The Baily Tar Keel

Opinions of The Daily Tar Heel are expressed on its editorial page. All unsigned editorials are the opinions of the editor and the staff. Letters and columns represent only the opinions of the individual contributors.

Tom Gooding, Editor

Awards Of The Week

EGO OF THE WEEK- To Tom decide who's doing what. McMillan, the 6-foot-11 inch basketball star from Pennsylvania, who promises he will announce his decision on college ball on network television. All Carolina needs is complex.

FORGOTTEN PROMISE OF what it is." THE WEEK- to the University administration for promising us more parking space in 1954 and collecting millions in parking ticket fines through a force of kind-hearted campus constables.

ANNOYANCE OF THE WEEK- to the physical plant and all their little electric golf-cart-mail-carriers that run so quietly you don't know they're there until after you've been run over.

GO FLY A KITE OF THE WEEK- To our friendly Student Stores who know that in windy weather fun-loving college students love to fly kites. The ever alert student store has kites-for a buck each. Special commendation in this category: "Order of the Golden

OUOTE OF THE WEEK- To Dean of Women Catherine Kennedy Carmichael who, in response to a question on the University's rationale for regulating students, another jock with a Larry Miller said "There must be some rationale for this policy, but I don't know

> DISAPPOINTMENT OF THE wEEK- to the "mad bomber" who did not blow up Lenoir Hall Wednesday night.

SUCCESS OF THE WEEK- to the Campus Carnival which grossed approximately \$4,000.

PICKY-PICKY OF THE WEEKto the Athletic Department for their Jubilee rules.

DOUBLE-TAKE OF THE WEEK- to President Nixon who announced he would cancel all student deferments as a "first step" in ending the draft.

MARTYR OF THE WEEK- to DTH Associate Editor Rick Gray for his continual conflict with the telephone company in the best traditions of the downtrodden and oppressed.

"IT'S YOUR TURN TO DUMP THE GARBAGE"- to the students INTERNAL DISSENSION OF and ECOS leaders for their spat THE WEEK- To the campus over who would dispose of trash Young Republican Club who can't left from the "Trash-In."

Morehead, Child-Care Center Need Building

The University Planning and Space Committee has gotten itself into the middle of a hot controversy over the Faculty Club.

The Space Committee, headed by Assistant to the Chancellor Claiborne Jones, usually has the unceremonious job of deciding what to do with the space in University buildings.

However, when it became apparent that the faculty was no longer using their club the Space Committee was given the job of assigning the building to some other function.

The residents of Morehead Residence College want the building for office, study, recreation and social facilities for

Jubilee Rules **Need Changes**

The UNC Athletic Department has granted permission for Jubilee to be held in Kenan Stadium under certain provisions.

We wish to thank the Athletic Department for their kind benevolence toward the students.

The students of this University have been supporting the Athletic Association through student fees for more years than they can count. In addition, the Student Stores gives the Athletic Association \$45,000 of every year out of the money made off students.

Now the Athletic Department tells students they can't put a blanket on the field for Jubilee: The performers have been moved to the South sidelines and the students have been moved to the stands.

We hope students realize what this will do to the acoustics of the performers. The music will be projected against a solid concrete slab and thrown back toward the field causing a high level of distortion.

We don't doubt that placing blankets on the field for long

periods of time will kill the grass. Thus we wish to propose a compromise. Move the performers to the end-zone where the music can be projected without distortion, to the largest number of people and outlaw blankets from the field.

their college. The AFROTC detachment, whose present buildings are being torn down, claims that it must have the building. And the Ad Hoc Committee on Child Care wants the building for a day-care center.

All three organizations claim that it is essential they get the

We feel that the 850 residents of Morehead Residence College must be given primary consideration. The University is requiring students to live on campus and consequently must provided these students with adequate facilities.

However, the child-care committee has pointed out a long-standing inadequacy in University planning. There should be a low-cost child-care center for the children of all University connected people.

The entire building would not be between Bingham and Dey. Go look at it. large enough for a child-care center. Therefore, we recommend that the basement be used only as a temporary measure until the University can find adequate space.

Thus we believe the Space Committee should permit Morehead Residence College to have the upstairs of the building and provide the basement for a child care center.

The Baily Tar Weel

78 Years of Editorial Freedom

Tom Gooding, Editor

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Bob Wilson Business Mgr. Frank Stewart Adv. Mgr.

Ken Smith Night Editor

sandy snyder

College Should Get Faculty Club

It finally started.

With all the strong student feelings arounsed over the use of the Faculty Club Building, it was inevitable that at some point logic and reasoning would be abandoned to emotionalism. That was to be expected.

What was not to be expected was that an "academic" department of this university would be the first to do the abandoning. As reported in the Tar Heel,

the statements of the chairman of the Air Force ROTC department, however, can be interpreted in no other light.

Apparently unable to come up with any sound, logical arguments to counter the proposals of Morehead Residence College, the department chairman unfortunately allowed his statement to degenerate into an exercise in name calling, labeling Morehead's efforts as "somewhat selfish." Morehead's bid

student body president, several members of the board of trustees, the student legislature, the AWS, and the Residence College Federation. Perhaps all of these are also "selfish", in the eyes of Air Force ROTC.

The fact that one of the parties seeking the use of the Faculty Club building has resorted to such childish tactics should not, however, be allowed

ken ripley

Soul Food: Being Free

There are a lot of things that we'd all like to be freed from, but there are also many things people could be freed for.

And it is this freedom "for" something that makes up the second major part of the Christian concept of personal

As a Christian, I know that I have been freed, through Christ, from a lot of major hang-ups that wipe out many people. Freedom from guilt, from fear of death and rejection, from lack of purpose and meaning in life. But the great thing about Christian freedom is that I'm not only free from something, I'm also given a positive direction in which my freedom can express itself.

Here again, the secret of Christian freedom lies in its basic definition and origins. I noted last week that freedom was not an escape or empty vacuum, but the ability and capability of choosing alternatives.

To a good extent, the things Christians are freed from are merely the unpleasant and fatal results of past choices and alternatives we've taken. But as a Christian, as I enter a fundamental relationship with God through Christ, I am freed from those consequences to now choose better, more fruitful ways to live my life to its fullest.

Saint Augustine neatly summed up Chrisian freedom when he wrote, "Love God, and do as you please." Earlier, the apostle Paul wrote, "All things are lawful for me, but not all things are helpful." Both these men not only express the wide range of freedom a Christian has to act. they show why such freedom is possible and its consequences.

Trampled-down Grass

Irks Alumnus Writer

I have read with hearty approval your

stories about "Earth Day" and ECOS.

But, though I have not had time to read

everything even in the Tar Heel, I have

not seen a word about the ugliest thing

on our campus, the trampled-down grass

all over, and particularly in the area

to keep the campus lovely, but it has

been helpless against the students'

attitude that seems to say, "to hell with

the grass." The University put up signs

saying "Please" do not trample down the

grass. When students cared nothing for

"Please," the University erected chains at

each corner where students cut across to

save a few hundred steps on the

expensively bricked walks. Immediately

students hopped over the chains, crawled

under them, or tore them down. The

are interested in cleaning up trash and

other effluvia on highways, but I

remember a truth learned in an

old-fashioned childhood, "Charity begins

at home," which impled for me as a

Besides your campaign, O ECOS, for

cleaning up the highways, how about a

campaign to restore our once-lovely

campus? Surely some students are so

selfish, lazy or blind to beauty that they

don't care. Yet even they might be

make clear that destroying the campus is

ugly and unpopular? In recent years I

have seen the campus go down, down,

down. Does it have to rot into a slum?

Save Club From Kids

The latest antics of the Female

Liberation Movement are utterly

ridiculous. The very idea of making the

nice Faculty Club into a day care center

for a bunch of kids who aren't even old

the paneling in the building and to the

Just think of what they would do to

Can the Tar Heel and ECOS help to

responsive to public opinion.

To The Editor:

enough for school!

floors. Total devastation!

student here (1920-24) a decent pride in

It is heartening that students in ECOS

For years, the administration has tried

To The Editor:

result is hideous.

Letters To The Editor

Basically, the freedom of a Christian to "do as you please" and the knowledge that "all things are lawful" rests upon the Christian assumption of the changed individual. According to the Bible, and born out through countless Christians through the ages, a person who enters a relationship with God undergoes a radical transformation.

"Therefore, if anyone is in Christ he is a new creation," Paul writes. "The old has passed away; behold, the new has

Christians are not enslaved and bound to laws, rituals, legalism, and morality codes, because-in this inner transformation-they do not need such restraints. If a person who has really accepted Christ, if he really does "love God," though he doesn't become perfect and problem-free, he does not need to be told how to live-he will know himself what needs to be done. And he will want to live a God-oriented life.

The Bible does present a specific direction into which a Christian heads his greatest freedoms of all. life. But it leaves the direction a person takes a matter of individual decision.

A Christian can, and usually wants to live a life of righteousness, love for God and man, truth, justice, and mercy-but he doesn't have to. He has the right to live as he wants. God loves him just as much. But, the Bible points out, individuals still have to abide by the consequence of their freedom.

If I, as a Christian, choose to live a second-rate, selfish life, God loves me and I am still a Christian-but I will still have lived and suffered from a miserable life.

The Christian life is like an open window on a sunny day. The sun may continue shining through the window full force, but I have the choice and capability to pull the venetian blinds.

Besides, the noise from all the

Sincerely,

Reed Stevens

Hilton Drive

screaming kids beginning at 7:30 a.m.

The girls in Cobb and the men in Stacy

would not be able to keep their sanity.

How much I benefit from the light depends on how much I let the light strike me.

Thus it is with God-I have the freedom to decide how much I will let Him react and interact with me. As a Christian, I have the freedom to be, to develop into what kind of person I want.

And if I decide to let God work on me, to be willing for God to transform my life, the Bible assures me that He will develop "fruits" in my life.

"But the fruit of the Spirit." Paul writes, "is love, joy, peace, patience, gentleness, self-control; against such there is no law."

Thus I am free as a Christian for many things-to choose the life style that best fits me, to do whatever I feel will express my love for God best, to grow and mature, to realize my full potential as a person with all the talents, hopes, skills, and dreams within me.

As a Christian and a man, I am free to love and to live. And these are the

happens to be supported by Tom Bello, to obscure the real issues involved here. There were several points brought up in the same statement concerning AFROTC's case that cannot be allowed to pass with comment.

To begin with, contrary to the statement in Friday's article, there are other places on campus which may be considered for AFROTC. While it would not provide the plush area that AFROTC is hoping for, Philips Annex is a possibility. In the same line, the fact that by law, the University "must provide facilities comparable to other departments" is no real hinderance.

Very few : other departments would claim that their right to space must include seperate, individual offices for every instructor as AFROTC has. Nor do many other departments request space for seperate offices for their students, such as AFROTC's Cadet Headquarters. And while having a social lounge is a nice touch, it is doubtful that not having one would seriously endanger the academic standing of the department.

The argument that the building should automatically go to AFROTC because the Navy built it with federal funds is weaker

Finally, the AFROTC department states that they "have the administrative viewpoint." The views of the administration will be made known when the Space Committee makes their report. not before. Since the main and ultimate goal of the administration is to provide for the education and well being of its students, the request of 100% of the residents of Morehead to improve the living-learning environment of this University for them should be given primary consideration.

The members of Morehead Residence College have presented their views in a logical, thoughtful and dignified manner. It is regrettable that an academic department cannot maintain the same high level of argumentation as 850 "selfish" students.



john agar

Woodstock Is Also 'Establishment'

Recently, there was a Florida pop festival called "Wintersend." Apparently, it bombed out. At least, it never got from the local ad pages into the news.

The name "Wintersend" struck me. It had a sacre du printemps quality. This, its promoters seemed to be saying, was to be more than a rock concert, more than merely the 1970 version of American Band Stand: it was to be a ritual of joy and communion. Like Woodstock, of

Also, "Wintersend" was a plagiary, or as close to one as a verbal parallel can be. The source was Arthur C. Clarke's novel Childhood's End: and I thought the coincidence, or at least my awareness of it, a rather ironic put-down for the show.

It seemed a revelation of the festival's basic callowness and of its pompous assertion-that dropping out, reducing one's human self-awareness to zero, was a mystical experience. Tripping, not because tripping is restorative or personally revealing, but because it takes less effort than anything you can think of. "Childhood forever!" might have been the motto-and even more so for Woodstock.

Because Woodstock, "Wintersend," and their relations all suffer from the same immaturity, the same hang-ups. They're children who dress up like their parents; or, perhaps, like transvestites, because the childish yearning is present, but undercut viciously by a consciousness of the frivolity and wrongness of the whole thing.

The frankest description of the Woodstock votary is that he's a prude. A defrocked puritan. A pious heretic. How else, except by taking it seriously, can one account for the bogus religiosity of the Woodstock experience?

How else can one account for the need to deify pleasure?

The Woodstock Nation thrives on this pasic confusion of values. Like any puritan society, it is uncertain of the moral significance of pleasure, though there is an ingrained feeling that something about it is degrading. What mades Woodstock modern is that it has run through and given up everything else.

Like a medieval ascetic, the Woodstockian has found the world contemptable, and has set out to look through the corporeal vision and see his God. Where the ascetic tried starvation, flagellation, and solitude, the Woodstockian tries noise, strobes, mobs, multi-media experiences-anything to stagger his critical and reflective faculties.

The ultimate, of course, is drugs, with the result that one can hardly use them without feeling honor-bound, at some time, to look for insights into himself.

Woodstockian with prudes of all times is way," and all that their undervaluation of pleasure. Specifically, pleasure without significance; pleasure minus edification or religion of any kind: just a respite from what you've been doing, justified merely because it feels good.

This, what with all the communion and mysticism of Woodstock, is what has been left out of the formula. Communal sex-I mean, "love"-is great. The emphasis is on "communal," and is somewhat misplaced, I think. It's the 1970s version of "Please, it won't mean anything if we're not married' . . .

So Woodstock, we are told, and rock festivals generally, are great-but great because they mean something. The whole experience doesn't gel, is vaguely disappointing, and perhaps unworthy, if it can't transcend itself; if we can't identify it with something which we've been brought up to believe in. Like

If religion, then, is the opiate of the people, Woodstock is the opiate of the college elite. And this in a literal sense: because it's the closest our society has come to actually acting out a trip, even if it was on papa's money.

And Woodstock, like any good trip, has brought us home full of insights, the most important of which is also the most frightening: one cannot, at least not with undisciplined mysticism, escape his

Perhaps it was this realization which casued the failure of "Wintersend." Or maybe it was just that "Wintersend" came at a band time, in a bad place, and without enough talent. For there will be another Woodstock this summer, and the old one will soon be communing with us via the wide screen.

And it is, I have heard, a marvellous What unites the ascetic and the experience, very "relibious, in its own

It's also one thing else. Woodstock is establishment.

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