

# Leadership Lags Again

An Associated Press report from yesterday's presidential news conference on a golf course at Augusta, Ga., says:

President Eisenhower said today he does not regard the Taft-Hartley Law as very good or adequate legislation. But he said that he has no intention at this time of asking Congress for new labor legislation.

That statement portends an absence of leadership which comes very close to an abdication of the President's duty under the Constitution "to give to the Congress information on the State of the Union, and to recommend to their consideration such measures as he shall judge necessary and expedient."

It seems certain that Congress will have to deal with the Taft-Hartley Law at the next session of Congress. Even the late Senator Taft, the principal architect of the law, admitted defects in the measure and tried unsuccessfully to amend it before his death. President Eisenhower has also criticized the law before, but has never made more than half-hearted attempts to change it. And the constitutionality of the law is now under attack in the courts in connection with the steel strike about which the President has refused to take any action except to invoke the very law which he regards as neither very good nor adequate.

Mr. Eisenhower's lack of leadership extends back to the beginning of his administration. He has shown positive leadership only in a search for peace—and even in that field his efforts have been sporadic. On domestic matters he has been greatly concerned only with a balanced budget—something he has actually achieved in only one year of the seven he has been in office.

Only yesterday, Mr. Eisenhower showed himself indecisive on other matters as well as the labor question. On Tuesday, the President took the overdue action of transferring 2,000 scientists employed by the Army to the National Aeronautics and Space Administration which the last Congress created in an effort to unify the country's space effort. This move was a step toward unity, but left unsettled other areas of duplication. The president declined at his press conference to discuss further steps, if any, he has in mind, but did make the bewildering comment: "I see no reason why our space program should be put on a basis of competition with Russia."

And the President disclosed that he is probably the only person in the country who has any doubt about television programs having been rigged by declaring that "if they actually were rigged it was a terrible thing to do to the American public." He added, however, that he had been informed the federal government has no jurisdiction.

The country needs leadership from the White House which it is not getting and has not gotten for seven years.—*Raleigh News & Observer*

# Reader's Repository

EDITOR:

I cannot speak as an atheist or as a churchman, because I consider the position of one as thoroughly ridiculous as that of the other. I tend to admire the atheist, because he bases his conclusions far more on logical thought than the merely faithful religionist. But, for a human (who is no more than an advanced anthropoid) to say, "God is," or, "God is not," is the function of an advanced state of hyperezo.

Evidence indicates, however, that religion is only man's pitiful hope that an entity similar to himself created all. Years of human experience have not substantiated such a belief to the slightest degree. On the contrary, it has tended to indicate that if a god was instrumental in the just cause, he was malevolent and unjust as opposed to the Christian concept of a benevolent and just father.

It has been said that the "Faith of Our Fathers" is fast declining. This is no surprise since it is in keeping with modern tendencies. As a people become intellectually discerning, faith is replaced by a questioning spirit. Due to this, people are now viewing religion not as a sacred cow to be held in awe, but as an inferior social institution worthy of analysis, because of the enormous power it has held. Many have come in contact with and been revolted by its hypocrisy, ostentation and self-satisfaction. No other facet of life is quite as inherently emotional as religion with the exception of sex. We can therefore see a wide range of reactions to the changes which have occurred in the church's prestige and influence. The most graphic of these reactions is what Tony Turner's article refers to as "sarcasm directed toward religion." Now, in no circumstances can we justify poor taste; but we can easily see how an astute mind could perceive the facade of superstition and nonsense which churchmen have setup. It is fairly certain at this point that even if God is not dead religion is dying, all claims to the contrary. As always, there is that element in society that would speed up social change from evolution to revolution. To these we can attribute the active hostility which is clearly seen in "hate jokes" and references to "J. C.", etc.

In conclusion I want Mr. Turner and his readers to realize that there is a far greater body of sincere agnostics who are grappling with the ambivalent emotions which the conflict of free-will versus determinism has inspired.

Allen, Theis Hayward

Dear Editor Young,

The little gimmick you are now using on your editorial page has been tried before.

Hitler and McCarthy both used your method, i.e., say something long enough and loud enough and the masses will believe it. Both failed because the masses were not stupid as they believed and you now apparently think.

Your own attack is weakened on several points. The students that read your newspaper are supposedly among the elite, while your methods are directed at the masses. The students are capable of reasoning through your methods and therefore ignoring you. At least I have not seen anyone doing as you suggest.

Perhaps most significant of all is the fact that all of the letters and commentary, none of them flattering to say the least, made on your repetitious editorial are going unanswered. You merely state day after day in bold face type your three sentence opinion and you do not show the intestinal fortitude it takes to back it up. Are we either to believe that these three sentences are the entire expanse of your opinion, or are we to reason that you have jumped in feet first and cannot present an argument to back your opinion?

Why not use your editorial columns to expand your beliefs and explain why you believe them? I am confident that we will read your explanation and then judge it in its true perspective.

Charles Flinger

# "Oh, Well, Maybe Rockefeller Still Has Faith"



Herblock is away due to illness. Copyright, 1959, The Pulitzer Publishing Co., St. Louis Post-Dispatch.

# Some Random Thoughts On American Foreign Policy

Irv Hochron

When in our infancy Alexander Hamilton rose to the occasion and defended our position to remain outside European affairs he used the following criteria for self preservation: advantage to be accrued from such involvement to those whom we wished to help and to ourselves; means available to achieve our objective plus a healthy reevaluation of those very objectives. To have risked defeat with such precious knowledge as Hamilton must have envisioned of future American greatness could be considered immoral. It can be likened to the subjection of a child to the rigors and hazards of adult ventures for some uncertain gain where there is promise of growth into exceptional manhood and subsequent ability to meet many such challenges.

Hamilton did not apologize for his feelings by speaking disparagingly about European politics or self-righteously about our own, but faced the situation with candor and vision.

As we move into the 19th century into an era of expansion and fulfillment of our Manifest Destiny maneuvering our way delicately through the turbid waters of conflicting European interests and growing in strength and confidence we continue to concentrate our sights at home or more exactly in the hemisphere. Through successive years of consolidation and expansion—made possible by a host of fortunate circumstances, a concept of the American role in foreign relations emerged and found reinforcement as good fortune and the English fleet exempted it from any severe challenge.

Let's take a look at this concept, the reason for its successful application, new concepts that arose because of its success and the significant reasons behind their eventual failure.

As we have seen Hamilton felt that isolation from European affairs was desirable but not necessarily binding for all times or under all circumstances. Isolation or disengagement was not an end itself but a means and if our objectives could have been better pursued by involvement Hamilton would not have delayed suggesting it.

During the last quarter of the 19th century the friction and resulting irritations with England France and Spain made isolation seem more attractive than ever and a policy was formulated that attempted to separate us more thoroughly from Europe

by establishing an American hegemony in the Western Hemisphere.

This policy known as the Monroe Doctrine injects the germ of a new idea that grows to bear bitter fruit in Wilsonianism: the idea that Europe was unfit politically and morally to converse with the United States and as one should isolate himself from an infectious disease so should we isolate ourselves from Europe. A wedge is forced into the small and temporary cleavage of Hamiltonianism and will not be removed until more than a century will have passed. This idea of American institutions being so different and unsullied that it must be allowed to develop apart and without interference, coupled with remarkable growth in power and prestige and culminating with a public exhibition of our prowess in the Spanish American War, fired the secret imagination to enlarge about our omnipotence and apparent virtue, and to associate the one too closely with the other, having forgotten the once mighty English Navy that insulated us from the Continent so well for so long.

So we see the change from a concept that preached isolation as the practical prerequisite for growth to one that injects the note of superiority and self-righteousness. Since isolation has worked to our advantage, we thought, and has been successful in promoting the high moral values that distinguish us from our covetous "associates," there is no reason to believe it will not continue to do so, especially as Europe seems as corrupt as ever.

It was but a short step from here to the open door.

Faced with possible exploitation of China and attempting under the philanthropic guise of "Chinese territorial and administrative entity" to preserve a balance of power and thereby to insure our economic interests we strengthened the impression at home that America had no self-interests in foreign affairs and that foreign affairs was of no importance to the United States. By constantly refusing to explicitly recognize our interest, our policies and declarations gave the impression that we had no interests and the only reason America was involved was for purely altruistic reasons. Our refusal to back up our words with deeds left a bitter taste, and belied our espoused intentions to all but ourselves.

(To Be Continued)

# UNC Student

Robert Scott

Robert M. Scott (student from Jacksonville, N. C., who finished two years of study at UNC and was awarded a scholarship to study at the Hebrew University of Jerusalem for his junior year of college.)

I will begin the first in this series of monthly articles with a brief description of this program and will then go on to describe the arrival in Israel and orientation at the Hebrew University. This Program, sponsored by the American Friends of the Hebrew University, provides for students from all different parts of the United States and Canada to study for one year in Israel at the Hebrew University and at the same time offers the opportunity of learning another language and culture at first hand. The Program is divided into two periods. The first period lasts for four months and consists of an intensive training in Hebrew (the official language of Israel) so that American students will be able to understand lectures in the University. The second part of the Program, beginning in November and lasting until June, consists of studies in the Hebrew University.

The group of American students, of which I am a member, this year consists of 36 students from all parts of the Western Hemisphere, most of whom are beginning their Junior year of college. The group left New York July 16 on the Israeli luxury liner S. S. Zion. I found it very interesting that every lounge and main area of the ship was named after a Biblical hero or different period of Jewish history—for instance, the main lounge—"Jonah's Corner"—was decorated in such a manner depicting the story of Jonah and the Whale.

On July 30 the group arrived at Haifa, the main seaport of Israel, in the cradle of the Biblical Mount Carmel where the Prophet Elijah once lived. As I approached closer to Israeli shores, a large structure with a yellow dome stood out vividly from the rest of the landscape. It was later learned that this building, a famous landmark of Israel, is not a Jewish shrine but a temple of the Bahai religion, a Persian sect which moved to Israel and chose Haifa as its world center.

Once settled at the Hebrew University high atop the Judean Hills around Jerusalem, the extensive language training session was begun. This language period, known in Hebrew as an ULPAN, consists of six hours of classes six days a week. The course of study is so arranged that in the morning there is an opportunity to converse in Hebrew, read a Hebrew newspaper and easy literature; in the afternoons each student learns Biblical literature. Usually the evenings are taken up by lectures on various aspects of Israel's social, cultural, and economic life given by faculty members of the Hebrew University. In addition Israeli folk songs and dances are offered.

Tours of the Jerusalem area and the entire country have been arranged under the direction of the Hebrew University Geography Department. In addition to visiting many historical shrines mentioned in the Bible, many modern places have also been seen. Having travelled quite a bit on my own, I spent some time on a Kibbutz (cooperative agricultural settlement) and had the opportunity of visiting an Arab village. There I was graciously entertained by the village chieftain who prepared a wonderful feast and offered me every cordiality.

# My Crusade Against The Fraternities

Wade Thompson

"Frat is a contraction that is no longer in good usage. It is correct only in connection with Greek Letter high school and non-collegiate societies and then only as an expression of contempt"—From the Pledge Manual of a great national fraternity.

To anyone who has better things to do than to poke his nose into the idiocies of educational institutions, this account of fraternities and their frailties may seem like a sour fantasy—something spun out of the Morbid brain of a disgruntled college professor who has nothing better to do than to play with words and distort facts. I can only promise the unbeliever that I record every word with gruesome sobriety, with malice toward none and strict justice and charity toward all. Motivated solely by a sense of wonderment at human behavior, I bring to the task a ponderous, porous, and pedantic mind, through which I have squashed all facts, statistics, and quotations in the best scholarly manner. (To preserve objectivity and strict impartiality, the terms "frat" and "fraternity" are herein used indiscriminately, with no pejorative connotations put on either word.)

I was drawn abruptly to my scholarly duty toward fraternities the other day when I accidentally stumbled over an issue of the National Interfraternity Conference Yearbook—in this case, a record of the forty-eighth annual meeting of all social fraternities. This particular meeting was exceptional in that it was blessed by a wild kick-off from Dr. Ralph W. Sockman, a noted New York pastor. Dr. Sockman obviously knows his way around a pulpit, and I'll bet he has scared the living hell out of more people than Norman Vincent Peale can ever boast of. His address to the forty-eighth National Interfraternity Conference proved to be a real masterpiece, a positive symphony of high sentiment. Starting with a tender, pleasant pianissimo, he gradually and gracefully introduced a few contrapuntal themes, smoothly crescendoed to a grand climax, and ended with a smashing major key resolution. I have time to replay only a few climatic bars of Dr. Sockman's composition:

"America is showing something superior to the Kremlin at the moment . . ."

We are the style-setters morally for the world. That is not boasting. It is just humble recognition. We are.

These great college fraternities—sixty-one of them in this group—are style-setters under God for the world at large . . ."

Now men of the cloth are of huge heart and prodigious faith, but sometimes their very goodness disqualifies them to speak on certain subjects which they clearly wot not of. It behooves men of crasser and meaner composition to straighten them out occasionally lest they inadvertently turn their ministerial cannon in defense of some other worthless cause. It is in this spirit that I point out to Dr. Sockman that a frat boy wouldn't know what a moral style-setter was if one came up and goosed him. "These great college fraternities," as Dr. Sockman calls them, are the silliest, stupidest institutions invented since the intussusception of the chastity belt. They have no more moral "style" than a collection of Mafia gangsters, D.A.R. girls, Army generals, or ladies of joy.

When a young man is chosen to enter a frat, he is known as a frat-pledge, and he must pass through a period of pledgeship—roughly corresponding to an apprenticeship period for knights or bricklayers. As a frat-pledge, he is expected to undergo certain trials and to learn certain lessons, for which purpose he is given a Pledge Manual. The lessons he learns are three in number:

- (1) Sentiment—or how to love his brother; (2) Smoothness—or how to conduct himself; and (3) Ritual—or how to perpetuate the old frat.

So far as sentiment is concerned, I cannot do better than to quote from a Pledge Manual of one of our most famous fraternities. (There is no point in getting this stuff second-hand.) On page 76 appear detailed instructions in how a frat-boy feels toward his brother:

"I love you not only for what you are, but for what I am when I am with you."

I love you not only for what you have made of yourself, but for what you are making of me.

I love you because you have done more than my creed could have done to make me good, and more than any fate could have done to make me happy."

I interrupt this tender lyric to assure the reader, who may have become confused at this point, that this is brother-to-brother sentiment, and not advice on how to seduce a maid or woo a wife. I go on, and now the rhetoric really begins to steam:

"I love you for the part of me that you bring out. (Part not specified.)"

I love you for putting your hand into my heaped-up heart and passing over all the foolish and frivolous and weak things that you can't help dimly seeing there, and for drawing out into the light all the beautiful, radiant belongings that no one else had looked far enough to find."

(To Be Continued)

# What About This?

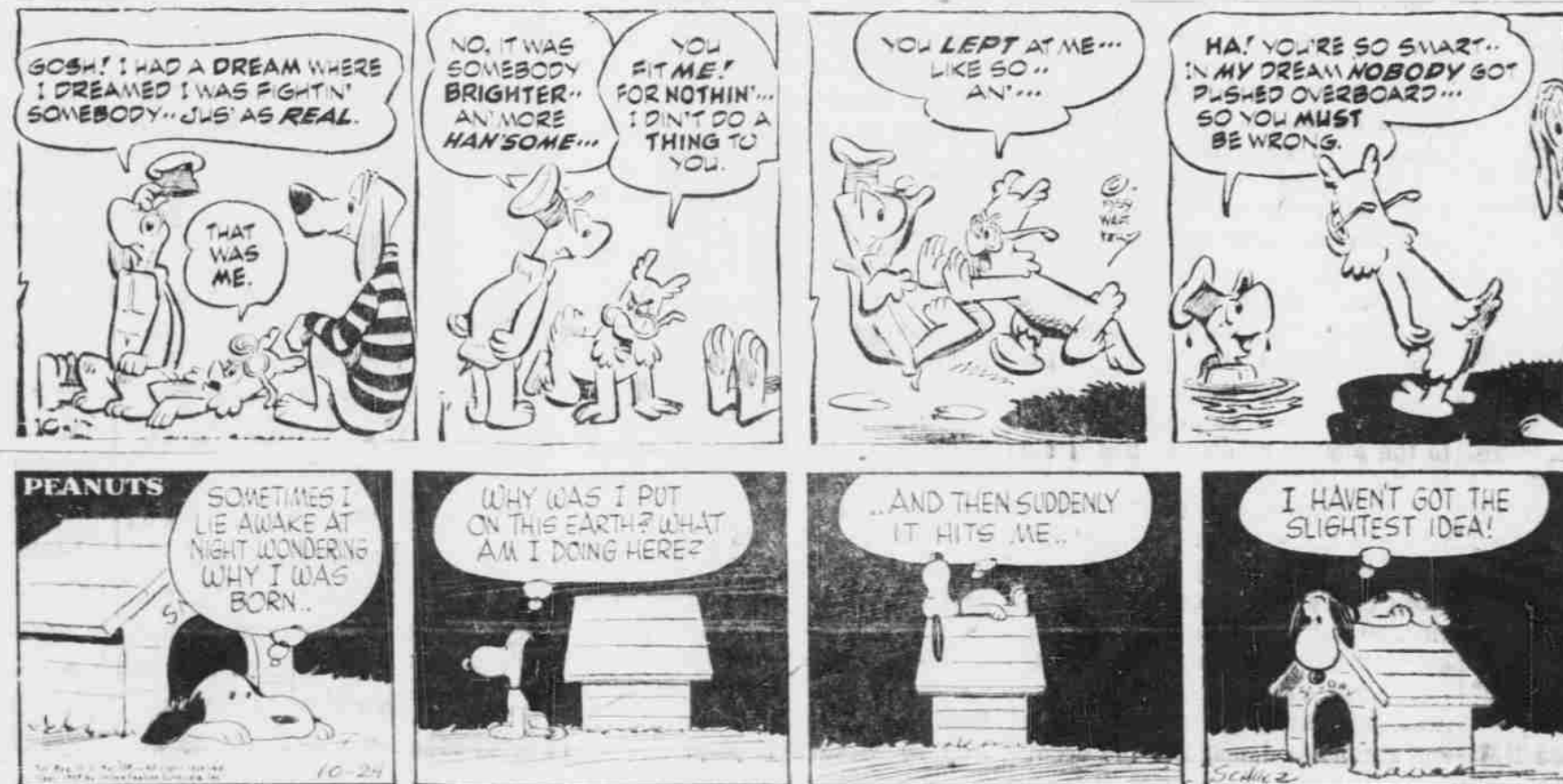
- 1. The nation is at war.
- 2. The nation is losing the war, badly.
- 3. The nation must exert a vastly greater effort

# The Daily Tar Heel

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