



What's In The News

What's In the News? Hugh Jolley, Bookstore manager, has resigned. Steve Rayborn, Vice-Chairman-elect of the Union, has resigned. Arthur Ford and Senator Michael Yeats spoke here last week. The School Board bans INQUISITION on the UNC-C campus. THE KILLING OF SISTER GEORGE is showing at the Plaza. The Student Legislature donates \$100 to aid Biafra. The New Arts Festival is here. Man is free. Bud's grandma drinks beer. There will be another "3". Bowlers lose; golfers win. APO Pledges elect Zorro as their champion. Read on, if you dare.

Yeats Was A True Irishman Above All

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be aloof when he was, in actuality, a very shy man. His poor sight and absent mindedness also contributed to his attitude. W. B. Yeats was "a resourceful and sometimes unscrupulous manipulator in causes that interested him," according to his son.

The author of such poems as "Sailing to Byzantium" and "The Second Coming" experienced a tempestuous and ungratified love for Maud Gonne, a violent revolutionary who led Yeats into many trivial and unfruitful revolutionary activities, including the famous Jubilee Riots. A member of the Irish Republican Brotherhood and Chairman of the '98 Committee, Yeats wrote many nationalistic plays for the Abby Theatre that he organized in Dublin. As an Irish Senator, Yeats gave many famous and articulate speeches, the most well-known of which was in opposition to the bill condemning divorce. Michael Yeats remembers when detectives had to guard the houses of all Senators: William gave them detective stories to read in order that they might continue in the tradition of some of their greatest predecessors.

Alpha Phi Omega

The APO recently elected new officers. They are as follows:

President: David Taylor
 Vice President: Steve Paterson
 Pledgemaster and Second Vice President: Ed Wayson
 Correspondance Secretary: Philip Hall
 Treasurer: Joe McCorkle
 Recording Secretary: Doug Roach
 Pledge Class President: John Crain

Next week the APO is sponsoring its annual UGLY MAN ON CAMPUS contest. The proceeds will go to their scholarship fund. The voting desk will be in the Union. The ballot will be a penny and may be cast as often as desired.

Yeats' politics were spiced with a note of ambivency - he was not an extremist, but he was a national; he wanted home rule, but he was too peaceful a man to participate in the Civil War of 1916. He has often been accused of advocating fascism on account of his belief in government by the educated. His views were really derived from the eighteenth century political philosophy of Burke, a devout believer in the intellectual freedom of man.

The distinguished Senator, whose white hair and spectacles cause him to resemble his father in his late forties, closed by affirming that "above all, William Butler Yeats was an Irishman." Michael's bright green tie served as a reminder that Irishness is hereditary.

Freshmen Work on a Flag

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The Student Government Award was also voted on. Danny Phillips, Gus Psomadakis, and Jerrold Burks were the nominees. Mr. Burks, however, withdrew his name. The voting was done by secret ballot, and the results will be announced at the Awards Convocation.

It was also brought up that there are no pencil sharpeners available in the Union for students who study there. Rather than formally write a letter as was requested, Mr. Stewart Auten, chairman, volunteered to go directly to Dean McKay.

Gordon Lawrence, Freshman Class V.P., announced that the Freshman Class is trying to develop a school flag.

The meeting was adjourned until Monday, April 14, at 11:30 A.M. It too will be held in the Parquet Room to facilitate those students who are not on the Legislature but who would like to attend the meeting.

Exhibits —

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During the entire week, John White's photography exhibit and Walt Storozuk's "Sfumatezza" will be open to the students in the lounge. An architectural exhibit will be in the back of the Parquet Room.

One Step Forward, Two Steps Back

Your Move

In chess, a player's moves early in the game affect his later moves in much the way that heredity and environment affect the life of a man. The opening and early setup point the way for a certain way to attack the opponant's pieces. A sequence is started, but it is not like an avalanche. Some men choose to believe that their lives are shaped in detail by their inherited characteristics and environment. An avalanche, once started cannot be reversed. The course of a man's life can. The chess player can always change his mind and make a move that is contradictory to his game plan-he is free in his moves, a volitional creature.

Man is also a volitional being. His heredity molds physical and mental capacities, but does not shape the will. His environment limits his field of choice; it allows certain issues to become subjects for choice, but does not limit the affirmation or denial. Man is free to choose his moves in the same way that the chess contestant is free to make his moves-for better or for worse. The philosophical argument of freedom vs. determinism is a long standing one, and no attempt to clear it up now will be successful. Existence is the only epistemolpgical question that can be addressed with any degree of certainty; all else is but quesswork operating within the realm of certain probabilities. If man is not free, then what is the alternative? There must be some higher creature that is the molder of man's destiny, a god. That, needless to say, has never been proven. Man is, and he is free.

Check

Man, as was established last week, defies definition until his choices have ceased; he always has the capacity for a reversal. Only death stops him from choosing. Can something that is still in motion be categorized? No. Still, men attempt to catagorize each other every day. They pretend that they are chess pieces that are only allowed to move in set patterns. A rook can move only horizontally or vertically. A Baptist can't drink. Bishops move only diagonally. Platonists can not enjoy tragedies. We speak of each other as if we were slaves to the roles that we live in society, as if we were being manipulated by some omnipotent contestant who sees to it that we stick to the rules in the eternal tournament. We call each other "liberal" or "positivist" or "socialist" or "rebel", but we don't consider the consequences of our casual categorization. We ascribe a general label to a man on the basis of a few observed behavioral traits, and then we are surprised when our victim acts not in accordance with the label. Isn't it disgusting to see a "stupid" person act intelligently? Labels are attempts to hide man's individuality, to group him. Life is much more comfortable for a man who believes that he is not alone; he thinks that there are others like him who can aid him when he needs help. It's just another part of the padding that surrounds the anguish of existence. There is no help for a person trying to solve an identity crisis; no one can assist an individual who is faced with a dilemma. he must make his decision alone. All advice and precedent just serves to make a man believe that the weight does not rest on him, but this is surely a false notion or an example of bad faith. A man who believes that his choices are being guided by someone or something other than himself is, like the believer in an after life, trying to ease the anguish of existence for himself.

Check Mate

There is a close parallel between the life of an individual and the historical existence of mankind. "Human nature" escapes all definition until there are no men alive, just as the individual alludes definition until his death. The psychological "laws" that we base judgments on are subject to negation as long as one man breathes. But, it is said, why, then, do they work? It is a matter of probability. Still, if we could really form some law of "human nature" from an extensive role of cases, then the concept would be too general to be useful in conversation. Men are free and man is free. What is the most constructive use to which this freedom can be put? This is the same question that has arisen before. Many men see the answer in an attempt to bridge the gap that exists between individuals. Others see the solution in involvement for its own sake. Still others feel that "self realization", the best utilization of talents and the most economical achievement of satisfaction, is the answer. Later we'll examine these reasons for engaging in a game that is lost from the start. "Men die and they are not happy," says Albert Camus. If he is right, then the outcome of the game is always . . . Checkmate. But is he right?

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