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Wooster Voice Editors

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Probably the most interesting part of the tour was the stop at the farm of Mose Kaufman, a frequent lecturer at Dr. Schreiber's General Sociology course. Kauf- mans ride that the Amish, a gen- eral population, have a sense of community. In the morning hours of Mose Kaufman's Fordson a Fordson, he does not vote in national elections because he has no need to the support of the Federal Govern- ment. He is a pacifist and hence

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PUBLISHED BY THE STUDENTS OF THE COLLEGE OF WOOSTER A COMMUNITY NEWSPAPER

Volume LXXXVII

Wooster, Ohio, Friday, October 16, 1970

Number 3

Appeal Denied

Of Places COW On

Trial for One Year

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EDITORIALS

Editorials are supposed to be on issues of monumental importance to the subscribers. This week we will attempt to shed some light on a subject that has 10 percent of our campus in an uproar—Hair. The issue is not merely that of the Coeducational Alliance; the athlete is: “What relationship does long hair have with athletic excellence?” The Coeducational Alliance, which, as we have already stated, exists in this country: Coaches believe that athletes are the “clean-cut All-American type” and athletes who have long hair is a matter of Principle and that they will be left behind by the revolution if they don’t have long hair.

Voice would like to suggest to the members of the coaching staff and the athletes let’s sit down and talk about the situation, leave hair out of it, because hair is merely a symbol. A symbol of bucking the establishment for the long-haired athlete, a symbol of un-Americanism for the coaches. But does long hair make you a revolutionary? Does cutting it make your powers go away and put you back into the Establishment? Does long hair make a man a traitor to his country? Does long hair make a man a dope addict? Does long hair make a man lose of an athlete? If the athletic teams would concern themselves with winning instead of bringing their personal hang-ups into the game, we would all be much happier.

WE, THE UNINDULGED ATHLETES, deny any relation between athletic excellence on the varsity level and facial hair. We declare that long hair is no barrier to winning sports.

The Coaches are right. They believe that there is no correlation between the two. However, a problem does exist about which the coaches and the athletes are kidding themselves. We’re talking about a problem that exists in this country: Coaches who believe that athletes are the “clean-cut All-American type” and athletes who have long hair is a matter of Principle and that they will be left behind by the revolution if they don’t have long hair.

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VOICE

Friday, October 16, 1970

LETTERS TO THE EDITOR

HANOI—NOT NIXON—STAINS CREDIBILITY

To the Editor:

I finally come to take strong exception to your editorial "More Pahlism," in which you state, in connection with President Nixon’s peace proposal, "The North Vietnamese, it seems, has no trouble at all. They are not, but how is that Mr. Nixon’s doing? It seems that he is not responsible for the cause of the proposals are unreasonable. But are they? Let us examine them one by one:

(1) I don’t see what the North Vietnamese would find objectionable about this, since they have never had a non-Communist government in their country. If the United States can break the cease-fire which they signed in 1973, why should the North Vietnamese be blamed for doing so?

(2) "It deals with the unconditional withdrawal of all U.S. forces from Vietnam."

(3) "It is not a proposal to negotiate a peace settlement.

(4) "It is not a proposal to negotiate a peace settlement.

(5) "It is not a proposal to negotiate a peace settlement.

I think this represents going more than halfway on our part, since there is no stipulation for simultaneous withdrawal of their troops.

(6) "It is not a proposal to negotiate a peace settlement.

(7) "It is not a proposal to negotiate a peace settlement.

(8) "It is not a proposal to negotiate a peace settlement.

I think the Vietnamese lack the ability to conduct a war by themselves or to govern themselves."

—Richard Nixon, April 16, 1954

REQUIEM FOR THE BLUES

The Zodiac Circle—Libra

It is October, and the time of the year in the Zodiac calendar that is ruled by the sign of Libra, or the Scales. The Libra is the Horoscope's basic sign, having the idea of balance, although its symbol originally came from an ancient Egyptian hieroglyph of the setting sun.

For the Egyptians, the symbol represented the instantaneous balance between the dark and light hours, thus giving us a deeper insight into the balance of life that we see in our lives.

The Libra has an appreciation for order, a love for serene environment, and an ability to bring harmony into affairs that are usually out of his personal life, but not so that he will offend anyone else.

He tends to maintain order but superficial relations with a large number of people, rather than deep relations with only a few.

The Libra does not have a high energy level, but he can work persistently when he must. He is good at setting arguments, motivated by his love of peace. He is the person of outstanding character is a keen understanding of the problems of other people. Because he is well-balanced, he can really brings things together, and his insight into the meaning of life can be of tremendous worth in a world that too often is filled with strife.

by Debby Neuwanger

Spikes, metallic grey, a bristling defense
Against anti-Strippers, leftist peace mongers.
Stabbed wire back, a panicked helmet screaming.
Still, salute Our Flag, cry out, "Kill the Community!"

Needles, clustered, waiting poised for attack—
Lubricating their fangs, "Goddess hippie radicals!
It's hair—Hair defines the man.

Tendrils reaching out across the nation,
Strangling their establishment built on money bags;
Barely wire back, a panic helmet screaming.
At the devil, scorches the streets in violence.

Writing snare nest fusing flesh,
Call last brute; a rat's nest of string groomed for Power.
It's hair—Hair defines the man.

VOICE

Published weekly during the academic year except holidays and examinations by the students of the College of Women of the University of Illinois. The opinions and editorial features and editors are those of the community and should not be construed as the opinions and editorial features of the University.

This newspaper welcomes signed letters to the editor. Address all correspondences to VOICE, College of Women, University of Illinois. A subscription rate is $5.00 per year.

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BOB CATES, Business Manager

COLUMBIA UNIVERSITY, New York City

ALUM ENCOUNTER

New Style COW

by Charlotte Warren

"Well, this weekend’s Homecoming—what a blast!" remarked a prominent campus personality. Traditionally, Homecoming has meant parties with girls, boys galore, the Saturday football game, the crowning of the Queen, the Homecoming play, and the all-college dance—and that is what it still means.

Campus organizations have been urged to construct floats for the big parade—the prize this year is a $100 dance. Last year the prize was a chance to dance in Paris.

Five senior women, Joan Benson, Kathy Reynolds, Kay Seiber, Sue Lush, and Cindy Rutten, were nominated by the campus student body to elect the queen from among them.

Parents’ Day has been moved from fall to spring, the weekend will probably feature the largest number of parents and alumni. They will see a different

Woofer from the past; a new, highly unconventional chapel design, a large number of houses and liberalized social rules, and two aged and pained literature groups. The students are out of the way and the Woofer will be a new, yet justified.

It has been argued that the traditional elements of Homecoming are necessary for the students, i.e. if they sense their Woofer students, they will be more likely to contribute monetarily, and not raise too much blood. By contrast, the day is a "waste of time for an opportunity for alumni to meet and learn student interests. Yet the weekend is long and it is a political favor, why not draw attention to the football teams and football team?

Certain alterations in the old spirit of the day have been affected by the choice of the play and the appearance of Cleveland Mayor Carl Stokes on Sunday afternoon. Yet the overall concept has only been changed little.

The question facing the College seems to be, exactly how much must the College accommodate to the whims of a college old school. How long will the women continue to submit to a popularity contest and make fun at the rest of the world. How many clubs care to continue their own? Will there be an "all-college" dance justify the expense of the whole thing?

Homecoming, whatever that is, would be a lot more fun for the whole College.
VARSITY WRESTLERS

Call Last Notice!

All candidates for the freight and wrestling squad are requested to attend a meeting Tuesday, Oct. 20 at 7:30 p.m. in the Student Room, basement of the new gym. This notice does apply to Varsity Football, Soccer or Cross Country members.

—Coach Phil Shipe

Scott Gridders After 4th Straight—Big Red To Help Mark 52nd Wooster Homecoming

The Denison Big Red will help mark Wooster's 52nd Homecoming tomorrow in the annual gridiron classic between these two teams. Wooster holds a series edge down through the years, 26-23-5.

The Big Red started the season with two non-conference victories; however, it dropped its OAC opener to Capital and dropped a 30-17 game to nationally rated Wittenberg Saturday. Prior to the Wittenberg game, Denison was riding a six-game winning streak and second in the OAC total offense with 362.3 yards per game.

A clever quarterback, Trevor Young has returned for his third year. He piloted the Big Red to a 2-7 mark last season, and individually collected 454 yards in passing and 335 rushing. Probably the strongest back for Denison is tailback Ed Exler. Finishing runner-up in the OAC rushing last season, Exler is on top of the pile this season, or at least was before the Wittenberg clash. He had carried the ball 83 times for 444 yards and 7 touchdowns, 5.3 per carry and 147.0 per game.

Saturday, the Fighting Scots slipped past Ohio Wesleyan 14-13 in what proved to be a very costly game to win. In addition to the major four players being knocked out, the Scots lost the services of their starting center Steve Clifton. Put out of action in the third quarter, Clifton suffered severely torn ankle ligaments and a chipped bone.

Fullback Jim Dofflemyer, named the outstanding Scot Back of the Week, had another fine afternoon. Leading the Wooster offense with 276 yards rushing, Dofflemyer netted 71 yards through the course of the contest. Included in that was his two-yard plunge to score Wooster's first TD in the third quarter. In a brilliant run, wingback Jeff Wise ran 29 yards for the Scots' winning touchdown also in the third period. Senior Dave Poetter, now six for six on the season, kicked the winning point. Poetter's winning kick was set up by tackle Dale Hostenese's blocked OWW extra point attempt four minutes earlier.

Wooster 0 14 0—14

Ohio Wesleyan 0 7 6 0—13

Steve Chase, 3yd. run (Tom Burke) W—Jim Dofflemyer, 2yd. run (Poetter kick)

Game over, 40yd. pass from Chase (Burke kick failed)

Wooster 29, 29yd. pass (Poetter kick)

The Fighting Scott's JV's and the Mt. Union JV's played to a 6-0 deadlock Monday at Severyan Stadium in a rain-drenched game.

Freaky Jacks Unite!
Hundreds Of Thousands Cheered
by Floyd Norris
College Press Service

President Nixon's call for a "stand in place" cease fire is not an attempt to move toward peace in Indochina. It is a call for surrender by the National Liberation Front and its allies.

According to U.S. announcements, the Saigon government now controls about 75 percent of the land area and about 92 percent of the population of South Vietnam. Under a "stand in place" cease fire, the Thieu government would be free to consolidate its control in these areas. Any resistance would be seen as a violation of the cease fire.

It is, of course, impossible to ascertain the truthfulness of such claims from Washington. But it should be remembered that the last time such figures were pushed by the Pentagon was in late 1967 and early 1968. Such announcements come to an abrupt halt after the successful Tet offensive.

It is significant that during the entire speech delivered over national television, Nixon never mentioned the National Liberation Front or the Provisional Revolutionary Government, except possibly in passing reference to "the other side." Yet, he repeatedly referred to the North Vietnamese, whom he accused of aggression. The purpose of ignoring the NLF as well as the indigenous forces in Laos and Cambodia (remember the three captured newsreel accounts of the popular Cambodian guerrillas) comes through clearly when Nixon says: "A cease fire should not be the means by which either side builds up its strength by an increase in outside combat forces in any of the nations of Indochina." The key word there is "outside." It is all right for the South Vietnamese, Cambodians, and Laos governments to build up their forces during a cease fire, but their opponents—whom Nixon wants us to believe are mainly North Vietnamese—will not.

Another key condition comes in the next point, where Nixon promises that the cease fire cover "the full range of actions that have typified this war, including bombings and acts of terror." And what are "acts of terror?" Why, things like killing government officials who are attempting to govern those 92 percent of the people who live in those areas we claim to control?

Most importantly, the call for a cease fire in all of Indochina represents a desperate attempt by the U.S. to save two tottering governments in Laos and Cambodia. For while the U.S. government represents—what choice do they have—that there is some indigenous opposition to the Thieu government, no such admission is made regarding the other countries. The cease fire calls in these countries can be seen as nothing but calls for surrender.

The new and potentially important offer in the President's address is for total American troop withdrawal if a political settlement is agreed upon. But even here Nixon covers his tracks with a vital precondition. "A fair political solution," he says, "should reflect the existing relationships of political forces." He failed to mention that the only reason that the Thieu-Ky group has any power at all, let alone most of it, is that there are about 350,000 U.S. troops in Vietnam. Further, he still refuses to speak of unilateral withdrawal, of the preconditions of all previous NLF-Peace proposals, including the most recent eight-point plan last month. Only if the NLF agrees to act like the U.S. were still there would Nixon agree to unilateral withdrawal.

As a final hypocritical gesture, Nixon calls for the release of all prisoners of war. But he fails to mention that the South Vietnamese government currently admits to having less than 1,000 prisoners of war, although the total must clearly be much greater than that. Thomas Harkin, the Congressional aide who revealed the existence of tiger cages in the Con Son Prison, pointed out in a CPS interview last spring that the government first denied that there were any POWs there, then insisted that many of the prisoners were not US. And many other similar cases are there? Only the South Vietnamese government knows (or so say American CIA and other officials). And nobody's telling.

For the North Vietnamese the POWs represent one of the few bargaining points they have with a country—the United States—who virtually unlimited resources are being used to murder hundreds of Vietnamese every week. It is a bargaining point they will not give up for nothing.

Oneonders how a Vietnamese mother whose children have died in a B-52 raid will respond to Nixon's plea for the release of captured pilots as a "simple act of humanity." The NLF and North Vietnamese, to say nothing of the Laotian and Cambodian guerrillas, will of course see through Nixon's self-righteous cease fire proposal. The question is whether the American anti-war movement will be able to explain it to the American people. The solution in Vietnam and in Indochina continues to be a total U.S. withdrawal. Bringing that home to the people in this country is a task that anti-war Americans will have to face up to immediately.

Send a letter to North Vietnam.

Right now hundreds of Americans are being held captive in North Vietnam. A few prisoners have made it back. They talk about bamboo cages. Venus's beating. Malnutrition. NLF-PRCs. The Red Cross will tell us nothing. And it's this silence that makes our appeal more urgent.

For the families at home, there is no word on who's alive, who's dead. Or even who's being held. There is nothing. Except fear. But there is a family in Hanoi, whose son was the one man who can change this. The President of North Vietnam.

Ask him to release the names of prisoners, allow them to write to their families, and let the Red Cross inspect the prison to insure proper medical treatment and living conditions.

Remember that he is bound by the 1949 Geneva Convention which his country signs. And by the London and Paris treaties, which represent a new American public opinion. And if they think they can gain something by bowing to it, they will.


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Save $2 to $8 on Needed Footwear

Show now! While Stocks are Plentiful!

finest footwear VALUES . . . anywhere!

Amster Shoes

Page Four VOICE Friday, October 16, 1970
Amish Community

(Continued from Page 1) does not rely on government military forces. He belongs to the Old Order Amish Congregation and thus can confidently rely on his fellow members for insurance in case of illness or old age pension (similar to our Social Security) if he reaches an age at which he can’t support himself.

Such a community can only exist today through the dedication of individual thoughts and desires to the collective leadership of the Congregation. In there is tremendous pressure from without for the Amish to abandon their “various ways.” The young men are particularly vulnerable to the attractions of independent urban living. Amish leaders have sought to minimize the attractions of our way of life by educating their children in parochial schools despite some interference on the part of state governments.

But young Amish men are exposed to the mobility and variety of urban living because they must do alternative service as conscientious objectors, usually in hospitals away from home. Many of them do not return to the Amish community or church and marry non-Amish women. Young Amish men are also affected by the modern world. Because many have no land to farm and must take jobs in factories that have moved out into Amish country to take advantage of their labor. Speculation has pushed the price of farm land beyond the purchase ability of individual farmers, although nearly all make good profits from their farms. The Amish factory workers are the young men who live two lives—the modern and the Amish. Some own cars and satisfy other modern “vices” frowned upon by Amish elders. Because these young men are often not members of the church, they may violate some of the Amish creeds opposed to modernity. Once they wish to marry, however, they must join the church and obey its tenets.

They then frequently settle down to traditional Amish ways.

Underground Creativity

Located far in the inner reaches of Lowry Center’s basement is one of the most out-of-sight places on the campus. The Arts and Crafts Center is truly unique—somewhere you can relax and learn to create at the same time.

As you walk into the Center, one of the first things you notice is the far wall, all yellow and orange whirlwinds on blue. The room is decorated with collages, graffiti, sculptures, flowers, and a clock. Even the floor has been painted by an aspiring Michelangelo.

There are shelves of both the back and current issues of “Popul- lar Ceramics” and an Arts and Crafts Journal. Music emerges from a speaker on the wall and colors the room with soft tones, thanks to a record player and the Center’s own small but decent collection of records.

The Crafts Center is open every day from 6-10, Saturdays from 9 in the morning to 2 in the afternoon. At present, it is in use every night.

In addition to a Crafts Center Membership, which allows you to drop in anytime and just “do your thing,” there are class memberships which allow you to attend one of the six classes taught weekly. Classes already underway include afterworking, candlemaking, weaving, watercolor, and pottery-making.

An open house was held (unfortunately for upperclassmen) during Freshman Orientation. As a result, many of the classes were filled even before the upperclassmen arrived on campus.

However, in three weeks, two more classes each in silver jewelry making and candlemaking will be offered for those who latched on to the first time. (You can enroll in these classes now, so hurry if you want to join.)

Classes are offered on the basis of demand, so that the program is flexible. The Crafts Center is (happily) running financially in the black, according to Bill McCreight, the head of the whole shebang, who hopes to save enough money to be able to buy new equipment (bigger and better things may be to come!)

Bill McCreight, “The existence of the Arts and Crafts Center depends upon the enthusiasm of the students.” The Crafts Center has materials for beadwork, weaving, making hooked rugs, throwing pots, pens and ink, potter making, and calligraphy (lettering). Go underground! Drop on down to the Center.

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Peace Flight

Washington (CPS) The U. S. Patent Office has given the go-ahead to a competition for commercial trademark rights to the peace symbol. Two companies, the International Shoe Corp. of New York and LUV, Inc. are bidding for exclusive rights to the internationally used symbol, the upside-down “Y” in a circle with a bar extending through the fork of the “Y.” The sign originated from the semaphore code for Nuclear Disarmament—N—I—d was first used in Britain during the ban-the-bomb demonstrations in the late fifties.

The sign is now widely used as an anti-war protest here and abroad, and has been attacked as the “symbol of the enemy” by leading fundamentalists. Intercontinental Shoe manufactures leather goods with the peace sign inscribed on them, and LUV, Inc. has already adopted “lau” in its corporate name, manufactures “bou- tique-type” high fashion clothing for the junior customer,” according to a company spokesman.

The trademark would prohibit use of the peace sign, except in a brandname for marketable goods.

INDEX: Mediocrity is such an old idea that it’s not worth mentioning.

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THE SMOOTH TRAVEL WAY... is LOR

264-9899
United Nations

(Continued from Page 1)

Pravda. I must admit, however, that they were very free with their literature.

No attempt is made by the speakers or by the program director to evade or minimize the problems or inadequacies of the U.N. Although one becomes rather cynical about the intentions of the nation states, most particularly our own, one can not help but appreciate the efforts of the international civil servants and the specialized agencies who have a less political role to play.

There is ample opportunity to take advantage of the cultural and other activities which New York offers, and the program director encourages students to do so. Every Tuesday and Thursday when we were in the city, we had at least a two hour lunch hour, and frequently we had the entire afternoon free.

Drew is 11/4 hours from New York by train, and while public transportation is not ideal, it is a big improvement over what it was back home. Drew University itself is a small school with a beautiful campus and good history and political science depart

ements. The program directors are extremely competent; two of them had close connections with the U.N. in the past. All in all it was a fantastic experience for me and I recommend it to anyone really interested in what is going on in the world. One thing is sure; it is very difficult to be apathetic there.

MORE ON

Peanuts Series

Programs are open on open forum basis. The speaker gives a 15-minute introduction to the subject, presenting various facts and angles. The floor is then open for comments, questions and answers and discussion.

Dr. Viola Startzman, the college physician, was guest at the first forum Oct. 8, on drugs. The Wooster Chapter of the American Cancer Society is slated for Nov. 5. Other programs will include Dr. Startzman on abortion, Jan. 21, Dr. Perley of the biology department on the population-pollution problem, Feb. 18. All programs are on Thursdays from 7 to 8 p.m. in the Lean Lecture Room. No admission is charged.

Peaches vice-president Maryann Banks, who originated the idea of a forum, emphasized that the programs need not remain solely under VP Kappa direction. She expressed hope that the program would be taken up and continued by the Inter Club Council. The I.C.C. could petition for an allowance for the program to pay costs of transportation for the speakers. Speakers presently participate without a charge.

As another service project, Phi Kappa members make periodic visits to the Children's Home. The club is also sponsoring a 12-year-old Korean boy through the Christian Children's Fund.

MORE ON

For Sale: '59 Mercury with 56,000 actual miles, white, in good running condition. Price only $125. Contact Voice G18, Lowry Center.

For Sale — Yashica 2½ square camera. It is 2 years old, with a brand new shutter, and in good condition. F3.5 lens and also has a self timer. Interested? Call Rich Drushal, ext. 12 drop me a line, Box 1509.

LCB Notes

Joan Bemun, Tanya Byers, Nancy Erickson, Leigh Leech and Cynthia Rutan will be members of the Homecoming Court, who will reign over the proceedings of this weekend. The queen will be announced at the half time of the football game on Saturday.

That night, the queen and her court will parade over the "Imperial Wonders," the dance which will be held in the Balrocks recreation room. The music for the dance will be provided by a small group from Clevelander. The many varied events which are included in this weekend are the results of the hard work of Janice Smith and Mike Coster, chairman of the Homecoming Committee.

Convocation for this Tuesday, Oct. 20, will be Dr. John Cato. Dr. Cato has had a varied life, including ministerial work in Harlem, teaching in the New York City public schools and being a Preaching Fellow in the Caribbean for the Presbyterian Synod of New York.

During Dr. Cato's teaching career, he has taught such courses as, "Protestant Ideology Within the Black Community," and led seminars in such things as: Political Issues and Urban Subcultures. All this makes Dr. Cato an integral part of our American Society in Crisis week.

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