

The Daily Tar Heel

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by David Kerley

CPU Roundtable

Is it possible to "flunk out" of this university? Literally speaking, it is impossible to suffer such a catastrophe! A student who fails to pass a specified number of courses becomes ineligible to continue in residence, but may nevertheless register for correspondence and summer school courses, and thus continue as a student in, if not always at this university. In other words, it is impossible, even temporarily, to render oneself academically ineligible to continue as a student in some capacity in this university.

If a student becomes ineligible to continue in residence at the university, he can remove the deficiency by passing . . . just passing . . . the requisite number of courses, either by correspondence or by summer school. In other words, a straight D record on correspondence courses will readmit him to resident status. Even if he fails to remove his deficiency in this manner, he stands some chance of readmission upon petition if there are substantial "extenuating circumstances".

Observe that nothing has been

said about quality points. To remain in or return to residence, all one need do is pass the requisite courses. Of course, without a C average, a student can never get a degree, nor can he transfer from the General College to the College of Arts and Sciences or the School of Business Administration, but even with straight D's he can continue in residence indefinitely, and if he becomes ineligible to remain in residence, straight D's on correspondence or summer school courses will remove his deficiency.

The overall quality point averages of a few students readmitted this quarter might be of interest. In one group of six persons readmitted upon petition occur the following impressive records: An average of .536 for ten regular quarters and three summer terms; an average of .685 for nine regular quarters; an average of .615 for eight regular and two summer quarters; an average of .587 for twelve regular quarters and a summer term. (The other two had averages of .891 and 1 plus respectively.)

What is the prospect that some of these students will ever acquire the 1.000 average necessary for graduation? Do these records justify the hope that the students concerned will profit from further exposure to Chapel Hill's intellectual climate? Are we encouraging them to waste more time and money on a hopeless venture? Or does a democratic view of educational opportunity preclude our deciding for them whether their further academic contact will be to their advantage? . . . does it indeed then preclude our deciding whether such use of State resources is an advantageous one?

This, then, is the problem. Should we encourage students who can never hope to complete a degree program to continue the hopeless struggle? Are we not wasting the student's time and money and the State's resources in a project that carries little hope of profit, intellectual or financial, to anyone. Or does democracy in education require that every citizen who desires to attend the university be permitted to make his own decision as to what he should seek here, without regard to whether professional educational advisers consider his academic efforts futile?

This problem is the subject for discussion by the CPU at 8 o'clock tonight in the Grail Room. The public is invited.

by Dr. Edmund Perry

Man and the Machine

If the first grades have dispensed with books, in higher education we dispense with students—i. e., students in the sense of human beings. At the beginning of each semester the Administration sends me a batch of cards on which are written names, very, very interesting names. I always thumb through the cards two or three times just reading the names: Smith, Jones, Karlowski, Sfngaris, Brown, Mirelli, White, and so on.

Then I copy these names into a little green roll book which I take around with me at all times. By the time I have copied these names in this little book I am pretty well acquainted with them and can remember them.

But we simply don't have time to know people and still do our research effectively.

My research program would not only be jeopardized, it would be precluded altogether. My research has to do with new interpretation of the second clause in the fourth verse of the second chapter of Habakkuk. When this interpretation is made available to the public some ten years from now it will be recognized by at least twenty-five Old Testament scholars as the Copernican revolution in interpretation of this clause.

Obviously so significant a piece of scholarship far outweighs in value anything I might be able to accomplish in personal acquaintance and counsel with one hundred and fifty students each semester.

One teacher friend of mine in another state is also Dean of Students in his college. Recently he picked up the campus newspaper to see in the headlines the name of a student enrolled in his class the previous quarter. This student had been elected to the highest office on campus. But oddly enough the picture of the student was obviously not the student who had sat in the Dean's classes.

Upon investigation the Dean found that this "Big Man on Cam-

pus had properly enrolled in the course but had for fifty dollars hired another student to attend the class and make an A in it. This is perhaps regrettable, but think how little research and administrative detail would be neglected if teachers and deans preoccupied themselves with students and student problems. We sacrifice the humane in education for efficiency.

Education is not the only field in which the cancerous leaven of machine ethics is dehumanizing men. It is possible to carry on the necessities of business life without making a single personal contact with other humans. I never see my salary check and I never see the man who signs the check. If I were to see the Treasurer of Duke University in this room I would not know him. My check is sent directly to a local bank, deposited in my name, and I am notified by the bank that the check has been credited to my account. I then write checks to all of my creditors, mail them, and never see the people to whom I am indebted.

In medicine, doctors no longer minister to the whole man but to tiny fragments of the human body. The medical profession is now more "specialized" for "efficiency" than even labor unions.

Men simply cannot become human nor remain human with anything less than total human interest and participation in the total affairs of humans. Is it still possible, then, to be human? Only with the most dogged determination and against the most stubborn obstacles.

Most of us locked in our mechanized culture will only yell, "I want to get out." The machine is here to stay and humanity will be achieved only in spite of the machine's power and influence. Our predicament calls for the bravest daring and the boldest adventure in human imagination. Our salvation in this machine culture depends upon our success in conceiving extra-mechanical activities and enterprises which will

bring human beings together again in face-to-face encounters; which stimulate conversation and esteem its cultivation above the impersonal entertainment provided by machines; encounters which fire human minds and hearts.

Perhaps the challenge of humanity's survival will itself be the stimulus sufficient to revive our paralyzed gregariousness and provoke a thrilling comeback of humanity.

To The Editor

Madam Editor:

Once again the staff of the DTH has shown its rudeness and ignorance by unkind remarks concerning the Morehead Planetarium.

It is indeed a shame that our student body cannot be trusted with the responsibility of operating a newspaper without attacking the men and women who have done much to aid the University and the student body.

The editorials appearing in the DTH hit an all-time high in ill manners, lack of consideration, lack of appreciation, and just plain stupidity.

It is bad enough that the DTH is supported by the money taken from students without ever asking them do they care to subscribe to the publication. It is even worse when the staff of the publication is composed of persons who show no traits of intelligence or common courtesy or even decency.

What the DTH needs is faculty supervision for all the little boys and girls who want to play at being hard-boiled journalists such as they see at the local movies or hear on the radio. These so called journalists surely need someone with some intelligence to aid them in changing their diapers.

T. W. Pearson

Faith Without Works

Justification by faith, by works, or by both constitutes one of the thorniest problems in theology, and anyone who has read James and Romans might well throw in the towel. Undoubtedly, James, one of the inner circle of Christ and called by Christ a Son of Thunder, has achieved his eternal position as one of the greatest saints. On the other hand, St. Paul, the Apostle, a chosen vessel of the glorified Jesus has done likewise. Yet one is led to believe that Paul's doctrine was one of justification without works, while James bluntly stated that faith with works is as dead as a body without a spirit, a doctrine which contributes more, it seems, to a sensitive social consciousness.

Martin Luther declared that James' doctrine was an epistle of straw at one time and found great comfort in the words of Paul's letter to the Romans in which he stated, "A man is justified by faith without the deeds of the law." And yet, Luther himself said that we should all become like Christ, the most indefatigable worker of all time.

If one cannot satisfactorily resolve a conflict between the teachings of two disciples, the most logical method would be to gather all that is germane from the doctrines of the original teacher, in this case, Jesus himself. Jesus, the master teacher of time and eternity, seems to leave no doubt that works are necessary for entrance into the Kingdom of which he constantly talked.

Speaking in parable, as was his wont, he related the story of the man who was cast into outer darkness though he claimed "Lord, Lord, I have prophesied in thy name." The will of God was far more demanding according to Christ, and a verbalized faith apart from a selfless, creative life never leads to the portals of Heaven.

As professing Christians, it behooves us to express the infinite love of God toward our fellows, especially the needy, the disconsolate, the mentally deranged, the imprisoned, and the outcasts.

With our multitudinous voluntary and professional groups whose function is to alleviate human suffering, anyone who feels the impulse to join in the binding up of the wounds of mankind should find no alibi for not doing so and thus fulfill the law of faith in Christ as well as demands of the ever-laboring Christ.

—Duncan Bruckin

by Barry Farber

Not Guilty

Over the Andes enroute to Rio, Jan. 24—We just flew over Lake Titicaca, the highest navigable body of water in the world, and our pretty stewardess is begging us to look out the window and see the majestic Andes, the rocky Bolivian badlands, the quaint little Indian villages, the azure lakes, the green mountains, the purple mountains, the snowcapped mountains, and the overall breathtaking panorama of natural beauty. Borch! It's so foggy I can't even see the lit end of my cigarette.

And now, here's a brief rundown on the First Inter-American Student Congress convened at the invitation of the Brazilian Union of Students. There has never been a Pan-American Student Association that could unite all the various national student groups under one roof with a central secretariat.

As a result, the world communist federation (The International Union of Students) worked their ideology to the bone to convince students of Latin America that Russia stood for peace and happiness, while the United States stood only for imperialism, the atomic bomb, and the bubonic plague. The stu-

dents of several countries, including Brazil, Chile, and Panama fell for this line and joined the IUS.

The Brazilians went to the last IUS meeting in Warsaw and immediately recognized that the smiling "Bliss Boys" were merely venom-spitting puppets of the Moscow foreign policy. When the Brazilian delegation returned to Rio they organized a Pan-American Student Congress and sent invitations to every country in this hemisphere.

We don't know yet if a harmonious solution will be reached in Rio. The delegations from some countries will represent the student underground movements. Pre-Congress speculation indicates that most of the trouble will radiate from Argentina and Uruguay. The Uruguayan students are recognized communists while the anti-Peron Argentines are thought to be camped somewhere way out in left field.

We just landed in Sao Paulo, the coffee capital of the world.

Maybe we hit just one step below the all-time high in rudeness.—Editors.