

The Daily Tar Heel



Published daily during the college year except Mondays and except Thanksgiving, Christmas and Spring Holidays.

The official newspaper of the Publications Union of the University of North Carolina, Chapel Hill, N. C. Subscription price, \$2.00 local and \$4.00 out of town, for the college year.

Offices in the basement of Alumni Building.

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Wednesday, November 27, 1929

Tar Heel Topics

Chairman Burch of the Safety Committee announces that a second violation of the new traffic laws will incur a \$50 fine. Anybody wanna buy a go—well, a Ford—cheap?

We gather from the press notices about the new football song called "Carolina Go" that it is a self-starter, not to mention a good chaser and an effective means of drowning out the sound of breaking glass and gurgling fluids. All of which should combine to make it a nifty for the game tomorrow.

The new small paper currency is "holding its own" and wearing well, according to W. S. Broughton, federal treasury commissioner in charge of currency distribution. Right you are, Mr. Broughton, especially as far as we are concerned. We certainly can't keep the new short green long enough to give it any wear.

Middle Class Unintelligence. One of the most amazing aspects of the economic transformation which the South is undergoing at present is the attitude of the middle class business and professional men toward the efforts of labor to improve its standards of living. Throughout the Gastonia, Marion and Elizabethton affairs the Rotarian brethren have been almost unanimously in sympathy with the capitalistic cause.

Recently a large mail order concern established a branch in Atlanta and announced that its regular wage scale would be observed in employing clerks. Immediately the Merchants Association set up a mighty wail that the new establishment was destroying the local labor market. If comparatively high wages were paid by the mail order concern, would not every merchant in the city be compelled to pay ruinous wages in order to prevent his clerks from securing employment at the new retail establishment? As a result the officials of the mail order house were induced to lower their wages to the prevailing scale. When the Bamberg-Glanstoff corporation opened its mills at Elizabethton, a wage scale was

adopted similar to that prevailing in Northern mills. Mill owners throughout North Carolina and Tennessee protested vehemently, declaring that high wages would prove ruinous to industry in the South. Even the Elizabethton business and professional men voiced emphatic disapproval of the high wages. The officials of the new mills saw the light, and the pitifully low wage scale prevalent in other Southern textile establishments was substituted for the original salaries.

In both instances the merchants and professional men argued that high wages for the laborers would be fatal to business and industry. They purblindly disregarded the fact that increased purchasing power for the workers, with the attendant improvement of living conditions, would result in a great acceleration of buying. Retail stores, industrial establishments—all branches of business activity would have benefited had the wage earners been enabled to increase their purchasing power.

The Atlanta and Elizabethton cases are illustrative of the general attitude of the middle classes throughout the South—and this attitude is a serious indictment of the intellectual level of the middle class mind. Instead of silly prattle about communism and anarchy, charges of "insurrection and rebellion," support of the forces of capitalism in their stubborn determination to yield not a whit to the demands of organized labor for a decent living, the middle classes would do well to approach the new Southern industrial problem in a sane and constructive light.

This Question Of Religion

The very naive but utterly unconvincing letter published in The Tar Heel Sunday and signed "A Freshman" is illustrative of a fundamentalism which now seems almost an anachronism. Such epistles bring to mind those days in the early nineteenth century when religious pamphlets and periodicals were circulated containing touching moral stories of faith and divine love and righteousness and any number of other virtues. But in the modern world such fables and admonishments for purity are absurd; there is now no place for monastic seclusion of a fanatical sort, for the ascetic with the aspirations of Galahad, for the sternly dogmatic Puritan or the sober, sad-faced Quaker.

Religion is being infused more and more with common sense (in spite of the combative forces of the pulpit, some of the occupants of which seem to wish for the members of the congregation to remain in medieval ignorance and superstition). We have now lifted ourselves from the morbid fear of Hell; we have now ceased to draw such stringent lines between good and bad. No longer is there the terrible world of the fanatical Puritan's ruthless righteousness, nor the superstitious world of the priest-ruled clans in the day when The Cloth was symbolical of mental stagnation and intellectual barrenness. Instead, there is the modern world of sane religion and a spirit of tolerant understanding. Of course there are the absurd disputes between Fundamentalists and Modernists, between one Protestant denomination and another; there is the anachronistic fear of a Pope-controlled catholic civilization which seems to be still current among a certain class. Of course there is the big business church (what a group this comprises!), in which financial pillars of the congregation—and the town—are the leading voices, the controlling spirits. Religion will never be the idealistic dream

one pictures in childhood. There are too many subjects for disension, and back of all there is weak human nature, quarrelsome, trivial, petty, intolerant, unthinking.

But at least there is sanity and tolerance of a social sort; no persecution, no hypocritical ostracizing, no excommunicating. The world has finally reached that stage of wisdom and discretion where it minds its own business—in part, at least. No longer is an atheist a curse on a neighborhood; an "infidel" is not now subject for gossip and the wagging tongues of hidebound, prejudiced nincompoops. Slowly but surely the world seems to be creeping nearer the light of a tacitly accepted code of ethics, acknowledged to be right, with religion as a beautiful but rather doubtful ritual in the background. Ministers still exert an undeniably powerful influence, of course,—and rightly so in most cases; but under an intelligent survey the awful trappings and the mysteriously malign influences that have come down with Christianity from the middle ages have vanished. Our ideals, our codes, our sense of morality, our conceptions of sin even, have all undergone a change; there has circulated among our civilization a spirit of inquiry, removing much of the sham from religion and leaving its beauty, its austerity, its innate goodness.

And our souls have been the better for this glow of reason and common sense permeating them. Far from undermining the forces of morality this awakening has adapted religion to the modern world,—this age of civilization in which the people who of a previous age and generation would have been sober with a dull repression, fearful, wretchedly narrow and intolerant, now accept life candidly; they view existence as a joyous struggle and set about living under no illusions regarding monstrously elaborate sin or archaic sobriety of fanatical puritanism. Their attitude is neither pagan nor atheistic nor is their outlook that of the agnostic. Whereas religion was fed to the peoples of the previous centuries, arbitrarily, as a puzzle which they accepted with meek submission, unquestioning, the twentieth century forbears, consuming what is offered until it is examined in the light of reason and the doubtful, the trivial, the unnecessary, removed,—then the way is clear.

Even Yet There Are Honest Men

Dr. Horace Williams is in the habit of asserting before the chapel assembly once each year that there is not an honest man in the University, or rather his classes voted that there is not an honest man here. But of course the classes take Dr. Williams' definition of honesty in making their decision. In his opinion an honest man would not tell a lie even if the life of his own father depended upon it.

So fast are our ideas and conceptions of every virtue and attribute changing that any broad statement concerning any abstract quality has little real meaning. If there is not an honest man in the University today, then there was not an honest man here yesterday, for human nature is essentially the same always. According to someone else's standards, there may not be an honest man here, but by our own standards there are many. One may define any characteristic in such a way that he eliminates all men from the possession of it, and then proceeds to bemoan the fate of the Moderns and to sigh for "the good old days when men were men."

One cannot set up some standard to which no one conforms or can conform and still be human, and then expect any man to live up to it.

If there is not an honest man in the University, then surely, Dr. Williams, something is wrong with your definition of honesty. We are not poor benighted heathens; we may be proud sinners going our way to perdition, but by all modern human standards, there are still many honest men in our university; there are still sincere men, and loyal men, and profound men.

—J. D. M.

IN THE WAKE OF NEWS



It is rumored of William Sweet, ex-governor of Colorado, who is to lecture here next quarter, that he still calls Mrs. Sweet—sweetheart.

Strangely enough, interest in the newly organized Esperanto club has waned since the announcement that every member must pay one dollar for the grammar. This is one sign that needs no interpretation.

Rule 5 of the Kansas Health Board Kissing rules says "Be careful about kissing in crowded places." In fact we will add, be very careful in kissing in crowded places. That is a sure enough way to get permanently married to some frail or worse yet to a hereafter.

The Boys Were Whooping It Up Down In Old I Monday night when in came the law. Fourteen experienced poker players slid fourteen hands of cards and chips into convenient drawers and started discussing the relative merits of cake races and tag football games. Solomon and Gomorrah, my sons!

According to a survey made by one of our enterprising young reporters, the campus has a predilection for confession story magazines. If this is a true story, I must confess that going to college doesn't raise the literary taste of individuals much.

While on this subject a learned professor on the campus here, renowned for his erudite scholarship has confessed privately and not for publication, of course, that he is fond of the Tarzan series, while another equally noted gentleman prefers detective stories.

Found at last: A PANACEA FOR ITCH — Colt automatic.

The editor is making a modest bid for the fame attached to the title of Most Forgetful Student. After a long trip in his faithful lizzie to and from the press convention in Hickory last week, Editor Holder drove up to the Y to attend a meeting Sunday night and failed to remember lizzie's exposed condition until 2:00 P. M. Monday, when ye ed discovered his favorite vocabulary developer was decorated with numerous tags.

Don't go east out Cameron avenue after dark because THE GIMGHOULS WILL GET YOU IF YOU DON'T WATCH OUT!

Cy Edson laments the fact that the Tar Heel has carried his name in its stories but three times during the past week, which is certainly an example of transitory fame.

For all thorough going woman haters The Woman Haters Club at the University of Kansas will have a genuine appeal. The winner of a recent oratorical contest on that campus spoke on The Uselessness of Women.

The College Honor System

ARTICLE II

Editor's Note: This series of articles on the Honor System is being printed simultaneously in all the college newspapers in the United States. A series of five short articles dealing with matters pertaining to the Honor System will follow. This release is being made by the committee on the Honor System for the National Student Federation of the United States of America, with a hope that the students of this country will give serious thought to the problem of student honesty in our colleges, and that they will send to the Fifth Annual Congress of the National Student Federation representatives who have well-thought-out ideas concerning this matter. The Fifth Congress will meet at Stanford University on January 1, 2, 3, 4 and 5, 1930.

These articles were prepared by James Theodore Jackson, chairman of the committee on the Honor System. The writer would be glad to hear from students concerning this problem. Please address him at P. O. Box 958, University, Alabama.

The History of The Honor System

Four colleges claim the honor of having been the initiator of the Honor System. William and Mary College claims to have begun the use of the system in 1779. South Carolina College (now the University of South Carolina) claims to have begun the use of the Honor System at its founding in 1801. The University of Virginia claims to have initiated the system in 1842. Finally, Washington and Lee University puts forth claims to having been the originator of the Honor System, their claim dating back to the administration of General Lee as president.

It is impossible to say exactly which of these colleges is in fact the mother of the Honor System. Probably William and Mary College did have some kind of system under which the students were placed upon their honor, and under which an Honor System prevailed in spirit. Perhaps the honor of the students was appealed to at South Carolina College from the time of its inception. But the preponderance of the evidence seems to show that the University of Virginia was the first institution to make definite plans for an Honor System, to draw up an honor code, and to adopt a definite plan of legislation, control, and system of penalties.

Washington and Lee's claim dates back to the administration of General Lee, following the Civil War. Therefore, the University's claim antedates that of Washington and Lee by a score of years or more. However, Washington and Lee can indisputably lay claim to having the oldest complete student Honor System in the United States, for at that institution the Honor System embraces every phase of student life.

The Honor System originated in the South. It spread slowly at first, because it was a marked departure from the Old World idea of governing students: it was a pioneer step in the educational field, taken in a pioneer period of a new country—the United States—by pioneer spirits in the realm of education and progress. It is a significant fact that the system originated in this new democratic country.

After the Civil War the Honor System spread faster. Many other Southern colleges began to adopt the system, and many colleges in other sections of the United States began to recognize its value and to institute it. From 1860 to 1890 the number of colleges using the system increased greatly. From 1890 to 1910 the number increased still faster. In 1911 more colleges adopted the system than in any other year up to that time. From 1911 to the present there has been a steady increase in the number of colleges that have adopted the Honor System. At

the present time approximately 39 per cent of the colleges and universities of the United States have it.

The system as we have it today is the product of a process of evolution. As conditions have changed, the mechanism and means of enforcing the Honor System have had to be changed in order that pace might be kept with progress. Today no two do or can have exactly the same Honor System on account of the varying conditions that are found in the different colleges.

The system, as it was inaugurated at the University of Virginia, came as a solution of the problem of handling the students. A laxness had grown up in the University with regard to student honesty. The Honor System was greatly needed. It evolved. It was the product of the long-voiced idealism and the formidable courage of Thomas Jefferson, who was chairman of the first Board of Visitors of the University. When differences between the faculty and students were referred to the Board, under the leadership of Jefferson that body usually was very lenient with the students.

In short, the system was able to be inaugurated at the University of Virginia on account of the arrangement of the buildings, Jefferson's ideals of school management, the existing social conditions in the South at that time, and the strong Christian character of the professors at the University during its early history.

Can there not be great worth in an institution that has existed in many excellent institutions for nearly a century?

Ober Fellowship

The Robert Ober Fellowship, founded by the G. Ober and Son company, is now held by A. E. Hughes, who is working under the direction of Professor Cameron, at whose instigation the fellowship was founded. Mr. Hughes' project is the absorption of sulphur dioxide by natural phosphites. The immediate object of the investigation is to obtain scientific data, which is expected to be utilized for working out a new commercial method for making the phosphoric acid soluble in the natural phosphate rocks without using sulphuric acid.

Frosh Notice

The freshman class of the Engineering School will not meet today at noon because of the Thanksgiving holidays.

Advertisement for Sawyer's Rainwear, featuring an illustration of a man in a raincoat and text describing the product's quality and availability at H.M. Sawyer & Son.

Advertisement for Christmas Cards, Tissue Paper, Christmas Seals, Tinsel and Decorated Cord, Students' Supply Store, and "Everything In Stationery".