

'Young Blood Doth Not Obey An Old Decree'—Shakespeare

Last week, the problem of the lack of rapport and the resulting social indifference and academic callousness was taken up in "Compendium." It was implied that the initiation of rapport or discussion on campus could heal the apathy, and that the high hope of VERITAS is to help to effect the cure as soon as possible. We may now devote energies to those things which naturally stir interest and spur reform; matters that have long awaited attention.

The average freshman college resident student-to-be applies to colleges with the optimistic view in mind that it will be a healthy, maturing experience to free himself of the parental yoke and at last be master of his own life and actions. To move away from home and live among the same age group with common sentiments is certainly inviting, especially after the last trying years of high school when self-confidence and self-esteem were encumbered, even disheartened by the family. But unhappily, this optimism is shattered, for those who find themselves at Elon in the Fall.

The person of college age and caliber should realize that he must do what is necessary to receive the kind or amount of education he wants. It should not be assumed otherwise by those who provide the education. Hopefully, the people accepted at Elon are college material. But a glance at some of the rules that confront the newcomer would remind one of parochial stringencies. The girls, especially, are bound by rules which indeed seem archaic, even when compared to those they were subject to back at home. Forever signing in and out, even to walk 200 yards, having to be in by 11:00 on this night and by 11:30 on that. What reasoning stands behind these decisions?

The college student is capable of deciding whether or not he will watch three hours of tube per night or whether or not he will go to church, attend chapel, drink, drive fast, or slow. If he is not, then what is college material? It stands to reason that if a student's actions are curbed so will be his intellect. How can his mind soar when it must continually stoop to decisions made for him which seem only to limit him. The most highly rated schools in this country also have the most progressive, liberal rules concerning students. The schools that produce the most active people in society are those which allow them a hand in administration while in college.

This problem is always most apparent to freshmen because its very conspicuousness hides it from those who have done more than a year at Elon. The attitude of "what can we do about it" has always led to complacency and therefore no reform. If you have no hand, indeed no influence in the making of rules which direct you, how do you ever expect to achieve maturity? What after all is maturity about if not thinking for yourself and acting accordingly?

Let us hear you reactions to this problem in VERITAS. This could conceivably be a first step to reform.

R.S.S.



Publicus

By EARL WHITE

"The leaders of both major parties have been guilty of the same high crimes and misdemeanors." This sums up the reason why George Wallace is running for President. Wallace contends "there is not a dime's worth of difference between the two parties." With these cheer-producing, inflammatory slogans Wallace stumps the country urging his supporters to reject the phony "guide-line writers" in Washington. An inevitable question is raised as to whether George Wallace is a racist. Where does his popular supply lie? What is the future of his American Independent Party?

In his campaign speeches Wallace says that he harbors no illwill towards "our Niggra citizens." He emphasizes time and again that his movement is directed to people of both races and is careful not to stir up whites against blacks. Despite Wallace's low-key approach to racial problems one wonders whether to accept his apparent sincerity at face value. One reason many people doubt Wallace's sincerity is his standing-in-the-schoolhouse-door pledge in the 1962 Alabama gubernatorial campaign. Also, in his inaugural address in 1963 Wallace stated, "Segregation now, segregation tomorrow, and segregation forever." Certainly his past actions and statements give rise to a credibility gap in Wallace's public utterances. Another Wallace promise is - that "a man who works 25 years to own his own house ought to be able to sell it to whomever he wants to," which is really a promise to end open housing.

Wallace's popular support lies in the rural South and the blue-collar North. Wallace says he is "the autoworker or the steelworker or the taxi driver." He is quick to emphasize the uneducated, common man against "the elite power groups." This, more than any one theme is the center of his campaign oratory. These people, the Southerners, the Northern blue-collar worker, all have something in common - they are scared, and Wallace offers an alternative for their support. A main reason for supporting Wallace is that his backers think they are being unfairly forced to pay the real price of the Negro social revolution.

The Wallace candidacy offers the frightened, angry voter the only choice in the 1968 election. Frightened over the rising crime rate, scared of the Negro revolution, the middle-class Wallace supporter is looking for a simple cure-all for these ills. George Wallace offers a simple, easy solution to the "law and order" crisis plaguing these frightened, angry voters.

Looking forward to 1972 it is quite possible that Wallace's American Independent Party may be a major party threat. Especially in the South where the bulk of his support lies, his supporters may move to take over the local Democratic Party machinery thus entrenching themselves even deeper into American politics. In the chaos of this election year it remains to be seen whether the Wallace candidacy will gain strength or die out. In cooler, more peaceful times Wallace would not gain the support of millions of people as he does in 1968.



Culture High

By DAVID SPICER

In last week's column this writer discussed top blues musicians who convey their style of music to listeners of rock. This week two rock groups that attempt to play the country vein will be discussed.

Since Bob Dylan's advent into the country and western scene, many rock groups have also flocked to Nashville to explore the type of music made famous by people like the Carter family and Buck Owens. One of the groups was the Byrds, which is well known for folk rock songs such as "Mr. Tambourine Man," "Turn, Turn, Turn," and "My Back Pages", two of which were composed by Dylan. On their new album, Sweetheart of the Rodeo (Col. CS 9670), the Byrds unsuccessfully try to convey their message in the country style. They are very poor imitators; they should have remained in a field with which they were familiar. It seems as if they try TOO hard to sing like the masters of Nashville music. One song in which this can be seen is "The Christian Life," a sick imitation of honest, repentant music. If one did not know better, he would think that Roger McGuinn is mocking country music. The other sings, however, disprove this theory by sounding exactly alike. Almost every song begins with a steel guitar or a bango. Another disastrous song is "Pretty Boy Floyd," a Woody Guthrie song that is sung much too fast and backed up by the wrong instruments. The only redeeming pieces are "I Am a Pilgrim," in which McGuinn sounds at home, and "You Ain't Goin' Nowhere" - which is a Dylan song - a song that is slightly reminiscent of the Byrds' earlier days. How ironic it is that the latter song, which is enjoyable to listen to, provides the theme for this album.

If the Byrds fail to convince country and western fans of their ability to sing like the Nashville cats, the members of the Band most surely succeed. They have a style of their own, satisfying both country and rock fans (possibly even a few soul fans). Every song on their first album, Music From the Big Pink (Capitol SKAO 2955) is good, although some are better than others. The Dylan songs, "Tears of Rage," "This Wheel on Fire," and "I Shall Be Released" are played in an original and engrossing style. The first is bluesy, the second is weird (no other word can describe it), and the third is a moving philosophical song that compels the listener to LISTEN to it and just not hear it. Other high points of the album are "Long Black Veil," which is the best version since Johnny Cash's, "Chest Fever," a hard driving song that begins with a full organ, "To Kingdom Come", a "different" song that ends with a deep, piercing guitar riff, and "The Weight," a delightful, paradoxical song that makes the listener want to tap his feet and grin, but at the same time think a little. This entire album does this, for the listener does not quite know what to think about it - because of its diversity - except that it is good. Coming: Electronic Rock Music, lyceum series, Fine Films, chapel programs.

Letters To The Editor

Dear Editor:

Enclosed is a small work, call it art if you so desire, for publication consideration in some issue of VERITAS. Gracias. . .

Even as a letter-to-the-editor. Ahhhh, sweet chapel and Rel. 111.112, enforcing an ancient theory and calling it The Light; telling a body how to become one with God, the big Soul Brother who speaks in many tongues (perhaps it is forked?). The Rev. Marnie Koski would disagree with everything said in chapel and church, from the "hippies who ride about town on their Hondas" to the trinity doctrine. Baal would call it a waste to not enjoy what you got while you still got it. Allah would cast you into Hell for not killing and plundering. Zeus could care less. What is with religion anyway? Everybody runs amuck issuing proclamations as to what is what and who is who. . . Have you ever felt like a mouse in a cage?

Christianity proclaims one God, the Only and the Good, who at one time was the Only and the Tyrant (Somewhere between drowning the world and wiping out the Philistines he had a change of heart). And the ancient Greeks had a list of gods (Pick one for any occasion) who existed but who were out of the picture, much like Christianity's is today. Who is to say that anybody or any one religion is the right one? It seems that the number of monotheistic religions is equal to the polytheistic, so why do christians push their religion on those who would be better off without it? Why even push it on a christian? A person can only be one thing in a day when God is virtually dead (He may well be if Rosemary's Baby is based on fact!), that is an Eclectic. Personal philosophy developed from careful sorting out of all known ? facts and beliefs can be the only true religion. This is not to say that if a person's philosophy is to kill that it is right. There is a basic beauty to the world and with this beauty there logically exists good. One has only to release himself to nature to realize this. However, being told as a child that only a certain thing IS stifles the thought processes and leads one to a one sided view of life. When a person becomes a young adult he should be able to assume a philosophy of life and continue it as he pleases. If christianity in any of its many forms suits the individual he should be allowed to worship its God, but if simple meditation fulfills ones self, that should be enough. Religion should not be forced upon anybody at any time, including college. A study of its forms helps a person to understand what other people are doing, but to have to believe what is being taught should be dropped from the requirements. I

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feel that Elon's mandatory religion hurts the intellectual development of the student and should be discarded as being as obsolete as the sun dial.

Lovingly,
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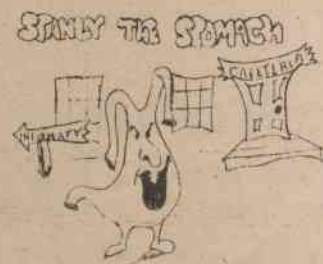
Editor:

"Did you enjoy it?" we were asked after each of the two pictures shown in the Liberal Arts Fine Film series.

The question wasn't easy to answer. Interesting, stimulating, disturbing, but hardly enjoyable.

People have often said to me after church, "I enjoyed your sermon." Perhaps they didn't know anything else to say, but many sermons are not intended to bring enjoyment. Someone has said a sermon should comfort the troubled but disturb the comfortable.

Perhaps these films achieved their purpose if they disturbed and stirred people to act to correct the injustices that exist in our society. Mrs. Hurst and I are grateful for the privilege of viewing them.

Sincerely,
Alfred W. Hurst
Campus Minister

OH! YOU WANT TO SAVE MONEY BY EATING IN THE CAFETERIA. HUH?



OK PAL, YOU WANT HEARTYEN? WELL THATS WHAT YOU'RE GONNA GET!