

### Need For Planning

There has been a series of articles appearing in this paper concerning the situation of the UNC faculty. Throughout the article there appeared the word "competitive."

The question is whether the University is presently able to compete with other public colleges and the private school for standard of education through faculty. The answer at present is no.

The salary standard of the University is below that of many other schools in the United States. The opportunities for research are limited. Courses here do not challenge the bright, and hence many pass elsewhere. Further, the outstanding college graduates are not coming to UNC. Moreover, the opportunities for having books from which to work are limited, and above all the opportunity to publish, in many cases, is limited to those who can afford it. Hence, the salary offered prohibits the creative work which would lead to advancement.

The picture is not good. However, there is at least one bright spot. According to Chancellor Aycok, there are plans in the works for a merit salary increase budget. This will stimulate incentive in a way that no across the board increase can do, since it is spurring quality rather than quantity.

The whole problems falls in the hands of the state legislature at Raleigh, who must be made aware of the need at the University and the critical condition of the entire higher education program in general.

It is not enough to meet at crucial times the offers of other institutions who are trying to get University professors. It is more important to be paying these people the right type of salary to begin with.

It is not enough for research grants to be financed by private corporations, for the state should take the interest in its future citizens.

It is not enough to make promotions dependent upon service measured in years; it must be service measured in quality.

It is not even enough to raise salaries, without the fringe benefits that faculty need to pursue their profession adequately or even superlatively.

It has been too long that legislators have been in the fog about the needs of education. It has been too long since there has been a realization of the necessity for an adequate faculty. A reappraisal of the state's policy towards education in general and intellect in particular is due and overdue.

It is all right to think of bringing to the state industry, but it is more important to develop the resources of the state. One of those resources happens to be the mind of its youth. This resource must be cultivated and protected.

The need for action that looks to the future has never been so apparent as it is now. The state must realize that the University is one of the bastions of democracy. It must further realize that the youth which pass through the school are the leadership of tomorrow.

The question is then, "What kind of leaders will there be tomorrow?" A partial answer may come from the final budget that is appropriated to the University next winter.

### The Daily Tar Heel

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### Postscript

Jonathan Yardley

I am terribly sorry to say that I was unable to attend the recent appearance of e. e. cummings at Duke University. That talk seems to have caught the imagination of a great many students, and must have been highly stimulating. It is too bad, however, that so many of them have taken such a superficial look at the poetry and ideas of the poet, for there have been a good many erroneous, though well-intended, statements about his poetic credo.



Those who really wish to gain an honest understanding of cummings' poetry would do well to read his introduction to *New Poems* (1938) which is available also in both editions of his collected poetry; this is the most accurate summation of his credo available.

The primary misunderstanding is that cummings is "beat" and has no more faith in the world—that he gives the appearance of wishing he had not been born. Cummings is disappointed with part of the world. He refers to this segment of the population as "mostpeople." It would be best to let him explain for himself:

"Life, for mostpeople, simply isn't. Take the so-called standard-living. What do mostpeople mean by 'living'? They don't mean living. They mean the latest and closest plural approximation to singular prenatal passivity which science, in its finite but unbounded wisdom, has succeeded in selling their wives."

And on those opposed to "mostpeople," whom he refers to as "ourselves," meaning "you and I": "You and I are not snobs. We can never be born enough. We are human beings; for whom birth is a supremely welcome mystery, the mystery of growing; the mystery which happens only and whenever we are faithful to ourselves. You and I wear the dangerous looseness of doom and find it becoming. Life, for eternal us, is now; and now is much too busy being a little more than everything to seem anything, catastrophic included."

Cummings is highly critical of man—"pity this busy monster, manunkind, not"—but he is critical in a constructive, thoughtful way, and he is critical because he loves man. He loves man as an individual but not as society. A few quotations from one of his most famous poems should bear this out:

"Anyone lived in a pretty how town  
(with up so floating many bells down)  
spring summer autumn winter  
he sang his didn't he danced his did.

"Women and men (both little and small)  
cared for anyone not at all  
they sowed their isn't they reaped their same  
sun moon stars rain"

This is not quite as difficult as it looks. Anyone is the hero, representing individuality and sensitivity. He lives in a little town where public opinion—pretty how—is opposed to him, but all year round he was happy—"sang his didn't danced his did." The people, however, lived an unalike life of conformity—"sowed their isn't they reaped their same."

Anyone falls in love with a girl named "noone"—anyone being opposed to noone as male to female. Together they lived a happy life of this society which could not understand them, while the someones and everyones were born and grew into mostpeople. Eventually anyone died, and noone followed him. "Busy folk buried them side by side," and life went on, as the people "reaped their sowing and reaped their same."

This poem, in its entirety, is the summing up of cummings' beliefs. If the reader can surmount the initial hurdle of understanding the complexities of English as cummings sees it, he has opened the door to not only the understanding and appreciation of a major contemporary poet, but to a fuller understanding and appreciation of life on this earth. Cummings, like all of us, can only surmise as to the ultimate meaning of life, and can only suggest criticisms to improve life on this earth, but the manner in which he expresses his views is at once beautiful and profound and deserves appreciation by us all.

### Good Grief! Happy Readers

I am a junior at Chapel Hill High School and recent editor-elect of our school paper, the *Proconian*. This is all insignificant, however, and nothing more than introductory, for I felt like dropping a note saying that there certainly is a noticeable improvement in the *Daily Tar Heel* since the recent turnover by election. To me it's the best I've ever known it to be (that's pretty long) and I especially like the use of editorial columns on the editorial page, and the big features elsewhere.

Editorials are sensibly written, too. Especially the one on the parking meters. The sports page seems to have excellent coverage.

Actually, the reason I'm especially interested is that I plan to try some of the same things with the *Proconian* next year.

After the *Daily Tar Heel's* shaky go of it last year, I think that at last it's once again a top-notch publication.

I am sorry if I have said or written anything to offend you. I haven't meant it that way. I think you are putting out an excellent paper, and congratulations are in order.

"O Lost," *Daily Tar Heel*, May 6, was a brilliant editorial. However, if we have faith only in ourselves for our ultimate security we are certainly leaning on a broken reed. He who spends all of his time worrying about security and how to save his life will succeed at neither. When Senator Carter Glass said at the beginning of World War II, that people should have some greater purpose in life than eating and sleeping and going to the movies, he touched a sore spot with us. We don't like to face up to it that we have hard tasks to do and loads to lift.

speaking to the Phi Beta Kappas at Wake Forest College, points out that colleges exist not only to keep a young man from being infected by error; but to show him truth.

Tennyson penned these beautiful lines about man's quest for truth: "Some with sad faces sought for her. Some with crossed hands sighed for her. But these, our brethren, fought for her. At life's dark peril wrought for her, and tasted the rapturous sweetness of her divine completeness."

"They followed her and found her, where all may hope to find. Not in the burnt out ashes of the mind, but beautiful, with dangers' sweetness round her."

Mr. Johnson, trying to find the answer to the confusion which envelops mankind, comments as follows: "Every great spiritual religion is based on faith (or truth) that in man alone among the animals God implanted a spark of divine fire. To search out and identify this spark of divinity is the first step toward learning how it may be nursed into flame, which is the goal of education, and this can best be accomplished through, the study of the attribute that we call greatness, wherever and whenever it has appeared among men."

Mr. Johnson closes on a note of high hope: If the task before man is immeasurably great, so is the promised reward. That spark of divinity in man that makes God mindful of him is immensely more potent, vaster, and more wide-ranging than the sputniks and atom bombs. And to the extent that we understand and use this force "we have the hope that it will carry us forward, not into a new world, but a new universe of power, and beauty, and truth."

I certainly haven't done justice to Mr. Johnson's most delightful address at Wake Forest College. I have simply tried to resolve

### "You'll Make Better Time Without This Extra Wheel"



### Men Of The Golden Rule

Norman Cousins

Inevitably, a man is measured by his largest concerns and by what he regards as the ultimate questions. If he is troubled only by what happens to him here and now or in the hereafter, then his measurement is quickly taken and it is not necessary to use the long rule.

But if a man places a high value on life, whatever its accent or station; if he respects a mysterious but real connection between himself and the people who have gone before him and these not yet born, then there are proportions in his measure beyond estimate. In such a man, the gift of awareness has come fully alive. His perceptions are keener when he looks inward and sees others in himself. He will fix his mind on the things that are more important to him than whether he lives or dies. The ultimate question for him has to do not with his personal immortality but with the immortality of values and meaningful life beyond his own time.

Civilizations must submit to the same measure. No society is smaller than the one that acts as though history does not exist; beyond its own time and needs, or that sees no obligation to a later generation. Conversely, a society earns its place in the future by respecting the unclamorous claims of the unborn.

How, then, are we to measure ourselves and our civilization? In using the term "our Civilization" we are not limiting it to one nation or one continent. Whatever the razor's edge of our own emphasis on national differences, the species of human life as a whole is now in jeopardy, for the precarious balances which enable life to subsist are now being altered and damaged. The national units involved in the life-and-death rivalries are going far beyond the requirements of mutual total destruction. The invasion of the future has already begun. Day by day, the assault against later generations is growing in size and power. Even if the present tensions do not culminate in a worldwide explosion, the killing poisons now being put into the air and into the genes of human beings will twist and cramp and disfigure later life.

Several men who are unwilling to participate in the tyranny of the present over the future have attempted to stake their lives on their ability to awaken people. They believe that the species of man is a single organism; and so they have no trouble in recognizing and acting on the fact of connection among all men. They believe that people can become aware of the implications of what is happening only as their moral senses can come alive. These are the men of the Golden Rule, a thirty-foot ketch with a sturdy sail and a twenty-four

some questions raised by your editorial "O Lost."  
Otelia C. Connor

Regarding Mr. Dalton's letter concerning his faith: It is encouraging to find one so devoted to his beliefs and so proud of his faith. The world certainly needs more men like Mr. Dalton—with a missionary zeal which matches their Episcopalian ire. As a Baptist (Southern, that is, huh!), and a member of that "historically, structurally, theologically etc. etc." division of Christendom which has had so little influence in the history of our nation and the world, I take the liberty to

horsepower motor. There are four men in the company. The leader of the group is a former Lieutenant Commander in the United States Navy who is also a former state housing commissioner. The men of the Golden Rule set sail some weeks ago for the Eniwetok nuclear proving grounds. It was their object to expose themselves to the effects of the explosions. They put their faith not in the ability of their bodies to withstand the radioactive bullets released by the nuclear experiments but in the power of a universal response the moment the danger became real. The certainty which sustained them was that no force in the world was powerful enough to keep people from seeing the great moral issues involved as soon as these issues became visible and clear. In short, they were betting their lives that the necessary awakening would come not on the level of argument but through the strength of a symbolic offer.

The United States Government has put these men in jail rather than have them proceed to the nuclear proving grounds. But there is no law that is being violated. The United States does not possess the ocean area from which these men are being barred. Nor does it make sense to profess to protect them against themselves; rather, it is who we need the protection they are trying to give us.

If these men are guilty of anything it is of an effort to break down the idea that the individual is forever and tragically separated from large events. They do not satisfy themselves by bemoaning the conditions on which life depends. Nor do they crave the distinction of belonging to the last generation of man on earth. Hence, they affirm the power of the free will to shape government and to effect historic decisions.

The men of the Golden Rule have been called crackpots; but who among the rest of us can call ourselves sane for sanctioning the action they seek to stop? The men of the Golden Rule have been put in jail, but those who have arranged these hideous explosions, with their toll of lives yet uncalculated, will go free. What the men of the Golden Rule seek is a simple test of conscience; what the nations seek is a test of devices that can expunge human life—devices that no longer have meaning in military terms. The weapons have nothing to do with victory; what they pulverize is the future of man and with it the things that are as valuable as life itself—justice, the assertion of conscience, freedom to grow, freedom to be.

There is unlimited power in the Golden Rule. If we would measure it, we have only to stop shielding ourselves from the symbolic power of what these men are and wish to do.

— From The Saturday Review

Dear Mr. Dalton: As an avid-and-awed reader of your column, I would like to join you on the mourner's bench for a moment. I have noted, in your comments on the Sigma Chi Derby, with what open dismay you regarded the attendance at Beauty contests as compared with that of "any event of intellectual interest."

It's sad but I'm afraid, Mr. Dalton, that it's the way of the world. Hard as I try, I've had no success in trying to convince my friends and colleagues that the Saturday Review is a far more rewarding publication than Playboy. Perhaps we should follow the old Chinese proverb and fight fire with fire. To wit, may I suggest that in forthcoming advertisement of events of intellectual interest, you use as a drawing card a reproduction of a Matisse nude, or a line or two from John Donne's "The Flea."

You may find consolation, as I have, in the fact that our position was strongly defended by a group of early twentieth century female writers, commonly called "the Oh-God-the-pain girls."

### Sidelight

Ed Rowland

Monday night at the meeting of the Board of Aldermen, it was apparent that students and the city fathers are far apart in viewing the parking problem in the downtown area.

Student Body President Don Furtado presented the aldermen with a series of proposals which he felt represented the students' viewpoint. The aldermen postponed action on the situation until they had time to look over the proposals.

In the meantime, the Planning Board of Chapel Hill, under whose direction the overall plan for restrictions and meters was drawn up, sits on its hands while first merchants and then students find fault with the plan. The two groups seem unable to look at the merits of each other's plan.

The Planning Board employed John Horn of Traffic and Transportation Planning in Raleigh to make a comprehensive study of the traffic and parking problem in Chapel Hill. The study was made over a period of more than two years, and his proposals were adopted into a resolution presented to the Board of Aldermen.

Students living in Fraternities on Columbia St. between Franklin and Cameron are yelling that their sacred right to park on these streets is being removed or infringed, and others living on Franklin between Henderson and Hillsboro claim the same thing. They presented their objections to the proposals Monday.

The planning board surveyed the Columbia St. area and found that of 84 parking spaces on the block (both sides), they were in use 64 per cent of the time for an average usage of one hour and 47 minutes. At present parking is limited to two hours in the block. All parking is diagonal.

The Planning Board proposed to cut out all diagonal parking and permit parallel parking only from Franklin St. to the south side of the Big Fraternity Court driveway. Meters would be installed at the parallel spaces, limited to two hour usage.

The reasons the board listed for the changes include facilitating the flow of traffic. With the changes a third lane would be added to permit drivers to have separate lanes for right, left and no turns. The Board feels that the intersection of Cameron and Columbia is a bottleneck that must be opened, and clearing the street to the driveway is the only practical way of solving the problem.

On Franklin St. between the Post Office and the ATO house the survey found 102 spaces, 85 per cent used for an average time of one hour 33 minutes. Presently all parking on the street except for spaces in front of Kemp's and the Dairy Bar is unlimited.

The proposals would eliminate diagonal spaces on the north side of the street and replace them with parallel ones, a total loss of 16 spaces. Two hour meters would be installed.

The proposals for other streets will not affect students as much and the aldermen have encountered no other vocal opposition. At the Monday night meeting a representative from a parking meter company was present.

President Furtado has presented a good case of student objections to portions of the overall plan. The question is: are these objections valid or important enough to destroy the result of study by competent officials?

### View & Preview

Anthony Wolff

It has become official that Dr. Samuel Selden, chairman of the Department of Dramatic Arts, will be leaving Carolina next January to become head of the department at UCLA.



In other words, the Carolina Playmakers, and the DA Dept. as a whole, are in for a new leading personality. With all due respect to the present chairman, Dr. Selden, it is high time the department and the Playmakers had some more vital leadership than is now in evidence.

There are many things which might well be accomplished in the near future, in regard to both the Department and the Playmaker organization. Not the least of these is expansion of facilities, enrollment, and curriculum. There is also a crying need to make the Playmakers an active part of Carolina life—both as an intellectual and educational stimulus, and, equally important, as a source of entertainment. These functions of the organization are almost entirely neglected at present. Very few students attend Playmaker productions, and the fault is not entirely with the absentees; the Playmaker front office does absolutely nothing to encourage the students to attend, and, in fact, make it difficult for them to do so.

If it is true, as it is supposed to be, that one of the functions of the local DA Department and particularly of the Playmakers is to encourage public interest in the theatre, then they defeat their avowed purpose by withdrawing the Playmakers from the Carolina students.

### PETITE DRAMATIQUES

The final Petites Dramatiques production of the year, playing on Sunday night only, will be a survey of the field of poetry with the emphasis on the contemporary efforts of Cummings, Eliot, and Ginsburg, with a bit of Robert Frost thrown in for respectability.

### PLAYMAKERS

The most joyous Playmaker production of the year, regularly entitled "Capers," will be given on Saturday evening in the Playmakers Theatre. The local thespians will spend the evening making fun of themselves, their productions, and their faculty. Those who have seen the Playmakers in action this year will probably get a kick out of this shenanigan.

### TELEVISION

6 p.m.—Channel 4—Subject is Jazz. Tonight's subject is "Cool" jazz—the modern idiom, with particular emphasis on its relation to classical music.

Roy P. Lathrop