

Editorial Page

THE CLARION March 4, 1977

So often one finds editorials to be tirades against a never-ending ocean of injustice. Within this vein of negativism, the author gropes for some solutions among all of the choice sarcasm which the events bring to mind. For once, at least, this author would like to write something with a positive base — a sort of giving credit where credit is due, so to speak. At the risk of being somewhat biased, this editorial will deal with a subject of interest among many students this semester — Taylor Dormitory. The idea which seeks expression is this: Taylor Dorm, with all of its clanging radiators, lukewarm showers, and pre-Deluvian plumbing stands today as an example of progressive campus housing at a Christian institution of higher learning.

The first factor so often misunderstood by those not in residence at Taylor is that college regulations are enforced at the dormitory. Let me clarify this: there is a tremendous difference between enforcement and incarceration. There is no communication gap between the R. A.'s and the students. Furthermore, there is a spirit of fraternity which permeates the entire dorm. One can speak clearly and frankly with Mr. Craig Powell (our dormitory director). This in itself greatly facilitates an exchange of ideas — both negative and positive — between the students and the administration. But the exchange doesn't end there — we get a response (not necessarily affirmative, but a response, nonetheless). When a regulation of the college is not adhered to, there is not an immediate and final judgement made. First and foremost comes communication (something which is so often lacking in any society). No system of justice can ever be effective without close and personal interaction between authority and its constituency. Doors are not broken down (they are knocked upon); students are not harassed (they are shown the

respect due adult human beings and mutual members of a campus community); paranoia is not rampant (respect for the rights of others is). All of these add up to a single policy of positive dormitory psychology. For the first time in our lives, many of us are beginning to realize that rules are made with people in mind.

The second factor this discussion brings to mind is the question of mutual respect between the members of the dorm itself. So often society will evolve toward a feeling of alienation among its members. In a police state, each member, motivated by self-preservation, will strive to be as independent as possible — cooperating more out of fear than compassion. However, a positive system of organization greatly increases the students awareness of his dependence upon all of the members, and that his neighbors deserve the same degree of respect that he himself so richly desires. Confucius called it "reciprocity" ("Do not treat others as you would not have others treat you").

The last factor to be discussed is in somewhat of a moralistic vein. It is neither my desire nor my intent to undermine the organization of other dorms on campus. Each dorm must develop its own unique system of operations if it is to be effective. However, I think it is equally reasonable to admit that this positive psychology of dormitory living is found in varying degrees all over campus. With the addition of the card system for the women students, Brevard is granting its community members a degree of personal rights never before achieved on this campus. The danger here is that there will always be a very small minority who will violate regulations regardless of psychology. It is our duty as adult members of this community to recognize our new privileges as just that — a gift that many

students before us tried to obtain but never did. Perhaps if we utilize the power of the silent majority, we can demonstrate to the rest of the community that we are responsible enough to accept and respect any privileges which the college sees fit to give us.

Richard J. Browne

Pardon vs. Amnesty - A Moral Injustice

by George Loveland

On March 6, 1976, an aspiring young presidential candidate from Georgia named Jimmy Carter was interviewed by the Washington Post. When asked about the many Vietnam war draft evaders abroad, Carter replied: "It's very difficult for me to equate what they (those who fought) did with what the young people did who left the country. So for a long time it was hard for me to address the question in objective fashion, but I think its time to get the war over with."

Then, after a long campaign, a victory, and a "common man's" inaugural ball, Jimmy Carter, during his first week in office, issued a blanket pardon for Vietnam draft evaders. The President's program pardoned:

- All persons who may have committed any offense between Aug. 4, 1964, and March 28, 1973, in violation of the Military Selective Service Act or any rule or regulation promulgated thereunder.

- All persons convicted of any Selective Service violation committed during the same period.

limitless treasure trove of funds to spend. Thus, they have piled up liabilities upon liabilities far into the future, through pension funds and other commitments. But the fact is that taxes have become so astronomical that any additional taxation merely erodes the tax base and reduces revenues."

—Robert E. Thomas

standing up, for a position which most Americans (excluding the President) now concede? It is not a compliment to our government to have to say that we have a president who refuses to admit that the Vietnam war was wrong.

Furthermore, President Carter's plan is far from just. It excludes the military deserters of the Vietnam war. These men left for the same moral reasons that the draft evaders did. But what is the difference in one who realized the insanity of the Vietnam war before he saw it and one who came to this realization after he got a whiff of the fiasco?

True, President Carter's plan is a step in the right direction. His goal to "get the Vietnam war over with" is a noble one. But the job of healing our country is far from over. We owe it to these men to grant them an "amnesty". We must forget the ridiculous assumption that they were wrong and we should grant them a "pardon" for the sole purpose of healing the country's wounds.

The Luck Of The Irish

by Luke Osteen

Saint Patrick was born in the late 4th century in what was still Roman Britain. The son of a deacon, he obviously knew something about Christianity but was apparently somewhat less than devout. At the age of 16 he was kidnapped by a party of raiders and sold as a slave to the chief of a powerful Irish tribe. During his six long years as a shepherd in servitude, he remembered his father's teachings and developed a strong faith in the Lord. Finally, lying half asleep one night, he heard a voice instructing him to escape and flee to the coast. He did just that and sure enough, there on the coast, he found a ship that gave him passage home. (Pretty neat, huh?)

But the saga of Patrick doesn't stop with a Late Show ending like that. Once again a voice spoke to him, this time telling him to return to Ireland to preach the Christian faith. Ireland at that time was a rough place with

semi-barbaric tribes, a flourishing slave trade, and bands of Druids who felt that it was their duty to "retire" any Christian missionary that they found. Lacking a decent education and fearing a return to the country of his captivity, Patrick tried to ignore the call. But it grew as incessant as a "Ring Around the Collar" commercial and he returned to Ireland. Journeying through the north and west, where no Christian had gone before, he began the almost impossible task of converting an entire Pagan country. But Patrick was blest with a sense of humor, a humble spirit, a skillful tongue, and a tireless devotion to the teachings of Christ and by the end of his life, Ireland was a bastion of Christian Faith.

Today the works of Saint Patrick are commemorated on the day of his death, March 17, in both Ireland and the U. S. The shamrock so often associated

with St. Patrick, was actually a teaching aid used to illustrate the concept of the Holy Trinity with each leaf representing either the Father, Son, or the Holy Spirit. The popular belief that he led all of the snakes out of Ireland springs from a 6th century reference to his "driving the serpents of the unclean (the Pagans) from the land". Keep it green!

About 600,000 barrels of oil come from Saudi Arabia to the U. S. daily.

PLANTOONS by SHOCKLEY



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