

The Daily Tar Heel

In its sixty-ninth year of editorial freedom, unhampered by restrictions from either the administration or the student body.

THE DAILY TAR HEEL is the official student publication of the Publications Board of the University of North Carolina.

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To Encourage Safety?

Yesterday we received a letter from James F. Norwood of Norwood Brothers Esso Station. The station is currently marketing a device designed to warn speeders when they are entering a radar speed zone. Recently we criticized the sale of this device in an editorial in this column. Mr. Norwood's letter is in reply to that editorial:

To the Editor of the Daily Tar Heel:

Norwood Bros. Esso is currently advertising an Electronic "Radar Sentry" to detect Radar Speed Traps and Radar controlled traffic signals, such as school zones, intersections and other locations where traffic should travel at a slower speed and under extreme caution. Anyone will admit:

1. That a device that will warn the driver he is about to approach a zone of this nature is an absolute and needed necessity.

2. That a device that will cause a speeding driver to slow down way ahead of a speed detector has served an effective purpose more so than a Patrol car hiding behind something and then dashing out at neckbreaking speed to catch the speeder. Instead of slowing the first speeder down, now we have two cars traveling at a high rate of speed.

While serving in the Army, I had the privilege of attending three Military Police schools totalling 16 weeks of training and approximately 18 months of actual M. P. duty. These duties consisted of Foot Patrol, Post Patrol, Town Patrol and Desk Sergeant. All the training and experience indicate that the more conspicuous the police make themselves, the lesser the violations. This is the purpose of the Police. This is why they wear attractive uniforms.

The Patrol, using the hide and seek method of enforcement, with or without speed traps, is only a means of catching the violator AFTER he has done the damage, which is a very good way of collecting revenue. We sometimes wonder if the production of revenue isn't the purpose of the speed traps instead of promoting safety. This is why Radar Detectors should be and are available to the public.

James F. Norwood

Pardon us.

It appears we were in error.

Somehow we got the impression that drivers were aware that speed zones exist and that these zones were clearly marked by signs. We also have been laboring under the misapprehension that laws were made to be observed all the time, not just when there's a cop on the corner.

Any driver with normal vision and a knowledge of speeding laws knows when he is breaking the law by speeding. He doesn't need an electronic intelligencer to make him aware that he is in a speed zone.

To suggest that the "Radar Sentry" is marketed with the purpose encouraging highway safety is just so much bunk. The device is marketed for the sole purpose of aiding evasion of speeding laws by allowing him to slow down before he is caught.

Speeding laws and their enforcement by the Highway Patrol are not designed to "catch" anyone. The implication that they are a product of rationalization, disregard for highway safety and a banal, tiresome observation that patrolmen are villainous monsters and speeders their innocent victims.

The villain of the highway drama that unfolds year after year on our highways is not the patrolman; it is the driver who defaults on his responsibility to make the highways safe. It is the driver who slaughters thousands annually. It is the driver who scoffs at speeding laws and their enforcement.

And it is the driver who makes laws, patrolmen, fines and jail sentences necessary.

Mr. Norwood wonders if "the production of revenue isn't the purpose of the speed traps instead of promoting safety."

We're a little curious to know just what purpose is served by the promotion and sale of electronic gimmicks designed to encourage defiance of the law.

To encourage safety?

Hardly.

Ah, Nature!

One of those "ain't nature grand" editorials in one of the state papers recently observed that "frost, like a silvery blanket, comforts the earth as rosy-cheeked passers-by dart about in the chill air, eager to evade winter's icy blast by roasting in front of an open fire."

What the writer meant was that he got up in the morning, it was too damn cold to get his car started, he got frostbite waiting for the bus, which was late, and swore he would never, under pain of death, go out again on a frosty morning without his gloves.

Or that it would be better to stay at home in front of the radiator, since he doesn't have a fire-place and wouldn't have ne of the smokey, smelly things.

'It's OK, I Don't Eat Negroes Anyway'

(Editor's Note: The following article written by a student at Kent School, Kent, Connecticut is reprinted from The Kent News by request.)

Many of my friends have said that they believe segregation and racial prejudices is the most serious impediment to social harmony that exists in America today. I, especially, cannot deny the seriousness of this impediment. Coming from Alabama in which prejudice has caused nation-wide, even world-wide concern, I have seen how serious racial prejudice really is. Despite the fact that intellectuals all over the country are discussing the problem of racial prejudice with strained, serious faces, relatively little progress is being made in solving this problem.

NEW APPROACH

Let me suggest, then, that the intellectuals, along with everyone else, change their approach to this situation. Since serious discussion has not completely changed the attitudes of our people, it is quite possible that the approach to the problem of racial conflict should be such that when the subject of race comes up, a person need not hesitate to make a joke about it. If people can make jokes about Khrushchev's belt size, about Batista's get-away car, or about President Kennedy's hair, I see no reason why they can't also make jokes about Martin Luther King, City Transit Authority, or indeed even about "sit-ins" at meetings of the White Citizens' Council.

PLENTY OF ROOM

High noon in New York, August: The crowded bus joggled to a stop at Fourteenth Street. All the passengers got off, except two women who had been sharing a seat—one Negro, the other white. Both were stout.

"If I move to another seat," the white woman thought, "this Negro will think I don't want to sit by her."

Two stops later the Negro looked at her bus-mate and said:

"Honey, there's plenty room on this bus; why for then are you crowding me?"

This story and some that follow came from an article that appeared

in HARPER'S MAGAZINE in the June 1961 issue. The article was "The American Negro's New Comedy Act," by Louis E. Lomax, a Negro free-lance writer. According to Mr. Lomax, the story, though its origin is uncertain, has a certain and specific meaning. The story shows that Negroes and white people are beginning to laugh together about the most serious affliction of American society. For many years Negroes

and white people have been laughing AT each other. The comic response of the Negroes was born of hurt; that of the white people, unfortunately, was born of malice. Only recently have Negroes and whites begun to laugh WITH each other.

INTELLIGENCE OFFICER (?)

An example of the Negro's attempt to laugh off the burdens of his social position is that of a Negro sergeant

who was in France during World War II. The young sergeant explained to his French girlfriend that he wasn't really a Negro; that he was actually an intelligence officer that the army had painted brown for special night fighting.

Even recently, jokes have been made about the position of the Negro in today's society. For instance, a young Negro comic named Dick Gregory remarked:

"I 'sat-in' at a restaurant for three years. Then they finally integrated the place and I found out they didn't have what I wanted!"

In the South-East section of Washington, D. C., an elderly Negro lady was walking along a busy street when she noticed some cheesecake (the edible kind) on display in the window of a customarily all white restaurant. Now, it just happened that the old lady had an obsession for cheese-cake and would do almost anything to get a piece of it. So, she went into the restaurant, and immediately the people in the restaurant stopped eating and looked at her. A bit shaken, the old lady remarked:

"I don't wanta go to school witcha, I jes' want a piece o' cheesecake!"

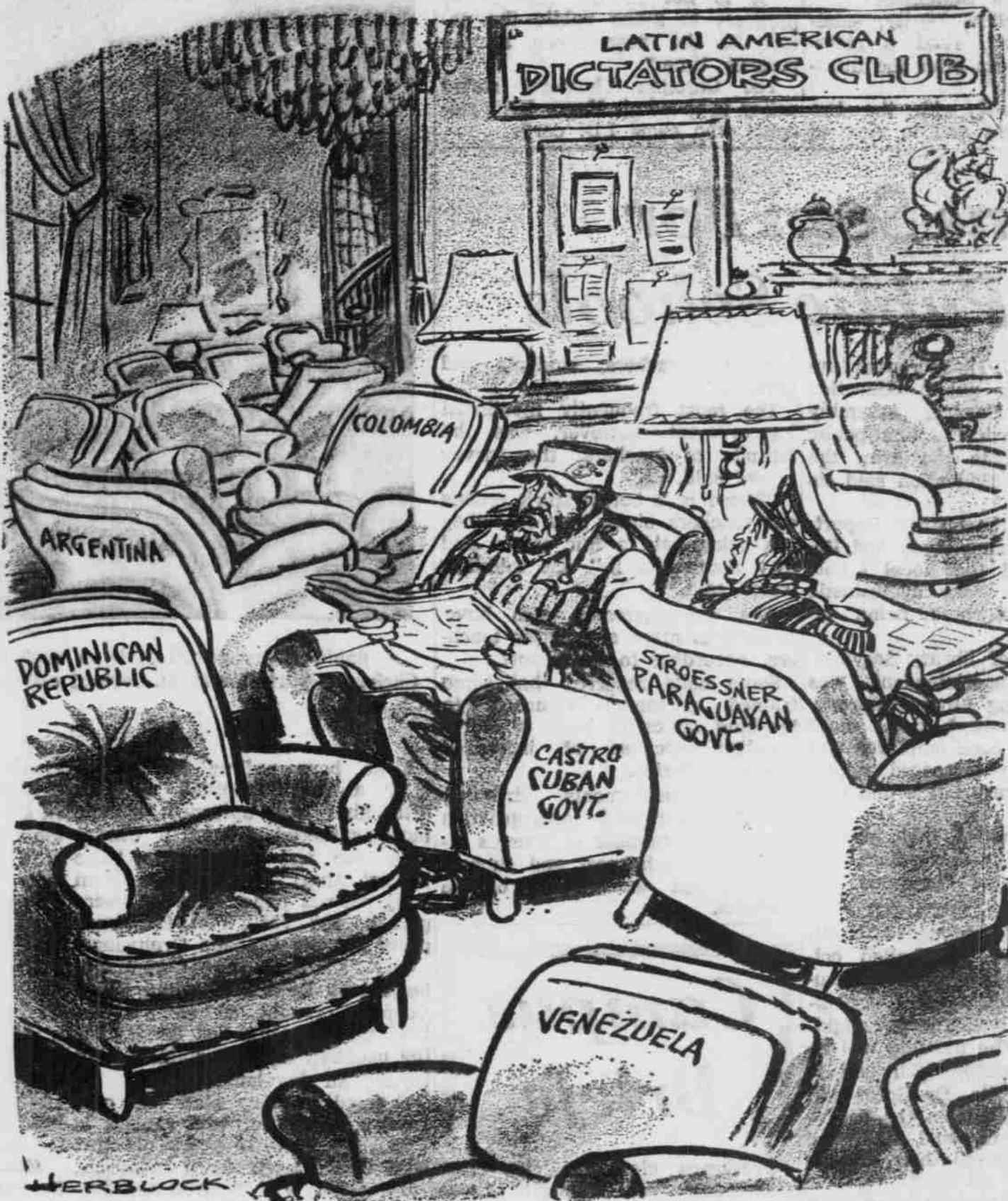
Negro's Major Role

This example shows the Negro's awareness of his guarded social position and his ability to take it in stride. The Negro has been a main protagonist in nearly every major social disorder in the country, and he is aware that the eyes of the world are watching him. First there was the Emancipation, then the suffrage, followed now by the integration of southern buses and schools, and the Freedom-riders and "sit-ins." (I personally feel the Freedom-riders did their job about as well as the hangman who was testing a gallows and forgot he had the noose around his neck when he opened the trap.) Of course, the last was a serious thing, but just try and explain the rationality of passive protestation. Why, a bull has more reason for being in an arena than a person has for riding a Greyhound bus from Memphis to New Orleans.

Our country has recently undergone a change because of the "sit-ins." As a final anecdote, I would like to relate the story of a young Negro college student who went into a restaurant and sat down at the counter. When the young man was seated, a polite but firm waitress said to him, "I'm sorry, but we don't serve Negroes."

"That's okay," replied the collegian casually. "I don't eat them anyway."

"Ahem—Maybe We Should Introduce Ourselves"



Phone Use Impolite In Lenoir

One of the most widely-abused privileges of UNC students is the use of the free telephone in Lenoir Hall. This phone was installed for free local use for students, faculty members, guests and dining hall employees, but not to the extent that others waiting to use it must be inconvenienced or made late for class.

Approximately 4000 people could be in Lenoir at one time and any, or even all, of them might wish to make important, emergency phone calls while they are there. This telephone should therefore be used considerately by all. It should not be used for long, involved discussions with a boyfriend at a fraternity house or with a girlfriend about the big weekend plans. This type of call should be made on a private, not public, telephone.

We should all remember that courtesy merits courtesy and we can only expect to be treated as we treat others. Someone behind you might very easily be waiting to make an emergency telephone call, and your consideration of him will be greatly appreciated. If you act courteously, maybe the action will be remembered and practiced by the next person. Try it and let's hope it works with everyone.

—CAROLYN CHAPMAN

About Letters

The Daily Tar Heel invites readers to use it for expressions of opinion on current topics regardless of viewpoint. Letters must be signed, contain a verifiable address, and be free of libelous material. Brevity and legibility increase the chance of publication. Lengthy letters may be edited or omitted. Absolutely none will be returned.

Thoughts On The Wider Perspective

I should like to follow the example set by David Lobbell's article some weeks ago. Mr. Lobbell addressed himself to issues which confront the world of today, but his article's interest lay in its presentation of the problems in their historical perspective and its proposal of a solution in the context of a broader theory. I trust that this present article will further a trend which (hopefully) may make this page a battleground of ideas instead of biases.

The theories of history advanced by scholars from Marx to Toynbee have proved only one thing: that it's almost as easy to make history say what you want as to proclaim that our particular segment of it is the period of mankind's direst crisis. If we can keep our generalizations small enough, however, history might shed some helpful light on our current dilemmas.

The most pressing problem facing our culture today is the cold war, and our most urgent question is what will be its outcome. In a recent article by Alan Barth a congressman was quoted to the effect that the only alternative to communist domination of the globe is "total victory" for us. Mr. Barth points out that, if the statement is true, we are caught between an unbearable situation on the one hand and an unattainable one on the other. Before we despair altogether then, it would be well to examine a similar historical situation and see whether or not we can agree with the congressman.

THE OUTLOOK for Europe in the year 732 A.D. was very, very bleak. In the century since its birth, Mohammedism had swept as far east as India and as far west as Spain. The worst words in modern American usage could not have described all the horrors this ideology held for Europe. Besides being a departure from Truth, Beauty, Human Nature, and the one true God, it was insidious, revolutionary, fanatical militaristic, authoritarian, and imperialistic. The new religion preached death to the infidel and its ad-

herents were sworn not to rest content until all the world was under their control. It looked as though they were going to succeed. Charles Martel, faced with so uncompromising an ideology, would have scoffed

at Kennedy's diplomatic troubles. Under the circumstances he could only remind his men of mother and country and THEIR duty to stamp out unbelievers and then negotiate like hell at sword-point near Poitiers.

Twist Is On The List

The Associated Press recently described the Twist as "... a cross between a Tahitian Fertility rite and a size 44 matron trying to squeeze into a size 36 girdle."

"The Twist," according to an editorial in the Charlotte News, "makes the dirty shag look like a Sunday school picnic dance."

But newspaper editors are not the only ones who have lambasted this new dance craze. Parents, preachers, teachers, and principals have raised indignant protests. But youth never listens. And while the oldsters are raising indignant protests, their sons and daughters are twisting right on.

However the younger generation does not have a monopoly on the Twist. Edie Adams, well-known actress-singer, recently broke up a sophisticated Hollywood party with—you guessed it—the Twist. "After dinner," Miss Adams explained, "I could see what was going to happen—the women's groups gossiping and the men playing gin rummy."

"I thought it would be a good time to do the Twist. And when those Hollywood Gin Rummy players began to look up, I knew we had a social revolution."

The fact that Edie lost 5 pounds in her first two days of twisting might be of interest to anyone with weight problems. And rock 'n roll singer Chubby Checkers has lost 35 pounds since launching the fad over a year ago.

HOWEVER, MRS. Marjorie B. May, home safety director of the Greater New York Council, warns

people to think twice before substituting the Twist for calorie counting: "Only the strongest backs can withstand the 'gauntlet of convulsions' that go with the Twist," she said. According to a United Press story, the new dance sensation has already resulted in a new spinal ailment—"twister back."

And, in this neck of the woods too, there has been a lot of controversy created by the new dance. However, one indignant dance instructor from Durham won't even concede that the Twist is a dance.

"It's not an authentic dance and I certainly don't teach the Twist," Mrs. Olive Godwin of the Godwin Dance School said when queried as to whether or not she taught the Twist in her classes.

After a recent dance, the Durham High School principal ruled that there would be no more 'twisting.' He said the Twist "... borders on being vulgar and has no place in Durham High."

The reaction set in immediately. Students began wearing signs on their clothes stating, "I Do the Twist," "I'm a Twister," etc.

PREDICTION: South Building will ban the Twist from the campus. Students will picket South Building.

And this brings up the inevitable question of "Where are we going to draw the line?"

Pray-ins, kneel-ins, and sit-ins we can take. But a Twist-in would be too much.

—IRVING LONG

France. The Moslems were driven back into Spain, but they still swore that they would bury the Christians, that their children would live under Mohammedism, etc., etc. There followed a cold war, complete with sporadic heat waves. Caliph Harun al Rashid sent Emperor Charlemagne an elephant as a token of esteem, but the Christians lost a good number of officers and men, including one Roland, in various police actions on the Spanish frontier.

After a while, however, both sides accepted a sort of peaceful co-existence. Of course there were still occasional conflicts—the crusades, expulsion of the Moors from Spain, and the conquest of Constantinople to name a few. But the important thing to note is that these were not attempts on the part of either side to annihilate or convert the other in toto—total victory was no longer the question. Europe even profited immensely from its contacts with Islam.

Learning, commerce, and ways of life received new impetus and direction from the Moslem influence. Charles Martel would be amazed to learn that his world-conquering, militaristic, fanatical, opponents ended up making important contributions to Western culture instead of destroying it.

I REALIZE THAT it's hard to see the forest for trees the size of Berlin, Viet Nam, and all the other current crisis, but I believe that our cold war will essentially follow the course of its 8th century predecessor—if we manage to avert a nuclear holocaust. Total victory and/or defeat are impressive words but history has had few occasions to use them.

—NORWOOD PRATT

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