

# The Daily Tar Heel

77 Years of Editorial Freedom



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## Miss Frump And The Unforgettable Hand-In-The-Radiator Incident

(Editor's note: Jan Davidson, a junior from Murphy, N.C., is one of the more promising figures on the UNC literary scene. One of his short stories was recently included in an anthology containing the works of winners in a national student-writing contest.)

By JAN DAVIDSON

The recent actions of the University Administration concerning the double jeopardy amendment remind me of a certain lady I used to know many years ago, whom I will call Miss Frump because I am afraid to use her real name. She was the Bible School teacher.

For two weeks every summer we used to have to go to Bible School and listen to the same kind of things we had to hear in Sunday School, except that it was every day of the week. Miss Frump treated us like the scholars we were: we

could do anything we wanted to—anything at all, she said... she would trust us to act like the big seven-year-olds we were. Well, this kind of opportunity excited our young minds and agitated our little bodies. This was just what we had been waiting and wishing for all our lives: a grown-up that would let us do what we wanted to.

We entered upon this new freedom very cautiously, like the big seven-year-olds we were, choosing to color or follow-the-dots or fingerprint... all nice, quiet pastimes. Miss Frump sat like a benevolent frog, reading the Bible and smiling down on our innocent joys... until some kid named Tiger got his goddamn hand caught in the goddamn radiator and started to bellow like a pregnant cow.

"Julius," Miss Frump said to him (Julius was his name—that's why we

called him Tiger), "Julius, what in the world is the matter?"

"I've got my goddamn hand caught in the goddamn radiator."

"Why Julius!" Miss Frump gasped, "Such talk as that I've never heard!"

"You oughta go to our house sometime," I said, "my Dad knows some words..."

This belligerent kid named Jack came up nose to nose with me and growled, "My dad can out-cuss you'n any ole day of the week!"

"Oh yeah?" I said.

"Yeah!" said Jack.

"Boys!" Miss Frump yelled, "you will all sit down and be quiet!"

Jack stuck out his lower lip and stared at Miss Frump, "But you said we could do whatever we wanted to!"

"Sit down, Jack."

We all shuffled over to the chairs and sat quietly, all, that is, except Tiger, who

still had his hand caught in the radiator and was sobbing on the floor in the corner.

"Now," Miss Frump began, "I will explain about what I said to you before. You can do anything you want to do..." We looked at each other and smiled all around. "... anything..." the smiles broadened "... as long as it pleases me." Jack and I and the others looked about, nodding our heads. The old bombshell had been dropped. Never trust anybody over ten, I was thinking.

"For those of you who have been bad... come over here." She got out her foot-ruler and spanked us on the palms of our hands. "You can go," she said. She turned to the corner. Tiger's tears had made a puddle under the radiator. "... And you," she said pointing to him, "you will stay after all the others have gone." Tiger bellowed again and pulled harder, but his hand was still inside the radiator. When we left, he was still sitting there, crying, with Miss Frump getting ready to spank the palm of his other hand.

That was all long ago. I never knew exactly what happened to Miss Frump, except that I heard she ran away with a pot salesman, a guy with a thin, black moustache who came through town selling decorative concrete flower pots for the garden. Yes, she ran off with this guy that worked for the Ornamental Oriental Urn Company and she was never heard of again.

But sometimes the palms of my hands still burn when I think about Bible School... and sometimes I wonder if Miss Frump and that pot salesman didn't settle down in Chapel Hill.

### Student Needs

The Committee for Afro-American and African Studies Curricula released its report Thursday night recommending a program of Afro-American and African Studies at the departmental level.

The report will now go before the Administrative Board of the College of Arts and Sciences for approval, and, if approved, before the Faculty Council for final approval. The Administrative Board, which has already seen the report, is holding a special meeting Thursday to consider it. The Faculty Council will meet May 9, and consideration of the report is already on the agenda for that meeting.

If approved by both bodies, Bachelor of Arts degrees for both majors will in all likelihood be offered next fall. Both programs will remain part of the College of Arts and Sciences until funds from legislative actions enable the programs to attain departmental status.

Professor Gordon Cleveland, chairman of the committee, and the other faculty and student members of the committee, have done a commendable job compiling a curriculum for black studies.

The programs, if approved, will be only another step in providing an education for students which is relevant to their needs and their desires. Black students deserve the right to become more aware of their own culture.

By the same token, any student deserves the right to become aware of any culture or body of knowledge.

But the curriculum of this University is not set up at this time to fulfill the needs of all those students with very valid, very human, desires.

What the curriculum of the University is now set up for, is to "teach" students.

Mr. Louis Nizer, the renowned lawyer and writer, spoke here Wednesday evening and very presumptuously defined the principle of the University: "Students come here to learn," he said, "and those most competent to know how students should learn are the faculty."

Students may well attend a University to learn, but the matter of who is competent to set up a curriculum remains an open question, at least in relation to the thoughts of Mr. Nizer.

The members of the faculty may indeed have the technical competence to devise a scientific, time-tested curriculum. But it is the students who are attending the University, who have the needs and desires which make them attend in the first place. Consequently it is the students for whom the University primarily exists. Without the students there would be no University.

And thus we suggest that the curriculum of the University might be opened enough to answer the needs of the students. Such needs can only be satisfied when committees such as that of Mr. Cleveland are set up, comprising students as well as faculty, to revise the curriculum, taking into consideration the presence of all the students.

We again commend Mr. Cleveland and his committee for a job well done and relevant to the student of this University. We urge the Administrative Board of the College of Arts and Sciences and the Faculty Council to approve the committee's report. At the same

time, we suggest the faculty of this University consider the significance of the committee's report in view of its relevance to the students for which it was written.

### Czech Illusions

We Americans live here in the Land of the Free and thus take for granted our right to be free. Freedom is our birthright.

Consequently we tend to ignore the illusory nature of the freedom. We somehow come to believe freedom actually exists, that it is more than an intellectual concept. But the fact is, freedom exists only in the mind.

Some, however, have made partial successes in their intellectual efforts to conceptualize freedom and to actualize that concept. Perhaps the United States, despite all its prejudice, and bigotry, and repression, has developed a system of law which provides its citizenry with more freedom than some other systems of law which exist.

It is because men strive to be free, in the intellectual and legal sense, that freedom does have some kind of meaning despite its illusory nature.

And it is because freedom does have some kind of meaning that we can look with sadness, but with hope to a nation such as Czechoslovakia which has in the last year and a half made a valiant effort to shake the repressive nature of its Soviet master.

We are sad because the human beings of that nation have made the effort, but that effort has been, for the time being, thwarted.

Since the forced resignation Thursday of the liberal First Secretary of the Czech Communist Party Alexander Dubcek such freedoms as those of assembly and a free press have been brutally withdrawn.

We are at the same time encouraged because we see some little hope in the intellectual and political effort to achieve freedom. Having had a taste of such freedom, and having partially understood the plight of those who have not even that much freedom, we say, "Yes, the effort may be worth the trouble."

We realize that all the constitutional insurances in the world will not make us totally free, because freedom does not exist, other than in the mind. But we are aware that it is better to have the freedom conceived by the law, than none at all.

The Czech people, by no virtue other than the concepts which man has created, deserve to be free as any other being deserves to be free.

### To Whomever

"This barbarous domination stinks in the nostrils of every one. May your illustrious house therefore assume this task with that courage and those hopes which are inspired by a just cause, so that under its banner our fatherland may be raised up, and under its auspices be verified that saying of Petrarch:

Valour against tell wrath

Will take up arms; and be the combat quickly sped!

For, sure, the ancient worth, That in (us) stirs the heart, is not yet dead."

... Machiavelli

### Soul Food: The Love Which Christianity Offers

By KEN RIPLEY

The other night, a boy and I were talking about religion; and he was telling me how he felt that God, if He existed, was only an impersonal force in the universe, completely disinterested and uncaring about the affairs of people. He called himself an "agnostic, bordering on atheism."

A few minutes later, I asked him what he would wish for if he were given one wish. He joked around for a while, then seriously told me, "I'd wish for someone to love me."

The big news of Christianity, for this boy and for all of us, is that someone does love him. Christians speak of the love of God in a very real sense, and it is because of this love that Christianity came about.

Christianity today is a religion of the empty cross, but many people see what they know of the church as the religion of the empty promises. As a result of their disillusionment with church Christianity, they turn to other sources to fulfill their overwhelming need for love.

People look for love in many ways, through such things as drugs, sex, involvement in social causes, and through meditative religions. They need love, the feeling of being accepted and wanted no matter how bad we are. People need something which will raise them higher and better than themselves.

Christian love, God's love for us and our resultant love for each other, is what people need today. It was a great feeling for me when I realized that the "whole shebang," everything that we are or can be, everything that we were created for, that God has done for us, is based on the act that God loves us.

But when I speak of Christian love, I do not mean mushy, sentimental protests of affection, nor do I mean conditional love, depending on our ability to earn God's love.

True Christian love is based on action, not words. Love hinges around the word "giving," and involves the sacrifice of one's ego and selfishness for someone else's good. Love is a concern and caring for something or someone beyond ourselves.

The implications of love as a giving relationship are many, affecting not only our relationship with God but also with other people. In the context of a giving relationship, love is accepting, forgiving, and redemptive.

Love accepts people for what they are. The Bible says, "Love does not demand its own way." The "Good News" which Christianity reveals, the Gospel message, is that God loves us and wants to have a relationship with us no matter how corrupt and sinful we are. The Bible says, "But God shows his love for us, in that while we were yet sinners Christ died for us." Likewise in our everyday Christian living, love demands that we accept other people as they are, that we care for them, open up to them despite whatever imperfections they might have. A Christian isn't a snob; he recognizes that he is a brother to all men.

Love is forgiving. The Bible says, "If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." A typical feeling many have is that we somehow have to earn our way into a relationship with God, that because we sin, we have to do more good works. But because good works can't really erase the fact that we have sinned, God provides through Christ

a way in which we are forgiven. God's forgiveness is a gift to us. Here again, the Christian forgives, or tries to forgive, those who hurt him, who sin against him. The Lord's Prayer, familiar to all of us from our early childhood on, says, "forgive us our debts (sins), as we also have forgiven our debtors (those who sin against us)."

Love is redemptive. The Bible says, "it does not rejoice at wrong, but rejoices in the right." Christian love does not say, "I told you so." Because God was more anxious that we should have a relationship with Him than we should be punished for our sins, He gave us Jesus Christ. Christian love does not dwell on how bad man is, but how good he can be. Just as Christ toward the adulteress, "Neither do I condemn you; go, and do not sin again," so does God's love demands of Christians that they be redemptive towards those who do wrong. "Rejoice in the right" the Bible says—the Christian rejoices, gives thanks and works for the time when people are involved in good, honest relationships with God and each other.

It isn't easy for we weak mortals to be always loving, but it is possible for all of us to begin and have as much as possible a loving relationship with God and other people.

Christian love, the giving relationship which accepts other people as they are, which forgives them when they fail, and which desires only that they grow towards what is right, good, and loving, is not only a relevant force in today's world, it is crucially needed in this age where love is a precious commodity.

### Letter-Writer Refutes Columnist's War Views

To the editor:

Everyone today has an opinion on Vietnam. Even me. I'm far from an expert, and therefore, don't usually foist my opinions upon others unless they ask. But I feel duty-bound to take issue with the egregious misstatements in Mr. Wilkinson's article "Why the People Who Gave Us Vietnam Gave Us Vietnam."

Let me begin by saying that I don't believe that the U.S. should be in Vietnam, thereby agreeing with Mr. Wilkinson on the one major point. But my reasons are diametrically different. I disagree completely with his three main tenets: that the industrial complex fosters the war for their own profit; that the military establishment is pursuing a psychotic, sadistic desire for war; and that communism is of such little danger.

I believe that Mr. Wilkinson is afflicted with the common young liberal American disease called guilt: belief that America is guilty of horrendous crimes and wrong-doings that we must purge ourselves for (the most obvious and recent case being Vietnam). It is very true that America makes mistakes; all countries do, because they are governed by men. But I believe—and know that history bears me out—that America is so far the "best" country (as in trying to do the Right Thing) that has ever been effected. This doesn't mean to say we should desist from trying to improve our faults, but please, give us credit for our virtues. For if Mr. Wilkinson truly believes that LBJ was influenced to send "thousands of our boys over there to die" by business magnates, then his cynicism is beyond help. Even I, as a staunch Republican give Mr. Johnson credit for his humanity: he tried to do what he thought was right. Furthermore, I take issue at the assumption that the business community as a whole is "evil" and concerned with making money at ANY COST. This is one of the most prevalent prejudices of today. Obviously, there are evil men in business; but consider, too, things like the little heralded community project the Hershey Company has built—as a charitable act—in Pennsylvania. And there are other such instances.

Additionally, America "exploits" little countries no more than any other economic giant. Nor is it easy to see how giving millions of dollars of aid to these countries can be called exploitation. Sometimes, WE are exploited, viz. Peru, where the government has just seized Standard Oil Refineries and refuses to reimburse them. Our government is bending over backward to try and keep from enforcing the Hickenlooper amendment and cutting off their much needed aid.

Secondly, I don't know what field Mr. Wilkinson is majoring in, therefore, he

may be the qualified psychologist he pretends to be when he tells us that "a real soldier can satisfy neither his desire for personal gratification nor his perverted sense of adventure during peace-time," and goes on to collectively condemn an entire group of people (prejudice). Well, I am not a psychologist, and I don't think a defense against such thoughtless slander is necessary to the thinking reader. However, a quote from last week's "Newsweek" (business section) should reinforce my point. "Many corporate personnel men say that junior officers, most of them college graduates, come back from Vietnam with a degree of maturity unmatched on the campus." As a result, "[so and so] and officers like him are increasingly the targets of corporations who are turning away from the strife-torn college campuses."

Finally, there is the unhappy assertion that communism isn't really an enemy. I would make a bet that Mr. Wilkinson is not a history major: or if he is, he doesn't study enough. I am very familiar with the open-minded position of viewing communism as simply another form of government which simply exists in some countries. I held this position for a long while. But, as the saying goes, one should be open-minded but not to the point where everything falls out. The analogy of Russian missiles in Cuba and our missiles in Europe is not valid because of the BASIC DIFFERENCE IN OUR PHILOSOPHIES.

(Editor's note: At no time in the column was an analogy drawn between Russian missiles in Cuba and American missiles in Europe. The analogy drawn was between Russian missiles in Cuba, which were removed, and half a million armed American soldiers in Vietnam, who have not been removed.)

We don't intend to use them. The Communists have told us again and again that they intend to take over the world; and every time we forget, they grab another little country. Whether or not they can succeed depends on our determination to prevent them. (Not, in my opinion, however, by war.) Our purpose has been "to make the world safe for democracy"—NOT (please note the difference) to make the whole world democratic. The facts speak for themselves. In the course of recent wars, both we and the Russians have invaded countries. Of the countries invaded, Russia still occupies over 80% of most of whom would prefer not to be occupied (ask Czechoslovakia). On the other hand, we have withdrawn from all but about 10% of the countries we occupied, many of whom asked us to stay. Now if one

cannot determine which of the above designations delineates an imperialistic country, let me be more explicit: Russia. And the assertion that Russia has no interest in the war in Vietnam is just plain silly. Russia says exactly what will benefit her today regardless of the truth—history PROVES this. We are involved in the war in Vietnam today because of an agreement that we signed long ago and are now honoring, wrong as it may have been in the first place. It is an effort to prevent the communists from fulfilling their promise of conquering the world. Unfortunately, we botched the job. Industry and the military may be responsible in some small part of the continuation of the war—one could also blame the peace marchers for lengthening the war by giving the Viet Cong a stronger bargaining position—but please, let's keep things in their proper perspective.

Trent Oliver  
Graduate Student in English

### Kangaroo Court?

To the editor:

We here at the Record & Landmark are investigating the charge that a kangaroo court was operated by Iredell county law enforcement officers Grove Fiddlers convention April 4 and 5.

We understand that a number of students and faculty members from Chapel Hill were among those arrested on one charge and tried on another; or advised to plead guilty to lesser charges in order to bring the case within the jurisdiction of the presiding magistrate.

If this occurred, then it would appear that we did, indeed, have a kangaroo court. We invite all who will to send us signed statements of what happened to them, not for publication, but to support our inquiry into the matter.

Sincerely,  
J.P. Huskins  
Statesville Record & Landmark  
Statesville, N.C.

Letters to the editor should be typed and double-spaced. Letters should be typed on fifty-space lines if possible. All letters must be signed. All letters to the editor are welcomed by the editorial staff, regardless of the opinions and ideas presented within them. Letters should be addressed to the executive editor, care of the Daily Tar Heel.

### Students Back NSA

To the editor:

We support Carolina's continued affiliation with the National Student Association, realizing that the ideas and methods gained from other schools and the national staff of NSA have been the primary source of progress on his campus toward a better college experience. The Pass-Fail option, the Experimental College, and a new freshman orientation are results of work with NSA in the field of academic reform. In addition, the research which ultimately brought this campus a visitation policy was begun at the NSA Congress last summer. Women's rules and student legal rights are other fields in which NSA has been a great help to Carolina.

We feel that continued affiliation with the National Student Association is in the best interest of the students on this campus and urge everyone to vote NO on Tuesday's referendum.

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