

low, Mr. Castor told of the "The ghost of the Dodd farm." It was past twelve when the last had gone, each wishing that all examination weeks might end so pleasantly. Those present were Misses O'Sullivan, Shively, Wheeler, Shank, Dempster, Anderson and Abbott. Messrs. Allen, McGuffey, Searson, Williams, Castor, Cameron, McCarthy and Barr.

To the Editor of the HESPERIAN:

DEAR SIR:—In an editorial in the last issue of the Hesperian on the late election of the oratorical association is a remark concerning the Y. M. C. A., which in justice to that organization needs a word of explanation. The statement in question is: "The attempted combine-compromise with the Y. M. C. A. fell through as soon as the Y. M. C. A. people saw that they were being made a tool of."

The Young Men's Christian Association is not and never was a political organization. Its work is in a line far removed from University politics. In the recent election it had nothing whatever to do as an organization. The fact that six students, incidentally members of the Y. M. C. A. desired a compromise, scarcely makes an organization of over two hundred members a party to it, especially when it is remembered that far more than six members were radically opposed to the compromise.

Again, the attempted compromise did not fall through as far as these six were concerned because "the Y. M. C. A. people saw that they were being made a tool of," but because it was represented that the Y. M. C. A. was in some kind of political deal. When this was discovered these six members saw a higher duty than they owed to University politics and the compromise was instantly abandoned.

I wish to further state that whatever use may have been made subsequently of the proposition to compromise, the compromise was not originally suggested by the fraternity people, but by a barbarian who wishes to see a more generous era in University politics.

W. T. ELMORE.

The city with strange walls and battlements that would never fall or surrender at open assault and regular attack may nevertheless be taken by intrigue and deceit.

The Greeks came bearing gifts to the Trojans once upon a time, and "the gifts of the Greeks" have rightly been looked on with suspicion from that day to this.

Democracy, in the University of Nebraska, has waged a long and bitter fight for existence. The open literary societies have fought earnestly and conscientiously to preserve within the community a place for the common sons and daughters of common people.

They have seen that in every university in the country where the Greek letter fraternities have been permitted membership the societies have died, almost without exception. And where they have not died, have lived a living death. They have seen that contact with the Greeks was not only contamination—it was death. So the "anti-frat amendment" has been an integral part of society constitutions.

The Greeks have striven, and striven in vain, to force our strongholds; they have made repeated and desperate assaults—all to no purpose.

Now, repulsed but not dismayed, they come with smiles on their faces and gifts in their hands. Shall we accept them? Barbarians beware the gifts of the Greeks! Beware Phi Beta Kappa!

Our walls, never carried away, may yet be undermined. Phi Beta Kappa will be an easy stepping stone from barbarianism and democracy to fraternityism and aristocracy. It is nothing more. It is not an honor. It is not a proof of scholarship. It is simply the proof of a "pull." It is an aristocracy build up on the sympathies and prejudices of a few members of the faculty.

It will demoralize student work, by driving students to seek work under Phi Beta Kappa professors at the expense of their own best interests.

The Phi Beta Kappa fraternity is a fraternity. Their gifts are Greek gifts. No man can serve God and mammon. The fraternity amendment, if not a dead letter, will be promptly applied. H. E. NEWBRANCH.