

## Editorials . . .

### SEAL OR STEAL?

Maybe some of you wondered what ever happened to our new seal which we all so eagerly looked forward to? There was a great deal of enthusiasm shown when first mention of it was made and many of us excitedly awaited it. At last the design came out and was warmly received and greatly complemented. It was surely a great improvement over the old one (which really isn't saying a great deal—the old one being perhaps the most unimaginative, uninspiring seal most of us have ever seen) and its almost certain passage was eagerly anticipated—but it pas! Imagine our bitter astonishment at such an action! The Board of Trustees didn't pass it! Why to many legal matters involved.

Now we've heard some weak excuses before, but this does truly take the prize. Do they mean to say that after founding an entire college in nine short years, that now they can't even change the seal! It would seem that the real issue is lack of creative spirit on their part. We can only say that is sad. Lack of imagination, insight, and creativity toward small issues can transfer to larger issues and should this ever happen then may God truly help us.

### "THE ELEPHANTS' GRAVEYARD"

Among the possessions of my recently departed Great-Grandfather, I have chanced to run across some notes which he had gathered while wandering through East Africa as a young man. These amazing documents, which were given to him by a Zulu chief for saving his village from a stampeding herd of wild impals, contained an ancient, though sketchy, history of Zululand—once called, in ancient times, Wesleyland. Due to the deteriorated condition of these notes I was only able to decipher a small portion of them, which I have pieced together here for your enjoyment.

Wesleyland was named in honor of two great brothers Charlu and Jonu Wesleyleau — Both fierce and valiant warriors who supposedly founded the Wesleyau code—no one really understood it, but since they were such great warriors, excelling in the writing of doctrines (indeed, they were the only ones who even know how to write anything), no one dared question this sacred word.

The country of Wesleyland was apparently run by a council of chosen men—wise sages whose position was so important that they were removed from the everyday

affairs of the country and allowed to live in a special village all to themselves, the better to render their wise and weighty decisions. Any decisions rendered were handed down to the chief, who handed them to a lesser chief, who handed them down to a managing council, who handed them down to a people's council who handed them down to the people. This system would have been very effective except that, (due I suppose to to gravitational forces), nothing could ever be handed up. Every week or so the people would present an elephant as a gift to the upper council, hoping that perhaps these venerable sages could use the ivory tusks for mugs, in order to better drink the nectar of knowledge upon which they seemed to thrive. However, this must have seemed to be a bother to them because the elephants were always killed and thrown into a chasm known as the Elephants' Graveyard. Of course the stench was at times unbearable but the venerable sages would simply walk away to their village and shut the doors, leaving the people to bear the odor. This greatly irritated the people. It was evident that the higher council needed the ivory—their decisions were getting worse and worse—and yet, they kept instructing the lower council to kill the elephants and dump them into the graveyard. Wesleyland stand! The people appealed to the managing council to change the system but were told that the chief had said that the doctrine of those two great warriors, Charlu and Jonu, could never be changed. This was apparently the utter limit. The notes relate that there were dire consequences but due to blood stains and arrow holes in the paper I was not able to decipher the rest.

It does seem a shame that such conditions had to exist—just think of all the wasted ivory—but I suppose one must not judge too harshly. After all, these people were quite primitive and since we have no modern equivalent of this sort of conditions then I guess we really shouldn't let it bother us one way or another.

**What has happened to the letters to the Editor? Is everybody neutral about Wesleyan life?**



### A FINAL NOTE

—Northfield, Minn.-(I.P.)-The Board of Trustees of Carleton College authorized recently the strengthening and expansion of the voluntary religious program at the College, and at the same time adopted a resolution abolishing the requirement of any regular religious observance.

In their discussions the Trustees reaffirmed the importance of the religious heritage of Carleton emphasizing the need to provide new and greater opportunities for religious interest and expression.

Carleton's President John W. Nason, in commenting upon the decision, stated, "Regular and required chapel attendance was a natural part of the tradition out of which most private colleges in America, including Carleton, arose. Culturally changes in the twentieth century have gradually led most independent colleges and universities to modify their requirements for religious observance.

"This has been due in part to the cultural diversity of the student body in institutions such as Carleton, in part to an increasing recognition within that diversity of the value of voluntary religious activities. Religion as an act of worship in contrast to an external form of behavior must come from within. Some degree of encouragement in the form of a requirement is helpful to many individuals; it, is however, distasteful to many others."

The Carleton Trustees also adopted a statement of aims which says in part, that the purposes of the College is the liberal education of the students and that Carleton considers itself under the obligation to provide a varied program of worship, inquiry and instruction so that each student is able to face issues raised by religious and philosophical interpretations of man's relation to the universe as knowledgeably and intelligently as possible.

President Nason indicated that this statement of aims represents a central aspect of what the College is seeking to achieve. "This College is committed to the liberal tradition of its founders—a tradition which combines freedom of belief with passionate concern for ultimate value. Although a formal requirement in religion has now been eliminated, we expect that all who are associated with the College will continue to share our conviction of the importance of religious and moral issues," he concluded.

Ed. Note: Well, at least we're not the only ones who have recognized a problem of this nature. Why can't we take some action?

## THE DECREE

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## Letters to Editor

### Both Pro and Con

And they talk about the Juvenile Class of '68! Last night we witnessed the most adolescent display ever seen on campus. It more appropriately should have been an act committed by third graders than "grown men and women" in college.

The DISSENTER was burned. Why? Simply because a few immature students felt it did not meet their standards for a publication of this type. It didn't contain anything but pictures and to them, was just a scrapbook with little or no meaning.

If anything, this display of childishness only proved one thing to me---the utter disrespect of the upperclassmen in general to their fellow students. It is clearly understood that the majority of this year's DISSENTER staff had little if anything to do with the production of last year's annual. But, in a round-about way, they are taking the responsibility and blame for it.

What's the matter you "mature" people---don't you have enough consideration to think of those who worked on the DISSENTER and felt that this was an achievement of their efforts? Don't you have enough respect for your fellow students and respect for your school. Believe it or not, the DISSENTER represents Wesleyan---so what do you do---you burn it. Does that sound like loyalty and love to you?

Think twice Mr. Upperclassman before you criticize the Freshmen and their juvenile ways first take a good look at yourself.

### A Freshman

We would like to extend a note of appreciation to Mrs. Richardis Vanderslice and to Mr. Willard Felton for their cooperation and extensive help during the Autumn Jubilee Week-end.

Also Jeff Shee, Jimmy West, Becky Chambers, Debbie Neal, Ann Van Wagoner, and Bill Bobbitt--to sum it up, the dance decorations were perfect. Beverly Vincent, your committee also did a fine job at North Hall. Rita Abernathy, judging partly by the number of empty cups, your refreshment committee did an excellent job. Darnell Gates and Perry Lowry, thanks so much for your service at the door.

Bill Bobbitt, President of the Monogram Club; Mike Pratt, Ronnie Brockenbrough, and Ed Schultz, the dance was well planned, publicized, and successful. Working with your club has been quite an experience!

Complimentary remarks made by the administration about the behavior of the students during Halloween can also be passed along.

As for the gymnasium, perhaps it is just as well that the location of the dance necessitated change. It only seems fitting that the basketball team should try it out first (as we hear that they are now doing).

We just hope that the spirit and support of the student body continues throughout the year on the same high key as with the Beauty Pageant and Zodiac reception.

And to you, The Decree, thank you very much for publicizing and covering the social events. You're doing an excellent job. Sincerely yours,

Grace Markham, Chairman  
of the Social Commission  
Baxter Myers, Business Manager.