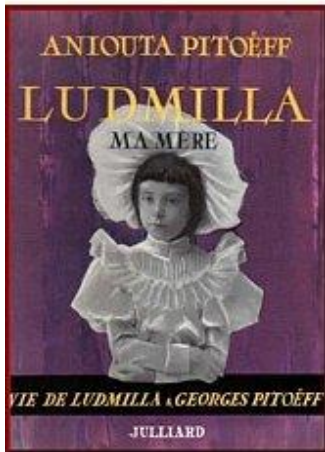
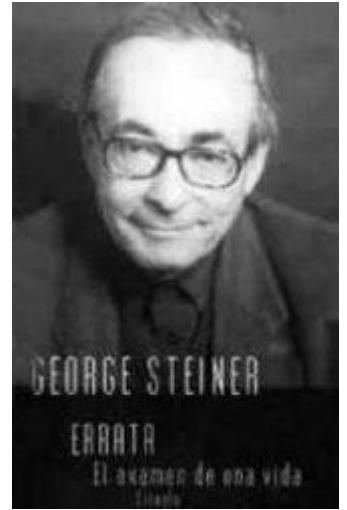
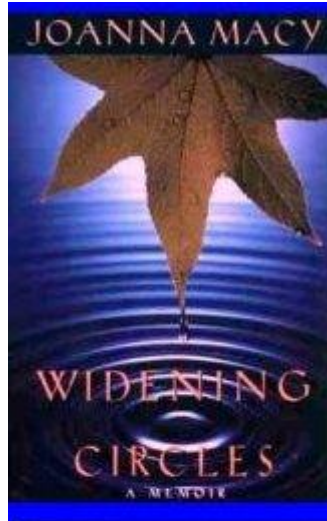


1947: Class Notes Archives



Joanna Macy ('47)



TOP: By Aniouta Pitoeff ('47) (Deceased); BOTTOM: Tanaquil (Leclercq) Balanchine ('47) (Deceased 12/31/2000)



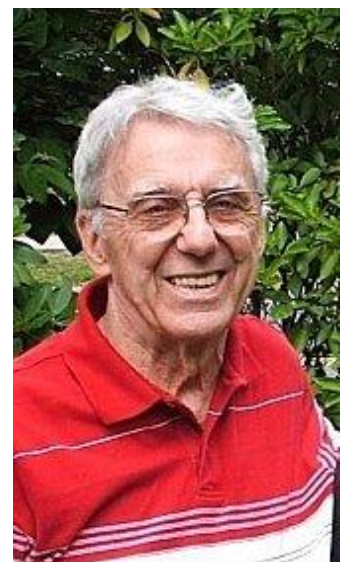
Anne (Boulin) Robertshaw ('47)



TOP: Widening Circles, By Joanna Macy ('47) BOTTOM: Tanaquil (Leclercq) Balanchine, '47 (Deceased 12/31/2000)

----- From December 2011 AALFNY Newsletter -----

● **Edward Perry Gaskell** shared this with us: ""Triste histoire. Geneviève, mon épouse de 57 années est décédée le 16 juin. Alors, impossible pour moi de rester seul à la maison. J'ai déménagé, et je vis juste en dehors de Washington dans un immeuble de retraite pour officiers de marine. C'est superbe, et ma fille habite à cinq minutes. Après un temps très difficile, je me suis remis, et je travaille maintenant à organiser et décorer mon appartement ici." Perry also added, regarding the photo we found (above) on his Facebook page: "The photo is fine, but doesn't explain why I am running in a 5k race. I was the only resident to enter! It was a fund-raising event to benefit the wounded soldiers from the war. They never expected an 83-year old ancien like me to enter. At least they have stopped bothering me to participate in the exercise classes! I am still struggling to organize my apartment after Thanksgiving with my son in Baton Rouge. Salut a tous les anciens, surtout a ceux qui sont plus agés que moi!"



Edward Perry Gaskell ('47)

----- From November 2010 AALFNY Newsletter -----

- **Edward Perry Gaskell** wrote: "Attached is a poem I wrote for my local paper: *The Old Book*....My latest project is transferring my extensive LP record collection to my computer to be able to use the music on my iPod. Classical and music from the 60's and 70's mostly." *To read Perry's poem click here:*

<http://www.lfnyalumni.org/en/news/no.29/10/1466>

Videos of LFNy alumni on the internet:

- **Joanna (Rogers) Macy** talks about the concept of a 'Great Turning' :
[Joanna \(Rogers\) Macy on YouTube](#)
- **George Steiner**: An interview with the literary critic and writer:
[George Steiner on YouTube](#)
- **Tanaquil (Leclercq) Balanchine** (deceased, December 2000) dances in *Afternoon of a Faun* (choreography by Jerome Robbins) :
[Tanaquil \(Leclercq\) Balanchine on YouTube](#)

----- From December 2009 AALFNY Newsletter -----

- **Edward Gaskell** (CDR, USNR, ret'd) sent us a poem entitled "*THE COMMANDER, HOME FROM THE SEA*" that can be read by clicking on the link below.

----- From January 2009 AALFNY Newsletter -----

- **Edward Gaskell** nous écrit: "Congratulations to you on your email and the magazine. C'est dommage que mon âge, la distance de St James à Manhattan, et la maladie de mon épouse ne me permettent pas de participer aux activités."

----- From June 2007 AALFNY Newsletter -----

- Click on link for a website that tells the story of "the legendary ballerina" **Tanaquil (Leclercq) Balanchine ('47)** (deceased): [Tanaquil \(Leclercq\) Balanchine's story](#)

----- From December 2006 AALFNY Newsletter -----

- **Edward Perry Gaskell, '47** sent his regrets for not being able to attend the AALFNY May 31st reunion in NYC, and wrote: "I am very sorry not to be able to attend the party. But then I imagine that not many of my classmates from the years 1942-4 will be there, or even remember me. Although I am still in touch with **Kevin Egan, '48!**"

----- From November 2004 AALFNY Newsletter -----

- **Anne (Boulin) Robertshaw ('47)** wrote and told us that Marie-Claude (Boulin) Solvay ('46) lives in Brussels and has an apartment in N.Y. and that both Léon Lambert ('46) and Françion (Garreaud) Sonnery ('46) are deceased. She also told us that Tanaquil (Leclercq) Balanchine ('47) "pursued a career in ballet which she attained. She was a prima ballerina with George Balanchine whom she married. Unfortunately at the peak of her career, she came down with polio which ended her career. Her husband eventually divorced her, and I believe she wrote several books, some on cats. I believe she is deceased."

[Editor's note: Anne is correct. According to "FactMonster" on the Internet: "Tanaquil Le Clercq: French-born, willowy ballerina who frequently and gracefully performed the works of Jerome Robbins and George Balanchine, to whom she was once married. She contracted polio in 1956, at age 27, and became paralyzed from the waist down. In an eerily prescient performance in 1944, Balanchine choreographed a short piece in which he played a character named Polio, and Le Clercq was his victim. Died: Manhattan, 12/31/2000"]

● **George Steiner** : « L'ECRIVAIN et philosophe George Steiner a reçu jeudi le prix *Aujourd'hui* pour son essai "Errata, récit d'une pensée" paru dans la collection "Du monde entier" chez Gallimard. Il a été distingué par un jury composé de personnalités du monde journalistique et présidé par Jean Ferniot. Sur onze votants, il a obtenu huit voix contre trois à Laure Adler pour sa biographie de Marguerite Duras.

Né à Paris en 1929, de parents juifs viennois. Etudes au Lycée français de New York. Ancien universitaire genevois. Aujourd'hui professeur à Cambridge, George Steiner est l'un des derniers "grands lecteurs du siècle". Son "gosier de métal" parle presque toutes les langues européennes. Il présente lui-même son dernier livre, "Errata", comme sa propre autobiographie intellectuelle. Et celle-ci apparaît plutôt comme un soliloque sur le défi que constituent ceux qui, dans la première moitié du XXe siècle, auront été capables de jouer Bach et Schubert le soir et de torturer d'autres êtres le lendemain matin : "Existe-t-il des congruités intimes entre l'humain et l'inhumain ?" Certains de ses critiques littéraires, qui s'attendaient à une autobiographie "ordinaire", regrettent ouvertement qu'au final ses souvenirs de lecture l'emportent sur les aveux intimes. Paradoxe impudique de notre temps. D'autres, désenchantés, ne parviennent pas à cerner ce que ces "rectifications" apportent de nouveau à la planète philosophico-littéraire. Si nos contemporains ne veulent que "du cul" et des "scoops", cette "métabiographie", il est vrai, n'a rien qui puisse encourager ces goûts brutaux.

C'est en honnête homme que George Steiner aura accompagné son siècle. Traversée des langues, des cultures et des littératures dont elles sont porteuses. Tout cela, au XXe siècle et malgré la tragédie du nazisme, il faut avouer que cela n'est pas rien. Disciple du philosophe chrétien Jacques Maritain « pour qui l'homme est un animal "se nourrissant de transcendantaux" » il est "l'élève du maître". Son œuvre en dit long sur la complexité de ce type de relation. Qu'un jury médiatico-littéraire couronne le disciple plutôt qu'une nouvelle fois son maître invite à repenser les rencontres que le philosophe allemand Nietzsche avait "inventées" entre Zarathoustra et ses élèves. Cette distinction est de bon augure pour ceux qui souhaitent que l'avenir nous réserve de "très riches heures" comme celles qu'a vécues George Steiner. A travers ses livres "Après Babel", "Dans le château de Barbe-Bleue", "Martin Heidegger", "Réelles présences", et "Passions impunies", Steiner poursuit une méditation non sans ratures sur les effets civilisateurs produits par la culture contre la barbarie. La capacité de donner du sens au monde n'est pas morte. » **by ARNAUD SPIRE**

● **Joanna Macy** "is one of today's most engaging environmental and spiritual leaders. In *Widening Circles*, she shares the story of her life. Born in southern California in 1929, Joanna Macy's life spans a time of incredible change in the world, most notably the advent of nuclear technology and the global environmental crisis. From the clothing drive she organized as a teenager to her participation in the 1999 Seattle protests, Joanna's love for the world has always been expressed through activism; it is a powerful theme running through *Widening Circles*. She divides her story into seven stages in which she traces the events and people that have shaped her life and her life's work.

Joanna Macy begins *Widening Circles* with memories of childhood summers spent at her grandparents' farm. During these summers she enjoyed her grandfather's church, the silence of an old maple tree and her love of nature. As a child, the farm felt like the "steadiest part" of her troubled life.

Joanna's father was a Presbyterian preacher's son who chose a vocation outside the church, that of a stockbroker. In 1934, the Rogers moved to New York State where Joanna, her mother, and two brothers lived apart from their father. Eventually the entire family moved in together, living in a series of apartments in New York City and later, a house Joanna and her mother named "Bleak House." Family life was filled with unspoken tension—her father isolated himself from his family and was often abusive. Joanna, her mother's confidante, lived with the fear that she would be destroyed by her father's control.

Joanna was educated at the Lycee Francais de New York and took solace in study. As she moved through her teenage years, Christianity became a central part of her life. God was a presence that felt to her "like a warm, enveloping mind." At seventeen, Joanna joined a Presbyterian youth program and found herself in the pulpit, teaching others what pain could reveal about their connection with God and others. She decided that missionary service was to be her life's vocation.

Despite her father's refusal to fund her education, Joanna was able to attend Wellesley College where she majored in Biblical History. After four years of study, Joanna had a crisis of faith. Christianity, for her, had been reduced to abstract theories and dichotomies—God was no longer a comforting presence to be found in the natural world. After a challenge from a favourite professor, Joanna left her Christian faith behind.

Fittingly, she terms the next stage of her life "The Hole in the Center." The Church was a strong part of her heritage and had become the core of her identity. After graduation, Joanna traveled to France on a Fulbright scholarship where she studied the tactics of the French communist party and enjoyed a new freedom as an independent young woman.

On her return to America, she took a position with the CIA for two and a half years. It was during this time that she met her husband, Francis Macy. Despite their close bond, Joanna was not prepared for the depression and isolation she would experience as a young wife and mother in the mid-1950s. She studied Algebra and Greek between housework and childcare to give some structure to her days and to exercise her brain. By 1956, Joanna and her family were living in Germany where she received help caring for their two children and was able to become involved in her husband's work.

After returning from Germany, the Macys spent four years in Washington, DC where they welcomed a new daughter. Joanna's commitment to social action led her to work on behalf of Africans who came to America to set up embassies. Eventually she was given a salaried position in the State Department in which to continue her work.

In the five years between 1964 and 1969, Joanna and her family lived in Asia and Africa. It was during this tumultuous period that she was introduced to the Buddha Dharma that would become an integral part of her life. The first two years were spent in India where Fran Macy had taken a position heading up the Peace Corps Program. Joanna was equally involved in Peace Corps work supporting American volunteers and working with a group of refugees from Tibet. The meditative practice that she had begun in India not only gave her strength, it awakened an intellectual appetite and a new vision for her life. Although unsure of what her role would be, Joanna wanted to help build a bridge between Buddhist insight and Western thought.

Her family's life in India was followed by two years in Tunisia, and one year in Nigeria. These transitions became increasingly difficult. She openly describes the anguish and resulting depression she experienced as she was "yanked from one country to another without the connecting thread of professional engagement" labeling it "cultural miscarriage."

The Macys returned briefly to their home in Washington before moving to New York State in 1972. Joanna began as a graduate student studying Buddhism and Systems Theory in the Religion Department at Syracuse University. During the five years of her Ph.D. research, Joanna Macy truly came into her own. Through counseling, the questioning of cultural norms, and her family's decision to live communally, Joanna gained the freedom to make value choices that were truer to her own experience. After the completion of her dissertation, she was even able to spend a year in Buddhist Sri Lanka, studying a self-help movement committed to social change.

Joanna's environmental education began in the late 1970s and quickly led to anti-nuclear activism. She became involved in a lawsuit against the Virginia Electric Power Company to prevent unsafe storage of irradiated fuel rods. The knowledge she gained through this work led to a public meeting for workers at a Virginia nuclear plant and, later, to workshops involving government officials in Washington, DC and those affected by the Chernobyl disaster.

Joanna's career was not the result of a conscious decision she made, but was rather the culmination of a natural evolution. Following the publication of her article entitled "How to Deal with Despair," she began receiving invitations to conduct workshops on the theme. She discovered that when people opened up to the pain they felt for the world, they began to sense a deeper connection with life. As she recounts stories of people who have attended her workshops, one is struck by the similarity and depth of emotion expressed by humans around the world. It is difficult not share in Joanna's sense of kinship with those who share a common concern for the world.

Joanna Macy ends her memoir with a recent trip she and her husband took to Bodh Gaya, the site of the Buddha's enlightenment. It is a quiet ending as she gives thanks to her family and remembers those who have graced her life.

The most striking aspects of Joanna Macy are her desire for meaningful work in the world and her complete openness to life. Whether the world brought her despair or joy, she experienced (and presumably continues to experience) her life fully.

Widening Circles is beautifully written. Her poetic descriptions of faces and landscapes give evidence of her love of the sensual world. Joanna's memories are vivid and so she is able to share with us a rich and complete picture of her own history.

For the deep ecology community, Joanna Macy's work is pivotal as it highlights the connection between personal suffering and love for the world. Her spiritual and intellectual life has always been linked to social action. Joanna's work is guided by her belief that "we have to find a way to live in this planet-time without closing our eyes to what we're doing." As both a body of thought and a philosophical movement, deep ecology becomes "deep" when there is congruency between theory and personal experience. It is easy, however, to have an intellectual belief in our connection with the earth, yet still fail to experience it in a meaningful way. What many activists fail to realize is that intellect is a poor motivator. A deep valuing of, and connection to, the Earth is essential if we are to escape apathy, burnout, and misanthropy. Joanna aptly titles her work, "The Work that Reconnects," as it offers the practical tools and inner resources needed to deal with the overwhelming environmental crisis we are facing by helping us feel our connectedness.

Joanna Macy's story is not offered as a lesson, yet I found myself inspired by her courage and integrity. *Widening Circles* is full of exotic locations, adventure and even mystical experience, but somehow her life never seemed distant from my own. Joanna's honesty and groundedness have allowed her to become an effective and compassionate leader. These same qualities come through in her writing allowing us to relate to her personally. Joanna Macy's life story offers us the wisdom of a woman who has found her own unique path and who is fully engaged in living." **by ARYNE SHEPPARD** (Book Review: Joanna Macy *Widening Circles* - A Memoir)

----- From November/December 2001 AALFNY Newsletter -----

● **Anne Boulton Robertshaw** reported In a recent phone call with Alessandra Gagliardi '86: "I had 5 children: 3 boys & 2 girls. My oldest son is an art consultant. I have 8 grandchildren. I worked as a decorator and my hobby is still

redoing old houses. I now volunteer on projects such as re-doing school classrooms and a convent that used to be my husband's old family home. I have a long history of volunteer work. I served as President of the Women's Club of the Westmoreland Museum of American Art and I volunteered for area hospitals and libraries. One day not too long ago, while antiquing, I saw a painting that was in a very familiar style. The artist was my old classmate, Mrs. Consuelo Eames. I tracked her down and the two of us have exchanged Christmas cards for the last fifteen years. Also, while on a trip to Paris with the Frick Museum in Pittsburgh, I saw another familiar face: that of my old teacher, Jacques Habert, who was serving as a senateur for North America after a long period working as an editor at France Amerique."

----- From November 1999 AALFNY Newsletter -----

● **Lucette Newman Compagnon** (mariée avec Michel Compagnon, '49, trois enfants) habitant Boston, est venue visiter le Lycée avec Colette Newman Sluys '52 (mariée, habitant Paris, un fils). Elles envoient le bonjour à tous les anciens qu'elles ont connus.

Class of 1947 (in 1ere)



Classe de Première

de gauche à droite

1er rang: Annie Mandales, Anne Boulin, Nicole Giraud, Lucette Newman, Clariase Dell, Claudie Nordnu-Gruenblat, Renata Chapiro.

2ème rang: Suzanne Rufenacht, Micheline Weill, Gérard Breyton, Michel Compagnon, Gonzague d'Elé, Solange Batsell, Joanna Rogers.

3ème rang: George Steiner, Jean Gsdonnex, Jacques Verdussen, Pierre Bohn.

Abrents: George Falzer, Jacques de Panatieu, Morgan Procter, Dominique Eude, Jacques Salles.