

MATTHEW FAIRBANKS

FACULTY GUEST

(Continued from page 5)

mistaken in their decision to 'phase out' the Honors Program. And, one of their biggest blunders was to attempt to do this without a proper faculty hearing. This cannot be tolerated. The faculty has worked too hard over the past five years with almost no compensation, to allow such a cavalier decision. In the simple language of dollars and cents, for a \$6800 budget we will receive a \$50,000 return.

Lest I be accused of being dictatorial and dogmatic in my interests, I am perfectly willing to have an open meeting wherein we might air all sides of the issue. After this discussion we can put the matter to a vote and abide by majority rule. Democracy has its weaknesses but it is much better than a dictatorship. Actually, just such an open meeting was planned. Then it was mysteriously cancelled. I am confused as to why. I hope such a meeting will be held soon. Too many students will suffer if the Honors Program is

LETTERS. . .

(Continued from page 5)

Finally the answer to the question that bothers me about your newspaper—Why so much pessimism within the writings of your editorial staff?—comes on page seven—"Return of Lena."

If the article was written by the pretty "lady?" pictured, I feel sorry for her.

When your staff considers Return of Lena good copy or good enough to publish—ugh! instead of what it really amounts to, embarrassing gutter talk—(most of the article)—it would serve society better to keep the AQUINAS within the confines of the campus.

Because the AQUINAS, I'm sorry to say is not the paper I expected when my subscription was solicited by one of your staff.

Here's hoping that before this semester is concluded, you fellows will let the subscribers in on some of the positive thinking of members of your staff.

There must be at least one happy writer among you to bolster up school spirit and morale of your subscribers. And please give us the real true image of Scranton University.

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Mrs. George Oravez

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allowed to fade away. If enough people want such a meeting we will have one. And if enough demonstrate their desire to keep Honors here at the University, we will keep it. If you agree that Honors must stay, please state this in a brief note to Matthew Fairbanks—Box 27—and I will continue the fight. If nothing else works maybe it is time the University of Scranton had a *Faculty Demonstration!* After all, isn't academic excellence worth fighting for?

BLACK & WHITE—

(Continued from page 4)

ment out of which only "white fools" should be barred. However, it is interesting to note that the essence of foolishness is not established by the creation of this department but rather by the hurt and wound-licking feelings of exclusion. (Perhaps the author is now fully aware of how blacks have felt for so many years of separation and exclusion. It has not been precisely from the lack of black study demands, either.) Unfortunately, the only linkage between the reasoning of this paragraph—talking about logical connection—and the arm-waving approval of exaggeration in the previous paragraph on black identity is the mere act of exaggeration itself. (This is a very small connection, indeed.) Does it really mean that all of us have to participate "in the exaggerated search for blackness?"

Essentially, aside from the other multiples divorces from logic made by the author, could he be rightly realizing that the exaggerated demands of the violent white students who (according to Dr. S. I. Haiakawa, have destruction on their minds primarily and not building) have really used socially and economically legitimate demands of black to capitalize on.

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HEADQUARTERS

FOR

BASS WEEJUNS

AND

CLARK'S

DESERT BOOTS

TIM CURTIS

Look At Us

Since I've given you a brief look into the racial situation as it exists here in Belgium, I'm going to turn the tables and tell you how the students here view the racial situation as it exists in the U. S.

First of all, the word "American," as some of you know, is a word that is not too well-liked by a good part of the student body here in Louvain. This is mainly due to the war in Vietnam and, to a lesser extent, to NATO. It is a word that is associated with capitalism, imperialism, and fascism, to name a few. However, the students here do make a distinction between the word "American" as it is applied to the policies of the U.S. government, and the word as it is applied to the American people themselves. There are some Americans who are very well liked here for what they have said and done. To name the four most acclaimed today: John Kennedy, Martin Luther King, Robert Kennedy, Eugene McCarthy.

Black Americans in general are liked here because the students are in sympathy with their constant struggle for equality in a so-called democratic society. And the U.S. racial picture is being more and more discussed. This is due to the excellent work done by the late Dr. Martin Luther King, and it has been given emphasis because of Vietnam and NATO. When a powerful nation becomes entangled in international affairs, its own internal disorders also begin to show more clearly. The students that I have talked to here view the U.S. racial problem as being unique and ridiculous. Unique, because, except for South Africa, it is the only type of racism in the world that based solely on color. Ridiculous, because such racism and inequality has existed for so long in a country whose base has always been freedom and democracy.

In late October, about a month after I first arrived here, I bumped into a play that was being performed at the University's foreign students' center. The play was staged by a group known as Les Jeunes Poetiques, and was entitled "Le Peuple du Blues." Since I was still getting accustomed to the French language, I missed much of the dialogue. However, I was able to follow the action as the themes dealt with things close to home. The play consisted of a series of short skits, each skit dealing with a particular aspect of the blatant racism that existed in the South during the early periods of the civil rights movement (Southern law enforcement, mob lynchings, the Ku Klux Klan, etc.). Some of the skits could be termed as humorous (in the sense of satire), others weren't.

There were only two actors; a South American played the part of the White, and Congolese the part of the Black. On the stage with the two actors were three props. Two of the props were cardboard miniatures of an elephant and a mule, our two political party symbols. The other prop was a typical picket sign. On the sign was written the following: "There is not a black problem in the U.S.A., there is only a white one."

In November, I was contacted by a group of young people who live in Brussels, and who are members of an organization quite similar in structure to the U.S. Catholic Youth Organization. This group comes together each month at a Youth Mass. Each Mass has a different theme. And the theme for the December Mass was "Black Power in the U.S.A." I was invited to attend. A Congolese friend of mine accompanied me since no one knew of any other black Americans in the area besides myself.

The affair was very well organized. It opened with a question-and-answer discussion period on the origin, meaning, and evolution of the term "black power," and also on the progress of the civil rights movement in the U.S. One of the conclusions drawn from this discussion was that non-violence was the "most Catholic approach" towards obtaining black rights, but that one can only be non-violent for so long before becoming impatient over lack of progress. The discussion period was followed by a "Soul" Mass. The liturgy consisted in the reading of news clippings taken from U.S. newspapers; for example, the story of the Birmingham, Alabama, church bombing one Sunday back in September of 1963 in which four black girls were killed while attending Sunday School. Music for the Mass was provided by a record player on which were played songs by two American black singers, Aretha Franklin and Otis Redding. The Mass ended with the singing in French of "We Shall Overcome," and the playing of the record "Amen" by Otis Redding.

Here at the University back in February, I attended a lecture sponsored by the Faculty of Law and given by a Mr. André Tunc, a law professor whom Louvain imported from the University of Paris. Mr. Tunc gave a two hour talk on the "Judicial Aspects of the Racial Problem in the U.S.A." Mr. Tunc spoke on the history of the civil rights movement (dating from the early 1950's on up through the Johnson era); and also on the important role that laws played in this movement. He stated that laws are a very effective means of transformation, unless they are not

fully obeyed. And he noted three basic problems that hindered white Americans, especially those in the South, in upholding civil rights legislation.

First was the problem of sociology. Since most whites had always considered the blacks as being sociologically inferior, they resented and fought against such Supreme Court orders as the desegregation of schools, the allowing of inter-racial marriages, and open housing.

Second was the political and economic problem. Mr. Tunc viewed the South as continuing the Civil War, that is, continuing the fight for the states' rights and against a federalist type of central government. Thus, the individual states could make their own laws and legally continue segregation.

The final problem was that of history. The imprint of slavery on the minds of every native American, black and white, will continue to bias progress in the civil rights field. Mr. Tunc noted that through the nineteenth century, the Supreme Court had remained against the black people; also, that the presidents up until Truman had been very limited in their outlook toward black Americans. And in naming the presidents, starting with Truman, who did begin to consider Black America, Mr. Tunc did not mention the name of Eisenhower. Thus, he implied that the Democratic Party has done more in this area than has the Republican.

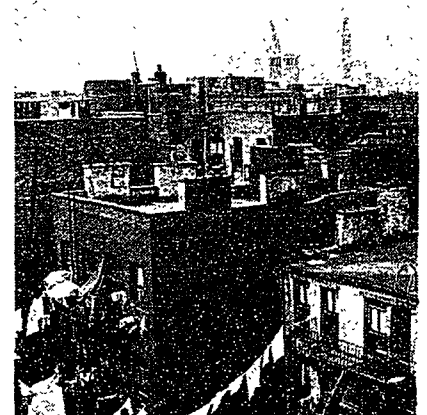


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