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Wisdom That Is Profound--

Plato, dear old gentleman, writes us a letter this morning. Says he, we take ourselves too seriously. He wants a resumption of the gentle art of loafing.

"Why," he exclaims, "Must we always go out to make our mark in the world?" Well, Plato, we don't. For instance, the average university senior looks forward to his graduation. He thinks someone will offer him a beautiful position, and that the world will be his, when the happy day arrives during which he may possess himself of a degree.

As a result, he does not go out into the world to make his mark. He waits, instead, for the world to come and make it for him. The world, having a few other details on its mind, neglects this solemn obligation, so no college graduate pursuing such a policy succeeds in making any sort of mark at all.

At any rate, Plato, you have made a good point. Students are too ambitious. Think, for instance, of the amount of hard work that is being done in the matter of collecting pledges, bringing in the cash, for a student union building. It's terrific. Perhaps you will be mollified, however, to learn that the structure is intended as a place to loaf luxuriously. One really cannot loaf to full advantage in pool halls, or in eating houses, or on curbstones in front of Social Sciences. After all, loafing is worth speaking for.

Another thing, spring is coming on. After all is said and done, it isn't done: not in the spring it isn't. Nobody does anything, in the spring, except loaf, laugh and loll around composing Ballads to a Lady.

Something catching about this spring idea. Everybody gets the fever. Picnics serve everything from the old home town family reunion to the college class of '31. Ukeleles are dusted off, and re-strung, as the first robin warbles from the backyard clothes tree. Portable victrolas are suddenly in great demand.

Great harm, too, comes with the first warm zephyrs of spring. Classes are cut, to the right and to the left. Students sit and think, and later find themselves just sitting.

All men do all things, until spring. Then no men do no things. For spring has come, and in the springtime nothing is ever done except bad poetry. That is why this editorial is bad. We can't write poetry, and spring is here. Sic Semper.

Opera

Comment:

(Overheard about the campus)
"The orchestra was wonderful. . ."
"What pretty costumes. . ."
"They must be pretty good, all right."
And last but not least, one undeniably sincere remark: "I may be uncultured, but I just didn't appreciate the thing at all!"

MORNING MAIL

All For Loafing.

TO THE EDITOR:

For lo, these many years, Nebraskans have chanted, "There Is No Place Like Nebraska." And they are right.

The only trouble is that we all take ourselves too seriously. If we could but remember that 10,000 years from now no one will ever remember whether we, as individuals, attended this or any university, we all would get along far better.

Why, oh why, dear editor, can't we have a resumption of the practice of the gentle art of loafing? Why must we always be on the go, no one knows where, always out to do something, always out to make our mark in the world? Why can't we resume once more that skillful conversation about nothing at all or everything in general that characterized the university discussions of old?

Wouldn't it be wonderful to sit down and in abstract contemplation discuss the frailties of man? Wouldn't it be great to once more abstractly talk of God and of His works? We think so.

But the trouble is that we must always dash here, dash there, make a dollar, only to spend two. Money madness, joy madness, those are our ills. Let's try to forget them, to settle down once more to idle contemplation of the business of living. PLATO.

What's to Be Done About This?

TO THE EDITOR:

Respect and admiration are fine characteristics, and no institution should carry these into practice to a greater degree than the university, but these admirable characteristics

may if carried too far, be turned into a very definite evil.

There exists upon the campus a fine old gentleman, loved and honored by all his students. A great part of his life has been given to the university, and to him a debt of gratitude is indeed due.

However, this admirable professor is clearly unable to hold classes at his advanced age. He is unable to tell what work has been covered by the class, and is constantly calling for recitations two or three times. His classes are so conducted as to be almost entirely dependent upon the lectures for any information, and these are beyond comprehension. Despite the respect of the students, the temptation to avoid work prompts them to lead the professor into meaningless diversions from the subject, until for some time fully half the class hours have been given over to trivial discussions having no relation to the subject. Within the past week one class has been dismissed 10 to 25 minutes early each day.

To over half a hundred men one of this professor's courses means a third of their college work for the year. Since it has been made almost valueless, their work is to all results reduced to eight hours. Students will find themselves entirely unprepared to enter other institutions, should they seek to transfer, and will be materially hindered in their professional work. Predicted changes for the fall term will not serve as relief to those who now need proper instruction.

Admiration and respect are fine characteristics, but if carried too far they may be turned into a very definite evil.

E. G. B.

We noticed something funny the other day. The Faculty Committee on Student Affairs have a ruling in effect against Sunday picnics, Sunday card games, and other amusement devices. Been "on the books" for years.

The Campus "Do Nothings."

TO THE EDITOR:

"Fire and Sword" would deserve some credit perhaps were it not for the fact that they say the wrong thing. I am referring especially, to what was said of the religious workers on the campus.

The "Y" cabinet would yield to a little constructive criticism, but why include in it the name of the man who does all the work? He has worn himself happy in a successful effort to help the student who has a "problem." Those who know him will affirm that this work isn't half of it.

Any one capable of slinging the pen as the Fire and Swordsmen do should have a morale sufficient to revolutionize the campus. They are not doing this. Why are they not doing it? Revolutions work in the open. Any one who can exert an iota of influence in the open will not jump to the underhanded method.

During the past year they have criticized everything there is to be criticized, and since they would not criticize whatever they might be a part of, they must therefore be a part of nothing. If these professional critics write upon their record all that they have done for Nebraska, it will be limited to the following: "We wrote 'Fire and Sword'."

Y. M. HUMPEL.

College Comment

A Few Pounds Difference.

Did someone ask, "What difference do a few pounds make?" Well, a baseball bat that is too light will split, won't it? And a bat that is too heavy will tire out the batter, won't it? The bat that weighs exactly what it should is good for many a home run, isn't it? Well, there you are.

But that is the difference a few ounces make. Now multiply that by sixteen, and that by the number of pounds over or under weight that you are, and don't ever ask again what difference a few pounds make.

The stout ones may skip this paragraph—for no doubt a little skipping is just what they need. For those who are underweight—if you rush through your meals, all the cows on all the farms in the world can't add an ounce of flesh to your bones.

Now for the fat man whom nobody loves. Your first step is to arise and walk. "Keep moving" should be your song, your motto, your prayer—even the size of your shoes. If you are too stout to walk, then roll. If you roll you can at least wiggle your toes. Burn up that excess flesh. It is a standing invitation to exercise.—Daily Kansan.

International Sports.

"The friendly rivalry of the athletes of the nations not only develops sportsmanship, but also contributes to the advance of international good will and fellowship," was the statement made by President Hoover in a letter written early this week to Dr. Godfrey Dewey, president of the Olympic winter games committee.

John R. Tunis, tennis critic of the New York Evening Post, writing in Harper's for December, 1930, said: "Obviously the main purpose of international athletic contests is not to win a match or a race or a game, but to foster friendly relations between individuals and nations, of which there appear to be none too many anywhere in the world at the present time." Later Mr. Tunis upsets the Hooverian applecart when he states that in 1924 and in 1927 the "grumbings abroad and amazing amount of ill will and bad feelings generated on both sides of the Atlantic" were clearly revealed in the attitude of the sporting public. Mr. Tunis questions the feasibility of spending time, and much money on international competition in athletics even for the usefulness it is supposed to create. If they accomplish so much, then he queries why all the "hard words and hard feelings?"

The fact that many American and foreign sideline sportsmen have not as yet learned the essence of real sportsmanship. To lose gracefully is not only the duty of the athletes, but is, as well, the task faced by those who dislike to see their national pride dashed to defeat. Until sportsmen can learn to swallow the pill of defeat like a man and not as a petulant pouting youngster, who having lost his sugar sticks, goes into a corner to sulk, "hard words and ill will" will continue to be an ignominious scar upon friendly international athletic rivalries.—Cincinnati University News.

Without Fire and Sword

By MEREDITH NELSON And HOMER DEADMAN

One of the earliest thoughts of childhood is that of growing up and it is one of the ambitions that is seldom attained. It is trite to say that we go grow up physically. What we mean by growing up is to attain to a maturity in the conduct of life. Obviously that is much more than a mere physical development. Common observation will show us that in this respect then the ambition is infrequently realized. It may be that all of us are still very immature. Perhaps we are all adolescents and most of us will never become anything else, we shall never grow up. Suppose that we all want to grow up and attain this maturity of life and of conduct. How is this to be accomplished? How are we to go about it? Perhaps we came to college or were sent to the campus by our parents who thought that thus we might be able to grow up. And yet most of us are adolescents in our conduct. We have little of the art of living in our conduct, we live mostly for present desire and very few of us ever think of transforming this present desire so that it will yield the greatest possible values, and it is almost never that we find one among us who has passed from the realm of established ideals to the lure of unexplored possibilities. Let this be no condemnation of ourselves but let it rather be an opening that will lead us in our understanding of what it means to grow up and achieve a maturity in the conduct of life.

It is no easy time in which we live to really grow up. It is difficult but this is not to say that it is any the less worthwhile. The first step which is universally necessary for growing up is the transition from the urge of life to the art of life. This simply means that we pass from the blind urge of continued activity without purpose to the reasoned and the purposeful life. We cease to batter ourselves into a bloody pulp against any stone wall that may come in our way. We seek a way out or if we must batter ourselves we do it to some purpose that it is possible for us to interpret in terms of the good. It is first of all an individual problem and then it is the problem of all humanity. The individual develops to the highest state that the culture of the race permits and then strives to aid the race in its further development. The mature man looks upon all others as his brothers and knows that together they are reaching out into the untraveled trails of reason and art where there is no highway established.

Again to grow up one must transform his present desires so that they will yield the most abundant fulfillment. So many of us live as if the greatest value could be obtained by merely satisfying the desires that we have at any particular time. This may be true in some cases but in other cases it is plainly false. To search for the major values of life, then, we must have the desires that lead to them, not any set system or kind of desires for our desires must meet the needs of our changing world. But desires must be changed. If we recognize this fact and then make this transformation of desire as valuable as the satisfaction of desire, then we become mature.

Nothing is finer than for us to find a new ideal and work towards it. But these ideals are not to be permanent and irrevocable for how can they be in a world that is in constant flux of change? In this changing world the only person who is really mature and grown up is the one who realizes that his present ideals are inadequate and devotes his life to the seeking after those possibilities which have not yet been set forth as an ideal accepted by society. In this case the individual ceases to live for the lure of permanent and established ideals but lives for the higher call of new possibilities and fields of conduct that are unexplored.

In our stereotyped lives and activities it would be a peculiar thing to see a large group of really grown up people as we have interpreted this term. We, as students, are oftentimes complacent thinking about changing the world and making it better. We are the youth and the spirit of youth is all that is needed, we say. But this alone will lead us nowhere. The spirit of youth is fine and good but unless it is accompanied by the growing up of youth, then it is nothing. It might be worthwhile trying. Let's grow up!

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'WHAT IS RELIGION' TOPIC OF HUNT TALK

Christian Church Pastor Will Lead the Meeting Saturday.

"What Is Religion?" will be the subject of Dr. Ray E. Hunt's discussion in the young people's group of the First Christian church, Sixteenth and K streets, Sunday evening in the regular meeting of the group. This discussion is one of several in a series by Dr. Hunt based upon the recent book by Dr. Henry Nelson Wieman of the University of Chicago "The Issues of Life." The discussions propose to work out a satisfactory answer to the question: "What order of existence will bring human life to its highest fulfillment and promote the greatest possible values?" The discussions have taken the form of an open forum and all students are welcome to participate and share ideas with the leader. Preceding the discussion meeting there will be an informal social hour in the young people's parlors at 5:30. The games will be in charge of Ethel James and light refreshments will be served by a committee headed by Gladys Williams. According to Lloyd Pospisill, the president of the group, all university students are invited to attend these services.

PALLADIANS PLAN VARIED PROGRAM FRIDAY EVENING

The juniors of the Palladian Literary society will give the program on Friday evening at 8:30. A feature of the varied program will be a comedy, "The Wedding Present" presented by Dorothy Atkinson, Glenn Burton and Myron Kelley. Palladian members invite those interested to come to the meeting in Palladian hall on the third floor of the Temple.

ESTES REUNION IS CALLED OFF

The reunion which was set for next Sunday of those who attended the Estes Park Y. conference together last year has been indefinitely postponed, according to Vivian Hildreth, chairman of the conference staff.

EVELYN WEST IS NEW PRESIDENT OF BIG SISTERS

(Continued from Page 1.) Neely is one of the newly chosen vice presidents of Y. W. C. A. She has directed vespers choir on the cabinet for the past year. Non-sorority senior members of the board are: Julienne Deetken, present member of the board and newly elected president of Tassels; Ruthalee Holloway, who is a member of Farmers' fair board and is connected with Y. W. C. A. work; and Ardeth Pierce who is a member of Tassels, president of Mu Phi Epsilon, national music sorority, and has done work in Y. W. C. A. The other sorority junior member of the board for next year in addition to Miss Upson is Gertrude Clarke, Alpha Xi Delta, who has been a member of the board for a year and has been identified with staff work in the Y. W. C. A. particularly in the department of conference staff, she is also a member of Physical Education club.

Non-sorority juniors who will help to make up the personnel of the board for next year are: DeLores Deadman, a present member of the board, and Margaret Reedy, who is a member of Palladian Literary society, Physical Education club, and is identified with the W. A. A. organization.

MILESTONES

March 20, 1901
Junior law students met to appoint a committee whose duty was to see that every member of the class turned out for practice on the newly formed baseball team. In as much as lawyers are generally known to be enthusiastic lovers of the sport, the juniors deemed it their duty to take immediate steps to perpetuate this characteristic of their profession. Ladies were urged to attend the mass meeting of the Anti-Saloon League.

1911
"Moonlight" dances, which were a popular feature of nearly every campus party, were officially and permanently banned. This form of dance was characterized by the dimming of practically all the lights in the ballrooms, creating a most romantic atmosphere. The transformation of alleged moonlight into complete darkness at the freshman law hop furnished the prime reason for the action of the faculty supervisors.

1921
A column on the editorial page carried this choice bit of verse:
Her Song
Of all the things I wish I might,
I wish I had a date tonight.
His Song
Roses are red; violets are blue;
Everyone's broke—I am too.
James Montgomery Flagg, well-known artist, consented to act as sole judge of the Vanity Fair contest sponsored by the Cornhusker. Of a number of pictures sent in by the co-eds, Mr. Flagg was to choose the eight most beautiful, which would be reproduced in the Vanity Fair section of the Cornhusker.

1926
Herbert Yenne was selected to portray the hero-lover in "Romeo and Juliet," which was to be given by the University Players as their annual Shakespearean production. "Student Sins" furnished the

The UNITARIAN CHURCH

Twelfth and H Streets
"The Church Without a Creed"
Subject, March 22—"The Meaning of History."

wide and interesting topic of discussion at the weekly Vesper service.

MISS DIEHL IN WASHINGTON.

Miss Ruth Diehl, a former Nebraska student, is now attending the Washington school for secretaries in Washington, D. C.

Deformed.

Judge—You say your husband is cruel to you? Possibly his deformity is responsible for that.
Maggie—Deformity, me eye! That's where I hit 'im with a flat-iron.—Vancouver Province.

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30 Years of Service to the Cornhuskers.

Magee's hats advertisement with image of a hat and text: This goes on for DAYS and DAYS. More \$3.50 hats arriving almost daily and leaving almost hourly. There's an ever increasing popularity for this Snow Pearl hat which snaps down in front and rolls up in back. See for yourself. \$3.50. Magee's -First Floor.

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THE DAILY NEBRASKAN