

The Daily Tar Heel

In its seventieth year of editorial freedom, unhampered by restrictions from either the University administration or the student body.

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Athletic Committees And The Dixie Classic

Yesterday, in Raleigh, the Board of Trustees of the Consolidated University refused to be duped into setting up a special committee to handle athletic programs at the state-supported schools in North Carolina.

The proposed athletic committee smacked of vested interests, and was apparently, though not openly, a manifestation of some inner rumblings among the Board of Trustees which find their focal point in the abolition of the Dixie Classic.

The rejection of the proposed committee for handling athletics was certainly not the main order of business, and was in fact but one segment of a proposal to divide the present 21-member visiting committee into three separate committees concerning themselves with athletics, student affairs, and faculty affairs.

The Consolidated Board of Trustees met to consider some proposals which, hopefully, will pave the way for future expansion of higher education throughout the state.

However, at this time we would address ourselves to the proposed establishment of the athletic committee and a bit of conjecture as to why the proposal was made and why its defeat was a good thing.

Although not openly presented as such, we feel certain that the movement to bring about the establishment of the committee on athletics centered directly around hopes for

a re-establishment of the popular Dixie Classic—that basketball tournament which once brought thousands of dollars to participating teams and Raleigh merchants.

It is no secret that basketball fans throughout the state and vested interests throughout the capitol city continue to mourn the loss of such a lucrative sporting event. And it is inevitable that the moaning will take a more active form, such as the establishment of committees and some behind-the-scenes hustling which might attempt to sway the powers that be.

But the decision to abolish the Classic was a proper and just decision. It came as the direct result of deplorable situations. It came as an attempt to eliminate lucrative stumping grounds for big-time gambling and the bribes, the threats, and the thugs that go with it.

The decision was made by individuals who, no doubt, enjoyed the Classic as much as any Tar Heel fan, but who recognized the need for the preservation of properly oriented and honorably conducted amateur athletic events. The Dixie Classic, with bribed players, "thrown" games, and nation-wide betting, had certainly begun to leave the concept of "amateur athletics" far behind.

No, we do not need a committee to handle the athletic programs at the state-supported schools, just as we do not need the Dixie Classic. (CW)

How Much Freedom

The term "academic freedom" is almost infamous in its overuse. It is used by one political group as the ultimate justification for all educational deviationists, and by another group as an all-encompassing evil plot of the Communists.

Tonight's debate on "How Much Freedom In Academic Freedom?" with Dr. Russell Kirk and Carey McWilliams Jr., will attempt to brush away some of the surface prejudices surrounding academic freedom. The afternoon discussion on "Radicalism on the College Campus" will deal with more concrete problems concerning academic freedom and civil liberties.

One of the calmest and most intelligent writers and speakers in the "conservative" political world, Dr.

Kirk will present the view that academic freedom is not an absolute. His view is that professors cannot be allowed to inculcate radical doctrines into their audiences—that such a view of academic freedom violates the search of education for the truth. Propaganda, in his view, has no place in an academic community.

McWilliams, son of the editor of *Nation* magazine, sees the discussion in different terms. His view will be that no teacher can be judged a bad teacher on the basis of his political affiliations; that the best avenue toward truth is to permit all opinions to flourish, and the true ones will prosper; that to stamp out "radical" views would do more harm in its crippling of controversy and hence, debate, than to let the views and their spokesmen alone.

These are guesses as to what some of the points of debate will be. In any case the talks should be lively and interesting, and should hit close to home. (JC)

Unleash?

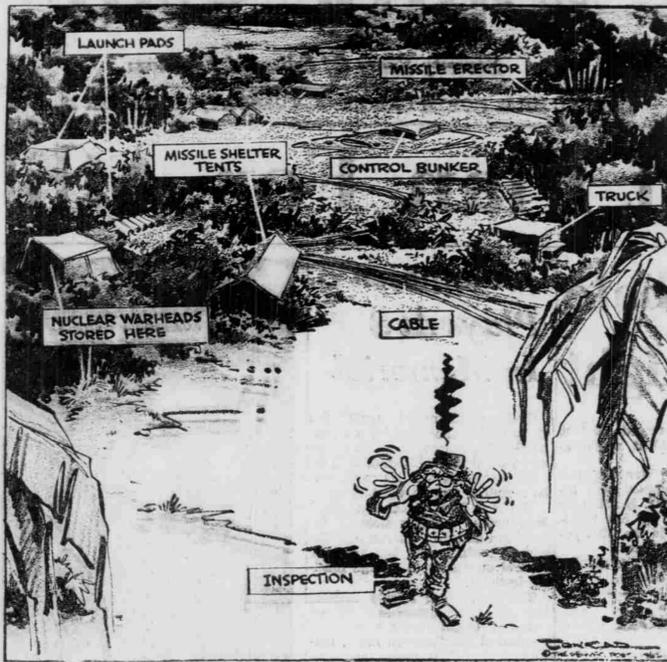
Headline in U. S. News and World Report:

"With Mao Attacking India — Time to Unleash Chiang?"

(In smaller type): "Troubles inside Red China are beckoning to Chiang Kai-Shek. He thinks the moment has come to strike the mainland."

... Sounds like Chiang has got just about the biggest army in the world, just raring to gobble up poor little Communist China. It's also reassuring that the great Nationalist Chinese leader has decided after much deliberation, that the "moment" has come for an invasion—although it seems we've heard that somewhere before... (JC)

Reconnaissance Photo



Letters

More On Clotfelter & Nixon

Clotfelter Edits Are 'Brainwash'

Legion felt compelled to speak?

Charlie Langdon
Wally Dixon
Sandy Thompson
Billy Pope

To the Editors:

First let us take this opportunity to commend Mr. Pittman and Mr. Litsinger on their well spoken, open-minded article of Nov. 9.

It is, indeed, a pleasant surprise to know that someone on this campus has not been brainwashed by the editorial opinions of late. However, Mr. Pittman and Mr. Litsinger, let's not place ourselves in such a precarious position. For, you see, if Mr. Clotfelter finds that our dissenters are jeopardizing his ability to swing all opinions "to the left," he may embark on a slander campaign against us, also. That is how his political sect operates.

Make everyone dissatisfied not only with his fellows and his environment, but also with himself. Once this has been achieved, they move in and further their policy of extremism. In this manner they pollute the minds of future leaders with warped political filth. They render useless and obsolete the very motive of our Founding Fathers.

We may also find good reason to support the idea "no silver spoon—no good leader." You see, in their perverted ideologies, they believe that only the elite party secretariat is capable of governing. They profess to adhere to proletarian rule, however, it too easily seen that is not their belief.

If Mr. Clotfelter wants to receive total acceptance of his ideas (if you would call them such) why doesn't he become a "pseudo-Marxist," i.e., a present-day Communist? Then dissent would materialize only with fear of death.

Is it any wonder that the American

Nixon Editorials Demand Apology

To The Editors:

Although we recognize the right of an editor to express his political opinions, we must object to the manner in which you chose to show your preference in the California gubernatorial race. We refer to your editorial of November 6, entitled "Pray for Brown."

The dictionary defines libel as "any written or printed statement... not made in the public interest, tending to expose a person to public ridicule or contempt or to injure his reputation in any way." Your opening phrase, "One of the lowest characters who ever crawled up (sic) out of the gutter to run for public office..." in our opinion, clearly constitutes libel according to the above definition.

As co-editor of "The Daily Tar Heel," Mister Clotfelter should be aware of the responsibilities of his position and therefore should refrain from such irresponsible statements. We believe that the reader of "The Daily Tar Heel" deserves an apology for the statement or at least a retraction of it.

We sincerely hope that Mister Clotfelter will substitute constructive criticism for name-calling and libelous exaggerations in his future editorials.

Curt Twiddy
Jimmy Rogerson

Jaypees Not Out Under Ct. Reform

To The Editors:

In an article appearing in Saturday's *Tar Heel* concerning the pending bill to constitute passing of bad checks an honor code offense it is stated "Roman... explained that the recent state court reforms eliminates (sic) the Justice of the Peace, who prosecuted 'bad check' offenders. Without this safeguard... merchants will hesitate to cash student checks..." The court reform amendment does not abolish the office of Justice of the Peace; it empowers the General Assembly to do so by establishing District Courts and providing for the appointment of Magistrates who will supersede the present Justices of the Peace. Until the General Assembly does in fact implement the power thus given them the present court system, including Justices of the Peace, remains in full force and effect. I feel sure the General Assembly, when it does implement the amendment, will have the foresight to transfer the jurisdiction of the present Justices of the Peace to the Magistrates provided for in the amendment.

J. S. Ferrell, Associate Editor
The North Carolina Law Review

Carrier Current Must Be Revived

To The Editors:

So WUNC is concerned about building student public relations. Benedict Burr was quite right when he remarked that no one (on campus) ever listened to it. However, beautiful (?) sweethearts aren't going to help them much when the simple fact is that WUNC broadcasts on FM, and how many students here probably have FM radios?

Last year an attempt was made to bring the station to the dorms through 'carrier current' which could be picked up on an AM receiver, but the few transmitters that were placed in dorm basements soon gave out. WUNC must revive carrier current, go on the AM band, or be content with reaching primarily residents of the State who have FM receivers.

Thurman L. Smith

REFLECTIONS

"I hold that a little rebellion, now and then, is a good thing."—Thomas Jefferson, 1787

Students Must Find Ends For Education

By RUSSELL KIRK
In The Student Government
Bulletin Of N. S. A.
(Eds' Note: Mr. Kirk, a widely known conservative thinker, will speak here tonight at 8 p.m. in Carroll Hall in a debate on "Radicalism and the College Campus." He is a regular writer for the NATIONAL REVIEW and the author of several books.)

In the definition of the late C. E. M. Joad, "decadence" is the loss of an object. When a man succumbs to decadence, he loses himself—for want of an end or aim—in paltry pleasures; when an institution sinks into decadence, forgetting its purposes, it occupies its time with meaningless growth and busy-ness. So it is nowadays with what, fondly, we call the higher learning in America.

The grimmest symptom of our educational decadence is the embarrassing fact that our "higher" education on the average campus, is not high at all. In a time that cries out for elevated leadership, the men responsible for most of our universities and colleges continue to mumble the slogans of what Brooks Adams called "the degradation of the democratic dogma." Since neither the administrators nor the general public—including students' parents—show any tendency to mend their ways, just conceivably the better students may begin to do something toward the restoration of learning.

Need we to annunciate the dreary catalogue of our afflictions in "higher" learning? Perhaps a few specimens may suffice.

An instructor in English, able and energetic, writes to me that he has just abandoned college teaching for journalism, thoroughly disheartened by the American campus. "I had to face thirty bored faces who didn't know quite what to make of college," he tells me, "except that they were there... I find fewer and fewer students who know what the purpose of education is, much less desire it; the faculty is equally confused as to their own rationale; and the administration regards the whole educational function as an impertinence."

Or consider some of the remarks of Dr. Jacques Barzun, Provost of Columbia University, who mentions that out of a class of 170 first-year graduate students in history at Columbia, a good many did not know the difference between B.C. and A.D.—or much else. "Though sometimes talkative enough, these students—Professor Barzun writes—have 'no knowledge that is precise and firm, no ability to do intellectual work with thoroughness and dispatch. Though here are college graduates, many of them cannot read accurately or write clearly, cannot do fractions or percentages without travail and doubt, cannot utter their thoughts with fluency and force, can rarely show a handwriting that would pass for adult, let alone legible, cannot trust themselves to use the foreign language they have studied over eight years, and can no more range conversationally over a modest gamut of intellectual topics than they can address their peers consecutively on one of the subjects they have studied."

And Mr. Christopher Jenks, associate editor of the *New Republic*, though trying to allow some cheerfulness to break in, notes in last October's number of Harper's that of the undergraduates on American campuses, one per cent desire seriously scholarly or scientific training; two per cent want a more general intellectual education; five per cent desire an introduction to upper-middle-class culture and upper-middle-class conviviality; twenty per cent want some technical training; twenty per cent seek merely respectable potential employees; while more than half of the students haven't the foggiest notion of what they're after in college.

With Democritus, one might as well laugh as cry. When more than half the students already in college don't know why they're enrolled and never take degrees, what real reason have we for pouring billions of dollars from the federal treasury—as is proposed in Congress just now—into bricks and mortar for new classrooms? When four out of every five Californian high-school graduates already go on to some form of "higher" schooling, what purpose is there in mere quantitative growth? Real learning in America asks not for more students, but for fewer—and better. We ought to pay some attention to the words of Dr. Douglas Knight, president of Lawrence College:

"We can insist, as a matter of national policy, that the privilege of education at any level is an earned right in our society and not an automatic one. We can recognize that the education must fit the man, and that we debate both if we allow the indifferent and uncaring student to meddle with a demanding education."

Well, what are the causes of educational decadence? I suggest three: First, the attitude of the average student, who enters college for the fun and games, or as if he were applying to a matrimonial bureau, or from a vague feeling that somehow a degree will enable him to earn more money—and cares nothing for mind or conscience.

Second, the attitude of the average parent of the average student, who—himself only a high-school graduate, if that—desires the college degree for his children as a status-symbol: one of the nastier sorts of snobbery.

Third, the attitude of a great many college presidents, deans, and trustees, not to mention alumni-association officers, who confound numbers with success and look upon a college as if it were an industrial production-line, its profit dependent upon turning out an increasing number of units annually. Power and magnitude are everything to such gentlemen; and they feel only contempt for Mark Hopkins and his log.

From these sham-concepts of higher education, we can emancipate ourselves only by resorting to the ancient ends of the higher learning; and in that work of recovery, the better students can have a large part. Like all other sorts of liberal learning, higher education is an intellectual means to an ethical end; its object is the Socratic goal of the good man, who has fortified his virtue through right reason. At college and university levels, the intellectual means rightly is more easily discerned than the ethical end; yet the goal of the truly human person should remain.

In this time of troubles, when most of the nations have fallen into what Burke called "the antagonist world of madness and despair," the genuinely ethical end and the genuinely intellectual means are more urgently needed than they have been for centuries; but in this American Republic we waste our great resources in educational fripperies and foibles and snobberies and silly vocationalism. Far more than additional bricks and mortar for the Ivy Tower, far more than an abstract and impossible ideal of "equality of opportunity" through getting everybody into college, we need what the late Gordon Chalmers called "the education of governors." Higher education, Dr. Chalmers wrote, has two aspects: the republic, and the person. I happen to agree with him that these two are inseparable, and that they are real aims of education, and that we Americans have forgotten about them.

We have forgotten about the person. For a primary aim of the higher learning is the cultivation of the private reason, for the person's own sake: the development of wisdom. Instead, we offer curricula in trailer-camp management.

We have forgotten about the republic, the commonwealth. For order and justice and freedom can endure in such a civilization as ours only if the better minds of the rising generation are acquainted with the moral and political and artistic springs of culture. Instead, we offer Social Stu. 101.

Now this recovery of educational norms would be positively impeded by an indiscriminating financial largess to every empire-building educational administrator, to gratify every college-sweater-hungry parent. Rather than expanding our "educational plant" regardless of intellectual consequences, we need to maintain a campus life of reflection. Gordon Chalmers was a pupil, at Harvard, of Irving Babbitt, whose little book "Literature and the American College," published more than half a century ago, remains the best criticism of our educational confusion. As Babbitt wrote:

"Our college and universities could render no greater service than to oppose to the worship of energy and the frantic eagerness for action an atmosphere of leisure and reflection. It would seem that they might recognize the claims of the contemplative life without encouraging a cloistered seclusion or falling into the monastic abuses of the past... The tendency of an industrial democracy that took joy in work alone would be to live in a perpetual devil's sabbath of whirling machinery, and call it progress. Progress, thus understood, will prove only a way of retrograding toward barbarism... The present situation especially is not one that will be saved—if it is to be saved at all—by what we have called humanitarian hustling... If we ourselves ventured on an exhortation to the American people, it would rather be that of Demosthenes to the Athenians: 'In God's name, I beg of you to think.' Of action we shall have plenty in any case; but it is only by a more humane reflection that we can escape the penalties sure to be exacted from any country that tries to dispense in its national life with the principle of leisure."

(TO BE CONTINUED)

The Daily Tar Heel

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