We felt sure that we could get a solid block of at least eighty to a hundred names. We did not consider this sufficient to elect because of the Proctorial System. We decided to get second votes from the weakest candidates.

We swapped second votes with the committees by approaching them in classes, and got ten or fifteen votes from each of them and neither lost anything. I think we got a total of something like four hundred and twenty-five names.

Then we exchanged votes with some of the fraternity salesmen. They were more interested in seeing the "Rho Dammit Rh" nominee elected president, or the president of some other club, or either the Institute Committee or the Class Executive Committee as the class president. We told them that we had one hundred and fifty or two hundred names, and what could they offer?

"You've got all your backing, including your affiliates, and we will put your man on the slate." I think that in this way about ten of the fraternity salesmen turned out to count on them for about forty votes.

We worked feverishly during the day on the commuters in between classes, and evenings in the dormitories, even getting fraternity men living in the dorms to vote our way.

The night before the election the membership of the committee visited every one of the hundred and sixty-three commuter dormitories and proffered a method of proper regulation of campaigning.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.

The problem then is not to prohibit a practice which is actually not in the slightest unethical, since that is impossible, but to regulate it so as to correct the vicious aspects now apparent.