peace and quiet of Scotland." We have learned belatedly that Jean lost her husband 2 years ago. The class extends its deepest sympathy to her.

Dot Houghton reports that her most exciting activity of 1971 was a 2½-month trip around the world, starting in Hawaii and ending in Vienna. *Emily Trantum Gates* writes that she and her mother skipped Florida this year and are busy at home with local activities, family and friends. She sends her regards to all. *Helen Goldstone Kitzinger*, president of the Los Angeles Barnard Club

for the past 2 years, is retired now and enjoying a "fairly leisurely existence."

Two sad notes—*Helen Werner Johanson* died in December after a very lengthy illness. The Class extends its sympathy to *Margaret Spatz Goldie*, whose husband died at the end of November.

Our Fiftieth Reunion is nearer than we realize. *Elizabeth Wood* would appreciate suggestions for making our big day a most happy and successful one.

24

Ethel Quint Collins (Mrs. J.)
West St.
Harrison, N.Y. 10528

Adele Bazinet McCormick has moved to 1900 S. Ocean Drive, Ft. Lauderdale and would like to hear from any classmates in that area. *Mildred Garfunkel Levy* reports proudly that her daughter Anne had a show of her drawings and paintings in a Madison Avenue gallery in October. Her son Leonard is doing clinical research in endocrinology and is teaching at NYU-Bellevue Hospital.

Margaret McAllister Murphy recently celebrated the birth of her 10th grandchild; *Evelyn Parker MacDougall* is expecting her eighth. *Jeanne Ullman Weiskopf* writes that she paints, mostly portraits of children. Her daughter is an artist and her son is an internist and hematologist.

The Class extends its sympathy to the family of *Marjorie Bier Minton* who died in September. She is sorely missed by many community services; she was an active volunteer for many years. Our sympathy also to *Beatrice Johnson Little* whose husband Clarence Cook Little died in December. He was a former president of the U of Maine and the U of Michigan but was best known for his work in cancer research. Our sympathy to *Gertrude Blum Roseman* whose husband died in October. Gertrude is living with her daughter in Pennsylvania.

Please send any information about yourself, your travels, children, grandchildren, or other achievements to your correspondent, who is new at this job and may be forced, through lack of more interesting material, to report to you on her own family. Enough said?

25

Flo Kelsey Schleicher (Mrs. F.G.)
121 Grady Street
Bayport, N.Y. 11705

Missing from the winter issue was news of *Frances Nederburg*. She writes that "since February I have been on

retirement leave from my position as Supervisor of Guidance in School District #3 on the west side of Manhattan." Class President *Marion Kahn Kahn* spent some time this winter serving on a jury in NYC. Poetry by *Edith Curren Owen* was read at a meeting of the book review group of the Tucson AAUW.

Pearl Bernstein Max, a vice president of the Women's City Club of NY, is at work on a project concerned with development of large scale public services to meet public needs in the city. They hope to find a reasonable way to make NYC more liveable. Pearl's daughter is working toward her PhD in plasma physics at Princeton.

The Class extends sincere sympathy to *Helen Kammerer Cunningham* on the death of her sister *Mildred Kammerer '19* and to *Miriam Spectorsky Copstein* on the death of her brother. Sympathy also to *Gene Pertak Storms* on the death of her husband Harold.

26

Ruth Friedman Goldstein (Mrs. M.F.)
295 Central Park West
New York, N.Y. 10024

Dorothy Slocum Johnson writes that her husband, now president of McLouth Steel, commutes to Detroit every Monday morning from their home in Manhasset. She says "it has sparked our marriage. Each Friday when I meet him at the airport in New York it is like having a date!"

Helen Bowman Elzey is involved in a continuing education program for those over 60. She is also teaching a class in creative writing and finds it most rewarding. *Edith Wiltbank Meyer* reports that she is on terminal leave from the Port Richmond High School Library.

27

Jean MacLeod Kennedy (Mrs. R.E.)
464 Riverside Drive
New York, N.Y. 10027

REMEMBER REUNION JUNE 9 AND 10

Mildred Bisselle Fewlass retired from teaching in June 1970. Last spring she joined *Annette Decker Kynaston* and *Maria Ippolito Ippolito '29* for her first trip abroad. *Mary Sullivan Mohair* reports that she has been superintendent of schools in Hasbrouck Heights, NJ

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since 1964. She has been adjunct associate professor at Fordham U Graduate School of Education since 1957.

Elizabeth Merk Williams writes that "having just received the bulletin made me wonder if anyone else in our class is a great-grandmother. I became one in January." Elizabeth is a great gardener and everything is organically grown, of course.

The Provincetown: A Story of the Theatre, the classic history of the Provincetown Playhouse by *Helen Deutsch* and *Stella Bloch Hanau '11*, originally published in 1931 and now a collector's item, has been reissued by Russell and Russell.

28

Janet D. Schubert
330 Haven Avenue
New York, N.Y. 10033

29

Dorothy Neuer Hess (Mrs. N.)
720 Milton Road
Rye, N.Y. 10580

Dorothy Funck was elected vice president of the Irving Trust Company in January. She joined Irving Trust in 1929 as a statistical clerk. *Albertrie Gahen Becker* is working at the Educational Testing Service in Princeton. Since the death of her husband she has made her home with her mother and sister in Allentown, Pa. *Ida Van Dyck Hordines* appeared on WNBC-TV in a series of sermonettes in September.

Rebecca Kornblith Gurin has retired after 37 years teaching French in the NYC high schools. *Katharine Shorey* reports that she finds retirement delightful! *Helen Roberts Becher* is enjoying her new home in Pacific Palisades, Calif., and has discovered a flair for gardening.

Josephine Giardina Gulotta describes her family as "steeped in law." Husband Frank is an Associate Justice of the Appellate Division of the Supreme Court of the State of NY; both sons are attorneys. *Franke Holtzberg Landesberg*, at Barry College, Fla., sent up a copy of the sophomores' rules for freshmen there.

Change of Address

To help us keep down the rising postal costs, and to insure prompt delivery of your copy of the Magazine, please send us your new address as soon as possible. Send both old and new address to the Alumnae Office, Barnard College, New York, N.Y. 10027.

Reading the costume and behavior requirements reminded many of us of long-forgotten green bows, umbrellas and a rainy 1925 autumn.

30

Julie Hudson
49 Palmer Square
Princeton, N.J. 08540

Helen Wheeler had a lovely winter holiday in Nassau. Beatrice Goldstein Robbins, retired since 1969, is now doing volunteer work with the American Cancer Society. Mildred Sheppard went on the alumnae tour of Israel in February and came back with glowing reports of what a good time everyone had.

The Class records with regret the death of Virginia Vanderlip Schoales last October.

31

Evelyn Anderson Griffith (Mrs. E.B.)
705 Center Ave.
River Edge, N.J. 07661

Your correspondent is very grateful for the news she receives in answer to letters she sends. Mary Etta Knapp writes that she is chairman of the department of English at Albertus Magnus College. Mary is currently revising her *Checklist of Verse by David Garrick* and is writing an article on one of Garrick's poems. Last summer she went to Cashel in County Tipperary, Ireland to visit an exciting little library which owns rare books printed in the 16th and 17th-centuries. Carol Koehler Pforzheimer was elected to the board of trustees of New York Medical College in December.

Orpha Willson retired in 1969 after 35 years of "washing paint brushes, kids, and floors." She visited Betty Calhoun Marlay at the Cape last fall where she also saw Dorothy Harrison West. Irene Staubach Roth is director of guidance at the Wayne campus of Fairleigh Dickinson U. Patty Wilson Vaurie is a research associate at the American Museum of Natural History. She and her husband have a one-room schoolhouse near Kutztown, Pa. where they will probably retire soon.

Claire Atkinson writes from Texarkana, Ark., that she recently moved from the 14-room house where she had lived for 60 years. Elizabeth Brandon retired from teaching a few years ago. She spends 4 months a year in Fort Myers Beach, Fla. and says she is enjoying "blissful retirement." Virginia Samson Koblisch teaches 4th grade; she has a

2-year old grandson. Dorothy Freile Thompson does volunteer work in the Occupational Therapy Department of the Morris County Easter Seal Society. She has 3 grandchildren.

Evelyn Slade Peters and her husband have both retired from the NYC school system. Now, she says, "we go anywhere we like when we like." She is active with the League of Women Voters, the Bergen County Artists Guild and the Council of Jewish Women. Margaret Voorhis Turner is a hospital aide in East Orleans, Mass. and belongs to the Historical Society. She has 2 grandchildren. Roslyn Stone Wolman and her husband made their second trip around the world last year.

Dorothy Rasch Senie, a retail consultant, owns and operates the Dorothy Senie Service. Olga Kallos Ellissen has retired as a civil service examiner and is now doing portrait painting and restoring. Charlotte Leavitt Dyer is busy with many conservation activities. Catherine Hartman Clutz reports that her son had his 6th one-man show at the Graham Gallery in March. Now the grandmother of two, she sends her best wishes to her classmates. Theresa Landes Held is director of the graduate program in counseling and guidance at the Bank Street College of Education. Her son is a 3rd year medical student.

32

Janet McPherson Halsey (Mrs. C.)
400 East 57 Street
New York, N.Y. 10022

REMEMBER REUNION JUNE 9 AND 10

Vera Behrin is in her 2nd year as principal of P.S.1 in Brooklyn, an elementary school with about 1400 pupils mainly from Spanish-speaking backgrounds. Hortense Calisher Harnack writes that she and her husband Curt are each at work on a book. She teaches once a week at the new SUNY College at Purchase. A long letter from Alice Burnham Nash reports that she and her husband enjoy their hobbies and travel here and abroad. She does oil landscapes, is involved with church work and is a hospital volunteer.

Madeleine Stern, besides writing many books herself, deals in rare books, concentrating mainly on the Renaissance and 17th-century. Elinor Cobb has moved to "the Elms," 22 Elm Street, Westerly, R.I., and would be delighted to see her friends. Last August she won 3rd prize at the Washington County Fair for one of her sketches. Louise

Conklin Nelson is the administrative supervisor of the training section of the Westchester County Department of Social Services. She finds the work challenging and complex but still finds time to serve as volunteer secretary of the non-profit Housing and Development Corporation.

Leona Hirzel Hamann is vice president of her garden club and works with her local Red Cross. Edna Black Kornblith is still teaching English at W.C. Bryant High School in Queens; 2 of her 3 daughters are married, one is studying for her PhD. Marianna Neighbour reports that she has a wonderful secretarial job in the Bird Department of the American Museum of Natural History. She invites everyone to come check the Museum.

We sadly report the passing of Rose Pirone Civetta in January after a long illness. A sympathy card and note was sent to her husband by your correspondent.

33

Gaetanina Nappi Campe (Mrs. C.)
73-20 179 Street
Flushing, N.Y. 11366

Josephine Skinner
128 Chestnut Street
Montclair, N.J. 07042

Imogene Jones Byerly retired in December after 28 years of service with the District of Columbia Teachers College. Catherine Crook deCamp reports that she will have 3 books coming out this fall: *The Money Tree*, *3000 Years of Science Fiction and Fantasy* and *Darwin and his Great Discovery*. Margaret Martin sees her Barnard friends frequently now that she is treasurer of Barnard-in-Washington. Both of Vivian Futter Pachman's daughters are teaching in universities.

Married: Clara Stoddard Bates to H. Fraser Leith, living in NYC.

34

Madeleine Davies Cooke (Mrs. W.W.)
38 Valley View Avenue
Summit, N.J. 07901

Helen Walker Puner is now associate director of the Human Relations Work-Study Center at the New School for Social Research and enjoys the work greatly. She reports "I wrote a picture book called *Daddies: What They Do All Day* 28 years ago and suggested the year after that the publisher do *Mommies: etc.* No one would be interested, said the publisher. Last week I got a letter

In the News

Mary Dublin Keyserling '30

The latest child care crusade of Mary Dublin Keyserling was featured in the Daily Closeup column of the *New York Post* on January 14. The director of the Labor Department's Women's Bureau under Lyndon Johnson, Mrs. Keyserling is preparing to do battle with President Nixon on the issue of day care.

Angered by Mr. Nixon's veto of the Comprehensive Child Development Bill on the grounds of "no demonstrated need," she is attempting to humanize day care statistics because, as she says, "obviously cold facts aren't enough to move the powers that be." With the help of several women's organizations involving women in 90 communities, Mrs. Keyserling has compiled the results in a 200-page report called "Windows on Day Care." She says, "writing this report was a grim and gruesome experience. When you look at day care, as seen through women's impressions and interviews, you really see how desperate the need for good day care is."

After graduating from Barnard she earned her Ph.D. in economics at Columbia, spending a year at the London School of Economics. She taught at Sarah Lawrence for 5 years and then served for 3 years as executive director of the National Consumers League. Besides working as a private economic consultant in partnership with her husband, Mrs. Keyserling has held a number of government posts since the Truman administration.

from them asking me to do it (*!*) So I'm about to do a women's lib book for pre-schoolers."

Marion Shapero Jacobstein lists her occupation as "nursery school teacher and housewife." Her 3 sons are all married.

35

Aline Blumner
50 Park Avenue
New York, N.Y. 10016

At the 24th annual University Women's Forum sponsored by the NYC Branch of the American Ass'n of University Women in February at the Waldorf-Astoria, not only was Elizabeth Hall Janeway a principal speaker, but Class President Ruth Bedford McDaniel, who serves on the Executive Committee of the AAUW Forum, represented Barnard

on the dais. This year the subject was "Change, Challenge and Choice" and Elizabeth spoke to the subject "Man's World, Woman's Place" with the charm and humor for which she is noted.

Dora Jane Rudolf Buchli wrote her "annual report" (Classmates, please note) from a dateline "In Winter Wonderland"—Switzerland, that is. In a letter bubbling with the excitement of life she described her 1971 spring trip to the US. Her son Jurg was 18 in February. Sophia Murphy Travis visited with AABC President Ruth Saberski Goldenheim when Ruth was in Chicago in November and sends us all her regards and blessings.

Ada Shearon, managing editor of juvenile books at Crowell, Collier, Macmillan, vacationed on the West Coast last summer. Naomi Diamond Sachs has been working with the NYC Department of Social Service since 1966. Mildred Wells Hughes sends all of you greetings as well as a run-down of her family's activities. One daughter teaches nursing, another studies dance, and her husband is Vice President for Academic Affairs and professor of physics at SUNY in Potsdam.

The Class extends deep sympathy to Nanette Kolbitz Lavery whose husband Harold died in December.

36

Gertrude Graff Herrstadt (Mrs. G.)
4 Roe Avenue
Cornwall-on-Hudson, N.Y. 12520

Moritia-Leah Haupt Frederick retired in February as head of the science department of the Mid-Manhattan Library in NYC.

Nora Lourie Percival and husband Jim had a great Christmas vacation in San Francisco, visiting family and making arrangements for the marriage of their daughter Jill on New Year's Eve.

37

Dorothy Walker
75 Main Avenue
Sea Cliff, N.Y. 11579

REMEMBER REUNION

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Aurelia Leffler Levi's paper "We," which appeared in *Contemporary Psychoanalysis* last spring, was awarded the Lawrence J. Kaufman Memorial Prize. Harriet Jones Tiebel reports that she has a new position—she is field consultant in health careers with the National Health Council in NYC. Sandy Segard

Rice will be retiring from teaching in June; she hopes to attend Reunion. Elizabeth McKenzie Lane says she is carrying on as director of Dwight Junior School in Englewood, N.J.

Married: Edna von Arx to M.E. Waddell, living in Ballston Lake, NY.

38

Valma Nylund Gasstrom (Mrs. E.H.)
2 Adrienne Place
White Plains, N.Y. 10605

Elizabeth Pratt Rice's book *Public Relations for Public Libraries* will be published by H.W. Wilson in June. She has become a national consultant in this field. Janice Wormser Liss and her husband lived in Madras, India for 8 months last year. Janice taught English and Spanish for a few hours a week, but says she "had much leisure time with 7 male servants doing the work in the constant 95° humid climate."

39

Emma Smith Rainwater (Mrs. J.)
342 Mt. Hope Blvd.
Hastings-on-Hudson, N.Y. 10706

Ninetta di Benedetto Hession writes: "I am on sabbatical this year and taking a full program at Teachers College in educational technology while concentrating on a project in the field of individualized beginning reading. A \$2500 Delta Kappa Gamma scholarship helped this along. I have also been teaching a course at the College of New Rochelle for teachers working on their MS. I also served as a panelist during the making of a series of films for teacher training."

A medieval and renaissance fête at CCNY in November featured a "musicale of period songs" by Ruth Halle Rowen. Paula Kassell Friedman, a New Jersey coordinator for the National Organization for Women, is editor of "New Directions for Women in New Jersey."

40

Miss Marie Boyle
1521 Norman Road
Havertown, Pa. 19083

Josephine Polan Smith writes from Huntington, W.Va. that her oldest son is in law school, 2 others are in college, and the youngest is in high school. Class President Annette Hochberg Hervey is working hard at research on the nutrition of fungi and on tissue and organ culture of higher plants. She attended the

In the News

Nanette Hodgman Hayes '40

The New York Times Family/Style page on February 26th focused on Nanette Hodgman Hayes. According to Mrs. Hayes, who has been president of Everybody's Thrift Shop since 1963, to be successful in that position "you have to like junk and you have to like people."

Nineteen years ago she was persuaded by Barnard to work in the Shop a few hours a week as a volunteer; soon she was hooked. Mrs. Hayes spends at least 15 hours a week at the Thrift Shop, where she oversees 150 volunteers. The proceeds, which were more than \$300,000 last year, benefit the Barnard Scholarship Fund and 11 other organizations.

The Thrift Shop sells almost any old thing except mattresses, stoves, sinks, washing machines or a big rug that isn't oriental. None of those are accepted. And, as for the ambience of the Shop, Mrs. Hayes says, "you have to keep it messy . . . or people wouldn't feel at home; the messiness is part of the charm."

First International Mycology Congress in England last September. She has one grandchild.

Helen Geer Downs reports that she is busy with the Red Cross, recording for the blind and church work. Her husband, though retired, continues to lecture at Yale. They have 3 grandchildren. *Gertrude Delvy Candela* is still teaching elementary school. She and Joe are planning another trip to Europe this summer.

Married: *Renee Wile* to Edgar E. Jackson, living in NYC where Renee does private psychiatric social work.

41

Jane Greenbaum Spiselman (Mrs. H.)
23 College Lane
Westbury, N.Y. 11590

Eugenie Limberg Dengel is teaching violin and viola ensemble at the Dalcroze School of Music, St. Hilda's School and the Brooklyn Music School. An adjunct professor of viola at Jersey City State College, she is director of the Inter-American Music Awards and a violist with the Kahan String Quartet.

From *Elaine Steibel Davis* in Richmond, Va. comes news of their 1971 trip to the West Coast touring the national parks and visiting 2 of their daughters. Two younger daughters are in college and high school and their

son Mike is 8. Elaine still finds time to work with the State Department of Health.

42

Rosalie Geller Sumner (Mrs. G.H.)
7 Pine Road
Syosset, N.Y. 11791

Glafyra Fernandez Ennis expects to receive her PhD in romance languages and literature next year from the U of Michigan at Ann Arbor where she has been teaching since last September. She has passed her written and oral doctoral examinations and is now working on her dissertation. Her husband works at the mental hygiene clinic of the V.A. Hospital in Dearborn. They have one son and 3 daughters. *Jane Morrell* writes that she is "still 'purring' at Goucher College."

43

Maureen O'Connor Cannon (Mrs. J.P.)
258 Steilen Avenue
Ridgewood, N.J. 07450

Joan Borgenicht Aron is an assistant professor of urban public policy at the NYU Graduate School of Public Administration. She also serves as consultant to the NYS Commission on the Powers of Local Government and to the NYC Commission on State-City Relations. Her husband is treasurer of Manhattanville College, Purchase, NY. Joan writes that "our 5 kids are dispersed"—Israel, England, Massachusetts, Oregon and Cleveland.

Virginia Donchian Murray was appointed a permanent trustee of the Riverdale Country School in November. She is head of college guidance at the Friends Seminary in NYC.

Our deep sympathy to *Muriel Katz Goldman* whose husband Stanley died suddenly in January.

44

Diana Hansen Lesser (Mrs. R.E.)
200 West 14 Street
New York, N.Y. 10011

Two of our classmates are making news in Morris County, NJ. *Joyce Fountain Clingen* was appointed to the welfare board there in January and *Ann Rosensweig Klein*, in her first political campaign, was elected to the State Assembly in November. She is the first Democrat elected to the legislature from Morris County in recent history.

Jeanne Walsh Singer won national awards for both vocal and instrumental composition at the 35th biennial con-

vention of the Composers, Authors and Artists of America last June.

45

Mary Wilby Whittaker (Mrs. H.W.)
2497 Grandin Road
Cincinnati, Ohio 45208

Daisy Fornacca Kouzel teaches language at NYC Community College and writes for *Library Journal*, reviewing books for children and young adults. She wrote a paper on Hegel for St. John's U's *Review of National Literatures*. She is also active in civic affairs, pushing for total abolition of capital punishment. Her husband makes television cartoons. Their 5-year-old daughter speaks English and Italian.

Bonnie O'Leary writes that she has just completed 20 years as a US Air Force officer and recommends it as a career. She is now living in Denver. *Eleanor Wax Mamelok* serves on the board of directors of Pattern for Progress and is a member of the Middletown Housing Authority. Her son is married and studying medicine and her daughter will enter nursing school this fall. Her husband is a pathologist.

46

Louise DuBois Perkins (Mrs. E.)
72 East Market St.
Bethlehem, Pa. 18018

Ellen Haight Hawkes completed a doctoral program in curriculum theory and research at Teachers College last June and is now heading a social studies curriculum committee in the Newton, Conn. Middle School. The committee is devising an interdisciplinary curriculum on environmental education. *Jeanne Kolburne Weinstein* and her husband are executive directors of the Kolburne School for children with learning difficulties. The school, with an enrollment of 104 students from kindergarten through 12th grade and a staff of more than 50, is licensed by the Massachusetts departments of mental health and education as a school for the emotionally disturbed. Jeanne writes that she was "pleasantly surprised to be included in the 1970 volume of *Who's Who in American Women*." The Weinstains have 4 children.

Dolores Drew Russell was appointed director of the Stamford Commission on Aging in November. *Rena Neumann Coen's* article "Taliaferro Portrait: Did Catline Paint It?" appeared in the January issue of *Minnesota History*, the quarterly journal of the Minnesota His-

torical Society. *Helen Hutchinson Burnside* is working full-time on her doctoral dissertation at Teachers College. She says, "I'll be glad to go back to work."

The Class of 1947 invites all '46ers to join them for cocktails at Reunion, June 9th and 10th.

47

Georgia Rubin Mittelman (Mrs. E.S.)
316 North Street
Willimantic, Conn. 06226

Virginia Haggerty is in her 18th year of pediatric practice in Mamaroneck, NY. Medical advisor to the Mamaroneck Health Center and a local day care center, she also helped to organize local doctors and village officials to improve emergency health care. *Anne Attura Paolucci*, University Research Professor at St. John's U and editor of *Review of National Literatures*, will visit Yugoslavia this spring as a guest of the State Department. In July she will be in Brangues, France for the international Claudel Congress after which she will go to London to participate in the first summer congress of the new World Centre for Shakespeare Studies, where she will lecture on "Shakespeare and the Absurd."

Joan Fessenden Edwards, mother of 5, finished her second MA at Fordham and is now a real estate agent in Houston. She and her husband Jack will visit Japan and Bali this summer. *Marjorie Davis Hayner* lives in Hawthorne, NY with her husband, a petroleum geologist, and their 4 children, 2 of whom are now in college. Marjorie is enjoying her part-time job with A. B. Dick. *Lelia Arnold Pohlman* reports that she is "working in a senile manner, that means very, very slowly" towards an MA in English at Washington U in St. Louis. She has 5 children and 1 grandson.

It is a sad duty to report the following deaths: *Barbara Hayner Blunt* on December 21 and *Arlene Check*, daughter of *Marilyn Mittelman Check* in January. The Class wishes to extend deepest sympathy to their families.

The Class has invited all members of '46 and '48 to join us for cocktails at Reunion, June 9th and 10th.

48

Natalia Troncoso Casey (Mrs. J.P.)
21 Canon Court
Huntington, N.Y. 11743

Irene Sekely Farkas was appointed assistant professor of library science at Chicago State U in January. She also serves

as systems librarian there.

The Class of 1947 invites all '48ers to join them for cocktails at Reunion.

49

Marilyn Heggie De Lallo (Mrs. L.)
Box 1498
Laurel Hollow Road
Syosset, N.Y. 11791

Your correspondent found herself staring at a familiar face at a recent school tea in Laurel Hollow. *Mary Mitchell Mead* had returned to teaching after taking time out to raise her 2 boys. Mary feels that her Barnard background helped her get the job at a time when teacher openings are scarce. She replaced *Helen Mern Rustin '36* who retired to Maine.

Helen Fredericks Jones is working full-time on drug abuse prevention programs for the state of New Jersey. *Simone Dreyfus* is the equivalent of an associate professor in public law at the U of Paris. She serves as advisor of foreign students and is responsible for language courses for French law and economics students. She has published a book on researching and writing a doctoral dissertation in law.

Jeanne Verleye Smith and her family will be returning to the US this summer after 4 years in Kuala Lumpur, Malaysia. Jean says "had a delightful stay in this wonderful place but look forward to going home for a few years."

50

Margaret MacKinnon Beaven (Mrs. J.C.)
Grace Church
Millbrook, N.Y. 12545

Beverly Beck Fuchs, husband Victor and their 2 younger children are spending 1971-72 in Palo Alto where Victor is a fellow at the Center for the Advanced Study of Behavioral Sciences. Beverly is on leave from her position as coordinator of the employability orientation phase of the work incentive program at SUNY in Farmingdale. She would be happy to hear from any classmates in the area. *Helen R. Wheeler* was appointed associate professor of library science, specializing in school librarianship and media services, at Louisiana State U in November.

Ann Kubie Rabinowitz is doing freelance history teaching and is busy with writing and political activities. She is a member of the board of directors of the Nutley Family Service Bureau. Her 2 older children attend Harvard and Bran-

In the News

Betsy Wade Boylan '51

In January Betsy Wade was named head of the foreign copy desk of *The New York Times*, becoming the first woman to hold such a position there. She had been assistant head of the foreign copy desk since May 1970.

Ms. Wade transferred to Barnard from Carleton College. She received her master's from the Columbia School of Journalism in 1952 and began work as a women's features reporter for the *Herald Tribune*.

In 1956, she joined the *Times* as a copy editor. After assignments in women's news (now family/style) and on the metropolitan desk, she was assigned, in 1962, to the foreign copy desk. Ms. Wade is the author of two books, *Encyclopedia of Clothes Care*, published in 1961 and a children's book, *Eugene, Why Don't You Paint*, published in 1963.

Naomi Cooper Loewy reports that she continues to teach guitar and clarinet in Great Neck. *Gladys Lerner Sessler* writes that she and her husband Andy both work at the "Lawrence Berkeley Lab." She says, "I've been programming in an exciting project seeking anti-matter from data taken in a balloon-launched spark chamber."

51

Carol Vogel Towbin
165 Park Row
New York, N. Y. 10038

Rhoda Sussman Weidenbaum is leading the Brandeis National Women's Committee Chapter Study Group for 1971-72 in New London, Conn. The title of the course is "Civilization of China." *Linda Howe Hale* is living in England with her 4 children.

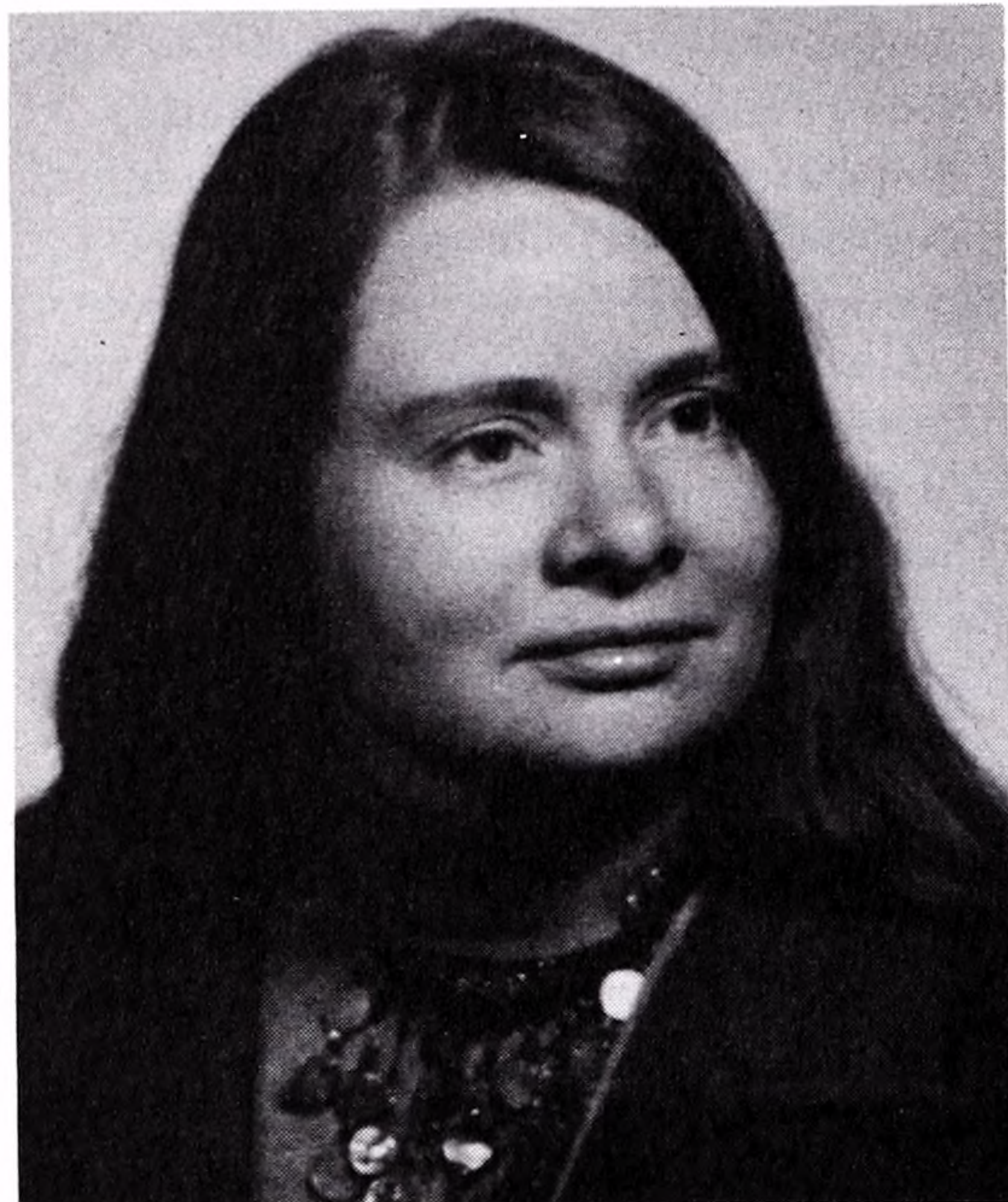
52

Barbara Skinner Spooner (Mrs. R.S.)
35 Harvest Hill Road
West Simsbury, Conn. 06092

Eloise Ashby Andrus, *Miriam Schapiro Grosop* and *Donna Kario Salem* got together at Alumnae Council at the College in November. Donna, living in Calabasas, Calif., has 2 children and makes and sells fabulous jewelry sculpture in precious metals. Miriam is now associate professor of mathematics education at Yeshiva U. Her sons attend Dalton with the children of *Judy Reisner Papachristu*, whose husband is an

In the News

Patricia Dykema Geisler '55



In February, Patricia Dykema Geisler was appointed assistant dean and pre-professional adviser of Columbia College. An instructor in the German department, she has been serving as an advisor to Columbia freshmen and sophomores for the last 3 years.

Although this appointment was made at a time when Columbia was having difficulty formulating an anti-bias proposal acceptable to the Department of Health, Education and Welfare, Ms. Geisler does not consider herself a token woman in the dean's office. HEW lawyers had acted to bar the University from all future federal contracts until, under the requirements of the Affirmative Action Plan, satisfactory data on and plans for the hiring and promotion of women and minorities were submitted.

In a *Columbia Daily Spectator* interview Ms. Geisler said, "I don't know whether they are trying to get HEW off their backs or not with my appointment, but I really don't care. By and large I think that students will talk to whoever listens, whatever color or sex."

architect. Judy has her PhD in Russian history and is teaching at York College in Queens.

Nancy Guild Weidner, her husband and 2 daughters have moved from NYC to Upper Montclair, NJ. Ruth Levy Gottesman is chief of psycho-educational services in the Children's Evaluation and Rehabilitation Clinic at Einstein College of Medicine. She's worked in the area of educational psychology for 12 years, receiving her EdD from Teachers College in 1968. The oldest of her 3 chil-

dren is a freshman at Beloit. Barbara Skinner Spooner received her master of library science from SUNY at Albany in December.

Nancy Heffelfinger Johnson and her family have "readjusted to life in the US, i.e. the real world" after their sojourn in England. She and her husband hope to make it to Reunion. Emma Crocetti Yazmajian has 2 daughters; her husband is a psychiatrist. Priscilla Redfearn Hartke, Marietta Dunston Moskin, who is in the process of writing another book, and Miriam Grosf have formed a Reunion Committee and would appreciate hearing from anyone who would be willing to help.

Married: Michela Mitchell Schultz to Doryan Halpern, living in Larchmont, N.Y.

Born: to Allan and Betty Heed MacLane, John Heed in October '71.

53

Stephanie Lam Basch (Mrs. H.)
122 Mulberry Road
Deerfield, Ill. 60015

Last June Audrey Gerson Heimler received an MS in human genetics from the Sarah Lawrence College Center for Continuing Education. She was a member of the first graduating class of this new program designed to prepare women for a career as genetic counselors. She is now working as a genetic counselor in the Division of Human Genetics at NY Hospital-Cornell Medical Center and is thrilled to be part of this important field.

Angela Colaguirri Gibson was named dean of the Collegiate School of Passaic in February. She has been on the faculty there for 5 years. Ellen Schleicher Bodenheimer is in Israel visiting her 14-year-old daughter who is in school there for 4 months.

Married: Judith Leverone to Thom Christopher, living in NYC. Judy has been an agent with the Stephen Draper Agency for the past 7 years, doing TV commercials; Thom is an actor.

54

Lois Bingham Butler (Mrs. E.)
5415 North 36 Road
Arlington, Va. 22207

55

Jo Cartisser Briggs (Mrs. J.)
128 Overlook Avenue
Leonia, N.J. 07605

In the News

Ellen Futter '71

It was big news at the College in February when Ellen Futter '71 was elected to serve out the remaining 3 years of Arthur Goldberg's term on the Barnard Board of Trustees.

Ms. Futter, a first-year student at Columbia Law School, had been on the board as a non-voting student representative since last spring, and had been pressing the trustees to grant full voting rights to a student representative. At the same meeting, the board tabled consideration of the student vote for one year.

Ms. Futter says that her major goal as a trustee is to see that the College develops in a progressive way. She sees the new Columbia-Barnard relationship as an exciting step in that direction. In her opinion, "Barnard has achieved an extremely desirable and unique form of co-education by remaining autonomous but still having totally co-educational classes. Rather than being just another co-ed school or small women's college, Barnard now offers a very special and much needed 'alternative' in American education."

Still deeply concerned about the student vote issue, Ms. Futter believes that student representatives would bring "a very important perspective—and one which ought to be taken into account fully and equally" when the board meets. She has greatly enjoyed working with the trustees and has "always found them to be open-minded in their deliberations."

56

Antonette Crowley Coffee (Mrs. D.)
13 Evelyn Rd.
Port Washington, N.Y. 11050

57

Marilyn Fields Soloway (Mrs. R.D.)
320 Saybrook Rd.
Villanova, Pa. 19085

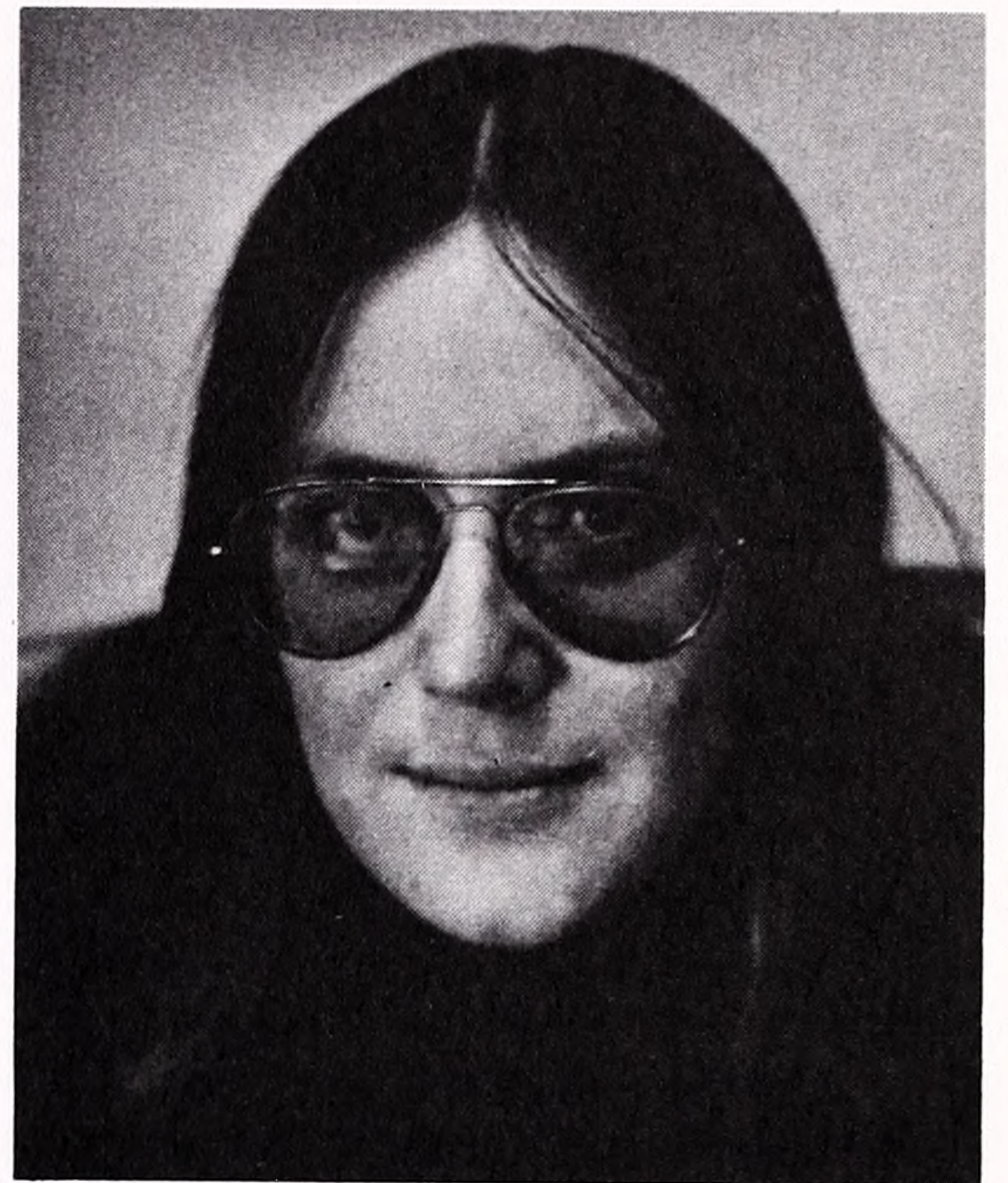
June Rosoff Zydney (Mrs. H.M.)
5 Woods End Road
Rumson, N.J. 07760

REMEMBER REUNION JUNE 9 AND 10

Roger, I and the boys—including new addition, Russell Matthew—have returned East to the Philadelphia area after 2 wonderful years in Rochester, Minn. We are currently enjoying the greater

In the News

Susan Rennie Ritner '61



Columbia President William McGill appointed Susan Rennie Ritner assistant vice president for academic affairs in February. This is the highest central administrative post to which Columbia has appointed a woman. Ms. Ritner will have special responsibility for academic planning, organization and development.

An assistant professor in the political science department, Ms. Ritner has been a member of Columbia's faculty since 1967. She has also taught at Pratt Institute and the New School for Social Research. A specialist in political theory and comparative politics, she wrote her doctoral dissertation on the role of the Dutch Reformed Church in South Africa in the formulation of Afrikaner race ideology.

Ms. Ritner has been awarded fellowships by the American Association of University Women in 1965-66 and 1967-68 and has written for the *Journal of Contemporary History* and the *New Leader*.

In a *Columbia Daily Spectator* interview, Ms. Ritner said that "personally, I'd suppose you'd call me a feminist," but added that she doesn't feel a special burden because she is the highest ranking woman in the University administration. She said that her new position will give her an "opportunity to be involved in decisions which have a bearing" on the problems of women at Columbia.

range of activities offered in a large metropolitan area while trying to decorate a new home and meet new friends.

I received a lengthy letter from *Barbara Morn Lefcourt* who is living in Waterloo, Ontario. Herb is a professor of psychology at the university there. Barbara writes in response to the article "Is A Career A Cop-Out?" by *Norma Ketay Asnes* in the last issue that, "without taxing outside commitments a housewife has the freedom to explore many an interesting area in her own time and as the need and interest for it arises."

Phyllis Raphael's book, *They Got What They Wanted*, was published in April. *Hannah Shulman Decker* received her PhD in history from Columbia on December 17. Three days later her son, William Karl, was born! *Louise Greene Klaber* is teaching psychology at Northwestern Conn. Community College. She is also taking courses for advanced credit at the U of Hartford and is involved in group dynamics working, both as a trainer and a participant. *Ellen Fogelson Liman* is the author of *The Money Saver's Guide to Decorating*, published by MacMillan.

Married: *Barbara Salant Pergament* to William O'Connor, living in Glen Cove, NY.

I know that I speak for everyone who knew *Ruth Jezer Teitelbaum* in expressing our great sadness at the news of her death. She was a delightful classmate and will be deeply missed.

58

Janet Ozan Grossbard (Mrs. Lionel)
493 Eastbrook Road
Ridgewood, New Jersey 07450

Roberta Frank Prashker has lived in Clark, NJ for the last 5½ years. The mother of a 13-year-old girl and a 10-year old boy, she has been doing part-time supplementary teaching and has been working with children with learning disabilities. *Anne Fenton Carter* has been teaching at St. John the Baptist School in Whitehall, Pa. since 1965. She lives in Hokendauqua, Pa. with her 4 children.

Shelley M. Brown is currently director of the blood bank of the City Hospital at Elmhurst. She is also a member of the teaching staff in hematology at the Mt. Sinai School of Medicine in NYC. *Natalie Lubin Moshavi* reports that she has 2 children, a boy and a girl. A short story by *Adele Strauss Glimm* appeared in the spring issue of the *Southern Humanities Review*; another of her stories will soon be published in *Good House-*

keeping. *Joanne Silvers Shapiro* has almost finished a school psychologist certification program at Montclair State College. The Shapiros have 2 sons.

59

Marilyn Forman Spiera (Mrs. H.)
1700 Avenue I
Brooklyn, N.Y. 11230

Gail Bernstein is still teaching Japanese history at the U of Arizona. Although she loves the climate and the pace, she does get nostalgic once in a while for the diversity of big city life. She says, "People here tease me about the way I walk—fast—as though I were still trying to catch a subway train!"

Married: *Betsy Ress* to Kenneth Jacobson, living in Louisville, Ky.

60

Paula Eisenstein Baker (Mrs. S.D.)
Wiess House
P.O. Box 2011
Houston, Texas 77001

A novel and 5 short stories by *Norma Klein Fleissner* will be published in the fall under the title *Love and Other Euphemisms*. She is also working on a novel for 11-15-year-olds called *Mom, the Wolfman and Me*. She and Irwin, a cancer researcher at Sloan-Kettering, have 2 daughters. *Clara L. Queseda* is president of the Manila Jayceettes, a women's auxiliary group that aids the poor, the handicapped and the orphans of the Philippines. *Eva Dietzmann Mader* is living in Frankfurt, W. Germany with her husband and 2 sons. She teaches German part-time at the U of Maryland's European Division.

Myra Cohen Ellins, Lynn and their 2 children have moved to Colorado. She reports that she is "giving up interior decorating and at a ripe old age will start law school in August." *Carol Lincoff Prisant* has been an antiques dealer for the past 6 years. *Penelope Ireland Piantodosi* worked for 7 years as a school counselor before giving birth to her first child, Dominic Patton, in January '71.

Norma Gale Blumenfeld is finishing her masters in urban studies at Queens College while doing a very interesting internship at the NYC Department of Consumer Affairs where she is assistant to the deputy commissioner. *Adele Bernstein Friedman* and *Martin* report they're ready to call Berkeley "home," this despite 150-mile a day commutes to teaching jobs at state colleges north and south of there. *Adele* teaches French at Sonoma, *Martin* teaches English at Hayward.

They think the schools there are marvelous and love the climate. *Frances Burton*, professor of anthropology at the U of Toronto, was the commentator on the CBS-TV show "Animal World" in January. She discussed a film about the monkeys of Gibraltar.

Married: *Elise A. Donini* to Bruce L. Smith; *Barbara A. Rowan* to Harold Gossett. All are living in NYC.

61

Dorothy Memolo Bheddah (Mrs. C.V.)
34-10 94 Street, Apt. 2-G
Jackson Heights, N.Y. 11372

Phyllis Hurwitz Duvdevani has finished her residency in internal medicine and is working at the Martin Luther King Family Health Center, an OEO-funded clinic in the Bronx. She and Ilan are planning to move to Israel in a few years. *Anne Diederich Groom* is working in the research division of the Educational Testing Service. She and her architect husband are rebuilding their house in Princeton by hand. They have 2 daughters. John and *Judy Spose Simmonds* live in Lakeland, Fla. with their 4 children.

Judy Hamilton has been traveling—to Mexico for some sailing, to Italy to present a paper to a conference of women engineers and scientists and to other parts of Europe and Morocco for fun. She works for an engineering firm and sells real estate in addition to being active in the League of Women Voters, the Society of Women Engineers and the Association of Engineering Geologists. *Barbara Clarke Garcia-Romero* is still teaching Spanish language and literature at Pine Manor Junior College. She and José have 2 daughters.

Ina Weinstein Halperin, busy with her 3 boys, is taking a graduate course at American U as well as piano and swimming lessons. She is secretary of the Barnard-in-Washington group and helps with story writing at a nearby elementary school. *Madeline Engel Moran* was promoted from assistant professor to associate professor of sociology at Lehman College. *Diane Stewart Love*, immersed in designing jewelry and doing silk flower displays, has opened her own shop on Madison Avenue. She also does flower arrangements for the Metropolitan Museum.

Married: *Ruth Etscovitz Bynder* to James M. Harvey, living in Boulder, Colo. Both are psychiatric social workers at a comprehensive health center in Denver. *Gretchen McLean Glover* to Louis McIntosh, living in Rochester;

Gemma Corradi is now Mrs. Fiumara of Rome.

Born: to Anthony and *Juliette Le-Baron Garito*, a daughter in July '71. They also have 2 sons. Juliette does free-lance indexing at home and is learning classical guitar. To Walter and *Patricia Povilitis Trzaskoma*, a daughter Megan Helene, in September. Just 2 weeks earlier Pat had defended her masters thesis. She was one of the first women initiated into Alpha Chi Sigma, a chemical professional fraternity. To Serge and *Christine Reitlinger Angiel*, Nicole Martine in February '71. Chris is on maternity leave from teaching high school French. Serge is finishing his doctorate.

62

Rhoda Scharf Narins (Mrs. D.)
245 Fox Meadow Road
Scarsdale, N.Y. 10583

REMEMBER REUNION JUNE 9 AND 10

Nancy Fisher is a senior writer/producer of TV commercials in London, where she owns a rambling Victorian house. Besides traveling extensively, she is also a licensed pilot, scuba diver and Cordon Bleu cook! *Harriet Kaye Inselbuch* is now a real estate agent with the Severin Company in Larchmont. If you're looking for a house in the area please call her.

Harriet Lipschitz Zuckerbraun received her PhD in microbiology from the Albert Einstein College of Medicine in 1969. Now a research associate in virology there, she was on leave for the fall semester to care for her son, Simon Robert. *Barbara Belton Yngvesson* received her PhD in anthropology in 1970. She is living in Amherst, Mass. *Linda J. Fayne* is sales manager of Finnair.

Married: *Emily Goldblatt* to Franklin Patterson, living in Boston; *Rosalie Sacks* to Jesse G. Levine, living in NYC; *Linda Kline Schwartz* to Robert Werlin, living in Santa Cruz; *Roberta C. Roth* to Antoine Yared, living in Switzerland. *Theda Lehrer* to Joseph Zuckerman, living in NYC; *Roberta Turner* to Peter Meldrum, living in London; *Barbara Blumenreich* to Neil Sherrod, living in Ft. Collins, Colo.; *Sandy Kahn Weissman* to Martin Kurman, living in NYC.

Born: to Arthur and *Carol Murton Lavis*, Arthur Ernest in October. They have 2 daughters and live in Park Ridge, NJ. To Richard and *Joan Fisk Gorman*, their second daughter, Elizabeth Ann in October.

The response to Reunion has been

very enthusiastic and we are very pleased. Almost 200 biographical returns were received and it looks like it's going to be a terrific reunion! Please send your \$3.00 to me if you haven't already done so.

See you all June 9th and 10th.

63

Elizabeth Pace McAfee (Mrs. R.)
2709 McKinney St.
Burlington, N.C. 27215

Erica Mann Jong read from her own works at the Philadelphia YM-YWHA in December. The reading was sponsored by the Philadelphia Arts Council. She was the leader of the poetry workshop at the 92nd Street Y in NYC this year.

Married: *Suzanne L. Hanauer* to Michael Erlanger, living in Petah Tikvah, Israel.

64

Susan Kelz Sperling (Mrs. A.G.)
8 Hook Road
Rye, New York, 10580

Suzanne Selby Grenager is co-author of a new education column called "Ask About Learning" appearing 3 times a week in the *Philadelphia Inquirer*. *Caryl Weinstein Mesch* and husband Barry have been living in Gainesville, Fla. for 3 years. Caryl is working on her masters in education and is busy caring for their 2 children, ages 2 and 1. *Janet Kirschenbaum Horowitz* and her husband spent part of last winter in Israel. *Rosemarie Salerni* is in her first year of a cardiology fellowship at the Presbyterian University Hospital in Pittsburgh.

Mary Corabi Weinstein, her husband and 2 children will return to Boston in August after the completion of their air force service. Ron will be an associate professor of pathology at Tufts. *Diane Carravetta Stein* is doing her psychiatry residency at the U of Washington and will probably take additional training in child psychiatry. *Ursula Goodenough Levine* and Paul are both biology professors at Harvard, where they also act as co-masters of Currier House. Their son is almost 2. *Adele Ludin Boskey* and Jim are living in New Jersey after a year in England. Adele is working at the Hospital for Special Surgery in NYC: Jim teaches law at Seton Hall U.

Married: *Janet Elaine Hall* to Charles C. Diggs, Jr., living in Washington, D.C. Janet has her master's in international relations.

Born: to Russell and *Barbara Becker*

Holstein, Jessica Sara in June '70. Barbara received her doctorate in education in 1970 and worked as an assistant professor at Boston U and as head of a day care training program. They now live in Long Branch, NJ where Barbara is a learning disabilities specialist in the Asbury Park public schools. To Avram and *Dianne Weinger Yifrah*, a son Yoram Nissim, in November '70. To Joshua and *Muriel Popper Shuchatowitz*, Rebecca Lynn in October '71. They also have a son, Alan.

To Mulry and *Elizabeth Meier Tetlow*, Tania Christina in October. The Tetlows live on Morningside Heights. To Gerald and *Tamra Cohen Stoller*, Margot Lauren in January, joining brother Mitchell. To *Katherine Mindlin Day* and husband, Eleanor Amara in January. Katherine passed her examinations in clinical psychology and expects to begin her internship in July. To Julius and *Judith Russi Kirshner*, Jessica Russi in September '71. To Burt and *Mada Levine Liebman*, their second child, Daniel Seth in December '71. Mada continues to do free-lance work for Grolier and other encyclopedias.

65

Linda R. Lebensold
2829 Sedgwick Avenue
Bronx, N.Y. 10468

Married: *Sallie Laskin* to Paul Felzen, living in NYC. She has an MA in clinical psychology from McGill U. *Sharon C. Klayman* to Stuart Farber, living in the Bronx; *Ruth D. Goldstein* to Harry Johnston, living in NYC.

66

Emmy Suhl Friedlander (Mrs. D.)
287 Avenue C
New York, New York 10009

Gael Macnamara received her PhD in statistics and educational research from Columbia in February. *Susan Halper* has worked for 2 years at the Guggenheim Museum and has loved it. She received her MA in art history from the U of Pennsylvania in 1970. *Elizabeth Romberg Bernstein* writes from St. Paul's Island, Alaska that "this is the island where they harvest the northern Pacific fur seals. Richard is stationed here as the public health doctor for the 700 Aleuts who live here and on St. George, 40 miles south."

Marlynn Wertheimer Dorff and Elliot live in Los Angeles with their 2 children. Elliot is assistant professor and

director of the Graduate School of Judaica at the U of Judaism there. *Mary Burton* writes from Chicago that she is part-time minister to the Near North Unitarian-Universalist Fellowship there while working for her doctor of ministry degree at Meadville Theological School of the U of Chicago. *Melanie Ellis Ehrlich* received her PhD in biochemistry from SUNY at Stony Brook last year and is now a biochemistry post-doctoral fellow at the Albert Einstein College of Medicine.

Ellen Youngelson is teaching 2nd grade deaf children in Manhattan. Her first student teacher this year turned out to be another Barnard grad—*Margie Schweitzer* '71. Ellen writes that she often sees *Sylvia Lerman*, who's a computer programmer for the Equitable Life Assurance Co. *Carolyn Brancato Harris*, staff economist with the NYC Environmental Protection Administration, was the principal designer of the Recycling Incentive Tax, part of Mayor Lindsay's 1971 tax proposal.

Married: *Laurie Finck* to Jerome Meyer, living in Chicago. Laurie is teaching French there and Jerome is a public health physician. *Mary S. Cussler* to Franklin F. Gould, living in Brighton, Mass.; *Pamela J. Hynds* to Peter H. Dailey, living in NYC; *Ellen Hillsberg Oppenheim* to David Tunick, living in NYC.

Born: to Nathaniel and *Amy Richman Mayer*, their second daughter. Rebecca Bea in September '71. To Barry and *Sandra Levy Mahl*, David Armin in December. To Boruch and *Dean Groszer Brody*, their second son, Jeremy Keith in June '71. Dean is studying interior design part-time and loves it. Boruch teaches at MIT.

To Philip and *Ruth Hachenburg Adelman*, their second son, William Shane in January. Ruth writes that she was sorry to miss reunion last year but they were in Europe, visiting family and sightseeing. To Marty and *Ruth Feder Krall*, Kristie Robin in February. To Joel and *Susan Weis Mindel*, Wendy Lynn in October '71.

There are almost 400 of you out there. Please write to let me know what you're doing.

67

Arleen Hurwitz
60 Hamlin Drive
West Hartford, Conn. 06117

REMEMBER REUNION

JUNE 9 AND 10

Elizabeth Bernstein Schonwald re-

ceived her master's of urban planning from Hunter in February, 1971. Her son Matthew will be 2 in September.

Married: *Frances M. Bell* to Jay G. Carlisle II, living in Santa Fe, N.M.; *Frances Karner* to Frederick Hulser, living in NYC.

68

Linda Rosen Garfunkel (Mrs. R.J.)
16 Lake Street
White Plains, N.Y. 10603

My husband and I are moving in June to a house in White Plains. I am teaching 3rd year history to honors students in Tarrytown, NY and it is really stimulating. We see *Barbara Rettek Geiger* and husband Larry quite regularly. Barbara is taking pre-med courses at G.S. *Rosalie Siegel* is studying for her doctorate at Grad Facs. She tells me *Lynn Flatow Birnholz* had a baby girl last fall—Lynn, please fill me in. *Ellie Forman Cullman* has been seen at Columbia. How was your stay in Japan?

Irene Finel writes that she received her MPhil in French literature from Yale in 1970; she plans to get her PhD in June. *Beth Steinfeld* is working on her MA at Hebrew U, Jerusalem and teaching English to Israeli high school students. She'd like to hear from alumane living in or visiting Israel. *Jill Adler* reports that she is a financial analyst with the Celanese Corp.

Eleanor Prescott wrote a long letter containing the following information: She graduated from Columbia Journalism in 1970 and is writing for *New Woman* magazine. One article was about her former roommate, *Susan Kristal Wine*, who lives in a big old house in New Paltz with her husband and daughter and runs an art gallery and framing business there. She also reported that *Amy Blumenthal* is working in the membership office of the Metropolitan Museum, that *Linda Pincus* is between European vacations and that *Barbara Pollack* is a social worker in a community organization project in NYC. Thanks for the news, Eleanor.

Ellen Slotoroff Zyroff received her PhD in Classics from Johns Hopkins last year. She is now teaching at Brooklyn College and Yeshiva U. *Susan Goldman Robbins* is studying for her MA at Teachers College. *Barbara Prostkoff Zimmerman* writes from Denver that she has not used her MA in biology since she received it from Boston U in 1970. She says that "instead, I have turned my attention to raising a family . . . I hope to eventually return to a career in bi-

ology—but for the moment I'm fulfilled." Her daughter is now 18 months old.

Margery Arent Safir is studying for her PhD in Spanish and Portuguese literature at Yale. After receiving her MSW in May, *Mayda Pasternak Podell* and her husband will move to Durham, N.C. for his residency in neurology. *Penelope Hunter* is "at last a member of the working force" as a research assistant in western European painting at the Metropolitan Museum. *Ingrid Michelson Hillinger* and Mike are living in Hampton, Va. where Ingrid works for the local United Fund. *Gloria Westheimer Gansler*, her husband and 2-year-old daughter live in Pikesville, Md. *Susan Condon* received her MA from Columbia's School of International Affairs and the East Asian Institute in June '70. She's presently a first year student at the Boston College Law School.

Married: *Margaret Deutsch* to Harold T. Carroll, living in Cambridge, Mass.; *Enid Allison Scott* to Martin Poole, living in NYC; *Sheri Joan Pinsky* to Charles Chromow, living in Cambridge, Mass.; *Patricia C. Gude* to William Spielberg, living in the Bronx. *Katharine Parker Athas* to David Campbell, living in NYC; *Mary Cox* to Stanley Winer, living in NYC; *Judy Sollosy* to Emery Fehér. *Rena Bonné* to Seth Kantor, living in Berlin where both are teachers. Rena received her MA from CUNY Graduate Center and not from NYU as reported in an earlier issue.

69

Tobi Sanders
21 West 95 Street
New York, N.Y. 10025

Francine Johanson Butler and husband Michael are now in Westfield, NJ where Francine is working part-time for an engineering concern. *Ellen Weinstein* reports that Boston is full of Barnard people. She's teaching introductory psychology while enrolled in the MA-PhD program at Northeastern U and presented a co-authored paper at the April meeting of the Eastern Psychological Ass'n in Boston. *Anya Kaptzan Luchow's* 2-year-old daughter Tami is one of the stars of Barnard's new nursery program, while mama teaches Russian to Barnard-Columbia students.

Lindsay Stamm Shapiro is studying architecture at Cooper Union. *Julie Childs* is working for Parasol Press, publishers of portfolios of original prints by contemporary American artists. *Kathleen Clagett* received her MA from Tufts

U in August '71 and is now teaching high school English in Peabody, Mass. *Samuela Evans* is participating in the Ford Training and Placement Program of the U of Chicago, through which she teaches in a Chicago public high school. *Carol Mates* is in her last semester at Columbia Law.

Debbie Dimant Seligman is teaching in a private elementary school in Chicago while David finishes business school. She'd really like to hear from some of you! *Carol Stevenson Harlow* and her husband are living in Rangely, Colo., a town of 1200 that is 60 miles from the next settlement. Her husband is teaching in the elementary school there. Carol writes "I am teaching piano, violin, and music theory privately, taking science courses at the local junior college, getting it all together about human liberation."

Married: *Patricia Dooley* to Gerald M. Kidder, living in Portland, Or. Patricia received her master's in philosophy from Yale in 1971. *Lillian Lesh* to Richard M. Heidenberg, living in NYC; *Martha Gaber* to Juha Akkanen, living in Finland where she is making radio programs for the Finnish Broadcasting Company's foreign service. *Marilyn Litchman* to Henry deGive III, living in NYC. Maddie graduated from Cornell U-NY Hospital School of Nursing in June '71 and is now a public health nurse in the Bronx.

And the kind of news that I like most—*Donna Kruger McCrohan*, while plugging for her MA at Columbia, working in suicide prevention and teaching Spanish at Hunter, has joined the Jeanette MacDonald Fan Club. Getting married and having babies is news, don't misunderstand me, but I refuse to believe they are the only activities worth writing about.

70

Eileen McCorry
89-24 70 Avenue
Forest Hills, N.Y. 11375

Camille Kiely is an investment assistant at Manufacturers Hanover Trust Company in NYC. *Priscilla Jones Broudy* is working as a research assistant for the National Council of Churches. *Rosa Yang* is a teaching fellow in math at the U of Michigan.

Married: *Jane S. Kahan* to David M. Arnold, living in NYC; *Lynne Nancy Roberts* to Joseph F. Proctor, living in Paris where she is continuing her studies at Ecole du Louvre and he is a student at the American College. *Winsome Downie* to Kenneth Savoy, living in

NYC; *Karen Komenko* to Wayne Horodowich, living in Brooklyn; *Beatrice Skolnik* to Gerald Kriger, living in NYC; *Ann Mitchel Konheim* to Robert Polansky, also living in NYC. *Deborah Schor* to John S. Gardner, living in Brooklyn; *Helene M. Schorr* to Sylvan Wallenstein, living in Elizabeth, NJ; *Claudia Goldin* to Lester Ross, living in Ann Arbor where Claudia is working toward her MA at the U of Michigan.

Born: to Boughrey and *Coralee Stevens Kuhn*, Brooke Calvert Stevens in November '71.

Please, let me know what you're doing.

71

Melanie Anne Cole
64 Fulton St.
Weehawken, N.J. 07087

REMEMBER REUNION JUNE 9 AND 10

Lindsay Ralphs is living in Venice, Ca., a suburb of Los Angeles. She teaches carpentry at the L.A. Women's Center and the Isla Vista Women's Center and is active in several other women's projects there. *Linda Balagur Peyster* is teaching near Columbia and studying for her MA in history at NYU.

Kathy Zufall reports that med school is getting pretty busy, but that she's having fun despite the work. *Constance Brown* is studying for her PhD in English at Columbia.

Married: *Rochelle Cotliar* to Martin Nussbaum, living in NYC; *Gay G. Tucker* to J. Carlos Alvarado, living in Cambridge, Mass. where she continues her studies in city planning at Harvard and he is on the Harvard Med School faculty.

Transcripts

Effective September 1, 1971, official copies of transcripts bearing the seal of the College and the signature of the Registrar of the College can be sent only to another institution, business concern, or government office at the request of the student.

Requests must be in writing; no orders taken over the telephone. When ordering transcripts, alumnae should give their full name, including their maiden name, and dates of attendance.

Fees for transcripts:
\$1.00 per copy

For more than three copies ordered at the same time: \$1.00 each for the first three copies and 50¢ for each additional copy.

AABC News and Notes

By Ruth Saberski Goldenheim '35 and Nora Lourie Percival '36

As you have read in the "Editor's Notes" column, this is Jackie Radin's last issue. A marvelous opportunity to return to full-time journalism as Living Editor of *Newsday*, Long Island's prestigious daily, has lured her away, and our regret at losing her is surely tempered by our pleasure at her good fortune. Under her vibrant guidance this magazine has achieved a consistently high standard of editorial excellence, a fact attested to by the two special awards it won in last year's American Alumni Council competition. Our new Editor in Chief, Barbara Carson Mayer '59, who will make her debut with the summer issue, has a hard mark to shoot at. As a member of the Editorial Board, Barbara is already involved with the magazine, and brings a broad range of experience to the task. Our warm wishes for success in their new endeavors go to both Barbara and Jackie.

A new project was launched this spring when the first Barnard Regional Council was held in Miami on April 10th. The one-day conference on "Challenges for Today" was sponsored jointly by Barnard College and the South Florida Club, and included a speaker (Elizabeth Hall Janeway '35) and an interesting panel presentation of new programs for women. The panel included Professor Patricia Graham of Barnard's Education Department, a student and two local feminist leaders. Mary Jacoby Brown '38 of Miami acted as moderator.

Another successful Thrift Shop Tea was held in early March at the home of Norma Ketay Asnes '57. These annual events often raise as much as \$8,000 for the Barnard Fund. This year's special guests were President Peterson and Professor Stimpson of the English Department.

The joint trustees' committee has been working all year to define and refine the new Barnard-Columbia relationship, a subject treated in depth in Tobi Frankel's incisive article. A final report from the committee should appear before the end of the academic year. At a joint press conference held last February by Presidents Peterson and McGill, it was pointed out that the two schools may well create a new and unique symbiotic pattern which may serve as a guideline to others with comparable problems to work out.

Reunion 1972
Friday and Saturday, June 9 and 10
How Women Effect Change—
in Their Lives—in the World Around Them

Participation is the key word for this year's Reunion. We have tried to reflect the significant and varied ways in which alumnae participate in their communities. And we expect that alumnae who attend Reunion will participate in the sessions, sharing thoughts and experiences with other Barnard graduates.

■ *Panel Presentations*

"Exploring Alternatives in Family Living"

with Nena O'Neill '46 and George O'Neill, authors of *Open Marriage*. Resource participants will be alumnae who have special insights in:

- the nuclear family and traditional marriage versus new life styles
- child care—full-time and part-time motherhood
- family planning and population control
- changing life style patterns and our growing interest in preserving the social and physical environment

"Whither Men's Lib"

The effect of the women's movement on male and female attitudes and the changes it makes in society. The men and women participating will include faculty, alumnae and students.

"What's New for Women at Barnard"

Panel of faculty and students, moderated by Catharine Stimpson, Acting Director of the Barnard Women's Center

■ *Roundtables*

Work Alternatives—full-time, volunteer and part-time—
in Education, Communications, Politics and Government

■ *Keynote Address by President Peterson*

■ *Distinguished Alumna Award Presentation*

■ *AABC Town Meeting—Annual Business Meeting*

■ *Reunion Class Suppers*