

The Letter Writer

John W. Clark, a member of the trustees' Executive Committee, has written another letter.

This one went to the members of the North Carolina General Assembly protesting the proposed inclusion of Negroes in a three-week State College extension program this summer.

This letter, as have so many of Mr. Clark's similar epistles, got the large headline treatment in yesterday's state newspapers.

In case you're new around here and don't know John Clark, let us present his credentials.

He is a trustee from Franklinville, where he operates Randolph Mills, Inc. For many years, he has been an influential force in state politics.

He likes to write letters. In 1952, The Daily Tar Heel compiled many of these letters, most of them to newspapers and all of them preaching the same militant racist line.

Here is a sample, from an unsigned, mimeographed circular marked "Confidential Memorandum" and titled "Trampling Southern Ideals Underfoot" sent to members of the Board of Trustees in February, 1947:

Julius Rosenwald and other Jewish Allies are engaged in a campaign to do away with all segregation in Southern schools, churches, colleges and hospitals and bring about amalgamation of the white and negro races in the South. Their real purpose is the destruction of the Caucasian race which forms the basis of the South's civilization. . . . Their hirelings are scattered throughout the nation in churches, educational institutions, news distributing agencies, and all other places where their poison can be advantageously placed. . . .

It is not possible to say how many of them have had their palms greased but don't forget that one of the 12, a so-called disciple, betrayed Christ for 30 pieces of silver.

These letters have been aimed at University administration (numerous attacks on Dr. Frank Graham), University faculty (notably Dr. Guy Johnson of Sociology) and students (notably 1951 student body president John Sanders).

John Clark's crowning achievement came a couple of years ago, when he wrote letters to mayors of several North Carolina communities, checking on University students who asked for elimination of segregation on the campus.

The student integration petition, signed this week by hundreds of students, probably hasn't done Trustee Clark's blood pressure any good.

But he is still writing letters. And they haven't changed much. Here is an excerpt from this week's Clark epistle:

Last Sunday Harold Hipp, assistant pastor of the Market Street Methodist Church in Greensboro, had charge of the morning service and put on quite an act. Practically everything he said, word for word, had been stated by the Rosenwald crowd before. Among other things he said that it was anarchy to oppose the Supreme Court's decision, in other words anyone in the Legislature not falling in line with old Frankfurter and his gang is an anarchist. . . .

Enclosed with the letter was a tract headed "Total Mongrelization" which attacked the NAACP and the CIO and contained pictures titled "interracial marriage, friendship, entertainment, love, society and movie."

Mr. Clark, we are happy to report, is finding less support than ever for his fantastic one-man crusade. The proposal to admit Negroes (who would live off the campus) to the State College extension classes passed the trustees' Executive Committee by a vote of 11-1, the "1" being Mr. Clark himself. And State's Chancellor Bostian has replied to this latest letter in cool and measured words.

John W. Clark will undoubtedly write more letters. He will undoubtedly get more headlines for his fiery anti-Negro, anti-Semitic prejudices. But all the intelligence of Iris state is arrayed against him.

For John Clark represents the broadsword and magnolia mentality that began to pass in North Carolina a hundred years ago. We tell his story not as current circumstance but as curious history.

Carolina Front

A New Look At The Hill & Its People

Louis Kraar

I'VE HAD A new view of Chapel Hill in the last few weeks.

My friend Chuch Hauser of the Chapel Hill Weekly took off a couple weeks ago to cover the legislature for the Associated Press and I've been filling in for him on the Weekly.

Previously, Chapel Hill—the town—seemed to mean a row of stores to me. And this is the way most students become aware of the town.

Since the pocketbook is a sure route to any student's attention, the fiscal—rather than physical—aspects of the village fill the undergraduate mind and budget.

As a result, many students see the town as an incorporated conspiracy to grab their dollars.

The do pay more for gasoline, flannel suits, and meals at most Chapel Hill places. But they also enjoy free seconds on coffee, ice cream handouts when they buy their books in town, and an annual senior party pitched by one restaurant.

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AFTER THE first shock at paying six dollars for a shirt with stripes and a collar "like the Ivy League is wearing this year," the Carolina student sustains each succeeding high price with a zest that dwarfs his pocketbook.

And after four years of paying through the nose, he either graduates a wise shopper—or with bankrupt parents.

Some students look beyond the row of merchants on Franklin Street into the protoplasm of the town—its people. Here one finds authors (prosperous, struggling or phony, depending on where you look), old women, South Building secretaries married to grad students, grad students wishing they could marry secretaries, and professors.

Chapel Hill people are a charming, busy, talking bunch who enjoy conversation, each other, and life in general better than most. Their interest in each other supports two active town newspapers, a small radio station, and more clubs than Sinclair Lewis could have ever dreamed up for his Babbitt.

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STUDENTS OFTEN tell the townspeople about their professors, that league of pedants and slave-drivers who—from time to time—drive the young people from the movie houses and beer halls to the library and books.

Despite the charges of these students, there are many teachers who speak that thing called truth with a firmness and consistency that makes conservative administrators uneasy and students attentive.

These men bring the gusto of life into their classrooms, and their students respond by studying. These good professors (and there are many) write books, admire instead of envying youth, and teach because they enjoy teaching and youth.

★

THE STUDENTS—I've even started viewing them differently—are like the state, rich and poor. Most of the boys are more interested in making money, sitting in cars with coeds, and learning to socialize than in the labors of scholarship.

Most of the girls are more interested in the boys and how to socialize than in classes.

In short, we're a Southern generation who never had it so good.

Most students have an almost unconscious yearning for something the ythink of as "culture," but they never call it by that name because it sounds "too intellectual." Somehow the speakers of truth in the classroom show them the way to this thing they seem to want.

Such is my new view of Chapel Hill.

'When Do We Sail, Cap'n?'



Confusion In Taipei

Joseph Alsop

TAIPEI, Formosa.—The controversy now raging in Washington about the real status of Quemoy and the Matsu Islands is easily understandable.

The confusion grows directly from the curious, tortuous and even somewhat shabby dealings of the American government with the Chinese Nationalist government on this vital issue. The real history of those dealings (which leaves the true status of Quemoy and the Matsus as dubious as ever) can be summarized as follows on high and undoubted authority.

Originally, as the whole world knows, President Eisenhower's policy, adopted against the recommendation of three of the four Joint Chiefs of Staff, was to defend none of the offshore islands that constitute the Formosa approaches. This decision was taken last September, at the famous Security Council meeting in Denver, after the first major Communist shelling of Quemoy had brought the problem of the offshore islands to the forefront.

CHANGED DECISION

How or why this original decision was changed in January is not known here. It is suspected, however, that the lever of change was a growing conviction that the Chinese Communists seriously intended to attack the Pescadores and Formosa proper, which in turn made the defense of the more advanced positions seem more logical and important. At any rate the original decision

was changed, and the new policy was adopted of abandoning the Tachen Islands but assisting, if need be, in the defense of Quemoy and the Matsus.

This led directly to the President's request to Congress to pass the so-called Formosa resolution, and to the key scene in the discussions of the problem of the offshore islands between the Chinese and American governments. This key scene was a meeting between Chinese Foreign Minister George Yeh and Secretary of State John Foster Dulles while the Formosa resolution was pending and shortly before Secretary Dulles' departure for his Caribbean holiday.

At this meeting, Secretary Dulles informed Foreign Minister Yeh, without qualification or equivocation, that President Eisenhower would issue a statement in effect guaranteeing Quemoy and the Matsus as soon as the Formosa resolution had passed the Congress. The statement, Secretary Dulles asserted, would specify Quemoy and the Matsus as being "related areas" essential to the defense of Formosa. It would thus put the Chinese Communists squarely on notice that an attack on these islands would bring the United States into the fighting.

There was no possibility of misunderstanding about this promise made by Secretary Dulles to Foreign Minister Yeh. Official State Department minutes were taken of the meeting between the two men, and a copy of these minutes was given to Foreign Minister Yeh. The minutes clearly recorded that Secretary Dulles said the President would issue a statement effectively guaranteeing Quemoy and the Matsus in the manner described above.

On the basis of this apparently solid commitment, Generalissimo Chiang Kai-shek then agreed to the evacuation of the Tachen Islands, as Secretary Dulles had requested. The plan here was to coordinate the Generalissimo's order for evacuation of the Tachens with President Eisenhower's expected statement on Quemoy and the Matsus. As late as a week ago Friday, U. S. Ambassador Carl Rankin had no idea that Secretary Dulles' promise to Foreign Minister Yeh was about to be broken. He even held a press conference cheerfully stating that Quemoy and the Matsus were now covered by an American guarantee.

At this very late date, however, Assistant Secretary of State Walter Robertson informed Foreign Minister Yeh, off the cuff, that there had been a little misunderstanding between the State Department and the White House. The President was not prepared to keep the promise that his Secretary of State had made.

Foreign Minister Yeh produced the minutes of his meeting with Secretary Dulles. Assistant Secretary Robertson showed the minutes at the White House. But all to no avail. Apparently the President had hedged his position, in order to undercut the Senate opposition to the Formosa resolution, in a way that made it impossible for him to do what Secretary Dulles had

On receiving this news, Generalissimo Chiang Kai-shek refused to keep his part of the bargain either, with the result the world knows—the long delay in the Tachen evacuation. These days of delay were occupied by the Chinese in pressing the President to keep the Dulles' promise, and by the Americans, in fending off the Chinese with one hand and pressing them to evacuate the Tachens with the other.

This curious impasse ended, partly because Chiang Kai-shek had no easy alternative except to bow to the will of the American government, and partly because President Eisenhower finally consented to toss President Chiang a diplomatic biscuit. This took the form of a communication relayed by Ambassador Rankin, assuring the Chinese President that the American President was still undyingly determined to defend Formosa and all related areas "he deems necessary" for the defense of Formosa, "including Quemoy and the Matsu Islands."

The manager is said to have remarked as he pointed out a new machine, "I'd like to see you collect dues from that."

To which Reuther replied, "I'd like to see you sell it a Ford."

YOU Said It: 'Expose The Radicalism'

Editor:

My congratulations to The Daily Tar Heel for printing quotations from a political discussion made at this week's SP meeting. Extremely blunt political speeches have been made before but they were toned down or not printed by The Daily Tar Heel. Consequently the radicalism in student politics has not been exposed to public opinion.

Opposition is a necessity in student politics. It keeps those factions in power "on the ball." But when phrases such as "a bunch of blabbermouths" and exagérations such as "the SP has completely failed" are used, the criticism no longer remains constructive. It needlessly embarrasses student government and party officials.

It discourages potential leaders from taking responsible positions because of the embarrassment such extremely bitter attacks may cause them.

I hope in the future such speeches will be looked upon with disfavor by party members.

Name Withheld By Request

Thanks To Coeds

Editor:

On behalf of the Independent Women's Council and Panhellenic Council, we would like to thank all the residents of the women's dormitories and sororities for making the Glade Valley Clothing Drive such a tremendous success.

Your response to the drive was most gratifying and we are certain that the contributions will be most welcome. Thank you again for your cooperation.

Marilyn Zager
Independent Women's Council,
Joan Leonard
Panhellenic Council

Silent Generation?

Editor:

Your editorial, "Inconspicuously and Noiselessly" was a little exaggerated (though it may have really happened) but it certainly struck at an important attitude on the Carolina campus at the present time.

I believe the professor who wrote about was speaking the truth when he said students today are afraid to talk on controversial subjects. The very word "controversial" is something Carolina students and students at other colleges and universities seem to be shying away from.

There has never been anything wrong with controversy. What is a school for, if not for the disagreement that can lead to truth? But try telling that to a student here and now. He will tell you, "I'm afraid I might not get a job if I express my opinion on this" or "What's the use talking about things like that? I can't change it."

Students do not seem to understand that the French Revolution was accomplished by students and many great things before and since have been done by students. They are the most important force in society if they will recognize their power for good.

Time magazine has called us "The Silent Generation" and while I disagreed with their article (which appeared two or three years ago) I am beginning to agree that we are a silent generation. And that is an insult, in case any of you readers do not recognize it.

Why? Because nothing good was ever accomplished without men speaking up and expressing their opinions.

It is encouraging to see students signing these segregation and anti-segregation petitions. They have created a good deal of interest, surprising to me. Maybe if The Daily Tar Heel keeps harping on this subject and a few more controversies arise, students will decide to let themselves be heard—at last.

R. Ferguson

India's Role In A Divided World

Prof. S. N. Roy

(Prof. Roy, a member of the Department of Statistics faculty, delivered the following speech at the "Indian Evening" last Monday, celebrated by the Chapel Hill Indian community.—Editor.)

It is a great pleasure to associate myself with the welcome to you all by Mr. Gnanadesikan on behalf of the Indian community at Chapel Hill.

India attained her independence on August 15, 1947 when she became a dominion of the British Commonwealth of nations. A little under three years later, on January 26, 1950 India became a Republic, still remaining associated with the British Commonwealth under some kind of constitutional arrangement which at that time was without a precedent.

Within India the two occasions are celebrated on these two dates, and Indians living abroad try to celebrate the two occasions on the nearest convenient dates by arranging a get-together with their host nations and sharing with them some Indian program. From most host nations and from this great nation, in particular, Indians living abroad receive so much kindness and hospitality that it becomes a duty no less than a pleasure to try to return a part of it by attempting to present to our generous hosts some aspects or facets of present-day India which may be little known outside, for example, in this country, but through no fault of the folks here.

SOME BARRIERS

Despite the best of intentions on both sides, despite genuine attempts at mutual understanding, some barriers might still exist, but, with good will on either side, these barriers could be eventually lifted if each side availed itself of every opportunity to present some facts and facets little known to the other side.

What characterizes India today is a great effort, part of it conscious and part of it perhaps unconscious, to live and improve her own life, economic, social and political, and arrange her relations with the rest of the world in the light of what is currently called a middle-of-the-road philosophy.

This philosophy is based on a certain measure of tolerance, an awareness of the complexity of the issues that ordinarily divide rival groups and also on a desire to see and if possible pick up some good that may exist in different and sometimes hostile ways of life and ideologies.

FACTS, FACETS, FEATURES

To take certain facts and facets individually: Of the total population of the Indian union as of today about 85 per cent are Hindus, 10 per cent are Muslims, 2 per cent are Christians and the rest come from other religious minorities.

Among the Hindus a substantial minority forms what used to be called the depressed classes who are today free from all legal and organized social disabilities and who are being sought to be raised by all means in the power of the state to the level of the rest of the nation.

Out of 15 members of the Federal Cabinet, the prime minister is an upper class Hindu, the deputy prime minister is a Muslim who happens to be the most respected political leader in the nation after the prime minister, one member is a Christian, there was another Muslim member who recently died and two members come from the so-called depressed classes.

It is as if in this country, at the Federal level, the President was a protestant Christian, the vice-president was of the Jewish faith, a prominent member of the cabinet was a Roman Catholic and two other prominent cabinet members were Negroes.

COMPOSITE CULTURE

The social organization presents a complete picture on which many influences have worked—some of them stemming from India's remote and recent past and some of them from Western civilization with which India has been in contact over 150 years now and with which India has shared in an appreciable measure the great liberal movements of various fronts that started in the West around the end of the 18th century and have been continuing to our day.

On the economic front, however, the picture is one over which this country would be less happy. For reasons which I need not discuss at the moment, among such reasons being the current ratio of resources to population, the technological and industrial backwardness, the general background of poverty, disease and several other handicaps, India perhaps could not possibly adopt the system of free enterprise as it is sometimes understood and advocated in this country. The economic organization that is gradually emerging is much closer to that of, say, England and some other European countries that are political and social democracies than to that of this country which is also a great political and social democracy.

It is by no means unrestricted private enterprise, it is not also as nearly socialistic as in most communist countries, but it is a mixture of the two, part socialistic and part private, with the state always on the watch on behalf of the common people.

On technological know-how in industry, agriculture and various other sectors India is grateful for all the help it has received from this country in an abundant measure and from several other industrially or agriculturally advanced countries.

INDIA'S DUAL GOAL

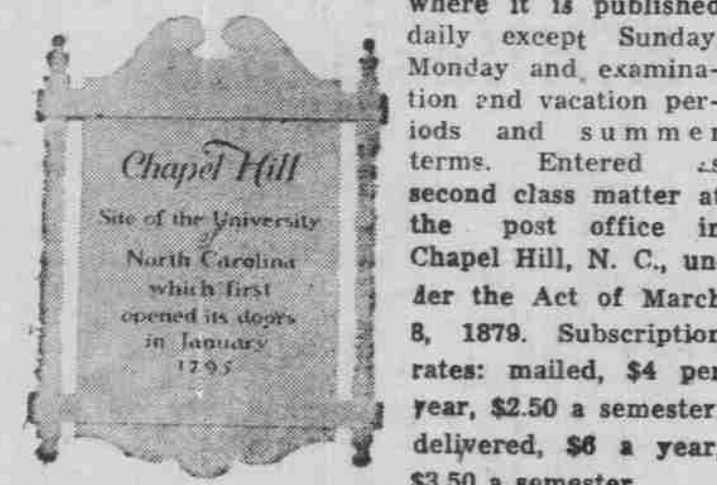
India, naturally, would be willing to draw upon the knowledge and experience of various countries of the world including some that are today within the communist sphere of influence and would welcome any help from those countries that are willing to offer such help without any strings attached.

On the whole, looking at all the forces that are at work in India, it would not perhaps be unreasonable to hope that India, in her own modest way, would keep to a path which would improve the lot of her own people, and at the same time—perhaps in that very process—contribute toward a lessening of the terrible fears and suspicions, some of them justified and some of them perhaps unfounded, that unfortunately divide most of the world today into two hostile camps.

By and large, India has received so much kindness and good will from the rest of the world that she owes it to the world to try to do her share in the promotion of peace and good will.

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