

**THE GUILFORDIAN**

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**Just an Editorial**

The college is thought of as a place having for its purpose the dissemination of acquired knowledge as well as the instigation and promulgation of individual thought on the part of its students. Thus, when these students have acquired their college education they are supposed to have a basic knowledge that will, after being ripened with years of experience and living, enable them to assume a place of leadership in guiding and elevating the standards of social and moral life of humanity in general.

Education, then, in the truest sense of the word, is a search for truth and this search is not for timid, hesitating souls. When one sets out to find the truth he must not assume that the present standard of life is the best. Our outstanding ideal in this search for truth should be to refuse to accept ancient and standing formulations of truth as fixed and final until it has been proved, in our own mind, that they are the basic, fundamental, and essential truths.

It is doubtful if our own, or any other college is completely fulfilling the need of its students in this search for truth. The very structure of our conventional social life and accepted standards is being challenged by a host of fresh, new ideas, which if they are correct and true will revolutionize our customs of living and our present form of social control. I refer to such ideas as socialism, philosophical anarchism, communism and companionate marriage.

A century ago a prejudiced, prudish, dogmatic public would have held up its hands in holy horror at the mention of the above-mentioned ideas, but today a critical, open-minded social world is eagerly, honestly searching for the truth and the best. In Greensboro, Judge Ben Lindsey discusses companionate marriage; in Chicago, Mrs. Bertrand Russel talks about

free love and the intelligencia of the nation flock to hear them and so on throughout the world the prophets of these new ideas carry their message to the people—yet they are not invited to enter the doors of our colleges and universities that are supposed to stand as the symbol of this quest of truth.

Always in our Y. M. and Y. W. meetings, in our lectures, and in our chapel talks we hear the same old platitudes on brotherly love, peace, upholding prohibition and race relationships. We do not say we are opposed to these views, but in justice to ourselves and the social world that will look to us for leadership, we are entitled to hear the other side of these questions and we feel that these new ideas of social life that are alive, that are vitally affecting the social and moral standards of society, brought before us that we may judge whether or not they are true and acceptance of and adherence to them would be beneficial to society.

Under the present system of presenting only one side of the case we are bound to become dogmatic, provincial, prejudiced and irrational. If militarism is wrong the best way to kill it is to allow an advocate of militarism to come before us to uphold it and allow the glaring discrepancies of his reasoning to expose his cause. So with these new ideas affecting our social structure; if they are not the truth they will expose themselves. As Bertrand Russel says, "It may happen by good fortune that a moral standard based upon ignorance is right, but if so knowledge will not destroy it; if knowledge can destroy it, it must be wrong." The reverse is also true, if these new ideas are wrong, knowledge will disprove them and we will cast them aside, but as long as they are held off, as long as our leaders ignore them and continue to guard us from this new thought and cram the old ideas of morality and convention down our throats, just so long will we believe that they are afraid their precepts cannot stand against an honest inquiry.

Honest inquiry need not lead to doubt and skepticism. To conceive that inquiry must lead to skepticism is itself a species of skepticism as to the power and evidence of the principles to which we have given our assent. It would be unworthy homage to truths to suppose that adorations can be paid to them only while we are ignorant of their nature: that to approach their altars in a critical spirit would be to discover that the majestic forms are only lifeless sentimental idols.

We believe that everything possible should be done to bring these new ideas before us. Can we not have authorities on these subjects as chapel speakers, as Christian Association speakers, instead of hav-

ing speakers who offer us the same old viewpoint with which we are all familiar?

Then we can take the facts that have been laid before us, weigh them in our minds and make our own decision as to the truth and value of these new principles in contrast to the old. Then we will know the irresistible evidence on which the truth is founded and base our beliefs on the rock of rational evidence and truth.

**LOCAL DRAMATISTS PRESENT ANNUAL SPRING PRODUCTIONS**

(Continued from Page One)

ward as his father dies, believing he has succeeded in getting the map showing the position of the hidden treasure, and cries that he has found his freedom.

Rosenfelt's keen eyes, facial expression, and tone of voice carried with it a feeling that something exciting was in store every minute. His sister, Lena Farlowe, added the femininity atmosphere to the tragedy. Her low speech, cries, and schemes along with the cold, plain black dress, her pale cheeks and straight hair, was enough to add to any mystical sea story.

In "Agatha" the setting was again of Southern plantation life. It was just after the Civil War. Two colonels, Col. Baity, Orville Wooten, and Col. Pettaway, Stanley Moore, were discussing the merits of the southern generals. Col. Pettaway was the proud father of three lovely daughters, Misses Annabelle, Virginia Ragsdale, Angela, Rose Proctor, and Agatha, Mabel Shipp. When Col. Pettaway decided to honor his daughters with the names of Confederate generals to show his patriotism, Miss Agatha rebelled. There followed the story of her daring unconventionality and the appearance of Captain Fairfax in time to make the rescue.

The play must have been written for Mabel Shipp. Her winks, carefree disposition, and utter disregard for your lady-like pride and its effect on the other sisters was honest entertainment to the audience.

"The good die young. You know I have always had a presentiment that I would die young."  
 Cat: "And you didn't, after all."  
 —Ex.

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