

Editorials

On the Moratorium

The Vietnam Moratorium, which has just been held on our campus, is to be continued monthly on a national level.

Though it is essentially a community necessity in that it brings into proper perspective both pro and con viewpoints of the war, it must necessarily be considered from two angles before its total worth can be established.

The student must weigh in his mind the implications of the moratorium. If he does attend, he loses valuable classroom material and may incite the wrath of the professor who dislikes any form of protest or class absence. However, if he does not attend, he loses an equally valuable opportunity to gain the insight and opinions of his peers concerning an ever-present national issue through personal involvement.

The professor, on the other hand, has a professional obligation to perform in the classroom. His main purpose in life is to provide intellectual stimulus and factual material to his understudies. He must face the duo-dilemma of choosing between personal and the professional. If he calls off classes for the day he denies the right of further education to those students who do not wish to participate in the moratorium, thus failing to perform his professional obligation. Yet, if he holds classes that day he loses the opportunity to participate in a community action which he may consider a moral obligation.

It is the opinion of the Maroon and Gold that the war itself and its moral implications are a matter of individual conscience. It is a necessity that the college community bring this issue into focus, yet we feel that the moratorium program could be altered so as not to necessitate a choice between classes and absences or personal and professional obligation.

CRUSADE FOR PEACE

By Rev. Alfred W. Hurst
Campus Minister

A good friend of Elon College in years gone by, Alva Martin Kerr, was for years editor of the national journal of the Christian Church, the denomination which founded Elon. In his editorials he took up subjects of great moment in the public arena as well as in the church. Although he didn't limit himself to a circumscribed circle of subjects, some matters did claim his major attention. One of these was peace.

Kerr put his trust not in military might but in a program of world service to meet human need. He had implicit faith that if the Christian forces of the world would zealously and persistently articulate the gospel of the oneness of the human race, world peace could be neither impossible nor long delayed. He insisted that the way to pay a tribute of gratitude and honor to those who laid down their lives in war was to dedicate oneself to the task of ending war.

He believed there were few more immediate and pressing problems before the church than the discovery of methods by which civilized nations may work out their differences by peaceful means. Repeatedly, he expressed the conviction that either war must go or the church and Christianity would die.

However, Dr. Kerr realized that ridding the world of war is infinitely more difficult than many perceive. He felt nothing could prove more disastrous to the whole peace movement than for its advocates to be deceived into thinking that it is a simple and easy problem, or one in which peace treaties and legislation will form an absolutely reliable control of human ambitions and emotions. The waging of peace is difficult because here we are dealing not only with issues and ideas, but with two of the most primary and in-

(See Waging Peace Pg. 7)

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LITTLE MAN ON CAMPUS



"WELL, I'D HATE TO HAVE TO GO OUT AND MAKE A LIVING WITH THE COURSES I'M TEACHING."

Words of Inspiration

By MARVIN L. MORGAN

Jesus was quite aware of the evil that existed in the world. He regarded the sinner as one who misses the high mark of the glory of God and consequently becomes to some extent an enslaved personality and contaminating influence.

Sin degrades the sinner, breeds disease and fosters habits which enfeeble and often destroy the body. It nurtures anxieties and fears which retard, weaken and break the mind. It obscures ideals and drives away peace and happiness. Could this (sin) be the reason why so many young people and especially those of college age are rebelling against the establishment today? Is it because for one reason or another, their peace and happiness has been driven away?

Today's college generation, and the more educated people as a whole tend to be so pre-occupied with getting ahead, getting education, that they fail to realize their own bodies are infected with a dreadful disease. The very mind that they are trying to develop is being destroyed. If you consider yourself a potential historian, chemist, theologian or biologist, a potential possessor of wisdom, then think logically for a moment. Exactly, "What does it prophesy a man to gain the whole world and lose his soul?"

So many seemingly innocent young people go off to college and are brainwashed into thinking that there exists a so-called "new morality!" Under this, and I use the term very, very loosely, new morality, they feel it perfectly all right to engage in premarital sex relations, seek kicks in life through pot, alcohol, LSD and many forms of in-crowd recreation contrary to the teachings of Jesus. They feel that it's no longer necessary to

believe in God because after all, some very well educated persons feel that God is dead, and no longer exists.

Do you as a student feel you have it made in the in-crowd? Do you as an educated person with adequate worldly possessions feel you have about all you need to make it in life? Are you in the groove with the "new morality?.....If your answer is yes, then I dare you to re-examine the facts. When you realize that the wages of the "new morality" is death, sincerely consider this passage from the book of psalms!

"Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot

A Review

Balladeer Receives Praise For Authentic Renditions

By Dr. Robert G. Blake

On Oct. 7 the second program in the current Lyceum Series was held, as Dr. Cratis Williams presented an evening of authentic folk ballads. Dr. Williams is a rare combination of academician (he is Professor of English and Dean of the Graduate School of Appalachian State University) and balladeer. He grew up in rural Kentucky, where he learned most of the Appalachian versions of the old English and Scottish ballads which comprised the greater part of his program.

Dr. Williams began his presentation by explaining why he was performing A CAPPELLA. It appears that these traditional ballads originated among the folk without accompaniment. (They provided consolation to the singers as they toiled in the house and the field). And Dr. Williams was careful to preserve the "slides," "blue-notes"

S.A.M. Open House Held For Students

The Society for the Advancement of Management held an Open House for all membership candidates on Thursday night, October 2, in 303 Alamance. Guests were welcomed by the officers and faculty and were invited to join S. A. M. Approximately sixty students and members of the business faculty attended.

For the first time, membership in S. A. M. is selective and based on two factors: the student must be a sophomore, junior, or senior and he must have at least a 2.00 grade point average. Letters were sent from Bill Winstead, the Membership Chairman, to all students majoring in business administration, business education, economics, and accounting who qualified for membership, inviting them to join S. A. M. and attend the Open House.

Officers of S. A. M. for the 1969-70 year are: Deen Reed, president; Bill Winstead, vice-president; Sandra Stevenson, secretary; and Gaylene Boswell, treasurer. The faculty advisors for the club are Professor James Toney and Dr. Kenneth Smith.

The first meeting was scheduled for Wednesday, October 15, at 8 p.m. in the S.A.M. Meeting Room in 303 Alamance. Mr. Joe Shannon, Personnel Manager of Universal Yarns, Inc. of Mebane was the featured speaker.

out my transgressions.

Wash me thoroughly from mine iniquity and cleanse me from my sin.

For I acknowledge my transgressions; and my sin is ever before me."

Psalm 51:1-3

and "fade-outs," along with the somewhat nasal and flat tone, of the original delivery. After this initial explanation of oral techniques, which by the way established immediate rapport with the audience that lasted throughout the performance, Doctor Williams "heisted" a hymn which first appeared in 1842: "This is a world of trouble....Oh Lord I look to thee."

His second song was a somewhat livelier communal hymn, "The City of Four-Square." Dr. Williams's third rendition--in rural Kentucky dialect--was that of an Appalachian version of the well-known "The Wife of Usher's Well," which interestingly enough originated in this country as a primitive Baptist hymn, and indeed its melody was strikingly similar to that of the first hymn of the program. This was followed by a slow moving (See App. Prof. Pg. 8)