

## THE COLLEGIATE

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## To The Editor Settled, Yet Living

To The Student Body,

We, the people of Grace Baptist Church, need interested young people to share our worship experiences. We are an established church, but don't let that scare you — we are striving to become an important part of the community. And the community does not stop with the permanent members of our own social class, it includes college students, political free thinkers, rich people, poor people. In short we want elements from each aspect of the community to share with us, to learn with us, to teach us, to worship with us.

Why should you spend your time with us? Better yet, why shouldn't you? If you are here from a church at home, make us your temporary home. If you don't know God and Jesus, we challenge you to find out what it is all about. If you have problems, talk them out with us, we are human, too.

Don't have a way to come? Well, be in front of Tweety's at 9:30 Sunday morning and we'll get you there and back.

Please come at least once, we feel you'll be back. Ours is not a stagnant church. If you feel the need to take part in the teaching, speak up. If you have talent and want to share it through worship, say so. After all, we all learn through experience with others. Don't hold back on something you have to share.

If you will give us a try, we are on the corner of Kincaid and Adams Street. If you aren't sure where that is, just get on Gold Street behind the Student Center and go to the blinking caution light and turn right — you've found us. Meet us at Tweety's if you need a ride.

Friends,  
The people of Grace  
Baptist Church

## An Insult to English

To all members of the English Department:  
This block of Horizontal Prose, which is mine,  
Is an insult to your integrity.  
Do you think I care if you say I am no poet?  
Do I care if I'm not adept at sonnet form?  
And for your rhymed couplets I do not admire,  
This work is your biography, a satire.

I see no point in tearing Shakespeare apart.  
Who cares if the rival poet was W. H. or H. W.  
I'm not Ben Johnson, I'll not write an "apology"  
In fact, I'll write as I see fit, it's mine  
And I say what's not in an anthology.  
Take your writer out of context and time  
No matter what, my couplets will not rhyme.

You call me a would-be poet,  
I call you mired in a traditional muck.  
I refuse to yield the individual to the group  
And if sex makes the world go round, go  
... replicate the species.  
And as for your MA's, AB's, Ph.D's, well  
If I need a new alphabet, I'll give a yell.

You say his style reflected the people,  
Who knows, the people couldn't read.  
Talk about poetic justice, why  
Some of that trash can't be read.  
Then you hand me a line about great literature.  
So, you flunk me with an air of defiance  
Next week I'll slander the department of science.

Briggs Petway

# Charity In California

By ROGER K. BYNUM

The kidnapping of Patricia Hearst, February 4, 1974, by the Symbionese Liberation Army, is the first recent use of terrorism in the United States as a political tactic. Since such incidents have become common in other parts of the world and this occurrence may be the harbinger of portentous events, it is imperative for the Christian ethicist to evaluate the morality of such actions. The particular difficulty in making an assessment comes when different Christian values seem to be juxtaposed. The end of social justice, an effective and ethical means of attaining it, and a non-violent respect for humanity are Christian principles that appear in tension in the Hearst case. Perhaps a continuing emphasis on Love, that once became an incarnate Mediator, may help us mediate this disparity and maintain intermediate goals in proper perspective.

The revolutionaries who hold Miss Hearst have accused her parents of "crimes against the oppressed peoples of the world" and apparently feel their major offense is an accumulation of inordinate wealth through the capitalist system at the expense of relative deprivation for thousands of others. In the scathing denunciation against selfish materialism, numerous Hebrew and Christian prophets, including Jesus, concur. One may remonstrate against so harsh a criticism of an individual but to do so when the aggrieved is as influential as the Hearsts is to elect isolationism and totally shirk the Christian's responsibility for affecting social conditions.

The revolutionary, due to real or imagined injustices, becomes obsessed with the total justice of his cause. Sergei Nechayev was quoted by Newsweek, February 24, 1974, in this connection: "Whatever promotes the triumph of the revolution is moral," he said, "Our business is passionate, complete, ruthless destruction." The extreme demands of political and economic turbulence may make a provisional morality attractive and one may be tempted to circumvent the rules to achieve justice. However, the Christian gospel has consistently maintained that so lofty a goal can not be attained by the wrath of man but only by the grace of God. On one occasion when the apostles wanted to destroy an inhospitable village, Jesus said, "ye know not what manner of spirit ye are of." Later Paul opposed the notion that one may do evil and have good come of it.

Had William Hearst, father of the hostage, been taken captive, our appraisal of the matter might be quite different. Conditions may occur where revolution is the only viable means of gaining freedom and opportunity. Instead the S.L.A. action has degraded Patricia Hearst and her filial ties into an instrument of terror. Detention and death may sometimes be justifiable measures but not when they are employed indiscriminately without regard to personal responsibility or guilt.

Christianity has identified only One whose death could prove efficacious for transgressors and that was not Patricia Hearst. The human condition can not be elevated by contempt for human dignity and personal autonomy. Ultimately greater debasement for all who voluntarily participate in such a crime must result.

## We Are Not Alone

We are not alone as college students seeking liberalized school rules but we are one of the few students bodies fighting, or should I say requesting, visitation privileges. About two weeks ago this article appeared in the Richmond Times-Dispatch concerning two colleges in the Richmond area: University of Richmond, a Baptist college, and Randolph-Macon, another private school ...

"Some 250 Randolph-Macon College students staged sleep-ins at three women's dormitories last night following a meeting with college President Luther W. White in which he rejected demands for liberalized visitation rules at the Ashland campus ... The students presented White with a petition passed by the Student Government Association and threatened not to give the college financial aid when they become alumni unless the dorm rules were relaxed. The petition was signed by 382 of the college's 830 students. About 200 of the students are women.

At the 7 p.m. meeting in Blackwell Auditorium, attended by about 450 students, White explained that after study he had decided against extending visitation hours. Currently, men and women may have visitors in their dormitory rooms from noon to 2 a.m. on Friday and Saturday and from noon to midnight on Sunday. The students are asking for weekday privileges ...

... About 11 p.m., a 175 students occupied the lobby of the Mary Branch Dormitory and 75 went to the lobby of New Dormitory. Later some students left the two dormitories and occupied Moreland Dormitory. They took with them pillows,

sleeping bags and blankets, as well as radios and television sets. They were orderly protesters.

Campus security officers Thomas Cooley said his orders were to leave the students alone unless they damaged property.

Outside one dormitory, some students had hung White in effigy. Shortly before midnight, about 100 students marched to White's home, where they stood around talking. When White didn't come out to meet them, they left.

"There's nothing immoral in our asking for these visitation privileges," said Ed Nottingham, a 22-year-old senior from Richmond who is chairman of the visitation committee of the SGA.

"What boils down to is a moral issue and the moral convictions of one person, the president. But men and women

do associate without getting into sex."

Another protest leader, senior Reggie Barley, said the students were not going to interrupt classes over the issue. "We're here to get an educational But we are trying to get a faculty resolution for a day off to protest."

The Ashland college protest over dorm rules is the second at an area school within three days. On Monday, 400 University of Richmond students marched on the home of President Bruce Heilman, seeking relaxed rules."

Our trial visitation has thus far proved successful and there have been no incidents that could cause its final rejection. We have made peaceful negotiations. Let us see where we go from here.

POLICE



Well, officer, would you  
...uh... believe that I was  
streaking, I mean nude,  
on campus last Tuesday  
because I...uh... tore  
off my clothes and  
jumped into the  
fountain to...uh...  
to...uh... save the  
Dean's dog... and  
then would ya  
believe that...uh...  
Somebody ripped  
off my clothes...  
... And... uh...  
would ya?