

Carolina Way Of Life

Many years ago there was an Orientation chairman, an honor council chairman and a student body president who all said something in their speeches of welcome to the new students at Carolina. And the statement that all three made was that "the Honor System is the basis for the Carolina way of life."

From time to time since these ancestors of the present leaders first uttered this sentimental clap trap about the Honor System, there have been a few alterations. Some have called freedom or liberalism the basis for the Carolina way of life. But, always we have come back to the Honor System being the basis for local existence. Not malingering the Honor System, freedom, liberalism, mother, the country or the flag, we can only say that this ancient Orientation chairman, honor council chairman, and student body president were as wrong as they could be.

For, the basis for the Carolina way of life is the town of Chapel Hill. This quaint little citadel of everything that is good and bad is what makes this University tick.

What is the University except Chapel Hill? Chapel Hill is a fraternity party, a beatnik gathering, a library tour, John Motley Morehead, intellectuals, farmers, football players, the Rathskeller, The Daily Tar Heel, Ray Jefferies, the backball, Jaycees, beer in frosted mugs, used text books and the autumn splendor of Kenan Stadium.

This is Chapel Hill. This is the University. And what makes this University unique is the simple fact that Chapel Hill is all of these things at no particular time and no particular place.

Disturbed Citizens

The other afternoon we received a phone call from a local citizen who happens to be in the journalistic profession. He was inquiring about why we are running our three statements at the bottom of the page under the heading, "What About This?"

He said he was disturbed by what he was reading and couldn't quite figure out what we meant by running them every day. The meaning of what we were trying to convey disturbed him.

If it makes him feel any better, we are also disturbed by these three statements.

Public Trials

Since school has now been in session for thirteen days, we know that there has been plenty of time which has elapsed in which one of the local sinners could get into trouble with one of the Honor Councils.

For those of you thusly inclined, we remind you that you have a right to an open and public trial. If you request this procedure, The Daily Tar Heel will happily cover the proceedings of your hearing. We feel that such coverage has in the past been a guarantee that a defendant will be given all of his rights.

Kinda Too Bad

Today is the fourth day of rush. The rushee has reached the halfway point in his desire to get into a house.

He has shaken untold numbers of hands. He has been told out and out lies, hot-boxed, fooled, and generally had his intelligence and integrity insulted by the all knowing upperclassmen.

We hope that the last three days will be different.

At the same time, we are realistic enough to realize that they won't be.

Kinda too bad isn't it?

Important Decision

Peter A. Marks

During the next week, many freshmen will have to make what is perhaps the most important decision of their college life. One should not underestimate the importance of this decision. The decision we are discussing is whether or not to join a fraternity, and if so, which one. The ultimate importance of this decision is this: The fraternity a person joins will, except for a very few who are in the minority, determine a student's friends, grades, activities, and social life.

If a boy joins a fraternity, the chances are that after a year he will begin to think, and act in the same manner as do his fraternity brothers. This is not necessarily bad, but a boy should be very sure that he wants to think and act in such a manner before he pledges. It is hard to live among fifty boys and not begin to have the same values and desires.

A few of us here at Carolina do it, or think we do it, but one must have strong convictions that his values are best for himself, before he "bucks the crowd." If a boy joins a fraternity which is only a "party house" he will be hard pressed to find either the incentive to study to earn top-flight grades. So, freshmen, please consider strongly whether or not you are fraternity material, and if you do want to join a house, make sure you join the one that is best for you.

The fraternities oft times forget that they are hurting themselves when they push a boy to join the house when they know he is not really fraternity minded. The fraternities, of course, must get pledges to remain alive. They all must keep a certain number of boys in the house in order to remain financially alive. I can only ask each fraternity to try to help each and every freshman arrive at the best solution to the question of whether or not to pledge a fraternity and if so, which house to pledge. Don't ruin a boy before he even gets started in college just to add a few dollars to the treasury, or to add an athlete to the house in order to get prestige. Treat each boy as an individual and try to help him make his own decision. The fraternity will be better off in the long run, because of it. Don't use the old fraternity trick of "Hot Boxing" and "sitting on" every boy who looks promising — let him travel around and see everything for himself. Try to explain to him everything about the fraternity and don't just give him the rosy side of everything.

You know as well as I do that there are dirty sides to every fraternity. Maybe a boy won't mind some of the work and anguish involved if he has been forewarned — at least he will never feel he was tricked or lied to by the brothers in the house when he is going through pledgship.

Let every fraternity examine its rushing procedure. Let them examine it to be sure that the house is giving a fair shake to every boy that walks in the door. To the freshmen, I can only say beware of chicanery and foul play. You are sure to meet it next week. Examine everything you see and ask a lot of questions. Make sure all your questions are answered completely and only then should you join any fraternity. Beware of the smooth talking senior. He will talk you into believing that President Eisenhower will be your personal advisor, if you join a particular house. If something doesn't sound plausible, check on it. It may not be the whole truth. Be careful, enjoy yourself, and good luck in getting into the fraternity you choose.

"Comrade!"



Herblock is away due to illness

Copyright, 1959, The Pulitzer Publishing Co., St. Louis Post-Dispatch

Robert Kiley

NSA's Past President Speaks To The Leaders

(Today is the fourth day that the paper has carried a portion of the recent speech of Robert Kiley at the 12th National Student Association Congress at the University of Notre Dame. Editor.)

We are in an era of bigness, which includes bigness and bureaucracy in government; we also are in an era of international tension and psychological warfare. Bigness and tension have resulted in the government's withholding information from the people. Sound arguments can be made for secrecy but, in any event, more secrecy means less freedom to know. The public must be alert to the thin line between secrecy and the overt suppression of the freedom to know. We must be concerned with a Congress that holds the large part of its committee sessions in closed session, a state department with the great part of its activity carried on covertly. As students and as citizens, we must know in order to decide, in order to govern. Secrecy may be necessary, but only because the people have chosen that it be so. When the people no longer decide, then they are no longer free. And this road to tyranny has been traversed by many before us.

So much for one problem area, one which strikes at the heart of the democratic process. I should like now to briefly suggest another, one which is directly involved in the pursuit of truth, and one which we can hardly help but face every moment of our student life — and that is the problem of education, the educational process, the quality of education.

What I say in a brief time here will necessarily be simplified and probably superficial. I must say it, however, for I believe that student concern for the kind of education that they are receiving is of prime importance not only in terms of being concerned but also in terms of expressing and activating that concern. This, I believe, is the greatest challenge for today's student leader. And it certainly is an important part of the business of the National Student Association and of this Congress.

Education always will be a problem in this country. If ever we are told that it isn't, then we shall have real cause for concern. It will be a problem because it is education for a pluralistic society. The more fragmented and specialized the education offered, the more problematic becomes the system

of education which is seeking to satisfy the diversified needs and demands of the pluralistic society. The greatest threat is to the individual as he seeks his education in a complicated system and varied society.

As students, we must have assurances from educators that our education will be pitched to the level of each student — which is to say that we must demand educational quality in addition to or in spite of an increased quantity of education. We must seek challenge for the able student in particular, the talent that is essential to a society's progress.

As student leaders, we must encourage the institution of special programs for the able students; we must ensure and stimulate the educative process outside of the classroom through seminars, discussion groups, and the like. We must make sure that the campus living unit is not a barrier to education, as are many at the moment, but rather a positive force, provoking knowledge and understanding.

We must ask that our teachers teach, as many of them are not doing. As a hole is to dig and a baby to cry, so is a teacher to teach and a student to learn. Research is vital but not primary, and we must ask that our teachers give foremost consideration to the classroom process wherein must exist the challenge and atmosphere conducive to learning. Wherever teachers are teaching and students are not learning, it might be suggested to them that they shape up or ship out.

USNSA's Student Responsibility Project has sought to provide channels and approaches toward the alleviation of current problems in education. It has encouraged the utilization of all campus resources for the process of education inside and outside of the classroom. It has encouraged the initiation of sounder academic counselling services. It has encouraged students to consider the academic life as a vocation in view of an oncoming shortage of teachers and in light of the personal rewards and satisfactions of teaching, but it is barely a beginning, a beginning that has demonstrated that students can be responsible and effective in terms of inducing a greater quality of education. The campus challenge today is student responsibility in the educational process.

(To Be Continued)

Paintings At Harry's

Ted Crane Jr.

One of the most pleasant variations of Franklin street during the early part of September was the re-opening of Harry's, and an additional feature is the appearance there of several paintings which Mrs. Macklin recently obtained from the Chapel Hill Art Gallery to compliment her new interior decor. It is encouraging to see the influence of the new Gallery extending into the business section of Chapel Hill, and certainly no better place for such fusion than Harry's. The paintings are for sale, and Mrs. Macklin will furnish a list of prices to those interested in purchasing individual works.

Many of the paintings are done by George Berelina, who won the Raleigh Museum Purchase Prize in 1956, and has taught at Cherokee and State College after graduating with honors from Bradley in Illinois. At one time he was technical director and set designer for the Raleigh Little Theatre here in North Carolina. His work varies from the heavy square square knife strokes of earth browns blues and greens to the light pen strokes and pastel shades of his better works. The quality of his color is rich and smooth, but the carefully built smaller paintings lack the focus and depth of crisp color structure, which is so clearly evident in the work of Legon Flynn — formerly of State College, and now practicing architecture in Asheville — who by his brush color combinations of red orange and black achieves more precisely the linear the linear design of Berelina.

Charles Minott, formerly of Massachusetts School of Art, received his M. A. in Art History here at North Carolina, and is presently at Princeton working on a doctorate. He is represented by one painting, a work of soft motionless browns and greys, with variable lines and shadows, a static definite firmness, and good tone control. His linear style is closely related to that of Maude Gatewood, who is a Woman's College graduate, and who has studied here and at Ohio State University. Minott, however, retains the harmony of proportion and color, while the primitive stigmatized visions of Gatewood are never available to each other for comment. Since she has been included in several state shows at Raleigh she either has not revealed her potential in her two works now at Harry's or she is so intent on her hackneyed style that she cannot fulfill her own standard. She paints extremely well for such an unsuccessful artist.

Anne Basil studied under Gregory Ivy of Woman's College, and is presently working on layouts and designs at her home in Durham. She has one painting at Harry's, with a vertical fusion of heavy striped knife strokes overlapping one another in a refreshing colorful unity, just brief enough to avoid the monotony of a patten. A self taught artist, she has been painting for about ten years, and her structure is very neat and precise with carefully timed color proportion.

Charles Chapin received his B.A. from North Carolina, and he is associated with the Chapel Hill Art Gallery. He has studied at the New School in New York, and the Art Student's League. He is now working on his M.A. here in Chapel Hill. He is represented by three works which display in a brilliant variation of colors the kaleidoscopic effect of a skillfully cracked mirror, with a slight tension of cubism yielding a design impression of ease and naturalness.

Beat & Silent Generations

Frank Crowther

(Conclusion)

In retrospect, especially in having treated or observed an inflammatory subject from a rather removed distance, I have encountered the inevitable frustration of realizing that I may have failed to say what could and should have been said and that any cursory series must needs be fragmentary.

Possibly there has been such a rash of contrived, emotional and defensive reaction to the contemporary phenomenon of a Beat Generation, that any attempt to succinctly capture the essence — if there is one — of the movement is defeated from its conception.

My personal reaction has been skeptical. I see no implicit reformation of substance in the making. I cannot conceive of a Beat salvation, nor could I espouse the dominant theme of its philosophy (or philosophies); but neither can I deny the insight of the serious Beat artist, his earnest confrontation of the negative (as well as positive) aspects of modern social philosophy nor do I blind myself to his incisive analysis of the alienation of man in his contingent existence. To be candid, I should include several selections which relate the dilemma, not only of the Beat or Silent, but of modern man in general.

"Certainly somewhere, some time this fatal perception must have entered him like a germ and corrupted his heart and mind. And Hobbes suddenly knew that someone who believes this vision is outraged, violated, raped in his soul, and suffers the most unbearable of all losses: the death of hope. And when hope dies there is only irony, a vicious senseless irony that turns the consuming desire to jeer, spit, curse, smash, destroy." John Clellon Holmes, in GO.

"Lord of all things, (man) is not lord of himself. He feels lost amid his own abundance. With more means at his disposal, more knowledge, more technique than ever, it turns out that the world today goes the same way as the worst of worlds have been; it simply drifts. Hence a strange combination of a sense of power and a sense of insecurity which has taken up its abode in the soul of modern man." Ortega y Gasset, in THE REVOLT OF THE MASSES.

As I attempted to indicate in the article on the Lost Generation, the liberals of the nineteenth century were definite contributors to the disillusionment that followed in that they pitched our expectations too high. "I am not ashamed to confess that the World War (I) and most of what took place after it were bewildering... I expected the progress of peace but not of war; the bloodless reconstruction of society but not the bloody revolutions; humanitarianism in nobler guise but not mass murders; an even finer form of democracy but not autocratic dictatorship; the advance of science but not of propaganda and authoritarian dicta in lieu of truth; the many-sided improvement of man but not his relapse into barbarism." Pitirim Sorokin, in SOCIAL AND CULTURAL DYNAMICS.

And today "the themes that obsess both modern art and existential philosophy are the alienation and strangeness of man in his world; the contradictoriness, feebleness and contingency of human existence; the central and overwhelming reality of time for man who has lost his anchorage in the eternal." William Barrett, in IRRATIONAL MAN.

Zen Buddhism, which has become the concern of both the Silent and Beat alike, must be admitted to be a totally alien, restrictive and highly disciplined philosophy-religion which can be understood, in Western circles, only by the most dedicated student. We may consider some of the paradoxes which it offers.

When Zen says it wants to strip the individual naked and return him to himself, might we not wildly abuse the concept?

Is it feasible and valid to adopt the spiritual iconoclasm of Zen and apply it to existing laws of society and politics?

Can we integrate into the Western "modus operandi" and make use, meaningfully, of the antinomian quality of Zen to replace the traditional conception of moral law, and believe that faith alone is the singular salvation from the Great Emptiness, that the lived truth is the only transcendent reality?

If Zen is not a philosophy but a way of life which leads us back to the one real world which was always there in its undivided wholeness, how can Western man understand such a postulation?

Are there, really, any answers to this compository of problems, other than purely personal?

Well, this is part of our plight. The Beat, the Silent, the Unsilent, the Angry, the Conservative, the Confirmit, the Intellectual, the Philistine, an aggregation of human beings sharing a shrunken world, no matter their position (for does existence arbitrarily force one into an irrefragable position?), — how are we to comport ourselves in a world which knows us not, into which we find ourselves cast and then left to die, in a world of a God "who loves us dearly with some exceptions," into a tenuous reality which eludes us; yet into a world of compassion, in which we often discover deep-seated feelings of love and concern for fellow man, wherein we learn to be gentle and stoop to kindness, where we hate self-satisfied virtue but are awesome of man's ability to surpass selfishness, egocentricity and vanity?

Is there no salvation? Is the world which we know nothing more than our adversary? Or might we possibly believe the words of St. Luke which Tolstoy adopted into his theology?

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

What About This?

1. The nation is at war.
2. The nation is losing the war, badly.
3. The nation must exert a vastly greater effort.

The Daily Tar Heel

The official student publication of the Publication Board of the University of North Carolina where it is published daily except Monday and examination periods and summer terms.

Entered as second class matter in the post office in Chapel Hill, N. C., under the act of March 3, 1879. Subscription rates: \$4.00 per semester, \$7.00 per year.

The Daily Tar Heel is printed by the News Inc., Carrboro, N. C.

Editor: DAVIS B. YOUNG
Associate Editors: FRANK CROWTHER, RON SHUMATE



Free Ad

Jim Harper

For adv. dept.: The Dairy Bar is currently featuring a hot roast bee for 8 cents.

GEMS OF THOUGHT

HUMILITY
I believe the first test of a truly great man is his humility. —John Ruskin
Humility is the stepping-stone to a higher recognition of Deity. —Mary Baker Eddy
After crosses and losses men grow humbler and wiser. —Benjamin Franklin
Humility that low sweet virtue, from which all heavenly virtues shoot. —Thomas Moore
Greatness is a two-faced coin —and its reverse is humility. —Marguerite Steen

