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## ironies of history

The constant appearance of the Confederate Battle Flag in connection with the Ku Klux Klan and organizations of that ilk never ceases to amuse me. I keep thinking of a few persons who were closely connected with that flag and the cause for which it flew, historical figures like Pierre Gustave Toutant Beauregard and Judah Philip Benjamin, neither of whom could meet the Klan's "White Anglo-Saxon Protestant" qualification.

General Beauregard, victor of Bull Run, who first used, commissioned, and according to some accounts designed, the Confederate Battle Flag, was not only a Roman Catholic of French descent but further alienated himself from Klan sentiment of the last fifty years or so by defending the right of free Negroes to vote. "The Negro is Southern born," he said, "All he needs is a little education and some property qualifications to insure an intelligent vote."

The Secretary of State of the Confederate States of America, Judah P. Benjamin, wouldn't fit in or around the modern Klan, either, being a prominent member of the congregation at Beth Elohim Synagogue in Charleston.

A prominent Klan-type Florida politician of less than fifty years ago once said: "If there's

anything I hate worse than a Nigger, it's a Catholic." Of course he didn't say things like that in southernmost Florida; after all, the Mother Superior at the convent in Key West was a daughter of Admiral Raphael Semmes, CSN.

The racists who are so fond of waving Confederate flags and use phrases like "Southern Heritage" and "Southern Tradition" so freely, have carefully avoided such items in Southern history as the rights enjoyed by free Negroes in the ante-bellum South. Approximately four thousand of them owned slaves, and a significant number owned plantations. Southern racists, I suspect, would be annoyed by the vision of an ante-bellum 'Gentleman of Color' standing on his columned portico by the magnolia, saying "Hold my Mint Julep sub, while I whomp my slave." The fact that Robert E. Lee freed his slaves long before the War for Southern Independence might also prove a bit of a problem for the racists who talk about their "Southern Heritage."

But perhaps these misusers of the Confederate flag are more aware of the Beauregards and Benjamins and Lees in the South's past than I have been giving them credit for. Most of the racist pamphlets I can recall offhand, quoted Abraham Lincoln more than anyone else.

## T. D. LEWIS

### puritanism and sex

The Gorgon head of Western religion has been severed from its unmanly body, but even in death the head retains its petrifying efficacy. Morality gazed in Puritanism's gleaming eye and turned to stone—hardened, weathered, and crumbled. Yet the dust of those granite pillars—those once proud and hallowed stones—still contains an infinitesimal vestige of that ugly monster Puritanism.

Of all the malevolent things abounding in this world, the worst was Puritanism. This divinely inspired but false doctrine, fabricated by John Calvin and practiced by his disciple John Knox, has done more to stymie, retard, and impede the growth of the social structure than any one single thing in Christendom.

Fundamentalist preachers seized aspects of the doctrine, twisted them around to suit their pur-

pose, and browbeat many a congregation into believing that those things which are natural to civilization: music, painting, dancing, love, and sex, are indescribably evil.

The Puritan Movement reached its zenith in the Victorian era. Controversial subjects such as sex and its ramifications were never discussed in polite conversation. Such topics were taboo. Children were raised thinking that sex is evil, that if it were discussed they were sure to go to Hell. Therefore, there was, and continues to be, widespread ignorance if this vital topic. The influence of Puritanism on the social mores of today's youth has resulted in many unnecessary pregnancies and untimely marriages. There is yet no extensive program of sex education because there is still floating around in the moral atmosphere a vestige of the dust of Puritanism.



## Ugly Spot On Campus

We have long been aesthetically offended by a certain little awning over the rear door to the administration building, and are convinced that in addition to being an eyesore, the awning is useless.

When G. P. Randall, the eminent 19th century American architect, designed Mercer's administration building, he made the small rear door the key to a rather clever architectural trick. The moulding which runs around the building above the lowest row of windows takes an odd turn as it goes around the staircase tower and over the rear door, and slopes downward so that it does not join with the moulding on the other side at all.

This was intended to attract the viewer's eye away from the door, and by the direction of the moulding's slant, take the eye upward to the West tower, where the ornamental work on the roof carries the eye on to the top of the main tower. However, that awning messes things up by obscuring the moulding and attracting attention to itself, and the awning leads the eye nowhere.

As for its usefulness, it gives not nearly as much protection to students closing umbrellas as do the side doors with their porches. The door doesn't need to be protected from the rain, it was exposed to the elements for well over half a century and did not rot. The front door has been exposed for nearly a hundred years and is doing fine.

We would hope to see the appearance of Mercer's campus improved by the removal of that little white awning.

## We Need Bands

At one time, Mercer University had not only a large marching band, but a concert orchestra and a dance band (oldest college dance band in Georgia). However, now that the university is larger, facilities expanded, and has many more students enrolled, the closest thing to a band of any sort is the thirteen piece military band which meets for about an hour every Monday.

This hardly seems like progress.

For a university to increase so greatly in size and yet have its instrumental music diminish from groups which toured the South in the twenties and thirties, to a group which freely admits being inadequate for the ROTC department's needs, is a strong indication that more encouragement and enthusiasm for marching, concert, and dance bands is needed.

The military band has had to open its ranks to persons not in the ROTC program, and even to girls (rather unusual for Army ROTC). Mercer has the people for a sizeable ROTC band composed entirely of cadets, plus a university concert band, and a dance combo or two. We know of at least one progressive jazz combo which operates completely beyond the auspices and perhaps the knowledge of the music department.

We suspect that if the university in general and the music department in particular made a concerted effort to boost participation in instrumental groups, and support them as it supports the choir, the vast reservoirs of untapped student musical talent would come out from hiding and provide the university with a few bands to be proud of.

## Letter To The Editor

Recently dissonance has been evident on our beloved campus. Such terms as "inquisition", "intellectual snobbery", "irresponsibility", and "rebellion" have been uttered frequently. Much concern has been felt by many students, anguish and heartsickness by not a few. But what is all this hue and cry? We've heard the alarm: where's the fire?

It seems to me that two not altogether unrelated issues are involved somewhere amid the confusion. One is academic freedom—a term which antagonizes some. The other is the doctrine of the priesthood of the believer or the responsibility of the Christian to stand, in faith and freedom, before God alone.

It is not my purpose to analyze this confusion and try to place blame; others have done that already. But I do want to raise a question which I believe all Christians must face in our situation. It is the question of the meaning for us of what St. Paul calls the "ministry of reconciliation". We must all, as brothers reconciled in Christ, work toward the realization of this reconciliation in our concrete existence.

There are several areas where reconciliation is of utmost importance. Of most immediate importance is the need for reconciliation and restoration of fellowship between Christian students who have taken seemingly opposing points of view. This can be accomplished in part by calm, intelligent discussion. Neither side may "convert" the other to its point of view; but we all will come to have more appreciation for our brothers.

Of very great consequence is the need for reconciliation between the churches and the university. This does not mean only, nor even primarily, the restoration of fellowship between preachers and professors. It means rather that the people in the university, both students and faculty, must seek reconciliation with the people in the churches, both "clergy" and "laity". And the people in the churches must come to see and appreciate the needs and problems of students and faculty in the university.

But if reconciliation is to take place there must be a start. Someone must take the initiative. And who should this be? The person who sees the need. Our awareness of the need for reconciliation constitutes our call into the ministry of reconciliation. This is truly the calling of all Christians, for "God . . . hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Cor. 5:18).

Jerry Whigham



The Orson Wells film version of Shakespeare's "Macbeth" will be shown here tonight in room 314, Connell Student Center, at 7:30.

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