

Legislature Should Look At Editor Libel Proposal

Several days ago we cited the need within student government to handle alleged libel cases involving the editor of The Daily Tar Heel and individuals in the campus community subjected to reckless accusation not based on fact.

We hope, in all sincerity, that our suggestions did not fall on deaf ears — despite certain fallacies which existed in the proposals. For basically the idea is a good one, and should be implemented for the protection of individuals on the campus.

There currently is some question as to whether student courts, as suggested in the initial proposal, possess the power to levy a monetary fine against any student at the University who in some way violates laws of the student courts. It is doubtful that this power would be sanctioned by the State of North Carolina.

However, student courts do have other means to punish those among us who refuse to abide by rules and regulations operative within our judicial system. These include reprimand, probation and suspension depending on seriousness of the violation.

In view of the student court system, the question arises: would not libel, if proved in student court trials, be a violation of some law currently written into or implied by judicial provisions? Would not an editor who has libeled an individual be in violation of a law over which student courts currently have jurisdiction?

If not, he certainly should be. For to make false accusations about a person, to bring about defamation of character or reputation is, in our mind, a breach of responsible student behavior just as are numerous other violations falling under the courts' jurisdiction.

However, if no such threat of a trial in student courts looms over the editorship, the legislature should take all proposals for such power into consideration and come up with a new court or revision of an old one so as to include jurisdiction in cases of libel.

Recently several proposals have come to mind. An individual who feels he has been libeled could take his case to court, where a verdict of guilty against the editor could result in his probation in the post which he holds.

Upon a second violation, involving the same editor, when facts presented in court show he has again libeled an individual within the campus community, a verdict of guilty could bring with it the automatic suspension of the

editor from the newspaper post. Such action would leave the editor's chair vacant. A recall election then could be held in which the deposed editor could be a candidate for reinstatement in the post, dependent upon the sentiments of the student body. Or perhaps he should not be allowed to be a candidate.

This is only fair if we are to conduct our judicial system fairly in all areas of student life. An editor who libels an individual is doubtless as guilty of a violation of responsible behavior as the student who cheats on an examination. Yet the courts have overlooked the former while they have enforced the latter.

Furthermore, the student who now is found guilty by a student court is ineligible to serve in any extra-curricular phase of student government, or even other areas of campus life, due to his violation of the laws. Admitting that libel is a violation of law, an editor is under these circumstances exempt from the punishment handed his fellows.

It would indeed be a liberal judgment, in view of implications of guilty verdicts now rendered by the courts, if an editor were put only on probation after libeling a member of the university community. For under other circumstances he would be expelled from his office entirely.

We point these factors out in view of North Carolina law which protects a person under 21 years of age from direct suit in cases of libel. It is true that when a minor editor libels an individual, state courts exist through which suit could be brought. But those suits would be directed at the editor's next friend, of the Publications Board, or the administration, and not the editor.

This, we believe, is a major fallacy in our student court system. For no other person, or no aggregate of persons, should be held responsible in a civil court for the malicious whims of a 20-year-old who sometimes is inclined to criticize more severely and in such a manner than state law permits.

Put yourself in the position of the individual who is subjected to malicious attack by The Daily Tar Heel. Would you desire the recourse to protect yourself from defamation of character, or should the editor be permitted to continually injure those who bring his whims to fore?

Could Students Help Firemen?

The recent rash of costly fires in Chapel Hill has led one University of North Carolina student to make this suggestion:

Why doesn't someone initiate a program of training to instruct a small group of college students in the methods of fire-fighting. This way a great potential could be utilized.

Currently, hundreds of students stand idly by every time a fire breaks out on or near the campus. They represent a potential fire-fighting team that could serve immeasurably in protection of University and private property in Chapel Hill.

With no reflection on the Chapel Hill fire department, very real threats do exist for which a larger and better-trained force should be prepared to serve in time of emergency. That emergency may never come, but we should at all times be prepared for it.

Could a Civil Defense organization train students who are interested in helping in time of tragedies? Certainly, such instruction would not be wasted since these same students would be available for emergencies in their own towns once they leave school.

It at least is worth some consideration.

Our Nominations

Top news stories of the week: WILMINGTON — A whole lot of shakin' going on.

CHARLOTTE — Klansmen here have learned not to get under the sheets with an undercover agent.

J. Y.'s JAZZ

Frank Sinatra, Doris Day Hit With 2 Records

Columbia Records has recently released two, two-record sets that bear consideration by every buyer. One of these, a collection of old masters, is called "The Frank Sinatra Story," and the other is a Doris Day collection entitled "Hooray For Hollywood" and features the best musical efforts of the films in the past twenty years.

The Sinatra record is an important document both historically and musically. It traces the Sinatra career from his first days with Harry James through his last Columbia recording session. Of course a good deal has been omitted, due to inter-label hostilities, such as the great work he did for Tommy Dorsey on the Victor label, and his work for the Capitol label in the nineteen fifties. Nevertheless, the set has many merits and should be heard.

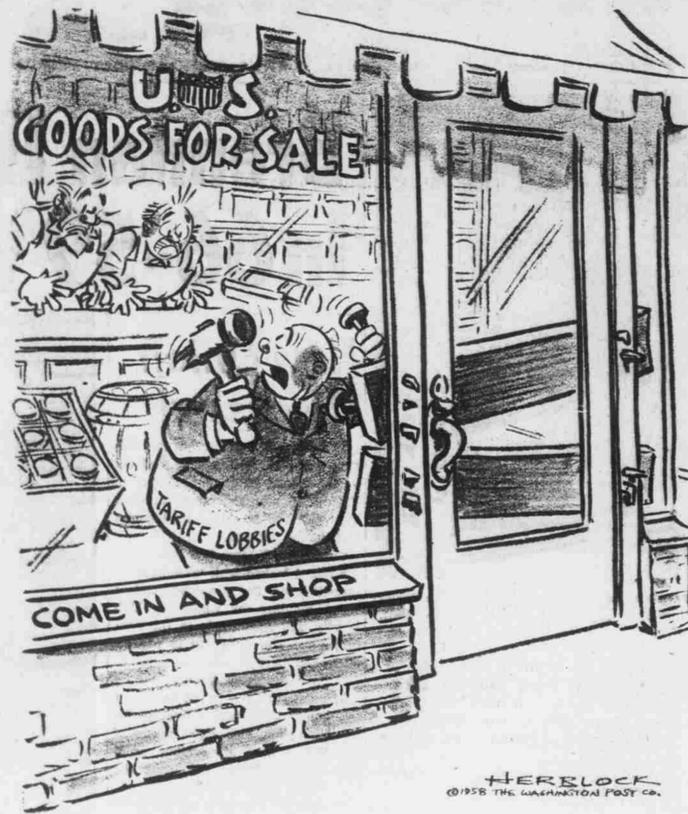
The first number on the set, a recording of the Harry James theme "Ciribiribin," with the James orchestra, is fascinating. It takes at least three close listenings to recognize the singer as Sinatra, because the vocal is done in the style Ray Eberle made famous with the Glenn Miller band. Two songs later the voice is more recognizable, and by the end of the record any plumber could tell you to whom he is listening. High points on the disk are the long, beautiful, "Soliloquy" from Carousel and the nostalgic "Castle Rock," with an exciting if a little exhibitionistic solo by Mr. James.

Doris Day, whom I have always regarded as a Hollywoodish singer with a superficial manner of delivery, finally shows her potential on the excellent "Hooray For Hollywood." The purpose of the album was to combat the plethora of recordings of great songs from Broadway shows, with an album of great songs from motion pictures. The songs are great, the arranging is unpretentious and swinging, and Miss Day is delightful.

It's really amazing how many good songs the movies have produced. Among the selections on the disk are such standards as "In the Still of the Night," "I've Got My Love to Keep Me Warm," "A Foggy Day," and "The Way You Look Tonight." Perhaps the most delightful song on the album is the wonderful "It Might As Well Be Spring," from 1935's State Fair. Miss Day's rendition is at once sad, swinging, and very musical — an achievement some of our so-called "jazz singers" are not always able to attain.

It is a real compliment to the Columbia artist and repertoire department that two so excellent recordings should be released. It is a terribly bad break for this great company that the amazingly talented George Avakian has chosen to depart, but as long as disks of the quality of these two are released we can continue to count on Columbia records for fine jazz and pop music.

"This Will Keep Out Foreign Salesmen"



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VIEW FROM THE HILL

The Case For Delayed Rushing

When the emergency committee on fraternities looks into fraternity problems, at least two problems should come to light.

The first change in the current fraternity system should come in the field of rushing.

Delayed rush would be the best thing that has happened to the campus in a long time.

Every year now about a month after school starts, and a good deal less time than it takes for a freshman to get settled, fraternity rushing begins.

Not only do boys go home disheartened because they were bailed for some reason or another, but the fraternities lose in getting a person about whom they know too little.

Fraternities lose in other respects because they sometimes reject a man they later would have wanted, and with rejection a certain amount of ill feeling is created. Moreover, in losing this person, the fraternity will try to fill its roster, and the avenue for bringing the student into the fraternity will be closed.

For the student on entering the fraternity, the present system is bad, since at the beginning of a student's first semester the student has no idea of the responsibility

that he has as a college student. Furthermore, he probably at that time has only a vague idea of what fraternity life is like or whether he actually likes any of the fraternity's members. No amount of booklets, information sheets, or short meetings within the space of a week can tell him.

What is necessary is a postponement of rushing until the middle of the spring semester and perhaps an elimination of any "silent" period, except after rushing has been completed and prior to pledging.

This probably would tend to make rushing informal throughout the year with a set period for pledging, and this would be good.

The opportunity for students to know what the academic and activity load is upon them is afforded. The opportunity to get to know what fraternity life is like will be given. The opportunity for students to get to know their future brothers, and to find out whether they want to call them brothers is another good facet of the delayed informal rush system.

From the fraternity point of view, not only do they get the opportunity to see what their prospective pledges are like, but they have the opportunity of looking in-

to the whole range of the freshman class rather than the small group that runs around in frantic circles during the present rush week.

Moreover, in the elimination of a "silent" period, both fraternity members and prospective pledges have a real chance to get to know each other and like each other, and in doing this, avoid some of the friction that is involved in pledging.

For those that are rejected, it gives a chance for the blow to come easily rather than in one great loud crash. Furthermore, it gives the rejected student a chance to make friends with fraternity members despite being rejected. Lastly, it will rule out those who in Fall might have wanted to be in a fraternity, but later find out that fraternity life isn't for them.

What is most important, it will relieve both fraternity and student of the need for a quick high-pressure sale of the individual's talents or the fraternity's merits. Both fraternity and student can be shown as they are normally, without pretense.

The change to delayed rush would be a change for the better.

FROM THE SCHOLASTIC

Alfred Stephan on 'Man & his Values'

The tragedy of most of our lives is that we are afraid to recognize what we are. We only look at ourselves in oblique glances. Shallow as these fleeting inquiries are, we recognize a deep and persistent state of unrest. We are aware of a sense of unfulfillment that seems basic to our lives. We are afraid of its implications. Most men yield to the stream of circumstance and necessity that carries them onward and lets them bypass any contemplation of their nature and how it can best be fulfilled.

Yet some men refuse to be swept in the current of life without knowing "where am I going?" and "who am I?". The world doesn't like the man who starts to struggle with the questions of existence. This apparent centering on self seems antisocial. The world calls him a brooder. It tells him to adjust. This novice seeker of self plunges into his nature with the hope of satisfying his vague sense of unfulfillment. The majority of these seekers of self lose their dedication when the ultimate answer to existence begins to take vague form in their minds — the answer doesn't fit their conception of earthly happiness. It seems too austere, too incompatible with their easy existence . . . and the young man went away sad for he had great possessions.

Yes, the young men leave the way and go back to their possessions, to the world. They almost saw themselves but they were afraid so they ran to the world; the world which tells them it can give them happiness, the world which tells them that everyone was meant to be happy and that the only reason they feel unfulfilled is that they lacked certain obtainables — wealth, position, prestige, the pride of doing "nice" things. The world tells them that when they once obtained these then they will be content, that the restless drives and desire within them will be satisfied.

Most people, once they commit themselves to seeking these obtainables, ask no more questions as to the "why" of existence. They plunge themselves into the work world. "I must work. I must work very hard for these goals." Work becomes an avenue to the highest good. Work then is the virtue of existence. The World, "the totality of reality," in this insecure and muddled thinking is limited to the work world and its ends. The worker attempts to fulfill his full human existence in the goals of the work world. He sacrifices at the altar of work. He attempts to satisfy his strange and spiritual vessel of self by satiating it with material and social goods. Man does this not so much through greed or materialism but rather through his desire to quiet that sense of unfulfillment that brings him back to the questions of who he is and what is he living for.

Work and attainment seem to him a philosophy of life, an answer to the question, "What is it all for?" Men can't face life without some reason for existing. By their very nature they must strive for some sort of fulfillment, some development. This of course requires a system of values as a center for the development. The tragedy of most men since the passing of the theocratic age is that their limited world view constricts their development to the means and ends of the work world. The master value is not spiritual but material. In their muddled logic, most men equate happiness with pleasure, and since pleasure seems to be enjoyment of material and social goods: "I must have these goods, so I must work to attain them, and if I work hard it is good because it is in the direction of why I live."

While their ultimate pleasure in life, they believe, lies in attainment of material and social goods, they seek momentary pleasure in various ways of non-recognition of self. They often seek a frantic fleeting pleasure. They have to do things — see new places, start hobbies, meet new people. And when they are tired of fleeing themselves, they try to forget self by idling the motor of their minds while they sit in a stupor before a television set, they throw down a shot, they read pulp romances, they play solitaire.

Once a man commits himself to the idea of the work world with its material and social goods as the panacea for all his human needs, he shapes and vitiates all of the basic institutions to conform with his philosophy. Education, instead of being an avenue of approach to the ultimates, a developer of wisdom, is viewed merely as a utilitarian tool or a finishing school. Marriage is not so much a dynamic union of love and souls as, in effect, a necessary social connection. A wife is reduced to the status of a social asset and a satisfier. And religion instead of being a vital communion with God becomes a badge of respectability, a weekly tranquilizer.

Most of these men die still clinging to the idea that if they could only have gotten a few more of the world's goods they would have been happy. They never recognize their true nature. They die not knowing that the fulfillment of self must "pierce the dome of the work world." They never love as man, never communicate with the spiritual world. They are men but do not participate in the unique dignity of the soul and wrestle with questions of "Who am I," and "Why am I living." If they had, they might realize that they have a capacity for a higher order of being, they might transcend their environment and establish relations with the absolutes wherein their natures could be fulfilled. But they refuse, they are afraid to recognize the dignity of their natures.

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