

# Almanac

Tuesday, October 1, 1991

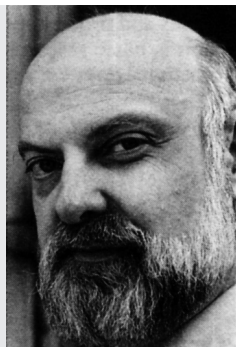
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Bachrach



*Nursing's Dr. Naylor (left) and Dr. Strumpf have new term professorships, as does GSE's Dr. Erickson, right.*



## GSE Alumni Professor: Frederick Erickson

Dr. Frederick Erickson, professor of education and director of the Center for Urban Ethnography, has been appointed the Graduate School of Education Alumni Professor. He is the first holder of the new term chair named in recognition of the increased annual giving of GSE alumni, Dean Marvin Lazerson said.

Gifts have more than quadrupled in the last four years, from \$25,000 to \$114,000, and the number of donors has risen from 500 to 900.

Dr. Erickson, who has been at Penn since 1986, teaches the anthropology of education, directs the interdisciplinary ethnography center, and convenes the annual Ethnography in Education Forum. Now in its 13th year, the Forum is the largest regular meeting of qualitative researchers in the field of education, Dean Lazerson said.

Dr. Erickson entered college as a musician, studying composition, music history, and ethnomusicology at Northwestern, where he received bachelor's and master's degrees in music in 1963 and 1964. As an undergraduate he organized a volunteer music tutoring program in an inner city Chicago neighborhood. This led him to full-time

*(continued next page)*

## New Chairs at Nursing: Mary Naylor and Neville Strumpf

Dr. Mary D. Naylor and Dr. Neville Strumpf have been appointed to new term chairs in the School of Nursing.

Dr. Naylor, associate dean and director of undergraduate studies at the school, holds the newly-established Killebrew/Censits Term Chair in Undergraduate Education.

Dr. Strumpf, associate professor and director of the gerontological nurse clinician program, is the first incumbent of Doris Schwartz Term Chair in Gerontological Nursing.

In announcing the designations, Dean Claire M. Fagin said, "Dr. Naylor's appointment recognizes the crucial role she plays in shaping undergraduate nursing education at Penn. Dr. Strumpf is being recognized for her significant work in improving the care of the elderly. These honors are richly deserved."

The Killebrew/Censits chair will continue for five years with funds provided by Norma Peden Killebrew, a member of Nursing's Board of Overseers, and Richard Censits, a former Overseer. Both donors are Penn alumni and Mr. Censits is the parent of a Penn nursing school graduate. Dr. Naylor said plans for the use of the funds include developing a model to increase the involvement of undergraduate nursing students in the research of the nursing faculty, thus enriching their educational experience."

The chair that Dr. Strumpf will hold for five years is named in honor of Doris Schwartz, a noted community health and geriatric nurse, now retired, who formerly served as senior fellow at the nursing school. It is funded by contributions of two anonymous donors with additional funds from nursing school alumni, friends of Ms. Schwartz and the Commonwealth Fund. Dr. Strumpf, nationally recognized for pioneering work in reducing the use of physical restraints on the elderly, said funds from the chair will provide support for a pilot study on such restraints, for the establishment of a nurse consultation service to assist clinicians in managing behavioral problems of the

elderly, and for the preparation for publication of a restraint education manual.

Dr. Strumpf graduated with a bachelor's degree in nursing from the State University of New York at Plattsburgh. She earned a master's degree in medical-surgical nursing from Russell Sage College, Troy, NY and a doctorate in nursing from New York University. She came to Penn in 1982 as assistant professor of nursing after holding a faculty position in the department of nursing at the H.H. Lehman College of the City University of New York.

Dr. Naylor, associate professor of nursing, joined Penn nursing as associate dean in 1986 after serving as chairman of the department of nursing at Thomas Jefferson University. A graduate of Villanova University's nursing school, Dr. Naylor earned both her master's and doctoral degrees at Penn. Her research centers on hospital discharge planning and home care for the elderly.

## Death of Dr. Hanson

Dr. Clarence William Hanson Jr., clinical associate professor of medicine, died Saturday at his home in Haverford, at 62; among his survivors is his son and namesake, who is a lecturer in anesthesia. A service is scheduled Tuesday at 6:30 p.m. at Episcopal Academy in Lower Merion.

**New Campus Scene:** The opening of the Tuttleman Terrace at the Institute for Contemporary Art gives Penn people a new place to take their brown bags in good weather—especially when taking in ICA shows such as the upcoming *Devil on the Stairs*. The terrace is open 10 a.m.-5 p.m. Tuesdays through Fridays at the gallery, 36th and Sansom, and admission is free to University members. Shown here: Graduate Art Student Lisa Stack and ICA Director Patrick Murphy.



Betsy Hansell

## Wistar Response to the 1989-90 SCAFR Report

As Director of the Wistar Institute, I would like to respond to the "Report of the 1989-90 Senate Committee on Academic Freedom and Responsibility, May 15, 1991" that was published in *Almanac* on September 17, 1991. Wistar would like to set the record straight and to inform the University community of the relationship between Wistar and the University. The controversy between Dr. Manson and Wistar was unfortunate. It arose and was ultimately resolved between Dr. Manson and Wistar. The University was not involved and, in fact, Dr. Manson's University appointment was unaffected.

Wistar and the University benefit from the close cooperation between the two institutions. Many Wistar scientific staff members have appointments at the University and some University faculty have adjunct appointments at Wistar. An individual's appointment to Wistar, whether primary or adjunct, is governed by Wistar and vice versa with respect to the University.

It is important to point out that Wistar is a corporation separate and distinct from the University; as such, Wistar has Wistar appointments. Wistar's policies and procedures have been designed to serve the needs of an institution whose primary mission is basic research and whose funding is predominantly federal grants. Wistar's policies and procedures do encourage and protect academic freedom and responsibility.

—Giovanni Rovera, M.D., Director, The Wistar Institute

### Council October 9: Locust Walk and Campus Master Planning

The Report of the Committee to Diversify Locust Walk (*Almanac* September 17) is on the agenda for discussion at the first fall meeting of the University Council, to be held Wednesday, October 9. The co-chairs, Dr. Kim Morrisson and Dr. David Pope, will present. An update on the framework of the Campus Master Plan will be given by Dr. Robert Zemsky, the University's chief planning officer.

Also on the October 9 agenda are three proposed changes in by-laws of Council Committees. Two of the motions alter the number of faculty members on the respective committees, raising from six to eight on the Bookstore Committee, and raising from five to eight the number on the Safety and Security Committee. The third motion is for an addition to the charge of the Communications Committee, specifying that it shall have cognizance over the University's communications and public relations activities *in their various formats and media, including electronic (e.g. PennNet), audio (the telephone system), video and printed copy.* (Italics indicate addition.)

## OF RECORD

### Call for Volunteers: Staff Grievance Procedure

To All Members of the University Community:

The Division of Human Resources would like to announce its call for volunteers to serve as panelists and employee representatives as required by the new Staff Grievance Procedure effective January 1, 1992 (see *Almanac* September 3, 1991). We would like to encourage the University community and members from various University committees and groups to consider volunteering or nominating volunteers. The goal of the Division of Human Resources will be to recruit and train one hundred (100) volunteers to serve as panelists and/or employee representatives. The desired characteristics for each of these positions are as follows:

#### Panelist:

- Be judicious; have ability to exercise sound judgment
- Possess strong analytical skills;
- Communicate effectively;
- Be discreet and able to maintain confidentiality;
- Be willing to gain new knowledge and skills;
- Be able to structure remedies within the bounds of University policies, practices and precedents.

#### Employee Representative:

- Possess advocacy skills;
- Communicate effectively;
- Exercise sound judgment;
- Be discreet and maintain confidentiality;
- Possess strong analytical skills;
- Be willing to learn University policies, practices and procedures;
- Be willing to learn about University Resources.

A mailing soliciting volunteers has been sent to the University community. The deadline to volunteer to serve as a panelist is October 25, 1991. All candidates for panelist will be *required* to attend an orientation session. There will also be information sessions available for employee representatives.

The strength of this new procedure is dependent upon the involvement of the members of the University community. We strongly encourage you to be a part of this new process and show your involvement by volunteering. Make a difference!

If you have any questions about serving as a panelist or employee representative, please call Staff Relations at 898-6093.

—Barry Stupine, Acting Vice President, Human Resources

### GSE Alumni Professor from page 1

employment in youth work, literacy, and employment education and community organizing. He was also an activist in the civil rights movement. Returning to Northwestern to study anthropology and education, he received his Ph.D. in 1969. He then taught at Illinois, Harvard, Michigan State, and in the Summer Institutes of the Linguistic Society of America.

Dr. Erickson is known for work in the development of theory and methods in contemporary ethnography, sociolinguistics, and discourse analysis, and as an innovator in video-based analysis of face-to-face interaction. His work focuses on educational equity and reform in schools, communities, and families using routine social interactions as learning environments; his approach also identifies influences of ethnicity, race, class, gender, and language in formal and informal educational processes.

His publications include two books—*The Counselor as Gatekeeper: Social Interaction in Interviews*, and *Sights and Sounds of Life in Schools: A Resource Guide to Film and Videotape for Research and Education*—and numerous shorter works including an essay on qualitative research on teaching for *Handbook of Research on Teaching*, and articles on ethnicity and on ethnographic description in *Socio-linguistics: An International Handbook of the Science of Language and Society*.

The former president of the Council of Anthropology and Education of the American Anthropological Association and in November 1991 will receive the Council's George and Louise Spindler Award. He also won an award for Distinguished Research on Minority Issues in Education in 1981 from the American Educational Research Association.

### Open House on Mortgages

Faculty and staff who have been thinking of buying a house—or refinancing an existing mortgage—can investigate low interest rates by joining in a brown-bag seminar with Penn Savings Bank and the Treasurer's Office on Thursday, October 3, at noon in 720 Franklin Building. Space is limited to 25, so those who wish to attend are asked to call Ms. Jean Crescenzo at Ext. 8-7256 to reserve a seat. Beverages will be available.

### TIAA-CREF Individual Counseling

To All Faculty and Staff:

The University of Pennsylvania Benefits Office and TIAA-CREF are pleased to announce a new service to Penn employees.

Beginning in October TIAA-CREF Participant Counselors will visit the campus each month to provide personal counseling sessions. These sessions are designed to provide help with individual questions about how TIAA-CREF can help you reach your financial goals.

The first appointments are available for *Tuesday, October 8, 1991*. Future dates are Tuesdays, November 5 and December 10. Sessions will be held in Houston Hall.

If you want to meet personally with a TIAA-CREF counselor, please call Sally Carter at 851-9007 to arrange your half-hour appointment. Space is limited and appointments will be made on a first-come first-served basis so please call early to arrange your appointment.

—Human Resources Benefits

*Almanac* October 1, 1991



*In the spring of 1991, the Lindback Society of the University of Pennsylvania inaugurated a lecture series on the art of teaching. As the first Lindback Lecturer, the Society invited a former member of the faculty who won the Lindback Award for Distinguished Teaching in 1970. Dr. Tonkin joined the English department here in 1966 and continued to teach throughout his Penn career as Vice Provost for Undergraduate Studies, 1971-75, and coordinator of international programs, 1977-83. He was also Master of Stouffer College House from 1980 until 1983, when he was named president of the State University of New York at Potsdam. Dr. Tonkin took his present post as president of the University of Hartford in 1989.*

## The Well of Socrates

*The 1990-91 Lindback Society Lecture, by Humphrey Tonkin*

There is a story in the *Theaetetus*, one of the lesser-known Socratic dialogues, about the philosopher Thales, who, while studying the stars, “looking upwards, fell into a well.” “A clever amusing Thracian serving-maid,” says Socrates, “is said to have chaffed him for being intent upon knowing what was in the sky, while what was in front of him and at his feet escaped him.”

Socrates’ story is intended to illustrate the particular problem of the philosopher, who, though in possession of great truths, has difficulty in conveying these truths to the laity. It is a difficulty to which Socrates often returns, not least in the *Republic*, and it is a problem that besets all of us in our roles as teachers. How do we explain our disciplines to our student—our insights and our discoveries—in terms that they can readily comprehend? All too often we either ignore the particular needs of our audience or we fall over our feet in our attempts to explain ourselves. And of course there is always a pert Thracian serving-maid close by to conduct an evaluation: “Professor X shows great enthusiasm for his subject but his lectures are hard to follow and he tends to get bogged down.”

Thales, one of the Seven Wise Men of Greece, was reputedly so skilled an astronomer that he was the first to predict a solar eclipse (a view perhaps disputed by those who have studied the ancient megaliths of Britain or the intricacies of Chinese science). It was Thales who first proposed dividing the year into 365 days—a proposal that, for all his difficulty in getting through any one of those 365, surely indicates that he deserves more than to be remembered merely as the subject of a Socratic anecdote and the object of a Thracian maiden’s amusement.

Keeping the stars and the well in the right relationship is the key to effective teaching. Teaching is above all the art of interpretation: conveying knowledge in a way that is comprehensible to those who are taught. There was a time (in fact I remember the final years in the mid-1960s when I first began teaching at the University of Pennsylvania) when many of us sought to maintain the fiction that those we taught shared our background and our values and aspired above all to be like ourselves. I remember teaching advanced undergraduates as though they were future literary scholars and watching many of them rise to the occasion. We continue, of course, to maintain the fiction with respect to graduate students, while complaining to our colleagues about their appalling ignorance—as though somehow they should know the things that we know, have read the things that we have read, and share the values that we hold dear.

The good teacher knows otherwise. While we may complain that in the late 1960s and the early 1970s we threw out our common heritage in an orgy of permissiveness, the truth is that that common heritage was already disintegrating, a victim of the blows of political, economic and social change. A confluence of forces made the collapse of the earlier era more sudden and more painful than it might otherwise have been. An unpopular war brought political instability. Ten years after Brown vs. Board of Education, itself a sign of changing times, new populations were achieving enfranchisement and it was less and less evident that they shared a common history and respected common ancestors. A new generation, raised on the visual images of television, nurtured by long-distance dialing, transported by commercial jet service, signaled to by artificial satellites, and kept infertile by the pill, was emerging before our eyes. They did not write as we wrote (we wrote love letters; they made telephone calls), they

did not read as we read. Their music was different from ours, and they chose different ways of expressing themselves, different means of altering their consciousness.

This generation, born in the years following World War II, flocked to our universities, bringing with them fewer shared values and less shared information than their predecessors. Identified by the advertising industry and the mass media as a separate and separable target group, they quickly built around themselves a culture markedly different from that of their parents. While their parents had struggled through the perils of education (accompanied by Camus on one arm and Sartre on the other), these young people turned alienation inside out, by alienating not themselves but their elders. It was perhaps appropriate that they did so in the context of a war against East Asians—in which a whole new set of values collided with American values and caused young people to see, increasingly, not a clash of ideologies in Indo-China but a clash of cultures. Although they are calmer now, many young people continue to shape their lives in a different way from their elders—to the everlasting exasperation of the Allan Blooms of this world who yearn to pass their new values on to the “men” and the “girls” (these are Bloom’s preferred terms) whom they teach.

To accommodate this new generation, our universities went through a period of massive expansion throughout the 1960s. Old institutions grew larger and new ones appeared, particularly in the public sector. Clark Kerr coined the term “multiversity” to describe the massive state institutions of the Midwest and the West. Teachers colleges and agri-cultural colleges sought and were granted the status of universities.

What we failed to realize at the time was that the new generation—larger not only demographically but also because a greater proportion chose college—really required new ways of teaching, new paradigms. The new universities that grew up all across the land looked just like the old ones. They put the same demands on faculty members—not only to teach but to engage in research, not only to convey knowledge, but to create it. Eager for funding and status, they vied for the latest equipment and competed for the most comprehensive libraries. This in turn put greater pressure on their faculty members, who were soon agitating for lighter teaching loads and for fewer advisees. As faculties expanded, so too did the army of administrators needed to take on the responsibilities previously met by faculty members. And as more and more institutions joined the ranks of the universities, the more prestigious and longer-established institutions raised their demands still further.

As larger and larger numbers of aspiring professors flowed from graduate schools and the demographics peaked and dropped off, as the economics of wartime had an effect on expansion programs at many institutions, competition for jobs became tougher and competition to keep them grew fierce. Tenure, once the sensible invention of those wishing to preserve their academic freedom, all too often became a device for winnowing out the weak, a tyranny imposed by those who had it on those who sought it, and a system for increasing scholarly productivity but not necessarily a device for encouraging scholars to take on the hard and often unrewarding tasks of basic scholarship or of teaching the fundamentals.

In fact, scholarship had less and less to do with teaching and took professors further and further from their pedagogical tasks. It was hard

to bring them, or keep them, together. In this Publish or Perish world, colleagues declared themselves well able to judge the quality of the scholarship of their peers but unable to judge the quality of their teaching—and they focused on what they believed, only partially correctly, they could measure, and what fitted their images of themselves best. Dare I suggest that this was also a male image—the scholar in his study, free of the day-to-day concerns of the home, or moving about in his laboratory—rather than a female image: the teacher ministering to the needs of the young, concerned less with the stars than with how to avoid the wells?

I exaggerate, of course, but the fundamental problem—keeping scholarship and teaching together and having the one nurture and support the other—remains unsolved. The “dynamic interaction” that Ernest Boyer aspires to in his recent report *Scholarship Reconsidered* is still achieved too rarely in our leading universities.

Back there in the late 1960s and early 1970s there were certainly plenty of us looking for ways of revitalizing teaching and increasing its recognition. We floundered about in the classroom, seeking to understand our students, and engaged, as all teachers should be engaged, in the art of compromise—between where we were and where our students were. If we made mistakes, and surely in our zeal we did, we none the less realized that the standard approach to education was dangerously sclerotic. Confined by constricted concepts and clogged by disciplinary orthodoxy, higher education was poorly adapted to assisting students to appreciate the interconnectedness of knowledge. Perhaps, in seeking to make knowledge whole, we confused our students all the more; perhaps, in exploring with them the ways in which one system of thought affected another, we were only succumbing to a relativistic politics of opposition to a war sustained above all by a form of ideological sclerosis akin to the educational variety, in which the interconnectedness of things was ignored in favor of a simple world-view of good and evil. But I would like to think that some good came out of this period of academic disorder. It was a time of intellectual recklessness, to be sure, but it was a time of passionate caring, when many of us shared an intellectual collegiality that broke through the customary isolation of the teacher teaching (how odd this isolation is, but how common!) and brought us together round common intellectual and moral concerns. Even if the isolation has in some measure returned, the relationship of the disciplines changed fundamentally and the notion of interdisciplinarity was so reinforced that it has not retreated. The relationship between the stars and the well shifted. Indeed, in the upheavals of the day we learned a little about the academic and intellectual landscape of the here and now. We were also confronted with new challenges—for example, the discovery of new subject matter in the shift in the humanities and social sciences to a concern with women’s roles, and to an interest in the interrelationship of cultures, brought to us perhaps by political forces but intellectually challenging none the less, and not something that an honest teacher or an honest scholar could merely cast aside.

But I will return to the question of subject matter in a moment. My current concern is with the processes of education. The reality is that we were unable to deal adequately with the advent of mass education at the tertiary level in the 1960 and 1970s. Despite the enthusiasms of the era, our structures stayed more or less the same, and our academic priorities, instead of changing to accommodate the new populations coming to college, became more rigid, more inflexible, unable to accommodate to the changed environment. The United States is a nation that, more than any other, has dedicated itself over the years to the concept of mass education. It is our belief (and we are almost unique in the world in aspiring to it) not only that everyone is entitled to an education but also that everyone is entitled to the best education there is. Founded on the Jeffersonian notion of the importance of education to a democratic system, our country has sought, systematically and at great cost, to educate all its citizens. Over the years our aspirations have grown—from the goal of a good common school education in the early nineteenth century to an environment in which a half of our young people goes on to some form of higher education. I need not rehearse the list of milestones along the way—the battle for public education in the earlier years of the Republic, the growth of higher education in the states following the passage of the Morrill Act in 1861, the coming of the normal school to prepare teachers, the growth of graduate education at Johns Hopkins and elsewhere late in the century, the community college movement in our own day. American education, as far back as Benjamin Franklin’s “Proposals Relating to the Education of Youth in Pensilvania” (1749), has been based on practicality and adaptability. It has also striven for access and inclusiveness.

In our criticism of today’s educational system we are inclined to forget how successful our efforts at inclusiveness have been. In 1900 a mere 3.3 percent of the school-age population was enrolled in high schools. By 1930 that percentage had reached 17 and by 1950 it was at 23. Today it is at 31 percent. As late as 1953, according to an article in the *New York Times* just a year ago, “more than half of all students in New York State who started high school did not make it to 12th grade.” Those idyllic times that our elders recall in the school systems of New York City and Chicago in the 1930s were in fact times of appalling dropout rates and equally appalling drop-in rates. Education has always had its failures. “More than eleven-twelfths of all the children in the reading classes in our schools do not understand the meaning of the words they read,” wrote Horace Mann a century earlier in 1838. “It is very discouraging when a pupil has reached the seventh or eighth year, to find that he or she doesn’t know how to write a sentence without making a mistake in grammar,” says a school principal in 1905, “and yet that is what happens every day in the public schools of New York.” For my own part, I must confess to taking a certain mischievous pleasure in pointing out the egregious incompetence of many of the letters that I receive, in my capacity as university president, from parents. Some of them even complain about the declining quality of education among the younger generation. A postcard that recently came into our household from a group of West Hartford parents seeking to preserve programs for gifted and talented children in the public schools contained five errors.

In a telling chapter at the beginning of his book *The Country and the City*, Raymond Williams shows how, ever since we have had the power of writing, poets and thinkers have been telling us that things were not as good as they used to be. Nostalgia, says Williams, is universal and persistent. It is, of course, something that only inflicts other people: it is replaced in ourselves by something called good memory. But even if we can put aside our unnatural yearnings for the Bronx High School of Science or the Boston Latin School, we must surely acknowledge that there is much to be done today to improve our educational system at every level. It will be done when we do three things: take teacher education seriously, open up the schools to the intellectual cross-currents that are vital to effective education, and ourselves display a willingness to participate, on a basis of equality and reciprocity, in the revitalization of all levels of education.

That includes, of course, our own. If we are to believe books like *ProfScam* and *Tenured Radicals*, the Roger Kimball book currently making the rounds, our colleges are staffed by faculty members whose responsibilities have been reduced to the barest of minimums. Some teach only one or two courses. They have sloughed off responsibility for advising to an army of professional advisors (thereby creating a bloated administration that drives up costs almost as rapidly as the steady erosion in professors’ teaching loads), and they mostly spend their time engaged in assorted irresponsible radicalisms. They are, say these critics, the flower children of yesteryear, tenured and self-satisfied, and very possibly part of a carefully orchestrated leftist plot designed to radicalize the universities and corrupt the young by throwing out the canon and reducing the curriculum to meaningless gibberish. That part of language and meaning that has not been relativized by creeping deconstructionism is being officially prohibited by decrees outlawing politically unacceptable speech and by compulsory seminars on multiculturalism.

This is not the academy I recognize. Indeed, one of the earliest casualties in the current academic wars has been the truth. None the less it is true that administrations in most universities are growing and becoming more pervasive, that professors have cast aside many of the tasks they gladly performed in earlier years, and that as a result costs are rising alarmingly. It is true that in a commendable effort to create civility and tolerance on campuses, our student affairs people and some of our faculty members have sometimes sought to replace persuasion with penalties. It is also notably true that the sheer sophistication of intellectual debate in the humanities is in danger of causing us to lose contact with an essential part of our mission: the education of students. It is sometimes hard to find in our literature departments courses that deal with issues that reasonably intelligent readers want to confront.

In short, the problem does not lie exclusively in the relationship between the truth and its articulation—the realm of the stars and the earthly realm—but also in the very nature of our interpretation of what we see up there in the heavens. Are we conveying to our students anything reasonably recognizable as the truth?

When Plato’s story of Thales reappears in later works, it often takes on a different cast. I have at home a copy of Aesop’s *Fables* dating from 1561,

published in Venice by Francesco Rampazetto in parallel Greek and Latin texts. Aesop was not so much a Greek fabulist as an attributional magnet: Greek fables gathered around his name over the years as new versions of his work appeared.

My edition tells of a “speculator stellarum” who is rescued from a well by a passer-by. “Applying your mind upwards, you do not see the ground,” says the traveller. Though the story is much the same, the interpretation is not. “There are people who are ignorant of things present but pride themselves on knowing things to come,” reads the commentary—a double-edged assertion if ever there was one, since everything depends on whether we see our stargazer as an astrologer unaware of the here-and-now or an astronomer concerned with the present disposition of the heavens but ignorant of the way ahead.

The likely burden of the commentary of Aesop’s redactor is the former: this is an effort to ridicule astrology. Socrates’ story antedates the rage for astrology, which really begins in the west with the *Tetrabiblos* of Ptolemy in the second century A.D. Cicero had connected the Thales story with divination in the *De divinatione*, and it was really tailor-made for jokes about astrologers. When the great revival of astrology takes place in Europe in the thirteenth and fourteenth centuries, the story re-emerges in numerous places. Nicholas Oresme (1320-1406) retells it in his *Contra astrologos*, and so does Eustache Deschamps (1346-1406) in his *Demonstracions contra sortilèges*. The poet whom Deschamps calls “grant translateur,” Geoffrey Chaucer, offers a particularly elaborate version in *The Miller’s Tale*. “Hende Nicholas,” you will recall, is a young student in love with Alisoun, youthful wife of the carpenter John, in whose home he boards. In his elaborate plan to outwit John and enjoy Alisoun, he takes to his room for several days, where visitors to his keyhole see him gazing upwards “in some woodness or in some agonye.”

The carpenter recalls a similar case:

So ferde another clerke with astromye:  
He walked in the feeldes for to pry  
Upon the sterres, what ther sholde bifalle,  
Til he was in a marle-pit yfalle.

But John is unable to learn the lesson of this story himself. Convinced by Nicholas’s prophecy of a return of Noah’s flood, he builds a boat, as Nicholas instructs him, which he hangs from the rafters of his home and in which he installs himself in readiness for the deluge. Just why he unites it and lets it fall with himself in it, I will leave to the curious reader to discover.

Although Aesop’s astrologer falls “imprudenter in puteum,” we note that by Chaucer’s time the well may also be a lime-pit. When Folly alludes to the story in Erasmus’s *Praise of Folly*, it is to describe philosophers who “Though they have not the least degree of knowledge, profess yet that they have mastered all; nay, though they neither know themselves, nor perceive a ditch or block that lies in their way.” Ditch or well, the obstacle in the way of the astrologer is not the obstacle of interpretation but the obstacle of vain knowledge. It is not enough to teach well: we must know whereof we teach, and what we teach must be the truth. It is here that the debate over the canon comes in. This modern version of the Battle of the Books is an argument not about continuity vs. nihilism (canon against self-slaughter, as it were) so much as an argument about different versions of the truth. Despite the heated exchanges, and despite the political excesses of left and right, most scholars would probably agree that no canon remains wholly unchanged, but is subject in a measure to the shifting priorities of the age. There are texts that withstand the test of time, to be sure. But, more to the point, they do so because they prove useful to successive generations in expressing reinforcing truths important to their society. By the same token, it is not a betrayal of one’s belief in historical continuity or enduring values to note that literary works are social phenomena as well as cultural and moral phenomena, and that they form part of a particular power structure, though they may also contain keys to changing it. Nor does the entire structure of ideas collapse if we recognize that books are written for particular purposes and read by particular people and that what people understand about them may be as important, in certain contexts, as what the books actually say. The most powerful and enduring architectural structures are those that leave room for the irony of flying buttresses and countervailing stresses. This said, not to see the epic tradition as having something to do with empire, or the development of the canon as a conservative protection against over-rapid change, is to ignore something basic to the social function of literature.

To use this knowledge to advance a single political agenda is intellectually questionable. If we believe at all that there are values that

unite us as human beings, or even that the possibility of such values exists, we have to see literary works as more than ephemeral institutions, single-issue texts, as it were. To reject the canon out of hand because it is too male or too white or because it can be misused to shore up the status quo is irresponsible, but not to question the canon, not to ask questions about its relationship to the enduring values of our society—the positive ones, that is—in other words to use the canon as a shield against the inevitability of change, is also a way of shirking our responsibility to our students and ourselves. And it carries with it heavy political consequences.

We have seen how Socrates’ story of Thales changed from a definition of the philosopher and the converging of philosophical knowledge, to a critique of knowledge itself. Both interpretations of the story abound in the Renaissance. When Cornelius Agrippa views it in his *Vanitie of the Arts*, for example, his is the image of the stumbling philosopher. Brian Melbancke, in 1583, declares, “Whilst you studie on the starres with loftie lookes...you dive in the ditche, where I feare you sticke faste.” Dozens of Melbancke’s contemporaries offer similar admonitions, one even suggesting, more graphically, that “we look high and fall into a cow turd.”

But Sir Philip Sidney takes matters a step further. If Socrates is concerned with the philosopher and if Aesop or Cicero is concerned with what the philosopher studies, Sidney is concerned with the effects of knowledge on others. “The astronomer looking to the stars might fall into a ditch,” he declares in *An Apology for Poetry*, when the astronomer fails to understand that “the ending end of all earthly learning (is) virtuous action.” This takes us beyond the image of an absent-minded Thales, beyond the image of the misguided astrologer, to consider not only the nature of knowledge, or the process whereby it is transmitted, but the ultimate goal of both knowledge and transmission. As good teachers we must consider the effects of our teaching on those we teach. Are we simply conveying neutral knowledge? For Sidney, that way lies the ditch. Or are we seeking to produce better human beings? Twenty years ago, I suspect many of us might have argued for the neutrality of knowledge, but today the battle has been joined, by the right and by the left, for the hearts and minds of students. If we avoid Sidney’s ditch of neutrality, how do we avoid the cowpat of politicization? Is virtuous action inevitably political action?

We must start by recognizing that the demography of our students has changed. Ours is and always has been a pluralistic and democratic society. It is, or ought to be, inclusive and kinetic, and it is surely the job of those of us in the academy to make that possible. Value structures that specifically exclude a given ethnic group or, heaven knows, half of the American population, are every bit as political as those of the pluralists. Politicization, like nostalgia, is something that someone else engages in: I am apolitical, you are politicized. A Lynne Cheney and an E. D. Hirsch, whatever we may feel about their reading lists, are not politically neutral.

None of this line of reasoning would be exceptionable were it not for the astounding historical shrillness that surrounds the rather simple-minded recognition that our culture, including our academic culture, should be inclusive. One reason for the intense interest in the evils of so-called Political Correctness on the part of the staff of the *Wall Street Journal*, for example, probably has nothing to do with the future of our culture and everything to do with the fact that they are being asked to bankroll the colleges that their children attend. They object to paying a higher and higher entrance fee for the rite of passage to elite status in our society when that rite of passage is politically repugnant to them. If they are paying for it, they want to control it.

The result, of course, has been a torrent of vilifying articles on colleges and universities in the press, beginning with William Bennett’s attacks on “greedy colleges” in the 1980s and extending to the controversy surrounding the *Dartmouth Review*. One of the major casualties of this controversy, as we have already noted, has been the truth.

For the most part the articles are anecdotal in nature, catalogues of alleged iniquities at this or that institution, or they are concerned with some particular cause célèbre at a given university. The *Wall Street Journal*, for example, ran a lead editorial on January 4 about one Jeffrey Wallen, at Hampshire College, who was charged by someone or other with failure to mount a Third World challenge to “the canon,” “the Politically Correct, derogatory term now used to describe the classic works of Western culture,” as the *Journal* helpfully puts it. I do not know what the fate of Mr. Wallen and his colleague Norman Holland, also caught in apparent political crossfire, turned out to be, but I do know that the *Journal*, through



some logic that escapes me, regards this case, presented in the editorial in sketchy and unsubstantiated form, as worthy of a lead editorial in a major national newspaper. I suspect that, despite this incident, most of the teaching at Hampshire College is perfectly sound, most people at that institution have a healthy respect for the principles of open discourse, and western civilization, or civilized behavior, or humane values, or whatever the preferred term is, are not about to go down the drain.

The same is true, I might add, regarding the alleged excesses and extravagances of organizations like the Modern Language Association, about whose recent conference a particularly witty article recently appeared in the magazine section of the *New York Times*. If some of our literary scholars find some unusual things to talk and disagree about at their annual conferences, we should note that for the most part what goes on in our classrooms remains reasonably sane, reasonably balanced, and reasonably responsible. We might also bear in mind, if we happen to be literary scholars, that people are less inclined to write articles about wacky chemistry conferences or batty biologists (though probably both abound) because their fields remain less accessible to ordinary folks than literature does.

What is remarkable in all of this is that we none the less do seem to have achieved a pronounced disjunction between collegial discourse and classroom instruction in many fields. Collegial discourse often seems motivated primarily by a desire to surprise and amaze our friends, while classroom instruction is increasingly driven by a need to sell a reasonably acceptable commodity to a dwindling demographic cohort. In their ways, both impulses represent a threat to good teaching.

This gap between collegial discourse and classroom teaching does sometimes cause outsiders to misjudge us. Conferences are places of collegial discourse, where we engage in professional self-definition, identifying with the group and challenging our rivals within it. They are not places where we learn much about how to convey our knowledge beyond the confines of the group itself. On the other hand, the economic realities that our institutions must deal with, as the supply of students dwindles and competition grows stronger, force a different kind of conformity on us—a conformity to the demands of the marketplace. Though we might prefer to see ourselves as stargazers, protected from the here-and-now by our institutional walls, there are the ditches of insolvency to be avoided, the pressing need to keep one eye on enrollment. Administrators are often criticized for their shortsighted pursuit of the dollar, but it is the dollar that supplies the astronomer with the telescope.

Is it too much, in all of this, to enter a plea for moderation and gradualism? When the *National Review* thunders, in a recent promotional piece for its new College Guide, against women's studies, or Charles Krauthammer calls universities "the monastic refuge to which, like a defeated religious order, the most radical left has retreated"—or indeed when the shriller voices of the left call for throwing everything out and starting again with some *novus ordo seclorum*, it is incumbent on us to hold to the center at all costs. Plato is extraordinarily important to our culture—a way of understanding some of its virtues and some of its excesses (and it is Plato the scholar that we read, not Socrates the teacher; Plato published, Socrates perished—but the two survive in the relationship between writing and teaching). But there are other strands to our culture too. Those who once confidently asserted that Thales was the first to predict a solar eclipse knew nothing of the early civilizations of the North or those of the East. We ignore these other traditions at our peril. And if Plato and St. Paul joined to shape our society, if Erasmus prayed "Sancte Socrate, ora pro nobis," let us not forget that Plato accepted slavery and Paul flunked sexuality.

I spoke earlier of paradigm shifts. The twentieth century is not just one stage in the gradual evolution of our planet: it is an age in which our power to do good and evil has suddenly expanded to embrace the whole world; it is an age of instant communication; it is an age when rival traditions must seek accommodations with one another if they are any of them to survive. And if the stargazer must pursue the truth singlemindedly, the teacher must compromise and negotiate. It is hard to interpret some of the recent attacks on pluralism, or, to use the buzzword, multi-culturalism, as anything other than the practice of reality-denial or exclusionary politics—the elevation of nostalgia into a political principle, what John Kenneth White has called, in his book on the Reagan years, "the new politics of old values." Universities are social institutions designed to help us cope with change, and the demographics and technological changes of the past quarter-century are

facts that we in the universities cannot ignore. Nor can we neglect their interpretation to our students.

I must admit to some mild deception in my choice of a title. "The Well of Socrates" sounds like a defense of the wellspring of western civilization. But there are many wells and much wisdom. It is our task to discover the relationships among them.

Sidney used the Thales story twice. It also occurs in sonnet 19 of *Astrophil and Stella*, "star-lover and star." What more appropriate place could there be for a story of a man who, enamored with stars, falls into a ditch?

On Cupid's bow how are my heart-strings bent,  
That see my wracke, and yet embrace the same?  
When most I glorie, then I feele most shame:  
I willing run, yet while I run, repent.  
My best wits still their owne disgrace invent:  
My verie inke turnes straight to Stella's name;  
And yet my words, as them my pen doth frame,  
Avisе themselves that they are vainly spent.  
For though she passe all things, yet what is all  
That unto me, who fare like him that both  
Lookes to the skies, and in a ditch doth fall?  
O let me prop my mind, yet in his growth  
And not in Nature for best fruits unfit:  
"Scholler," saith Love, "bend hitherward your wit."

Now the image is reversed: scholarship, i.e. writing, is on earth, the distractions of love are in the skies. Others after Sidney use the image in a similar way, but, seen through the prism of the *Apology*, Sidney's image is less strange and more profound than it might appear: mere scholarship, mere writing, is bound to the earth; true inspiration lies in the power of love, the star that leads simultaneously to goodness and also to destruction.

Jonathan Swift, of course, had his own response to such rarefied speculation. "Lovers," he wrote in his "Discourse Concerning the Mechanical Operation of the Spirit," "for the sake of celestial converse are but another sort of Platonics, who pretend to see stars and heaven in ladies' eyes, and to look or think no lower; but the same pit is provided for both, and they seem a perfect moral to the story of that philosopher who, while his thoughts and eyes were fixed upon the constellations, found himself seduced by his lower parts into a ditch." Thus, what began as a definition of philosophy has become, in the eighteenth century, nothing more than cynical animadversion on the nature of lust. The relation between Thales and the Thracian maiden might have become more complicated than ever were it not for another story of Thales. I quote Lemprière: "Thales was never married; and when his mother pressed him to choose a wife, he said he was too young. The same exhortations were afterwards repeated, but the philosopher eluded them by observing that he was then too old to enter the matrimonial state. He died in the 96th year of his age, about 548 years before the Christian era. His compositions on philosophical subjects are lost."

So what have we discovered in this excursion through versions of the story of Thales? That scholarship without teaching is vain: "Litterae sine institutione vanae," an apt motto for this illustrious society. That teaching without truth is a delusion. That the aim of teaching is, or should be, the improvement of those we teach.

But the final word goes to Francis Bacon, who in *The Advancement of Learning* catalogued the errors and the traps into which the unwary scholar can so easily fall. I like to think that Bacon, with his practical, down-to-earth approach to the world, might have made a good companion for the equally practical Benjamin Franklin. Reminding us that mere removal from the ring is not in itself a guarantee that our speculations carry with them the ring of truth or the validity of observation, he writes: "But the truth is, they be not the highest instances that give the securerest information; as may be well expressed in the tale so common of the philosopher that, while he gazed upwards to the stars, fell into the water, for if he had looked down he might have seen the stars in the water, but looking aloft he could not see the water in the stars." (Need I add that Bacon then goes on to quote Aristotle?) Perhaps, then, it is not that we need good teaching to convey the highest scholarship, but that the very act of teaching may lead us to important truths. If it is so, then I salute you, members of the Lindback Society, for you, being great teachers, are the true philosophers.

## Faculty Exchange Opportunities, Fall 1991

Applications are invited from faculty interested in participating in the following exchange programs, which have the deadlines shown at right: Visits for teaching or research should be from one month to one semester in duration; modest funding may be available. Inquiries concerning later visits are welcome.

For applications and information, contact Dr. Joyce Randolph or Ms. Diane Haydon, OIP, 8-4661/4665.

**Katholieke Universiteit Leuven**  
(Belgium)

October 15, 1991 for spring 1992;  
February 15, 1992 for fall 1992

**Fudan University**  
(China)

October 15, 1991 for 1992-93

**Shanghai Jiao Tong University**  
(China)

October 15, 1991 for 1992-93

**University of Ibadan**  
(Nigeria)

October 15, 1991 for 1992-93

## The Research Foundation: November 1 Deadline

### A. Statement of Purpose

The Research Foundation encourages the exploration of new fields across a broad spectrum of disciplines. In doing so, the Foundation expands opportunities for faculty to attract support and resources from external sources while encouraging work in fields that are traditionally under-funded.

The Foundation supports two levels of grants. The first level, Type A grants, provide support in the range of \$500 to \$5,000. The second level, Type B grants, provide support in the range of \$5,000 to \$50,000. The standard application for a Type A grant is briefer than that for a Type B grant, reflecting respective funding levels. However, the review criteria for Type A and Type B grants are similar, and several general factors are considered in evaluating an application for either type of grant. They are:

- Its contribution to the development of the applicant's research potential and progress.
- The quality, importance and impact of the proposed research project.
- Its potential value for enhancing the stature of the University.
- Its budget appropriateness in terms of the project proposed, including consideration of need and availability of external support.

### B. The Application Process

The Research Foundation Board will review both Type A and Type B applications in the fall and spring of each academic year. Applications for the fall cycle are due on or before November 1 of each year, while spring cycle applications are due on or before March 15 of each year. All research projects involving human subjects or animals must receive Institutional Board approval prior to funding. Questions concerning humans/animal research should be directed to the Assistant Director for Regulatory Affairs, 300 Mellon Building/3246.

An original and ten copies of both Type A and Type B proposals should be submitted to the Office of the Vice Provost for Research, 106 College Hall/6381.

**Type A** proposals should contain a brief description of the research and the specific needs which the grant will cover. The proposal should include:

#### I. Cover page(s)

1. Name, Title, Department, School, Campus Mailing Address, Signatures of Department Chairperson and Dean.
2. Title of proposal.
3. Does the project utilize human subjects or animals?
4. Amount requested.
5. 100-word abstract of need.
6. 100-word description of the significance of the project for the educated non-specialist.
7. Amount of current research support.
8. Other pending proposals for the same project.
9. List of research support received during the past three years. Include funds from University sources such as schools, department, BRSG, or Research Foundation.
10. A one-page biographical sketch of the investigator(s) listing educational background, academic positions held, and five recent publications.

#### II. A back-up of the 100-word abstract in the form of a 3- or 4-page mini-proposal.

#### III. A budget list that justifies the specific items requested and assigns a priority to each item. Budgets should not exceed a two-year maximum time period.

Categories of Research Foundation support for Type A proposals will focus on:

- Seed money for the initiation of new research.
- Limited equipment requests directly related to research needs.
- Summer Research Fellowships, with preference for applications from Assistant Professors.
- Travel expenses for research only.
- Publication preparation costs.

**Type B** proposals are limited to ten single spaced pages in length. The following format is suggested for Type B proposals:

#### I. Cover Page(s)

1. Name, Title, Department, School, Campus Mailing Address, Signatures of Department Chairperson and Dean.
2. Title of proposal.
3. Does the project utilize human subjects or animals?
4. Amount requested.
5. 100-word abstract of need.
6. Amount of current research support.
7. Other pending proposals for the same project.
8. Listing of publications and research support, including titles, amounts, and grant periods, received during the past five years. Include funds from University sources such as schools, department, BRSG, or Research Foundation.
9. A brief curriculum vitae for the principal investigator.

#### II. Introduction (2 to 3 pages)

Statement of the objectives and scholarly or scientific significance of the proposed work.

#### III. Methods of Procedure (3 to 4 pages)

Description of the research plan and methodologies to be employed.

#### IV. Description of the significance and impact of the project.

#### V. Description of how a Research Foundation grant will facilitate acquisition of future research funds.

#### VI. Budget (one page) two-year maximum

Each budget item should be listed in order of priority.

Categories of Research Foundation support for Type B proposals focus on several areas of need. These are:

- Matching funds, vis-a-vis external grant sources.
- Seed money for exploratory research programs.
- Support for interdisciplinary research initiatives.
- Faculty released time.

Requests for student tuition and dissertation fees will not be considered by the Foundation.

## Bike Auction: October 5

The University of Pennsylvania Police Department's annual bike auction—which last year sold 47 items ranging from \$5 to \$200—will be held Saturday, October 5, at 10 a.m. in front of High Rise North, 3901 Locust Walk.

Bikes may be inspected starting at 9:30 a.m. The auction will be held rain or shine. Cash or checks with ID will be accepted. Bikes will be registered on site during and after the bike auction. All University-affiliated bikeowners are urged to register their bikes whether purchased at the auction or not. For further information, please call 898-4485.

Note: no dealers please.

# Update

OCTOBER AT PENN

## CORRECTIONS

In *October at Penn* there were a number of errors and omissions. For space reasons only the most immediate can be corrected at this time, but more details will appear next week. Errors included: **Children's Activities:** Penn Family Day, October 19 at the ICA, was omitted. **Conferences:** The info number for the Diabetes Center Symposium is 898-4365; their fax number was inadvertently listed. **Exhibits:** The ICA guided tours are on *Sundays* at 1 p.m., throughout the exhibition: October 6 through January 5. There are also lunchtime

gallery talks on Wednesdays at noon throughout the exhibition: October 9–December 18. **Fit-ness/Learning:** *How to Get the Most Out of the University Libraries* will be held only *October 24*. Self-Defense Clinics will be held both *October 22* and *October 24* (Smith-Penniman Room, Houston Hall). **Talks:** The informal gallery discussion at the ICA with history of art graduate students is not on October 9 but rather *October 16* at 6 p.m. The gallery talks scheduled for October 29 and 30 were not listed but will appear in Update.

## MEETING

**3** *Amnesty International*; a former political prisoner attends; 7:30 p.m., Christian Association. Info: 387-9331 (Amnesty International).

## SPECIAL EVENTS

**2** *Italian Night Buffet*; 5-7:30 p.m., Faculty Club. \$15.25. Reservations 898-4618.

**5** *Pre-Game Buffet* before the football game against Lafayette; 10:30 a.m.-1 p.m., Faculty Club. \$11. Reservations 898-4618.

## TALKS

**2** *Lung Transplantation*; Larry R. Kaiser, director, general thoracic surgery; 11 a.m., 1st floor Maloney, Medical Alumni Hall (Department of Medicine).

*The Moral Foundations of Psychiatry*; Robert Kitzman, Clinical Scholars Program; noon-1 p.m., 167/168 McNeil (Sociology).

**3** *Structural and Developmental Studies of the GABA<sub>A</sub> Receptors*; Dolan B. Pritchett of CHOP; 4 p.m., Physiology, 4th floor Richards (Physiology).

**4** *Pulmonary Function Testing*; Horace Delisser, pulmonary Section; 11 a.m., 1st floor Maloney, Medical Alumni Hall (Medicine).

**7** *Developmental Changes in GABA<sub>A</sub> Receptors*; Dr. Dolan B. Pritchett of CHOP; noon, Pharmacology Seminar Room M100-101, Mezzanine, John Morgan (Pharmacology).

**9** *Genetic Approaches to the Study of Cardiovascular Disease*; Judith L. Swain, cardiology section; 11 a.m., 1st floor Maloney, Medical Alumni Hall (Medicine).

*A Sociologist Explores Organizational Performance*; Marshall Meyer of Wharton; noon-1 p.m., 167/168 McNeil (Sociology).

*Perspectives in Supramolecular Chemistry: from Molecular Recognition Towards Molecular Information Processing and Self-Organization*; Nobel Laureate Jean-Marie Lehn, Universite Louis Pasteur; 5-6 p.m., reception follows; Room 102, Chemistry (Chemistry).

## University of Pennsylvania Police Department

This report contains tallies of part 1 crimes, a listing of part 1 crimes against persons, and summaries of part 1 crime in the five busiest sectors on campus where two or more incidents were reported between **September 23, 1991 and September 29, 1991**.

**Totals:** Crimes Against Persons--1, Thefts--34, Burglaries--6, Thefts of Auto--0, Attempted Thefts of Auto--0

Date	Time	Location	Incident
<b>Crimes Against Persons:</b>			
09/28/91	1:38 AM	Sigma Chi	Officer assaulted/apprehension
<b>34th to 36th; Locust to Walnut</b>			
09/23/91	6:49 PM	3400 blk Walnut	Bike taken
09/24/91	11:37 AM	Meyerson Hall	Walkman taken from locked desk
09/24/91	4:23 PM	Van Pelt Library	Bookbag taken/suspect fled area
09/29/91	4:10 PM	Meyerson Hall	Computer & phones taken
<b>33rd to 34th; Spruce to Walnut</b>			
09/24/91	12:58 AM	Towne Bldg	Secured bike taken from railing
09/26/91	11:15 AM	Chemistry Bldg	Cash & items taken from secured safe
09/27/91	4:12 PM	Chemistry Bldg	Secured bike taken from rack
09/27/91	4:53 PM	Chemistry Bldg	Secured bike taken from room
<b>34th to 38th; Civic Center to Hamilton</b>			
09/23/91	9:31 AM	Medical School	Wallet taken
09/25/91	9:28 AM	Clinical Res Bldg	VCR taken from room
09/26/91	12:38 PM	Clinical Res Bldg	Wallet taken from unsecured desk
09/28/91	11:02 AM	Leidy Lab	Camera equipment taken from room
<b>37th to 38th; Spruce to Locust</b>			
09/25/91	1:37 PM	Vance Hall	Wallet taken from unattended knapsack
09/27/91	1:07 PM	Phi Delta Theta	Bike taken
09/27/91	4:14 PM	Vance Hall	Credit cards taken from wallet
<b>39th to 40th; Spruce to Locust</b>			
09/23/91	3:13 PM	1925 House	Secured bike taken from rack
09/24/91	1:27 PM	Harrison House	Wheel taken from secured bike
09/28/91	2:57 PM	3900 blk Locust	Unattended clothing, keys & IDs taken

**Safety Tip:** Protect your property—Engrave your property and keep a record of serial numbers...Don't leave your valuable items unattended or unsecured...Register your bike free with the University Police and use a Kryptonite lock to secure it.

## 18th District Crimes Against Persons

Schuylkill River to 49th Street, Market Street to Woodland Ave  
**12:01 AM September 16, 1991 to 11:59 PM September 22, 1991**

**Totals:** Incidents—14, Arrests—0

Date	Time	Location	Offense/Weapon	Arrest
09/16/91	3:30 AM	4617 Market	Robbery/gun	No
09/16/91	4:08 AM	4000 Woodland	Robbery/simulated weapon	No
09/17/91	12:15 AM	4800 Chester	Robbery/razor	No
09/17/91	2:00 AM	4800 Springfield	Aggravated Assault/knife	No
09/17/91	2:55 AM	4500 Baltimore	Aggravated Assault/knife	No
09/17/91	3:05 PM	3400 Market	Robbery/strong-arm	No
09/19/91	3:07 AM	4600 Chestnut	Robbery/strong-arm	No
09/19/91	11:00 AM	4632 Locust	Robbery/knife	No
09/19/91	9:05 PM	4002 Market	Aggravated Assault/blackjack	No
09/20/91	4:25 PM	4700 Woodland	Robbery/gun	No
09/20/91	10:11 PM	4417 Spruce	Robbery/gun	No
09/21/91	12:38 AM	927 S Farragut	Robbery/knife	No
09/21/91	12:46 PM	4100 Locust	Robbery/strong-arm	No
09/21/91	10:35 PM	4000 Spruce	Aggravated Assault/brick	No

# Almanac

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