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Ugah Igba told UNC-G students to "work on petitions to send to their senators asking for U.S. recognition of Biafra."

Biafran Asks Students To Form Action Group

Ugah Igba, Biafran student touring the United States under the sponsorship of the National Students Association, was in Greensboro last weekend. He attended several classes at UNC-G and A&T State University, attended a luncheon at UNC-G Thursday, and spoke at a news conference Friday evening. In an interview with *The Carolinian* Friday morning, Igba explained the war, and how students could help the people of his wartorn nation.

"I am Ugah Igba. I come from Biafra. My country has been at war with Nigeria for 18 months.

"I ask the students on this campus to form an action committee to work on relief to Biafra. I ask them to work on petitions to send to their senators or congressmen asking for U.S. recognition of Biafra. Work in organization with the other colleges in Greensboro and with the other colleges across the nation.

"To make sure the funds go to the right place, all committees should send funds to Biafra Relief Services Foundation, 777 United Nations Plaza, New York, New York, 10017.

"I had to sneak out of my country in an airplane that had flown food into the country. This was the only way to tell what is really happening. America is the first country that Biafran students have had the opportunity to visit. There are five of us in the country. I have had the opportunity to talk through addresses, and television, radio and the press. I am urging support for my country. We are trying to explain the nature of the conflict. We are soliciting support, both political and economical. We want an end to the war. We want to have peace.

"Most people have very little idea of what is happening. They say they've seen pictures of starving people. This is a war of genocide, aimed at exterminating the Biafran people. Britain and Russia are

pulling our country apart. They're supplying Nigeria with arms and airplanes. We do not ask the U.S. for men or arms, we ask for diplomatic aid.

"We want this support as soon as possible. It should express its sympathy and bring pressure to bear on Britain. The day the Nigerians stop receiving arms, they will be forced to a conference with Biafran leaders. Biafrans want peace through negotiation. We will never be defeated militarily. We are fighting for our survival.

"Let me emphasize that this is not just a tribal or civil war. Biafra did not secede, but was forced out. The Nigerians killed 30,000 Biafrans throughout Nigeria. The government did nothing. We then took the step to declare ourselves independent, because we were no longer guaranteed security and safety in the hands of the Nigerian government.

"Our inspiration is our will, our feeling that the war we are fighting is just. The colonial powers want to use it to exploit the country. The Nigerians are not happy about a senseless war. We all need peace.

"We are fighting a just war. We have been slaughtered, murdered. Our future generation has almost been wiped out. Families cannot be raised. Children are starving to death. But our morale is high, because we have no other place to run to.

"The way to get food to the Biafrans is a massive air lift of food directly to Biafra. Some food is sent in this way, especially by the Catholic Relief Service and the World Council of Churches, but it is only about 10% of what is required.

"It might be dangerous to return to Biafra. I risk it. I'm going back to join the other people in Biafra to continue the struggle. If I stayed here, then I would have no country, and if I have no country, then it's no use."

A&T Students Gain Demands In Talk With Administration

After occupying the administration building for several hours, the A&T student body reached a general agreement with their administration Thursday morning. The students gained several of their demands from the administration including the formation of a black studies program.

The student government public information office Friday released a statement to the *Carolinian*. The statement read as follows:

"The resolution passed by UNC-G Legislature, in support of the strive for academic progress at A&T State University, was wholeheartedly received by the student body during their occupation of the administration building February 5, 1969. Such support demonstrates the unity of all students and encourages them to continue their struggle for student power."

Other agreements reached in the three hour deliberation between students and administration included revisions in the policies concerning transcripts, the appointment of a student faculty committee to review complaints concerning grades, and the appointment of a faculty committee to hear complaints from the Student Government Association about the faculty.

The occupation, which ended at approximately 1:00 a.m. Thursday, climaxed student unrest which also caused a boycott of classes in December.

During the UNC-G Legislature meeting Wednesday night, Calvin Matthews and Willie Drake,

president and vice-president of the student body at A&T, spoke asking for support for five points of reform they were trying to get from their university administration.

The five points were as follows:

1) All F's should be removed from a student's transcript once he has successfully completed the course.

2) The institution of a black studies course in the humanities department to include black art, black poetry, and black history.

3) The abolition of all pop quizzes, with classroom attendance being taken only on test dates.

4) The immediate processing of draft deferment and academic standing reports.

5) Any instructor who fails 25% or more of his class must appear before an evaluation committee composed of six students, six faculty members, and the respective department head.

In conjunction with point five, Matthews and Drake advocated the immediate removal of six professors and the placing of six more on academic probation.

Legislature debated for approximately 30 minutes considering the adoption of a resolution stating the body's support for the students of A&T. The final resolution was submitted by Terry Ashe and read as follows:

"Be it resolved that the members of the student legislature of the University of North Carolina at Greensboro do extend sympathy and support to the students of A&T University in their present struggle for rights and freedoms in the academic community. We, as students of a different university, are not qualified to speak on their special demands. We do, however, as fellow students, deem it necessary to sympathize and support their efforts in University reform."

Why Do Black Students Protest On Campuses?

A NEWS ANALYSIS
By SUSIE SCHMIDT

(CPS)—San Francisco State, Queens, Illinois, Swarthmore, Brandeis, Minnesota, New York University, San Fernando Valley, Berkeley, A & T State University...

The list of schools where black students have staged protest after protest grows longer every week. Buildings are occupied, strikes are called, miles of newspaper copy is written.

Why have black students become so militant, and what do their demands on colleges and universities mean? How can the conflicts—which often look like confrontations between two unyielding brick walls—be settled?

"American Dream"

Black students who happen to be in college have looked around them and discovered that, after all the "equality of educational opportunity" and "American dream" rhetoric has been spilled out, America's colleges are still only for the rich.

To be sure, they all have widely-touted scholarship programs aimed at giving more "worthy poor people" a chance to go to college; scholarship students are regularly paraded before students and community on occasions of self-congratulation. But except for the scholarship students, colleges are full of the children of the upper and middle classes.

And they seem geared toward the rich in other ways, too; the courses, the dormitory life and the social pressures are aimed at preparing students for life in a government- and business-dominated social structure.

Mostly the blacks notice the color of college students. They notice that while the country's Negro population is about 11 per cent, only 2 per cent of the nation's college students are non-white. In New York City

with its large black population, for example, black students at Queens notice that 9 out of 10 of their fellow students are white.

They have been told all their lives in words that they are as good as white men. But they have also been told by the action of almost every institution their paths cross that they aren't as good, aren't as smart, aren't as worthy. The schools are in the forefront of those institutions. And the blacks are asking schools to make good their high-sounding words about "educational opportunity."

For the schools, the demands of black students pose grave problems—complex issues are being raised which question the purposes and structures of long-established processes and programs.

What do militant black students want? Most of their demands at the dozens of colleges where they have pressed for change are of two types: demands for more autonomous control over their education, and demands for admission of more black students to colleges and universities.

Denounces Demands

Roy Wilkins of the NAACP has denounced black student demands for hiring and firing power over staff and faculty of Black Studies Departments and special programs for blacks. He called such demands "cries for separatism" and "just another form of segregation and Jim Crowism." Such a response seems more naive than anything else. Whether black students want real and strict separation is not clear, but evidence is that most do not—and that most of their efforts which began as separatism would quickly change.

Even if some form of apartheid was intended by the students, it would not be of the same stripe as that outlawed by the Supreme Court in 1954, as Wilkins claims. Separation (Continued on page 4)

Macquarrie To Deliver Lectures

Students concerned with the times will have the opportunity to hear Dr. John Macquarrie, America's leading theologian, speak on "What's Right in a World Gone Wrong?" February 12 and 13.

Dr. Macquarrie will deliver the annual Penick lecture, presented



DR. JOHN MACQUARRIE

by the Episcopal students and faculty, at 8:00 p.m. in the Alumnae House.

Formerly a Presbyterian, Dr. Macquarrie is an ordained priest of the Episcopal Church and a professor of Systematic Theology at Union Theological Seminary in New York City.

Born in Renfrew, Scotland, and the author of eight books, Dr. Macquarrie is described as "a learned man with personal warmth who is interested in people."

The Carolinian

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editorial

Ralph McGill's daily column in the *Atlanta Constitution* was like a beacon in the night; at age 71 he was the south's leading liberal, the chief spokesman of progress in "The New South."

Since his death last Monday evening the leaders of the nation and the world have paid tribute to the columnist-publisher. Atlanta mayor Ivan Allan said, "The mark of great leadership of this century in the United States . . . Ralph McGill has been the voice and conscience of the South." And Jarru Golden called McGill "the window of reason in the South . . . the difference between Atlanta and Birmingham. It shows you that one man can do it."

McGill's influence went much further than the circulation of the *Constitution*—his voice will be missed.

GUEST EDITORIAL

The case of Marie Hill, the 17 year old Edgecombe County girl sentenced to die for the brutal murder of a Rocky Mount storekeeper, has become a national cause celebre for critics of capital punishment—as well it might.

There are those who say, of course, that in its absorption in the environmental factors in criminal behavior society sympathizes too much with the "criminal" and too little with the "victim." And indeed there are cases in which the focus is arbitrarily shifted from the personal responsibility society must demand of all, even the disadvantaged, to the dismal upbringing. At least that failing does not seem to be present in Edgecombe County, whose assistant probation officer is not sentimentalizing this case. "We have a word to describe people like her," he said. "She was mean."

Undoubtedly there are "mean" people; but there are also mean conditions for life. If ever a person seemed condemned by circumstance from the outset to respond fully to the meanness of life itself, that person was Marie Hill. She was born out of wedlock and her mother "gave her away" at birth. She grew up in a dusty, shabby and heatless house by the railroad. By age 13 she was involved in petty theft. At 15, she was involved in assault with a deadly weapon, but not prosecuted for it. Instead she went off to "training" school; but the training, such as it was, obviously didn't take.

We could rest easier about the justice of a case like this if it did not exemplify, all too clearly, a kind of aimless and wasted life that society explains as "mean" because it is ill-equipped or indisposed to do anything helpful about it.

Now, convicted at 17 of the particularly brutal bludgeoning and shooting of an elderly storekeeper, she awaits death by gassing—unless higher judicial or executive authority intervenes. Whatever may be thought of capital punishment in principle or theory, it is certainly no answer to the kind of wasted life Marie Hill led to dispose of it in this manner.

An execution brings society whatever meager satisfaction there is in sheer retribution. But an execution is a confession of terrible failure to find something better. It is as if a complicated problem were abandoned in frustration, the evidence crumpled up and flung, in primitive ritual, into the ashcan. There is not comprehension. There is only vengeance—and that, we are solemnly warned, is not a human office to discharge in the first place.

Greensboro Daily News

Point of Order

By KATY GILMORE

Legislature, Wednesday, February 5, heard from the President and Vice-President of A. and T. State University, Calvin Matthews and Willy Drake. They informed the UNC-G Legislature that they and other A and T students had submitted a five point program to their administration asking for specific academic reforms. At the suggestion of several UNC-G legislators these students appeared and defined their five point program. Legislature then decided to move into a Committee of the Whole and discuss what UNC-G might do in behalf of A and T. The following resolution resulted.

"Be it Resolved;

That the members of the student legislature of the University of North Carolina at Greensboro do extend sympathy and support to the students of A and T State University in their present struggle for rights and freedoms in the academic community. We, as students of a different university, are not qualified to speak on their specific demands. We do, however, as fellow students deem it necessary to sympathize with and support their efforts in

university reform."

I commend legislature in recognizing the immediacy of the A and T students' demands. I salute the foresight legislators demonstrated in supporting A and T efforts for university reform. The action the UNC-G legislature took in recognizing the needs of a fellow institution is evidence of the surging interest UNC-G has in other colleges and universities in the Greensboro area. This Resolution justifies students' belief that the colleges and

Universities in the Greensboro area should be in closer contact and should speak as "one voice" on matters believed to be the "responsibility" of students. (I quote from the Greensboro Inter-Collegiate Council Constitution.) A and T students are involved in establishing student identity, students' rights, academic reforms—objectives UNC-G, Guilford College, Greensboro College, and Bennett College may be seeking one day. It is obvious that a

(Continued on page 8)

Letters

ALL LETTERS TO THE EDITOR ARE WELCOMED. THEY SHOULD BE CONCISE, TYPED AND A DUPLICATE COPY MUST BE ENCLOSED.



"We must preserve the sanctity of marriage!"

Searching

By TERRY ASHE and MARY KNIGHT

During orientation last September, student leaders got together in small groups between meetings (or otherwise) and discussed changes they would like to see made in the academic community in which we live.

As of yet, nothing concrete has occurred in so far as change or educational reform is concerned on the UNC-G campus.

But just because we are either asleep . . . or dragging our feet . . . or just making sure that every step we take is a masterpiece in itself and that it is in conjunction with every administrator and faculty member does not make what we are doing the only way or the right way.

Only a few blocks from us, A and T students are making strides in creating the type of educational environment they feel is relevant to them.

Their student government sent a five point proposal to the administration which is condensed in the following listing:

1) All F's be removed from transcripts after the course has been successfully repeated including those the fall semester of 1968.

2) Since noncompulsory class attendance has been granted, professors are to abolish roll calls except on announced test days, and pop tests are to cease.

3) Estimates of credits for all seniors and draft deferments for all male students are to be processed immediately.

4) Any instructor failing 25 per cent or more students in a single semester must appear before an evaluation committee. The committee is to consist of

six (6) students, six (6) administrators, and the appropriate department head.

5) The humanities

department is to be black oriented including courses in black art, music, and poetry, and

(Continued on page 6)

Letter To The Editor

To the Editor:

Student Legislature met this past Wednesday night in what appeared to be a routine session. However, events arose (the invitation extended by three members of Legislature to the President and Vice President of A & T University to come speak before this body concerning activities and problems on their campus that came to a head that afternoon) which changed the order of business. After Mr. Matthews and Mr. Drake spoke, one legislator asked that the body pass a resolution in support of the student movement and protest at A & T, to which I do not basically object. What I do object to is more important than that resolution. I do not feel that most of the legislators gave much thought, if any to what they were asked to, and did, do. Talk about pulling the wool over people's eyes, the great majority of the people on this campus, including legislators, will follow anyone who gives even a half way convincing argument for something they want others to do or believe! This was true with the GICC issue, this resolution and so many other issues. Will it be true of the forthcoming elections, of the drinking issue? I am not saying that the resolution that passed in support of A & T students was wrong. It may or may not have been. Maybe the GICC should be defeated, or passed. What is more important than these issues is that too many people do not and did not think the issue(s) over—at least not for themselves. They let a few people do their thinking and talking for them. Grow up! Become an individual! Get the facts, even if it takes a lot of time. Don't jump on the first bandwagon that comes along. And for heaven's sake THINK, and don't be ashamed to say what you think! You may surprise yourself and find there are others who feel the way you do.

Pamela S. Greer

A Book Review

Cleaver's Odyssey: "Soul On Ice"

By CARL WORD
College Press Service

"Soul On Ice," by Eldridge Cleaver.

(CPS)—"The souls of black folk," writes critic Maxwell Geismar in the introduction to Cleaver's work, "are the best mirror in which to see the White American."

To read American history as reported by most whites, America has had unparalleled success as a bastion of freedom, justice, and opportunity. It is voices like Cleaver's that reflect the hideous shadow of a nation that has preached one thing and practiced another. Frederick Douglass, the famous 19th century black orator, knew it and in eloquent tones put it where it's at:

"To him (the black man) your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity are, to him, more bombast, fraud, deception, impiety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages..."

Cleaver's is a voice out of the wilderness of society's most oppressed jungle. From its confines he has climbed to the tops of the trees, listened, head nodding to the beat of faint drumbeats from afar, sucking in fresh breezes from our most penetrating thinkers; and now he

confronts us with a wild cry of independence.

His voice is matter-of-fact, clear, and authoritative. Describing a day in the life of prison inmates or the link between white oppression at home and neo colonialism abroad, he impresses his readers with the same cool logic found in Malcolm X's "Autobiography."

True, he is not a college graduate, and occasionally his lack of disciplined intellect sends him out on some very shaky limbs. Yet his brilliantly eclectic analyses of the psychological stereotype constructs of whites, as well as of emasculated blacks, is nothing short of the kind of self-taught genius of Frederick Douglass or Malcolm X. The depth of his work will not yield, even before such truly scientific works as Franz Fanon's "Black Skin, White Masks."

In an age when writer's careers are, for the most part, controlled, directed, and manipulated by a clique of New York syncophants; where mediocrity and acquiescence to the established order are hustled into the best-seller lists, "Soul on Ice" is a strong, healthy breeze from the West Coast.

To be sure, there are serious doubts about the efficacy of presenting his raw talent without giving him time to struggle with "that same pain, that same passion" Ralph Ellison refers to as a prerequisite for truly great writers. (Perhaps in his exile, Cleaver will use the time to devote himself to improving his craft, and freeing himself from dependence on white radicals as his primary literary audience.)

His keen insight is nonetheless devastating. Whether cracking on

James Baldwin or Elijah Muhammad, he possesses an intellectual, critical honesty from a viewpoint that has, for so long, been mislabeled "uneducated," "low-brow," or just plain "Negro protest literature," in order to compromise its truth.

If he is at times only a mediocre re-hash of what we have read elsewhere, the totality of the book is nonetheless valuable; for there are so many still "spiritually dead," who need his rapping to get them to ideas critics and reviewers might have heard more eloquently someplace else.

Sprinkled throughout are love letters to his lawyer, Beverly Axelrod, psycho-sociological allegories no white scientist would dare touch, informal current histories, some four-letter words. Yet his fiercely, violently committed voice is in itself the cry of Nat Turner, Toussaint L'Ouverture, Gabriel Prosser, and those thousands of rebellious blacks through history; he has chosen resistance to acquiescence, and he knows only too well that the life span of black freedom fighters is never very long.

No matter how much "progress" is acclaimed by "Negro leaders," no single black leader strong enough to stand up to the police and the political system behind them has escaped murder or jail. Slave-owners always warned that to educate a Negro is dangerous—they either sicken or die, or have to be killed. Cleaver is the modern parallel.

He cannot go back to purposeless destruction or Saturday night cutting; neither can he mute his voice or limit his

resistance to the daily oppression that is a reality to poor black people, up South or down.

The book is primarily a collection of Cleaver's essays, exposing us to his developing talent as a writer. His sensitivity is a fine needle, probing the collected layers of excuse; his skill is that of a healer, cutting first the psychic distances that conceal a fear of hurt—sometimes sharp to make us slap five and shout "yeah"; and at others, like an ice pick, straight to the quick of a frozen soul.

One either stops to question

his own defenses, his own layers of glib phrases and quick rationalization to hide his human frailty; or one puts the book down and goes back to manning the barricades against anyone getting too close.

Cleaver's skill is an unpolished gem, all the more beautiful, all the more valuable, for having escaped the crushing vise of Black Muslim orthodoxy, all the more necessary for eluding the middle class's bumbling caress. If his edges are rough, they can be honed to a finer instrument. We hope he lives long enough to make it finer.

The Carolinian

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Town Student Describes Lounge As Being 'Utopia'

By MILLIE SHARPE

If you're looking for solitude, the Town Student's Lounge is not the place to go. If you're looking for incessant chatter, a unique atmosphere, and plenty of company, then it's the place to be.

There probably isn't any other place on the UNC-G campus which harbors such an assorted daytime group.

During one visit in the lounge there appeared to be a correlation between the arrangement of the furniture and the distribution of the occupants. Specifically, as one member of the Town Students put it, "There are the 'Liberals', the 'Conservatives', and the 'Radicals'." The "Conservatives" in one corner consist of the upper-classmen-juniors and seniors—who are weary of the bustling lounge and would enjoy some quietness.

The "Liberals", largely freshmen, are the active ones who spend their time playing cards—"Rat Frizzle"—singing and strumming guitars. One member of this group boasted of Town Students having "a natural song ability". Another young man described the lounge as a "utopian society". This group takes great pride in its record-breaking feat of putting 17 people in the Lounge's phone booth.

In another corner are the "Radicals" who are probably the minority members of the group. These have little to say as they view the others. One young lady commented, "The lounge is more like an absurdist play than anything else."

Who else may be found there? Well, there are students from Guilford who drop over to visit. And one dorm student says, "I love it over here and prefer this place to the dorm for fun anytime."

"We welcome one and all," they say.



Two UNC-G students relax in the Town Students Lounge between classes. The Lounge is described by one student as a "Utopian society."

To be such a diverse group, the Town Students are united and very active in Student Government and other campus activities. They take a very active part in Legislature. They sponsored two families at Christmas like the dorms did and are remembered for their Easter Egg hunt in the spring with a nice prize going to the winner. They also are proud of their members who are on the basketball team and are a large part of the cheerers at UNC-G games.

The Town Students do not seem to feel they are excluded from campus activities. Mary Gottschall, president of Town Students, says, "We may not be as close to as many people as we would if we were living in a dorm but we all have many

friends on campus anyway."

This group has activities and functions of their own. They have weekly coffee breaks, luncheons in the Benbow Room of Elliot Hall, and cook-outs in the spring.

None of the students could think of any disadvantages to living off campus. "We can live more cheaply eating at Jay's or Mel's or the Burger Chef, and have lots of fun in the meantime. We have to put up with inconveniences such as no coat rack, about 750 students using a much too small lounge, and no parking spaces, but we enjoy it nevertheless," said one spokesman.

Perhaps there is but one cliché which will fit them... "They are one big happy family."

Feb. Film Schedule

FEATURE FILMS, FOREIGN FILMS, DOCUMENTARIES, ETC.

RESURRECTION (Russian)	Tuesday, February 11
OTHELLO (English)	Wednesday, February 12
THE 400 BLOWS (French)	Thursday, February 13
MORNING STAR (Russian)	Tuesday, February 18
THE SUBJECT (German)	Wednesday, February 19
THE EXTERMINATING ANGEL (Spanish)	Thursday, February 20
L'AVVENTURA (Italian)	Tuesday, February 25
GREAT EXPECTATIONS (History)	Thursday, February 27

All shows are scheduled for 3:15 and 7:15 p.m. in the Library Lecture Hall except OTHELLO, which will be shown at 3:15 and 7:15 p.m. in Aycock.

WEEKEND MOVIES

TARZAN, THE APE MAN	Friday, February 14, Library
ANATOMY OF A MURDER (James Stewart)	Saturday, February 15, Aycock
DARK AT THE TOP OF THE STAIRS (Robt. Preston, Dorothy McGuire)	Sunday, February 16, Cone Ballroom
THE HUNCHBACK OF NOTRE DAME (Lon Chaney)	Friday, February 21, Library
LILITH (Warren Beatty and Peter Fonda)	Sunday, February 23, Cone Ballroom

Black History Week Is February 9-16

This week, February 9-16, has been designated as Black History Week.

In 1915 Dr. Carter Godwin Woodson, who had obtained his doctorate from Harvard University, organized the Association for the Study of Negro Life and History with headquarters at Washington, D.C. Dr. Woodson, who did extensive work on the Negro, published several important books. Among them were "The Negro in Our History," "The African Background Outlined," "Free Negro Owners of Slaves in the United States in 1830," "The History of the Negro Church," and "A Century of Negro Migration."

Negro History Week was inaugurated by the Association to foster the study of and to develop pride in the history of the Negro. It has been observed by schools and colleges,

churches, and other community organizations throughout the country during the second week of February. Since February was the month of the birth of Abraham Lincoln, the great emancipator, and of Frederick Douglass, the great abolitionist, that month seemed an appropriate time for such an observance. The organization publishes a quarterly, "The Journal of Negro History," and a monthly magazine, the "Negro History Bulletin," during the school year.

In contemporary times, the total American mood has shifted and in so doing, the word Negro has become obsolete and has been replaced by Black or Afro-American. In light of this mood, Black students, Black men, and other organizations of prominence have retitled this period Afro-American History Week or Black History Week.

Black Student Revolt Poses Problems

(Continued from page 1)

chosen by free and intelligent men, and institutions run separately in a free and intelligent manner, are totally different from separation forced as a form of slavery on a group.

It seems clear, however, that real apartheid and separation is not what these students want. They want some control over the institutions and processes that most directly affect them at the moment—their schools and the special divisions of those schools with which they deal. In that sense, their demands are no different from the demands of white students for more power in decision-making in the universities, more control over their living conditions and the kind of education they get. Their desires cannot be separated from those of white students by invoking the ogre of racism. That the blacks' tactics for pressing their demands are different from white students' can probably be traced back to the treatment they received for so long in American cities.

Who is College For

The demand for more enrollment of black students poses, in the last analysis, a far more serious challenge to the structure of American higher education as we know and practice it, because it re-asks the question, "Who is college for?"

There is little question that most colleges are (finally) aware that it is not only desirable but

necessary for them to change their racial and economic make-up. They are even coming to see that the speed at which such changes are made may not be up to them. But the big question still is, "How to do it."

The first responses to demands from San Francisco State black students for admission of all black applicants next fall were typified by Clark Kerr, chairman of the prestigious Carnegie Commission on Higher Education, and by Fred Hechinger, the New York Times' Education Oracle. They declared, almost in unison, "But we can't let them into our colleges! They're not qualified! It would be lowering our standards and bringing education down to the level of the uneducated."

The usual solution given by such men to the problem of "what, then to do with them" is to shunt those who can't pass College Entrance exams into trade schools. That way they can say they're offering a chance at higher education without polluting the halls of ivy. But such a solution only perpetuates the odd, almost cast-like system which characterizes our schools and which all students are reacting against.

What else can colleges do? They could, of course, let the students in wholesale, as the San Francisco State blacks advise, but that would be a cruel and cynical hoax. Letting the

students in with no prior warning, and then (as would inevitably happen) flunking them out the next term, would do little for black students' already badly damaged self-image.

College Boards

Of course these students aren't qualified for college as we know it. They have grown up and been educated in the ghettos and subcultures of this nation, where they don't always learn the answers to College Board exams and haven't had the requisite number of Humanities courses. But perhaps that says less about their qualifications for college than about the college's qualifications as educational institutions for this time and place.

Another favored response to the problem, particularly among these who call themselves "liberal educators," is the establishment of special programs which offer unqualified students remedial training to "bring them up to the college level." Such programs are in operation at a number of schools, with varying degrees of success. Many of the schools operating them have been the scenes of the loudest of the black student protests. Students in such programs often feel they are just being told again that they are inferior, and sense waves of condescension from administrators and other students. And the first

demand—having a say in how the program is run—seldom fails to come up.

In the end, changing institutions is cheaper (in human terms) and more worthwhile than changing people. The students should not have to be molded to fit the school; the school should change to achieve relevance to the generation of young people it must serve at the moment.

"Changing" an educational institution does not mean "lowering"—it can mean "broadening" to include more life styles and education

demands than those of the children of the white rich. If colleges and universities cannot expand technologically and mentally to reach and communicate with America's subcultures and minorities as well as its majorities, its ivy may strangle it in the end.



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Thursday, February 13, 1969

HOURS: 10 A.M. - 5 P.M.

Spartan Streak Cut, Come Back With Win

After winning three successive basketball games, the UNC-G Spartans lost to Methodist College 90-69. Though they hit 69% of their shots from the foul line to Methodist's 58%, the Spartans' field goal percentage was around 28% when it is usually around 45%.

High scorer for Methodist was Roy Henderson with 23 points. Three other Methodist players were in double figures. Bruce Shaw again led the Spartans, hitting 17 points. Boyd Edwards and Andy Royals were both in double figures with 11 points each.

Coach Swiggett said that though Martin, Cardwell, and

Jarrett were absent from the team roster, he thought that generally the team was unsteady due to adjustments which must be made with the new players.

The Spartans came back to defeat E. Mennonite College 90-80 in their 13th game of the season. Bruce Shaw accumulated his second highest point total with 35. When asked about Shaw, Coach Swiggett said, "Shaw has matured as a player and he has gained confidence as the season's progressed. Also, he is a sounder player now than at the beginning of the season and he moves well without the ball." Shaw pulled down 13 of the Spartans' 38 rebounds and on field goals he hit 17 out of 20 for 85% shooting accuracy.

In the second half the Spartans led by as many as 12 points; however, E. Mennonite closed the gap and at one time led by two points. Charles Cole and Boyd Edwards led the Spartan resurgence and with the assistance of Gary Marshall from the outside and Gerald Haynes and Brian Emerson as offensive and defensive ball handlers, the Spartans went ahead to stay. With less than five seconds to play, Charles Cole fed the ball in to Bruce Shaw who layed it in the basket for two points as the clock showed 0:00.

Radio Station Staff Meeting

The Radio Station Staff will have a meeting Thursday, Feb. 13 at 7:00 in the Alexander Room of Elliott Hall. All interested students are cordially invited to attend.

Seminar Advocates Need for Change in Social Institutions

By LINDA KILPATRICK

Editor's note: The following is a report of a Wake Forest sponsored seminar held during semester break and attended by two students from UNC-G.

The need for immediate and radical change in American social institutions and social values was emphasized during the New York Seminar. The Seminar, sponsored by the Wake Forest Inter-denominational Ministry, was held January 29-February 3.

The theme of the seminar, "The Urban Crisis" was developed during a four-day, New York City excursion attended by 35 students from Wake Forest, Salem College, UNC-CH, UNC-G, and the University of Delaware. Activities centered around the "Urban Crisis" theme included lectures given by MUST, Metropolitan Urban Seminary Training Facility, and a special art exhibit "Harlem on my Mind."

MUST, an organization concerned with providing the layman as well as the clergy with a better understanding of ghetto areas summarized the causes of the recent New York City

teacher strikes. MUST related the strikes to the tension between established, power holding organizations and the new movement for direct or "community control" over schools.

Reverend Randy Nugent, a member of MUST, explained how the welfare system is presently operating to keep poor people poor. Not enough money is given in welfare cases to maintain people at subsistence levels. He added that aid is withdrawn at the earliest opportunity, usually before the individual is close to financial independence.

A display of the controversial exhibit, "Harlem on My Mind," at the New York Metropolitan Museum of Art dramatized the history of Harlem since 1900. With the aid of enlarged photographs, films, television, voices, music, and light the story of six decades of life in Harlem was told.

The exhibit included views of happy moments in ghetto life. Negroes were shown setting up their own business and community organizations, enjoying their own customs, partying with families and friends, and singing and playing their own music.

However, the misery, poverty, despair, and waste of ghetto life was evident throughout the exhibit. The exhibit impressed upon the student the need for change. They felt that the ghetto situation is on the verge of explosion, and that the only hope for saving America from violence and disorder lies in experimentation and acceptance of new and radical ideas, ideas that refute tradition.

The new tradition was demonstrated in a Sunday morning service at the Judson Memorial Church. The traditional church service was replaced with an informal gathering centered around "meaningfulness" and fellowship. The congregation ate, sang folk songs, and discussed community concerns. This form of service is considered a proper form of worship by the participants because of its meaningful experience.

Students on the trip attended three plays and had free time to sight-see on their own. They felt that the New York trip was enjoyable, and the Seminar went far to enlighten their views concerning the Urban society of America.

Igba Explains Biafran Situation

Twenty-five thousand people are dying daily of starvation in Biafra. Their suffering is a result of the Biafran-Nigeria war which began in 1967. Ugah Igba, Biafran student touring the United States, spoke at a press conference Friday of the Biafran situation.

Q-How grave is the Biafran situation?

A-The Biafran situation is really grave because this war against the Biafran people has been on for the past 18 months. The war has been fought on the Biafran soil so that the situation in Biafra today can be described as an aim by the Nigerian enemies who are sponsored by the Russians and British colonial powers to exterminate the 14 million people of Biafra. Apart from the shooting war and the bombings and the killing of people in the cities and towns, 25,000 people are dying daily of hunger and starvation.

Q-How long can the Biafran people hold out?

A-The Biafran people will continue to fight as long as the enemies attack us. We know that the only alternative to not fighting is total killing of the people of Biafra. The Biafrans are already regaining most of their ground captured by the enemies. It is a people's army and we are fighting against all

the odds, all the arms of Britain, Russia, and the blockade which makes it impossible for food or anything to come into Biafra. In spite of all this, the morale and the will of the Biafran people is very high.

Q-How do you, having been in this country for only a short time, view the racial unrest on the campuses as well as in general?

A-I would say that the racial unrest is quite serious in this country, and there should be a need for a change in the attitude toward racism. I feel that the government could, through the cooperation of the various law enforcing bodies, stop violence on campuses if integration starts right from the time children are born in this country. They should all live together, study together, and come to schools together. I feel that the question of discriminating anybody because of his color should not arise in any country, for after all, what do we mean when we say this is a civilized country.

Q-In your opinion, is the communist influence in Africa significant?

A-I would say that the communist influence in Africa would become significant if the free world allows Russia to take the stand they are taking in the present Nigerian-Biafran



Ugah Igba, Biafran student touring the United States, explains the Biafran situation at a press conference at UNC-G Friday.

conflict. They are finding a beachhead for communism in West Africa and Africa as a whole. I feel that if the Russians are compelled through diplomatic pressure to pull out from Nigeria, and leave the Biafrans and Nigerians to

negotiate a peaceful settlement, the fear and influence of communism can be entirely removed. It could be a serious threat if the Russians are allowed to continue in the way they've come out in full swing on the continent of Africa through

the Nigerian-Biafran war.

Q-Are the African people ready to assume responsibility in the affairs of their government?

A-The African people are prepared to assume responsibility in the affairs of their government, but the problem is that the colonial powers who were ruling this country, before they hand over power, make sure this power is handed to people who would obey their own voices and so the colonial powers come back to control the establishments and the economic bases in Africa. This is the present situation in Biafra today, where there are oil reserves and British investments. And so the British people are arming the Nigerians, using them to exterminate the people of Biafra in order that they may protect their economic establishment. I feel that if the colonial powers leave the independent African nations alone, they will be able to control their affairs in the ways that are suitable to the African people.

Q-What do the Biafran people expect from the United States government?

A-The Biafran people expect the United States people and government to support the Biafrans in their rise to self-determination. The people of this own country fought for their own independence two centuries ago from the British people and it is the same type of fighting we are fighting back in Africa. We in Biafra do not believe that living alone will solve the problems of Africa, but what we want is to be left alone in peace. The United States can fly massive relief materials directly into Biafra and the government of this country can accord the Biafran people the right to self-determination. We want sympathy, massive aid, and diplomatic pressure should be brought by the United States government on Russia and Britain to stop supplying arms to Nigeria to carry out the war of genocide against the 14,000,000 people of Biafra.

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Price's Literary Approach Appeals to Adults

Continuing adult education is important to a society, and literature appreciation is an excellent subject for an adult class, believes a visiting professor at the University of North Carolina at Greensboro.

Dr. Alan Price, who teaches literature appreciation to a weekly adult extension class at UNC-G, has a particular interest in such non-credit courses. His career in education had its beginnings in one in England.

"Literature appreciation is especially good subject matter for adult education courses," Price said, "because it reaches people at their own level. You don't have to be an intellectual to get something from a poem or a novel."

The first time he met his "reading for profit" class at UNC-G, he saw some adult dormitory counselors and some students who had come to class "... just for the fun of it," he said. More important, he saw housewives, business and professional people and secretaries, all of whom were in class to further their education.

The students—many of whom had not been in a classroom for years—were participating in a special course offered by the UNC-G Extension Division. Each

Monday night since Nov. 11 they have met for two hours to discuss poetry and prose and to learn to better understand and enjoy all that they read. The class will continue through March 17.

The lectern behind which Price often stands is ironic, because his class is completely informal. He does not lecture as he would to a class of undergraduate students; rather, he leads informal discussions, in which the students are encouraged to participate.

By the time the March 17 class ends, Price's students will have read and discussed four novels, six plays and some poetry.

"We began with a discussion of poetry because it is short and compact," Price said. "A class can consider several poems at one meeting and gain the confidence necessary to tackle a novel."

"But an instructor has to be careful in selecting poems for discussion. The poetry should be brief and succinct. Poetry is ideal, though," he added, "because you don't need a strong academic background to consider a poem."

"Students can use their personal experiences and

backgrounds to interpret poetry as they wish."

The writers Price chose to study are George Bernard Shaw, J.M. Synge, Harold Pinter, Graham Greene and William Golding. He selected them for specific reasons.

"They are Twentieth Century writers," he explained, "and in an adult class, I like to start where people are now. And, these are outstanding writers who write with a language that is direct and relatively uncomplicated."

"These men did not include a lot of literary illusions in their works," Price added, "and in a class where most of the students have been away from school for years, it's important to avoid references to things, to other writers and to other works that they might not know."

Price, who has been a senior lecturer in English at Queen's University, Belfast, Ireland since 1959, noted that he does not teach this adult class as he would teach a class of undergraduates.

"This class is made up of older people—in this case, ranging from 22 to the late 50's in age—so I try to relate what we read to popular books, television shows and current films," he said. "It's easier for the class to

relate to these contemporary references."

"And, although these students might know more about some things than undergraduates do, a teacher cannot assume that they do. In fact, an instructor who is overly funny or cute might accidentally embarrass an adult student into dropping the class," Price said.

The added years of age are hardly a handicap, according to Price. In fact, the additional experience often proves helpful.

"These students have lived longer and experienced more than most undergraduates," he said, "and this gives them a better frame of reference. They understand better many of the emotions they encounter among the characters they read about."

Price said the writers his class studies raise contemporary issues, which is helpful in keeping the class' interest.

"Shaw writes of the tension between men and women and of romantic ideas in love and war," he explained. "Pinter writes of loneliness and of society's menacing aspects—and many are afraid to go out at night these days. These are issues that are relevant to people as people, and not as intellectuals."

It was in such a class that Price himself laid the foundation for his college career. He left school at 14, was wounded in the war, and reassigned to a supply unit. He had free evening

time, so he enrolled in an adult literature appreciation class.

"I enjoyed the work, so much so that I did some extra reading and writing. My tutor took an interest in my work and helped me earn an adult scholarship to Liverpool University in England." It was the only adult scholarship the school awarded.

Price earned a first class honors degree in English from Liverpool in 1948. He then earned his Master's from Liverpool and his Ph.D. from Queens University in Belfast, Northern Ireland.

"Two summers ago, I taught in New York University's summer session, and I decided then I wanted to spend a full year in America. I chose Greensboro because I wanted to spend my time in the South and because North Carolina is noted for its writers," Price said.

"I'm enjoying myself and I'm enjoying teaching this class. It's important to have an informed, educated people. A class like this can be helpful in reaching this goal. And it can give a little pleasure to people."

"Adult education courses should be non-credit courses," he added. "They should be informal and the fees shouldn't be prohibitive. Students should want to come rather than feel they have to come; by wanting to come, they will benefit immeasurably."

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Searching

(Continued from page 2)

Afro-American culture by the fall 1969 semester.

According to the news reports, some 200 students were waiting in the administration building for an answer to their demands from the University's president. The report stated that the numbers were growing as the night grew older. They came equipped with blankets and had brought in their food.

Oddly enough, the reporter did not try to build a Columbia out of a display of student power on the A and T campus. Instead, the reporter described the scene at the administration building as being "orderly" and without signs of "hostility." He subtly mentioned that there were no police to be seen; however, they were on the alert.

Not being involved in the actual daily classroom procedure at our neighboring university, we cannot judge the relevance or justness of their demands.

However, we can learn from

them. They are refusing to be engulfed in the wave of the broad term in loco parentis. They have realized they are not children and they are refusing to be treated as such. They demand to have a part in the formulation of what is supposed to be the greatest learning experience of a lifetime—the college years.

But they ask how the years can be learning years if they are not allowed to participate in the formulation of the policies governing them. They ask how can they be learning years if they are not allowed to take responsibility.

What about us at UNC-G? Do we accept responsibility? Are we really taking advantage of our learning years?

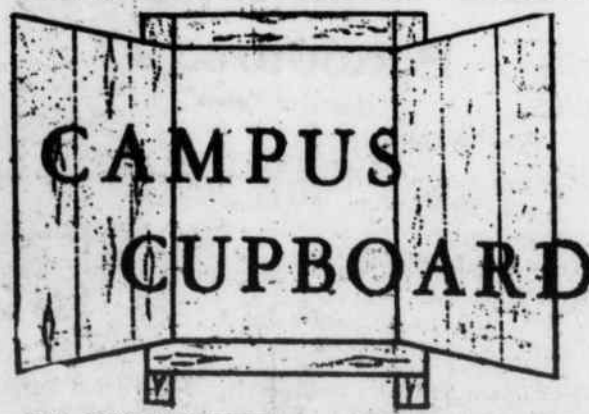
Now that legislature members have supported the A and T student government in their struggle for rights and freedoms in the academic community, let's hope we begin an even better struggle on our campus... immediately.



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Grads Create Dynamic Innovations In UNC-G Drama-Speech Dept.

By SUSAN TAYLOR

In addition to the manifold undergraduate activities of the UNC-G Drama and Speech Department, there have been some dynamic and exciting innovations within its graduate community. Graduate students, carefully selected according to geographical distribution, evaluation of past theatre accomplishments, as well as academic proficiency in the fields of technical design and acting, seek a Master of Fine Arts degree to accommodate the rapid need for talented directors and designers in community, educational, and regional repertory theatres.

The M.F.A. program in Drama here has essentially two sequences: acting-directing and design production. The minimum 33 s.h. of course work is required in the field of Aesthetics, History of the Theatre, Dramatic Literature as well as electives chosen from the area of music, art, dance, creative writing, or English. Six hours at the end of the candidate's residency are devoted to a Thesis Production, in which those students of the acting-directing sequence must direct a full-length play before an audience, and those in the design-production sequence must design a full-length production, giving special attention to set design, lighting equipment, and sound. Usually an acting-directing major works closely with a design major, thus co-ordinating the dramatic with the technical, and consulting each other as to appropriate costuming, props, and make-up.

As in all thesis programs, both oral and written examinations must be taken to demonstrate the candidate's proficiency in his major and minor fields of interests according to standards arrived at by the particular department. After speaking with several candidates as well as undergraduates of the Drama Department, it is indeed difficult to say exactly what these standards are. For many, they remain nebulous.

Last summer, Paul Eliot's production of "A Funny Thing Happened On the Way To the Forum" met with much applause and commendation which earned him a seat this Fall on the Stratford faculty in Virginia. This January Pat Gilbreath's production of "A Song Is A Blue Fish" enjoyed three performances which have been met with delight by children, bewilderment by adults, and criticism by the Drama faculty. Written over two years ago by Mrs. Gilbreath, "Blue Fish" purports to be a children's play aimed at the Junior High school age group. But any adult viewing the play is quick to see that this is not an old-fashioned fairy tale where the villain dies and happiness triumphs. It is not a tale where the moral is neatly packaged and distributed to each child as he leaves the front door.

In Mrs. Gilbreath's own words, "A Song Is A Blue Fish" is "the biggest whopper ever told about a little girl Rodanthe and Old Dear who's very old." It's a fish tale about "if what is real's a fairy tale and horses' feet are a tale, could there be feet beneath a whale?" And finally, "Blue Fish" is a "song about happiness and gold and a wish for all summer long." But most important of all, "A Song Is A Blue Fish" is a drama of absurdity for adults as well as children revitalizing and celebrating a renaissance of "beauty" and "wonder."

Every director entering production discovers flaws or "holes" in his script and must disguise them the best he can. But these "holes" can often only be discovered when the director has obtained a rather objective view of the script itself. Such was not the case of Mrs. Gilbreath. Although the creative writing of the script is irrelevant to Pat's thesis, it hindered her from gaining an ideal aesthetic objectivity of her own work. Adequate justification of character and dramatic situation becomes a paramount problem. Allow me to illustrate.

Captain Waves, the storyteller, literally "creates" Rodanthe (Mary Stewart) and Old Dear (Robert Bockford) with no elaboration and little dramatic justification. A child must be led to believe, not expected to believe if a play is to lead to a genuine personal experience on the child's part. Although in the course of the production Rodanthe is delightfully played by Mary Stewart and Old Dear is an effective Mutability character and the audience sympathizes with the action much of the time, their introduction nevertheless remains awkward and inadequate.

If "Blue Fish" is truly being performed in Absurdist style, the garbling of language and repetitious movements resulting from the choreography is a desirable effect, denigrating language to movement. And when Old Dear calls out to Captain Waves sitting in the audience: If you ask me your story's getting out of hand, What happened to all our fairy land? I'm scared to death of your pi-rates, You'd better do something before it's too late.

it temporarily reassures the children in the audience that kindly Captain Waves really has control over his fantastic fishtale. But then our vicious Pirates (Frank O'Neill, Jim Burroughs, and Connie Spadanuta) capture Captain Waves and tie him up with Little Tommy (Tom Bates) to await Old Dear's execution. All a child's psychological comfort has been stolen from him and he must again fend for himself. Perhaps a more effective use of dramatic pause would allow the audience to understand and access the situation; perhaps a more simplified set of movements is the only answer.

But the principles operating behind this incident and others like it are brilliant. Through successful play-making, the eternal themes of appearance versus reality, mutability, of beauty, and wonder are artfully introduced under the guise of a play. The stage play hopefully enables a child to confront these themes with a fresh vision when he meets them daily in his own confusing world. Little Tommy loves Rodanthe and sings his love to her:

I give you smooth sea skipping

stones,
I find along the sand,
I give you all the sea unknown
To help me understand,
The skipping stones are for my heart
For when I look at you
The sea unknown is where I start,
To find my knowing you.

Rodanthe too gives not herself,
but that which is not really hers
to give:

I give you every ocean bird
Taught by the wind to fly
I give you every sea gull heard
In laughter passing by.
The ocean birds are for my heart
For when it flies from me,
The laughing gulls to tell in part,
Of us to know by sea.

The same songs are repeated when Little Tommy is "vanished" by the Oriental Sea Horses (Candy Sherman, Kay Taylor, Nancy Clay). The wonder and beauty remain though the substance of the young love has vanished.

Through the magic of stardust sprinkled by Carol Walker and Sybil Rosen, a world of frightening fairyland is woven,

The Shirelles



The Shirelles will perform for the Valentine Dance, February 15 in Cone Ballroom from 8:30 until 12 p.m. Admission will be by UNC-G ID. Couples only.

P.S. Reminder: Look for the announcements re: the production of Garcia Lorca's "House of Bernardo Alba" as directed by Allen Acker and designed by Ken Barnes.



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Gebel-Williams will headline the all-new 99th edition of The Greatest Show on Earth which comes to the Greensboro Coliseum on Tuesday, February 11, for ten performances through Sunday, February 16.

Billed as "The Most Gifted and Celebrated Animal Trainer in Circus History," the handsome young 33-year-old animal master is making his American debut this season with Ringling Bros. and Barnum & Bailey. In the show he will present tiger, elephant, and horse displays that are said to be without equal in the world.

Unlike many world-famous circus artists who inherited their craft from their families, Gunther Gebel-Williams is not a child of the circus. He was born in a small German town, got his schooling there, and showed no signs of circus-oriented ambitions. Even in his school gymnastics, his prowess was no more than average.

Soon after the war his mother found work as a seamstress with Germany's celebrated Circus Williams and Gunther went along on tour. He immediately became fascinated with the colorful circus menagerie. Whenever his mother couldn't find him, she always checked near the animals, and usually that's exactly where he was.

Becoming friendly with the people of the circus, young Gunther learned various types of acrobatics and other circus skills. Soon he was able to ride bareback, a prelude to the "Circus Oscar" he was to win years later as the outstanding circus horseman in the world.

The Circus Director, who was later to become Gunther's foster father, starred in the show's animal acts. One evening illness prevented him from appearing and the young man appeared alone with the animals, handling himself with such skill that he was immediately encouraged to start animal training in earnest. Seeing his fantastic gift for animal handling, the Circus Director entrusted Gebel-Williams with the show's herd of performing elephants. The herd, featured with him this season in Ringling Bros. and Barnum & Bailey's performance, won for him a second "Circus Oscar" an unprecedented accomplishment in the circus world.

Point of Order

(Continued from page 2)

frequent exchange of ideas, methods, and procedures among the five schools of Greensboro would facilitate and implement all means of resolving such matters of concern to students, faculty, and administration. With an overwhelming vote of 78 to 1 in favor of the above resolution UNC-G legislature demonstrated their interest in working with the colleges and universities in the Greensboro vicinity.

Again, I applaud the actions of the concerned UNC-G student legislators. The basic ideas and interest expressed by the UNC-G legislature are embodied in the Greensboro Inter-Collegiate Council Constitution. To sustain the commendable action legislature took, we must take the next step and insure that "such future matters as we believe are our responsibility" (I quote from the Greensboro Inter-Collegiate Council Constitution) be supported by not only UNC-G, but also the other four colleges and universities in Greensboro.