

Agriculture at E.C.

Many people, including faculty, administration and students, have recently become interested in using some of the more than 600 adjacent tillable acres which Earlham owns for educational as well as economic gain. Although the college no longer uses food directly from its own land, it does receive a substantial (\$30-40,000) share of the profits each year, a fact which any proposal for alternative use of the land must take into consideration. In order to simplify management of the farm, the college contracts with Halderman Farm Management Co. to oversee the land. They in turn hire the current tenants, Mr. Austerman and his son.

Over the years, Earlham has had a number of different farm-oriented programs, most of which have now gone by the wayside. In the early part of this century, students worked on the farm to help defray their college expenses as part of a work program, as many still do in some other Quaker boarding schools. The late Dr. Murvel Garner initiated a "Rural Life" field of concentration which students majored in for several years. Earnest Wildman started the Agriculture Pro-

gram in the late 1940's, and soon enlisted the aid of an acknowledged soil expert, Jim Thorpe. While it lasted, the Ag. program involved many Earlham faculty, including Dave Telfair, Ansell Gooding, Larry Strong and Jim Cope. Lewis Stratton, a former student of Jim Cope's who graduated from Earlham with a B.S. degree in Agricultural Science in 1956, is currently reclaiming and farming almost 1,000 acres of strip-mined land in Southeastern Ohio.

Earlham's agriculture program ended with the retirement of Earnest Wildman and Jim Thorpe, about the time Landrum Bolling became president. The program had run into economic difficulties as farming became more technological and capital expenses increased, and the college had trouble attracting students into the program. But the opposition also came from professors who were philosophically opposed to anything so "non-intellectual" as farming.

It may have been inevitable that Earlham drop its Ag. program. The generation of that time was not confronted so directly with the pressing problems that we now face of continued population

increase and dwindling resources, and did not share the concern which now is beginning to appear in parts of our society for alternatives to the destructive practices of previous generations. But, in Murvel Garner's words, "the distinction between Liberal Arts and Technology is meaningless within a Quaker framework." We need to be oriented not only to the service of humanity, but to the ability of students to more fully understand and participate in the world which we will have to live most of our lives in. It is quite possible that people who know how to raise food, who are aware of some of the economic, social cultural, moral, aesthetic, and above all, practical aspects of food production will be able to more fully understand and deal with some of the problems the world is facing.

These thoughts, along with many others including simply a love of working with the land, stimulated a plan for an Independent Study this term on the feasibility of various sorts of possible farming programs for Earlham. It is hoped to involve all those with interests in such a program, and to include in the proposal not only those ideas which are the most

feasible, but any which seem to have educational possibilities. At this point, there is no specific direction for the project. Planning is open to ideas involving both organic and traditional farming methods, large and small scale operations, truck or commercial farming, to name a few possibilities. If there is enough interest and way opens for it, a project could conceivably begin in the spring, perhaps to continue during the summer.

Howard Richards has ideas about tying the program into overseas development and the peace studies program. Chemical, biological, geological and even Economic projects could be done in connection with such a program. Bill Stephenson has often said that it should be a requirement for graduation that every student raise, slaughter and eat an animal. The Free University might find more courses for its curriculum.

Sometimes it's fun to dream, and it's even more fun to see dreams come true. Earlham may just be the place to let this sort of thing actually happen.

If you have any ideas, or are interested, drop a note in box 853, or come talk to me.

by Ron Lord

think passionately - feel intelligently

On January 15 in Wilkinson Theatre, Arthur Little expounded on the subject of Apollo versus Dionysus as part of the Faculty Lecture Series. Little, Professor of Drama at Earlham for the past 27 years is, according to Tony Bing, the only man to receive tenure twice from the same college. Bing commented that "if you want to know what Earlham has been for the past quarter century, go to Arthur Little. If you want to know what Earlham is, listen to him tell how it was."

Introduced by Bing as a manifestation of a mixture of Apollo and Dionysus, Arthur Little spoke on the struggle between the Apollonian and Dionysian tendencies in society, theater and mankind. Using Nietzsche's understanding of the two, Little described Apollonian as the "Greek genius of measure, restraint and harmony", and Dionysian as the irrational passions, with tragedy being born of the fusion between the two natures. He then asked the question, "Is it necessary to give allegiance to one or the other?" Must we choose?

According to Little, this struggle between Apollo and Dionysus has haunted many, including himself, and he confessed to not really know the answer. He furthered questioned whether the dichotomy really exists or if it is merely "a diversion to occupy us while waiting for Godot?"

Little sees the ideal as a delicate balance between the two. But until hearing a baccalaureate address by Jerry Woolpy, he had failed to observe any empirical evidence for this ideal. Woolpy, according to Little, explained that there are two parts or cortexes of the brain, one controlling the irrational tendencies and the other guarding the rational, thus providing, perhaps "a physiological base for the Apollonian-Dionysian concept".

Supposing that we do have both of these tendencies within us, Little sees that the struggle between the two is clearly raging in our time and society. "And," he added, "Dionysus is winning." As an example, Little mentioned the flower children of the 60's as "among the most engaging and least harmful of his troops," while the most menacing are those Dionysians in the guise of Apollo.

As for Arthur himself, while all the others dig deeper into the problem he will "scurry back to a little pool in which (he) feels most at home: the theater." The theater, according to Little has mostly been a Dionysian temple with the advocates of the more rational order seeking its destruction or to put it to harmless use. European and American theater of the 19th century, stated Little, was essentially put to this purpose. Yet occasionally, a Dionysian nature, such as Ibsen, would appear; though always "hitched to Apollo's chariot."

Little feels that in such a way, the theater has reflected a belief in Progress.

"Even when the theater scandalized by focusing on the sordid aspects of society," he said, "it was based on the belief that by taking thought, man could increase his stature."

Little stated that although the 19th century produced no great tragedies, it did bring forth some great Apollonian comedies. Though these works did not follow the "live happily ever after" formula they did, end in hope and, "in the faith that the struggle would continue but that it would be worth the struggle because man would prevail and that through creative evolution things would get better and better." Little quoted sections from the plays of George Bernard Shaw, a great Apollonian, as evidence of this trend.

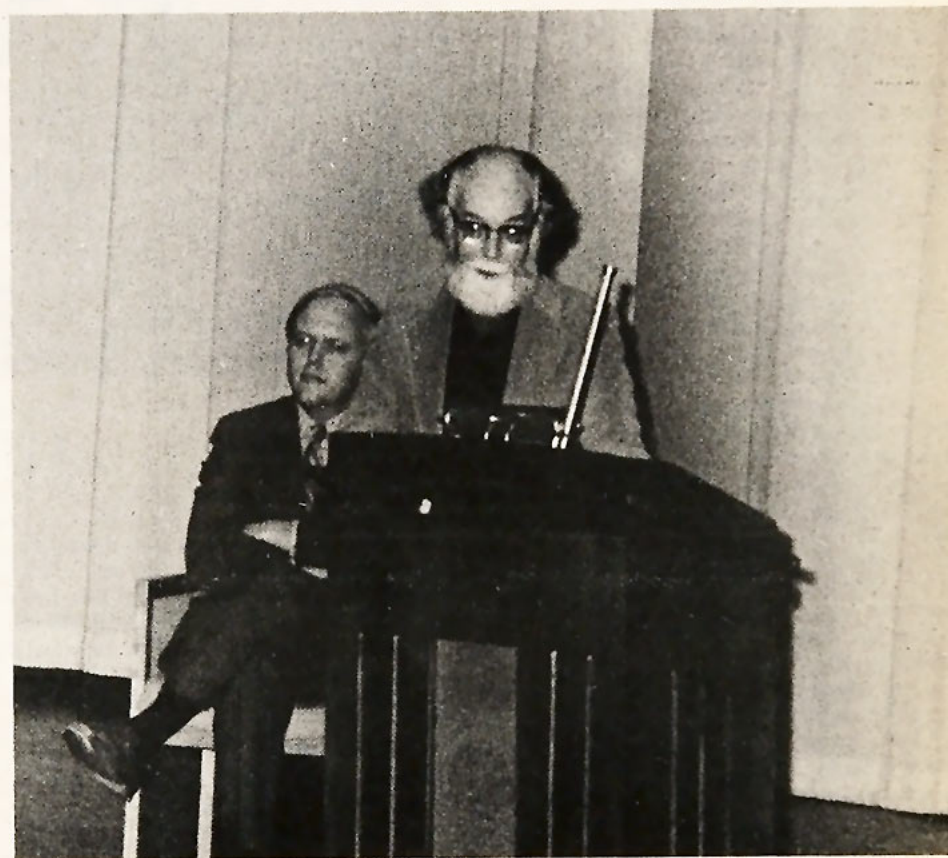
After World War I, said Little, a change began "but Apollo did not hand over the theater to Dionysus." Not until the 60's did Dionysus make his presence known and then only as Dionysus drunk. Dionysus was not in charge of his own revellers," he noted, in such productions as *Hair*, *O Calcuta* and *Dionysus '69*.

Little feels that "to turn our backs on the dark, sensuous, irresponsible aspects of man is to falsify, to sentimentalize," because we do have an irrational side. He added that only those who have really looked at life and have seen all its sides, both beautiful and ugly, thoughtful and emotional are really justified in saying to us at Convocation of any other time, "Young people, life is good!"

Quoting the French art historian, Elie Faure, Little explained that "the function of art is to 'wring from us our consent to life'" (Though from Arthur Little, his reluctant consent) its purpose is not to beautify, but to make it plain to us. He added that art should make us see life and accept it. He warns, however, against those who go too far and tend to "love the sordid and wallow in it" saying it can be as "perverted as its opposite, the clean, glory Hallelujah, jock-strap Christianity of Billy Graham."

The struggle between the Apollonian and Dionysian, stated Little, is now being tackled by many playwrights. Peter Shaffer is a good representative with "The Royal Hunt of the Sun", "Five Finger Exercise", "The Battle of Shrivings" and "Equus". Little related the last as being "the story of a man examining his own Apollonian values, and finding himself awe-struck and mystified by an all too vivid manifestation of the Dionysian impulse, while at the same time deploring the aridity of his own Apollonian way of life." Little also commented that Shaffer, in separating Dionysus from Apollo, failed to realize that Apollo can suffer the passions of Dionysus.

In conclusion, Little urged us to seek a balance of these two sides of human nature in ourselves and society by cultivating both the Apollonian and



Arthur Little

Dionysian tendencies, instead of just the former as in our colleges and universities. The Dionysian, he added, is more difficult to nurture, but he feels that "until Dionysus has a hand in the education of a Physicist, or a Chemist, or a Biologist, the

student is incomplete, and not educated at all - merely trained like a poodle walking on his hind legs.

Little suggests that man should learn to "think passionately and feel intelligently" or, in other words, to "let Apollo call the tune - but dance with Dionysus."

Peace-makers

In an attempt to show some of the possibilities for earning a living while working towards peace, the peace studies department and Career Services is sponsoring a series of "peace-maker Teas".

The second of these took place on Thursday January 16. It focused on what a person could do as a lawyer or without having gone on to graduate school.

The first speaker was Howard Richards, who worked as a lawyer with Cesar Chavez in California before working in Chile for six years. Howard is now the head of the Peace Studies department at Earlham. Howard spoke of the different possibilities for 'liberal' lawyers who while making good salaries can do a lot of good. He told some amusing stories which showed that while many have 'good' politics they frequently have no better than average ethics.

Alice Shaffer, an Earlham graduate of the Class of '28, told of her experiences since graduating during the great depression. She had planned to work as a school teacher but since there were no positions available she by chance got a job

with a social welfare agency as a home economist. She has been working with social welfare agencies ever since. Alice has had various jobs which have taken her all over the world. The highlight of her 20 year career was working with the U.N. as the regional director for UNICEF in South America.

Charlie Springer, the youngest of the speakers, is now working as a corrections officer in Richmond. He is also active in the movement for a New Society. Charlie stressed the need for working to change yourself and to be honest with yourself in whatever you do. He said that it didn't really matter what occupation you choose, as long as you weren't hurting others. He said that what ever occupation he had was mostly by chance. When asked what he felt he accomplished by working as a corrections officer he said that he made the inmates time in jail a little easier and made them feel that they had some self worth that someone else realized.

There are two more of these teas planned. The first in the series dealt with possibilities in the religious field. The other two will be announced on posters around campus.