

Honor System

In a letter somewhere else on this page, a member of the Women's Honor Council has raised the issue with the editor's views on the honor code. Within this letter a very important and worthwhile question is raised, one that should be dealt with. The question is "why write about the honor system if it is one of the symbols of Carolina's greatness?"

The answer is by no means simple, but in its simplest formulation it can be stated — "the editor does not believe in the Honor System, Code, or Councils."

If the Honor System is a symbol of Carolina's greatness, then the editor would really hate to see what is a symbol of Carolina's weakness.

As an educational experiment in self-government, the system is a failure, for the vast majority of honor council offenses are reported by faculty members.

As a substitute for a proctor system, the honor system does no more than set up a system of from ten to 100 proctors in each class.

As a method of keeping dishonesty at a minimum, the system has met with no notable success, and indeed violations of the honor system are all too prevalent.

As a system of law, it makes little sense, for offenses and punishments are not outlined in detail and procedures are outlined only in the most sketchy form.

As an idea, it could be much better, since as an idea it is supposed to place the student on his own honor not to lie, cheat, or steal. Indeed, if this were the letter of the code as well as the spirit, it might be its saving grace, but this is not so in that it incorporates its checking mechanism and sets up its own spy system. If it were the same in letter and spirit, it would be similar to the system at Stanford in which each student is placed on his honor and there are no trials or courts of enforcement. This is an honor system, and its only impracticality is that professors often grade on the curve, and a cheating student often can upset the curve. If it were not the case, then it would be possible for a real honor system to exist, for the lack of knowledge on the part of the cheater would be his own punishment in later life.

Without delving into particular cases, it is safe to say that the problem of honor as handled by students has resulted in severer penalties than would have been probable under a proctor system, where usually a student would just flunk the exam he cheated on.

However, this editorial is not written to argue the merits of proctor system over an honor system. It is written in favor of a third alternative — a system of codified law in which each defendant is tried under the same court system for each offense and has certain rights guaranteed to him. It is a system whereby the defendant will be tried under the same court for the same offense whether the defendant is male or female. It is a system with a built in series of precedents in its legal codification. It is a system that is truly educational in that it puts students seriously to the task of lawmaking, and dealing with actual legal trial situations. Incorporated into this would be an executive authority that would be responsible for enforcement, for the present system of enforcement is a travesty on justice and good government.

It is not necessary to elaborate here the details of such a system, but it is necessary to point out that when faced with a choice of the Carolina honor system and no system, the editor would choose no system, since the Carolina system is not an honor system. When faced with a choice of the honor system versus the proctor system, the editor would have to abstain, for the worth of either is negligible.

For the sake of the letter writer who feels that certain subjects should not be touched, it might be pointed out that the editor ran on the presumption that there is no subject sacrosanct from the scrutiny of the pen. In an iconoclastic year, he has come to grips with such idols as country, conventional interpretations of God, faith, hope, and charity, and other writers on the page have dealt with such forbidden dinner table topics as sex and politics. One thing should be made clear, and this is that is not off iconoclasm's sake, that the editor is iconoclastic, for in the first place it should be readily apparent that the editor has a set of beliefs that are affirmative and not negative. Indeed, each editorial is written with the idea in mind of getting students to question their basic environment to doubt their very existence, until they are able to come up with a firm set of beliefs that will stand the acid test of time, scrutiny, and workability. Each editorial is written with the belief in mind that any thing is subject to improvement and this, of course, includes the editor.

Travellers

Cynthia Bivins
HOW WIVES BEHAVE OVERSEAS
By Harlan Cleveland

'Tis best that some female review this article, which appears in the March issue of Harper's, before an embittered male sees it as a possible defense for his long-founded suspicions. Mr. Cleveland, in his sex tensive effort, sees fit to publicize the influence of American wives abroad, and influence was never in more dangerous hands, says he.

Cleveland points out in detail what many have known to be a general truth: women (again generally speaking) have a limited idea of adventure, experience, and culture. Cleveland's intent is to show the attitudes of women whose husbands have chosen (persuaded by their wives, rather, to work in foreign countries. How do those women feel as they approach a new life in a new country?

Their main malady, upon reaching foreign shores, is "culture shock," to use Cleveland's phrase. No wonder these traveling spouses experience "culture shock." More than likely, they have barely heard of their adopted country, much less of its culture.

There is no need for the transplanted wife to embark on a search for the facts and figures concerning her new state, however. It is not even necessary for her to learn "yes" or "okay" in a foreign tongue. If she is patient, all the comforts of home, an American home, will be provided for her: a super market, movie theater, an American restaurant. This happens, that is, if she is "fortunate" enough to be placed in an "Army Suburb." If not, she may have to "rough it" with the natives.

Cleveland points out that the American wife, eager to leave the rut of American housewifery and enjoy the financial rewards of her husband's foreign employment, is not so eager upon reaching foreign soil. She prefers not to leave her "Little America," even if it means renewing her life of daily drudgery in such limited quarters. One of these migrating wives was asked if she had ever ventured out into her new country in the year of her resident there. Her reply: "I went down to Ginza once, but it was too crowded with Japanese."

Still, rewards are gained, and husband, wife and children return to the U.S.A. much enriched by their foreign adventures. The husband has a healthier-looking bank account, and the wife is radiant in the knowledge that she has shown her foreign neighbors the customs and traditions of the New World. Her role has been an important one—she has been a "good-will ambassador." She is stimulated by the experiences and challenges of her travels, and she revels in the knowledge that her children are so well-traveled at such an early age. (Actually, they are out of it, for they know nothing of baseball, Charlie Brown, or Mr. Dillon.)

Still, we women love to travel . . . New horizons are always exciting. Japan would be nice — so oriental.

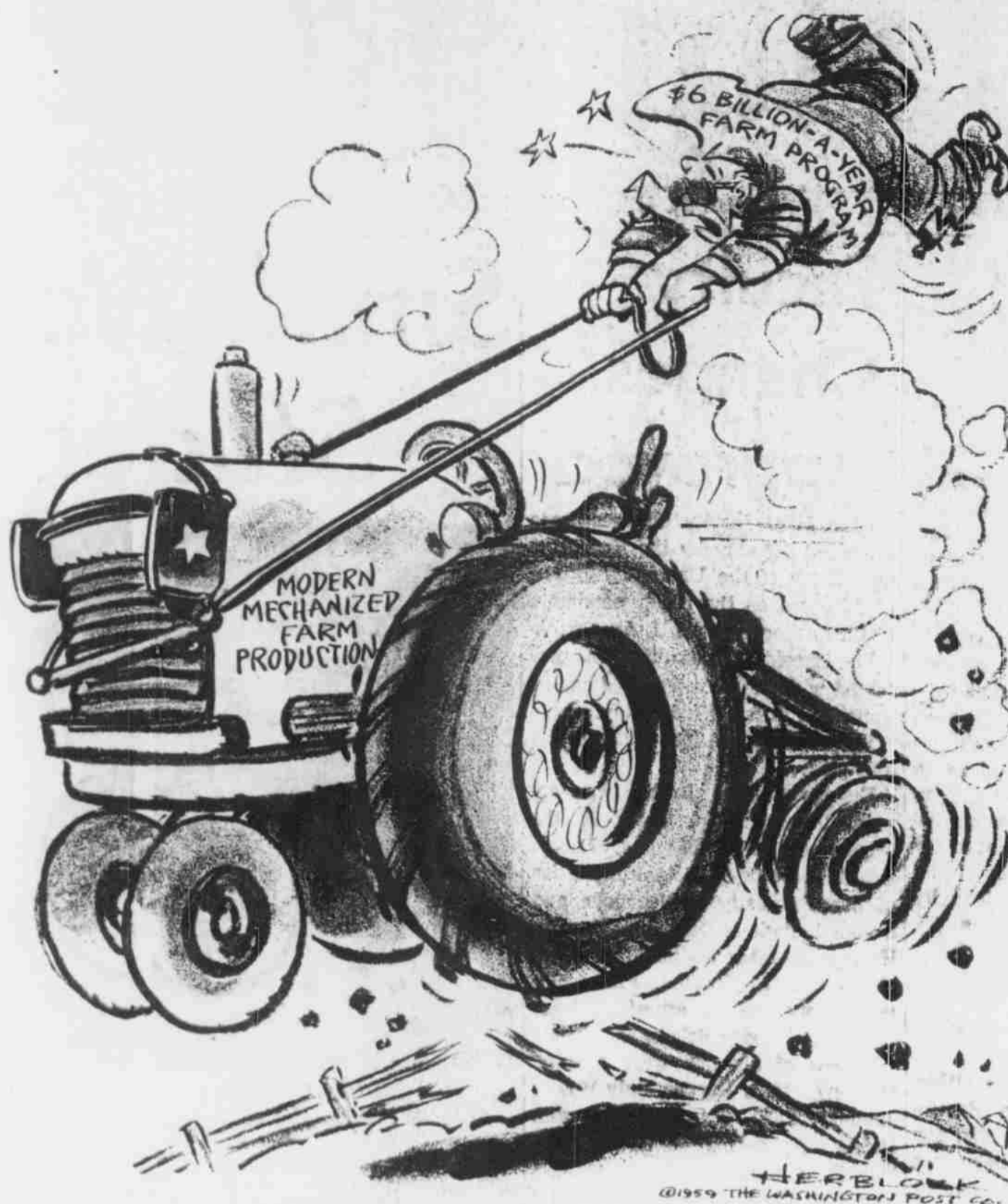
Letters

Jonathan Yardley:

I was heartily pleased with your articles which roundly criticized the business people. I am a student of the Classics myself and, as such, go for culture like a cracker goes for coca-cola or an undergrad for white socks. I am in total agreement with your thesis that the Business Administration schools are turning out a horde of the most uncouth barbarians, although I must say that I thought it a bit pedestrian of you to go down into the agora and harangue so bitterly against them. Poor taste, don't you think? But the upshot of it all is that I must confess to being little more cultured than these people when it comes to those things which you constantly refer to as forming a basic part of the cultured man's knowledge. What I propose would, I think, be of great profit and advantage to all: that is, instead of merely telling the unwashed what they lack, that you make haste to remedy this deplorable situation by running a series of illuminating and penetrating articles informing us as to why Napoleon lived, who Plato was, etc. I am certain that you and your fellows will be able to handle this in a most satisfactory manner and I am looking forward to this series of articles. If you lack a title for them I am sure this will be simple to remedy, perhaps something like, **A Compendium of Undergraduate Knowledge** would do.

Jack Catlin

"Whoa There, Horsie — I Say, Whoa!"



Letters On Many Topics

Editor:

Apparently you have again run short of adequate material for your editorials. I base this judgment on the article titled "Honor Code" in the March 6 issue of the DTH. Please, Mr. Gans, use a little common sense!

I quote . . . if a person really cheated, he would have no hesitation in signing any pledge." That undoubtedly applies to some people but I would hate to think that your editorial has influenced anyone on this campus to feel that it applies to most people. Inquire around, Mr. Gans, ask the average student if he cheated in his high school (providing the high school did not have an honor system). Chances are he'll admit that he did — the typical answer is "Yes, I did, but so did everyone else"—then ask him if he cheats at Carolina. The chances are just as good that he'll say, no, he does not.

As to your other assertion, . . . it is another (thing) to consider that a person's honor extends to a mass enforcement system of a code of laws. I believe you are being rather illogical in view of the other statements contained in the article. You first state that people are not going to be honest just because they sign a pledge, then you say there should be no system of checks whatsoever.

You have attacked the honor system and the councils, now it is the honor code. Just what is your purpose? Carolina is known for its honor system and the few people I have met who don't believe it really works have changed their minds after the first round of quizzes.

There are too many places on this campus where criticism is needed and would be justified. Why not work on them, leave one of the finer aspects of the "Carolina Way" alone.

Jan Cobbs

Editor:

About Frank Crowther's article on Paris the other day I'd like to inquire

Do you think Frank was being frank in not acknowledging that His ideas came from Esquire?

We, the public are unread—there's no doubt of it,

But to write just to be IN the Daily Tar Heel

Is definitely OUT of it.

Yours for more original playboys,

Nancy Combes

Views & Previews

Anthony Wolff

Alec Guinness is generally known in this country for his comic performances in such movies as "The Lavender Hill Mob," "Kind Hearts and Coronets," and many others. In his native England, however, he is best known for his achievements in a more serious vein, for which he was virtually unknown here until "Bridge On The River Kwai." In fact, Mr. Guinness has to his credit a portrayal of Hamlet — albeit an unsuccessful one — at the Old Vic.

IN THE HORSE'S MOUTH, now on view at the Varsity Theatre, Mr. Guinness demonstrates his virtuosity in both the comic and the tragic art, and it should be added here that in this movie, as in the best ostensible comedy, the line between the comic and the tragic is often blurred, sometimes non-existent.

In this movie, Mr. Guinness plays a picaresque hero par excellence by the name of Gully Jimson. Jimson is, to say the least, a man of the spirit, and an artist by temperament; but such an artist and spiritual creature that he cares little for greatness, or comfort, or even for finishing a painting. To such an imagination as Gully Jimson's, everything is in the becoming: the completion of a painting brings frustration rather than relief, and Jimson must continually analyze his failure and begin again. It is only in beginnings that he finds any real joy; after that comes the struggle, and then the disappointment at the inadequate conclusion. Jimson is so much a creature of the spirit that he is reluctant to commit the social act of painting a saleable painting; not necessarily one which the public will like, but at least one which might be bought if someone did happen to like it. Instead, Gully Jimson prefers nothing so much as painting on walls — any old wall, no matter whether it be the wall of someone's apartment, the one remaining wall of a church awaiting demolition, or the wall-like side of a great ship: Mr. Jimson will paint them all; and he will paint their surface with creatures of his own imagination, creatures of such intensity and individuality that they are bound to shock us.

Mr. Jimson himself, in fact, is bound to shock us, for as a creature of the spirit he not only paints strange and wondrous paintings; he also does strange and wondrous things. At the age of sixty-seven, he flirts with his mistress of twenty years before, and gives her rear end a pinch; he does not hesitate to bluff his way into the temporary possession of a millionaire's apartment while the owner is away, and then to destroy the place completely. Mr. Jimson attempts blackmail and robbery, is a frequent guest at the local prison, lives in a squalid hulk of a houseboat, and certainly never changes his underwear, much less the rest of his habit.

And yet Gully Jimson, for all his picaresque idiosyncrasies, his delinquency, his downright immorality, is nevertheless a most lovable individual. Certainly he is not lovable in the sense that he is someone with whom we would want to spend much time. Needless to say, he would not care much for our company, either.

Obviously, this character is calculated to offend our sense of propriety, our dignity, our every civilized instinct, our very materiality. How, then, can we account for Jimson's undeniable appeal? How can we love — in a very essential sense of that word — a smelly old man who rants at us, steals from us, and all in violation of every moral and ethical value known to civilized man? The answer must be — there being little else in his favor — simply that we all yearn to be such creatures of the spirit as Gully Jimson: we'd all (we men) like to pinch the nearest attractive rear when the spirit moved us, and no amount of knowing the reason why we can't is going to stop our desire. Likewise, we would all like to come and go as we please, make free with other people's wives, money and property as we please, and son on ad infinitum. In short, civilization holds a tight rein on our freedom-seeking spirits, and we shall carry on a secret love affair with the Gully Jimsons of this world until we too, like him, throw off all restrictions. As this is impossible, we shall continue to vest our hopes and longing in the improbable rouges of fiction who live as we cannot in this world.

Alec Guinness serves double duty in this film, receiving credit for the screen adaptation from Joyce Cary's novel as well as for a brilliant, perfect performance in the lead role. The adaptation is excellent: Mr. Guinness has dealt successfully with a long and far from easy novel, without doing much damage to the richness of Cary's characters. In doing away with many episodes in the novel and cutting some of the characters down a bit, Mr. Guinness has done the minimum possible violence to the original. Except for the ending, which is rather arbitrarily altered in the film and which includes a terrible last line which has no right to close so excellent a film, we may safely say that Cary has been rendered faithfully, if not intact.

Taken all in all, this is a beautiful movie (not beautiful like most movies)—a great movie: great in theme, as well as in execution

Fear

James Reston

In this week's New Yorker magazine there is a cartoon of an angry bartender saying to a customer on the other side of the bar: "Look, my friend, one more comparison between our civilization and Ancient Rome's and out you go!"

This helps a little, for in recent weeks we have been told by everybody from Adlai Stevenson to former Senator William Jenner of Indiana that we are sick and soft and going merrily to hell.

What Oswald Spengler in Germany, "The Gloomy Dean" Inge in England, Peter Drucker in Austria and Nikolai Berdyayev in Russia said of Europe in the Thirties, an odd, mixed-bag of liberal intellectuals, right-wing politicians and retired generals is beginning to repeat about America.

We are, they say, living in a demoralized world, and ducking our responsibilities. As Berdyayev put it better than the modern Cassandras: there is something shaken and shattered in the soul of modern man. We are entering the realm of the unknown and untried, joylessly and without much hope. We are now in a time of spiritual decadence, of loneliness and dereliction.

The cries of havoc have always been interesting in every age, and they have often been right. Moreover, they have something to say to us today about the dangers of easy education, free, endless idiot-box entertainment, cheap booze, high wages for sloppy work and early casual marriage. But is this a fair indictment?

A Noble Record

This nation has not fled from danger. It has not abused its power. It has not been indifferent to the misery of mankind. It has not lost its capacity for daring or pity.

It has broken its tradition of isolation and taken commitments involving the possibility of war to forty-three different nations all over the world. It has accepted peace-time conscription and a high level of taxation.

These are not the actions of a decadent people. On the contrary, no nation in the history of sovereign states has ever responded to such a challenge with more courage or generosity in time of peace. And the surprising thing is that, after all the disappointed hopes of the postwar generation, the main opposition to the Government comes not from the people who want the nation to do less but from the people who want it to do more.

What have the Governments of the nation asked the people to do since the war that they have not consented to do? They cannot be expected to demand higher taxes and a longer military draft when the President is telling them that all is well at the Pentagon. Nor are they likely to act like pioneers when Washington tells them that all we have to fear is inflation itself.

Tawdry or Golden Age?

Even if the people get the kind of government they deserve—a disturbing thought these days—somebody has to give a lead. This is especially true when the great issues of government become increasingly involved in the mysteries of science and economics and when the air waves are increasingly full of noise and rubbish.

Is it a period of decline, of decadence and dereliction? The American Coalition of Patriotic Societies decided here this week that it was. But Caryl P. Haskins, president of the Carnegie Institution of Washington, raises a happier question.

"What is a Golden Age?" he asks in his annual report. "All of them were times of fervent intellectual excitement . . . of some physical security and at least some organizational stability. But in all of them, too, stability and security were far from complete and there is a flavor of a partnership of disorder and hazard with vitality and creativeness. None of them, clearly, were especially 'comfortable' times in which to live. . . ."

"Will such times come again? It is hard to imagine that they will not. Indeed, though we hear our own age criticized as static and as anti-intellectual often enough, perhaps we ourselves are the restless, insecure, anxious, vital participants in an era of intellectual development that other men, sometime, somewhere, may well look back upon as golden too." — The New York Times

IFC Report

Tucker Yates

Part II

I feel that this is a good opportunity to briefly explain the general, overall organization of the Interfraternity Council and also to list several of its functions. The IFC is composed of the president and one elected representative from each of the 24 houses. From this body, the four officers are elected each February. Also elected within this body are seven members to the IFC Court, four of whom are elected in the spring and the three in the fall. Also at each of these times, the Court elects a chairman who becomes the fifth member of the executive committee. In essence, the IFC is the governing body of all the twenty-four fraternities, and the Court enforces the rules. There are various committees set up within the IFC, those being: Scholarship, Rules, Rush, Greek Week, Special Projects, Publicity, and Handbook. The IFC is financed by annual dues of \$25 from each fraternity and by fees of \$3.00 from each Pledge. Most of this money is used to publish the Handbook and to finance the Rush program. Greek Week and the Bershak Scholarship are paid for by fraternity assessments. We request no money from the student budget. The IFC is a member of the National Interfraternity Conference, which includes 61 fraternities — with over 3,250 undergraduate chapters — with an aggregate membership of more than 1,500,000 college men. We were represented at the annual December meeting in Atlanta this year by Ashe Exum, newly elected President of the IFC. Also, two members attended the Southeastern Interfraternity Conference last Spring at the University of Florida. Much has been learned from attending these conventions.

Perhaps the two most important functions sponsored by the IFC are the Rush program and Greek Week. Last Fall, for the first time during an Orientation Week, the IFC secured a position on the Orientation calendar and held a meeting for all potential rushees in Memorial Auditorium. Sam Magill, Bob Bender (who did a very outstanding job as Rush Chairman), and I spoke on all phases of the Rush program and fraternity life in general. I feel that much was gained from this and hope that it will be continued in the future. Greek Week, this year to be held during the second week in March, was instituted on this campus about 1952 as a much needed and desired replacement of "Hell Week". This lasts four days, Monday through Thursday, and entails competition among the pledge classes for the Outstanding Pledge Class Award. In this competition, scholarship from the Fall semester counts 35%, field day (which consists of various athletic events), 25%, carnival (each fraternity contributes a booth) 25%, and work detail 15%. More than 1,000 man hours of labor are spent working on constructive tasks in various areas of Chapel Hill. Trophies are given to the individual winners of these events and one large trophy is awarded to the overall winner.

At the end of each school year the IFC gives a trophy in the name of Dr. R. B. House to the most outstanding fraternity on this campus. Criteria for this award is based on six factors: scholarship which counts 30%, campus representation and extra-curricular activities 22½%, IFC participation 17½%, intramural participation 15%, social activities 10%, and house appearance 5%. Last year the trophy went to Phi Delta Theta. At the termination of each semester, the IFC also awards a trophy to that house which achieves the best scholarship report. As the final grades for the Fall semester have not been tabulated, the winner of this is not yet known.

During the academic year of 1948-49, the IFC established a scholarship in memory of Andrew Bershak, class of '38. Bershak represented all that is good in the Carolina student through his superior exhibition as a football player and teammate, and through his excellent scholastic record. Each year, every member of a social fraternity at UNC contributes to this scholarship which amounts to \$2,000. The awarding of this is handled by the Student Aid Office and is given to an entering freshman boy from North Carolina on the bases of: (1) Ability as indicated by scholarship and participation in extra-curricular activities; (2) Character; and (3) Financial need.

(To Be Continued)

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