

## The Daily Tar Heel

Opinions of the Daily Tar Heel are expressed in its editorials. Letters and columns, covering a wide range of views, reflect the personal opinions of their authors.

## It's Here At Last

Thank goodness Jubilee is finally here.

It has been such a hot item of interest — so frequently cussed and discussed — that for a while it looked as if the event itself would be an anti-climax.

But there is no chance that will happen.

The weatherman says "fair, with the temperature in the 70s." More than 1,300 guest tickets have been issued by Graham Memorial for "invited outsiders." Dates have been made since weeks, even months ago, and a general state of anticipation has the whole campus in a good mood. And South Building seems pretty calm, even though the show will be taking place just outside its doors.

All the makings are in the works for this to be the best weekend in the year. There is no reason why it should not be and there is no excuse for behavior which might endanger the return of Jubilee for more good times in years to come.

Or even worse, consider this consequence. If our good friends in the General Assembly hear next Monday that a drunken orgy has taken place in Chapel Hill they might get in the mood to pass some new legislation. The law would probably say that no state-supported college or university may allow anyone to use its facilities for speaking purposes, who: (a) has taken the Fifth in refusing to answer questions with respect to actions while under the influence of alcohol, or (b) is known to be in favor of sex.

The University's budget is yet to be approved, but of course we all know our fine legislators wouldn't stoop so low as to try to "teach us a lesson" by juggling with funds for higher education.

Many times the way something is done is just as important as what is done. A program such as Jubilee falls into that category.

## Confusion And Mrs. UNC

It's a good thing Mrs. UNC contests aren't held often. Open warfare might break out among student wives and their families if they were.

The contest which ends today is just a publicity gimmick for the premiere of MGM's movie "Joy in the Morning" which will be held here May 5, but it had good potential. Ten organizations, most of them wives' clubs have entered contestants, and the one chosen Mrs. UNC will win about \$600 worth of merchandise from local merchants.

But the method of choosing the winner has caused such an uproar that some of the women are sorry they ever entered.

The contest is being run as a direct vote election, with ballot boxes in the participating stores. The real breakdown, however, has come from the fact that the rules virtually legalize ballot stuffing. Supposedly, anyone who can sign his name may vote, but some eager mothers want the representative from their group to win so badly that they vote in the names of all their children — even the babies.

Voting in every store every day is allowed, which multiplies the problem. The storekeepers and clerks cannot be expected to keep a close watch on the voters, and it is a simple matter to pick up a handful of ballots and walk out the door with them. The meetings of some of the clubs have reportedly been spent lately marking large numbers of ballots for its candidate.

The original purpose of the contest — to pick "the ideal campus wife" — has been forgotten and some of the contestants and many bystanders have called it a farce.

The contest is a good idea, but something has gone wrong. Perhaps the prize is too large. The incentive to "get out the vote" seems to have run wild. The whole thing has resembled a campaign for political office, complete with posters, newspaper advertisements and behind-the-scenes politicking.

A lack of central control has confused everyone and in an attempt to be democratic the contest's planners have not been too successful. The basic setup leaves something to be desired because it prevents the participation of almost anyone from outside one of the 10 groups which have sponsored candidates.

We're not worried about the outcome, however. The qualifications of each of the candidates assures us that any of them deserves the Mrs. UNC title. It is by no means the fault of the candidates themselves that so much dissension and confusion has occurred.

## Calling All Chairmen

The Carolina Symposium is already getting its big plans for 1966 underway.

The job is a tough one, and it will take the hard work and cooperation of many people to get it done.

George Butler, Symposium chairman, and his officers will begin interviews for committee chairmanships next Tuesday at 2 p.m. in the Symposium's Y-Building office. Sign-up sheets, available there and at the desk in Graham Memorial, should be filled out before Tuesday.

Committee positions open are Publicity, Related Discussions, Intercollegiate Seminar, Social and Hospitality, Physical Arrangements, Finance and Office. Complete information about each committee and its function is with the chairmanship application form, which can be obtained at the sign-up places.

This biennial program has existed in various forms since 1927. The series has brought wide acclaim to the University and has attracted many top speakers from a variety of professions.

Butler and his officers have already made a good start, but they need committee chairmen to help with the task of organizing the program.

We urge qualified students to take an interest in this work and give it your wholehearted support.

Second Class postage paid at the post office in Chapel Hill.

## Making Enemies Of Natural Allies

By JAMES GARDNER  
And TIMOTHY RAY  
Second In A Series

In our first paper we contended that the Free Speech Movement and the three other liberal action groups on this campus, SPU, NAACP, and Chapel Hill CORE have failed to stimulate significant dialogue or social change growing out of free dialogue because they have failed to understand the structure of the larger campus community.

We have described that larger community structure as one that can be understood best as a successfully functioning "consensus establishment." It is a social model in which a large number of semi-autonomous student and faculty groups function for the most part cooperatively with a decentralized administration, itself dependent for economic and political existence on a larger consensus establishment within North Carolina. Questions of power among parts tend not to come to real prominence within such a social model as long as a consensus as to goals and procedures is maintained. Exactly the same thing is true of any liberal action grouping that operates on the model of its own consensus establishment.

We hold it to be self-evident that any consensus establishment, powerful or weak, liberal or conservative, large or small, needs free self-evaluation and the stimulus of respectable, radical critiques from within or without its borders if it is to be healthy and creative.

Why have the liberal action groups on this campus in the last two years or so failed to achieve this goal of a productive critical dialogue within the University? We contend that their failure lies in not understanding the structure around them — and within themselves. This failure has led them to make three very unrealistic demands upon those outside their tiny memberships who would, more understandingly approached, be their natural allies.

The demands liberal action groups have made upon their natural allies within the student body, especially the graduate instructors, the faculty, and members of the administration sympathetic to their general commitments have been excessive and unreasonable. As a result, the liberal groups have alienated and antagonized those without whose aid and counsel they are absolutely powerless to begin productive dialogue and effect any major change

of opinion or behavior on this campus. With few exceptions undergraduate opinion here on matters of a social, political, economic and academic nature is carried onto the campus out of the heart of the consensus establishment of the white middle-class Protestant society of the mid-South.

That society, as study after study has shown, is essentially authoritarian, the base of authority residing in family structures centered about a strong father and a submissive-aggressive mother. The only rebellion against that pattern of authority which the majority of Carolina undergraduates are capable of mounting on their own strength is against already ambivalent and therefore vulnerable attitudes on the parts of their parents toward sexual mores, drinking, religious practice in general, and ideas of proper dress and discipline in work.

These have been the only foci of tension within the local consensus establishment for some time now for the great majority of undergraduates. Questions of ideology whether it be political, social, economic, or academic philosophy simply do not arise in a deeply significant way. They will not, cannot, arise on this campus unless the liberal action groups who wish to challenge received values in these areas win the respect and support of a significant number of parental substitutes among the graduate instructors, full-time faculty, and administrative deans and advisors with whom the students are thrown into contact. These are the forces liberal action groups have alienated by making

three impossible demands upon them.

The first foolish demand they have made upon their potential allies is to ask these allies to accept the lamentably self-critical and basically anti-intellectual atmosphere within the action groups. We have failed to recognize that, rightly enough, concerned graduate instructors and faculty do not wish to surrender the intellectual integrity that is their habit and gift within their own academic disciplines to thoughtless and ill-conceived action, however well-intended that action may be or however heroic its appeal.

The genus academicus is seldom activist unless the proposed action — even the action of sharply critical dialogue — proceeds out of unimpeachable intellectual examination. A thoughtful man must be challenged with thought he can respect if not initially agree with. To declare careful intellectual sorting out obstructionist or weak-willed is to invite the quite justifiable disdain of those whose life work is thought.

The second unreasonable demand, closely allied to the first, is to ask our potential allies to swallow a worn-out and wearisome rhetoric of professional liberalism at the same time rejecting the fruitful terminology of current research in political science, sociology, psychology, and the study of academic institutions themselves, a discipline as yet unchristened with an "ology" term.

By assuming a morally superior stance that seems to need no thought, we have isolated ourselves from the enormous resources available to us locally. We are not saying that thoughtful men have not shouted or sung "Freedom Now" or "Better Red than Dead." They have, but in the streets and not in the careful, exploratory dialogue out of which all effective street action has come. In such dialogue, careless assumptions that all fraternity men or all administrators, or all persons of a non-activist nature are per se on the "other side" have no place.

The third destructive demand has been an unwillingness to undertake the hard, slow research into the nature of the consensus establishment without which any real challenge to it is doomed. Only fools risk something — let us say their workable if uncomfortable berth in the establishment — for nothing. By failing to undertake genuinely respectable and intellectually challenging research into what or may not be an enemy, the action groups have made an enemy of much of the University.

They then have attacked it at its periphery where it is always capable, possessing superior bulk and momentum, to changes and remain unchallenged to undertake any radical self-examination or change. To picket the hospital for instance without knowing the full facts of the relationship between the Division of Health Affairs and the Board of Trustees and the General Assembly may be emotionally rewarding but cannot possibly win the support of an intern until he is offered a chance of winning something he has come to feel and know is significant. And without the aid of some interns, some faculty, some administrators — they need not be many but they must be intelligently committed — any cause at the hospital, for example, is doomed. The same pattern holds true throughout the University.

"Shhhh."



## A Lesson In Liberty

From The St. Louis Post - Dispatch

Recently the University of Missouri's Board of Curators adopted a resolution asserting the school's "historic mission of search for truth."

The resolution says that faculty and students shall enjoy "the same rights of free speech and opinion as other citizens."

Such resolutions ought to be unnecessary at great universities steeped in academic freedom, but the statement proved useful at a House Appropriations Committee hearing where it was read by University President Elmer Ellis.

One state representative asked President Ellis about newspaper articles printed in Jefferson City and Rolla about socialists on the campus. Dr. Ellis said there was a small socialist club and one faculty member who was a socialist. The legislator asked why the professor was retained. "Because he does his job," Dr. Ellis replied.

This is the nub of the matter. A professor who teaches well is entitled to his job and his opinion if he does not use his teaching as a forum for propaganda.

This lesson was learned many years ago at most major universities. Unfortunately it sometimes has to be retaught to a few Missouri legislators. But, then, there may be some value to repeating lessons of liberty.

## The Center Ring

## Ku Klux Klan: 'Beware Of False Prophets...'

By JOHN GREENBACKER  
DTH News Editor

...Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Right now Americans are looking up at the sky and wondering when Russian bombs are going to come falling down on them."

The speaker was slim, well dressed, and spoke with an even - tempered voice. The crowd accepted his every word, and some even looked up in anticipation.

"The Nigras in American are being duped by the communist conspiracy."

Robert Shelton, a native of Tuscaloosa, Ala., gas station attendant, and Imperial Wizard of the Knights of Ku Klux Klan, had been speaking for nearly an hour, and he was destined to speak for an hour more.

Skillfully he fed his listeners a mammoth jumble of suspicions and ad hominem arguments casting doubt with equal fervor on the intentions of U. S. government officials and the majority of the American people.

"Now let's talk about Lyndon Baines Johnson," Shelton said, obviously singing an old refrain.

"Hell no! Let's not!" rasped a voice in the crowd of nearly 5,000.

"Sir, I wish you wouldn't use language like that," Shelton admonished, unaware of his own irony. "We have ladies and little children in the audience."

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

"I'm sorry you people have to stand up out there," Shelton apologized, "but we haven't as yet contracted with the Shino-la Shoe Polish Company to buy enough black polish to smear on our faces so we can get a municipal building."

He wasn't the only speaker. Two men who called themselves "Reverend" also spoke during the rally, and in every other sentence they invoked the name of Jesus Christ.

The first to speak was a fat man in a business suit. With all the bearing and demeanor of a toad, he rolled up to the microphone.

Like a steam engine, it took him a little time to build up speed and power, but within a few minutes he was harranging the crowd with his strident croakings.

"You got to believe in the gospel of Jesus Christ the Lord or suffer eternal damnation!" His beady eyes glistened from the moist protoplasm of his face. His violently contorted mouth grimaced with every new phrase.

The "Reverend" spoke of love. "You newsmen out there! I know how you print lies, but, bless God, even you can be saved by the love of Christ Jesus, if you'll only believe!"

"You can forget your white heritage," he told the crowd. "You can go down to nigger town and carry on with some black wench!"

With every thought he mixed the Bible with racial hatred.

"If the good Lord had intended to make you black, he would have made you black."

He was gasping for breath now, and the strain of his exertions had caused his thick, coarse skin to dribble sweat. It was oozing through the thin fabric of his shirt.

"You can have little mongrel children, but your sinning will condemn you to the sulphurous pits of hell - fire and damnation for eternity."

But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment.

A Klansman mounted the platform to ease the crowd's tensions with a few jokes. They were about "the niggers." Each one was filled with more hate and vilification than the last.

"Now Bob Shelton can call 'em 'niggers,' but Ah call 'em by the only way Ah know how: with a little 'n' and two 'g's'."

Blessed are they which are persecuted

for righteousness' sake; for their's is the kingdom of heaven."

"And then the ole nigger preacher sees this high yaller wench lying on the bed, he decides to change his mind."

The stories continued. "An you know, this ole nigger woman tole the welfare man she just had to have another baby so's she could get herself another raise!"

His audience loved him. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

The second "Reverend" came to the stand, dressed in a hooded robe of jet black.

His voice and intonation bore resemblance to that of Billy Graham, but in the heat of his fervor the voice broke, words came harshly, and the dark, cabalistic folds of his robe waved mysteriously in the wind.

"Oh God," he sobbed, "Why can't our younger generation have a vision as I did? How can they all be saved from sin?"

"God, help us," he begged. "God, help us!"

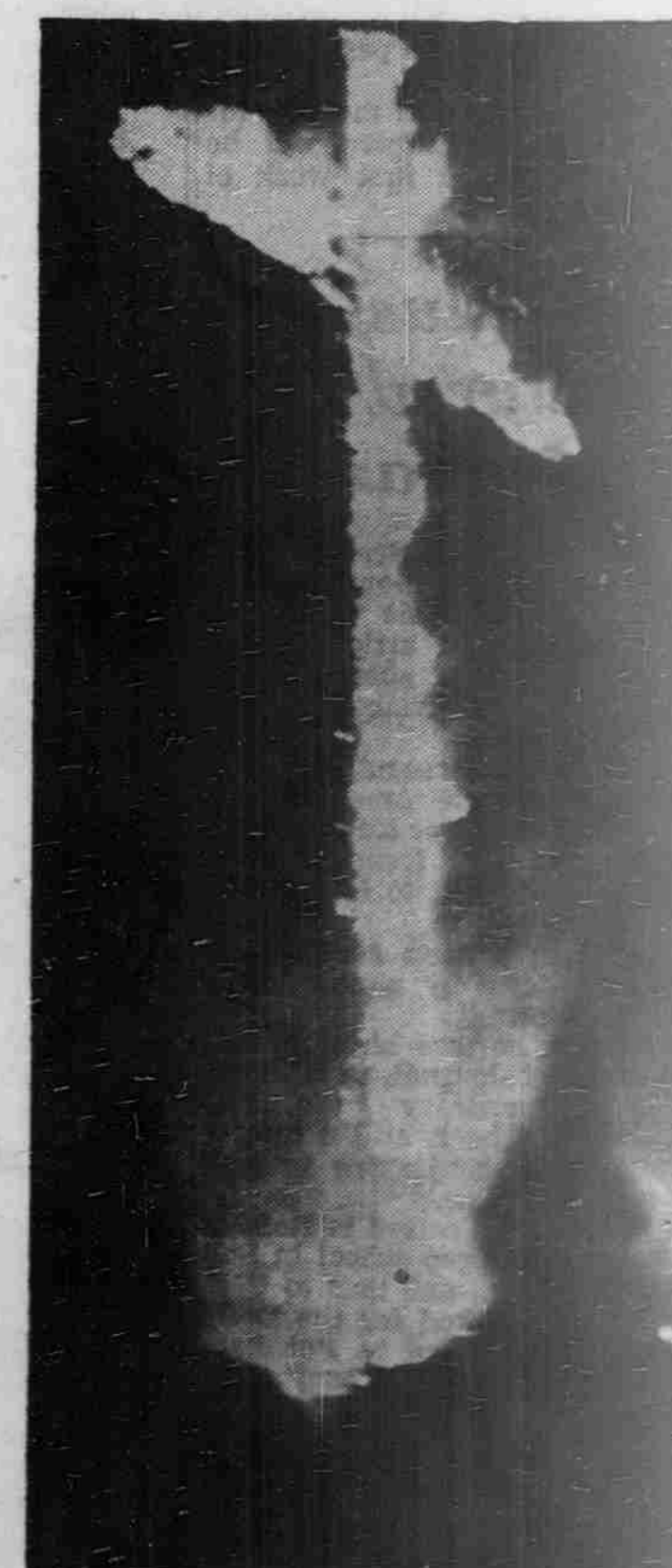
Before the rally ended, the Klansmen and their ladies had to perform one last ceremony.

Standing in the middle of a bare field, its heights towering into the night air, was the cross of Jesus Christ.

With lighted torches, the Klansmen made a vast circle, paid homage to its massive timbers and then destroyed it completely with their flames.

The white and red robes passed in review, symbols of a lost generation living in a modern world. Someone in the crowd uttered the single word, "Pitiful."

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.



HOODED KLANSMEN watch as a 50-foot high cross erupts in flame to end the Klan rally last weekend near Durham.

—Photo by Jim Rambo.