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Offices
News.....Basement University Hall
Business, Basement Administration Bldg.
Telephones
News, L-8416 Business, B-2597
Mechanical Department, B-1145

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Now that the Pan-Hellenic council has shown, in its ruling against formal parties, that Nebraska co-eds are ready to dispense with all peace-time luxuries there remains but one thing to clear up the sentiment for war-time economy, and that is individual action by the fraternities that under normal conditions would give formals this year. Although the inter-fraternity council recommended that fraternity parties be as informal and inexpensive as practical, it made no ruling to that effect. This leaves it up to the societies affected to decide the question for themselves. It is probable that their sentiment is in accord with the general opinion expressed by the council and that they will definitely abandon formals, if they have not already done so.

There is a story going around about a freshman who has adopted a novel method of extracting money from himself for war relief work. Every time he feels inclined to seek diversion from his studies at the movies, he pulls a dime from his pocket and puts it in a little bank he has provided for the purpose. When he catches himself reading too eagerly about an unusually good bill at the Orpheum, he puts the price of admission in the bank, calls up a co-ed in his French class and studies his lesson with her instead. In the bank also goes the price of many a malted milk package of cigarettes and of chewing gum. When the first tag day comes along he donates his savings.

While it is a question whether we should feel constrained to deny ourselves all amusement, as this student has so religiously done, it would be a good thing for us if we could all adopt a similar plan, and at least tithe our spending money for war relief work.

Nebraska students have not accepted with enthusiasm the proposed recess of three weeks during corn-husking time, but the sentiment has nevertheless been commendable. Students feel that if Nebraska farmers need them, and need them so badly that it will be necessary to stop the work of the University for more than a fortnight, then the only patriotic thing to do is to put up French grammars for huskers' togs. But there are many who do not believe that it will be necessary to resort to such course.

It is a question whether farmers could recruit their husking forces to a much greater extent if the University were closed down than they can under the plan already in force, which gives students who desire it a furlough during cornhusking, excusing them from classes and providing for coaching in school work upon their return. Not every student freed by recess would be of real service to the farmers. There are probably 200 men in school who know how to husk corn well enough to be a help and not to hinder in handling Nebraska's bumper crop. These men may have their chance by applying for a furlough. The good the rest could accomplish is negligible; it might be much or it might be little. Students who were born and raised on the farm are skeptical about the value of novices in a cornfield.

One of the most reasonable suggestions that have been made calls for a sort of "selective conscription," whereby students who know how to husk enough corn a day to pay for driving a team to the field can be registered, selected, and sent to the country, while adequate arrangements are made for handling the work here at their school home. This would not make it necessary to halt the work of the University, and it would select

efficiently the bulk of the help the institution can give to the farmers under any arrangement.

In the meantime, while students are speculating, the board of regents and the state council of defense will take action on the matter, and whatever their decision may be, Nebraskans will do their utmost to carry out the spirit and the word of the decree.

LEARNING TO THINK

The fundamental purposes of securing an education is to learn how to think. Yet the great number of students that leave college without having attained this ideal is astonishing.

All students have ideas of their own; but if we trace them down we will find the ideas of the great majority of them are identical with things they have heard or read. They adhere to certain dogmas because Professor So-and-So does, or because such-and-such a book says thus and so. Certainly a student deserves sympathy when someone else has to tell him what to do or what to think.

However, when one can firmly and conscientiously hold his private opinion against all the opposition discoverable; when one can stand the abuse and criticism heaped upon him by his enemies and come out of the struggle with a stronger basis than ever for the foundation of his thoughts; when, through deep insight and clear reasoning, one can delve so far into certain subjects of special interest to him that he can search in vain from the basement to the roof of the library for subject matter retaining to that specific topic; when one can carry the interpretation of an idea still farther than its latest modern application—then that person can think for himself. A few students can do this. Many more can not.

Original thinking is the essence of leadership. To it is due every progress and reform ever brought about in this world. Hence, on the shoulders of the few who possess it rests the responsibility of steering the ship of humanity.

The failure to teach students to think, is the most serious charge ever made against our present educational system; but it is one that must be faced.—Daily Iowan.

VIRGIL AND ST. PAUL

If Virgil had lived only two generations later, it is probable that he would have become a frequent visitor at the house that Paul hired in Rome. Obscure as the little sect called Christians was, its message had already reached some among the upper classes, and the peasant-born poet might easily have been among the first to believe that obscurity cast no discredit upon a new truth. In Nero's time he would have been seeking light with agony of spirit. Imperialism had proved as incapable as republicanism of establishing peace and good will on earth. A Roman who thought more profoundly than Virgil and who had watched the growth of the empire; once declared that the same anger of heaven, the same human passions, the same criminal motives, drive men into discord.

In the emperor's Rome, Virgil would have found no hope on which to feed his soul. But in Paul's house, he could have listened to a scholar and thinker preaching the kingdom of God and teaching "those things which concern the Lord Jesus Christ with all confidence," and heard men from the street talking of a love and pity so impassioned that they must become creative. Could not this new religion, he would have questioned, cleanse the human heart, and at last in national life (to which these Christians, insisting that the established order was soon to end, seemed curiously indifferent) create righteousness at home, good will abroad? Could it not infuse patriotism, a virtue close to the hearts of most men, with a heavenly intelligence, which should perceive that all nations are but members of one body? He had himself deeply pitied both conqueror and conquered—equal victims of the old idea of world domination—and had yearned for a fresh age of thought. How fervently would he have welcomed the invincible certainty of Paul that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. But, unlike Paul, more like ourselves he would have hoped that the revelation might take place within the actual world, if men would but be willing to lift their eyes to "the pattern that is laid up in heaven for him who wills to see and seeing, so to plant his dwelling." And yet he and Paul could not have quarreled. With a smile both idealists would have remembered Plato's conclusion that the question of the present or future existence of the ideal state on earth is quite unimportant, for in any case the man of understanding will adopt "the practices of such a city to the exclusion of those of every other."—Yale Review.

A KNIGHT OF THE HYPHEN
Someone signing himself (with a typewriter) "A German-American Proud of his Ancestor"—and evi-

dently proud of his kindred contemporaries—indites the Courier-Journal a scathing complaint that it does not "fairly burn up the paper your editorials are written on" in denunciation of "the Hoover board as a flat failure in every respect" and in "better efforts for the poor, down-trodden, suffering public in the present unpopular entrance in the war by this country."

According to our hyphenated manipulator of the typewriter, this man Hoover is about as unspeakable an atrocity as walks in shoe leather.

'Cause why?
"He is a virtual Englishman. He has been at the public trough ever since he was 21 years old and has lived in England."

The Courier-Journal is able to see the point. Of course, it is an unpardonable crime for a man ever to have lived in England, because England is now fighting Germany. And what makes Hoover a still blacker reprobate is that he has also lived in the United States, and the United States, too, is fighting Germany.

But that is not all. Hoover, "like the majority of the people who live in the solid south, hates the Germans," and "the principal reason" why the south hates the Germans is that "the Germans were strongly represented in the Union army and were largely responsible for winning the struggle to liberate human beings from bondage."

It is to be hoped that none of the ancestors of "German-American Proud of His Ancestors" were among those Germans who fought in the Union army. For no man who fought for the flag in the sixties would not be ashamed of any descendant who, if he had sufficient courage to sign his name to what he writes and sufficient manliness to act as he writes, would be fighting against that flag today.

The fling at the south is as absurd as it is contemptible. The south does not hate the Germans as a people. The only Germans whom it hates are those who in Europe are trampling underfoot the laws of God and man in their efforts to Prussianize the world and those like our knight of the typewriter, who, claiming to be Americans, lose no opportunity, within the limits of the cowardice, to serve America's enemies.

Cowardice? The word, though ugly, is not out of place. "German-American Proud of His Ancestors" does not think so. "The fact is," he typewrites the Courier-Journal, "you have not the courage to do so (denounce the 'disgraceful incompetency' of the administration). 'You don't dare. You are showing the white feather.'"

And does he not know what he is talking about when he talks about the white feather? Read him further:
"If I was a man without any family obligations I would sign my name, but with the country full of fanatics who are in sympathy with England, I don't dare take the chance of going to prison."

So it is our German-American Proud of His Ancestors who doesn't dare; who has not the courage; who is showing the white feather; who won't stand by his principles for fear of going to prison.

Such gentry should not put too much confidence in the cover of anonymity under which to ply their work against the United States. The government they hate is getting rather active in ferreting out sneaking sedition and treason. The prison they dread has already opened for some of them and in opening wider for more of them. "German-American Proud of His Ancestors" may yet live to be less proud of his typewriter than he is of his ancestors.—Louisville Courier-Journal.

Football Decoration Committees Appointed

Two general committees, one of men and one of coeds, to take charge of the decorating of the athletic field and the armory for football games and football rallies were announced yesterday. Jean Nelson is chairman of the men's committee and Robert Wenger and Robert Brown are the other members. Jane Kingery and Katherine Kohl comprise the girls' committee. The two committees will work together. Sub-committees will be announced later.

Arizona Girls May Have Military Drill

In accordance with the spirit of the times, the university girls are showing great enthusiasm over the new movement to have military drill for girls on the university campus. Women of America are fast realizing that they must soon do a large part of the work now being carried on by men. In order to do this, the highest degree of personal efficiency must be attained. Realizing this, the young women are enthusiastically awaiting the organization of drill classes at Arizona University.

The plan is to form classes in this work as soon as possible, with the girls of the upper classes acting as officers. If sufficient interest is shown, the girls plan to have uniforms.

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