

Any candidates for elective office who wish to have their platform printed in "The Technician" must bring them to the office in the cellar of the YMCA by 6 p.m. today. Platforms must be typewritten, and should be triple spaced on a 62 space line.

# the Technician

the student newspaper of North Carolina State University at Raleigh, N. C. 27607 | P. O. Box 5698 | Phone 755-2471

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TUESDAY, MARCH 15, 1966

Four Pages This Issue

## UN Trip Open For Students

An Easter vacation trip to a United Nations seminar in New York has been announced by the YMCA at State.

Scheduled for Easter break (April 6th through April 10th) the seminar is open to as many as 20 students. Deadline for application to attend the seminar trip is today at 5 p.m. Students may sign-up for the trip by writing or calling the YMCA office in King Religious Center. Cost for the trip will be approximately \$65.

Dr. John Gilbert of the Politics Department and Oscar B. Woolridge, coordinator of religious activities, are making arrangements for the trip. Both are accompanying the student

(Continued on Page 4)

## Hootenanny Offers Prizes

A cash award of \$200, a \$500 grant, a trip to High Point, and a chance to fly to New York to compete for an ABC-TV audition will be up for grabs when Mu Beta Psi, national honorary music fraternity, sponsors the annual Engineers' Fair Hootenanny under the auspices of the Engineers Council.

Auditions are now being scheduled for all performing groups that wish to compete. An audition application form should be filled out and returned to the Erdahl-Cloyd Union Information Desk or to the Music Department Office before March 21.

Fred Smoot, national TV and nightclub entertainer, has been booked to grace the hootenanny. Fred is a veteran of the "Broadside"-TV series and is currently appearing on "The Wackiest Ship in the Army." Fred has also appeared at such clubs as the Bitter End in New York and the Hungry I in San Francisco.

The Hootenanny will be held on the lawn behind Burlington

April 22. All performing groups of the folk tradition are cordially invited to submit an audition form.



Zoe Kamites and Bob Bulka appear in a dramatic scene from "Hedda Gabler," which is showing March 16-20 and 23-27 at the Frank Thompson Theatre.

## At Frank Thompson Theatre

### Ibsen Play Opens

The next production of Frank Thompson Theatre will be "Hedda Gabler" by Henrik Ibsen on March 16-20 and March 23-27 at 8 p.m.

"Hedda Gabler" is considered as perhaps the most famous and popular of Ibsen's works. It is a psychological study of a fascinating, tragic, and hateful woman of the world who hides this "demon" under a calm, polished and cold exterior.

Eva de Galienne, critic of Ibsen plays, has stated that "one feels as if one were climbing up a spiral—faster and higher, faster and higher—until the final pistol shot, with a sense of release."

Appearing in the play are four professional actors; Zoe Kamites as Hedda, Ann West as Mrs. Elvsted, Ray Pond as George Tesman, and Bob Bulka as Ejlert Lovborg.

Backing them will be Kay Sewell as Aunt Juliane, Merle Kelly as Judge Brack, and Emmy Lou Wilkerson as Berthe. The play bears the stamp of no particular time or country. The author has written of it, "It was not really my desire to deal in this play with so-called problems. What I principally wanted to do was to depict human beings, human emotions and human destinies."

The subject matter of "Hedda Gabler" is essentially undramatic

critics as "the picture not of an action but of a condition." Ticket reservations and information may be obtained at the Information Desk of the Erdahl-

Cloyd Union or by calling 755-2453 from 8 a.m. until 5 p.m. and 755-2454 from 5 p.m. until 11 p.m. State students and their dates will be admitted free but other tickets are \$1.25. All reservations must be made.

## Glee Club, Band Sell Concert Tour Record

The Symphonic Band and Varsity Men's Glee Club have announced the advance sale of their 12 inch high fidelity records containing selections from the annual Concert Tour.

The record will sell for \$3. Checks should be made out to the Music Department and can be sent to that department or can be dropped off at the Information Desk in the Union. The deadline for orders is Friday, March 25.

The selections cover a great range of well-known pieces. Selections in the Band album include: "Mozart's Requiem" by Verdi; "Liebestod" from "Tristan and Isolde" by Wagner; "Pastoral and March" by Bliss; and the first movement of the Grieg "Piano Concerto" by Raul Spivak, accompanied by

Glee Club selections include: "Songs of the Spirit Over the Waters" by Schubert; Bach's "Crucifixus" from the B Minor

Members of the Raleigh Little Theatre will be admitted for and seventy-five cents on Wednesday and Thursday and for \$1.25 on Friday and Saturday. All other tickets are \$1.25.

## Cowley Coming

The Contemporary Scene Lecture Series will present one of America's most distinguished critics on Thursday at eight p.m. in the Union Ballroom.

Malcolm Cowley, who will discuss "The Genius of William Faulkner" was elected to membership in the American Academy of Arts and Letters in 1964. The Faulkner-Cowley File, based on Cowley's correspondence with William Faulkner will be released in July.

Cowley is the first of the speakers in this series to return in the area will remember that he brought the first season of the Contemporary Scene to a highly successful close in April, 1961, with a discussion of William Faulkner and other modern figures.

Completed nominations must be turned in to the Union desk or Student Activities office by Tuesday, March 22. (Continued on Page 4)

# Veteran's Blood Drive Starts Here Wednesday

By JIM ROSENSTOCK

Technician Staff Writer The Veterans' Association's blood drive will get under way Wednesday and Thursday, March 16 and 17.

The drive, which started with pledges on February 23 and 24, will begin collecting the blood in the lounge of Carmichael Gym on Wednesday from 11 to 5, and will conclude on Thursday from 9:30 to 3:30. Those assisting the Veterans' Association during the drive are APO,

Circle K, and Sigma Kappa sorority, although the actual job of collecting the blood will be left to registered nurses.

A goal of 600 pints of blood has been set for State, according to Frank Grimaldi, chairman of the blood drive. Carolina and Duke have previously held blood drives, and they collected 535 and 400 pints respectively. It is hoped by the Veterans' Association that State will be able to outdo Carolina in the amount of blood collect-

ed. During the original pledge days only 500 pints of blood were pledged, but more is needed, according to Grimaldi. Those who did not have an opportunity to sign up at the original time may still do so if they wish. Those under 21 years of age must pick up a consent blank and have it signed by his or her parents. The blanks may be picked up at the main desk of the Student Union.

Grimaldi emphasized that although the pledges are needed to get the mobile unit, which will collect the blood, pledging is not necessary in order to donate blood. He stated that it is expected that the total donations will greatly exceed the pledges in order to reach the goal set.

The Red Cross is somewhat selective about who may give blood. People who have had any major disease will not be accepted. There are cases of many illnesses, however, which the donor has been free of for a specified period of time which may be accepted. If a person is not sure if he is acceptable, he should go to the Gym at the appointed time. Doctors will be

at the donation point to give all donors a physical as to blood pressure, temperature, and hemoglobin count. Anyone who does not pass this will not be accepted.

In order to further the success of the project, awards will be presented in three categories: dormitories, fraternities, and campus organizations. The group that gives the highest percentage of blood compared to the number of people eligible will win. A plaque will be awarded to the winner in each division.

The drive initially stemmed from earlier projects of the Veterans' Association in support of the United States policy in Vietnam, although Grimaldi stated the project is "neither in support of nor opposition to the administration's policy in Vietnam, but simply an attempt to procure much needed blood for the men who are wounded and dying there."

All blood collected will be destined for those wounded in Vietnam. But all of it will not go directly to Vietnam. Part of it will go to hospitals throughout Southeast Asia taking care of wounded from the Vietnam conflict.

## Teacher Evaluation Finally Has A Use

The IBM cards used in the teacher evaluation will finally be of some use. The Senior class is now in the process of selecting a teacher for the outstanding Teacher Award, using these cards to limit the choices.

For the first time in many years, each student was able to evaluate each one of his instructors by means of computerized data cards. The results of these evaluation cards will be reviewed by a faculty committee which will recommend 15 to 25 outstanding teachers along with a list of the top 25 per cent of the instructors who were evaluated. The recommendation will be made by May first. At the same time a student committee will be organized from the out-

standing students of the eight schools on campus. The student committee will then establish a procedure to select the outstanding teacher from the recommendations of the faculty committee.

The recipient of the award will receive \$500 by the Alumni Association. Presentation of the award will occur at commencement exercises.

## What Can You Buy With \$33.71

### Senior Gift Has Problem



Marching bass drum given by the Class of 1965. Maybe this year's class can think of something as novel for \$33.71.

Know what you can buy with \$33.71?

This year's Senior class is going to find out. It's time for the class's annual gift to the university, and Senior class funds stand at \$33.71.

Tom Stafford, assistant director of Student Activities and advisor to the Senior class, explained the probable solution to the deficiency.

"Last year's class found itself without any funds to speak of, so each senior was asked to donate part of his general deposit. This worked out well; they collected about \$400," he said.

"The trouble is, though, that they (seniors) don't get the deposit back until the middle of May. You almost have to wait until the end of the year to pick a gift unless something is chosen with a flexible price."

The origin of the senior gift problem, however, shows that probably the first gift was in 1937-38, when seniors gave \$3 each to donate a clock for the Memorial Tower. Seniors of 1938-39 gave the flood lights surrounding the tower.

Recent contributions include the brick wall and steps in front of the Erdahl-Cloyd Union, class of '57; brickwork around the snack bar in Syme, class of '61; \$650 worth of non-technical books to the D. H. Hill Library, class '64; and the novel drum used by the N. C. State Band, class of '65.

This year's gift is unknown. In past years, the four senior officers have chosen the gift, but in 1961 the entire senior class assembled to decide on a gift. This year's class officers are still looking for suggestions, which are welcomed from any seniors.

Seniors will also be called upon to donate, as last year, part of their general admissions fund.

The above is a partial list. Applicants will be considered for all awards for which they are eligible.

Three dollars from each of the Seniors of 1937 gave this clock to State.

## Reynolds Aluminum Gives \$5000 To State's William R. Mitchell



William R. Mitchell (right) of North Carolina State University shows a model of his aluminum structural unit for use in a Peace Corps educational unit, a design which won the 1966 national Reynolds Aluminum Prize for Architectural Students. Observing are, left to right, Dean Henry L. Kamphoefner of the University's School of Design and Associate Professors Brian Shawcroft, Charles H. Kahn and J. N. Boss.

A N. C. State student has won the \$5,000 annual Reynolds Aluminum Prize for Architectural Students with a design of "An Educational Facility for the Peace Corps."

William R. Mitchell, a 22-year-old native of Wake Forest, will receive his degree in architecture next year.

The American Institute of Architects announced Mitchell's project as the winning entry out of the 29 other projects submitted from various architectural schools. His entry won the competition on the basis of the "best original design of a building component in aluminum."

The entry was a Peace Corps Educational Facility built with small aluminum modules to make assembly quicker and easier. These modules are connected by pins and can be used to form almost any type of three-dimensional space frame. This structure can also be disassembled and rebuilt at any other location. These light modules, which measure six feet by six feet, are "nestable," i.e., they fit into one another and can be shipped compactly and economically.

They can be transported to very difficult places and assembled by unskilled labor to form shelter that can meet any local need. Because these units are so mobile they are very good for use by the Peace Corps.

The Reynolds Metal Company established the student-prize program in the 1960-61 school year to encourage creativity in architectural design and to stimulate the interest of America's future architects in the design potential of aluminum."

The prize will be presented during the annual AIA convention June 26 through July 1 in Denver, Colorado. The money will be equally divided between Mitchell and the Design School. When asked what he intends to do with the money, Mitchell replied, "My wife and I plan to go to Europe the summer following my graduation."

Mitchell said that he thought that the design was very appropriate for the Peace Corps because of its mobility. He worked on the project for ten weeks prior to its completion.

## Student Financial Aid Offered

### Grant Applications Due

Upperclassmen wishing to be considered for competitive scholarships should file now at the Financial Aid Office in Peele Hall.

One application will serve for consideration for all scholarships including those restricted to a curriculum or school as well as unrestricted scholarships, National Defense Student Loans, work-study jobs, Federal Opportunity grants, and North Carolina State guaranteed loans.

There is no set deadline for general scholarships, long term loans and opportunity grants, but it is preferred that applications be filed by the end of this semester. Candidates applying in June may experience a delay in notification.

Current recipients of general scholarships, grants, and National Defense loans, must

reapply for aid at the Financial Aid Office. Rising sophomores who hold Talent For Service Scholarships must also reapply.

Unsuccessful candidates for unrestricted scholarships will be considered for all other forms of aid. Recipients of restricted scholarships who are judged to need supplementary aid, will be offered long term loans in the proper amounts and/or work-study jobs.

The State of North Carolina now has a guaranteed loan program with the College Foundation, Inc., declared the eligible lender. The Financial Aid Office will be responsible for the referral to the administering authority after the University receives the proper instructions.

The competitive scholarships usually require averages of B or better, good citizenship records, leadership potential, and demonstrated financial need. They are generating juniors and seniors and

erally available to qualified will be awarded before the close of this semester.

Among the competitive scholarships available are: Collier Cobb & Associates, \$500 each to juniors and seniors in CEC and CE; Radio Corporation of America, \$400 each to seniors in engineering and science; Texaco, varying amounts to juniors and seniors in engineering and science; Food Science, \$200 to \$500 to upperclassmen in Food Science; Winn-Dixie, \$200 to juniors and seniors in any curriculum; Associated General Contractors, \$500 to juniors and seniors in CEC and CE; Garden City of North Carolina, varying amounts to upperclassmen in Landscape Architecture, Horticultural Science, and Forestry; and Burlington Industries, \$500 to juniors and seniors in engineering or textiles.



### A Study In Emotion Courtesy Of Lewis

Despite opinion to the contrary, and despite many vocal and implied suggestions that "Singout '66" is not an evangelical group, the simple fact remains that whether or not they admit it, or even know it, they are.

By definition, evangelical means "characterized by or reflecting a missionary, reforming or redeeming impulse or purpose." (Webster's Third New International Dictionary—Unabridged) The purpose of "Singout '66" is to instill a moral re-awakening in the college youth of America, and to be the opposite of the extreme-left oriented bearded beatnik stereotype that is so predominant today.

In 1927 Sinclair Lewis created a wonderful character by the name of Elmer Gantry. He was an evangelist, moralist, and an expert in mass psychology. However, Elmer Gantry was only one, and with this limitation he did not attempt to change the morals of the entire world. "Singout '66," on the other hand, is attempting to do just that, and the cast of 150 which will appear here is only a small portion of the total membership. But each of them through participation in the show is just as adept as Elmer Gantry in the use of the latest techniques of mass emotionalism.

In contrast to those of Elmer Gantry, the morals of the "Singout '66" group are above reproach, according to students at the University of Tennessee where they recently performed. One high school student who was with the troupe when they appeared there said in an interview with the UT paper that "Singout '66" was based on the principles of "love, honor, selflessness, and purity." An article in the Vanderbilt University student newspaper attributed the same four words to another cast member, and they were repeated here Thursday by yet another of the troupe.

Moral Rearmament is dedicated to the elimination of every undesirable (in their opinion) aspect of the present culture, with the intent of promoting a more stable culture under the banner of Christianity. Each member of the show's cast is practically a walking, talking testimonial to the effect of Moral Rearmament on a formerly "misguided" college or high school student. Each of these people obviously believes in what he is saying, and in the effect his words will have.

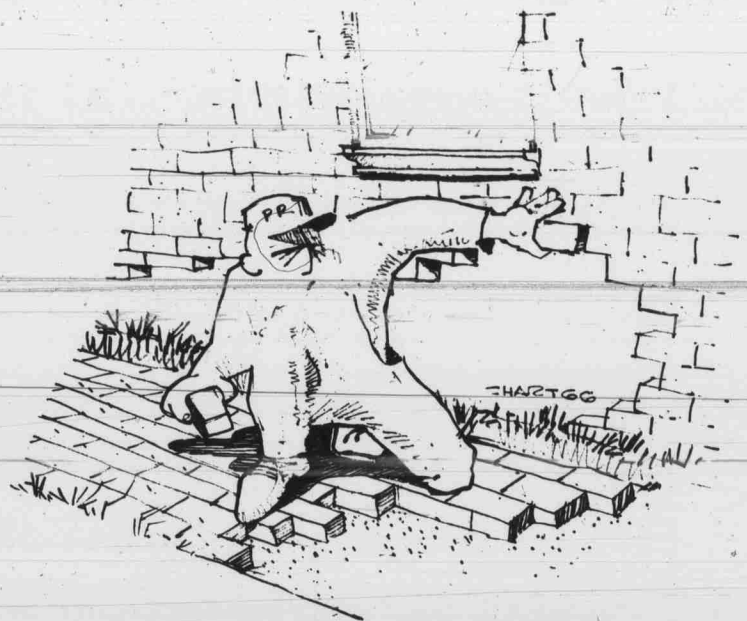
The theory and practice of a mass emotionalism which preys on the guilt feelings of an audience is a simple study. Gantry knew it well, and evidently the art has not died out.

### Bleed A Little; It Only Hurts For A Little While

Some people are against the war in Vietnam, while others are for it, and still others simply don't care as long as they won't have to go over there.

These three categories represent a condensed version of the spectrum of opinion, and the slot into which one places himself really doesn't matter. The important thing is to simply realize there is a war over there and as of right now soldiers of the United States are bleeding and dying, and they need blood badly. The Veterans Association blood drive will be held in Carmichael Gymnasium tomorrow and Thursday, and if it is to be successful students must get there and bleed a little.

It only takes a half an hour, and when the donation has been made some cute little thing will hand out cookies and orange juice as a token reward. The people to whom the blood will go should be so lucky. All they get is a Purple Heart.



From The Colorado Daily Of May 14, 1965 - An Excerpt

# Moral Rearmament

## Pro Con

By Burrell West and John Weed

Moral ReArmament as an ethico-religious movement:

Throughout the history of civilization, man has built great societies, then helplessly watched them decay to be supplanted in turn by other more adventurous societies. During the decay of each of these societies, individuals called attention to the concomitant decay of morality in the society, and tried to rebuild the society by attacking the moral decay which they saw round about them.

Again, throughout civilization, men have preached certain moralities, and despite their ascetic nature—their characteristic antagonism toward that which is "the beast in man"—the aroused passionate groups of followers who left behind all that others considered worthy of effort, and went about teaching that men ought to be kind, loving, generous—that the society could be healed by their movements.

WHAT DO these movements have in common? First, there is an ethical code which sometimes manifests itself as the code of "love"—that men ought to stop their petty strife and bickering, and unite together, e.g., "for the common good." It preaches forgiveness, selflessness, and above all honesty. This code usually contains an essential element of sexual purity, consisting of, e.g., abstinence before marriage, and fidelity during marriage.

A second and totally different aspect of such movements is the "religious experience" shared by so many—particularly in the early formation of the movement—which leads to total dedication and absolute submission of self to a (higher) absolute.

From an objective standpoint, the decision to renounce a substantial portion of the product of one's endeavor is irrational unless one allows for the existence of values above and beyond those upon which the normal valuations involved in day-to-day living are based.

Kierkegaard, for example, saw the true Christian as recognizing a theological suspension of the ethical: this was the essential difference between the ethical hero Agamemnon who sacrificed his daughter Iphigenia and the absurd Christian knight of faith Abraham who attempted the murder of his son Isaac.

Since judgments of value must be made on an individual's basic desires, and since the former value is higher than the latter, it follows that the value of, say, renunciation may be considered higher than the value of retention.

The establishment of this higher value as absolute is one of such fundamental import, that it is well to consider it as an aspect of the survival of the species. Man is a social animal, and as such, must be able to live in a group. To live in a group requires a social conscience which aims toward the preservation of society; this maintenance of the social order requires an instinctive reaction against actions destructive of the group.

IN MANY CASES among lower animals, the instinct for group survival is actually stronger than the instinct for individual survival. Therefore, it is not unreasonable to conclude that man evolved with an instinct for survival of the societal group far stronger than the more common instincts described by psychologists—e.g. survival of the individual, property, dominance, and sex.

This conclusion is the basis for what may be the meaning of "religious experience." We know that men evolved from beasts whose living patterns were largely instinctive. But his basic instincts were not completely lost upon the development of the ability to reason; instincts necessary for day-to-day life are simply data around which men build their lives.

If we so assume, we then ask, how are basic instincts manifested today? In times of moral crisis—in times, that is, when society is seen as crumbling—religious revivals become frequent and important. These may be manifestations of a latent instinct in man which is aroused when the survival of his group is threatened, a manifestation of the mechanism by which nature preserves the species by preserving the social group.

tion of such an instinct before a fleeting glimpse of future social disintegration and chaos is a "religious experience," then the God described by religions is the total evolutionary memory of man as encoded in his genes.

It is difficult indeed to conceive of such a complex pattern of emotions being recorded, laying dormant in generations of men, then arising in situations which may otherwise have led to complete loss of social structure and possible extinction. But it must be pointed out that the new rising societies which developed on the ashes of the old were precisely those generated by the individuals espousing the new religions.

Religion after religion has swept large portions of the world with a new dynamism, which captured the imaginations of those in whom this passionate instinctive response was strong. The new societies were then built or remade by these same individuals and their followers. PRESENT-DAY AMERICANS see before them many of the characteristics of decay observed in the collapse of previous societies. Thus, if our analysis is correct, one or a number of ethico-religious movements should be found to develop or gain popularity. One such movement is known as Moral Rearmament. We shall now discuss this movement in the light of the above observations.

To do so, we must discuss the aspects of the teaching of Moral Rearmament as an ethico-religious movement born of and manifested by the religious experience.

First, an "absolute morality" is required which includes fundamental beliefs such as the sexual mores described above, as well as a commitment to be totally honest in one's dealings with one's fellows. Second, "absolute unselfishness" is required.

"Absolute unselfishness" as used here I take to mean the acceptance as prime values those in harmony with the instinctive "religious experience" and the required absolute morality, and the sacrifice of Agamemnon rather than Abraham. These two characteristics of MRA are found in almost all revolutionary ethico-religious movements. It is convenient to subdivide the "absolute morality" into three parts: sexual morality, morality of kindness, and morality of honesty.

With this subdivision, we shall briefly discuss three familiar ethico-religious movements, Christianity, Nazism, and Objectivism. All their major impetus through the collapse of the society in which they occurred. All three are headed by a charismatic figure—Jesus Christ, Adolf Hitler, and Ayn Rand, respectively. The sexual morality differs in detail from one to the other, but in basic structure implies continence and fidelity.

Christianity and Objectivism take as the fundamental social group the whole of humanity, Nazism is more exclusive. But among the group whose preservation is involved, all three require absolute honesty and a version of the Golden Rule. The "kindness" morality appears in Christianity as "universal love," in Nazism as brotherhood among Aryans. In Objectivism, it is taken as following logically from the Objectivist version of the Golden Rule.

AS YET, Moral Rearmament has not found a charismatic figure. Otherwise, however, the ethical structure is quite similar to the three discussed—absolute sexual morality of continence and fidelity, absolute honesty, absolute obedience to the Golden Rule (stated here as "absolute unselfishness") and personal responsibility.

In Christianity and MRA, the personal responsibility is fortified by the "religious experience." Nazism, being largely emotional demagoguery with no attempted basis in ethical philosophy, paid no attention to this element. Objectivism denies its existence—almost pathologically.

In spite of this, however, the passionate response is an essential element. At first, Christianity taught that the morality could not be brought by law, but must change the hearts of men. The legislative apparatus of Christian states took upon themselves the responsibility of enforcing the morality, and at that point the possibility of invoking the passionate response discussed became weaker.

CONSEQUENTLY, THE value of living the absolute morality vanished or at least decreased. The decline of the State, and the apparently contemporaneous relaxation of morality, are largely brought about by the social

By PAUL WIBERG

Honesty, purity, unselfishness, love—words pregnant with self-evident meaning. That, at least, is what you learned in a hurry if you had the audacity to ask for definitions. John Sayre said it best: "In your heart you know what's right." And with equal poetic clarity (if you were still within earshot), they revealed to you a masterplan for the re-creation of a sinless Adam and his eventual return to the Garden of Eden.

The headings and sub-headings of their scheme: modernizing America; God, Guts, and Genius; go . . . go . . . go . . . ; dare; dare to think; honesty; dare to change; purity; dare to speak; honesty; dare to win; love and so on. Take them in any order. It's a flexible program of absolute morality.

AND SO it came to pass that last week Moral Re-Armament brought its Magic Theatre to Boulder—price of admission your mind. They set up their box office in the UMC loggia and set out their sterile instruments for doing surgery to students' souls. Infected with a lust for prying at "open-minds," they interpreted a perusal of their literature as the signal of a crack and the posing of frank questions as outright admission of a gap. And that's how it begins . . .

You are interested in their use of the word "absolute" and are trying to straighten them out on relative morality, but they "know" you are putting up a verbal shield against your guilt. They decide you've probably just masturbated between classes or filched a donut in the grill.

So, while you talk about Dewey and Nietzsche and your own humble ideas, they discuss their folk-philosophy on dishonesty, impurity, and hate. You soon realize that you're engaged in a faulty dialectic and make movements of leaving, and zingozango, they whip out their packaged-deal: "Won't you take our four absolute moral standards home? Apply the "experimental method" to them on a trial basis." (cue line for testimonial appeal.)

You listen politely as one of them tells you how he returned some stolen library books, made confessions to his wife, and changed his life. You listen to John Sayre as he relates

parking fines and certain confessions to his wife. But, damn it all, you're still determined to give these guys a fair shake so you keep on listening to them. You read through their pamphlets and quasi-political journals and slick magazines. Everywhere, you look for a statement of their great revolutionary air, the one that's going to change man and his world.

At first glance, you come up with some bits and pieces: "a God-controlled world," "washed in the blood of Jesus"—but you find nothing explicit. On fourth glance, you've a hunch that you're looking at nonsense syllables. Finally, you look to the commentators and critics standing outside of MRA—and you learn a great deal.

YOU FIND OUT that Moral Re-Armament had its unofficial beginning way back in 1909 when YMCA secretary at Pennsylvania State College by the name of Frank N. D. Buchman was successful in extracting confessions of sin and surrender to divine guidance from a small group of the school's students.

MRA historically has sped along a sex-tinted confession path. Buchman, at one point in his career, declared that 85 to 90 percent of all sin is sexual. (Buchman was a clever man. He knew, as does his opponent—the communistic Antichrist, that ideologies are most effectively slipped in through the weak spots in men's characters. And he knew, too, that a good part of adolescent guilt feeling is sexual.)

In the mid-twenties, the university president at Princeton kicked Buchman off the campus because of the erotic nature of the meetings he had been holding with students. (A passionate crusade against lust can serve as an effective aphrodisiac.)

You learn, too, that Buchman spent much time in England bent on extracting confessions, extending his efforts toward adults. His probing resulted in the Oxford Group Move-

ment, which was eventually overpassed by Moral Re-Armament.

In a book entitled *Religion, Society, and the Individual*, a man named Milton Yinger tells you that "The Movement illustrates Weber's conception of a 'theodicy of good fortune.' Its membership is largely drawn from among the 'successful'."

"But their self-confidence has been weakened by a succession of crises in the society in which they have won high status. . . The program of the Oxford Group, however, reassures them that their way of life is good. Its conservative—and sometimes reactionary, in the literal sense—political leanings correspond with their 'inclinations.'"

"Its emphasis on individual 'moral re-armorment' harmonizes with their need to find the source of their difficulties, not in a social system that has treated them well, but in individual perversity."

"Its 'house party' approach bring them together with a congenial group which reduces their sense of alienation, reassures them concerning the validity of their status, and gives them an exciting sense of 'doing something' about the world's problems in precisely the way best calculated to reduce their own self-doubts."—And you're relieved that Yinger's words begin to lift the fog of Moral Re-Armament deliberately calculated ambiguity and vagueness.

You continue your research and are told that in 1936, in an interview with a reporter from the World-Telegram, Frank Buchman said, "I thank heaven for a man like Hitler, who built a front line of defense against the Antichrist of Communism. My barber in London told me that Hitler saved all Europe from Communism." He added his own hope to convert Hitler and establish a "God-controlled fascist dictatorship."

YOU LEARN that Buchman's fondness for key men in key positions extended itself to a number of world personalities. MRA has gleaned words of praise from ministers and

not to mention endorsements from non-political personalities extending from Norman Vincent Peale to Mae West. (How can you vote against morality?—or motherhood?)

You discover that Moral Re-Armament has lots of money, that they have three lavish youth training centers—one in Japan, another in Switzerland, and their physical plant for modernizing America on Mackinac Island, Michigan. This summer several hundred young Americans will spend two and a half months at Mackinac feverishly planning "tomorrow's America."

Their frenzy will soar to mass rallies, they'll yoke their self-righteousness to the production of doctrinaire morality plays, and they'll devote hours to mass calisthenics. You think of this and remember Buchman's formula for remaking the world: one man . . . two men . . . four men . . . eight men . . . a nation . . . the world. Communism, its the Antichrist, though MRA has soft-pedaled this belief since Buchman's death in 1961.

"Tomorrow's America" is the Christ—an other belief that MRA currently soft-pedals. They no longer speak of "God-control" but of "Christian ideals," thus giving a narrow entrance to some agnostics and followers of other faiths. Yet, the conclusion is the same: Moral Re-Armament intends to arm man for the "holy war," a war to end all wars. It's a frightening syllogism.

Do you enlist with Moral Re-Armament? Only if you're capable of a certain blindness to the duty of thinking, exhibit a desire for escape, and are willing to take a superficial approach to the world's complex problems.

Do you shrug it off? You try, but the shrug ends in a shiver.

## the Technician

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# Blue Devils Take NCAA Regionals

A typical strong Duke finish late in the game Saturday night brought them the NCAA Eastern Regional Championship here at the Coliseum.

The 91-81 victory over the Orange from Syracuse before a capacity crowd brings the Duke's to the top of the national finals at College Park this weekend. They will face the No. 1 ranked Kentucky Wildcats who defeated Michigan 84-77 at Iowa City Saturday night. The other contenders for the NCAA championship playing in College Park will be Texas, Western and Utah.

Duke ran away with the scoring early in the first half in what looked like a solid mismatch for the crown. With a sixteen-point lead at 29-13 with 9:25 remaining the Orange began to hit. The Blue Devils lead shrank to 33-30 as the Syracuse offense outscored them 15-2. The half ended with Duke leading 44-37.

A change by the Orange to a more effective zone defense at the start of the second half saw the Blue Devils game slow somewhat. Led by key scoring from George Hicker, the leading Orange scorer with 17, Syracuse crept up slowly on the Dukes, finally taking over a four-point lead at 62-58 a little more than halfway through the period. The game stayed close as the teams traded baskets until, with 5:43 left and Syracuse leading, the Devils opened up.

At that moment the Dukes, as they have done so many times this season, began their strong finish. Steve Vaccandak and Bob Verga who had thrilled the crowd the night long with their 30-foot bombs teamed up with All-American candidate Jack Marin to sink the Orange. Again, as last week in the ACC against State, critical foul-

shooting in the closing minutes added to the margin of victory for the Blue Devils.

Balanced scoring was again a characteristic of the Duke squad as, led by Marin with 22 and Verga with 21, all the Duke starters hit in double figures. The Orange leaders were Hicker with 17, Dean with 16, and Boehem with 15 as the renowned All-American Dave Bing was held to ten points, the first time he scored below twenty the whole season. Duke's rebounding once more gave them the edge as they netted a 38-34 margin and, more important, managed to convert these to points with the aid of sophomore standout Mike Lewis.

Lewis led all rebounders with 13 despite his being benched much of the game with foul trouble. The Orange had their fouling headaches too as Bing collected four for the night and Harper fouled out.

A badly outclassed young Davidson team suffered two defeats Friday and Saturday, losing to Syracuse in the first round, 94-76, and to St. Joe's in the Consolation Round, 92-76. Duke topped the Hawks of St. Joseph's Friday night in a 76-74 squeaker to earn the finals' berth.

Statistics:

DUKE (91)	G	F	T	SYRACUSE (81)	G	F	T
Verga	10	2-3	21	Perceal	0	0-0	0
Risby	3	6-8	12	Bing	4	2-2	10
Marin	7	8-10	22	Boehem	6	4-4	15
Vaccandak	7	5-7	19	Harper	5	3-3	13
Lewis	4	8-8	16	Dean	4	4-8	16
Huffman	0	1-1	1	Hicker	7	3-3	17
Aver	51.7%		91	Connell	5	0-0	10
				Ann	11.9%		91

Fouled out: Syracuse, Harper. Total fouls: Duke 15, Syracuse 23.

REBOUNDING  
DUKE: Verga 1, Risby 10, Marin 9, Vaccandak 3, Lewis 12, Chapman 2, Liscardo 0. Total: 38.

SYRACUSE: Perceal 0, Bing 8, Boehem 1, Harper 10, Dean 7, Hicker 7, Connell 1, Goldsmith 0, Nicoletti 0. Total: 34.



Adding a bit of beauty and color to the NCAA Eastern Regional Tournament here over the weekend were the lovely cheerleaders from Duke University. The strongly pro-Duke crowd numbered among its multitudes the entire Duke Pep Band, seated at courtside in the east bleachers—all paying for their seats. (Photo by Kear)

## NOTICE

The Sports For Charity organization is sponsoring a women's Pro-Am golf tournament here at Raleigh Country Club, April 14-17 for the benefit of Wake County Boy's Clubs. Students can obtain tickets half-price. Read the details in SPORTSCRAPS on this page Friday.



Pointing out floor positions to his boys during a close and frustrating few minutes of trailing the Syracuse Orange Saturday night is Duke's star-spangled coach, Vic Bubas. Playing in the NCAA nationals for the fourth time in five years, the Dukes need two more wins for the national crown. (Kear Photo)

## Pack Rifle Team Competes In NRA Citadel Shootout

The rifle team will participate in the National Rifle Association sectional meet at the Citadel March 24-26. In a previous meet the Pack sharpshooters finished seventh.

In a field of 15 in a match held at the Citadel. A school could enter any number of teams, and three Citadel squads swept top honors for the meet. Two teams from Clemson filled in the next two spaces, and State's best hopes for the match rest on Co-captains Tom Eaves and Les Aldrich and Sophomore Joe Elikes. Two freshmen, Bruce Allen and Alma Williams, will be able to offer support as will Mike Lanier and Jim Giles. In rifle freshmen are permitted to participate in all matches, including the championship.

The ACC championship will be held here on April 16. Defending champion Clemson, who had the home range advantage last year, will be the biggest threat. South Carolina will not send a team this year and Duke and Maryland have not had rifle teams for several years.

The Wolfpack finished second in the conference last year.

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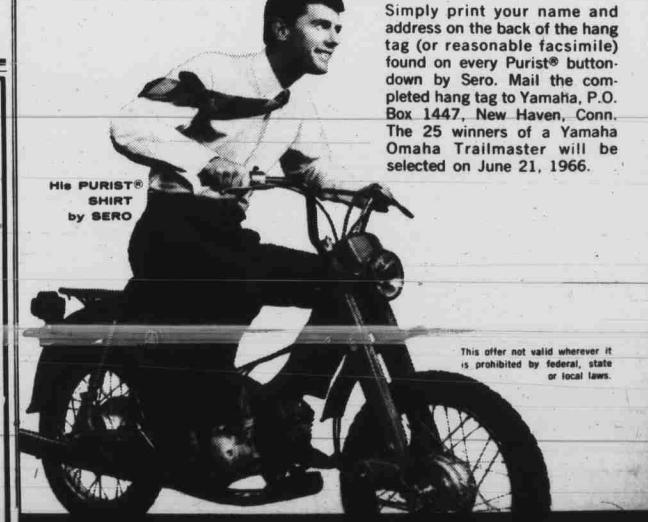


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## Intramural Clipboard

### TABLE TENNIS

In the finals last week Turlington and Sigma Alpha Mu won the intramural table tennis championship. Turlington beat Syme, and SPE reluctantly bowed to the Sammies in a very close match.

As a result of these finishes SPE has moved into first place in the overall standings with 786 points. Sigma Chi remains second, but Sammie has edged two spots to third with 661, fully 79 points over fourth place TEKE.

Syme retains its lead in the standings with 791, but Turlington has taken over second spot with 714 points to Lee #1's 703½.

### WILDCARD LEAGUE

The Bulldogs repeated as champions of the Wildcard League as a classic rivalry with the Neutrons ended. With Cheek contributing 28 points for the winners, the 'Dogs beat the Neutrons 69-52. In two years of intramural competition the Neutrons have lost only five games, all to the Bulldogs. In that time the Bulldogs have lost only one game, that to the Chinese Bandits.

High scorer after Cheek was Donnan with 16. Gentry had 13 for the winners, and MacMahon and Williams had twelve counters each.

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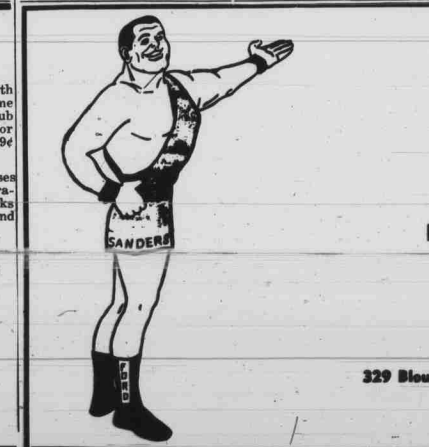
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## Walter's Column

(Continued from Page 2)

... youth that fights against the oppressive world and shouts out with a voice of thunder, "I am not going to shrivel up like a burnt spider!" And who eventually disappears into nothingness, in spite of his hopeless battle.

These are the conventional youths. They are condemned, pitied, sympathized with, etc.

Yet there is another sort of lad. A fellow who isn't even worried about shriveling up like a burnt spider. He sings a restless and joyful song. He glories in his life and glories in the idea of death, for death is far away.

He is a true young one.

He is young enough to question and reject, to seek and find, to laugh at what others call sacred. There is nothing he calls sacred. He can separate what he believes from what he is supposed to believe, and cast the culs aside.

Emotion wants to rule him. The greatest despair rebounds to happiness. The greatest happiness conceals despair. Sometimes he feels within him a beat, a welling pulsation which grows and pushes the world aside.

"Run!" it says and, if he is truly young, he runs. Anywhere, anytime, with that movement racing through his body he runs. His feet are light upon the earth. He has a feel for the earth. His body pushes wildly against the air. The wind parts to let him through.

He runs not out of despair, not out of hopelessness. He runs because he is exuberant.

He does not object to that middle-class world for which his education so carefully prepares him. He rebels against many rules and restrictions, but he is not the "rebellious youth." He sees value in settling down and living within society. For marriage, for that job and the warmth and happiness of a family. For new cars, cook-outs, raising children, a beautiful house, and maybe trips to Hawaii someday. He knows that it can be a happy and rewarding life.

But not yet, he says. Do not force me into the strata yet, I have much to do first, he says. This is his only rebellion.

He asks that he be given a chance to live, if only for a short time, as the young should live. He asks that he be allowed to run, as the young should run. He asks that he not be kept from the excitement and adventure that he can enjoy only while he is young. He says, to the disapproving of the middle-class world, that he can form a better part of that world if he is first allowed the adventure and experiences of his youth.

This, rather than the sad talk about identity and masses, is the true rebellion of the young ones.

## YMCA Trip

(Continued from Page 1)

group which will be composed of both male and female students from this campus.

The excursion's basic purpose, according to Y-President Walter Richardson is to examine objectively the internal workings of the United Nations, however the trip is not limited to the UN. Tickets have been secured for a Broadway play on Friday night, and sight-seeing has been arranged during allotments of free time.

The group, scheduled to leave April 6th, will spend their first night in Washington. They will proceed to New York the following day and attend the first seminar. On Friday three seminars are scheduled with UN officials. Seminars are not scheduled for the weekend, so most of the time will be left to the students. The group will return to Raleigh on Sunday, April 10th.

The UN schedules seminars on topics of interest to student groups of over 15 people. Topics of discussion are chosen by the students in advance of their trips, and the UN provides speakers well qualified to answer questions on the chosen topics.

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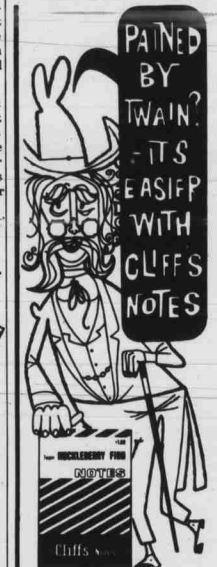
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## Zodiacs To Play For Annual St. Pat's Ball

The Duri-Massingale Orchestra will provide the music for the Engineer's Council's Annual St. Patrick's Day Dance March 19 in the Erdahl-Cloyd Union.

The Saturday night event will feature Massingale's group in the Union Ballroom while Maurice Williams and his Zodiacs hold forth on the snack bar level. Dress for the dance, open to all engineering students and dates, is semiformal. Free bids may be picked up in front of Mann Hall.

During intermission of the dance there will be a dubbing of the Knights of St. Patrick and a presentation of the contestants competing for the Miss Engineer crown to be announced



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## Moral Rearmament - Pro

(Continued from page 2)

decision that the morals of the religious movements which founded the state are to be enforced by it.

Then it becomes immoral, not to do wrong, but to be caught at it. Thus, the act of passing legislation contributes to the downfall of the State, and the subsequent beginning of a new ethico religious movement in opposition to the State—e.g. Christianity in Rome, the Mau Mau in Kenya, the Mafia in Italy, and Objectivism here in the United States.



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## Crier

(Continued from Page 1)

The Veterans' Association, APO, Circle K, and Sigma Kappa will meet from 11 a.m.-1 p.m. today in the Student Lounge of Carmichael Gymnasium where all persons who have volunteered to assist with the Viet Nam Blood Drive will be instructed in their duties by the Red Cross.

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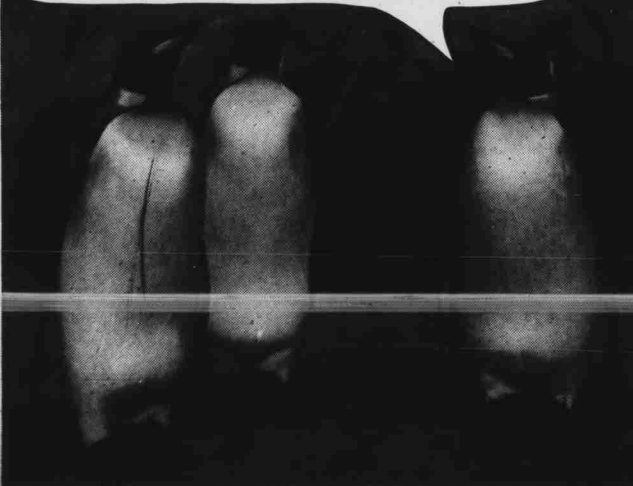
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