

CRUSADER

Spring Arbor College

Volume 27 No. 9

SPRING ARBOR, MICHIGAN

Friday, March, 27, 1970

APRIL CALENDAR

April —

- 6—Classes resume, 1:00 p.m.
- 8—A Cappella Home Concert
- 8-10—Contemporary Arts Festival
- 10—Zurich Chamber Orchestra, Hart Auditorium
- 10-11—TWIRP Weekend
- 11—Union Board presents "Shenandoah"
- 17—Union Board presents "In the Heat of the Night"
- 18—First home track meet, Backus Field
- 22—Dialogue on Mental Health and Christianity
- 27—Advance registration for 1970-71

Schedule Planned For Art Festival April 8-10

The 1970 Fine Arts Festival sponsored by the Humanities Division of Spring Arbor College begins Wednesday, April 8, with a home concert of the Spring Arbor A Cappella in chapel. The choir, under the direction of Professor Hubert Wash will have just returned from their annual spring concert tour.

On Thursday, April 9, Professor Gary Pentell of the SAC Art Department will give three lecture-demonstration presentations on ceramics. Mr. Pentell is very well-known in the field of creative ceramics and has received several awards of distinction for his art. During the presentations he will demonstrate techniques of creative ceramics. That evening the speech department of Western Michigan University will present a multi-media program entitled, "Come With Us." The presentation will feature readings, music and color slides.

Beginning Friday morning in chapel, the Festival will feature a concert by the Marion College Chamber Singers. Then, concluding the Festival that evening at 8:00 in Hart Auditorium will be a special concert by the Zurich Chamber Orchestra. This internationally known musical group will present a program of chamber music typical of the European style.

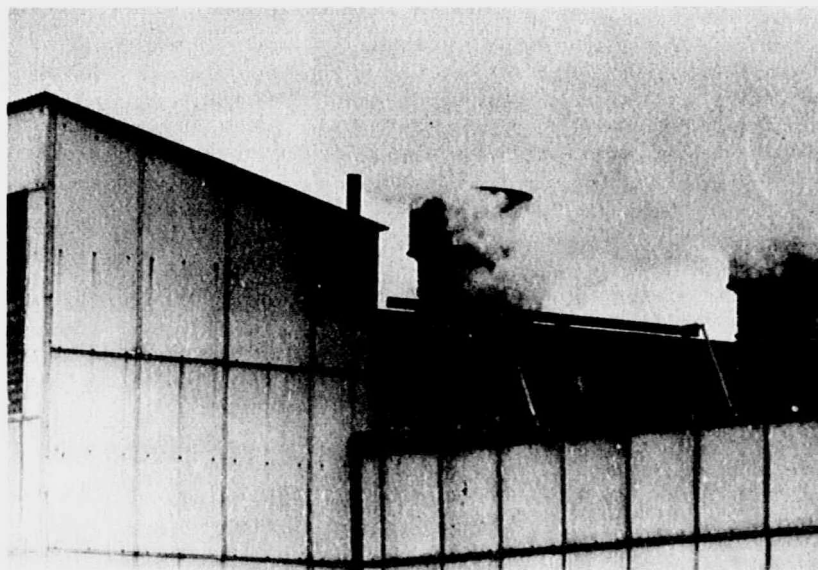
HAPPY EASTER!

Student Group To Act

Against Air- Earth Pollution

Mid Year is not dead! Contrary to rumor, funeral services were not held for the Biological Revolution Friday afternoon, March 6. In fact, a committee was formed to keep it alive! Prof. Anker's seminar group, concerned about the tendency to let issues die from sheer apathy, formed a committee to keep the issues presented during seminar week before the campus. Among other things, the committee has joined forces with ENACT, a group which is

attempting to co-ordinate efforts among area colleges and high schools to fight pollution. Projects planned for Spring Arbor's campus include a "letter blitz" for April 22 which is a nation-wide Anti-Pollution Day as well as a car caravan to a "Teach-In" on environmental problems March 10 at the U. of M. Anyone interested in lending support, moral or otherwise, should contact Mike Bordeaux, Bev Coates, Ellen Brady, or Brenda Abernathy.



Pollution such as this is the target of a student action group.

CRYDERMAN'S CORNER

There seems to be a growing amount of concern about the amount of freedom we, as students, are given in the area of our socio-personal activities. Indeed, it is about time our latent criticism came out in the open, for no change has ever been brought about by "grumbling" among certain individuals. Before I begin my comments on the subject let me first caution those who feel strong enough to voice their opinions publicly: the current atmosphere of this institution is to place great respect on the "silent majority" (with much emphasis on the word "silent") while placing in scorn those who dare voice opinions opposing the status quo. In fact, one prof nearly lost his job because of personal ideas he possessed. But, if you are truly committed to an idea, belief, or concept, let nothing stand in your way as you attempt to live up to the values that your belief implicitly requires!

And now to the subject of freedom on our campus. We have recently experienced a "revival" that appealed to us on adult terms. As mature, responsible adults we were asked to commit ourselves to Christ. Many responded. Later on, we were the subjects of an evangelistic crusade which again depended on our being responsible enough to make lasting, personal decisions. Aside from the spiritual situations, there are several practical situations where we are expected to respond as adults. When we come to the last station in the registration line and the cash register opens, we are expected to assume the role of the adult and pay our bill. And later, when the water in Muffitt turns cold and remains in that state for a solid week, the girls are expected to accept the difficulty as superior adults with understanding characters. When it is discovered that the college is several thousand dollars in debt, various student organizations are approached and asked to help, as adults, in the soliciting of funds. In fact, whenever it is convenient or expedient we are treated as adults. However, when the expression of our maturity may mean staying out of our dorms later than someone thinks we should, responding to music in a manner that someone thinks we shouldn't, responding to class and chapel attendance in a way that someone thinks is harmful, etc., the resulting reaction cleverly refuses to recognize how adult we were when we paid our bill, dedicated our lives, or helped solicit funds.

The question now is not freedom or lack of it but just what criteria is being used in deciding when we are adult and when we are not. It seems the answer rests in some ridiculous theory of "locational maturity." We are mature while we are in church, the business office, or our own homes (very few girls had to be in by 10:30 at home). As we move from the church to the dormitory we undergo some organic "de-maturization" process, only to be re-born into adulthood when we enter the administration building to pay our bills.

It has always been peculiar to me that Christian institutions have stringent rules while secular institutions do not. Isn't the Christian capable of knowing what is right and wrong? Is freedom of choice such a commodity that we "use it all up" the day we choose to become Christians? Immediately you rant and rave and say, "You're being too idealistic! Don't you know it's too unrealistic to think that all Christians will do that?" Yes, I know it's an ideal. But if ideals are so detrimental in shaping one's life then quit preaching to me the ideal of being Christ-like. I, for one, believe that the ideal of believing one another and trusting one another as a body of Christians is an ideal that is to be realized, just as the ideal of attempting to be like Christ. When ideals such as this are to be abandoned because of their seeming impossibility there remains little hope for Christianity.

CRUSADER

L. C.

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"Break A Leg!" Drama Club Plans Busy Repertoire

A new experience in student organization on campus this year is the Drama Club. Formed last semester, the club has stated as its objective the opportunity for students to become involved in all phases of dramatic production on an independent all-student basis. The Drama Club's means of expression will be a public drama festival held annually in the spring. This year, a variety of plays will be presented in two programs, one performed on April 16 and 17 and the second on April 24 and 25.

A number of committees have been formed to deal with such aspects of production as choosing scripts, publicity, costume and make-up, lighting and sets.

Officers elected by the club are Warren Nesbitt—President, Birney Boyd—Vice-President, and Cindy Bannwart—Secretary-Treasurer. Membership dues are two dollars annually.

Anyone who is interested in any aspect of dramatics is invited to join; no experience necessary. If you have questions, see one of the officers mentioned above.

"The play's the thing!" Do your own thing—join the Drama Club.

Christian Workers Needed In Nation's Capitol City

Officials at the State Department challenged the Washington Seminar group to become involved in politics and in government. The officials indicated that they know the positions and the functions of most representatives of society. They do not know, however, how Christians react and function because they have not become involved in the federal power system to a significant extent. In order for Christian ethics and principles to have an impact and to express a voice, it is necessary for a core of Christian workers to be employed in strategic government position.

The competition to achieve those positions is high. Only the most qualified and the best prepared people are able to enter the perimeter of influence in government. Contacting the Federal Civil Service Commission in Washington, D.C. is a logical first step in becoming a part of the government system. Involvement directly with government gives a person the opportunity to make things happen in "the Establishment" today.

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STUDENT EDITORIALS

A Plea For Tolerance

There is no concept more essen-
tial to a search for truth than that
of tolerance. Here at Spring Arbor
we feel we have a special perspec-
tive on truth. We refuse to ignore
that a man who claimed to be the
son of God said that he is the truth,
and that if we know him we will be
set free. Tolerance of people and
ideas that one does not completely
agree with is very important to any
search for truth. We can not know
absolute truth, but we can approach
it if we have the right attitude.

The most important reason we
should be tolerant of people and
ideas that rub us the wrong way is
that they might be just as right or
more so than we. Jesus rubbed a lot
of people the wrong way and
through men like Tom Skinner He
still does. The second most import-
ant reason for tolerance in this area
is that the best way to solidify our
own positions, to realize both their
strengths and weaknesses and our
own peculiar biases, is to critically
examine the positions that disagree
with ours either partially or wholly.
We need to search other peoples'
viewpoints for strength and look
carefully at our own for weakness.
To state our own strengths and
others' weaknesses is an easy and
superficial process but to do the op-
posite demands great care, perse-
verance, and honesty. The honest
and vigorous interaction between
differing viewpoints in the spirit of
the dialectic is the most healthy and
pertinent process to an open-minded
search for truth.

There has been some student reac-
tion against "certain young liberal
professors" on our campus. Well I
thank God for the exposure I have
had to these "liberal" professors. I
also thank God for the exposure I
have had to some older and not so
restless profs. I have had a lot of
light revealed to me by both the new
and the old guard. From the con-
servatives I am beginning to see
what we need to hang on to. From
the liberals I am beginning to see
what we need to change. Without
this positive interaction of ideas I
would probably leave S.A.C. either

a reckless radical or a blind con-
servative, the latter being the more
likely ailment here.

I am not necessarily advocating
that the college hire an agnostic to
work in the philosophy-religion de-
partment, although the idea has pos-
sibilities. What I am contending is
that the day a college shuts its doors
and its minds to new, different, and
radical people and ideas — which
challenge many accepted values and
norms, especially norms—then that
college drops out of the search for
truth and becomes an institution for
the preservation and protection of
traditional political, social, and re-
ligious dogmas, be they right or
wrong in respect to ultimate truth.

Bob Figg

Spring Arbor Students:

Before you pull your next "cute"
little trick, please stop and ask your-
self: Would I still do this if I were
home or if this were my own prop-
erty I am about to destroy or waste?
At lunch, a while back, someone left
four glasses filled to the brim with
milk sitting on the table to be
thrown away. Clever, wasn't it. How
many of you would pour four glasses
of milk down the drain at home? I
won't even try to convince you what
four glasses of milk would mean to a
starving family. (Haven't you had
Freedom and Order . . . Malthus?)
Think about it.

Thank you,
Karen Gary

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CATERPILLARS

COMMENTS

The other morning I had a phone call from the Spring Arbor Chief of Police. He asked me to sit in on a meeting of the SA Police force. I was relieved . . . I thought for sure they had tracked down my pet turtle.

I arrived early and had to wait for the force to gather. The meeting got underway after both members arrived. The chief stood up to speak. His pale, wrinkled face showed that he was obviously upset. His voice trembled as he spoke:

"Gentlemen, I have called you together to share with you something that lays heavy on my heart. The crime statistics that I got this morning show that our fair city of Spring Arbor is facing grave peril. Major crimes in SA increased 13.3 percent last month compared with February, 1969. There were 108.56 major crimes committed last month in SA compared with 95.78 in February 1969.

Leading the increase in major crimes were the overdue library books which were up 45.3 percent. There were 16.93 overdue books last month compared with 11.65 in February, 1969. In addition, these books were returned 2.2 days

later, up from 1.786 days. In view of this serious situation, Dr. Maddox has threatened to start slapping wrists with a wooden rule. I urged her not to take the law into her own hands.

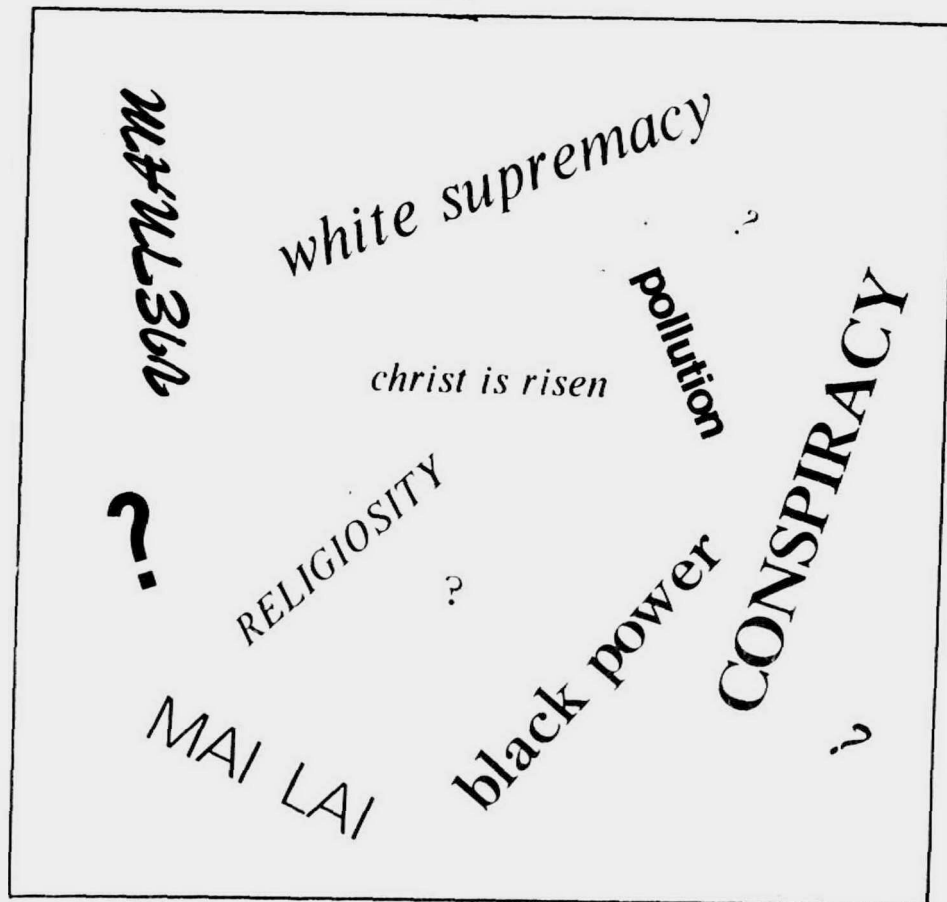
Furthermore, these statistics show that other major crimes are up. Smuggling of cards, certain magazines, spiritus fermenti, cigarettes, and girls into SA is up 34.6 percent. Indecent exposure of female limbs above the knee and elbow has increased 22.5 percent. Girl watching, closely related to Indecent Exposure, has risen to .06. Loitering has soared to 32.1 percent, possibly due to the crowds that gather to watch the new traffic light change colors. Not singing in church has also climbed up 45 percent."

I interrupted the chief and asked, "But as chief of police, what are you doing to fight this soaring rise of crime?"

"Well," he answered, "I tried giving a girl a ticket for wearing a very short skirt, but just couldn't do it."

"But why?" I asked.

"Because," he replied, "the pencil kept slipping from my sweaty hand."



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