

Editorial

As this newspaper endorses Humphrey for President, we are encouraged to note that the latest opinion polls indicate that a great number of Americans of conscience and good will are giving their support to Humphrey's candidacy.

We have three reasons for endorsing Humphrey's candidacy: first, he is, oddly enough, a politician of honesty and courage, when most politicians of national calibre find smooth doubletalk and cold calculation the safest policy; second, he is a reasonable liberal and the only alternative to the present fascist mania for "law and order" (a concept which is a poor cover for repression and inaction); finally, the man is too good and too competent to be turned ungratefully out of public office.

We believe that Humphrey's courage and strength, and the rectitude of his policies, are the only reasonable political alternatives to which the American electorate can turn when confronted by Nixon's sophistry and spinelessness and Wallace's paranoid fascism.

Ed Smith

Editor's Mail

Dear Editor:

I'm beginning to believe that someone is attempting to incite a riot around here. First appears the Proclamation, which seemed almost to be saying "don't put beans in your ears," and then the Founder's Day Convocation address which took much the same tone in at least one place. I'm beginning to expect a petition to appear advocating changing the name of the school to N.C. Berkeley College.

As Dr. Jenkins pointed out, the militants are a minority. Most of us at Wesleyan are of the conservative majority - we gripe quietly about the food without thinking how difficult it must be to cook a hot meal for 700 people; we complain silently about the clocks without realizing that someone has been trying for several weeks to fix them; we grudgingly accept college rules without consciously admitting that we realize that in order to receive the benefits of a college education we must sacrifice some of our freedoms; and we accept unquestioningly with no fear at all a proclamation which could conceivably affect our freedom of expression (which is necessary for "the quest for truth") if not at present then sometime in the future.

Yet even if the militants are a minority, they still deserve to be heard. At present, I feel that Wesleyan has little or no problem with this minority for it is generally because of lack of communication that trouble arises. And they do have a way to be heard as long as the grievance committee is in existence and so long as the paper remains uncensored and as long as they can communicate with the faculty and administration. It just seems odd - it seems unfair that "They" can have the right to tell anyone what he is or is not allowed to do off campus. Certainly our campus life can and should be regulated, for we are merely temporary boarders, but when this regulation extends to our off campus life, just where does it stop? Should we laugh or cry?

Sincerely,
Catherine Simpson

PROCLAMATION

(Continued from Page 1)

The College recognizes the freedoms of its students (such as going to the bathroom as long as one does not exceed the maximum of twice a day), but what is really important is the freedom of visiting fat cats (no agitators, mind you, but carefully selected friends of the college).

FACULTY FORUM

By Gregory Hall

Copping out is fast becoming our favorite sport. Some authorities believe that in a few years it may very well replace baseball as our national pastime. The nuances of this ancient game are legion, but our discussion will cover only a few.

The founder of Copping Out is said by one group to be Cain of "Am-I-My-Brother's Keeper" fame; but another school holds that the first Cop Out was Satan, who finding divine duty and love too strenuous decided to set the style and pave the way for all future Cop Outs. His contributions to the game were and still are remarkable, especially his method of inciting others to cop out. His subtle sophistry has been adopted by many of our leading ministers under the guise of "right reason" or "cooling it" (or as some say - compromise). Admittedly some of these ministers are themselves duped by the seeming wisdom of older, grayer heads who profess the political insight of experience (or as some say - mellowing).

But enough of history and basic philosophy. What we are really interested in is how one plays the game. The rules have naturally evolved over the centuries until at present the game is as

competitive a sport as any other. Conceive of a sample game played by A, B, C, and D. First there must be a commitment to some cause, say helping a mutual friend find employment.

Now the competition begins, and the object is to see who can Cop Out without the other players' knowledge. A starts by bluntly turning down the friend's application for a job, giving for his excuse that B, C, and D, as well as the rest of the alphabet, just "aren't ready" for this yet. B, C, and D immediately see through this obvious Cop Out, and A is banished to the local Kiwanis Club. B then tries his hand by claiming that he cannot give the friend a job because this would be another form of "Enmity" or the friend might demand too much pay or B might be robbing the friend's friends of a good man. B has used what is commonly referred to as the "triple-talk" Cop amazingly impressive to the novice. But C and D are not novices, and they immediately place B aboard a raft and send him out to sea (some claim that he has been a sea for years).

Next we have C, who has no job to offer but knows a certain T who does. Now T has a work

force of perhaps two hundred people and thirty of these are from the friend's neighborhood, and only twenty-nine of the thirty earn their pay by cleaning out toilets. The friend is a funny kind of a friend: he doesn't want to spend the rest of his life cleaning out toilets. But T will not let him work up front. The friend then decides that he won't trade with T anymore, and this is where C comes to the defense of T. Poor T has been put upon: he should have the right to hate the friend, but the friend ought to still love T.

D is not sleeping, however, and H spots C's Cop Out in spite of C's claim that T is a good churchman and has desperately tried to communicate with the friend (oddly enough MW was able to). C, realizing that he has lost, in desperation points out that T may cut off contributions to D's firm. C is straightway dispatched to the Land of Vintage Liberals.

D stands alone, for his was the last and subtlest Cop Out. He sacrifices the friend in the name of other members of the friend's family. He "cools it," he does not "rock the boat," he compromises. The reason for his victory is apparent: he is an unconscious Cop Out, hence innocent. However T has a son (little t), who will someday take over T's business. And little t doesn't like the friend or his family and he's already looking forward to a much bigger building with many more commodores.

Is it any wonder that we all like Copping Out? What other game offers such deep involvement, such appeal to the imagination, such pleasant rewards.

COMMENTARY

by Catherine Simpson

She put her teacup carefully on the table.

(Sigh). "I don't know what this college is coming to. The poor, misguided, mixed-up people. Don't they realize how much they owe us? How can they act this way toward us? I mean, after all, it is because of us - because of our dream of a community college these twelve years ago that Wesleyan even exists. We created it and we have kept it in existence throughout these years with our funds. We have given it all the money we could and even the land it is built on. And just look at the advantages the students have in the city - why, they should be thankful for all the things we have done for them. And they complain. Why, when we were students we spent all our time behind the books - we studied every minute. They just have it too easy these days. They don't know how lucky they are to be here in Rocky Mount. There's money in Our Town, and don't they get enough to help keep them going? We give them money every year - what more do they want? What could they possibly want besides our money?"

Yet what do we get as thanks? Now I don't mean by this that the only reason we provide them with money is to get something good in return, but certainly they owe us a little more. Oh, sure, we got a little help during the drought with the dam and the pumping station, and we get a little each year with the blood drive, but what is that in comparison to the money we give them? And then they turn around and ask what we have done for them!! Now I ask you: what kind of stupidity is that? We created them and gave them sustenance - we gave them money - what more can they possibly want? Why, when we were growing up we would have gotten down on our knees to thank someone for giving us money!

Yet what do they do? They support the Negroes' boycott of our stores. It can't be our fault after all we've tried to teach them. It must be that Liberal, "progressive" education they're getting. Wesleyan should have remained a community college. Why, just look at the rules - those children are allowed to come and go as they please and stay out 'til all hours of

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the night and drive cars. And look what it's done to them - they're all drunks now - and atheists. Don't you remember their being taught that God was dead? It's so shocking!

It must have a lot to do with all those misguided, carpetbagging Yankees and their high-flown ideas on civil rights. They're a bad influence on our youngsters. They have no right to bring their silly, liberal ideas down here to confuse and corrupt the less staunch among us.

We had no trouble until they came down here with their misplaced ideas of what's right and what's wrong. They don't live here; they don't understand the situation, yet they try to solve it. And they dupe our own college students!

I tell you, something has got to be done!"

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