

# The Daily Tar Heel

90th year of editorial freedom

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## Health hazard

UNC students from overseas have discovered a University policy may be hazardous to their health — health insurance, that is. If they don't buy the University's health insurance plan, they cannot register. No Blue Cross/Blue Shield means no schedule, no ID verification and no athletic pass.

The policy is nothing new. Under U.S. immigration laws, international students must have adequate health insurance coverage. The University added its own requirement three years ago. It had to be UNC-adequate coverage. This would enable administrators to make sure students were adequately covered.

The result? International students may be paying \$315 for less health insurance coverage than they already have.

Administrators are quick to defend the policy by mentioning that international students are well-informed of it before they arrive. They receive notification of the requirement in their admissions packet.

But that's not the issue. The question is how far University officials are willing to go to provide suitable options for foreign students' health care. Without a mandatory policy, the administration would be taxed with the responsibility of evaluating the individual's policy to determine if it provides adequate coverage.

The administration just doesn't want to do that, and for good reason. Many of the students' insurance companies do not have United States offices, making it virtually impossible to keep up-to-date information on their health care plans.

An alternative solution would be for the administration to revise the policy to provide international students with the option of choosing their own plan. The Student Health Service Insurance Committee is considering various proposals. The best policy would give students the choice of health insurance plans already approved by the University.

## Preps for rent

We think preppies have been getting a bad rap for a long time. Take this paper. For years it has been slandering preppies by making fun of sorority rush, debutante balls and Izod shirts.

Not any more though. We've even got some staffers that are, *gasp*, in fraternities and sororities. And we've got a lot more who look like they could be. The DTH uniform used to be "Do drugs" T-shirts, patched-up jeans and bare feet; now it's button-down shirts, khakis and L.L. Bean shoes.

That's why we're so happy to hear about a new business in Louisville, Ky., called "Preps for Rent, Inc." The preps do all kinds of odd jobs and always dress in the preppiest attire. Tending yards and gardens, they wear Bermudas and Topsiders; parking cars at parties, they wear white Oxford shirts, blue blazers, Madras ties, khaki pants and brown loafers.

The company wants to expand into other markets, and is preparing to advertise in various college newspapers at schools that have a preppie reputation. Who knows? Maybe they'll open up business in Chapel Hill. With unemployment at 9.8 percent nationally, it may be worth it to invest in some new Bean pants and a Brooks Brothers shirt, and start hitting the streets.

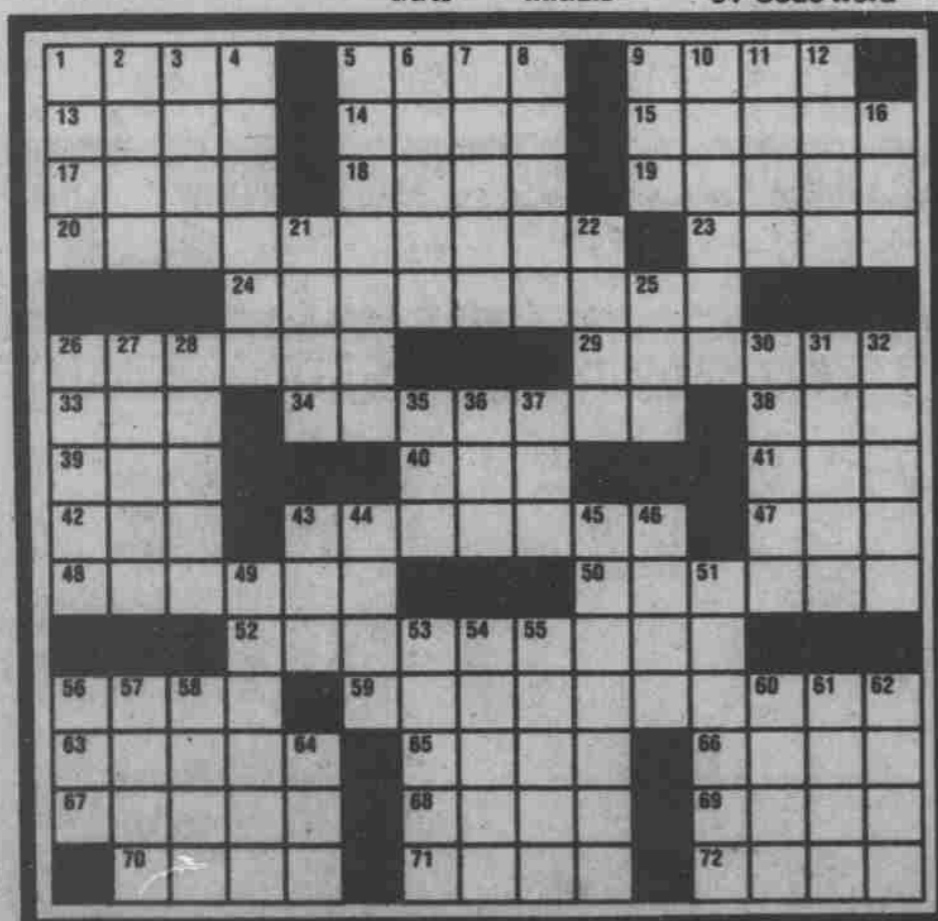
## THE Daily Crossword

By John H. Hales

- |                               |                            |                          |                         |
|-------------------------------|----------------------------|--------------------------|-------------------------|
| ACROSS                        | 33 Always, to poets        | 59 Practical viewpoint   | 26 Frankfurter          |
| 1 Pleased                     | 34 SRO customer            | 63 Compact               | 27 Gaucho's rope        |
| 5 Venture                     | 38 Turned on               | 65 Expanse               | 28 Clified              |
| 9 Social beginners, for short | 39 Place for experiments   | 66 Celebes ox            | 30 Root or              |
| 13 Breathing sound            | 40 — the line              | 67 Protext               | 31 Purple color         |
| 14 Catchall abbr.             | 41 — do                    | 68 An award              | 32 Stone marker         |
| 15 Smell, to Brits            | 42 Give — try              | 69 Take — the chin       | 35 — glance             |
| 17 Not care —                 | 43 Guessing game word      | 70 Preliminary procedure | 36 Partner of neither   |
| 18 Wet earth                  | 47 A Linden                | 71 Greek letters         | 37 Goddess: Let.        |
| 19 Part of TNT                | 48 Kublat Khan's millieu   | 72 " — but the brave..." | 43 Letter sequence      |
| 20 Supervision                | 50 WW II principal element | DOWN                     | 44 Camel feature        |
| 23 Sinew                      | 52 Small cup               | 1 Metric unit            | 45 Appells              |
| 24 Certain                    | 56 Of grandparents         | 2 Zhivago's friend       | 46 Lancheater           |
| 26 Tutti—                     |                            | 3 An Arkin               | 49 Improvises           |
| 29 Studio items               |                            | 4 Leave                  | 51 Hold back            |
|                               |                            | 5 Unwanted award         | 53 Huffy                |
|                               |                            | 6 " — to be born..."     | 54 Fortune-telling card |
|                               |                            | 7 Street show            | 55 Booster rocket       |
|                               |                            | 8 A Verdugo              | 56 Pretty — picture     |
|                               |                            | 9 Put on                 | 57 Electrical measure   |
|                               |                            | 10 Cavell and Head       | 58 "I cannot tell —"    |
|                               |                            | 11 The two               | 60 Division word        |
|                               |                            | 12 Certain               | 61 Promptly             |
|                               |                            | 16 Alignment             | 62 Neck hair            |
|                               |                            | 21 Hood's weapons        | 64 Code word            |
|                               |                            | 22 Holiday symbol        |                         |
|                               |                            | 25 Menlo Park initials   |                         |

Yesterday's Puzzle Solved:

DADA ARUBA APED  
ALUM DEBAR SLAY  
MAKEDINTEGALDIN  
PHEMTER KALISIE  
HERE SLUR  
SATURS DEAR GAW  
AMES AERIE ACE  
RUNTRAFFICLIGHT  
ASE GATEN REEL  
NET BIER SHODDY  
PIER MEAN  
SEVEN AUSTRALIES  
CROSSCENTERLINE  
OSLO OLSEN AROW  
TEES BLADE DAWN



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5/8/82

# 'AMAZING GRACE'

## Tambourines and dancing filled the Cape Cod Pentecostal Church

By LEILA DUNBAR

"Amazing grace, how sweet the sound,

That saved a wretch like me  
I once was lost, but now I'm found  
'Twas blind, but now I see."

Grandma played the tambourine to the beat of the church rock band. The strains of Marcia's bass vibrated the plastic flowers in front of the lectern. Essie, a short black woman and Margarite, a Greek, deaf lady, danced in the pew behind us. Sheila played the organ and Sister Ruth, a former lieutenant in the Salvation Army, played the piano on the podium. Sister Gloria, the minister of the Dennisport, Cape Cod Pentecostal Church, led the clapping.

The hundred or so people swung to and fro. I concentrated on trying to sing. Somehow the tune sounded strange. Suddenly I realized they were singing the melody to the "House of the Rising Sun."

"Grandma, why did you decide to become a born again Christian?" I asked as my grandmother placed a chicken salad sandwich in front of me.

"Well, I had felt for a long time that there was something missing in my life. Although Grandpa was an Episcopalian minister, I never felt close to Christ. About three years ago, I started to go to an occasional service until Grandpa became too ill. After he died, I felt it was time to try it."

"But, Grandma, what does it mean to be a born again Christian?"

"Our church is Pentecostal. In the Book of Acts, chapter 2, the Holy Spirit descended upon the apostles, and they began to speak in tongues, the language of the Holy Spirit. Peter baptized them to receive the gift of the Ho-

ly Ghost and the remission of sins. Joel the prophet said that we are in our last days and the Lord will come again soon."

"Good morning and God bless," Sister Gloria said as she raised her hands to welcome everyone. "Does anyone have a testimonial this morning, something that they'd like to say?"

Mr. Williams, a tall black man, got up. "I'd just like to say how happy I am to be here this morning, with my friends and the Lord," he said looking at Sister Gloria. The church echoed,

strength of the Lord there to get them through the troubled times. I know that I've walked the line many times, and the Lord kept me from falling on the wrong side."

"Hallelujah," yelled the church.

Grandma raised her hand timidly and stood up. "I just want to thank God that my grandchildren are here in church today," she said. "I thought that they'd never come, that they'd laugh and say they had a silly old grandmother, but they came. And I'm very happy for that."

"Our church is Pentecostal. In the Book of Acts, chapter 2, the Holy Spirit descended upon the apostles, and they began to speak in tongues, the language of the Holy Spirit. Peter baptized them to receive the gift of the Holy Ghost, and the remission of sins. Joel, the prophet, said that we are in our last days and the Lord will come again soon...."

"Amen." He continued, "I'm so proud and happy to look over and see my son Ron playing the guitar and to have my wife sitting next to me singing and praying. My own regret is that I've been saved only 11 years, and the young people here are so lucky to have been saved so early in life."

"Praise God," called the church. David, a student of the church's Bible college, and church saxophonist, stood up. "Yes, and I want to say that people think that when they give themselves to the Lord, it means that they have to give up a lot. Well, they don't give up anything. They have the

"How about some cake?" Grandma asked.

"Yes, thank you," I said. "But, don't you give up a lot when you're saved?"

"I don't think so," she said. "First of all, I'm really not a full member, because I haven't spoken in tongues yet. That's my greatest desire. Our church is very strict, kind of old-fashioned. No one drinks or smokes. Women don't wear pants, makeup or jewelry. And they don't believe in bathing suits."

"Yeah, but you used to love to swim," I said.

## LETTERS TO THE EDITOR

# It pays to look both ways

To the editor:

Since my return to Chapel Hill, I have been acutely aware of the pedestrian/automobile problem here. I observed with some interest last week the policeman stationed at the crosswalk in front of NCNB plaza, and I was chagrined by some of the comments and suggestions made by Alan Mather in his letter "No crossing guards" (DTH, Sept. 2), and was spurred into writing a letter myself after reading Friday of yet another UNC student being struck by a car.

In his letter, Mather compares the posting of an officer at the crosswalk in front of NCNB plaza to an elementary school crossing guard overseeing the children, and calls the move "an insult to his intelligence." I perceive the police action somewhat differently. As a public servant, it is a policeman's duty to see that the people in the community adhere to the laws of that community. While the levying of \$31 fines for jaywalking is extreme, there has to be some way of making people aware of their responsibilities as pedestrians. If it takes posting a policeman to get people to think twice before crossing, I'm all for it.

Two and a half years ago, much like the student last Thursday, I was struck by a car. On that day, I was late for class, bolted between cars on Franklin Street, failed to see an oncoming car blocked from my vision and was critically injured by the resulting accident.

There is now a crosswalk where I was hit. Whether I would have used it then, I cannot say. For, as Mather commented, time is a valuable commodity. And at the time, I didn't have the extra minute or two to wait for the "walk signal." But, speaking from experience, it takes a hell of a lot less time out of one's life to wait that extra

minute or two for a walk signal, than to disregard the crosswalk and later pay the consequences.

The purpose of this letter is not to attack another's feelings or ideas on an issue. Nor am I suggesting that my actions as a pedestrian always comply with the prescribed laws. Rather, my plea is that the students and citizens of Chapel Hill show more responsibility and take greater care when crossing the streets. Take those extra few seconds or minutes to ensure that you aren't the next statistic on an accident report.

Charles G. Cooper  
1516 East Franklin St.

## Parking permits

To the editor:

While less than 1 percent of all parking permits issued are reported as lost or

stolen, it is important to explain the consequences if a permit needs replacing. The natural consequence to the loser is the frustration and inconvenience created in replacing the permit. However, when a permit reported as lost or stolen is found in use, the actions taken against the user are rather stiff.

We at the University Security office realize that there may be those instances where persons have purchased permits that they no longer need and desire to sell or give to others. However, individuals may not take such action on their own. They must return the permit to the Traffic Office for re-issue and receive a refund for the unused period. Unlawful transfer of a permit can result in a \$50 fine.

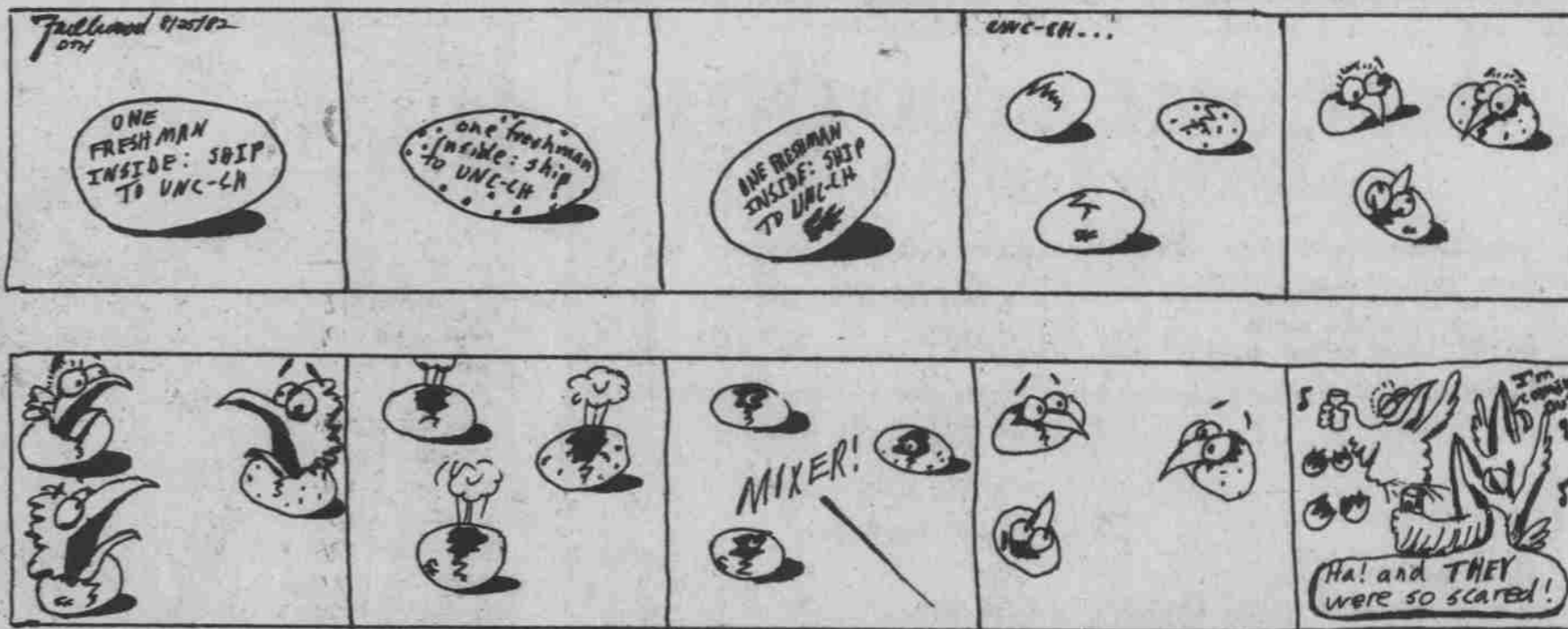
Everyone should be aware that parking permits may be purchased or exchanged through the Traffic Office only. Buying or receiving a permit from an individual is a violation of the University parking or-

nance and could result in the user's vehicle being towed at a cost of as much as \$47.50, a fine of \$50 for unauthorized display and possible internal University disciplinary action. The desire for a permit should not override one's common sense in observing the approved methods for obtaining a permit.

Persons apprehended for theft of a parking permit could be charged with a criminal offense ranging from larceny to fraud, depending upon the circumstances. The penalty could be a substantial fine and/or confinement.

The University Police and the Parking and Traffic Office have designated a specific group of monitors to search for stolen, unauthorized permits. This is their only job and they are very good at it. The risk of detection is great. The punishment is severe. If your car wears an unauthorized permit, think about it....

Ned Comar  
University Security Officer



# The right to die

By KERRY DEROGHI

"Man chooses to live, let him choose how to die. Let him choose when to depart, where and under what circumstances."

Dr. Frederick Stenn, a Massachusetts doctor, wrote these words last year in a letter to the *New England Journal of Medicine*. He was suffering from a malignant tumor. He was dying.

The 71-year-old was asking for the right to end his suffering, his right to die.

His plea has become part of a movement to protect a person's right to choose how and when he dies. It's a

"(The right to die) permits them to express explicitly their prior wish for a natural end. It enables them to say, 'There is a time to die with dignity....'"  
Stephen A. Wise

movement that has grown in recent years. Two years ago, representatives from 15 countries met in England for a conference on the right to die. Another conference was planned for Australia this summer.

In France, a new publication, *Suicide: Operating Instructions*, broke onto the best sellers list six weeks ago. The 276-page manual details the lists of poisons and fatal dosages of each.

When Michael Fazilleau killed himself last month, he died in the rural France campground, a copy of the manual lying near him.

French officials remain outraged. Members of the French National Federation of Consumer Cooperatives want it banned. French health minister, Jack Ralite calls it disgusting. And Marcel Bondy, whose son killed himself

using the book as guidance, is trying to block the sales.

The result? Attorneys have found no legal basis. Therefore, no banning, no book burning.

But their efforts helped to refuel the controversial issue concerning a person's freedom of choice. When can a person legally end his pain?

It has evolved into a medicinal, moral and legal mesh. Doctors don't want them to die. Church leaders don't want them to die. And lawyers tell them they can't die. It's against the law.

But attitudes have changed. Today, with new technological advances, attention has been focused on terminally ill patients and whether they should be allowed to refuse treatment. Since 1976, 11 states have enacted statutes to ensure patients the right to refuse any heroic measures in prolonging their lives. In 1981, a Lou Harris poll found that 78 percent of Americans would prefer not to suffer in pointless life prolongation.

(The right to die) permits them to express explicitly their prior wish for a natural end," Stephen A. Wise, a contributor to *Christian Century*, wrote. "It enables them to say, 'There is a time to die with dignity' and it allows them their own voices, not their doctors' and not the hums of an impersonal machine to prevail."

Pope John Paul II has said a person has the right to die if all medical measures have been exhausted. "Today it is very important to protect, at the moment of death, both the dignity of the human person and the Christian concept of life against a technological attitude that threatens to become an abuse," he said.

But just as the right-to-die movement has increased in scope, so has its opposition. Right-to-lifers, spurred by heated debate over the abortion issue, have since then attacked a person's right to decide whether he should die. In Connecticut, zealous groups have worked to defeat two bills that would allow a person the right to refuse medical treatment. And they have done so even though the bills had the support of members of the Catholic church.

"Such opposition, if carried into the legislative trenches in the (other states), will inflict cruel and unusual punishment," Wise wrote.

"Today it is very important to protect, at the moment of death, both the dignity of the human person and the Christian concept of life against a technological attitude that threatens to become an abuse."  
Pope John Paul II

In this battle, the right-to-lifers cannot fall back onto the theological foundations, used so glibly when they debate abortion. Both legislative acts — those disallowing abortion and those allowing a person to refuse medical treatment — permit nature to take its course.

The right-to-lifers assume that all life is good. But in that assumption they ignore the people who suffer from physical pain. More importantly, they refuse to acknowledge the mental pain suffered by a few.

Many say they would permit a person to refuse medical treatment. But they would not allow someone to take his own life to end the mental anguish. By drawing this distinction, they deny that the emotional pain can be as excruciating as physical, something only the individual can possibly know.

That life is all good, is one extreme. A French manual explaining how to end life is the other. In between is the individual's inherent right to decide for himself.

Kerry DeRochi, a senior English and journalism major from Greensboro, is associate editor of The Daily Tar Heel.