

Editorials

A University Here?

As the new semester is quite young yet, we at THE JOURNAL are offering a sort of entertainment guide this week with the hope that many of the students will be able to take advantage of a few of the tips offered herein before they get too involved in the course work of this semester.

Fall semester gone. Did you get an opportunity to evaluate the courses that you attended last semester? We thought not. THE JOURNAL staff has begun work on a course evaluation form that will be completed by late March or early April, and we hope that it will be useful in determining the value and efficiency of this semester's courses.

Somebody in Charlotte has finally realized that we are out here! Yes, Charlotte has taken a step towards aiding UNC-C to attain University status in fact as well as in name. The Charlotte Chamber of Commerce state legislation committee has recommended to the Chamber that UNC-C's resubmission of this year's budget be backed to the hilt.

Congratulations 49ers

Congratulations to the Forty Niner basketball team on their two big wins last weekend. The team is now 7-3 in the DIAC, and they are looking like a potential conference champion. It appears that a tight defense and a team effort have overcome the consistent mediocrity from the free throw line.

Registration "Happens"

By Tim Britain

I can remember the same feeling occurring not so long ago, when, as a child, I lay awake at night, dreaming of what the next day would bring. Tomorrow would bring my final grades....those evasive symbols that attempt to classify your knowledge of a given area.

After three hot cups of coffee, I was prepared to jump in a cold car, and face reality. Can reality really be all this bad? I could have done without all of the mud and the rain, but perhaps they were necessary to properly set the mood for registration.

Thank God for the coffee; it kept me going through three and one half unbelievable hours of registration. I was third in line, and in a pretty good position to see what was going on inside, as well as gauge student reaction on the outside.

At 11:10, there were still Seniors scattered throughout the immense line. Any semblance of good feelings towards either

U.N.C.-C. or those responsible for registration had vanished. Students were mad. There is no logical excuse for continued policy that requires students to wait up to eight hours in a line to get a chance to pay U.N.C.-C. his tuition.

In the past, students have grumbled about unorganized, inefficient registration practices, and gained some promises of rectification. How long are we going to be expected to remain orderly in our quest for registration reform, when, quite obviously, things aren't improving at all?

Why didn't we have a pre-registration? Why aren't more forms handled in advance by mail? The whys are seemingly endless, but I don't attempt to know the answers, I'm not getting paid as an expert in this field.

The Merikun Philosophy

(The following is a translation of excerpts of documents found in the wreckage of a spacecraft near Shemya, Alaska in August of 1962 and only recently declassified by the government. The observer and his origin are unknown though he apparently spent some time living among the Americans.

THE JOURNAL does not concur with the author's analysis but publishes the study in hopes of promoting a better understanding of how we as Americans are viewed by other cultures. The excerpts were compiled by Walt Sherrill, and all errors of translation, selection, or syntax are his.)

The Merikun Philosophy

Perhaps the best introduction to the Merikun society would be through a brief study of the Merikun philosophy. Such a study, however, is complex, and the serious student of philosophy or sociology will find his understanding hampered by the many contradictions inherent to Merikun life.

A highly industrious people of great aggressiveness, the Merikuns claim a philosophical heritage predating the Common Era. The Merikuns live and labor under the influence of a dual-philosophy comprised of two distinct systems of social thought, one spiritual in nature and the other secular.

The origins of the term "Krizjan" is unknown, although some scholars believe it derived from the name of an early but not forgotten diety. "Kapitalizm" is described by its adherents as a religion having as its aim the development of the tools of wealth, and ultimately the establishment of a "Haven" of

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Earth.

The present diety of Krizjanity, known as "Hour Fawtha" or "Gawd" is believed to be all-knowing, and is variously described as loving, omnipotent, hateful, vengeful, understanding, and anthropomorphic; when last seen, He was wearing a great white flowing beard. Gawd, moreover, is not just one diety, but three—a trinity.

Gawd the Father is, of course, a masculine figure; and while such a diety is not unique to Merikun society, the conspicuous absence of deminine dieties is. (The only female diety recognized by Merikuns is a little-known mortal believed to have ascended to the throne of Gawd after having birthed a child conceived out of wedlock.

The diety of Kapitalizm, Go(l)d, ranks with Gawd in public favor, with even the high-priests of Krizjanity paying their respects at His temples. Observers suggest that the very existence of many private luxury aircraft owned by certain Krizjan evangelists (salesmen) represents the rise of a new two-god ministry, in effect, the blending of two gods into one.

Once before in the parallel developments of Krizjanity and Kapitalizm, the two systems crossed; this crossing gave rise to the Protestant Ethic, wherein Work was a means of salvation. This system of values has since evolved in Merikun society to the point that where once Work for the sake of Work was good, now work for the sake of Money is Holy.

Yet all is not as it should be. Krizjanity's "Brotherly Love" is often forced to work at

cross-purposes to the "Invisible Hand" of Kapitalizm. Usually, however, the Krizjan ethic is subordinated to the Kapitalizm in all matter of temporal significance—at least until such time as the excesses of temporality creates a need for a balancing spiritual excess.

The basic nature of the organized Krizjan church can best be seen at the common Funeral ritual. The obvious spirituality of the occasion is manifested through the singing of hymns, the praying of prayers, the saying of elegies, and a general wailing and gnashing of teeth. The altruism of the funeral director is shown by the care taken in preparing the deceased for his meeting with his maker: cosmetics, fine clothes, gold or silver lined caskets, and bomb-proof vaults.

While the Krizjans have had their Reformation and schisms, the Kapitalizts have traveled a relatively smooth road of development marred only by a few dips and depressions. A number of false profits have come, among them Smith, Ricardo, Malthus, and Keynes, but most of the leaders have been a credit to their institution.

Merikun society now seems in a state of transition, and some have suggested that this change will result in the merging of the philosophies, Krizjan and Kapitalizt, into one. The outcome of the present period of growth is in question, but both Kapitalizt and Krizjan leaders have begun whispering about a "Second Coming" to be lead by an unknown son of a Jewish banker from Jerusalem. Only time will tell.

Book Review

Morning of the Magicians

Fantastic realism. That is the term employed by Louis Pauwels and Jacques Bergier to describe their anthology of the occult and unusual - THE MORNING OF THE MAGICIANS. This well-documented collection of observations and experiences is written as an intentional and, possibly, successful rebellion against the positivism of the twentieth century.

Can some type of reality other than that affirmed by the secure and stable societies of the West really exist? With so many of the greatest intellectuals of the century (Eliot, Pound, Yeats, Tolkien, Salinger, Schopenhauer, and Nietzsche) expressing the possibility of the validity of Eastern mysticism, who can be so egotistical as to deny this possibility? Cybernetics, transmigration of souls, reincarnation, metemphschosis, visitors from other planets, prophecies, deja vu, the Vril, idiot savants, the magic content of Atlantis, the secret Society of Nine, atomic energy, alchemy, and supersensory perception - all are skillfully and credibly woven into the web of fantastic realism.

high to whom the hearts of all just men are turned, in order to save our fellow countrymen from the error of death." This proclamation of "open conspiracy" of the Rosecrucians appeared all over Paris on the morning in 1622. These Rosecutions still exist, along with their French correspondants The Golden Dawn. Spinoza saw and believed in the legendary Philosophers Stone. Edgar Cayce could diagnose complicated ailments in a trance, although he had never had a day of medical training. He even predicted his own death. We are visited by an ever-increasing race of superior mutants. Many of the incredible legends of the past are as real as the corner butcher shop. There is a society existing beneath the earth. Atomic energy is a type of magic. Do all of these sound rather incredible? Pauwels and Bergier do not PROVE these

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