

The Daily Tar Heel

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The Meeting Of Minds

While today's meeting of the Presbyterian Church is one in which the congregation will hear their report, it will bring the Judicial Commission face to face with the Church. Out of this meeting, and others may come the kind of understanding that Christianity symbolizes.

In stating that "Reason could meet reason," and suggesting that his church could reconcile its differences with the Commission, Mr. Jones has indicated that perhaps the differences found in the report are in reality, not deviations from points of doctrine.

The letter of Rev. R. Murphy Williams, (appearing in the next column) is one assertion of Biblical belief that the local Church has accomplished the denominational aims as well as the broader Christian ones. Mr. Williams is a prominent Greensboro Presbyterian minister.

He has pointed out that "In writing to the Christians at Corinth (1 Cor. 9:20-22) Paul said: 'And unto the Jews I became as a Jew, that I might gain the Jews: to them, that are under the law, as under the law, that I might gain them: that are under the law: To them that are without law as without law, that I might gain them: that are without law. To the weak I became as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some.'"

We reemphasize the point made in our editorial a few days ago, and the point that Mr. Williams makes that the local church leadership has endeavored to follow the spirit of the laws.

John Taylor

Reviews And Previews

On Tuesday and Wednesday, the Carolina Theatre will be showing the much touted "The Snows of Kilimanjaro." Now, your reviewer is quite aware that his simply stating that it is not a good film, which it isn't, and that it is "a distortion" of the original Hemingway short story will not deter anyone from seeing it. After all it does contain a lot of African war scenes, Ava Gardner, all sorts of mid-night life in gay Pares, Ava Gardner, beautiful scenery, and Ava Gardner. Because nothing that is said here will have any effect whatsoever, short shrift shall purposely be given to the film. Incidentally, Gregory Peck, Susan Hayward, Hildegard Neff, Leo G. Carroll, and a rather attractive, young woman, whose name escapes me at the moment, are also staggering around in the African flora and fauna.

There is a movie coming to the Varsity Sunday and Monday and it is hoped that students will take this reviewer's word and see it. It is "Outcast of the Islands," the newest film of Carol Reed's, who directed "The Third Man," and "The Fallen Idol." It is the tale of a man, Peter Williams, who sacrifices all for a beautiful passionate native girl, Aissa. Around this simple theme Joseph Conrad, the author of the book from which the movie was made, has woven all sorts of fascinating sub-plots laid in the South Seas, and Reed has brought most of them to the screen. Every character, whether villain or hero, is an intriguing, well-drawn personage, and the conflicts between these living people are almost unbearable in their intensity. There are many unforgettable moments, such as the much publicized "marathon love scene" between Kerima, who is ten times as silent and sexy as Rita Gam, and Trevor Howard, and the frightening scene in which Robert Morley, as Almayer, the pig-headed trader, is almost barbecued by a group of revolting natives. The entire production is superlative. An all-star British cast, headed by Howard, Ralph Richardson, Morley, Wendy Hiller, George Coulouris, and Kerima, turn in magnificent performances. For a movie that students will not forget for a long, long time,

Idol". It is the tale of a man, Peter Williams, who sacrifices all for a beautiful passionate native girl, Aissa.

But, as well as the pathetic attachment between father and daughter, the film transmits a deeply affectionate conception of the mother, Katie Nolan, whose life was a constant struggle against the family's poverty. As Dorothy McGuire plays her, she gains strength and clarity through the film until a beautiful and rewarding understanding of her troubled, noble nature is revealed. Joan Blondell gives a sketchy conception of a warm character as Aunt Sissy. Ted Donaldson is enjoyable as the healthy, little tad of the brood. Lloyd Nolan ably portrays the policeman. James Gleason makes a vivid pub owner and Ferike Boros is fine as the grandmother in a generally excellent cast—typed by hand! —Herb Cohn

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For a movie that students will not forget for a long, long time,

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Carolina

TUESDAY
WEDNESDAY

FEATURES AT—
1:00—3:00—5:00—7:00—9:00

Letters On The Presbyterian Controversy

LETTERS

(Reprinted from Greensboro Daily News)

Editor of the Daily News:
The report submitted by the body of ten fine Christian men appointed by Orange Presbytery to investigate the condition of the Chapel Hill church, as reported in the press, was quite a shock to me; and I believe to thousands of Presbyterians in North Carolina.

I have not studied the report, but it seems to me that the action of the commission was drastic and that the suggestion that all the officers resign is enough to humiliate the personnel of the Chapel Hill church, as it would have been to any other church in the Synod.

For 40 years there have been criticisms hurled against the ministers of that church, notwithstanding the fact that many of them have been as sweet-spirited Christians as I have ever known, outstanding in character and ability.

I have not always shared all

"Outcast of the Islands" is given the highest recommendation.

John Taylor

★
Tomorrow night at 7:30 p.m. in Memorial Hall, "A Tree Grows In Brooklyn" will be shown, sponsored by Hiller Foundation and Y.M.C.A. Dr. Lee Brooks and Dr. Reuben Hill of the Sociology Department will lead the discussion that follows.

"A Tree Grows In Brooklyn", by Chapel Hill's Betty Smith, is the rare and tender story of a valiant and sensitive little girl reaching hopefully for spiritual fulfillment in a wretched meager home. It is the story of the love she gathered from a father who was a cheerful ne'er-do-well and of the painful peace she made with her mother after the adored father had died.

Peggy Ann Garner, with her plain face and lank hair, is Miss Smith's Francie Nolan to the life. James Dunn plays her father, Johnny Dolan, with deep and sympathetic tenderness. In the performance by these two actors is achieved a demonstration of emotion that is eloquent. Perhaps the sequence representing the ambition of Francie to go to a better school and the innocent conspiracy with her father to arrange it is the best in the film.

But, as well as the pathetic attachment between father and daughter, the film transmits a deeply affectionate conception of the mother, Katie Nolan, whose life was a constant struggle against the family's poverty. As Dorothy McGuire plays her, she gains strength and clarity through the film until a beautiful and rewarding understanding of her troubled, noble nature is revealed.

Joan Blondell gives a sketchy conception of a warm character as Aunt Sissy. Ted Donaldson is enjoyable as the healthy, little tad of the brood. Lloyd Nolan ably portrays the policeman. James Gleason makes a vivid pub owner and Ferike Boros is fine as the grandmother in a generally excellent cast—typed by hand! —Herb Cohn

their views by any means, but that does not mean that they were not sincere and devout Christian men, who preached the everlasting gospel of the blessed God.

They have had a tremendous responsibility, as I well realize from my 40 years ministry at the door of one of our largest and greatest institutions of learning.

I feel sure that no church in North Carolina would appreciate being subjected to the scrutiny given to the Chapel Hill church by this committee of sincere Christian men.

If such were the case much might be found to criticize, both of ministers and officers, who do not always obey literally the letter of the law of procedure, but are endeavoring to obey the spirit of the law.

In thinking over this matter, there comes to my mind Barnabas, the first missionary of the Christian Church, and the Apostle Paul. It was said of Barnabas in Acts 11:25 "For he was a good man full of the Holy Ghost, and much people was added to the Lord." He was the instrument in God's hand, of saving the Apostle Paul for the church and the world, when most of the early Christians rejected him.

Their first missionary journey was made in company of a young man named John Mark, who for some reason deserted them when difficulties and hardships arose. When they started on their second missionary journey Barnabas wanted to take John Mark again, but Paul was adamant and would not consent to taking a "quitter." The contention was so bitter that they parted asunder and Barnabas took Mark, showing a tenderness, sympathy and forbearance that saved the man who became one of the pillars of church and wrote the Gospel that bears his name.

Paul realized his mistake for later, in his letter to Timothy when he was suffering in prison he called for this young man, declaring that "He is profitable for me for the ministry." II Tim. 4:11.

The point I am making is that tolerance and tenderness, forbearance and forgiveness were the wise policies as well as principles that saved the friendship and service of these three great leaders.

Who would dare say but that the Chapel Hill church through its ministry has honored and glorified Jesus Christ as the Savior of men and brought honor and blessing to our beloved church?

To remove this minister and

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these honored officers of this church in this unprecedented manner in my humble judgment would be a blot on Orange Presbytery and the Synod of North Carolina. "Be ye therefore wise as serpents and harmless as doves," was the instruction our Lord gave His disciples. Mat. 10:16.

R. Murphy Williams
Greensboro

Editor

Since my concern is that of a Presbyterian theological student, I feel that the events of the past week demand that someone of my persuasion should speak forth in defense not only of Presbyterianism, but of Christianity itself. I speak not as a Presbyterian of narrow denominational tenacity (as I am a forthright Ecumenicist), but as a Presbyterian who sees his church as a part of the Holy Catholic Church and who wishes that his church remain within the Holy Catholic Church so that its role in propagating the Faith may not be lost.

Perhaps the fundamental problem in the local situation lies in a misconception on the part of Mr. Jones' supporters of what constitutes Christianity. Christianity, in the words of Dean Inge, is not a religion, it is religion. That is to say that Christianity involves both intellectual and ethical aspects, which are complementary and hence inseparable.

Although the ethical system of Christianity may be preached and practised by any number of people, they are not Christians unless they are committed intellectually to the basic propositions of Christian theism; and conversely, one is not a Christian simply because he gives intellectual assent to certain propositions without practicing the ethics for which those propositions are the foundation. Christianity, then, ultimately stands or falls upon the validity of the basic propositions of Christian

theism. One of the foremost of the propositions is the divinity of Jesus Christ. It is to this proposition, among others, that Mr. Jones does not subscribe. Therefore, when you speak of Mr. Jones as a Christian, I infer that you are unaware either of the fact that Christianity involves the acceptance of certain doctrines or of the fact that Mr. Jones does not accept one of the most fundamental of these.

That the Presbyterian Church, in its Sunday morning services at least, has been a significant center of religious activity is not to be denied. Nevertheless, I wonder if its disregard for church policy and Christian tenets, its inordinate emphasis upon only certain of the more debatable ethical aspects of Christianity, and its effort to make its conception of Christianity acceptable to many who cannot be called Christians have not actually succeeded in encouraging contempt for the Presbyterian Church in the United States (from which the local church derives considerable financial support), in promoting cynicism toward Christian theology (without which our great religion is not true Christianity), in suggesting that the only great commandment is "To love thy neighbor as thyself," and in weakening substantially the intellectual and spiritual elements that these are not important. These observations, I believe, are supported in part by consideration of the number of believing and practicing Chris-

tians whose spiritual needs have not been met by the Chapel Hill Presbyterian Church. They are further supported by the consideration of the many members of the local church who cannot really be called Christians. This is not in any way to say, of course, that the mission of the church has been a complete failure. It is merely to point out that the church can be a significant center of religious activity only when it is measured by a few limited criteria, and when other and more important criteria, as I see, are neglected.

When the Commission of Orange Presbytery requested the resignation of Mr. Jones and the officers of the Chapel Hill church, it was not, as you imply, (See LETTER, Page 4)

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Panel 1: "I'M BUSY BEIN' LOST—AN' I'S STARVIN' TO DEATH, BUT I'S COMFY OTHERWISE." "H'LO PORKEY—WHAT'S YOU DOIN' OVER HERE?"

Panel 2: "I'S LOOKIN' FOR A PARTY WHAT GOT A BIRTHDAY ON HALLOWEEN—HAPPEN TO BE HALLOWEEN OVER HERE?" "NOPE. IT WENT THAT WAY." "DINK BY POST-MAIL, SNEAKS." "OH, L.I.L. ABNER!—WHY IS YO' RUNNIN' AWAY FUM MAH LOVIN' ARMS—FUM MAH WARM LIPS—FUM ALL TH' PENT-UP ROMANCE IN MAH TREMBLIN' YOUNG HIDE?"

Panel 3: "WILL—L.I.L. OL' KATHRYN B. KIN SPARE A L.I.L. BITTY OF THIS." "I DON'T WANT TO SPOIL NO CHILE'S CAKE." "A CHILE'S CAKE IS MEAN, SPICY—JES' DON'T TAKE LIFE TOO SERIOUS, I ALLUS SAY." "NOPE...IT AIN'T NOWH' PERMANENT. THANK KATHRYN B. SON!"

Panel 4: "SPRAINED MAH ANKLE!—OH, WALL!—ONE OF EMS GONNA GIT ME—WHICH ONE?"

Panel 5: "AT THAT INSTANT—A BLACK CAR ZOOMS INTO DOGATCH—"