

good back page story

Twelve Selected for Who's Who

Twelve seniors were elected Wednesday to Who's Who in American Colleges and Universities.

Selection was made upon the basis of nomination by a student-faculty committee and a vote by the student body's three upper classes.

A four year varsity basketball player and a baseball letterman, Al Blacklock is from Nampa, Idaho. His major is P.E.

Active in student government and Stage Band, ASB President Duane Dale comes from Bellevue,

Washington. His major is pre-medical studies.

Lee Dale, also from Bellevue, Washington, is majoring in psychology. Stage Band and student government have been the prime activities of the senior senator.

Rodney Hanson, a history major from Jamestown, North Dakota is student center director and president of Student National Education Association.

Don Keller, also from Nampa, is a music education major who

has led the cross country and track teams. He is a member of the Northwesterners as well.

From Yakima, Washington, Esther Lindbloom has combined her music education major with her involvement in the Northwesterners.

History and philosophy major John Luik has participated in numerous forensic student government, and newspaper activities. A three year graduate from Stockton, California, he is currently serving as a junior marshal on

the Academic Council.

Gayle Moore, an English major from Nampa, has been involved in various student government positions, has edited the yearbook twice, and now edits the school newspaper.

Longmont, Colorado is Mary Ogden's home. Majoring in elementary education, she is president of the Associated Women Students this year.

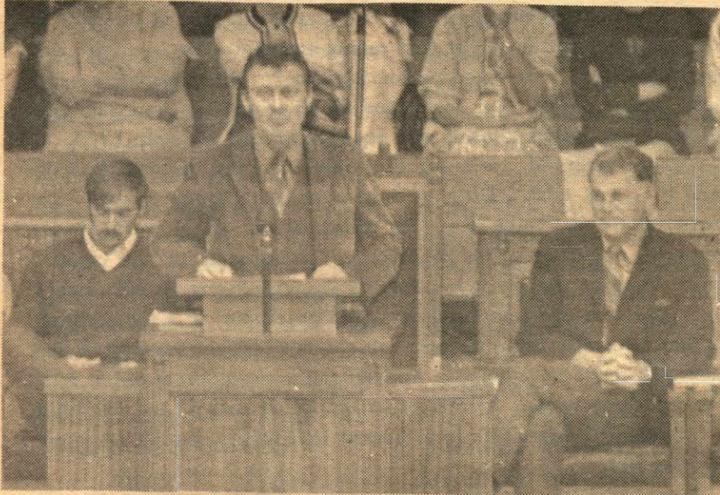
Alfred Schaar comes from Frankfurt, Germany. He is a biological science and religion ma-

major whose main activity has been that of Willard Hall president and representative to Student Council.

Barbara Bartlow Sharp, from Pomeroy, Washington, is a senior senator. An elementary education major, she is a member of the Northwesterners.

From Grangeville, Idaho, Mel Skeen served as junior class president. He is a pre-seminary studies major.

All of these persons have consistently earned places at the top of the dean's list.



CRUSADER

"Men are never so likely to settle a question rightly as when they discuss it freely." - Macaulay

Vol. XXV No. 2

Nampa, Idaho

October 9, 1970

Welch Slated For Fall Revival

Reverend Reuben R. Welch
Chaplain of Pasadena College

will be the speaker for the Fall Revival, an annual evangelistic campaign sponsored jointly by N.N.C. and College Church, which will begin on Sunday, Oct. 11, 1970. Besides speaking in each of the chapel services, Welch will be holding services at College Church each night except Saturday at 7:30 p.m. Following the services he will be participating in Dorm Dialogue sessions. (For schedule of the Dialogue review see Etc.)

assistance to the numerous prayer and Bible study groups which meet on the campus.

A graduate of Pasadena College and the Nazarene Theological Seminary, Chaplain Welch did further graduate study at the University of Southern California. He pastored Nazarene Churches in Kaimuki and Honolulu, Hawaii; Mesa and Yuma, Arizona; and Lakewood, California, before joining the Pasadena College faculty in 1960. He was elevated to his present post in 1968.

He previously served as youth president for the Southern California District of his denomination, as a member of the Pasadena College Board of Trustees, and the Advisory Board of the Arizona District.

He is a member of a noted family of preachers. His two brothers are ministers, his two sisters are married to Nazarene pastors, and his grandfather is the famed "Uncle Bud" Robinson, one of the founders and early leaders of the Church of the Nazarene.

Doom Prophesied By Speaker

Dr. James Marshall, assistant professor of biology at the College of Idaho, was the keynote speaker for this term's Issues and Answers series on "Man Threatened by his Environmental World," which began Monday, Oct. 5.

As a member of the "Doom's Day" school of ecological thought, Marshall's message was "not a message of great hope" but a prophesy of man's extinction.

Dr. Marshall, worried about our over-populated world, found causes for this "human pollution" in the advancement of medicine in the twentieth century and in its exportation to underdeveloped countries after World War II.

He stated that science has done much to decrease the death rate, but nothing to reduce the birth rate, which increases geometrically at two percent a year, thus leaving the world with a surplus of 2.2 human beings per second.

Dr. Marshall also claimed that man's threat to his environmental world began in 8000 B.C. when his ancestors discovered a new science called agriculture. He stated that this unstable cultivation of the earth has supplied food at an increasing rate to an even faster increasing population, but to achieve this man has had to use pesticides, such as DDT, which now threatens him with death.

In one of his most optimistic moments, Dr. Marshall noted that the world's population will not reach the predicted seven billion

mark by the year 2000, but will most likely be near one half billion.

Dr. Marshall cited the fact that the world would need to triple its food production by 1985 in order to feed the masses. He noted that presently food production is increasing only arithmetically at one and a half percent a year.

If man tries to triple food production he will eventually kill millions with DDT "and company." If he does not increase food production, a great famine will inevitably occur by the end of this decade. Dr. Marshall stated further that man's exploration of the outer space and the nations' concern for war development add to the obstacles in reaching a balance between food needed and food available.

In conclusion, Dr. Marshall said that twenty years ago man could have done something (birth control, etc.) to solve the problem, but there is not much that can be done now.

The end being inevitable, N.N.C. students left chapel amidst the chords of "My country 'tis of thee, sweet land of liberty..."

In the opinion of Dr. W. Quanstrom, Dr. Marshall's theory is technically correct although there are other facets of the problem that were neglected. Also Dr. Quanstrom said that he is not quite a doomist and believes that there is something man can do now to prevent a disaster.

ETC

SOCIETY CLOSED NITE

Saturday night:
SLA and ADP meet in gym at 7:15 p.m. Wear grubbies and sneakers.

OLY and SPA train ride; Ann Morrison Park. Watermelon bust. Meet at Aud., 6 p.m.

ATH and LSP "The Big Deal." Flicks, free food, Let's Make a Deal with Monty Corridor. Science Lecture Hall; 7:00 p.m.

REUBEN WELCH DORM TALK-BACK

Mon. Friesen & Willard Halls 9:30-10:30 p.m.
Tues. Dooley 9:30-10:30 p.m.

Mangum 10:15-11:00 p.m.
Wed. Morrison 9:30-10:15 p.m.
Chapman 10:15-11:00 p.m.
Thurs. Culver 9:30-10:15 p.m.

Oxford 10:15-11:00 p.m.

FROSH VOTING TODAY
11am.-6pm, in dorms and student center for off-campus freshmen.

CWB CANDLELIGHT
Service, 9p.m. Sunday in student center lounge.

CIRCLE K MEETING
Mon., Oct. 12, 5:30 p.m.

SENATE MEETING
Tues. Oct. 15, in student center conference room, 6:15 p.m.

SKI CLUB MEETING
Tues. Oct. 13 Felter Lecture Hall. 6:30 p.m.
Ski films.



9.

Initiation: Pro and Con

WRITER'S CRAMP

Before the event is too long passed, a word needs to be said about this year's freshman initiation and future initiations. It is only fair and right to commend this year's sophomore class for its planning and execution of initiation. Several of them attended Student Officer's Retreat, at which time they assured the rest of us that this year would be different. Apparently, it was.

Peaceful activities such as racing tricycles and wearing headbands are a welcome relief from days of war-paint-like decorations and beanies. After all, headbands are much more stylish and useful than beanies. In addition, the hours of this year's sanctimonious rite lent a helping hand in fostering a better attitude about the whole thing. Somehow, people just do not seem to appreciate being aroused from their slumbers at 5:00 a. m., or earlier, as has been the case in the past. Many of the feelings of distaste, distrust, and disillusionment were undoubtedly created at that early hour.

Probably the most noticeable and commendable improvement, however, was the fact that no one ended up in the hospital. Neither did we hear any reports of vandalism in the rooms during the proceedings. Again, this change may possibly be attributed to the timing of the events.

Even with all of these good things in mind, one should not overlook the ill effects, whether they were direct products or by-products of initiation. First, the same officers at the Retreat also informed us that the freshmen and sophomores would all be

told that initiation would not be compulsory. In fact, the plans reported to the proper officials also contained the same information. However, the final announcements were contrary to that position. The originators passed this off by saying they really would not make the freshmen participate. Yet, the implication was otherwise and the freshmen did not know the difference.

Secondly, the entire matter of freshmen initiation is an outmoded artifact of the Rah-Rah-Joe-College days, characteristic of the 1940's and 1950's. It hardly seems becoming of an increasingly sophisticated college atmosphere. People come to college to learn, not to be ridiculed and ostracized by their peers. Of course, many valuable learning experiences occur within the framework of group activity. However, the best of these situations involves a cooperation of differing parties, not a polarization.

Admittedly, we do not cease driving cars simply because it threatens our health and wears on our nerves. Still, if the day comes that cars are more detrimental than beneficial, then we will hopefully surrender them. Initiation rites have long since reached that stage in our society. When a practice alienates a large segment of people, no matter how harmlessly it does so, the potential for dangerous outcomes remains. Let us not childishly continue a tradition of do unto others because it was done unto us.

--glm

By Roy Mullen

A Separate Peace
John Knowles

The setting is Devon, a New England boarding school. The time is the early 1940's. The characters are Gene Forrester and Phineas, "Finny" to his friends. The book is A Separate Peace by John Knowles.

Gene and Finny are roommates and friends. Their friendship has the quality usually elusive to most men. It becomes the union of their personalities and characteristics, which makes thought and action by one without the other nearly impossible. This delicate subject is handled extremely well by Mr. Knowles. There is none of the phoniness that so often shows through an author's attempt to portray an intimate relationship of two men. It is encouraging that Mr. Knowles could bring it off without falling into the ever-present bog of sensuality.

Finny is confident, positive, and knowledgeable of himself, in fact, so much so that he at first seems arrogant. He is easily the best athlete and best-liked person in school. His personality and brash manner permit him action for which other boys would be expelled. Finny knows himself and accepts himself for what he is.

Gene is reserved. He is forceful only when social conditions demand it. But with a little work he becomes the best student in school. However, Gene is afraid, of others and of himself. He is constantly uncertain of his potential. This fear of himself causes him to imagine that he is in competition with Finny for self-assertion. The fear and imagined competition climax in a thoughtless act that critically injures Finny, which ends his sports activities. Because of Finny's confidence in himself and every segment of himself, of which Gene is one, he refuses to accept the act for anything but an "accident". When forced to accept its truth, a second accident takes his life.

Finny accepts everything about himself for what it is. To do otherwise would be self-destructive. Gene, however, caught in the fear of himself, is able to recognize and accept himself for who and what he really is only after, and because of, Finny's death. The conflict, then, is not the struggle of one man against another, but rather, one man struggling with himself.

A delightful style and humanesque story has put A Separate Peace through eight printings and more than 750,000 copies. Certainly Mr. Knowles is a writer for whom we all want to watch.

In 1960 A Separate Peace received the first award of the William Faulkner Foundation as the best first novel of its author.

Like it is

by John Osborn

Excerpts from a Sept 26th, 1970 interview with Pauli Crooke. Q. (Without) Negroes on our campus this year, what are your suggestions (for) keeping the problem of minority group relations before us?

A. "The very fact that you have few Negroes on this campus is an indictment of N.N.C. If a college campus is supposed to be a microcosm of the world today, and if it's supposed to train you to think... it means that N.N.C.'s professors and students have to work much harder than if you had black students on campus. Somewhere along the line students will be forced to raise the question-- 'shouldn't we be going out and seeking black students with scholarship help to get them to come to N.N.C.? Not only for their good, but the school's too.' You shouldn't have to persuade a Christian college to provide funds for minority students at this point in history. This should be done not only for the college's sake, but for our own. I would suggest that on campus living groups try and get a number of black and minority group speakers from Boise and the C. of I."

Pauli Crooke also pointed out that volunteers are greatly needed at the Opportunity Center in the Boise ghetto area. Many Boise State students are already active there in instruction and organization. The area Job Corps staff is desperately in need of volunteers.

Q. What are some steps we can take to try to understand the nature of the problems?

A. "If you are willing to accept that we all are racist; at least all white people, then maybe there's a start."

"It's only if you can learn the nature of prejudice, and I'm not talking just about black prejudice, but prejudice against anyone who is different, that produces a threat to you, if they're different from you, we can ever hope to achieve any kind of peace in this country again. And this means long hairs, and kids who take drugs, and all the rest."

Q. How, then, can we empathize with the black psyche?

A. "One of the better ways to sensitize yourself is to make friends with a black to the degree that you honestly know you would give your life for this person. Then you begin to understand and to walk in his shoes and to feel what he feels or she feels."

LETTER POLICY

Letters to the editor should be limited to 350 words and must be signed, with an address. Letters should be typed (triple-spaced), on one side of the page only. The deadline for each issue is Monday noon. Letters will be printed insofar as possible, in the order received. No letters will be accepted from any one author than once a month. All letters are subject to the standards of fair play, courtesy, good taste, and omission of libel.

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The opinions expressed herein are those of the student editors. The Crusader serves as the tool of no faction of the college community--students, faculty, administration, alumni, constituency, or the college itself. The Crusader is published weekly, except during holidays and examination weeks, during the academic year by the Associated Students of Northwest Nazarene College. Subscription rate is \$1.25 per term, or \$3.75 per year. Second class postage application pending in Nampa, Idaho. Office of publications is in the Student Union Building, NNC, Nampa, Idaho 83651.

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One small Voice

by John Luik

There are few "Establishment" institutions which have been subjected to as violent and sustained an attack from both the extreme Left and Right as America's institutions of higher education.

To the extreme Left, American higher education with its claims of moral neutrality and scientific objectivity is, in the most fundamental sense, the embodiment of all the pervasive evils of the "Establishment." Thus, for the partisan of the Left, the institutions of higher education, having served to "politicize, radicalize, and in a certain sense, synthesize members of the revolutionary movement, like the "Establishment" which they represent and serve, be ultimately destroyed.

But the extreme Left is not alone in either its criticisms of higher education or its demands on existing educational institutions. Equally as disenchanted with the direction of higher education is the radical Right.

To the extreme Right, institutional higher education with its dangerously liberal scholarly community, its increasingly dissident student body, and its unending demands for public financial support is symbolic of all that threatens to destroy America. Like his counterpart on the Left, the partisan of the Right seeks to utilize the institutions of higher education to restructure American society.

Caught in the midst of this ideological conflict between the extreme Left and the radical Right, both of which seek to use the existing educational system to help usher in their vision of a new world, American higher education has, at least in many instances, failed to come to terms with the forces which would destroy it. Too often, when confronted with the designs and demands of the extreme Left or the radical Right, higher education, possessing no clear-cut priorities of its own, has been forced into either chaotic retreat or unconditional surrender. But if American higher education is not only

going to survive the contemporary attacks of the extreme Right and Left, but develop an educational philosophy and program which will meet the needs of the increasing number of students that it must serve, both now and in the 21st century, it must come to terms with at least two challenges.

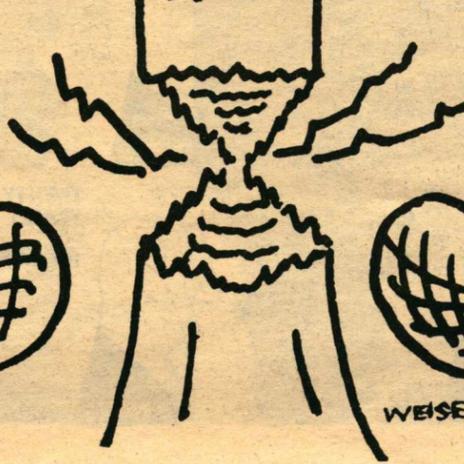
The first of these is the challenge of coherency. Not infrequently the undergraduate feels that the relatively small, fragmented and unrelated amounts of knowledge which he acquires in various disciplines over the course of his undergraduate education are representative of knowledge as a whole. Aside from its implicit oversimplification, distortion, and sophistry, such a view represents a philosophy of education, namely, that knowledge forms a coherent and understandable whole. In the most basic sense, a liberal arts philosophy of education is committed to the belief that a whole man is a man acquainted with the whole of knowledge. Such a belief does not imply a thorough grasp and understanding of every area of knowledge. What it does imply is an intelligent, conversant awareness of most of man's many intellectual endeavors. Thus the challenge of coherency is nothing more than a challenge to reaffirm a coherent liberal arts education philosophy which emphasizes the wholeness of knowledge and the relationships between all the enterprises of the mind.

But America's institutions of higher education face a second and perhaps more significant challenge of relevance. In light of the critical nature of most contemporary problems it is

EXTREME LEFT



ESTABLISHMENT



EXTREME RIGHT



WEISEN

hardly surprising that one of the most frequent criticisms of higher education, particularly from the New Left, is that education is irrelevant to the "real world." To a certain extent this criticism is valid in that an increasing number of college graduates are leaving higher education with nothing more than a great deal of factual or even conceptual data in one narrow discipline. In the most basic sense these graduates are educated individuals only within their disciplinary perspective. Consequently, it should not be surprising that they rapidly become convinced that their college education was basically irrelevant to "real" world problems, particularly when these problems are unrelated to their particular academic specialty.

As with the challenge of coherency, the answer to the challenge of relevancy is found in a reaffirmation of the liberal arts tradition, particularly the purpose or goal of a liberal arts education. Essentially the purpose of a liberal arts education is to teach one how to think critically and creatively, not in relation to life as a whole. Unlike fac-

tual knowledge which is relatively confined in scope and quickly forgotten, the ability to think critically and creatively is not only unlimited in its applicability to all of man's experiences, problems, and ideas, but is refined with time. To the extent that one's education equips him to carry on a life-long examination of man and his world and even more importantly, a life-long dialogue with himself concerning his values, ideas, hopes, and problems, to that extent only, can one be considered an educated, indeed, a relevantly educated individual.

In essence, what we are suggesting is that the most effective way that higher education can meet the challenges of coherency and relevancy is through a reaffirmation of the underlying assumption of a liberal arts philosophy of education, namely, that knowledge forms a coherent and understandable whole—all of which a whole man needs to be acquainted with and a reaffirmation of the underlying purposes of

a liberal arts education, specifically, to enable one through critical and creative thinking to engage in a lifetime of self-education and productive service to man. In the most basic sense then, the challenge of coherency and relevancy and the basic assumption and purpose of a liberal arts education are inseparably interrelated, for it is only through the reaffirmation of the assumption and purposes of a liberal arts education that American higher education can offer an alternative to incoherency and irrelevancy.

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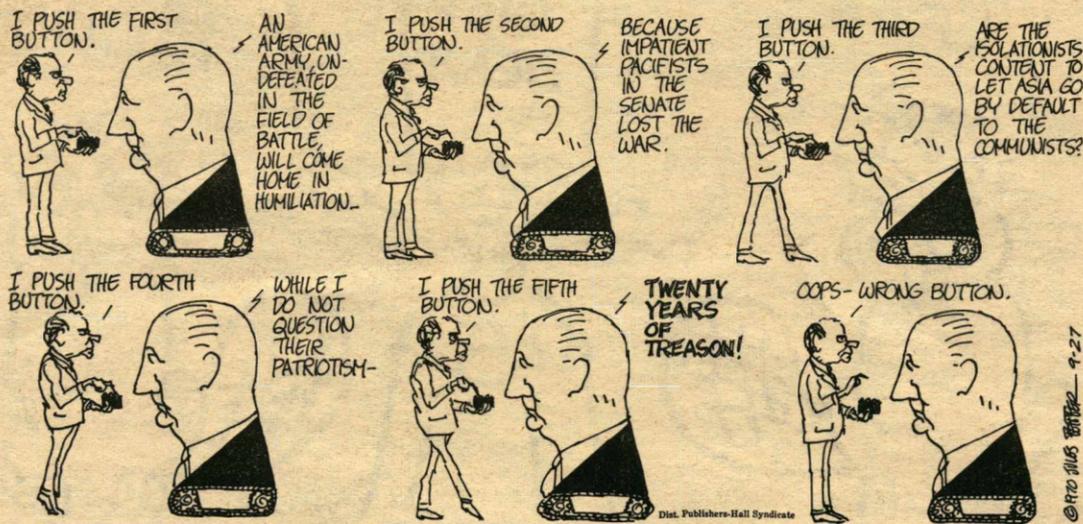
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by Dan Ketchum

It was at a very searching Student Leader's Retreat just last month that I began to re-evaluate personal integrity for truth, both as concerns myself and my college. I am not now prepared to make a quantitative statement as regards the presence of a personal integrity for truth in this college community. But I do wish to challenge each reader to respond to the subject of these few paragraphs.

What is personal integrity for truth? It is something about which we too often hear too little. Or perhaps in listening, we do not hear at all. When a person is confronted by truth, there must be a desire to accept it, to meet its demands, to try to live in its light, and to endeavor to apply it to one's own course. This is integrity for truth. I admit that this is a concept which I have not yet fully grasped, but it's bugging me and I want it to bother you, too.

There seem to be several ideas to consider in that phrase, personal integrity for truth. Some would suggest that to recognize truth, an individual must maintain an open mind as regards all matters at all times. I would point these to a statement made by George Bernard Shaw: "The open mind never acts: when we have done our utmost to arrive at a reasonable conclusion, we still, when we can reason and investigate no more, must close our minds for the moment with a snap, and act dogmatically on our conclusions." My point is simply

this: truth must be recognized and accepted as truth.

Secondly, what is truth for one may not, in all cases, be truth for another. To recognize the truth of another is not necessarily to adopt that truth for oneself. So we understand that truth must be personalized, perhaps even personified, in the individual.

It should be pointed out at this time that to simply know the truth is not to be free. Personal integrity is the heartthrob of freedom. There must be commitment to truth in great enough measure to tear away any smoke screen against truth. This, then, is what Dr. J. William Jones terms, "personal integrity for truth." Integrity, already explained as commitment, can also be defined as soundness of moral principles and character.

How does all this relate to student government in the middle of Idaho? Our student body will be faced with a variety of issues this year. Some will require intensive research by Senators. Others will demand extensive study by Administrators. Several will be jointly reviewed. But all issues must be answered with a personal integrity for truth by all people concerned. Each member of this college community, especially the student leaders, must grow toward personal integrity for truth. Responsible leaders should act with integrity as regards the purpose of N.N.C. When the truth is discovered, we must react with integrity on a personal basis. I'm giving it an honest effort.

I hope that you are sufficiently challenged to do the same. If you need some truth around which to start developing some personal integrity, I challenge you to examine the Way, the Truth, and the Life.

Eight Join Faculty

Along with a so-called "bumper-crop" of freshmen this year, we have several new additions to the faculty--Dr. Walter R. Quanstrom, Dr. Francis A. Sharpton, Miss Shannon Galloway, Miss Rosemary Vasser, Mrs. Carolyn Collier, and Mr. Michael Curry. The positions of Dean of Women and Dean of Men are also being filled by new personnel, Mrs. JoAnn Willis and Mr. Lyle W. Robinson, respectively.

Dr. Quanstrom has written several scientific articles on the subject of "Richardson's Ground Squirrel." He graduated from Bethany Nazarene College and received his Ph.D. from the University of Oklahoma. As a part of the NNC science staff he is teaching zoology.

Dr. Sharpton is a graduate of the College of the Ozarks in Clarksville, Arkansas. He received his master's degree in physics at the University of Arkansas and went on to the University of Oklahoma for his doctorate. He has written and helped write numerous articles in the field of physics.

A 1970 graduate, Miss Galloway is teaching physical education. She worked on her master's degree this past summer.

Miss Vasser is a former Miss Rodeo Idaho and is now teaching home economics. Miss Vasser obtained both her A.B. and master's degrees in home economics at the University of Idaho.

Mrs. Collier, who is teaching secretarial studies, has been in-

involved in two other Nazarene colleges besides NNC, first at Bethany, her alma mater, and then at Trevecca where she served as a professor of business education. She obtained her master's degree in business education at Kansas State Teachers College.

Mr. Michael Curry will be joining the music staff while he completes work on his doctoral degree from the University of Washington. He specializes in the harpsicord and piano.

In addition to these new professors we have two new deans. The Dean of Women is Mrs. JoAnn Willis. She is a graduate of NNC with a M.A. from the University of Missouri at Kansas City, Missouri. Lyle W. Robinson, the Dean of Men, also graduated from NNC. After six years in the ministry, he attended the Nazarene Theological Seminary where he completed work for his B.D. degree. He attained the rank of colonel as a chaplain in the U.S. Army.

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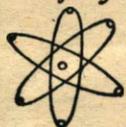
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Demmer, Gish Tour Europe

by Clint Fisk

Miss Juanita L. Demmer professor of foreign languages, and Mr. Delbert Gish, N.N.C.'s Artist in Residence, and his wife toured Europe this summer. Their trips combined business and pleasure in that they visited historic spots on the Continent and picked up professional knowledge at the same time.

Miss Demmer left Boise April second and flew to Victoria, B. C. where she attended the Northwest Conference on Foreign Language. From there she flew to New York and then to Lisbon, Portugal. From Portugal she went on to tour Spain, France, Italy, Greece, Austria, Switzerland, West Germany, and the Netherlands. She flew home from Amsterdam and arrived here June 11.

As a language teacher, Miss Demmer had a primary interest in those things relating to language and language study. She stated emphatically that the old cliché that "nearly everyone in Europe speaks English" is simply not true. She also commented that many Europeans are really surprised to know that some Americans really do learn their languages.

When asked about the prevalence of American tourists in Europe, especially young Americans, Miss Demmer replied that she had seen quite a number of Americans in Europe. She said that many, especially older retired people, were in group tours. In a few places, such as

the War Memorial in Amsterdam, she came in contact with a number of "hippie type" young Americans. Miss Demmer observed that many of these seemed to be merely wandering around, with no set goal, and with no money. She added that their attitude of aimlessness and lostness saddened and disturbed her because they appeared to be giving America a black eye.

Miss Demmer remarked that in the few places which she revisited from her last trip to Europe sentiment seemed to be generally less friendly towards America although people were quite friendly to her personally.

Miss Demmer cited going on a five day Greek archeological tour, visiting the Alhambra in Granada, Spain, accidentally meeting some Nazarene missionaries in Athens, and traveling on trains that give you from three to five minutes to get on as some of the highlights of her trip.

Miss Demmer said her trip proved to be especially rewarding because she made it a point to talk to people from all over the world who were also visiting Europe. Though she had not really touched a great many countries she felt she had obtained "some of the flavor of the whole world."

Mr. and Mrs. Delbert Gish left Seattle the twenty-second of June for a European tour oriented toward seeing the great art treasures of Europe, especially in Russia. Landing in London the Gishes



crossed the English Channel by boat and then traveled to Frankfurt by train. Mr. Gish left his wife in West Germany and flew to East Germany and from there to Leningrad in the Soviet Union. After spending ten days in Leningrad, Kiev, and Moscow he rejoined his wife in Frankfurt. Buying a secondhand Volkswagen the Gishes drove south touring Italy, Southern France, and Spain. From Spain they turned to the north again and visited Paris and then drove to Amsterdam in the Netherlands. The Gishes flew home from Amsterdam the 23rd of August.

Art being the Gish's primary interest, their trip was planned around as many art museums as possible. They visited the famous Louvre Museum in Paris and the Hermitage in Leningrad.

Mr. Gish said that his visit to Russia was undoubtedly the high-point of his entire trip. The people, customs, and places were interesting to him but he was fascinated by the Russian art.

Professor Gish notes that Soviet art may almost be classified into two distinct classes as that which contains political comment and that which does not. He states that the former, though it may be artistically correct, tends to cramp the artists expression. He feels that the latter class, in which peaceful and somewhat sentimental themes tend to predominate, contains the greatest Russian art works. Mr. Gish further commented that he found a new note of freedom emerging in Russian art.

Gish did not find language too much of a problem in Europe. In

Russia he always had an English speaking guide. He said that in most countries the most visited spots are well marked and that there many places in most cities where one could obtain information and directions. He concurred with Miss Demmer however in saying that not knowing the language can bring definite problems, especially in small towns and villages.

Mr. Gish said that he noticed no hostility toward him as an American in Europe. He felt that people were generally friendly and always willing to help.

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SMC Provides Unique Summer

Four NNC students, Vonnie Bartlow, Elaine Laselle, Loretta Morris, and Glen Culbertson, experienced a unique summer as members of the Student Mission Corps. Culbertson is a 1970 graduate while the three young ladies are seniors.

The four were among fifty-one Nazarene college students chosen through application and interview by former SMC members. Beginning June 8, they received a rigorous week's training in San Antonio, Texas, before going to their assigned country. They returned to the states August 11.

Vonnie and Elaine both worked in the Virgin Islands and Puerto Rico while Loretta served in Trinidad and Glen in Jamaica.

As a member of a small singing group, Loretta helped in a music camp where they taught the people to read music and sing. Other activities included holding services, revivals, a youth camp, Bible schools, and calling on prospects for the church.

The SMC members stayed in the homes of missionaries and national pastors. Elaine said she has "a lot more confidence in our

church in seeing how our missionaries were taken care of." She added that the mission fields are not as "pioneerish," but more progressive than people think.

Vonnie and Elaine's responsibilities included teaching in Sunday school and Bible school, counseling at a camp, typing, calling, and making 400 cookies a day during Bible school. They held church services five nights a week; Vonnie was the pianist.

They all agreed that the people were "hospitable, friendly, and sensitive." They recalled good-naturedly the terrible tasting foods they had to eat in order not to offend these people.

When looking back on this summer, Elaine commented that she is "a lot more patient and more accepting of people the way they are."

Loretta stated that from this experience she has a deeper spiritual life and closeness to the Lord that she did not have before. But she also noted that it now strikes a lot closer to home when people talk against blacks after having worked with them and loved them.



Elaine Laselle, Loretta Morris and Vonnie Bartlow, three of the four NNC students chosen for Student Mission Corps.

Students Represent Foreign Countries

Seven students of foreign nationalities are attending NNC this fall. Two of the students are geographical neighbors; Fernando Bensuaski is from Brazil and Doris Foronda is from Bolivia. The rest have come from scattered places all over the globe.

Lindsay Enderby hails from Australia while Sylvester Nicholson calls British Honduras his home. Grace Yoda Eshelman is from Japan, Pratima Frivedi from India, and Alfred Schaar from Germany.

Fernando, a junior with majors in math and physics, is in his second year at NNC. He grew up in a very large metropolitan area which was in a temperate-tropical climate zone and finds this to be one of the main difference between his home and NNC.

"But the most interesting difference," he says, "is the fact that the American people, in general, are honest, fear the law, trust the government, like to work, and believe that these things are virtues." He heard about NNC through alumni who have pastored

in his home church, the Mos-tellers among them.

Doris is a senior majoring in literature with ambitions to teach in high school. This is Doris' second year at NNC. She transferred from a large college in La Paz. Of NNC she says, "I like its pretty and peaceful campus with lots of trees around, but most of all I like its people."

Lindsay is also a senior in his second year at NNC. He is a religious major and is planning to be a Nazarene minister in Australia. He has already been through four years of Bible College Training. He noted quite a difference between his English culture and our American culture. Another difference, he said, "is the much greater authority students have here in college affairs. One had to adjust to the increased student freedom and casualness of dress."

One thing Lindsay finds hard to comprehend "is the attempt of some students to obtain greater authority in college affairs than

they already enjoy." He feels that sometimes both student government and the administration are indifferent to minority groups.

This is Sylvester's second year at NNC; he is majoring in math. He has noticed many differences between life styles of Americans and his people of British Honduras. He found the "pace of life much faster here" and that everyone is always busy whereas the people of his country have much more time on their hands.

Pratima, a junior majoring in chemistry, has received her education in many different countries. She has gone to school in her native India, East Africa, England, and at the University of British Columbia. The adjustments she had to make at these schools made the adjustment to NNC much easier, she feels. Her father accepted a job in Nampa, so she decided to go to school here in order to be able to live with her family again after many years of living away from home. Her family is Hindu.



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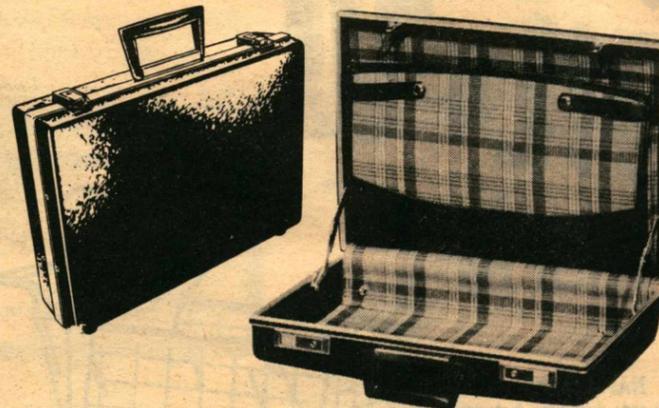
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HYLITES with HYSMITH

by Sue Hysmith

An introduction is in order for the newly elected leaders of the societies.

Alpha Delta Phi-- President, Gary Waller, Vice. Pres., Mel Wahl, Secretary, Nancy Salisbury.

Lambda Sigma Phi -- President, Jim Gacey, Vice. Pres., Ken Wilde, Secretary, Judy Chadwick.

Sigma Lambda Alpha-- President, Allan Morgan, Vice., Pres., Jan Hoffman, Secretary, Patty Borgens.

Athenian-- President, Wendell Smith, Vice. Pres., Wayne

Walker, Secretary, Kathy Ketterling.

Olympian-- President, Mike Benedick, Vice. Pres., Lynn Hills, Secretary, Jan Hurn.

Spartan -- President, Jeff Weisen, Vice. Pres., Sam Frazier, Secretary, Rhonda Williams. Congratulations to all these fine officers for the first half 1970-71.

Extra-mural girls activities are in full swing now with field hockey. Soccer will be later this fall. For any girls who might be interested in these events or others to come please get in contact with Miss Shannon Galloway. By participating in

extra-mural events you can earn points for Gamma Nu Gamma.

Men's intramurals are battling or battling it out in softball. The finals for softball will be the ninth and tenth of October with the following Thursday, the 15th, starting men's intramural football.

Men's and Women's individual sports of badminton and tennis sign up sheets are still in the student center.

JUST ABOUT ANYTHING

by Jerry McConnell

You know--it's really going to be a hassle to dig up enough stats and stuff to keep you sports hungry animals happy--but I'll give it a shot.

You know that Don Keller won last week's four mile event at the NNC Invitational but what happened to the other half of NNC's dynamic duo, Doug? Well, since you asked--I'll tell you! There was a definite reason why Mr. \$Money finished ninth last week. He was sick. And Doug will be the first to tell you how disappointed he was in that race. Doug's an outstanding runner and a great competitor. He works hard at being the best and that ninth place finish is no indication of what's coming up. You can be sure that a healthy Doug Money will be among the first to finish at any meet that the Crusaders participate in this fall.

Change seen for NNC

Dr. Gilbert C. Ford, new Vice President for Academic Affairs, is looking to the future for progressive change on NNC's campus. In an interview with the *Crusader*, he stated that he sees this change resulting from the work of various student, faculty, and alumni committees: the Academic Council, the Faculty Policies Committee, and the Educational Programs Committee of Mission 1980 (all of which Dr. Ford is chairman), to name a few. These committees are studying

the academic program here at NNC in hope of bringing about a change for the better.

Dr. Ford stated that first of all we must look at the structure of our curriculum. The skeleton, the basic framework, must be adequate before the content of our program can be sufficient.

He stressed that after the framework of our curriculum is judged adequate, we can try to improve the content of the program. He added a variety of questions that can be raised in this area, such as, what majors should be offered? What courses should be offered as a part of each major? Should we adhere to a purely liberal arts education, or turn to a more professionally-oriented program? Are we adequately integrating Christian thought into our classes? And, since the need for teachers cannot increase in the future as it has in the past, should we begin to emphasize some other area of study (such as social work) in our curriculum? All of these queries will have to be answered in order for NNC to progress during the next decade, Ford maintained.

Dr. Ford concluded that as long as NNC can supplement its Christian atmosphere with a strong liberal arts educational program, it will progress and remain relevant in today's world.

Cross Country takes second at invitational

A year ago Eastern Oregon College was the District Champion in Cross Country and they have their entire squad back from last season. That's pretty tough competition but EOC was the only team that was able to defeat our own Crusaders as NNC finished a strong second in the Northwest Nazarene College Invitational last Friday. EOC topped the four team field with 20 pts., the Crusaders followed with 40, College of Idaho finished a distant third with 79 points and Treasure Valley Community College failed to field a large enough team to qualify.

Dandy Don Keller was the first runner to finish the four mile course but EOC grabbed the next six places to wrap up the victory. Keller's time of 21 minutes-1.4 seconds was a good time for this early in the Cross Country season and Coach Horwood praised Don for running a "good race." Horwood admitted that he was "pleased" with the Crusader's second place finish and said that Eastern Oregon was probably one of the toughest squads that NNC would face all year.

After Keller and the six EOC runners NNC grabbed the next

three places to round out the top ten. Wayne Walker finished eighth, veteran letterman Doug Money finished a disappointing ninth and Dick Huling placed 10th.

So, in NNC's first 1970 race the Crusaders finished a strong second losing only to EOC, the district champs. And tomorrow (Sat. Oct. 10) NNC hits the road for their second meet. Where do they go and who do they face? Well, tomorrow NNC travels to Oregon to face (you guessed it!) Eastern Oregon College in the EOC Invitational! Good luck, guys!

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Tragedy Spurs Christian Concern

by Marcia Bolles

Monday, Sept. 28, at about 2:13 p.m. a fatal car-pedestrian accident occurred at the intersection of 12th Ave. and 12th St. South. An 87 year old lady, Vera Stewart of Nampa, was struck as she crossed 12th Avenue. The driver of the car was Toney Vidales, a 39 year old Spanish man.

Vidales was charged with driving while intoxicated and taken to the Nampa jail, where he spent the night and next morning. A \$300 bond was posted. His

wife, Joaquina was not notified until 10:00 p.m., Monday night about the accident. Mrs. Vidales said it was her sister-in-law who informed her of the accident and the whereabouts of Toney. After Vidales was tested for intoxication, the drunken driving charge was dropped.

Jerry Johnson, son of Rev. Jerald Johnson of College Church, saw the accident take place, along with another unnamed lady. Johnson said that he heard the lady say, "Drunken Mexican. I don't have any sympathy with

that."

Jerry related the event to Pastor Johnson, who immediately wanted to help. He talked with Vidales, made several calls to the police station and visited Vidales' family. He found that they were in need of blankets and that evening, blankets and \$20 dollars worth of food was delivered to their home from College Church.

Vidales needed a friend, someone to talk things over with and to help fill out the detailed traffic accident report which he

could not understand. Pastor Johnson, along with Mrs. Lucille Taylor (NCC's Spanish professor), provided this friendship.

Vidales was released Tuesday, Sept. 29 and returned to work. He was to report at city hall Thursday morning for a hearing to determine the charges, but the hearing was postponed until Tuesday, Oct. 6th for further investigation. On Tuesday morning of Oct. 6th, Vidales again appeared in the Nampa City Hall accompanied by Pastor Johnson and Mrs. Taylor. Vidales was arrested on

a charge of involuntary manslaughter and the Judge, explaining that the Nampa Municipal Court did not handle felony charges, removed the case to the Caldwell Justice Court. The involuntary manslaughter charge includes a fine of \$1,000 and up to one year in jail. Bail was set at \$5,000.

In another court session, Wednesday, Oct 7, bail was reduced to \$2,500. Until the family is able to raise this amount, Vidales will remain in jail awaiting trial.

Where Do the Children Play?



by Marcia Bolles

Toney Vidales and his wife, Joaquina, live in the Upper Deer Flat Labor Camp, which is about two or three miles south of Nampa. They and six of their eight children (they are expecting a ninth) occupy one of the two room apartments. Tony works in the fields and makes \$1.65 an hour. He pays \$52 a month for their apartment.

The Labor Camp consists of two gray, cement buildings which house about 400 people. I went to the labor camp to visit with Mrs. Vidales in her home. Her husband and all but two of the children were working in the fields. She invited me into the small house and offered me the

only other chair available—the corner of the bed. There were two bunk beds and one double bed in one room and a small table, stove, refrigerator, and sink in the other. Flour, cereals, and other foods could be seen stacked on a table as the cupboard space was very limited. The cement floor was bare. I thought of how I lie on an expensive, warm carpet in my spacious living room watching television, and I asked myself again and again, "Is this for real? Do people actually live like this?"

I might have felt that I was intruding, except that she seemed like she wanted to talk. We looked at pictures of her

Jessee and Joanna are two of the eight children of Toney and Joaquina Vidales. The family lives in one of the units of a labor camp where apartments are too crowded to hold all of the furniture.



family—Alvino, Eusebio, Ramon, Toney, Julia, Rosy, Jessee, and Joanna. Alvino is in college and his mother is very proud of him. She told me that she always wished she had gone to school. One of her sons wants to quit school and work to help with the family expenses, but Mrs. Vidales feels he should stay in school.

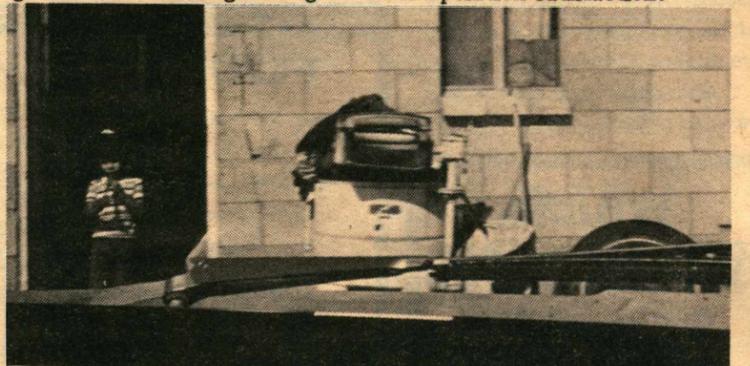
I asked if the apartments were heated, and she said no, the camp closed in the winter and they would have to find a house. I thought of how we are using heat in our house right now. She said, "We try to find different house before, but couldn't. I don't like live here, but what can you do? The kids don't like live here either."

I stepped outside onto the gravel. There is no grass. Again

I found myself asking questions—"Where do the children play?" An old wringer washing machine stood outside the door of one of the houses and by another, an old bed spring.

On my way home, I was reminded of the Negro minister from Berkley, Charles Belcher, who was on our campus last year for a chapel and coffee hour. I remembered him telling us not to come to the city ghettos, but to change things right where we were, where we had the most influence.

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