

EDITORIALS

Whom Can We Trust?

A precept basic to Christian living is trust -- trust in one's neighbor, friend, or business associate. Trust is inherent to good human relationships, and in the context of a community such as St. Andrews, it is vital to the whole working of human interrelationships.

The student leaders were pleasantly surprised when they returned to campus last fall to find that telephones had been installed in the student offices in the Student Center. These telephones, it was understood, were to be used for business calls, both on and off campus.

However, it seems that for some reason it has come to be that outside calls on these phones -- especially that of THE LANCE -- are monitored (or is eavesdropping a more appropriate term to be used?).

Why? Has the privilege of outside calls been abused to the point that the student leaders are no longer to be trusted? And are the switchboard operators to take it upon themselves to surreptitiously decide whether a call is of a business nature or not?

The most disappointing aspect of this whole mess is that the people to whom these phones have been entrusted have NOT BEEN TOLD DIRECTLY of the new change in policy (?).

This leads us to seriously wonder whether ALL calls on campus phones are being "monitored."

C.D.Q.

YOU are RESPONSIBLE because "THEY" are YOU

WHO ARE THE "THEY" to which we are always referring when something goes wrong in our college community? Who are the "THEY" we dislike for trying to help us when we have done something contrary to our own code of ethics? Who are the "THEY" who takes all the fun out of our childish and seemingly innocent pranks? THEY are YOU.

When we are reprimanded for skipping an assembly, or for not doing our very best academically, we rebel against this entity which we call "THEY". But if we would stop and consider for a moment we would realize that it is our own conscience which is bothering us and we pick the nearest target as the victim of our discontent. This target concentrates itself on our college faculty and administrative officials, on our student officials, and on our very best friends. You rebel against "THEY." THEY are YOU.

When a test is returned to us and we are unhappy with the grade, we blame the teacher for being "unfair". Actually we are disgusted with ourselves because we know we could have done better. Ultimately, we resolve to do better by working harder -- to make our parents proud of us, but to feel better within ourselves. Why don't we start right now to do something about that resolution? "THEY'LL" be proud of YOU. And remember THEY are YOU.

(from BRIERBIT'S
Greenbrier Junior College)

Credit Due

The article titled "Is Duke in Danger?" which appeared in the March 13 issue of THE LANCE originally appeared in THE CHARLOTTE NEWS. Through an error in printing this credit was not given.

Prof. Cites Student's Duties

From a study of today's undergraduate student, Professor John Rule, M.I.T., has written the following tasks of practically every student, which appeared in the CHURCH REVIEW, December 1963, Cambridge, Massachusetts.

1. DOWNGRADING HIMSELF. The student who was top dog in secondary school finds himself, at college, in the presence of many, many students who are as bright and talented as he.

2. Learning to think logically and intellectually, not emotionally.

3. SELF-DISCIPLINE. At college, the pressures to be disciplined that often were present at home or at preparatory school cease being exerted.

4. DEAD-LINING. Each student must find a way of meeting the study, writing, and exam deadlines that occur in his schedule. In some subjects that means integrating one large paper into a semester's activity; in other courses that means being prepared every day in order not to fall hopelessly behind.

5. PACING. Long hours of study are required of the student today. A rhythm of study and play is the only preventive to the student's going stale.

6. DEVELOPING SELECTIVE NEGLIGENCE. There are times when a student simply can't do all his assignments. He must learn to live with intellectual and at times forego intellectual enthusiasm for the necessities built into the system, substituting grades for true scholarship.

7. DECIDING WHAT TO DO OR NOT TO DO ABOUT SEX. Today this matter is particularly difficult and not subject to easy answers.

The life of the undergraduate is centered in these tasks. It would be fair to say that what does not relate directly to these tasks -- to the delicate balance of work and recreation -- is peripheral to his life AND TO HIS ATTENTION AS WELL!

The student who undertakes these tasks has changed from his counterpart of the past. He or she is more sophisticated, more independent, much less willing to be shepherded than once was the case. Many experiences that were 'new' for the college student yesterday are familiar customs for secondary school students now.

'Southern Week' Is Slated At Maine Resort

Sugarloaf Mountain, Maine's largest ski resort, has scheduled a special "learn-to-ski-week" for southern collegians, March 23-29. There has been an increasing amount of interest by students to come north to ski rather than going south during Easter vacation. The Sugarloaf area offers top Alpine skiing with a 2600 foot vertical, snow fields and at the same time it is economically feasible for students to make the trip. A trip to Sugarloaf for a week would cost less than a week in Florida. Dances, dog sled rides and famed Sugarloaf Easter Parade on skis will also be featured.

For information students can write in care of the Sugarloaf Area Association, Inc., Kingfield, Maine.

On And Off Campus

By JOE CHANDLER, JR.

Liberalism.

Americans are Liberals. In fact, the one thing Americans are most "conservative" about is their "liberalism." The ideals of freedom, liberty, equality, and opportunity are all elements of a hallowed tradition of liberal doctrine. What ironically seems to trouble contemporary Americans most is that in a time when the benefits of a free society are reaching fuller and fuller fruition there is the clear possibility that we are losing our freedom by our own action, or inaction. A first step at understanding our present dilemma is to reexamine the four main types of liberalism.

The ideals of liberalism that are conjured up in the American mind by the Minute Men and Independence Hall, Thomas Jefferson and Patrick Henry, and the like are called "Free-Market" Liberalism. This theory, reaching back to many American revolutionaries and to Adam Smith, called for the liberation of men and business from the control of government. Indeed, according to this theory any government intervention into the lives of individuals except courts was an abuse of government power. This survives much like some "conservative" theories.

"Utopian" Liberalism is more a philosophy of human nature than an economic or political theory. It is the most optimistic of all political theories, says political scientist Andrew Hacker. "The liberal view of man is that he is, quite simply, a perfectible creature," Hacker writes. Man is "inherently good...endowed with reason and resourcefulness, and with the will to improve himself. History is progress...the conquest of reason over ignorance and good over evil." To varying degrees all liberals share these views.

"Reformist" Liberalism is "the popular---and partisan---conception of liberalism. The liberal is willing to experiment with legislation and political processes; he thinks of the present as a prelude to the future." By contrast, conservatives wish to give all existing institutions a chance to work before changing them, and regards the present as the product of the past. The re-

formist liberal is convinced that "private individuals either cannot or will not confront (the) problems that are before him, and therefore the state must intervene if they are to be attended to." This of course means the state will grow. The reformist reconciles this with the traditional liberal position the best government is the least government--by asserting that the state can really be a "liberating agency." It can guarantee freedoms to individuals. The most famous American representative of the reformist school in politics was Franklin D. Roosevelt.

Fourth is "Democratic" Liberalism. The heart of this theory is the doctrine of balance -- the attempt to achieve a balance between majority rule and minority rights, between society and the individual. This question has been a primary concern of liberals like Tocqueville and John Stuart Mill, as well as countless contemporaries. "Unfortunately," Hacker writes, "most men only feel secure in their freedom if alternative definitions of freedom are extinguished." In this light, the way in which a majority uses its power may be as undemocratic as minority rule.

Beyond saying "to each his own" there are a few things that can be generally said about all liberals, despite their wide variety. First, all liberals believe that securing the free life is the prime pursuit of politics. Secondly, the state must avoid coercion and encourage the conditions for that free life.

It is only frank and honest to admit that many liberals are almost poles apart from each other, some are more close to varieties of conservatism than other varieties of liberalism. President F. D. Roosevelt, while "reformist," also held tight to some "free-market" ideals. Many of his followers, like Senator Byrd of Virginia, are now called "conservative." To say that where one places his allegiance is all a matter of drawing lines is convenient, but not very helpful. No single doctrine is either the source of all our ills or the source of our successes.

LITTLE MAN ON CAMPUS



"TH' SPRING IS TH' MOST DISGUSTING TIME OF TH' YEAR ON THIS CAMPUS!"

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