

# The Daily Tar Heel

76 Years of Editorial Freedom

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## Michael L. Pleasants

# Readers Exhorted On Drug Policy

Once upon a time in an enchanted land called Grammemoriala there was a terrible witch-hunt. Peasants and nobleman alike were sought out by high-handed officials from the territory of TarHeelia which surrounded the tiny fortress Grammemoriala. All this furor was aimed at perceiving traitors throughout TarHeelia. From that time until the hour of our present story, Grammemoriala has been besieged by the Rawleigh Rabble-Rouser (Sir Jesse

strong diplomatic pressure from the much-to-be-feared quarters of the Bastian de South Building precipitated the crisis.) The major part of our story takes place in the hallowed halls of the Grammemoriala Parliament with three leading figures: the Duke of James, John of McMurray; his companion in Prosecution, the Little Baron of Ehringhaus; and Sir Charles "The Just" Jeffressite.

asked that the King's Court consider those cases (and those cases only) in order to protect the kingdom from the Sorcery Scare. The Jeffress Proviso was indeed a landmark offering because the bill placed faith and trust in the goodly judgment of the peasantry.

Crucial in the ensuing debate, moreover, was the position of the King's Court; the Parliament felt it necessary to take decisive action in interpreting the

Common Law? These, dear reader, were the crucial questions of the Great Sorcery Debate. Sir Charles the Just fought vainly for the rights of the peasantry, but, in the end, both King and Parliament agreed to the policy of Sir John and the Little Baron. Thus it became the King's Law that Sorcery (what of it could be found) was a crime against the People, punishable by the King's Court with Appropriate Severity. The Justices of His Majesty's Court would, no doubt, be compelled to adhere strictly to the law of Parliament or face the axe themselves for Treason. What was a poor peasant to do?

So began the second era of a Great Search. First to be seized were every resident of Harry's Inn followed quickly by a couple of gardeners seen collecting grass. Of course, as the fires of Inquisition were fanned, numerous offenders (real or imagined) as suited the fancy of the Star Chamber were prosecuted, convicted, and exorcised! Even the Great Motto of Grammemoriala was changed—from Lux et Libertas to In Loco Parentis.

Moral of the Story: Double, double toil and trouble, Potions rise and cauldron bubble.

Double, double toil and trouble, For law based on Jeopardy Double!

### 'The Duke of James and the Little Baron introduced . . . the White Paper Proviso on Potions.'

the Jerk). From his laboratory in the Capital City, county seat of Wakeshire, Sir Jesse has schemed to seek out all traitors in our midst.

One score later, in the year of our Lord 1968 to be exact, yet another Inquisition of sorts began. Treason, thank goodness, was out of vogue. However, sorcery was not! Hence, during the reign of King Kenneth of Day, the first of ordeals were commenced again with the King's Parliament initiating the Sorcery Scare. (A few chroniclers have hinted that

At the bidding of their leige, the Duke of James and the Little Baron introduced an interesting statute called the White Paper Proviso on Potions. While condemning sorcery as a vile and an ungodly thing in the kingdom, the statute directed the King's Court to punish all those peasants who practiced the art of sorcery or proselytized it. Such two legislators claimed should be the law of the land and the law of that society.

Sir Charles "The Just" Jeffressite, offered a counter-measure beseeching the Parliament and his leige to accept. (His measure became known as the Non-Proselytizing Petition.) It was the position of Sir Charles that sorcery was indeed an undesirable phenomena, but he believed that the peasants of the land would refrain from its practice. Proselytizing, however, was an unfair crime against society, and Sir Charles

### 'Would the Court accept a Parliamentary mandate and proscribe the stake or the guillotine for offenders?'

King's Justice—which came from the consent of the governed!

Unfortunately, there might be a slight division in the Star Chamber, famed meeting place for the Justices of the King's Court. Would the King force the Court to prosecute the heretic sorcerers? Would the Court accept a Parliamentary mandate and proscribe the stake or the guillotine for offenders? Would the Court challenge the Parliament and the leige whom they served? Would the King's Law provide the necessary ingredients for

## Move On Over



## Or I'll Move On Over You'

Stokely Carmichael will speak tonight in Carmichael Auditorium at 8:30.

That's Stokely Carmichael the black man that has made trips to Cuba and Hanoi and has denounced America for being imperialistic; the Stokely Carmichael who allegedly has caused riots in Battville, Ala, Nashville, Tenn., and wherever else he might make an appearance; the Stokely Carmichael that white people keep demanding be tried for treason and inciting to riot for the above actions.

Go see him tonight because you'll be getting to see someone who has done as much or more for this country than the Bill Scrantons, Barry Goldwaters, and Hubert Humphreys that have appeared here.

America's number one problem is racial and Carmichael has done as much as Martin Luther King or Malcolm X to try to solve that problem. He has been in the thick of the fight for the improvement of the black man's lot since 1960 without drawing the praise that he deserves; most of the time having to endure the criticism of both fellow blacks and liberal whites, not to mention the conservative whites.

Carmichael has caught most of his criticism for his exposition of the idea of "Black Power." In June of 1966 in the Meredith March through Mississippi he captivated his fellow blacks with his "Black Power" slogan. He immediately started drawing fire from the black leadership of the National Association for the Advancement of Colored People and the Urban League and from moderate whites who didn't like his radical ideas.

Just what is so radical about the idea of "Black Power?" That's a good question. "Black Power" advocates have been wondering about that for a long time. If the idea were explained to an audience without any use of the terms "black" or Negro it would probably be recognized as the good old American idea of involvement in the political process. But used with the term "black" it has angered and hardened whites in their attitudes towards blacks. It's partially because of this resistance to "black" power (but not to Irish or Italian power) that advocates of such have in the past several years become even more radical, demanding complete changes in the American system because the system has repeatedly rebuffed them, even when they tried to play the system's game.

Carmichael, who has led much of this shift to the militant left, knows all about the system's rejection of their efforts to play its games. He did some of the fieldwork for the Mississippi Freedom Democratic Party which was rejected by the Democratic Convention in 1964 in favor of a all-white Mississippi Democratic Party delegation which was elected

at party meetings from which blacks were barred.

He also helped formed the Lowndes County Freedom Organization which in 1966 put up five candidates for county offices in a county that is 83 per cent black. At that time about 65 per cent of the voters were black. It looked like a sure thing that the Lowndes County "Black Panther" party would make black power a reality for the citizens of that county. In November, however, all black candidates were defeated. The reason—simple; in that terribly poor county, most people work as tenant farmers on large plantations. This is the only living they know how to make. It was fairly easy, then for whites to get the blacks to vote for the white candidates. They just went to the tenant farmers and told them that if they wanted to stay on the land they had to vote white.

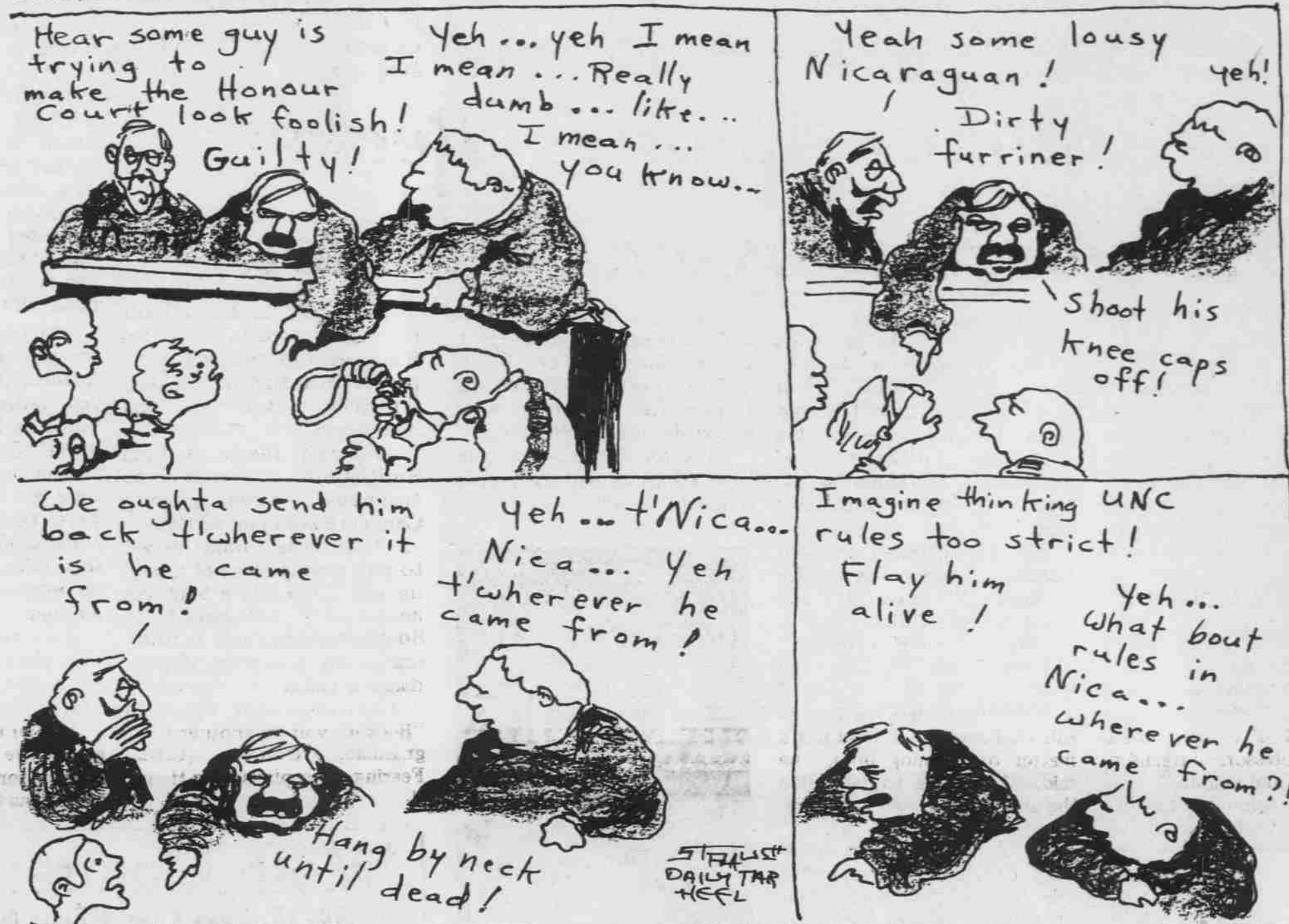
Probably the greatest contribution that Carmichael has made, however, is to instill a sense of pride in the black man. In getting the blacks to fight for their own power and not to rely on white liberals he has gotten them to recognize that they are good enough to work with whites on an equal basis in the political system.

Part of what hurt the Lowndes county freedom organization was that there were still those blacks who thought the whites could handle the job better than the persons of their own race. Carmichael tried his best to break that feeling, which is just one manifestation of the unhealthy attitude that blacks traditionally have had of themselves.

Such matters as pride in one's blackness seem like little to whites but to a black man a change in his self-attitude is the most important step he can take. Anyone who has lived with blacks (and we don't mean conversed with a maid or fellow worker) quickly comes to realize the depth of the problem of the black man's low image of himself. It causes him to not even try to compete against whites because he feels he will lose; it causes him to not try to fight for his rights against whites because he feels that since they are superior they can do such things to him.

Go see Carmichael tonight and listen closely to what he has to say. When he says something shocking don't immediately close your ears and mind; keep them open and try to think through his message. Though we don't completely agree with some of his recent statements we consider him one of the great men in our country, in terms of what he has done or tried to do for the country in the past.

Also, on the way in the Carmichael, make a contribution to the Black Student Movement that is responsible for his being here and which has to pay for his appearance.



## Letters To The Editor

# Off-Campus Code Hit

To the Editor:

Since arriving here two months ago I have encountered much discussion on the "Off-Campus Campus Code" and the overwhelming opinion of everyone I have talked with is that this part of the student government is totally outdated, in fact it ever was a realistic concept.

The ruling simply states that all students of the University of North Carolina should conduct themselves as ladies and gentlemen at all times, on or off campus and regardless of whether or not school is in session, and those violating this standard should be prosecuted by the student courts.

The governmental reasoning behind this is that the students are representatives of the University at all times and the actions of the students should be under the jurisdiction of the University courts. The question which arises in my mind is whether or not an individual is any less a representative of the University after having graduated.

I believe we remain representatives of this school for the ideas and thoughts which are developed here. Is this to mean that we should forever be plagued by the guidance and custody of the University student courts? This is clearly a ridiculous assumption; however, I think the point is made that the affairs of the individual are of no concern to this University, except when such individual is on this campus and enrolled in this institution.

For this reason I believe that action to abolish the "Off-Campus Campus Code" is imperative!

Sincerely,  
Robert L. Crump, Jr.  
217 Everett  
Morehead Residence College

## SSOC Dance Quite Peaceable

To the Editor:

I would like to enter here a rebuttal to Mr. Swebston's letter in Friday's DTH. It would seem that the curse of those who set themselves up as knowledgeable critics, is frequently a lack of information

and understanding of the situation.

It is obvious that Mr. Swebston is unsympathetic toward anything that is labeled "liberal", and thus would have no understanding of such, and certainly no pertinent facts.

To clarify certain aspects of Mr. Swebston's misconceptions, it should be noted that a street dance is not exactly an act of defiance. To say, without fear of contradiction, that a street dance is an act of defiance directed against the police, is not only questionable, but downright stupid.

Here are some facts for you Mr. Swebston: A request was made to the police to have a street dance. The answer was that the students could dance, gather or whatnot on the sidewalk, and that they (the police) would route the traffic through one lane to give the band truck room to park. As even you, Mr. Swebston, can plainly see, this was blunder number one by the police. The only logical solution was to route traffic around the block and let the students dance in the street, thus blowing off some steam, and as a result easing several situations along with having fun. The decision by the police not to allow street dancing seemed to the students, as well as others, an act of defiance on the part of the police toward the students. As for crossing the street at a clearly marked pedestrian cross-walk being an act of defiance as well as a crime, no answer is necessary.

For some unknown reason, Mr. Swebston seems to feel that the students deliberately set out to get themselves arrested. Furthermore, he seems to feel that a student, or anyone else, could not possibly be happy to participate in a street dance, that the "only" reason for such a thing that there could "possibly" be, would be to cause a disturbance and to antagonize the police. He goes on to state that any form or "happy occasion" "must" be spontaneous, and that "any planned" affair is "obviously" a demonstration against the "establishment".

I would like to counter Mr. Swebston's challenge to the editors of the DTH, as follows. By all means, Mr. Swebston, continue to think for "yourself," but before you subject the public to your

own self contained ideas, look into the situation and examine the facts involved.

Further, this writer would strongly recommend that Mr. Swebston try at least one good shot of Del-Defend in his eyes, and that he be dragged off to jail by four or more policemen for crossing the street at a plainly marked cross-walk. Then, after having experienced something of the situation, other than sitting in Ehringhaus and sucking his thumb, he examine the facts before inserting his foot where his thumb usually resides.

Sincerely,  
W. H. Ford

## Helga Reactions A 'Childish Display'

To the Editor:

This weekend a movie named "Helga" was playing in Chapel Hill. I went to see it and would like to say that I was completely amazed to find the way college students reacted to an informative, educational movie such as this. There was laughter, snickering, crude and vulgar remarks, as well as the audacity of some people to get up and walk out.

"HELGA" was geared for a mature, sensitive audience such as one would expect to find on a University campus, but I assure you that at least 75% of those who paid their \$1.50 came for a laugh and did not hesitate to make this known.

The general behavior and obvious lack of intelligence of the people present on Saturday night was appalling! Not only was their childish display unnecessary, but many of those who were taking the movie seriously found their actions very annoying.

I suggest that in the future, when and if another movie of this type is made available for the students on this campus, it is not only advertised for a "mature audience", but also for an intelligent one.

Sincerely,  
Libby Joy Rieger  
601 Granville East

## Exchanges Important

Early this evening 30 students from the University of Toronto will arrive at UNC for the weekend as the first part of this year's Toronto Exchange program.

To meet them will be the 35 members of the corresponding exchange group from UNC. Over the weekend the Canadians and Americans will have seminars, discussions, a dance, and go to the Duke game and possibly the Saturday night concert.

Over semester break the members of the exchange group from UNC will return the visit when they travel north to the University of Toronto.

At this point most readers will yawn and say in early Thursday morning style, "So what?" or "Big deal."

But exchanges between students or citizens of different countries is a big deal, they are the most valuable prospect for future international understanding and world peace.

It would be ridiculous to say that the Toronto Exchange program will help to avert a future atomic war with Canada over a border dispute. However, such a program affords these visitors a chance to understand and know some American students in the South, how they live and how they think.

Probably "international understanding" or words such as those

By Andy Schoor

would have meant nothing to me had I not participated in an Experiment in International Living program in France this past summer. I lived in a home with Frenchmen as a member of the household.

I realized this summer what it was to be a foreigner and not a tourist simply extending his native habits and culture in a different country.

The Experiment taught me to make an effort to understand a different way of life and a different people in the context of that particular country and not to judge them by American standards.

Upon returning to Carolina this year as a sophomore I saw many of my contemporaries still caught up in the small social world here or else were limited mainly to experiences they read about in books.

The presence of the visiting Canadians tonight and this weekend will be a part of the student body's interest in better international relations and understanding—at least among people of our own age.

This is a good thing. Although only 35 of our number will directly participate in this program, I hope that every student here understands the value of the Toronto Exchange program and the importance of understanding those from other cultures besides our own.

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