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**STUDENT TRAFFIC**  
It has been often said that "it is too late to lock the barn gate after the horse has been stolen," but the maxim may be stated once more for the benefit of those who are responsible for the lack of traffic regulation near the University campus.

Signal lights have been placed in the business district and stop buttons installed throughout the residential section during the past few months, but no steps have been taken toward regulation of traffic on R street near the campus. The intersection of Twelfth and R streets is the scene of dozens of "close calls" nearly every day, and the traffic at 8 o'clock and at noon is often heavier than at any downtown corner. The true seriousness of the situation is indicated in a photograph which appeared recently in The Nebraska Alumnus. But no steps have been taken to prevent accidents despite the repeated warnings of persons familiar with the situation.

"If the citizens of Lincoln need regulation," writes the editor of The Alumnus, "how much more the University students, who often do not realize the full responsibility of driving an automobile, need to be restrained from dashing across streets in their hurry to get to a class or home for lunch. We suggest that a serious accident at either of these corners (on R street) might be expected if some regulation is not undertaken soon. We also suggest that traffic officers, not signal lights are needed at each of these intersections."

**CHURCH HOMES**  
The Daily Nebraskan wishes to thank Rev. F. W. Leavitt, Congregational student pastor, for the letter contributed to these columns last week in which he explained the work of the University pastors and called attention to the manner in which they are cooperating with one another and other persons doing similar work.

If the primary object of the new houses now being erected near the campus by certain denominations is merely to provide homes and suitable headquarters for the pastors, the movement may well receive the support of all persons interested in religious work among students.

On the other hand, if the buildings are intended to be elaborate social centers for the exclusive use of members of particular denominations a spirit of competition may result. This, we believe, would hinder the cause of inter-denominationalism.

Rev. Leavitt states that "the University pastors rejoice in the trend toward Christian unity." As long as this is their attitude, there is little danger that a competitive spirit will enter. Too often, however, in their zeal to promote building proposals or other material objects, church leaders forget that more is to be gained by cooperation than by competition. This newspaper hopes that the erection of church houses will not be fatal to the broad-minded spirit indicated by Rev. Leavitt's letter.

**WHY HE QUIT**  
In an article in McNaught's Monthly not so very long ago, Bertand Ellis gave some of the reasons why he left college in the following terse paragraph:  
"I left college, because, from nine to ten o'clock every Monday, Wednesday and Friday I was supposed to be intensely interested in poetry of the time of Queen Elizabeth; but at the ringing of a bell that interest was to cease, and I should throw myself wholeheartedly into the dissection of a frog, for an hour's time only, after which I was expected to deliver with bubbling enthusiasm the conjugation of a Greek verb. If, during lunch, I happened to become enthused over a sudden idea for my History theme for the next day, I could not rush to the library to read and write undisturbed. No, no, I must forget that idea, put it entirely from my mind, which organ would commence promptly at one o'clock to function perfectly in solving fascinating geometric problems. Is it a great wonder that I, with hundreds of other students, went to the movies that afternoon?"  
Education should give these reasons—able successful study. In a

few words, Mr. Ellis has stated one of the most perplexing problems of the modern college. The solution is not obvious, but the difficulties presented by the problem should not deter scholars of the type that college leaders are supposed to be.

**Other Opinions**

The Daily Nebraskan assumes no responsibility for the sentiments expressed by correspondents and reserves the right to exclude any communications whose publication may for any reason seem undesirable. In all cases the editor must know the identity of the contributor. No communications will be published anonymously, but by special arrangement initials only may be signed.

**EDUCATIONAL AIMS**

**To the Editor:**  
There is very little that is defensible in Mr. Emmet V. Maun's letter, but I should like to defend that little grain of valid criticism of the universities which it contains. The point which warrants salvage, it seems to me, is that the present university education does not keep in touch with the whole of the life which the student must enter when he is through with universities. This applies to specially vocational schools as well as the Liberal Arts colleges. The divorce between education and industry or work is one which, in an industrial civilization, bodes ill for society. To date, education has sought to instill that culture which Matthew Arnold said "is the study of perfection—getting to know the best which has been thought and said," and the university has promoted this lily-fingered and aimless quest. But the idea is growing, (and not among the money-grabbers only) that education must be humanized by being brought down to date, so that the individual not only studies "the best that has been thought and said" but himself becomes a creative unit in a society which is thinking and saying its own thoughts.

This can only come about by re-vamping our idea of education. Out of this need, therefore, has come the conception so well stated by L. P. Jacks in the Yale Review a year ago. He says "Education is the process of training the industry of man in its manifold varieties, and its organized totality to the highest pitch of excellence it is capable of attaining."

Maun has not been taught to get culture from his work, and consequently he gets little culture from anything else. Have not we the right to ask that the university place the student upon an experimental basis with life, and by beginning with him at the place he is to take in the world's work, patiently to walk with him until he finds that relationship which makes each day bring real culture? Why is it not the task of the schools to bring a man's work itself educate him, so that his development is a steady upward curve of quickened intelligence and initiative and deepened sense of responsibility?

The university must be judged by its products, and in the long run its training stands or falls by the amount of service which each individual it has touched renders through his daily work. This in turn depends upon what Goethe calls "the quality of their striving." When that quality is high enough we call work by a new name—"Art." It is the university's responsibility to lead youth through work to art; through experience to



**From Sixteen to Sixty**

There is a spirit of youth in the hats that will be worn this spring, in color as well as in spirit. The fashionable snap brims will be worn in such entrancing colors as, Oyster, Putty, Mint, Buff, Pearl Bisque, Ash, and Bay. Let us show you a pleasing selection of this great complement to the modish dress.

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**MAGEE'S**

creative achievement; through a sympathetic entering into the labors of the past to an outlook upon life which in its expression will transcend "the best that has been thought and said" in the past.

Sincerely yours,  
HAROLD E. FEY.

**A LAUGHING SONG**

There was a soft brilliance about the moon Friday night and the breeze which rustled and stirred through the trees certainly whispered of the on-coming spring. I saw many couples strolling about, others hurrying to and from their party houses. I saw groups of fellows walking up the steps of the porches of various sorority houses laughing as the foremost rang the doorbell.

I saw them emerge again accompanied by their feminine partners. Then I saw the man in the moon smile for they promenaded down the street to their party house; and I smiled joyously, old man that I am, because it seemed to carry me back to the days when we used to call for our girls, when we used to laugh and sing as we strolled or hurried along toward the place where the party was being held.

There was some of the old romance of youth in me last night just as there was years ago. I was awakened as it were from a drowsy sleep for I haven't seen or heard of those days of youth for a long, long time. I think they must have buried themselves under the storm of new customs rolled ahead by the irresistible and sometime unthinking spirit of modern enthusiasm. But when I viewed the scenes of last night and Friday night I awoke to the tale and sing of memories. I'm glad that I saw what I did for now I have a faith in the spirit of the youth about me. Methinks I'll begin to grow young again in the atmosphere of this new thing which is inserting itself in the system of the university. Who knows whether this stale mind of mine cannot become rejuvenated and in turn bring back the vigor that used to possess my body. For it isn't the person of me that is old, it is the spirit.

The old man is gone; but that was his story. I don't know when he came therefore I don't know when I started to talk about him. There is a new man with me now as I write, hopeful and enthusiastic I have been waiting for him and all that was needed was a crisis to awaken the old man, rush him away and usher in this vigorous lad.

Are you laughing? Go ahead, I am too. Only you are laughing at me and I am laughing at the rent-a-Ford dealers. Did any one besides myself see a few forlorn looking individuals exposing themselves in the doorway of the rent-a-Ford buildings Friday and Saturday nights. They say their business is normal, but I wonder why they stand there looking for the return of the bird that flew away; the bird that laid the golden egg up at the university.

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How many of you would give an answer to that far away look; an answer which gives but little hope? How many answered silently Friday and Saturday nights. I did both and there wasn't any malice in my heart.

The Alpha Delta Thetas announced Friday that they were one of the group of the organizations in defense of the cause and they stated it so sincerely that they are to be commended.

The old Cornhusker-spirit is asserting itself and a new life is the result. Now if you are through laughing at me let's get together and laugh at the rent-a-Ford dealers for awhile, because they thought we were going to weaken this week-end. They told me so. Now the louder you laugh the more I'll tell some of them Monday, Tuesday—next week—next month.

**DENOMINATIONAL FRICTION**  
The more philosophical one becomes the more he views religious friction as a foolish thing in this human world of ours. One sees the attempts of early peoples to build up their conceptions of immortality and a divine intelligence. Christianity is a product of that splendid thinking and its different churches are merely the variations of the Christian philosophy. The more practical one grows the more he regards honesty, of the honest man as the thing that counts most after one is led out in the open world. In either case unless one is biased or led to conclusions solely by stereotyped ideas one does not give religious prejudice a place in his nature to thrive and flourish.

For that reason, I believe, the building of the various denominational houses for students, as mentioned in The Nebraskan, may not be promoting the atmosphere desirable around a university. It merely tends to draw distinction which does not build for democracy of religious feeling throughout the student body. That line of distinction is one which serves to make each student who professes certain faith realize that he is different from one of another belief. Living within the atmosphere of his own belief he is unable to converse intelligently with any other student upon religions different from his own. The fact is not so striking. No man who views life from only one angle is able to know whether his conceptions are right or not. And any man who receives a conception of other men's beliefs in the words and thoughts of people whose ideas coincide with his own, as in such a field as religious philosophy, receives no contrast of real thought.

What we need is a building which represents a democratic association of religions. One in which each religion is a member so that tolerance may result from an intelligent contact of ideas. Religious discussions are sometimes hotly contested issues.

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**The University of Nebraska Official Daily Bulletin**

VOL. I. SUNDAY, FEBRUARY 28, 1926. NO. 8.

**Quarterly Reports**  
To Members of the Faculty:—  
First Quarterly report on delinquencies will be due in the office of the Executive Dean Saturday, Febr. 27, 1926.  
Carl C. Engberg, Executive Secretary.

**University Orchestra**  
The University Orchestra will play the "Military Symphony" at 4 o'clock Sunday afternoon in the University Art Gallery.  
O. STEPANEK, Instructor.

**English Students**  
All English 2 themes in my possession will be destroyed after March 1. They may be found at the entrance to Room 1, Chemistry Hall. Examinations for the removal of C's will be given after October 1.

**STUDENT ORGANIZATIONS**

**Iron Sphinx**  
Iron Sphinx meeting Tuesday, March 2.

**Cosmopolitan Club**  
Cosmopolitan Club dinner at 1:00 Sunday, February 28, at the Grand hotel.

**Komensky Club**  
Komensky Club picture will be taken March 1, at 12 noon, at the campus studio.

**MISCELLANEOUS NOTICES**

**Fraternity Group Pictures**  
The campus studio has received many inquiries from fraternities and sororities in regard to group pictures. These will be taken if appointments are made during March. \$4.00 is the charge.

**EXCHANGE OF COLLECTIONS**

**Loan Black Hill Geological Specimens and Receive Others**

(University News Service)  
A collection of rare minerals from all parts of the world was received last week by Prof. E. F. Schram, of the department of geology, from Walter J. Paquette, private collector of Toledo, Ohio, in exchange for a collection of Black Hills specimens of which the University has a great number. Professor Schram is also making an exchange collection with C. B. Ferguson, of Sulzer, Alaska, another private collector, who will send specimens from the north-central part of Alaska in exchange for some from the Black Hills region. Mr. Ferguson's specimens include twenty-five distinct minerals.

**ROY SEE**  
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