

### A Fad

The latest satire on man's intelligence is being sold at wholesale volume throughout the nation.

In Greenville, South Carolina toy stores, department stores, hardware stores, radio and television stores, five and dime stores, drug stores and other stores were selling hula hoops at the rate of one dollar per customer, and every person who walked into a store was a customer.

Girls outside the stores were hula hooping to attract the customers, stores were sponsoring hula hoop contests, and other stores were running sales of hula hoops at the rate of 99c on the regular cost of \$1.

In the streets half the populace was carrying at least one hula hoop, and small children were trying them out on the middle of Main St.

This is the epitome of ludicrousity. Those who are making the hoops, and those who have advertised the hoops are making money by the bushel, while the people are just following the leader to the store to buy something that would cost them half as much to make and be more worthwhile in the long run.

Moreover, everybody is standing in their lawns wiggling hula trimmed hips in a great show of dexterity that should only be applied to a reduct.

The country apparently can be captured by a simple hoop, when it cannot by an idea. It is a shame that America has come to this.

### A Football Game

Every now and then a person experiences something that has to be evaluated on its own without placing it into any framework.

Such an experience was last Saturday's football game.

It was a magnificent experience. It was something that gave meaning to the game as a sport.

The game must be taken aside from all considerations of athletic systems and monetary expense. It was a game that had to be thought of in terms of hard clean play. It must be thought of in individual determination, in individual spirit, and in individual drive.

It must be measured in terms of two teams giving the most they had to give at a time when each needed to draw on every resource.

It was not an ideal day. The weather was too hot to be ideal, and the clouds obscured the sun in the second half, but that was all to mar a perfect football game.

There was an element of luck that figured in. One could almost say that the game hinged on two split seconds. The second before the end of the first half which gave Clemson one more play and a touchdown, and the split second that gave a lineman a chance to block a kick. There were others that went the other way, that also could have made the difference and stretched those seconds into minutes.

In the heat, a trained group of players played not like trained seals, but like wide awake individuals. They tackled hard, they blocked hard, they ran hard, and they fought hard.

The score on the scoreboard at the end of the game mattered slightly. Two top teams played, one won, and one lost, but the game to those who saw it will be remembered after the score is forgotten in the myriad of scores that come each year.

This, for once, was football.

## The Daily Tar Heel

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## Not So 'Radicleer'

The following column is something of a retort to the article which appeared in last Saturday's Daily Tar Heel. The statements and opinions which follow are not intended to be malicious or to disparage the religious faith of the author of the aforementioned article in any way. I have not had the occasion to meet Mr. Edwards, so no personal animosity prevails. I merely wish to express my views on the matter discussed in his column.

Mr. Edwards deals with the matter of polygamy. He says that, "American society should change from a monotonous society to a polygamous society." In making this statement, Mr. Edwards is recommending that Americans change their whole way of living. To change to a polygamous society, we would be going against the Federal Government as well as our religious beliefs. The Bible states, in what is generally known as the "Original Law of Marriage," that "Whoever shall put away his wife, except it be for incontinence and marry another, committeth adultery." Furthermore, in 1882 the House of Representatives of the United States passed an anti-polygamy bill. Ten days later the same bill was approved by the President of the United States. Are we then, as a nation, to forsake our God and His commandments which have stood for centuries, as well as our national laws and our heritage, of which we are supposedly so proud?

Further on, the author says that we do not have to change our laws, but "merely overlook the existing ones." If we were to overlook one law, why then could we not overlook the others as well? And if this were the case, we might just as well dispense with our armies, police forces, and all other law enforcement agencies and is this what the American people want? I doubt it very seriously.

To delve a little deeper, it is a well-known fact that, as the world became more and more civilized, the practitioners of polygamy became fewer. Is this to say that anyone who believes in or practices polygamy isn't civilized? Certainly not. I am just saying that it is a practice which is not generally accepted in our modern society. Not only is it not accepted, but as I have previously pointed out, it is prohibited, at least in America, which is supposedly the most civilized nation in the world.

Mr. Edwards later states that "wife one" in his "Three-way System" would be allowed to chase the other wives away as well as beat them. Earlier, the author had made the statement that if this plan were incorporated, it "would keep most of the homes in America from breaking up." Yet, later, the author states that for wives two and three to advance in this system they would have to leave the home and marry another man. How many women would be content to play "second fiddle?" Not many, I'd go so far to say. Thus, Mr. Edwards is actually contradicting his own arguments, for if either, or both, of the subordinate wives left, the conditions which would then prevail would certainly not make for a happy home.

The beatings and prevention of advancement along with other conditions of the so-called "Three-way System" also bring to mind a certain amendment to the Constitution of the United States that said something about the abolition of slavery. Need I elaborate?

I would like to say, in retrospect to Mr. Edwards' statement that men would, under this "system" have no "reason to get drunk and cheat on their wives," that if a man is driven to drink by just one wife, what would he be driven to by three wives? I shudder to think of it.

It also seems to this writer that the atmosphere for the children in such a home would be much worse than in even the worst of homes of today. With three women under the same roof, if any roof was left, there would no doubt be no little "feudin', fussin' and fightin'." This in itself would be enough to drive normal children, if there could be any in such a society, to distraction. And, too, what are the "wholesome" conditions that could exist in such an atmosphere?

Lastly, there is the problem of finances. Mr. Edwards says we should, "Let every man marry as many women as he can afford to support." How many men can support more than one? With the present-day inflation, too many have a hard enough time supporting a single wife, to say nothing of three wives and goodness only knows how many children.

In closing, I would like to know, purely as a matter of personal curiosity, the source of information for the statement that "30 percent of our married males partake in extra-curricular motel sports." I will go out on a limb, so to speak, and say that this statement has no statistics to back it up. True, many married males do partake in such activities, but I'll venture to say that nothing like 80 percent of them do so.

Ronnie Shomate

### "—In Arriving At This Decision—"



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## View & Preview

Anthony Wolff

**THE DECLINE OF THE AMERICAN MALE**, By the Editors of Look. 66 pp. New York: Random House. \$2.95.

In "The Decline of the American Male," the editors of Look Magazine have done something which looks simple enough, but is really extremely difficult and dangerous: they have taken a subtle and complex sociological syndrome and explained it simply and briefly.



organization Man."

The situation in question — the so-called "decline of the American male" — involves the emasculation of said male by the American woman, the American economy, and the American social structure. The subject has been treated seriously and at length in such books as Margaret Mead's "Male and Female" and William H. Whyte, Jr.'s "The Or-

In "The Decline of the American Male," the editors of Look have drawn freely from the above mentioned books and others, using Mead, Whyte, and the rest as a strong foundation for the more superficial approach of their book.

Happily, the format of the book as well as its content stay far from being pretentious or overbearing. Perhaps the overall effect goes a bit too far: the subject matter is, after all, serious in its implications. But Robert Osborn's ever-clever cartoons, printed full-page in pastel colors, go far to make the book easy reading, even if they add little to its argument.

The three articles in the book outline broadly three major areas of the decline of the American male: his domination by women, his urge to conform, and his willingness to overwork.

The first two areas of the decline of the American male — his domination by women and his urge to conform — are probably the most in evidence on this campus: the local males have not yet come into the sphere of "keeping up with the Joneses," etc.

There are at least two reasons why "The Decline of the American Male" should be read on this campus. The first and most limited reason is that the male-female relationship in operation here is as abnormal and artificial a one as can be imagined: in certain of its aspects, the domination of the male by the female is in emphasis. Also, the urge to conform, widespread in the entire American population, is perhaps strongest in the current college generation — or so it is alleged by some commentators who label us "the silent generation" and consider us apathetic and intimidated.

The second and stronger reason for reading this book is that the decline of the American male is one of the most universally acknowledged and widely discussed of all American social traits. As it is the responsibility of every capable citizen to be at least generally familiar with all such subjects of discussion — those which concern the well-being of himself as an individual and of his society — the need for such a book as "The Decline of the American Male" is obvious.

There is little news here for the student who is fairly well grounded in current social theory and cocktail conversation; but even the thoroughly initiated will enjoy "The Decline of the American Male" as a bright once-over-lightly of his more academic concepts. And, as is often the case, the simple statement in a superficial treatment such as this is often a brilliant and effective summary of a complex argument.

A case in point occurs in UNC-graduate George B. Leonard, Jr.'s article "Why Is He Afraid To Be Different?" "True individualism . . . is the ability to love and to make moral decisions as an individual." Well said.

The major fault of "The Decline of the American Male" is its lack of consideration for the American female. Mr. Leonard's contribution deals with the influence of the "the Group" on the American male, but the other two articles in the book lay most of the American male's troubles directly at the feet of his women — mother, wife, etc. This impression is strengthened by Osborn's cartoons for these two sections. Osborn, like Thurber, sees the male-female relationship as definitely one-sided, and his suggestive drawings leave little doubt as to the sex of the culprit.

A more fruitful point of view would include the problems of the American woman as she accepts or tries to reject her new position. (c.f. Dr. Ashley Montagu's article in the Sept. 27 Saturday Review: "The Triumph and Tragedy of the American Woman.") Dr. Montagu takes a more tolerant and understanding view of the situation of the modern American woman. Perhaps it is not too much to hope that Random House and the editors of Look will once again collaborate as successfully as they have this time, their next joint effort to be entitled "The Dilemma of the American Woman."

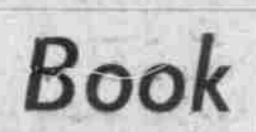
Even as it is — a rather one-sided view of the situation — "The Decline of the American Male" is suggested reading for the whole campus, with the exception of the already sociologically sophisticated, for whom it is optional. It might even be a good idea to issue it to all new students upon arrival, as a companion piece to the various orientation handbooks. Certainly none of the vague platitudes and gushy sentiments of the handbooks (i.e. "When the chimes of the Bell Tower toll the melody of 'Hark the Sound' at dusk, and you pause a minute and feel a tiny chill play up and down your spine, then you, Carolina coed, are a Tar Heel" — from the Woman's Handbook) can compare in honesty or value to, "True individualism . . . is the ability to love and to make moral decisions as an individual."

## Variations

Gail Godwin

The new Ackland Art Museum is a very impressive little building with three very impressive little rooms of pictures. Unfortunately, the common ordinary art lover is forced to adopt sort of a Super Market technique in viewing these lovely specimens. The slogan here is: Do it yourself, because nobody is going to help you.

In most exhibitions there is at least some kind of mimeographed sheet, if not a real live human guide, to inform the onlooker of a little background material. Here, you are on your own but completely. And even if you manage to track down someone who works there, you are likely to get a brief shrug and the comment that "Such information is in the back room but can't be given out."



Ronnie Shomate

Did Mr. Ackland "who wanted his fellow students to have a better understanding of the arts" intend this better understanding to apply only to art majors?

It would be interesting to know: 1. The background of some of these paintings and why they are considered worthy of a museum. 2. What is next on the agenda come October 20?

In all fairness to Mr. A., the museum that bears his name should have a more corial atmosphere to welcome patrons of the arts.

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Overheard campuswise:

Frustrated old-timer at the end of Lenoir Hall Line: I wish they'd all pledge so we could eat again.  
New Journalism fledgling o Instructor: Oh, he's a well-known correspondent for the A and P.

## An Observation: The Book Ex

C. S. Young

It's the university booketeria again.

But let's change tactics a little. It seems that to get angry about something that appears to be an injustice is not the way to get anything across, and anyway most people find it difficult to remain angry at anything or anybody for any length of time, unless, that is, they are the ones who are directly affected, and are aware of it. So, in fairness, let's just look at the thing quietly and serenely.

This is an account of an incident that took place in the booketeria, on Monday of this week: A sophomore enters the booketeria in the early afternoon. He has in his hand a book which he wishes to return, having bought it by mistake during the rush to get books before the weekend. For a change, the booksters is uncrowded. The boy approaches the counter, and waits for the attention of one of the attendants. He is the only customer at the counter.

ATT: Yes?

SOPH: I have a book here that I bought on Friday, and I want to return it.

ATT: Why? What's wrong with it?

SOPH: Nothing, but I don't need it.

ATT: (Looks at book) English 21, isn't it?

SOPH: Yes.

ATT: Well, why don't you need it? You'll have to take the course. It's required.

SOPH: Yes, I'm taking the course, but the guy I live with already had the book, and I don't need this one.

ATT: (Regards boy for long moment) Well, it looks like you're stuck with it. (Looks through book again) We don't like to take up time making refunds when we're so busy.



SOPH: (Looks around him, at empty counter) You mean you're too busy now to make a refund?

ATT: Don't get smart.

SOPH: Look, the book is new, I haven't even used it. If you'll just give me what I paid for it, you can sell it again. Nobody loses that way.

ATT: You guys should know what books you want before you come in.

SOPH: I made a mistake.

(They look at each other for a moment)

ATT: (Looks through book again) Well, I'll give you your money, even though I know you don't appreciate it.

SOPH: I don't know what you mean. All I'm asking is that you give me a refund on a book that I bought by mistake. I just don't need it.

ATT: (Places money roughly on counter, then turns away)

SOPH: I hope I haven't taken up too much of your time.

ATT: (Turns back quickly) Smarty!

Our sophomore leaves the book-store, a bit irritated.

It would seem that whoever carries the weight around the booketeria has someone of importance in the administration by the

shorthairs. I have always been of the impression that a university operates a bookstore primarily for the benefit of the students. That the proprietors are entitled to a fair profit for their labor goes without saying, and I am sure that those of us who have been around here for a while are aware that they are not being bankrupted. It remains, however, that there is a certain responsibility to the students in operations of this type, and I fail to see what justification there is for an attitude such as this toward any student. The public spirited proprietors of the booketeria always seem to have plenty of time for you when they are taking your money. Are they in such misery when they have to return the price of an ill-advised purchase? Is this a healthy attitude? Now I ask you.

Maybe it has something to do with the principles of business. Whatever it is, it has an unpleasant odor.

I can see no reason why the students here should let a thing such as this go unnoticed. If there is no one in the administration who is moved to a point that something can be done, then it leaves the thing with the students.

## Meaning Of Education

Fred Weaver

My point number three is that education means action. This view of education is certainly not peculiar to Carolina. Most college and universities, including the very best, have lively student activity programs. But I think we may be fortunate above some others in this regard because of the peculiarly favorable circumstances of the founding. The University of North Carolina was born of the same historical impulse as the founding of the American nation. The motivating idea of the founders was that the survival of the new nation required an enlightened citizenry. In his Plan of Studies for the University William R. Davie wrote that the purpose of the University should be "to train useful and respectable members of society." It was doubtless the intention of the founders to establish a college that would train scholars: clergymen, teachers, lawyers, doctors. But the purpose they stressed above all others was training citizens for a democratic state.

Our beginnings as a state university ultimately proved favorable to the development of student self-government as a way of training for citizenship and service to one's fellowman. The function of the state university, said President Edward Kidder Graham, "is not only to search for truth, but also to set truth to work in the world of living men and things . . ."



For those who are interested opportunities will abound for participation in extracurricular activities. At the same time you are free to refrain from participation if you so desire. These are entirely voluntary and much of their merit as education consists in the fact that they are voluntary and free. Taken as an enrichment of study and not a substitute for it, their educational value is great. Since I have been taking texts tonight I should say a suitable one for this would be: "Be ye doers of the word and not hearers only."

My fourth point, and the last, is more a sum of the other three than a new point. This is the realization, the flowering, of education. Let's call it liberation.

You are embarking on a four-year marathon. Shortly you will be caught up in the rapid-turning cycle of college years. You will find yourself dutifully signing up for courses, writing term papers, taking examinations — in the main, doing what the others are doing. One day you may pause long enough to ask yourself, "what it's all about?" What after all more than a social convention or a way to a job is the purpose of education?

(To Be Continued)