

# The Daily Tar Heel

In its sixty-eighth year of editorial freedom, unhampered by restrictions from either the administration or the student body.

THE DAILY TAR HEEL is the official student publication of the Publications Board of the University of North Carolina. Richard Overstreet, Chairman.

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## Looking At The Honor System, III: Are We Capable Of Self-Government?

Serious doubts must be raised about the ability of members of a student community such as ours to govern themselves. We are bound to two codes—the honor code and the campus code—which implicitly support this contention; the undeniable fact that these codes are ineffective gives justification to such questioning.

At nineteen or twenty years of age a person is not ready to assume very heavy burdens; he is in the midst of acquiring the education which will, at least in part, prepare him for the life he is on the threshold of fulfilling. He is not wise in the ways of his own heart and mind, much less the ways of other men.

Yet we, being naive and trusting, have placed in the hands of youths the powers of jurisprudence. We have, in our honor system and campus code, given to ourselves the right to pass judgement on our fellow students and to make our own laws.

The effectiveness of the systems is valid testimony to the worth of our abilities as governors. We refuse to recognize the very restrictions and demands we have placed upon ourselves. We do not report our fellow students for offenses; we cheat, we lie, we steal; our courts punish too severely for the trivial and are often tricked by a clever student lawyer into practically condoning the severe; the courts, knowing that the ultimate power is not themselves but the administration, ultimately defer to it in many cases, and are often ruled by the fear that their actions may be in opposition to administration wishes.

When we choose those who will fill the courts we do not look for qualifications; we vote for the familiar face or the appealing name. Once a student was elected

because his name happened to be that of a popular basketball player, and the electorate believed that the athlete was the candidate.

If the electoral mandate is given in such a fashion, how can those elected be expected to serve with honor and distinction? How can we expect our courts to be well staffed when the members are not trained in the laws which they must enforce or the way in which the councils enforce them? When a person runs for a position because it seems like a handy credit to have on one's record, what guarantee have we that he will be capable or conscientious? In the past students have been candidates who themselves had committed honor system offenses.

We have, in fact, no guarantees. Occasionally a boy or girl is elected who possesses particularly outstanding qualities of compassion, reason and temperance. This, however, is rare. For the most part our student judges are well-intentioned but frightfully unprepared and ill-equipped to meet the challenges of the law. When they fail, the system fails.

And when all of us fail, as we have, the system fails. It fails when we do not ourselves feel strongly enough about the system to obey it or, for that matter, to even respect it. We laugh at the idealism of its precepts, knowing full well that any clever shyster can "beat the rap" given the proper combination of luck and skill.

But neither is the system a good one. Running counter, in many places, to the United States Constitution (which, incidentally, was composed by far better prepared men than we), it holds to tenets which cannot be compromised with human nature. It is weak, weak because of itself and because of us. The time has come for change, or there will be nothing left to change.

## The Face Of Hate In Chapel Hill

The picket line is quiet, orderly. Four people, two black and two white, pace slowly before the bright marquee.

Passersby glance briefly at the demonstrators. A few stop to snicker, others to chat with those in the line. Three reporters talk to a young girl holding a placard which reads: "WE enjoy movies too." A policeman idly surveys the scene.

A car moves slowly past the theatre. Moments later it passes again. A man leans out of the window, looks at the

demonstrators, and shouts—derisively, harshly, bitterly: "Niggers can't go to movies! Git, niggerlovers!"

You cannot see the face. The automobile speeds by, leaving only a blurred impression of eyes, a nose, a mouth. But you know the face; it is an old one, a familiar one.

It was in Little Rock when the federal troops marched in. It watched silently when they lynched Mack Parker, and when Emmitt Till was drowned. It screamed in New Orleans.

This is the face that hangs, like an apparition, over the South. This is the face that does not know love; only flesh and filth and the sordid sensations felt by a body that has no heart.

The face has been that of many men. Torquemada, Hirohito, Mussolini, McCarthy, Kasper, Hitler, Herold. It reveals itself in stealth under the shroud of night's darkness. By day it goes clothed in white hoods or soldiers' helmets.

Under the bravado and the brawn, garbed in harsh words and vindictive acts, it is a face that knows fear. It knows the feelings that accompany inferiority and ignorance and cowardice.

This is the face that knows not love but hate; this is the face that feels not compassion but bitterness.

Is this the face of Chapel Hill?

## Safety Belts & Human Lives

A simple device like a safety belt might have saved 8,000, and possibly 10,000, of the nearly 38,000 people killed last year in traffic accidents, in the opinion of two Denver surgeons.

Yet only 4 per cent of drivers and passengers now use safety belts.

The surgeons cite the results of a crash research project conducted by Cornell University Medical College, with the cooperation of highway departments and motor companies, to show the value of safety belts.

Both Drs. Murray E. Gibbens, chief of orthopedic surgery at the Veterans Hospital in Denver, and S. P. Newman, assistant clinical professor of orthopedic surgery at the Colorado University Medical Center, long have advocated safety belts in automobiles.

"Orthopedic surgeons too often see the tragic results of accidents that might have been avoided had safety belts been used—such as broken kneecaps, severe head, chest and back injuries," Dr. Newman said.

The Cornell study, Dr. Gibbens said, showed results of accidents, as to type and extent of damage, in cases where safety belts were used, and where they were not.

"You're strapped to the seat," the Denver surgeons told the Washington AMA meeting. "And if there is an accident and the car is jolted or rolled, you're held in the seat and not thrown against the dashboard or steering wheel, or out of the car."

## On T. V. This Week

# Bob Hope, A Tribute to Ike, Among Special Attractions

NEW YORK (UPI)—A special tribute to President Eisenhower, a Bob Hope show, a two-part dramatization of Thackeray's "Vanity Fair" and two new situation comedy series highlight TV network programming next week.

Details for Jan. 8-14 (all times EST unless noted):

**SUNDAY**  
CBS provides "Meet the New Senators," informal, in-person interviews with new U.S. senators and their families in Washington.  
Sen. Mike Mansfield, D-Mont., gives his views on changing the filibuster rule on ABC's "Issues and Answers" at 1:30.  
CBS puts its 90-minute "Sunday Sports Spectacular" back in circulation. The 13-week series will concentrate on sports not frequently seen on TV. This first one deals with rodeo competition in Dallas, Texas.

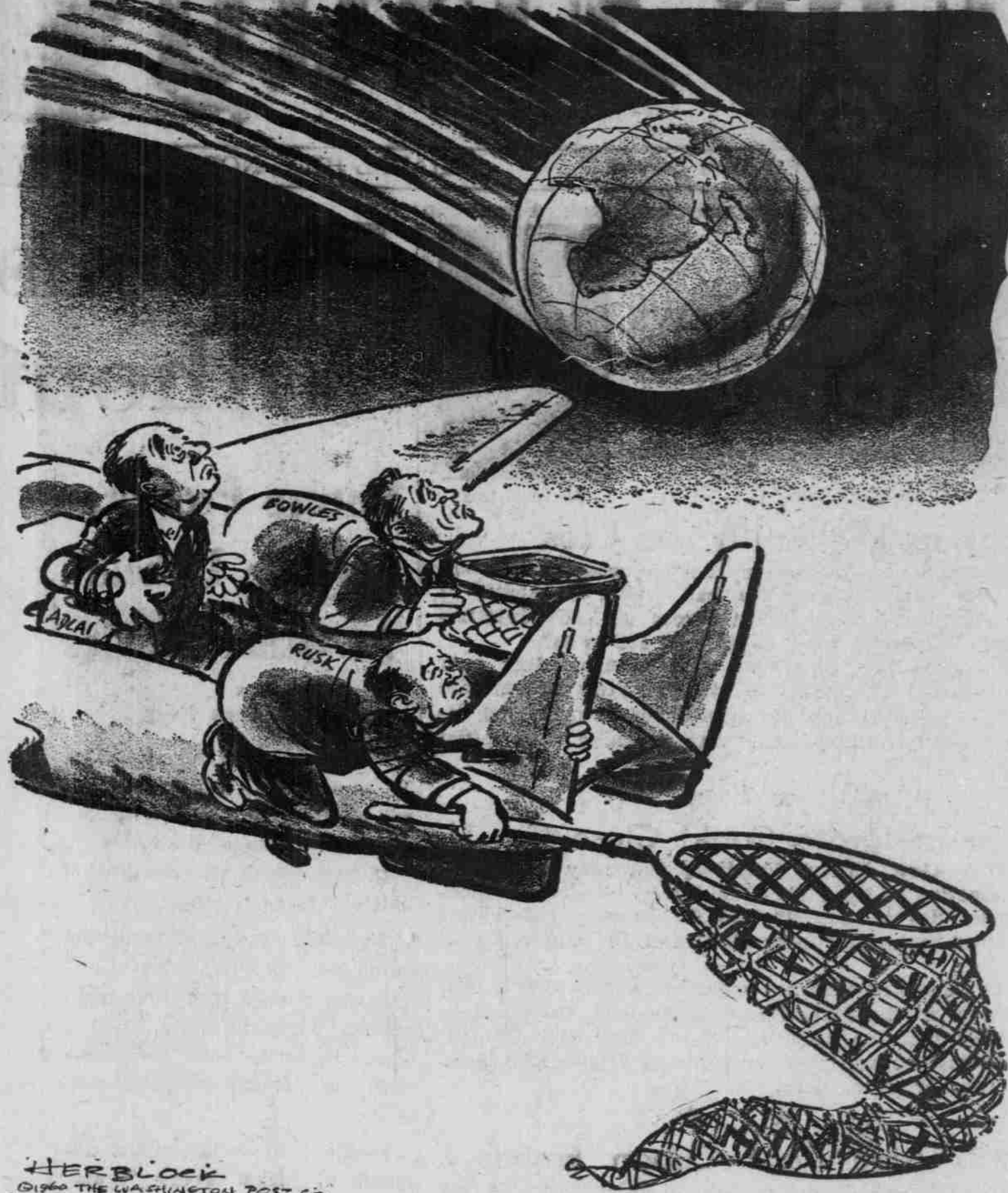
The second round in the national amateur talent championship of 1960 will be aired on "The Original Amateur Hour" on CBS.  
"The Twentieth Century" on CBS has the conclusion of the two-part study of American prisoners of war. This half deals with Air Force training to help fliers resist enemy pressure if captured.  
"Walt Disney Presents" on ABC has the first hour episode of a new series about "Swamp Fox" Francis Marion of the Revolutionary War.

"The Shirley Temple Show" on NBC offers a dramatization of a famous Swedish children's story in "Pippi Longstocking."  
Con men do Beau out of \$3,000 left with him for safekeeping on "Family Pride" on ABC's "Maverick" episode at 7:30.

**MONDAY**  
ABC replaces "The Texan" re-run series Monday through Friday with "Camouflage," a new audience game show involving identification of objects hidden in a drawing. Don Morrow is master of ceremonies.  
NBC's "Riverboat" has a re-peat of "The Two Faces of Grey Holden." The steamer's captain is mistaken for the missing fiance of a Cajun girl.

**TUESDAY**  
"The Vanishing Muskox" is the subject of ABC's "Expedition" series, a Greenland adventure.  
Danny Thomas will fill in on Red Skelton's show on CBS. Skelton is still recuperating from his recent operation.  
"Tribute to a Patriot" is the title of the NBC special at 10 honoring President Eisenhower. It will depict his career in documentary fashion from his youth through his two terms as President. President-elect John F. Kennedy, British Prime Minister Macmillan, German Chancellor Adenauer and other notables will be seen in brief tributes.

## Space Capsule Recovery Attempt



## Day Of Rest, Constitutional?

Sometime during the next few months, the U.S. Supreme Court will hand down a decision that could change your way of life.

It will decide whether Sunday is constitutional.

Not Sunday as a day of the week, but Sunday as a day of rest and worship, recognized and protected by law.

Pending before the court are four cases challenging Sunday closing laws in Massachusetts, Maryland and Pennsylvania. But the basic issue is much broader than the specific statutes of these states. It is whether any governmental body in the United States has a constitutional right to accord a special legal status to a day which is considered holy by many but by no means all Americans.

Jewish groups and some small Christian bodies like the Seventh Day Adventists, who observe Saturday as the Sabbath Day, have long contended that Sunday observance laws violate the First Amendment's guarantee of governmental neutrality in matters of religion.

In the past, with a single exception, lower courts have upheld the constitutionality of Sunday closing laws. They have ruled that states have a right to enforce a shutdown of general business activity one day a week, not for religious reasons, but to protect the health and welfare of workers. The choice of Sunday for this day of rest may have been prompted originally by the tenets of the Christian faith, the courts have said, but it can now be justified on the grounds of social custom and long-standing tradition.

The single exception was a ruling in 1959 by a federal court in Boston. It held Massachusetts' Sunday law unconstitutional on the grounds that it "furnishes special protection to the dominant Christian sects" and discriminates against those who observe a different Sabbath.

Some Washington observers believe there is a better-than-fair chance that a majority of the Supreme Court justices will take the same view as the Massachusetts court.

If that happens, the relatively small minority of Americans who observe a Saturday Sabbath will feel that a great injustice has been corrected. But the vast majority of Americans—not only the practicing Christians who go to church on Sunday, but also the millions who regard Sunday as sacred to other purposes such as golf, late-sleeping or family outings—may find their way of life rudely altered.

The trend toward "business-as-usual" on Sunday—which has been very conspicuous in recent years—would doubtless be tremendously accelerated by the total removal of present legal restrictions, however riddled with exceptions and loopholes they are.

Without Sunday closing laws, it is hard to see how downtown department stores, chain groceries and other retail and service businesses could long resist the competitive pressure to keep open seven days a week. And if Sunday becomes just another shopping day for customers, it will perform for millions of employees.

There may be a way out of the dilemma—a solution that neither destroys Sunday as an institution nor denies the rights of minorities. Twelve states have adopted laws which exempt from compulsory Sunday closing rules those who observe another day as their holy day of rest.

When a law of this kind was challenged in Ohio in 1959, the U.S. Supreme Court refused to review the case on the ground that no "substantial federal question"—i.e., no major constitutional issue—was involved.

U.P.I.

**WEDNESDAY**  
A rock slide at Niagara Falls provides rescue work for the heroes of "The Aquanauts" on CBS.  
Lesson in "Fear" is the story on ABC's "Hong Kong" series at 7:30. The correspondent makes a trip to Honolulu in tracking down a story about jewel smuggling.

Rhonda Fleming and Michael Ansara are guest stars on NBC's "Wagon Train" at 7:30 in "The Patience Miller Story." A widowed missionary insists on going ahead with her slain husband's assignment among the hostile Arapahoes.

Bob Hope's hour special has Zsa Zsa Gabor, Andy Williams, Janis Paige, Jerry Colonna and Anita Bryant. Films of the entertainment provided U.S. servicemen by Hope's troupe on a Caribbean tour last Christmas. Perry Como gets the night off.

**THURSDAY**  
The first hour segment of the CBS "Vanity Fair" production starts at 7:30 p.m. Ann Sothern's show and "Angel" are preempted. Diane Cilento plays Becky Sharp.

**FRIDAY**  
"Happy" bows on NBC as a weekly family situation comedy series centering around a "Talking Baby." Grownup regulars are Ronnie Burns and Yvonne Lime as the parents, Lloyd Corrigan as an uncle. "Howie" is the title of the first episode, dealing with the problem of acquiring a dog for the baby. The series is new to regular season programming although it was seen briefly last summer as a replacement show on NBC.

The second half of the "Family Classics" version of "Vanity Fair" is on CBS. "Rawhide" is preempted.

## P. W. Carlton

# Going to Graduate School? Stop and Think

In a fast moving world like ours, it is possible to spend days and days in routine functionality, without thinking a single real thought. Such is the case with most of us. I can honestly attest this fact.

Particularly is this true of the graduate student in American Universities and colleges. It is increasingly evident that the "grad" spends almost 100% of his time doing "busy work"—this is in the sense of memorization and investigation of evidence set forth by others. So engrossed does the student become in studying these previous endeavors that his own creativity runs grave danger of being early doctored. Graduate schools propose the nurture and encouragement of individual creative research, yet spend much of their time making reasonably sure the student won't have time even to think, much less do anything about, anything original. This is unfortunate.

In order that one be a good historian it is necessary that he be familiar with most phases of Man's progress from earlier times to the present. This requires outside reading of thousands of pages. Such endeavor dooms the struggling history grad to full-time reading of others' writings. There is little chance that such a student will produce any great new contribution to his field.

At best, he'll be able to produce at an advantaged age when, from the eminence of a Ph.D.'s position he will set forth pearls of great price. These pearls many times resemble, strangely enough, the thoughts of others in which this exalted personage has been steeped for so many years. It seems that few of our Ph.D.'s are truly productive along literary lines. Much of their work is published, true enough, but the Nobel Prize winners, the truly great authors are in most cases, those whose education has not extended to the doctoral degree. These people are productive because they took the time to write, while others spent their best years in study of the already written.

Could it be that scholars reach a point of diminishing returns. Is it possible that man must make a choice between academic endeavor, with its security and insured prestige, engendered by the work of others and the less secure, more nebulous prestige of a creative individual who may or may not make his mark upon the world? Must a creative mind take the risks involved in order to maintain its integrity and draw the line at any attempt to squelch independent thought? This is a problem.

Truly, it seems necessary that one pursue higher degrees if he hopes for success in an academic world, but it is necessary to avoid

the lethargy that comes with swallowing and regurgitating of others' thoughts. In some way the thinker must constantly whet his intellectual scythe by using it to cut creative blades, thus maintaining mental keenness until time is available to allow true harvest of the mind's crop of ideas, ideas which our heaving world so badly needs, ideas upon which the very existence of man may depend. Contentment and satisfaction are the enemies of progress. To cease for one minute to reach for new ideas is to backslide one furlong in the search for Truth.

What is the nature of Man? Why, Man is a current outstretched mind, a yearning desire for new thoughts, a spark of light in a vast, Stygian, infinity, seeking to increase its radiance by feeding upon the all-encompassing impenetrability. Man is a crusade for knowledge, a passionate appeal for enlightenment. When man ceases to seek Truth, he becomes less than Man and descends to animal existence.

Thus, it seems that the student must ever guard against academic complacency, so easy to acquire, so hard to combat. He must, in some way maintain the integrity of his native inquisitiveness and use this gift in ferreting out some additional grain of Truth for Man's growing volume of fact.

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