

The Daily Tar Heel

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Business and editorial offices: 204-206 Graham Memorial
Telephones: editorial, 4351; business, 4356; night, 6906

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THIS ISSUE: NEWS, GARDNER; NIGHT, BECKER

"The open air of public discussion and communication is an indispensable condition of the birth of ideas and knowledge and of other growth into health and vigor."—John Dewey.

QUESTION MARK

People out in the state looking at Chapel Hill this winter have seen 51 students expelled in a wholesale purge by the Student Council. They have observed the gathering of belligerent forces against Consolidation policies. At Dr. Graham's program to decentralize athletics they wonder. The recent coalescing of anti-liberal factions in the state to remove President Graham from office puzzles them. The reaction of the people of North Carolina to what has been going on at the University this winter is a bewildering question mark.

Little effort has been made on the part of University officials to explain to the people of the state the administration's policies on consolidation, athletics, and other problems. Consequently it is only natural that the people of the state should be puzzled.

Every year the University Club, to interest prospective University students in Carolina, sponsors throughout the state special smokers for high school students. During the coming holidays these entertainments will again take place. In the past, speakers at these affairs have been prominent alumni from the towns in which the entertainments are held.

With the bewilderment now so common among the people of North Carolina about the University, the University Club smokers will, in all probability, be futile, unless some attempts are made to explain at these entertainments something of the aims and goals for which the University is striving.

We suggest that the University Club enlist the services of members of the University faculty to go out in the state during the coming holidays and, in connection with the special smokers, deliver public talks on exactly what is happening at Chapel Hill and what administrative officials are trying to do. This procedure would make clear many misconceptions and help organize forces in support of President Graham.

WE MAKE HISTORY

To all intents and purposes the winter quarter is now a part of the history of the University. There remains, of course, the small matter of examinations, but student activities of an extra-curricular nature have come to a close.

And history was made this quarter. Most important from the point of view of future student life at the University was the tremendous undertaking of revising the honor system, following the hectic episode which proved that the honor system IS WORKING. The great work of classification of the data collected from the honor questionnaire still remains to be done. An energetic committee will present the findings at the beginning of the spring quarter.

From the University point of view, the item of greatest significance was the adoption of the Graham Plan of athletic eligibility together with the repercussions from alumni sources. The student-planned counter movement is an indication of the fact that on logical grounds personalities must not come in for censure when their opinions disagree with the opinions of others.

The activity against the comprehensive examinations, although not fruitful as yet, has definite possibilities of being considered. The data is collected. Recommendations will be made during the spring quarter.

Dances called off. Athletic tournaments. Student Council overstepping its bounds (as yet undefined by a constitution). The formation of the ASU and the CPU. The Playmakers following the lead of Broadway and forsaking folk plays for propaganda plays. An historic quarter.

Debaters

(Continued on last page)

Seawell, endowed by nature with a carrot hued thatch, says that arguments for him were inevitable. Thus, from the beginning, he was forced to accept nature's ultimatum and enter the field of debating.

For four years he wandered around Sanford High School, accumulating medals for oratory to match a four year monogram for debating. Armed with these he then set out to conquer life and the University of North Carolina.

In his senior year he was elected presiding officer of his literary society.

After the requisite four years of A.B. work, Seawell was graduated into the law school, where he was selected for the Law Review in his first semester. He will receive his law degree this summer and hopes to continue his debating before a jury.

McMullan

McMullan was watched over for the first five years of his life by a colored nurse who suffered from an affliction of speech commonly known as stammering.

"After I had successfully duplicated that defect, my parents were faced with the problem of remedying the trouble. As a solution my father forced me to participate in all declamation contests and debating activities in grammar and high school." This was how he started his debating career.

During his first year at the University, he pledged Delta Kappa Epsilon fraternity. He spent the following summer pushing a bicycle 900 miles across Germany and Austria.

His return to college was marked by an increased interest in literary societies and debating.

Another year passed and McMullan became prominent in the debate squad, taking part in many intercollegiate debates. The try-outs for the impending European trip were begun, and after giving up all hope, he suddenly discovered that he was one of the lucky two to be chosen.

Alumni Contest

(Continued from page one)

tured. In this contest alumni will "vote" by contributing to the fund. Competition is to be among classes and among counties of the state to determine which can produce contributions from the largest percentage of its alumni. The contest will be conducted by class chairmen and by committees for the counties. Solicitation will be almost entirely by mail. In a similar contest last year, the class of 1916 won first place with more than 31 per cent of its members, both graduating and non-graduating, making contributions. McDowell led the counties with Oxford and Cary as close runners up.

TODAY'S RELIGION

By Allen P. Brantley

One of the virtues of our religion is Truth. Then why not practice it? We think of so many ways to get around the truth. In business the truth will oftentimes hurt. It doesn't always pay as much in dollars and cents to practice the truth. Is that a valid reason, therefore, for keeping the truth out of business? Is money of more value to our bodies than the truth is to our souls?

Shall we sell the birthright of a godly heritage for a mess of pottage? Shall we sell the ideals of the commercial world out, short? In high business circles the man who can drive home the

best bargain is the business genius. He is the man who is the most sought for. If, in his business deal he has "mopped up" on his brother business man, regardless of how that "mopping up" affects his brother and those dependent on him, he is congratulated by his associates, as being a keen business expert.

In his high handed way he has cheated his brother, he has beat him in the trade, he has taken more money in the exchange than he is deserving. He knows it, yet he soothes his conscience by saying "that is business." Where did we get the idea that that is business? It is little short of highway robbery performed in a mild way. The trouble with highway robbery is, the man who is robbed is relieved suddenly. He has no time to think it over. If he is given a chance to rob the other man it seems to be all right.

Business robberies are fair we say because they give each fellow a fair chance to get his fellowman first. The best dealer wins by hook or crook. So that is business. When a car is traded or a piece of real estate is exchanged, each man, however honest he may appear, is looking out for the best end of the bargain. It never dawns on him that such a thing is a social com-

modity and both parties should be dealt with in a fair manner. Each man wants the best end in the trade, and false representation is so easily resorted to. Now the question arises as to legitimate profit on a trade. Can both traders derive a certain profit? Why not be truthful and allow each one to share in the profits?

In society the truth sometimes hurts. We don't always tell the truth to our best friends for we know how it will affect them. But is it right to hold back the truth when we know perfectly well they deserve to know the truth? Many times lives have been marred, future possibilities have been denied them because we have failed to be absolutely truthful with those whom we are supposed to love. The truth often hurts. But it often takes a hurtful operation to save our lives. More people would be

saved from moral shipwreck if we were more ardent in telling them the truth about themselves.

In pleasant social relations the truth is evaded as much as in any other sphere of activity. The most promising social climber is an expert sidestepper when it comes to truth. He says, or she says just the thing that the other wants to hear. The truth is held in no higher esteem than an untruth. The thing that best suits the person and the occasion is the thing that is said.

We are, therefore, determined in business and in society to gain our desired ends by truth or untruth just as it aids in the acquisition of the same. Religion condemns such practices. Religion stands for unadulterated truth at all times and in all places. A practical religion stands for the Truth; the whole Truth and nothing but the Truth.

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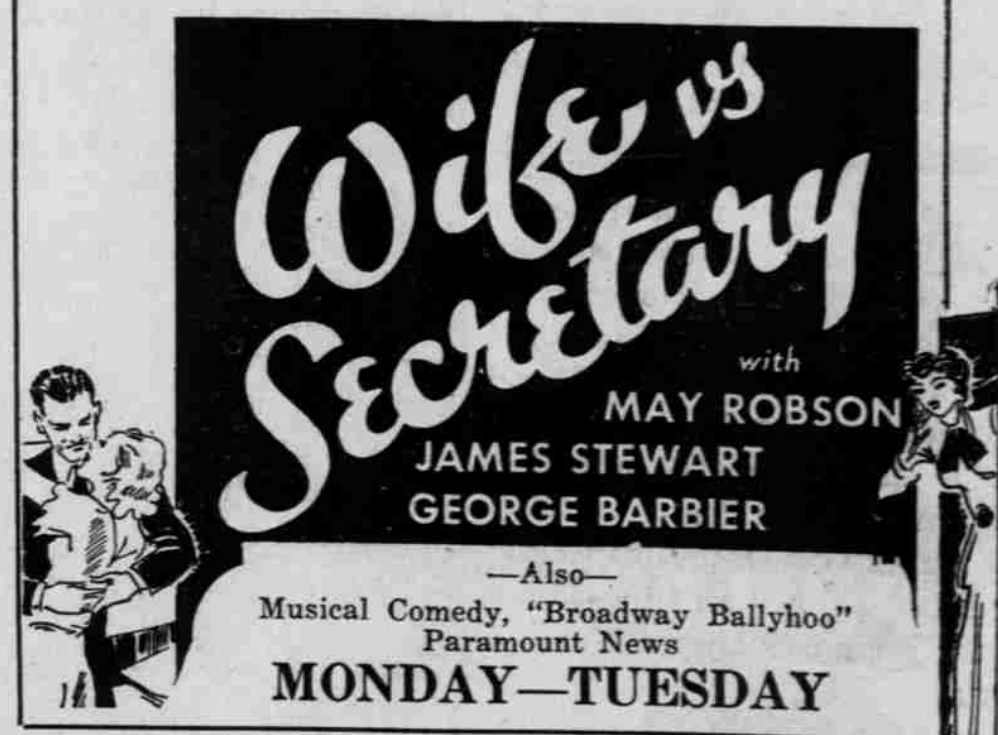


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