

# Professor to discuss Kafka tale

UNC News Bureau

A British scholar will speak on the German writer Franz Kafka this afternoon at 4:30 p.m. in the Dey Hall Faculty Lounge.

The talk by Dr. J. P. Stern, director of modern languages at Cambridge University, is being sponsored by the Department of Germanic Languages.

Stern will discuss Kafka's short story, "The Judgement." The address, to be presented in English, is open to the public.

Stern, a native of Prague, saw action in World War II as a Royal Air Force gunner, and then worked for his M.A. and Ph.D. degrees at Cambridge University.

He has achieved eminence in German studies through five books and more than 40 articles, most of which treat 19th and 20th century German writers.

He has also written articles on such varied subjects as student disaffection, student opposition to Hitler, and on the problems of translation.

His scholarly achievements have won him posts as visiting professor at Berkeley, City College of New York, Gottingen, and at the University of Virginia, where he is currently lecturing.

He has given lectures and seminars at 24 universities in the United States and Canada.

Students who plan to attend Stern's lecture may wish to read the Kafka short story, "The Judgement," before the talk. The work is easily available in numerous translations.



"The Four Horsemen of the Apocalypse" is only one of the many engravings, woodcuts and etchings of Albrecht Durer, considered the greatest printmaker of the Renaissance, now on exhibit through Dec. 5 at the Ackland Art Museum.

The exhibit, celebrating the 500th anniversary of the German artist's birth, will include the works of Durer as well as works of his contemporaries. The Durer collection belongs to Ackland and is considered one of their most outstanding collections.

## Ken Ripley

# Culture look timely

"Counter Culture and the Vision of God." Robert L. Johnson. Augsburg Publishing House. \$4.50

Theodore Roszak in "The Making of a Counter Culture" and Charles Reich in "The Greening of America" explored the dimensions of this new way of life among American youth. Bob Johnson, long-time Methodist chaplain here at UNC, looks at both of these authors and finds his own dimensions of understanding as he looks at the counter culture through Christian eyes in his book, "Counter Culture and the Vision of God."

Johnson writes from the Christian perspective, and his audience is primarily his fellow Protestant Christians faced with the emergence of a counter culture in their midst. His purpose is not merely to reconcile one generation to another but to identify the "promise" of the counter culture with the needs of modern American Christianity.

"There is no doubt," Johnson writes, "such simplistic and escapist thinking in what is loosely called 'counter culture.' But there is also the possibility of a major turn in human understanding and the option of quite fresh appropriations of both faith and learning."

As a chaplain Johnson is in good position to speak with both knowledge and understanding. The chaplain is a "marginal" man, not fully within either his student population or the church he represents. Johnson has had a chance to see "both sides now" and his book reflects a sympathy and concern rarely found in someone who merely observes from the outside.

If he had nothing more to say, Johnson provides useful and insightful analysis of the counter culture, its present manifestations and its causes. Most of the book is concerned with exploring the counter culture within both a historical and contemporary framework, concentrating on three main foundations - "The New Mysticism," "The New Consciousness," and "The New Communities."

The counter culture's affinity for mystic tradition, Johnson shows, is neither unique in history or alien to Christian thought. But contemporary Protestantism, he says, has supplanted mystery with reason to its own loss.

While pointing out that mysticism must be "always set within and against the burdens of history," Johnson suggests the counter culture "can initiate word-bound Protestants into the mysteries of a faith where bushes burn." A new consciousness arises, Johnson

writes, because "television, the pill, space exploration, drugs, political frustration, and too much death have shaped for them a horizon of perception quite 'counter' to that of most persons teaching and preaching and legislating in the established culture." Where modern Christianity has become "wedded" to technocratic values, Johnson asserts that early Christians "could sympathize with adherents of the counter culture" and not "the rationalized and bureaucratized forms of a Christianity identified with the goals of technocracy."

Johnson sees the new counter culture communities as an attempt "to kindle and maintain the flame of the new consciousness." Again tracing out a historical perspective, Johnson maintains the Church and counter culture can and need to learn from each other.

The Church can learn "what it means to be a people moving from an eroded culture to the breaking points of the future," and the counter culture can learn "the wisdom of a community which finally understands its life comes from beyond its own capacities and which is sustained by a determination to persist in the liberation of the oppressed and powerless and unimagined."

Johnson's "vision of God" ultimately involves the divorce of modern Christianity from a decaying Western culture and a new thrust of Christian understanding arising out of the mystical vision, the sensitive consciousness, and deep community possible within the

counter culture. If the Church cannot appropriate the counter culture, it can at least learn from it and identify with it as Christians "give themselves to a revolution of consciousness and draw on the considerable resources of their faith."

"Through its many failures, abortive drug 'trips,' and mystical quests," Johnson concludes, "something is trying to be born and we are all witnesses to the travail of new birth and the promise of a real advent."

"Counter Culture and the Vision of God" is well written and flows easily from point to point, but its audience will not find Johnson's book easy. By resisting the temptation of so many in focusing on outward appearances - the drugs, communes, and the current length of hair - Johnson probes deep into the promise of the counter culture as set against the weaknesses of established culture.

By resisting another temptation to drown the importance of the counter culture in scholastic bombast, he manages to combine sound scholastic research with the ever-present feeling that we are dealing with real people, people Johnson knows and has come to identify with in their struggle to create something new in the face of something old. Powerful anecdotes and keen observation refuses to be ignored.

Anyone who is interested in learning about the counter culture, or who is faced with the counter culture, should not ignore Johnson's book.

## Original drama Saturday

# Travelers performing

The Wondrous Bread Theatre, a two-member improvisational theatre group, will present an original production, "Kiss Your Partner: A Square Dance on the Window," in the Graham Memorial Lounge Theatre Saturday afternoon at 3 p.m.

Admission is free. Maclean Frazer and his wife, Jane, comprise the crew of the traveling troupe which has been on the road for eight months, presenting original shows in California, Nevada, Oregon, Idaho, across the northern U.S., Washington, D.C., and now, UNC.

Highly influenced by sensitivity training, the duo put their emotions to work at every stop "to work up an entire play."

"We merely enter a town and discover

what it's all about," says Maclean. In Eugene, Oregon, "our show turned on the Salvation Army" at a renaissance fair. In Deep Springs, California at an indoor theatre, they even presented an Indian pageant in the desert using the theme of "if the Indians really won the war."

The two insist that there be no admission charge at their presentations. "We never charge admission," said Maclean. "And we never ask for money from universities, churches, and such

organizations. However, during the show, we take up special contributions—money, costumes, fabric to make puppets, art supplies, food, anything we can carry on our backs."

And for over eight months, they have survived and performed purely in this manner, using their unique contribution system.

During the week, Maclean and Jane Frazer will be presenting puppet shows on campus to announce their appearance.

### Crossword Puzzle

- ACROSS
- 1 Lawful
  - 6 Brittle
  - 11 Chastise
  - 12 Swiftly
  - 14 Symbol for silver
  - 15 Clan
  - 17 Weight of India
  - 18 Rodent
  - 20 Sows
  - 23 Moccasin
  - 24 Pertaining to the ear
  - 26 More unusual
  - 28 Earth goddess
  - 29 Native of Africa
  - 31 Went by automobile
  - 33 Lampreys
  - 35 Head of Catholic Church
  - 36 Commemorative marches
  - 39 Birds' homes
  - 42 Hebrew month
  - 43 Earn
  - 45 Food program
  - 46 Decay
  - 48 Renovate
  - 50 Born
  - 51 Sod
  - 53 Break suddenly
  - 55 Symbol for tantalum
  - 56 Scoffs
  - 59 Crown
  - 61 Enter a charge against
  - 62 Craftier
- DOWN
- 1 Envy
  - 2 Tautonic delty

Answer to Yesterday's Puzzle

BAT	SPATE	AWA
EGO	ARGOT	DAY
TOPPLE	ENCORE	
OESE	AA	
ALIT	ELA	LIFE
LET	SNIVELLED	
OM	ROT	ERA
FUSILEERS	GAL	
TRIP	DIS	MOLE
	EM	RIFE
WINNER	OUTLET	
ERE	LEANS	ERR
DEW	DENSE	ANY

The Daily Tar Heel is published by the University of North Carolina Student Publications Board, daily except Sunday, examination periods, vacations and summer periods.

Offices are at the Student Union Building, Univ. of North Carolina, Chapel Hill, N.C. 27514. Telephone numbers: News, Sports - 933-1011; 933-1012; Business, Circulation, Advertising - 933-1163.

Subscription rates: \$10.00 per year; \$5.00 per semester.

Second class postage paid at U.S. Post Office in Chapel Hill, N.C.

The Student Legislature shall have powers to determine the Student Activities fee and to appropriate all revenue derived from the Student Activities Fee (1.1-1.4 of the Student Constitution). The budgetary appropriation for the 1970-71 academic year is \$28,292.50 for undergraduates and \$4,647.50 for graduates at the subscription rate for the student body (\$1.84 per student based on fall semester enrollment figures).

The Daily Tar Heel reserves the right to regulate the typographical tone of all advertisements and to revise or turn away copy it considers objectionable.

The Daily Tar Heel will not consider adjustments or payments for any advertisements involving major typographical errors or erroneous insertion unless notice is given to the Business Manager within (1) one day after the advertisement appears, or within one day of the receiving of tear sheets, of subscription of the paper. The Daily Tar Heel will not be responsible for more than one incorrect insertion of an advertisement scheduled to run several times. Notices for such correction must be given before the next insertion.



LAST WEEK'S WINNER:  
Metta Mae Metcalf  
2427 Picket Rd.  
Durham

**PICK THE WINNERS**

**ACC ACTION**

**AND WIN YOURSELF A \$25 GIFT CERTIFICATE!**

FROM THE HUB

Nothing to buy, just deposit completed entry blank at the Hub store closest to you:

HUB OF CHAPEL HILL, 103 E. Franklin St.  
HUB OF DURHAM, Lakewood Shopping Center  
HUB WAREHOUSE, Eastgate Shopping Center, C.H.  
103 EAST, 103 E. Franklin St. (upstairs)

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1. Fill out, completely, official entry blank from The Daily Tar Heel, including your name, address, and telephone number. Note: Only official entry blanks will be accepted. Repros or facsimiles will be disqualified.
2. Deposit only one entry per store. Anything else will be automatically disqualified.
3. The "Tie Breaker" score will determine the winner, among those guessing the highest number of correct choices. The person who comes closest to the actual score wins the \$25 gift certificate.
4. Gift certificate valid at any Hub store.

ENTRY BLANK

Deposit at any Hub store by Saturday, 12 noon

pick the winner of these ACC games. (Circle your choices)

Clemson	vs.	N.C. State
Duke	vs.	North Carolina
Maryland	vs.	Virginia
South Carolina	vs.	Wake Forest

tie breaker: guess actual score

Duke \_\_\_\_\_ vs. North Carolina \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone \_\_\_\_\_

**TONIGHT IS A SPAGHETTI DINNER SPECIAL**

AT CHASE CAFETERIA ALL YOU CAN EAT

Spaghetti with Meat Sauce  
Garden Salad  
Garlic Bread  
Hot Peppers  
Ice Tea

**ALL FOR 1.50**

**WEDNESDAY FROM 5 to 7**