

The Daily Tar Heel

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Tom Gooding, Editor

Water Suit Shows University All Wet

The University of North Carolina decided last summer to increase the water rates for the towns of Chapel Hill and Carrboro.

Carrboro used to pay at the rate of 50 cents per 1,000 gallons. However, the University enacted a 140 per cent hike in the water rate.

Last week Carrboro sent the University a check for \$3,600. The check would have covered the town's water bill under the previous rate.

The University has refused to deposit the check. If the remainder of the approximately \$8,500 bill isn't paid by Tuesday, the state plans to file suit.

Carrboro Town Manager Bill Britt says the town is not going to pay anything over what the bill would have been without the increase.

In fact, Britt said the town "invites the action."

We commend Britt and the town of Carrboro for having the fortitude to refuse to buckle under to the arbitrary administrative dictates of the University.

It is about time that someone in town government in either Chapel Hill or Carrboro stood up and told the University to mind its own business.

Currently, the University is managing the water system, the sewage system, the electrical plant and the telephone company for the towns of Chapel Hill and Carrboro.

Chancellor Sitterson has said, "It is the function of the University to educate."

Consequently, we do not feel it is the responsibility of the University to operate a town government and regulate the finances of two "boroughs."

If the local town governments are to have any purpose, they, not the University, must govern the residents.

Carrboro should be applauded for its stand, and we can only hope the town of Chapel Hill will follow Carrboro's lead.



Rick Gray

On Nation And War

Call it love or call it treason,
Call it peace or call it reason,
But I'm not marching any more.
—Phil Ochs

The war goes on. Both at home and abroad. The killing continues, and the peace talks make no progress.

War is a political game. No one is willing to end the war because it would put them in a tight political situation.

National security must be thought of. If the war is ended by the unilateral withdrawal of American troops from Vietnam or by the withdrawal of Israeli troops from the occupied lands of the Arab states it would not provide for the safety of either Vietnam or Israel. Israel would soon be pushed into the sea, and Vietnam would be drowned in a tidal wave of communists.

If you don't believe that the preceding thoughts are true, just read your newspaper. Look at what is happening on the outside, and what has been happening for as long as anyone in college now can remember.

After marching for miles, boycotting classes for weeks, writing reams of letters and wishing, praying, hoping that all the killing will end soon, you realize that until some very basic changes are made in the logic of all national government war will continue.

Until someone realizes that as long as every political move is made within the boundaries of nationalism, there will continue to be the endless stream of young men being lined up and flown to the jungles of Vietnam or the deserts of the Mid-East to meet a death that is as sure as it would be if they were being

lined up to be marched into the gas chambers of Nazi Germany.

And the only way to stop the lines of human flesh being fed into the international war machine is for national government to realize that the time has past when there can be peace as long as there is any national government left on the earth.

A national government exists, not to protect the interests of a people, for a people are quite capable of looking out for their own interests, but to protect the interests of a national entity.

National government began when the world that a people knew was the world of their national boundaries. When nations became aware of other lands beyond their boundaries, they became imperialistic. When the European colonization of North and South America or Caesar's conquest of Gaul or Alexander's sojourn into the lands of what was then the mystic East.

It was never the people who led the pillage, but the leaders seeking their own personal gratification and a continuance of their power.

The Roman conquest of Gaul did nothing for the average Roman; he remained a virtual slave, bound to do the bidding of the Senators and Consuls.

The American people gain nothing from their nation's intervention in the internal affairs of the Vietnamese people, just as the Israelis and the Arabs gain nothing from their governments fight for possession of miles and miles of sand and heat.

American civilization has reached a point where it cannot advance. It has come to rely on the mechanics of technology for its advancement. The provision of luxury has come to be synonymous with advancement in civilization, but the provision of further luxury provides only a step backwards in the development of civilization.

Civilization has reached the point where the only advances can come in the solving of the problems which have, since the beginning of all civilizations, plagued governments.

And the only way those problems can be solved is through an end of nationalism, which in turn can come only through an end to national governments.

Letters Editorial Logic Fails

To The Editor
The "DTH Editorial Survey" on the Judicial Reform Report's recommendations in connection with the penalty of disciplinary probation (September 30 issue) calls for the rejection of the entire section of the Report—apparently because (1) it's theoretically possible that a student could be denied access to a football game because he operated a hotplate in his dormitory room and (2) it will be up to student courts to administer the regulations in this category.

Now there seems to be no very good reason to suspect that an amateur chef will ever be placed on disciplinary probation: it's difficult to imagine a dean or a chancellor, let alone a student court, imposing such a penalty. It is true, though, that there's nothing in the regulation itself to prevent it—but then there's nothing to prevent the judicial body from doing no more than telling the student to unplug his hotplate. The regulation allows for a good deal of flexibility; and flexibility in legal regulations means that a judicial body will have a good deal of discretionary power, which it may use or abuse.

I cannot understand, then, the second objection: shy on earth should the DTH be against the granting of this kind of power to a student court rather than an administrative committee or a civil court? Does the DTH really want, say, Dean Carmichael determining the punishment for a violator of the visitation policy (a "visiting violator"?), rather than a student court? I wouldn't have guessed it—but that's what the editorial says.

I rather doubt that the DTH's opinion will meet with much approval among the students of this university—it surely doesn't meet mine. Perhaps a reconsideration of the paper's stand on the issue is in order.

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Girlwatcher Always Loses

To The Editor:
Whether or not my intentions are good, one of my nightly habits has been to converge to the undergraduate library where I practice the art of studying books or the scenery, mostly the latter. Being a Sophomore of male character, I find it easy to miss everything except the presence of a girl. It isn't as though I go to the library just to socialize, but it sure isn't a bad place to help your spirit.

Many a time I am studying very diligently at the library when some girl walks or sits by; and immediately, my built in radar turns my tube on, and flashes out a "wow, look at that luscious babe." It isn't that I turn on just like that, but when this two-legged feminine species comes by and smiles as if she is saying only to me, "you're the guy I have been looking for," my temperature rises up five degrees.

So I sit there gasping and looking at the girl waiting for her to look my way. Normally, the girl half ignoring and half interested opens a book. (What she does with the book I surely don't know). However, no matter what happens my "flame burns out." Either an old Senior boyfriend comes up or the girl leaves before I can look the other way. Rarely though, a girl will stay, and I will debate over whether I should try to make some conversation with her. If I go over there, I feel as if I am a dirty-minded wolf just looking for a pick-up, and if I don't go over there I am just another unfriendly bore who doesn't have the guts to say hello.

In any case, I get the feeling that the girl, laughing at my ego, always ends up saying "boy, was he a FOOL!"

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78 Years of Editorial Freedom

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Angelic Side Of Man Disappearing

In the Middle Ages, there prevailed among scholars a view of life that placed mankind in a position a little above the animals and a little below the angels. Today this view of life is known as the theory of the great chain of being, and it has in some minds taken on new meaning as a way of understanding modern society.

According to the theory, man's place in the chain of being endows him with some of the characteristics of the links in the chain of that lie on the adjacent higher and lower levels. Man exhibits characteristics of both animals and angels, as angels exhibit the characteristics of both man and God.

Man's animal characteristics form the lower, base elements in his nature. Within human nature there is animal greed, and, in support of it, animal cunning. There is an animal element in sex, and, in support of it, animal-like maneuvers to arouse sexual awareness. There are the basic needs of animal life, and the animal drives that are necessary to obtain them.

At the other extreme within human

nature are the higher, spiritual elements in human life. There is spiritual awareness, and the concept of man as a spiritual being that supports it. There is the life of the mind, which is bound up with intellectual questioning of human existence. There are the mental concepts that both raise man above his sense of individualness and make him more intensely aware of it.

Human society at present is full of examples of the influence of both characteristics on human life. The examples have always been there, but for some reason they are only beginning to be noticed at the present time. Consciousness of these differences in human nature are currently bruising about a tremendous split in human society, especially in the United States.

On the one hand, there are the examples of human greed and depravity that are familiar to all Americans. Racial and minority exploitation, enslavement of the young by the military establishment, and the enslavement of the taxpayer to a cruel war in Asia in support

of the basest elements of the human character are only a few such examples.

All such examples of man's animal nature at work are reducible to attempts by ordinary men to exert power and influence over the lives of other ordinary men. Often the power-seekers are not aware that it is power they seek, and they couch their attempts at domination in terms of defense of civilization and material betterment of human existence. In doing so, they delude not only themselves but other ordinary men, and so perpetuate the dependence of human society upon man's animal nature.

On the other hand, there are examples of man's better, angelic nature. Those who strive to prevent or stop the needless slaughter of war, to improve the level of animal existence for all mankind, and to awaken man to the nature of his higher self are angels in the sense that they rise above their individual existences to help their fellow man, thereby bringing about their own self-improvement.

What has happened in present-day America is that there has been a

polarization along the lines of man's animal and angelic natures. This is not to say that all who fall on the side of the angels are complete angels themselves, or even understand the true nature of the conflict. For this reason there are confrontations and riots on campuses and in the streets.

As the split in American society widens, it is only natural that there should be a weeding-out process among the forces of the angels. This is natural because the angelic nature is one that demands self-perfection, and demand is one that few find themselves capable of meeting.

The ranks of the angels are thereby reduced, until there are so many more animals than angels that confrontation becomes repression, and riots become massacres. But the angels can never be completely eliminated by the animals. For within even the worst of animals there lies a remnant of the spirit of the angels, and though the animals may try their worst, it can never be destroyed.

Peter Brown

New York's Lindsay Presidential Material

New York is always a messy city, and even if the city was controlled by a benevolent despot one doubts if it would run smoothly. When the subways collapse somewhere in recesses of a Metropolitan Transit tunnel, New Yorkers smile and wander out into the sunlight exhaling smoke and dripping water. When the post office goes on strike the businesses simply pay exorbitant fees to have the mail sent across the river to New Jersey. When the schools strike the Committees set up storefront schools. When the sanitation men go on strike, the garbage collects while the Mayor refuses to capitulate to unionized blackmail. The city grins and bears it.

All of it, is course, is brought to you supposedly by John V. Lindsay, twice Mayor of New York who ran last time on a campaign slogan that "it's the second toughest job in the country." If the problems he faces each day are an

indication, then it is indeed the second toughest job in the country.

If you get in a cab in New York the driver will tell you Lindsay protects the wrong things, that he is no good for the city. Some have no opinions. Last spring when the construction workers marched around the corner on Wall Street and pommelled that infamous group of demonstrators, sending 77 to the hospital, the Mayor ordered an investigation to discover why the police had abstained from breaking it up. He was consequently denounced as LLL: Lindsay, Liar, Leftist, Lunatic.

Though the cab drivers do not give him very good publicity because he upheld the right of Gypsy Cabs to operate in the city, many think he has done a formidable job in holding New York together—and that he could do a formidable job in holding the country together in '72.

Of course this is not a period when there are many recognized heroes. Lindsay has been accused of fouling up New York. But his greatest asset is common sense. He has demonstrated his ability to recognize the greatest priorities in the city, and has spoken for those facing the nation.

He has lowered crime in the city, walked the ghettos in an appeal to prevent riots. He has come very close to balancing the city's books. He has negotiated feverishly with school boards and transit unions with a sense of fairness and practicality.

Evidence is mounting that Mayor Lindsay is seriously considering a run for the Presidency in 1972, and, as many believe he has been a leading force in turbulent New York so too might be a leading force for the nation.

Though he is a Republican, and has served in Congress as a Republican, he

won his last election in New York as an independent. Presently he is in a position to either cross party lines and run in the Democratic primary, or he could attempt an independent path to the White House. As it stands now he would stand no chance in a primary against President Nixon.

In a recent speech Deputy Mayor Richard Aurelio, Lindsay's principal aide and theoretician, called for the "building of a new political center—one that may require a break with the old political structures. And if an independent political force is the best political response to the mistakes of the past, we must be ready to summon up the courage and energy to move in that direction." This he said in spite of the fact that Lindsay has showed up well in nationwide polls of registered Democrats.

Lindsay's appeal stems from the fact that he could be a healing force for the

nation. He has demonstrated, in New York, an ability to unite dissatisfied factions of society—the young, the poor, the blacks, those against the war in Vietnam, and surprisingly big business.

As the seams of the country are being strained by those elements Lindsay could possibly unite, one wonders if he could really run a serious race.

But the Republican image now is harmful to the country in that it is openly seeking to divide the nation. Very few of President Nixon's remarks indicate that he has a vision for improving the situation. The Vice-President as well is cavorting around the country lambasting troglodytes, liberals, radicals and agitators.

Will John Lindsay be drafted in 1972? He has been saddled with a strain comparable to the White House in his efforts to run New York. He has served in government for a long time, but then his

detractors point out that he has had little or no contact with the larger factory in Washington. Yet it is the underpinnings of Lindsay's character which makes such fans of his admirers. He is stable, and receptive to new ideas. He has a sound set of priorities which the country must pursue to get back on its feet. He has shown tact and common sense in his negotiations with the multi-racial cultural groups, and interests all competing for a better New York. He has shown imagination in his desire to keep the city clean, and improve recreation in the parks. And most of all, though he just lost his right arm of the law with Commissioner Leary of NYPD, he has sought to run a sharp and decent police force.

New York is a monster for any administrator, and Mayor Lindsay has not been entirely successful in his efforts. But then neither has President Nixon in the White House.