

BLACK INK

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The essence of freedom is understanding.

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An apology is in order

We, the staff of *Black Ink*, feel a need to apologize.

We apologize for missed deadlines, less than adequate distribution methods, and lapses in editorial quality which should never occur with personnel of our experience and expertise.

We apologize for issues which are often "cute" but boast little substance and interviews and coverage which often focus on the same people and the same organizations.

We apologize for giving fraternities and sororities coverage which, in most cases, is not earned or deserved, while almost totally neglecting the BSM Central Committee.

We apologize for giving athletes, many of whom behave as if they never heard of BSM, first-class coverage.

And we apologize for not including one iota of coverage on the recent Chapel Hill-Carrboro elections in which three Black candidates were involved and could definitely have used our coverage and editorial support.

True, *Black Ink* has come a long, long way in the last one and a half years, but until we get our priorities straight we could come out daily and have the prettiest tabloid on the Eastern seaboard and still be in sad shape.

And this criticism is not aimed solely at ourselves. You, too, are to blame, particularly those of you who are so quick to criticize but refuse to get off your tired behinds and help . . . particularly you unconcerned Black journalism majors who not only refuse to write for *Black Ink*, but won't write for anyone else, either . . . particularly you potential typists and proofreaders and reporters and distributors who always claim you don't have the time and spend all day (like the Caucasian aristocracy) sunbathing on Greenlaw Wall.

Our editorial staff is still not totally filled because no one wants to take positions. We have no associate editor, no advertising salesmen,

By Allen Johnson

I keep trying to figure out what the big deal is about. Why is everyone so excited? What does it really mean?

For two years in a row the University of North Carolina has been stunned to find a Black Homecoming Queen being crowned during the halftime of a football game.

For two years in a row an organization has pooled its resources and worked hard to campaign for a lady to be bestowed with that mysterious honor.

For two years in a row people in the Black community have become excited

and overjoyed, and turned out in great numbers to support a Black Homecoming Queen candidate. (Last year Alpha Kappa Alpha sorority even attempted and succeeded in talking other Black candidates out of running for Miss Homecoming because they felt their candidate deserved to run unopposed in the Black community.)

Sheri Parks and Anita King are fine young ladies and they stand to be congratulated for whatever they think they accomplished by standing out on a football field during halftime.

I am sure the thrill of becoming Homecoming Queen must be nice for the young lady's family and friends. It's a cute

memory to record in your photo album or scrapbook.

But what does it mean? It wouldn't bother me so much if the Black community became equally excited and unified in electing a Black student body president or Dally Tar Heel editor.

Nor would it bother me so much if the Black community had gotten as up in arms about the lack of a true investigation of the Avery Incident as they did when irregularities were cited in the Homecoming Queen's elections. They fought to have a re-election in the case of the Homecoming Queen.

Who fought to re-open a case in which Black people's dignity and well-being were

at stake?

Many people will construe this column as an attempt by this reporter to criticize or belittle the accomplishments of Sheri Parks and Anita King. But they're, in my opinion, two of the nicest, most intelligent, and most attractive young ladies I know.

But even if I were madly in love with both of them, I'll still be doggoned if I know the significance of a Homecoming Queen.

We seem to be the most socially oriented group of Black, white, yellow, or green people that I ever saw in my life. The Man can shove Bakke and HEW and whatever else down our throats and we'll swallow it.

But don't mess with our Homecoming Queen.

VIEWPOINT

The Evangelists

True prophets or bearers of myth?

Robert Stephen Vest, known to UNC students as Stephen, recently came to Chapel Hill, as did the Rev. Jed Smock, to spread "the word" to the "wicked city."

Stephen, who proclaims himself to be "king of the kingdom of Heaven, but not 'the king of kings,'" reacted negatively to the questions from the inquisitive, challenging crowds and called many of the questioners "harlots and hypocrites." Smock, who also answered questions and discussed evolution, abortion, capital punishment, and homosexuality, said that from his visits on college campuses, he believed the theory of evolution might be true.

"I see so many students trying to act like animals, look like animals,

and live like animals," he said. Black students who had heard either Stephen or Smock were asked how they felt about the prophets' messages:

Lillie Love, 20, 527 James: "At first it was amusing. Then it got to be ludicrous."

Debra Parker, 20, James: "He's a false prophet simply because Jesus has been here once and he's not coming again in the flesh and that's supported throughout the Scriptures. That false prophets will rise and lead people astray is also supported throughout the Bible. Stephen and Smock can both dry up or drop dead, whichever is quicker."

"Aggie Wilkes, 18, James: "I don't

believe in them. they don't have any sense. Somebody like that lives a shallow existence trying to imitate the Son of God."

Steven Allen White, 22, Durham: "I see him (Stephen) as being sincere, but a little fanatical."

background."

Avery Green, 18, 758 James: "I really didn't agree on too much that he said, but I guess everybody interprets religion in his own way and we have to respect it. What he said seemed to be a freedom sort of thing."

behind the news

By Toi Carter

Tyron E. Avent, 17, 405 Manly: "You don't want to say he is either."

"He quoted the Bible a lot and it took a lot of research on his part. It's not good to form an opinion on him unless you know more about his

I understood his rationale. I looked at him objectively."

Teresa Ann Marlowe, 19, 633 Ehringhaus: "I think the man is sick and needs psychiatric help."