

Kinnakeet Adventure

By Sylvia Bridges

You've probably never even heard of it. If you wanted to find it you would have to be familiar with the Outer Banks of North Carolina. Avon is a small seaside town of approximately 700 people which has a double identity. On the map it is Avon, to the natives it is Kinnakeet. To Mr. Stanley Green, it was home for 12 years.

Mr. Green grew up in Bolling Springs and graduated from Bolling Springs Baptist High School. He attended the University of North Carolina at Chapel Hill and then worked as a teacher, a coach, Fresh out of Carolina, he was notified that he had been elected as principal of Avon School which was surprising news to him since he had never heard of Avon and moreover, had not applied for the job.

Nevertheless, he accepted the position, and in his forthcoming book, KINNAKEET ADVENTURE, he relates his challenging and amusing experiences as a youthful teacher in this virtually isolated region. The book reveals how he adapted to an entirely new way of life and how he was accepted into the tiny community.

KINNAKEET ADVENTURE is not only Mr. Green's personal account of himself and his adjustment during this period before and during WWII. It is also the poignant and appealing story of the proud people of the Outer Banks.

All of the natives of Avon are descendants of survivors who had been shipwrecked at Cape Hatteras. These people, as shown by Mr. Green, are fascinating and resourceful, with a rich heritage to supply a foundation for their lives and a tough pioneer spirit to insure their quantity unlike progress, by relating his way of life in Kinnakeet, the story and life of the Kinnakeets, Mr. Green sketches a colorful, vivid picture of an unfamiliar phase of American life which is regrettably disappearing.

Stanley Green tells of Kinnakeet with warmth, wit, and insight into humanity clearly showing that although he is back in Bolling Springs serving in the Air Force for the Cleveland County School, a deep fondness for Kinnakeet remains with him.

KINNAKEET ADVENTURE, which is awaiting publication, is as compelling as well as a humorous book well worth reading and remembering.

Resident Directors Discuss Their Jobs

By Dawn Spinhour

There are ten hard working men and women on this campus who deserve a great deal of credit, and these are the student resident directors. It is their responsibility to keep the dorms running smoothly.

I interviewed each of them, asking what their duties are and what rewards they receive from this. Everyone expressed enjoyment of being the resident director of their dorm, and it seemed that each dorm had a director of which they could be proud.

HAPPY-SISSA BROADWAY

Having resident directors is good for the girls and good for Miss Walker. Many times, girls will come to talk to a student before they will be a housemother. And, I now realize that there is more to dorm life than meets the eye.

HAPPY-JUDY HANNAH

I enjoy meeting people and counselling sessions. I've gotten to know some really great freshmen, that ordinarily, I wouldn't have met.

NANNY-WANDA SUDDETH

I like it because it helps everybody out. Like later dorm hours, and Mom doesn't have to wait up for us. It's hard to be an authority over fellow students. It's good, though, to get to know the other students.

STOUP-MARIEA BRYAN

I act as a mediator between the dorm and the students. It's a great opportunity to help girls. Most of my duties include looking up, visiting sick girls and acting in Mom's place when she is gone. I value the part of counselling the most. Makes me understand the problems of the dorm and Mom Goodwin.

DECKER-HAL ELLIOTT

I mostly just have to keep noise down and keep trash out of the halls. It is mostly interpretation of the rules for the men. The dorm is noisy because of the thin walls, but it's getting better now. It has been a good year so far, and I have a good dorm and cooperative girls.

MYERS-ROBBIE GRANT

I just have to keep the dorm in order. It's a great experience to me because I am majoring in Psychology, and I have had some opportunities to counsel with the guys. I really like it.

MYERS-ANNE-TROY HARMON

I feel I am just one of the guys delegated to remind other guys of the rules. Most already know what is expected of them. The men understand I am just doing my duty, and it works out fine.

MAUNDFY-TOMMY BELL

I don't feel I am really over the students—I'm just like they are. It gives me insight into what other guys want. Since we are going into four-year status, people have a lot of different ideas, and being resident director helps me to know these ideas.

LUTZ-SHELTON-JERRY RUPPE

This is my third year, and I've enjoyed the job all along. I'm responsible for rising that happens over at the dorm. I turn in daily reports to Mr. Bamer, Assistant Director of Student Affairs. I get to know all the guys, and that I really like.

MCILHE-HOUSEN-JOHN CHANDLER

When something goes wrong, I report it. I try to keep the area clean, and just general law and order. When someone has a problem, personal or school, they come to me. We cut red tape and see what we can do for them right away.

I believe our dorms are in good hands, and that we all should appreciate the efforts of these men and women who work for us, the student body.

Gardner-Webb College Pilot

Box 289
Bolling Springs, N.C. 28017

Telephone: 334-2211

EDITORS
Jeff Cranford—Editor
Dan Snyder—Associate Editor
Sandra Johnson—News Editor
Donna Turner—Feature Editor
Terry Knight—Sports Editor
Mr. Bill Boyd—Advisor

STAFF
Reg Alexander Steve Gregory
Sue Austin Robert Hunt
Sylvia Bridges Jerry Keller
Patsy Bumgarner Mel McCurry
Bobby Campbell Lynda Mirogala
Linda Mirogala Debbie Johnson
Melanie Campbell Rommie Sams
Suzie Connor Bobby Shell
Dawn Spinhour
Carol Corbett John Taylor

Letters inconsistency

Dear Editor,

The inconsistency is what I don't understand: Why do we treat some things by what they used to be? Particularly I'm talking about the seemingly needless controversy over the peace symbol. Ask anyone who wears one the meaning of the symbol; ten out of ten will reply "peace". Now, if it means "peace" to those that wear it, sell it, and endorse it, then what does it matter about the history behind the parts of the sign? Why prejudice the present by the past?

Consider the swastika, the hated emblem of German oppression. If we insist on viewing symbols by their origin then we must accept the swastika as its beginning form: a sign of hope and security, perhaps taken indirectly from the cross of Christ.

Mentoring the cross brings to mind the most drastic change of all --- from the symbol of horrible guilt and death to a sign of hope and eternal life. Word meanings change, norms change, symbols change, all because men change. Let us not handicap the freedoms of the present with the confines of the past.

Reg Alexander

war to death

Dear Editor,

Karl Marx gives the ultimate proof that Christianity and Communism must war to the death, Fauro, summarizing a passage from Marx, writes: "Clearly, then, religion is not simply a speculative error; rather, it is responsible for all the ills of real life and constitutes the greatest single obstacle to the way of man's attainment of freedom: by postulating a life and a felicity in the beyond, religion makes man indifferent and passive in relation to the here-and-now, a docile tool in the hands of the mighty, an easy prey for the clever and unscrupulous; . . . it is the OPIUM of the people!"

"Religion is the basic alienation (according to Marx); it is the alienation responsible for all other alienations . . . rather there must be a ruthless extermination all along the line: the very name of God, the very words 'immortality' and 'redemption' must be made to disappear. No one who is at all familiar with the writings of Marx and Engels can fail to discern the radical and total phobia and hatred they display for everything even faintly redolent of religion."

Unfortunately, many American intellectuals, such as John Dewey, father of pro-

gressive education, contributed unwittingly to the Marxist attack on religion. Dewey was an admitted Godless materialist and atheistic humanist. "On the God-problem, Dewey admits no compromise whatsoever: God is a name devoid of content, a relic of a pre-scientific illusion. . . for the very simple reason that religion in all its forms is a name devoid of content." "We may readily see that this critique of religion is not far removed from that of positivism or of the Hegelian Left. It is especially reminiscent of Feuerbach and his cult of mankind."

Dewey, being an atheist, could not have worried about any menace Communism posed for Christianity. We, who profess to love Christ and to follow His teachings ought to be forewarned and continuously on our guard. If, in defending His name, we are to be Godless, Jesus has comforting words for us: "He who loses his life for my sake, shall find it."

drug traffic

Dear Editor,

Fifteen years ago, I would not have written this kind of letter. I say this not only because this problem did not exist then, but also because the college generation of fifteen years ago did not seem to share to the same degree an immediate, personal concern for the welfare of fellow man that today's college student feels. I was writing this open letter to you because I am very much concerned about the persistent growth of illicit drug traffic among our high school students. I am convinced that today's college student can be the key in putting an end to the high school drug use.

College students have always been looked up to by their high school companions in high school. You set the pace in fashion, in music, and more importantly, in ideas for the entire teen-age community.

It is with this thought in mind that I earnestly encourage you to carry the truth about the effects of drugs back to the high school level. You are the same communities and in the community where you now live. Yours is a voice that will be listened to. Your message about what you have seen and about what you know of the eroding effects of drugs will be the single most effective deterrent to drug experimentation among our high school students.

This is an effort you can undertake on your own initiative. All that is needed is your own desire to help protect our high school students from the drugs which you have seen or know about.

It is my earnest hope that you will go out of your way to talk with high school students about the "Tale of Two Cities" and groups as opportunities arise. Seek out youth recreation associations and urge the directors to get the facts to our young people.

This is one area where I know you do know more and will be listened to. It is an area where you as an individual can do so much to save our high school students from the bitter experiences which so often result from drug use. Please try this approach, and when you do, I would appreciate hearing from you.

Nicholas J. Giovanic
Civil Service Commission

He rejects my wariness
And blends the balance
Of my extremes.
Songs have come
And have gone—
And only He knows
How many melodies are left.
But when my
To be played on the stack
Of those once enjoyed
I shall never still be
For am released under
His label
And my flip side shall endure
or over.



Peace Symbol Origin A Matter of Dispute

By Dan Snyder

In the wake of the recent controversy about the origins of the peace symbol, the following explanations are for your consideration.

Many people believe that the peace symbol that we use today dates back to the Dark Ages. The oldest medieval variations and witchcraft. During this time, symbolists tell us that our peace symbol represented the broken cross or sometimes called the white's foot which was the symbol of the peace symbol.

Another explanation for the origin of the peace symbol is that it is a Communist-inspired device recognized in Europe as a symbol of the devil. Some people believe that each of the symbol appears on the cover of national magazines, in funny papers, in fabric designs, on jackets, or even as jewelry that Communist aggression is becoming a reality to America.

The most recent explanation of the origin of the peace symbol is the anti-bomb symbol. It was designed in 1958 in London by the Direct Action Committee Against Nuclear War. The symbol has been adopted by many nuclear disarmament organizations throughout the world representing a combination of the semaphores for "N" and "D", the whole surrounded by a circle.

Although it is now known as the "peace symbol", it more accurately is a nuclear disarmament symbol. From Mr. Robert Koeh's book, THE BOOK OF SIGNS, the following ancient meaning is given to the units which make-up the symbol.

☩ MAN
☉ MAN DIES
☪ FIRE, ETERNITY,
UNBORN CHILD

Therefore, "Man Dies by Fire" or "Man Dies Unborn" both are terrifying and appropriate to the nuclear threat.

The diversity of explanations concerning the origin of the peace symbol point to the fact that it is a matter of personal interpretation.

Psalms 33 1/3

REG ALEXANDER

The Lord is my record player
I shall not be silent,
He maketh me to resound with sweet music,
When I center
He maketh my life to drop

onto the turntable of His
and plays in motion the needs
of time
And plays me in the groove
of the stereo,
Though I control my modulation