

Student attitude

By EMMITT TOTTY
President of the Student Government

This article is long overdue, but never outdated. It concerns a problem that has plagued colleges in years in the past and will continue to be for years to come. The problem is that of continued complaining backed by more complaining instead of action. Complaints have come to me about everything from 8:00 o'clock classes to an overdose of sugar in the tomatoes served for lunch. This is not to say that anyone isn't free to voice their disagreement; if we never disagreed there would be no room for improvement. What I am asking is this; don't voice a disagreement and leave it as such. Make an effort to follow them through in order that someone other than your friends hear about it.

For instance, an article appeared recently in our school newspaper about the apparent uselessness of the Men's Council. If this is the feeling of students and apparently it is, then why were there only thirteen people at the last senate meeting and why was the main topic of discussion that of entertainment for the spring? The fact that you have a student government is based on one thing; a means of disagreeing and having an action taken on it. You the students are parts of the student government through your class officers, clubs and various other student organizations. Why let them go to waste and never exercise their influence? Voicing this complaint does nothing for solving the problem. It takes action and many times a long continued action. Though you may not see the results in a week, a month or even a semester, you have the satisfaction that you did more than just talk about it. Instead of a constant yell for help, let someone help you help yourself.

All this brings about to one conclusion; we must take pride in ourselves and in our school before we can make it anything more than a two year "bureau of complaints." Take enough pride in Chowan College to exceed the effort to do a job when called upon. We all know how to complain, but now is the time to work together to not only see problems, but to solve them. Take pride in Chowan and it will make you proud.

Speaker at assembly

SBI chief speaks of lawlessness in North Carolina

(Editor's note: Following is the text of address by Mr. Charles Dunn, Director, State Bureau of Investigation, before the student assemblies at Chowan College, Feb. 13.)

I have come to this assembly with a feeling of urgency. In the last few weeks I have traveled several thousand miles around North Carolina. I have talked with hundreds of people from all walks of life, all races and, probably, all religions. I have visited with some sheriffs and police chiefs and representatives of other local, state and federal law enforcement agencies. Wherever I have gone and with whomever I have spoken I have found a growing concern with the number and variety of law violations and with the potentials for further lawlessness.

There is no question in my mind but that law and justice is foremost in the minds of many citizens of North Carolina. The news media give considerable play to crime and violence as it occurs throughout the State, the nation and the world. But public concern stems as much from incidences closer to home—within the community, within the county. No area has been spared. Crime is virtually everywhere and everyone—yes, everyone—pays in direct loss or suffering, in fear and tension, in increased costs for services.

And, where and how is it going to end? That's what the people of this State are asking today. How are we going to stop these bank robberies? How are we going to protect the working man—like the cab driver in Raleigh who was murdered a few days ago? What can we do to prevent policemen from being assaulted and even murdered as they go about doing their jobs? Yes, there is concern—widespread concern—among the people over the increase in crime and lawlessness. The people want to see the trends reversed. Indeed, they are demanding it.

The law enforcement officers on every level also are concerned. They are doing something about the problems. Indeed, they are working their hearts out. They are putting in a great deal of overtime, demonstrating a patience and dedication that at times challenges that of Job. These officers recognize that, in many ways, the odds are stacked against them at this point, but they have not given up. Rather their efforts have been intensified and, by and large, they have served the people of North Carolina in an extraordinary manner.

In my opinion, too much praise cannot be given the officers who put their lives on the line day after day to enforce the duly enacted laws of this community, this State and this nation. It is most fitting that the Exchange Clubs in this area and throughout the country have joined in sponsoring this National Crime Prevention Week. And, it is equally fitting at this particular time that the theme "Be partners in crime prevention" has been chosen. For, indeed, good law enforcement is a partnership between the police and the people.

In my association with law enforcement these past several years, this partnership feature has been most evident. The cop on the beat, the sheriff's deputy, the patrolman on the highway can only accomplish so much. They represent but an expression of the people's interest and determination to see that law and justice is a way-of-life. And, indeed, if this nation is to have meaning for any citizen and if it is to grow and prosper, then law and justice must be the way-of-life.

During this National Crime Prevention Week a great effort is being made to alert Americans to the growing menace of crime and to its rising costs in lives, in suffering, in money. It is hoped that during this period the public interest will be further stimulated toward year-around crime prevention activities. And, it is essential that this nation have year-around crime prevention activities supported by all people. It is no longer enough for the law enforcement officer to work his heart out day in and day out, year in and year out. He must have active public backing and constant public support.

You know, I believe that day is coming. There is a sense

of urgency and, I think, a determination to let's clean up this mess. This has come about because of public knowledge of the problems. But, this determination is becoming more meaningful, thanks to the direction of public spirited groups, such as the Exchange Club and thanks to the direction of public officials like Governor Scott and Attorney General Morgan. People now are not only talking about the problems of crime, but also about the needs of law enforcement. And, law enforcement has many needs.

I think there is general recognition and agreement in what the Governor said when he proclaimed February 9 through 15 as National Crime Prevention Week in North Carolina. He said, "Americans should rededicate themselves to the ideals of equality and justice under law in their relations with each other, to cultivate that respect for law which is vital in a democratic society, and to foster a full understanding and appreciation of all our liberties." And, I agree, all Americans should rededicate themselves to those principles.

The job that must be done to minimize the damage and pain of crimes, however, is going to take much more than public concern and even rededication to those principles which have made this nation great. It is going to take total commitment. It is going to take total commitment by every decent citizen—even as the police officer is totally committed to the fair and firm enforcement of the law. The task, at best, is going to be difficult. There may well be some dark days ahead. Certainly, unless the people act now to support and build more effective and efficient police organizations, then the worst is yet to come.

The problems confronting law enforcement today are legion. The statistics of major crimes, according to the FBI, climb at an amazing 1 to 20 per cent a year. The total number of serious crimes in the United States during 1968 is expected to exceed 4.5 million. I know you have heard that seven serious crimes, including a violent crime are committed every minute in this country. On

the average, some person is murdered every 43 minutes. There is a robbery every 2 1/2 minutes, a burglary every 20 seconds, a larceny of \$50 and more every 30 seconds.

I would urge every civic club in North Carolina to familiarize itself with the workings of the law enforcement operations in the community and county it serves. I think you might be surprised at the workloads on some officers and actually the types of problems with which they are confronted. I think you might well be pleased with the return you are receiving from the tax dollar spent for law enforcement. In fact, I suspect that you will agree with me that law enforcement is one area of governmental service where you get more than your money's worth.

You might, however, be surprised at the low wages being paid officers. In some places, you might also be a little concerned about the limited training available to a new officer before he puts on the gun and badge. But, in just about every case, I expect local officers could tell far more about the problems of human beings in your community than just about any other representative of government or anything else, for that matter. I hope you will take the time to become more aware of the law enforcement resources and limitations.

Indeed, law enforcement on any level can be and will be little better than the people want it to be. It can but reflect the concern and the support of the people of the community. And, I would emphasize this, you don't get ready for an emergency in five minutes. It takes time, planning, and effort to build a good law enforcement operation. And, it takes money. But, in the final analysis, a community or a county can be only as safe as its residents as its law enforcement group is trained and equipped to do its job.

But, today the building of a better police department or sheriff's department is not enough. Every individual has a responsibility to move against some of the causes of crime and lawlessness. I am talking about people in your community who may well end up violating the

laws and causing others hurt and suffering and even death. I think that with your help, many of the crimes that otherwise will be committed in the future can be prevented. These include minor crimes committed by professionals.

One way of preventing crime is by involving people within your communities in worthwhile and progressive programs something in which they can see a better tomorrow for themselves and their children. All people—including you and me—want that better tomorrow. We want better cars, new furniture, a bigger house, more pay for the work we do. We want our children to have it a little bit better and easier than we have had it. This is good. It makes for striving to get ahead, for utilizing all of our God-given and man-acquired resources. It is the basis for the free enterprise system which has made this nation great and which has provided opportunity for a majority of its citizens.

The potential for a life of crime and heartache too often comes, I think, when a person gets left off the wagon, when he is left behind with little or no hope of catching up. Many who turn to crime have the

same kind of hopes and aspirations you and I have.

The want the same good things for their families. They want respect, opportunity, and, at the very least, a hope for something better and a way to seek the better tomorrow.

But, what if it doesn't happen that way? When the world goes by and an individual is left behind with no hope of catching on the next time around, he may well become frustrated, bitter, resentful. Eventually, if the pressure and the problems continue to mount he may well lash out at someone or something. And, when he does he may become a problem for the community and finally a criminal of some degree. Then he is a problem for the police and, in spite of rehabilitative efforts, too often the individual is lost because he never had the opportunity for a sound start.

I am not talking about black people or white people as such. I am speaking of people who generally haven't enjoyed the advantages associated with the American way of life. I am talking about the disadvantaged of every race, but I am not including the disadvantaged affluent. The disadvantaged among the affluent is a separ-

ate problem although the same solution—concern and attention—can be utilized.

But, now I am talking about the disadvantaged that can be found amid poor and ill-kept housing, among children playing in the streets, among people in tattered clothing who know the feel of hunger and the effects of malnutrition. Other aspects of being disadvantaged are more difficult to observe, but are present: discrimination or better job opportunities, lack of participation in the very governmental processes which control their way of life.

There really isn't anything new in these disadvantages. Many outstanding individuals have risen from such beginnings even as criminals have been bred in affluent surroundings. Besides, the problems of disadvantage have been plaguing mankind almost since his expulsion from the Garden of Eden. If anything, the degree of these disadvantages is less today than ever before and certainly this is true in this country. No one is questioning these statements. Yet, the disadvantages do remain and from them do come many who commit crimes.

Today I am asking you—and all other North Carolinians who care—to join in a major crime prevention program. I am asking you to join in a crime prevention program, not only to the extent of supporting law enforcement, but also of supporting and building greater opportunity for all within your community. I am asking that you look around and observe the needs and, then, I am asking that you do something about them. Help support and provide the resources for firm and fair law enforcement. And, help fight crime and lawlessness through community improvement programs.

Never before has the need been so great or the outcome so essential to you and me and to our children. If this State is to continue to grow and prosper—and, indeed, it must—then every citizen must be active in assuring a sound system of law and justice for all Americans.



The modern vanishing American is the fellow who can successfully withstand the family's plea to change to a color tv set.—Joe Mann, The Lebanon (Mo.) Rustic Republican.

The Tarboro Southerner in 1875 paid for stories as follows: 20 cents for a murder account; 15 cents for assault with a razor; 20 cents for a fatal accident report; 10 cents if no one was killed; 32 cents for a snake story; 32 cents for a rat story, and 10 cents for all other marvels.—Jack E. Hester, The Charlestown (Ind.) Courier.

My Neighbors



On doing your own thing . . .

By DR. HARGUS TAYLOR
Help carry one another's burdens, and in this way you will obey the law of Christ . . . For everyone has to carry his own load. —Galatians 6:2, 5 NET

No one of us can escape the pressures to conform to someone else's image of what we ought to do or be. Some of these pressures—and, thus, some of these images—are quite legitimate ones; others are not. It is legitimate to expect us to conform, or measure up, to certain academic images, patterns, or standards, if we wish to be a part of an academic community.

As social human beings, it is legitimate to expect us to conform, or measure up, to generally acceptable images, patterns, or standards of social behavior. In fact, we can literally exclude ourselves from both the academic and social communities by refusing to so measure up.

But there is a quite illegitimate kind of pressure to conform. It is that kind of pressure which wants to fashion everyone according to some exact and exacting model or image. It seeks to make us all carbon copies of some "original" that someone has designated "proper man," or "good man," or "successful man," rather than permitting us to be variations on the theme of manhood.

It is this kind of pressure which hardens morality into moralisms; purity of heart into a puritanical code—of expression, of appearance, of behavior. It is the kind of pressure which fears variety; the freedom to be different.

Every generation has struggled against this latter kind of pressure; rebelled against it, if you please. But this particular generation has an expression for that struggle, that rebellion, which—I believe—would have delighted the Apostle Paul. (At this point, however, I must confess that some of my colleagues in the Department of Religion are not as convinced as I that the Apostle was really quite "hip.")

When pushed by this kind of illegitimate pressure, the student of the NOW generation is apt to exclaim: "Don't crowd me, man! I gotta do my own thing!" The most modern of the modern translations of the Scriptures can do no better than, "Everyone has to carry his own load."

I understand this cry—no matter how it is expressed—to mean that every one of us has the freedom—and, therefore, the responsibility—to become a person in his own right. We may be guided, but we can't be pushed. We may look to models, but we refuse to be squeezed into molds.

I understand it to mean that no matter how much I may be like you or you like me, there

remains that special, sacred area of identity which is peculiar to each of us; which makes each of us "different," in a special way, from every other one. If this is what is meant by the plea, "I gotta do my own thing!" then I say: "AMEN! Do your own thing!"

Yet, we also have a way of turning our best expressions into slogans and, thereby, prostituting them. We make rallying cries out of them; banners under which we can march, step by step. When this occurs the perfectly legitimate plea to be seen, to be heard, to be understood as persons in our own right—to be free—has been transformed into a new pattern of conformity.

Or, when this occurs the plea may no longer be one for freedom—in any meaningful sense—but a plea to "do one's own thing" for the pure hell of doing it. And whatever else hell may be, it is not freedom.

Recognize that you are accountable for "doing your own thing," "carrying your own load," as the Apostle suggests. But I suggest that we need to read the word of the Apostle within the context in which it is given. We need to wrestle with the tension, the paradox, the dialectic of it. For the Apostle has also written—in the same passage—"Help carry one another's burdens."

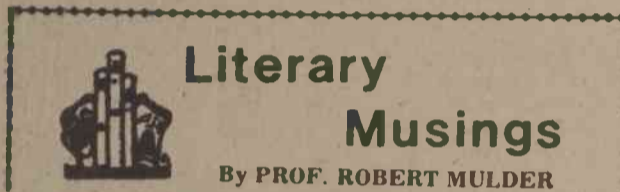
On the one hand, then, "Help carry one another's burdens." On the other, "Everyone has to carry his own load . . . Do your own thing!"

Perhaps this means that no one can really be a person all by himself, without the help of another, no matter how hard he tries. Perhaps it means that the most serious consideration when we beg to "do our own thing" is this: Does it make any difference? Is it really worthwhile?



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Literary Musings

By PROF. ROBERT MULDER

Satisfaction comes to the would-be writer when he discovers that he is being read, and we are no exception. It pleases us to hear that some of our students—and yes, faculty members, too—read our weekly column.

We had the distinction of being reprimanded recently for our comments on "dirty books." (Most likely our accusing friend referred to the February 5 issue in which we commented briefly on pornography.)

Said he: "Don't you ever read anything except dirty paper backs?"
Replied I: "Of course I do."
Said he: "Well, why don't you ever write something about good books?"

Replied I: "What's a good book?"
He didn't exactly know, he said, but he thought that "Gone With the Wind" and the "Bible" were good books. We don't feel the inclination at this time to review either of these, for actually all our readers should be aware, if only vaguely, with the two he mentioned.

Growing out of our conversation, however, was one good remark, perhaps, though, a questionable truism. Said my would-be critic: "There must be some books on the market today that elevate the soul."
Said I: "Certainly there are such books, and there will continue to be as long as we have the Norman Vincent Peales, the Billy Grahams, and the Charles L. Allens of our century."

As I wanted to state further that in my library at home I have five or six volumes by each of these men, as I consider each man an important and profound voice in his own field.

Well, I stand challenged, so in future issues we may be reading of some of the soul-elevating books from the pens of those who are concerned about our spiritual welfare. Certain people do still exist, and fortunately for the reader who needs this, they are very much in print today.

In a recent book section of our state paper, The News and Observer, there appeared a book review of particular concern to me. The book reviewed was titled "The Wine and the Music" by William E. Barrett.

This same author had written in 1951 another best seller, "The Left Hand of God." His "Lilies of the Field" has become a modern classic and has been adapted into a prize-winning motion picture.

Just before Christmas I had asked one of our secretaries to read the book and comment accordingly. Miss Janie Davis, one of our graduates and presently secretary to the Director of Development, has recently read this best seller. Her comments follow.

"The Wine and the Music" by William E. Barrett (Doubleday and Company, 381 pp., \$9.95) was a book of emotion rather than action. The main characters were Father Gregory Lind, a Catholic priest, and Pamela Gibson, a rich, divorced non-Catholic. Their paths crossed at a night school where both worked. Even though all the odds were against them, they fell in love.

Greg had been a priest for about ten years and had thought his life was complete until he met Pam. He discovered he had been only half a person and that his life would not be complete without her. This decision changed his life drastically. His love for Pam did not lessen his love for God but he also needed Pam to be completely happy.

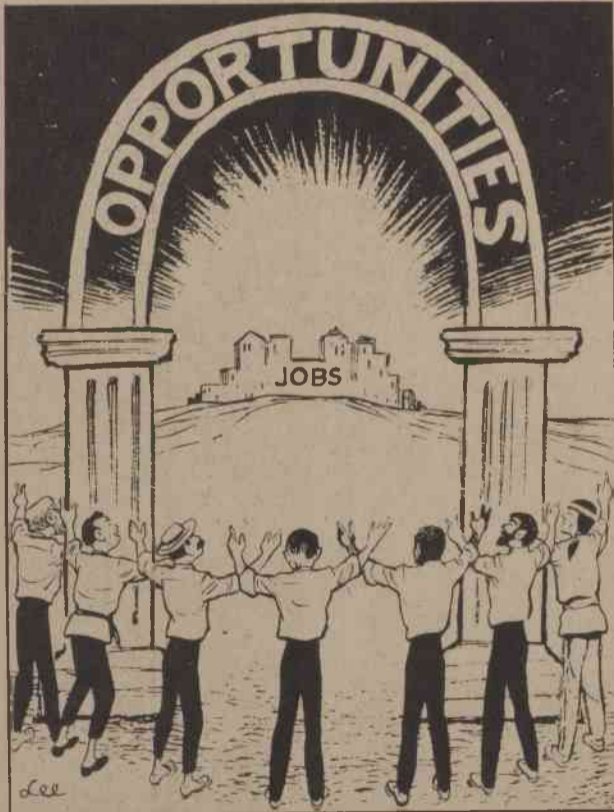
She was a rich girl who had faced an unhappy marriage. Since her marriage failed, she had lived a confused life. Her love for Greg surprised not only herself but also her parents, who strongly objected to their marriage. She had one fear and that was the fear that God would take Greg back and make him leave her.

Pam and Greg were married even though there was much disapproval. The book deals with the many adjustments and heartaches their life together brought them. They were both forced to live completely different lives but their love for each other seemed to make it all worthwhile.

In our world of today where dedicated love of this type seems to be disappearing, it is encouraging to know that someone still knows enough about the subject to write a novel of this nature.

The author wrote the book in such a way that the reader is able to place himself in the lives of the characters and experience some of their deepest emotions. The book does seem to present a case against the celebracy of priests.

BROTHERHOOD IN ACTION



A private payer to Him

Dear Lord, there is a special favor I'd like to ask of you, I hope it is not a selfish prayer. But a prayer of a true dream between two people. He and I have gone through a great deal together. Some of them very hard times. But Dear Lord we've always made it through them. We've grown together in so many ways. Depended on each other so many times. We respect love and all that goes with it. And, Dear Lord, we both someday soon will share The same faith. Dear Lord my special selfish prayer is always To keep us together, to make it possible For us to have a life together. Dear Lord make him see how much I love him, How I would do anything he asks of me. Make him understand my love is true and always will be. Forgive me dear Lord for being selfish. But it is my love for him that I write this prayer. From my heart, Dunya

