

Get Off Your Rear And Vote

A senior of our acquaintance was viewing with alarm today's election. "If anyone asked me for any advice on how to vote," he said "I would tell them not to vote at all. That's just how bad this campaign has turned out to be."

It would be very easy to say don't vote. For the students really haven't been given anything to vote for. They know the presidential candidates are in favor of parking, a student union building, and a few other good things. They do not know what the candidates stand for, or how they intend to conduct themselves in the future academic year. They can only guess, for the candidates have given them nothing but unanswered questions.

As for the editorial candidates, little more has been presented. Both candidates are for big-time athletics, both of them have said little about how they are going to make next year's newspaper, the best Daily Tar Heel in history. Again the students have little constructive reason for voting the way they will vote.

What this means, of course, is that the election will turn into a sort of popularity contest. That will be evidenced by the fact that the coeds, who are not known for their sensible approach to such matters, probably will vote in a block for various candidates.

Nothing has been cussed so much or fought so hard as a popularity race in place of an election. But when the candidates refuse to accept the issues, when they refuse to submit anything better than the most general of platforms what else can one expect?

So, there is little reason for getting out the vote this year. But, at the same time, it is essential that students vote anyway.

For some time there has been a cloud coming over the campus. It comes from the direction of South Building.

South Building's administrators have been hinting about crises and the inadequacy of the honor system and the irresponsibility of the students. This can mean only one thing: Decreased student freedom in the future. Very few things could hurt the University of North Carolina any more than a more limited student freedom.

Right now, South Building is worrying about other things. But the time will come again, as it has come several times this year, when South Building will turn to the students and start viewing with alarm.

The best way students can combat this is by being responsible — being able to back up, with facts, the things they do and the things they say. The second best way is to elect a solid student government and believe in it.

Three Sides Of Campaign

You have undoubtedly heard this during the election or previous ones from a would-be campus politico. It is a conglomerate language of doubletalk and journalistic expression calculated to appease the masses and offend no one.

I like to call it jounalese. This case in point deals with a legislative candidate and a native freshman, somewhat far removed from campus politics. The spiel goes something like this:

Candidate: "Excuse, gentlemen, I'd like to introduce myself. I'm Yogurt Borsch, a candidate for Student Legislature from this district."

Translation: "I feel sorta queasy inside and I hope I don't lose your vote by interrupting your studying. I sure would like to get out of here. But you're nasty-looking."

Student: "What party do you represent?" Candidate: "University Party, but I'm a dormitory man." (Alternate answer: "Student Party, but I'm a fraternity man.")

Translation: "I hope you're not prejudiced."

Student: "How about telling me what your party proposes as platform planks?"

Candidate: "My party, of course, supports the movement for a new student union building, elimination of parking restrictions, freshman cars, no Saturday classes, unlimited cuts, etc."

Translation: "I'll promise anything to get a vote, but I doubt whether anything will become of my promise. All my classes are 9s and 10s and I don't have a car."

Student: "That's terrific." Candidate: "Only a small part of what student government under capable leadership can do."

Translation: We'd sure like to be in office.

Student: (Lost) "Hmmm." Candidate: "The important thing is to get out and vote on election day, regardless of whom you vote for."

Translation: "Because I'm nice enough to say that, I expect your vote. Personally, I don't care whom else you vote for."

Student: "I will. Thanks for coming by."

Candidate: (Back out in the hall) "Damn! What a creep. Three more dorms to go."

SAYS DR. W. C. GEORGE:

Negro Race Biologically Inferior

Dr. W. C. George

Below is part of a speech given last fall at Dartmouth College in Hanover, N. H., by Dr. W. C. George, professor of history and embryology of the UNC Medical School. Here George speaks on "Human Progress and the Race Problem."

When our early American forefathers brought Negro slaves to this country they laid the foundation for a problem for which there seems to be no wholly acceptable solution. In the North slavery proved unprofitable and so the number of Negroes did not increase greatly and no very grave interracial problem developed.

The South has had large numbers of Negroes for a long time and for an equally long time has been struggling with the problem of interracial relations and adjustments. Few in the South would claim perfect success or perfect justice in handling the problem nor would they claim the absence of much human meanness in our behavior.

But, with considerable travail, we have worked out a system of social customs and laws, and personal and group understandings, that have enabled two greatly different peoples to live together in peace, mutual tolerance and helpfulness. Under this system we have developed increasingly good, friendly and cordial race relations.

Most of us who have grown up and lived in the South alongside Negroes have necessarily come to know their good qualities as well as their bad ones, and we are not unaware of the evil in white people. We have many Negro friends with whom we have cordial relations. They have our good wishes and we have theirs, so we believe.

But whatever the cordiality or the enmity in the relations between individuals of the two races, there is recognition of the fact that we are of separate races, and that this properly makes a difference in the nature of our relations.

It would be a more agreeable task at this time for me to say pleasant things about Negroes. With truth I could say many. But the situation forced on us by Negro organizations, by the courts and others is such that we cannot ignore unpleasant facts of significance.

For more than three decades there has been an organized campaign to defame and destroy the South's mode of handling the race problem and to force integration of the races in every phase of life. This campaign is not entirely endorsed by northern people but it has been financed largely by northern people and foundations.

We have our integrationists in the South, however. In fact, I should be surprised to meet with any greater intolerance towards my point of view on the campus of Dartmouth College than I encounter on the campus of the University of North Carolina.

The people of the entire country might well concern themselves

es with the race problem in a most serious, and thoughtful way. It requires our best thought and a careful consideration of all pertinent facts. It will not be solved by good intentioned but ill informed people giving what they consider to be idealistic, inspired advice and exerting pressures to bring about ill advised revolution.

In spite of the efforts of press and radio to play down interracial friction in the North while they give it prominent coverage if it occurs in the South, part of the public has become aware that there is a race problem in various northern cities. Many people were surprised to hear of the incident in Buffalo, New York, where a riot occurred some months ago on the lake steamer carrying a picnic crowd of Negro and young white people.

Informed people have long known that there is a race problem in New York City where the teen-age gangs of Harlem defy the police and where the Negro vote is a potent but questionable factor in politics.

They are becoming aware that there is a race problem in Washington City where white parents with school-age children are fleeing the city to escape the demoralizing effects of the constantly increasing Negro population; and in Philadelphia where the white population dropped 30,000 between 1930 and 1950 while the Negro population increased 100,000 during those 20 years; and in Detroit, where the worst race riot in the nation's history occurred in 1943 and where race tensions are on the rise again; and in Chicago, where Negroes are said to be arriving at the rate of 3,000 a month and where they swallow up former white areas at the rate of 2 1/2 blocks a week and constitute an increasing economic, social and police problem, and where they are said to commit 2 out of three murders although they constitute only one-fifth of the population; and in Los Angeles, where new Negroes are arriving at the rate of 1,000 a month, have reached a total at present of about 255,000 and now occupy 30 square miles of the city.

As you see, the race problem is no longer just a Southern problem but is becoming increasingly widespread and increasingly urgent. If the wrong decisions are made and the wrong programs followed, it is not just the South that will suffer. If the integrationists prevail and if they are wrong, and I am sure they are, the tragedy of their success would affect the whole nation.

This problem is so fateful for future generations that a decision as to whether the integrationists are right or wrong is the question of first national importance.

If I were to close my mind to the facts and think only in terms of political and religious slogans, I should probably oppose segregation; but when one considers all the facts, such a decision seems impossible. Perhaps we should consider first of all the arguments and assertions used by the proponents of racial integration.

We are told that we must eliminate all racial bars for the sake of our foreign policy — because that is what the people of the backward nations want. Does that really make sense? Should we make the decisions regarding our national problems or should we submit those problems for decision to people who have made a failure of running their own countries?

We are told that compulsory mixing of the races is the democratic, the American way. That, of course, is false. The United States was founded and for 180 years has prospered on the principle of union and strength in diversity. Compulsory conformity and uniformity is not the American way; it is a perversion of the American way.

We are told that there is no

suppose that any one really believes that we can reach wise decisions through the process of disregarding major facts and reaching decisions on the basis of cliches such as "second class citizens?"

It is asserted that integration is the Christian way and that separation of the races is un-Christian. It is not clear why anything should be accepted as Christian when its virtue has not been demonstrated. Strange connotations have been given to words now adays. I believe you will join me in saying that it is a religious fraud to claim that Christianity would require us to adopt a public policy that would lead to destruction of our race.

It seems to me, therefore, that the arguments used by integrationists are almost wholly spec-

cy is far more prevalent among Negroes.

Some months ago one of our national journals of news and opinion reported that the German people were becoming resentful of the presence of American troops because of their bad behavior, and referred especially to the crimes of Negro troops.

Subsequently, on August 24th, the Associated Press sent out a story from Wuerzburg, Germany, saying that an Army court-martial had convicted seven U. S. soldiers charged with raping a 15-year old German girl. It reported that the defendants were all Negroes. (Many papers omitted this latter fact.)

Low standards of social behavior are common not only among troops. It has been reliably reported that five Negro girls became pregnant in a single Washington City high school during the first year of integration. That seemed a pretty bad situation at the time it was first reported, but during the recent Congressional investigation of the Washington schools, one high school principal reported that during the second year of integration there were twenty-seven pregnancies in his school — two white girls and twenty-five Negro girls.

Perhaps you say that we should not judge a race by two incidents. I agree. But the statistical record presents a picture hard to ignore. The record released for last year by the North Carolina Board of Welfare shows that the ratio of illegitimate births is about 20 times higher for Negroes than for white people.

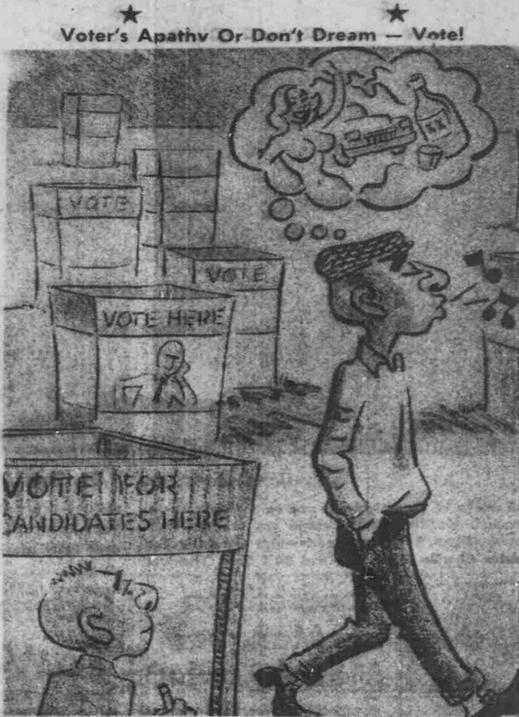
The statistics for other states, both southern and northern, reveal similar conditions elsewhere. In Maine, for example, it is said that illegitimate white births are 2.7 per cent of the total white births; Negro illegitimate births are 23.5 per cent of total Negro births. In Michigan illegitimate white births are 1.5 per cent of total white births; Negro illegitimate births are 13 per cent of total Negro births.

A similar disparity between the races prevails in other fields of anti-social behavior. The 1950 census shows that Negroes constitute 10 per cent of the population of the United States. Yet the Dept. of Justice statistics show that this 10 per cent of the population committed more than half of the murders and manslaughters in our country in 1950.

Let us think that this is due to the horrible conditions that you have heard prevail in the South, let me inform you that the Negro crime rate in the integrated states is twice the rate in the Southern United States.

Let me remind you also that the Philadelphia Presbytery a few years ago found that in the city of Philadelphia four out of every five Negro boys come into some scrape with the law by the time they reached 18. Would you, knowing these facts, want to send your children to school with people having such standards of conduct?

(To Be Continued)



fundamental difference between men. How often have you heard "All men are created equal," quoted with the implication that it applies to men's abilities? Most of us will admit that all men should be equal in their right to justice and fair play; but in the biological sense there is no truth in the quotation and it has no valid force or use in solving the race problem.

We are reminded of "the Fatherhood of God and the Brotherhood of man." Fatherhood and brotherhood are fine ideas and factual states but they do not solve social problems without regard to other facts any more than they solve family problems.

In reaching decisions on vital social problems we are admonished to disregard "race, creed, color and national origin." These are all major facts of life. Do you

and yet the persistent use of virtuous words and slogans has had a hypnotic effect upon millions of people and has softened them up to the point of being ready to accept integration of Negroes into the intimate lives of white people. It is my task to show you why that must not be.

Race mixing and race amalgamation may not seem a serious matter in Hanover where you doubtless have a small and possibly select Negro population, but in the South and in many other areas it would be tragic for us to submit to mixing white and Negro children in the schools for two major reasons.

One of these reasons is that wise and cautious parents dare not subject their children to the Negroes' standards of social behavior. The moral standards of the white race are none too high but social delinquen-

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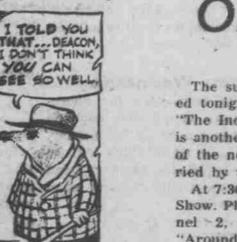
Pogo



By Al Capp



By Walt Kelly



NOT THE BEST, BUT:

Playmakers' Show Enjoyable

Cortland Edwards

The Playmakers have done it again. Their latest production of Christian Moe's "Stranger In The Land", although it isn't the best they have done, is a fine example of one of their top theatrical productions.

The story is an old one and follows American servicemen wherever they go. It tells the story of two lonely sailors who fell in love with Japanese "josans" and wanted to get married. The commanding officer forbade the marriages, but this was not enough—especially for an American. The sailors were convinced that this was the real thing and they wanted desperately to get married anyway.

As an underlying theme, one of the josans, Ayame-san by name, had lost part of her family in the bombing of Nagasaki. With this deep loss came a bitterness toward Americans, especially those in uniform.

The scene portrayed in the play is a transitory one. It portrays the changing of the old way of life into a new one. This transition breaks through to the audience only by the excellent portrayal of Ayame Yamada, done by Nancetta Hudson.

Nancetta did much more than act out a role on the stage. She put something that not all people can understand. For to appreciate Japan and the Japanese way of life, one must be able to hear the stars twinkle.

Through Nancetta's superb acting, we, too, could hear the stars. And like Adele Lipert in Brigadoon, Nancetta literally made the play.

The major male leads were the three American sailors aptly portrayed by John Whitty (as Dan Gifford), Ken Lowry (as Gil Larkin), and Harvey G. Knox (as the unforgettable Ignatius Patrick Sweeney).

All three of them got off rather slowly in the play, but after the first act they became quite realistic. Many men like them have been seen in bar after bar from Frisco to Hong Kong.

A third highlight in the show was the portrayal of a "B-girl", Akadama Potonko, played by Mary Johnston. The setting of the play centered around Akadama's room—a room where she was living with one of the sailors.

Akadama was a representation of the aftermath of war. She had no family to support her and no special talents to earn a living. So she chose the game of making lonely GIs happy.

Mary Johnston couldn't have done a better job. Her accent was excellent and by her acting she set the mood for the play. Her photographic portrayal of a person of the old school highlighted the change in status of the Japanese woman.

There was, however, one bad part in the play. Ayame's papasan (father) was, unfortunately, mis-cast. General Yamada was supposed to represent the old Japan refusing to accept the new. The General, played by Richard Newdick, did not do it. I could not conceive of him as an Oriental or even an American. He reminded me of an old aristocratic gentleman of Freud's society in Austria back in the early 1900's. He played his part quite well, but he just wasn't in the right play.

There were two more weak parts in the play, but with the excellent artistry of the five major roles these parts can easily be skipped over. One was the English sailor, done by Taylor Williams, whose acting wasn't bad but his voice and accent were.

The other weak part was Jiro Yamada, Ayame's little brother who acted as he is in real life, as Alvin Whittinghill. He was a typical American kid, but a far cry from the warmth of Japanese children.

Another good actor in this play was Harold Williamson who played the part of Takashi Mishima, Ayame's chosen husband. His makeup and diction were excellent, but his acting, which started out being natural and realistic, ended up being too affected.

The smallest part and also one of the hardest to do, was one of the best done. The part was that of a prostitute—grade Z—a role which is very difficult to portray. However, Playmaker Betty Jinnette, did not treat it as a small role, instead she played as if it was the most important. And she did it perfectly.

Technically, there are two major criticisms. The first was makeup. The makeup was very poor on all but the three sailors, Ayame, and Akadama. In the first scene even Ayame's makeup was poor, but later it was very good. The best makeup was on Takashi and on Akadama. It is amazing that makeup can be so good on one actor, and so poor on others, such as the Old Woman and the Ragged Man.

The other technical criticism is on the scenery. The scenery itself was very good, but was too dark and somber. The average Japanese home is very light, airy, and colorful. Even in the country where the people are very poor, the homes are always warm, homey, and sparkling with life.

We will always remember the "Stranger In The Land" as a very rich and enjoyable production. Perhaps even go see it again.

Asian Industry On Channel 4

Anthony Wolff

The surging industrialization of Asia is considered tonight on Channel 4 at 8:30. This show, titled "The Industrial Revolution Moves East—Into Asia" is another installment of the World Geography part of the new weekly live educational programs carried by the University station.

At 7:30 p.m. on Channel 5 is the Jonathan Winters Show. Phil Silvers carries the comedy at 8 on Channel 2, spoofing the Academy Award-winning "Around The World In Eighty Days."

Channel 9 (if you can get it) debuts the Spike Jones show, if you can take it. Starting time is 10:30 p.m.