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THURSDAY, OCTOBER 10, 1912.

WRITES FOR REVIEW.

Prof. Philo M. Buck, of the department of rhetoric, has an inning in the current number of the Literary Digest. In this issue, October 5, a page is given to a discussion of an article written by Professor Buck on the subject of Jack London and his writings appearing in the Methodist Review. Quoting from the Digest, we read:

"To be a symptom and a menace at the same time must be a strange experience for an author, but that is just what one educator declares Jack London to be. His books extol and stimulate our best virtues—our love of the strenuous life, our generosity, our courage, our coolness, but by the same token he stimulates also our worst vices—our thoughtless, reckless, inconsequential energy, our love of a blind conflict, our so-called reform and progressiveness. Like ourselves, says Prof. Philo M. Buck of the University of Nebraska, Jack London 'adores big men who set tradition at naught, who set culture at naught,' and because of this he 'is probably the most popular author in America today.' Professor Buck has the written evidence from the theme papers of his pupils that he is the idol of 'the average college man.' As these themes express, if they 'adore his characters because of their virility, their masterfulness, their ability to fight, to trample down opposition.' Students follow 'breathlessly the unequal conflict between the force of an intelligent individual and the collective force of society and tradition.' Moreover, as the writer is in position to know, they with delight draw the analogy between the masculine virtues of his heroes and the masculine virtues with which the college berserker goes forth to the battle of crackling ribs and straining tendons which settles the rival supremacy of institutions of learning and culture—for one year. It is the 'return to the primitive in the present' that explains the popularity of such stories as 'The Sea Wolf,' 'The Call of the Wild,' 'Burning Daylight,' and even 'Martin Eden.' In the Methodist Review (New York, September) we read:

"His heroes are successful so long, and only so long, as they employ this delight in life in a conflict with nature and with men in natural surroundings. In the field of their own choice, and with this fair and even-handed opponent, their success is assured. No difficulty apparently is great enough to cause them a moment's apprehension; no game is so strenuous that they are forced to withdraw before the desired end; no stakes are so high that they do not meet them willingly; in craft, in skill, in courage, in strength, they are equal to any emergency."

"With Jack London, the writer continues 'war is the natural state of existence.' 'Not war that some state or country may be exalted—there is little or no virtue in patriotism to this individualist—nor war that some abstract principle may be asserted, but war that the concrete rights of the individual may be respected.'"

In conclusion Professor Buck finds the fault in London to be a lack of true culture, and that his heroes fail in the same measure.

"Admirable as are many traits of the barbarian, his industry, his generosity, his courage, his coolness, his cleanness of life, his love of nature, there are as many other traits, equally necessary to a well rounded individual, of which the barbarian is profoundly ignorant. As has been hinted before, his virtues are all of them purely external; every object he contemplates is distorted by the lens of his peculiar individuality; life with him is a perpetual struggle to assert the worth of his peculiar aims; in a word, his virtues are all purely active virtues, and all directed to individual ends. But culture, true culture, is often passive and never purely selfish. It is passive in that, before it can work, it compels the individual most thoroughly to know himself and the world about him. In its 'desire after perfection' it insists that a man purge his nature of all ignorance, prejudice, and false knowledge; that he seek for himself 'a complete humanity' that alone can give him a steady outlook on life, the power 'to see life steadily and to see it whole'; that before he set himself an aim for life a man inquire what life is and what constitutes a worthy aim; that before he puts on his armor for a battle a man make sure that the fight be a worthy one, and that the fruits of victory be a deeper knowledge and a riper experience; and that if in this battle he be defeated, this defeat will not bring in its train bitter tears and remorse, and a loss of faith in self and others, but will, on the contrary, be a new force to a moral and intellectual regeneration. How different this from the sudden and careless abandon of the barbarian, full of trust in self and in a favoring destiny."

STOCKS THE DOPE FOR CADETS

Fashion's Decree, as Started by Lieut. Bowman, is that Cadets Will Wear Soft Neckbands.

University cadets will be permitted to wear stocks during drill this year. They will not be the fluffy, lacy variety that Beau Brummel made famous, but something much more common, an old handkerchief will do, folded several times about the neck and just showing above the uniform collar. For all dress occasions the cadets will suffer under a "stand-up" collar, hitherto dreaded as a part of the required uniform.

This is not entirely an innovation in the military department, for two years ago Captain Yates made use of the same idea, each company having its own color.

This announcement was made during the second lecture to the cadets last evening. The commandant spoke briefly about the principles of courtesy and discipline, and discussed the fundamental points in the formation and construction of the United States army from the commander-in-chief to its lowest units.

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