

# TELLURIDE NEWS LETTER

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## Deep Springs Again

The article, "Deep Springs," by Mr. Withrow in the January NEWS LETTER seems to imply something by way of response.

The author opens his discussion with the alternative premises that education is preparation for either economic success or social service. While recognizing that the former is the end actually served by present-day education, he quotes the founder of Deep Springs at considerable length to show that it was the latter, social service, to which it was dedicated.

Speaking only for myself as but one of the many trustees, I concur most fully in those premises and conclusion, — so fully, in fact, that I have assumed the general acceptance, theoretically at least, both as to the institution and by the individual students comprising it.

Mr. Withrow then restates the purpose in terms of his own more concrete conception as that "to educate to consciousness of social problems" and "to develop leaders in social and political fields," and to that end he proposes the following studies:

- (1) Science of Interpreting Facts.
- (2) Society — its organization, evolution and theory.
- (3) History of Man as a thinking being.
- (4) History of Philosophy.

The first caption of the above would seem to refer to manner rather than matter of study. The other three, as he briefly describes them, seem to refer to different phases of a single subject and to focus in what, for want of a more specific name, may be called Evolution and Philosophy of Society, or, shorter still, simply "Social Science." Here again it may be remarked that a suggestion to like effect was made last year by the present Dean and has since been under serious consideration.

Assuming the validity of such a plan, its consideration immediately shows that it could result in little more than another futile smattering unless it were carried out seriously as a major, perhaps as the major, subject of the institution. As such, it presents obstacles, if not insurmountable, at least not trivial. As students come to Deep Springs they are not consciously interested in that subject, not yet, at least. Yet such interest in studies undertaken is essential to the student's development according to Doctor

Dewey and the new education to which the author refers.

The young man comes to Deep Springs out of a sequence of schooling from the cradle to college throughout which, as the author acknowledges, economic success in later life is held before him as the one practical, ponderable essential. As a boy his complaint, "What's the use of this? What good will it ever do me?" is answered in terms of some gainful occupation. Home life is largely a strategy to "keep up with the Jones." Every outlook from home or school seems to him to open upon some aspect of economic potential. From such outlook the ideal of a life devoted to social service represents a right-about-face.

Parental example is an obstacle. The father's place in the family scheme justly described as that of the money-getter, shapes the son's picture of his own future. In that picture visible service to society consists chiefly in voting paying taxes and contributing to school activities and the annual grand opera. To expand that picture of social service and erect it as the dominant feature of life, involves the young man in the wreck of his tribal point-of-view and the salvage of only its imponderables.

Parents themselves constitute an obstacle. Educated usually in conventional schools and intensely conservative where their children are concerned, parents look askance at innovations. Having fed, clothed and nursed a boy from his infancy up through High School, parents look forward through those "four more years" with keen anticipation to the maturity and self-support which they naively assume will follow college graduation. They watch for credits to that end, and in their eyes any study which does not yield such credits seems waste. Three years devoted chiefly to so novel an ideal as social service seems to them chimerical and foolish. Thus, because of both inculcated trend and parental attitude, its students seem to chain Deep Springs to the chariot wheels of the conventional college.

The foregoing does not mean that parents may not be of the most intelligent and high-minded. They may recognize short-comings in the present social order; the futility of a society organized by, of and for the fortunate few; the injustice of law administered according to technical verbiage rather than spirit; the fallacy of human stratification according to inherited cunning regardless of spiritual merit; of an order shaped to reward

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## The Art of Pausing

It seems that it is becoming a habit to rehash speeches delivered in Branch public speaking meetings for publication in the NEWS LETTER. This may be a result of the importance of the ideas or the scarcity of material. However that may be, here is another reincarnation.

What I call the art of pausing, for lack of better words, is one of the most important things to be cultivated in the life of an individual and, if the analogy I will make holds true, in the life of the group as well. The idea is simple enough and nothing new. On the physical side of life, we are all aware of the necessity of stopping and resting to gain new strength. We all know the feeling of the run-down battery and we should know when it is time to stop and be recharged by rest and relaxation. On the non-physical, the mental or spiritual side of life, we are not quite so impressed by the need. We can run our mental and spiritual resources pretty threadbare and not be aware of it. Especially in the present age of high-pressure living, there is a danger that we dissipate our forces in the pressing details of a hurried day-to-day existence, without pausing to consider where we are going or why. In the mad rush to fill every minute and keep the hands of the clock from whirling too fast, we are inclined to lose sight of ultimate goals and aims. It is we who, in the words of Brown-ing, mistrust and say, "But time escapes! Live now or never!", while the Grammarian answers with magnificent disdain, "What's time? Leave now for dogs and apes! Man has forever." The Grammarian, however, spent his whole life in pausing to consider how to live and never really lived. The mean as usual is the proper solution, though few of us need worry about erring on the side of the Grammarian.

Great men of the past and present have had a happy combination of action and meditation. In the midst of an active life they have nevertheless practised the art of pausing for new strength and direction. Ghandi in the present time has two periods each day and a whole day more in each week which he spends in absolute silence, thinking, renewing strength. We may well think that it is these pauses that give him perspective and power for the work of the day and week.

Now what is the application of this to Telluride? When applied to individual members, the periods of

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Editor.....H. CAMPBELL SCARLETT  
Business Manager.....ROBLEY C. WILLIAMS  
Assistant Editors—  
WILLIAM B. KUDER ALBERT E. ARENT  
De. p Springs Editor.....JOHN H. BURCHARD  
Asst. Business Manager.....MORGAN SIBBETT

APRIL, 1931

## P. H. Reinhardt

During the course of a recent Public Speaking Meeting I was challenged when I offered a suggestion whereby personal criticism could be made at a meeting designed for that purpose. My suggestion was a simple one. It would be easy to have a special meeting once every few months at which time individuals could extend and receive criticisms in an objective manner where there would be an opportunity for understanding and discussion between the parties concerned.

The proposal met with a certain amount of opposition on the grounds that it would be impossible for such criticism to be taken objectively, that there would always be some unconscious resentment, that it would create a petty, critical atmosphere in the Branch that would not be desirable, and that if criticism were due, the Advisory Committee is here to make it. The objection was also raised that, in a large gathering of all the members of the House, it would be impossible for people to discuss a question as personally or as openly as in a private talk.

Before I attempt in any way to reconcile for these objections, it would be well for me to explain my reason for proposing any such institution as the critical round-table. Criticism is the mirror in which you may see yourself as others see you, and not as you think you are. Criticism is a means of perceiving your own shortcomings that might be quite hidden to yourself. Assuming then that there are advantages to be derived from criticism, the problem is to find the most satisfactory means. The first thing that comes to one's mind is the bull-session. Would it not be better to get all the loads off one's chest in one of those informal moments when one can apparently speak about anything without offense? Theoretically it would be best, but I have found that in the Branch there is not a great deal of bull-sessioning, and it is for want of this that I arrived at the round-table plan.

The absence of bull-sessions can be explained in the following way. The men who have spent three years at Deep Springs have come to the point where they do not want to be forever discussing the fundamental ideals of the Association and where they do not want to worry about other peo-

ple's short-comings. Therefore, the number of bull-sessions where a person new to the House can get the fundamental knowledge and information about the Association and where he can receive constructive criticism are few. Nevertheless, such information is essential for the individual's development. The person who fails to come in direct contact with ideas from interested Association members is missing something of great importance.

Looking at the problem from another point of view, there is naturally a certain amount of criticism which is made about a person, but not to him directly. It often goes from mouth to mouth and comes to the criticized individual in a distorted form which can be entirely misunderstood. With these points in mind, I felt that my suggestion was justified and was deserving of consideration.

As regards the objections, the first one was that criticism could not be taken objectively. That is certainly a debatable question. The person who has an interest in self-improvement will not take offense at constructive criticism. The second objection was that there would be unconscious resentment and a petty, critical atmosphere would be created. There is a great deal of truth in this idea, and I thoroughly considered this possibility. It was my conviction, however, that if the thing could be taken objectively it would work out. Finally, it was also suggested that the purpose of the Advisory Committee was to take up such questions with individuals when they arose. The grounds on which I object to this function of the committee are that they do not meet often enough to take up all the problems that present themselves, and when they do handle a case, they are probably not able to do it as convincingly as the individual personally interested.

It was evident at the meeting that this was not the first time such a suggestion had been made. But for all its antiquity, it served a valuable purpose by causing a heated discussion, during the course of which much interesting and valuable information for the new-comer to the Branch was brought out.

P. H. REINHARDT

## The Art of Pausing

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pause might well be taken in a consideration of one's own aims in relation to those of the Association—a sort of balance sheet—on one side, what the Association has done for me, on the other side, what I have done or propose to do for the ideals of Telluride. Some people may object on the score of too much introspection, but that menace is not very real for most of us. I fear that many of us leave our thinking on the "Purpose and Plan" with the essays, to be stored away in dusty files.

Extending the principle further to the group as a whole, it would read something like this. As far as any group can be considered as having an individual entity and as far as this group is afflicted with high ideals and exalted aims, then, it is absolutely necessary for the continuance of the group as a unit and for the permanence of its ideals that this group take time out periodically for the consideration of those all-important questions of where it is going and why. Telluride Association is a group with considerable solidarity and at least a profession of common purpose. It meets periodically, but not primarily for the purpose of pausing to consider ultimate aims, rather for the practical object of carrying on the organization, regardless of where it is leading. Convention is the one time when the group meets together for corporate thought and action and yet the period is so thoroughly consumed with engrossing details of perpetuating the organization, through membership, preferment, finance and new branches that the time and atmosphere for searching consideration of where we have gone and where we are going with all this organization are lacking. The thinking which does come on these basic questions is more in spite of the set-up of convention than because of it. Specifically, then, I would like to propose that the convention period be made one day longer, that this extra day be taken about in the middle for a thorough-going consideration of the purpose and the aim of the Association in relation to the world about us; what it has done, what it is doing, what it should do. For this complete day there should be an absolute cessation of detailed affairs of business, however important, no committee should meet, nothing visible would be accomplished. Telluride Association in Convention Assembled would go into a state of rigorous introspection. Efficiency would be left for the dogs and apes.

This is not a new conception. I have heard the general idea voiced after several conventions. In the January edition of the NEWS LETTER, Herb Reich has a much more forceful plea to this same effect. He suggests lengthening the period to eight or ten days, I suggest one day extra as a practical minimum. At any rate, it might be well to have something worked out before convention, some sort of a program to be recommended to the first meeting. Otherwise we are likely to be swept away with the necessity of completing a great mass of work in a limited space of time and have just another convention. Hence, at the risk of seeming impertinent, I suggest that the president appoint a pre-convention committee to work out details for program and extension of time, to be accepted or rejected by the convention.

C. H. YARROW

# Cornell Branch Notes

## Guests

Dr. Thomas H. Morgan and his wife stayed at the Branch April 9th-24th, when Dr. Morgan came to deliver a series of Messenger Lectures on "The Experimental Study of Organic Evolution." He is one of the foremost geneticists of the present day, and is director of the Biological Laboratories of the California Institute of Technology, a past president of the American Association for the Advancement of Science, and is now president of the National Academy of Science.

On Friday evening, March 20th, Dame Rachel Crowdy was an overnight guest at the Branch when she spoke on "Opium As a World Problem." Dame Rachel is head of the League of Nations Bureau for the Control of Opium Traffic, and is at present on a lecture tour of America.

Professor Pijoan visited the Branch March 22nd-24th, immediately upon his return from Europe, where he has been engaged in supervising some anthropological publications for the former Spanish Government, and working for the League at Geneva, in cooperation with Sir Gilbert Murray and other scholars who are considering the publication of a yearly summary of the whole progress of knowledge. Professor Pijoan is lecturing during the Spring Quarter at Chicago University.

On March 23rd, Dr. H. M. Kallen, Professor of Philosophy and Psychology at the New School of Social Research of New York, stayed overnight at the Branch. He is a former pupil of William James, and lectured on "William James and the Modern Point of View."

Nikolai Sokloff, conductor of the Cleveland Orchestra, visited here the night of April 11th, when he led his orchestra in the last of the University concerts for this semester.

Colonel C. W. Furlong was a guest at the Branch, March 26th and 26th, when he came to lecture on his recent explorations in South Africa. "Hitting the Trail in Masailand" was the title of his illustrated lecture.

Jack Laylin stopped at the Branch with his wife and his mother the night of April 14th. They were on their way to New York from Columbus, Ohio, where Jack had enjoyed several weeks at home for the first time since he left for South America nearly two years ago.

On Sunday, April 19th, Bob Falconer drove from Buffalo to spend the day here.

Several relatives have been here this month. Miss E. P. Carnes, Duane's aunt, paid him a visit March 28th-31st; David Withrow, Jim's brother, came from Columbus to stay here April 17th-20th; John Whittle's

sister, Helen, and his fiancée, Miss Lou Williams, were here for luncheon April 6th.

## Branch Members

At the beginning of April, Dr. N. V. Sidgwick, non-resident lecturer in Chemistry, accepted the invitation of the Branch Members to live at the Branch for the remainder of the semester. Dr. Sidgwick is a fellow and tutor at Lincoln College, Oxford.

Don Read and Morgan Sibbett attended a Model League of Nations Assembly at Princeton on March 27th and 28th. Representatives from universities of the Middle Atlantic States attended the meeting, which was sponsored by the League of Nations Associations for the purpose of stimulating interest in the League among college students. Morgan was sent by the Liberal Club, and Don by the CURW. Both of them were on the Nicaraguan Delegation, Don working on the Disarmament Committee, and Morgan on the committee considering Briand's plan for a United States of Europe.

Julius Brauner, Bob Richtmyer, George Sabine, seniors, and Al Arent, junior, were recently elected to Phi Beta Kappa.

Julius, having had an article accepted for publication in the Law Quarterly, was appointed a member of the Board, and then elected Business Manager.

Al Arent's campaign in the editorial competition, which has kept him busy manufacturing ideas by the score since February, has resulted in his election to the position of Senior Editor on the Sun Board.

## Bob Cavanaugh

Why do we want a new Branch? Or, why do we want any branch at all? And, are our educational ideas progressing with the age; is our plan the best possible one to promote the highest well-being . . . ?

Last June it was mentioned that we might well have a Constitutional Convention. I favor the suggestion that we hold a lengthened convention at which we review searchingly the working plan of Telluride Association, the educational institution. Right here I want to mention the danger such a meeting would entail, the danger that has been growing on us steadily in all our work. It is the danger that work toward preserving the life of Telluride Association, the institution, might obscure or detract from work toward education itself, toward the ends for which the Association is founded. It is the old danger of magnifying the means to neglect of the end in view.

It shows itself repeatedly most strikingly perhaps in our choice of membership and granting of preference not purely on the grounds of purpose and ability as far as "the general well-being" is concerned, but in considerable part on the grounds of value to the Association, number of years of interest, number of conventions the candidate will attend; on the grounds of his relation to Telluride Association and not of his relation to the development of a practical idealist of high abilities.

There are a great number of things that deserve consideration at this special convention. One is brought to mind by the suggestion made by Prof. Burr at a bull session we had April 14, when Jack Laylin stopped at the Branch for the day. The question came up of the source of our membership, and Prof. Burr expressed an old conviction that not as much good would come from taking in hand young geniuses "like you" (pointing to Laylin), who would get on anyhow, as from spending our endowment on young men who needed intellectual and cultural advantages. He seemed to favor the plan of taking, for membership, or as guests, men who in some line of industry had shown ambition and desire to improve and develop. For my part, I think this would be one good means of getting men of the "intestinal stamina" implied by "one year of self-support."

Another question we will have to consider some time is the standardizing tendency of our surveillance method of voting preference. Not that conscious spy work goes on to any large extent, but that there is a tendency to approve the usual, dry bone scholarship shark and to disapprove the unusual but intelligent individualist. There is a mechanical problem here, that of obtaining sufficient direct information about a man and his work to be confident of him. The more attenuated the spirit of the old man becomes, with the passage of time, the stronger tendency toward the "annual grub wagon" idea of the Association, unless of course, a new spirit comes in. This tendency will make for greater standardization among our ranks, since closer scrutiny will be necessary.

Sooner or later these and many other more and less fundamental problems of our plan will certainly demand investigation. The best time for this investigation, I feel, is June, 1931, when plans for a new branch are under immediate consideration, and plans for some expansion of the Cornell branch are under way. I therefore strongly urge that all of us come to convention this June with the possibility in mind, yes, with the expectation of staying a week and a half instead of the usual rushed week, and of spending time and thought on the more fundamental problems of the working plan of the Telluride Association as an educational institution.

## Spring Trip

April 5, fourteen of us left the ranch on our Spring Vacation with Death Valley as our destination. Eleven Student Body members accompanied by Mr. Heapy, Mr. Cook, and Mr. Marr comprised our party. We drove to Sand Springs for lunch and from there to Grapevine Springs, arriving in the middle of the afternoon. Before long we had found the swimming pool and were about to go in swimming when Mr. A. M. Johnson drove up. After greeting us he invited us to attend the church service that evening at his desert home, the famous Scotty's. That evening we went to the service which was led by Mrs. Johnson. Following this, we enjoyed light refreshments in the Johnson's kitchen. We were then taken to the organ chamber where we listened to a half-hour concert of organ, piano, and trumpet music which completed the evening.

The next morning we visited the Ubehebe Crater. That afternoon we went to Scotty's again. Mr. Johnson met us and took us on a tour of his large home, explaining plans that are being carried out in the construction, as we proceeded from place to place.

Three of the fellows and Mr. Cook climbed Tin Mountain the next day. The remaining fellows took a trip into the Ubehebe Valley where several of them climbed one of the Ubehebe Twin Peaks. The fourth day was spent travelling south from Grapevine Spring to Cow Creek. Stovepipe Wells was visited on the way. At Cow Creek several of the fellows located a waterfall below a hot spring about a mile from camp, so we all enjoyed hot shower baths that evening. Breaking camp early the next morning, we left the valley and drove to Shoshone. The Harmony Borax Works, Furnace Creek Canyon, Zabriskie Point, and Dante's View are among the points of interest visited along the road. Swimming and inspecting the home of an old Shoshone Indian Squaw were the highlights of our stay at Shoshone. Returning to Death Valley by way of Jubilee Pass we toured the southern end of the valley the next morning. That afternoon we drove on to Springdale, Nevada. Chloride Cliff was visited the morning of our last day and later in the day a good deal of the time was spent at Rhyolite. The view of Death Valley from Chloride Cliff was thought to be as good as that from Dante's View. In addition to going through the numerous old buildings and the famous bottle house at Rhyolite, an interesting and instructive tour was made of one of the larger mines there. That evening we drove back to the ranch after a very successful trip. It was felt that a good deal was gained from the trip, in enjoyment as well as becoming

well acquainted with the country we saw. Mr. Marr's company was enjoyed greatly and the fellows are grateful to Mr. Heapy and Mr. Cook for their efforts toward making this trip worthwhile.

CHARLES DIMMLER

## Deep Springs Again

(Continued from page one)

universal greed instead of to serve the greatest good of all. They may recognize in Russia, India, China and Italy an abandonment of old institutions, blind and stumbling though it be, and a world-wide tottering of the present order prophetic of a re-appraisal of values and rearrangement of human relations—a second renaissance. They may sense all that and yet sense it too vaguely and remotely to yield it a place in their scheme of life. Practical considerations blind them to the habitual. Like the World War, the change must find its victims surprised and unprepared.

Confronted by such obstacles, what chance has Deep Springs, within its three years, to make Social Service the vital and inspiring influence implied by Mr. Withrow? Yet the feasibility of such project is still under serious study.

Mr. Withrow continues: "Every year at convention, Deep Springs is dragged out on the carpet and condemned by everyone. Yet no one has ever come out and said what was the matter, and consequently nothing has ever been done."

Such frank acknowledgement is clarifying if depressing. It ought to be corrective. No one thinks Deep Springs perfect, least of all its trustees. They are kept amply conscious of its defects by their own contacts, not to mention the constant stream of projects proposed by its students and instructors. Constructive criticism, when workable, is avidly welcome, but mere idle censure is pointless and unfriendly.

An occasional word of appreciation is like the cup of cold water to the famished. It comes, oftener than not, from the parent of some problem student whose problem has arisen out of his own clear insight and independence of soul. Therein may lie a token of far-reaching import. The problem student is the nonconformist. It is he who does not fit the standardized pattern, or take kindly to the cramping and kneading necessary to fit him into the common mould. In that, at least, he presents a reduced obstacle and frequently his very problem has prepared his mind for the higher ideal. In whatever direction the future may point, and whatever may be its shortcomings, Deep Springs is neither static nor stagnant. It is pursuing its evolution, too slowly perhaps, for some impatient souls, but

certainly with safety and as directed by such intelligence as its trustees possess and with the best judgment which they can command.

One may wonder what was in mind behind that last phrase, "nothing has ever been done." Was the author dreaming of some spiritual awakening within the Convention toward a more effective exemplification of its high ideal? No greater help could be given to Deep Springs and its students than the inspiration of example of more outstanding exemplars of the Prologue and Constitution. Without that moral support from actual life, any postulation of the ideal of service to mankind falls largely inert, visionary and unpersuasive.

In closing, let this response express in behalf of Deep Springs its sincere thanks to the NEWS LETTER and Mr. Withrow for his thoughtful and constructive article which, as such, is accorded grateful appreciation.

P. N. NUNN

## Notes and Clippings

The following is a clipping from the New York Times of April 11:

"The marriage of Miss Dorothy G. Herb, daughter of Mr. and Mrs. F. Herb of Mount Vernon, N. Y., to Charles F. Herb of Mount Vernon, N. Y., to Robert Harding Dann, son of Dr. and Mrs. Hollis Dann of Douglaston, L. I., took place yesterday afternoon at the Church of Transfiguration. The Rev. H. Lyman Johns performed the ceremony.

"The bride was escorted by her father. She had her sister, Miss Lucille Herb, for her only attendant. Roger L. Dann of Jamaica was best man for his brother. A small reception followed at the Ambassador.

"After a wedding trip to Bermuda the couple will make their home in Flushing."

Other Telluriders in attendance at the ceremony were Windsor Putman and Ted Jarrett.

Windsor Putman left New York on April 11th for a trip of several weeks to California.

It is reported that Jim Mansfield spent part of his spring vacation with the Yarrows in Haddam, and used some of his time in making a study of sanitation conditions in Middletown, Conn., as part of his medical school requirements.

Bill Jarrett, likewise indulging in a vacation from medical school, was seen on the loose in New York this week.

## Change of Address

Frank C. Monaghan, c/o Dept. of History, New York University, New York City.

Michel Pijoan, 4017 Chatham Road, Baltimore, Md.

Robert Falconer, 178 Edward Street, Buffalo, N. Y.