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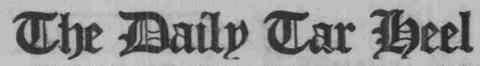
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FRIDAY, APRIL 3, 1953 THE DAILY TAR HEEL



The official student publication of the Publications Board of the University of North Carolina, Chapel Hill, where it is published daily except Saturday, Monday, examination and vacation periods, and during the official summer terms. Entered as second class matter at the post office in Chapel Hill, N. C., under the act of March 3, 1879. Subscription rates mailed \$4 per year, \$1.50 per quarter; delivered, \$6 and \$2.25 per quarter.

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The Right To Dissent

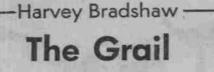
. Editor's Note: Following are excerpts of the \$2,500 win ning essay by Stanley A. Wolpert of the College of the City of New York. The contest was conducted by the National Council of Jewish Women.

To the teacher, to the scholar on the high road of reason leading to truth, academic freedom is society's green light. It signifies, "You go, you who have been tested and tried by your teachers and colleagues, you who have learned through arduous study and long years of disciplined labor how to use honestly and objectively the tools of scholarship, the books, the logic, the facts of history and the natural world, you who have mastered the art and science of education, investigation and clear thinking, you go on unafraid, go as Prometheus went-steal more of the fire from Olymous." And if at the end of his road the scholar arrives at conclusions in conflict with popular opinion, or not in keeping with the current phase of an evolving national policy, or inimical to powerful groups in society, academic freedom means that no government or newspaper or individual will be permitted to force a retraction of those conclusions, to ban or burn them, to punish in vengeance their champion. It means that in the world of ideas, the stock of weapons is strictly limited to better ideas.

But in time of tense conflict, or violently competing ideas, of fear, insecurity and confusion, many people contend that the staunchest advocates of intellectual freedom are corrupters, subverters of all social values, and must therefore be silenced. In Greece there was a Socrates, in Germany, a Martin Luther, in Italy Galileo Galilei. Stubborn men these, curious -over 400 students in all. The men, peculiar and disturbing men who dared challenge the very gods and the rules of the earth, for the sake of conscience, in the service of truth.

Unless the teacher is free to question and dissent, the student's mind will emerge from school, not strong with wisdom, but at best heavy with information. The teacher who tailors his opinions to the cut of popular pressure will hardly encourage bold inquiry in his classroom. Men who will one day govern themselves must first learn to think for themselves.

There is no greater challenge to test the mettle of democracy's defenders than the current threat to academic freedom. Since the "cold war" has become warmer in Korea, havoccrying patriots and understandably worried democrats have successfully managed to trim the wings of . . . (academic) . . . freedom . . . A far greater danger than any statutory restriction threatens the life of academic freedom-the subtle and silent fear, self-censorship. No university is an island divorced pose of service to the campus as to put the finger on an important from the passions of the community out of which it has sprung. When the social atmosphere is charged with suspicion and clamors or conformity, when in the market place the greys of opinion are increasingly forced into areas of black or white, when the mere suspension of judgment on subjects of vital controversy is labelled "abetting the enemy" . . . instructors become more cautious, students cynical and apathetic about the very issue that will most strongly affect their future lives and the lives of their children. Freedom will not be saved by men who have so little faith in her strength that with every sign of totalitarian attack they flee from her finest outposts and race into the arms of tyranny and suppression. Those who would shield our youth from the dangers of incitement forget Oliver Wendell Holmes' statement that "every idea is an incitement." Those who insist their only interest is national security forget Mill's warning that "A State which dwarfs her men, in order that they may be more docile instruments in its hands even for beneficial purposes-will find that with small men no great thing can really be accomplished." Daily the meaning of academic freedom is defined by the being very thankful that I had student who insists upon his right to be guided, not led or driven in the direction of truth and understanding; by the teacher who resists all doctrinaire shackles, faithfully following the light of reason and conscience; by the administrator who values free inquiry above the largess of monetary endowments.



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When the veterans of World War I returned to the Carolina campus in 1920, the problem of disunity between fraternity and non-fraternity men on the campus was a serious one. To help solve this and other problems, a group of 13 young men founded the Order of the Grail and set about their task of making our campus a better place to live and work.

They chose the Chalice or Cup which legend says Christ drank from at the Last Supper as the mystic symbol for the knightly way of life which they would seek. The miraculous power of this Grail was well-known in the middle ages and King Arthur's knights made long pilgrimages in search of it.

The present Grail Room in Graham Memorial was given to the Order in the early 1930's on the condition that they furnish it and allow other campus organizations to use it-a condition willingly met as a service to the University

Since then in this room the generations of Grail members have met around the round table there. Here the symbolic cup is kept and the wall decorations carry out the Arthurian theme. Placques on the walls list the members' name since the founding of the group.

Each year since 1920 the Order has selected 13 sophomores and juniors to take up the quest honor of being asked to join has come to be the highest which can be bestowed upon a sophmore. The fraternity-non-fraternity problem was met by selecting seven from one group and six from the other each year, and alternating the majority. The initiation is a highly secret ritual. This year there are seven non-fraternity initiates.

Besides their foremost project, the Grail has become known for its inexpensive, informal dances, its scholarships (six per year of \$150 each), its recognition of worthy, unpublicized services to a Communist, yet who would bethe campus, and its primary pur- lieve him? There is no better way a whole and its continual efforts and loyal American (or an untoward harmony.

John Gibson It Was So-o Big

Concerning the sizes of fish, to have him branded by an ex-Communist. The very nature of especially the ones that get away, the argument makes it almost and the number of women who impossible for the accused to have fallen victim to a fatal defend himself. This, I feel, is charm, one cannot usually take a real danger in the present at face value the statements of crisis. an American. But in most other

Secondly, there is an almost matters, Americans are usually total acceptance on the part of honest. Indeed, with many of the American people of statethe "typical middle class" Amerments by their leaders, especially icans, honesty reaches the prothe military ones. We would like portion of what the sociologist

to believe that for the most part we should dismiss all the reports our military always gives us the of our military leaders, but a straight scoop, but often in our certain amount of skepticism history this has not been the would be healthy, if for no other case. This point was brought home reasons than to dilute the "natby Vermont Senator Flanders, ural enthusiasm" with which cerwho questioned the air force tain military figures report their about the firing on an American successes and actions. plane off Siberia. The Senator said that by distorting the facts, of the Berlin refugees. Every the military was guilty of waging day thousands of persons stream psychological warfare against the American people by creating a fear that was not justified. It is interesting that since that charge was made, an adequate answer from the Air Force has not been forthcoming. I do not suggest that

Finally, there is the problem over into west Berlin from the Russian sector. We call them "refugees" who have fled the terror behind the iron curtain. No doubt most of the persons can be so classified. Yet what a fine way (See SO-O BIG, page 4)

calls a cult. "An honest man is the noblest work of God." "Honesty is the best policy." Etc, Etc. JUST This is all very fine, yet one RECEIVED wise author has pointed out "the only disadvantage of an honest NYLON CORD SUITS \$32.50 WE HAVE SEVERAL COLORS . . . **Come By While Sizes** Are Complete N. COLUMBIA ST. DESOTO

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The New Edition

As I signed the pledge on my ethnology exam, I barely refrained from disturbing the other students with a great "Huzzah" of elation. For, among other things, it meant that I could sell my ethnology book and purchase Hemingway's Green Hills of Africa, which I had seen in a beautiful new reprint while browsing in the Intimate Bookshop.

Down to the Intimate I skipped, whistling merry little tunes, and bought the ethnology book new and it was a six-dollar book. As I walked into the shop, I didn't hesitate, but walked straight to the back counter and plunked down my toughly-bound, wellkept, unwritten-in medium of exchange. The lady at the counter looked at the book, then in her card file, and announced that she could give me ninety cents for it.

My blithe smile changed to disbelief and then to dismay.

"Ninety cents! But that was a six-dollar book and I've taken good care of it." And I thumbed through the book to show the nice lady that there wasn't a blemish on it.

Answer

a hole

"I'm sorry," she said (and I think she was), "But we're not sure whether they'll use this book any more or not. You see, the Book Exchange won't tell us down here whether a book is going to be used any more or not. If we buy the book, and next quarter, they use another book or another edition of the same book, we'll be stuck. Have you ever tried to sell an ethnology book?"

I hadn't tried to sell an ethnology book until now. I saw what she meant though. "How can you buy and sell textbooks at all if you don't know what books are going to be used?" I asked.

"The students tell us. And we do get stuck many times."

I mumbled something about the Clayton Anti-Trust Act of 1914 and then said, "Look, I'll be back in a minute. I'm going to the Book Ex and see what the scoop is "

"If they're not going to use the book," she said, "I'll still give you ninety cents for it."

As I walked out, I glanced covetously at the shelf where Green Hills of Africa was, and if there had been a picture of something alive on the cover, it would surely have leered at me. The book looked as far away as Africa itself.

At the Book Ex, I was told that my little six-dollar gem was worth less than the paper it was printed on so far as the Book Ex was concerned. My book, they said, was out of date. It was only the twenty-third edition and next quarter they would use the twenty-fourth edition. I asked what the difference was between the editions, and I was shown that on page 549 of the new edition, on the first line, the word "or" had been changed to "and". (Later, on a hunch, I secured a copy of the twenty-second edition and noted that the word on the first line of 549 was "and". I never did find the twenty-first edition, but I have been told that the word in that book on page 549 was "or".)

