

UNC Must Reassert Her Leadership In A New Age

Universities, says Dr. Robert Maynard Hutchins with characteristic scorn for academic icons, have ceased to be "centers of independent thought and criticism."

The aging *enfant terrible* of higher education goes ever further. Their decadence is so pronounced, he declares, that "it would be simpler and more hopeful to establish new institutions . . . than to try to reform the universities to the extent that would be required."

It may be unsettling to some Tar Heels that Dr. Hutchins' remarks were made not in one of the walnut-lined cubicles of the Fund for the Republic, which he now heads, but on the campus of the University of North Carolina that most hallowed of all southern centers of independent thought and criticism.

Whatever disclaimers he might have inserted concerning the exclusion of "present company," Dr. Hutchins has made a point that should trouble Chapel Hill as deeply as, say, Ann Arbor, Berkeley or Cambridge.

The University of North Carolina still enjoys worldwide respect as a center of southern enlightenment. Its reputation as a rallying point for reason in social, economic and racial inquiry is without equal below the Mason-Dixon line. The plain fact is, however, that the University made its reputation during the turbulent Thirties at a time when much of America was stricken with a social conscience. It has not bolstered that reputation in recent years with anything resembling the noteworthy accomplishments of those earlier days of courage and candor.

That is not to say that the University of North Carolina is no longer a great university or even that it is no longer a leader in what is occasionally referred to, pleasantly, as the southern renaissance. It is all of these things and more. But it is no longer demonstrating the same dauntless attitudes and intellectual curiosity about the new South of the late 1950s as it did about the old New South of the mid-1930s.

For one thing, the University lacks a strong figure around whom to rally.

In the 1930s there were Howard W. Odum and Frank Porter Graham.

It was Odum who, with talented and dedicated associates and the

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aid of Rockefeller money, carried on a monumental series of studies of the South which was to culminate in the publication of Southern Regions Of The United States in 1936 by the University of North Carolina Press. It was at Chapel Hill that sociologists dared to undertake studies of the Negro, his psychology as well as his sociology; of the sharecropper and his plight; of the cotton farmer in general; of cotton altogether; of the wasted resources of the South; of the historical myths that blocked the region's progress and prosperity.

It was after such trailblazing research and bold leadership that the late W. J. Cash was able to write in *The Mind of The South* "that a decisive breach had been made in the savage ideal, in the historical solidity and rigidly enacted uniformity of the South—that the modern mind had been established within the gates, and that here at long last there was springing up in the South a growing body of men—small enough when set against the mass of the South but vastly large when set against anything of the kind which had ever existed in Dixie before—who had broken fully or largely out of that pattern described by Henry Adams in the case of Rooney Lee and fixed by Reconstruction: men who deliberately chose to know and think rather than merely to feel in terms fixed finally by southern patriotism and the prejudices associated with it; men capable of detachment and actively engaged in analysis and criticism of the South itself."

It is easy to argue that the principal battles were won during the Thirties, that the University's inspirational leadership provided the breakthrough and that forces to sense and sanity rose up all over the South to establish a new order based upon a realistic appraisal of real and imagined problems.

But this is to say that Dixie's house is in order, that no new hobgoblins of the spirit have replaced those of the Thirties, that a massive social and economic crisis hardly exists at all.

That is not the way the world works and it is not the way the South works, either.

Festering in Dixie today are problems and issues of terrifying complexity. They involve the status of the Negro, the future of agriculture, the effect on the economy of a sudden postwar wave of industrialization, the terrible necessity of regional planning, the continuing waste of great natural resources, the lingering poverty of many of the South's people, the strengths and weaknesses in southern institutions and folklore, the social and economic frontiers still to be penetrated, the swift changes in the regional culture that war, depression and finally prosperity have brought about and, most important, a new and realistic inventory of the actualities of what is to be done.

The battles have not been won. Yet all around us guardians of the status quo are practicing, with windy evocations of the past, the same old immutability, the same old obstinance. There is a terrified truculence toward even the evolutionary changes common to a dynamic society because these changes are either misunderstood or distrusted.

This condition confronts the University can no longer afford to live in the glow of past triumphs. It has an obligation to mobilize its forces and act, to rise above complacency and illusion.

Exploration of the socio-economic condition of the South today will require fully as much courage, candor, independent thought and constructive criticism as was the case in the Thirties. If anything, it will require more, for certain aged-in-anguish orthodoxies have not been recently challenged in North Carolina. They have grown wild and weedy for a decade.

The leadership in this great adventure must come from a young, eminently promising but still untested inheritor of the mantle of Frank Porter Graham. His name is William Clyde Friday.

WISE AND OTHERWISE:

Interviews: Pointers For The Graduates

By WHIT WHITFIELD

One of the most traumatic experiences that every graduating senior must face eventually is the job interview. Most of the large companies will have representatives in Chapel Hill during the next three months for this express purpose, so it might be well to point out some of the secrets of a successful interview. In a word, these secrets can be summarized—casualness. No interviewer relishes the idea of facing dozens of hyper-sensitive neurotics. Relax. Remember to report to your interview just a few minutes late. Show him that you're not a machine whose life is regulated by a clock. Make him realize that you're human.

Look casual. White bucks, khakis, and a sweater, plus a day's growth on your face will suffice. Light up a cigarette, but remember to offer him one. (This is important.)

Don't speak unless spoken to. Give him that "what can you do for me" smile. If he offers his hand for an introductory shake, give him the squeeze. Don't let him think you're a softy. Business needs a strong hand these days.

Don't put your feet on the desk unless he does. This is a hallmark of casualness, but you don't want to overdo it. If you chew tobacco or gum, be sure to offer him some.

Don't be surprised by some of the questions he asks, even though you may consider some of them quite personal. Answer in a subdued yes or no. Don't give him the idea that you're a talkative sort. Change the intonation of your answers so that he may see the variety of talents you have.

If the interviewer should ask you point blank about your accomplishments on your possible assets for his company, blow your own horn. Tell him how good you are. Don't be modest. This may be the last chance he will have to see you.

If he should ask why your academic average is so low, tell him that most of the faculty were in a conspiracy against you because of your intellect. Not being a member of this sacred in-group, the company representative will sympathize with you.

Be sure to ask what the starting salary is at his company. Let him know that you're not available if the salary is low. This will elicit a favorable response, and he will admire you for your high standards.

Don't stay longer than you had intended; your time is valuable. Then he may have something else to do also. Give him another of your super shakes and smile. You cinched the job.

"Ev'rybody, Now — In The Good Old Summit Time, In The Good Old Summit Time—"



VIEW FROM THE HILL

News Of Exam Period Analyzed

By CURTIS GANS

Examination time is a time for getting behind on the news. The following series of brief opinions will summarize some of the more important, to this writer happenings during the examination period.

In the realm of foreign affairs, the U. S. received a distinct and deserved slap in the face on the island of Okinawa.

Earlier this year the U. S. influence in Okinawa was shown as being on the decline when the citizens of the town of Naha elected a Communist mayor.

U. S. officials in the area found a way of disqualifying the man for the post, and set up a new election. There were two candidates for the office of Mayor of Naha. Both were anti-American. The Okinawans voted overwhelmingly for the one who expressed the most vehement anti-American sentiments.

It should be noted by now be evident that American influence in the political affairs of foreign peoples is not only wrong, but unprofitable. What the U. S. stands to lose is one of its most important air force bases in the Far East. It further stands to lose an ally, and could conceivably drive the Okinawan people into Communist hands.

The U. S. would not welcome interference by other nations into its own governmental processes.

It had better expect the same type of cold reception at any time it tries to interfere in the governmental processes of other nations.

Again the U. S. must keep the ideal of self government and self determination in mind when it deals with the people of other nations.

The Vanguard project received its obituary notice, when difficulties forced test postponement, and made the Army's Jupiter-C missile the probable first U. S. satellite carrier.

The significance of this is that the difficulties of inter-service rivalry became all too apparent. In the Vanguard the U. S. developed a highly specialized vehicle capable of putting a small satellite aloft. It in no way would have been able to put aloft a satellite containing a dog or anything much heavier than the twenty pound satellite it was designed for. Hence, when Russia put Laika aloft in Sputnik II, the Vanguard project was outdated. Moreover, the difficulties in Vanguard could have been ironed out much earlier if the resources of the scientist on the other programs could be used in combination with the Vanguard people for all the projects. Vanguard might not have been the dismal failure that it turned out to be, with all the added accretments of loss of prestige.

In the field of missiles the government has gotten a little wisdom in at least one field, when it planned to go full speed ahead on the Polaris project, which, as it is a missile to be fired from a submarine and hence is mobile, represents the U. S.'s best chance of stopping the Russian challenge. It depends on whether the U. S. effort is in time and quantity enough to beat the Russian challenge.

This columnist did a little research for examinations and found out that in 1945 the U. S. spent 100 billion dollars, 80 billion of which went to the military establishment. This effort was made so that the U. S. might win the war in Europe and the Far East.

Currently, the U. S. is spending 74 billion dollars of which 39 billion dollars goes to the defense establishment. Add the factor of the value of the dollar in 1958 in comparison to the value of the dollar in 1945, and one finds that the U. S. is spending approximately one-third of its 1945 defense expenditure and two-thirds of its 1945 overall expenditure in order to preserve the peace and keep America free.

It is high time that the American people were forced to realize that preserving peace and safety is as important or more important than winning a war.

GOETTINGEN LETTER

German Fraternities: Mixture Of Beer, Blood

By DAVE DAVIS

Since 1815 "Korporationen" (fraternities or student societies) have existed on the campuses of German universities. About 40,000 of the over 150,000 university students are members of these organizations, which, similar to American fraternities, propose to promote feelings of comradeship and brotherhood among their members. The fraternity house, the athletic teams, the parties, the dances and the horseplay are all there, but there are several important differences which distinguish the German Korporationen from the American fraternities.

The most romantic and famous type of Bursenschaft (Brotherhood) are the "paucken" or dueling societies. Steeped in years of tradition, the members of these societies still engage in the fencing with swords which became popular during the age of Otto von Bismark (himself a Korporation member here at Goettingen). The members of these societies can be recognized by their brightly colored caps and chest bands which they wear to distinguish themselves from other students. The main elected officers are called by the titles "X-1," "X-2," "X-3," etc. For special occasions such as the Konvent (chapter meeting) special uniforms modeled after the military garb of the time of Frederick the Great are worn. The names of the groups, too, are reminiscent of the old days, Frisia, Germania, Allemania, Borussia, and Franconia being several examples.

Selection to these societies is similar to that in an American fraternity. Only a minority is chosen. However, the son of an Alte Herrn (an alumnus) is more readily received. Some boys seek membership in the Korporationen in hopes of getting a better job after graduation, for membership is a life-time thing and the older members are usually willing to help their younger successors. This feeling of brotherhood is quite strong, particularly due to the fact that the fraternities are local and not national. Each Korporation has only a single chapter, but the members of a family would all belong to the same one in order that the tradition be more fully carried out.

Before one can become an active member, one must serve about a one year's term as a fuchs ("fox" or pledge). During this period he will carry out many duties, the most important being fencing practice, that he may one day prove his worth auf der Mensur (that is, in a duel against a member of another such group). I was able to be present at such an event and will describe it as best I can.

The event took place on a Saturday morning in a Pauklokale (banquet room in an inn) on the outskirts of Goettingen. About 200 members of various fraternities were present to witness a slate of seven scheduled matches which were to take place. Women and alcohol were barred from the scene. The first two combatants, of approximately equal size and skill, took their places a sword's length apart, to await the announcement of their bout. Their necks, chests, and right arms were protected by heavy thick padding, and their eyes and nose by a heavy metal guard. They were each armed with a three-foot epee which was sharpened for about six inches from the point. Two armed seconds were standing nearby to assist in the proceedings. A physician and the referee, an experienced swordsman, were also present. The referee announced the two combatants and Korporationen, and called for the party to begin. The first second yelled, "Hoch, bitte!" and the men raised their swords. The other second answered, "Sie liegen aus!" (you begin), and at the word, "Los!", the first swordsman attempted to slash the opponent on the top of the head or on the cheek. The opponent parried, then tried to return a blow. After four blows, a round was ended. For thirty rounds the swordsmen fought on, each standing perfectly still, moving no part of their bodies except their right arms; any ducking movement or a show of fear or pain would be sign of womanliness, and could mean expulsion from the group. At the end of the thirty rounds, each of the combatants had several cuts on their heads and faces, which were soon sewn up by the doctor. The boys will wear these scars proudly, as a sign that they have proved their courage auf der Mensur. That night the Brueder (brothers) celebrated the courage of their new members with a Kneipe (beer blast). The Kneipe began about 8 o'clock at night in the banquet hall of the Verbindungshaus (fraternity house). The brothers and guests from many other fraternities, all dressed in colors, took their places before large steins of beer. The "X-1" began the ceremonies banging his sword loudly on the table to call for order, and then proposed a toast to the Heimatland (home country) which he hoped would soon be re-united. All the brothers followed, course, drinking down an entire stein. The famous German drinking songs soon filled the air. During the course of the evening every blow of the morning's matches were discussed, and then re-discussed by the Alte Herren who compared these with those in the old days. And the custom is at the Kneipe, when you catch the eye of someone sitting at another table, to drink a toast to his health.

Another interesting diversion of the German fraternities is the customary Sunday afternoon Exbumeln. This is a trip on foot which all of the fraternity brothers make together, usually to some outlying tavern or inn where coffee and cakes or beer will be taken, and the important topics of the day discussed.

The fraternity members are in general, like most Germans, intensely interested in political affairs. Although they have no definite general commitment, they are as a whole extremely anti-Communist, and the majority being supporters of the Adenauer government. They still remain in contact with their brothers in the Soviet zone, and have as their general theme "The Re-unification of Germany." Although all Germans do not agree with the Korporationen about many things, they make no pretenses in supporting them in this.



by Charles Schulz

by Al Capp

by Walt Kelly