

At Honors College

Brother Antoninus On Artist's Struggle

By GEORGE BIGHAM
Emerald Photo Editor

Great art is created by a conflict in the artist between passion and reason; the work of art created is the artist's statement of that conflict and its solution. This was the theme of Brother An-



BROTHER ANTONINUS

toninus' talk at the Honors College Monday evening.

He outlined a fundamental struggle in art: the tension between the tradition in art of careful measured craftsmanship and the tradition of spontaneous lyric outpouring of soul. These he

Conflict . . .

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time is centered in the crisis of personality," Antoninus said. "The conflict between the flesh and the spirit. This conflict can drive a man to the point of desperation."

Brother Antoninus came to Christianity by a devious path. "I was an atheist in my adolescence," he said. From atheism he turned to agnosticism. "My agnosticism was painful," he said. "It was not adequate for my spiritual needs."

"PANTHEISM," he continued, "came to me with the shock of a religious conversion. It resulted from my discovery of the divine in nature. I had different spiritual needs than I had in my youth. I gained an increased understanding of the importance of the person. Before that I had been too concerned with the abstract."

Concerning his poetry, he said, "I try not to scant the whole of reality."

"But pantheism didn't have what I was looking for," he said. "I would have soon started a reverse process like acidity. I would have lost the ability to respond to life. If I had not found Catholicism, I would have been in a terrible way. I would have splintered. I had exhausted my incentives."

Brother Antoninus was exposed to Catholicism through his second wife, who had been a fallen-away Catholic. In her struggle back to the church, Brother Antoninus saw what he was looking for.

In order to become a Catholic, Antoninus had to separate from his second wife because his first marriage, although not made in the church, was considered a valid marriage by the church. Both of his former wives are living. "I was very happy in my second marriage," he said.

Brother Antoninus was recently released from the usual duties of a lay brother so that he could devote the majority of his time to his poetry. "That has been my career for thirty years," he said.

Asked whether he would be a conscientious objector again if the situation presented itself again, Brother Antoninus said, "I am not a pacifist in the sense that I was. Whether it would be the right thing for me again, I have no idea. It is not possible for me to recapture the spirit of the late '30's."

termed the Apollonian and Dionysian dialects: "The greatest art is always a tremendous wrestling between passion and morality. No—maybe it's having fought them both to that supreme moment in which cognition can emerge," he said.

He said that when someone comes to their intellectual awakening they say, "I have accepted all these things on the authority of my culture, but how do I know they're true?" Then, depending on his temperament he goes out and attempts a systematic breakdown of these values. For an artist this appraisal takes place in his art."

Returning to the struggle of dialectics he explained, "Colleges today are not sympathetic to the Dionysian dialectic because of the broad cultural swing to the Apollonian." He went on to say that perhaps the greatest problem for universities today is to adapt themselves, by new teaching methods and mental attitudes, to accommodate the Dionysian dialectic.

All art, he said, is formed in a process of sensation acted on by intellection, with the result transformed by cognition's imposing coherence on it.

He spoke of a "schizophrenic" element in all artists, saying that the lack of convergence in the two dialectics caused his art to be, and to be a bridge between him and his society, although his facing the conflict, and trying to resolve it, may make him not popular to his contemporaries.

Dull To Give 'Last Lecture'

Paul S. Dull, professor of history, will speak at 4 p.m. Thursday in the SU, as part of the "Last Lecture" series.

Dull will discuss man's use of rationality in learning to live with all men on "the other side of the river."

DULL TOOK his Ph.D. at University of Washington in 1940 and has been at Oregon since 1946. He spent a year of post-doctoral work at Harvard in Far-Eastern studies. During World War II, he served in the U.S. Marine Corps as a Japanese language officer.

He has received research grants from the Rockefeller Foundation, American Council of Learned Societies, the Social Science Research Council and the Ford Foundation.

The room number for the lecture will be posted.

Infirmary

Missing Monday's fair spring day because they were in the infirmary were Felix Weber, Bruce Mason, Harry Henderson, Felipe Garcia, Frank DeMeyer, Abraham Ebrahim, Sandra Hodges, Andre Makuka and Sue Earle.

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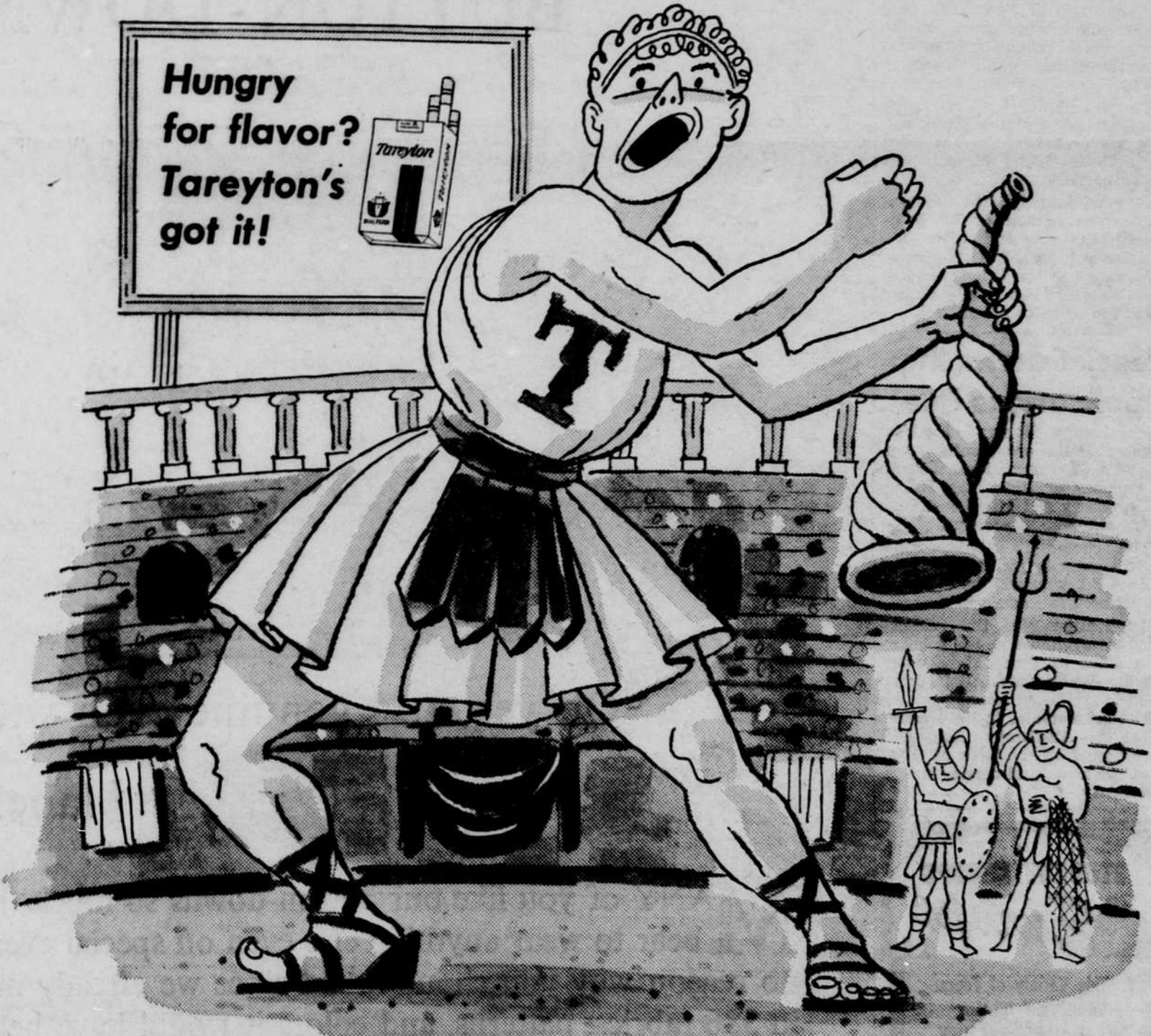
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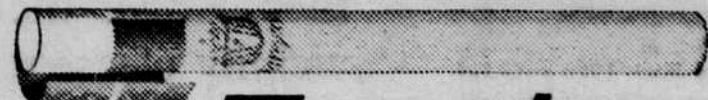
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