

EDITORIAL

A SALTY TALE

Last month, this newspaper found it necessary to express its concern over the food served in Howerton Cafeteria. We tried to constructively criticize cafeteria policies that were not in the students' best interest, with the hope that these matters would be dealt with by the proper officials.

In many respects, we can say that we have been encouraged by the progress that has been made, and commend the cafeteria management for their sincere interest in this situation. Although there are still several matters to be dealt with, we are

confident these problems will soon be resolved.

All problems have two sides, and we think it necessary to criticize the students for doing things in the cafeteria which will only hinder the progress being made.

For example, one night recently seven sugar containers had been dumped upside down on different tables, leaving white mounds of sugar for someone to clean up. That "someone" was a cafeteria employee. Did any student attempt to clean up the mess? Students only laughed at the situation.

A CALL TO CREATE

By Jane Maples

Some people consider the fine arts to be the salt of the intellectuals, the highbrows, long hairs and eggheads and avoid culture with a dry disinterest or even censor the arts. Those who do usually either misunderstand the arts or simply fail to understand them. The inability to comprehend does not give the individual a valid excuse to shun aestheticism. One should accept his inability to comprehend and proceed, considering this lack of understanding above his level of understanding and at the same time develop his mind to even greater capacity. Moreover, a person's mind combines the materials offered it in most astounding ways, but if it has nothing with which to work, then it is unable to function. If one's interests are wide and of value, then his mind is able to combine these elements into beautiful, even creative patterns. As one observes works of art, his mind not only begins to function, but suddenly commences to perceive the intentions of the artist, and his mind is sometimes itself inspired to creativity.

The person with a creative mind searches for qualities beyond those within himself. He inspires to beauty and perfection; thus he draws from a limitless source. But he also seeks material from within himself — his emotions, thoughts, desires, and beliefs. Thus, creation is an intimate experience and borders on revelation. In creating, a person forges a weapon against his own limitations, and loneliness, and attacks forces under which he might be denied his own individuality. Without this creative process he might become absorbed into the mediocrity of the masses and find himself and the memory of his being actually erased, unnoticed. His ability to create both from within his being and from without allows him to surmount his own imperfections and be challenged by them. The ability to create exists in privacy. However, in this age privacy is frowned upon, and considered unusual; one who rejects and even defies the constant pressures which tend to retract him and keep him

among the mediocre, is socially suspect. Privacy has become rare and costly. Moreover, creativity is not easy, it consumes not only time but mind and energy. It requires gargantuan qualities of dedication and effort, and it is a most private and intimate experience which partakes of the Divine. It provides an insight into man, and gives man faith in himself and in his potentialities for salvation. This does not come entirely from his soul, but from the totality of his being. Thus man exists in dark uncertainty when a great creative mind is snuffed out and he gropes uneventfully until another creative individual once again brings light to his passage through space and time.

In creating, one draws not only from the so called fine-arts, but also from his own inner strivings that he might express in his art the wholeness of humanity. When creating in this manner one opens the way to perception, reality, imagination, the substance of life itself, and he receives an inner awareness that it is indeed glorious to be alive.

Thought and emotion are ineffective without the awareness of one's self. If one can acquire this awareness then he is able to attain freedom of expression and expand the limits placed upon him. As Aldous Huxley, in "A Man-Machine World" has said, "Such exposure germinates and fertilizes seeds of creativity and may lead to fulfilling harvest. Without germination the seeds of individual endeavor remain, at least, only dormant." "Who we are is a challenge not of decay, not of death, but of life and of faith and of deed . . . of the here and now, and of all our remaining tomorrows, unto eternity itself . . . For indeed, the creative mind regardless of public acceptances or rejection, changes the world; the creative mind partakes of the substance of eternity and expands the lives of those, even if few in number, who seek through effort and extension, intimate dedication and internal courage to share in the grandeur or man, in the gardens of creativity itself . . . And in God's name, what else is there?"

A CASE OF REVIEW

By Dan Bayluss

Do you drink? Do you "lie, cheat or steal"? If so, you are the direct and most immediate concern of the Montreat-Anderson College Honor Court, a new and not yet perfected organization provided for by an equally new constitution of student government.

This constitution states (VIII 4B) that the Honor Court shall deal with all infractions of the Honor Code (that is, lying, cheating or stealing), major questions of student conduct, and cases referred from the Dormitory Council. The latter two might include drinking cases or any of a wide spectrum of offenses. The idea, it would seem, is that anything too hot for the dorm council or any case which is deemed by that group to be too serious to be handled in the dorms should be under the jurisdiction of the Honor Court. In fact, it seems to this writer that all but the most inconsequential of crimes (if indeed any crime might be considered of little consequence) might after a token dorm trial become the domain of the Honor Court.

To deny that the Court is an improvement over prior systems, especially by anyone who was here last year, would be foolish. But nonetheless let's take a look at some of the founding ideals of the new organization.

The Honor Court was conceived and organized to prevent the trial of the student from being ultimately a case review by the administration. It was to be a group comprised of students and faculty with an automatic administrative review in certain cases. This was to be the final step, the source of severe discipline. Another judicial body and the one basic to our judicial system at Montreat is the Dorm Council. The purpose of the Dorm Council is to prevent students being tried for a first offense, other than an Honor Code violation, from having to be brought before the Honor Court. It was never the intent of the student-faculty groups who set up the system last semester to have the Honor Court become a system of overall discipline.

Thus the question arises: What is the jurisdiction of the Honor Court? To be sure, the previously cited clause of the Constitution defines the domain of its authority, but who is to define that clause? Much of the unrest and controversy in this writer's mind stems from that passage about

"major questions of student conduct". A perusal of the Student Handbook reveals the duties of the Court; it states many rules and regulations (some sufficiently clear, a few rather vague) which when broken become the concern of some judiciary group, but nowhere, Reader, does one find a definition of that phrase.

To you students, to the Student Government Association which is responsible for the wording of the Constitution, to Judge Wilshire and his colleagues, who seemingly are responsible for its interpretation, and to the administration these questions might well be put. What is major? Or minor? Does a dorm council try a major first offense. or how about a minor second one? Does a complexity of minor infringements constitute a major offense? Is there a definite policy of specific punishment for a specific crime. Is there in fact even a compilation of specific crimes? Think about it . . .

In all honesty we must say that the 1966-67 Honor Court is doing a singular and devoted job, and that it does not seek to abuse its constitutionally granted authority. Nor could one seek to hinder the Court in its proper function. For a strong judicial system is an implicit factor in, and the very backbone of a successful Honor System, and the Honor Court is a basic part of that system. But if there is to be complete and equal justice, is it not the duty of every member of this community of teachers and scholars to strive continually to question, improve and clarify the various branches of our government and their respective domains? Is it not everyone's responsibility to guarantee every member of this student body the benefit of the fairest and most reasonable system possible.

This is what we must ask ourselves. And not next week or next semester, by which time dangerous precedents may already have been set. If there be controversy, let you, the student, exert the pressure needed to clarify and amend. If the court is to try us, it must also be able to stand trial by us, and the time to issue the subpoena is now.

Author's note: It is encouraging to report that a joint committee of members of the Honor Court, Administration, and the S. G. A. has been formed with the intent of studying and clarifying the section of the handbook on college regulations. Their purpose is to elaborate on the material there in specific and precise terms. We wish them patience, diligence and insight — and much success. We hope that similar attention will be given to the remaining facets of this controversial subject.

THE DIALETTE

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 WISHES YOU
 A MERRY CHRISTMAS**

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