

# Maroon and Gold

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All articles for publication must be in the hands of the Managing Editor by 12:00 M. Monday. Articles received from an unknown source will not be published.

## IS ST. VALENTINE GUILTY?

A certain ancient Catholic because of his fond and doting nature became known as the patron saint of those who are moon-struck or afflicted with puppy-love. The thoughts inspired by this good St. Valentine have caused the timid and quaking youths of this section to walk right into the midst of a bevy of coeds. His inspiration has caused the tongue-tied to speak with fluency and possible truth. It has caused young ladies to embark upon the stormy sea of matrimony and to prove their undying love for their partners by trusting them to stay at home and look after the housework. It has caused them to worship some mere man, a worship which they have proved by setting before him thrice daily a burnt offering and also by causing to ascend to his nostrils the incense of talcum powders. St. Valentine is also accused of inspiring much alleged poetry—poetry than which none is sweeter, though much may have a better meter—

Ah! the spell of this bearded muse is coming upon me now.

Some say the wise win Beauty's love,  
 But gravely, now, I doubt it,  
 And say to love with a lover's love  
 A girl you could love without it.

—X-Ray.

—E C—

## THE FIGHTING SPIRIT

The habit of fighting among college athletes is becoming entirely too common. This practice is not only dangerous to the participants, but is offensive to the spectators, and if practiced, will bring disgrace upon the name of any institution. The fellow who, in a fit of anger, forgets himself and the good name of his institution, and plunges into a fistic battle with his opponent, not only shocks the spectators who are there to witness an exhibition of clean sportsmanship, but he casts reflection on the name of the college he represents.

It is time for the student body of any institution to openly condemn the athlete who allows his anger to lead him into a combat with his opponents regardless of how reasonable the cause may seem. If we approve such practice, we are seeking to destroy an element of our own culture, and possibly its most important element. As long as physical combat is looked upon as justifiable, it will always have its fascination. But when it is looked upon as vulgar, it will cease to be tolerated.

C. C. F.

—E C—

## OUR TRUSTEES

A really wide awake college which affords opportunities such as Elon does is a thing to be proud of. When we think of any great institution of learning, we may stop, wonder and think. What is the backing? What foundation made this possible. It is then that our minds think of that body of men—the board of trustees—to whom we should be everlastingly grateful. Their personality and influence are wide spread, and we always welcome them here on our campus.

We hope that Elon is a true realization of their dreams. May her men and women be worthy servants of God as they go out into the world to undertake the tasks of life.

Trustee members, we are thankful for all that you have done for our college in the past, and for all that you are doing now, and we feel sure that your memory will long be cherished in our hearts as men who dared to do.

C. C. F.

—E C—

## IS BUMMING A SPORT?

The Sunday issue of the Greensboro Daily News carried an article by Mr. John W. Autry, of Burlington, N. C., entitled "In Defense of the College Boy." Mr. Autry displayed a superiority

complex that is prevalent among college students. In regard to the manners of the student who is dependent upon the public for his transportation he says: "Bummers are merely the guests of the motorist, and are not supposed to talk unless questioned." He further stated that it is the duty of the motorist to entertain his guest.

This young gentleman seems to be one of many college students who think that because they are in college they are among the chosen few who are set aside as the leaven of the country.

Mr. Autry further states: "We run just as much chance of striking a bum or a cut-throat, or just as much chance of being bored as does the motorist."

Here is another college student who forgets the fact that he is merely a "bummer" and should not complain about the courtesy he receives from one who is kind enough to give him a lift.

In the next paragraph he says that there is no crime in being broke, and there is no use for us to stop cruising, etc.

Agreed.

But in the next paragraph he asserts that we are not beggars; we often have just plenty of money to go where we wish; we are out for the sport of the thing.

If bumming hither and thither over the country has become a sport, let's make it a clean one by playing the game square. A true sport will not complain about the courtesy he receives from a kind motorist. And if motorists are sports enough to let us ride with them, let's be sports enough to show them that we appreciate their kindness.

C. C. F.

—E C—

### NOTICE!

Elon College, N. C.  
 February 13, 1928

Dear Editor:

Having read both of Mr. Charles W. Tillet, Sr's articles on the subject of "bumming rides," I would like to set forth a few observations in behalf and from the standpoint of those who indulge in this practice. I am a college student. When I am at school I often "bum" rides. When I am at home, where my own car is available, I am glad to reciprocate by giving some one else a ride. Thus, I am able to look at the situation from both sides; and I must say that, with all respect for Mr. Tillet's opinion, I see but little basis for it. Here goes:—

1. Being from a neighboring state where this practice is indulged in to no considerable extent, I have taken particular notice that unselfishness and good will, as public virtues, certainly seem to be more prevalent here.

2. My friends and I have often noticed that, sometimes those who readily stop and give us a ride, on the other hand seem to be in a preoccupied state of mind and do not encourage conversation. Furthermore, we have found it best not to presume that, because a person is kind enough to give us a ride, he wishes us to assume familiarity or introduce ourselves. Isn't it better policy to wait until the person indicates a willingness for such?

3. Often those who give us a ride take occasion to "air" their views on a subject, in which case experience has taught us that it is more tactful to assume the role of a listener.

4. I am sure that most of us do not wish to seem to "demand" rides, but we do not have much time to make elaborate entreaties to the occupants of speeding automobiles.

5. I have often "bummed" rides in company with other students, but have never witnessed such discourtesy as Mr. Tillet describes. Most of us try to thank our benefactors as heartily as we know how, and do so with the promise of returning the favor if the occasion should arise.

6. If merchants take us to town, it is often that the bus fare saved is spent at their own places of business.

7. Occasionally the pleasure is not all ours. At times we have helped those who favor us out of ditches, police courts, wrecks, etc. We take nearly as many chances as the drivers do, but we are willing to take these chances in a private car as well as in a bus. Even busses are wrecked. Not long ago some of us succeeded in piloting a careless and drunken driver safely to his destination, thereby probably avoiding a serious mishap or even a death.

8. We have changed innumerable tires for ladies.

9. People who do not care to stop and give us a ride do not trouble themselves anyway; they simply drive on.

10. How about the "decadence" of

home-life scare? Isn't it significant that, with the advent of abundant good roads and larger and safer motor cars, more students hie to their domiciles with increasing regularity and benefit to themselves?

11. Unfortunately for the poor "bummers," they are not organized, and there is no standard text available on "The Etiquette of Bumming Rides." (A great chance for Mr. Tillet to turn his facile pen from the uselessness of writing about flappers to a more deserving theme.)

12. Apparently "self-respect" is a term which all do not interpret alike. Can Mr. Tillet claim that his interpretation is the only true one? We fail to see how our self-respect is endangered so long as we do not cause any one more serious inconvenience than merely occupying surplus space in his automobile. However, I think I can safely say for most of us that we are conscious enough of our self-respect not to allow our benefactors to "set us up to meals." On the other hand, the writer remembers that, on one occasion during the Christmas holidays, three overloaded busses passed us by. A well-to-do business man came along and gave five of us a long ride on our way home. Upon our arrival, and without suggestion on his part, WE paid the gas and oil bill, and persuaded him to have dinner at OUR expense. At the same time we saved sixteen dollars in fares. Would it have been better judgment to have paid to ride on a stuffy train which would have kept us waiting until three a. m.?

13. We sincerely believe that if a vote were taken among the "bummers," it would show that a great majority regret any thoughtlessness that might have been displayed, and are more than willing to co-operate with their benefactors in any effort to make the practice pleasant to all parties concerned, rather than have it to any degree discontinued. WE DO APPRECIATE MORE THAN WE SOMETIMES HAVE THE OPPORTUNITY OF EXPRESSING.

14. Those who think they will lose their self-respect by "bumming" rides are not urged to ride.

15. In reply to those gags about the "hit rooster" and "the noble Cicero"—First: We have our opinion of any one who, with the advantage of age, influential position and vast experience, will deliberately fling a rock at a poor defenseless "rooster," and we would like to remind such an one that sometimes the "rooster's" loud squawking is very hard to stop. Second: We are more inclined to believe that it was on an occasion when, his chariot incapacitated, the great Cicero stood for three hours on a windy street-corner of Pompeii trying to "dead-beat" a ride back to his comfy fire-side in Rome, that he fervently uttered that immortal exclamation, "O Tempora! O Mores!"

Sincerely yours,  
 P. B. Sawyer.

## THE KEMPUS KET



Mrs. Thompson: "Say, you, do you remember marryin' me to 'Red' Thompson, bachelor, six months ago?"

Justice of Peace: "Why, er—yes, I think I do."

Mrs. Thompson: "Well, watcher goin' to do about it? He's escaped."

Prof. Martin: "Haven't I always given you my salary check on the first of every month?"

Mrs. Martin: "Yes, but you never told me you got paid on the first and the fifteenth, you embezzler!"

Placyde: "Bell, what would you do if Roland kissed you on the forehead?"  
 Bell: "I'd call him down."

Alma: "What do you mean by telling Kip that I'm a fool?"

Brock: "Heavens, I'm sorry! I didn't know it was a secret."

Mabel: "Is it dangerous to drive with one hand?"

Romie: "You bet: More than one fellow has run into a church doing it."

Beatty: "You look like a sensible girl. Let's get married."

Lucy: "Nothing doing. I'm just as sensible as I look."

Barber: "Shall I cut your hair close?"

Cam Wightman: "No—stand off as far as possible."

Regan: "What would you do if I threw you a kiss?"

Merline: "I'd say you were the laziest guy I ever knew."

Some one has said that the demand of the times is not "more men, but a better brand."

Doster (at piano): "Do you know 'I Love You Truly'?"

Alberta: "No; but I thought you did."

Hannah Newman: "I wish God had made me a boy."

Paul Walker: "He did; I'm he."

Prof. Cotton: "Why don't you answer me?"

Mary Dix (politely): "I did shake my head."

Prof. Cotton: "Well, do you expect me to hear it rattle way up here?"

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