

The Daily Tar Heel



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College Reforms And Reformers

Recently the pages of magazines in this country have been flooded with articles offering suggestions for reforming the colleges and universities. Most of these articles have attacked the methods of instruction and "student indifference."

The would-be reformers seem to have lost sight of one significant fact, however: higher education has been popularized to such an extent that the modern student body represents nothing more than a typical cross-section of the American community. A few generations ago all college students came from families with a cultural background, excepting a few individuals who sought a college education because of an inherent desire for knowledge.

In sharp contrast is the modern student body, which consists to a great extent of individuals whose only qualifications for a scholastic career are the ability to pass a perfunctory entrance examination or the possession of an easily obtained high school degree. We Americans are notorious for our lack of interest in the cultural aspects of life; the average college student reflects this national tendency away from culture to a marked degree. The petty social activities of the weekends, fraternities and athletics attract by far the greater portion of the undergraduate's interest.

As an inevitable result of the modern system of mass education, the college student body is characterized by an inert sort of mediocrity. Before any really effective reform can be accomplished in higher education, we believe that one of two things is necessary—that rigid entrance requirements be established, or that the rank and file of American citizenry adopt an active interest in cultural affairs.

Excessive Expenses In a College Town

College towns should be the cheapest places in the nation in which to live; however Chapel Hill seems to be one of the most expensive places in this state, if not in the entire nation in which to exist. While prices here may not be excessive in comparison with those in the larger cities, no effort is made to reduce the cost of living in order that more and more students may attend the University. A conscious effort is being made by University officials to get more men here, much is done toward helping the hard working fellow earn his way through school, but little or nothing is done toward decreasing the general cost of living.

Recently the price of hair cuts has been advanced in the village to fifty cents, while in all the other cities of the state only forty cents is the charge. For dry cleaning a suit one pays one dollar here while in many of the nearby cities one pays only fifty cents for cleaning a suit. The University operates a supposedly profit sharing dining room, but the board there is such that the majority of the students are forced to go to private and more expensive boarding houses in order to get satisfactory food. In many places in Greensboro board and room are furnished the teachers for twenty-five dollars a month. even yo-yos cost twice as much here as they do in neighboring towns.

If the University would undertake to operate under efficient management a large dining room on a real profit-sharing basis then good board could be furnished for far less than is now charged; if the University would operate stores on a profit-sharing basis, then many articles could be bought much cheaper than at present. The University could operate other concerns and furnish the students with necessities of life at a reduced rate.

Nothing has ever been done to encourage industrialism in Chapel Hill; the ideal is to make this place a University town and nothing more. If the University is the only thing here, then "why should not the University operate on a cost basis all the business concerns and reduce the cost of living instead of allowing a large number of people to live and grow rich from furnishing necessities to "hard-up" college boys?—J.D.M.

Regarding Free Tuition

The suggestion that the University of North Carolina grant free tuition to all students who are natives of the state is by no means a new one. Although there has never been any organized student movement looking in this direction, a large part of the student body is in favor of the idea.

Several state universities scattered throughout the United States give free tuition to all native students without any obligation whatsoever. Prominent among these are the University of Ohio and the University of Minnesota. Regardless of the fact that the practice is as yet in the experimental stage there are several advantages which accrue to state schools which collect tuition charges from "outsiders" only.

It is advisable, all things considered, for people who are going to live in any given state to be educated in that state. In the case of the state of North Carolina, many students attend institutions in other states who would come to the University of their home state if it had the free tuition attraction to offer to all students. Thus the state loses many young men and women who have received their elementary education at the expense of the North Carolina taxpayer.

There is no university or college of importance which does not have a considerable element of students from foreign states in its student body. Most of this element habitually settle in the state where they received their advanced schooling. The writer believes that better students would be attracted to the University of North Carolina from other states if they had to pay a tuition charge from which native Tar Heels were exempt. To the resident of North Carolina the free tuition inducement would be strong enough to prevent his leaving the state to attend a college or university located in a "foreign" state; to the resident of any other state the fact of having to pay a charge

of seventy-five dollars more than native students would be of great enough significance to eliminate those who contemplated attending the University of North Carolina without any definite purpose in mind.

The fact that students of this University who are enrolled in the school of education are given free tuition gives rise to a complication which is destructive to the aim of the school. Many students enter the school of education merely to get free tuition and without any intention of ever teaching in the state. If the function of the aforesaid branch of the University be to train teachers, then the free tuition attraction is self-destructive. It not only attracts students who intend to teach and who are not financially able to pay tuition charges, but it causes many to enlist in the ranks of the "prospective teachers" who have not the slightest intention of entering the teaching profession for even a short time.

The writer believes that free tuition for all North Carolina students at the University would remedy this evil, for all branches of the institution would then have the drawing card which only one branch has at present. Then there would be no point in enrolling in the wrong school of the University.—J.C.W.

Readers' Opinions

TO ALL FELLOW YO-YOERS: Ave! And Hist! Hey! Hey!

"The time has come," the Walrus said,
"To talk of many things:
Of shoes—and ships—and sealing wax—
Of cabbages—and kings—
And why the sea is boiling hot—
And whether pigs have wings."

With this gentle reminder of the Serious Things of Life so admirably expressed by Mr. Lewis Carroll, let us give our undivided attention for a few moments to this Enemy in our midst, this Philistine who has come upon us wielding the jawbone of an Ass to smite two thousand men.

From his article in the *Daily Tar Heel* of Tuesday, October 8, all the world may read and understand the contempt, the bitter irony, and the gross misunderstanding which he has of us. Blood Brothers Bound by the Sacred Cords of Yo-Yo, what terms does he use to describe us? From the presumptuous height of his intolerance, he hurls at us adjectives like *puerile*; accuses us of *ravings*; and, blasphemy of blasphemies, hints that our chosen instrument is not adequate to our needs.

But hark! Out of his own mouth he convicts himself, as the purely reasonable always do, of the most bewildering logic. He stumbles headlong into one of those inextricable mazes of fallacy where Gentle Fancy's children are never known to trip. We are told that we have a complex—a juvenile one, and that this craving remains unsatisfied by the little Spinning Wheel. Now, far be it from us to cast aspersions even on the rational processes of a Philistine, but in the very same sentence he thus describes our instrument: "That peerless (italics ours) medium of expression for puerile tendencies!" Blinded by prejudice and unlighted by any spark of Divine Fancy, he sees in the Yo-Yo only a pacifier for fools and infants!

But Brothers in Yo-Yo, let us not banish this Lost Soul from our midst with never a touch of Christian Charity and Sweet Reasonableness. Let us understand him. He is doubtless a

Man with a Mission, a Serious Somebody, who is out for the Finer Things of Life. Doubtless he is a Practical Person who always sees the corner but never around it. He thinks that Life, even its Larger Moments, can be comprehended in a column of statistics, and he doubtless opines that Death is the Imminent Disaster.

Perhaps we should educate him, he seems literate; it's only his logic that is cock-eyed. We shall place in his hands a copy of Andre Siegfried's *America Comes of Age*, where he will learn from this witty Frenchman, in his last chapter, that one of the unhappy afflictions of American civilization is that: "Anyone who turns aside to dabble in research or dilettantism is regarded as almost mentally perverted."

Perhaps we could lead him finally to that truly cultured point of view expressed by Mr. Waldo Frank in his little essay "The Machine and Metaphysics"; a point of view which admirably comprehends and understands the Real Meaning of the Yo-Yo in Modern Life: "Only when the individual worker experiences . . . that the elements of life in the machine fuse . . . together with his own into a unitary act—alone then will his spirit in participation be able to go out through the machine, so that it and the whole mechanized world may once again, in his joy, in his beauty, in his human pride, express him."

If he were tractable, if he still endured after a period of preliminary apprenticeship in the great Brotherhood of Yo-Yo, we might lead him eventually to the heart of our secret and let him read in the original French, the statement of our Faith by that distinguished aesthetician, Elie Faure: (We quote from the authorized translation of *The Dance Over Fire and Water* by Mr. John Gould Fletcher) "It is the precise role of the artist. It is in the energy which Michael Angelo possessed in order to realize, between intelligence uplifting itself, and matter tending to drag it down. . . . It is in the drunkenness of Shakespeare conciliating in lyric indifference the contradictory movements of the drama of passion. It is in the power of Rubens twisting in every sense, as clay in the flame, the universal forces released by the current of a river, by the flow of sap, the pulsations of blood and will. It is in the supernatural magic of Beethoven re-uniting in the orchestral multitude the multifarious voices of God."

* No. 1. We have synthesized the Hebraic mythology and Mr. Matthew Arnold's epithet.
* No. 2. We do not Yo-Yo.
* No. 3. Professor Archibald Henderson will discuss the curvilinear mathematics and torque implications of the Yo-Yo in relation to the fourth dimension, in a forthcoming monograph.

One of our research assistants is now engaged in working out the relation of the Yo-Yo to the "Rational Sex Life."

(Signed) Ko Ko Nanki Poo.

Research Group Is Studying Failure Tobacco Association

(Continued from page one) ciations. Although the board has the power to subsidize agriculture through a system of surplus control, they have refused to do this, preferring to have this function performed by the farmers united in associations. In addition it has set a policy of lending money to the industry only through members of farm associations. Thus, to secure the full benefits of farm relief it is essential and desirable that the farmers form into unionized groups.

College Life



Letter Explains Novel Creation

(Continued from page one)

sects that crawled over Pan-Ku.

To illustrate the story, Rev. Hallock enclosed in the letter a printed copy of the features of Pan-Ku. He appears as a stockily built individual with short horns. He is wearing a skirt of leaves and has a ring of leaves about his neck.

He has his hands extended above his head and is holding in each a sphere, one red, the other yellow. His face is oriental. There are the narrow eyes, raised at the outer extremities, the long, drooping moustache, and the very dark eyebrows.

Beside him, on what appears to be a stump is the axe with which he made the world, and above the entire drawing are three groups of Chinese characters.

The version of the creation as given by this letter is substantially as follows: "Yang and Yin gave birth to Pan-Ku, who grew at the great rate mentioned before. Somehow he got hold of an axe, and with that he managed to 'k'ai-p-i-h t'ien di' or hew out the universe. From what he cut it is not known.

He was 18,000 years doing this work, and in order to complete his work he had to die. His head became "the mountains, his breath, the winds, and clouds; his voice, the thunder; his limbs, the four quarters of the earth; his blood the rivers; his flesh, the soil; his beard, the constellations; his skin and hair, the herbs and trees; his teeth, bones, and marrow became the metals, rocks, and precious stones; his sweat, the rain," and most suggestive to the evolutionists, "the insects creeping over his body became human beings!"

Rev. Hallock says in his letter, "I hope we are proud of our ancestry!—The Chinese speak of three kinds of insects that delight in man's "fellowship," the "crawlers, the jumpers, and the smellers." I asked a Chinese to which race he belonged? He said that he did not know, but that "the foreigners must belong

to the crawlers, for they are white."

"In finishing the earth Pan-Ku failed to put the sun and the moon in their proper places, and he is shown holding them in his hands as mentioned before. The sun and moon went down into the sea, and the peoples were left in darkness. A messenger was sent to ask them to go back into the sky to give light. They refused, Pan-Ku was called and at Buddha's direction wrote the character "Zeh," sun, in one hand, and "Yuin," moon in the other and going to the sea, stretched out his hands and called the sun and the moon repeating a charm devoutly seven times. Then they ascended into the sky and gave light, day and night.

In the creation Pan-Ku made 51 stories, or floors; 33 for heaven, and 18 for hell, below the earth. If one is very good he will go to the 33rd heaven and be worshipped as a god, if he is very bad, he will go down to the 18th floor of hell.

Marquette will meet two eastern teams this year, Holy Cross at Worcester and Boston college in Milwaukee.

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