

# The Daily Tar Heel

93rd year of editorial freedom

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## Yul Brynner and us

Two voices — so distinguishable they needed no introduction, so resonant they were the kind actors long for, so powerful they could instantly command an audience's attention by simply booming a few syllables from deep within.

A voice does not a person make, though, and Yul Brynner and Orson Welles were certainly much more than a couple of men who could create drama and tension. Rarely is there a day when two such prominent figures die; their deaths Thursday left the entertainment industry reeling. But they have also left behind their legends, and Brynner's in particular is deserving of recognition and respect.

*The King and I* will surely be dusted off and retrieved from the Closet of Classics in the coming days as a kind of final curtain call. During a 35-year span in which he played the King of Siam before 4,625 live audiences, Brynner seemed out of place if photographed not wearing his red satin Oriental garb and a scowl that could melt the fiercest of personalities. In the public's eye, Brynner and the King of Siam were one in the same.

After a performance, as the audience waltzed its way out of the theater humming *Shall We Dance?*, those in attendance realized they had seen a master craftsman at work. Brynner was constantly honing his character, perfecting his portrayal of the king who put up a ferocious facade that Anna saw through from the day she entered the king's palace. In an age where the idea of the Renaissance man is enjoying a revival, we realize how Brynner was such a rarity. While some superstars hop around from one role to another and balk about contracts that pay enough to help retire the national debt, it was heartening to see one work for love of his trade.

Identifying Brynner with the King seemed to be more than public perception in recent years. The King tells Anna, "Every day I try to live another day. . . . Every day I do my best for one more day." Since 1983, Brynner had been battling cancer. Yet, when the curtain came up in January for another revival, Brynner, albeit fatigued, was onstage. The effects of chemotherapy treatments were evident, but the King had returned to do his best for one more day. Long live the King.

*We all shine' on.*

— John Lennon,

born this week, on Oct. 9, in 1940.

## The Daily Tar Heel

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## READER FORUM

### Broaden perspectives, think globally, act locally

To the editors:

In response to Robby Sheaff's letter "Global provider too long" (Oct. 8), I would like to defend the Campus Y Executive Committee and other globally-oriented groups. I am not a member of that particular committee, but I am concerned with global issues, especially world hunger. As a member of the Hunger Responsibility Committee, I find Sheaff's attitude quite frustrating. My first complaint results from Sheaff's claim that the "Executive Committee attempts to instill a feeling of guilt in students by declaring that we have a 'responsibility to respond to that human need.'" I don't believe that the executive committee of any other Campus Y organization is trying to instill guilt in people. In addition to fund raising, these groups try to raise awareness of social problems. After becoming more educated

about some of the harsh realities in the world, many people do feel guilty. But this is not the goal of the people behind awareness events. Guilt is a negative result of feeling responsible; we want to encourage positive action.

My second problem with Sheaff's letter is his insinuation that it is impossible to think globally and act within our own country. He asks: "When are people going to stop thinking globally and show some concern for their own nation?" Although I strongly disagree with Sheaff's assumption that the two are mutually exclusive, he does bring up an important question: When are we going to recognize the human suffering in the United States? We do need to be active within our country and community to help alleviate social problems at home. But the fact remains that local

action can help with global problems as well as national and local ones. In an effort to express the dimensions of working for social change, Campus Y has adopted the motto, "Think globally, act locally." Local input can make a difference. Unfortunately, however, I don't really think Sheaff was advocating local or national social programs in his letter.

This brings me to my final complaint: Sheaff's plea to Americans to think individually. First, Sheaff equivocates collective response to a needy country or cause with communism: ". . . if you think that this talk of collectivism sounds familiar, it is. Look at the Soviet Union." This sort of misrepresentation makes people less apt to help those less fortunate than themselves, for fear of sacrificing their individual liberties. Globally-oriented

organizations are not trying to start a Communist movement; they merely recognize the necessity of working together for the movement as a whole. Second, Sheaff says it is more difficult to think individually than globally. I must once again disagree. I'm afraid that it is all too easy to think only of one's self in a capitalist society, where private gain is the very essence of our economic system. Sheaff, I am not trying to make you feel guilty, nor do I wish to convert you to socialism. But I do wish you would broaden your perspective to include people beyond your immediate sphere. By all means, fight for your individual rights, but instead of thinking individually, think globally. Instead of acting selfishly, act locally.

Jean Dobbs  
Winston

## He-Man's no sissy, 'DTH'

To the editors:

Never before have we felt compelled to write a letter to the *DTH*, but you've finally surpassed our tolerance. In Tuesday's editorial on Halloween costumes ("... And not 23 days too soon"), you placed He-Man in the same category as Cabbage Patch Kids and Rainbow Brite, as well as labeling him a "sissy." We would like to redress this wrong with some facts about He-Man.

First, we find it hard to believe that a man with his physique is a sissy. How many times have you punched a solid rock wall or split the earth with one mighty punch?

Secondly, he is constantly in combat. We do not intend to advocate violence, nor does He-Man. He-Man has never injured or killed his enemies. As a matter of fact, he has saved Skeletor's life twice as well as saving Merman from a sea monster. When has any modern hero saved the lives of his enemies while conquering him?

Thirdly, a man is judged not only by his friends, but by his enemies as well. We dare say that Skeletor is one of the most formidable opponents any man has ever faced. Skeletor ranks up as evil as Darth Vader and Thulsa Doom. His

cunning is constantly devising plans to conquer Eternia, and though he is always defeated by He-Man, his plans are somewhat successful. He was ruler of Eternia for approximately seven minutes, and sat on the throne of Castle Greyskull for just under one minute.

Finally, what "sissy" has ever received gifts from supernatural powers? If one warps his imagination, he may compare He-Man to Achilles in this respect. Just as Achilles has the help of the Greek goddesses, He-Man has the help of his magic sword and the Sorceress. He-Man's magic sword is one of his greatest weapons, equalling Excalibur in its supernatural power. This sword deflects laser rays, power bolts and spells. The Sorceress is a great magician who uses her powers to defend Castle Greyskull, the source of He-Man's strength.

Thus, we conclude that He-Man is no "sissy." Accept the fact that he is "the most powerful man in the universe," and that as much as you may hate it, He-Man has the power of Greyskull to make him far greater than Batman or Wonder Woman.

Guillermo F. Arana  
Kevin Mical  
Patrick B. Hanford Jr.  
Ehringhaus

## Professorial misconceptions

To the editors:

I was quite impressed that UNC boasts such outspoken laymen as Scott Carson ("Bible reference confusing," Oct. 8). I wonder why Carson chooses the term "Professor" to describe Mark Mills ("Ways of SFA, reactionary right labeled non-compromising," Oct. 7). Perhaps Carson is modest enough to realize that Mills is, as is evident from his letter, more thoughtful in writing than Carson. As I recall, Mills did not state anything concerning what the Bible does or doesn't condone, only that "if you want to find a book with more homosexuality, prostitution, violence and blatant sexuality, I don't

think you could." As Carson is a "mere amateur," in fact a "dilettante" (Hey, I didn't call him that), perhaps we should forgive him for reading, incorrectly, fiction into fact. The Bible — excuse me, that body of hegiographic language known as the Judeo-Christian Bible — does, in fact, contain references to homosexuality, prostitution, violence and sexuality. Carson seems to have misinterpreted. Mills was not trying to confuse a "poor, ignorant slob," but rather, trying to help enlighten a poor, confused, ignorant slob.

Tim Shearer  
Chapel Hill

## 3 thoughts on disinvestment

To the editors:

In response to Robert Medford's column "Disinvestment would only be a hindrance" (Oct. 3), I offer three thoughts:

1. I am surprised that Medford has not heard any reasons to not disinvest while on campus; his agenda seems quite comparable to the College Republican line (or Reagan line, or Botha, for that matter) — I hear it too often.

2. I agree that by choosing not to disinvest, we make a statement to the government of South Africa. However, that statement does not include "saying that we do not support the principle of apartheid, in any form . . ." but rather that the issue of apartheid is not significant enough to us to change our

economic policies.

3. To compare the situation in South Africa to the situation in the United States is a grave error. To say that "apartheid" in the United States began its "peaceable and gradual demise in 1954 and lasted until 1968 is naive. There are many who would disagree with the statement "We can see the benefits of this gradual reform now." Racism and racist policies are still far too present both in the United States and abroad. A moral imperative demands that these issues be addressed. Disinvestment may be only a part of that, but significant nonetheless.

Susan Casey  
Chapel Hill

## You can't legislate souls

To the editors:

In response to J. Thomas Jackson's column "Moral decree good for state" (Oct. 10), first let me say that I totally agree with what you said in the last two paragraphs. Yes, I do believe that Jesus Christ dies for our sins, and I believe that he is the saviour. However, what does this fact have to do with the new pornography laws?

I do not condone pornography. I have never seen an adult movie, I do not read adult magazines, and I have no plans or desires to do either. I do not agree with pornography. This is my opinion, and I expect everyone to respect my opinion. But I have no right to judge someone who does watch adult movies. And the government certainly has no right to tell people what they can and cannot watch in

their homes.

What will be next? Regulation of all television, books magazines and records? Mandatory attendance of church? Mandatory prayer meetings and Bible studies? Condemnation and persecution of all Jews, Catholics, atheists, agnostics, homosexuals and anyone else who doesn't quite agree with you?

I feel very grateful to live in a country where I have freedom of choice. I do not want to see an America where people say, "How lucky we are to live in a free country, as long as we agree with Students For America." Changing the law will not create a moral nation, Jackson. Concentrate more on saving souls, not legislating them.

Todd Medlin  
Avery

## Rat-a-tat-tat, Tonkinson

To the editors:

I just experienced the worst Humpday of my life. In fact, this past Wednesday was more of a Dumpday. Not only did Hoffman's B.A. 71 exam fry my skull, but the comments of Stuart Tonkinson in the *DTH* ("Johnson is a clotheshorse, not an actor") put the finishing touches on a rotten day.

First, Stuart, why does it bother you that Don Johnson got upset when he didn't win an Emmy? Was he supposed to be glad that he didn't get an Emmy? Maybe he

should have thrown an "I didn't get an Emmy" party. Secondly, lay off Capt. Kirk and don't talk junk about Lieut. Castillo; my man is a stone-faced Ninja warrior.

Anyway, Stuart, my final gripe follows. You wrote that "Paul Newman is to Johnson what Wham! is to Buddy Holly." I had no idea that Wham! was your favorite group. Obviously, you have no taste and you are blind. Get a grip or change your major.

Craig Tierney  
Old West

## Karate-dos and don'ts

To the editors:

I would like to make some clarifications concerning information about the UNC Taekwondo-Zen Club as stated in the article "Local groups teach self-defense" (Sept. 26).

Our group is affiliated with "Kyokushinkai Karate-do," an international organization with more than 133 member countries worldwide. Club members are eligible to compete in the fourth world tournament in Tokyo in 1987 and are also eligible to join the two-year training course in Tokyo's

"Young Lion's Home" dormitory. All expenses are paid for.

Our head instructor, Master Seong Loo Choi, is a fourth-degree black belt in Taekwondo, in addition to being a black belt in judo as stated in the article.

So far this fall our club has taught Taekwondo (Karate) and a self-defense course separately with the help of Master Choi and seven additional black belts.

David E. Coleman  
President,  
UNC Taekwondo-Zen Club

## A tribute

### To man in his singular state

By ARNE RICKERT

*I wanted to write something in tribute to Orson Welles, who died yesterday. But let me sign it, so everyone can be sure that it is only mine.*

How much and yet how little is there to be said about that private man? His is a figure that seems not to have been altered by the years — but to the contrary, seems to have altered the years themselves. His enormous early successes are unparalleled in the history of the cinematic arts — as actor, writer, director, innovator. Perhaps, too, one may say that Welles' private exterior in later years is divinely inextricable from the countenance of his own masterpiece, *Citizen Kane*.

The figure of Charles Foster Kane stands as much as the father of modern America as any figure in this century, historical or otherwise. In a nation short on mythological heroes and tyrants, Charles Foster Kane is the archetype of the pained American consciousness. Yet he is profoundly universal as well. He is the Lear that feebly keeps us together and cries for us to know humility; the Satan of "Paradise Lost" for whom we cruelly sympathize. He is Arthur Miller's salesman and Eugene O'Neill's father, rent apart by the smallest dreams that exceed one's grasp; or Jerzy Kosinski's Chance, the hero of *Being There*, whom the world smothers and does not deserve.

He is the black stone engraved with the names of 57,000 men who died in Vietnam, the stone that knows the chill of night and

wears the dew of mourning. His is the face of the Kent State figure, who cried a sound that all could see yet none had heard; the eye of the photographer who captured but could not forestall the final moments of John F. Kennedy's life. Singularly American, inarguably universal, Charles Foster Kane is the very symbol of the violence we do unto ourselves; the emptiness of our spirits; the unflinching austerity of our righteousness.

The creator of Charles Foster Kane no longer belongs to this world. Orson Welles, who has left all of this, is dead.

Who has not known him?

Arne Rickert, a senior English major from Topeka, Kansas, is co-editor of The Daily Tar Heel.