

Literary Musings

By PROF. ROBERT G. MULDER

All my life I've heard that the best things come in small packages. This statement could be simply an old saying or some great writer may have actually coined it. We all know, however, that it isn't always true.

But, then again, sometimes the statement may be very true. I have just finished reading a pleasingly small paperback of fewer than a hundred pages which ought to be required reading for the masses. This is one of the few books which I have found fascinating enough to complete in one sitting.

The book is titled *How To Be Your Own Best Friend* (by Mildred Newman and Bernard Berkowitz. New York: Random House, Inc., 1974, 96 pp., \$1.50) and is introduced by three pages of ultra-glowing sketch reviews. One reading of the small volume, however, will support the truth in these reviews which range from the *New York Times* to the *Houston Chronicle*, from Neil Simon to Anthony Perkins.

This guaranteed-to-help-you book is a "kind of psychiatric pep talk . . . directed at people who hate or despise themselves." To get an individual on friendly terms with himself seems to be the major purpose of this writing, and the experienced psychoanalysts, a husband-wife team, speak in a clear, nontechnical language.

Written as an unhurried dialogue between patient and analyst, the study begins with a consideration of what constitutes real happiness: How can one master the art of genuine, lasting happiness? ("We are responsible for our own good time.") How am I keeping happiness for myself? ("You must be able to see the ways you're pulling yourself down and decide that this isn't what you want to do.") How can I be a free person? ("You are free when you accept the responsibility for your choices.") Of course, the explanations are much more thorough and interestingly presented than indicated here.

This very absorbing dialogue progresses to a practical, sensible approach to change and how this should be encountered to the best advantage. A great deal is said about self-acceptance, and emphasis is placed upon worthy motivation and determination. Some helpful advice is given to the aspiring individual who seeks to become what he feels he's capable of achieving.

The various stumbling blocks along the road of life are noticed by these psychologists and ways to make them stepping stones are considered. "The French philosopher Rousseau made a statement 'Man is born free, but everywhere he is in chains.' It is closer to the truth to say, 'Man is born in chains, but each of us has the potential to be free.' Too often people cling to their chains even after they've outgrown them."

As would be expected, these writers devote a part of their study to childhood and its continuing effect upon the individual. "Embrace the child in you," the reader is told. "You have to get on familiar terms with yourself; make friends with yourself. It gives such a reserve of strength to call on."

The reader may quite easily see the reasons for such popularity afforded this volume. Here is a book which tells one that he isn't such a bad person after all, that he has the potentiality to master worthwhile goals and to be happy while making accomplishments.

When Jesus said: "Love thy neighbor AS thyself," He was assuming that the individual maintained love of himself as a person. This seems to be the underlying thought behind *How To Be Your Own Best Friend*.

The concluding part of this conversation seems to be noteworthy: "If we can learn to love and nurture ourselves, we will find our own selves richer than we ever imagined. We will still be beset by real problems and suffer real defeats. Life is not a picnic — or a rose garden. The world is not run for our benefit. There is no escaping the human condition, which involves pain and difficulty and loss. But we can bring everything we have to bear on the challenges life presents and make the very most of what it offers us. If we liberate ourselves from our fantasies and learn where our real resources lie, a whole world is waiting to be explored."

A reading of this book is guaranteed to do something for your ego. One must surely come away from these pages with a greater appreciation of himself, a knowledge that he is a really fine person indeed. Of course, I've already known this fact for many years anyway.

Elegy for a Poet

By James R. Gray

The world has lost a major poet, and I am so sad I want to discuss it with someone. Daniel Whitehead Hicky, the great Georgia nature poet, is dead. It happened in July, but I just got the news. A poet friend who lives in Atlanta, Mr. Hicky's hometown, informed me in a letter.

When I was a teen-ager, back in the twenties, the name Daniel Whitehead Hicky was known to everyone who read contemporary poetry. His work was in just about every magazine that published poetry. Here is a partial list of those magazines: Harper's Magazine, The American Mercury, Scribner's Magazine, The Saturday Evening Post, Cosmopolitan, McCall's Ladies' Home Journal, Good, Housekeeping.

Mr. Hicky was columnist of the Atlanta Constitution for eight years, and he won the Poetry Society of America's first prize in 1931. But his kind of poetry, so he often said, went out of style in the early fifties, and Daniel Hicky, known as Jack to close friends, stopped writing almost altogether. He didn't like what he called "modern stuff," and refused to write it. His poems contained rhythm and rhyme, and elements of fragile beauty, and if editors no longer wanted that sort of thing, then he wouldn't write at all. Anyway, he was busy with a civil service career in Washington with the U. S. D. A.

Mr. Hicky retired in 1971 and went back to live in Atlanta. By this time, the pendulum of public taste was swinging back to the sort of poetry he wrote. Friends kept urging him to write more poems. In other years, he had published five books of poetry, but now these were all out of print, veritable collectors' items. He was besieged with requests to bring out another book.

He agreed to do so, at first planning to title the book "The Sound of Reddening Leaves." I had lost track of Mr. Hicky for years. But a friend wrote me about the proposed new book. I asked Mr. Hicky about it, and he was kind enough to write back and tell me I would be notified when the book was available. That was in 1973.

In the fall of 1975, I got a letter from the Cherokee Publishing Company of Civinton, Georgia telling me the book was available. However, I wrote directly to Mr. Hickey. I wanted an autographed copy. Instead of telling me to jump in a lake, as he should have, he sent my autographed copy. The final title was simply: POEMS OF DANIEL WHITEHEAD HICKY. I am looking at the book now, and my eyes are blurred with tears.

Many of Mr. Hicky's poems are classics, famous the world over. Most poetry lovers are familiar with "Never The Nightingale" and his excellent sonnets, and so on. But perhaps his most famous poem is the following.

I Have A Need of Gulls

I have a need of gulls again and their flying
Over the foam-white acres of the sea
Where the sunrise drifts like a fleet of ships afire,
And the dark like eternity.
I have a need for the yellow sea oat's music
And the single salty note
Curled in the palm of a shell as pale as the sigh
In a sandpiper's throat.

Too long the city has housed me and fed me its fare,
Too long I have run with the crowd;
I have a need to be free again like the gulls,
To bathe my face in the cool white peace of a cloud.
I have a need to lie at length on the sands,
To unshoulder my burdens out where the seagulls cry,
And to all of my heart's dark questions unanswered
Hear the white answers they write in the sky.



A BATTLE TO THE END — Charles Pope (40) of Baltimore fights with an unidentified Chowan College player for possession of the football. Pope not only lost the fight but he was also injured on the play. Pope was taken to the hospital but later released with minor neck injuries. (Photo by Will McIntyre)

Entertainers

Grady Nutt, Ed Seabough Speakers

Grady Nutt and Ed Seabough, both popular Baptist entertainers, will be the featured speakers at the Baptist State Convention, Ridgecrest Conference Center, October 1-3.

Nutt, a Christian entertainer from Louisville, will develop the conference theme in his unique, humorous-but-serious manner. He will lead the student participants in discussions on relationships to God and other people. Campus ministers and church staff leaders will provide an opportunity for follow-up discussions on a more personal level.

Seabough, a religious song

writer and associate of the Home Mission Board, will be the worship leader for the weekend meeting. He will also coordinate a student missions presentation on the highlights of the 1976 student summer mission activities.

A special feature of the Convention will be "Nuts to You," a music and humor presentation by Grady Nutt and wife Eleanor.

The Appalachian State BSU will present the drama, "Stearns and Company," a musical on the early Baptist movement in North Carolina and the Southeast.

In addition, the students will meet in business sessions to

adopt a summer mission budget for 1977 and elect a student representative to the Council on Christian Life and Public Affairs. Roberta Farr, state BSU president from A&T State, will reside over the sessions.

The annual fall convention, sponsored by the Campus Ministry Department, is open to all college students, not just those involved in local BSU organizations.

Cost of the weekend for Chowan students will be \$13.50 (includes transportation, two nights lodging, and five meals). For further information or reservations, contact Chaplain Taylor, RIGHT AWAY.

Complaints Viewed

The Editor

A lot of students wonder why they have to pay for movies and dances by the SGA when there is a Student Activities fee included in the tuition. The student activities fee is used for other things besides SGA functions. How many times can you go see a good movie for fifty cents? How many dances can you go to for fifty cents? This money is being put to use. You complain about the prices of movies on campus but a lot of you are willing to pay \$2.50 to \$3.50 to see the same movie in a

theatre and the same with dances and concerts.

Without the income of these movies and dances there could be no Spring concert that this town and college will long remember. I, myself, am willing to pay the fifty cents. If there can be a really good band on campus in April, things will be equal if not better balanced. The Spring concert will be well worth the effort if everyone helps do their part.

But the Spring concert is not

the only thing the SGA needs the money for. These movies need to be paid for and the bands that have to be paid for their services. If we want a good band for Homecoming and Spring Festival or a great movie on campus, some sacrifices must be made.

I know a few people who are willing to support the SGA. Those of you who gripe about having to pay for these SGA events, don't go but if you want a super Spring Concert and other activities, STOP complaining and start doing.

Poor Are Here To Stay; Why

HERBERT Gans has given the following reasons why we will always have poverty:

- 1) The existence of poverty insures that society's "dirty work" will be done. For this reason welfare payments have been cut off in some states in the summer when the poor are needed to work in the fields.
- 2) The poor subsidize economic benefits for the affluent by working for lower wages, and by paying a higher percent of their income in property and sales taxes.
- 3) Poverty creates a number of jobs to "serve" the poor, e.g. policemen, penologists, welfare workers, doctors and lawyers.

4) The poor buy goods that others do not want such as day old bread, used cars and clothing.

5) The poor can be identified and punished to uphold the legitimacy of conventional norms, although there is evidence that the poor are as law-abiding as others.

6) The poor serve a function when culture created by them is adopted by the more affluent, for example negro spirituals, country music and prostitution.

7) The poor keep the aristocracy busy with their "charity" and provide them with opportunities to demonstrate their "superiority".

8) Being powerless the poor can be made to absorb the costs

of growth in society, for example the back breaking work of building railroads and cities, picking crops and serving as foot soldiers in war.

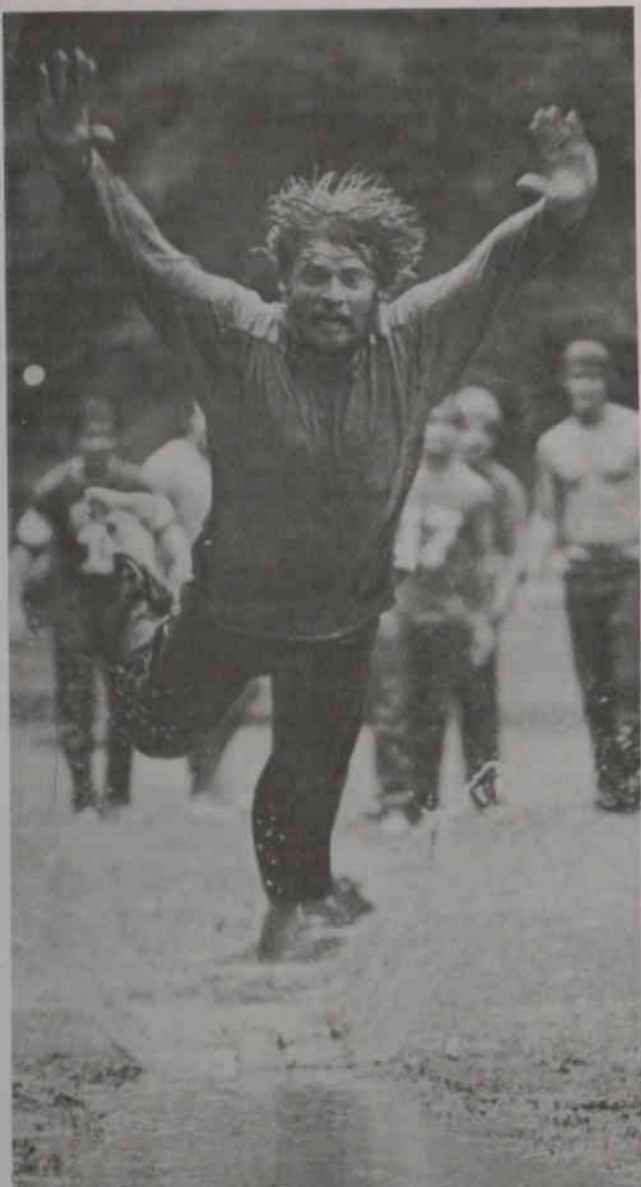
9) The poor facilitate the American political process. Since they vote less often the Republicans feel free to ignore them which leaves a captive constituency for the Democrats.

10) An economy based upon "free enterprise" requires a deprived population which is allegedly unwilling to work or is considered inferior which reduces the pressure on society to eliminate poverty.

Pessimist's moral: Why fight the system? Somebody has to be poor. It might as well be you!



SHARING IN THE RAIN — Two Chowan coeds fight the elements together. The torrential rains of last week made an umbrella a necessity. (Photo by Will McIntyre)



GERONIMO — There's nothing like a nice refreshing dip after classes. (Photo by Will McIntyre)

SMOKE SIGNALS

Nancy Sullivan Editor
Marianne Jackson Advisor