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when SALVADOR DALI crossed paths with Sigmund Freud and Iowa
The disassociation of art from other human activities has impoverished our lives. When art is defined as an activity driven entirely by the needs of self-expression, I become very nervous. The overwhelming history of art, in fact, has been the history of people doing work for a specific purpose, in other words, commissioned works for specific intentions. After all, Michelangelo did not paint the "Last Judgment" to express himself. He painted it because the Pope wanted to scare the beejesus out of the congregation.

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If the black box flight recorder is never damaged during a plane crash, why isn't the whole damn airplane made out of that stuff?

Before you criticize someone, walk a mile in his shoes. That way, when you do criticize him, you'll be a mile away and you'll have his shoes.

A magnet is a thing you find in a bad apple.
FIELDS OF DREAMS
When Salvador Dali crossed paths with Sigmund Freud and Iowa

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WHEN THE SPANISH Surrealist Salvador Dali (1904-1989) was asked to name his favorite animal, he replied, "Filet of sole." He also said, "I am surrealism," which he then defined as "the systemization of confusion." Dali was as talented at self-promotion and money-making as he was at painting. As was pointed out by the French poet André Breton, an anagram for Dali's name is "Avida Dollars," a hybrid Spanish-English term for "eager for dollars."

Surrealism, which was founded by Breton in 1922, was a style of art and literature that grew out of an unlikely marriage of art with psychoanalysis. Its artistic parent was a Zurich-based "anti-art" movement called Dada. Dada began as a protest of World War I and deliberately tried to provoke its audiences through chance, nonsense, errors, and contradiction—in other words, by the systemization of confusion.

During the same war, Sigmund Freud's psychoanalytic method of "free association" (to say aloud, while lying on a couch, whatever comes to mind) had been used with some success to treat the victims of trench warfare. Working with shell-shocked soldiers in a hospital, it was Breton who saw the connection between Freud's famous "talking cure" and the Dadaists' nonsense-producing techniques like automatic writing, radical juxtaposition, and the exquisite corpse. But the link between Freud and Breton was direct, and they actually met in Vienna in 1921.

In 1938, Dali also met Freud, in London, in a meeting that, according...
Sigmund Freud
Sometimes a cigar is just a cigar.

Martin Freud
I didn’t know the full facts of life until I was 17. My father (Sigmund Freud) never talked about his work.


Max Beerbohm
They were a tense and peculiar family, the Oedipuses, weren’t they?

Ballast Quar

Dali, then in his mid-30s, was already widely known for his “critical paranoid” paintings of dreams in which limp watches are suspended from trees, giraffes have been set afire, and Mae West is a cushioned room interior. During his visit, Dali tried to convince Freud to look at an article that he had just published on paranoia. Opening the magazine, he begged Freud to read it not as a “surrealist diversion” but as an “ambitiously scientific article.” Still, Dali reported later, “Freud continued to stare at me without paying the slightest attention to my magazine.”

Faced with what he later termed “imperturbable indifference,” Dali made his voice grow “sharper and more insistent.” As the meeting ended, Dali said, Freud continued to look at him “with a fixity in which his whole being seemed to converge,” then turned and said, in Dali’s presence, to Stefan Zweig, the Austrian writer who had arranged the meeting, “I have never seen a more complete example of a Spaniard. What a fanatic!”

How wonderfully appropriate (how dreamlike!) that the painter of dreams should be incompatible with the father of dream analysis. No less appropriate, however, is the discovery that Dali’s interpretation of Freud’s reaction was mistaken, and that Freud actually found their encounter that
afternoon both pleasant and instructive. (In other words, Dali really was paranoid.) "I really owe you thanks for bringing yesterday's visitor," Freud wrote to Zweig on the day after the meeting. "For until now I have been inclined to regard the surrealists, who apparently have adopted me as their patron saint, as complete fools (let us say 95 percent, as with alcohol). That young Spaniard [Dali], with his candid fantastical eyes and his undeniable technical mastery, has changed my estimate."

IF ANY ENCOUNTER is more bizarre, any juxtaposition more radical, it may be the circumstances of 14 years later when Dali was briefly a visitor at the University of Northern Iowa (then called the Iowa State Teachers College) in Cedar Falls, Iowa.

Two years after his meeting with Freud, Dali had moved to the U.S., where he lived and worked for 15 years, mostly in New York. Near the end of that period, having abandoned his critical paranoid stance and having been renounced by his fellow surrealists for his political beliefs, he agreed to a series of lectures in which he toured the country with his wife Gala, giving slide and chalkboard talks about his new approach to art called "nuclear mysticism."

In 1952 Dali gave 10 of these presentations at schools and museums throughout the U.S., beginning with a lecture on "Revolution and Tradition in Modern Painting" at UNI on the evening of Wednesday, Feb. 6. His visit had been arranged by Herbert V. Hake, chairman of the college's Lecture-Concert Series Committee, who had chosen Dali as a replacement for Edward R. Murrow, the celebrated CBS news analyst, who was unable to appear.

Dali was paid a then-substantial

SIGMUND FREUD

Dreams are often most profound when they seem most crazy.
When he [André Breton] returned from visiting Trotsky in Mexico City, I asked him what the great man was like. "He's got a dog he absolutely adores," Breton replied. "One day the dog was standing next to Trotsky and staring at him, and Trotsky said to me, 'He's got a human look, wouldn't you say?' Can you imagine how someone like Trotsky could possibly say such a stupid thing?" Breton demanded. "A dog doesn't have a human look! A dog has a dog's look!"

ANON [from a recent biographical note in the North American Review] Her cat, whose name is Trotsky, has an overactive bladder.
nunciations. His colorful gestures, highly waxed moustache, distinctive cane, and ready wit added to his personal appeal."

In the audience that evening was Lester Longman, head of the School of Art and Art History at the University of Iowa in Iowa City. When the talk ended, he asked Dali about the political leanings of another Spaniard, Pablo Picasso. (Were Picasso's paintings influenced by Communist doctrine? No, no, replied Dali, they cannot even be exhibited in Russia.) Others wondered why an artist as famous as Dali had agreed to visit Iowa in the middle of winter. (The answer, as it turned out, was that he had no grasp of the vastness of America; looking at the map, Dali thought that Cedar Falls, Kansas City, Houston, and his other scheduled stops were only a brief train ride from Chicago.)

Also in the audience was the painter Paul R. Smith, a UI graduate who had recently joined the UNI art faculty. Before the lecture, Smith had deliberately, cleverly placed blank sheets of brown kraft paper on the lectern and speaker's table in the hope that the artist might doodle or sketch inadvertently during the program. Unfortunately, as Smith recalls, sometime after the lecture when he went on stage "to get the notes, scratches and drawings, they had been disposed of by the maintenance people and lost."

Later that evening Smith and other UNI art faculty members, along with Longman and Shane, attended a party for Dali, which had been arranged by Harry G. Guillaume, the head of the art department. Hosted by Corley Conlon, a legendary senior member of the art faculty, the party was held at her unconventional self-designed cherry-red home (a dwelling that had no interior doors) on Seerley Boulevard just west of the corner of Seerley and Main.
JAMES THURBER
The naked truth about me is to the naked truth about Salvador Dali as an old ukulele in the attic is to a piano in a tree, and I mean a piano with breasts.

FOOTNOTES

Throughout the party, Smith remembers, "Dali and Longman spent most of the time talking in French. Dali, of course, would start an English sentence and then end two-thirds of it in French." Dali said that he liked the Midwest because it reminded him of his Spanish homeland. The corn in Iowa, he explained, "is the same as we have, except that ours is the red variety. We call it Arabian wheat, and the houses in Catalonia are beautiful when the ears are hung over the second-floor balconies to dry."

IT WAS NOT Dalí's thick accent but his distinctive rhinoceros-hide cane, "which he used as sort of a riding crop and pointer," that left the most lasting impression that day on Donald A. Kelly—and for good reason.
Kelly, retired now and living in Ohio, was a staff member at the time in the UNI Public Relations Office. He was not at the party that followed Dalí's talk, but he was among a small group of local journalists who attended the press conference on Wednesday morning.

During the question-and-answer period, Kelly asked Dalí "if art critics might think his shift from surrealism to nuclear mysticism could be a publicity ploy rather than genuine." The artist's alarming and sudden response was unforgettable: "He glared at me," recalled Kelly, "and slammed his cane on the table. If he responded verbally, I don't remember what he said."

Soon after, the session ended as the ex-surrealist painter gave a splendid example of the systemization of confusion—wide-eyed, chin up, and adjusting the barbs of his moustache, he said: "Myself disagrees avec everybody today." What a fanatic! 

GEORGE CARLIN
One tequila, two tequila, three tequila, floor.
GEORGE CARLIN
If the police arrest a mime, do they tell him he has the right to remain silent?

MILTON GLASER
(Art Is Work) The Internet erodes culture. It destroys the prohibitions about what you can and can't do. And since culture is largely defined by what you can’t do, the Internet is post-cultural.

HIGHLY RECOMMENDED Charles E. Little, The Dying of Trees: The Pandemic in American Forests (New York: Penguin USA, 1997). ISBN 0140158723. Charles E. Little is no novice when it comes to writing on radical, core, ecological-environmental topics. His articles and regular book review essays are well known to most students of the problems. He is not a writer to lift his pen when he finds rage and alarm in his soul: He writes it out, reflects, then gives us a rational, convincing argument replete with supporting evidence. In the tradition of Aldo Leopold and George Perkins Marsh, to mention two among the growing, unified chorus of ecological Jeremiah's, he is, reluctantly, convinced that the dying of the trees worldwide may have already moved way past any possible ecological salvation. This recent book, in addition to being a research report of enormous proportions, is a field report made in situ throughout the United States. Literally from the soil to the stratosphere, a slow death is abroad in the environment, and the trees are our 'canary in the mine.' Little supports those with hope that it is not too late to repair the global damage, when he writes, "I love those who plant trees, despite the odds, and those who labor long in field tests and laboratories to develop a way around arboreal mortality. But the facts must be faced, and argued about, and then dealt with frontally, not eluded or suppressed or painted over by breathless good-news press-release optimism...We have a problem on this planet that we had better see clearly and not shrink from. Too many trees are dying" (p.221). Finally, in his peroration, his lamentation, he says this: "I have seen despair in the faces of scientists, too. I hope he will forgive me this, but I have witnessed the energy drain out of Orie Loucks' eyes sometimes when he tells me what is happening to the Eastern forest. And I am least of all immune, having suffered an unwanted string of illnesses during the writing of this book that are so atypical that I must ascribe them, at least in part, to psychological causes. Despair...The trees could save us, if we would save the trees, for they are the threshold" (pp. 233-234). [Reviewed by Allan Shields]

JOHN G. MUIR
(More Classroom Clangers)
A skeleton is a man with his inside out and his outside off.

BURTON RAFFEL
Just about a year ago, after it had been widely rejected for many many years, a small publisher in Colorado put out my book of poems, Beethoven in Denver. It's about a long visit the composer paid, staying with me and my family, meeting my friends, discussing music and life. I had it sent back to me by the Poetry Editor at Norton, who wrote that she had passed it on to the Music Editor, who had then reported that, since there was nothing of new biographical significance in the book, it ought to be rejected. And so it was.
For no reason I started to feel very good. Suddenly I knew how to enter into the life of everything around me. I knew how it felt to be a tree, a blade of grass, even a rabbit. I didn't sleep much. I just walked around with this wonderful feeling. One day I was passing a diner and all of a sudden I knew what it felt like to be a lion. I went into the diner and said to the counter-man, "Bring me a steak. Don't cook it. Just bring it." So he brought me this raw steak and I started eating it. The other customers made like they were revolted, watching me. And I began to see that maybe it was a little strange. So I went to the Dean [at the school where he was teaching] and said, "I feel too good. Get me down off this." So they put me into the tubs.

HIGHLY RECOMMENDED Russian Avant-Garde: A Romance With the Revolution. Quadra Films, produced by Alexandre Krivonos. VHS color video. 55 minutes. Available from Films for the Humanities and Sciences at 800-257-5126 or <www.films.com>. This is a well-made, disturbing account of the fate of the Russian Constructivists, the artists, designers and critics who worked on behalf of the Russian Revolution. Illustrated by historic photographs, eyewitness reports, and experimental abstract art from the current State Russian Museum in St. Petersburg, its primary subject is the art critic Nikolai Punin. Quoting from his letters and diaries, it also ventures out to show his affiliation with three well-known avant-garde artists—Kasimir Malevich, Vladimir Tatlin and Pavel Filonov—who were among founding participants in the Institute of Artistic Culture (called INKHUK), the Russian equivalent of the Bauhaus. Using candid newsreel footage from the early years of the revolution (including shots of Punin's tick; of Malevich's Black Square; of Tatlin standing in a crowd, and of his Monument for the Third International, called "Tatlin's Tower"), it presents both a factual and chilling review of the terrifying consequences of the shift by the Stalinist government from abstract innovative forms and applied graphic design to propagandistic social realism. In 1921, four months after he began the Museum of Artistic Culture, Punin was arrested for subversive activities, then released, while 60 others were executed. "My romance with the Revolution is over," he wrote. Arrested again in 1933 for threatening Stalin, he was freed in response to appeals by the poet Boris Pasternak. Arrested yet again in 1949, he was condemned to a Siberian gulag, where he died in 1953. Filonov, Malevich and others were also reigned in, accused of betraying the government by promoting Western styles of art, and either discredited or exiled.

If de river was whiskey, An' if I was a duck, I'd go down and never come up.

American folksong, c. 1915

HIGHLY RECOMMENDED David Van Zanten. Sullivan's City: The Meaning of Ornament for Louis Sullivan (New York NY: W.W. Norton, 2000). ISBN 0-393-73038-7. Two thirds of the life of the American architect Louis Henri Sullivan was spent in the 19th century, one third in the 20th; so that, as a stylist, he predictably straddled the boundary between Victorianism and Modernism. Today, he is usually credited with the phrase "form follows function" (which he did not originate), with designing some of the first skyscrapers in Chicago, and, as the mentor of Frank Lloyd Wright, with having been partly responsible for the emergence of Prairie School architecture. Already prominent by the mid-1890s, he apparently suffered a breakdown, turned to alcohol, squabbled with Wright and others, and lost nearly all of his major accounts in downtown Chicago. He turned instead to planning banks and other office structures in small remote Midwestern towns. These buildings, which still exist and are said to be among his finest, include little gem-like banks in Cedar Rapids and Grinnell, Iowa, and in Owatonna, Minnesota; a church in Cedar Rapids; and a department store in Clinton, Iowa. Unusually vivid and colorful scenes of these buildings (taken by the architectural photographer Cervin Robinson) are among the highlights of this book, along with a series of beautiful views of the Wainwright Building (St. Louis), the Carson Pirie Scott Store (Chicago), the Guaranty Building (Buffalo), and others. Reproduced also are Sullivan's intricate renderings of ornamental inventions, made two years before he died. In a thoughtful and well-written essay, Van Zanten argues that, as Sullivan aged, his architectural decoration became even more elaborate, not less. Perhaps it was a final stand against his inevitable obsolescence. "Whatever he did," writes Van Zanten, "could he but turn it into ornament, he was peerless in his authority."
**HIGHLY RECOMMENDED**

*Paris 1900: Une Capitale des Arts.* VH5 color video. 14 minutes. Available from Films for the Humanities and Sciences at 800-237-5126 or <www.films.com>. Robert Rosenblum, et al., *1900: Art at the Crossroads* (New York NY: Harry N. Abrams, 2000). ISBN 0-8109-4303-4. These are two very distinct but related items, one a brief collection of scenes of the 1900 World's Fair in Paris (filmed on location by the Lumiere Brothers); the other a plush and informative book on the same subject, in which is described and depicted (in 500 illustrations, with 300 in full-color) "the collision of styles and generations" that came together in what was then the largest International exhibition of contemporary art ever assembled. A major attraction was the Grand Palais, which offered a mammoth centennial view of French art since 1800, from the allegories of Neoclassicism to Auguste Rodin's *Gates of Hell* to the work of the once-controversial Impressionists. Arranged to move out from the base of the Eiffel Tower (a legacy of the previous World's Fair), the 1900 Exposition Universelle premiered a palace lighted by 10,000 electric lights, the first moving sidewalk (like the ramps we use in airports now), and, along the banks of the Seine, reenactments of living conditions in other times and exotic places. The book, which coincided with a major exhibition at the Royal Academy of Arts (London) and the Guggenheim Museum (New York) that ended in September 2000, is a stunning review of the artists (nearly all painters and sculptors) whose work was significant at the turn of the century, either because they were already established and soon to decline or because they were just then emerging as experimental Modernists. Among the most valuable parts of the book is a 70-page section titled "Biographies," which features rare photographs of and brief biographies about more than 190 artists.

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**MARGUERITE DURAS** [referring to alcoholism] What stops you killing yourself when you're intoxicated out of your mind is the thought that once you're dead you won't be able to drink any more.

I [a Scottish bagpiper dressed in a kilt] had another amusing encounter in Rotterdam when I was playing and suddenly felt this hard poke in the back. Quite hard. I stopped and looked round. A little old woman was poking me with her walking stick saying, "The Lord God said men should wear trousers and women should wear a skirt. And you're a man and you're wearing a skirt and you're sinning." She was a Dutch Reformed Church fanatic—absolutely off her rocker. I wasn't in any danger since she was pretty ancient.

"I'm terribly sorry," I said, "but I don't seem to recall that Jesus Christ wore trousers."

"Aawhhh, you're just making fun of the Lord. Aawwhh..." she went and started poking me again.

HIGHLY RECOMMENDED Air, Light and Utopia: The Modern Movement in Architecture. VHS color video. 53 minutes. Available from Films for the Humanities and Sciences at 800-257-5126 or <www.films.com>. In architectural history, the term “Modern Movement” refers chiefly to the work of European architects in the period between the world wars. Many of their projects were factories, among them Peter Behrens’ work for AEG (1909), Walter Gropius’ Fagus Factory (1913), his Dessau Bauhaus (1926) (a school in a factory, really), and the Van Nelle Factory by J.A. Brinkman and L.C. van der Vlugt (1931), all of which appear in this video. Using on-location visits to architectural landmarks throughout Europe, combined with clips from interviews with architects and historians, it identifies some of the reasons behind the Modernist preoccupation with factories, low cost housing, and the prudent and efficient use of new materials and technology. Its architectural examples are surprisingly rich in their breadth and number, with discussion and scenes of such pivotal works as Erich Mendelsohn’s Einstein Tower (1919), Gerrit Rietveld’s Schroeder House (1924), Konstantin Melnikov’s Russakov Workers’ Club (1929), and Le Corbusier’s Villa Savoye (1931). The central focus of the film is on Europe, and, with the exception of Frank Lloyd Wright, who both influenced and was influenced by European Modernists, there is little if any discussion of the contribution to Modernism by U.S. architects.

OPPOSITE Logo designed by JASON KOCH (2001).

HIGHLY RECOMMENDED Ralph Raunf, ed., The Autobiographical Lectures of Some Prominent Art Educators (Reston VA: National Art Education Association, 2001). During the past quarter century, an interesting series of books was produced, titled The History of Psychology in Autobiography, in which prominent psychologists were invited to provide accounts of their own training and influences, to describe how they came to achieve what they did. This book contains similar statements about the lives and motivations of 27 leading art educators, among them such familiar names as Victor Lowenfeld, Rudolf Arnheim and Edmund Burke Feldman. With the exception of essays on Arnheim and Henry Schaefer-Simmern, all the selections are autobiographical and came from a series of lectures, called “Autobiographical Lectures of Outstanding Art Educators,” that began in 1972 at Miami University in Oxford, Ohio. As with most anthologies, the chief virtue of this one is the rich variety of its entries, combined with the feeling of presence that comes from hearing a first-hand account of the past. Arnheim, for example, recalls a stray bullet (which he still has on his writing desk) that crashed through the window of his parents’ home in Berlin in 1918. Eugene Grisby, Jr., remembers dancing the jitterbug at the Savoy Club (where he also sketched the dancers) to the music of Count Basie, Ella Fitzgerald and Duke Ellington. Lowenfeld was a musical prodigy, and a student of Oskar Kokoschka. June King McFee was influenced by Alexander Archipenko and the New Bauhaus. Nearly all the authors have vivid memories of specific moments in childhood when adults encouraged (or discouraged) their artistic appetites. When Feldman’s mother, for example, took him with his drawings to a local artist and asked for advice, the artist replied, “Mrs. Feldman, your boy wants to be an artist. He doesn’t want to be a doctor or a lawyer or a businessman.” And he then did his best to persuade her “that being an artist was not the worst thing in the world.”

GEORGE CARLIN
Is it true that cannibals don’t eat clowns because they taste funny?
ABOVE Logo designed by JARED RONGES (2001).

JOHN G. MUIR (More Classroom Clangers)
The horizon is a line where the earth and the sky meet, but disappear when you get there.

HIGHLY RECOMMENDED Steven Heller and Elinor Pettit. Graphic Design Timeline: A Century of Design Milestones (New York NY: Allworth Press, 2000). ISBN 1-58115-064-4. History is necessarily an abstraction. It is not what happened in the past, but rather the selective interpretation of what happened in the past. No wonder then that, as John W. Gardner said, "history never looks like history when you are living through it. It always looks confusing and messy, and it always feels uncomfortable." It is interesting that one of the effects of a timeline (a sequential listing of events) is a partial return to the messiness of the original time period. At the very least, timelines complicate the chain of cause and effect that historians carefully work to unearth. In this chronology—which consists of a double-page annual list, from 1890 to 2000, of births, deaths and the major developments in such categories as graphic arts, advertising, education, consumables, arts and culture, industrial design, technology, typography, and so on—it feels like a ludicrous dadaist trick to find that occurring together in 1957, for example, were such incompatibles as the invention of Velcro, the launching of Sputnik, the publications of The Cat in the Hat by Dr. Seuss and On the Road by Jack Kerouac, the release of Adrian Frutiger's typeface Univers, and (twice listed) the death of the Belgian designer Henry van de Velde. Or that Xerography, nylon, the ballpoint pen, and Elsie the Cow were all invented in 1938. Despite or because of the jolts that result from such "radical juxtapositions," this account of the year-to-year growth of design (illustrated throughout) could serve as a rich and invaluable text for college-level courses in design history.

HIGHLY RECOMMENDED Milton Glaser. Art Is Work: Graphic Design, Interiors, Objects, and Illustrations (Woodstock NY: Overlook Press, 2000). ISBN 1-58567-069-3. Arguably, no living graphic designer has been more influential than Milton Glaser. Born in New York in 1929, he attended Cooper Union, studied in Italy with Giorgio Morandi, then joined with two friends in 1954 to establish an innovative design firm called Push Pin Studio. It is evidence of his influence that American illustration in the 1960s is often referred to as the "Push Pin era." His reputation as an extraordinary illustrator, designer and teacher (at the School of Visual Arts) was accelerated by his design of a now-famous poster of the singer Bobby Dylan (1967); his role as co-founder and designer of New York Magazine (1968); and publication of the book Milton Glaser: Graphic Design (1972), an introspective guided tour of his own creative process, which became the longest selling design book in publishing history. Now, at age 62, he will almost assuredly double the range of his influence on young and middle-aged designers by this large-sized, lengthy, lavish book that is filled to capacity with hundreds of full-color illustrations (sometimes 9 or 10 per spread) and, as in his earlier volume, with brilliant, amusing and eloquent thoughts about how and why he looks at life (and design) in the way that he does. The book's title, as explained in an opening dialog, is derived from his growing concern about art being dissociated from other aspects of everyday life, and its widespread definition as "an activity driven entirely by the needs of self-expression." It would be far, far better. concludes Glaser, to simply think of art as work.
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The illustrations in this issue (with the exception of page 7 and the cover) were created by undergraduate graphic design students in the Department of Art at the University of Northern Iowa. Selections from More Classroom Clangers were provided by British artist Les Coleman.

ABOVE Logo designed by ERIC BONZER (2001).

ANON
At a certain dinner party, the Jewish novelist and playwright Israel Zangwill had the misfortune of being seated next to a tiresome and talkative woman, who was also conspicuously overweight. Bored by the conversation, Zangwill inadvertently yawned in her face, to which the lady responded, "Mind your Jewish manners. I thought you were going to swallow me."

"Don't worry, madam," replied Zangwill, "My religion prohibits me from doing that."

DAVID STEINBERG
I believe that eating pork makes people stupid.