

## The Nebraskan

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### Lincoln . . .

(Editor's note: Every year Col. J. P. Murphy, commandant of university military units, contributes an article on Abraham Lincoln in commemoration of the great statesman's birthday, February 12. Colonel Murphy has long been an admirer of Lincoln and is recognized as an authority on the life of the ex-president of the United States. Presented here is the colonel's 1945 salute to Lincoln.)

In a massive temple beside the Potomac, overlooking a beautiful mall, a rail splitter sits upon too massive a throne. The Lincoln whose awkward greatness seems so endearing even in stone, is one of our great folk myths. Born in a humble Kentucky log cabin, reared on the then frontier of Illinois, and grown to manhood in the village of New Salem, he is the most revealing of national legends.

It is well, at this time, that we remember that Lincoln belongs as much to the democratic men of Europe and Asia as he does to America—to the working men of England, to the patriots of France and Poland, to the peasants in the Caucasus, who, history relates, wept when they heard he was dead. Tolstoy said that of all national heroes "Lincoln is the only real giant."

Lincoln appealed to democratic minds not because he necessarily shared their opinions, but because his view of society gave room to all. He believed that so long as men were free and respected the freedom of others, they could make a worthy life for themselves.

Lincoln expounded a spirit of true democracy based upon the principles embodied in the Declaration of Independence, and in defense of these principles—his greatest inspiration—he was tremendous in the directness of his utterances, as his soul was inspired with the thought of human right and divine justice.

Lincoln's belief was not a visionary or even a fraternal faith; it was a creative tolerance, a vast patience with human life. Live in freedom and let live; let men develop as they must; and believe that the American idea, if it is an idea for us at all, is inseparable from world democracy—from the struggle of the Irish for their freedom, from the European revolutions of '48, from the need of all "to establish in their several governments the supremacy of the people."

These were the articles of Lincoln's faith; the particular applications were as diverse as men. The Lincoln legend—of a new human redeemer, had not been born in America alone; now it belonged to all. And, however pious and unhistorical the legend was, it expressed a need and a hope of democratic men everywhere that was more "true" than the truth of one man's career.

That need and that hope are not dead in Europe yet. And the best of Europe looks to the best of America to believe again with the child of the frontier: "I say in relation to the principle that all men are created equal, let it be as nearly reached as we can. If we cannot give freedom to every creature, let us do nothing that will impose slavery upon any other creature."

JAS. P. MURPHY,  
Colonel, Infantry Commandant.

### DiETING . . .

(Continued from Page 1.) seem to have the better method. Deaths in teams are relatively rare. There are those minor mishaps which occur when one member of the partnership breaks her neck falling downstairs, while attempting to beat her colleague to breakfast (object, one glazed doughnut), but things like that don't happen very often. Usually it's only a collarbone or something.

#### "Team" Procedure Simple.

Getting back to the "team" idea, the procedure is relatively simple. Each is armed with a club and several assorted stool pigeons, and sees that her partner does not get a bite over her calorie requirement for the day. It's really quite pathetic sometimes—seeing a girl's skull smashed as she reaches for the mayonnaise; but you get used to it.

No, we think we shall never see the day when women do not wander around looking like plates full of warmed up death, or when we can eat what we'd like and still have a clear conscience. Wanta piece of cabbage?



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### Kesner . . .

(Continued from Page 1.)

tural designing in Indiana, Wyoming, Colorado, Michigan and Illinois.

Kesner was a member of the American Society of Civil Engineers and the American Interprofessional Institute, Phi Beta Kappa, Sigma Xi, Tau Beta Pi, Theta Tau, Sigma Tau, and Beta Theta Pi fraternity.

Chancellor C. S. Boucher of the University said, "Professor Kesner's death is a great loss to the institution and a shock to all on the university faculty."

Professor Kesner was reported to have left home Saturday morning to walk down to work as was his usual custom.

### War Show . . .

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and on a South Pacific island.

Some hot boogie, a dance team, accordian and marimba soloists, a duo-piano feature, and a comedy vocal team, give their all to keep the boys happy in the U. S. camp. Italian street girls, a can-can dance chorus, cigaret girls and a Hawaiian trio make a hit with "Wolf" Brooklyn in the last three acts.

Lucy Ann Hapeman student director, promises "lots of atmosphere" in the Parisian cabaret scene. In the final act, a company of USO entertainers from Nebraska appear to play before the GI's.

"With the abundance of talent on the campus, this year's show is going to be bigger and better than ever," Miss Hapeman reported.

The show is backed by the War Council and will be staged in the Union ballroom Feb. 23, 24 and 25 and all proceeds go to war charities.

### Theatre . . .

(Continued from Page 1.)

they are the stuff of which heroes are made—heroes and buffoons. They are true offspring of Adam and Eve. They have survived a thousand calamities by the skin of their teeth." That is Thornton Wilder's explanation of his own play.

Mr. Wilder offers Excelsior, N. J. (scene of the play) as a living fragment of the universe, indigenous not merely to New Jersey but to the life of man. To attain this atmosphere of timelessness, the scene is laid in the Antrobus' home in New Jersey, located near a public school, Methodist church and fire house. Here the maid milks a mammoth and Moses and Homer appear on the stage. Amid the ice age and the reluge, a Postal Telegraph messenger boy, a bathing beauty, a broadcasting radio man, a mammoth and a dinosaur appear on the stage. Shakespeare's plays, a Bingo parlor, Aristotle and men in Shrine fezes heighten the atmosphere.

It is 1945, and it is 600,000 B. C. Man is civilized; he lives in caves. It is the contemporary world; it is the ice age. George Antrobus

lives in 1945, yet has just invented the wheel, the alphabet and the multiplication table. As one of the characters put it, "The author hasn't made up his silly mind whether we're living back in caves or in New Jersey. All the troubles the human race has gone through, there's a subject for you."

Symbolisms represent problems man has always faced. The son of the Antrobus (human) family is really Biblical Cain. He represents the brutal, savage element which exists in every nation and in every man. The struggle between Cain and a negro represents the negro, or race problem. The mad, wild, uninhibited revelry in Act Two represents the general wickedness of men just before the Great Flood.

Acts rise from all parts of the house, race down aisles and destroy the usual barrier between stage and auditorium.

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