

## Is "Gag Law" a Gag?

The road to academic freedom has been hundreds of years in the building. It is paved with the lives, the ideals, the victories, and the defeats of the men who have been its architects. These men include the medieval scholars who fought church domination in their quest for scientific truth, men like Benjamin Franklin who advocated a liberal education, men like Clarence Darrow who defended a young teacher accused of violating the antiquated Tennessee law forbidding the teaching of evolution in the public schools.

Many other examples of dedicated men who have fought for academic freedom through the ages might be cited. This freedom, which has become a reality in recent decades, is now in grave danger because of a law passed by the last session of the North Carolina General Assembly popularly called the "gag law." In essence, this law makes it mandatory for every person invited to speak in a state university or college to be subjected to an inquiry into his past to make certain that he has had no affiliation with the Communist Party. As the *Charlotte Observer* so aptly stated in a recent article entitled "First Bad Fruits of a Bad Law," "The General Assembly's aim in passing the 'gag law' ostensibly was to prevent this state's youth from being 'taken in' by illusion-spinning Reds who are supposedly too smart for them. Not trusting the university's dedicated administrators, the legislators slapped a new law atop an old one to weave a thicker mesh of academic barbed wire around the colleges."

To say that such a law is a disgrace to our state is an understatement. It is a ridiculous, short-sighted, narrow-minded, prejudiced attempt on the part of the legislature to "protect" us, the state's youth, from something about which many of these men know nothing.

We, as future voters, will be responsible in the years to come if such mistakes are repeated. It is our duty to see that those men to whom we bestow the obligation of establishing our state laws actually represent our feelings on important issues.

Many of the men now serving in our state legislature are themselves uneducated. It is true that the world of politics is a rough and tumble affair. This accounts in part for the men now serving. We do not mean to imply that all of them are unfit. However, until the voters of this state take their sovereignty seriously we will continue to have bad legislation which will harm our progress in all areas.

## Nameless Buildings Are Gone

In a generation that continually anticipates the future, we are proud that Meredith has never failed to acknowledge her heritage. Revered are the founding fathers, the initial fund-raisers, and the first professors and students. Progress at Meredith has emerged from their devotion and foresight—a genuine love of the opportunity for knowledge. Were it not for excellence of character coupled with unselfish labor, Meredith could not today be an institution dedicated to "These ideals of academic integrity and religious influence."

The naming of several buildings on campus reveals the reverence for those whose contributions are outstanding and laudable. A dormitory has been named for members of the Poteat family, Miss Ida Isabella Poteat, Dr. Edwin McNeill Poteat, and Dr. William Louis Poteat, whose personal contributions to the college are highly regarded. Miss Ida Poteat is listed on the faculty for the opening year, 1899, and is the designer of the college seal. Students who never knew "Miss Ida" praise her forty years at Meredith on the basis of the glowing smiles as faculty members reminisce about her. Dr. E. McNeill Poteat served as pastor of Pullen Memorial Baptist Church from 1929-37 and returned to the church again in 1948. His quarter of a century of service to Meredith life is indeed memorable. Dr. William Louis Poteat, a former president of Wake Forest College and trustee of Meredith, was responsible for the stabilization of the Meredith curriculum during the formative years.

Delia Dixon Carroll Infirmary was named at the Board meeting for Dr. Elizabeth Delia Dixon Carroll, who served as the first college physician. The college benefited from her outstanding services for forty years. No one but "our own" Dr. Campbell's name could rightly be placed on the cornerstone of the proposed library, and we wholeheartedly endorse the naming of the Carlyle Campbell Library. Meredith is especially pleased that a building to be filled with texts of wisdom should be named in honor of a true scholar.



## "An Introduction to Meredith College" Is Pamphlet Written for New Students

By LINDA THOMAS

During the summer months incoming freshmen are flooded with letters upon letters about coming to Meredith. They are welcomed to the campus by their big sisters, counselors, the two societies, MCA, the AA, handbook, catalogues, and many letters from the business manager. This past summer the freshmen were the first to receive a new publication from Meredith, a pamphlet entitled *An Introduction to Meredith College*. Its purpose, as stated in the preface, is to give the new college students an "insight" into their new life.

The idea for such a pamphlet was born when a faculty committee was requesting book lists which other colleges throughout the nation send to their new students. The faculty has been cognizant of the need for a book list for some time because many parents and students had written wanting to know what books would be valuable to read before the freshman year. After receiving samples from several schools, the faculty committee began working on a book list for Meredith freshmen. At the first of the summer this list was sent to the newly accepted girls. Included on the list were books considered by each department at Meredith as being important to read before the fall term. From one college, the faculty committee received a pamphlet which not only included a book list but several essays as well.

The faculty committee, headed by Dr. Sarah Lemmon, liked the pamphlet so well that they began investigating the possibilities of publishing a pamphlet about Meredith. The committee began inquiring as to what essays to include. After having talked with different faculty and administration members, the committee chose five of the different essays suggested. The five chosen were all by famous people, four being in the field of history, biology, math, and religion, with the fifth being an essay entitled "The Student" by Elton Trueblood. The cost to publish a pamphlet including all five essays was too expensive; therefore the committee decided to print *The Student* and asked Dr. Mary Lynch Johnson to write an essay especially for the new students in hopes that they would "have a deeper realization of what Meredith College has meant to thousands of women." The students received their *Introduction to Meredith College* in the latter part of the summer; and during orientation they were lead in a discussion of "The Student" during their guidance class.

Because this is the first year such a pamphlet has been made available, the reaction of the freshmen may prove to be a factor in its future. When asked their opinions, all the freshmen interviewed were quick to say how much they liked

it. Anne Ashburn from Mount Airy said, "I enjoyed reading the pamphlet, but the faculty member who led our discussion in guidance class made me appreciate it even more. The essays made me realize how important going to college is and appreciate the Meredith I now know." Sarah Jane League of Greensboro said, "The essay by Mr. Trueblood made me aware of things that people had always told me to expect out of college. I hope I can be one of those who succeed rather than just get by at Meredith." Betty Wabb from Statesville said, "I certainly enjoyed the two essays. The essay by Mr. Trueblood made me want to read his entire book, *The Idea of a College*, and Dr. Johnson's essay, "The Past in Prologue" made Meredith more than a physical institution; it made me look forward to being a student here."

## BSU's "Operation Link" Is New Look for '63

Meredith's BSU Council introduces a new look on campus, the look directing Baptist students to church participation, church linkage, church action. "Operation Link" identifies the Baptist student and gives him specific Baptist affiliation. This new look of the BSU emphasizes linking Baptist students with the church and emerged from the "eight women" council composed of Martha Stone, Bonnie Fisher, Betty Sodeman, Nancy McClenny, Marshall Moore, Anne Pepper Poole, Libby Reavis, and Corinne Savage.

The pre-school retreat for the BSU council began Sunday, September 8, at Southport, N. C. and was concluded Thursday, September 12. The State College Baptist leaders and the Woman's College officers joined the retreat; thus three colleges were represented to discuss the program for the year.

At the pre-school retreat the following questions were discussed:

1. What is BSU?
  2. What does the BSU do?
- The group concluded that the BSU is the link between the Baptist church and the college student. Its purpose is to inform Baptists about Baptist doctrine, institutions and affairs. The thrust is upon involvement and active response. The opportunities for service which will develop potentialities and lifetime church dedication are encouraged. To be a member of the BSU, a young woman must have some affiliation with a Baptist church.

Projects of interest of the BSU currently include LISTEN (LOVE IMPELS SACRIFICE TOWARD EVERY NEED), The Freshman-Transfer Party, September 27, and Church Decision Day.

(Reported by Anne Pepper Poole)

## Moody's Moods

By SUE ELLEN MOODY

Honor Code? Ha! What kind of honor code is it that actually requires you to turn in your friends? To be a rat, or to be a tattletale, a goodie goodie? Perhaps many upperclassmen, as well as freshmen, are asking themselves this question now that school has opened again for fall session, and are beginning to re-examine, or examine for the first time, the Meredith Student Government agreement to live by an honor code which expects one to not only be honest with herself at all times, but also expects her to watch for, and uphold the honor of her schoolmates. It is easy for most of us to see the importance of being honest, and the logic of turning oneself in for a violation of a rule, but to turn in others? NONSENSE! But is it nonsense? This writer must admit that the honor code has presented itself as a great stumbling block more than once during her three previous years at Meredith. The idea of turning others in has caused her to rebel more than once against the entire system. But perhaps the rebellion was good, for it caused this writer to think a great deal, and now that the battle is over, the logic seems sound, and the reasoning not only logical, but at last ethical.

It may have been talks with Dr. Crook, or books by Reinhold Niebuhr on sin in society, or perhaps a course at, of all places, UNC-CH, on Christian ethics, that finally brought about the change; but the belief in the honor code is now firmly established in this writer's mind.

Perhaps an explanation of what the honor code means, in an unorthodox manner will aid the reader and help her to find in her mind, in a shorter length of time, a firm place for the belief in the honor code.

We assume that all students are honorable in their intentions, after all, a man is innocent until proven guilty! But suppose a student, through previous experience, has become hardened in her sensitivities?

Suppose a student believes that rules are made to be broken, and not obeyed? If that student willingly acts in violation of rules set up by her peer group, for the benefit of the group as a whole, she has lost contact with her conscience, with the group in which she lives, and acts, not responsibly, i.e. with an ability to respond to the group mores but acts irresponsibly, unable to respond to group mores. It must not be supposed, however, that this development is due to the individual alone. Society as a whole has aided her in adapting this disregard for group government. It seems, therefore, that it is the responsibility of this group, this society of Meredith College, to make amends for what it, as a member of the larger society as a whole, has helped bring about in the character of the individual girl. We are a part of society, and in part guilty for the sins of society as a whole. We must therefore act to bring about the rehabilitation of the girl we have, unassurably, damaged. She must be brought to an awareness of her responsibility; she must be made sensitive, so that she too will be able to respond to the mores of her peer group. To turn someone in is not to help kick someone out, but to aid the bringing in of one into society. Are we our brother's keeper? Yes, and what we do for our fellow student we also do for the group. We try, through the student government, to teach, not judge, and to correct, not punish; but we must realize that we are the student government, and

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Meredith College is an accredited senior liberal arts college for women located in the capital city of North Carolina. It confers the Bachelor of Arts and the Bachelor of Music degrees. The college offers majors in twenty-one fields including music, art, business and home economics.  
Since 1921 the institution has been a member of the Southern Association of Colleges and Secondary Schools. The college holds membership in the Association of American Colleges and the North Carolina College Conference. Graduates of Meredith College are eligible for membership in the American Association of University Women. The institution is a liberal arts member of the National Association of Schools of Music.  
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