

Senior Class Sponsoring The Four Freshmen

Editor's Corner

How Much Time?

In answer to charges leveled by various officials that violence is imminent should the student strikes be continued we would like to cite several passages from a pamphlet put out by the Negroes in Carrboro who are participating in the demonstrations.

Passage number one: "We welcome picketers of any race high school age and beyond, ONLY if they agree THAT UNDER NO CIRCUMSTANCES will they resort to violence."

Passage number two: "We will use picketers ONLY if they agree to go through a short course of instruction on picketing."

Yes, Governor, we agree with you that any form of violence cannot be tolerated.

No, Governor, the violence, if there is any, will not come from the Negroes, but rather from the bigoted white.

Let's stop fooling ourselves and hiding behind the possibility of violence. Let's talk about the real issue — the dignity of man and the responsibility of the leaders of this State to stand behind the rights of all citizens, not just a privileged group, namely the whites.

The longer you deny the Negro, or any citizen his rightful place in society, the greater your guilt. If the Negro, speaking in general terms is not quite up to what the white man terms par, it is only because the Negro will continue to keep that which he now has, virtually nothing.

This cloak of moderation, this desiring of extreme, leaves us questioning your true intentions. You talk about wanting time.

How much time do you want, another 95 years? Only through bold and progressive leadership will this problem be solved. This leadership is not currently being supplied.

Ike And Dick

President Eisenhower has finally taken the long expected action of giving a public endorsement to Richard Nixon to be our next chief executive. Thus, to the surprise of no citizen, Eisenhower has given the complete and unqualified go-ahead to the Vice President.

Many will interpret Eisenhower's actions as meaningless since Tricky Dicky is unopposed for the Republican nomination. However, the President's personal popularity is still high and his active support of Nixon could well propel the latter into the top post. Heaven forbid!

Makin' Whoopee!

We now begin the long awaited countdown as the era of Youngism comes to a grinding halt in the twilight hours of The Daily Tar Heel's 67th editorship.

Only seven more papers after today's, and the campus will have a new whipping boy. Whoopee!

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.
4. There is still time . . . brother.

The Daily Tar Heel

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Letters, We Get Letters, Letters

Talk And Ideas

Dear Editor:

I would be of interest to this reader to know what you were drinking on the night you sat in front of a theater on Second St. in Wilmington and observed humanity in its loathsome inequality!

Your subject was of interest but, alas, there is no theater on Second St. in Wilmington!

Charles R. L. White
23 year resident of the "port city."

Editor Davis B. Young
All Dormitory Presidents
All Sorority and Fraternity Presidents
Open letter to the Student Body of Carolina

During the past two weeks many students have witnessed the unusually quiet campaign for student government offices. Big 4 candidates have heaped praises upon one another. Mud-slinging and petty whisper campaigns from the usual quarters have failed to rise above the cry for equal representative student government. Only a few minor skirmishes have developed between the opposing camps.

Perhaps the one and only instance of a negative campaign was instigated by two supposedly highly respected residents of Aycock Dormitory. These two individuals began to pressure dormitory presidents of the Upper and Lower Quads into backing their candidate. They accused the opposition candidate of grossly mismanaging an office in the Men's Interdormitory Council.

The leader of the two misinformed individuals also propogandized that when this highly respected dormitory candidate was elected he planned to appoint two outspoken liberal campus leaders to assist him in carrying out the duties of the office.

Upon learning of these slanderous and unfounded statements, the candidate confronted the same dormitory president's to explain his stand. He has assured by these dormitory presidents that these false insinuations had passed them as merely colored jealousies. Each president expressed his sincere desire

in aiding the candidate in a positive and objective campaign to return student government to all the students on an equal basis.

Only desperate, insincere, and dishonest people would resort to these loose tactics. It is fairly evident to the students of Carolina that here is one who is seeking to hand pick the officers for student government and ride too many horses at the same time with his coined phrase, "This is the best way for student government."

William A. Collier, Jr.
118 Cobb Dormitory

The Editor
The Daily Tar Heel
Dear Sir:

I read in the paper this morning some lengthy quotations from a speech which Chancellor Gordon Blackwell recently delivered to the student body of Woman's College. Also, that Gov. Hodges has publicly endorsed this speech and has sent copies of it to the heads of all of our state educational institutions. I hope that every citizen of North Carolina will read this speech, ponder its implications, and be deeply disturbed!

Clearly, the object of this speech, and of the Governor's action, is to warn students against participation in the current protests against certain discriminatory practices within our social order. Says Chancellor Blackwell: "Specifically, I advise each of you to refrain from any public demonstration in connection

with the issue now before the community or any similar issue which may arise in the future."

I would like to examine the chief argument which is used by the Chancellor to support his position, and to examine some implications of this argument.

RESPONSIBILITY TO THE CLASS JACKET seems to be the theme of the argument. "Your class jacket is a symbol of the college," says Chancellor Blackwell. Now, no one could deny that statement, but just what does that statement imply? The implication which the Chancellor seems to draw is that a student ought never to think or act according to personal conviction unless that conviction be in harmony with the "official line" of the Administration — which is, so it would seem, ultimately determined by the State. What this position implies for freedom in education is quite frightening. The full development of this philosophy would be "thought control" by the state . . . and the end of true education; for true education depends upon freedom, just as freedom depends upon education.

I recognize, of course, that a student is obligated to abide by the official rules of the institution; but the Chancellor is going far beyond that in this speech. Would a student of Woman's College dishonor the "class pact," et" by openly expressing sympathy and support for what students in other educational institutions are doing? Might not the jacket, as a symbol of the highest traditions on the campus, be

dishonored more by an unconcerned or fearful silence? This must remain an open question, one which each student is free to decide for himself, without pressure from the Administration.

In this speech, Chancellor Blackwell is reported to have made this significant statement: "You are not living in a social vacuum unincumbered by duties and responsibilities." How true that is! But is it not also true that one's duties and responsibilities (be he Chancellor or student) cannot be limited by the lines which define the campus? Indeed, if our ultimate responsibility does not transcend the educational institution — reaching out to something which we call Truth and Justice — then we have already undermined the true nature and purpose of such an institution!

I cannot speak for those who are now students in our educational institutions, but I am sure that the students of my generation (some time ago) would not have taken kindly to this advice, under the circumstances. Some of us would have felt that we were being intimidated in regard to a legitimate use of our freedom to think and act. We would have felt impelled to take some action which would affirm our right to think and act as responsible persons.

Personally, my own sympathies are very much with these Negro protesters, most of whom are students. It is all too easy for the white majority to repeat the old cliches . . . "this is not the time" . . . "this is not the right

time" . . . "we are making good progress," etc. Obviously, our opinions on these matters are not shared by many of the Negro people. So what do we expect them to do? They have waited a long time and they have seen precious little evidence that we are willing to change anything voluntarily . . . without some pressure being brought to bear upon us.

We must recognize that these people have experienced years of frustration as they have watched all sorts of lethal maneuvers used to deny them the rights to which they feel themselves entitled on constitutional and moral grounds. This frustration has now found a method of expression which may prove effective in the achievement of their objectives. But even if it does not, it provides these people an opportunity to express and affirm their dignity as persons. And that, after all, is what this business is all about! A man must have dignity in order to live. Their protest is a protest against the indignities suffered under the present ordering of things. Can we deny their right to make such a protest?

Considering all that has been suffered by these people, we should be thankful that the present protests are almost entirely in the hands of those who are fully, even religiously, dedicated to non-violence.

Sincerely,
Vance Barron, Pastor
The Chapel Hill
Presbyterian Church

Perspectives By Yardley

Jonathan Yardley

An article in the most recent issue of Down Beat Magazine sheds light on one of the most interesting, irritating and indicative aspects of the American mentality.

A young jazz musician and teacher named Ed Summerlin, shattered when his infant daughter was stricken with a fatal heart defect, was encouraged by a Methodist pastor to compose a jazz requiem. The clarinetist, anxious to find an outlet for his emotions, wrote, in the early months of 1959, A Requiem for Mary Jo. It was first performed at Southern Methodist University and then at Purdue last August.

Featuring the instrumentation of an eight-piece jazz combo, the work received much critical acclaim. It was recorded on the Ecclesia label and rated four and one-half stars in a Down Beat review. Five stars is the highest possible rating. The work began to attract national critical attention, and its fame reached the ears of the producers of NBC-TV's World Wide 60. Last month the work was the focal piece of the nationally televised show.

Reaction from clergymen was, by and large, highly favorable. It was considered important and NBC was lauded for the courage it demonstrated in presenting a work of such controversial nature to the American public.

The American public was less receptive. The following passage is reproduced from Down Beat: "Inevitably, cries of 'Communist' were hurled at the show's producers. Frank (the producer) said the mail was sprinkled with such terms as 'Communists . . . desecrators . . . bad taste . . . utterly shocking.'"

"One man wrote: 'If you . . . are going to have a jazz band in heaven, I'll go to hell!'"

"It sickened me tonight," wrote another, "to listen to the most sacrilegious program I have ever heard. What a contribution to Communism!"

"The complainants were evidently unaware that religion has used a great deal of 'daring' and 'ex-

perimental' music in its history, and that it has been a traditional patron of the arts. And in their anxiety to hurl the epithet 'Communist' they were overlooking the fact that in the Communist countries, jazz is held in as great disfavor as religion."

That the great American public, noted through history as the stronghold of freedom of religion, press and speech, could act with such immaturity and vindictiveness is beyond our comprehension. If the work had no musical distinction — and apparently it has much — it would still be acceptable as the totally heartfelt and sincere expression of a sorrowful man.

The American complex, however, seemingly does not have room for emotion or sincerity beyond that expressed by the popular crooner who moans soulfully that he's "sincere." Fear seems to be prevalent; fear that accepted values and practices may be replaced or outmoded by newer ones. Conventional American religion — Sunday religion — does not have a place for true religious expression unless it conforms to certain pre-ordained concepts: e.g., if musical, it should be in a setting including an organ, a choir and a Gothic cathedral; if poetic, it should be in iambic pentameter, preferably in four line stanzas. Imagination is taboo.

Yet the ministers, for the most part, assume a rather helpful attitude toward the introduction of new life into religious expression. To contradict Carl Sandburg: "the people . . . no."

The most conventional aspect of the public's reaction was the application of the term "Communist" to the producer, the show and, we imagine, the author. Communism, to most Americans, represents that which most deviates from the conventional scheme of things. And this, per se, makes it wrong. So, by that brand of logic which is peculiar to the ignorant, Communism becomes the god of all those who embraces something unusual, daring, or experimental.

Perhaps, someday, tolerance will rise out of the mire of present day America. We have our doubts . . . and our hopes.



HAVE YOU REMEMBERED?



National Society for Crippled Children and Adults
2023 W. Ogden Ave., Chicago 12, Ill.

Earl Trotter
I am no prophet, nor son of a prophet. I cannot explain why it is not right. It just is not right. And you know it as well as I. This condition should not be. God is not pleased.

Imagine God saying, "My people who call themselves by my name are oppressing other persons simply because they are a different color. How can they do this and still call themselves by my name? Am I not the God of all people? Do I not love each one? Did I not send my own Son into the world among an oppressed people?"

If Christians do not take a stand in this matter, then who should?

Can we look deep into our hearts and honestly say that God looks with favor upon us when we will not even allow Negro Americans to sit . . .

No arguments for continued discrimination will hold water for me and if you look at the situation honestly and with an open mind, then I'm sure you will feel the same way. If God is no discriminator of persons then who do we think we are!

How silly the arguments are which insist this is a question of marriage between races. It is not! It is simply a matter of giving every American citizen the same rights we give to foreign visitors.

A very concerned student

Editor, THE DAILY TAR HEEL:

Re: Architecture of the Proposed Student Union.

Ed Riner reports that "although there has been some talk of contemporary design, it (the new student union) will probably be Georgian to conform with other buildings." He does state, however, that contemporary design would be more functional, and that it would be hidden to outside view if placed in Emerton Field.

It seems to me that the new student union unquestionably should be of contemporary design. The union should be set aside from class buildings. Students go to a union for a short relief from classes. If the new student union were just another tall, straight-sided, unimaginative building, like the others, one would think he was attending a course in recreation. This is wrong. It must be set off in design. Take for example the unions at other colleges. I believe that, with few exceptions, the student unions that are considered "good" are of contemporary architecture, even though the other college buildings are of the traditional dull college design. If I must be specific, I cite Ohio State, Cornell University, and Florida State.

Simply because the other buildings on this campus are Georgian does not mean that a new building need also be of this type. Contemporary design is more economical to build, requires much less maintenance, and is more conducive to study. This has been proven in many cases of Florida. There will, no doubt be a time when colleges universally will change from the dull, straight type in which we must study. Surely recreation halls (student unions) are as good a place to start as any. Other schools have recognized this fact; I hope this school can and will.

Very truly yours,
Robert S. Bolan, Jr.

The Fabulous FOUR FRESHMEN

Stars of Capitol Records

Appearing at WOOLLEN GYM

MARCH 24

PEANUTS

WUMP!

REAL WHIRLYBIRDS DON'T GET THEIR EARS ALL TANGLED UP!

POGO

I BELIEVE WE GOES AT ELECTIONS ALL WRONGS . . . WHAT WE OUGHT TO DO IS ELECT FIRST A GHOST WRITER AND THEN FIND A CANDIDATE WHAT FITS THE STYLE.

WHY NOT LET THE CANDIDATE WRITE THE SPEECH AND HAVE A GHOST SPEAKER?

PERTY RADICAL . . . IT'S TANTAMOUNT TO MAKING A MAN RESPONSIBLE FOR HIS WORDS.

by SCHULZ

by KELLY