

The Daily Tar Heel



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Sunday, February 16, 1930

A THOUGHT A DAY

Americans lean to optimism to retain prosperity, the French people to pessimism to feel a jealous fate.—Bernard Fay.

PURLOINED PARAGRAPHS

Something that appeals to us as real news is that when "The Taming of the Shrew" was put on the movies it was called "The Taming of the Shrew."—Philadelphia Inquirer.

The fact that a lady pirate is successfully operating in the China sea suggests a congenial opening for night club hostesses whom the Wall Street slump has put out of commission.—Weston Leader.

"Although I changed the number of my house from 13 to 11a," says a correspondent, "my luck has not improved." It takes more than a little dodge like that to deceive a postman armed with income-tax demands and bills.—The Humorist.

Tar Heel Topics

The bacillus psittacosis, the germ supposed to cause "parrots' disease," has been revealed as an imposter by a group of workers at a London hospital. We knew that anything with a name like that was some kind of a criminal.

"If an X mates with a Y, the offspring will be a boy," Dr. Herbert M. Evans, chairman of the department of anatomy at the University of California, declared recently. Mebbe so, but that doesn't explain why we can't work mathematics.

John A. Berge told North Carolina realtors at the institute here this week that the stock market crash bettered real estate conditions. By the same token, a law abolishing real estate men would probably have the same effect, only more so.

A woman has been appointed to the United States Board of Tax Appeals for the first time, and it is expected that other women will be appointed later. Maybe appealers will get what they want when they go before the Tax Board now—better figures.

A Statement Of Potentially Vital Import

Dozens of newspapers throughout the Southeast carry front page stories this morning concerning a statement which may have far-reaching consequences in alleviation of the state's industrial crisis. Prepared by Professor Frank Graham, of the North Carolina Conference for Social Service and the University history department, and signed by approximately 400 of North Carolina's most prominent men and women, the statement, according to the author, is "no attempt to offer a panacea or even a solution to the problems incident to the industrialization of a rural state, but is simply a body of principles deposited by the currents of history and stated here for what they are worth."

The statement contains four principles, "evolved out of historic movements," which stand for our guidance "in our present situation when the old struggle for self-government has advanced from the religious and political to include the industrial life." Stated simply, these four principles are equal rights of organization and collective bargaining; the constitutional and legal rights of person and property and lawful freedom of speech and assembly for all persons, without regard to birthplace, race, ownership or labor status, unionism or non-unionism, religion, politics, or economic views; a nation-wide non-partisan economic and social survey and analysis of the textile industry, not by way of attack, but by way of expert study by those most competent; social adjustment to industrial change, such as reduction of the legal sixty-hour week and gradual abolition of night work for women and young people.

Simplicity seems to be the keynote of Mr. Graham's statement. He outlines his four principles clearly and lucidly; they are essentially sound, common-sense doctrines. Writing not from the standpoint of a textile expert, propounding technical or legislative remedies for the present situation, but as a student of history, Mr. Graham has formulated a simple statement of a few definite principles which have developed through centuries of industrial and intellectual expansion, and presented them for what they are worth. Such a statement was desperately needed; Mr. Graham evidently realized the need and recognized the responsibility devolving upon him as a citizen and a student of history. Unlike thousands of his fellows who were confronted with an equal responsibility, he had the mental alertness to recognize his duty and the courage and energy to carry it out.

The long list of prominent men and women, representing almost every profession, occupation, and condition of life, who signed the statement, indicates that it has the backing necessary for material results. If its four principles are adhered to in the industrial conflict which the state is now facing, hysteria will be replaced by calm sanity and narrow prejudice by open-minded reasoning. Millions of dollars, hundreds of lives, and years of bitter controversy and bloodshed may be saved through the results obtained from the mild-appearing, inoffensive but potentially vitally important statement prepared by Mr. Graham.

Faculty-Student Smokers Quarterly

A year ago Walter Spearman editorialized on the breach between the student body and the faculty. Other writers for the Tar Heel have lamented the fact that the student and instructor have little contact. Now

comes Mr. Bob House, who in an address before the sophomore class has expressed a desire on the part of some of the faculty that the two units of the University be brought closer together.

The most valuable service that a university can do for an individual is to stimulate him to think—to have ideas of his own. It is quite universally agreed that it really doesn't matter whether a graduate remembers the formula for the circumference of a circle, whether there are gerunds in the Greek language, that chismografia means gossip in Spanish, or what a chain-reflex is. A professor is conceited who believes that he is able in fifty-three minutes a day for three months to change his subjects to such a great extent that they will throw overboard habits of thinking which they have carried with them for eighteen or twenty years. There are professors who wish to aid young men and women mould their minds, but they are not the fifty-three minutes a day professors.

We have never had a prof whom we felt has a genuine contempt for the undergraduate mind, but we have often heard of such men on the faculty, who are reputed to be hostile to undergraduates and their problems. It is apparent, however, that an astounding proportion of this and other faculties are interested primarily in such humanitarian projects as a comparison of the number of words in the average sentences of Emerson, Carlyle, Kant, and Johnson, or the use of the genitive case in Goethe's Faust. Too many professors spend their time attending conventions, committee meetings, lecturing, and in work far from the field that requires their undivided attention.

Until the rise of the notorious Yellow Journal, which paper and its editors felt no compunction about magnifying and festering whatever blemishes appeared in professional character "hereabouts," the homes of the faculty were open to all students. It is regrettable that the heroic cult of "I will not be a booter" on the one hand and the "We must be dignified and professional" club on the other are so diametrically opposed. The fact that the University has doubled its enrollment since the custom of "open house" was discontinued does not change the situation. If any thing has changed it has been a change on the part of the instructors who believe that their attitude should be one of frigid dignity in place of convivial friendship.

We have enough faith in the student body here to assert that were the homes of the faculty reopened to student visitors, whether formally on certain days of the week or informally, that in the future there would be no repetition of the betrayals which some frantic journalists have perpetrated in the past. It is safe to predict that were this idea of salons, or better still the idea of informal visiting, recommenced the value of instruction would increase two-fold.

It is with the hope that the two integral parts of the University may be drawn closer together that we here offer the idea that once each quarter there should be a "smoker" for the entire student body and the whole faculty in some such place as the Carolina Inn, the expenses being equally shared by class dues of the four undergraduate classes and the University administration. Perhaps then we should all discover that, faculty man or student, we are all quite interesting, human, and possess some innate intelligence.

J. E. D.

Pen Points



By H. J. Galland

Interesting sidelights on Look Homeward, Angel by Thomas Wolfe, an alumnus of this literary University, are contained in F. P. A.'s column in the New York World. An Asheville correspondent wrote to F. P. A. and told him a few of the reasons why the book is not so popular in one section of this state.

"There are remarkable pages of description, of persons and places, in the book," says F. P. A. "It seems—probably everybody knows it, though it was news to us—that Altamont, the scene of the book is Asheville, N. C. Ever since the book was published the townspeople, according to a present townspeople, are raucous in their condemnation of the book and its author."

Chief among the reasons is the lack of care on the part of Mr. Wolfe to disguise the disreputable people he describes, or the names of places. Thus College Street is "Academy Street," Raleigh is "Sidney," and Chapel Hill, of all places, is "Pulpit Hill." Somehow that last does not sound so well.

For the first time in many, many years—since his graduation from the University, in fact—Mr. Wolfe did not return to his home during the Christmas season this year. And now it is rumored that he will be in Asheville in a few weeks. We are thinking of ordering a suit of armored clothes from our tailor in Chicago and going up to Asheville to get a good view of what happens.

All of which calls to mind the fact that a literary career is not all it is cracked up to be in some cases. We once thought of writing the Great American Novel or something, but now it seems best to return to the job which has always been nearest our heart, and for which we are best qualified—that of tester in a mattress factory.

This department hereby announces that it will make no more veiled allusions. The comebacks from some quarters have been unveiled recently, and they were potent. We still believe, however, that people who live in small houses shouldn't throw bricks—they might need 'em to build an addition for aforesaid houses.

If necessary, you may blame this on the weather:

LINES TO A WORNOUT PROF
There's hope for the man
As he sits at his desk
And drones of his lit
Like a weary burlesque—
There is hope for the man,
Though he's now pretty old,
And his notes have grown
Musty,
And his facts have grown cold;
Yes, there's hope for the prof
As he sits with his stare,
For on top of his head
He still has some hair.

INVESTIGATES HOSIERY

Cincinnati, O., Feb. 15.—(IP)—Miss Rosamond Cook, of the department of home economics at the University of Cincinnati, is doing research work for the purpose of ascertaining whether women are getting "gypped" when they purchase expensive hosiery. It is her belief that the best materials often are found in cheaper stockings.

With The Churches

BAPTIST
Eugene Olive, Pastor
9:45 a. m.—Sunday school
11:00 a. m.—Morning services.
Sermon: "What Men Desire," Mr. Olive.
6:45 p. m.—Young People's Union.
7:45 p. m.—Evening services.
Sermon: "A Plea for Intolerance," Mr. Olive.

CATHOLIC
8:30 a. m.—Mass in Gerrard hall. Father O'Briant will speak.

CHAPEL OF THE CROSS
A. S. Lawrence, Rector
8:00 a. m.—Holy Communion.
10:00 a. m.—Bible class.
11:00 a. m.—Service and Sermon.

7:00 p. m.—Y. P. S. L.
8:00 p. m.—Organ program.
Tea will be served in the Parish house from 4:30 to 6:00 p. m.

LUTHERAN (Gerrard hall)
G. A. Metz, Rector
9:45 a. m.—Sunday school
11:00 a. m.—Morning services.
Sermon by Mr. Metz.

METHODIST
C. E. Rozzelle, Pastor
9:45 a. m.—Sunday school
Bible classes for upperclassmen and freshmen.
11:00 a. m.—Boy Scout service.
Sermon: "Give the Child a Chance," Mr. Rozzelle.
5:00 p. m.—Afternoon services.
Sermon: "An Apostle of Pessimism," Mr. Rozzelle.
7:00 p. m.—Epworth League.

PRESBYTERIAN
W. D. Moss, Pastor
9:45 a. m.—Sunday school
11:00 a. m.—Morning services.
Sermon by Mr. Moss.
7:45 p. m.—Evening services.
8:45 p. m.—Young people's social hour.

UNITED CHURCH
B. J. Howard, Pastor
9:45 a. m.—Sunday school
Grady Leonard, superintendent; Paul McConnell, teacher men's Bible class.
11:00 a. m.—Morning services.
Sermon by Mr. Howard.
7:00 p. m.—Young people's service.

Readers' Opinions

IN ANSWER TO BEAU GENT'S COMMENTS OF FEBRUARY 15

Editor Daily Tar Heel:
Beau Gent, in the February 15 issue of the Tar Heel, makes this statement: "I believe that, since man is so much uglier than woman, he must pay more attention to external embellishment, that he must dress well." Mr. Gent, I agree with you perfectly in all that you said in this article, with the exception of one thing. You gave the impression that man, through careful attention to his dress, can compete with women in good-looks. I grant you that some of the more handsome males on the campus might be able to do this in a measure; but the women do not depend solely upon their natural fairness for their beauty. What with all the paint, powder, and such lavish attention that they bestow upon their clothes, they make it much harder for the more ugly sex to come up to their standards. Now I give a reasonable amount of time to keeping myself well-groomed—that is, keeping a crease in my pants, changing my shirt before the dirty streak around the collar shows through, etc. But I must confess that I feel very discouraged when I try to make myself appear as handsome, for all my efforts, as the women's extreme beauty, with their artificial resources which I cannot invade. You forget that we are all not as well endowed by Nature as are Beau Gent and Elwin Dungan, and some of the other more handsome fellows. All they have to do is press their clothes, change their shirts, and wear a nice-looking tie, and they excite the envy of the coeds. Why not make some suggestion whereby I, who cannot depend upon my looks as they do, for my fortune, might improve them?
—B. S.

Unique Drama Enacted As Playmakers Depart

(Continued from first page)
and the bus driver is hot and tired from working. He does not protest, but it is evident that he wishes to be off. By degrees the entire troupe has clustered about the waiting bus. As finishing touches, a half-dozen Playmaker posters are affixed to the bus windows or stuck in conspicuous positions among the baggage.
Every one sees to it that his

bag is aboard. Director Koch confers with the bus company official, intermittently drawing long puffs from his pipe. Mr. Heffner makes sure that all members of the party are present. The driver manages to tuck the entire company into their seats. The bus snorts and sputters, swings into motion, and the Carolina Playmakers are off on their twenty-seventh tour with a rare treasure of comedy and tragedy for their waiting audiences.

It is a far cry from the embryonic dramatic productions of ancient India, and the Dionysiac revels of Greece, to the Carolina Playmakers of today, but who can deny that a common tie exists between them? Throughout the ages man has endeavored to act out that which he feels within. In like manner, in interpreting for the public the folk-ways of our people, the Playmakers are doing precisely this very thing; acting out that which they feel very deeply. The merry troubadours of the Middle Ages, as well as the players summoned by Hamlet to the palace in Denmark, were of this strain.

In ancient times, notably with the Greeks, these festivities partook of a religious nature. Similarly, as recorded in the Old Testament, such spontaneous exaltations were indulged in. We remember that Miriam "took a timbrel in her hand, and all the women went out after her with timbrels and dances." Heathen war dances, of today, chanting rude defiance with savage gestures, are primitive expressions of these same human emotions. These heathen races are passing through the same stage of civilization traversed by ourselves hundreds, and by the Hebrews, Greeks, and Indians thousands of years ago.

The Carolina Playmakers do not fall far short of representing the acme of development achieved by the American stage. Their role is to bring the art of the theatre closer to the American people through the medium of their productions, and to afford a greater number of persons opportunity to take an active part in playwriting and acting. In addition their peculiar contribution is to immortalize a cross section of the southern people on the stage and in literature, and the Playmaker Theatre, birthplace and home of the Carolina Playmakers, is the first state-owned theatre in America to be devoted to the making of its own drama.