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-etching by Mr. Joseph O'Connell

radial energy &  
Human sexuality

.. (Tri-College Issue on CHARDIN) ..  
(written by Mary Rosera Joyce)

the **FREE**  
Statesman

APRIL 3<sup>d</sup>, 1967

VOLUME 1, NO. 9

# OPEN FORUM

by Ken Nyberg



Higher education in the U.S. is one big prophylactic...highly effective in preventing society from ejaculating students into the world of knowledge and reality.

The prophylactic's manufacturer, "in loco parentis" officially asserts that it's primary value is one of disease prevention, specifically the curtailing of VD (vocal dissent) and "sif" (story in full, or knowledge), though it is suspected that this is not the fundamental reason. In truth, it appears that the prophylactics' fundamental purpose is not a medicinal one, but rather one of birth control. It is designed to prevent the interaction of student and knowledge, which inevitably leads to the conception of free man.

Free man, you may recall, is an almost extinct species that thrived many years ago on truth. When the climate of the world changed, truth was buried under tons of social norms and other residue, thereby making free man's access to it a very arduous and dangerous attempt. Without this truth, free man began to vanish, and it is only rarely, and most often briefly, that free man reappears.

On these occasions where free man emerges, much havoc and chaos accompany him, as can well be imagined. He searches everywhere for truth, digging his way through backyard barbeques, undettling the foundations of churches, schools, and governments. He frightens men and women, though seldom children, and occasionally brings business to the verge of collapse. He is capable of destroying entire nations, including their respective religions, mores, and systems of government. Quite obviously, these free men are insane and social menaces of the utmost degree. Some are raving maniacs, and history records that one such free man, living 2,000 years ago, actually claimed to be God.

Now if the free man is well past puberty, and can be classed as a teacher (a highly potent and sex crazy individual, who often employs sophisticated means of seduction to overcome the nubile and virgin student) and if there is little hope for his rehabilitation, then "termination of his contract," or T.O.C. is used. Termination of Contract is the severest form of sterilization and is usually considered adequate.

The prophylactic is of interest, not only to the academic community, but to other areas as well. In fact, President Johnson has expressed hope that it will be of some use in plugging the credibility gap. Religious and business groups have also extolled its virtues, and the Pentagon is deeply indebted to the Prophylactics' widespread use and success.

Needless to say, however, the prophylactic is but one means of preventing and abortifacating free man. It is not perfect, and indeed small sects of free men are forming throughout the country, planning a conspiracy to poke holes in the prophylactic. For this reason, educators, bureaucrats, congressmen, generals, and other patriotic men are working day and night in hope of developing the complete and irrevocable destruction of free man.

We are winning the war against free man through the use of the prophylactic, and castration. Still, the battle is not done. The country needs your help. Contact your local campus public relations man (often referred to as an Administrator) or your local CIA agent. Join now, and be a part of the castration army. Fledge your allegiance to the prophylactic. Register now for sterilization!

## SIEBEN SEATED

Monday the Student Senate at SCS reversed the decision of the election judges. Mike Sieben was declared the new student body president.

The five election judges announced on Friday night that Sieben had been disqualified for election irregularities. This was done in spite of the overwhelming vote for Sieben.

Dick Krier, Sieben's campaign manager, clearly violated regulations prohibiting campaigning on election day by buying an ad in the college paper which was distributed on election day. Though Sieben had not authorized the ad and in fact, was totally unaware of its purchase, he was disqualified because of it.

The Senate established an historical precedent by reversing the decision of the election judges and thereby determining the acceptability of the credentials of its own members.

The decision of the election judges was rejected by the Senate primarily because Sieben received 69% of the vote.

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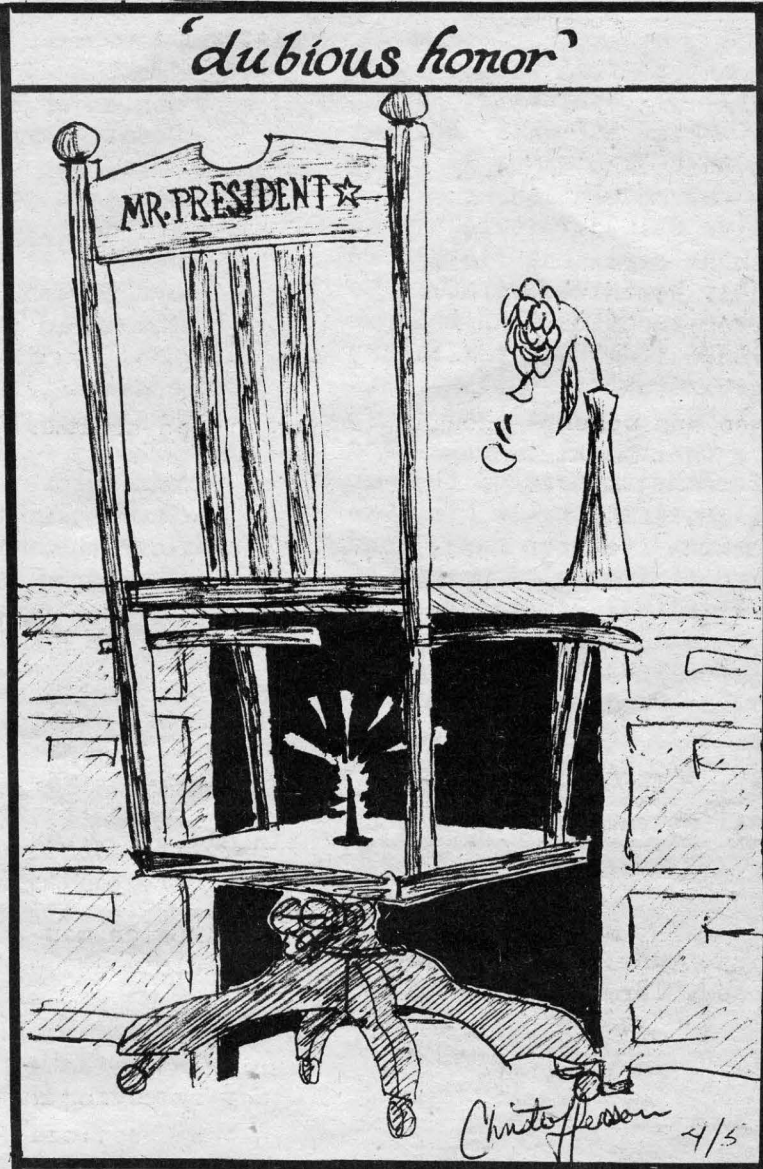
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## THE FREE STATESMAN

...it shall be our purpose to present the news, fairly and accurately, with due consideration to all opinions...and to augment the academic community by serving as a Free and Independant publication.

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# Re: CIA

Senator Eugene McCarthy, in a personal letter to the St. John's Student Council, has offered his personal views on this nation's Central Intelligence Agency. The following is a reprint from that letter.

Editor

It is difficult to criticize or evaluate the operations, the achievements, or the failures of the CIA.

Defenders of the Agency assert that the President, with or through the National Security Council, controls and directs the CIA. In theory, this is true. The President is the nominal head of hundreds of agencies and cannot be kept fully informed of all of the activities within the government or attentive to every decision made within the agencies of the executive branch of the government. There is a special danger in the case of a security agency that it may become a law unto itself, operating independently of presidential control. Has this happened in the case of the CIA? There are indications that it has in some instances.

According to former Presidential Advisor, Arthur Schlesinger: "In 1958, Washington decided to install a reliably pro-Western regime (in Laos). CIA....brought back from France...an energetic, ambitious and devious officer named Phoumi Nosavan."

According to Schlesinger, by 1959 the State Department and the CIA were backing different Laotian factions. The situation, he wrote, finally reached a point where one of the factions was receiving U.S. military and the other U.S. economic aid. When the Kennedy Administration decided to reserve the earlier policy and support a neutral Laos, the CIA was still committed to Phoumi Nosavan. It may well be that both the State Department and the CIA were following presidential directives, but the likelihood is that the CIA, rather than the State Department, was acting somewhat independently of presidential intention.

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## EDITOR'S outlook

In a press statement Saturday, Senator Eugene McCarthy, D-Minn., said that it was a dangerous practice for President Johnson to call Gen. Westmoreland back from the war in Vietnam to defend our policy in south-east Asia. Sen. McCarthy suggested that Westmoreland's return puts administration critics "under some restraints to speak up against a man who is active in the field," and continued by saying that President Johnson established a "dangerous precedent to involve a high military officer, especially a field officer," in a controversy that the senator held is "more political than military."

Asked whether he thinks the war has reached a point where dissent is completely ineffective, Senator McCarthy replied: "I think there is still a possibility that it may at least create a climate in which negotiations could be more easily entered upon. I do, however, feel, that if the war is extended much farther and the commitment of troops and men gets another two or three hundred thousand men, criticism will mean very little."

The untimely death of the voice of dissent is a serious indictment of the Great Society. When individuals can no longer effectively register their dissent and feel it will have effect on national policy one of the tenants we have been taught to consider an inalienable right, has died. Let us hope that the epitaph for the grave will not read: "DULCE ET DECORUM EST PRO PATRIA MORI. . ." (It is fitting and proper that men should die for their fatherland.)

In another case, the attempted invasion of Cuba, Theodore Sorenson has written: "It was clear to him (President Kennedy)..... that he had in fact approved a plan bearing little resemblance to what he thought he had approved...That so great a gap between concept and actuality should exist at so high a level on so dangerous a matter reflected a shocking number of errors in the whole decision-making process --- errors which permitted bureaucratic momentum to govern instead of policy leadership"

Arthur Schlesinger, on the same subject, wrote: "By November 1960, the CIA operation had taken on a life of its own..." President Kennedy, Schlesinger said, saw the Cuba incident as an example of how contingency planning could "generate its own momentum and create its own reality."

There is a second danger in the operation of a secret agency--namely that it can be used, with full knowledge and under the direction of the President of the United States, to carry out projects and perform acts which would otherwise not be approved or which are not properly authorized. For example, activities reportedly carried out in 1953 by the CIA with Presidential approval against the government of Premier Mossadegh of Iran, and in 1964 against the Arbenz government in Guatemala, even though they may have turned out well, had questionable legal and constitutional basis.

The third danger inherent in a secret agency is that of the "inner ring", whose pitfalls and temptations have been best described by C.S. Lewis in his essay entitled, The Inner Ring. "I am not going to say," he wrote, "that the existence of the inner ring is an evil...The desire which draws us into Inner Rings in another matter. A thing can be morally neutral and yet the desire for that thing may be dangerous...This desire is one of the great permanent mainsprings of human action...Of all passions the passion for the

When this strong and deep human drive is legalized, given public function, it becomes, possibly, even more potent. The Inner Ring of a secret agency is privileged. It becomes a kind of secular monastery of the elect. Full individual choice and responsibility is limited by oath, of obligation to the agency. Individual conscience is eased in the general certainty of the overall good of the objects being pursued.

The anonymity of the service becomes a kind of habit--a rejection of the world of name and credit and recognition. In the end, the process may become the end, and doing the wrong things for the right reasons becomes increasingly easy.

A secret agency must be most carefully watched during a cold war, and under conditions of uncertainty and anxiety. Since the danger is undefined, it may be everywhere, and counter action, therefore, it may be argued also, must be unlimited.

SEE PAGE 8

# 'Human sexuality'

. . . Man and woman have different relationships with the world; each receives the world in a different way . . .

by mary rosera joyce

When Teilhard de Chardin developed the art of reading the contours of the universe, he was not a literalist. His scientific interpretation of the world was not tied to the measurable exteriors and quantities of things. Teilhard was a depth analyst. Like Freud, who saw the subconscious depth beneath the surface of everyday awareness, Teilhard saw the hidden universe beneath the surface of the everyday world. Both men thought of the deeper reality in terms of psychic behavior. For Teilhard, it was a basic source of evolution in the whole universe, including man and man's behavior. What Freud accomplished for the science of human behavior, Teilhard accomplished for the science of the universe--a discovery in depth.

Radial energy, according to Teilhard, is the basic energy of cosmic evolution. It is the within of everything. Radial energy is a dynamic thrust toward the future completion of creation in the maximum achievement of complexity and centration. Man, the most complex of evolved beings, is also the most centric or self-aware. Though man emerges at the summit of evolution, the progress of the universe within man himself is unfinished. The thirst of cosmic energy is still projected far ahead of the present human condition toward a new centration in which the great multitude of persons will share a common center of inspiration. This view of radial energy reveals a cosmos with a convergent structure.

But there is another energy which balances the radial tendency toward an ever-increasing complexity by resting in the complexity already achieved. Tangential energy spreads itself out in beings of the same complexity, while, at the same time, binding them together in a specific group. The spreading and binding force of tangential energy accounts for the fact that lower forms of matter remained behind as higher forms evolved. Tangential energy, the externalization of radial energy, is the measurable quantum of the without which ordinary science analyses and manipulates.

The final stage in the cosmic progress of radial energy is the evolution of love. In the Future of Man, Teilhard wrote of "a new kind of love, not yet experienced by man, which we must learn to look for." When this cosmic love begins to appear, the minds and hearts of all men will tend to converge toward a common center, Christ, the Omega. Teilhard says, "There is but one possible way in which human elements, innumerable and diverse by nature, can love one another: it is by knowing themselves all to be centered upon a single "super-centre" common to all." This love will emerge, not from the tangential energy of the without, but from the radial energy of the within.

Since the relationship between man and woman is a central source of love in the world, the within of radial energy waits upon their relationship for the future evolution of mankind. Until now, the meaning of marriage has been centered in the tangential energy of human sexuality, that is, the spreading of the human group according to the command to increase and multiply and fill the earth. But the within of radial energy will transform the meaning of this

command. Man was meant to fill the earth not only tangentially or physically, but also spiritually. This is what St. Paul means when he says that "the eager longing of creation awaits the revelation of the sons of God." (Romans 8:19). This is what Teilhard means when he says that "love is tending, in its fully hominized form, to fulfill a much larger function than the mere call to reproduction." (Building the Earth) The whole earth "groans and travails in pain" for the love that spiritualized man can give. And man's own being groans and travails in pain for the upsurge of the deep, radial energy that is straining in his existence for expression. "Between man and woman a specific and reciprocal power of sensitization and spiritual fertilization seems in truth to be still slumbering, demanding to be released in an irresistible upsurge toward everything which is truth and beauty."

Where tangential energy is the strongest, in the physical attraction between man



photo by alex warner

and woman, there the upsurge of radial energy into a new stage of human development will take place. Tangential energy has drawn men and women into physical closeness for the spreading of human elements. But now that the earth is filled to the point where many are concerned with over-population, the deeper energy of human sexuality is ready to supersede the externalizing energy, and to bring about not only a new kind of marital diffusion, but also a new kind of sexual love and marital consummation.

The intimacy of "making love" is both a manifestation and a release of tangential energy. Because of the continuity of tangential and radial energy in the human person, the mystical nature of the deeper sexual force is sometimes felt in tangential intercourse. But that which is sometimes, and only momentarily, felt is meant to become continuously more vital. This will mean that the tangential relationship, without to without, will become progressively less vital. Husband and wife, in becoming ever more aware of the energy of the within will also become aware that the within cannot be directly reached through the without. Two people relate interior to interior in an indirect way. This is precisely what the nature of radial energy indicates.

The inner radial energy of human sexuality turns man and woman toward the world. They become free to love the world together, and to love one another indirectly, or through the world. For Teilhard, this love

for the world means center of convergence Cosmic Christ. In the end, the winds, the furthest stars converge in the within of one meaning of the Incarnation by St. John when he says "the world that He gave His Son." (3:16) Love for consummate meaning and woman, who received the command to fill the earth, not discover the way to the Incarnation. When we love the world as to the world, the power of love have emerged into "the world of the sons of God."

Christ came for the world, not only for the whole world, but for every creature. He gave the gospel to every creature. No one knows how to love the lilies of the field or the air unless he is in the dominion of the sons of God. The gift of freedom, is the news to the least of

But what is the meaning of the word "love" is so full of connotations that it is hard to speak of love in mission, particularly between man and woman. Teilhard is not going romantic. Even if we are aware of a new kind of love, we are not concerned by man, a love of the cosmic future of radial energy, incapable of elucidation. This love other than the modern romanticism. In this romanticism re-

Rich with the same, we go up towards the Spirit, the magnificence of the universe but who smile beyond all victory, the mystery of the flesh, we tell which is the world, we have found the way to achieve the masterpiece, we have mastered matter, we attain and submit.

This passage, and the deep-seated romantic soul, the spirit of the world, and being possessed of a quality of love that is toward matter nor "the flesh of God." The being of creatures, for their own sake; not for the sake of God. It speaks of love for the world, always with the purpose and the romantic. In the end, the matter is either a technological conquest or a stepping stone to God. The nature of that love, the world as it is, ten.

After their creation, the being of His creatures, things that He had made, very good." (Genesis 1:31) His creatures is love, their being, not for their own sake, or for the world, a function for man, but for the world. It is very good, the being of the world, the incarnation. Even if we need of redemption, the incarnation would have been giving of His only-

love for the supreme in the universe - the being of God- Incar - traves and the far - ve, and all are present another. This cosmic intuition is intimated says that "God so loved His only - begotten the world finds its the Incarnation. Man ed together the com - n with their love, need of this love implied in n Husband and wife so give one another to of radial energy will e freedom of the glory

redemption, not on - all creature." Go into said, "and preach the are." (Mark 16:16) But all the good news to ld and the birds of mbued with the free - d. Love, the expres - e way to tell the good eings.

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of the world, I rise irit whose vesture is of the material uni - les at me from far ies; and, lost in the ash of God, I cann o t more radiant bliss: to rd and so be able to ry of matter, or to ter and so be able to to the light of God.

many others, reveals icism of Teilhard's possessing (mastery) But there is another is neither possessive ost in the mystery of his is a love for the rejoicing in them for or the sake of man or Teilhard continuously terial being, but oses of the scientist he western ethos, mat - ans to a human end in st, or it is a step - e have yet to learn ve by which God so give His only-begot -

on, God considered the s, and "saw all the de, and they they (31) God's love for for the goodness of imarily for His Own in which they might simply because they to be. Love for the expressed in the In - n had not been in od's love for His cre - consummated in the gotten. Love for be -

ing is the primordial essence of love.

The world that God loves for the goodness of its being is the world that was given to man and woman together. Created in the image and likeness of God, they were meant to receive the world as the world was given, in love for its very being. Man and woman, so loving the world as to give each other to the being of the world, rise into the fullness of their likeness to God. This is the primordial essence of marriage. Before the nature of this giving-receiving love is discovered and felt, it will not be possible for husband and wife to emerge from the tangential stage of their possessing and being possessed by one another.

The love between man and woman in marriage has a cosmic meaning. "Sex is a cosmic force, and can be comprehended only in the cosmic aspect." (Nicolai Berdyaev) Man and woman have different relationships with the world; each receives the world in a different way, just as each receives the other in a different way. But neither can receive the world in love for its being unless each is given to the world by the other.

But, in recent times, tangential sexuality is so hyperactive that it almost seems hopeless to talk about the new, radial sexuality waiting to transform the relationship between man and woman. The contraceptive pills that treat marriage as if it were a disease, mark the decline of

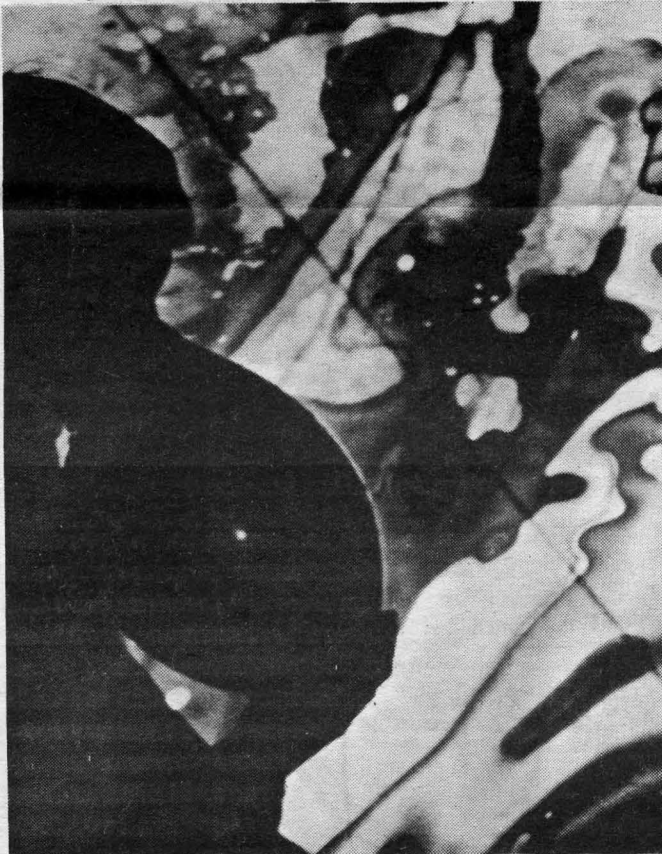


photo by alex warner

meaning in tangential sexuality itself. Contraception marks the failure of love. And the contraceptive age is the dark age for Christian marriage. Love, "the most universal, formidable and mysterious of cosmic energies," as Teilhard calls it in Building the Earth, is being wasted. Referring to the hyperactivity of tangential sexuality, Teilhard asks, "how much energy do you think is lost to the Spirit of Earth in one night?" Through this compulsive wastefulness, "the Earth is continuously dissipating in pure loss its most miraculous power... Love is a sacred reserve of energy, and the very blood stream of spiritual evolution." Truly, this is the voice of one crying in the wilderness to prepare the way of love.

Teilhard, along with Freud, speaks of the sublimation of sexual energy. In his essay on a personalistic universe (not yet published in English), Teilhard develops his view on the sublimation of sexual energy as a condition for the further evolu-

tion of love in the universe. Because of the way in which Teilhard differs from Freud in his interpretation of the nature of psychic energy, his view of sublimation is quite different from that of Freud. For the latter, of redirecting this energy from bodily goals to higher social, cultural and religious goals. For Teilhard, the radial component of psychic energy is spiritual in nature, and sublimation is a conscious process. "Spiritual Energy," says Teilhard, "is the flower of Cosmic Energy." (Building the Earth)

Since Teilhard's view of human psychic energy is basically different form that of Freud, it seems unfortunate that Teilhard used the Freudian term "sublimation" to describe the process of spiritualization in the human person. It might have been better to use another term, such as subsumation. Sublimation implies a movement from the the without to the within, whereas subsumation implies a movement from the within to the without. According to Freud, the unconscious process of sublimation takes place when external social pressures force the individual to substitute higher goals for pleasure goals. This cannot be the meaning of the spiritualizing process in the context of radial energy. Instead, the energy of the within draws into itself (subsumes) the energy of the without. This internalization of tangential energy is also a transformation of tangential behavior. Physical closeness between husband and wife becomes more and more internalized. The radial being of the body gradually supersedes the externalizing function of tangential intercourse. Husband and wife ~~then~~ experience the radial intimacy of being love without necessarily making love. In the present state of hyperactive tangential sexuality, the intimacy of husband and wife is compulsively function. However, as radial sexuality emerges in the human community, the age-old compulsion will become obsolete. Chastity will become man's way of life, not because he will have become less sexual, but because he will have become increasingly more sexual. Internalized sexuality is an increase, rather than a loss, of sexual life; it is the very promise for the evolution of human sexual being.

Radial energy is a dynamic world-continuum, the cosmic within which all creatures share despite their many differences. This innermost dynamism of the world reaches its most splendedored significance in the relationship between man and woman to whom the whole world was given in the beginning. THIS is the world-meaning of original sin, that man and woman lost the within of the universe, and losing the radial interiority of all creation, they lost their radial interiority within each other. This loss of love is the essence of their tangential clinging to each other, possessing and being possessed, a desparate attempt to compensate for their lack of love. But that which is lost is meant to be regained. Communion and the cosmic friendship between husband and wife, even when it lacks the externalizing or obvious activity of their tangential communication, is "more active than all active things." The radial energy of human sexuality is the most creative, vital and innermost component of human sexual life. Its flowering is the communion of love for the being of the world. Through the radial love between man and woman in marriage, the transfiguration of Tabor is meant to extend into the whole world, increasing and multiplying and filling the earth. Then, the words from Tabor will resound with cosmic meaning; man and woman will say once again, as they said before they lost the being of the universe, "It is good for us to be here."



# Full Spectrum on the performing arts

by roger danielson

One of the most exciting expressions of the cinema is to be found on the short film. Distinguished directors, such as Godyard, Polanski, Lester, and Truffaut developed their individual styles in the short film. Brilliant young talents, many as yet unknown in this country, have created personal works of dazzling virtuosity and imagination in this medium.

Until now, there has been no suitable method for presenting these films. Conceived as works of art, the commercial movie theatre has never been their proper home. Now at last a way has been found to provide them with the setting they demand.

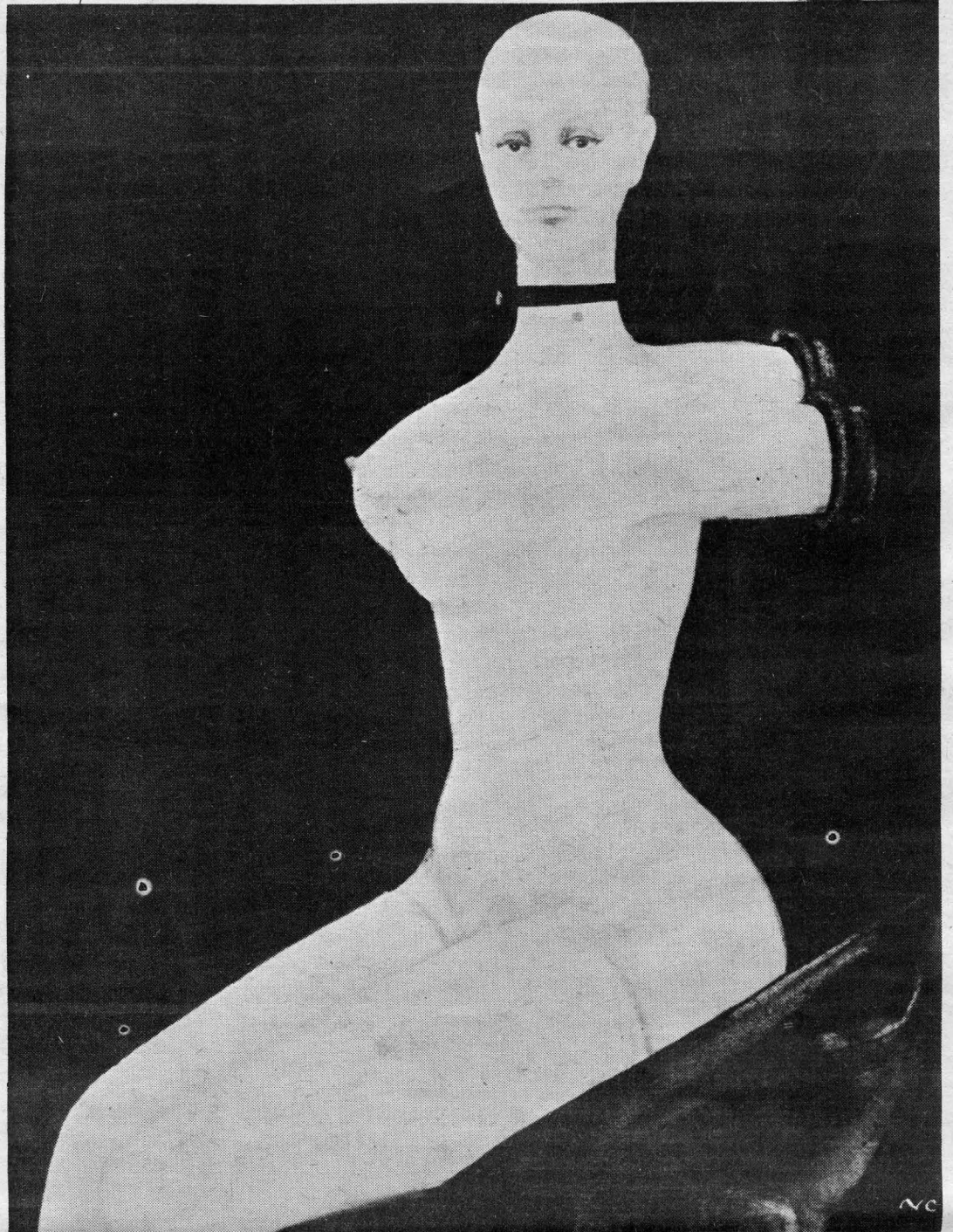
Janus Films in cooperation with Arcturus Films, Ltd. has gathered important new prize winning short films into two programs called NEW CINEMA. Each program has been carefully selected and integrated to create a brilliantly varied and stimulating evening. NEW CINEMA is presented as a first run concert attraction and will be exhibited exclusively in university and college theatres.

The current interest in the short films is an important new phase in the history of the cinema. Three generations of film tradition in Europe have provided the conditions for a flourishing new period of creative productions. Governmental subsidy of short film productions has been utilized by many companies to support their chosen filmmakers, giving them an opportunity for continuity of development in style and theme.

The collection of films included in these two programs of NEW CINEMA is intended to include some of the principal works of recent years from these sources. Such notable films as LA JETEE, THE FAT AND THE LEAN and THE GAMES OF ANGELS, have had one or two screenings, but have had no general exposure and remain unknown to American audiences. Their showing in America is long overdue.

The American Premiere of NEW CINEMA presented in cooperation with the Lincoln Center Film Department was sold out in New York's Philharmonic Hall in January of this year. Thus far only six universities have shown this first run attraction. St. Cloud State is the first state college in the nation and the first Minnesota college to show these collections of brilliant short films.

The films will be shown in Heady Hall Auditorium on May 5 and 6 at 8:00p.m. and Sunday, May 7 at 3:00p.m. The following weekend program will be shown at the exact times of program 1. There is no admission.



from "THE GAMES OF ANGLES"



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# water's edge

BY ROLAND JORDAN

"In Spring a young man's fancy turns to love." That's what they say; and it isn't a bad topic for this time of year.

I was out walking through the woods the other day. It struck me in the beginning God planted a garden. He is a lover and a creator; and he made man in his own image, to be a lover and a maker in his own turn.

We want to be lovers and makers. The two are dependent on one another. If we live in love with the world, we shall have joy in the beauty of the world. We shall also want to make love and beauty in and for the world.

Love is more than a state of being; it is an impulsion to act and make. Of necessity a lover brings gifts; the lover sings. It is part of the process by which we become whole. We find our true selves by reaching out for that which is beyond us. In this the lover and the artist are the same. The lover is an artist; the artist, a lover.

We live in a world which has lost art and beauty in its daily life because it has forgotten how to love and worship. We live in a world which smashes and grabs; and you see the symbol in those magazine covers which are the direct denial of art as well as prudence because they come not from a vision and love of beauty but from a cold calculation of the sales value of an appeal to sentiment or sensuality. We live in a world which values things for their utility, primarily their commercial utility.

Love was never meant to be like that. Love is in the gentle appreciation of the world around us. The warm embrace of two persons giving themselves to each other is a far cry from the hours of sweating backs and clawing hands of a third-rate sex movie. The latter are pictures of destruction and not the enactment of the beauties of creative love.

Do not think of art in terms of painting, sculpture, poems, music and no more; art is simply the skill and vision to make lovely things, and is there anything in the world of man that could not and ought not to be lovely? From cooking and sewing to statecraft, from ploughing to town-planning to music and song, all ways meant to make man rejoice. God planted a garden; it took man to develop a slum.

We live in a world which is ugly because it is built and controlled so largely by men of power. There is no art without reverence, that awe which inspires us in the mere existence of all things. Where there is reverence--vision for things and persons alike-- you have more than just art and beauty, you have an art that is socially responsible and that plays its part in the cosmic struggle.

To make lovely things--to make love--is the right of every human being. Every man is meant to be a maker; but every man is a unique personality, and has his own particular way of making love. When current mores force us to make love in one certain way-- calvinize us with the fear that we are not doing it right--the garden is no longer there. There is only drudgery.

There is one thing which can redeem even drudgery and make it creative: to do it for love. It will become itself a form of making, because it is precisely a way of making love. When you are making love, you are making beauty. The primary form of making is making love. It is a lifelong process. If you think that love-making is a pleasant occupation for a passing moment and no more, you flit over the surface of life; you will never be a lover, because you will never be fully alive. It is a thing that takes a lifetime to complete; and it can only be done by a man and woman together. That is why you have to be gentle when you are making love.

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FROM PAGE 3

The reason we are trying to win the contest with Communism is precisely because we want the triumph of the open mind, the triumph of freedom, the triumph of the unimpeded incorrupt process at the very start, we may win the contest with Communism and lose the purpose for which we are contesting. If we expose the great processes of the academy, the great processes of the search for learning at whatever point--even smaller things like student organizations, larger things like scholarly undertakings--if we begin to corrupt those, we have sacrificed something which existed long before there were any nations and which will, I trust, exist long after our current notion of nations has been transformed.