

INTER-SOCIETY BANQUET

Two hundred students and alumni attended the inter-society banquet held in Commons Hall Saturday night. D. B. Teague of the Philanthropic Society, who acted as toastmaster, welcomed the visitors in a speech in which he told of the difference in the positions occupied by the societies today and in the years when those who were the guests Saturday night were undergraduate Phi's and Di's—a difference which was only one of degree. "The two literary societies are today not the all absorbing, all powerful factors they once were in University life but today they still remain the most potent forces in our University democracy, their importance is still sufficiently recognized to attract 200 voluntary members into each society.

Mr. Teague introduced Mr. V. L. Stevenson of the *Charlotte Observer* as "a man who left the University in 1906 and has made good."

Reinforced by present day conditions, education ought to tend to produce the citizen of the world. Who is he? What are his ear marks and how may we know him? Citizenship implies acquaintance with its source, interest in it, sympathy with its purposes and a willingness to work for their furtherance. The ideally educated man of the future will be untrammelled in thought and action by local consideration. He will esteem nothing large merely because it is nearest. No prejudice born of environment, urban, state-wide or national, shall blind his vision or distort his perspective. Possessing the distinct characteristics of race, of period, of nationality, developing out of them and loyal to them, he will yet tower head and shoulders above them all. Vast world currents of thought and feeling will not escape him. No people will be so different from his own that in their philosophies of life he may not see and appreciate whatever of approach there be to universal truth. He and his fellows will be unifying factors working for oneness at all poor points where the discernment of the future deems unity desirable.

Wherefore, I present you the cultural question of the hour: is modern education sufficiently responsive to modern impulses? While emphasizing and properly so, the languages, the governments and the philosophies of the past, does it remember not to forget that today we are ourselves making history as important, if no so picturesque, as any between the covers of text books. It is a far cry from our world citizen to the young gentleman who holds that already North Carolina has gone over to the fold of protection with all impediments and is even now represented in the United States Senate by Rhode Island's Senator and a New York representative.

I would not that our colleges should abate one whit their enthusiasm for the fundamentals of the past, but I do submit, with all admiration for their splendid achievements, that the present has a stronger claim to their attention than has ever yet been realized. I do believe that its fuller recognition will signalize the day of an even higher efficiency than that which has won for the college its impregnable place in the economy of civilization.

Mr. W. R. Edmonds, who as Mr. Teague said, had only the preceding morning received as a token of the esteem of his classmates, the office of president of his class for his whole life, was the next speaker.

Mr. Edmonds attempted to give the "campus viewpoint" on certain matters of interest and importance to University life. Mr. Edmonds made

the startling disclosure that during the past year the University has been forced to go \$20,000 in debt. The remedy proposed by Mr. Edmonds was a closer alumni association between classes and in classes. University men must go to the Legislature and make sure that the appropriation for the support of the State University be made at least somewhat apportionate to the needs of the institution.

Mr. J. A. Highsmith who, Mr. Teague said, had been selected to represent the Phi Society on this occasion as a representative society man, spoke next.

In keeping with the spirit of self-government in vogue at Chapel Hill, and purporting to make more self consciously responsible alumni and a more effective structure of administration, Mr. Highsmith proposed that each senior class elect two members for the board of trustees. Mr. Highsmith by investigation had found the plan practicable. By his talk he substantiated its advisability. He advocated this addition to or substituting into the board of trustees the sixteen men whom his plan would put upon the board.

The principal address was made by Hon. Clarence H. Poe.

Nowhere else in the world, unless it be in Japan, is one likely to find people so thrilling with the same expectancy of a marvelous future which distinguishes the men of the South today. And nothing seems more sure than the realization of these ambitions. To develop our state we must develop the intelligence and efficiency of our average population and the material resources of the state are valuable or worthless in proportion to the efficiency and character of the average citizen. There are two methods practicable for reaching this end, educating our own population and taking into our midst desirable immigrants. The method which Mr. Poe forcibly and at length advocated was educating our own average man.

PHI BETA KAPPA ADDRESS

At the close of the Senior Class exercises Saturday morning, the Phi Beta Kappa Society annual address was delivered by Dr. Phelps, Professor of English at Yale University.

At the beginning Dr. Phelps told of the cordiality that has for so long a time existed between Yale and Southern educational institutions. John C. Calhoun, a southern man was, in Dr. Phelps' estimation; the most distinguished graduate Yale ever had. Dr. Eben Alexander, recently deceased, Professor of Greek and Dean of the University of North Carolina, was a man who ideally combined those qualities most admirable in the Northern and Southern types of men.

Dr. Phelps' address might be titled "Happiness, as the Result of Culture". He repeated the definition of happiness given him in his student days by President Dwight—"The happiest person is the person who thinks the most interesting thoughts". Happiness then like virtue has its real source within the individual. A certain sort of so called virtue is that based upon the opinion of your fellow man. Certain students will cheat to get thru but will not cheat for honors; certain politicians will refuse a bribe of \$100 but can be bought for a seat in Congress. This is not real virtue, nor is happiness real happiness which is based upon exterior things, either estimation of friends, possession of wealth or even health. The happiness of some person is at the mercy of the first of life's clouds, the first whisper of blighting scandal. Such persons are never really happy. Happiness can really survive any external

or physical happening. Tennyson could write *In Memoriam* after the death of Arthur Hallam. The cripple who has lost his leg in the railroad accident, the millionaire who has lost his wealth in a financial crisis, the man who has lost only his place in the estimation of his neighbor, priceless as this is, has not necessarily lost his chance for happiness.

"On what," asked Dr. Phelps, "is this theory that youth is life's happiest time based?" Everybody must either grow old or die, no normal person wants to die all the time, tho most of us do at times. It is but natural that we should grow happier as we grow older. Why should we dread and seek to fight off old age? If we can advance securely upon old age, we have gained the secret of life.

The theory of the poet who apostrophizes the happiness of youth is based upon the love for careless strength. The young man can live contrary to certain physiological laws. He has no responsibilities. He can "chawnk green apples" and doesn't have to worry over serious matters of life. But apply this principle and we have the absurd deduction that the cow is the consummately happy animal. She has no worries over financial or religious or political questions. "Why then not be a cow? It is just as rational to want to be a cow as to wish to regain lost youth. The enthusiasm aroused in children by certain things does not cease to be enthusiasm when these things have changed."

What does then make for happiness? Here culture comes in. The man who does prefer the music of the street organ to grand opera, may hope to develop himself to a capability for enjoying Beethoven, so long as he is honest enough to admit to himself and others that he is bored when he is bored. We may not have in us an inherent power for appreciating the masterpieces of great sculptors and painters but culture, which is something to be attained by development, brings to us this power. And since culture is thus obtained by development why should it not deepen in us every year? The normal man increases his capability for happiness the older he grows.

"This address is a confession rather than a sermon. I do not reason that there should be, but I confess that, for me, there are four sources of happiness,—music, art, nature, books."

Dr. Phelps defined literature as *stuff written for fun*. Shakespeare was a great writer because he wrote for love of writing. Literature has two advantages over science and mathematics. In mathematics the answer is either right or wrong. The amount of effort makes no difference, if the conclusion is incorrect. But if two critics disagree over Winston Churchill's latest novel, both are right. "Literature is a great garden in which we pluck the flowers that we want." The advantage of literature over science is of individual liberty. But literature is truer than science. Text books of science have to be constantly revised to keep up with changes in the so-called truths of science. "Hamlet was written in 1604 and who dares to revise it?" Darwin sneered at novel reading and yet novels had been written before Darwin was born which, unchanged shall see numerous revisals of *The Origin of Species* made to meet changed conditions. Great literary productions of the past will never be obsolete even if the forms of government change. This is true because real literature is based upon human nature which never really changes. We differ from our uncivilized ancestors only because of our greater degree of self control.

An individual library is necessary for every happy man. "Begin its accumulation at five years and keep it up until you die. A book that you own differs from one from a public library just as home folks differ from visitors. We treat or should treat borrowed books with certain formalities. Our own books are ours to be friends with.

"What is the foundation of real culture?" asked Dr. Phelps. "By this I mean what are the best books for children? Literature has now become a trade as well as an art". The books called children's books are absolutely worthless. They are *written down* to children when we should give them the very best things we have in literature.

The Bible came first in Dr. Phelps' list of books which are a source of happiness. Next, he considered Bunyan's *Pilgrim's Progress* as having been most fruitful in his happiness. Below Bunyan came Shakespeare. Shakespeare, he thought, should be read as early as the child can read with facility. At first he gets nothing but the story. Later he realizes the beauties which he sees.

The man who would enjoy his reading must read with imagination. He must not see in, "Hannibal crossed the Alps and descended upon the plains of Italy", merely so many parts of speech. He must picture to himself the wonderfulness of this feat, must thrill with admiration for the spirit which made this man lead an army made up of the inhabitants of Northern Africa over the snows of Alpine mountain tops down upon the plains of Italy and there defeat the Roman army, made up of the best trained soldiers in the world.

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