

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. ERNIE McCRARY, EDITOR JACK HARRINGTON, BUSINESS MANAGER

Commiss At Wake Forest

The student legislature at Wake Forest says it's going to bring a communist speaker on campus—sort of a protest in sympathy for us state-supported schools. The president of the student body, Jerry Partney, said, "I hope it will help to demonstrate that the logic behind the (speaker ban) law is fallacious, that the Communists are not superhuman persuaders, as some people think."

"We're not afraid of what the Communist has to say. If we become afraid of different viewpoints, we are indeed in bad shape," he said.

There is nothing new in his logic or approach. Students have been saying this since the law was passed more than two years ago. And it is still just as true now as then.

On the surface it appears that Wake students are risking nothing in this action because the law does not affect private schools. Hardly any school in the state, however, has been meddled with more than this Baptist-supported institution. The concern which its trustees—and nearly all "good Baptists"—have had for the morality and character of Wake students has been evidenced by such petty things as an on-campus dance ban.

It is not illogical to think that some of those protectors of innocence will be upset about the flaunting of Communists about the campus.

Whether they do anything about it is another matter.

Actually the person everyone should feel kinda sorry for is that yet-to-be-selected representative from the Communist party's speaker bureau. Those folks at Wake will give him hell.

A New Vocabulary Phrase

A new phrase has been added to the American vocabulary—"Alabama justice." It refers to decisions in race murders in the South.

It can best be illustrated by these examples:

On March 25, 1965, Mrs. Viola Liuzzo, a 39-year-old housewife from Detroit, was carrying demonstrators back to Selma, Ala., after the march to Birmingham. She was shot in her car. One of the three men charged with her death has been tried. His case ended in a hung jury.

On June 12, 1963, Medgar Evers, Negro field representative for the Mississippi NAACP, was killed by a sniper as he got out of his car at home. The trials of his accused murderer, Byron De La Beckwith, have twice ended with hung juries.

On Sept. 15, 1963, a teenaged Negro, Virgil Ware, was killed after the Birmingham riots following the bombings of a Negro church. Two white boys convicted of manslaughter in the case are free on probation.

On April 23, 1963, William Moore, a white Baltimore postman was shot and killed during his "freedom walk" from Chattanooga, Tenn., to Jackson, Miss. No one has been charged with the murder.

On June 21, 1964, two white and one Negro civil rights workers were killed and buried by a bulldozer near Philadelphia, Miss. The U. S. Supreme Court is waiting to hear the case.

On March 23, 1964, Mrs. Johnnie Mae Chappel, a Negro woman with 11 children, was killed in Jacksonville, Fla., after a racial demonstration. A white man was sentenced to 10 years in prison for manslaughter, but charges were dropped against three others.

On July 11, 1964, a car pulled alongside one being driven by Negro Reserve lieutenant colonel Lemuel Penn. He was killed by shotgun blasts from the car. Three men associated with the Ku Klux Klan were charged with the murder—one was not tried and the others were acquitted.

On Aug. 14, 1965, Jonathan M. Daniels, a 26-year-old Episcopal ministerial student, was killed by Tom Coleman, a parttime deputy sheriff, in Haynesville, Ala. A young Catholic priest, the Rev. Richard Morrisoe, was severely wounded in the back. Coleman admitted the shooting, but he was acquitted—"self defense." The verdict was reached in one hour and 29 minutes.

Of course there is another side to "Alabama justice."

On April 23, 1963, a teenaged white boy, Leslie Luttus, was killed after racial disturbances in Augusta, Ga. Six Negroes were sent to prison for terms ranging up to life.

On June 6, 1963—a little closer to home—Fred Link, a white mechanic, was killed during racial trouble in Lexington, N. C. A Negro was convicted of second-degree murder and sentenced to four to seven years.

So long as local courts have jurisdiction over cases of this sort we can expect similar decisions with consistency. Even now the Justice Department is trying to have all racial murders heard in federal courts. When the states shirk their responsibilities they shouldn't be surprised when they lose their rights.

The Daily Tar Heel

72 Years of Editorial Freedom

The Daily Tar Heel is the official news publication of the University of North Carolina and is published by students daily except Mondays, examination periods and vacations.

"What Did You Do, Smile At Her?"



BARBARA THE DAILY TAR HEEL

Liberal Comment

Tutorial Projects Give Undereducated Negro Chance For Self-Help

By TERRY FOWLER

The situation of the Negro 120 years ago is largely responsible for his dismal situation today in American society. And his situation today, unfortunately, must willy-nilly condition his position in the United States tomorrow. For the Negro to become more a part of society, not only must that society change its attitude toward the Negro, but the Negro himself must be changed.

From this perspective, educational projects and community action projects in which Negroes themselves take part hold promise in having as important an impact on the drive to make Negroes members of and contributors to our culture as laws promulgated from above, laws which only suggest rules for legal and economic equality. The fact that racial discrimination has socio-economic ramifications is often lost sight of in the heat of moral arguments, while in fact the socio-economic effects themselves are the best rationale behind the only partially a priori moral grounds against racial discrimination.

How can we help the Negro, or, more appropriately, how can the Negro help himself, psychologically as well as legally, to the opportunities in the United States for the pursuit of happiness? It takes guts to come down to earth and answer this question modestly, "conservatively," if you wish tutorial projects.

Education is obviously a potentially powerful tool to help the Negro, but people have found it difficult to influence the public school system directly. Tutoring centers outside the school have been formed in the last few years, therefore, centers where a child can go and get the personal attention he needs to encourage him substantively and psychologically in his studies, when he does not get this encouragement at home or at school — which is often.

The first tutorial project, sponsored by the Northern Student Movement, was launched in Philadelphia in the summer of 1962. Its huge success was written up, and \$60,000 was received to set up programs for the summer of 1963 in eight cities, including Chicago, New York, Boston, Detroit, Hartford, Washington, D. C., and Philadelphia. The parent organization, the NSM, has since become less entranced about tutoring as an idea and has turned to other activities, but several of the centers started under its auspices have continued to thrive.

These projects are characterized by varying philosophies of the role of tutoring in helping the Negro, as well as by varying environments. The people in the Philadelphia project, thoroughly disenchanted with their city's schools, have set up a series of community schools which present a viable alternative to the formal schooling the children might receive in the city schools. The Chicago project on the other hand, considered by some to be the finest project going, has formed study groups of tutors and tutees to examine defects and to suggest remedies in the municipally-financed public education.

Since the summer of 1963, several different types of tutorials have been tried. The more usual project is a creature of out-of-town and even out-of-state college students who have little in common with

the local communities in need of help. Of course, many of these are still energetic and exciting programs. For instance, all five colleges in Greensboro have coordinated their tutoring activities into a particularly active central organization; the leader, a charismatic figure himself, has managed to equip his outfit with money from Sears-Roebuck, and with jeeps from the North Carolina Fund to transport children to school.

Another type of project, called "community based," can be run in several ways. At all times trying to reach the goal of maximum adult participation within the community, tutoring projects of this sort are likely to be staffed by people from such sources of manpower as VISTA, or a full-time volunteer of some sort. One of the more original attempts to start a community-based project is operating in Berkeley: organizers are going around to Negro high schools to encourage students to start tutorial projects in their own community. Those interested are brought to the Berkeley campus, given an orientation course in running a program, and then sent back to start work among people who already know them well.

Even a little tutoring gives the underprivileged child previously unattainable personal attention, the lack of which is one of the greatest barriers to his educational and therefore social advancement. But another serious barrier — lack of cooperation and initiative from the parents and kids themselves — requires more imagination than raw manpower. White middle class college students, no matter how many of them there are, are seldom the ideal bearers of aid (much as they would hate to admit it) when participation by the adult Negro community is so important. The toughest nut for the tutorial projects to crack is, then, developing the skill as well as the zeal to transform or indeed to develop attitudes toward education among those who never perceived it as relevant to their condition.

Letters To The Editor

NAACP Officers 'Dismayed' By News Story Of Meeting

As officers of UNC-NAACP, we wish to express publicly extreme dismay at the coverage of our September 30 meeting by The Daily Tar Heel.

Coverage of the meeting occurred without our knowledge. It is true that the meeting was considered open. We always welcome people to our meetings who are interested in our work in the area of civil rights. We do not welcome irresponsible coverage such as we received by The Daily Tar Heel.

The Daily Tar Heel has made the future of progressive race relations much more difficult on this campus by unnecessarily arousing anti-Negro sentiment. Statements of individuals discussing possible policy of the NAACP were given in The Daily Tar Heel as the actual policy of the NAACP itself. Weighing factitious statements equally with serious discussion of policy, and serious discussion of policy with actual policy is example of the most irresponsible journalism.

The most extreme distortion concerned our interest in fraternities and sororities. We consider the segregation of these institutions which are granted their very existence by the University as an insult to Negroes and all people who consider this University as one supported by the people of North Carolina. We do not advocate test rush of fraternities. In fact, that idea was rejected. We do advocate that Negroes who are interested in fraternities and sororities seek admission to them as would any student.

We ask supporters of the NAACP to disregard most of what they read in The Daily Tar Heel article. We will continue to work for more complete campus integration in ways that we deem responsible.

We wish to extress to University officials that any statements made by Daily Tar Heel reporters concerning our policy were completely unauthorized.

We ask The Daily Tar Heel to print in full this statement. This we feel is the least The Daily Tar Heel can do to counteract the completely unfair image that the NAACP has received as a result of inaccurate, irresponsible news coverage.

Charles Miller
Edith Hubbard
Phil Clay
Juan Coffield
Lila Fikes
(executive committee of UNC-NAACP)

(Editor's Note: NAACP members met with the editors on Sunday, October 3 and submitted the above letter. They admitted that the statements in the news story of their meeting were accurate, but they were concerned about the impression which the story as a whole would make. Their principal complaints were that they did not know a member of the press was in the audience, and that statements made at the meeting were quoted and printed without their approval.)

LETTERS

The Daily Tar Heel welcomes letters to the editor on any subject, particularly on matters of local or University interest. Letters should be typed, double spaced and should include the name and address of sender.

David Rothman

Readers' Digest Says That Sex Is Now 'In'

The sex maniacs and the beatniks now represent conformity on the nation's campuses.

At least that's the impression one gets after reading a Readers' Digest article by Dr. Norman Vincent Peale, author of *The Power of Positive Thinking*.

He even quoted one Radcliffe senior as saying:

"Stealing food from the dorm refrigerator would be more condemned around here than fornicating on the living-room couch."

Maybe Dr. Peale's right. My best friend, a Harvard freshman, sent me newspaper clippings about a doctor who prescribed contraceptive pills for two unmarried coeds, and the only reaction of my buddy — whom I'd considered a fairly moral chap — was: "Whee!!!"

Heck, what's the world coming to? And by golly, Koeb Egdelwonk, another friend, writes from a college on the West Coast: "When I got to the University of Berkeley, the faculty told me to go along with the crowd and grow a beard. They also said that they were only human and that it was impossible to grade my examinations objectively if I got near them after having combed my hair or taken a bath."

"So I went to all my classes wearing old khaki pants, sweatshirt, sneakers with no socks."

"I thought my fellow students accepted me until one day the president of my class walked up to me and said:

"Who do you think you are, big shot — wearing dirty sneakers just so you'll get a better grade in English lit?"

"At that point, I quit trying to impress people."

"I took a bath. I wore a shirt and tie and jacket to concerts and plays. I got a haircut."

"I went to see a dermatologist about my pimples."

"I refrained from sexual intercourse."

"In other words, I was myself!"

"Immediately, everybody began treating me like some sort of social outcast, a filthy, untouchable savage. All my professors gave me poor grades, and time and time again, the girls refused to date me. They said I had a bad reputation."

"I'm just sick of beingphony," I told the university psychiatrist. "This is the way I am."

"Then I explained that I chose to ignore the squares because I had read Dr. Norman Vincent Peale's Readers' Digest article."

"The conformist is in no way a free man," I quoted Dr. Peale as saying. "He has to follow the herd."

"Yes," the psychiatrist answered. "But society must abide by certain rules; otherwise, man is doomed. We're rich and powerful and prosperous, sure. But moral confusion can mean the decline of civilization."

"Koeb," he continued, "I know you won't like this, but from now until the end of school I'm putting you on marajuana cigarettes. And while you're at it, how about reading more pornographic literature?"

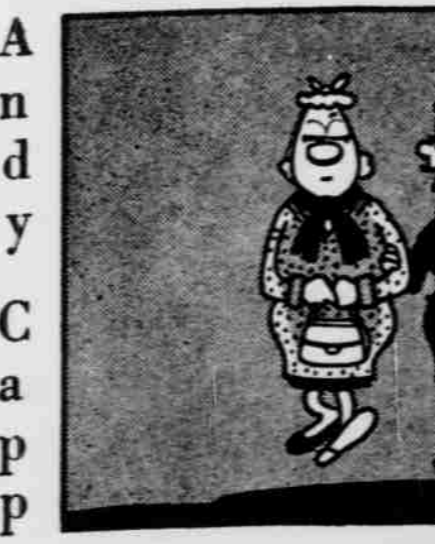
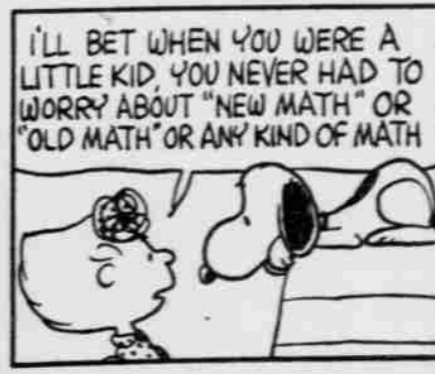
"Tom Jones" would be a good book," I said, "wouldn't it?"

"I agree with you," the psychiatrist replied, "except that that's a classic, and I might get in trouble with College Students for Decent Literature if I assigned it to you."

"How about Playboy Magazine?"

"His eyes brightened. 'Wow!' he exclaimed. 'There's something with proven literary worth! I highly recommend it.'"

"And by the way," he added, "now that you've settled your moral crisis, I want you to go out and seduce a few coeds."



Andy Capp