Father V. Ambrose McInnes, O.P., pastor of the University Community of St. Thomas Moore at Tulane University, New Orleans, will be on the Aquinas campus Tuesday, Nov. 5. He will speak on "Art, Environment and Thomas Aquinas" at 8 p.m. in the Loutit Room.

Though Father McInnes' visit here was arranged after the materials on the events for the anniversary of Thomas Aquinas celebration were printed, his lecture here is a most welcome addition to the year's activities.

Father McInnes' education and professional life has been wide ranging covering art, philosophy, political life and international law. He studied painting at the Banff School of Fine Arts of the University of Alberta and aesthetics at the University of Western Ontario, studied philosophy and international law at the University of Alberta and aesthetics at the University of Western Ontario for a year in 1965 and became director of the Tulane Catholic Center in 1966, a position he held until named to his present post in 1970.

He has received several awards including a UNESCO scholarship to study International Law at the International Court in The Hague and a Canada Council grant to study the life and influence of Pere Couturier on contemporary French ecclesiastical art and architecture.

Father McInnes is chairman of the Louisiana Council for the Fine Arts and a board member of the Louisiana Council for Music and the Performing Arts. In 1969 he traveled to Ecuador as a consultant to the government there on state/church problems and was a member of the Committee on the Use of Human Subjects in Research at Tulane University Medical School in 1971.

His articles on aesthetics, law, theology, and art and the environment have appeared in a number of learned journals and he has presented papers at both national and international conferences including the World Conference on Religion and Peace in Stock-holm. He is a founding member of "The Open Door", the Summit Institute in New Orleans. His lecture is open to all students and faculty and there is no charge for admission.

Off campus college will happen—soon. Off campus college is important for the last two years. It will be reincarnated this year by interested, right, and serves as the Aquinas-Eastown committee.

O.C.C. 1974 is at this point only an idea. A meeting of core-interested people will be held in the near future (watch the toilet paper). O.C.C. will be what is members want it to be. An alternative to classes, housing, eating — living and learning — surviving. Cooperating instead of competing.

O.C.C. will use the resources that already exist, the Community Senate, Eastown Association, existing housing, Grand Rapids, Sunrise and the whole of Aquinas College.

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O.C.C. 1974 is at this point only an idea. A meeting of core-interested people will be held in the near future (watch the toilet paper). O.C.C. will be what is members want it to be. An alternative to classes, housing, eating — living and learning — surviving. Cooperating instead of competing.

Student Communications Center (O.C.C.) is a student initiated group formed in response to the need for the Student Communications Center to serve three primary purposes:

1. It will prove that there really are gaps and help us get the support we need to go about filling them.
2. It will help us determine if we are equipped in training and information to meet the needs and will point to where we have to go.
3. It will get us started serving your needs, not what we think your needs are. It will give us the chance, while we are formulating to build a service that is responsive and growing.
The other day, I received a letter from Julian Bond, president of the Southern Poverty Law Center. Perhaps some of you have received the same letter. Although my editorial in the Sunrice went to press before the letter reached my desk, I have set aside this issue to respond to Julian Bond's plea with you of our Christian community:

"The enclosed clipping describes a case which may shock or surprise you, especially if you are among those who believe that the Supreme Court abolished the death penalty in 1972. And yet, we could be farther from the truth. Capital punishment is still very much alive in the United States, and the life-and-death debate over its continued existence goes on. But even among those who favor death for certain crimes, there is no debate when it comes to the execution of the innocent. And it is my firm belief that three innocent men have been sentenced to die in North Carolina's gas chamber..."

Jesse Walston, Vernon Brown and Bobby Hines, three young black men, were convicted of a crime which stirs up the ugliest depths of anti-black hatred and prejudice - the rape of a white woman. After the woman, as the clipping states, the woman voluntarily entered their car one evening when they offered her a ride just outside of Tarboro, N.C. They did have sexual intercourse with her, but the crucial question is whether she was raped or not.

I and everyone else here at the Southern Poverty Law Center are convinced that their conviction for rape was a major miscarriage of justice, and I believe some of the points listed below will convince you too:
1) In contrast to the usual rape victim, the woman unscratched, unbruised and physically uninjured in any way.
2) Three days after the incident, all three men went about their normal activities. Is this how the perpetrators of such a crime would behave? Jesse Walston, who had been visiting his mother in Tarboro, soon returned to his home in Washington, D.C. But the day his mother phoned that he was wanted for rape, he had set aside until next issue. I wish to mention that three innocent men have been sentenced to die in North Carolina's gas chamber.

Jesse, Vernon and Bobby aren't going to say we'd done anything we weren't going to say. They are difficult and perhaps impossible to convey in any way.
3) The day after the incident, all three men were unscratched, unbruised and physically uninjured in any way.
4) The defendants were given a chance to plead guilty to the lesser charge of assault with intent to commit rape, a crime carrying a 15 year maximum and the possibility of parole in 3 years. But, to quote Jesse Walston, "We weren't going to say we'd done anything we didn't do, even if it would get us out in 3 minutes."
5) Although the population of Tarboro, N.C. is over half black, only one black person was on the jury which heard their case. The law does not require that a jury be sequestered, allowing them to go home seems, while poor people and blacks convicted of almost identical crimes received the death penalty. Even in 1972 the Supreme Court struck down existing capital punishment laws, based on the fact that they were applied arbitrarily and discriminatorily. "Mercy clauses" written into these laws are inadequate to give a defendant sentencers to more affluent or socially "acceptable" defendants, while poor people and blacks convicted of almost identical crimes received the death penalty.

At present, over twenty states have written new capital punishment laws which they feel override the Court's objections. But, wonder these new laws, the death penalty still discriminates racially and economically. Of the more than 80 people now awaiting execution in the United States, 83% are black. But, yet another black are poor. Jesse, Vernon, & Bobby were convicted under N.C. capital punishment laws which have seen 22 blacks, one Indian and only 10 whites sentenced to death. MUST 3 INNOCENT MEN DIE?

We at the Southern Poverty Law Center feel that it is time to put an end to unjust laws which discriminate, defy all standards of human decency and threaten the lives of innocent men. The fight to save Jesse, Vernon & Bobby - and hopefully, through their case, others now under the death sentence - will require legal talent and experience of the highest order.

Center attorneys have demonstrated their abilities by winning cases and setting legal precedents. Winning cases and setting legal precedents is only one of the Center's jobs. As the Center's attorney, Edward Dees has written me recently:

"...I ask you not to put the Center to the test, and you can help us in our fight to continue only through the generosity of those who believe in our efforts.

That is why I have written you. Human lives are at stake, and you can help us in our fight to save them by sending a tax-deductible contribution and joining the Center in this vital struggle. We will see to it that you are kept fully informed of our progress in this life-and-death case. Please believe me when I say your individual support can make a difference.

Sincerely, JULIAN BOND

P.S. In the event you can make additional contributions to The Southern Poverty Law Center, please mail them to The Southern Poverty Law Center, 1611 New Street, Montgomery, Alabama 36104. If you send them to Julian Bond, the SUNRISE will keep all posted of any information received in this regard. THANK YOU.

Sande Wancour, editor.
The Central Planning Committee has been working with the best interests of the students at heart. Through the efforts of CPC led by Ron Closser, library hours have been extended and are going into effect for the second semester as follows: Sunday 1 p.m.-5 p.m.; 6-9 p.m. Monday-Thursday 8 a.m.-midnight; Friday 8 a.m.-5 p.m.; 6-9 p.m. Sat. 9 a.m.-5 p.m.

The hours are for the first floor reference desk, while the hours for the second floor circulation desk remain the same except for Saturday when it will be open from 9 a.m. to 5 p.m. Until this change some of us second semester isn't soon enough, but fortunately the 8 a.m. will be open until 1 a.m. from Dec. 2 thru the 19th.

There has been a change in plans concerning the Halloween dance. Instead of a dance to be held on Nov. 1, Mountain will be playing in concert at the fieldhouse. This event is being sponsored by Brass Ring, which brought Seals and Crofts. They hope to make this a noted place for concerts.

The CPC is also diligently working on plans for superbowl weekend and offering Project 1D for the faculty and off campus people.

SENEATE SPEAKS

Three motions and a call for a task force were defeated at the last meeting of the S.C.S. The motions called for—changing the Bylaw to cause the housing committee's name to be changed to student welfare committee—having the rules and revised call for unity be elected instead of appointed—opening membership of Senate to a year round basis. The task force would have gone through the entire Senate Bylaws and recommended changes. The Bylaws have been called "shot full of whistles and accomplishments and compromise seemed hard to come by and a call for unity was made by Phil Boyle—vice chairman.

One final note: the chair requests that a member of the Senate keep his obscene comments to himself and ruled that senator out of order. The senator has asked the Sunrise to let the whole world know he is not guilty.

CHRISTMAS RETREAT

Reservations are now being taken for a retreat during Christmas vacation (most likely from January 2nd to 9th) at Madonna House in Combermere, Ontario.

The Madonna House Apostolate was founded in 1947 by Catherine de Hueck Doherty. It is a Catholic secular institute for men and women, whose members have made lifelong commitments under promises of poverty, chastity, and obedience.

During the year, numerous visitors come to Madonna House and participate in the work and prayer, and total life of the community.

This is a chance to grow in prayer, a chance to get to know each other better. It is an opportunity to be still, and to take a look at where you're going.

If you're interested in visiting this unique Christian community or would like more information, please contact Ms. Michel Johnson, 774-9566, or leave a message at the Campus Ministry Office before November 1st.

PACE TEST

ATTENTION SENIORS: Anyone remotely considering working for the Federal Government in any administrative or social service position should stop by the Placement Center, complete an application for the PACE Test before October 29, 1974, and prepare to take the test on November 23rd. There will be only four test dates this year. November is the first and best chance to be eligible for a Federal Civil Service position. Information and materials are in Room 118 Ad. Bldg.

NEIGHBORHOOD ORGANIZATION

Milton Kotler, director of the Institute for Neighborhood Studies, Washington, D.C. is in an expert in neighborhood organization, will be at Aquinas Wednesday and Thursday, Nov. 13 and 14, as a consultant on the Eastown project and to offer students, faculty and neighborhood people his expertise in neighborhood organization.

Kotler will speak to students and faculty and staff at a lecture at 3:30 p.m., Nov. 13, and will give another lecture open to the public that evening at 8 p.m. Further details will be announced in the next issue of The Sunrise.

DEPOSITS FOR ASPEN SKI TRIP MUST BE IN IMMEDIATELY FOR JAN. 4-11.

Dear Editor,

What Aquinas needs is a better system for finding places for off-campus students. At the present moment there is no way of telling whom or what you will be living with. There is no way of finding landlords (landladies) as well as tenants having to give them. The least Aquinas could do is check the people out before putting their list of places. P.S. You and the great Sunrise staff are doing a fantastic job. An almost irate tenant

ATTENTION: On Wednesday, November 13, Gary McInerney, a local attorney and Aquinas alumus will be on campus to answer questions about law school. The meeting will be held at 1 o'clock in the Loutit Room. Anyone interested in a call for unity was made by Phil Boyle—vice chairman. They hope to make this a noted place for concerts.

Then, just to help me pass the time in the hospital, Elie married brought me a great game called "Managing Your Money." It is all about money and insurance, and it taught me a thing or two (besides being a lot of fun). In fact, I liked it so well I arranged to get a few of them for you. If you want one, just send me your address and $2.50 to me. Cash Barelbehs, PO Box 281, Madison, Wisconsin 53701. Meanwhile, do watch out for those devious loan sharks. Chow.

TRAVELERS CHECKS SAFER THAN MONEY available at AQUINAS COLLEGE CREDIT UNION

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THAT DEVIOUS DEVIL LESTER LOAN SHARK HAD BEEN HIDING BEHIND MY OFFICE DOOR, AND HE BROUGHT HIS BAG OF ILL-GEITEN COINS DOWN ON MY HEAD LIKE A WRECKING BALL! (Sour grapes, I suppose, since I've never run him out of business.)

Petty Cash, my credit union manager/secretary, put my throbbing mind at ease. It seems my credit union like most, provides Loan Protection Insurance to pay off my loan in the event of my death. And, Life Savings insurance to match the balance in my share savings account. I was relieved, especially when she told me this insurance cost me nothing extra.

Then, just to help me pass the time in the hospital, Betty brought me a game called "Managing Your Money." It's all about money and insurance, and it taught me a thing or two (besides being a lot of fun). In fact, I liked it so well I arranged to get a few of them for you. If you want one, just send me your address and $2.50 to me. Cash Barelbehs, PO Box 281, Madison, Wisconsin 53701. Meanwhile, do watch out for those devious loan sharks. Chow.
Sunrise, Aquinas College, Grand Rapids, Michigan

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November

Art
1. Pioneers of Modern Painting: Paul Cezanne
2. Million Dollar Legs
3. Pioneers of Modern Painting: Claude Monet

Liturgy
1. Feast of All Saints
2. All Souls Day
3. Feast of St. Martin de Porres

Sports
2. Soccer vs. Calvin
3. Naia District Meet

Trip
1. Introducing Rock Climbing at Devils Lake, Wisconsin

Lectures
5. V. Ambrose Mc Innes, O.P.
6. Hershal Turner
13. Milton Kotler

Music
1. The Mountain in Concert

Learning Resource Center
You may have noticed that the name of the Library has been changed to that of the Learning Resource Center. You may be wondering, “why the change?” They are still located in the same building and still have books, periodicals, etc. “You might even say to yourself, “well, this doesn’t affect me anyway.” Well, the answer is this change does affect you, in fact, it affects just about everyone on campus who uses and needs information. We in the Learning Resource Center want to provide you, the user (formerly Library patron) with ALL KINDS of information to help your needs. We feel that this information can and should be provided to you in as many different formats as are currently available. Not only that, we want to show you how to use ALL of these formats, whether they are printed such as a book or a periodical article, or not printed, such as a filmstrip, audio-tape, video-tape, phonograph record, etc. This is why we changed the name of the Library to the Learning Resource Center. I would say that a Learning Resource Center is defined as the unit of the Library to the Learning Resource Center. I would say that a Learning Resource Center is defined as the unit of the College that provides information of both a print and non-print nature to the user and also provides expertise in the many uses of this information. This is, precisely, what we are trying to do. I could go into further discussion at this point, philosophizing about how we do this, what we can do, how many books or filmstrips of this and that are contained in our collections, but I am afraid that the whole point of this article would be overlooked and that point is this. We are here to serve the faculty and students of Aquinas by providing them with help concerning the use and selection of our many collections of materials. If you need help finding a book, periodical article, filmstrip, if you have a question and you are unable to come to the Learning Resource Center, call our Reference Department at 459-8281, extension 234, and we will try to solve your problem. Try us and maybe you’ll like us. Look for periodic bulletins about activities going on, in and around the Learning Center. They will probably appear about every 3-4 weeks.

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Religion Council
Joe Egg Opens Eyes

Reviewed by Mary Reichardt

"A play in performance," says Peter Brook, "is a series of impressions, fragments of information, and feeling." Joe Egg is a short play, running just barely over two hours long, yet in that short amount of time the audience is moved through a gamut of emotion. From the very beginning of the play a threat is placed upon the audience — that of a severely retarded child. Mankind does not yet know what to do with the question of the unbeautiful, he does not know just how to react to the ugly in his life, so he will turn away and refuse to accept it. Anything not normal, anything not understood cannot be considered as worthy of life. And so it is with Joe. Throughout the play Joe says not a word, indeed she cannot, and yet she is given a personality through that which reacts to her. In fact, Joe's personality is one of the strongest on stage, perhaps because in her silence she encourages others to speak.

Her parents, Brian and Sheila, do not live a happy life. Excellently portrayed by Tully Daniel and Jeralyn Pinsky, they are shown to be a disturbed young couple beset with the tragedy of Joe. Sheila is a loving, tender mother, but more than that, a person who has the ability to accept what is and also to hope for something better. She is an extremely human person; much of the emotion of Joe Egg is brought forth by her performance.

Brian's personality is at once funny, frighteningly real and deplorable. In the morbidity of his perpetual grim jokes, he shows himself to be the complete opposite of his wife, for Brian has not the strength of boundless hope that Sheila possesses. And yet he too draws much sympathy from his audience — he too is very human. Perhaps this humanness justifies his actions toward his family at the end of the play; perhaps not.

Their friends, Freddie and Pam, bring a new case to that of Joe Egg. The couple is as boring as they are interesting to the audience. Freddie, portrayed by Richard Bonge, evolves his personality into one sympathetic yet consciously removed from the immediate problem at hand. His is one of "only caring for the bleeding crowd, not a needing friend." Marianne Schmidt as his wife, Pam, like Brian, cannot face nor accept the existence of Joe, but unlike Brian she is not afraid of her opinion and does not hesitate to make it known that she is bored with the whole matter. Ms. Schmidt gives an excellent exaggerated personality to Pam, that of a bitch, and yet a bitch with whom the audience can understand and sympathize.

And finally, Kathy Ecker's portrayal of Grace, Brian's overly protective mother, lends new insight to the character of Brian, while at the same time establishing a definite humor and pathos to her character and the entire play. Joe Egg, once experienced, cannot long be forgotten, for within the tenseness of its lines and actions it touches upon the fear of every human being.
Sunrise Hassled at Concert

SEALS

by Chessie Hunter

"Comeback" seems to be a key word on the music scene lately. While many have been anxiously awaiting the coming of a new rock phenomenon which will be to the 70's what the Beatles were to the 60's and Elvis to the 50's, several old "has-beens" have resurfaced.

Who, six months ago, had he expected comebacks by the Righteous Brothers, Andy Kim, Bobby Vinton, the Tymes, Dianne Warwick, or Paul Anka (who went 15 years between No. 1 records "Lonely Boy" and "Having My Baby")? Steppenwolf is even back with a hit single ("Straight shootin' Woman") and a major LP ("Slo Flux").

The new Wallo's & Bridges not only boasts good performances by John Lennon and Elton but also contains good Beatle-esque rock'n'roll. Now if only the 70's rock messiah will show up... I wonder if he'll make it before Neil Sedaka comes back?

It appears 1974 will be remembered as the year of Bachman-Turner Overdrive.

EVENLY PEOPLE

by John Merrill and Brian Hennigan

An hour and a half later, they were driven off the stage by the audience... and Sly slipped in. After setting for so long waiting, the crowd found it no strain to stand for the Superstar's cameo. They ran through all the old songs that one would expect from Sly. Despite some inspired moments, the performance was less than magnificent. Volume and feedback were often substituted for content.

The audience distractedly demanded an encore they knew they were going to get because of the brevity of the performance and tiredly went home. Fifty minutes of Sly for five dollars. People seemed grateful he showed up at all.

Editor's note: Sly had to be persuaded by his band to leave the Holiday Inn and come and play. He was 'bammmed out.'
Buster and Billie
Directed by Daniel Petrie
Screenplay by Ron Tubeville
Reviewed by Larry Zwier

Buster and Billie is the sad, beautiful story of what marvels can be fashioned from a sow's ear, and is one of the top kick-yourself-if-you-miss-out films of 1974. I hope I haven't stigmatized it by that "sadly beautiful" tag, realizing as I just have that some pretty bad stuff has passed for sadly beautiful in recent years. Buster and Billie, however, is more than cotton candy dipped in castor oil. More than an occasion for dreamy 16-year-old girls to take back.

Jan-Michael Vincent is superb as the sneaky, self-reliant Buster. His secret manages to render a convincing portrait of a young man who, with the right personality facets to fill a psychology curriculum, and I will posit for days if he doesn't get at least a nomination for an Oscar. Buster has a tendency to pick up strays, a tendency which eventually causes his sacrificing a coy marriage into a family whose silk purse is not empty by any means. He dumps his fiancé and keeps company with a girl whose name adorns many a men's room wall, and who, metaphorically enough, tends pigs.

Into this situation comes newcomer Joan Goodfellow) a girl who has scores of interests, and who, when Buster turns his attention to her, finds her body language loud enough, but her mouth paraphrastic still. Gradually, though, the lovers become friends and, as a token of her affection, Billie gives Buster a bottle of sunblock. Hear ye the sound of scholars?

Miss Goodfellow would have had little hope of upstaging Vincent, but she holds her own admirably in the face of his strong performance. She lends to Billie a soft, fleshy reticence which grows pliable elsewhere as cornilk in Buster's loving hands.

There is a little technical trick at the very end of the movie which you'll have to sit through the credits to catch, but it's worth the extra minute or two of your time. Hoyt Axton's back ground vocal is nice anyway while you wait. Besides, for some reason it's hard to bolt away from Buster and Billie.

WHERE THE LILLIES BLOOM
Directed by William Graham
Produced by Robert B. Radnitz
Reviewed by Joe Zwier

Mary Call is the fourteen-year-old daughter of a sharecropper in the hill country of North Carolina. When her father dies of cancer, she is left in charge of two sisters and a brother who help each other survive on their own by "wild crafting" (collecting wild plants and roots to sell).

Before he died, Roy Luther (the father) made Mary promise to keep all doctors and undertakers away from her family. But there are few dirt poor Appalachian wildcrafters just trying to get along.

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November 30, 1974

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JOBSERVATIONS

ACADEMIC CREDIT.

The field experience student earns twelve semester hours credit. In addition, he may, with permission of the field experience director, register for up to four additional hours of credit to be taken at any college campus or through independent study. Ordinarily, field experience is listed among a student's electives, but in certain circumstances it may be applied to major requirements.

WHAT DOES IT COST?

Because the student pays full tuition during the field experience he receives all the financial aid to which he is normally entitled. The student is responsible for travel and room and board. Usually, the salary or stipend earned on the job covers most, if not all, travel and living expenses. However, in some instances, especially valuable experience may be gained through volunteer services. In general, the cost to the student is no more than a regular term on campus; in most cases, it is less.

WHO CAN APPLY?
The Field Experience semester is open to Juniors and Seniors, including transfer students. Highly motivated Sophomores may also apply. Any qualified student, regardless of major, may participate; guest students from other colleges may also apply.

WHEN TO APPLY?

Applications for Field Experience are available in Room 118 of the Administration Building. If you are interested in a Field Experience for the Winter Semester, now is the time to apply. After you complete the application you will be set up an appointment with either James L. Schultz or Kay A. Klamper to discuss your Field Experience plans.

HOW DOES IT WORK?

Each field experience is carefully and cooperatively designed by the student, his academic adviser, and the field experience staff to meet the individual needs, goals and abilities of the student. The Aquinas program differs considerably from those of other colleges. Some colleges have a certain number of job opportunities and students are matched with those openings. At Aquinas as each student's field experience is developed, the job is sought that best matches his goals. On occasion a student may apply for an existing opening if it also meets all other requirements of field experience. Students are encouraged to take part in job-seeking, although final approval of job and employer is made by the director.

EVALUATION.
The method for evaluating the field experience is described in a contract drawn up before the student begins his project. The nature of the experience largely determines the method, but in most cases a final self-evaluation paper in the basic requirement. No credit is granted until the student fulfills the terms of the contract. Ordinarily, the experience is evaluated by the field experience director, but the Committee on Studies of the Academic Assembly has access to all evaluative materials and may participate in the evaluation. The field experience staff visits each student on the job and also discusses the performance of the student with the employer.

The greatest advantage of the field experience is that it can make what a student has been studying in the classroom come alive. And when a student returns to the classroom his work experience enriches the remainder of his college work.

Business courses may seem more exciting after a semester as a manager trainee or as an accountant intern; the absolutions in sociology courses acquire more meaning after working in a social agency.

Working full time also gives the student the opportunity to observe professionals on the job. This observation will differ, individual responsibilities and experience, contributes to the student's total understanding of a particular cluster of occupations.

The experience will test out different career possibilities which should help the student make wiser decisions about his future.

The work experience may also afford the opportunity for additional intellectual and social maturation. By making decisions and seeing their consequences students may gain self confidence and responsibility.

Graduates who have had field experience find it helps to secure employment; some students, in fact, have accepted full time professional positions with their field experience employer after graduation.

During the months of October and November the field experience staff will be available to appoint students to discuss field experience possibilities for Winter Semesters. Graduate students may present their information and applications are available in the Career Planning and Placement Center, 118 AB.

Vote November 5th

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Bill Ryan, Speaker
Michigan House of Representatives

because courage counts.

WHILE YOU'RE STUDYING

BE AT PEACE

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THINK BLACK (1967), BLACK PRIDE (1968), DON'T CRY, SCREAM (1969), and WE WALK THE WAY OF THE NEW WORLD

by Jerome Brown

Reviewed by Hurvey Morris

This is the second of three articles on black poet/ writer Don L. Lee (R. Madhubuti).

In his first book of poems, BLACK, Don L. Lee defines himself as "Black. Poet. Black poet am I. This should leave little doubt in the minds of anyone as to who is first." He goes on to say that it is from black forces within the body that black art is created. "Black art will elevate and enlighten our people and lead them toward an awareness of self, i.e., their blackness. It will show them mirrors. Beautiful symbols. And will aid in the destruction of anything nasty and detrimental to our advancement as a people," writes Lee. The poems in DONT CRY, SCREAM reflects the blackness of their author. They are like most "first book" poems. We read in THINK BLACK poetry skillfully glorified with black imagery and distinct black language.

In DON'T CRY, SCREAM Lee uses this blackness to create an acute use of black language and those "beautiful symbols" which "show" black people's reality. He introduces this book by re-iterating his position as "Black. Poet." He writes much on black poetry in first book "Black Poetics/for the many to

Lee's poetry is not a poetry of white hate. His is a poetry of black love and black nation building. The poems in DON'T CRY, SCREAM shout out this message loudly and clearly. They condemn the negative and reflect the positive. They are hopeful of a tomorrow where black people will live in harmony. Those last poem in the book, brings this point out clearly: "A New World" All black people can Dig (& a few negros too));

we are going to do it, US: blackpeople, beautiful people; the sons and daughters of beautiful people.

DON'T CRY, SCREAM

Lee is best remembered as the man who published his first book, BURR by Gore Vidal in a duel and who was arrested on the order of his publisher, and tried for treason. On how he came to this characterization, Vidal says, "I was Burr-conscious at an early age. When I was ten years old my mother married a man called Auchincloss whose mother was a descendant of the Burr family."

Vidal purchased a collection of Burr's papers and read through Burr's letters and journal as part of his research. The resulting novel provides a more favorable view of Burr than history subscribes to.

The story begins in 1833 when Aaron is nearing 80. Charlie Cruyer, a clerk in Burr's New York law office, is commissioned by a well-known newspaper editor to investigate Burr's life and to exhaust his crap to prove that pre- presidential hopeful Martin Van Buren is Burr's illegitimate son. Burr's story is narrated by Schuyler and by Burr himself, as he recalls the events of his stormy past. Among them are his heroes in the American Revolution, his service as vice president under Jefferson, his duel with Hamilton, his alleged attempt to form an empire of his own in the western territory, and his two marriages, one happy, one miserable.

Vidal concludes the short saga with the new real world, it is a new day and the sun is rising. Burr won the fight at 59th & Racine. The blackman had survived.

Lee brings the total scope of the poem into a realistic perspective with the poetic ending, like i said before the end is the real world. Don L. Lee's poetry has prominence in the spectrum of most "first book" poetry to highly developed mini-epics. Don L. Lee the poet, from 1967 to 1970, consistently remains a "Black. Poet." And consistently creates his art to lead us toward "an awareness of self."

The third and final article in this series will be a review of Don L. Lee's most recent book of poetry and verse, BOOK OF LIFE.

Anyone who watched bestseller lists over the past year will have looked Gore Vidal's novel BURR, which zoomed to the New York Times' bestseller list following its Random House publication in October 1973, and stayed No. 1 for 21 weeks. It remained on the list until August 1974; a total of 39 weeks among the top ten bestsellers.

BURR, a Book-of-the-Month Club selection, also made its marks with critics across the country who responded with praise for Vidal's incisive look at the life and times of one of history's most reputedly scandalous characters.

On November 1, BURR makes its first paperback appearance in the Bantam Super Release with a first printing of 600,000. As part of the promotional campaign backing its publication, Vidal, the celebrated author of Myra Breckenridge, Washington, D.C., Two Sisters and the forthcoming Myron (Random House), will be the subject of a month-long national and local publicity for nation and cross-country lecture tour through October.

ABC-TV plans four 90-minute special based on BURR, with filming scheduled to begin near the end of 1975.

Auburn Burr (1756-1836), the subject of Vidal's novel, and protected and each home has a library that is overflowed. This is hardly a dream concept. Lee develops this theme in the poem "FOR BLACK PEOPLE." from a chaotic war between the ultimate of two cultures.

I.C., the blue eyed blond, had the upper hand for his opponent, Allah to a real physical battle between two nations indivisible & black people began to lie in themselves. Lee concludes the short saga with the new real world, it is a new day and the sun is rising. Allah won the fight at 59th & Racine. The blackman had survived.

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POET'S PEDESTAL

FOR THE TEARFUL by Jerome Brown

Any person who has been to the fire and although my future lay mirrored in roads I have seen

I still desire forgetfulness blindness that will leave me stumbling unsure

There are so many things to be put to the fire and although my future lay mirrored in roads I have seen

There are so many things to be put to the fire and as I live i retain a cruel defense against pain

ah cathartic flames there are so many things to be put to the fire
LONG RANGERS

COMMUNITY SERVICE ROLES.

A PERSPECTIVE WITHIN WHICH TO SITUATE BOTH

LONG RANGERS is committed to a program of higher education consistent with and inspired by the teachings of the Catholic Church. This program is primarily within the liberal arts tradition.

The team defined the college's basic mission as:

To prepare the student to live and work intelligently in today's world and to provide the student with the tools to BUILD A PERSPECTIVE WITHIN WHICH TO SITUATE BOTH UNDERGRADUATE AND POST GRADUATE EXPERIENCES, WHETHER ACADEMIC, PROFESSIONAL, OR OCCUPATIONAL.

Finally, by defining the principal functions of the college the planning team attempted to spell out the specific steps the College takes to fulfill its mission:

The major function of Aquinas College is undergraduate teaching confronting our stated mission. Included in this function are Aquinas College's commitment to education for all students. Aquinas also provides graduate studies in religious education...

...provides faculty and staff of diverse viewpoints engaged in a broad range of religious, student, and professional community service roles.

Planning is everybody's business and responsibility. Members of the Long Range Planning team are eager to have opinions from all members of the community. At its next meeting, November 20, 15 p.m. in the video classroom, second floor library, there will be review of the statements of belief, mission, and function. If members of the community feel that these statements are inaccurate or incomplete, they are invited to comment on them. We suggest either letters to the Sun for public forum or else written comments to the team.

by Doug Mock

The Aquinas College Long Range Planning Team is beginning its second year of operation. The purpose of planning is to develop a set of long-range goals and objectives with which to structure day to day decisions as we attempt to achieve the goals and objectives for this institution. Planning is not decision making. Planners provide information and present their seeking community consensus as best they can by seeking community input at every turn. Community members are invited to meetings and given opportunity to speak, and comment.

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A SHOT CROSSED MY MIND
BY FR. GREG SALOMONE, O.P.
A thought crossed my mind the other day, to the effect that which alone is a major miracle to some people. The thought was brought about by some mundane matters but had, I think, larger implications.

Why, I asked myself, is it so difficult to find people interested and willing to read during the Masses here? Why don’t we have the kind of music, which is possible, to make these Masses celebrations? We do have the talent. Why, in fact, can’t we have friendly people here, interested after the Masses to talk and laugh together, even to do all the work of a club, activity, group. Are two people should not have a community and to attempt the needs of the others of that community. To be friendly and being a community. The other parishes in the area which can fulfill this obligation and perhaps do it better, the Masses here should simply propagate a legalistic and official. To be a community, to offer someone a challenge to be as good and backwards, and sometimes community and to attempt the needs of the others of that community.

I wonder at. As it appears, the Masses, especially Saturday, should be in fulfilling a need, the need to fulfill an obligation. There are two parishes in the area which can fulfill this obligation and perhaps do it better, the Masses here should simply propagate a legalistic and official. To be a community, to offer someone a challenge to be as good and backwards, and sometimes community and to attempt the needs of the others of that community.

The need for informal discussions on various and particular interest that you will see what I mean. The snow covers up badly damaged ground; the snow that falls, in most cases, only covers up a badly damaged earth; there are less and less trees to bear fruit for it to fall upon. The snow covers up the river-banks which are badly littered. If the Christmas season is a time when exploitation flourishes; exploitation of people and the earth.

The community celebration, then, should promote and reflect the true Christian community present there. Otherwise, they should not take place, for it is a decision. I, personally, do not enjoy a liturgy with people who are there because they have to be. This community is in need of help of musicians, of readers, of planners, of workers. Are we a community or are we friendly?

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The conclusions that I have come up with are 1) we have friendly people here and 2) the liturgy, as it is, should not continue here until the community is ready to come together to plan, to carry out the plan and, in short, to celebrate the Eucharist together. The priest is the leader of the community, not the entire community. The other parishes’ Masses are sufficient in number and time to accommodate those people who want, simply, to go to Mass. I think that we who come together here, should celebrate, as a community. That’s my point of view.

Here are some other areas of interest that you may be interested in scheduling for December and January. If you have any particular interest that you think should be added to this list please contact Kay Keane and we will see what can be arranged.

MYTH AND MAGIC: A look at some of the Oceano-

WHAT DOES IT MEAN TO ME TO LIVE IN A RESIDENCE HALL?
WHAT DOES IT MEAN TO BE A HUMAN?

The following article is the result of a column called Fr. Greg Salomone, O.P. As we mentioned when this column first appeared, essays and all comments would be appreciated and opposing views which are representative will be published.

Campus Ministry

MY POINT OF VIEW
BY FR. GREG SALOMONE, O.P.
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MYTH AND MAGIC: A look at some of the Oceano-
Aquinas
October 30, 1974

From page II ($13,000 Joe cont'd)

Now, 10 years later, with a long string of cost-of-living pay increases added to his paycheck, Joe earns $15,400 a year. His income tax will be closer to $2,755.

His Social Security tax will be $373.

His take-home pay will be $12,527.

His taxes will take 17.3% of his gross earnings.

Meanwhile, inflation has eroded the value of the U.S. dollar — by 60% since the end of World War II and by approximately 10% in the last year.

The $1,275 Joe will take home in 1974 really is worth $529 less than the $8,626 he took home 10 years ago.

So take it from Joe. In 20 years, if inflation keeps rising at the 10% rate, Joe will need to earn $113,000 a year to keep pace. Meanwhile, he will be paying out half his earnings in taxes.

John Oleck

History of UFW

Beginning in the middle 1800's with the Chinese, Filipinos, the Filipinos, to the Dust Bowl refugees in the 1930's, farmworkers have been the cheapest labors in our history. Their problems have been exposed and then forgotten after the crops have been harvested and the workers move on.

In 1962, Cesar Chavez began organizing the Mexican-American grape workers in their struggle for justice by not buying non-UFW, Condemn the pickets, all lettuce, and Gallo wines.

David Martinez

Klaus Zalbinski

The UFW struggle has ended up on the campuses of the Cal State at Long Beach, where the students, plus the parents of the four students killed at Kent, have such cases pending. The cases have been consolidated and will be tried in Federal court in April, 1975.

The discovery process had been interrupted in 1970 when a federal judge dismissed the civil cases. In April of this year, however, that dismissal was overturned by the US Supreme Court. The most significant feature of the civil cases is that not only the enlisted personnel who fired their weapons into the students on May 4, but also the National Guard commandants and officers who were responsible for placing the troops in the situation with loaded weapons and under orders to disperse peaceful assemblies.

One of the civil defendants is Sylvestre Del Corso, a war hero and former prisoner of war who became Ohio's Adjutant General in 1966. It was Del Corso who implemented the extraordinary policy of sending Ohio Guardsmen into areas about the civil disturbance duty with live ammunition loaded in their weapons, contrary to regular Army practice.

Prior to the 1970 shootings, Del Corso had urged Ohio guardsmen to write letters in support of the war, and had publicly stated his belief that Communist conspirators were behind the campus protest movement.

Another of the civil defendants is James Rhodes, who was the governor of Ohio in 1970. Late in 1969 and in 1970 Rhodes had made public vows to end disruptions on Ohio campuses. During Rhodes' administration the Ohio National Guard saw more duty in civil disorders than the national guard of any other state in the union.

On the day before the Kent shootings, Rhodes had held a press conference in the city, denouncing the groups whom he presumed responsible for the disorder and vowing to "drive them out of Kent."

A former guardsman who was a member of the Guard's press relations staff at Kent State had testified that at a closed meeting preceding his press conference, Rhodes had given orders that the Guard should disperse even peaceful assemblies on the campus.

Rhodes is currently out of office, but he is running as the Republican candidate for Governor of Ohio again this fall.

More light on the 1970 shootings is expected to be shed as the months of depositions and other discovery in the civil case is made public.