THE DAILY NEBRASKAN

TACE.

GREEK CHAPERONS

ARRANGE MEETING

The Chaperons club, consisting

of sorority and fraternity house

mothers, will meet Tuesday after-noon, Nov. 19, at the Delta Gamma house, 400 University ter-

The Daily Nebraskan

TWENTY-NINTH YEAR

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Something Better Than Mere 'Honor.'

In mediaeval times, the knight who thought of the rewards he would receive after the joust instead of plunging into the fray with his mind upon the immediate contest. must have found himself deposited forcefully upon the turf.

To bring this case down through the ages to practical and useful application to the modern university, we find somewhat the same situation. The University of Nebraska, for instance, is overrun with men and women who are working for honors, or honoraries, instead of devoting their efforts to the work for which they are fitted. They, like the knight, are making honor their objective, where it should be merely an incidental.

The pathetic part of the situation is that the students who take such an attitude are defeating their own purpose. He who works for an honor loses the essence of the award. Honor is a form of congratulation which comes after accomplishment, but when placed as an objective ceases to be pleasant.

Bitter disappointment awaits the man or woman who centers his or her ambition upon glory, for glory is restricted to a few. The person who works for rewards is easily picked from the crowd and if he fails to receive that honor, his disappointment is doubled through knowledge that many of his acquaintances are laughing up their sleeves at his failure.

Ambition is the fire that makes man strive to do his best. That ambition should not be limited to something within the University of Nebraska, Spring would see fewer broken hearts f students could realize that college life and its honors, glories, disappointments and trials is only a brief episode in a human life.

and they heaitated, for obviously the latter was not in the R. O. T. C. at that moment. But justice prevailed.

A swarm of khaki elad men deseended upon the culprit; he was enveloped and hidden in a cloud of dust and arms with fists at their ends. He emerged, hair rumpled, tie pulled off, collar loosened, suit in disarray, and with dust and dirt upon his countenance. The company cheered and onlookers grinned and the victim betook himself rapidly away from there

Far, he it from us to indulge in moral shouting, but the incident is too rich in signifi- of peace, preparedness and disarcance to be allowed to pass without discussion. Possibly the reader will pardon the drawing of a mora

When one person violates a code of rules gave unusual prominence to an idea which has long been dormant. set up by a group of persons, whether the forfoo paw and there is no true justice which al-lows him, in the proper sense of the phrase, to get away with it. The rules may have have have mer belongs to the group, he has committed a get away with it. The rules may have been real meaning and dreadfulness of made only for the benefit of a certain group. and violation of those rules by an outsider may not harm him, but the violation may frequentharm the group.

It is only right and just that the offender be dealt with accordingly. The group cannot impeach him or try him or properly condemn him, for he is not one of them, but punishment United States went on, "they is nevertheless in order and that punishment rightly demand that peace be had may rightly take its form through crude but effective chastisement.

lot to learn.

Echoes of the Campus.

Letters from readers are cordially welcomed in this department, and will be printed in all cases subject to the common newspaper practice of keeping out of all libelous matter and attacks against individuals and religions. For the benefit of readers a limit of 250 words has been set. The name of the author must accompany each letter, but the full name will not be published unless so

Too Much Rah Rah.

To the Editor of The Nebraskan:

Another rally, this time a "huge bonfire rally," was to have been held last Friday evening on the drill field, according to leading stories appearing in The Nebraskan prior to that time. Weather conditions, however, did not permit of such a "gigantic affair" and the that of other nations. We will reresult was an indoor exhibition with the inevitable let down on attendance.

How many of those who go to rallies do so because they believe in them? The writer beieves there are relatively few. At the best the attendance is but a small portion of the entire student body. Many are there because they on to enunciate what promises to have been told at their respective fraternity and sorority houses that it is good policy to appear at all such affairs. Many others come ment race among the nations is to because they must uphold their position as eliminate the causes. One of the collegiate "cakes" and be seen wherever the crowd congregates.

Nebraska is assuming the attitude of the castern school where "night before" rallies in time of war. One of the have been discontinued for a number of years. problems of peace is to remove this Yet the eastern school undergraduate gets up in the stands and yells just as hard when the team makes a good play and is just as much behind the team as the Cornhusker student.

With the present attitude here, why continue the rally farce? Why have columns of publicity and all the effort expended literally rejected among the weapons of to drag out a few hundred people? D. S.

A Student Looks at Public Affairs.

By DAVID FELLMAN.

THE feature of the American Armistice day program last Monday was President Hoover's Washington address. In many re-

pects, that speech voiced the sentiment of the country on subjects ary. mament. In one important respect. our chief executive presented to the world a new idea, or at least

President Hoover made no attempt to glorify war in the garb of war. No man came from that furnace a swashbuckling militarist. Those who saw its realities and its backwash in the sacrifice of women and children are not the men

who glorify war. They are the men who pray for peace for their children "But, "the chief executive of the

without the sacrifice of our inde-And what is that metaphysical pendence or of those principles of force ? "The spirit of good will and ustice without which civilization friendliness, The person who thinks he's privileged has must fail I am for adequate preparedness as a guaranty that ples. no foreign soldier shall ever step

upon the soil of our country. Our nation has said with millions of voices that we desire only defense. The president was insistent in

his emphasis upon the well mean-ing of our military preparations. "That is the effect of the covenant we have entered into, not to use war as an instrument of national policy. No American will arise tostates. day and say that we wish one gun or one armed man beyond that ne-

cessary for the defense of our peo-

This program, however, does not mean that we are not willing to co-operate in such peace move-ments as disarmament. Said Mr. Hoover, "The United States is willing to reduce its naval strength in the nations.

tion to any other. Having said that it only remains for the others to say how low they will go. It can-

Having thus made America's position clear, President Hoover went go down into history as the Hoover doctrine. It was his contention that one of the ways to limit the arma-

"The world must sooner or later recognize this as one of the underwarfare.

ture belligerents an adequate food end of that time, a second tryout supply by guaranteeing the free will be held, then the women who are chosen from the probationary passage of food during the war. group will be initiated into Foreign press dispatches, as well group was a profuse expression of local Orchesis. Orchesis, a Greek word mean-

opinion, indicate that this proposal is being sympathetically received throughout the world. The chief executive also dealt with his negotiations with Ram-

ing "to dance." originated as an organization in Wisconsin several years ago, where this type of dancing started. A need was felt to study dancing further than was result in class work. This orsay MacDonald on the subject of possible in class work. This orfurther naval disarmament. ganization is an informal gather have full confidence," he said. "in the success of the conference ing of a group of women interested in dancing. which will assemble next Janu-The diancing studio wishes to

announce that it possesses a new baby grand piano, to be initiated practice, as Miss Richardson But, what factors and forces in the world will give anotion and compulsive power to the newly proposed ideas? Suppose the Lonstated.

don conference does turn out to be a howling success, and fresh and Learn to Dance promising treaties are signed. Suppose the doctrine of immunity Guarantee to teach you in six for food ships in time of war does Private Lessons. Classes every Monda- and become crystallized into a definite international agreement. What guarantee have we that these un-derstandings will be executed in Wednesday. Private lessons morning, afteron & evening. time of storm and stress? Call for Appointment.

Here President Hoover had recourse to the age old shibboleths about the compelling force of a Mrs. Luella Williams morally enlightened public opinion Private Studio. He spoke of "something high Phone B4258.

above and infinitely more powerful than the work of all ambassadors and ministers. . . . treatles and the machinery of arbitration and con ciliation and judicial decision."

, respect and confidence. . . . esteem between peo This idealism, splendid as it is

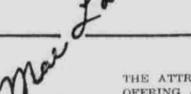
is an age old cure all which has been suggested as the remedy for all human ills. Of course, if all men were perfect, imbued with

complete understanding, and a complete sense of right and justice, treaties and machinery of world peace would be unnecessary. Nor would policemen be necessary in our cities, and courts in our

But as long as man is what he is today, with his human imper-fections, his feelings and passions. and his inability to see everything

sub specie acternitatis, society needs to make use of certain material mechanisms to enforce its moral and legal codes. The same need for organization and sanc-tions exists for the regulation of relations among nations, as for the

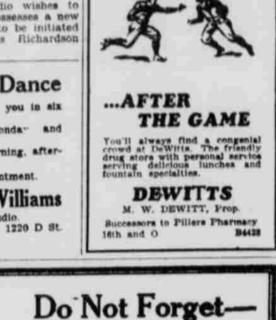




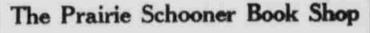
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Literati.

Several short stories written by past and present professors and students of the University of Nebraska which appeared in various issues of the Prairie Schooner have recently been placed by Edward J. O'Brien, international short story critic, on the "honor roll." In other words, these stories have been classed as literature by Mr. O'Brien in the fiftcenth volume of his book, "The Best Short Stories and Year Book of American Short Stories."

Such international recognition is a feather in the cap for the university, the magazine and the writers themselves. A university should after all be an institution for the advancement of culture and knowledge, and public commendation of some who have arrived at the goal is indeed welcome. Literature is a record of the times and those who write are in a way performing a public service for future generations.

How much more important this proves to he than the football record when examined in the light of the future. Yet how many students attend the football games and support the team, and how few write for the Prairie Schooner or even read it.

Contemporary literature is essential for the future and when University of Nebraska men and women receive recognition for their endeavors along that line, the standards of the whole school are raised? The good example set by these writers should inspire others to follow in their steps, Mr. O'Brien's choice should stimulate more students to examine with care the Prairie Schooner for it is only in such a way that sincere appreciation of the good work can be expressed.

Going Through the Stacks.

Several days ago, before old man winter blew in on us, a company of cadets "stacked" their rifles in those neat lines of tee-pees and sat down on the hard baked earth of the drill field for a ten minute rest. Cigarets were lighted, talk drifted lazily. In the R. O. T. C. it is an unpardonable sin for a cadet to walk between the rifle stacks during rest period, for if his foot should brush a gun butt he might upset a stack or an entire line of stacks.

Students were cutting across the drill field. A junior, a fellow who should have had bis two year baptism of discipline in the corps. strode directly toward the center of a file of stacks. The reclining cadets watched him with growing interest. A sophomore sergeant rose

and waved an arm warningly. "Hey, guy." he called, "don't walk through the stacks!"

The warning passed unheeded. The student walked between two of the stacks, and his swinging brief case caught a rifle sling and the stack fell with a clatter.

Immediately the platoon rose to its feet. Cadets stood silently to look at the offender,

Some Weekly Reflections EDITOR'S NOTE: This is the second of a series of articles, written by a student, which will appear as a regular Sunday feature. Student Freedom. The best sermon I ever heard-and I have heard many-was delivered last spring by the Methodist bishop of India to a huge student convocation. So lucidly and impressively did he impart to his listeners a fundamental fact of life, that this particular listener left the convocation hall with the impress of an idea that will never be erased from his mind. Chronologically, the idea is not a new one, but in-

trinsically its message is ever fresh. The celebrated missionary addressed himself to this one question: What is freedom in life? Which person is free? More particularly, he applied this perennial problem of human happiness to the student himself. Which student is free? How should the student conduct himself that his spirit and mind shall be freef There are two ways of life. One is to fol-

low only the dietates of your feelings and instincts. Freedom in this sense is conceived to be a freedom from the compulsions of society, moral and legal. The student who lives this way studies only when he feels like it, goes to shows as often as he feels like it, and breaks the recognized moral codes whenever it so pleases him. Doing so, he thinks he is free. The other way of life is to live according

to the generally recognized rules of the game. This method calls for an adherence to the precepts of the accumulated wisdom of centuries of civilzation. The student who lives this way subjects himself to a stern routine. He foregoes many momentary or passing pleasures, he curbs his inborn desires in many respects, to concentrate upon the larger purpose which brought him to the university.

Now, which student has chosen the correct course? Which student is free? The test is to be found in the results which these two ways of life have brought about. On the day of reckoning, when the measures of achievement are taken, who holds his head the highest? Who is free in spirit?

The student to whom examinations are dreadful monsters of trepidation is not free. The athlete who fails in the final contest because he hasn't trained is not free. Such students constitute the very antithesis of freedom -they are slaves to every little bubble that floats on the scholastic pond.

That student is free, in the end, who lost himself in the rules of the game, during the period of preparation. He wins the race, because he has lived wisely.

This is the meaning of the Scriptural pas-sage: "Whosever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."