

Maroon And Gold

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FRIDAY, OCTOBER 16, 1964

WELCOME TO HOMECOMING

There is truly no more joyous event in the calendar at Elon each year than is the annual Homecoming Day observance, almost always held on either the third or fourth weekend in October, for it is on that occasion that Elon's old grads come back home, back to the campus which once sheltered, nurtured and trained them.

It is, of course, a joyous event for them come back to the oak-shaded and brick-walled campus, but it is possibly a period of even greater joy to those who are now here and who have a chance to extend the glad hand of welcome to the ones who have returned.

No effort has been spared or will be spared to make this 1964 Homecoming observance, which looms barely a week in the future, one of the finest ever held on the Elon campus. Beginning with the pep rally on Friday night and continuing through a full day of festive fun on Saturday, the weekend will continue and conclude on Sunday with a concert that should be one of the highlights of the entire weekend program.

So, in behalf of the administration, the faculty, the office staffs and above all in behalf of the students themselves, the Maroon and Gold extends the hand of cordial welcome to each and every one of Elon's old grads who elect to come back. May their pleasures in returning be as great as will ours in seeing them.

AUTUMN COMETH

In the forests and dotted at intervals along distant hillsides, touches of color have already made their appearance. The deep green of summer has silently become a faint autumnal yellow, with the bright riot of red and orange hues soon scheduled to make their appearance.

Autumn has already begun to work its annual magic, slowly, minutely and carefully, with the final splendid magnificence that only trees and shrubs, preparing for the long and cold slumber of winter, can provide.

Of course, the North Carolina mountains are too far distant to be seen by those of us here at Elon, but the myriad colors that dot the hillsides of Piedmont North Carolina, give some faint idea of the grandeur that meets the eyes of those who have the chance to journey from the Piedmont into the hill country.

Only a fortnight in the future is that biennial invasion of the Land of the Sky when the Elon gridiron squad battles Western Carolina's Catamounts at Cullowhee, and Elon students and faculty who have never made the trip on that last weekend in October can scarcely imagine the beauty that awaits anyone who makes the pilgrimage westward with the Elon football team.

The Blue Ridge Mountains, coolly warm with the promise of expectancy in the spring, majestic with the azure of their name in the summer and coldly aloof in icy winter, present a real autumnal spectacle, a varicolored landscape which only the greatest of all artists can provide. It is well worth the trip to view Mother Nature during one of her finest hours.

Along with the colorful spectacle that those North Carolina mountains and even the forests of the lower lands provides comes the realization that chilly night and chillier mornings will soon be with us, for we all realize that if autumn comes, then winter can scarcely be far behind.



a view from the oak

By MELVIN SHREVES

Liberal Arts Forum

The Liberal Arts Forum, a committee of the Student Government Association, got off to a fine start two weeks ago with a premiere program in West Parlor featuring a string quartet playing chamber music.

The turnout for the Forum has probably in several years for such a program. Those who were in attendance seemed to enjoy the program, and are waiting for whatever the Forum has on tap for a remainder of the year.

A friend of the college notified Dr. A. L. Hook recently that in the very near future an improved sound system will be offered to the college for Whitley Auditorium. This would enable the Liberal Arts Forum to put into use the two 35mm cameras that lie in rest in Whitley for showing quality foreign films at lower prices. This news was indeed welcome to the Forum members.

Is The Crier Coming?

Signs in the Union appealing for help on the Campus Crier seem to indicate that this publication is not quite dead as some people thought it be after the graduation of last year's editor.

For the past three or four weeks, SGA President Fred Stephenson has been having quite a hard time trying to find someone to edit the publication.

Whoever the new editor might be, most of the students of Elon are not expecting the same type of publication that has been published for the past two years. Many students are afraid that the Crier will be reduced to a collection of dry committee reports that old readers will shun for the latest issue of MAD.

No one is certain who the new editor will be, but let us hope that this new editor will ask the advice and assistance of some of the members of last year's staff. Whether the advice is followed or not after it has been offered is up to the editor.

We hope that the Crier will be well written, well received by the Student Body, and a great success. If the Crier dies after all of the past two year's blood, sweat, and tears, I can hear the quiet laughter and sneer of the Crier's critics and opponents now. And SGA will be a long time forgetting it.

Will The Stickers Stick?

The Traffic and Parking Committee finally has some regulations with teeth, and a system that will make it hard for violators to get off the hook — if they are guilty.

The Student Personnel Services office has centralized the system — all tickets are turned in there, all notices about fines are sent from there, all fines are paid there, and all records are kept there.

The fines have been stiffened this year for some offenses, and if a person gets three tickets from the committee during one semester, he may lose the privilege of operating a car on campus for a period of time.

The new stickers are a help too. The numbers are prefixed by the letters S, for staff and faculty; D, for dormitory students; and C, for commuters. "S" cars may park in one of the two Alamance parking lots, "D" cars in the appropriate dorm parking lots, and "C" cars can park anywhere outside of the campus walls.

The only problems that we can see in the parking situation now are: 1. How can anyone enforce a rule forbidding a student to operate a motor vehicle, and 2. Will the new stickers stick?

Not Again!

Sometimes we hear depressed students complain, "Boy, this place stinks!" More than likely the student who uttered those words just got a call down, or just got a parking ticket, or didn't do too well on a test he just took.

Up until a few days ago, any student who uttered those words would have been justified. The area around the South entrance of the campus did stink.

Once again, the sewer ran over, and over, and over. Last year something similar happened around the Library Building. This time it was worse though.

When the Lady Bird Special went slowly through Elon College last week, and as she stood out on the rear platform waving at the students who lined the tracks to see her, and as she looked over the campus of the college that once presented her husband with an honorary degree, let's hope that she didn't wrinkle up her nose or become offended by the odor.

Lockers For The Commuters

Now that the SGA has bought new lockers for commuter students, and the lockers have been installed, only a few of them are being used. What is the problem?

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SCENES FROM ELON STUDENT'S VACATION TRIP



Pictured center above is Howard Blanchard, Elon College student, who spent much of the past summer working with a crew sent out by the National Council of Churches for work in a recreation project among the less privileged classes of Puerto Rico. The two top pictures are different shots taken at the Colegio de San Justo in San Juan, Puerto Rico, where Blanchard and his fellow workers underwent their final period of orientation training prior to beginning their summer's project. Lower left is a view of the Iglesia de San Andres in the Puerto Rican mountains, where Blanchard worked with a recreation project; and lower right is a group of the Puerto Rican youngsters with whom the church crew worked. The older boy in the white is one of the native Puerto Rican recreation workers, with whom Blanchard was associated in the project. The work in Puerto Rico gave Blanchard an opportunity to put into practical use the Spanish he has learned in school.

Puerto Rican Trip Proves Interesting

By HOWARD BLANCHARD

The week after spring semester exams here at Elon, I found myself on a northbound bus, headed for New York City, where I was to meet nineteen other students from the United States and Canada, and there we were to be briefed by the National Council of Churches officials in regard to our participation in their summer program in Puerto Rico.

Our main objective was to be the organization of a summer program consisting of Bible study, crafts, sports and some construction work on the church, and the day after our arrival in New York we boarded a Pan-American jet for a three and one-half hour flight to San Juan, Puerto Rico.

There we were met at the airport by the program directors to whom we would report, and we then proceeded to the Colegio de San Justo, where we spent a week of orientation on the life, religion and work of the people of the island.

After the orientation program, I was assigned to Barrio Rubias in the mountains, where I was to be assistant program director. It was only sixty miles away, but it required all of four hours of continuous driving over narrow roads, which had been built by hand. One did not dare drive more than 20

miles per hour, for fear of meeting some Puerto Rican driver, coming around the curve on the wrong side to force the car over the side of the mountain.

Upon arrival at Barrio Rubias, we boys were shown to our own private little bachelor house down a little road in the woods. It was quite convenient to the church where we would work.

Our first knowledge of the area and its people came from Father Jorge Rivera, our director, who cautioned us not to say "No" to a Puerto Rican for fear of hurting his feelings and to try to feel at home in the Puerto Rican homes, not being afraid to ask for anything we needed. Both things I tried to do, and the people made us welcome with the saying, "Mi casa es su casa," which means "My home is your home."

After this bit of instruction, we all piled into a jeep and headed into the mountain countryside child hunting, moving along narrow roads which were little more than paths. We stopped at intervals at small huts, where we often found ten or twelve little half-naked children, who would come to meet us and invite us into their homes. In them we found hand-made furniture, a small cooking stove and on the walls pictures of the Virgin Mary and Christ, most of which had come

from calendars. At each shanty we told the people of our program, and after a week of this we were ready to start working with youngsters from five to eighteen years of age. Each day started with prayer, and each night, after the classes were over and after the children had scrambled to the mountainside to their homes, we would work on the church where we held the school.

The nights were often enlivened by dancing with the people of the community, and those Puerto Rican señoritas really knew how to dance, their favorites being the Merengue and the Bachanga. The music for the dances was furnished by jibaro musicians, beating steel drums and playing guitars. The drums were tuned by making dents in them.

During the stay at Barrio Rubias, I ran across a number of superstitious beliefs of those mountain people, among them, the belief that if one counted the stars he would be the victim of warts, that a hat laid on a bed would bring death to the hat's owner and that anyone planning an outdoor party should hang rosaries outside the windows to insure fair weather.

The people also believed that water used in bathing a corpse should be saved for its occult power of invoking the spirit of the dead

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over the bar



By PAUL ROBINSON

In the previous column I attempted to relate the thought that the virtue called honor was regarded in western civilization as a fundamental precept of a man's integrity. This is too broad an approach. A "man" refers to any species which fulfills the categories of biology. Western civilization can be of any point on the earth west of the Ural Mountains in Russia.

The breadth of these factors need not confuse the reader. Our minute selves are all equally important within such a discussion. As a matter of opinion, any discussion of honor is without value unless each individual evaluates the particular aspects of honor within the context of his own character.

It has been said that a discussion of a continuing element of man's environment can be appreciated only through added insight into its history and development. Such a consideration is therefore necessary here. Honor originally denoted personal fame and ambition in recognition of one's physical prowess. Honor was rendered in this context to great kings and to valiant men in ancient Greece and ancient Rome. The Olympic games and the feats of the gladiators were exhibited and judged on this basis. In the evolution of religion, Christianity came to advocate the love of virtue for its own sake. Again a self-centered motive was expressed. The pistol duels of the 17th and 18th centuries were performed for the protection of honor. By now, however, honor had shifted from an offensive motive to a defensive one. This is the prevailing attitude today. Americans regard honor as a self imposed virtue. An honorable person today is one who has promised to act in a certain way. In defense of his promise the honorable person would rather die than break his pledge.

It is possible to study honor as it exists in different societies. Social standards are determined by the needs of the people and the environment in which these needs are expressed.

American honor is an expression of people, things, and ideals we as a society hold dear. Any discussion of American honor is especially difficult, because the Americans have difficulty attaining honor. This is true because Americans are more reserved. Americans are influenced by their Puritan heritage. They remain by and large non-committed and prove to be adverse to anything demonstrative.

It is said that after Abraham Lincoln finished his now famous Gettysburg address he was greeted by several minutes of complete silence. He is said to have returned to Washington in despair, believing his speech to have been a failure and that the audience was unconcerned with his stated ideals.

The American heroes, although only momentarily revered, are people whose fame was acclaimed as a result of their honor. Helen Keller, Charles Lindbergh, and Col. John Glenn are a few who have enjoyed the reverence of the American public. They reached their plateau because they had reached out for something greater than themselves and had grasped it.

One criticism of the type of honor paid by the Americans is that the masses who control the rewards of public praise are not capable of deep insight. The result is that they are incapable of sustained appreciation of quality. The standards of honor are based upon empirical sensationalism rather than rational analysis. The empirical system of evaluation results in more esteem being invested in Roger Maris and Floyd Patterson than in Dr. Edward Teller and Dr. Jonas Salk. Just the opposite would be true if a more rational analysis were applied. Evidence for the latter position would be a review of the recipients of the Nobel and Pulitzer prizes.

The empiricist bestows his honor in spurts, while the rationalist bestows his honor in a continuum. Roger Banister and Red Grange are now "has-beens," while Aristotle and Einstein are still respected and somewhat exalted. Honor can be summed up by saying that it is all head and heart, voice and hands, use and non-use.

Non-use refers to an extra quality of honor. This is the element of silence and its power to invoke honor. There was an indisputable display of honor shown the late President Kennedy during his last few days above the earth. Even today honor is shown him in Arlington, but throughout his honor he is silent. He exists in a state of non-use and honor, but while he existed was, moreover, a center of controversy, and was often treated with anything except honor.

In conclusion this example exhibits even

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JUDICIAL OBSERVER

A View Of The Honor System

Plain Talk

By the time a person reaches college, it is generally assumed that he has attained a level of maturity and responsibility sufficient to govern himself. However, all too often this is not the case at Elon. The instructors take on the added duty of policeman, because the students fail to live up to the standards expected of an adult.

The reluctance of the student to deal with the Honor System is what is basically wrong with the Honor System. Perhaps the fear of implication and social chastisement are the most sensitive factors. We seem to have a mutual agreement, under which "I agree to refrain from turning you in, and in turn you agree to refrain from turning me in. But let's take this one step.

Suppose you agree to let me do anything I want to do, if I agree to let you do likewise." Obviously, if this happened, none of us would trust anyone, and cooperation would at best be over-cult. Of course, this is an over-exaggeration, but this attitude is present in our apathy.

We are defeating our own ends in that our actions are failing to achieve their objectives. Failing to comply with the Honor System does

not solve the problem or make it disappear. It simply makes matters worse. At the present our system is set up so the accused knows the accuser. This is a desirable feature. More protection, however, is going to have to be given to the accuser if our system is going to work properly under present conditions. One suggestion is that we make it an honor offense for anyone involved to discuss an Honor Court case with anyone other than an Honor Court official. Theoretically, this would confine the case to the participants in the case and the Honor Court officials.

The less desirable alternative is to take away the right of the accused to know his accuser. Maybe we can exhibit enough wisdom to make the latter alternative unnecessary.

So far, I have confined my comments to Elon College. We are not the only ones confronted with this problem of apathy. The nation as a whole is experiencing a period of lassness. Recently thirty people were witnesses when a young woman was attacked, but not one of those people moved a finger to help her.

People do not want to become involved. It is easier and more pleasant to turn one's head and pretend that it never happened. It takes a person with guts and a true sense of values to stand upon his own two feet, to look at the world fair and square. It takes a person with guts to see beauty and ugliness and not to be afraid of it. Apathy is conquered by intelligence and not to be subdued by fear that comes from it.

Skeptics adopt a "wait-and-see" policy, and some look back to "the good old days" and hope for their return. We do not need a longing for the "good old days" to achieve our goal, but we do need a longing for truth and courage.

Fear is the mother of cruelty. The basis of our apathy is fear. We stick to our little groups and cliques because we are afraid to stand alone. Perhaps someone might see us and point us out to the group. As one professor has expressed it, "so many folks get halfway through life before they discover that it's a "do-it-yourself" project. Isn't it about time we got started.

We exist in three tenses. Our future is related to our past, but it is our present that determines whether that future is better or worse than that related past. Our very movement will determine both the epic of man and the speculation of his progress.