

The Daily Tar Heel

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

THE OUTSIDE PROFESSIONAL AGITATOR OF THE WEEK—To the UNC faculty member who, upon hearing of the dismissal of cheerleader Bernie Oakley, immediately began helping plan a massive "chant-in" only to have the plans cancelled by Oakley's re-enstatement.

THE WHEELS OF JUSTICE AWARD OF THE WEEK—(This award also includes a millstone to be worn around the neck) To the Washington, D.C., court system which kept a mother of three in jail two weeks for failing to show up to be tried for getting a \$15 parking ticket and then not being able to come up with the \$300 bond necessary to keep her out jail until the case came up again.

THE YOU'VE GOT TO BE KIDDING AWARD OF THE WEEK—To Vice-President Spiro Agnew who said last week that Senators Edward M. Kennedy and George McGovern along with the national Democratic Party embrace radicalism merely because they have endorsed a black candidate for Congress in California.

THE FEUDAL JUSTICE AWARD OF THE WEEK—To the three-man faculty-administrative board which last week gave a fourth floor James resident definite probation for a violation of the administration's visitation policy, the harshest penalty ever given any student for such a conviction.

THE SORRY I COULDN'T DO WHAT YOU ASKED AWARD OF THE WEEK—To Daily Tar Heel Staff Writer Karen Jurgensen who, while writing a story on the sex symposium posters being torn down in Morrison, quoted physical plant employee William Jernigan as saying, "I don't want to be quoted in the Tar Heel, you understand? I do not want

my name in the Tar Heel under any circumstances."
THE "YOU CAN'T ALWAYS GET WHAT YOU WANT" AWARD OF THE WEEK—To the same William Jernigan who, contrary to what he wished, has now had his name in The Daily Tar Heel ten times this week.

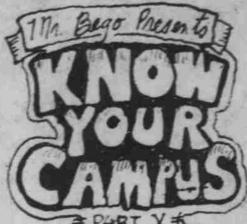
THE SO-CALLED PEACE INITIATIVE OF THE WEEK AWARD—To President Richard Milhous Nixon for his speech to the nation Wednesday night which was only a deceptive maneuver aimed at fooling public opinion and justifying continuing American aggression.

THE PETTY BOURGEOIS CAPITALISTS OF THE WEEK AWARD—Jointly to the New York shoemaker and the Florida clothing firm which are both seeking patents on the Peace Symbol.

THE OPEN HOUSING ORDINANCE VIOLATOR OF THE WEEK AWARD—To the Chapel Hill landlord who, upon seeing one of his tenants, John Westall, at 109A Laurel Ave., with a beard, promptly gave him a five-day clear-out-or-shave warning with the comment that "no hippies, longhairs or niggers" shall set foot on his property. As Luther said, here I take my stand, and all that.

THE POISON PEN NOTE OF THE WEEK AWARD—To DTH Features Editor Glenn Brank for the note he left the Associate Editors after he received last week's Benedict Arnold Memorial Award. The note read: "May God So Love You that He calls you home very soon."

THE RETURN OF THE WEEK AWARD—To "Peanuts," "Andy Capp" and the crossword puzzle which finally made it through the mails to the Daily Tar Heel office last week.

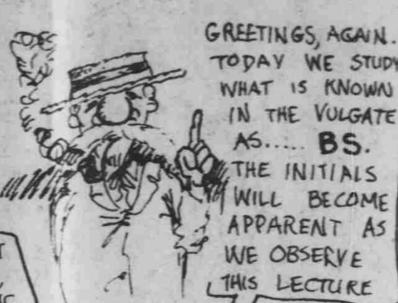


CONCERNING THE ART OF TWADDLE-SPOUTING, AT WHICH CERTAIN UNC PROFS SHOW UNUSUAL SKILL.

AFTER THE WARM-UP, HE'S REALLY GOING STRONG.



UMMING DAILY TAR HEEL 10 8 70



GREETINGS, AGAIN. TODAY WE STUDY WHAT IS KNOWN IN THE VULGAR AS... BS. THE INITIALS WILL BECOME APPARENT AS WE OBSERVE THIS LECTURE

A GENERALIZED BEGINNING

THE SPACE-TIME ISSUE IS OF UTMOST SIGNIFICANCE AS HEGEL SO APTLY PHRASED IT....



AS IF TO ESTABLISH HIS OWN WORTH, THE TWADDLE-SPOUTER DROPS A BIG NAME.



NOW, HERE, IN A VERY REAL SENSE, I DISAGREE WITH SARTRE.

THE FACT THAT TEACHERS VARNISH THEIR NON-SENSE DOESN'T MEAN THAT THEY'RE LESS ASTUTE THAN STUDENTS ALL IT MEANS IS THAT THEY'VE BEEN AT IT FOR YEARS.



Howie Carr

The Maybe-False Test

And now it's time for a Maybe-False test. The question: Things couldn't get any worse. (A) False (B) Maybe. PLEDGE.

If you answered either (A) or (B) you have not read the 1951 edition of John Gunther's "Inside USA." (If you didn't pledge, you have twenty-four hours to turn yourself into an Honor Court.)

Things are pretty poor right now, nobody's denying that, but for almost every contemporary outrage that you're bleeped off about, there's an even more outrageous thing to get outraged about.

How about police brutality? Was some cop arrogant to you while he was writing out a parking ticket?

Well, in 1946, a Negro veteran was discharged in Atlanta, and he boarded a bus to go home to South Carolina. At one stop, the veteran asked the white bus driver if he could use the rest room. The driver refused, and the two almost came to blows.

At the next stop, the driver reported the

incident to a policeman, who dragged the black veteran off the bus and started beating him. Once inside the jail, the cop ground out his eyes with a billy club. It took a U.S. district court thirty minutes to acquit the cop.

Wasn't it disgraceful that Newark mayor Hugh Addonizio was indicted for graft while still in office? But that's not as bad as what happened to the mayor of Boston, James M. Curley, who was also serving as a U.S. Congressman when he was convicted of a sixty thousand dollar mail fraud in 1946. He spent five months in a federal penitentiary, at full pay, running the city from his cell, and when sentence was commuted, ten thousand of his followers welcomed him back home to Boston with a brass band playing "Hail the Conquering Hero."

The New York Daily News' Voice of the People is still interesting, but somehow

letters like the following don't seem to get printed anymore:

SAYS WE'RE COMMIES
Brooklyn: I think your paper is a dirty, filthy, crummy rag, and it stinks like hell. You are a bunch of Communist rats. I hate everything connected with you, from the editor all the way down to the newsboy who sells this stinking paper. I can make my language stronger, but some children might read this.

Did you think the 1968 election was violent? You should have been in Georgia during the 1946 campaign.

The Peach State had a gubernatorial election that year, which was won by Gene Talmadge (he lost the popular vote, but Georgia had an "electoral college.") O' Gene said that night, "this means no nigger'll vote in Georgia for the next four years," and some of his supporters in Monroe really whooped it up. They came upon two Negro couples, immediately killed the men, and when they realized that one of the women recognized them, the rednecks murdered them. No one was ever brought to trial.

Mayor Richard Daley of Chicago is pretty powerful, but his tactics pale when compared to Leander Perez, boss of Plaquemines and St. Bernard Parishes in Louisiana.

If anybody got out of line in his territories, Mr. Perez would doctor their genealogy so that suddenly they would have a Negro ancestor. There was an anti-miscegenation law then, making co-habitation of the races a felony. Perez would immediately arrest the man and his wife, convict them, and send the children to orphanages. Needless to say, nobody crossed Leander. (He described the 1968 Democratic presidential ticket as "that traitor Hubert Humphrey and that smelly pollack.")

This is what Gunther had to say about the Queen City of North Carolina: "Charlotte, North Carolina, was once known as the 'murder capital' of America; a savory touch is that it also calls itself 'the greatest churchgoing town in the world, except Edinburgh.'"

And then there's lynching, but that can be saved for another time. Here's you last quiz of the day: Things couldn't be any worse. (A) True (B) False. Make up your mind.

compromise. To be sure, there have been heated violent issues the past, but never before has there been such a division of life-styles.

In the past, a man's style of living was more or less his own business. There are more people and the all-pervasive mass media. We now know what other people are doing, and we are frightened because what they are doing seems so foreign and mixed-up.

The country will survive politically. We will leave Vietnam someday, we will one day begin to save the environment, we will begin to treat blacks as human beings.

In the meantime, the real danger lies in the antagonism between the young and old, parents and children.

As long as the "straight" Americans find it impossible to accept long hair, grass, rock music, new values and honesty, there will be a dangerous division in the country.

We ask you, Middle Americans, to leave our lives alone. Let us live the way we want. Then, maybe, we can settle down to more important issues.

Rick Allen

Revolution Is Not Coming

(Editor's Note: The following column was written by Rick Allen, a former columnist for The Daily Tar Heel who graduated from UNC last June.)

One of the most popular yet implausible of the New Left ideas is that the "revolution" is coming. There will never be anything even vaguely resembling a revolution in this country.

For one thing, a successful popular revolution requires a proletariat uprising. As the New York hardhats so graphically demonstrated, the blue collar workers of the U.S. are a very conservative political body.

The pure and simple fact is that wealthy people do not rise up to overthrow their government. The United States is one of the richest countries in the world. The vast majority of the people are fed, housed and generally comfortable.

That amorphous body of similar individuals known as the "Silent Majority" has spent its collective life in a desperate effort to make it within the existing

system. They are not about to attack the society in which they have struggled.

So far, the only noticeable effect of the talk about revolution in this country has been a marked shift toward repression. Most people have moved even farther away from the ideals of the New Left.

Every time a building is burned, taxes for new schools are cut. Every time the Black Panthers begin to stockpile arms they are routed by a police offensive.

In fact, the basic force which is dividing the country has little to do with politics. When the Chicago cops rioted against the kids during the Democratic National Convention in 1968, politics were not the issue.

The cops became violent because they were scared by the life-styles of the young Americans they saw in the Chicago parks.

What sets most people off is the fact that young people are rejecting middle class values. They are scared by marijuana, freer sexual morals, a relative disdain for money and material possessions.

We Americans have a history of political

The Daily Tar Heel

78 Years of Editorial Freedom

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The 'Star's Life' Contributed To Janis' Death

Janis Joplin's death this week at the age of 27 was less than a total stunner only because the New Culture was still reeling from the shocking demise of Jimi Hendrix less than three weeks previously.

Janis died in LA of an apparent overdose of smack (heroin). Hendrix' death in London Sept. 17 has been attributed to "stangulation caused by vomit" following an OD of sleeping pills.

It boggles the mind to consider that both these artists—who with very little dispute could have been labeled the top male and female musicians of their culture—have left us within a month of each other, after having burst upon the scene such a short time ago.

It will be remembered that both Janis and Jimi initially received national recognition at the infamous "first pop festival" at Monterrey in the summer of 1967.

Since that memorable California weekend, the New Culture has departed, at an ever-increasing velocity, on a course

toward new summits of musical and philosophical expression. And until last month, Janis and Jimi had been in the vanguard of that youthful surge.

Ironically, both were felled by one of the darker phenomena of the Culture—the use of "hard," addictive drugs in defiance of the almost universal medical contempt with which smack and some forms of speed are held.

We will not attempt to inveigh here against the use of smack, speed, or any other drug. The horrors of heroin are entirely self-evident—which leaves unexplained the epidemic of smack addiction currently saddling the New Culture, most alarmingly among the very young (12 to 15 years of age).

It is disgusting to note the self-righteous "I-told-you-so" attitude many publications have shown in editorializing on the deaths of Joplin and Hendrix.

Most of the national news media—from

Walter Cronkite and the New York Times on down—normally ignore the New Culture or feast upon the inevitable "bad" news it spawns (e.g., the "drug problems," the "moral degeneration," the concert riots, etc.).

Now the media have suddenly "recognized" the stature of artists like Hendrix and Joplin—but only to imply to an already uptight America that everyone in the New Culture is susceptible to heroin and that your kid might end up dead in some seedy motel, too, lady.

In a sense, the point is valid. The number of "rock and roll stars" who regularly use smack and the more dangerous barbituates is alarming. And it is true that most rock fans realize their heroes use the stuff, a knowledge which is bound to increase the temptation to try "hard stuff"—and subsequently, to get hooked.

Why, then, do rock and roll stars use drugs they know to be dangerous? The answer in most cases lies, sadly, in

the weakening of body chemistry and common sense due to the incredible demands made on rock and roll stars by the Culture they have helped engender.

To become No. 1 in the rock world requires not only substantial talent, monetary backing, and promotion, but also a necessity for taking one's performance to the people.

The result of this is the "tour"—wherein a conglomeration of musicians, equipment and sound personnel, management, and "friends" are whisked from city to city at a breakneck pace for a succession of 10 to 30 different "one night stands."

Even those artists who truly love this topsy-turvy life tire of it after a short while. Unfortunately, however, the merry-go-round seldom decelerates once popularity is attained. The more rock audiences adore a band, the more they want to see of it.

Few people realize the financial obligations artists incur on the way to the top. It may take several tours or half a

dozen hit LPs (or both) to reimburse a record company for its investment in creating a "rock and roll star."

Thus very few groups ever escape the financial yoke which permits them to manage themselves and to step off the merry-go-round. In recent years only Elvis, the Beatles, the Rolling Stones, Dylan and a few others have become affluent enough that they may refuse to tour but remain popular on the strength of records cut in the studio.

In the case of an artist like Janis Joplin, performances in public satisfied a personal need and helped fill an aesthetic vacuum created by the lack of an LP truly indicative of her talents.

Janis in death has left behind a paltry three albums. Two of them were recorded with Big Brother and the Holding Company, a quartet on the bad side of mediocre. The third was cut with a pickup band whose herky-jerky horn arrangements generally overwhelmed some of Janis' best vocal efforts.

Ken Ripley Soul Food

It's easy to stick a label on anything, especially if that label is "Christian."

"Christian" must be one of the easiest and most convenient labels to apply to a person, mainly because the definition of the word has become so vague and confused it may mean anything the user wishes.

People are often quick to say of someone they like and admire, "He's a real Christian." Favorable actions are often tagged as "the Christian thing to do," and nearly everyone has heard the term, "Christian ethics." Western nations are dubbed "Christian."

The danger of labels is that, by their own convenience, they discourage any real depth of understanding of the position they label. And usually, if the label is recognizable, the label itself is never seriously questioned in its meaning.

I think it's about time one label, at least, is questioned. What is Christianity anyway, and what is a Christian?
Over the past two years, I've asked these questions many times. And generally the answers range from "a person who goes to church and reads his Bible" to "a set of principles which a person can follow in his life." Few people are able to be more specific, and this creates serious problems—especially if the person claims to be a Christian.

To define Christianity as a set of specific religious practices and Christians as those who follow them is, at best, superficial, and more likely to result in no clear understanding of Christianity at all. It is easy to participate in Christian activities without being a Christian, because Christianity is concerned primarily with beliefs, out of which comes action. What are the beliefs that prompt these actions?
But to explain Christianity and Christian actions as merely an ethical system, religious or not, only throws such a believer into an awkward situation, because he finds he has shattered the uniqueness of Christianity. The problem is, "Christian" ethics and even some basic assumptions are not limited to Christianity.

As people are fond of saying, "Christians have no monopoly on truth." The ethics, the sensitivities, the concerns found within Christianity are also found in other religions as well. The person who believes that Christianity is only an ethical system to follow has not really defined Christianity, he has only shed some light on the ethics he holds.

But the biblical definition of Christianity and Christian are actually quite specific and unique, revolving around the central thrust of the Gospel message. I'm always amazed at how many people leave any notion of Jesus Christ out of their definitions of Christianity. Without Christ, regardless of how you accept him, we can't define Christianity.

Christianity centers around Jesus. The "good news" of the Bible, the foundation of Christianity, is that Jesus Christ was and in God's means of reconciling man to Himself. Christianity asserts as the reason for its being that through Christ's life, death, and resurrection, God has given man a new quality of life in a relationship with Him.

"I am the way, and the truth, and the life," Christ asserts. "No one comes to the father but by me." A hard definition of Christianity for many, but nonetheless specific.

Being a Christian is equally specific. As the Bible describes him, a Christian is a person who believes the "good news" and has accepted Christ as the bridge and means to enter into a relationship with God. Christ is his "Lord and Savior."

It is easy to question the truth of Christianity's claims, and intelligent people should confront them.

But we first must know what it is we're talking about.