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WEDNESDAY, FEBRUARY 9, 1966

Red Scare In Raleigh

(This editorial was written Monday after the UNC trustees executive committee banned Communist Herbert Aptheker from speaking on the UNC-CH campus. The one below it was written before that development.)

We are mighty upset with the recent actions of one Dan K. Moore controlled executive committee of the University of North Carolina trustees. It has made a 180 degree about face from a very recent campaign to repeal the mad speaker ban law.

We are more upset over the fact that Gov. Moore successfully pushed through an amendment to the speaker ban law and now seems to have changed his mind about the situation than we are about the injustices done the University.

It was just a few months ago that the University AND Gov. Moore were successful in amending the controversial speaker ban law. Now, when the strength of the amendment and indeed North Carolina legislation itself is about to be tested, Gov. Moore decides that he was just kidding and really didn't mean what he said a few months ago.

To understand the issue, one must first understand what the fight is all about. It is, supposedly, to preserve that bell ringing word democracy. Polls taken in North Carolina before the ban law was amended indicated that a majority of the people of the state wanted to keep the speaker ban law intact. Here we have majority. But the rights of the minority must be preserved. The minority wanted, and had the constitutional right, to hear advocates of different ideologies than that of our nation. The right seemed to have been given back to that minority when the ban was amended. But somebody was just kidding.

Shame, shame on the backward UNC trustees executive committee.

Trustees Vs. State

The speaker ban controversy seems on the verge of resurrection as a result of an invitation by a student organization to Herbert Aptheker to speak at our sister institution at Chapel Hill.

Naturally we hate to see the issue dredged up again, but it was inevitable. It seems that the expensive special session of the N.C. General Assembly merely sidestepped the issue and did not tackle the real problem. The much publicized action of Gov. Moore, the Britt Commission, and the Raleigh politicians served at least to partially pacify the Southern Association of Schools and Colleges. This saved the University system from a disastrous loss of accreditation, but it didn't answer the other important question:

Is the University to have real academic freedom, i. e., the right to conduct an intellectual search for knowledge even at the cost of examining alien political theories?

Since this question never was answered, the decision of the University board of trustees concerning whether Mr. Aptheker will be allowed to speak will be an important one. It will decide whether the University will replace legislative censorship with censorship by the board of trustees or whether responsible academic freedom will exist.

The Students for a Democratic Society, the group that invited Aptheker, stated in a November press release that the only speaker policy concerning who can and who cannot speak should be the 1st Amendment to the U.S. Constitution. Since the nation as a whole has operated quite nicely, for over 175 years under this amendment, their point is well taken.

The SCS has stated that Communist Aptheker was invited because he is a scholar with important views on "basic issues facing our society."

The trustees have said in the past that "We recognize that the total program of a college or university is committed to an orderly process of inquiry and discussion . . . An essential part of the education of each student at this institution is the opportunity to hear diverse viewpoints expressed by speakers properly invited to the campus."

If the trustees really meant what they said why have they waited so long in approving the Aptheker talk? Perhaps they fear their chairman the "Honorable" Dan K. Moore has again put his foot into his mouth by issuing a verble blast concerning the matter after he worked so hard to smooth over the controversy this summer. Perhaps he just realized that a North Carolina governor can serve but one term. In any event it seems that Mr. Moore's true feelings concerning the speaker ban issue have finally come to light despite the double talk he is noted for.

Regardless of what Gov. Moore may think, the board of trustees has but one choice. They must preserve the integrity of the University and permit Aptheker to speak and the student to listen.

The Paradoxical Parable Shown

By BETTY CRAIG
 Journal Staff Writer

Those who missed Dr. Witherspoon's showing of a 22-minute film called *Parable* absented themselves from an intellectual challenge. Indeed, this film supplied no verbal questions nor answers because there was no dialogue, only light accompanying music. The only interruption of the pantomime was one agonized cry of despair by the protagonist.

The action takes place en medias res, as a small modern-day circus travels down a road, eventually making one of the many performance stops that circuses make. Plodding along behind the circus on a donkey is a clown in all-white make-up and

costume. As the parable progresses, this clown, through various abortive attempts to help his fellow circus performers, finally finds himself ridiculed, deserted and murdered, by some of his fellow performers, while suspended in a crucified position from the big top. He cries out once, and is answered only by an echo. As the film draws to a close, three performers desert, and watch the circus making its noisy way down the road. The major antagonist, who remains with the circus, is shown putting on the white make-up and costume of the dead protagonist, and in the last scene, is shown plodding along behind the circus on a donkey.

This plot explication is ridicu-

lously simple. The complexity involved in this filmed parable is lost in the necessary omission of many minor points for the sake of expediency. The advertised controversial element of this film depends on individual interpretation, since there is no dialogue.

Consensus of those who viewed it was that the parable had a Christian message, if not, indeed, a close similarity to the life of Christ. This film could be disturbing to some, who are professed anti-"church dogma", who can not reconcile themselves by faith alone to the "myths and miracles" of the Bible, along with an "out-dated" Church. The origin of disturbance is that this 20th Century parable of *Parable* is a positive step by the church to up-date itself, and its various dogmas, to the complexities of modern society. The film's success lies in its ability to stimulate individual introspection in order to explore this parable for meaning in a real sense.

The Protestant Council of New York City produced this pantomime that was shown at the World's Fair.

Dr. Witherspoon has several other films related to this subject that he is showing in the Wednesday Breaks. It is more than worth your while to attend these. At the risk of misquoting . . . "a word to the wise should be sufficient."

Editor Wants

Some More Mail

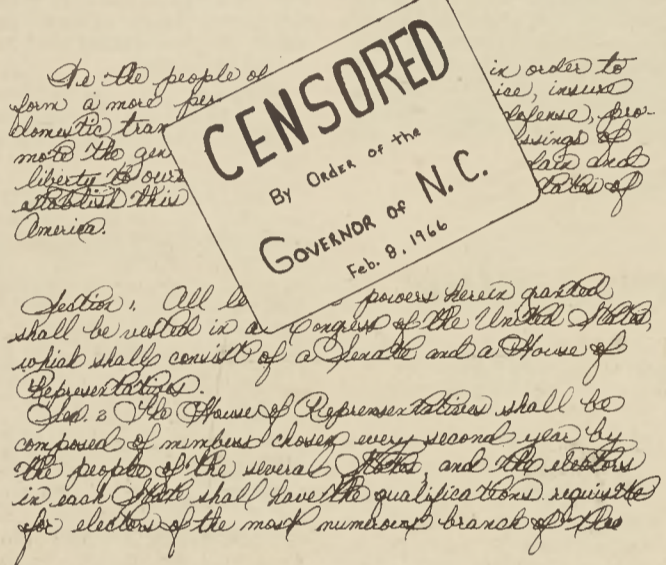
The Journal received quite an assortment of letters to the editor during the last semester. They covered a wide range of subjects. Some writers were satisfied with things here at the University, and some wanted to see some changes.

We invite students to again express their opinions on things during this semester through the pages of The Journal.

Letters should be typewritten and of reasonable length.

Let us hear from you.

CONSTITUTION OF THE UNITED STATES



U.S. Has Commitment In Vietnam

By HUGH J. HORSLEY

Of the many lands lapped by the warm waters of the South China Sea, one, South Vietnam, has become so overwhelmed by chaos that its name alone stands out among the rest. I imagine that many of the young men of our nation shutter in mortal fear at the mention of its name. The words "Vietnam" have come to mean death, suffering, and despair to a nearly universal audience.

To someone who is faced with the possible loss of life or limb in a country that he had probably never heard of before 1960 one question arises—why, why are we fighting there, why have we invested so much and why are we so determined to be victorious.

In order to answer these questions let me refer you to a map of southeast Asia. Vietnam is located in what is presently one of the most strategic positions in all of Asia. It is the only break in an almost continuous line stretching from Communist China to the pro-communist neutral state of Indonesia, and provides a sort of "back door" defense of the Federation of Malaysia. The future security of all southeast Asia may well suffer from its loss.

On Sept. 8, 1954, the representatives of several nations met in Manila and signed a document known of as "The Southeast Asia Collective Defensive Treaty". It brought into existence the "South

East Asia Treaty Organization."

Its members are, Australia, France, Great Britain, New Zealand, Pakistan, Thailand, The Philippines, and The United States.

The treaty reads thusly: "The parties to this treaty, Recognizing the sovereign equality of all the parties,

Reiterating their faith in the purposes and principals set forth in the charter of the United Nations and their desire to live in peace with all peoples and governments,

Reaffirming that, in accordance with the charter of the United Nations, they uphold the principles of equal rights and self-determination of peoples and declaring that they will earnestly strive by every peaceful means to promote self-government and to secure the independence of all countries who's peoples desire it and are able to undertake its responsibilities.

Intending to declare publicly and formally their sense of unity, so that any potential aggressor will appreciate that the parties stand together in the area, and,

Desiring further to coordinate their efforts for collective defense for the preservation of peace and security,

Therefore agree as follows:—

"Art. II In order effectively to achieve the objectives of this treaty the parties, separately and jointly, by means of continuous and effective self-help

and mutual aid will maintain and develop their individual and collective capacity to resist armed attack and to prevent any counter subversive activities directed from without against their territorial integrity and political stability.

"Art. IV. 1. Each party recognizes that aggression by means of armed attack in the treaty area against any of the parties or against any state or territory which the parties by unanimous agreement may here after designate, would endanger its own peace and safety, and agrees that it will in that event act to meet the common danger in accordance with its constitutional process. Measures taken under this paragraph shall be immediately reported to the Security Council of the United Nations."

"PROTOCOL"

"The parties to the Southeast Asia Collective Defense Treaty unanimously designate for the purposes of article four of the treaty the States of Cambodia and Laos and the free territory under the jurisdiction of the State of Vietnam."

Therefore you can all see that we are bound by this treaty to defend Vietnam with military force if necessary. We are also bound to support that nation for reasons of world military strategy and finally victory for the Chinese in Vietnam would provide a morale booster to communist aims all over the world; we cannot allow that to happen.