PAGE TWO

THE DAILY TAR HEEU

FRIDAY, DECEMBER

Roundabout Papers

Clean-Up Dav Old Chisholn

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## The Chapel Hill News Leader:

## **Maximum Capacity** At UNC

One part of Major McLendon's address before the AAUP Thursday which will have a special meaning for Chapel Hill homes and habits dealt with the necessities imposed on the Consolidated University by annually enlarged enrollments. He made it pretty plain that since new buildings cannot be immediately expected, greater use must be made of existing structures. Said he:

"We are going to be compelled somehow else. to teach larger classes and to find some way to make a greater time-use of buildings, laboratories and other facilities. The taxpayers are entitled to know whether the existing facilities are being used to their maximum capacity be. of those college years when his fore they are asked to pay more taxes for enlargements and extensions."

· In short, UNC faculty members may soon find themselves teaching more students for longer hours, and conducting classes afternoons and evenings as well as mornings for venture radio play "An Unfound six days a wek. This trend would be opposite Door." And last week literally to the being observed in the working world, but it is not to be doubted that UNC teachers will cheerfully cooperate to meet the emergency.

At the same time, the General Assembly and its appropriations committees ought not to stop there and shut off future supplies.-

If, as forecast, college and University enrollments may be doubled by 1970, buildings and facilities must keep pace or the young citizenship will suffer.

There are schools and departments in the University here which do not have the equipment and facilities to be expected in a good high school. Hence they cannot be expected to attract teachers of the first rank. There is Koch. no real economy in such savings.

It was brought out at the Thursday meeting that the operation of the State's 12 institutions of higher learning costs \$191/6 million annually.

That's cheap.

One must expect to pay a good price for a good pair of shoes. Do we think the same principle does not apply to a University?

# An Adventure: **Ehle's Script** On T. Wolfe

Carolina Front-

## Louis Kraar

EVER SINCE a young man named Hinton James strolled into Chapel Hill in 1795, North Carolina boys have been coming to the University and learning.

Usually; they've learned more about themselves than anything

Imagine seeing one of these boys in 1920, a tall guy with tall ideas called Thomas Wolfe. Imagine him, in fact just at the end hopes and ideas are anywhere but in Asheville, where he is expected to teach.

Perhaps you can't imagine this boy, but writer John Ehle did when he wrote his American Admillions of National Broadcasting Company listeners were able to imagine this stage of Wolfe's development.

A FRANTIC 2 a.m. visit by the student Wolfe to Professor Koch sent Ehle's play off to a stirring start. The perplexed boy had come to his professor's home at that unlikely hour for one reason-to ask whether he should go into teaching or writing.

"It isn't simple. It's a matter of my life, and my life isn't simple ...," Tom Wolfe told Professor

Deciding that young Wolfe "would overwhelm an oak tree," the professor urges more study at Harvard. "Big men have dreams," he observes.

With Koch's wording ringing in his mind, Wolfe heads for home and a possessive mother, a

# Moral Exemplars In World History: The Martyrdoms Of Christ & Socrates

A Christmas Debate

## **Reinhold Niebuhr** The Saturday Review

(The Christmas Season, for abvious reasons, makes the following article keenly appropriate. We present it, not in a spirit of advocation for either side, but because Dr. Niebuhr has drawn both sides of a debate with such clarity and feeling. Dr. Niebuhr is Vice-president of Union Theological Seminary.-Editors)

The discussion in a group of enlightened moderns centered on comparison of the outstanding moral exemplars in world history. Inevitably, as in college days of bygone years, Socrates and Christ were presented as outstanding exemplars of virture. That was not surprising. In purely moral terms there was little to choose between the "martyr- expression of the self's pride; dom" of the two: Socrates drinking the cup of hemlock and Jesus on the Cross. (It is significant that a martyr's death is regarded as the supreme act of goodness in an age which implicitly defines the end of life as "the pursuit of happiness." But perhaps this observation is beside the point.) The point of the discussion was that the champions of Socrates were quite convinced that Christ would have a far better chance with our generation if Christians did not insist on confusing the issue by making

since the Renaissance, and which seemed to have triumphed completely over Christianity in the eighteenth and nineteenth centuries, we can put the simple Pauline confession: "The good that I would do I do not do and the evil that I would not do that I do." According to the Christian interpretation every man is at variance with himself and ultimately with God because there is a "law in his members which wars against the law that is in his mind." The acceptance of the highest ideals of conduct is no guarantee against either the force of self-regard, expressed either individually or collectively. Much evil is undoubtedly done in sheer stupidity, but the basic human problem is the constant

will-to-power, and avarice. Bertrand Russell defines the basie human inclination as the desire for "power and glory." That is probably as good ardefinition of sin as any.

But what has this analysis of the human situation-which any thoughtful observer must recognize as being more illuminating about man, particularly man in the contemporary setting, than all the Socratic interpretations which try to derive virture from intelligence-what has this to do with the worship of Christ absurd claims for His divinity. as a revelation of God?

In answering that question we must recognize that interpretations of the self and of the ulti-This debate illustrates the pro- mate mystery of existence are

stery of the divine is related to the mystery of creation and that creation is not identical with the casual sequences which science can chart. The worship of God is thus in the first instance the worship of "God, the Almighty maker of heaven and earth," the mysterious power transcending the casual sequences and coherences of the world. It must be noted that only on the presupposition of such a God does the self have "headroom" for the unique freedom which gives it a vantage point above natural and rational coherences. This divine source and end of all things is a mystery beyond every rational intelligibility, though it is the capstone of every system of meaning

#### FAITH Perhaps the reader will im-

patiently insist that faith in a mysterious creator-God and the knowledge of the radical character of human freedom still leave us far from any knowledge of faith in Christ as the revelation of God. In an effort to draw nearer it may be relevant to observe that the modern "Socratic" culture has not stated the questions for which such a faith is the answer, even if it acknowledged the reality and the "dignity" of human selfhood. It did not do so because it prided itself on the "dignity" of man but never came to terms with the "misery" of man's inclination to use his freedom not as the instrument of virture, but as a tool of self-glorification, and consequently as an instrument of social strife and injustice. There has been a strain of uneasy conscience in human life, to which the Babylonian penitential Psalms and the Pyramid texts of Egypt first gave eloquent expression. It expressed itself before and outside of the Biblical faith. It has only been in this post-Christian era of Western civilization that men have tried to obscure the guilt, in which all men are involved, and to pretend that the problem of being "good" could be solved if only men had the proper moral exemplars. Ironically enough, it is this age which has involved us in the collective guilt of possible atomic warfare and has initiated even the "pure" scientists into the problem of guilt, as they found themselves unwittingly becoming the weapon-manufacturers of an atomic age.

tery which hovered over the strange drama of human history and was obviously more than the mystery of creation. They felt that the meaning in the mystery obviously spelled judgment upon evil, but they wondered how mercy and forgiveness were related to the judgment.

It was to these questions that the revelation in Christ offered the definitive answer. The Church was founded on the faith that this revelation was final and definitive. The drama of Christ's life was seen by faith to be more than a drama in history, and therefore Jesus was more than a revered historical martyr. This drama furnished the clue to the ultimate mystery. Through it faith was able to discern that the power of God and the love of God are one; and that the love of God contains both the severity of his justice and the kindness of his mercy to those who contritely acknowledge their sins and cease to pretend

that men are virtuous and possess a "dignity" which is not contaminated by the false and idolatrous use they make of their freedom. The Christian doctrine of the "Atonement" asserts that judgment and forgiveness are contradictory, yet two facets of the same divine love. Those who recognize this clue to the mystery will stop pretending they are more rightous than they are; and will, with broken spirit and contrite heart, be enabled to live charitably with their neighbors.

Humility is the basis of charity. This age, which has extolled "hu-

take the trouble to mention to is to be highly commended a cover is excellent, the edition done, the material is good Some bit foggy at times, but then then appreciate fog and those who can category.

However, I was disappointed in pite its excellence as a literary. respects. The first is the aban ment. I always like it when some says what he thinks, and in the quarterly I think something edit It's all very well that the contribto say in fiction, in non-lictim doesn't the Quarterly have and a magazine as up-and-coming a minion or two it would like to

My second disappointment nation of the freshman writing and appreciate, Mr. Scarborous the stature of the Quarterly one is going to reckon with th going to really have to do some question whether this should a elusion of the potential writer there is nothing quite so stimular name in print (except a little en and the younger writers now going to find little stimulation is with such established writers ab Aiken, and, in the winter issue I personally would like to see a by those select freshmen now game courses of instruction, to say a freshmen with worthwhile materia My third complaint is actual is simply that, while the editing done without color (and I don't there is no attempt to appeal to interesting to look at the pages in than the interest found in the granted, there is a formidable a which maintains that if one legal intellect one need not use sugar. hand, there is also a school counters this argument with the in that do not sell do not keep a Quarterly is no doubt selling # would sell more if the reader wo look at besides grey type; and perhumor ar advised that I do not thankyouverymuch.

## Lowdown On The **Next President**

While the politicians themselves ooze confidence he has a lot of grueling explain-, anl sing premature victory chants in public while biting their fingenails in private, the 1956 presidential election is fast being settled by the professional\_r="sters....

Luming them all together, a quick summary Loks like this:

Stassen and Hariman would run neck and neck. Warren would be a shoc-in over Harriman. Nixon can beat Kefauver and run a tight race with Harriman. The Democrats can win against anyone except Eisenhower, Warren won't run. Stevenson could beat Nixon hands down. The Republicans can beat any Democrat, Nixon will be the Republican candidate and Stevenson the Democratic.

Honest, that's what the pollsters are saying. Now that they've straightened things out, perhaps we hadn't better leave it up to them. We'd all better stick to the old practice of going to the polls next fall.-The Milwaukee Journal

# The Daily Tar Heel

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sick father, and a desire to get enough cash to head for Harvard.

> BEFORE WOLFE convinces his father, who believes that Tom has "as fine an education as anyone in Western North Carolina," and his mother, who doesn't know where Harvard is located, ing to do.

"There's a world in front of me walling for me to talk to it." Tom tells his mother with all the earnestness an 18-year-old could muster. "I don't know what to say ..... But somewhere there must be an answer."

Finally, his mother agrees to let Tom study at Harvard: "Money for learning is a good swap .... Just remember when you get to writing, write things like they are."

THE STORY, as I have put it briefly, is perhaps too simple. It is not a simple story, nor an easy one to tell.

Somehow, Ehle's script did it though. Concentrating his 25 minutes on the brief days between the end of Wolfe's study at Chapel Hill and his mother's permission to go to Harvard, Ehle showed as much of Wolfe as any reader could see in hours.

The boy's thoughts were given, mainly through long direct quotes from Wolfe's novels. If it had been anyone else's story, some of the monologues would have been corny. But the fact that all these things did go on inside Wolfe made them sound convincing.

THE COMMUNICATIONS Center here at the Hill is doing this American Adventufe Series, and the Ford Foundation is footing the bill.

At a time when the \$64,000 question and disc jockeys are pulling radio down to the level of the younger set that can't reach the TV dial, American Adventure provides adventure-some listening.

Like other mass media, money seems to play the biggest part in determing what goes on the air. Fortunately, we get our Eric Sevareids, Ed Murrows, and Alistair Cookes; but they are a minority.

The Ford Foundation did listeners a service in underwriting American Adventure. Wolfe-in the radio play-might have been talking about this project when he commented on one of the affluent, but otherwise dull, Asheville citizen:

found misunderstanding between a so-called "secular" and idealistic culture and the character of the Christian faith. The idea that Christians are unenlightened people who insist on incredible divinities in human life is widespread.

These claims, it was felt, were

unfair and prejudiced His ex-

tween a "Socratic" and a Christian view of man and the mystery of existence. And this second debate is centered on different issues from the relative merits of Jesus and Socrates as moral exemplars.

#### 'SOCRATIC'

ample.

We may define as "Socratic" any view which shares Socrates's conviction that men "would do the good if they only know it." This conviction makes virture the consequence of reason and naturally assumes that the only prerequisite of good conduct is losophy. The Biblican faith, in the right formula and exemplar of good conduct. In contrast to this Socratic view, which has been accepted by most moderns reason. It declares that the my-

closely related. The conception of the self's freedom to defy the laws' of its own existence is part and parcel of the Christian conception of the self's radical free-dom over its own mind. In short, the self has a mystery which cannot be equated with its reason. It obscures the real debate be- The self uses its reason but it is not reason. The self has the freedom to transcend nature and

reason to survey all the world's coherences and rational intelligibilities and to inquire after the source and end of the meaning of its existence. This freedom either proves the existentialists right in their insistence that the self has no law but its freedom; or it points to the validity of the Biblical faith that there is a deeper and higher source of meaning than the coherences discovered by science and phishort, does not equate God with cosmic reason any more than it

equates the self with its own



Through all ages men have wondered about the devine mys-

manism" so much, is singularly lacking in the spirit of charity. It is filled with the fury of self righteousness expressed by the warring, political, national, and rationalistic and pious groups. A few intellectuals, having discerned the mystery of selfhood above the level of nature, have found Christian faith incredible and have preferred the mystical way defined by-among others-Aldous Huxley in "The Perennial Philosophy." These intellectuals seem not to have noticed that this alternative does indeed assert a divine, but also a total mystery. It suggests an "eternity" which may purify, but which also annuls, history with all its strange dramas, its joys and its sorrows, its responsibilities, victories, and defeats. It also annuls the meaning of the existence of this strange creature-the human individual.

#### AMBIGUOUS TO END

To assert that the Jesus of history is the Christ, and that "God was in Christ reconciling the world unto Himself," is an affirmation of faith which insists that the variance between man and God cannot be finally overcome by the virtue of man. All human virtue remains ambiguous to the end. It can be overcome only by a "suffering" God who takes the sins of the world upon Himself.

Of course, this faith will seem quite incredible to modern men partly because they have suppressed the internal problems of the human soul for which it is the answer, and partly because they find it difficult to believe that a character and drama in history are lifted into the ultimate dimension as a clue to the very meaning and mystery of existence.

#### 79 CENTS AN HOUR

Dairy Farmer C. B. Brown of Iredell County said farmers are the only producers in the world who "sell at whoesae and buy at retail."

When farmers buy production items, he continued, the federal government should pay the difference between retail and wholesale prices on those items. From an example he quoted, a bush and a pair of leather b Brown said this help from the protection against North Carolin government would, in effect, raise the farmer's wages to about 79 cents an hour-considerably less than the \$1 minimum for industrial workers approved at the last session of Congress.

The campus should thank h representing its literary interesti

THE CAMPUS might also do m it is that the Legislature did Tar Heel the money to continue a week. For all I know there m reason, such as perhaps the fact enough money to give for this purp story I read said that the Lege not given the money. Either " include the reason in his report. didn't give a reason. I want to get five Tar Heels a week aner

THE VARSITY Theatre won't of it, except in the mention of fairly well-known anyway, but thank Andy Gutierrez, the manu "The Big Knife" last weekend movie to make the box office bill was excellent entertainment i even if he does occasionally get a script and bear the world on his out three reels. I also like Red N well. At times he even sounds in and anyone who can shout like

really shout. The amazing thing about that a all took place in one room, excel of film in the very beginning, izes that one has never left Jad room until one starts listing in mind. There was only one set-at with a mammoth stone fireplace paintings on the walls. Very cer

THE LATEST on the "7-13" 1 Hill policeman says they've can made the grave in front of Small he comes from Virginia. Nice to 18 tell me, and I wouldn't stay freezing cold trying to pretend 1

Subscription Manager \_\_\_\_\_ Jim Chamblee Staff Artist ----- Charlie Daniel EDITORIAL STAFF-Bill O'Sullivan, Charles Dunn, Bill Ragsdale.

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Night Editor For This Issue \_\_\_\_ CHARLES DUNN

"Not for money-not to be one of the lost men who followed so little for nothing." Such is the adventure of one

American-and North Carolinian -and it restores my faith in radio. Perhaps commercial sponsors. will see the listener appeal of this series and pay radio writers, some of those \$64,000 prizes for intelligent material.

"I've figured every way I can and (b) reading it anyway and and I still don't know where to get the other 21 cents," the Ire- her have her name in print. dell man confessed.

He called his plan "parity buying." Chairman Ellender suggested that the same result could be achieved through a co-op .-- Raleigh News & Observer

SINCE MISS Robin Fuller exhibiting what seems to be pour publicity by (a) saying she does that she doesn't like it. I may as Dear Miss Fuller: Discouraged be, may I reassure you by saying indeed, pass. If you'll be patient b longer, I will be through and can, on occasion, have all this s own. Chin up now; stiff upper up a