

Expression's Suppression And Prime Paper Puppets

We are infinitely proud of the constitutional guarantee of freedom of expression, whether it be in the form of speech, of religion or of the press.

Yet the Student Legislature at Stanford has made a mockery of this so-called inalienable right. And the Stanford Daily staff has justly retaliated.

The legislature blatantly passed a law which enables that body to "disapprove or recall" the paper's editor upon petition by only five per cent of the student body.

As retaliation, the Stanford Daily's staff staged a walk-out. A front page editorial asserted admirably the following:

"We are walking out for an ideal—an ideal of a free, enlightened, critical Stanford Daily with no legislative shackles on it."

It is never admirable to throw up your hands in weak submission in the face of a little opposition. Thus the paper's staff is to be lightly chastised.

But their assertion for freedom of expression is in this case justified. Such an arrangement as the Stanford legislature has entered upon will pave the oppressed road toward relegating the paper into

a passive mouthpiece and verbal puppet—with the apparently beyond criticism legislature pulling the strings.

It is a slur upon the name of a great institution—suppression of expression.

In this time when faculty advisers—faculty censors—and administrative consultants—administrative brain-washers—and threatened subjugation to institutional schools of journalism—ultimate expressors of the administration's viewpoint only—are always threateningly upon the horizon, it is indeed a tragedy when students themselves put a yoke of oppression upon their organ of expression—the student newspaper.

William Story's quotation is indeed ironic. Thus we submit a substitute one:

"Of every noble work the vocal part is best."

"Of all expression, that which cannot be suppressed."

How else may governmental flaws be revealed and corrected? how else may threatened conspiracies be prevented and potential dictators stripped of their God-complex? than through freedom of expression and revelation.

Another Look At Dr. George: Fire With Fire?

Frank Crowther

Our right to express opinion, be it radical, conservative or liberal, as an American tradition and right afforded all men and women under the jurisdiction of the U. S. Constitution. In expressing my own opinion, I shall have to resort to extremes in refuting another's, because he has dealt solely in extremes himself.

This does not mean that I do not have any tolerance of another's views. The liberality and open-mindedness of our university is something of which I am very proud. It has been a great influence in the South and in the country, and I hope that we are not losing it through our present crisis. I for one hope that "Mortuary Hill" reverts to Chapel Hill. But, when other opinions become contorted, warped and garbled, we must answer and negate them as vehemently as we know how.

We could refute any of his particular statements, which began to come to public attention in the spring of 1956, the most vitriolic of which was that printed in this journal on March 3, 1956. There were others reeking of the same stench, and I shall extract from several.

Dr. George used Saint Paul's words, "Prove all things; hold fast that which is good." He inferred that if this were applied to the Supreme Court's decision, the law should not be enforced.

This is paradoxical. Saint Paul, Saul of Tarsus, was the man who recognized it as God's will that the gospel of salvation in Christ should be taken directly and deliberately to the Gentiles. His work broke open the Jewish framework in which primitive Christianity before him had been confined, and opened the way to winning the non-Jewish world.

It will be indicative of a change for the better if this year's political crop begins their tenure of office by participating in an event which will enable them to administer their duties more effectively throughout the year.

We welcome a pleasant air of demonstrated enthusiasm through participation in this convolve.

And we shall watch with interest the number of participants.

This to me eviscerates his argument from the beginning. Are we to believe that he is abounding with charity and benevolence toward the Negro? He goes on to say that he desires a breed "capable of maintaining our civilization." Nonsense! In world history, those who have helped build the same culture are not necessarily of 1 race, and those of the same race not all participated in one culture. In science, culture is not a function of race. Our civilization has been built on many things; to mention a few: steel, gunpowder, paper and printing, corn, tobacco, algebra, etc. But steel came from either India or Turkestan; gunpowder was invented in China, as was paper and the printing process; the American Indian domesticated corn and tobacco; and algebra



Consolidation Of Forces: Leadership Training Meet

If student government is to prosper throughout the coming academic year, then a consolidation of forces and a harnessing of these forces through training are both necessary.

The proposed Student Government Leadership Training Retreat at Camp Monroe near Laurinburg affords this opportunity.

According to President Sonny Evans, refusals for participation in this retreat are ominously heavy.

Transportation to and from the retreat—to be held this Saturday and Sunday—will be provided by buses chartered by student government.

Thus it will be relatively easy for those interested to attend.

Outstanding administrative and student leaders are slated to address the convolve, leaders like Chancellor-to-be William Aycock.

Thus it would be infinitely beneficial to student government stalwarts in all phases of campus life to participate in the convocation.

It is an opportunity for the newly elected and newly appointed to hear the outgoing political warhorses relate their experiences and outline their duties. It is an

opportunity for the giving and taking of advice. It is a seldom-aforded opportunity for an intercourse and exchange of ideas. It is a golden opportunity.

There has been a perpetual and perennial tendency among politicians to cast off the robe of enthusiasm once the campaign for office is successfully completed.

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Pork Barrel, Legislators

There is an old frowned-upon political practice known as pork-barreling in which a representative feathers the nests of his own constituents.

We openly advocate pork-barreling among student legislators as the new 23rd assembly swings into session.

In the past there has been a tendency among student representatives to play hush-mouth throughout meetings when theoretically he is entrusted with the responsibility of playing mouthpiece for a constituency of 250 or more students.

Every student is supposedly verbally represented by a spokesman in the legislature. Thus an elected representative must investigate the problems of his constituents, afford them opportunity to express their gripes and complaints, and air his findings before the lawmakers assembled on Thursday night.

The past 22nd assembly was commendable in that 60-plus measures ran the legislative gamut. But still there were representatives upon whom was thrust the responsibility of speaking for their constituency yet did not once speak during the assembly.

There are too many Thursday night legislators—the rest of the week during which investigation should be conducted be hanged.

Thus we make open advocacy for pork barreling.

Feather your constituents' nests, lawmakers. That's why you're there.

The Daily Tar Heel

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came from the Greeks, Babylonians, Egyptians and Hindus.

He again extracted facts which he could twist in his own self-satisfying way when speaking of Portugal's decline after large numbers of Negroes were introduced in 1442. But these events are not necessarily correlated. Was one the direct result of the other? He does not prove this or even attempt to do so. History has shown that such mixed races have flourished and progressed even in extreme cases of intermixture. Arabs are Caucasians, and they have always taken native wives. In western Sudan, a mixed race culminated in the 16th century in the great empire of Bornu. Moslems never have attached importance to ancestry.

Our Merlin also quoted Arnold Toynbee's "A Study Of History" thusly: "The black races alone have not contributed to any civilization. 'Alone' is possibly the key word here and should be emphasized; at any rate, it could not have possibly implied what George inferred it did. He completely disregarded Toynbee's summary of this book, a portion of which reads: "The so-called racial explanation of differences in human performances and achievement is either an ineptitude or a fraud."

Nature apparently does not condemn the half-caste or half-breed to physiological inferiority. Mixed blood shows over and over again evidence of increased fertility. Stature in the Indian-White has been greater than either race contributing to the cross. Almost every recorded civilized group has been a

form of hybrid group. This disposes of the concept that hybrid people are inferior to those supposedly pure-bred ones, if there is such an animal. E. A. Hooten, renowned American anthropologist, said in his book "Twilight Of Man." "All reputable anthropologists condemn the malignant nonsense about racial psychology which is preached and published by those who try to justify the oppression of ethnic minorities. Political theories about race are nothing more than instruments of propaganda, devised for the child minds of the totalitarian populations."

Actually, this is not a question of "mongrelization" or enforced social mixing as Dr. George infers. No one is telling us how to breed our families. But the Supreme Court stands behind integration, and, in the end, this cannot be circumvented. This is the highest law body in our country as stated in our Constitution, and, if we are to condemn and disregard it, by what else are we to live?

Dr. George is also a scientist. I have spent many hours in Wilson library reading most of his works produced during some 35 years here at the university. Some of that work does the man credit, and I admire him for it. As a medical professor of histology and embryology, I can but respect him.

But the scientist has a special responsibility of cleaning out any of the falsities which masquerade under the name of science in our colleges. In our high schools, or in our publications which are influential on the people: He cannot be permitted to preach false statements such as

"everybody knows..." followed by "the Caucasian race is superior," when everybody does not know, and the Caucasian race has by no means been proved superior.

Our people today are yet full of dangerous hatreds, suspicions, animosities, bigotries and intolerances. We are using racism as a new way of distinguishing between horses and mules. A creation of our time is the claim that we know our enemies by nothing more than their hereditary anatomy. This misconception leads people to believe that man's destiny, damnation, salvation or place in the sun is predetermined before he may utter his first words. This puts the Negro behind before he can even begin. As a result of observing the society in which he lives, the Negro must associate "whiteness" with superior advantage, achievement, progress and power, all of which are essential to successful competition in our American society. Our youths who are exposed to these prejudices are being taught a hatred and rejection of others.

Dr. George's humpbacked viewpoint has contributed to one of the sickening travesties of America, racial prejudice.

How can an honest man profess to be a good Christian and appear so mild and benevolent in church on Sunday, and go out Monday morning and spit so banefully right in the face of his fellow-man? To do this, and there are many who do, is to be guilty of the greatest hypocrisy ever attributed to man.

L'il Abner



By Al Capp



By Walt Kelly



Pogo



By Walt Kelly



By Walt Kelly



By Walt Kelly



From Notre Dame Scholastic: Blase Youths? Legacy Duller?

It is omnisciently superficial to label any generation. But it is worthwhile, to me anyway, to point out a few of its characteristics. It is beneficial to understand the past, for it has helped shape the ideas that have influenced the world of the present. Historical knowledge goes backward and forward.

We of the New Deal years seem to have a natural curiosity for the romanticized years whose shenanigans were unpretentiously recorded by F. Scott Fitzgerald. Many historians and dilettantes have labeled the 1920's, the "Lost Generation." It seems interesting to pry open the crushed flowers of the jewel-box world that many of our parents faced—a world that seemed to shrug its shoulders at the thought of bread lines.

Unlike our parents, we of the New Deal years grew with the shadow of a world-wide, full-scale war. Most of us recall the sneak attack. Most of us recall the battle line maps in the newspapers. Most of us recall the united effort of freeing Europe. Too many of us recall War Department letters.

War has played such a familiar part in our lives that we seem to take universal terror for granted. We have read so many editorials, heard so many news analysts discuss Russia's possession of the atom bomb threat that it is commonplace knowledge. We have seen so many war movies that we consider their plots hackneyed. The Korean "police action" reopened our teenage eyes to our omnipresent companion. As a result, the Hungarian revolt did not particularly move us... not until we saw those too familiar pictures in Life magazine. Our parents learned our lesson with a rude jolt. We learned it with the age of reason. We are not immune yet. We are simply blase.

We college students accept ROTC as an accredited course. None has disregarded the natural right of the services' claim. Yet there are many of us who do not really want to accept this claim of universal experience.

The world of the 1920's is recorded as a booming bubble—a bubble that loosely bound the world in a gala tickertape. The world of the 1920's saw the opportunity for our parents to sail in the un-captained ship of industrial expansion. Unlike today success was not a pressure but an option. People were less financially definable. They did not enjoy the type of option that mass goods present to us.

A teenager of the 1920's was not a consumer in the sense that we know. The advertisements our parents read were geared to their parents' bill-folds—not their own. Today's time payments and job opportunities enable the high school sophomore to be an automobile consumer—a freshman, a record and movie consumer. The teenagers of today are subjecting the nation's motion pictures, radio and television to the fad of an unusual "dance music" called rock and roll. The songwriters of the 1920's did not subject their music to the whims of the exuberant teenagers.

The world of the 1920's has been recorded as an age of romantic disillusionment. Many college graduates who could not afford foreign travel joined the service to "see the world." Many disgrusted artists fled the tranquil rebuilding of Europe's "provincialism."

The scientific aptitude tests of today tend to label the college freshman to the degree that he "knows" that he will be a doctor, lawyer, engineer or a merchant chief. Our generation directly contradicts, I believe, the romantic notions of the past. The death of the romanticized, speculative, get rich, see the world 1920's is contradicted by our generation's drive to seek a label—a label of June 3 marriages, placement bureauism and myriads of white picket fences aside an expressway. No longer is the gathering of wealth a demand—it is a natural presupposition.

Today our society is a consumption society. The multiplicity of jobs and advertisements testify to our economy of plenty. This is the only type of economy that we can remember in our short lifetimes.

This label-seeking seems to have grown from the experience of the "Great Depression." The government is making every effort to preserve their "peace and prosperity" platform. Technology and teamwork have set the pace for our consumption economy. The merchant chiefs of today prefer to join a big experienced team like General Motors rather than follow the growing footsteps of his father or grandfather's smaller concerns.

Today's corporations have a dearth of last tycoons, for business is more technically organic and technicians are plentiful. Today a person is labeled by his neighborhood, automobile and job contemporaries. Our generation enjoys the social mobility of corporative position. If a sales manager is promoted to the top of sales, he is immediately accepted as a hob-nober with Cash—not Mr. McCall.

Many of our parents learned the bitter lesson of the Great Depression. They are more inclined to look into the background of a political candidate whereas many of us are inclined to "X" him on his campaign slogans. The last election had few real issues. Many of our parents are more inclined to express disgust with political corruption whereas many of us are inclined to assume its necessity "to make the wheels go round."

These few facts point, I think, to our great desire for security—the security of freedom to express ourselves. We are deathly sick of war, terror and destruction. We have seen the futility of a peace without victory and a peace through occupation.