

# The Daily Tar Heel

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Tom Gooding, Editor

Gerry Cohen

# SL Can Fill Scholarship Gap

I propose that student government begin a program to set aside \$120,000 of its budget each year for scholarships.

The Student Government here is given \$260,000 annually from University fee receipts to appropriate as it chooses, and at times, the choices are frivolous. In the past several years, however, the Student Legislature has begun to show a social commitment, by funding such organizations as the Committee for Advancement of Minority and Disadvantaged Students (AMDS), and the 1969 Senior Scholarship fund.

The University now, unfortunately, faces a double pressure on its financial

resources for scholarship. The Nixon Administration, under pressure, is just now beginning to fulfill its obligation to the people of the state by educating all, not just the privileged few. The blacks and disadvantaged who come to Chapel Hill, however, are especially hardpressed for money to get an education, a fact the Chancellor realized this summer when he

order a \$20,000 high risk scholarship fund.

This double problem puts a double burden on those who want to see the University become an institution for all the people of this state, not an institution they pay for with food taxes and never get to attend.

My suggestion, then, is that student government come in to fill a part of that breach. The Adams Committee report, given to the Chancellor last year, recommends that students stop funding organizations such as the Debate Team, Glee Club and Choir. At the same time, enrollment is up six percent, and the

Student Legislature has voted to ask the Board of Trustees to approve a five percent hike in student fees.

Next year, then, may show a "windfall" in student government finances, and Students must step in before student organizations demand increased money for low-priority programs.

The sum of \$30,000 should be appropriated by the SL for scholarships each year, with provisions for renewal. The SL should pass a four year bill now, so as to give a commitment for continued funding. The bill would provide \$60,000 for the 1972-73 school year, \$90,000 for the next year, and \$120,000 for the following fiscal period. If the program fails, it can be pared to \$30,000 per year, so as not to literally expel those who came because of the scholarships.

Most importantly, the entire policy should be submitted to the Student Body for its approval, to demonstrate to the Administration and the state our commitment to the future of this University and the future of this state. The November 17 election, already scheduled, is the date to set for a vote.

We can continue to fund the Student Union, the Daily Tar Heel, Legal Defense, and some administrative costs, while the delayed effects of the bill will give organizations time before the pinch comes three years away.

The program will give a chance to this University, a chance to those who are not privileged, and let's face it, most of us fall into that category.

The proposal is really a commitment to the system, not an attempt to overthrow it, and hopefully will not be attacked on a partisan basis (either on the campus or outside).

Now that the social question has been gloriously dealt with, just how will the scholarship program run, and how can it be adopted?

The commitment to the people I have talked about means that scholarships of \$1000 to \$1500 be granted to residents of this state in the deepest poverty, and with the greatest need, and must at the least recognize that one of every four persons in this state is black or Indian. There can be no requirements for loyalty oaths, hairlength tests, or revocation if the student engaged in "subversive" activities, as some federal aid programs seem to call for. No other restrictions should be placed on recipients, indeed they must be given encouragements.

So how do we get this plan in high gear? I served two terms in Student Legislature, and plan to submit the bill to friends in the SL for action, action which must be taken soon if publicity in the state for next year can be gotten. Find the student legislator in your dorm, and ask him to vote for the plan. If the Legislature refuses, then the necessary 1757 signatures to put the question on the ballot should be gathered.

Members of the SL whom I have talked to are receptive, yet afraid to run afoul of special interests who seem to devour money. This year \$12,000 of our money is being spent to send five students overseas, and the Orientation Commission leadership threw out \$1000 in food after the September picnic when people are literally starving two miles from campus.

Anyone with suggestions can call me at 967-4452. Some action is needed to get things moving.

## Awards Of The Week

**THE JOE McCARTHEY MEMORIAL AWARD OF THE WEEK**—To Gen. Lyman L. Lemnitzer (U.S. Army Ret.), former Supreme Commander of Allied forces in Europe, who told a conference on NATO here this week that today's international tensions are caused by Russia's drive for "fulfillment of Communist world domination under Soviet direction and control." We're quaking in our shoes.

**UNBIASED OPINION OF THE WEEK AWARD**—To the two DTH reviewers who, in separate reviews, called Junie Moon both a very bad movie and a very good movie within the span of two days.

**PROFOUND STATEMENT OF THE WEEK AWARD**—To chief campus security officer Arthur J. Beaumont who, speaking of the administration's habit of avoiding controversial stands, said, "When somebody asks me what time it is, I don't tell them how to build a watch. I tell them what time it is."

**TRAFFIC JAM OF THE FUTURE AWARD**—To leftist leader Rennie Davis who proposed Friday that all of the students take old cars to D.C. on May 3 and create a road block around the

Pentagon if Nixon hasn't ended the war. Sorry, Rennie, but that's the Monday after Jubilee.

**NEW APOINTEE OF THE WEEK AWARD**—To the figure who made his way to the desk of Student Body President Tom Bello, taking a position there as Bello's left-hand man. About the only thing the new advisor, a statue of Mickey Mouse, has done is lead student government figures in a song fest. "M-I-C-K-E-Y..."

**THINK OF ALL THOSE STARVING CHILDREN IN EUROPE AWARD OF THE WEEK**—To Orientation Commission picnic chairman Lock Bell who said Friday he threw away two and a half crates of left-over chicken after the orientation picnic.

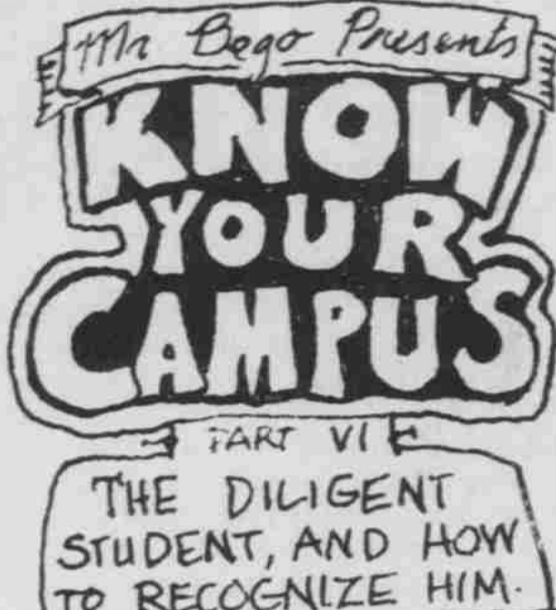
If Bell can answer one question he wins a free chicken box from Col. Sanders: Where in Chapel Hill does one throw away two and one half crates of fried chicken?

**THE "I WILL NOT SEEK...NOR SERVE IF ELECTED" AWARD**—To former Conservative Party executive committee member Joe Beard who resigned last week saying he wanted to get out of student politics. We'll admit that we disagreed with Beard occasionally, but it'll be different without him around. He sort of kept you guessing and sitting with your back to the wall at all times.

**LOSER OF THE WEEK AWARD**—To Douglas Hill who lost his car keys on campus, put a notice in The Daily Tar Heel, received a call from the person who found his keys and then had to put another ad in the paper because he lost the finder's name and phone number.

**INTREPID TOOTOR OF THE WEEK AWARD**—To Billy Carmichael for blowing taps in the Library Science Library one day last week in celebration of later closing hours for the library. Carmichael stayed around long enough to play the song with a straight face and collect a bag of Crunch Granola for his work.

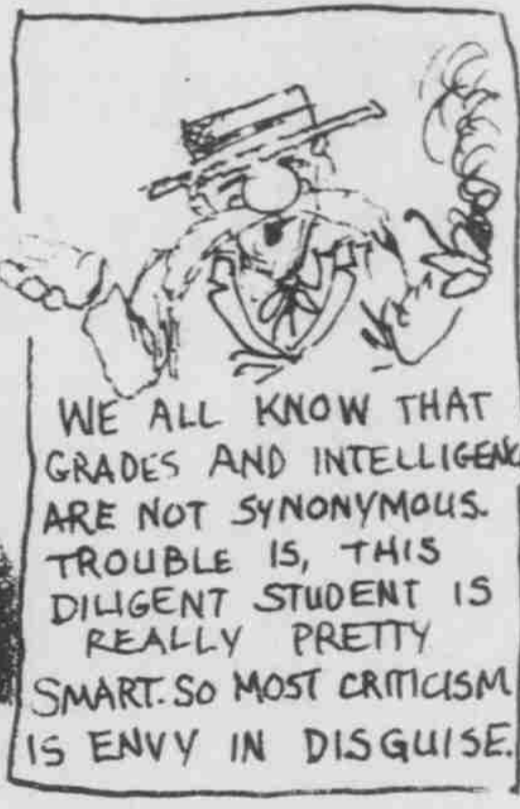
**WHAT IS A NICE KID LIKE YOU YOU DOING IN A PLACE LIKE THIS AWARD OF THE WEEK**—To Student Body President Tom Bello, who, upon being falsely accused of leading one of last week's pantie raids said, "Pantie raid? I thought it was a student strike."



HE SITS ON THE FRONT ROW AND ALWAYS ASKS ABSTRUSE QUESTIONS. IT'S TRULY DISGUSTING.



SALVE. (THAT'S LATIN, FOLKS.) THERE ARE SOME PEOPLE ON THIS CAMPUS WHO CAN THINK OF NOTHING BETTER TO DO THAN TO MAKE GOOD GRADES. THE DILIGENT STUDENT NOT ONLY BUYS ALL THE BOOKS FOR HIS COURSES, HE ACTUALLY READS THEM TOO.



Ken Ripley

## Soul Food: Concerning Sin

"You Christians are always talking about sin," a guy complained last week. "You've got a lot of picky little things you blast as 'wrong,' set up rules against them, and preach hell-fire to anyone who doesn't live by your rules."

"The Christians I know don't help anybody reach any conclusions about what is wrong or harmful for their lives. They only take the fun out of living."

He has a point.

Many Christians, however they came to feel that way, do seem to damn and themselves, because of their failure to live up to prescribed moral standards. A lot of people do get uptight about the idea that you've got to be "good" to get right with God and if you do "bad" things you go to some fiery hell. Sin, to them, is a neatly drawn up list of "don'ts."

The whole widespread conception of sin really bothers me, because not only does it "take the fun out of living," life

itself becomes a wretched exercise of futility. Because people are only human, people do fail to consistently meet the standards they set for themselves. And those who feel they have to "earn their way to heaven" achieve only frustration and defeat. Or else they face the danger of hypocrisy and pride. Pharisees are created among people who feel they've "made it" solely because of the life they live.

It's amazing how many people do feel that God grades on the curve. If I can just avoid "sinning" more than anyone else, the feeling goes, I'm bound to end up with halo and harp eventually.

I'm not surprised, in fact I'm pleased, that this idea of sin and salvation is being categorically rejected by a growing number of people. They see the legalism, the hypocrisy, and the futility of such a belief and say "that's not for me."

It's not for me either, nor do I find any such view in biblical Christianity. Sin is far more serious than any list of "do's and don'ts."

The word "sin" is unfortunately loaded with connotations. I can't help but think of the fiery hell-and-damnation preachers at the old-time revival meetings in those tents with saw-dust trails. Or of stuffy theology about four feet above my head. I hate the word.

But the Christian concept of sin makes a profound observation of man and deals at a basic level with the chaotic and often downright evil state of human affairs. Christianity defines "sin" as a fundamental alienation of man from God. Jeremiah presents a graphic description of sin. "For my people have committed two evils," God says. "They have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water."

Note the two dimensions of sin. First, there is the act of alienation, of "forsaking" God. And secondly there are the consequences of sin—empty lives, lives that are broken, lives that lack true quality of experience and meaning.

We see the empty "cisterns" all around us. Loneliness, despair, hurt, confusion affect each one of us. It's easy to look at life and wonder what's the use. And no wonder so many people become pessimists and cynics, or just cop out.

Listing all the wrongs men do and labelling them "sins" to avoid doesn't help break down the alienation between God and man. When Jesus, and later Paul, specifically spelled out some of these wrongs, he wasn't setting up standards for reuniting with God. He was pointing out, in blunt denunciation, the results of man's spiritual alienation.

The evil that men do, the wrongs they commit and the hurt they cause, is not the foundation of sin, but the symptoms. The Christian's concept of sin says, just as many existential philosophers have discovered, that the world is sick and, without a cure, faces death.

The question is, who has a cure? Many

philosophers find none. Other people concentrate on abolishing the symptoms, whether it be through law, education, or religion.

The Christian cure is not to treat the symptoms of wrong in society, to merely "make people good," but to break down the alienation between man and God. This is the whole point of the "good news" of the Gospel message—that God has provided the cure through Jesus Christ whereby man can be reconciled to God.

"Those who are well have no need of a physician," Christ says, "but those who are sick. I came not to call the righteous, but sinners."

"For God sent the Son into the world," Jesus says, "not to condemn the world, but that the world might be saved through him. He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God."

This is what we must confront. Jesus Christ claimed that he is the cure to man's alienation from God—that he has come to remove the sin which leads to death. Through Christ's death and resurrection men are reconciled to "the fountain of living waters" and enter into a new relationship with God, a whole new quality of life.

A well that holds no water is useless, and so is a life that is empty and sick. The patient that is dying may choose the cure he wants, just as a person must question the claims of Jesus Christ. But he must be sure of his choice.

No cure will help if the patient is already dead.

## The Daily Tar Heel

78 Years of Editorial Freedom

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Dane Hartgrove

# Davis' Values Changed

I was one of a large number of students who gathered in Memorial Hall Friday afternoon to hear one of the heroes of the radical left expound on the subject of the war and how to end it. Unlike some of our more enthusiastic leftists, I came away from the meeting with a vague feeling of having been betrayed running through my mind.

Rennie Davis is a young man whom I personally respect for his guts in the face of judicial repression and for his sincerity in wanting to change the complexion of the middleclass paradise that is America. But years in the spotlight in connection with SDS and radical movements have, it seems to me, wrought a change in his values.

I think anybody who takes the time to sit down and think about it will agree with me that what the peace movement in this country stands for is not an end just to American involvement in Indochina, but an end to oppression, from whatever quarter, all over the world. What is at issue in Vietnam is not the question of war or peace, but that of the use of force in whatever form to decide the conditions of life for the Vietnamese people.

And this, I think, is what Rennie Davis has forgotten. While he rightly rejects any attempt by the U.S. or South Vietnamese governments to dominate peace negotiations in Indochina, he announces boldly that he accepts the proposals of the Hanoi-sponsored Provisional Government as a fair and just means of ending the conflict in Southeast Asia.

According to Davis, the leaders of this Provisional Government demand the removal of only three leaders of the

present Saigon government in any ensuing negotiations between the Vietnamese political factions, and reserve for the Vietcong only one-third of the seats in any ensuing Vietnamese government.

But the demands sponsored by Hanoi have the same ring of force and oppression as those proposed by Nixon and his puppets in Saigon. The demands of neither the communists nor the dictators satisfy the real needs of the peoples of Indochina, for neither side in this political dispute is willing to grant them peace without oppression.

But let us go on, because I think Rennie Davis is confused on another major detail of current politics in the New Left.

Again, I think anybody who takes the time to think about it will agree that what is needed in this country today is not more of a factional disputes that divide the country and hold back social reform. What is needed is united action on a grass roots level to achieve reform, while winning the minds of the public to support not only national but international cooperation and understanding.

Throughout Davis' speech, underlying his proposals, there ran the shadowy figure of the group "we," who plan to put Davis' ideas into practice. I am not as naive as some Congressmen and housewives, who think that "we" means the Communist party, but I would like to know who these supporters of Davis are.

My impression of "we" is of a vast, hostile conspiracy, who are plotting to seize power from the clutches of President Nixon and his party, and who,

in the name of the American people, will then proceed to force, however gently, the American people to accept their reforms.

While taking power away from the Republican Party and its fellow travelers is appealing to me, I can't see that it will improve matters any to replace the sway of Richard Nixon and Co. with the dominance of Rennie Davis and "we," whoever they are. What this country needs is united action for reform, not the dominance of any one group or its program in Washington.

Rennie Davis told his listeners in Memorial Hall Friday that Indochina suffers two and a half Hiroshimas a week as the result of American involvement there. He is essentially right, whatever the figure may be, because any deaths in the area as the result of an attempt by a government to dominate and oppress its people is unacceptable to the thinking people of this country.

But Davis is willing to accept the dominance of a Hanoi-sponsored regime in Vietnam at the expense of the Vietnamese people, and he urges the American people to accept the dominance of "we," his nebulous group of followers, in Washington at the expense of a united country and real action with regard to social reform.

Davis and the other heroes of the radical movement have done much to make the American people conscious of its faults. But perhaps he and his friends have served their purpose. At any rate, it is time for the American people to unite to solve current problems at home and abroad.

## Letter

The Daily Tar Heel accepts letters to the editor, provided they are typed on a 60-space line and limited to a maximum of 300 words. All letters must be signed and the address and phone number of the writer must be included.

The paper reserves the right to edit all letters for libelous statements and good taste.

Address letters to Associate Editor, The Daily Tar Heel, in care of the Student Union.

## Letters

### Spirit Badly Used

To The Editor:

As the last of the cars are making their way out of the Morrison parking lot, the excitement of the ball game just completed has begun to subside. We feel moved to express our appreciation to the residents of Morrison whose school spirit has been unaffected by the defeat of our football team.

We are certain that the visitors from South Carolina were as deeply impressed as we by the spirit of those persons made manifest by water-filled beer cans and plastic bags, garbage, and obscenities that were showered upon South Carolina fans as they returned to their cars.

One South Carolina student was fortunate enough to be able to drive away with evidence of this overwhelming spirit in the form of a shattered windshield. Isn't it great that the team has such enthusiastic supporters?

Maybe at the next home game we can

all booze it up and see how utterly stupid we can be.

Dave Jackson  
Reagan Weaver  
804 Morrison

### Notary Public Offers Services

TO THE EDITOR

Voting time is here again. As a public service to the Student Body, I will again this year, be happy to Notarize Free of Charge all requests for absent "T" Ballots and the ballots themselves when received.

My office is at 114 Henderson Street, Chapel Hill, N.C. and hours are 10 AM until 6 PM Daily except Sunday.

Kemp Battle Nye  
Notary Public  
Orange County  
North Carolina