

THE DAILY NEBRASKAN

Official Paper of the University of Nebraska

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THE TENNIS COURTS

Students are enthusiastic over the six new tennis courts made possible by the finance committee of the board of regents. Though school will be out this spring probably before they will all be finished, the summer school students will enjoy them and the courts will be in readiness next fall when school opens again. There has been an actual need for more tennis courts here at the University, and there is no doubt but that they will be used. Students appreciate what the regents have done in appropriating money for making the courts in this war year.

EIGHT WEEK CLUBS

The Eight Week Clubs, conducted under the direction of the Young Women's Christian Association, give the University girl at home for the summer vacation a way of doing a bit of service to others. The clubs may be organized in any town or community. Meetings must be held once a week for eight consecutive weeks. Any sort of war work activity is permissible.

The purpose of these clubs is particularly to reach small rural communities which otherwise would not be organized. In past summers University women have successfully conducted these clubs. Plans for the work should be made before school is out this spring.

BE OF GOOD CHEER

Some people always greet you with a smile and a cheerful word that makes the whole day following retain a little of that rosy tint of happiness that makes the difference between life and mere existence. Others pass you by with a suffering, sour-faced expression that leaves you nothing but the shadow of their glooms upon which to fasten your memory.

In these days when so many plans are altered by the call to arms, when so many ties must be stretched to the land of the bugle and the drum, it is essential that we all reflect in our daily lives as much cheer as possible, in order that the sadness of parting may not obscure the light of opportunity nor dim the joy of service.

To show the attitude of the boys themselves on this question we quote an editorial from a recent copy of The Marines Magazine:

"Everyone who is fortunate enough to have home ties will, at times, spend a good deal of time drawing pictures of the old manse, the folks around the fireplace, mother looking up clothes, or other familiar scenes of home. That is not a bad thing. It shows there is a little sentiment, something more than an animal in the fellow who thinks of home in this way once in a while.

"But there is another way of thinking of home which is not so good. On the contrary, it is unwholesome and bad. We refer to that kind of day-dreaming of home when a fellow sits on his bunk for hours at a time and incessantly moans and whines. He looks the parat of 'Gloomy Gus,' the joy-killer, melancholy, simpering mamma's boy. Are you one of this kind? Are you going to make life miserable for your bunkies?

"It's about time you snapped out of it. Perhaps you have been sick. Does that give you the right to make everyone else sick?

"Take the right view of things. Love your home, but don't be homesick. At least, keep it under your skin. Brighten up."—Minnesota Daily.

FORUM

The Daily Nebraskan will print in the Forum signed communications addressed to the editor, but assumes no responsibility for the same. The editor reserves the right to reject all articles deemed unnecessary. The Nebraskan believes that free and open discussion is beneficial and for that reason welcomes communications on timely subjects from both students and faculty members. The signature of the writer may be had upon application to the editor, but will not be printed if so desired.

COMB'S HEMP FIBERS NOT FILIPINO LADIES' HAIR

To My Fellow Students:

Undoubtedly the majority of my fellow students, if not all, who had passed at the front of Miller & Paine's store, located on the business center of the city, and saw the article named or labeled "Filipino Ladies' Comb," placed in one of the show windows facing toward O street, would really and verily believe that such is the kind and style of Filipino ladies' comb. It is not, surely and perfectly not, nor had it been used as such. My American brother was indubitably misinformed, if he did not do it for selfish or discriminate motive, as to its name and use, and he, therefore, erred in showing and representing to the people or public at large that such is as he understands it. Of course I would not censure or blame him, for he is totally ignorant of it and I am pretty sure that he got information and knowledge of it from one who had the same condition or possession or understanding as he is now. If my fellow students and he will permit me to give the correct name of it and what it is commonly used for, which I think they will, I will gladly do so and briefly describe the same, as follows:

This is commonly called "SUDLAY HA HABLON," which means comb for the loom. It is used to comb the hemp fibers made into cloth by means of loom. Sometimes when the Filipino women are separating or grading the abaca or pina fibers to be made into clothes, they pick off or pull out the different sizes and colors and good kind of fibers from the bunch, and this comb is usually or commonly used as suspender or holder. It is also used to hold the fish net when the Filipinos are making fish net and to comb the abaca fibers used in uniting in making fine strings, which are woven into fishnet, in order that the fibers can be pulled off or taken out easily, without disturbing the rest; and other things that are available for such purpose.

I have no statement as to the postal cards, but I only say that those are still among the seeds premeditatedly and purposely planned and worked out by Dean C. Worcester, formerly commissioner of interior of the Philippine Islands, to prejudice the interest, liberty, and happiness of the Christian civilized Filipino people, and which were planted and scattered not only to the American who were, and still are, residents in the islands, but also to the Americans who were, and still during his splendid administration as commissioner of interior, when he was trying to so hold for longer period if not for life, his big easy fat job.

I do not entertain any bad and selfish motive or wrong and ill-feeling toward my American brother who exhibited them, nor to my former commissioner of interior either, but I do insist the former by giving a wrong name or label of such article, which would tend or result to mislead not only my fellow students, who had seen them, but the public as well, and, therefore, it is my imperative duty, I, who know it and am well familiar with or closely related to the people who made it, to correct such mistake and give its proper name and use accordingly. In this case my fellow students and people outside as well, who had seen it would clearly understand now, after reading this, what that article or comb is and not otherwise.

With many thanks to the editor of The Daily Nebraskan for publishing this, I am

Your humble fellow student and servant,

S. A. YBOA.

FOR EUROPE'S SAKE

A statement prepared for Mrs. McClary by the Attorney General. Europe, fighting with us, is cold, hungry, wounded and bleeding. Shall we, warm, well fed, luxurious and sound, we, the gratuitous beneficiaries of all Europe's suffering and sacrifice, not scant something of our opulent abundance to give a little to those who, giving their all, help make our welfare and liberties secure?

Our own at the front will soon be likewise bleeding and suffering. Shall we let ours be cold and hungry?

The greatest part of all we can really do for our own and for our allies in this titanic conflict is giving the excess of what we produce over what we consume. It is only the wheat we raise and do not eat, the clothing we make and do not wear, the metals we mine and do not use, that we can give to them and ours. It is this which stands possibly between them and starvation and defeat, and between us and our peace, security and liberties. We can increase that which we give, first, by producing more; second, by consuming less. No one is so humble that his own making and his own saving do not affect the result. If YOU and I each eat a loaf less, Europe and our have two loaves more. Israel in her travail in the Wilderness never more truly suffered in whole for a single sinner than we as a nation and a people will suffer now for a single slacker. It is YOUR war and MY war. YOU and I must win it by our saving, our industry, our patriotism.

ANGLE GOES TO WAR AT COMPLETION OF COURSE

Everett Angle joined the medical reserve corp at Omaha last fall. He



will be called for active service on the termination of his medical course.

Angle is a member of the Alpha Tau Omega fraternity and was a leader in college politics during his three years' work in the pre-medical department. He served one term as president of the sophomore class.

OUR DUTY TO OUR CITIZEN ARMY

By Hamlin Garland

To me the most amazing social change which the war has brought about is the transformation of our army from a small command of miscellaneous volunteers into a gigantic union of the fighting citizens of the nation. More than a million men, selected from their youth, their courage, and their virility are to present America to Europe in the guise of warriors, and in all the pictures which we have been permitted to see of them they are so unmistakably of the New World that only a glance is needed to distinguish them from a group of French or British soldiers, fine, upstanding though they may be. Our army is a citizen army. It is composed of our brothers, our cousins and our sons. Nothing like it has been seen in America even in the days of '61, for at that time the volunteer system alone deter-

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mined the service. The American army in France is ourselves in khaki. All classes are represented. It is entirely democratic in its personnel and in its spirit. It is an army to be proud of and to be cared for. It is far from home and it will not be strange if many of the boys become homesick—especially if the winter campaign settles down to a dreary siege in the trenches.

To lighten this gloomy routine, to maintain a close and hearty interest in this body of American citizens detailed for special duty, to support them not merely with munitions of war but with those supplies in which we can put pure admiration, our gratitude and our love, is our duty—a duty which we should grasp as a privilege. Our men will be none the less warriors because we remember them with letters and gifts. They are carrying our burdens, upholding our honor—and I for one desire to express as best I can the deep personal obligation I owe the youth who has taken by place in the ranks I want him to know my feeling. I want him to know that so far as my means and strength will allow I intend to back him up in his cheerful and splendid service.

To help him in his hours of recreation is almost as essential as to see that he is properly cared for in the field. We have the right to make his burden as light as we can and he has the right to receive whatever we can do in this spirit. Our men cannot all come back to us but my wish is that those who do may be greatly enabled by their battles as we should greatly gain by the sacrifices which we are willing to make for them.

"Let Us Have Peace?"

So spoke the master militarist of America three and fifty years ago. So say we after viewing the desolation of

three and a half years of the worst warfare the earth has ever known. Let us have peace—just as soon as the broken sword of Prussianism is rendered in unconditional surrender. Detesting war, we are forced to believe in a war which became necessary to regain peace for the world. Respecting peace, we protest against a pseudo-peace which the enemies of mankind may use as a preparation for renewed war.

If Might is God and Schrecklichkeit is its Prophet, then Prussianism is justified. Welcome peace and welcome the shackles which shall bind the world. But if such a standard is wrong, then Germany is wrong and we dare not submit or quit until her power is no longer a menace. Let us have peace, but let it be a peace between peers. The only peer of a democracy is democracy. When Prussianism flouted its own royal bonded word as a "scrap of paper" it forever abjured all right to enter into another treaty with self-respecting peoples. When Prussianism speaks now, no matter how fair the words, neither its friends nor its enemies believe. It does not even believe itself. Prussian speech is a mere means of disguising its purpose. How can there be a parley between Unfaith on its part and Unbelief on ours?

Prussianism's only absolution is restitution. Its only symbol must be "Surrender." Either surrender to the forces of the world which it has outraged or surrender to its subject peoples it has deceived.

The people of Germany can again rise to the height of credibility in the world by trampling upon the dead body of Autocracy. When the people of Germany cry "Let us have peace," we shall listen. As long as her voice is the voice of Prussianism, we can not hear.

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