

The Daily Tar Heel

77 Years of Editorial Freedom.



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SL's Lack Of Personal Conviction

The third meeting of the 47th session of the Student Legislature was held Thursday night. Whoopee. What was accomplished? An approval of the administration's policies concerning visitation, an approval which some endorsed not out of personal conviction, but as a result of fear, coercion, and other such pressure tactics. More than one legislator honestly admitted that he was not in favor of the policy but what

alternative action could be taken?

One such alternative, i.e. that to further self-government by the students deciding for themselves the desired policy, was brought forth. The administration has shrewdly placed the students in an ineffectual bargaining position: either the present proposal is accepted or there will be nothing at all. Of course, do not fail to give credit to the

university's acceptance of the deletion of the prosecutor's "right" to appeal. That's really magnanimous of them, especially considering the fact that the inclusion of this clause was in direct contradiction of the Double Jeopardy Referendum which was decided by the student body last spring. (Ah, isn't the administration's faith in student government wonderful?)

Those students living in dormitories want visitation; indeed, they have a right to visitation. They also have the right to express when and under what conditions they desire such, within such limitations as they set for themselves. As one of the girls in Granville East expressed, "There

are enough responsible girls to know how to legislate such activities." I would like to believe this could be generalized to include all students.

However, unless students show that they are willing to accept the responsibility of their convictions, the present policies will continue. And this is the policy of the administration, state legislature and Board of Trustees, not of the students.

And so another year has begun. And another chorus of "yessir, nosir, whatever you say, sir," is being played. The record is getting rather warped and has begun to repeat, repeat, repeat...

Sunday Morning, Or Afternoon

Sunday morning, or afternoon Awakening. Do you smile? Do you even want to?

And is there any kind of reason for being awake? Is there any kind of reason for breathing?

Wake up. Make some noise to prove you're alive. That's it. Go about the business of becoming one with the world which you are used to. Brush your teeth. Use some soap. You can even use the toilet. That's human, now, isn't it?

Ah, life. And Sunday morning, or afternoon. We are all here, breathing, living. What shall we do today?

There are classes on Monday, and those are very important. Those are the events we live for. We are at school here so we can go to classes and learn. Ah, learning. We can learn here.

And our breathing, the process of inhaling and exhaling which we conduct every day, that is all done so that we may continue to live, and, obviously, to go to classes.

Because once we have our degrees, then our real lives will begin. We will be people, then. We will be part of the real world.

But for now, of course, we are students. We go to classes. We learn.

And what about our lives? What about our bodies that are beating with the thing we call "life"?

Do we, can we, really appreciate the fact of our living? Do we ever think about our breathing, our lungs, our nostrils? Do we think about that red, pulsating heart beating down there inside us? Do we ever think about that?

Do we ever think about the fact that each of us is alive, breathing, encased within our own bodies? We are living, just like birds, and insects, and trees, and grass. We are alive.

But no, that is not so important. What is important is the kind of trappings we have to our existence.

What kind of students are we? Is our work adequate, or respectable? Can we be proud of ourselves, of our lives?

Pride. Now that's something very important. Are our lives such that we can be proud of them? Can our parents be proud of us? Now that's something to think about.

What kind of citizens are we? Do we support our nation right or wrong? What about our school, our alma mater? Right or wrong? Such a beautiful sentiment.

Yes, our school, right or wrong. Our proud leaders. Our Chancellor, J. Carlyle Sitterson, to whom the opinion of the Board of Trustees is more important than the rights and well-being of the students. Yes, our alma mater.

And our Dean of Men, James O. Cansler, who feels that our "institutional values," which are derived from we know not where, are more important than our humanity, our rights as human beings.

Yes, we must have rules. We must have people telling us how to live, and how to conduct our lives. Because they surely know. They surely know what living and breathing mean. They know what it means to be relatively young and how it feels to be looking forward to a full life. They know what it all means because they have lived longer than us. They know what "life" means.

And what do we know? We don't know anything. We are still juvenile. They, our leaders, our J. Carlyle Sitterson's, they call us by

our first names and they are flattering us.

We don't mean to be too harsh. These leaders of ours are alive, too. It's just that they don't seem to appreciate the fact that we are alive, as well. We are breathing as much as J. Carlyle Sitterson, or James O. Cansler. We urinate and defecate, just as they do.

But we are only students. We can't decide anything for ourselves. They decide. The Trustees decide. The University administration decides. We are granted a token voice in what happens around here. Because we are less alive than they are.

Ah, life. Sunday morning, or afternoon. We get out of bed and go about the business of proving once more that we are alive. And the business of proving we are alive is second nature to us. We don't think about what we are doing. We take it all for granted.

And we take it for granted that we are minor characters in the play which is the world. We take it for granted that there are those better qualified than us to make decisions about the world.

Because we are only young. We are naive.

But we are alive. We breathe, and we eat, and we are happy, and we are sad, and we defecate, and we look for love, and one day, one day, we die.

We are no better, or no worse than anyone else. That is the whole point. We are merely alive. And by natural law we are striving to survive. And if those in power fail to recognize the fact of our existence, it is unfortunate for us.

And one day, it may be unfortunate for them, because one day, we may have the power.

But that's all a grand cliché, a grand dream, now. Because now we are second-class citizens with second class rights.

Now it is Sunday, and we must think about what we have to do for Monday, and Tuesday, and on and on.

Because we don't have the time to think about Sunday. We don't have the time to think about our living and our breathing and our living. We just don't have the time.

We are living on a schedule which we did not create, but which was created for us. And for some unknown reason, we must live with it.

We must live with a world which we did not ask for. We must live with bodies and minds which we did not ask for. We must live with life, which we did not ask for.

And the rules are already there, as if they were golden and true. And the people are there to enforce the rules. And we are here to follow the rules, and the leaders.

Ah, life. On this Sunday morning, or afternoon.

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 associate editor, care of the Daily Tar Heel.

GO AHEAD AND DRAW, 'LYLE! I DARE YOU!



Mark Kodin

A Word About Alan Albright

Certainly the biggest surprise of the year in Student Government has been the performance of Student Body President Alan Albright.

Running last spring under the University Party banner and with the support (though unstated) of SG President Ken Day against five other candidates, Albright was painted by many of his opponents as merely a continuation of the Ken Day method.

Day was instrumental in obtaining visitation and liberalized women's rules and worked behind the scenes trying to solve the workers' strike, but he was a mystery man to most students.

He let students know little of what was going on in Student Government. Many

students felt Student Government could have taken a more vocal role in the workers' strike.

In conversations with me last summer, Day said he should have better publicized SG's workings and made SG a more effective vocal force.

Apparently, Albright has taken lessons from Day's mistakes.

Albright has asserted the rights of this campus to solve its own disruption problems by recommending that the trustees follow suggestions of the University Committee on Judicial Reform for handling disruptions.

He said Thursday he will take the Reform Committee's recommendations directly to the Board of Trustees.



On Becoming A Christian

By KEN RIPLEY

"When I became a Christian," a friend once told me, "I had two problems. I knew that God had chosen me out of the world to be a Christian. But I didn't know what my relationship was to the world I lived in, nor did I know what my new relationship with God was to mean."

"I was like a baby right after being born. I knew I couldn't return to the womb, but I hadn't the foggiest notion of the new world I had popped into."

Like helping a baby, our Christian growth seeks first of all to help us establish for ourselves exactly where we as Christians do exist in relationship to not only God, but also to the world around us. In doing this, we ask ourselves many important and difficult questions dealing with our place and role in society and with our relations and obligations to God, to other people, and to ourselves. "Where do I fit in?" we ask ourselves, "What is the extent of my involvement? How am I best to grow as I should?"

The process of Christian growth and maturation is the process of being built up and rooted in knowledge and trust of Jesus Christ and developing firm foundations of faith. Christian growth is the process of establishing our relationship to the world and to God, of defining and practicing exactly what roles and responsibilities we have as people and as Christians.

This requires first of all that a Christian realize that he has been called "out of the world" to follow Christ and obey God's commandments even—and especially—when they differ from the

standards, values, and beliefs of the world around him. He is called to realize that he is a "pilgrim." Paul clarifies this when he writes, "Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove good and acceptable and perfect."

But at the same time, a Christian is called to realize that while he is separate from the world, he still remains a part of the world, a member of society. Thus a Christian does not have "Christian activities" and "secular activities"—everything he does is Christian within a secular world. With this in mind, Paul wrote to the Corinthians, "So, whether you eat, or drink, or whatever you do, do all to the glory of God."

It is important that a Christian reconcile these two relationships, that he realize that not only is he a citizen of God's "Kingdom," but that he is also a part of the world. Unfortunately, Christians in the past have refused to do this. There are those who look only to "the hereafter," just as there are those who refuse to look beyond their life today. It seems to me that either way they are cheating themselves of living a full Christian life and presenting to others a distorted picture of Christianity.

But then, in our attempting to reconcile the earthly and spiritual relationships of Christians, we must try to define exactly what roles Christians do play in society. In future columns, I want to examine these roles of improvement in depth, but right now I just want to present three general areas or aspects of

the Christian life in which a Christian can relate to his existence and mature in his faith.

First, a Christian grown in his personal relationship to Christ. As an individual, he grows in righteousness, being "conformed to the image of Christ." As he seeks to develop personally and "root"

himself in Christ, the Bible describes his growth as "bearing fruit." In Galatians, Paul writes, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law." Personal development is a Christian's first responsibility.

But a Christian is also required to act as a prophet in society. In this prophetic role, a Christian finds himself active in social involvement, where he speaks out and works against evil, corruption, injustice, inhumanity. In this role, he Christian confronts and attacks that which is wrong; and not only does he accuse and exhort, he seeks to correct, to act as a positive force for good against the darkness of the world.

Thirdly, a Christian not only speaks out against the evil in life, but he also has the responsibility of proclamation—to present the Good News of the Gospel. The Christian seeks not merely to condemn that which is wrong, to be involved in social struggles against human imperfections and injustice, he seeks to give an alternative for "construction" of a better world by proclaiming the Christian message and himself showing through word and deed its relevance to life.

Letters To The Editor

To the Editor:

During my first two weeks at Chapel Hill, I have often been told of the great Carolina tradition of student self-government. However, since I've been here, the administration has done all the governing while the student legislature has either acted as a yes man or been ignored.

In a recent case of the visitation bill, Student Vice-President Rafael Perez stated that although there is considerable student sentiment in favor of a 24-hour-a-day, seven-day-a-week policy, it would not be wise to attempt to pressure the administration into such an agreement as such pressure could result in no visitation policy. Thus, in the face of pressure from the administration, he

bows meekly having decided that the opinions of a group of old men to whom he has no obligation are more important than those of the students whom he represents.

In making his decision he has yielded to pressure while deeming it unadvisable to use pressure himself. Is the student body so powerful that it can allow the administration to pressure them and refrain from applying similar pressure? Or are we so impotent that we must accept unquestioningly all the decisions of the administration?

Another example is the "Double Jeopardy" amendment. This has accomplished nothing as it does not put an end to double jeopardy (students may be tried in both civil and faculty courts for the same offense) and has been ignored by the administration.

The great Carolina tradition of self-government may someday exist, but not until such a time as the University is run by the students and not for persons unknown by the Trustees, the governor, and the administration.

Joseph Priestly, Jr.
635 James

Editor's note: In a hall vote on the 3rd floor of Granville East 40 girls voted in favor of a student regulated visitation policy while only 2 girls voted in favor of the administration's policy.

Reader Quotes DTH Editorial

To the Editors:

I hope you will not mind my quoting parts of your editorial of September 26 entitled "Nearing The Breaking Point," so that other readers can see it in a different light.

"... (the chancellors) juvenile need to assert themselves in a petty, regional show of power."

"Their statement Thursday seems to be just such a neurotic action."

"And why such a display of paranoia?" "... it was their (the trustees) duty to dictate..."

"Such feelings point to a deep seated ignorance on the part of the Trustees." "That is the tragedy of this phase of our lives, as if we had no other problems..."

"If the Trustees are concerned about appeasing public opinion..." "We begin to feel frustrated and alienated."

"We are getting worse. We are frustrated and alienated and people wonder why."

"And if they do understand, they're doing a pretty good job of pushing us to the breaking point."

Collecting your feelings, the Trustees and Chancellors are "... juvenile... need to assert themselves... petty... neurotic... display of paranoia... duty to dictate... deep seated ignorance... appeasing..."

And as you describe yourselves "...tragedy... as if we had no other problems... feel frustrated and alienated... we are getting worse... pushing us to the breaking point..."

I do understand your editorial "Nearing The Breaking Point." The University Health Services offers medical and other forms of help for people "nearing the breaking point."

Mr. Douglas Campbell

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