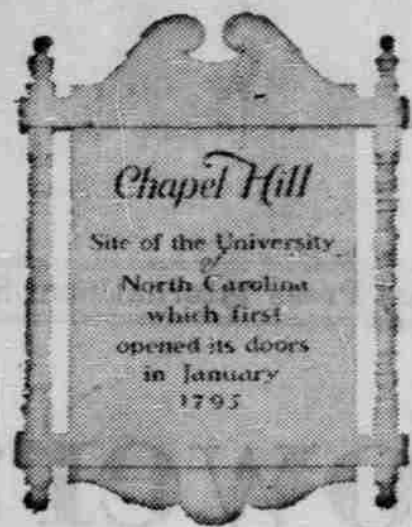


The Daily Tar Heel

70 Years of Editorial Freedom



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The Ungentlemanly Gentlemen

And we always thought that "Carolina Gentleman" was more than just an expression.

The photo above was taken at the Hootenanny in Memorial Hall on Friday night. This mob scene is composed of students trying to get the best seats

possible when the doors opened.

It is a disgrace. For example, one young lady was pinned against a pillar for some five minutes, unable to move. Another fainted. Heaven only knows how many others were jostled, mauled and pushed about.

By Carolina Gentlemen. Where the hell was Otelia?

The Spectacle of Ralph Moody: A Vibrant Spirit Gone to Seed

The tragic spectacle of a vibrant spirit gone to seed is clearly evident in our assistant N. C. Attorney General, Ralph Moody.

Consider his educational record: He entered UNC in 1917, shunning all curriculums, and taking only the courses in undergraduate school that caught his fancy. College was interrupted by a stint in the Army.

"Returning to Chapel Hill in 1920, Moody passed the law examination and was admitted to the Bar even before he finished his law courses. He left Carolina in 1922 to go into practice with his father in Murphy. He never took a degree."

(Source: News & Observer, Aug. 24, 1958; UNC Alumni Directory, 1795-1953.)

Obviously, Mr. Moody was a capable, independent fellow who probably entertained dreams of rising high after leaving school.

Obviously, he has risen high. He is one of the State's top legal minds.

But what has happened to the fellow's spirit?

Judging from his remarks in Dunn Wednesday, on the Speaker Ban law and academic freedom, Mr. Moody has fallen victim to that incrustation of spirit which bears down on a man, slowly strangling his spirit, making him less of a man than he once was — and leaving him unaware of the change.

For now, he too has made it clear beyond doubt that he has fallen victim to the same generalized frustration that pervades our age.

It is that frustration, and nothing else, which dictated the methods and provided the momentum for the passage of the Speaker Ban law.

Frustration over the fact that communism cannot be stamped out with a flick of the wrist; frustration that things are daily growing more complex and there are no easy answers anymore; frustration, most basically, at the degree and pace of change — human and technological — which the Space Age has ushered in.

Unable or unwilling to face all this, often for perfectly understandable but still invalid reasons, too many Americans have taken cover in a form of withdrawal such as is exemplified by the Speaker Ban.

"If we can't whip 'em outright, then we at least can prevent them from speaking" — this is the reaction of such honorable but misguided men as Mr. Moody.

And without realizing it, what they have done is admit their inability to cope with the continuing existence of Communism, and the increasing pace of change.

This is fundamentally why we are opposed to the Speaker Ban, and the type of mechanistic thinking represented by Mr. Moody.

We haven't had our turn at bat. Like most young people everywhere, we don't like the idea of giving up before we've had a chance to do our best.

We are not at all certain that Communism is "the wave of the future;" or that Mr. Khrushchev can "bury" us.

We do not consider the fact that a handful of students have been able to establish Carolina as a "red nest" in the eyes of many as especially important.

Rather, we consider it thumping proof of our democracy's and our University's strength that thousands upon thousands of Carolina students have not turned to Communism for an answer to the iniquities and shortcomings they see around them, but instead have concluded that Democracy remains mankind's best hope of permanently bettering itself.

Thus it is that we view Mr. Moody's decline from promise to reaction as tragic indeed.

And thus it is that we refuse to accept his philosophy.

We are nowhere near being ready to throw our hands up in despair, as the backers of the Speaker Ban law in effect have done.

Gag Law, Book-Ex, Rights Bill

Editors, The Tar Heel.

The statement of the State Assistant Attorney General, Ralph Moody, in support of the "gag law" is regrettable and unworthy of a man of his high position.

Moody ridiculously feels there is no connection between academic freedom and the law. His understanding of academic freedom is one of the most perverted and distorted imaginable. He feels that "academic freedom is the freedom of the teacher or research worker in higher institutions of learning to investigate and discuss problems of his science and to express his conclusions." Yet how can Moody expect an academic community to discuss problems unless it is allowed to hear all sides of the problem. One does not come to knowledgeable conclusions after hearing only one side of an issue.

Mr. Moody feels he has wrapped his case up when he remarks that, after all, "where is the academic freedom in the colleges of the Soviet Union. . . ?" This is exactly the point Mr. Moody! The gag law would attempt to shut off the free interchange of ideas, just as it is cut off in the Soviet Union. We are thus demeaning ourselves to their low position. If we are to show the world that democracy is a viable system, are we to prove it by imitating the tactics used in the colleges behind the Iron Curtain? F.D.R. once said that "all we have to fear is fear itself." Certainly, we should not fear to hear the views expressed by

those of another political persuasion. Democracy can not defeat Communism by running away from it, but by facing it squarely and proving that the strength of democratic ideas is greater than that of Communist ideas. If Mr. Moody fears the appeal of Communist ideas to American students, he must not have as much faith in the power and appeal of democratic concepts as do I. Let the students of North Carolina come to their own conclusions, for this is the Democratic way.

It must be remembered that one of the first steps Hitler took in his quest for power was to eliminate from the public all ideas contrary to his. This is typical of totalitarian regimes. Let it not be typical of states of the greatest democracy in the world, the United States of America.

Stu Eizenstat ZBT House

An Answer To Ogeden's Letter

Editors, The Tar Heel.

Although presented in an intelligent and seemingly rational manner, Mr. Ogeden's conclusions about, and defense of, the Speaker Ban are based upon muddled and antiquated reasoning that obscures the central issue of debate.

He begins his scrutiny of the problem with the use of the

cliche, "Let's see both sides of the problem." After perceptively recognizing that these legislators would like to see University policy agree with theirs, his insight is wasted when he fails to make a judgement upon his observation. Certainly "The sentiment behind their actions" is understandable, but because it is favorable, then let's condone it. If it is detrimental, then it should be condemned. I feel that it is most decidedly in the second category. The time has long since past when legislators can coddle and "guide" an educational institution like a house pet.

Another erroneous generalization lies at the heart of Mr. Ogeden's argument. He states . . . "However, remembering that the philosophy which these men wish to combat is the official philosophy which motivates Russia, at least in part, to her aspiration of world conquest." This apparently valid statement is based on the notion that you should not aid your enemies. That seems logical enough, you could say. But the action by the legislators exhibits a prime example of the ambivalence of some conservative thought, namely that the only way to maintain our open and free society is by limiting the freedom of its inquiring constituency. This attitude of "protectionism" reveals the hypocrisy in the concept of freedom held by some people. It is one of the most prevalent double-standards in

America today. For the philosophy "these men" really advocate is the careful selection of "the better things in life" so as to avoid marring the embellished tableau of capitalistic America.

A final faulty generalization is to be found in the concluding sentence of the same paragraph . . . but it is certainly within the duty of a University to properly warn its students of the danger they will face and leave with them an abiding sense of the traditions into which they were born." There are, I think, two key fallacies. The first is the appearance of the word "face". For the University in its support or acknowledgement of the Speaker Ban is not allowing the students to face the extremely live ideology of communism. It is fostering a sheltered atmosphere that has little verisimilitude to the actual world. I don't believe this is a claim the University wishes to boast of. The second error is the phrase . . . an abiding sense of the traditions into which they were born." Just because an individual is born in a society which believes in particular traditions does not mean that the individual is obligated to accept them. If an acceptance of these traditions is mandatory for each member of society, then the theoretical "free inquiry" is an evanescent rather than inveterate concept. Connected with this notion of tradition, I sense that Mr. Ogeden's basic premise is that an essential task of a University is to propagate a particular idea. This is "alluded" to in his . . . and leave with them an abiding sense of the traditions . . . The greatest tradition that America can offer to anyone within or without of its boundaries is the opportunity for each individual to explore, examine, and evaluate as much of the world as he can discover. The present Speaker Ban is hardly in keeping with this tradition.

John Shaffer 333 Craige

The Editors On Individual Rights

Editors, The Tar Heel.

Congratulations on some clear thinking in your editorial discussion (Sept. 27, DTH) of the Supreme Court's prayer and Bible-reading decision. You argue convincingly, that one's "right to do something, anything, implies the right to do

just the opposite if one wishes to. Otherwise there would be no right—no complete freedom of choice—involved."

The argument is well put, and to all thoughtful persons, I submit, irrefutable. Yet the editors of the Daily Tar Heel, you yourselves, ostensibly refute it by continuing to support the President's Civil Rights Bill. And the most poignant objection to the Public Accommodations Title (II) within this bill is that while creating more freedom for some, it does so at the cost of less freedom for others.

In logic, you will remember, the important thing is the form of an argument; if the form is valid, and the content is sound, the argument is sound. The obvious point here is that the argument you put forward in support of the Bible-reading decision is equally applicable to the pending Civil Rights legislation. How then can you justify your position that one has a right to worship or not to worship, as he chooses, while a restaurant owner does not have the right to serve whom he pleases? For in your own words,

"How can you have the 'right', the total discretion, to act, if you don't also have the total discretion not to act?" Or do you follow me at all?

John H. Atkins 17 Old West

A Gripe We All Understand Well

Editors, The Tar Heel.

Impressions are formed quickly by the entering freshman during their first two weeks of school. And the impression that has so far been given, at least to many students, by the Book Exchange has been anything but pleasant.

Students seeking help in the not-so-easy task of finding the right books for the right course are often disappointed by the curt and unconcerned attitude often taken by the staff. Friendliness should not be too difficult to attain. A certain amount of restraint and understanding would indeed be welcome.

Is the Book Exchange a private enterprise, or is it part of the University? If it is privately owned, it seems that the management could make an effort to be as willing to help the student as the stores downtown are.

Harry Blair Jr. Bill Harrison Melville Stephens

Grapes Of Wrath

By RALPH MCGILL

A Trappist monk, deeply moved by the deliberate, planned murder of children in Birmingham by men who dynamited a church at Sunday school time, knowing it would then be filled with young persons, sent the following text: "Qui Tacet Consentire Videtur." ("He who is silent is understood to consent.")

Silence is the dilemma of the so-called moderate South and North. The word no longer has its former validity. Today the word "moderate" has come to mean merely one who remains on the sidelines, waiting to see which way to jump. "Moderate" now means to remain silent, to avoid controversy, to make no commitment, to avoid affirming belief in principle.

The Black Muslims, an extremist organization, campaign with the propaganda that the Negro can expect no mercy, no justice; that the white man does not intend to do what is morally right; that laws are meaningless, that while the Christian church here and there has reluctantly agreed to token integration of worshiping God, this is hypocritical window-dressing; that there is nothing to be gained by being moderate. The Birmingham atrocity plays into their hands. As a people we do not like to face the fact that there obviously are Americans who would welcome the opportunity to participate in the equivalent of the late Adolph Hitler's concentration camp tortures and his gas chamber killings.

The excesses of the worst of the White Citizens Councils and of the riff-raff scrapings that make up the lesser organizations of hate every day give ammunition to support the claims of the fanatic Black Muslim extremists. None of Hitler's murderers were more brutalized than those who decided to kill children at Sunday school as a terrorist act designed to defy this country's laws and court orders. These things seemed far away when they happened in Algeria. Yet, we still hear the so-called moderates saying that "it" is all the fault of the Kennedys or of Martin Luther King or of television or the press. "If only peo-

ple would quit talking about it," they say of the convulsive social revolution that literally girdles the earth, "it would all die down."

What confronts us is the fact that all along the "moderate" has been mostly myth. By his silence he gave consent to immoderation. We can see, too, what this had done to a once fine, honest word. The moderates, silent on the sidelines, have brought about its undoing. In the near decade since the U. S. Supreme Court's decision on schools, there is nowhere on record a single constructive plan of action by a so-called moderate. Here and there were a few persons who moved from the sidelines into action designed to save schools, to obey law or to prevent violence. They found themselves cursed by phone and letter and looked at askance by many of their church congregations and friends.

These men, by acting as moderates in the deep meaning of the word, found themselves labeled as immoderates. By and large, the so-called moderates in pulpits, in business, in professions, in editorial offices, in education, remained carefully silent and aloof. When a neighboring city managed to affect peaceful desegregation of its schools, these "moderates" said, "We are delighted, but of course we can't do that in our city. We aren't ready." This was precisely what the extremist elements also were saying.

So now—after the bombing of schools, temples, churches, homes and motels—comes the dynamiting of a crowded Sunday school where Negro children, reading the lesson of the forgiveness of love, were killed or maimed. A few resolutions have been adopted. Expressions of horror and regret have been made. All silence falls again.

But, tomorrow and tomorrow and tomorrow will creep into our petty pace . . . And until the "moderate" and the great body of Christianity make up their minds whether by their silence they give consent to the Black Muslims, the White Citizens Council or the dynamiters, we shall continue to trample out that bitter vintage where the grapes of wrath are stored.

Question Of Civil Rights; A Look Into The Future

By ARMISTEAD MAUPIN

Foreword. Title III of the President's Civil Rights Bill of 1963 introduces a unique concept in the field of race relations.

This section not only provides for the formal desegregation of public schools in the South but also seeks the removal of "racial imbalance" in schools throughout the country. The bill proposes to achieve these goals by vesting broader powers in the Commissioner of Education and the Attorney General.

The Commissioner would be authorized to fix the "rules and regulations" for carrying out programs of desegregation. He would, furthermore, be enabled to take positive steps toward the elimination of "racial imbalance" by the shifting of students from school to school whenever necessary.

The ultimate necessity, of course, would be the development of a quota or ratio system by the individual schools for the maintenance of "racial balance." And it is not inconceivable that such a program might, someday, extend even to the classroom . . .

No one questioned the record of Mary Agnes Faircloth.

For 27 years her diligence and integrity had served as a bea-

con for younger teachers at Herbert T. Mortmain Junior High School. She was a woman of remarkable intelligence, driven by an iron will and a compulsion for perfection.

Things, however, were far from perfect on the morning of September 29, 1966. A pall of uneasiness overhung the teachers' lounge as Mary Agnes Faircloth conversed with young Miss Applebaum of the Mathematics Department.

"I'm in a rather awkward situation, Stella. As you know, the man from the Commission visits the classroom today, and I have a serious racial imbalance in Elementary Sociology."

"That can't be, Miss Faircloth! Your class was reapportioned months ago."

"I know dear, but the Monroe boys are out with the mumps, and Rotunda Davis got married last week. I should never have let things slip. My ethnic ratio is dreadfully off kilter. And, today of all days, it just doesn't look right."

The words came slowly, with painful certainty. Miss Applebaum made a serious face. Mary Agnes Faircloth patted her bun nervously and continued.

"Stella, I'm going to ask a fa-

vor that I've never asked of another soul on this earth. If it isn't all right, just tell me so. We're friends, and I wouldn't impose for the world."

Miss Applebaum's assenting smile and nod passed unseen by Mary Agnes Faircloth. She was staring out the window at nothing. Her hands clamped onto a chair back as her lips forced out the difficult words.

"Stella, could I possibly borrow three of your Negroes?"

Miss Applebaum's face was at once sympathetic and resolute.

"Oh, Miss Faircloth, I'm so sorry . . . I'm barely up to my own quota . . . Why don't you check with Doris? I understand her Marriage and Family Living class has an underbalance of white children. Perhaps you could trade or something."

"Do you really think so?" said Mary Agnes Faircloth, turning to face her colleague. "I should never have let things slip. I should have seen the Dean of Racial Balance days ago. They'll never . . ."

Miss Applebaum gripped the older woman's hand gently.

"You're making too much of this, Miss Faircloth. The Commission can be very generous sometimes."

"Who Do You Think You Are — Indonesians?"



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