

Scholastic  
april 30, 1971

creative soul in the maze  
(on being black  
at smc)



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# Letters

## Cheap and Vile

To the Editor:

As students of Dr. Beitzinger for more than three semesters, we found the criticisms concerning his course entitled Political Science of Plato grossly inaccurate. The evaluation was a prime example of intellectual deceit which took at best semi-truths and exaggerated them beyond any due proportion. We are afraid that such a criticism tells one more about its author than the course.

Mike Melody  
Perry Aberli  
Bill Kemp

To the Editor:

Only the most unusual circumstances would prompt me to comment on a student evaluation of a Professor's course. I find that circumstance maliciously present in the evaluation of Professor Beitzinger's courses on Aristotle and Plato. The evaluation of these courses and the man himself has outraged nearly every faculty member in the Department of Government. That evaluation is a crude misrepresentation of Professor Beitzinger's courses and of the man himself. It deserves the sharpest rejoinder.

My special warrant for drafting this statement is that I have known Professor Beitzinger both as a college student, having taken a full year's course from him in the history of Western political thought, and as a colleague. My association with him as a colleague has only served to deepen the respect and appreciation that I had for him as a teacher. Moreover, he enjoys the highest esteem among his colleagues in the Department of Government and International Studies. That esteem is shared by graduate students who have had the opportunity of studying under Professor Beitzinger as well as by undergraduate majors who know him through his courses and who have taken the trouble of becoming acquainted with him outside of class. The esteem we all have for Professor Beitzinger is rooted in his personal integrity, high standard of scholarship, academic competence, intellectual humility, and humanity. Professor Beitzinger is probably embarrassed by this parading of his virtues as man and scholar, but it is my intention to counter the influence of the course evaluation so that serious students will not be dissuaded from taking courses rich in insight and reflective thought. I do not want them to be deprived of the intellectual enrichment that I had as a student

and continue to enjoy in Professor Beitzinger's intellectual companionship. Our students may be interested in knowing also that Professor Beitzinger recently completed a monumental volume—a labor of ten years—on the history of American political thought which leading scholars at the University of Wisconsin and Princeton have hailed as one of the most important books ever to appear in this field. These tributes applauded his insights into the American mind, the clarity of his thought, the beauty of his literary style, and his objectivity.

For these reasons, and more, the SCHOLASTIC evaluation is a ludicrous distortion of the man and scholar of our acquaintance. To add insult to injury the student evaluator, by his own admission, has not the slightest idea of the content of Professor Beitzinger's courses. Professor Beitzinger's door is open to students from early morning to late afternoon, every day. The student evaluator might at least have had the courtesy to see Professor Beitzinger about the content and structure of his two courses. He chose instead to write with a cheap and vile pen and thus revealed far more about himself than he did about Professor Beitzinger.

Associate Professor  
Donald P. Kommers

## The Pre-Med Mentality

To the Editor:

I would like to encourage all premedical students to read Jim Sitzmann's article in the April 2nd issue of the SCHOLASTIC if they have not done so. I have personally known Jim for the past three years and can assure you that in his two years as a premed he was quite competent. His philosophy of premedical education stems not from animosity but rather from a deeply felt concern for what he believes to be the proper manner of educating candidates for the medical profession. I personally cannot agree with all he says, but certainly most of it is true. Many of his criticisms are blatant facts. His points about the "premed mentality" and curriculum cannot be passively overlooked.

The greatest amount of extrinsic motivation is found in our major and such motivation is certainly a distortion of education. It fosters the search for "easy A courses," cheating on exams, and a dehumanized spirit. Ideally, such characteristics should be non-existent among individuals who aspire to become doctors, who must be intrinsically motivated to become good doctors as well as good human beings.

Jim points out in his article that at a recent premed meeting, a senior premed advised his younger counterparts to "develop the ability of saying nothing yet saying something" on their autobiographies (part of the application procedure to medical schools). Indeed, this premed has lost the meaning of the medical profession. The medical profession does not need such evasive individuals but rather it needs men who will stand tall among others. This, I believe, is the good in what Jim Sitzmann is saying.

Rich Hempstead  
Junior Premed  
1003 Flanner

*More letters on these stories will follow.—Ed.*

J. B. Brooks

# Prejudices of a Protestant Childhood

As a small boy raised in a rather fundamentalist Protestant sect, Ethiopian Baptist, in the boondocks of Nebraska, I was especially conscious of things that were foreign to my secluded upbringing. Such was the case with nuns. These penguin ladies who plodded gracefully down the city concrete were infinite sources of delightful fright and mystery. Indeed, it was very difficult for me not to point and whisper in gleeful terror, "Look Nuns!" My knowledge of the sisters was based strictly on rumors, appearances, and a system of illogical reasoning known only to me.

If one was as observant as I, one quickly noticed that the first thing that gave nuns away were those mind-blowing uniforms worn in coldest winter or hottest summer: basic black trimmed in white that began at the top of the head and flowed down to their Dr. Scholl shoes. God forgive me but my little mind was constantly wondering, "What if they have to go to the bathroom in a hurry?"—for I could spot no zipper on their person. Adding final insult to injury, I was told that to be adorned with a habit the prospective nun had to have her head shaved. Needless to say, at hearing this my heart went out to those quiet people who were condemned to spend their lives looking like giant baby chicks whenever they removed their crowns.

Another obvious characteristic my childish eyes beheld about the good sisters was that they were continually in pairs. Asking my grandmother, at that time the wisest person in the world, about this, I received the answer that a great many nuns always wished to escape the order, so naturally they were paired to keep an eye on each other. Often when they strolled particularly close together I surmised that one was especially rebellious and had to be handcuffed to the other.

But no wonder they desired to leave the Catholic Church—they had to work for nothing, pray all day, could not wear high heels, must look for forever pious and could not hear the true word of the Lord (Ethiopian Baptist). Further, how did these people have rest and relaxation? Not once did I catch a nun buying a Chubby Checker record or eating watermelon. The only possibility I imagined was that once or twice a week they sat around, drank tea, stared at each other and occasionally murmured something like, "Merciful Heavens" or "Ave Maria!"

However, my pity for those who must dwell in "nun houses" was effectively crushed by my tremendous fear of them. This, in part, must be placed on the vision of unreality they exuded. These severely pious looking and acting women never seemed young or old, ugly or beautiful, but just *there*, eternal, created with the

cosmos, probably once tromping these same sidewalks with the dinosaurs. My eight year old imagination saw them coming in swarms as ants do from their hills, crawling over a *Tyrannasaurus Rex* stabbing it with crosses and consuming it in minutes, leaving only the skeleton. As far as I was concerned, nuns were worthy subjects for a horror movie along the lines of *Planet of the Nuns* or *King Kong Meets the Giant Nun*.

My infantile dread was so ingrained as to cause me a recurring nightmare of the Sisters of Mercy. I would be alone in the desert, crawling, dying of thirst as a nun is floating by.

"Sister," I choked, "Help me."

"Are you a Catholic?"

"No."

"Will you become a Catholic?"

Sobbing, "I cannot."

"Then die," she would haughtily pronounce as she floated by.

In all this phobia and speculation I was still left wondering exactly what their purpose was for the present. Certainly not good deeds, for we already had Boy Scouts; not law and order, for we possessed a police department. Cleverly guessing their purpose to be somewhere in the future I immaturely concluded that they must be a reserve army preparing to war with the Protestants. I grew particularly anxious when I

discovered that no Protestant denomination had a contingent of nuns to counter. Wishing to be no spur or target for their dreadful cause I speedily crossed the street when I saw them, lest they kill me with the sabres hidden up their sleeves. Once, two of them were following me out of a store; in desperate agony, not wishing to offend, fearful for my life, I opened the door for them. They nodded a thank you and I returned a quivering smile. That night I prayed to Jesus for forgiveness of the sin of aiding the "enemy of the true Church."

The human symbol of "nunity" was the Mother Superior. The only one who got to dress in white and creep along by herself. A stout woman with a most enviable mustache, her eyes cast darts that would make a milkweed wither, a worm shrivel, and drove me away like a whimpering puppy. I was positive she obtained a commission from the Marines.

Ah—but times have changed and I and the nuns along with it. The nun who taught me freshman theology declared the Old Testament to be nothing more than a tremendous collection of myths. Last year one sister substituting on a particular subject found the all male class collectively admiring her body. Today the good sisters wear jeans and slick magazine covers flash broads who wear extremely brief habits. Yet, I still find the original penguin ladies fascinating, their mystery eternal, and their love unfathomable.



# Markings

## Drawn and Quartered

Four hundred years ago, explicitly, June 1, 1571, Blessed John Storey earned his martyrdom. His execution was typical by 16th Century standards. The punishment for treason was moderately elaborate. It was, however, excessively cruel and atrocious. The traitor was hung, cut down, and while still breathing (slightly), disemboweled and quartered. John Storey's execution was essentially that, with, moreover, an added element of barbaric sophistication. Dr. Storey's hanging was not to render him unconscious. He must be quite conscious. His enemies—and they were many—desired much screaming and what not. Storey's actual execution was much richer than what they had expected.

This event and the man, John Storey, have very little to say about his distant (temporally) relative, this year's recipient of the Sheedy Award, Dr. William Storey of the Theology Department. Except in one very important point: John Storey was cut down instantly, stripped and as soon as the executioner began his *disgusting function*, the *modest martyr* rose up and struck him furiously in the mouth. The executioner's job was shoddily concluded with the help of three or four men.

This comparison is not to imply that Notre Dame's Storey is not one to turn his cheek or a man excessively prudish in sexual matters. He is an eminently forgiving

man and thoroughly enlightened. Rather, the anecdote comments on Dr. Storey's method of communication. It is straightforward and as simple as the situation allows. Moments demand action. One drains them of their possibilities immediately. One must chance mistakes lest one lose a pregnant possibility for a beneficial transformation. Moments, however, do not always allow the luxury of considered judgment.

For example, early in the doctor's career, William Storey sought American citizenship. He was a Canadian by birth, a pacifist by faith and the convictions flowed from his faith. An ambitious and diligent prosecutor took upon himself the singular crusade of keeping unnaturalized all men of such dubious political attitudes. During the inquiry, much involved in the seriousness of his questioning, this prosecutor asked Storey a question he thought called for an obvious answer: what would you do if a Red Chinese soldier parachuted into your backyard, machine-gun ablaze, murder and conquest in his eyes? Mr. Storey's jaw dropped, he paused, and immediately began what was to become uncontrollable laughter. The judge intervened. Storey was naturalized.

William Storey evokes responses from his students that are as many as they are at odds with each other. Storey is a caster out of demons and to some, a wonder-worker. He is a man "undaunted in the face



of opposition from high placed nincompoops" to others. To one more he is "the man who incessantly fills your wine glass while he fills his while we both watch *Sons and Lovers*." Still another finds him effusively devout and a story-teller in the best sense. Adulation is a constant in Storey's life. His adulators speak in images and anecdotes. They speak thusly, said one, because when speaking of Storey, "you find yourself speaking, quoting Romans 8:26, 'in sighs that cannot be uttered.'" The adulation troubles Dr. Storey. He is a busy man. People require, and he gives them, his time. People want heroes. It is difficult cutting through that.

His students will seek him for counsel. His very being bespeaks, they say, a concreteness. He exudes confidence. But, Storey avows, "My counseling is of the band-aid variety." One afternoon, hectically trying to escape his office, he is confronted by a distraught pupil: "My girl broke up with me; I can't pray anymore." Mrs. Storey waits in the car. The plane waits at the airport. A council of priests waits in Philadelphia. Doctoral dissertations in his briefcase. A son threatening to leave home at home. He stops, smiles, sits down. "Read Mark's Gospel, all of it. Read it again. Think about it. See me afterwards. And come . . . walk me to my car."

Sometimes he tells them they have the substance of a priest. Sometimes he tells them to engage in some hard core sin.

"You must deal with problems immediately. You sense from your experience, almost instinctively, what is the distress they are in. Then you *must* do something. Sometimes it works.

"Once people like you, they would rather you made a mistake than not act at all. It is as if the form is more important than the substance. Perhaps it is."

The Sheedy Award is a teaching award. It perhaps seems curious that nothing has been said about the doctor's ability. Not so. Dr. Storey feels that he is unable to draw distinctions between who he is and how he teaches. "I've always pursued what interested me, and pursuing that, I found myself teaching Church History and Liturgy at Notre Dame."

Storey is often embarrassed when he finds himself yelling to some colleague down corridors, who is not in the least interested in what Storey was reading this morning about Boniface I and Tabernacle Worship. But, that does capture his peculiar teaching charisma. He loves his material. He *has* to share it. "What makes Storey a great teacher," said one student, "is his ability to make dull things interesting." He does that by being interested himself. It is contagious.

But more important than his own enthusiasm, Storey sees the reciprocity of students, as primarily responsible for his ability. As he states, "You can't die on the vine with people pushing you all the time." That's a mixed metaphor and typical of Dr. Storey. A man disheveled in appearance and circumstance who communicates something more than meaning.

One of his students caught him in a situation he thought captured the essence of Storey's life and work. His birthday, a surprise birthday party. Thirty people in his house. He is dressed in sandals with socks, a flannel shirt with a loop at the collar. The house is in disarray. There is a baseball under a chair, a basketball under a table. One son unconditionally refuses to turn

off the television. Another child is still out. It is ten o'clock. Assurance comes from Mrs. Storey. The kitchen is filled with emptied wine glasses. Dr. Storey is diligently making 30 cups of coffee for thirty surprise guests at his own party. He is smiling. Service, apparently petty, actually momentuous. Done unquestioningly, almost unconsciously.

Storey's desk and time are in the same disarray. On the door of his office there is a collection of many memories. A picture from a past year's wedding. A portrait from a "noble experiment,"—8 men in a suite in Sorin. A postcard of the Russian Ecclesiastical Monastery in Moscow, a caricature of the Catholic Church hierarchy, a picture of himself in a medieval clown's suit, a picture of Dorothy Day at the typewriter. All of these join a cartoon of a lion's boredom with Christian martyrs and several other snatches of significant parts of his life.

There are icons about his office and peculiarly, a map of Italy directly over his desk.

"Why the map of Italy over your desk?"

"Because someday I would like to return to Italy. It is a place of culture."

"Italy? !"

"Yes."

"What do you mean?"

"In Italy you can sit at a sidewalk restaurant and watch real people go by."

"Real people?"

"Yes, real people, people who are honest about their joys, honest about their sorrows, people who laugh and cry, who sing and dance, who scream and argue in the streets, people who feel, who see you, who ask about you, talk about you, people who know how to live, how to die. Men who work and play, who get excited, who love passionately, pray passionately, men who are not afraid to walk arm and arm with each other in an un-self-conscious expression and being of affection."

Such is a part of the man.

—Steve Dixon



Greg Stidham

# War and Flowers

If one follows the St. Joe River north from Leeper Park, and around the turn beneath the convent at St. Mary's, the one bank seems to grow higher and steeper. In fact, if you try to scale the bank just past the convent, you have to turn your feet sideways to keep from slipping.

I don't know how the bank can be so high and steep on the one side, and how there can be no bank at all on the other. In a way, though, that is nice, because you can look down and see a whole panorama of trees, fields, and the few houses that sit beside the road on the other side. And as you get away from the town, *the trees and smaller plants grow denser on the bank.* The leaves, in places, form a thin canopy that filters out a lot of the sun when it shines.

Even the river looks nicer once it gets out of the town. It probably isn't really any cleaner, but if all you do is sit on the banks it doesn't seem all that dirty. And the bank makes up for any deficiencies of the water. *If you climb about half-way down the bank,* it becomes a huge wall that protects the river and you from the people at the top. To climb down that bank is to flee a thousand miles from the nearest man. The river is wide enough that the sound of the occasional cars on the other side is completely obscured by the sound of the water, and unless you are looking for the cars, the chances are that you will not notice them at all. And no one ever bothers to fish that side of the river because the bank is so steep. It is a place

where one can momentarily be freed of the bonds of school and politics and society.

The first time I returned to the bank since the snow melted was a week, or maybe ten days, ago. I sat, that afternoon, for a long while with my feet propped against the trunk of a tree. *The openness of the spot* seemed to draw something from me; it was fresh, enlivening.

Yet, even as I sat, the freedom became oppressive. The river might free me of the immediacy of man and what he has created, but my thoughts could not be freed. *It is strange that such a spot of peace and isolation* should give birth to the very thoughts I had tried to escape. Thoughts of the war and the hate that begets it. And stranger still that that spot should father the first realizations that the anniversary of the Kent State killings was but a week away.

I sat amid flowers—real ones! wild flowers!—and could think only of a society whose impetus is hate, and of four students, my age, who were the victims not of National Guard bullets, but of that society and its hate. And as I sat, pondering the inconsistencies, the freedom of the spot became more oppressive, until at last I had to flee it.

And today I ponder another inconsistency. Today begins An Tostal Weekend at Notre Dame, three days of festivity. At Kent State it begins a memorial weekend, and three days of mourning.

# The Week In Distortion

## *Long Live the Republic*

There were almost as many people as guns as the new Duvalier regime appeared to have widespread support from all elements of the populace.

## *Re: Earth Week*

Use pre-emergence crabgrass killer before April 20—Better late than never.

## *The One, the True, the Beautiful*

A group of women psychologists adopted a resolution at a meeting in St. Louis recently substituting the word "one" for "man" in an effort to speed equality of the sexes. The psychologists will urge others to say: "chair-one, spokes-one," "Congress-one," and even "one-one, one vote."

## *Dilettantes of the World Unite*

Erich Segal, noted classicist, mawkish Hollywood script-writer, and emetic of the late night talk shows, has added a new feather to his Renaissance Man's hat. At the recent Boston Marathon, Mr. Segal placed 489th out of 979 entrants. Jack of all trades—master of none?

## *Diplomatic Over-Kill*

Unbridled enthusiasm has often characterized many attempts at ingratiation—said John Tannehill of the United State's Table Tennis Team which recently toured Red China, "Mao Tse-tung is the greatest moral and intellectual leader in the world." When asked about this apparent slight of his charismatic prestige, Richard Nixon replied: "No comment."

## *Meanwhile, Back at the Slave-Market*

"... Something rather sad about a public auction—A lifetime compressed into a list of sales items snapped up by strangers with appraising eyes, as they chew cold meat sandwiches."

## *A Man is as Good as His Word*

In the May issue of "Playboy," an interviewer asked John Wayne, "You seem to have a very blunt way of dealing with people. Why?" Wayne answered: "I've always followed my father's advice: He told me, first, to always keep my word and, second, to never insult anybody unintentionally. If I insult you, you can be goddamn sure I intend to. And, third, he told me not to go around looking for trouble."

THE MINUTE  
I WALK  
INTO A  
PARTY I'M  
BORED,  
SO I  
HAVE A  
DRINK.



NO ONE  
TALKS TO  
ME AND  
I'M BORED,  
SO I  
HAVE  
ANOTHER  
DRINK.



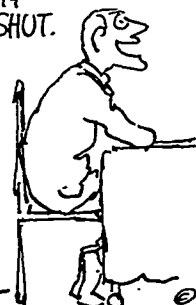
SOMEONE  
STARTS  
LECTURING  
ME AND  
I'M BORED,  
SO I  
HAVE  
ANOTHER  
DRINK



WE SIT DOWN  
TO DINNER  
AND I'M  
BORED, SO  
I FINISH  
OFF THE  
WINE.



AFTER WHICH  
I CAN'T  
KEEP MY  
MOUTH SHUT.



AND  
EVERY ONE  
ELSE GETS  
BORED, SO  
THEY HAVE  
DRINKS.



AND IT TURNS  
INTO A  
WONDERFUL,  
WONDERFUL  
PARTY.



BOREDOM  
IS ESSENTIAL  
IF YOU WANT  
A REALLY  
GOOD  
EVENING.



4-25

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# creative soul in the maze

Lemuel Joyner is leaving St. Mary's and leaving a final stalemate with an administration that seems to breed stalemates. This past year could be called The Office of Inter-Cultural Development vs. the St. Mary's College administration, or, a "creative soul" vs. the maze.

That "creative soul" is Lemuel Joyner, an instructor in the art department for the past five years. Joyner has taught the art education requirement for all the education majors in the college since he joined the department. In the program he gradually built up here, often using the simplest of materials, the students created the projects they will later use in elementary schools. His work at St. Mary's enabled him to get into a residence program at Esalen Institute beginning this fall. He will be working with the staff in developing new concepts in education for educators who come to Esalen. Joyner is well aware of the smirk of recognition that Esalen evokes in these post- "Bob and Carol, Ted and Alice" days. "Sensitivity" has become a very misunderstood brand. But for Joyner, sensitivity is the way of getting back to the human qualities of education.

"Creative Soul" is actually the name of a seminar Joyner has been offering for the past two semesters. He explains the course in this way: "While you can read in a Black History course, talk in a Black Sociology course and the rest of the time have your own thoughts about blacks or about being black, you know, the cerebral thing, a head trip, Creative Soul makes a 'live' course out of black students." Joyner defines "soul" as "an awareness of oneself and a giving of oneself totally." The course moved through a number of heavily black, although not totally black, encounters — reading Afro-American history as well as going into churches and individual homes. Thanks to a donor, the group also went to Chicago and New York. In Chicago they saw *Joy* and *No Place to be Somebody* and in New York they saw *Purlie* and *The Dream on Monkey Mountain*.

While Joyner has been working with a liberal department, he has found that the "experience of St. Mary's is good only as long as you go in, teach your class and run. If you become involved with students or try to present creative ideas, you're in immediate conflict with a lot of people." Joyner has not been running for the past five years, and in that way, has put himself into a series of stalemates with the administration — up against the wall of the maze.

There is an irony in the story of the Office of Inter-Cultural Development. Both this Office and the maze of structured and re-structured committees for Com-

munity Government developed under the presidency of the late Monsignor McGrath. The current stalemate between the Office of Inter-Cultural Development and the administration could have been inherent in the natures of these two brain-children of the McGrath presidency. But the fact is that McGrath is dead. There is a great deal of speculation involved in talking about what the Office of Inter-Cultural Development would be today if Monsignor McGrath were alive. Surprisingly, there is also a great deal of speculation involved in talking about the past. What follows is history and comment on the Office of Inter-Cultural Development.

Joyner's first contact with black students on the St. Mary's campus was through his development of the fine arts section for the Upward Bound Program. The greater part of the program took place during the summer. The girls, recruited from local high schools, spent two years in the program, did course work on the college pattern, and were then placed in college. During this first year, 1968, the program was a model for the country. According to Joyner, "Msgr. McGrath expressed the desire to see more of these students on campus, that a more diversified St. Mary's student body would be very beneficial."

During the second year of the program, there was closer involvement with Upward Bound at Notre Dame. The third year, the summer of Monsignor McGrath's death, was, according to Mrs. Goldie Ivory, director of the Upward Bound program, a "disaster." Mrs. Ivory has said, "Monsignor McGrath was the only one interested in Upward Bound. With his death there was no one to stand between St. Mary's administration and the program." Dr. Jack Detzler, Vice-President and Provost, has since, in effect, sent the whole program over to Notre Dame.

In May, 1969, Monsignor McGrath first contacted Joyner about working with him to improve the campus environment for both black and international students. Joyner was made a special assistant to the President. Out of their ideas grew the proposal for the Office of Inter-Cultural Development. The proposal above all bears a tone of moral responsibility:

Part of the college's responsibility is to create an environment in which students may work toward the proper end of a Christian education. . . . To achieve this goal in a college community which includes individuals of various ethnic backgrounds, the college must be prepared to unify its student body through a commitment to cross-cultural awareness.

One notices the words "Christian" and "commitment," which have become an indispensable, although not magic, formula around here. One could also point out the sections of the proposal which were to become the focus of controversy in the events which followed Monsignor McGrath's death, but that is to ignore certain parts of a very good proposal which may have been submerged. The Office of Inter-Cultural Development would "provide individual counseling for black students to enable them to effect the proper adjustment to campus life." As a supplement to the regular freshman orientation program, the Office would run a special orientation for black freshmen. The proposal also calls for tutoring at no expense to the student.

Under the academic program of the proposal, there is a significant addition to the Education department:

Greater publicity should be given to the program leading to a Certificate in African and Afro-American Studies. . . . This program is particularly valuable to all students in Elementary and Secondary Education. . . . For those black students who are interested primarily in preparing to teach in black communities . . . the professional semester should be an experience in a black community if requested by the student.

One part of the proposal which worked very successfully until this year when it was discontinued, was the "family adoption" plan. The initial program was developed for incoming freshmen but later included all of the black students on campus. Carefully selected black families in the South Bend area agreed to "open their homes to students and be concerned about their welfare" while the students were at St. Mary's.

While the proposal itself does not mention numbers of students, the part of the proposal concerning financial assistance is perhaps the most vague. According to a former administration source who wished to remain anonymous, "Monsignor McGrath began to see difficulties in the number of scholarships asked for." The proposal emphasizes that financial assistance "would be an individual responsibility of the Office of Inter-Cultural Development, which would be separate from, and not impinge on any other financial programs of the college." The scholarship would include a stipend to cover travel expenses for one home visit during the year, cost of books, and incidentals and pocket change. To what extent Monsignor McGrath's financial doubts existed is not known, but Joyner went ahead with plans to finance his program: "Before Monsignor McGrath's death we had discussed the possibility of having a week of black entertainers in the Convocation Center to raise money for the Office. I had intended to arrange it while I was in New York over the summer." In New York, Joyner found that a large corporation was interested in funding up to ten black students for four years of college, plus providing summer jobs for them. However, "when they found out what St. Mary's attitude was after Monsignor McGrath's death, they dropped their plan."

Joyner summarized that first year of planning and developing in the Office of Inter-Cultural Development: "It was May, 1970, and the program was all set. Then Monsignor McGrath died." Apparently things were not "all set" according to the St. Mary's administration.

The proposal, Joyner, and the administration came into conflict at various times last summer. Despite some initial movement, as the summer went on, the administration began to practice the stalemate which is their now very predictable action.

The immediate cause of conflict was the dismissal of eight black students for academic deficiencies. (The black students were not the only ones dismissed.) According to the proposal, "A member of the Office of Inter-Cultural Development should be on the Academic Standards Committee which makes the final decision on dismissal of such students, including those who may now be on probation." Joyner was contacted on the day of the meeting, but was out of town. According to Doctor Mark Bambenek, who was at the meeting as a resource person, "There were certainly irregularities in this meeting. Some statutory members weren't present and they didn't have a quorum. Some members did fight for the girls, but certain background information was needed that was available only through the Office of Inter-Cultural Development, and they weren't represented."

Joyner returned the day after the meeting and met with Sister Jeanne Finske, Academic Dean. They talked about several of the students and their backgrounds. Joyner said that Finske "seemed interested in honoring the commitment made in the proposal," and she subsequently called some members of the Academic Standards Committee about reviewing the dismissals. Joyner said that the "committee went to Sister Alma, acting president of St. Mary's, concerned that Finske would ask them to reverse their decision." According to a letter from Sister Alma to Joyner on June 24, she said that she had consulted with Doctor Detzler, Sister Raphaelita (Director of Admissions) and Sister Immacu-



lata (Dean of Students), and they decided to go ahead and send the letters of dismissal. At this time, Joyner was in New York and "felt that when I came back, I'd be able to work everything out for these students." He also asked Doctor Bambenek and Mrs. Ivory to try to clear up the problem.

On July 1, Sister Alma wrote Joyner in New York saying: "I presume you realize that the title of Assistant to the President is a personal appointment and ceases to exist at the change of presidency. . . . The Inter-Cultural Development Program is certainly to be continued. I am certain of that. We will just have to wait until the new president is appointed to see in what direction he wishes to move."

On August 10, Joyner talked with Sister Alma and gave her an evaluation of the Office of Inter-Cultural Development. They also discussed the problem of the dismissed black students. On August 27, when Joyner confronted her with the part of the proposal that specified that a member of the Office also be given membership on the Academic Standards Committee, Sister Alma remarked to Joyner that she wasn't aware of the proposal for the Office, although in her July 1 letter she had clearly mentioned the proposal. Joyner added, "At that point she stripped me of my authority. She said I was very good as a guidance counselor, but couldn't believe Monsignor McGrath would have given me so much authority."

Joyner traced the problem to the fact that since his proposal was not signed by Monsignor McGrath, it was thus open to administration charges that the proposal was "illegal." Joyner said that "since Monsignor McGrath put this much into the proposal, he didn't have to be business-like about a signature. He was a committed man and I knew it." A former administrative source who wishes to remain anonymous said: "I really can't see the lack of a signature as the issue here. I feel Mr. Joyner is making too much of the point. This was not a signed contract in the sense of a contract for a certain academic year." He was then asked if the part of the proposal calling for membership on the Academic Standards Committee for a member of the Office of Inter-Cultural Development was binding in the case of the dismissed students. "I don't think it was," he replied. "The details of the proposal aren't binding because the proposal was not official college policy. If it were policy it would have been submitted to the Administrative Council and run through the whole mill. Policy was made through the Council."

Joyner, however, emphasized, "It was my understanding that the president was the one to set policy. My duties were spelled out in the school, local and national press. And that's not official policy?"

Questioned about the term "illegal," Sister Alma said, "'Illegal' carries so many connotations. The proposal was discussed verbally with Monsignor McGrath but was never given to the Administrative Council or the Board of Trustees." When asked why the proposal was not sent through the regular channels she replied, "The proposal wouldn't have made it through. It set up a small college with all academic, social and financial arrangements outside of the regular college."

Joyner, however, stated, "There was never the thought of creating a college within a college. The Office

was not intended to replace any of the councils or committees, but to work along with them on the special problems of black and international students. Monsignor McGrath felt that with my background, and being black, I would better understand how to deal with the problems."

According to Doctor Mark Bambenek, the legality or illegality of the proposal was not the real issue in the case of the dismissed black students. That a member of the Office of Inter-Cultural Development should have been there is "obvious. . . . The Office of Inter-Cultural Development had background information on these girls, and as a result, three were re-instated."

On August 17, Joyner had asked Sister Jeanne Finske to re-convene the Academic Standards Committee, but was told that some of the members were out of town at the time. The move for a review of the dismissals came about two weeks after classes had begun last September. The Faculty Assembly voted to request that the Committee reconvene. In the meantime, Joyner was writing to and receiving letters from the local adoptive parents and people around the nation who were giving moral support to the program and who had been planning financial support. Sister Alma and members of the Board of Trustees also received telegrams and letters asking them to look into the problem and solve it.

Susan Jackson, president of the Association of Black College Women at St. Mary's, said that some black students who had been informed of their dismissal requested that their transcripts be sent to other schools. "The transcripts were not sent and some students even had to come up to St. Mary's to check on their transcripts." Parents of the dismissed students were told by the administration that the college was "following normal procedures." Due to the "normal procedures" that finally got under way two weeks after classes had begun, three black students were re-instated. Joyner called the students himself, filled out their schedules and got them into classes. He said, "I took the initiative because if I had waited we would have been three weeks into the semester." As it was, the students were not officially re-admitted until almost midsemester.

At the meeting of the Academic Standards Committee on September 16, Doctor Bambenek, again serving as counsel, pointed out that the proposal had been released to the local and national press. Joyner brought the issue around again to the lack of Monsignor McGrath's signature: "My main grievance at that point was that even though it had been officially published, the administration would not honor the commitment made through Monsignor McGrath. People connected with the Office of Inter-Cultural Development have been asking all year why I wasn't able to honor the commitment. I had to answer that I didn't have a signature."

Questioned on his own understanding of the term "illegal" in regard to the proposal, Joyner said, "I felt that the legal issue was a way of side-stepping a concrete decision. The moral issue was covered by stating that it wouldn't be fair to other students who were dismissed. I presented my understanding with Monsignor McGrath, but they wouldn't accept my oral statements. My integrity was challenged when they said Monsignor McGrath was dead and couldn't defend what our commitment was."



Joyner's own feeling about the real moral issue is that it was a racist issue. No distinction was made between the black and white students in the first screening of the Academic Standings Committee, June 14. He feels that at first "all the students who were dismissed were caught in the structure. It later became a case of racism when I said that these black students were involved in the Office of Inter-Cultural Development."

In October, 1971, Sister Alma asked Joyner to revise the proposal for the Office of Inter-Cultural Development. She said, "It was supposed to have been revised by a committee set up by Mr. Joyner and myself. The committee did not take part in revising the proposal. Some of the committee members signed the revised proposal, some did not. He revised it himself." Sister Alma added, "I couldn't get them to move." It was the first week in March before the revised proposal reached her office. During that same week the ABCW turned in their own proposal which, according to Sister Alma, "bypassed the Office of Inter-Cultural Development. Therefore, because of the conflict and also because of plans for unification, decisions have not been made."

Joyner commented on the process of revising the proposal. "I did not revise it myself. I went over the proposal with my committee, then took it back to Sister Alma and asked her about the 'ambiguities' in the original proposal. I then took it back to my committee, and finally, six out of eight members approved in writing. It wouldn't have made it through all the committees as the original concept. They wanted to structure it and run it through all the committees before it would be a signed, legal St. Mary's commitment. It was an impossibility to satisfy all these committees. I doubt that it would have gone through this year, and the program would have been dissolved, as it has now dissolved through inaction. Any type of program where the major priority is the student will run against the structure and be abolished. It seems that the student is the last item of concern." Paula Dawning, a student on the committee to revise the proposal added, "They wanted a bunch of mathematical formulas to predict all situations irrespective of a girl's background. If she didn't have a certain cumulative average, that was it."

A final word on the Office of Inter-Cultural Development came through the proposal submitted to the administration by the ABCW. Recognizing "attempts to dissolve the Office of Intercultural Development," as well as the fact of an 80% budget cut, the ABCW proposal called for an Office of Black Student Affairs. Regarding the relationship of the two proposals, Susan Jackson, ABCW president, said, "we feel the administration is not going to accept the Office of Inter-Cultural Development and implement it as it should be."

The administration's response to the ABCW proposal was to create a task force "to make an in-depth study of the complete proposal and to have recommendations by April 5, 1971." There were no recommendations submitted by April 5, 1971, because on March 11, 1971, all but two members of the task force resigned. They wrote to Sister Alma: "Until a definite budget is given in number of dollars, we the undersigned do not feel that there is a need for this committee." Susan Jackson, ABCW president, added "the problems were already evident to most of the committee members be-

cause they had already served on the Inter-Cultural Development Office."

Right now both proposals are in Sister Alma's hands. The situation is at a stalemate. Joyner says, "I feel that at this point I can't foresee any improvements in dealing with the administration. They have not discussed or negotiated with me. I have always received letters telling me what to do. I feel that St. Mary's should make a definite commitment either for or against blacks, foreign, minority and needy students — a written financial commitment. Students should know exactly where they stand when they are accepted here. I'd require that any black student who attends St. Mary's be fully informed about the situation on both campuses, academically, socially and financially."

Joyner has known and counseled a real cross-section of St. Mary's students and finds that "undue pressure is being brought to bear on the students because of structures, attitudes and indifference to their problems. "At St. Mary's," he states, "they're still in the bag of money and sex and don't know what God is."

joan j. deegan





# Collegiate Seminar

## a question of methodology



Collegiate Seminar originated at Notre Dame in 1956 and is now required of all juniors in the College of Arts and Letters. It has the largest enrollment of any course at the University. This year approximately 950 students are enrolled under the pretext of getting a liberal education. But many students believe that there is a great difference between what the Collegiate Seminar purports to do and what it actually does. Taking the Collegiate Seminar is supposed to be an experience of personal exploration and discovery. According to Thomas Musial, Assistant Director of the Collegiate Seminar: "Collegiate Seminar is not a possession but a process — not merely a thing one gets and keeps but the methodology of a search which by its very nature does not and cannot end." Yet, most students do not believe that the Collegiate Seminar has made them culturally aware. In an independent study conducted in 1968, Sister M. Clara Jordon found that 68% of the interviewed juniors believed that they were not influenced at all by the Collegiate Seminar in their choice of reading material. The Collegiate Seminar had not increased their intellectual scope. The students agreed that "the seminar had not directly influenced them in taking an interest in a discipline other than their own." Of the juniors, seniors and alumni that Sister Jordon interviewed 62.5% said that the Collegiate Seminar *did not* influence their attendance at cultural events outside their own area of academic interest. Only to a slight degree did they believe that the Seminar broadened their appreciation of topics in various fields.

It is not any different today. The Collegiate Seminar is not significantly widening the intellectual and cultural interests of its students. Granted, the course does outline the fundamental questions of life and it does give some students a greater understanding of ideas and issues in the Western tradition. However, this can be said about almost any Arts and Letters course. The Collegiate Seminar is supposed to do more: it is supposed to give the students the "methodology of a search which by its very nature does not and cannot end." This primary goal of the Seminar is not being met. The students lack a methodology; they also lack the motivation to search for interests outside of their own specific major.

Collegiate Seminar is failing because of the stunting intellectual atmosphere that characterizes the directionless class discussions. Both students and teachers are to blame. With the informality of the seminar style has come the acceptance of intellectual laziness. Dialectical exchanges are not taking place and consequently the seminar's most vital method for discovery is not being utilized. The processes of analysis, synthesis and refutation lie dormant, while tautological gibberish is thrown back and forth. Many discussions start with the question: "Well, what did you think of the book?" A more unimaginative question is not possible. However, some responses are even more preposterous. One student always manages to say that he likes the book; he cannot satisfactorily give reasons why he does, but he knows that he does.

Sister Jordon's study notes that only one-third of the students read all the selections. This may account for the passivity which many discussion groups unfor-

tunately display. Students, in general, do not want to challenge their peers. Why make your friends look bad? After all, most of the grade depends on class participation. Thus many students passively accept inane comments. Everybody says something but, in essence, nobody has said anything.

Too often the class prostitutes the text and conducts a contemporary-affairs discussion. It fails to focus on the book and hence there is no direction. The students are not forced to examine the opinions of their fellow students; they are not forced to confront each other. The "methodology of a search" is ignored and only a superficial examination of the book's most obvious points remains.

Today, this superficial treatment is being severely criticized. Students are tired of the Collegiate Seminar's form of discussion. There is a growing trend among Dean's List and CAP students to have the Collegiate Seminar dropped as one of their requirements. The CAP office is constantly besieged with requests to get out of the course. Professor Thomas Jemielity observes that "no single course produces as much dissatisfaction on the quality of instruction and discussion as does the Collegiate Seminar." According to Professor Paul Rathburn: "Collegiate Seminar is the course that the students most frequently try to avoid and about which they have most consistently complained." The student's critical reaction to the course has prompted Professor Leslie Martin, Chairman of CAP, to speculate that maybe "the best students are better served by other courses in the humanities rather than by Collegiate Seminar."

Many students are disillusioned with the program's restrictive book list. In his letter inaugurating the Collegiate Seminar Father Hesburgh mentioned that literature and fine arts ought to play a prominent role in the program. However, this role has been neglected. The Collegiate Seminar book list is philosophically oriented to a great extent. For example, in the 1970 fall semester, the selections included Plato's *Gorgias*, Aristotle's *Nicomachean Ethics*, St. Thomas, *Treatise on Law*, Lucretius' *On the Nature of the Universe*, the *Essential Erasmus*, and the *Dhammapada*. Each book is generally treated as one more document in the history of ideas.

Professor Musial contends that the selections are intended "to offer the student the necessary latitude to discover what ideas are most importantly related to their own lives." Many students question such relevancy. The books are supposed to instill an appreciation of varied academic disciplines but since they are generally philosophical in nature, they instill only an appreciation of philosophy. Perhaps this is why the interviewed students in Sister Jordon's study felt that the Collegiate Seminar had not made them more culturally aware. Because they had not been exposed to different fields of study they did not widen their interests in subjects outside of their major. The traditionalness of the Seminar book list hinders an exhilarating exploration of new ideas. The students are forced to read books that have been covered in other classes.

Students constantly question the list's validity. They realize that there are hundreds of "great books" and

they wonder why this particular group of thirty was chosen. Many students feel that the reading list should be selected by a student-faculty planning committee; 67.6% of the students in Sister Jordon's study agree. If the students chose their own books, they could become more involved in the discussions and their quality would perhaps improve.

As it is now, substitutions for the assigned books are discouraged even though the books are repetitive for many Arts and Letters students. Everybody must read the same book at the same time. The group's unique needs are not taken into account. The group is discouraged from discussing the book for a longer period of time than is allotted. The accepted pattern of the program is that all classes follow a rigidly constructed calendar. This regimented system inhibits the spontaneity and freedom of the student's intellectual pursuits. Although Musial believes that "there can be no real substitute for personal exploration and discovery," this opportunity seems to be denied to Collegiate Seminar students. The inflexible class schedule and the assigned book list restrict the students' latitude to "search." The students must be allowed to fully participate in the program; this might include picking their own set of "great books."

Another factor, besides the book list, which has disillusioned the present juniors is the general competence of the Collegiate Seminar faculty. Many students question the ability of the teachers to direct a demanding and analytical discussion. The common consensus is that the teachers condone intellectual laziness in the seminar. The teachers do not probe the student's mind and consequently a stifling atmosphere exists. The discussion stagnates and the Collegiate Seminar, in effect, fails.

In a communication to the faculty in the fall of 1967, the Director of the Collegiate Seminar stated:

The role of the teacher is to guide the discussion, keep it moving, raise relevant considerations or objections, avoid wholly irrelevant digressions, help students so far as possible to understand the author and the pertinent issues and when helpful and desirable to take a stand himself and so enter directly into the argument or discussion, not dogmatically, but by way of inducing respect for formed reason as the supreme recognized authority.

The teacher, in other words, is to help form the methodology of an intellectual search. Rhetorical questioning, the Socratic method, dialectical exchange, syllogistic reasoning: all must be employed. He is to give direction and focus to the discussion if the students do not assume that role themselves. Obviously, this task takes a special type of person. As Professor Louis Hasley realizes, "many teachers are not temperamentally suited to teach in the seminar situation. A certain kind is required."

Yet, the Collegiate Seminar Program has not established a way to train and retain this special type of teacher. According to the program's statistics, approximately 70% of its faculty comes from other departments. In general there is a substantial turnover every year. These teachers often have no special training in

the seminar style prior to their appointment to the program. The program's directors have been content to accept anybody that the other departments offer; the directors have not fought for their own faculty.

Hence, among the Collegiate Seminar teachers, there is a great unevenness in dedication, pedagogical ability, and intellectual scope. The Seminar is the only course on a junior or senior level that has an inordinate amount of T.A.'s teaching it. Although some teaching assistants are excellent instructors, others do not have the time or the desire to adequately prepare for class.

One teacher remarked that he could get by with very little personal preparation if he chose to do that. After all, Professor Musial sends suggested questions to the teachers, and each Monday a noon luncheon is held where the major ideas of the book for that week are brought to the attention of the teachers. Thus, some instructors have been known to relinquish their role as innovators and become docile followers who, on class days, present hackneyed, but safe, questions to their students.

Since Collegiate Seminar does not publish a list of the instructors in the fall registration bulletin, the students are always taking a chance when they register for the course. They never know who their teacher will be; they pay money to take the course but they cannot be assured that a reputable teacher will be present on the first class day. Because the program's directors discourage changing sections for the spring semester, the students, in effect, never have the opportunity to pick their own teachers. They are dictatorially channeled by the program's directors. It seems foolish not to allow the students the freedom to choose their own teachers. The teacher-student relationship is very important since so much depends upon dialectical exchange and personal communication. Even though the class is a seminar, the teacher still has the responsibilities that the Director outlined in his communication in the fall of 1967. The seminar is aimless and stifling only if the instructor allows it to be.

Because the responsibilities of the teacher are not being consistently fulfilled the Collegiate Seminar Program, as a whole, suffers. The Program cannot be strong if there is an unevenness in the faculty's experience, ability, intellectual scope and dedication. The students will not encounter the "methodology of a search" if the teachers cannot "raise relevant considerations or objections, avoid wholly irrelevant digressions and help the students so far as possible to understand the author and the pertinent issues."

A partial solution to the problems of the Collegiate Seminar Program would be to drop the course as a requirement. Professor Rathburn believes that "the Collegiate Seminar absolutely ought not to be a requirement for Arts and Letters students." If the course were an elective the program would not be forced to teach 950 students. Consequently, it could secure and retain a small, but highly competent, faculty whose versatility, experience and enthusiasm would guide the student's intellectual discovery. It would then attract only those students who wanted to take the course and were seriously interested in its content and format. No longer would indifferent students be channelled into the requirement. The students would be in the course

because they chose to be there, a fact which tends to increase the chance of stimulating discussion in any course.

If the Collegiate Seminar becomes an elective, it would probably lose its status as a program. It would have to incorporate with another department. Professor Martin would prefer "to see the Collegiate Seminar abolished and all its energies directed to the Humanities Seminar," which is given in the Freshman Year. This move would strengthen the faculty and provide an optional course for the freshmen.

The Collegiate Seminar started as an experiment. And, as one professor remarked, "The trouble with all educational experiments is that they never fail." Administrators become so enmeshed in their own enthusiasm that they neglect to see the inadequacies of the program. The Collegiate Seminar directors should admit that there is a glaring unevenness in the competence of the program's faculty and that the methodology of an intellectual search is not being imparted to the students.

The seminar set-up is now employed by almost every Arts and Letters department. This University does not

need an entire program "to develop a student's facility to become more articulate in a discussion of ideas." Fifteen years ago when the speech requirement was dropped and the seminar style was not in use, this reason was valid. But not today.

The unevenness of the faculty, the restrictive book list, the rigidly constructed schedule and the indifference of the students: all these problems should cause the directors of the Seminar to re-examine the program. It is not producing 950 liberally educated students; it is not creating an atmosphere where dialectical exchanges are taking place. Above all, it is not giving the students "a sense of all that is involved in becoming a complete human being." Yet Professor Musial feels that "this is realized at Notre Dame and on many other campuses through the Collegiate Seminar of great books where important ideas of yesterday and today are intensely pursued." No course can do that. Many doubt whether a four-year, formal education can ever do that. The Collegiate Seminar Program should realize its limitations and its faults. The time for re-evaluation has come.

tim kuntz



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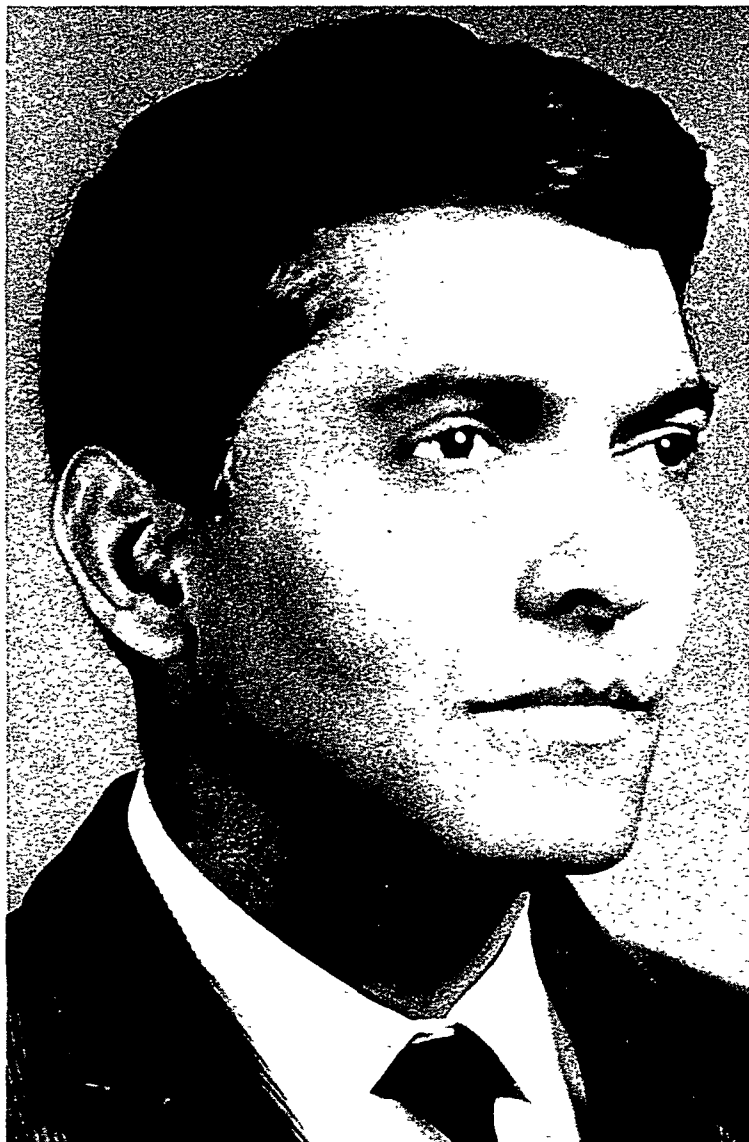
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From "little wing, a tribute to Hendrix"



At last week's Conference on Violence SCHOLASTIC's Dan O'Donnell and Jim Fanto interviewed Eqbal Ahmad, the principal speaker during the Conference's afternoon session. Ahmad, a resident of Pakistan, first came to the United States in 1957 on a Fulbright grant. He received a Ph.D. from Princeton and was awarded a Proctor Fellowship, the highest honor Princeton confers on a graduate student. He spent several years in North Africa, as a Rockefeller Fellow and later as Associate Director of the International Cultural Center in Tunis. He has taught at Princeton, the Pakistan Military Academy, the University of Illinois, and Cornell, and has been, since 1968, a Fellow of the Adlai Stevenson Institute of International Affairs in Chicago. Ahmad, during his stay in this country, has been an active member of the anti-war movement. On January 12, 1971 he was arrested in Chicago by the FBI, and indicted on charges to commit conspiracy with the other members of the Harrisburg Six.



# "All roads

*Scholastic:* In 1965 you stated that despite your differences with the United States you would support policies likely to prevent the expansion of communism since you did not believe that communism was the wave of the future. How has your position changed since 1965?

*Ahmad:* First of all, I should say that my position has changed almost drastically. If I were to rewrite that article the one thing I would exclude would be that whole sentence, the whole paragraph that says that I see the United States as a "bumbling idiot" among the underdeveloped countries, that its policies, its mistakes are essentially the result of miscomprehension or misuse. I would change that. I have come to understand after seven more years of opposition to the war that American policies are much more deeply rooted in an imperial tradition than I had realized or understood. I had seen the United States as a pro-nationalist, a pro-revolutionary country which was by and large making basic mistakes. I feel now that the United States is, essentially, an imperial power, not very different from what the British or the French were. The difference was that they, the British and the French, were colonial powers, occupying powers, and the American style of governing and dominating is somewhat different from actual occupation, although they are doing that in Indochina. I think I also regret my remarks about communism. To a large extent, when I wrote that article I was under the influence of my teachers in the social science tradition in America. I had from my boyhood days acquired a certain amount of anti-Stalinist feelings. I had a certain distaste for what Stalin did, a kind of bureaucratic state capitalism that he created. And, much more importantly, I objected to the tyranny that was associated with Stalin. That reaction was followed by my education in America, and here I was told



# are roads of revolution..."

constantly that somehow Stalinism and communism are synonymous. The more I have looked into the whole issue of communism and revolution, the more I feel that these are artificial categories which have been superimposed upon us from the Western countries, and in that group I would include Russia. Our main problem is in making a kind of revolution that would bring justice, equality, and freedom to all men of the world. The road to it might be slightly different, but all roads are roads of revolution, and the most revolutionary groups at the moment are Marxists.

*Scholastic:* Would you agree with Jean-Paul Sartre's statement in *A Search for a Method* that Marxism is the only revolutionary philosophy?

*Ahmad:* At the moment, yes, I would say that Marxism is the only revolutionary philosophy in the world.

*Scholastic:* When you did a review of Regis Debray's book, *Revolution in the Revolution*, you cited one of his quotes discussing the role of the Peace Corps and religious missionaries in mapping out rural areas for the American government (intelligence). Could you comment on this, and do you think it is still the case?

*Ahmad:* Oh yes, it is still the case, without any question. American AID officials, Peace Corps people, even, sometimes, visiting American students are induced by the CIA to inform. Their main function has been to work as an arm of American intelligence. In some cases their duty is to inform, in other cases, essentially, they help classify populations, and thus place them into the American intelligence system.

*Scholastic:* What were the main differences between you and Fanon regarding the Algerian revolution?

*Ahmad:* The Algerian revolution never did create a strong, consistent, and functioning ideology with which the cadres and the leadership of the revolution could be committed. And lacking that valuational criteria, Algeria, when it became independent, lost public confidence. Since you have mentioned Fanon, I should say that there are many areas of analysis in which I and Franz Fanon had differed then, and I think still differ. Although the unfortunate fact is that Franz is dead, I am still alive to say to you that I was wrong in 1965 but have corrected myself in 1971. Fanon is not alive to let us know how he would have changed. But I do think that Franz had held in Algeria a very romantic view of the peasantry and had underestimated both the importance of the *lumpenproletariat* and of the proletariat. The people he saw as *lumpenproletariat* were essentially a corrupted leadership whose tendencies he suspected. He tended to romanticize the peasantry because he had some much and exaggerated notion of the sustaining ideological power of the peasantry. And hence, you might have noticed in Fanon that he made the same mistake that we all did; we did not insist hard enough on the absolute importance of developing a strong, ideological commitment in the population, and we suffered for it.

*Scholastic:* There was mentioned in the discussion today of the possibility of an international aid organization run by third world countries: what economic changes in the United States would that necessitate?

*Ahmad:* You might have noticed that while I agreed with the idea in principle, my difficulty was in not being able to see how it could happen unless there is a drastic change in the patterns of relationships, which

are governed by domestic relationships or pressures, among the great powers and particularly in the western countries. I really do not see how an aggressively capitalist America, where business groups as pressure groups continue to exercise massive influence on foreign policy and on the conduct of foreign policy, can have a relationship which will be fair to the underdeveloped countries. It seems very nice to talk about the future forms of relationships but I don't think that they will come into being until some basic change happens in your own country or until some basic change happens in others. Right now your situation is, that the moment a government comes to power, or a movement comes to power, which wants to follow the basic principles of sovereignty or self reliance, of nationalization of natural resources, that government and that movement is immediately quarantined by the United States. First you begin to try to subvert them, and when subversion fails, you quarantine them. Because Cuba was beginning to nationalize, was beginning to become self reliant while maintaining good trade relations, first there was an effort to subvert Cuba through the bay of Pigs, and now there is a total quarantine of them, so that the country which is but 80 miles from the coast of the U.S. has no relations with your country in economic terms. Chile is in the first stage, the Americans are going to slowly try to subvert the Chilean economy and government. They may succeed, they may not. If they don't succeed they are going to quarantine them. So what hope can I have when there have been no examples so far of the United States accepting a relationship of equality and sovereignty with them.

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At the moment . . . Marxism is the only revolutionary philosophy in the world.

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*Scholastic:* To return to the United States. In some of your writings you have spoken out against random and sporadic violence as a revolutionary tactic in the United States. Do you see non-violence, then, as an effective political tactic in the United States?

*Ahmad:* Yes, very much so, that is the only political tactic you have, it is the only one that can be effective. First, because the people who are concerned with social change in this country are in a minority. They are probably a very critical minority, but they are a minority nevertheless. Minority violence always helps a government which can appeal to the law and order sentiments of the majority. Violence helps isolate the minority's concerns. Second, violence is revolutionary and productive only when it has the effect of freeing the people from the felt constraints of coercive authority. That is not the way the majority of Americans feel about their government. They may be right, they may be wrong, but that is not the way they feel about their government. Thirdly, I would say from all the evidence we have, there seems to be an indication that the government needs violence from

us more than anybody else does. So that you have mounting evidence to the effect that FBI agents and other government agents in the peace movement have not only gotten in to inform on us and on different aspects of these movements, but have also tried to provoke incidents. The stories of "Tommy the Traveler" has been mounting the last few months. All

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Non-violence is the only political tactic you have . . . the only one that can be effective.

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this is happening because the government needs violence from us in order to discredit us. Therefore I see no tactics other than non-violent ones. The danger I see is that Americans involved within the peace movement are very impatient. They feel that if they have marched twice or engaged in massive acts of civil disobedience it shouldn't be done a third time, and one must turn to guns. These things have to be renewed, the test of a movement is its power to endure in face of drawbacks. That hasn't been coming forth from the movements.

*Scholastic:* All of you in the Harrisburg case have denied the charges. Can you suggest any possible motive behind the FBI's accusations?

*Ahmad:* I have used the analogy in the past that our indictment is the domestic equivalent of the Tonkin Gulf incident. Just as the Tonkin Gulf incident served a purpose of testing the tolerance of the American people for a massive escalation of the war in Indochina, this indictment is a point to test the tolerance of the American people for the massive repression of the Peace Movement in the United States. Nixon is haunted by the ghost of Lyndon Johnson. His whole policy of Vietnamization, his whole policy of selling the war by reducing the costs and casualties through the process of mechanization was designed to avoid the mistakes of Mr. Johnson. He wanted to sell the war to people in such a way that when he faces re-election in 1972 they won't be demonstrating against the war, they won't be burning draft cards, there won't be massive resistance, and there won't be candidates like McCarthy challenging him in the primary. And Nixon knows that all this is happening; the bluff of his Vietnamization is being called. The deception behind it is becoming apparent to the American people, there is a high possibility of the re-emergence, a revitalization of the peace movement, men like McCloskey are throwing challenges to him like McCarthy did to Johnson, and under these circumstances he is trying to clamp down on the peace movement. These are people who believe in power, who believe that men make movements and not processes. And therefore he probably feels that if he puts 2000 people in jail, 2000 of us, and he might be able to get away with it, he might be able to seriously hurt the revitalization of the anti-war movement in this country. I think he has picked us out, to see how the people would re-act.

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## **perspectives**

# **theory of reincarnation**

**dr. b. sureshwara**

In view of the very diverse religious backgrounds of each one of us, a brief recollection of the religious philosophy of Hinduism is essential to fully understand the Theory of Reincarnation. This is particularly true since the idea or the philosophy of reincarnation cannot be divorced from the basic ideals of SANATANA DHARMA more popularly known both in the East and West as Hinduism.

One of the characteristics of ancient Hindu thought is its indifference to history. The Hindu writers went to one extreme in ignoring history altogether and this kept the date of origin of Hinduism always very speculative. The available records convey the existence of Hinduism as early as 5000 B.C. In fact, Hinduism is the oldest living religion today.

The most influential religions are Hinduism, Buddhism, Christianity, Islam and Judaism. The affinities between some of them are many; the differences are also many. But all of them have supplied answers to many of the great questions roused in every human mind by the mystery of life. All have brought strength to bear its sorrows, all have furnished assurances in the presence of death. All have brought answers to men's prayers.

Thousands of years ago, sages or holy men stood on India's river banks and sang divine songs. Out of these divine chants and out of the wisdom and spirituality of the sages in the centuries since has grown the religion known in the world as Hinduism, the faith of more than 450 million human beings in India alone. The ancient Hindu sages pondered the fact that all things eventually disappear. They were struck too by the eternal recurrence of life — by the caterpillar that became a butterfly and the butterfly egg that became a caterpillar. Individual bits of life, the sages reasoned,

must be born again and again. And behind the impermanent material world the sages concluded must be the invisible source of these individual bits of life and of all things — pure and unchanging spirit.

Since the physical world is temporal, all our worldly desires are doomed to frustration and this frustration is the cause of all human suffering. Real peace can, therefore, be found only in the control of desire, by turning the mind to the one enduring, everlasting reality: GOD.

The sublime objective of Hinduism is to achieve union with God — the eternal spirit which is Brahman. This union is achieved not only through ritual but through common ideals of Hindu ethics: purity, self-control, detachment, truth, nonviolence, charity and the deepest of compassion toward all living creatures.

The Brahman or the ultimate reality can neither be described nor debated. Hinduism has shown great capacity for absorbing ideas and adapting to conditions. Hindu religious thought is dominated by the concept of monism — the oneness of all things. To Hindus all is Brahman, including you and me. Only through ignorance do we see life as a multiplicity instead of oneness. When we have achieved God realization or self-realization, we flow back to Brahman — giving up a finite personality for an infinite one. Brahman the absolute is one, indivisible, unchangeable, beyond action and inaction, beyond good and evil.

Hinduism has no fixed creed by which it may be said to stand or fall, for it is convinced that the spirit will outgrow the creed. Hinduism is human thought about God in continuous evolution. It welcomes all new experiences and new expressions for truth.

The Hindu — a follower of Hinduism — does not refuse to find reality in the Christian's description of

his personal converse with Christ, nor does he discredit the assurance which comes to the devout Buddhist who follows the middle way. He does not deny the Muslim account of cultivating submission to supreme sovereign of the world.

The Hindu scheme of life is expressed in Sanskrit (the classical language of India) for the formula:

DHARMA — ARTHA — KAMA — MOKSHA.

Dharma denotes duty, Artha the wealth, Kama our human desires and Moksha — implies not the annihilation of the soul but the annihilation of its finiteness and the consequent realization of its unity or identity with Brahman. It means, therefore, not eternal death but eternal life. This formula indicates the ideal of a complete life, taking into account all the facts of human life without doing injustice to the flesh or the spirit. This is proclaimed in thousands of different ways in all Hindu literature. Hence Hinduism nowhere indicates of implies escape from the responsibilities of the earthly life.\*

An important development in the period 2000 B.C. is the conception of the characteristically Indian ideals of the Law of Karma or Fate. In fact, the Law of Karma is the fundamental basis not only of all schools of Hinduism but of all schools of Buddhism and Jainism.

A man is the creator of his own fate or Karma. A man cannot fly from the effects of his own prior deeds. A man reaps that at the age whether infancy, youth or old age at which he had sowed it in his previous birth. To a Hindu all the inequalities of life can be explained by the doctrine of Karma or Fate. Karma teaches that they are a result of man's own doing. Karma is cause and effect applied to morals. Every action a man takes including those in his previous incarnations has inevitable moral consequences in this life or the next. In some cases it can affect a man through several reincarnations. An individual goes through this cycle of birth and death — reincarnations — until he attains union with the infinite. Liberation from the cycle of birth and death or the end of reincarnation is to be sought only

through the realization of the identity of Brahman and Atman — the spirit of the universe and the spirit of the man. This concept comes to occupy the foreground of a Hindu's religious life. All other things are subsidiary. This is in essence the concept of Reincarnation or re-birth. Reincarnation is the ultimate truth based on the law of Karma or Fate.

The common aim of all religions is spiritual life. The spiritual life insists on a change of consciousness for which all else is the means. Each of our religions has dogmas and creeds. But when we get down to the depths, we discover that all religions draw their strength from the same unfathomable source. The recognition of this fundamental unity should make possible for co-operation on a common basis for the good of mankind as a whole. All great religions arose and developed in various parts of the world when mutual communication was impossible. In the years to come let us hope our efforts — including yours and mine — will be towards the gradual assimilation of all religious faiths toward a universal one.

I conclude with the following wise words of Dr. Radhakrishnan, a great philosopher-statesman of the world. "The human community must become the organic expression of the faith in the oneness of the creative spirit of the universe and in a sense of fellowship. There is an immortal aspiration inhabiting every human frame, a universal consciousness expressing itself in limited minds and divided egos. Truth alone conquers, not falsehood, whatever events may befall us, the light of truth will not go out."

*Dr. B. Sureshwara obtained his B.S. from the University of Mysore. He did his graduate work in Mechanical and Aero-Space Engineering at the University of Notre Dame. At present, he is a faculty member at the South Bend Campus of Indiana University. His interests include Bridge, Yoga, Table Tennis, Volleyball and Bowling.*

*Each week the SCHOLASTIC will make this column available to a member of the University community to explore and comment upon any issues of general interest to the Notre Dame-St. Mary's community. Views expressed here do not necessarily reflect the editorial policy of the SCHOLASTIC.*

\* It only reminds us to concentrate all our efforts to achieve a strong and healthy balance between the physical devices and Spiritual needs, as long as the Spirit of the man is separate from the Spirit of the Universe.

# Whole Earth Music

"The reason why the greater percentage of people came to the concert this evening was to hear Gordon Lightfoot. Do you think that since Winter Consort's style is so much different, some people might have found themselves sitting through a set they didn't want to hear?"

"Well, you tell me; you could probably answer that, because I don't know."

Judging from the response that your performance drew, and considering the speed with which your records disappeared, Mr. Winter, it would be safe to say that no one disliked your set; in the least, Notre Dame was pleasantly surprised.

The Paul Winter Consort did entertain Notre Dame on the evening of April 3, but how exactly did they go about it? First, six accomplished musicians, proficient in almost all forms of music, came together with the idea of exploring many new and different styles of music. Secondly, these musicians chose instruments that they felt would best express their feelings in music. Paul Winter played alto saxophone and Paul McCandless played English horn and oboe, while Collin Walcott and Glenn Moore provided percussion and bass. Ralph Towner, who played the classical and twelve string guitar, and Paul Chaffet, who contributed an exactingly expressive cello, rounded out the diversity of the group.

Finally, these musicians collected and arranged music that appealed to them, music from all periods, representing all tastes, often combining what were previously considered incompatible forms. The musical synthesis, in turn, gives a new freedom to these musicians, whose sympathies and abilities extend beyond the separate idioms. Paul Winter believes that young people today have wider musical tastes than ever, that they are not limited to appreciating one style or one beat. He explains his music not as a "conscious attempt

at any kind of mixture, but as an inevitable result of trying to play all the things that I care about, all that is musically intimate to me. What I felt in the beginning was that after a period of being eclectic and adopting one specific type of music, be it Bach or the contemporary writers, that eventually we could start writing our own music that would become a synthesis or crystalization in our own idiom. Expressing many facets of his personality, the artist must do what he needs to do."

This intense involvement with their own music seems to be Winter Consort's sustaining reward for their labors thus far, for their records have not been widely known or distributed. "I think it's clear that our group is not a name group; we haven't had a big record, and without a record, you're an unknown. That's the basic premise of the whole culture."

Nevertheless, Winter does believe that many people would like the Consort's music, given the opportunity to listen to it. As a result, colleges almost exclusively provide the audiences for the Winter Consort. "College audiences are the most open, and they are alive; their listening abilities have grown tremendously in the last few years. Kids are learning how to listen more and more, I think; part of the Renaissance that began in the 60's is an awakening to the fact that there is an innerlife as well as an external life.

"We hope to awaken an understanding and an appreciation of this kind of music; the capability is already there. Eight years ago, when I began playing concerts with my first jazz group, people would have sat and listened to this kind of music with open mouths, wondering what the hell we were doing. Now, given a certain kind of presentation that is directed towards them, that intends to communicate with them, they will listen; they're not closed-minded. Sure, we do hope to stretch their ability to experience. But we are privileged as no other musicians in history, to have audiences like this one all over the country. We do what

## (Courtesy of Paul Winter)

it takes to make a living, to continue to work at our art. That's an incredibly utopian condition."

For Paul Winter, the many different styles of music that interest him come from many years of personal experience and travel. While he was an undergraduate at Northwestern University, he organized the first of his many jazz groups. The present Consort came together about a year and a half ago, and with its formation came a union of definite tastes and interests. A good number of the musical themes came from listening to each others works, but Winter himself collected many other ideas on his trips to Brazil. Some of the groups more unusual instruments also reflect their continual search into other musical forms. The amadinda, a three-man xylophone from Africa, the lute, tablas, and sitar all reflect different cultures, yet the Consort uses each instrument to achieve an effect which they could not have otherwise created.

With these seemingly incongruous instruments and interests, Winter Consort performs music that ranges from Elizabethan to Renaissance, from African to Israeli, from Latin American to folk. As a result, Winter has an understandably difficult time describing his own music. "We have given up trying to describe our own music; the words are extremely limited. No description we've heard used has really accurately covered everything we do. In one sense, I've come to think of it in terms of 'Whole Earth Music.' We're interested in music from the whole earth, from any place on the earth, from any point in history that touches us. There is no academic premise that music has to be this or that. We respond to the music that touches us, and draw from it.

"The only label that means anything to me is just 'The Whole World' — that's where the culture is now. The world has become, as McLuhan said, a verbal village. We're interested in all the music of the global village — it's 'village music.'"

Perhaps the greater percentage of people didn't come to the concert just to hear the Paul Winter Consort, but certainly, no one was sorry he had come, for when the consort began, we all became members of the Paul Winter "Global Village."

—Tom Gora





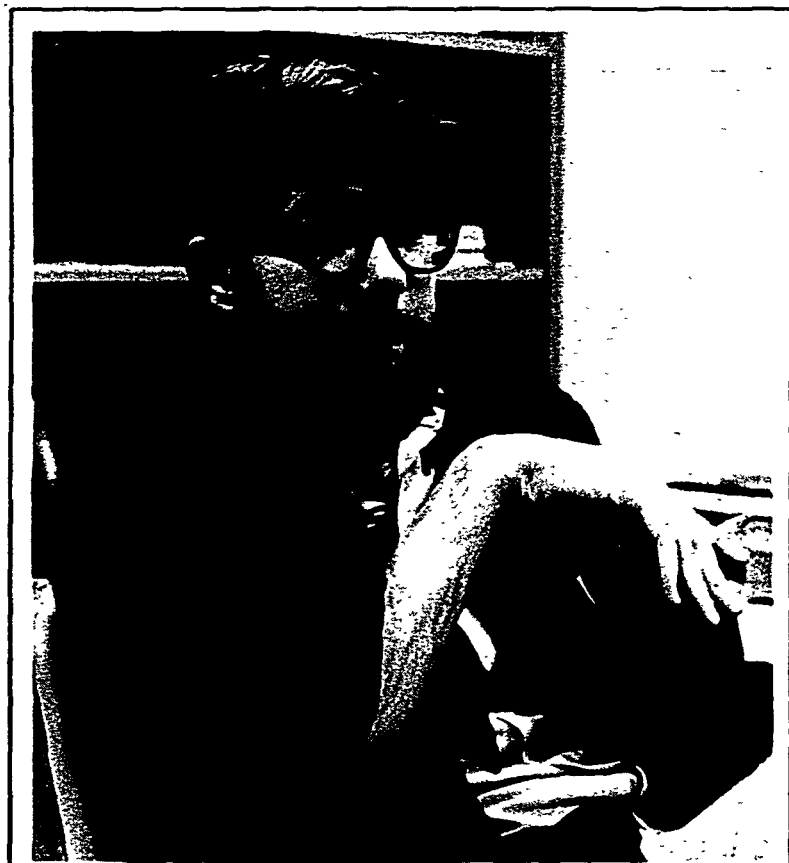
# chant of the sacred

John Matthias is recognized as one of the very best English teachers that Notre Dame has to offer. More importantly, however, he is gaining recognition

as an important anthologizer and, in particular, as a poet of the "first intensity". He has recently published his first book of poetry, *Bucyrus*, and his long-awaited anthology, *23 Modern British Poets* will be out within the week.

In *Bucyrus* Matthias works within the large concerns of the modernist tradition dating from Pound and Williams. However, his exploration and experimentation within these concerns are not without discipline. In the opening section of *Bucyrus* he demonstrates his control of traditional meter and rhyme. It is this control of his craft that allows him the freedom to explore. It is his knowledge, his disciplined knowledge of traditional form and technique that serves as the honest basis from which his poetic voice expands. And the majority of the poems here, within their lyrical and, at times, confessional context, succeed admirably. For example, in "Swimming at Midnight" the use of meter broken by and interspersed with the poet's normal speech rhythms produce a highly effective rhythm

danger allowed in  
the quarry at night? can people  
really have drowned? (Now my body  
is only water alive, and aeons  
ago you were a fish growing  
legs - ) well, dust to dust, a  
curious notion. But quarry water on  
dust green with seed! Quarry water  
forbidden on land after dark! What  
young forms of vegetation emerge.  
what new colors of light.



*Bucyrus*. John Matthias, Swallow Press, 1971.  
*Twenty-three Modern British Poets*, edited by  
John Matthias, Swallow Press, 1971.

# MATTHIAS BUCYRUS



In the second and third sections of the book the poet's voice, then, has expanded without losing or rejecting the knowledge of traditional craft. In the middle section, a long prose poem which is the title piece, he employs cadence and chant to produce a haunting and eerie world in which the past and its myths are brought to bear upon the intense and terrible concerns of the future. In this enforced and disciplined world Matthias builds a tension, through his use of artificial language and chant, between the sets of characters attempting to impose their interpretation of the formal myth upon each other. This poem, however, must be experienced as a whole. It is a sensual and provocative construct in which one is able to come to grips with the sense of the thing. It affords the opportunity to experience, firsthand, a true secondary world. It is "at all points a high energy discharge."

The last section of the book contains Matthias, long, 40 pages, "Poem in Three Parts." This highly ambitious poem employs the powers of the occult, magic and witchcraft to find a ceremony and ritual in this world. Again we have a construct that must be experienced in its entirety. To excerpt any one part would be a great injustice to the poem as an organic whole. Again, we find Matthias' knowledge of traditional forms and rhythms contribute to the intense cadence and chant of this massive work. Matthias affords us with the opportunity to immerse ourselves into the mysteries of the world. He affords us the chance to sense them, but not to understand them - except insofar as they contribute to the ceremony and ritual and ultimately the order and unity of this world.

The poems are, finally, more than technical and formal. The poems are political in the most important way. The poet has learned his craft well, it is now time to do something with it. Matthias has created a "new music" in which ceremony, ritual, language and history are used to more effectively delineate and define oneself in a chaotic world. He has, through the chant of the sacred and the terrible, discovered a ceremony in our daily lives.

In *23 Modern British Poets* we find the extension of Matthias' own concern in these selected British poets. The majority of the poets here are endeavoring to create their own secondary world — a world in which man is better able to define himself. The anthology, also, becomes a political statement. It has rejected the poetry and poetic stance of Philip Larkin. And the flippant generalizations of recent American anthologizers. It affirms the worlds of David Jones, Basil Bunting and, more recently, those of Nathaniel Tarn, Tom Raworth and Ken Smith. In his own words, "in the first poem perplexed legionaries guard a Jerusalem wall. Dimly and darkly they look forward—to us, our world. In the last poem that world is scourged. Between the two is the business of living, of living and of making: *anaphora, anamnesis, anathemata.*"

For Matthias, the poet and the experience of the act of poetry provide the realm in which we find the sacrament and the signs that lend definition to our common lives. *Bucyrus* and *23 Modern British Poets* need to be read and pondered—they are important.

—Rick Fitzgerald

# formal beauty

The Phillips Collection of Washington, D.C., has long been known as one of this country's finest small collections of late nineteenth and twentieth century painting. Housed in a marvelous old mansion along Embassy Row in the nation's capital, the collection bears lasting tribute to the discerning aesthetic judgment and generous spirit of the late Duncan Phillips and his wife Marjorie. The very idea behind displaying the collection in their own home indicates the Phillips' warmly human attitude toward art. "It has been our wish to share our treasures with all open-minded people," Duncan Phillips wrote "They are welcomed to feel at home with the pictures in an unpretentious domestic setting which is at the same time physically restful and mentally stimulating."

In order to honor the fiftieth anniversary of the opening of the Phillips Collection as a public museum, the Art Institute of Chicago, the Museum of Fine Arts in Boston, and the Phillips Collection of Washington have organized a special exhibition of the works of Paul Cézanne. Because Cézanne is rightly considered the father of the modern art movement, and because he was the favorite artist of Duncan Phillips, it is more than appropriate that a collection of his works should commemorate the Phillips' fiftieth anniversary.

The Cézanne exhibit opened at the Art Institute in Chicago on April 17th and will be there until May 16th. The exhibition has been assembled from private collections and public museums throughout the world, including works from New York's Museum of Modern Art and the Louvre's Galerie du Jeu de Paume. Besides some of the artist's most expressive paintings, it includes drawings and a number of watercolors which allow one to see, in sometimes a remarkably clear way, the painter's use of color as form.

Throughout his paintings Cézanne was constantly taken up with the search to give expression to the form, the structure, of the world as he perceived it. As is most visible in his landscapes of the Mont Sainte-Victoire near his home in southern France, Cézanne sought to re-create nature's formliness in art by the setting together of small planes of color within the space of the canvas. Indeed, Cézanne found color his most useful tool. He used it to build the geometrical structures in his paintings as well as to give them perspective (by the careful juxtaposition of warm colors, which seem to advance in the viewer's eye, and

cool colors, which appear to recede). Hence, to give expression to an apple in one of the still-lives for instance, he would construct the roundish object with many facetlike planes, each plane represented by a change of color. Or in a landscape, a mountain would be built up by the cautiously ordered structuring of these same facets or color-planes.

The order and form in nature, which Cézanne's landscapes express especially, might at first seem arbitrarily imposed. But actually the structural quality of his art expresses only the very real harmony of objects relating in space which Cézanne perceived in nature. Thus the gently swaying line of a tree branch fits neatly and naturally above the curving edge of a distant mountain. Form works only to reveal a deeper harmony and beauty which are already present in nature. And the strong architectonic nature of the objects in his paintings gives Cézanne's figures a simple and timeless dignity. The solid structures of the figures in *The Card Players*, for example, raise the painting above the momentary to the level of the enduring, the classical.

In the fine examples of Cézanne's still-lives in the exhibit, we get a strong feeling for the artist's use of distorted perspective to enhance the composition. The distortion is particularly apparent in *Still Life with Cherries and Peaches*, in which we see many quite different aspects of the separate objects in the painting, unlimited by conventional perspective. In *Cherries and Peaches* we also get the sense of the harmonious and rhythmic interrelation of objects in space: the folds of the white tablecloth gently embrace the plate of cherries, while the peaches seem almost to float lightly among one another.

In looking at the things of nature, Cézanne never asked to see any more than what was there to be seen. And because he was satisfied to look only for what was offered, he allowed nature to become his teacher, revealing to him her deeper mysteries of harmony and timeless beauty. The opportunity to share in this view of a serene and lasting universe is open to all through the works of Paul Cézanne from now until May 16th at the Art Institute. In the spirit of Duncan Phillips, come, and "feel at home" with the art of Paul Cézanne.

—Michael McCabe

THE SCHOLASTIC

# coming distractions

Professor Eric Voegelin will sum up the symposium in Western Political Thought this evening, at 8:00 p.m., in the Library Auditorium.

A showing of new photographs by Michael Lonier is currently being shown at the ISIS Student Gallery in the old fieldhouse, through May 8.

The ND-SMC Academic Commission has tentatively scheduled two speakers in the coming weeks, dependent on the availability of funds. On May 3, Merle Miller, a freelance writer and lawyer, will speak on "What it Means to be a Homosexual." His lecture will be at 8:00 p.m. in the Library Auditorium. Also tentatively scheduled is James Goode, editor of *Earth Magazine*, and former articles editor of *Playboy Magazine*. His talk is scheduled for Thursday, May 6, at 8:00 p.m. in the Library Auditorium.

Cinema '71 will present "The Passion of Anna," Saturday and Sunday, May 1 and 2, at 2:00 p.m. and 8:00 p.m. both days, in Washington Hall Theatre. Admission is \$1.00; Cinema '71 patrons free.

The Cultural Arts Commission will present "Hiroshima, Mon Amour" on Thursday, May 6, at 7:30 in the Library Auditorium. General admission is \$1.00.

The Cultural Arts Festival and An Tostal will present the Siegal-Schwall Blues Band Saturday night, May 1, at 9:00 p.m. The concert will be held behind Stephan Center; admission is free.

John Matthais, who recently published his first book of poems, *Bucyrus*, will be reading from this and other works Sunday afternoon, May 2, at 2 p.m. in the University Arts Center Reading Room (in the old fieldhouse).

The Notre Dame poets, all students currently enrolled here, will be reading from their own works in the Library Auditorium Sunday afternoon, May 9, at 2 p.m.

A Spring Festival of Life, featuring a sleep-in, folk festival, and readings will be held by Mooney's Merry Pranksters on May 7 and 8, at Saint Mary's.

The Teahouse opened in the Old Fieldhouse this past week, opposite the Library.

—Tom Gora

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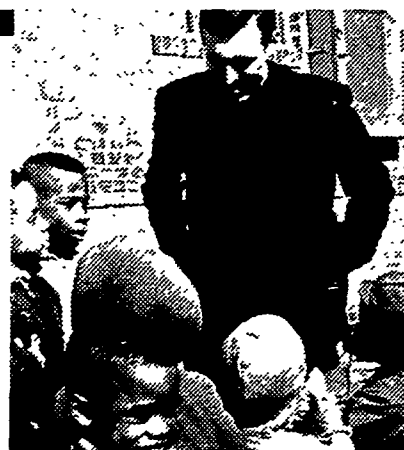
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not to be  
served...  
but to serve*  
*Learn how you  
can serve as a  
Vincentine*



St. Vincent de Paul was a Christ-like priest, a warm-hearted man with unbounded love for his fellow man, especially the poor, the sick, the oppressed and the neglected. His life was spent ministering to their needs. He preached to them, taught them, fed them and even begged for them. Like Christ, he came not to be served but to serve.

Today the Vincintians, the sons of St. Vincent, carry on his work. As a Vincintian, *you* can ease the misery of the poor and the suffering of the sick. They counsel the troubled and the oppressed. They teach the young and console the old and enlighten men of all ages. They try to meet the needs of the Church wherever they exist. The Vincintians *serve*.

For more information on serving Christ as a Vincintian, write to:

Rev. Francis X. Quinn, C.M., Vocation Director

**THE VINCINTIANS**

*Congregation of the Mission, Eastern Province*

500 East Cheltenham Avenue, Room 220

Philadelphia, Pa. 19144

Vincintian Priests and Brothers live by St. Vincent's motto:  
*He sent me to preach the good news especially to the poor.*

## the last word

"Don't place too much importance on things that will occupy you during your college years. The war, social injustices, crime, all these things will assume a minor role when you graduate and have to worry about your next meal, about finding a job. It is not that these issues are not of importance, but your idealistic concern with the injustices of society will be replaced by more pressing personal concerns."

These were the parting words of advice which I received from an old friend of mine as I left the secure environs of my home for the vast regions of higher learning. The warning was understandable; he grew up during the Depression and had spent too much of his youth in that consuming struggle for sustenance. The words were meant to protect me from the blows suffered by every idealist, and I take them as a sign of the great love generated during our acquaintance. But I have not taken them to heart; I cannot heed their warning. Or perhaps it would be more accurate to say that I have not yet tasted the suffering from which the advice arose.

I am tempted to say that I will not sacrifice my social conscience in the face of personal preoccupations. But perhaps the down-to-earth realism embodied in that piece of advice has made more of an impression

upon me than I realize. I see so many of the friends I have made at this University who have felt that they must make that sacrifice, that the voice of reality within me responds, "I *hope* that I won't forget." And if wider concerns are pushed to the recesses of my consciousness, I'm sure that my friends will understand. I hope that they would not condone such a dulling of idealistic energy which has come to be almost synonymous with youth, especially the youth of this generation.

For me, this is one of the most important functions of friendship. Patience is important; understanding is important; but constant encouragement in the face of struggles which do not have their solution in a single confrontation but in the formulation of one's entire way of life is of prime importance. Idealism lives in friendships; both should be nurtured and maintained.

I am no longer impatient when I think back to that advice; the rosy glow has faded to the extent that I know it happens, and that it happens to people I know and love. But I mourn its truth, and will not admit that I am doomed to realistic submission to the inevitable. The loss of idealism is not to be categorized with the very few inevitabilities to which humanity must bow.

—*Mary Ellen Stoltz*

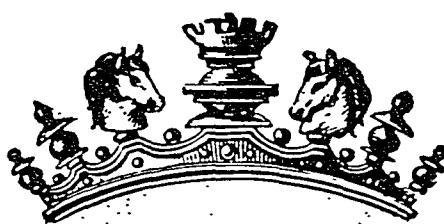


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