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Dr. Robert Hutchins on 'Intellectual Habits.'

This is a digest of Dr. Hutchins' address to students of the University of Southern California last week, reprinted thru the courtesy of the S. C. Daily Trojan.

Education is the development of habits. The three classifications of habits are: moral, conventional, and intellectual.

The conventional habits are those which we learn without arguing about them; whether we eat with both hands or not, whether we dress for dinner, whether we put our feet on the table, etc. Reasons and arguments are not involved in the learning of these habits; they are simply learned and they are learned, for the most part, in the early, rudimentary stages of the individual in his home. Superficially, the extent of our learning of these habits determine whether or not we are to be called "well-bred."

The moral habits are concerned with our conduct toward others; acting bravely, honestly, and temperately. These habits, too, are learned in the home, and like the conventional habits, must be acquired by doing; that is, one becomes brave, honest, or temperate by acting bravely, honestly, and temperately. The extent of the learning of the first two groups of habits is dependent upon the effectiveness of the initial instruction and the repeated doing of right acts. Although this point does not apply so completely in the case of the learning of conventional habits, it is true that one's moral habits, or one's character, are definitely determined by the time he reaches the age of 16. Little reform is possible in the individual's character after that time, and this is demonstrated in the failure of the penal system. We can not remake a man's character even if we have his lifetime in which to do it.

The intellectual habits are of four major classifications. These are: one, the habit of grasping and using first principles (as with the mathematician); two, the habit of demonstration (arguing from first principles); three, the habit of intuitive reasoning (applying the first two techniques to "matters of great importance," or, as the ancients termed it, the development of "philosophical wisdom"); and four, the habit of acting wisely or prudently. Because teaching and time are particularly important factors in the development of these habits, the responsibility for that development falls more to the school, and the formal program of education, than to the home. We should qualify this by saying that it does not mean that the home should occupy itself solely with groups one and two to the exclusion of the third, or that the school should confine itself to the development of intellectual habits alone. It is rather a matter of emphasis; in general, the educational consequences of this analysis are that the primary locus of the development of the first two groups of habits is in the home, and the primary locus of the third is in the formal educational system.

My complaint is that the schools today, far from over-emphasizing the formation of intellectual habits, do not at all concern themselves with this task. They are, in fact, anti-intellectual.

Some of the manifestations of anti-intellectualism in the middlewestern and western universities are:
1) Extreme "athleticism" which has been jus-

tified on the grounds that it is morally beneficial to the young. Waiving the point that a group of Phi Beta Kappas or almost any group of students would probably be found to compare favorably on moral characteristics with any eleven of a football team, we may still point out that if moral habits are formed by the age of 16, then there is no justification for extreme "athleticism" on grounds of character building in universities, where the age level is considerably above 16.

2) "Kindergartenism" or "collegiatism." The assumption that it is a university's duty to be responsible for the student's moral habits has fostered a vast system of regulation and discipline which is entirely apart from the purpose of intellectual training; i. e., offices of dean of students, counselor of men and women, dormitory regulations, hour restrictions, and all varieties of moral supervision.

3) "Progressivism." A vogue has been sweeping education in the country which assumes that "socialization" of the individual is more important than his "intellectualization." What he studies is of unimportance to the individual, according to this point of view. The main object of education here is to teach the person to be a part of, and to act with a group. The school's only problem here, then, is with the so-called cultural deviate who, for example, may not like to play group games or participate in some other group activities.

4) "Character building." In the use of this term my critical thought is not concerned with the building of character; the criticism is intended for those schools which believe that "character building," as such, can be "taught." As has already been indicated, moral characteristics are acquired by acting in the so-called moral ways imparted to the person initially in the home. The ability to act morally and wisely is developed in a long series of experiences in which one acts in those ways. Obviously, no such long series of experiences can be given in a school.

Consideration of these anti-intellectual aspects of universities brings us to the point of what the remedy should be.

The best corrective measure which a university can take in order to more nearly fulfill its function as the developer of intellectual habits in its students, is to give new meaning to the degrees of bachelor of arts and doctor of philosophy.

The bachelor of arts should be a master of the liberal arts; grammar, rhetoric, logic, and mathematics. He should have developed critical tastes in the plastic arts and in literature. He should be qualified as a bachelor of science in the sense that he has grasped and can use the basic principles and facts of the natural, biological, and social sciences.

The significance of the student work in philosophy, and of the degree of doctor of philosophy is implicit in the fact that philosophy has a common relationship with all the sciences; it is conversant with the general principles in each and raises questions which can pretend to be basic to all. In this way doctor of philosophy may serve as the much needed unifying agent to bring together and integrate the vast amount of material which the specialists are developing.

This program does not take into consideration the importance of teaching the person "to make a living," for the belief is that the university, in reality, can only give the student a grasp of theory, asset of intellectual habits which enable him "to meet situations" in life.

Browsing Among the Books

A Word On Swinnerton

To begin an autobiography with this quotation from Burton's "Anatomy of Melancholy:

"If the title and inscription offend your gravity, were it a sufficient justification to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more phantastical names. However, it is a kind of policy in these days, to prefix a phantastical title to a book which is to be sold, for as larks come down to a day-net, stand gazing like silly passengers at an antic picture in a painter's shop, that still will not look at a judicious piece" is to laugh at your audience in exactly the same manner as Shaw interprets Shakespeare to have done in the titles, "Twelfth Night or What You Will" and "As You Like It."

To end such a book with the Ten Commandments, quoted in full, is to run the risk of being thought blasphemous. Frank Swinnerton does this in his autobiography, "Swinnerton." We do not doubt that he is sincere in his quotation of the Commandments, just as he is sincere in the moralizing in the final chapter, What I Think About Life, but Mr. Swinnerton is not an old man on his death bed and this sentimental pose leaves a bad taste at the conclusion of an otherwise light and somewhat whimsical chat about himself.

Extremely Personal Book. Swinnerton's avowed purpose is to write of his own relation to life in the last 50 years. "You are, I hope," he says, "prepared for an extremely personal book. . . . Whereas other autobiographers have intense memories of childhood, I have none; while they record breathless adventures by sea and land I can tell only of people and thoughts; even in the matter of thoughts it will be found that mine are often desultory and always unsystematic." It is this personal, and yet casual attitude toward "people and thoughts" that makes "Swinnerton" such a charming autobiography.

Swinnerton confirms the suspicion that "Young Felix, his most popular novel in America, is largely autobiographical. It is with joy that we meet "Grumps" again, as the real grandfather of Swinnerton. "Ma" is here too, and "Pa" and the brother who was an amateur actor, as well as the inebriated aunt with the American husband. The real find, however, is the fact that the episode of the man-eating rats and the chocolate-eclair-eating stenographer, Miss Slowcome, was actually a Swinnerton adventure.



"GOD" to thousands of devout Negroes and most colorful figure to crash the press' headlines for many a day, Father Divine, Harlem's patron saint of heaven, will surrender to New York police for questioning concerning the stabbing and beating of a white New Jersey contractor. If an investigation of Father Divine's kingdom ensues, the little Negro's paradise might fold up after a long run during which he has been able to purchase tracts of lands, extra-special automotive "throws" and worldly goods appropriate for a king.

REMEMBER the man the GOPublicans sponsored for the presidency last year? He—in case you've forgotten his name, it's Alf Landon—emerged from his Kansas hibernation to speak up about the censoring of some remarks made by Senator Wheeler in a March of Time film. Two women he appointed as censors while he was governor deleted a portion of the sound-film. Governor Huxman, who replaced the Kansas oil man, doesn't feel "that the question of free speech is involved," but that he would recommend a review of the censors' decision.

Ill at Ease in America.

When Mr. Swinnerton comes to America, he takes on the guise of an ambassador who protests too vehemently that he is having a good time, and who laughs too loudly at all the jokes. He seems decidedly ill at ease. Being connected for a number of years, however, with a publishing company as well as being a well-known author, enables Mr. Swinnerton to recall many amusing experiences with the English writing world. His pictures and anecdotes of Arnold Bennett, Somerset Maugham, Hugh Walpole, Bernard Shaw, H. G. Wells, and Aldous Huxley are in decided contrast to his too polite appraisal of American writers.

Dr. Earl H. Bell, assistant professor of anthropology, attended the central section meetings of the American Anthropological association held at Iowa City Friday and Saturday.

Dr. Frank Henzlik, dean of teachers college, was in Chicago recently attending a meeting of the yearbook commission of the American Association of School Administrators, of which he is a member. The commission has under consideration the development of a yearbook for the administration and supervision of small schools.

When Dean O. J. Ferguson and

Prof. J. W. Haney of the engineering college were in Seattle recently they had lunch with the following Nebraska graduates: J. W. Hoar, '05; Walter F. Meier, '03; J. W. Miller, '05; Frank L. Hixenbaugh, '17; James M. Ferguson, '03; Arthur H. Hare, '11; Charles E. Allen, '08; Frank Harrington, '26; John P. Hartman, '08; and Walter A. Hiltner, '04.

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Student Pulse

This Makes Two On Honors Day.

Perhaps Mr. Stout and I just think the rest of the army is out of step. At least we're with the sergeant's cadence. I suppose it wasn't enough that our Student Union building was delivered to us on the eve of election and by the party in power. We must go still further and desecrate the Honors Convocation—letters to the Student Pulse!

IN THE INFIRMARY
Wednesday
Robert Fox, Spaulding.
Louis Ball, Omaha.
Frank Peonia, Broadwater.
Lois Cooper, Lead, So. Dak.
Lerna Kalina, Table Rock.
Alvin Nelson, Oakland.
John Richardson, Eau Claire, Wis.
Roy Petsch, Scottsbluff.
Francis Mainey, Kenesaw.

Progressive Education Society Accuses Yale Of Freedom Violation

ST. LOUIS, Mo. (ACP). That Yale University is guilty of violating academic freedom, was concluded by a unanimous vote of the business meeting of the Progressive Education association in its final session.

ARBOR DAY TRADITION BOASTS PURELY AMERICAN ANCESTRY

(Continued from Page 1.) of natural beauty existing among mountains of man made structures. Reforestation. The real work which state officials hope to inaugurate on this Arbor Day is a rebuilding of forests. The nation's timberland wealth has been subject to decimation on a gigantic scale. Millions of acres of natural forest land have been converted to waste land by destructive cutting and fire. In recent years reforestation has been greatly accelerated. Large scale plantings undertaken by the Forest Service and other public agencies are restoring thousands of acres of denuded lands to tree growth, which will check soil erosion and regulate the flow of streams.

WE are the people
Nebraska men students buy on an average of two suits of clothes per year.
90% of Them Buy in Lincoln
Tap This Market through The Daily Nebraskan