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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 if students could realize that college life and its honors, glories, disappointments and trials is only a brief episode in a human life.

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 fifteenth 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 be 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. Cigarettes 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 his 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,

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

A swarm of khaki clad men descended upon the culprit; he was enveloped and hidden in a cloud of dust and arms with fists at their ends. He emerged, hair ruffled, 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 be it from us to indulge in moral shouting, but the incident is too rich in significance to be allowed to pass without discussion. Possibly the reader will pardon the drawing of a moral.

When one person violates a code of rules set up by a group of persons, whether the former belongs to the group, he has committed a foul paw and there is no true justice which allows him, in the proper sense of the phrase, to get away with it. The rules may have been 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 frequently harm 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 is nevertheless in order and that punishment may rightly take its form through crude but effective chastisement.

The person who thinks he's privileged has a 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 result 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 believes there are relatively few. At the best the attendance is but a small portion of the entire student body. Many are there because they have been told at their respective fraternity and sorority houses that it is good policy to appear at all such affairs. Many others come because they must uphold their position as collegiate "cakes" and be seen wherever the crowd congregates.

Nebraska is assuming the attitude of the eastern school where "night before" rallies have been discontinued for a number of years. 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 to drag out a few hundred people? D. S.

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 intrinsically 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 free?

There are two ways of life. One is to follow only the dictates 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 civilization. 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 passage: "Whoever shall seek to save his life shall lose it; and whoever shall lose his life shall preserve it."

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 respects, that speech voiced the sentiment of the country on subjects of peace, preparedness and disarmament. In one important respect, our chief executive presented to the world a new idea, or at least gave unusual prominence to an idea which has long been dormant.

President Hoover made no attempt to glorify war in the garb of heroism, such as many "patriotic statesmen" indulge in. "The men who fought," he said, "know the real meaning and dreadfulness 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 United States went on, "they rightly demand that peace be had without the sacrifice of our independence or of those principles of justice without which civilization must fail. . . . I am for adequate preparedness as a guaranty that 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 meaning 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 today and say that we wish one gun or one armed man beyond that necessary for the defense of our people."

This program, however, does not mean that we are not willing to co-operate in such peace movements as disarmament. Said Mr. Hoover, "The United States is willing to reduce its naval strength in proportion to any other, no matter how low. Proper defense requires military strength relative to that of other nations. We will reduce our naval strength in proportion to any other. Having said that it only remains for the others to say how low they will go. It cannot be too low for us."

Having thus made America's position clear, President Hoover went on to enunciate what promises to go down into history as the Hoover doctrine. It was his contention that one of the ways to limit the armament race among the nations is to eliminate the causes. One of the causes for the maintenance of the large military forces, on land and sea, is the fear of starvation by the blockade of seaborne food supplies in time of war. One of the problems of peace is to remove this fear, and the incentive it offers to militarism in time of peace.

"The world must sooner or later recognize this as one of the underlying causes of its armed situation," the president said, "but far beyond this, starvation should be rejected among the weapons of warfare."

President Hoover's specific proposal was this: To place ships laden solely with food on the same footing with hospital ships in time of war. This would insure all fu-

ture belligerents an adequate food supply by guaranteeing the free passage of food during the war. Foreign press dispatches, as well as a profuse expression of local opinion, indicate that this proposal is being sympathetically received throughout the world.

The chief executive also dealt with his negotiations with Ramsey MacDonald on the subject of further naval disarmament. "I have full confidence," he said, "in the success of the conference which will assemble next January."

But, what factors and forces in the world will give sanction and compulsive power to the newly proposed ideas? Suppose the London conference does turn out to be a howling success, and fresh and promising treaties are signed. Suppose the doctrine of immunity for food ships in time of war does become crystallized into a definite international agreement. What guarantee have we that these understandings will be executed in time of storm and stress?

Here President Hoover had recourse to the age old shibboleths about the compelling force of a morally enlightened public opinion. He spoke of "something" high above and infinitely more powerful than the work of all ambassadors and ministers. . . . treaties and the machinery of arbitration and conciliation and judicial decision. . . . And what is that metaphysical friendliness, . . . respect and confidence, . . . esteem between peoples."

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 states.

But as long as man is what he is today, with his human imperfections, his feelings and passions, and his inability to see everything sub specie aeternitatis, society needs to make use of certain material mechanisms to enforce its moral and legal codes. The same need for organization and sanctions exists for the regulation of relations among nations, as for the regulations of human affairs within the nations.

ORCHESIS ANNOUNCES TRIALS FOR DANCERS

Organization Will Manage Tryouts on Monday And Tuesday.

Orchesis tryouts will be held Monday and Tuesday, Nov. 18 and 19, at 4:45 o'clock in the dancing room of the women's gymnasium. Anyone interested in dancing is eligible to try out.

Those who successfully complete the tryouts will be admitted to the probation group for three weeks, according to Beatrice Richardson, dancing instructor. At the

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end of that time, a second tryout will be held, then the women who are chosen from the probationary group will be initiated into Orchesis.

Orchesis, a Greek word meaning "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 possible in class work. This organization is an informal gathering of a group of women interested in dancing.

The dancing studio wishes to announce that it possesses a new baby grand piano, to be initiated practice, as Miss Richardson stated.

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GREEK CHAPERONS ARRANGE MEETING

The Chaperons club, consisting of sorority and fraternity house mothers, will meet Tuesday afternoon, Nov. 19, at the Delta Gamma house, 400 University terrace.



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