

Letter To The Editor

Dear Editor:

I would be obliged if you would allow me a space in the school paper to introduce myself to the faculty and the student body of Saint Augustine's College.

I am an African, a Kenyan, born of a Kikuyur couple in the Highlands of East Africa. Kenya is a British dependency destined to be a sovereign nation within the Commonwealth of Nations on December 12, 1962, and a member of the East African Federation, comprised of Kenya, Uganda and Tanganyika.

Because of their proximity, their common land features, and their interdependent economies, these countries are hardly referred to individually. And in treating one; therefore, it becomes necessary to give the whole picture of East Africa.

East Africa is chiefly agricultural. Among her agricultural products are such rare commodities as sisal and pyrethrum. The East African game is the biggest in the world. This together with unique, but beautiful, landscapes such as the Mountains of the Moon, the Great Rift Valley, and the Lake Victoria, contribute to focusing the world's attention on East Africa, making tourism the second biggest industry.

The East African community is composed of three races: Africans, Asians and Europeans. The Africans, by far, are the majority though their community is made up of different tribes, speaking different languages. Despite this, Swahili and English are the languages used for communicating.

I attended school in East Africa, finished as a high school graduate on December 4, 1962.

August 10, 1963, I left my country bound for the United States. My destination was higher education.

The welcome I have received from the people of the United States is highly regarded. But more do I feel indebted to Saint Augustine's College. The promptness with which she accepted me as her adopted son and the hospitality I have received from her sons and daughters while studying here, makes me relax and sigh:

"Blessed is she, Saint Augustine's."

Raphael Maru Wanjohi

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Mailing Address:

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The Greatest Story Ever Told

To each one of us, Christmas has its own special purpose and interest. To most of us it means home with the family, friends and associates for the holidays. During this festive time, let us briefly stop and remember the Christian aspect of one of the most blessed events of our time.

In the second chapter of the Gospel according to St. Luke a truly rewarding and soul-searching story is unfolded. It is the story of the birth of Christ. One of the most humble and lowly stories ever told by heralds: the birth of a great King.

The story is, I am sure, familiar to all, but there is one aspect to this story that may be a little misunderstood — the shepherds. All know the purpose of the Wise Men in finding their point of visitation and departure, but the shepherds surely have their right in this story. For the most part, they were meek and humble with little formal education. Yet these people shared the great event with the Wise Men. An angelical proclamation was made to the shepherds and a bright star led the Wise Men. The Shepherds faced the cold long journey on foot. The Wise Men made their way on camels. The shepherds presented themselves as witness. The Wise Men bore great gifts. Both left the Blessed Mother and the Jesus Bambino with humble hearts, praising God for this deed He had made known to them.

Let us remember the shepherd's story in our daily lives. Although poor and meek, they had a special place in the witnessing of the Holy Nativity of Our Lord. Although they had worked hard, and were cold, sitting on the plain that Holy Night, God called them to go even into Bethlehem. With a contrite, earnest and devout heart they chose to go.

In all of our Christian lives we are called upon to witness, to be called and finally chosen. In Our Blessed Lord's own Words Many are called, but few are chosen. In short, if we as the Shepherds are called upon to be witness, shall we go? To be called, shall we answer? To be chosen shall we respond? If we are asked shall we give? Give as the Shepherd with the same simple devotion? Surely we shall remember the great part they played in the Greatest Story Ever Told.

Peter Phillip Golden

Teachers' Views

Few students make use of the opportunity to confer with their professors in conferences for the purpose of clarifying difficulties they may experience in understanding work in courses. All members of the faculty here observe office hours at which periods they are available to students for "conference teaching;" yet most students come to their professors only after they become aware that they are in danger of failing a course. Intelligent use of the conference period could be realized by most students in the College by following these simple instructions:

- Arrange a conference when work in the course is not understood.
- Come to these sessions with specific questions written out.
- Take careful attention of the professor's explanation and incorporate them in notes.

Walter C. Daniel
Department of English

Our Right To Protest

Just before the mid-term examinations this semester, a group of Saint Augustine's students, who were eating in the college cafeteria, discovered that the tea being served had an abominable taste. They informed the person in charge of preparing the food, and for some unknown reason they continued to serve the same tea. Several students who did not want their tea placed it on a table which was located in a central position. For this simple act of protest, they were taken before the Code of Conduct Committee and severely ridiculed. Moreover, they were ostracized by some members of the faculty.

The Code of Conduct Committee decided to suspend two of them from the Student Council and put the others on probation for the rest of the semester (and some of them indefinitely) for breaking the rules and regulations of this Institution.

The writer would like to know what rules and what regulations of this College were broken? The writer tends to think that instead of rules and regulations being broken, customs and traditions which existed because of the complacency of students in the past were now being challenged by the thinkers and intellectuals of today, who "pull no punches" when exercising rights guaranteed by our Constitution.

The argument has been made that we have a channel of protest which is the Student Council. Should the students have taken the tea and marched to the Student Council to prove their point or should they have taken their tea and thrown it on the floor, which would have immediately taken it out of the realm of peaceful protest? We should note here that this was unlike the Boston Tea Party in that no property was destroyed.

We have also been told to go through the established channels of communication for our grievances by members of the Administration. I seem to remember hearing this advice before, but unfortunately from known segregationists who were merely trying to perpetuate the status quo. When we disobeyed this advice and started on peaceful protest in the streets, we got some action. Since the Supreme Court Decision of 1954, the South has had nine years to desegregate its schools and only a few states have complied to any appreciable degree. We have had nine years of peaceful litigation in which the Negro has kept within the framework of the law, and very little has been accomplished. The gains have come as a result of peaceful protest outside the law. It should be noted that more was accomplished in one summer of protest than in nine years of litigation. Granted that the white man, like our Administration, has listened to our complaints, but what has been done about it? We must remember above all, that one of the most sacred of the historical traditions of this Country is the right of peaceful protest.

It seems that on a college campus where one would expect to find differences of opinion, one would also expect to find controversy or conflict which generally is agreed upon as a source of progress in view of the fact that it results in compromise. Conformity should not be expected and has no place in an intellectual community where the emphasis is on the freedom of intellectual inquiry.

Unfortunately, many members of the faculty see little value in conflict or controversy. For them, I would like to quote from Reece McGhee's book entitled *Social Disorganization in America*. In speaking of controversy and conflict, the author says: "It (controversy and conflict) is an organizing affair and settled their disagreements. While a certain amount of over disharmony is clearly necessary for the existence of conflict, it gives, on the other hand, psychological relief

to hostilities within the social groups which might otherwise destroy it." He goes on to say, that "the first clue to understanding conflict is what could be called 'the principle of scarcity,' for conflicts occur only about scarce values. (There are no bread riots when everyone has all the bread he wants)."

For those who have the courage of their convictions to peak up for what they believe, I salute them. For those who remain taciturn, I can only have pity for them, for their exposure to the great ideas of the past which constitute the most significant body of our American Heritage has been in vain and of no consequence.

Respectfully submitted,
Herbert E. Smith

Tradition: To Move Or Not To Move

Tradition is a wonderful thing. It is both inspirational and motivating. It is that cohesive force in all worthy institutions. In all progressive institutions, tradition is subject to change, be it ever so light. If tradition impedes progress in any way it is our responsibility to modify or change tradition.

Tradition is an innate segment of all institutions. We at Saint Augustine's College are blessed with many fine traditions. Because of these traditions our school is one of the most respected colleges in the South. We have maintained this respect and, at the same time, we have taken giant steps toward the expansion of the student body, the faculty and the campus in general.

The limiting of chapel to one night a week per class was one of the more thoughtful moves of the administration. The rearrangement of the dining area is also an example of administrative foresight.

We should realize that a change of any progressive nature involves various other factors. Necessary funds, board approval, and general acceptance are all factors in institutional changes. The new Health and Fine Arts Center, for instance, was erected on a large clearing with the idea in mind that any extension of the gymnasium would not interfere with the activities on the main campus. Also, there is plenty of space for that extension.

The face of Saint Augustine's College is a changing face. The change is wrought by the administration and generally welcomed by the students. Wholesome changes in institutions take time; changes in human beings take even more time. We know that the administration is interested in making Saint Augustine's comparable with other more advanced colleges and universities. We know that the administration realizes the efforts of the student body in trying to match the accelerated pace. We also know that the cooperation of both student body and administration is necessary. We must complement each other. If the demands of student and administration are to be met each must contribute to the welfare of the other. If Saint Augustine's is to continue to grow, all parties concerned must work together, facilitating sound and diversified growth. Saint Augustine's has been known as the traditional "Big Family School". Let us work toward expansion and at the same time let us maintain the fine tradition of Saint Augustine's College.

Joseph Ormond

Death And A Challenge

The death of President John F. Kennedy has left us shocked and grieved. However, his death serves also to challenge us as college students to remember his words, his actions and to act upon them.

In his inaugural address, President Kennedy stated that "the trumpet summons us again — not as a call to bear arms, . . . but a call to bear the burden of a long twilight struggle . . . a struggle against the common enemies of man: tyranny, poverty, and diseases and war itself" The President's words still have meaning for us.

President Kennedy re-emphasized his statement by taking action against our struggles. Through the establishment of the Peace Corps and other agencies, the downfall of our enemies is seen in the work of young people for better relationships with other countries of the world. If the civil rights bill is passed, our own immediate struggle will be realized.

We, as college students, are striving to assume the responsibilities of adulthood. If we would stop to consider how vital our education plays in our struggle, we would also realize the struggle against our common enemies.

We must realize the great task ahead of us: learning as much as we can from our courses of study in college. There is no room for ignorance and unenlightenment in our minds. We must realize that our studies are applicable to life.

The struggle with the common enemies of tyranny, poverty and disease cease when we learn to act intelligently. War itself can be completely unheard of if we act intelligently and really know how to express ourselves. This matter of communication is vital in our struggle if we are to follow the late President's plans for the American people.

The challenge which the President's death has left us with, is great; for we as the leaders of a tomorrow so very near are bound to be overcome if we do not act now. Our challenge can be fulfilled, our enemies can be overcome, if we take our college education seriously and prepare intelligently for our future.

Editor-in-chief

Why?

Ask some people why would they risk their life, endanger their families, go to jail and spend a whole summer fighting for integration?

I did this because I knew it was morally right. I am a United States citizen, a Christian, and I am a Negro being denied Constitutional rights.

During the summer, I joined with 26 other young people of all races to fight for these rights. One can ask what did we accomplish. Well, we brought attention to the sleepers.

We found new jobs in which the Negro had not investigated possibilities and we found jobs in which Negroes would have to be more qualified. From our campaign we found that 25% of the Negroes in this area of Raleigh are satisfied with present conditions.

Today as I look back and remember, I am glad that I participated in this right for my rights as a Southern Negro citizen and decided to do something about the situation out in the area of N. C. State College.

The twenty-seven of us banded together and were willing to suffer 98 degrees of summer heat, we were willing to face danger and above all, we were willing to go to jail.

I took many insults and this was only the lighter side. Some had it worse.

We did all of this for a cause — the cause of freedom for all citizens. If more people would do this for a cause then we as a group would not have to ask why?

Catherine Rusher