

Book Review

TEACHING AS A SUBVERSIVE ACTIVITY

by Neil Postman and
Charles Weingartner

Delacorte Press, 218 pp., \$5.95

WITH A BOOK as exciting as this one you can start anywhere because wherever you are, that's where it's at. I prefer to start at the end of this joint effort by Professors Neil Postman of New York University and Charles Weingartner of Queens College:

The new education has as its purpose the development of a new kind of person, one who—as a result of internalizing a different series of concepts—is an actively inquiring, flexible, creative, innovative, tolerant, liberal personality who can face uncertainty and ambiguity without disorientation, who can formulate viable new meanings to meet changes in the environment which threaten individual and mutual survival.

The new education, in sum, is new because it consists of having students use the concepts most appropriate to the world in which we all must live. All of these concepts constitute the dynamics of the questing-questioning, meaning-making process that can be called "learning how to learn." This comprises a posture of stability from which to deal fruitfully with change. The purpose is to help all students develop built-in, shockproof crap detectors as basic equipment in their survival kits.

And that takes us back to the first chapter which is entitled "Crap Detecting," and which concerns itself with developing in students the ability to deal with what Professor Postman once called "language pollution."

Language pollution is more than the professional lie told by politicians and doctors for the good of their constituencies and patients, like denying U-2 for a week or saying everything's fine when it isn't. Language pollution is also the professional lie which, if we listen a little to Marshall McLuhan, is in the very constitution of our teaching. Postman and Weingartner try to peg it as a symbol of man's enslavement to his words, his concepts, his fanatical faith in something called "fact," and the missionary insanity of school people, plain citizens, and parents who are still trying to feed Moby Dick's blubber to their children. And people wonder why those same children have turned into revolting ingrates. The message and the message are clear. The young sense the lie, but not having learned the critical arts, they can only rebel and trust that revolution will take place.

This book says: Let's stop labeling. Let's expose the labels which have been masquerading as things. Let's stop pretending that we really know Columbus discovered America and admit it's the best conjecture we can make, having looked at all the data now available to us. We are being asked to teach young people the processes by which they can come to their own judgments as to what they will choose to believe, given the same collection of data. And teach them to question the data too, since that is part of the process of inquiry.

If this sounds subversive, then good. It comes out of a magnificent tradition that includes Whitehead, Dewey, Korzybski, Robert Browning, Noam Chomsky, and Jerome Bruner. It reaches back to Socrates (from what we can gather about him) and Descartes, and forward to whoever will be following us in the next few years, whose work will be corrupted by mistranslations, misinterpretations, misrepresentations, and misapplications because so many school people, citizens, and parents will snap back in anger for the daring challenges to their most precious shibboleths. We know what really is, we know what is good, we

know. No, we don't. We only *think* we know.

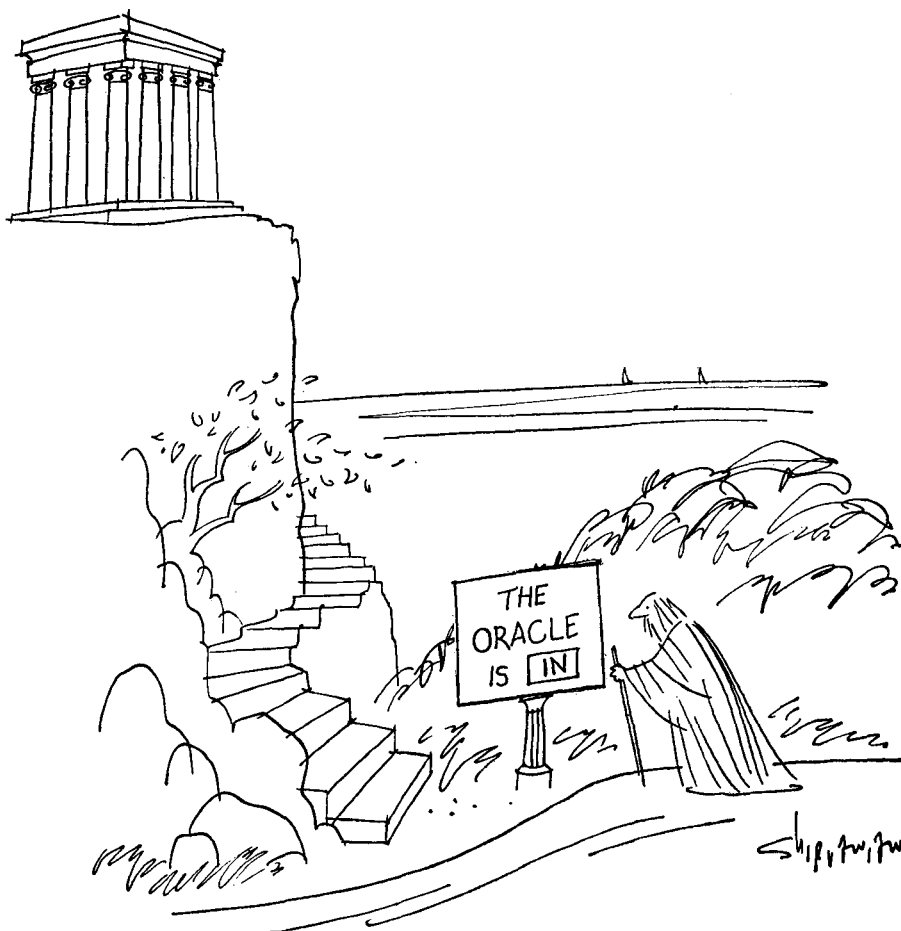
It will take courage to read this book. The delicate will be turned off with the words "crap detecting" because they are hung up in their own semantic cobwebs. The powerful will turn aside because they will be feeling the teeth of bulldogs Postman and Weingartner tugging at the trousers of their authority. The insecure will hide under the satin edges of their security blankets, unaware that their frantic gripping has exposed their feet to the cold night air of reality.

But those who are asking honest questions—what's wrong with the worlds in which we live, how do we build communication bridges across Generation Gap, what do they want from us?—these people will squirm in the discovery that the answers are really within themselves.

And all in the name of education and the process of being subverted into teaching for real.

Charles J. Calitri

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Feuer, Freud, Fathers

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interested reading of the volume leaves me unconvinced. As one who admires Freud for his gift of a greater insight into human behavior than anyone else has supplied, I still have serious questions about Feuer's application of psychoanalytic concepts to the complicated problem of student revolt. For one thing, *Totem and Taboo*, which supplies the theoretical underpinning for Feuer's book, is one of the least satisfying of Freud's publications, criticized by anthropologists and psychoanalysts alike. In addition, Feuer's thesis leaves too many fundamental questions unanswered. Why are some students more in revolt than others? Do the activists have a more negative attitude toward the father figure than those who have remained quiet? (Some recent research appears to indicate just the opposite.) Why is there so much more revolt among students than among non-students? Is there any reason why the latter should be more prepared to respect parental authority? Do the students not have some legitimate reasons for complaint—the Vietnam war, racism, their status in the community, the outmoded structure of the universities in some

cases, the lack of freedom of expression in others? In India, Feuer tells us, there has been no student movement and no de-authorization; are Indian students satisfied with what their fathers have done? Why should there be more revolt against well-to-do and successful fathers than against those who are poor? Why do young people, including students, sometimes accept father figures, like Eisenhower in the United States, de Gaulle (until recently) in France, Mao in China? Why should revolt against the fathers be accompanied by sexual asceticism (for Freudian reasons) at one time and place, and almost complete sexual liberty at others? Is battling the police really to be explained as a suicidal tendency? Must the move to get rid of an unpopular professor be related necessarily to generational revolt (as a father substitute) even when the professor is deservedly unpopular?

Perhaps it is unfair to present Professor Feuer with a list of questions difficult to answer, but it seems to me that they are all pertinent to his particular explanation of student movements. He has made a real contribution to our knowledge, but he has not been so successful in adding to our understanding. What this amounts to is that I prefer Feuer without Freud.



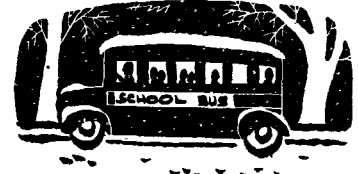
"Something tells me this is going to be one of those days."

Tension

Continued from page 52

plan unequal expending cleverly, lest it backfire.

Herein, incidentally, lay a fundamental mistake of the King-Timilty planners. A windfall from the U.S. Office of Education was so attractive that they would not consider plans to spread some of the money to similar



projects in other areas of the city. They won the battle for funding, but they may have lost the political war because local control in Boston now, more than ever, means black control. As of the end of June, the King-Timilty Council and the school committee appeared to be on the verge of a show-down, the outcome of which might very well mean the end of the advisory council. The money could have been so spread that projects in several white and racially mixed sections of the city would have been raising simultaneously the same questions as the King-Timilty Council. (I should also add that OE guidelines prevented this spread. OE planners wanted a concentration of resources. They were planner-right and politician-wrong.)

The major hope for future system-wide change in Boston—and other cities with large, entrenched school bureaucracies—appears to lie in the example set by the King-Timilty Council and the recent action of the Boardman parents in the model subsystem. Either through the planning of new schools or through programs like Boston's recently funded Model Cities Program, similar coalitions of citizens and teachers will continue to press publicly for fundamental change of procedures in subsystems within larger systems. If they can find funding that allows them to survive, they may have important effects on the system as a whole. Half-a-dozen subsystem projects, spread across a city, could begin to raise questions about staffing, curriculum, accountability, accessibility, and neighborhood relevance that could multiply tensions to a point where significant, system-wide changes were obtained. Change seems to come when enough citizens with a real stake—their children—demand their educational rights from public schools and begin to play the old but dangerous game of pressure politics.

Answer to Wit Twister, page 46:
spare, spear, reaps, pears, rapes.

Catholic College

Continued from page 49

ing Catholic campuses. The great leap forward of several Catholic schools has been due in some measure to tough-minded and charismatic leaders, and institutions on the make cannot afford to spend their energies on internal pacification programs. With decentralization, mediocrity can protect and perpetuate itself.

By 1969, the "academic revolution" Riesman and Christopher Jencks so perceptively describe has brought fair numbers of research-oriented, publishing, consulting, grant-getting professionals to at least a handful of Catholic universities. This is not the place to argue whether the revolution is to be celebrated or lamented. It is happening and is unlikely to cease, since institutions desirous of upward mobility are unable to turn their backs on the heavily padded research grants such faculty can bring, which allow offices to be furnished and secretaries to be hired, freeing money that would have been spent on salaries or other institutional expenses. The Boston Colleges and Notre Dames seem fated to repeat most of the mistakes of the Princetons and Stanfords, but it is unlikely they can take alternative courses, so long as they remain bent on excellence as it is presently denoted.

Whatever the mixed effects of this revolution in American higher education, it is bound to influence the climate for academic freedom in Catholic colleges and universities. For example, when a man has outside support from a funding agency, he can be more independent of the university (not only because he brings in money but because he enhances its reputation, especially in places where there are relatively few with such support). This may make him more inclined to take a stand on academic freedom matters, including those involving students and their protests. For one thing, the faculty careerist is more likely to be a member of the AAUP and will share the commitments of this organization to both faculty and student interests. Further, he will be more marketable, and thus less constrained than the man who fears the loss of rewards that might be difficult to duplicate elsewhere. While it is possible that the careerist would be so caught up in his own research and grants as to be uninterested in student grievances, most will have been socialized in graduate school to be concerned about such matters. Scholars in the arts and sciences will likely be more committed to academic freedom than engineering and business faculties. It is the latter fields



which seem to attract fewer and fewer students to the Catholic colleges and universities, not only because of the changing social and economic situation of American Catholics but because a revised Weltanschauung makes it difficult enough to justify separate Catholic institutions for the arts and sciences, let alone business and engineering.

This is really the key, the central issue which is behind much of the conflict in Catholic colleges and universities. It is not just a question of solving an identity crisis with a definition; what is at stake is justifying the existence of a separate set of Catholic higher educational institutions.

In a recently revised section of the faculty manual for one of the leading Catholic universities, one of the criteria for dismissal of a faculty member is the "continual serious disrespect or disregard for the Catholic character of this institution." And what is "Catholic character"? Assuming this can be answered, how does one square Catholic with university? When President Jacqueline Grennan led Webster College out from under the aegis of the Sisters of Loretto, she stated that "the very nature of higher education is opposed to juridical control by the church." Yet, as Jencks and Riesman observe, any college is a set of structures and attitudes that enable its faculty and students to work together. Its forms depend on the values its members share. If these are in part religious, the university or college will look different from those which do not attract people who share such commitments. Although Catholic colleges need not be Catholic in only a purely organizational sense (i.e., by being operated by religious communities or any group self-identified as Catholic), in the present state of evolution of the church it is less likely than ever that people who call themselves Catholics will agree on specific doctrinal and behavioral matters. But it does seem that Catholic colleges will attract people who insist that certain questions ought to be asked and actively pursued in higher educational institutions, however diverse the answers to these questions may be.

The Catholic college would exist, then, to provide opportunities for faculty and students who share certain commitments and who wish to explore certain questions, to come together for mutual influence and learning. They would provide environments that would attract, among others, those who wished to discover what it means to be a Catholic Christian, and who sought to do so in a free, yet informed, way. But the colleges would not demand that such commitments be made by all, nor that such questions be asked by all. If religion has academic content value, it would seem to be an important part of a liberal education, and it is possible that the Catholic colleges—by fostering an atmosphere where ultimate questions are asked and a diversity of standpoints presented—would attract those with a high level of personal commitment and promote the dialogue between the church and the contemporary world.

At the same time, it is clear that, if Catholic institutions of higher learning are to be considered real colleges and universities, scholars there must have all the freedom available to them as their colleagues have in other groves of academe. It should also be clear that these Catholic schools do not represent the teaching authority of the church. By definition, a genuine university must be autonomous; it must not be subject to pressure from outside interest groups. For a Catholic university, one such group is the organizational church. But even if something is being taught that is believed to be, in fact *known* to be, contrary to present Catholic teaching, any investigation must be by one's academic peers, with all the procedures of due process observed. If this is not assured, and if the local bishop or papal representative, or any other church official, can interfere with what occurs within a university—including its departments of philosophy and theology—then it will make precious little difference whether deeds to Catholic schools are in the hands of lay trustees, and it will be difficult to disagree with Jacqueline Grennan: higher education *will*, if not by its very nature, then in the practical order, certainly be opposed to church control.

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Parsons College

Continued from page 55

word. It did produce, for most of Roberts's administration, a good deal more "operating income" than was needed for the day-to-day running of the college. Parsons did not have an operating deficit, as distinct from a general deficit, for most of the time Roberts ran it. The final two years of Roberts's regime, the best financially, illustrate the point.

In 1966, Parsons took in nearly \$13 million from tuition, fees, and "auxiliary enterprises" that were mostly charges for board and room augmented by revenue from the college bookstore, snack bar, and even pinball machines. The full cost of operating Parsons that year—salaries, administration, food, maintenance, etc.—was a little under \$10 million. In 1967, the college collected more than \$15,500,000 from the above sources and spent about \$13,500,000 to run the campus. Thus the college generated more than \$3 million in 1966 and more than \$2 million in 1967 that was "excess income." Between 1961 and 1967 Parsons generated \$9 million of excess income so defined. In this sense, Parsons made a profit—a big one.

Unfortunately, colleges have capital expenses, not just operating costs. Colleges like Parsons that expand at a high rate have to find huge sums to put up buildings and equip them in advance of the arrival of each year's additional students. Mostly they have to do it with loans or gifts. Roberts transferred the bulk of his excess income into the "plant fund" to apply against the cost of such capital expenses. But it was not nearly enough. He had to borrow millions more for buildings, and even that was not enough (overcrowding was a frequent problem in the Parsons dormitories). The result was that Roberts built a campus with a high book value that was constantly in a financial bind. He took so much money out of income and put it into buildings that he was often in a cash squeeze and unable to pay local creditors on time. The college earned a notorious reputation as a laggard payer of bills at the same time that Roberts was flitting about the country in the college jet talking about his profit.

Moreover, Roberts was, curiously enough, an execrable financial administrator, and he paid a high price for this deficiency. For years the college had a surprisingly loose bookkeeping and purchasing system together with enormous administrative costs that were full of extravagance and waste.

When Roberts arrived at Parsons, the whole campus was valued at about

\$1 million—though it would have brought less if anyone had been interested in buying it—and had a debt of \$700,000. When Roberts left, the campus had a book value of more than \$21 million and total assets of more than \$22 million. It also had short-term and long-term debts to the tune of \$14 million. One way of looking at these figures is to say that the value of the college increased by roughly \$8 million during Roberts's administration. That \$8 million had been transferred out of excess income into the building program where it was added to the astonishing loans that Roberts was able to corral for the financing of more than \$20 million worth of buildings.

So what does it mean? I think it means that if Roberts had stayed out of



trouble with his fellow educators, he would have proved his financial theories, at least for colleges willing to go after a student body like that of Parsons. He would probably have demonstrated that a college following the main elements of the Parsons Plan could survive without gifts, endowments, or a yearly rattling of the cup among friends and trustees. He might even have proved the brazen claim that colleges can make quite a lot of money. He would not have proved that they can buy the necessary buildings outright on a pay-as-you-go basis, but he was not out to prove that. He was out to prove that they could meet the full costs of daily operations, including very high salaries, and at the same time could support the full interest payments on the buildings they needed. They could be, in other words, self-supporting. As things are, what Roberts demonstrated was probable success rather than actual success.

Roberts's methods, alas, were spectacularly unsuited to his purpose, and it will not be an easy psychological adjustment for other colleges to give his ideas a hearing. Roberts would like to have been known as the ingenious, gutsy entrepreneur who battled and beat the powers of darkness in education—inertia, mediocrity, bureaucracy, incompetence, penury—and achieved wealth and fame in the process. Not a bad dream. But Roberts, like Macbeth, was a man of talents with a fatal flaw: "Vaulting ambition, which o'erleaps itself." In his single-minded pursuit of his goals, he broke too many rules of the book of academic etiquette.

Instead of promoting revolutionary ideas with a decorous restraint, he spoke and acted too much like a huckster. Instead of encouraging a spirit of genuine inquiry and intellectual zest on

the campus, as one would expect at an experimental college, he fed the air of commercialism that always hung about the place. Instead of honoring the traditional prerogatives of the faculty, or at least genuflecting in that direction occasionally, he reigned more like an absolute monarch. Instead of cultivating his fellow college presidents and seeking their advice—even if he didn't want it—he too often thumbed his nose at them.

In brief, he told too many people on too many occasions in too many different ways to go to hell. Some of them resented it. Resentment turned to rage when Roberts began to create other colleges in the Parsons image. One Parsons was poison to many of Roberts's critics, especially other college presidents in the area, but when Roberts began talking about spawning dozens more like it across the country, and when he had in fact brought into being no fewer than six such satellite colleges in the Midwest, a showdown became inevitable.

Roberts's moment of truth came in April 1967 when the North Central Association, the regional accrediting body, discredited Parsons—a disaster for any institution. A long history of strained relations between Roberts and the NCA preceded the final break. In the twelve years of Roberts's reign, Parsons had had no fewer than four full-dress evaluations by NCA visiting teams, in contrast to the NCA's custom of visiting member institutions about once a decade. One of these visits came after an insurgent group of professors at Parsons sent the NCA a document that became known as *The Dissident Report*, containing a long series of charges and specifications against Roberts. As a result Parsons was put on "public probation" for two years, a punitive category invented by the NCA especially for Parsons.

In the light of *The Dissident Report* and the NCA response to it, Roberts suspected a conspiracy against him and the college. He hired private detectives at Parsons's expense to investigate the dissidents, the NCA, certain people in the church, and sundry other individuals. This shabby gumshoeing, involving some elaborate deceptions, produced a number of reports of varying interest and amusement but not much that would sustain a charge of conspiracy in the courts. At one time or another, Roberts threatened litigation against all kinds of people and fell into the habit of introducing lawyers into educational negotiations, including negotiations with and about the NCA. All this hardly endeared him to the accrediting association.

Three of the four reports by NCA visiting teams were favorable on the whole, but all four complained about

the promotional operations of Parsons and the tendency of the college to make overblown claims in its catalogue. Three of the reports also complained about the lack of institutional research to back up the claims and the general absence of hard data about the quality of the Parsons program. Two of the reports pointedly suggested that Parsons was deliberately misleading the public and the educational community, and the other two hinted at it.

The final scene in which the life and hard times of Parsons College was played out was a tragicomedy that leaves one caught between tears and laughter. In June 1966, *Life* magazine, having sent a reporter-photographer team to Parsons shortly before, published a blistering and satirical article about Roberts and the college. Roberts had expected the article to be favorable, as most of his press had been over the years, and was shocked by what appeared. Both the college and the town of Fairfield are still embittered about the *Life* article, which was in fact a one-sided treatment. But perhaps there was a kind of wry justice in Parsons's being conned by *Life*, in view of the number of journalists that in prior years had been conned by Parsons.

Thus in the end, it was Roberts's appetite for publicity that killed the college. The article set in motion both the NCA and a sequence of events that ended in the discreditation of Parsons and the deposing of Roberts. None of the contending forces emerged from the final scene covered with glory; not Roberts, not the Parsons faculty, not the trustees, and certainly not the accrediting association. But it is a long story. Suffice it to say here that Roberts and the college had failed to reckon adequately over a long period of time with a succession of warnings about excessive promotionalism, unsupported claims, and the absence of clear and reliable information about what was happening at the college.

Roberts did misrepresent the quality of the Parsons instructional program. A man given to hyperbole, he was, to put it charitably, careless with statistics not only about the economics of Parsons but about the effectiveness of the program, the response of students to it, the percentage of students who successfully completed the degree, the number that went on to graduate school, etc. The question of how well Parsons was filling its announced role was not easily answered, for the college, as the NCA alleged, failed to gather accurate statistics during most of Roberts's administration. But it never did as well as Roberts claimed.

Judging the quality of the Parsons program depends on what standards one wants to apply to an institution

that had mapped out for itself a job for which no precedents existed. No other college took in so many students with poor high school records and so many dropouts from other colleges. What would constitute an adequate job of retrieval? It is not easy to say. Parsons did in fact rescue a good many students whose academic record on arrival was dismal, and did turn them out with creditable degrees. The college was not a diploma mill, as was widely believed, and its degrees would have compared well with those of a great many institutions.

Still, Parsons failed more often than it succeeded. Its attrition rate, that is, was well over 50 per cent. But large-scale failure may be a risk inherent in the Parsons program and is not statistically so different from some other open-door institutions, including some large state universities that take in vast numbers of students and wash them out in tidal waves in a year or two.

What Parsons might have been is as interesting as what it was. It might have been a far-reaching experiment in educational economics that would have been hard for even its natural enemies to ignore. It might have been a unique experiment in how to educate college dropouts and low-ability students, a tormented problem that is going to get worse in the United States. It might have been an exploration of ways to solve a problem everybody talks about but nobody tackles: training college teachers to teach well—the Parsons system of team teaching might have been turned into a supervised apprenticeship of a kind that has never been tried. It might have been an experiment in the financial and educational advantages of an affiliated group of colleges. But all that foundered on the rocks of institutional self-aggrandizement.

Some college may still give the Parsons Plan a genuine try. That college could even be Parsons itself, now on the long road back to respectability. The new Parsons has kept what was promising from the Roberts era and is trying to jettison the rest. If it can survive the trauma of the last two years and recover its accreditation, as it has every prospect of doing, Parsons may prove to be a center of genuine experimentation yet. Meanwhile, other colleges would do well to forget their prejudices and see if there is something they can learn from the Parsons experience. Some of the elements of that experience might be applicable to many American institutions, public and private, and some of these elements, sans the abuses, might be combined into a plan for the salvation of private colleges that are in financial straits—and their name is legion.

Children's Books

Continued from page 43

genius and must have special privileges; Barbie, not in the least an egoist, simply accepts the fact that her violin comes first and that she must have concessions in the way of school schedules and home rehearsal time. The plot, both lively and romantic, has to do with Barbie's being accepted as a pupil by a great teacher. The impressive thing about the book, however, is not the story but the completely convincing way in which an assortment of people, musical and non-musical, recognize the importance of a serious musician's work. The use of Laurel as the narrator makes it possible to see Barbie through the eyes of another child, affectionate and protective, a much more effective device than an adult's approbation would have been. Ages 11-14.

Some Haystacks Don't Even Have Any Needle: And Other Complete Modern Poems. *Compiled by Stephen Dunning, Edward Lueders, and Hugh Smith. Lothrop, Lee & Shepard. 192 pp. \$4.95.* Like the editors' *Reflections on a Gift of Watermelon Pickle* (SR, Jan. 27, 1968), this is an anthology prepared with discrimination. The selections portray a broad spectrum of modern life; some of the contributors are famous, others are little known. The book is less dignified looking than its predecessor, due in part to the heavy block letters, in part to the more crowded format. The illustrations are full-color reproductions of works of modern art. There are separate author and title indexes. Ages 12 up.

Lorenzo de' Medici and the Renaissance. *By Charles L. Mee and the editors of Horizon Magazine. American Heritage/Harper & Row. 153 pp. \$5.95.* It's all here: the crafty wars, the political intrigues, the lavish feasts, the dynasties, and the pyrotechnical display of intellectual and artistic ferment that marked the Renaissance. Lorenzo in his short life was indeed magnificent, and his roles as prince and warrior, poet, lover, and patron are seen against a shrewd analysis of the period and its momentum. Profusely illustrated, almost to the point of distraction, the book seems more integrated than many in the Horizon Caravel series because so much of the text at the close is devoted to Renaissance artists and to Lorenzo's influence in humanism and the arts. Ages 12 up.

Loose Chippings. *By Thomas Gerald Wheeler. Phillips. 190 pp. \$4.95.* An American professor finds a miniature Utopia in this pleasant fantasy. Driving through the English countryside, Robert Vickery sees a "Loose Chippings" sign (a British road sign) and leaves his car to cross a bridge into an isolated village, where the people are delightful but seem strangely



reluctant to let him depart. The longer Vickery stays, the more he finds to admire. When he leaves on an errand and tells his story he is sent to a psychiatric home. He escapes, and the policeman trailing him reports that at one point in the road Vickery simply disappeared. He could always be, the doctor says, in Loose Chippings, and he laughs—but wistfully. The writing has an old-fashioned flavor that is most appropriate to the bucolic charm of the setting. Ages 13-16.

The Lost Queen. By Norah Lofts. Doubleday. 302 pp. \$5.95. Caroline-Matilda, Princess of England and sister of George III, did not want to go to Denmark and become its queen, but Mamma said, "In a year you will be so happy, Caroline, that you will look back at this evening and laugh at yourself." The lively and lovely girl who married Christian of Denmark had no idea that her seventeen-year-old husband was diseased and profligate, no reason to think that her children would be taken from her. Lonely and unhappy, Caroline threw herself into an affair that ended disastrously. Her lover was beheaded and she was sent into exile. Tragic, romantic, and true, the story has minimal historical interest, although the background is important. Primarily it is a study in court intrigue, the love between Caroline and Struensee only one factor in the grim affairs of eighteenth-century Denmark. The writing is highly fictionalized, the setting recreated with complete conviction. For young adults.

Untouchable: The Autobiography of an Indian Outcaste. By Hazari. Praeger. 198 pp. \$5.95. Although there has been a relaxation of the caste system, even legislation declaring it unconstitutional, it persists. In an intense and almost painful account of his life, the author shows both the denigrating prejudice that makes it so difficult for the untouchable to gain acceptance and the rigid matrix of social pressure within the caste. Through a British teacher, Hazari began the studies that led to an education in France, the point at which the book ends. The writing is serious and solid, permeated with the intricacies of rites and festivals, with the warmth and solidity of family life, and with the terrible conflict between adherence to inculcated patterns and adoption of new ways that are a denial of the old. Knowing the barriers for the untouchable, the author deliberately became a Muslim and concealed his origins. The name Hazari is a pseudonym. For young adults.

LITERARY I. Q. ANSWERS

1. Edmond Rostand, c (*Cyrano de Bergerac*).
2. Alfred Tennyson, d (*Enoch Arden*).
3. Aristophanes, j (*Lysistrata*).
4. Edgar Allan Poe, e (*Tamerlane*).
5. George du Maurier, a (*Peter Ibbetson*).
6. Alexander Pushkin, g (*Eugene Onegin*).
7. George Eliot, i (*Silas Marner*).
8. Herman Melville, b (*Benito Cereno*).
9. Christopher Morley, f (*Kitty Foyle*).
10. Lodovico Ariosto, h (*Orlando Furioso*).

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(Continued on page 68)

PERSONALS

(Continued from page 67)

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KINGSLEY DOUBLE-CROSTIC NO. 1841

Reg. U. S. Patent Office

By Thomas H. Middleton

DEFINITIONS

WORDS

- A. The quality of being brilliant, enlightened, inspired.
B. Attraction to or liking for.
C. European plant yielding a blue dye.
D. Large brown edible seaweed.
E. Room with sound-reflecting walls used for recording or broadcasting (2 wds.).
F. Resort and industrial city of New York (2 wds.).
G. Reflection, thought.
H. "Not to the sensual ear, but, more ———, / Pipe to the spirit . . ." (contr.; Keats, "Ode on a Grecian Urn").
I. Overindulgent.
J. Calm, steady.
K. With Jones, he founded the New York Times (1820-69).
L. Soil material transported and deposited by streams.
M. Invest with a freehold estate in land.
N. Female demon in Semitic myth.
O. Looseness.
P. Home of Washington University (2 wds.).

| | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 2 | 113 | 164 | 182 | 185 | 194 | 213 | 231 | 13 | 16 |
| 20 | 50 | 80 | 88 | 117 | 121 | 157 | 171 | | |
| 181 | 186 | 204 | 219 | | | | | | |
| 227 | 239 | 7 | 25 | 31 | 52 | 59 | | | |
| 74 | 161 | 209 | 215 | 226 | 54 | 60 | 98 | 154 | 160 |
| 201 | 235 | 1 | 57 | 68 | 96 | 108 | 147 | 153 | 162 |
| | | | | | | | | | 224 |
| 42 | 71 | 81 | 99 | 110 | 119 | 158 | 163 | 168 | 173 |
| 198 | 205 | 229 | 10 | 47 | 58 | 84 | | | |
| 100 | 105 | 166 | 189 | 214 | 233 | | | | |
| 109 | 130 | 150 | 156 | 188 | 202 | 232 | 28 | 12 | |
| 30 | 75 | 97 | 197 | 210 | 18 | 22 | | | |
| 125 | 129 | 137 | 149 | 203 | 38 | 86 | 115 | 211 | |
| 220 | 23 | 103 | 111 | 127 | 148 | 169 | | | |
| 183 | 26 | 34 | 39 | 53 | 73 | | | | |
| 140 | 165 | 76 | 102 | 177 | 178 | | | | |
| 8 | 11 | 48 | 89 | 91 | 15 | 82 | 176 | 55 | 67 |

DEFINITIONS

WORDS

- Q. Cereal grain with large loose spikes and conspicuous papery glumes (2 wds.).
R. Region and former provinces in the center of the Paris basin (comp.).
S. Ward Stradlater to Holden Caulfield, for instance.
T. Inscribed bronze plaques of the 1st & 2nd cent. A.D., discovered in 1444 at Gubbio, Italy (2 wds.).
U. "Away! ——— is dark beneath the moon." (2 wds.; Shelley, "Stanzas.—April, 1814").
V. Presumptuous, arrogant.
W. Sluices.
X. In a way arousing compassion.
Y. Waged with desperation and uncompromising spirit (comp.).
Z. Tries; analyzes, judges.
Z1. A fireman's implement for forcible entry or demolition (2 wds.).
Z2. Juliet seems to hang "upon the cheek of night/Like a rich jewel in an ——— ear," says Romeo.

| | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 45 | 132 | 35 | 63 | 70 | 92 | 123 | 135 | 151 | 218 | 221 |
| 77 | 40 | 85 | 145 | 207 | 104 | 234 | 6 | 49 | 62 | 95 |
| 37 | 43 | 172 | 217 | 236 | 136 | 199 | 228 | | | |
| 114 | 238 | 195 | 32 | 131 | 190 | 223 | 64 | 139 | 175 | 46 |
| | | | | | | | | | 124 | 19 |
| 87 | 107 | 118 | 44 | 179 | 5 | 101 | | | | |
| 14 | 94 | 33 | 4 | 208 | 93 | 126 | 133 | 200 | 21 | 193 |
| 106 | 3 | 17 | 24 | 152 | 90 | 142 | 29 | 138 | 78 | |
| 128 | 146 | 72 | 36 | 51 | 180 | 27 | 9 | 65 | | |
| 41 | 237 | 56 | 61 | 191 | 66 | 122 | 206 | 159 | | |
| 192 | 134 | 120 | 212 | 143 | 174 | | | | | |
| 112 | 69 | 225 | 141 | 187 | 79 | 155 | 184 | | | |
| 167 | 216 | 222 | 116 | 83 | 230 | 144 | | | | |

DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning . . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line. When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop.

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|-----|----------------|-----|----------------|-----|-----|-----|-----|-----|-----|-----|----------------|-----|----------------|----------------|-----|----------------|----------------|-----|-----|-----|-----|-----|----------------|----------------|-----|-----|-----|-----|-----|-----|----------------|-----|-----|-----|-----|-----|----------------|
| | | | | 1 | F | 2 | A | 3 | W | | 4 | V | 5 | U | 6 | R | 7 | D | 8 | P | | 9 | X | 10 | H | 11 | P | 12 | J | | 13 | A | 14 | V | | | |
| | | 15 | P | 16 | A | 17 | W | 18 | K | 19 | T | | 20 | B | 21 | V | 22 | K | | 23 | M | 24 | W | | 25 | D | 26 | N | 27 | X | 28 | J | | 29 | W | | |
| 30 | K | 31 | D | 32 | T | 33 | V | 34 | N | 35 | Q | 36 | X | 37 | S | | 38 | L | 39 | N | 40 | R | 41 | Y | | 42 | G | 43 | S | 44 | U | 45 | Q | 46 | T | 47 | H |
| 48 | P | 49 | R | | | 50 | B | 51 | X | 52 | D | | 53 | N | 54 | E | 55 | P | 56 | Y | | 57 | F | 58 | H | 59 | D | 60 | E | 61 | Y | | 62 | R | 63 | Q | |
| 64 | T | 65 | X | | | 66 | Y | 67 | P | | 68 | F | 69 | Z ¹ | 70 | Q | 71 | G | | 72 | X | 73 | N | 74 | E | | 75 | K | 76 | O | 77 | R | 78 | W | | | |
| 79 | Z ¹ | 80 | B | | | 81 | G | 82 | P | 83 | Z ¹ | 84 | H | | 85 | R | 86 | L | 87 | U | 88 | B | 89 | P | 90 | W | | 91 | P | 92 | Q | 93 | V | | 94 | V | |
| 95 | R | 96 | F | 97 | K | | 98 | E | 99 | G | 100 | I | 101 | U | 102 | O | 103 | M | 104 | R | | 105 | I | 106 | W | | 107 | U | 108 | F | 109 | J | 110 | G | 111 | M | |
| | | 112 | Z ¹ | 113 | A | 114 | T | 115 | L | 116 | Z ¹ | 117 | B | 118 | U | | 119 | G | 120 | Z | | 121 | B | 122 | Y | | 123 | Q | 124 | T | 125 | L | 126 | V | | | |
| 127 | M | 128 | X | 129 | L | 130 | J | 131 | T | 132 | Q | 133 | V | 134 | Z | | 135 | Q | 136 | S | 137 | L | 138 | W | | 139 | T | 140 | O | 141 | Z ¹ | 142 | W | 143 | Z | 144 | Z ¹ |
| | | 145 | R | 146 | X | 147 | F | 148 | M | 149 | L | 150 | J | 151 | Q | 152 | W | | 153 | F | 154 | E | 155 | Z ¹ | 156 | J | 157 | B | | 158 | G | 159 | Y | 160 | E | | |
| 161 | E | 162 | F | 163 | G | 164 | A | 165 | O | 166 | I | 167 | Z ¹ | | 168 | G | 169 | M | | 170 | F | 171 | B | 172 | S | 173 | G | 174 | Z | | 175 | T | 176 | P | 177 | O | |
| | | 178 | O | 179 | U | 180 | X | | 181 | C | 182 | A | 183 | N | 184 | Z ¹ | | 185 | A | 186 | C | 187 | Z ¹ | | 188 | J | 189 | I | 190 | T | 191 | Y | | 192 | Z | | |
| | | 193 | V | 194 | A | 195 | T | 196 | E | 197 | K | 198 | H | 199 | S | | 200 | V | 201 | F | | 202 | J | 203 | L | 204 | C | 205 | H | 206 | Y | 207 | R | | 208 | V | |
| 209 | E | 210 | K | | 211 | L | 212 | Z | 213 | A | | 214 | I | 215 | E | 216 | Z ¹ | | 217 | S | 218 | Q | 219 | C | 220 | M | | 221 | Q | 222 | Z ¹ | 223 | T | | | | |
| 224 | F | 225 | Z ¹ | 226 | E | 227 | D | 228 | S | 229 | H | | 230 | Z ¹ | 231 | A | 232 | J | 233 | I | 234 | R | 235 | F | 236 | S | 237 | Y | 238 | T | 239 | D | | | | | |

Solution of last week's Double-Crostic will be found on page 8 of this issue.

JULY 19, 1969

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Saturday Review