

The Daily Nebraskan

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THE UNIVERSITY OF NEBRASKA
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Welcome to Nebraska high schools! Several hundred students from over the state are here attending the basket-ball tournament. Many of them will be future students of the University. It is up to us to show them the University at its best.

The Daily Nebraskan, in devoting this issue to the religious phases of our University life has attempted to make it as representative as possible. We believe that the student body are in sympathy with any movement to develop religious ideals, and we feel that the Robins' campaign is a decided step in that direction. Any movement that will help us get in closer touch and harmony with those about us is a part of our social education. At all events, let us be charitable, and if we do not feel like supporting this movement, at least refrain from saying or doing anything that will prevent its success.

If a university training does anything for a person, it should widen his mental horizon. In so doing it ought to make him more tolerant of the ideas of the other fellow. If bigotry and intolerance are despicable in anyone, they are most despicable in the educated man or woman.

People are perhaps less tolerant in their religious beliefs than in any other, when in fact they ought to be more tolerant. Religion is a subject that vitally affects every one of us—a subject that each of us thinks about a good deal, whether we admit it or not. We are all more or less puzzled about the problem of life—particularly about the spiritual side of it. As yet the whole race is still working over this problem; a satisfactory solution has not yet been reached. Why, then, should anyone be so sure of his ground in these matters as to refuse to be open-minded?

Religion, Conduct and Character.

The assertion that conduct and character are related as cause and effect would probably pass unchallenged; the assumption that religion is the indispensable foundation of both would not. I fear, meet with the same ready acquiescence. The disinclination in some quarters, to assign to religion so preponderant a role in life is due, I suspect, to a false conception of the nature of religion.

Religion naturally expresses itself in dogma, creed, theology and ecclesiastical systems, but when dogma, creed, theology and ecclesiastical sys-

tems usurp the place of the living become the corements of religion. For religion is both a belief and a life. As a belief, it represents the most fundamental and comprehensive hypothesis conceivable touching the relation of man to the universe and predicated the spiritual nature of both; as a life, it exhibits the effort of the individual to realize the highest possible development of his spiritual nature, to put the highest spiritual content into life. If religion be conceived in this large way, it should be clear that a man can not be "religious, but not moral," nor can he be "moral, but not religious," for, in the latter case, if his conduct be of a high order, he is clearly influenced by an unconscious belief in the supreme importance of spiritual values in life. His morality, "touched by emotion," has become religion.

A genuine belief in the spiritual character of life renders obligatory a course of conduct that shall contribute to the highest spiritual development of the individual and of society. Spiritual values, the effect of action on character and of individual action on the well-being of society must serve as our guides of conduct. Such great spiritual values are the sayings: "Is not life more than meat and the body than raiment?" and "What shall it profit a man, if he gain the whole world and lose his own soul?" How well the lives of Socrates and Giordano Bruno stand the test when tried by these values! What seemed folly to their contemporaries becomes their greatest glory in the eyes of posterity. How contemptible our evasions of the demands of right conduct seem in the light of their supreme sacrifice! If the development of a finer character is one of the main ends of life, how can we, with our eyes open, indulge our baser passions, paying with the life-blood of the spirit for petty temporal gains! How can we so lose the sense of proportion and make such a botch of life, if we really believe that life is above all a spiritual thing? In him who believes that life is base, base conduct is, at least, intelligible; but for him who professes to believe that life has a spiritual content to give the lie to his belief by base conduct is to commit the unpardonable sin. Conduct is the test of the vitality of belief; there is no escape from the judgment, "by their fruits ye shall know them." The fruit of religious belief should be noble conduct; the fruit of noble conduct, a fine character.

And when all has been said, is not the acquisition of a fine character the grandest thing that mortal man may strive for? Men have always judged so and they have judged rightly. They have set their spiritual leaders on the highest pedestals; they have refused to place Alexander and Caesar and Napoleon on the same level with Jesus and Socrates. The world has realized—intuitively, no doubt, but it has realized—that the great leaders of humanity must not fall short when the test of great spiritual values is applied to them, for the blind can not lead the blind, and the great need of the world is for spiritual leadership.

FRED MORROW FLING.

SORORITIES OBEY THE ROYAL DECREE

Statement of Obedience Signed, But Undertone of Discontent and Disapproval Apparent

The members of University sororities—all but one—have again proved themselves obedient to the royal decree, and by noon yesterday Dean Graham had the signed statements of most of the sororities that none of their members would appear at the Vogue party. The representatives who met with Dean Graham, Monday, did not themselves undertake the responsibility of signing for their organization, but had each active member sign. By this means the careless and

wayward will feel obliged to keep the rule.

This all seems like an act of loving obedience, but an undertone of discontent hovered over the campus, many of the girls declaring that it was simply a choice between their formal and a Vogue party, and they naturally chose the former. Some maintain that an hour and a half of dancing which gets one home at the same time as an Orpheum date is more beneficial mentally and physically than the show.

The Vogue party was called off late yesterday on account of the objections raised by Dean Graham.

The Vogue dance for this week has been given up on account of the University authorities being opposed to mid-week dances.



H. E. ELLIOTT

International Secretary of Y. M. C. A.
Graduate Ohio Wesleyan
Leader in Robins' Campaign

Banquet for Players

The "mixer" which the University was planning to give for the high-school basketball players Saturday afternoon will not be given. The Commercial Club will give them a banquet Friday evening.

UNL. NOTICES

Notice

Omicron Nu is entertaining for Miss Arnold of Simmons College. An invitation is extended to all girls in the Home Economics course. March 12, 8 o'clock, Art Hall.

I Company Picture

All men report in uniform with guns, no belts, at U. 110 at 5 o'clock sharp on Wednesday. Pictures will be taken before the lecture by Lieutenant Bowman. Bring money for picture.

Kearney Club

Kearney Club holds a meeting in the Y. W. C. A. rooms at the Temple, Saturday, March 13. Some important business is to be considered and it is desired that a large crowd be present. Refreshments will be served.

Notice

Prof. G. K. Link of the Agricultural Botany department will speak to the Alpha Zeta men at 7:30 in room 102 University Hall, Wednesday evening.

Senior Football Team

Senior football team meet at 10:50, Thursday, for five minutes in front of University Hall. Absolutely essential that every man be there promptly at that time. ROBERT HARLEY, Manager.

Agricultural Club

The Agricultural Club will meet in Faculty Hall, Temple, Thursday evening, March 11, at 7:30 o'clock. Dr. A. L. Bixby of the State Journal will talk on "Worse Than Agriculture." Every College of Agriculture man should be present.

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