

The Mercer Cluster

MERCER UNIVERSITY, MACON, GEORGIA

January 27, 1961

VOLUME XLI NO. 13

RALPH BASS, JR.
EDITOR

RITHIA McGLAUN
MANAGING EDITOR



Sports Editor	Charlie Etheridge
Associate Editor	Nancy Minter
Associate Editor	John Weatherly
Staff Photographer	Ward Lowrance
Social Editor	Deryl Daugherty

Editorial staff: Nick Banks, Marjorie Beene, Mary Jane Carter, Bill English, Amy Garrison, Pope Hamrick, Lynn Holmes, Karen Kennedy, Loy Knight, Betsy Livingston, Elaine McLeod, Ron Newberry, Don Power, Jimmy Rachels, Bill Scarbrough, Dick Shiver, Margretta Wells.

Business staff: Dan Bradley, Sandy Bridges, Carole Rhodeniser, Jean Smith, Patricia Smith, Holly Woodruff.

Sports staff: Jere Key, Hugh Lawson, Linda Smith.

Proof readers: Jimmy Jordan, Faye Bush.

The Cluster is published weekly during the regular academic year by the students of Mercer University. The opinion expressed within does not necessarily reflect the policy or opinion of the faculty, the administration or the trustees.

Letters to the editor are published if signed. Signer's name can be withheld for legitimate reasons.

Students Should Support Foreign Students Fund

The Mercer studentry will be polled next Tuesday to determine if students are willing to support at least one foreign student on the Mercer campus next year.

If every student were willing to contribute one dollar, possibly enough could be raised to bring two students to this campus.

In this day the dollar can easily be spent on three or four packs of cigarettes, three 16 ounce-size cans of beer (according to a local pub's rates) or a movie ticket. These are things some students purchase almost automatically. If we students were willing to donate just one dollar, we could easily enrich ourselves by having a student from another country study with us and at the same time, the student would be benefited.

The Cluster fully supports SGA's plan to finance a foreign student's study here and we encourage our fellow students to assist it financially.

Others Study Mercer For Their Improvement

Individuals possess a certain pride when they reach that level where others look to them for guidance and direction and inspiration. Although these individuals realize they have not achieved the final and ultimate stages of perfection, they can acknowledge that they have made steps in this direction.

So it is with institutions. Mercer, in some aspects of its program, has reached levels where other schools and colleges are observing our programs with the idea of adopting our ideas for their use. Quite naturally the administration of our institution is proud—and not in a vain sort of way—that we have made that much progress.

Students are often not aware that Mercer has visitors weekly who come here purely to observe how we have tackled and whipped those problems common to educational institutions throughout the nation. The word has spread that "they are doing things at Mercer" and others are now visiting us to see the precise way we are operating.

For example, last week a dean from another Southern college conferred with our administration on Mercer's student personnel program. Word had gone abroad that Mercer had a student personnel program worthy of study and so this representative was checking to see how we approached this problem.

Another school's delegate studied the infirmary at Mercer. Still others have come to observe our admission procedure and the method followed for distribution of financial aid.

These are "feathers in Mercer's cap;" we, the benefactors, share our administration's pride in them.

Anonymous Sheets Condemned; Students Should Be Men

The Mercer campus has been plagued recently with an outburst of anonymous mimeographed sheets.

The Cluster is not particularly disturbed that we have competition; for competition often results in increased efficiency and a better product. Quality competition with the Cluster would emphasize our shortcomings and we would respond by attempting to overcome these failures.

We are not disturbed by the quality of paper, nor the type, nor the layout used by these two sheets, namely "Truth" and "What Makes Jonathan Run." We realize that these publications do not have the financial backing of such wealthy and generous committees as the student-faculty appropriations committee and we can sympathize in their efforts to publish at a minimum cost.

But we are disturbed by one thing. These are anonymous publications. Pseudonyms might be used, but the real authors are not known to the student body. Or are they?

The Cluster naturally would not deny the authors of these publications their right to publish their opinions but we do feel that a student making brazen accusations should be man enough to sign his work.

Ed's note: A letter from Chief Justice Hunt Sanders of the Honor Council will be published next week.

LETTERS TO EDITOR

Stevenson Writes Again

Mr. Ralph Bass
Editor, Mercer Cluster

Dear Sir:

These letters attempt to show, without any criticism expressed or implied against segregationists, integrationists, Negroes, or whites, how the Communists have induced and exploited our present racial turmoil.

It is not necessary for a person to be a student of history in order to prove to himself that there is a considerable difference between races. If you line up a group consisting of a Spaniard, a Chinese, a Negro and a Norwegian, even a three-year-old child will see the difference in physical appearance. A man or woman with average intelligence would soon discover that there are great psychological differences as well.

Today, however, the sociologists, politicians, and scientists who have been duped by the Communists, who have been conditioned to say those things which benefit the Communists conspiracy most, will tell us that: (1) There are no differences in races; only education and "discrimination" create such differences. (2) Anybody who thinks there is any difference should be immediately punished or eliminated. (3) The races should be forcibly intermingled (except in the Soviet Union, where a strict policy of racial segregation is maintained in every phase of society). (4) Difference of races will result in nothing but evil, and must therefore be eliminated.

Since I have previously considered premise number one, and since the second premise clearly violates the democratic principle of obtaining the greatest possible freedom for the individual, I

will now discuss briefly the remaining two premises.

Premise number three not only violates the principles of liberty and individual freedom, but also makes a farce of democracy. Furthermore, the most elemental study of history will show what happens when someone attempts to fit a square peg into a round hole. Either it cannot be done, or violence must be used to eliminate either the square peg or the round hole.

The fourth premise is evidence of probably the greatest misunderstanding of all concerning the world we live in and the universe around us. The Force that directs the universe cannot, in many ways, be understood by the human mind; but one thing should be apparent to even the most ignorant, and that is the fact that this world and the universe about us are in a state of constant change. Consequently, all life must adapt itself to change or perish. Man still exists partly because of his adaptability and partly because mankind produced variants (races) which were able to cope with and master different environments and changing conditions.

With just these few basic facts in mind, it should be obvious to a person of average intelligence that, contrary to the Communist taught theory, difference of races is not only good, but is indeed necessary to the very survival of mankind. In times of stress, however, evil and ambitious men can and do use the race problem to create disorder and confusion, thereby enabling them to seize power easily from duly constituted governments. I hope you will draw the conclusion, therefore, that forced integration brings disintegration, and not unity; bloodshed and bayoneting bring animosity and hatred, and not understanding and tolerance.

Sincerely,
Richard A. Stephenson



JOHN WEATHERLY

The Trend To Zen

It has become the fashion to "look beyond" the Beat generation, but I would like to look back upon them long enough to focus on one of their vital interests: Zen Buddhism—of which they have been the most vocal of a growing number of Zen enthusiasts in the United States.

Zen provides a religious dimension for their revolt against convention. It offers direct experience of reality, or so they say, apart from "entangled rationality." As such it has relevance to the growing edge of Western thought, made aware with Sartre's Roquentin of the division of language and the world—"Things are delivered from their names. They are there, grotesque, stubborn and brute." But Zen delights in this existential Void. She affirms that once man's intellectual trimmings are torn away there is in the background the wondrous sustaining "way of nature—Tao. And if skin separates us from this reality, it also connects us with this dynamic unity and harmony existing beyond the illusory differentiations of consciousness as the only truly real.

In other words, intellect has its limitation, but this is no tragedy. One must trust the spontaneous, intuitive aspect of his personality, lest convention and excessive rationality choke that personality. It comes to no surprise, then, to learn that Zen spends little or no time either conceptualizing or verbalizing her religious experience as found in astori—enlightenment—which in itself comes about through no dependence upon the realm of concepts and conventional thought.

Then, you might ask, how is this experience

communicated? There are varied methods all direct and to the point. Allen Ginsberg, "Prophet of the Beats" tells a story which might help us to understand. He was reading some of his poetry at a Los Angeles reading when a heckler kept interrupting his performance demanding to know "What are you guys trying to prove?" "Nakedness," said Ginsberg. "What do you mean by nakedness?" the fellow shot back. "So I suddenly understood," Ginsberg continues, "that had to show him what I meant in some way that would really get across and a way that would move him. So I pulled my clothes off, which shut him up."

Another story illustrating our tendency to be enlaid to abstractions involves a Chinese artist who, driven frantic by the insistence of his American students to learn of this or that meaning of his work, finally explodes with "What's the matter with you; can't you feel?"

But there are those critics who draw a line between Beat Zen and Zen. The Beats, they say, are involved in a flight from society. Zen, on the other hand, is not interested in disassociation from human community itself but in a transformation of that community through a clearing away of the varied ill-effects that result from necessary convention.

Later, in another column, we will speak of the parallel of this "cleansing" to Western psychoanalysis. And much of this series will deal closely with the encounter of the legacy of Buddha with the legacy of Christ.