

ALLIANCE BOY SCORES A HIT

Lee Basye, of Alliance, delivered oration at University celebration—much applause

Lincoln, Nebr., May 6—The annual Ivy Day ceremonies and program of the University of Nebraska in honor of the senior class were held here today. Ivy Day is an annual affair of the whole university. The Innocents is a society of the boys of the senior class and the Black Masques is a similar organization of girls. These societies have thirteen members and manage the university activities.

The Senior play was given Tuesday evening at the Oliver theatre. G. H. Williams, a former teacher in the Alliance schools, took a leading part in the play, "The Fortune Hunter."

The program was as follows:

At University Campus
9:30 a. m. Selections by University band.

9:50 a. m. Class poem.
10:00 a. m. Ivy Day address, "Service", by Lee Basye.

10:30 a. m. Planting the Ivy, by Ross Hascell, president senior class.
10:45 a. m. May pole dance. Crowning the May queen.

At Epworth Park
2:00 p. m. Athletic meet.
6:00 p. m. Picnic dinner.
7:00 p. m. Announcing the Innocents.

7:15 p. m. Announcing the Black Masques.
7:30 p. m. University band concert.

One of the biggest features of the day was the Ivy Day address, delivered by Lee Basye, of Alliance, on the campus, who graduates this year from the law department. His address was entitled, "Service" and was as follows:

We set aside this day in order to show our appreciation and gratitude to the University for the many favors it has conferred upon us. Our expression of this attitude is shown by planting the Ivy, which to us is the emblem of service. As the Ivy serves to shade and protect that about which it entwines itself, so should we ever serve to protect and defend those principles which the University has planted within us. We are called to the University to prepare ourselves for a life-service. In order that we may properly perform that service, we must get knowledge and training that will give us the broadest view of life and discover for us our relation to mankind. This vision of life will enable us to render the best service to our fellow-servants and also be the best service for ourselves.

Life is the unfolding of a mysterious power which in man rises to self-consciousness; to a knowledge of

o world of truth, order, and love, where action may no longer be left wholly to the sway of matter or the impulse of instinct, but may and should be controlled by reason and conscience. To further this recess by deliberate and intellectual effort is to educate. Hence education is man's conscious co-operation with the Infinite Being in promoting the development of life: it is the bringing of life in its highest form to bear upon life, individual and social, that it may raise it to a greater perfection, to an ever-increasing potency.

The motive from which education springs is the belief in the goodness of life and the consequent desire for a richer, freer, and higher life. It is the point of union of man's various and manifold activities, for whether he seeks to nourish and preserve the better things in life, or to prolong and perpetuate them in his descendants, or to enrich and widen them in domestic and civil society, or to grow more conscious of them thru faith and love, or in whatever other way he may exert himself, the end and aim of his aspiring and striving is educational—it is the unfolding and uplifting of his being thru service.

The University springs from society and must therefore be an expression of the common life. It is one of the agencies of a national purpose. The ancient monarchs recognized the need of a university and the service of university men. King Alfred founded Oxford and Charlemagne established the University of Paris. Emperor William is reported to have said that because of their educational training, Bismark and von Moltke were tools in the hands of his august grandfather. In order to create more instruments of service the university of Berlin was established.

As a social agent, the university is entrusted with certain standards of the community, standards of scientific efficiency, standards of cultural attainment, standards of personal character and civic duty. It is only thru the creation, the guarding of the elevation of these standards that material and spiritual progress is possible. An illustration of this is found in the person of Hon. Roscoe Pound, now recognized as one of the greatest legal scholars known to English Jurisprudence. When the mind is possessed of this vision of the University, all the careers for which it provides training take on the dignity of social worth. Vocations which have been thought of at first, as individual means of success, upon viewing the broader sense of a vocation, they widen into liter calls to serve society. The office of the teacher, the function of the physician, and the work of the engineer get their higher meaning from their value to the community. Scientific farming is in one view a vocation for personal gain, but in a deeper sense the scientific farmer is a public servant diffusing skill and knowledge, raising into higher esteem a fundamental industry which makes modern society possible. The profession of the law so often thought of as a field for personal exploitation is, in its true significance, a social service. The lawyer is a servant of society, officer of the court of justice, guardian of the public peace and bond servant of the people.

If the University is to enjoy the reputation of being a worthy social agent, it will do so because of the service rendered by her graduates. Only when they feel an obligation to further the common purpose of the University, that is, to make it a true organ of the whole people, then only can it maintain a valuable reputation as a social-service agent. So long as this spirit prevails, no sense of arrogance or exclusiveness will enter the minds of its members. In this view, every man and woman of the commonwealth becomes a patron and supporter of the University and may expect from it good-will and loyal service. If to say that the University belongs to the state, means anything at all, then every member who has any imagination—that power to see the institution in its real relationship—must feel the genuine responsibility of one who would faithfully serve his fellows.

The usefulness of a university is measured by its mental, moral, and spiritual product. Our preparation for service must be then the acquisition of knowledge and the development of character. Knowledge is the result of curiosity, a desire to know, and however rudimentary at first, belongs to the earlier years of life; and education must be largely concerned in converting this vague curiosity into a keen and intelligent interest in men and things, and in equipping the mind with the materials which are indispensable for further progress. Our knowledge must be a means to increase efficiency. Any education stands condemned that produces inefficient men. We must be taught "to do" as well as "to know". It is not sufficient for

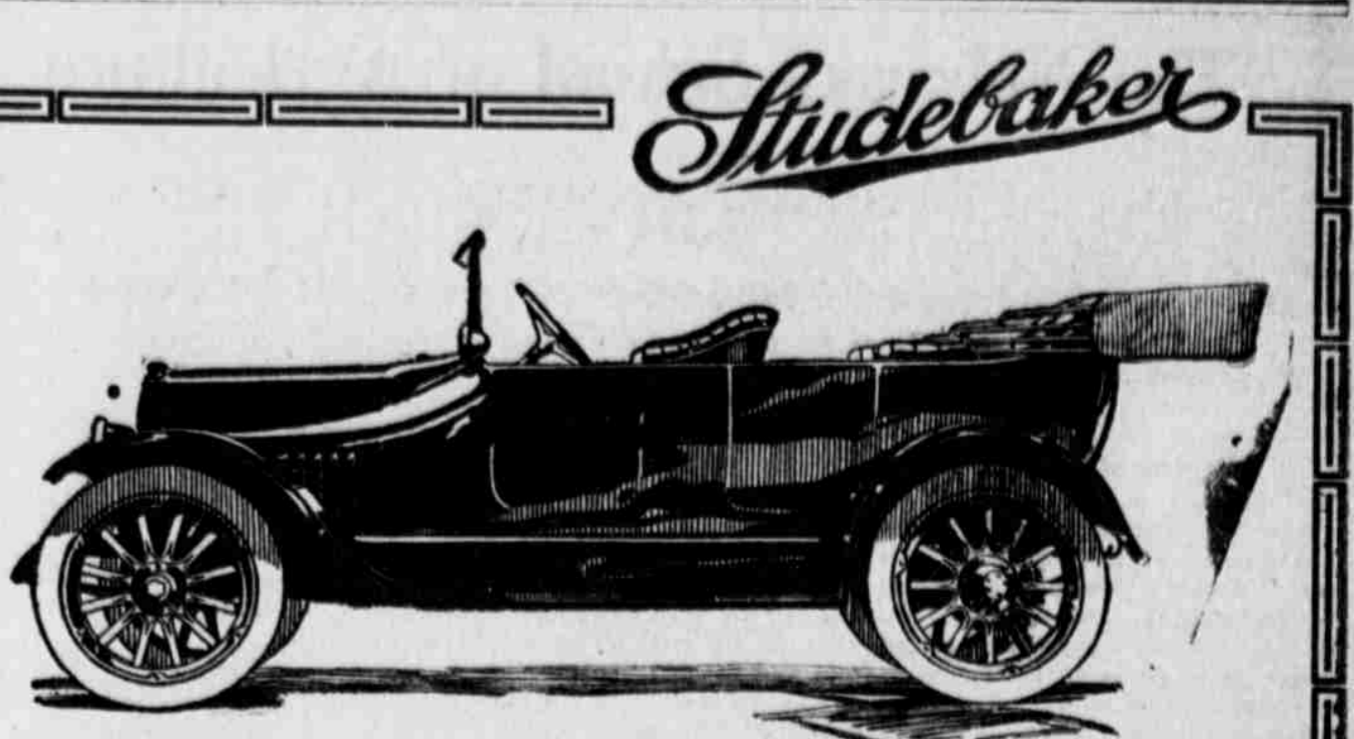
one to have mere knowledge. Abe Ruef, the convicted political boss of San Francisco, is a man of great learning but of very small character. In order that we may have our service directed into the correct path, we must have our knowledge guarded by strong character. We are told that conduct is three-fourths of life, and conduct is the expression of character. The primary requisites of a wholesome education, therefore, should be the acquisition of good habits, the surroundings of clean atmosphere, the influence of strong personality and the enthusiasm of college workers upon the individual. The youth in college is in the most critical stage of his life, and the few years spent in the University have a marked influence on his mature character.

Character to a large degree is dependent upon inherited tendencies. But there are some qualities of character that training may develop. The power of initiative, that force which impels the individual to take an active part in affairs, and to direct others into a path of effectual service, may be developed by an association with class and school activities. After one leaves school, he will put the same principles into civic affairs that he used in class affairs. Another acquired characteristic is self-control. It is the instrument which regulates the speed of the individual in his service for others and keeps him in harmony with the machinery of society. A third characteristic, so vitally important to the faithful servant, is love. In order that one may serve his fellows cheerfully and efficiently, he must be endowed with a love for them. And where is this so easily developed as at the University where one is associated with so many friends and fellow-workers?

The question arises, How much training is necessary to prepare us for efficient service? This depends entirely upon the individual. A college education should be the means whereby the youth of the land demonstrates his power, intellectually, to survive or perish. A college training should give us power to focus attention on the work in mind; power of concentration; it should give us power to so distribute our information that it is readily accessible; it should enable us to retain facts easily; it should give us power of expression, of stating what we think with exactness, lucidity and energy; it should give us power of appreciation of all that is fine and beautiful; it should give us ability to discriminate. In other words a college education should prepare us to think and it should give us a true appreciation of life. Every moment of our lives we are required to exercise the power of choice which means that in order to render efficient service we must be able to think. Before we can choose wisely, we must think.

Each study has its influence upon the mind and the individual is enlightened only by a course that is liberal. In the leading universities of both Europe and America, greater requirements in liberal education are being demanded as pre-requisites to a professional course. A special course when once undertaken compels a close study of itself and leaves little time for other study. An unenlightened specialist is narrow, and he who becomes an exclusive specialist is usually unenlightened. Even though a person has completed the liberal arts course and entered upon his specialty, it is altogether probable that he will at times desire something entirely different from his specialty, which will give him a mental relief and thus make him a better specialist.

No one kind of training is a guarantee of success. The good or bad fortune of personal affiliation, of health, of personal charm, and personal advantage or disadvantage may mar or make ones success of service. But the fact is that when positions or great responsibility, whether



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er in the business or professional service, send out the call for help, they usually demand not merely men of professional training, but require men of the broadest and most mature minds. No man can get more for his services than the value he returns to his employer. The special training for a given business or professional service is, of course, a prerequisite which can only be attained at the cost of longer time and subsequent effort of the student who, from the beginning, sets out for the more distant goal, and who elects to pay the cost of rising ultimately beyond the level of the ordinary servant.

Fellow-classmates and friends: We are about to enter upon our field of service. When we look out across that field, there arises upon our vision the gigantic mountain of life, upon whose lofty peak is located the summit-house of success. As we travel along life's mysterious pathway, through the valley of despair, and ascend this rugged mountain in our attempt to reach the summit-house, we shall find our way confronted with the most dangerous and disheartening obstacles. Hardships and disappointments will attack us on every hand, and those who sacrifice their training and in so doing lose sight of their ideals, do not heed to the guidance of character,

will be overcome by defeat. Upon our departure we must be courageous; we shall not have to travel our way alone. There are many who have preceded us who will guide us in danger, sympathize with us in sorrow, and rejoice in our success. As we go forth upon this long and toilsome journey, conscious of its magnitude and with a determination for victory, we have the best wishes of our fellow-students and the University.

Auto Sales
F. H. Nason and G. G. Clark purchased Ford touring cars Saturday. Miss Grace Fickie became the owner of a 25 Paige fully electrically equipped. The sales were made thru the Keeler-Courtesy Company.

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We are ready to co-operate with your commercial club or county publicity bureau towards the settlement of your county. Let us get together and settle it. There is a large area in the West whose value and use was not known until the silo made dairy farming possible.

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