

Eisenhower: Man Of Peace

In the past eight days President Dwight David Eisenhower has been on the road, visiting European and Asian nations whose friendship has been and will continue to be vital to the security of the alliance and of America.

He has been an enormous success. In Italy thongs greeted him with open and heartwarming affection; in India he has been treated like a Messiah. Rajendra Prasad, India's President, called him "a messenger of peace."

A messenger of peace he certainly has been. His open, honest smile and the warmth of his personality have captured everyone he meets. He has inspired the confidence and devotion of entire nations.

Most important, he has outdone Nikita Khrushchev. When the latter made his world tours he too was greeted with enthusiasm and affection. But the Eisenhower display has dwarfed his most magnificent achievements.

The Eisenhower trip has been, so far, a masterpiece in statesmanship, and has proven that a man must have more than simple ability to be a leader. A leader must have the intangible quality and ability of inspiration, and it is this that Eisenhower has shown.

Before the President left for Italy and the 11-nation journey many magazines and columnists were wondering if he was going to be able to secure his place in history with this trip. It appears certain that he will go down, now, as truly a Man of Peace.

Jonathan Yardley

Yes We Are Lazy

Thursday night's meeting of the Student Legislature reminded one of a classroom immediately before a vacation. While there was still business on the floor, and business to be brought up later, there were not one, but two motions to adjourn. The first ended in a 19-19 tie with Speaker David Grigg voting against it to break the deadlock. It was introduced by Rep. Bill Miller (SP), who when asked why he had made such a move, declared that he had a quiz the next day. The second was introduced by Rep. Troy Blanton (SP) and passed a few minutes later.

Thus, Rep. Miller was able to go home and pursue his academic endeavors. Nobody has been able to ascertain Rep. Blanton's intentions. Yet, these are not the only guilty parties. All members of that seemingly august body who supported such nonsense are equally to blame. It is this type of irresponsible action which characterizes certain phases of student government and gives to these branches a justified blamish in the eyes of the campus.

Speaker Grigg is to be commended for breaking the tie and voting against adjournment. Those representatives who voted for it either time are just plain lazy. And finally, we hope that Rep. Miller passed his quiz. We'd hate to feel he didn't after the trouble to which he went.

A Report

(A Report to the Congregation of the Chapel Hill Presbyterian Church of a study commission appointed by the Pastor in February, 1959. Editor)

Have we Christians intelligently faced the realities of the nuclear arms race and the dangers of a nuclear war? Have we individually, or collectively, done our part in building into God's world the climate of peace and justice that our Christian faith demands? What should be our stand and what should we do? These are the challenges which our pastor addressed to the Commission which he appointed in late February to study the dilemma posed by the existence of nuclear weapons.

In our discussions many issues were raised which emphasized the enormous complexity of the problem and the uncertainties that attend any stand the Church might take on the use of nuclear weapons. For example, would the Church be acting in a responsible manner to advocate that the western world give up its nuclear weapons in the name of world peace in the face of the Soviet military threat?

We believe that in our response to these profound inquiries we would need to appraise first the conflict between the Great Powers and the potential which they have for bringing about wholesale destruction of large portions of the earth through the use of their weapons and second, the stand which the Church can take in this conflict.

PART I - THE DANGERS

War and violence have always been a part of human life in a sinful world. In every age, and for almost every conceivable pretext or cause, nations have taken up arms against other nations and sought the solution to disputes and injustices — real and fancied — through recourse to war. The nations comprising the Christian world have not excluded themselves from this reliance upon force in the quest for their national purposes, and have, in fact, distinguished themselves by the thoroughness and efficiency of their military skills.

Our own century has already been cursed by war to an extent without parallel in history, and lives in perpetual danger of new outbreaks of war. In one sense our situation is like that of the Christians of all the ages before us, who have faced the task of performing the mission of the Church in the midst of conflict and strife. In another and vital sense, however, our situation is unique. For we confront the fact that the development of weapons has now placed in human hands the means of annihilating civilization, it not, indeed man himself. Thus, the ancient problems which war has always thrust upon Christians down through the ages confront the Church in our generation in an entirely new dimension.

This crisis has been developing since the first A-bomb fell upon Hiroshima in 1945. In the 14 years since then the United States and the Soviet Union have been in a race for nuclear weapons supremacy. Their intensive efforts have produced far greater and more terrifying weapons than were used in World War II. The Pentagon recently reported that it is now planning a 60 megaton H-bomb, a bomb 4,000 times as destructive as the bomb which destroyed Hiroshima.

It is clear that both nations have reached a point that each has the power to inflict worldwide catastrophe. The consequences of nuclear war deliberately unleashed are to some extent foreseeable and predictable. Comparable destruction can clearly result from accidents in the absence of war.

The existence of these weapons has led the United States to amass enormous stockpiles of nuclear armaments, on the assumption that they are indispensable to national security and survival. These stockpiles have indeed been the chief reliance of the entire Western World in all defense preparation since 1945.

Daily the tempo of the arms race gains momentum. Already Great Britain has developed nuclear capabilities and other nations are feverishly attempting to do so. This competitive struggle has produced a whole complex of related problems, most significantly the unknown dangers of radioactive fallout incidental to the continued experimental testing of these new devices of destruction.

(to be continued)

Uncharmed



Herblock is away due to illness

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On Press Freedom

Tommy Camp
How free is the American press?

For an overwhelming majority of American newspapers this question can be answered straight forwardly — Free. Free as the bonds of freedom will and can allow.

The question of press freedom has been prompted by the emphasis placed on financial matters of newspapers. As revenue is sought, advertising per page is increased. As advertising per page is increased, the threat of advertisers interfering with editorial policies is increased.

Those editors and publishers who bow to the threat of advertising agencies and individual firms are the cause of the unfortunate disbelief of freedom of the press. In bowing, they give the question rich soil in which to grow.

All editors do not have the same degree of freedom where editorial policies are concerned. The majority are dedicated to freedom, but the amount they obtain depends upon dedication, not to an idea, but to truth, accuracy, and the foresight to put the interest of the readers and the community above individual interest. Newspapers which strive to gain the respect of the reader will, in the long run, be the newspapers which have the greater percentage of loyal subscribers.

The newspaper will then be as free as it makes itself free.

Granted that power is stored in a news room, the editor must know how to use the power. Unfortunately, some abuse it, for call it what you will, opinion can not be commercialized, and in some cases it can not be constrained. The true feeling will out.

On the other hand, and more unfortunately still, some editors fail to use their power. When this happens editorial policies are dictated material of a commercial background, or even worse, of a political institution. To have this happen is the same result as to have the press come under direct control of a federal or a state government — to let the mind control the heart, to let the body control the muscles.

The American press is the freest today it has ever been. Economic firms and political institutions do not play the role of quarterback when it comes to printing the news. The newspaper is free in the same amount that the publisher and editor place the interest of the whole above the interest of the minority.

However, just as there is an exception to most any rule, there are exceptions in the journalism field. Some cannot find the happy medium; freedom is abused and freedom is laid aside like a broken toy.

As long as the question "How free is the American press?" can be asked, editorial freedom will be there. When such a question is suppressed or goes unasked because the answer is evident, editorial freedom will have ceased to exist.

But then the question will no longer concern the press. It will be "What is freedom?" or "How free is the American citizen?"

Gems of Thought

If we did but know how little some enjoy of the great things that they possess, there would not be much envy in the world. — Edward Young

The most common disguise of envy is in the praise of what is subordinate. — Washington Allston

Three Steps To Religion

Sim Wilde

Mr. Ted Crane has written a startling and controversial article in 'The Daily Tar Heel'. The "Thirteen Steps To Christianity" was an unusual portrayal of a person becoming a Christian in the same way a drinker becomes an alcoholic. But its negative approach, even its grim humor, leaves us with too many questions in our minds. Some clarification seems necessary; some brighter prospect concerning religion should be mentioned.

Actually, the voice of the "Thirteen Steps" was the voice of uncertainty, so often characterized by youth. It was doing what youth and uncertainty have a habit of doing periodically: poking into the somewhat musty corners of our beliefs, ferreting out our ideologies, pulling out our fat little idols, dusting them off, and asking, "So what?"

I say it is a legitimate voice. It questions the hypocrisies of the churches, the synagogues, the temples; it asks for justice in a world of injustice. I say it is a sad voice. It seeks for a reason, a logic, in life and to the teachings of our religious organizations. In this particular case, it was Christianity. But one has only to substitute the name of one's own religion, own God, own doctrine, and the situation remains the same. Briefly, the voice of uncertainty, this voice in the wilderness, asks, "How can I take a rider of donkeys, a wearer of sandals, a way of life born in the recesses of some ancient civilization, and make them fit into the Organization Man's scheme of things? How can I follow the teachings of my religion, or any religion, without being a stiff-necked hypocrite or a disgustingly pious fool?"

These questions have been honestly asked and need to be honestly answered. Yet how have they been answered in the past? "Turn the other cheek," some have said, knowing full well that all the world despises such a person. "Violence is evil," others have said. "An life of simplicity and peace." This in an age of atomic energy and highway slaughter and two global wars. Still other have said, "Seek not the material things of life. The real purpose for living is service to one's fellow man and subjection of personal will." This in a society that depends for its very existence on the fast buck and the clawing, grasping scramble to further one's own cause. And finally, in a blaze of pompous superiority, have come the words, "Here. This is truth. It was good for your forefathers. It was good for your fathers. It will be good for you. Swallow it and be welcomed into the brotherhood of eternal blessings."

Ad infinitum. Ad nauseam. It is true that one can drown in a sea of worship. It is true that one can lose all sense of balance and proportion in the "alcoholism" of religion. We see evidence of this occasionally when on a Saturday afternoon, alongside some busy street corner, we see a wild man, neck veins bulging, eyes glassy with emotion, preaching a god he hardly knows to heedless passers. We see other examples of religious intemperance in certain church members whose lives and wills have been strangled by a fanatic zeal for a denomination.

But these are not the true aspects of religion. Nor can we always find the true characteristics in our various places of worship. A true religion, a true faith, for any man, be he black or white, be he heathen or convert, rests in certain eternal truths that have been tested in the white hot heat of the centuries. These truths can lift us above the human failures in denominations or faiths or religions. These truths can see through the hypocrisy, the illogic, the injustice, and the "alcoholism" of religion. Let us look at them.

(To Be Continued)

Mr. Stokes' Responsibility

In an article in the Sunday, November 22 issue of The Daily Tar Heel, Chairman Jerry Stokes of the Current Affairs Committee says that his group will sponsor a program on the French-Algerian question. According to Stokes, this will take place sometime during the month of December.

We hope so, as there has been a paucity of such discussions this year. Certainly the most important co-curricular benefits can come from participation in such lectures and panels. Mr. Stokes has a bigger responsibility to the student body and the general campus climate than he realizes. Contributing to the intellectual growth of the students is a wonderful thing. Waiting three months to have a program is not.

Merry Christmas

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

Book Review

Mary Stewart Baker

Conversations with Igor Stravinsky, by Igor Stravinsky and Robert Craft (Doubleday and Co., 162 pp., \$4.00).

Appreciation of any music is aided by knowledge of the mind behind it, and for this reason I have chosen to review a book on a contemporary musical master, even though the volume was published several months ago.

Igor Stravinsky is a contemporary artist whose contributions have altered the course of musical history. Doubleday has published a book of his conversations with influential critic, Robert Craft, offering the public the opportunity to know Stravinsky personally and to examine a few phases of the "contemporary classics."

The American mind, familiar by ear with PETROUSKA, THE FIREBIRD and LE SACRE DU PRINTEMPS, may now discover Stravinsky's equally sharp and arrogant literary capabilities.

Through the well planned interviews, the reader may find the philosophy behind the man, the causes, creation and results of his masterpieces. Besides the discussion of the contributions of Stravinsky and other contemporary artists, the book includes music in general, its past and future.

Robert Craft attempts to explore the basics of Twentieth Century music with a scanty quiz including harmony, theory and tempo. One phase of the chapter "About Composing and Compositions" searches for a position between mathematics and literature in which to place music. Stravinsky had this to say: "It is, at any rate, far closer to mathematics than to literature — certainly something like mathematical thinking and relationship. I am not saying that composers think in equations or charts of numbers, nor are those things more able to symbolize music. But composers think in very different from mathematical thinking."



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