

The Council's Action **Omniworld** AD LIBS

The Women's Residence Council voted last night to exclude people presenting opposition opinion from the council. What this did was to effectively squeeze out any chance of an open hearing on the new coed regulations.

The reason given is that the people who would come before the council would only be representing themselves. The excuse is absurd.

A community is made up of individuals, there is no convention system in a community, but rather individuals who have individual issues.

The fact that they are able to have individual reactions to individual issues is one of the wonderful things about a democracy. It is one of the freedoms that responsible groups and individuals should try to protect rather than stifle.

Yet, the council has decided to limit free discussion of the issues, in fact it has decided to take the rules around to their constituents and explain why the council wants to put these rules into effect. Then, they want to take the student's reactions back to the Council.

There is something basically wrong in this. They are going to present to the women rules, give them only one side of the argument, and then present the reactions as an unbiased poll of female opinion.

This smacks of stuffing the ballot box, and also smacks of trying to exert pressure on women students who have already given their opinion once on a poll in which there was no pressure exerted.

When responsible officials try to exert their influence on people, without presenting all the facts, they are not living up to their responsibility.

Let it be said again: The Women's Residence Council can exert a force for the good, by carefully weighing all evidence that it has been receiving.

And from this evidence, the Council should find that the proposed rules are out of line with facts.

It is for the Council to decide whether they will try to preserve the tradition of student responsibility and individual initiative.

It is for the Council to decide whether it wants to be courageous and try to help the freshman nurses without hurting the incoming freshmen.

It is for the Council to decide whether they want a return to archaic rules which, the facts prove, serve no purpose.

The council must act. They should repeal most of the new rules.

They ought to do it soon.

**The Daily Tar Heel**

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**Sam Frazier**

In order to intelligently discuss an idea the first step is a consideration of the meanings of the key terms involved. Consequently, in discussing nationalism probably the best procedure will be to define the term nationalism as far as we are concerned. Basically nationalism is the emotional and rational identity of the individual as manifested in the group; to the figure or image of the group. Another word might be used here—patriotism.

Nationalism has its positive and negative aspects as does anything else. Positively speaking, nationalism is necessary to a degree. Today, with the swiftness of change and evolution, some tradition, some tie which binds the individual and keeps him from "floating away" is vital. The organization of nations provides this, and nationalism is the stimulus to encourage support of this organization. The emotional aspect of nationalism with its flag, anthem, etc., provides for the attachment of the emotional aspect of the individual personality to this national organization.

The rational aspect of the individual personality finds its bond in rational nationalism, i.e., recognition of the necessity for supporting a government which is physically close to the governed so that the needs of the governed will be accurately reported.

On the other side of the scales, the negative aspect of nationalism is formidable. In the first place, utilizing the previous basic definition of nationalism, if stressed too far, nationalism becomes egoism. Thus nationalism is safe only as long as those who indulge in it are temperate.

The United States is suffering from a very extreme form of nationalism. Here, nationalism has gone so far toward a warping of the individual's energy toward himself that the result has a new label—materialism. But it is still the same old wolf in disguise, nationalism. All of our international relations are influenced by this cancerous spirit, with its primary concern being itself.

The picture before us is this: there are several blotches of land on a round globe which has a diameter of 25,000 miles. On each blotch of land there are a good many different groups of people who have drawn invisible lines around themselves, claiming the area thus circumscribed as their own. But the lines are invisible, the groups with their invisible lines around themselves touch each other. From the vantage point of the moon all that can be seen is one world on one round globe.

There is no future in conflict on this globe, and it must not be permitted. All Americans (and people of the other nations) have to realize that what is good for humanity, for the good of the world, may not always be good for the United States (or some other particular country) and that good of humanity has to always come first.

**The New Coed Regulations And Daily Tar Heel Poll**

Who would have guessed last week that a subject like Coed regulations would monopolize the pages of the Tar Heel?

Well, for what it might be worth, we have conducted a spurious poll ourselves, in order that the truth might be known about some of the nebulous issues at hand.

Of the 500 questionnaires that were mailed out, 621 were returned for a percentage of slightly over 124, which is a good indication of the importance placed on this poll by the persons involved. While we don't wish to boast, this was considerably better than the percentages of returns in the GM Poll and the Tar Heel Poll.

These were the findings: 89% were opposed to early closing hours; 10% were in favor of early closing hours; and 1% replied, "HOURS?"

16% of those questioned were in favor of "self determination," 2% were opposed; and 82% wanted to know what the question meant.

4% favored "closed study," 4% favored "open study; and 92% preferred no study.

25% were in favor of lights on while studying; 43% preferred lights on in the evening hours, especially at dinner; and 32% preferred no lights at any time.

87% were in favor of dates; 4% wereaverse to dating; and 9% were indecisive at the present.

29% read the Daily Tar Heel; 2% read the Book Chronicle; and 69% don't read at all.

21% wear sack dresses; 9% wear balloon dresses; and 70% look like sacks.

9% prefer to be alone by themselves; 81% prefer alone with someone else! and 10% are afraid to be left alone.

With these facts at hand we hope that the situation has cleared somewhat.

We always thought that the pharmacy students didn't have much to look forward to in life until we picked up a local paper recently, and to our surprise, found that after 50 years of service to their profession they receive pins from the North Carolina Pharmaceutical Association. This is extremely nice. Most of this year's recipients were too old to open the safety catches on the pins however, so they were helped back to their seats with the pins in their hands.

We would like to express a bit of sympathy to Private Elvis Presley, U. S. Army. Recently, Rep. Herlong (D-Fla.) requested that Elvis sing at a DeLeon, Fla. armed forces day celebration. The request was denied, once more pointing out the fact the government is not making the most of the individual capabilities of its personnel. The very idea!

**The Dilemma Of Individuality: Free Education In Close-Up**

**Louis M. Hacker**

(The following is an article by Dr. Hacker which appeared in last week's issue of THE NATION. Dr. Hacker is dean of the School of General Studies at Columbia University.)

The profession of learning and knowledge—within the corporation of the university and its ancillary bodies of learned societies and journals—seeks to extend knowledge, to conserve it and diffuse it, constantly bringing the processes of nature, social organization and human conduct under better control. Such are the roles and obligations of scholarship and scientific research.

It is equally necessary to train youth, and those adults who were by-passed by formal learning when they were young, for more useful lives, giving them—at the same time that they are being trained for greater productivity—the tools of analysis by which they can differentiate between right and wrong, the honest and the spurious, beauty and corruption. Citizenship requires virtue, usefulness and boldness; to free the mind of both prejudice and fear are the demands we impose upon educators, at the same time that they exercise their functions of scholars and scientists. To this extent educators are teachers of morals dedicated to the perpetuation of a moral universe.

Educators are prepared for their dual functions by universities, standards of competence and performance are safeguarded by these universities, the faculties within them, and the professional associations or learned societies to which educators belong. In consequence, universities, faculties and academic societies must be permitted to choose and police their own company. Choice should be based on technical qualifications for the efficient performance of assumed or assigned tasks, prior professional experience when necessary, and qualities of character that permit men to live and work together; policing means the maintenance of first-class standards of performance and of abridged integrity in devotion to scholarly and scientific truth.

The president of one of our large American universities has said:

A university almost inevitably is out of step with the wider community. Since one of its essential functions is to be a critic of conventional beliefs and values, with a view to extending the frontiers of knowledge and intensifying the appreciation of values, it must come into conflict with uncritically adopted mores and opinions.

This is equally so of testing orthodox belief. In a discerning

passage, John Stuart Mill points out that even if opinions are true there is a constant necessity for demonstrating their validity. Otherwise we are guided by superstition and not intelligence.

The educator—as teacher or moralist—has learned other truths. Youth is a period of challenge and experimentation. Youth is suspicious of indoctrination. Youth wants to start out by assuming that there are alternative roads to freedom. Young men and women seek to explore, debate, question every verity, every assumption, every custom and institution—not test their validity with a powerful new resource they have discovered, their minds.

It is the function of educators, as teachers or moralists, to let such minds range freely. For this reason, no body of doctrine or belief, or, indeed, error can be kept shut to them like a kind of Bluebeard's chamber. They must be permitted to read and ponder over, see and hear and be exposed to the writings of Marx, Freud and Keynes, the pictures, sculpture and music of Picasso, Moore and Stravinsky, at the same that they are reading, seeing and hearing the great conservators of our tradition and taste.

By the same token, the open university means that youth has the same rights we seek for ourselves as citizens to form its own clubs, maintain its own discussion groups and platforms, run its own newspapers—without let or interference on the part of university administrators or faculties. To protect them in their later lives from these adventures are only youthful peccadillo—university administrators have no right to ask for membership lists or demand faculty surveillance.

Revolt is not taught in the classroom. The youthful Alexander Hamilton was not made a rebel by his teachers at King's College or the young Shelley by his tutors at University College. Youth becomes rebellious when injustice and inequalities are abroad in the land, leaders are corrupt and society has no confidence in itself. It is, in consequence, the status of learning in our contemporary world that is alarming. Educators, as scholars and teachers, have been and continue under a cloud of suspicion. Because of undue concern with security, particularly in the sciences, learning is being regarded as a sensitive area. What Professor Edward Shils so aptly calls "publicity"—free access to scientific knowledge, the rights of publication, open discussion in conferences, and travel by scholars and scientists to other lands and from other lands to ours—is being restricted. Dubious witnesses are being given credence; youthful associations are being exposed to demonstrate unreliability; legislators and self-appointed groups continue to voice their want of confidence in teachers.

**Postscript**

**Jonathan Yardley**

A few random thoughts on matters of little or no consequence are on the agenda for today. Writing a column is an interesting adventure, because at times you don't have the foggiest idea what to write about. If a columnist takes the stand of wishing to inform and educate the public he usually finds himself knee deep in some airy matter which he doesn't understand. If he wants to both inform them and entertain them, he has to hire gag writers. I can't afford gag writers so I'm punching out a potpourri of my own thoughts on a number of matters.

Today—I'm writing on Tuesday—we're all supposed to get out and vote for the candidate of our choice. The trouble with this is that in the aftermath of the April 1 election everybody forgot about the run-off and not much publicity was given it. I have an idea that the winning candidate will get no more than eight hundred votes.

It's too bad that so few people will get out to vote, but maybe the student government leaders will awaken to the fact that they're got to spend a little more time getting the student body interested in its own government and a little less time pushing themselves for the Fleece and all the other honors reserved for the wheels.

I had a lot of fun at the Valkyrie Sing last night. Almost every act was entertaining, and the Les Sutorius—Nick Kearns group was sensational. Les seems to have abandoned Dixieland for progressive and is doing a great job at it. I hope anyone who has a chance will get out to the Patio Sunday afternoons and hear his band. I also hope you'll give a listen to Kearns' recent recording of "Down In Mexico" on the newly-formed Tobe label. It's a lot of fun, even if it is rock and roll.

The boys from Grimes had a great idea in their skit on the death of Julius Caesar. A little more work on the singing and stage mannerisms and it would have been a winner. There were some stellar gags. The real plaudits for the show, however, should go to Smith Dorm, Their "Dear Editor" skit was one of the cleverest things I've seen in a long time. And the Tri-Delts were terribly impressive. That white gloves finale was beautiful.

This business about new rules for freshmen girls is idiotic. I never thought that the administration would show such immature lack of foresight. I'm very familiar with a well known girls' preparatory school, and the rules there—which the girls think are senseless—are much worse than these.

There incoming freshmen girls will be from seventeen to nineteen years of age—there might even be a twenty year old ringer in the lot—and I think they know what's coming off. Girls, Miss Carmichael, are supposed to be quite mature by that age, and we males can handle ourselves all-right so how about giving the chicks a chance?

The most encouraging fact of life in Chapel Hill at the moment is that spring seems to be making a concerted effort to at last pry its tired head from under the shroud of winter and give us that warmth which is supposed to be so much a part of life at Chapel Hill but which has been noticeably lacking during the past few days.

The nicest thing about spring is the sun. I spent all Sunday basking under a sun which was so hot it actually had me sweating. I like to sweat. Winter is a lousy season and the only place I can go to sweat is the gym, where it stinks. But in spring I can go out and lie in the sun and sweat. I'm getting pretty red right now, but I like it because, eventually I'm going to turn sort of brown and I'll feel decent in shorts and a tee shirt. Just think—only two months till summer.

In East Los Angeles, Calif., Dogcatcher Donald Baird was bitten good and hard by a lady who seemed upset because Baird was trying to impound her pet. "It's a dog's life," moaned Baird.

As a professional landscaper, Harry Westcott, of Mt. Upton, N. Y., knows better, you bet, than to saw off a limb on which he is sitting. But he did saw off one to which his safety rope was attached. Always something new to learn!

**A Little Privelege**

**Pringle Pipkin**

When the old cut system was abolished, the students were not given unlimited cuts as many wistfully hoped the new ruling would provide. In many cases this ruling merely legalized what was already in effect.

Those professors who had been giving their students unlimited cuts before the ruling continued to do so. Other professors and departments relaxed their cut restrictions. However, in other classes the professors made the cut rules more restrictive than they had been with the earlier system.

The established privileges of the Dean's list died in many instances. In some classes the professor set up a strict three cut rule for everyone; some few gave even less.

While I do not disagree with the principle that the professor should have some power over the class attendance rules of his class, there should be certain minimum standards in order to protect the rights of the students.

There is another problem. The new ruling has created a great deal of confusion. The student not only has to keep in mind the number of cuts he has taken, but also what the professor of that class allows.

Every college student should be guaranteed at least the rights under the old system; that is for each meeting during one week a student should be given one cut. If a class met three times during a week, then a student would get three cuts in that course per semester.

There is no reason why men and women of college age cannot handle these three cuts without "going wild." At times it is necessary to cut one course in order to get some concentrated study done before an hour quiz in another.

The privileges of the Dean's List should be restored also. These privileges are an incentive to those people who are not able to Phi Beta Kappa but who are able to make grades which warrant their placement on the Dean's List.

Ideally everyone should have unlimited cuts, but such thinking is not very practical.

If the students can be given certain minimum privileges, the situation will be greatly improved. If a professor is willing to give the students more than these minimums, so much the better.

**View, Preview**

**Anthony Wolff**

"J. B." by Archibald MacLeish; Houghton Mifflin Co., \$3.50

The Book of Job is traditionally placed near the middle of the Old Testament; and with poetic expression it in effect gives the lie to much of the preceding thematic strain. Job repudiates the wishful but empirically false notion that human goodness invariably earns the Grace of God.

In an age which lacked the comfort of reward in Heaven for earthly virtue, the poet of the Book of Job meditated on just this problem: the relationship of Man to God in view of the arbitrary dispensation of grace by an unjust deity.

Mankind has come full circle, after a comfortable respite from ignorance and ambiguity provided by a literal belief in salvation and Heavenly reward. The after life has become in this age of science and "rationality" a remote improbability at best, and modern man is faced unavoidably once more with the same problem which confronted the poet of the Book of Job in the Sixth Century B.C. This ancient poet was the direct predecessor of Jack Kerouac (lest there be any doubt, let it be stated here that the blood is thin and pale in its contemporary container), and Job is a charter member of the "beat generation," to which Mr. Kerouac, Hamlet, and Captain Ahab belong.

In his new verse play, "J. B.," Archibald MacLeish takes a modern view of Job, the archetypal human in the inescapable human situation. Job is a figure of tragic stature, and MacLeish has been unable to find his modern equal. His Job is J.B., a successful American businessman who has been blessed not only with good fortune, but with a fine family and good health as well.

Job's decline into the character of J.B. has of necessity been accompanied by a corresponding decline in the grandeur of the hero's speech. This, of course, is the unhappy reality which any modern playwright must accept; MacLeish has put it to good use. The lines which he has judiciously lifted from the Bible are the best lines in the play, but they gain effect from the juxtaposition with the vernacular poetry of the modern characters.

MacLeish has been concerned with "public speech" as much as any contemporary poet, and he has been more successful than most of the others in making poetry out of it. In drama, however, modern poetry suffers a cruel change, and the subtle distinction between prose and poetry often becomes obscured in speech. Christopher Fry, who concerns himself with MacLeish's theme in The Lady's Not For Burning, gave his play a medieval setting and expressed himself in non-anachronistic, ebullient iambic pentameter. MacLeish, however, has remained in the present century; in the context of the broken line of modern speech he has placed such palpably poetic lines as "My happiness impending like a danger" with a minimum of incongruity. There is fine poetry in "J.B.," and some of it will show through in the spoken line; it suffers, though, by comparison to the grandeur of the ancient verses. It serves as a touchstone to demonstrate the majesty of the Joban poet and a foil to emphasize the magnificence of the all-powerful.

It is possible with only the mind's eye to see the effectiveness of MacLeish's conception and execution translated from the printed page onto the stage. This is a play which will act beautifully.

Both the Petites Dramatiques and the Carolina Playmakers have their eyes on "J.B." for production next year. Whether or not we will see it here in the near future depends on the outcome of current negotiations for a Broadway run.

