

The Daily Tar Heel

In its sixty-ninth year of editorial freedom, unbampered 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.

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Honor Council

Yesterday, this column carried a criticism of the Men's Honor Council because of inconsistency in handling infractions.

The two cases cited as examples were not isolated instances. They are, we believe, representative of many cases in which the Council has given inequitable consideration to similar incidents.

The inconsistency is due, in part, to one of the basic principles under which cases are decided. That is that each case is considered completely independently, without regard to codification of prior decisions. This means that a student who was found innocent, or given a light penalty on one day, might be severely punished on another. It might mean, and as a matter of fact, has meant, that two students whose infractions are completely similar, can receive entirely different penalties.

Since prior decisions have no bearing on the cases currently considered, the Council not only administers the judiciary codes, it, in effect, writes them. Honor, or gentlemanly conduct (a term which defies interpretation) mean nothing more or less than what the Council decides they mean.

And since the make-up of the Council varies with each spring election, the attitudes, interpretations and dispositions vary. What is vile and reprehensible to one group of councilmen, might be only mildly distasteful to another.

Added to this is another, and

even more unpleasant fact: there is no way of insuring that the Council will be staffed with experienced, capable students. Since Council members are popularly elected, almost any student with a pleasant personality, a glib tongue, and mother's picture in his wallet, can win a seat. After he is there, he is bound by little more than his own judgment, which can range from excellent to non-existent. Decisions can be made by as few as six councilmen, any one, or all of whom, can be far too inexperienced to pass judgment on another. If four out of that six decide to suspend a student, he stands suspended, regardless of whether his infraction is serious enough to warrant such a penalty.

Four students—none of them bound by anything more concrete than their own judgment, which can easily be very poor—can suspend another student and permanently injure his future by tagging him as dishonorable, "ungentlemanly", or even criminal. Somehow, this set-up doesn't sound particularly appealing.

We do not mean to imply that all decisions reached by the Council are necessarily unfair. Most of them, we are convinced, are carefully considered and justly decided. But it has been more a matter of good fortune than careful planning that they have been so.

No judicial system, we realize, can be perfect. But ours can definitely be improved.

A Nobel Prize?

It looks as if there might be hope for Louisiana's State Sovereignty Commission. Just when we were almost convinced that the Commission was a wasteful drain on Louisiana's tax structure, we received a lovely, eight-page comic-book which will no doubt be hailed as one of America's great literary achievements.

Entitled "We, the People . . .", the delightful and informative little booklet depicts a dapper, handsome young father in conservative brown dress explaining to his bright young son the dangers of central government. It is printed and distributed by the LSSC to all Louisiana high schools and other interested persons.

Definitely a masterpiece in its field, it rivals Superman for sheer excitement, Little Orphan Annie for warmth, and Pogo for political satire.

Here are some excerpts; we re-

gret that we cannot reproduce the art work:

POP: (State's rights) are very important, Bub. There are some people who think even our state-owned schools, and a lot of other things, all ought to be run out of Washington. Some would even like to control private groups, like your . . . club.

SON: Aw, Pop, y'mean they could make us put ol' girls in our club? NOT girls!

POP: So far, son, you can pick your own friends. But some federal judges have ordered races mixed in school, whether either wanted it or not.

SON: You mean like in Little Rock? But colored people have nice schools. Lots of them are better than ours. Wouldn't it be fair to have separate schools just so long as they were equal?

POP: That's exactly what a federal court held, for many years. And we all got along just fine.

SON: Is it just schools they're doing this to?

POP: No, son. Some of those same people in Washington want to tell people, for instance, that they can't pick their own employees.

SON: Why do these people want to change things?

POP: Tell you the truth, Bub, I don't know. Some of them are just, well, just not very practical. Some are just trying to get votes, to get more power. . . . Some, like the Communists, just want to stir up trouble, to weaken us.

SON: Yeah . . . old Communists. They're just jealous. We can beat them up, any old time . . . huh, Pop?

The above are just a few examples of the kind of wonderful information that the Louisiana State Sovereignty Commission is bestowing upon the state's young people. Isn't that wonderful? How can the kids help growing up to be stalwart defenders of truth, equality, freedom, justice, etc., just like the Commission?

Scales, Sobell Controversy

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Where Was Scales?

The January 17, 1962 edition of the DAILY TAR HEEL contained an editorial concerning the former head of the Communist Party in the Carolinas, Julius Scales.

In his book, MASTERS OF DECEIT, FBI Director J. Edgar Hoover listed several methods by which the Communist Party drums up sympathy. One of those methods cited was for the party or sympathizers to influence other individuals or groups of non-Communists, usually educated, to protest the conviction of Communists or non-Communists.

The Communist party recognizes that such protests can have a great psychological effect upon the public, and can make the public more sympathetic toward Communism and Communists.

It was with regret that we observed the editor of the TAR HEEL as seeming to have been thus influenced to protest in favor of an American communist.

The editor seemed to base his argument on the premises that Scales has sworn off the Communist Party, that he should not be penalized for his beliefs and that, in any event, he could not point out co-workers in the Party because he would implicate persons not now dangerous.

Scales is pictured as a man sick

and disillusioned with Communism after the Hungarian revolt and Khrushchev's hypocritical denunciation of Stalin.

Those are beautiful thoughts. But there seem to be gross inconsistencies.

Mr. Scales is a well-educated man. Some have described him as "brilliant." With his education, surely he knew of the Communist Party's history in Russia and the world before 1956. Why did it take the Hungarian revolt to suggest that perhaps there MIGHT not be arch angels in the Kremlin? Where was Scales during the mass murders of hundreds and thousands of the Russian peasants?

Where was he when Tito executed Mike hailovich in Yugoslavia?

Where was he when Russia swept millions of European people under its iron fist?

Where was he when the Reds were killing Americans in Korea?

Where was he when Russia flattened the Polish revolt for freedom?

And where was Mr. Scales when the Kremlin reneged on every agreement they had ever made?

Surely with his excellent education he was not unaware of the Kremlin's history.

Mr. Scales was unjustified in refusing to point out his former friends in the Party. After supporting such a murderous force as that which the

About Letters

The Daily Tar Heel invites readers to use it for expressions of opinion on current topics regardless of viewpoint. Letters must be signed, contain a verifiable address, and be free of libelous material. Brevity and legibility increase the chance of publication. Lengthy letters may be edited or omitted. Absolutely none will be returned.

Kremlin represents, it would seem that he owed his country more than he gave it.

Remember that Scales was not tried by the House Un-American Activities Committee. He was tried in Federal courts, and his last appeal was to the United States Supreme Court, a court that has been very lenient toward Communists and Communist activities. It was the job of the Court, not Scales, to decide whether or not his cronies were dangerous to the country.

Many former Communists in this country have tried to repay America for the base injustice they did by belonging to the Communist Party. They have aided in interpreting Communism and in pointing out the Communist menace. It was the least they could do for their country.

But Mr. Scales would not even do this much.

MARTIN L. WILSON

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Defending Sobell Is Not Communism

Editor's Note: Rev. Andrews is presently the center of controversy among church officials in Boone. He conducted a "pray-in" in front of the Capitol in Washington, on behalf of Morton Sobell. Various members of the church and student center have accused him of Communist sympathies.

Because I tried, before Christmas, to get a man released from prison who may at one time have been a Communist, some people have gotten the mistaken idea that I am favorable to Communism. I am not. To show how the confusion arises, let me use a parable.

There was once a lawyer who, in the line of duty, had to defend in court a citizen accused of murder. Someone said, "This means the lawyer favors murder." Others said, "No—it means the lawyer believes everyone has a right to legal defense, no matter what the charge."

And there was a doctor who, in line of duty, gave penicillin to a street-walker who was diseased. Someone said, "This means the doctor favors prostitution." Others said, "No—it means the doctor believes in medical treatment for everyone, regardless of their moral condition."

Likewise, there was a minister who, as a duty of conscience, asked for release of a citizen accused of trying to be a spy, because many eminent lawyers and other informed people said the man did not have a fair trial. Someone said, "This means the minister favors spying, or Communism." Others said, "No—it means the minister believes in justice for all citizens, as children of God, regardless of their political views."

In December, when I knelt at the White House fence to seek Presidential clemency for Morton Sobell, I did not do it because Sobell may once have been a Communist. I did it because he is a human being, an American citizen, and an object of God's love. I did it in spite of my disagreement with his politics.

The truth is, I have never met or seen Morton Sobell; I don't know his politics. I became concerned about his case after reading a book about it written by a professor of law at one of our major universities. But even if Sobell were a John Birchler, or a snake-handler, or a man from Mars, he would still be entitled to justice. (If we do not believe that, we do not believe in the America we say we want to defend.)

In our democracy, under the Bill of Rights of our Constitution, every citizen is supposed to be guaranteed a fair trial and a reasonable sentence. But in the Sobell case—as happens at times in any judicial system—there is massive evidence (if you study the record carefully) that the trial was unfair and the sentence extreme.

People don't know it, but Sobell was not accused at the trial of any connection with atomic espionage—the trial judge himself made that clear—and he was not said to have given or received any piece of classified material. Nevertheless, because of the hysteria of the McCarthy era, Sobell was sentenced to 30 years in prison on the flimsy testimony of only one witness, a man who himself faced prosecution for previous perjury.

But let me say, for the record, that I am not, never have been and never will be, a Communist. My own economic philosophy is about as far removed from Communist totalitarianism as one could get. I have at no time in my life ever considered adopting Communism. I have never gotten around to studying Marx or Lenin—or Adam Smith, for that matter—even though informed people should try to keep up with such things. I have read some economics, and I am concerned about economic justice and civil liberties—as every citizen should be—just as I am concerned about racial understanding and world peace.

In my opinion, no country on earth—including the U.S.A. and Russia—has an ideal or nearly-perfect economic system. There are obvious advantages and achievements, and major defects and injustices in all of them. It would suit the realities a lot better if both sides would stop shouting to the world about their superb systems and spend a little more time on honest efforts to improve what they have. This does not mean that all systems are equally good; it does mean that there is no room for self-righteous arrogance on either side.

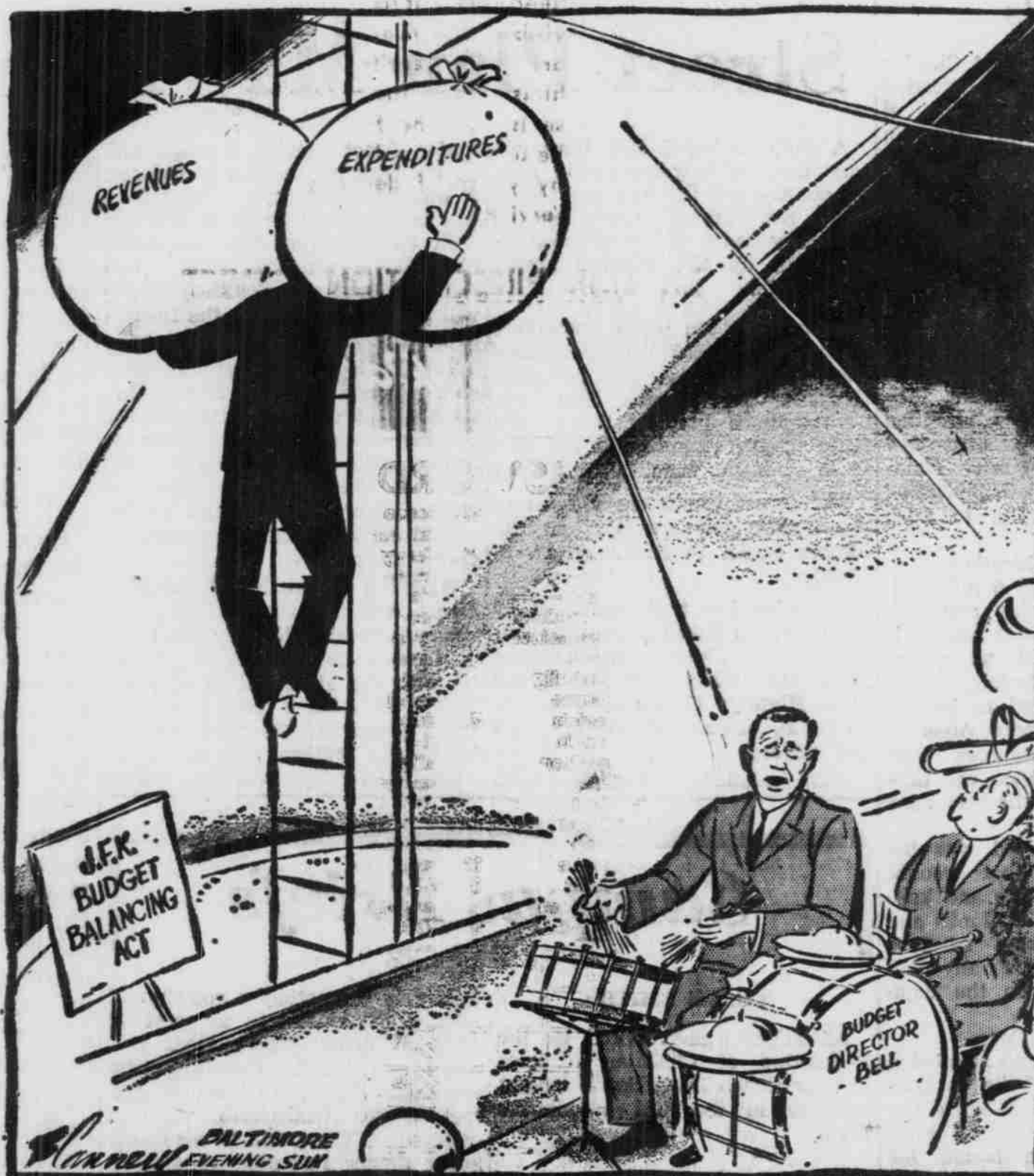
My views on any social issue are rooted in an active concern for genuine democracy and practical religion, and my views are good for frank and free discussion with anyone.

It is high time that all of us reject the un-American slander and misguided zeal which cries "Communism!" every time someone suggests a reform or tries to help right an injustice. Why compliment the Communists by talking as if only they can take a stand for justice? Let's give the Judeo-Christian faith a little credit for vigorously advocating a better world! And let's stop playing into the hands of the Communists by trying to smear every active, honest liberal with red or purple paint—thus revealing our disregard for American democracy, for God, and for the truth.

If, through ignorance or greed or fear, people persist in the error of equating liberalism with Communism, until American democracy is destroyed by those who profess their patriotism most proudly, may God have mercy on our souls! Surely the resourceful spirit and pioneering genius of the American people can come forth with purposes and proposals more positive than that. If we cannot, we are doomed to die—not so much by destruction from without as by default and decay from within. Therefore, while time remains, let us join in a determined effort to make our democracy live, by working to fulfill the American Dream of justice and goodwill at home, and helping establish a just and durable peace for the world.

—DAVID ANDREWS
Dir., Methodist Student Center
Boone, N. C.

"I Can't Bear To Look"



Robinson's Ramblings

During the recent snowstorm, a minister down in Lumberton was called upon to substitute for the regular minister, who failed to reach the church because of the inclement weather. The speaker began by explaining what a substitute is.

"If you break a window," he said, "and then place a cardboard there instead, that is a substitute."

After the sermon, a woman who had listened intently, shook his hand and said, "You were no substitute—you were a real pane."

Immediately after her husband had left on a business trip, Fate decided to be unkind to a particularly notorious busybody. She started to tryout, almost overnight, a huge wart on the end of her nose. After being annoyed with it for three weeks, she finally had it removed. However, the small bandage protecting the place of removal was still on when she went to the train to meet her husband. He took one look at the prominent patch and exclaimed irritably, "Good lord, Emma, what have you been sticking

your nose into this time?"

The lonely stranger entered a big city restaurant.

"May I have your order?" the attractive waitress asked.

"Yes," he replied, "two eggs and a kind word."

The waitress brought the eggs and was moving away when the stranger stopped her.

"What about the kind word?" he said.

"Don't eat the eggs," she whispered.

Last semester one section of Hygiene 12W was composed mostly of married women and was taught by a spinster. The instructor and her class got on very well and at every session there was a great deal of conversation back and forth.

At the end of the semester the spinster passed out mimeographed sheets for her students to evaluate the course. One of the questions asked: "What did you learn in this course?" One of the students replied "Nothing, but I sure hope we taught you something."

MIKE ROBINSON

U.S. Supports Demagogues

Fidel Castro's announcement that he is and always has been a Communist should surprise no one since it was a well-established, if not widely known, fact long before his revolution. However a large and influential section of what is known as Liberal opinion insisted all along that Castro was not really a Red, but a reformer trying to help his poor exploited people and driven into extremism by a mean, bungling Uncle Sam.

Cuba did not go Communist because of Yankee imperialism, or Little Rock, or because the Eisenhower administration did not understand the aspirations of Latin Americans. It went Communist because a small, dedicated group of Reds were able to create a power vacuum and fill it while American public opinion was paralyzed by an image of them as reformers.

The sad part is that Castro was not the only alternative to Batista in Cuba. Cuba was, by Latin American standards, a prosperous and literate country with a middle class and potential leaders of character and conscience. The mighty influence of America might easily have been applied at the right time to make sure that the Cuban revolu-

tion was directed into hopeful channels.

It was the same disastrous story of 1949, when the country was saturated from respectable sources with the idea that Mao Tse Tsung was an "agrarian reformer" only trying to save the peasants from the vicious old warlord Chiang Kai Chek.

Liberal opinion and consequently the American government has been exhibiting a dangerous tendency to support any demagogue in any underdeveloped country who mouths anti-colonialism and reform slogans, no matter how well known his leftist and anti-American leanings, and to urge independence for half-baked nations whose governments at best are sure to be neutralist dictatorships.

Liberals believed the known pro-Communist Lumumba should be supported as legitimate ruler of the Congo. They hailed as democratic leaders the Africans who proceeded to establish anti-American dictatorships. They really believed that world opinion would punish Russia for bomb tests when it would hardly remember Hungary. They believed, and still believe that the students rioted against Nixon in South America and Eisenhower in Japan, not be-

cause their simple minds were duped by Communist agitators, but because of just grievances.

They remain unable to resist infatuation with the labels they love. They are presently trying to persuade the country that the barbaric rampage in Angola is an anti-colonial revolt.

All of which makes Liberal claims that anti-Communists do not distinguish them sharply enough from Reds, that some decent Liberal citizen is always being smeared by a witch-hunter's insinuations, seem rather silly. Judging from the number of Red sympathizers that Liberal Opinion has mistaken for reformers recently, it is the Liberals who cannot always distinguish a pro-Communist from a man after their own heart.

"The believing mind," the great H. L. Mencken once wrote, "reaches its perihelion with the Liberals. They will believe, he said, in each and every crank who sets up his booth on the fairgrounds, including the Communists. The Communists have their talents too, but they always fall short of believing in the Liberals."

GLYDE WILSON

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