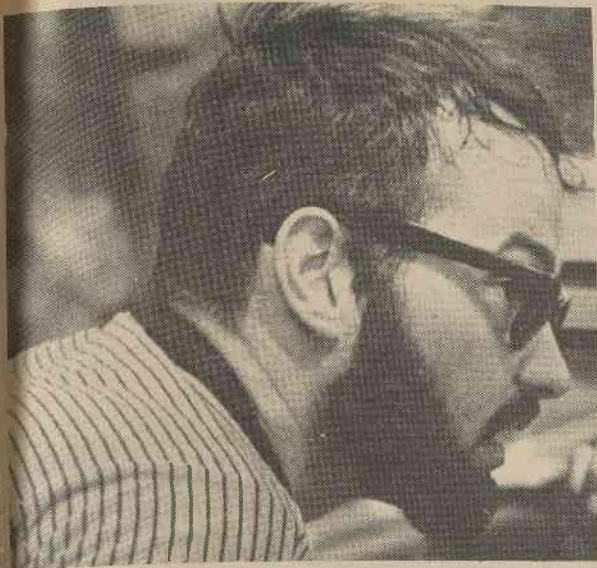


# What Sort of Man Reads THE LANCE?



In every issue of a popular magazine there appears a picture of a well-dressed, attractive gentleman under which there is the caption, "What Sort of Man Reads PLAYBOY?" We are amused when we think of the sort of man THE LANCE would have to typify if such an advertisement were run with the caption, "What Sort of Man Reads THE LANCE?"

More than likely the picture would have to include the editor of the Lance and an occasional faculty face.

The question is pertinent, however. Who really does read THE LANCE? Maybe another question is appropriate here. Why should anyone bother to read THE LANCE?

With every issue of the St. Andrews "official student publication," there is a great abundance of newspapers blowing across the campus. These newspapers are usually free of attachment to any student's hand, floating freely about the bushes, trash cans and other likely places.

How many St. Andrews students actually consider their newspaper relevant to student

life -- how many read the editorials or anything but the front page headlines and pictures?

We are not criticizing the student body for their apparent disregard for and disinterest in THE LANCE. The staff of this paper realizes the failure of the newspaper to interest the majority of the St. Andrews reading public.

At a meeting held Tuesday night, the editorial staff pledged to try again in another direction. Each LANCE that is published will cover those issues of relevance to the campus, commenting upon those issues with opinions derived from the staff, and whenever differing views arise, these too, will be printed.

THE LANCE is not published to fill mail boxes on Thursday afternoons. It is printed to reflect the voice of the student body. Read it and respond--there are issues of importance here in Laurinburg (believe it or not) and who knows, the kind of man who reads PLAYBOY, may just as well read another media of relevance--THE LANCE!

# THE LANCE

OFFICIAL PUBLICATION OF THE STUDENT BODY OF ST. ANDREWS PRESBYTERIAN COLLEGE

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## BLACK STUDENTS VOICE OPINIONS

BY JOE JUNOD

Four students rapped to me last night. The subject: What the black man means on this campus--from a black point of view. I sat down with Tracy Moore, Wilbur Hayden, Leppaine Chippe, and Dwight Clay in Granville Dorm in hopes of discovering what they felt about St. Andrews, George Wallace and the black militant movement in the United States. I did.

Dwight Clay opened up the discussion with comments about

St. Andrews. "We have become a valuable part of this campus by making people question their attitudes towards all blacks. For two years I tried to assimilate into the St. Andrews society and have realized that it can't be done. We all want to be ourselves. One thing that is important to us is that we want to maintain our dignity; we don't want to be degraded".

Wilbur Hayden continued saying that "even the indirect comments really bug me. Like man, I feel it. I want respect and don't want to be played up to

with phony smiles simply because I am black."

The four men are militants, the fifth militant being Bert St. John, who was not at the discussion. Why militant? Dwight Clay commented that their group agrees with the nationally known militants. "The white man does not want me as a man. . . they want a pet, that they can understand."

Leppaine Chippe stated what he felt "Black Militancy" meant to him. "All black men should be militant. Militancy is aggressiveness. There are two

kinds of militancy: violent and non-violent. Martin Luther King was a militant; a non-violent militant. His thing was beautiful man, really beautiful. But it turned sour, he got too many white folk into his organization. He tried too hard to please the white folk. Brother Malcolm X is the other side of the coin. He would rather die standing on his feet than live on his knees. Brother Malcolm would refer to King and his non-violent doctrine as a method by which all people suffer peacefully".

On the subject of George Wallace the group was very local. Tracy Moore said that "we dig Wallace because we know where he stands--even if it is against us. Hayden also commented on the Wallace phenomenon. "We will not support him nor will we vote for him because that would make us "Toms" (blacks who compromise and lose their identity).

As Dave Brubeck's "Take Five" blazed from the record player, Chippe again became vocal. He wanted to clear up several things. He said that the white man had a tendency to "mistake black assertion as reverse racism." All four made it very clear that they were happy with each other but could not tolerate what Chippe calls "honkyism". "Honkyism" was defined for me. A white man's "honkyism" is that attitude that brings out the white racist in him. When a black man steps outside a white man's stereotyped image of the black man, the deep-down honkyism becomes evident, Chippe summed up the whole evening when he commented: "We got soul man, you got honkyism."

The cafeteria breakfast hour for Saturday has been changed to the regular Sunday breakfast hour. Breakfast will be served from 8-9 in the cafeteria on Saturdays.

## Futurist Herman Kahn to Speak Monday

BY SARA LEE  
Lance News Editor

Dr. Herman Kahn's speciality is thinking about the unthinkable. As director of the Hudson Institute, a private organization which makes projections of the future for the United States government in military and foreign policy affairs, Dr. Kahn has been described by HORIZON Magazine as a "master strategist whose team of planners is working our policies to cope with every conceivable crisis; from a border attack to a nuclear holocaust."

In connection with the C&C program, Dr. Kahn will present three lectures during a visit here on October 14 and 15. On Monday evening at 8 p.m. he will speak in the gym on "Policy Issues Facing the Next Administration." On Tuesday in the LAA at 10 a.m. he will offer "Current Alternatives in Vietnam and at 11 a.m., "The Year 2000".

HORIZON Magazine contends that Dr. Kahn is the inspiration for the character of a bloodless defense analyst in the novel FAIL-SAFE and in part a model for Dr. Strangelove in Stanley Kubrick's movie of the same name.

He is a former senior physicist and military analyst for the Rand Corporation and also was a consultant for the Oak Ridge National Laboratory and he served on the Gaither Com-

mittee on Strategic Warfare in 1957. He is the author of several books; ON THERMONUCLEAR WAR, THINKING ABOUT THE UNTHINKABLE, ON ESCALATION: METAPHORS AND SCENARIOS, and CAN WE WIN IN VIETNAM and co-author of THE YEAR 2000.

Dr. Kahn leads consideration on possible or probable or eventual or even impossible questions concerning government affairs. He asks such questions as what would happen if Russia attacks Germany; if Mexico, supported by China, demands the return of Texas and California; if Latin America became united under an aggressive and belligerent dictator, or if a nuclear salvo destroyed half of the American population. The Institute recommends in general and specific terms what should be the government policy toward changing events abroad and at home.

Dr. Kahn is the originator of an Escalation Ladder measuring confrontations of major nuclear powers and plotting all the possible steps by which an original misunderstanding could be aggravated into an all out nuclear war.

He is known for his direct, cool and often terrifying pronouncements about the future and as a controversial figure in high level policy-making.



## Joyner Examines Civil Disobedience History; SOC Up Next Week

BY SARA LEE

"Non-violence is not dead; but it has reached a crisis stage," said Dr. Charles Joyner Tuesday night as he addressed more than sixty listeners in the Student Center Alcove.

Joyner's lecture was the first of a series of lectures on civil disobedience which have been planned by the Democratic Coalition. The history professor stressed the historical pers-

pective of civil disobedience in its relationship to the American tradition.

"The entire concept of civil disobedience has arrived at that same stage, too. No longer do peaceful tactics affect any immediate changes, but violence has changed nothing either. It is a philosophical crisis which requires the sophistication in methods from both sides. It deals not in terms of idealistic goals, but in terms of providing jobs and housing for the

poor". For Joyner there is a major question which must be answered; "How do you dramatize to the wealthy worker the fact that the people who have not are of concern to him and his prosperity?"

Although "civil disobedience is principally a foreign and un-American idea, individuals within our society maintained a like consciousness of conduct and reacted accordingly", Joyner pointed out.

(Continued to page 3)