



Communist?

One of the lowest forms of animalistic behavior can be found in persons always intent on calling others names which never may be construed as complimentary. Such names might include "Facist," or "Nazi," or especially today, "Communist" and "Red."

The tradition of defacing others who are not in sympathy with your particular beliefs or philosophies is an old practice, and can easily be observed today; though, indeed, it is a custom generally associated with ignorant (not necessarily "uneducated") people.

Prosecuting attorneys, who once faced juries composed chiefly of farmers, who had not received a great deal of formal education, would ask the defendant if it were true that he was a homosapien, or would attribute that fact to the defendant's character. The jury, not knowing the meaning of homosapien per se, but in full knowledge of the term "homosexual," would quickly revert to their time-worn prejudices.

Apparently, the practice has now invaded our college. Not in the student body, where such childish behavior could somewhat be understood, but in our "esteemed" faculty.

The classroom is not the place for one instructor to lambast the beliefs of another; to degrade another faculty member's philosophy by "proudly" announcing that he is a member of several Communist organizations. And to crown his glory, at the same time, the instructor, implementing such sewer-drawn techniques, expects students to respect him.

We hold no respect for anyone—faculty members, students, acquaintances—who feels himself to be the judge of all, god of all and slanderer of all.

It is not the accused whom students should shun, but rather the accuser. It is not the accused whom we should pity, but rather the accuser.

Students enter college for the purpose of obtaining an education. An education which acquaints them, not with mere pages of books, but with living issues, with the world of today.

It is our sincere desire that the parties accusing others of being Communists will stop. We recognize their rights to remonstrate their beliefs, but students, as well as citizens, deserve the right to hear the views of others with an open mind (if truly, that state can be achieved) and without fear of being accused of Communist leanings. Long live the American belief in freedom of speech and of philosophy; not the suppression of speech!

Pine Knot: 1968

"The yearbook staff seeks to preserve in an interesting manner an accurate account of the yearly Atlantic Christian College events." So goes the student handbook summary of the purpose of the Pine Knot.

The latest version of the yearly publication is certainly an excellent preservation of this year's events.

The layout, headlines, pictures and general organization of the book highlight the events which made this year memorable; while, at the same time, depicting everyday life.

Students should be proud of such an outstanding work, and grateful to the workers who made the publication what it is. And it was only their hard work and dedication which allowed us to receive the annuals in April, instead of the traditional May.

Our congratulations go to Ben Casey, editor, and his staff for their excellent work. But what about those 254 apathetic sophomores?!

Reader's Forum

Dear Sir:

Many of us were shocked by the tragic assassination of Dr. Martin Luther King Jr. This senseless murder took from us a man who was attempting to lead the people of this Nation in a non-violent revolution. His death will not bring this revolution to a halt! But the philosophy of nonviolence is in danger of dying with the man who so ardently advocated it. The alternative to Dr. King's philosophy may be seen in the statements of militants, both black and white. The America that we know and love cannot stand the sort of violent separation that these men advocate! The responsibility for thwarting this philosophy and carrying America to its dream of peace and freedom for all men now lies on the shoulders of all of us, not just a few! We may or may not have agreed with Dr. King's methods, indeed I have heard reports of rational men cheering at the awful news of his death. But the alternatives that are now offered are too awful, too frightening, too insane! America cannot allow this cancer of fear and hate to spread for one more day. We as Christians and Americans must now swallow our pride and our prejudices and force ourselves to love, to understand, to reach out.

We must come together in brotherhood. Each of us must work to destroy this hatred and fear that now divides and threatens to destroy our Nation. **THE TIME HAS COME FOR ALL JUST MEN TO COMMIT THEMSELVES TO THE DREAM OF MARTIN LUTHER KING.**

Thomas E. Marshall
Assistant Professor of Art

ACLU Is Concerned For The Protester

NEW YORK, N. Y.—The American Civil Liberties Union has expressed deep concern over the exclusion of Professor William R. Taylor of the University of Wisconsin from membership on a White House Panel on Education Innovation following an FBI security investigation. Professor Taylor, who had acted as consultant to the Panel for several years in its formative stages, has been an active opponent of United States policy in Vietnam.

Privilege

The civil liberties group stated that while appointment to political office is a privilege, not a right, any disqualification for political activity from a position with little or no political implications, such as "educational innovation," raises questions concerning freedom of expression that have serious implications for the academic community.

The Union's comments came as a result of a year long investigation of a controversy that originated in the summer of 1966.

Professor Taylor, a specialist in new methods of instruction in history, received a telephone call from Dr. John Mays, executive secretary of the Panel, concerning an appointment to membership. He was advised that a "routine" FBI clearance was necessary. When Professor Taylor called attention to his participation in anti-Vietnam "teach-ins" and faculty protest demonstrations against the administration's policy in Vietnam, Dr. Mays offered to check the effect these activities might have on an appointment.

Several days later he notified Prof. Taylor that they appeared to present no obstacles. Subsequently, Dr. Donald Hornig, Special Assistant to the President for Science and Technology, and the man responsible for final membership decisions, telephoned Prof. Taylor to advise him that, although there was no question of his loyalty, it had been decided not to go through with the appointment. Professor Taylor never received a written explanation for his rejection.

Immaterial

Although Dr. Hornig has maintained, in an exchange of correspondence with the Union over this issue, that a formal invitation was not, in fact, issued to Prof. Taylor, the ACLU's Academic Freedom Committee has concluded that whether or not the invitation was extended in writing is immaterial. The verbal invitation extended by Dr. Mays deemed to be sufficient certainly for Prof. Taylor to be invited to attend the provisional meeting of the Panel in October, 1966, along with other members, all of whom became permanent appointees.

Dr. Samuel Hendel, professor of Political Science of the City College of New York and chairman of the Committee, said, "It is incumbent upon government, at all levels, to adhere to the fundamental concepts of civil liberties and to foster a climate in which dissent can be expressed with impunity. The government's action with respect to Professor Taylor is likely to give other scholars pause about expressing controversial views, particularly in this time of mounting tension over the Vietnam War, lest they find that some day an FBI dossier will be interpreted to the detriment of their professional advancement."

From The New York Times

King Had One Dream . . .

Martin Luther King was a preacher, a man from Georgia and a Negro who became a golden-tongued orator, a spokesman for the Deep South and the Ghetto North, a symbol above color of undying yearnings and imperishable rights. He was an American in the truest historic sense: for he had a dream.

He dreamed for the black youth of his country.

From a jail in Birmingham, citadel of segregation, his words leaped through the bars: "When you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told it is closed to colored children, and see her begin to distort her personality by unconsciously developing a bitterness toward white people; when your first name becomes 'nigger' and your middle name becomes 'boy' however old you are — then you will understand why we find it difficult to wait."

He dreamed for the poor of his country.

Marching for equal laws, he quickly recognized that equal opportunity was just as necessary. For black and white, he called for a Bill of Rights for the Disadvantaged: "In addition to a revolution in attitude, our country must undergo a revolution of values. The billion of

dollars now directed toward destruction and military containment must be redirected to provide an adequate education, income, home and recreation, as well as physical and mental care. Once we develop the will to do so, we will discover that our own self-interest, both as individuals and as a nation, lies in sharing our wealth and resources with the least of God's children here and around the world."

He dreamed for the peace of his countrymen, at home and abroad.

When the United States was honored by his Nobel Peace Prize, he felt obliged to extend his personal philosophy of non-violence from the streets of Selma and Memphis to the rice paddies of the Mekong Delta and the jungles of Vietnam. He saw the impediments to race and economic progress at home while a war was raging abroad: "It's inevitable that we've got to bring out the question of the tragic mix-up in priorities. . .

When a nation becomes involved in this kind of war, when the guns of war become a national obsession, social needs inevitably suffer."

Guidelines Given On What Is Art

TEMPE, Ariz. — Arizona State University officials have set forth stringent new guidelines on what constitutes an art exhibit after closing one recently.

Gilbert Cady, the school's president, said an exhibit on the mall was closed after health officials declared that a decayed horse's head, which attracted numerous flies, posed a serious health hazard to the entire campus.

The Supreme Court sifts nearly 3,000 petitions a year and selects between 150 and 170 to hear.

THE COLLEGIATE

Published Weekly by Students Attending Atlantic Christian College, Wilson, N. C.

Member of United States Students Press Association.

The views expressed on this page are not necessarily those of the faculty or administration at ACC.

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