



# Letters

## Residence halls deserve cable TV

In the Nov. 16th issue, a letter from Kelly Richardson strongly supported cable television service in the residence halls. I personally agree with the letter. Cable television is an important informational and entertainment service that we deserve to have in the halls.

The problem is, for any major increase in residence hall services to take place, an overwhelming number of hall residents have to favor the increase in costs. With cable, if only a majority of students favor having it, University Housing would be hard pressed to boost everyone's housing rate \$20 for next year. Realistically, we would have to show that some 75 to 80 percent of all hall residents, especially those residents who will be returning next year, want cable television in their rooms and are willing to pay the additional cost.

The survey was conducted to determine whether residence hall students wanted cable television or unlimited food. Cable was more popular by a wide margin, so having the unlimited food option next year is no longer a viable possibility. But the survey results do not show an overwhelming desire for the price hike for cable service. Though these results are somewhat questionable, at this point the future of cable TV at UNL looks bleak.

So, I don't bring the best of news, but the "fat lady" has not yet sung? Our RHA Senate is going to tackle the cable issue in open forum at our Nov. 29 meeting, and I encourage you to attend. We'll decide then whether or not to continue the fight for cable, or whether we should push for antenna hook-ups to enhance the television reception we now receive in the halls.

Dave Edwards  
RHA president  
senior  
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## Bishops prefer 'human' capitalism

I am taking this opportunity to respond to Jim Rogers' editorial (Daily Nebraskan, Nov. 16) "American Bishops Draft Pastoral Letter on the Economy."

Rogers begins his editorial by boldly asserting that the Pastoral Draft is a "doomed attempt" at fashioning a "Christian apology" for the "welfare state." This statement is at best misleading. The central theme of the pastoral draft is that the goal of human activity, whether individually or in collaboration, must be the achievement of the common good,

rather than the maximization of profit.

"Drawing on core Biblical motifs of creation, covenant and community, the (pastoral draft) argues that the right to private property is not absolute, but limited by concern for the common good." This notion, that the goal of the society and the state must be the achievement of the common good, is not one developed by "liberals" in the last few decades, as Rogers would have us believe. Rather, it re-echoes the voice of St. Thomas Aquinas and 16th century Catholic humanists

such as St. Thomas More.

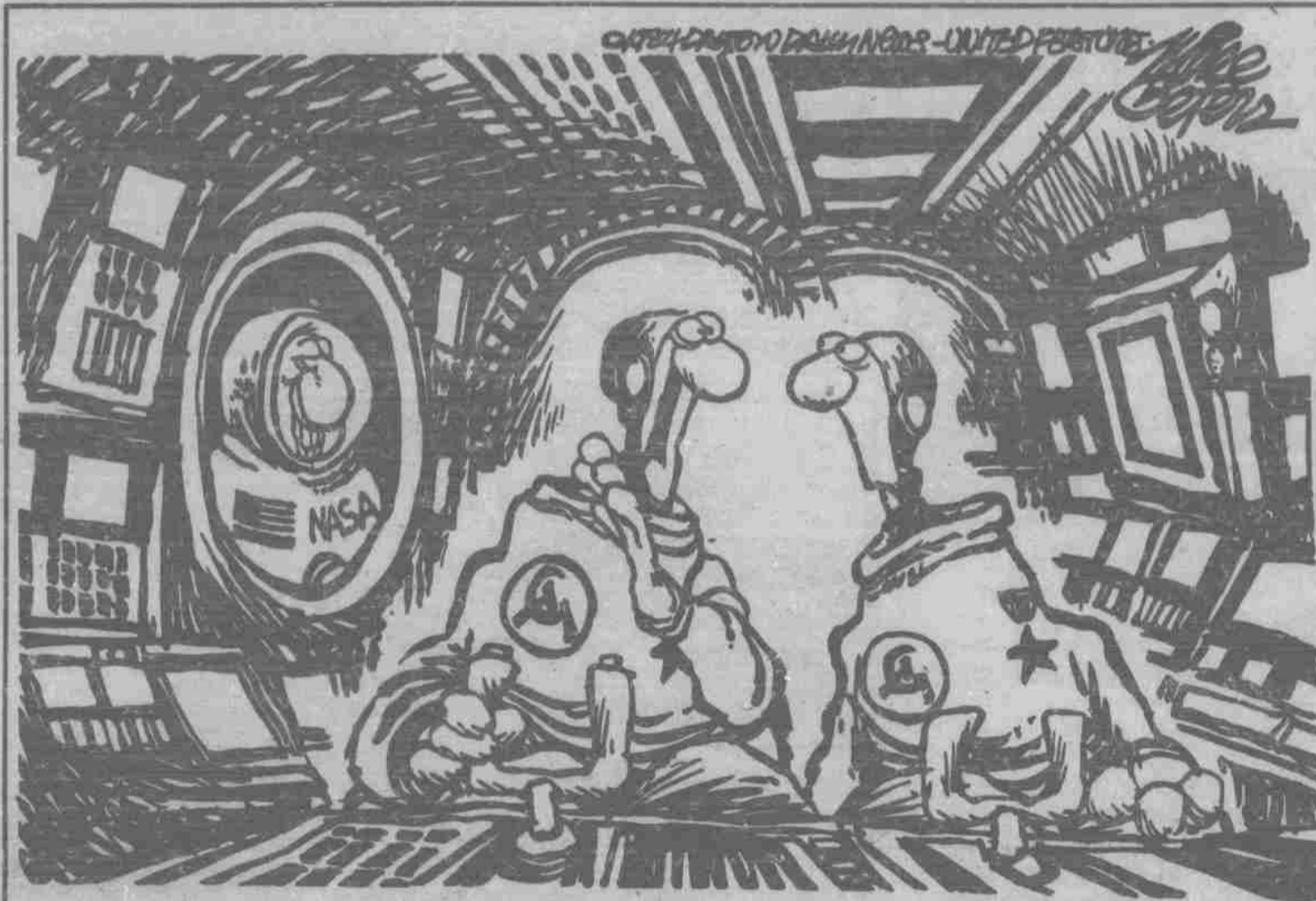
Within the context of this tradition, the Bishops in essence ask that capitalist ideology be given a human face, reasserting that the hand of God is not the invisible hand of Adam Smith. As Pope John Paul II recently stated, "The needs of the poor take priority over the desires of the rich; the rights of workers over maximization of profits; the preservation of the environment over uncontrolled industrial expansion; production to meet social needs over production for military purposes."

Sadly, it appears that Rogers'

ostensive broad-based liberal arts education did not include a history of Catholic intellectual thought.

Rogers also accuses the Bishops of advocating "statism." While the pastoral draft calls for a federal policy-making and coordinating role, such a limited role does not equate with Stalinist communism or a derivative thereof. Having witnessed the effects of communism in Eastern Europe, the Bishops are well aware of the dangers and disadvantages of centralized power.

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I DON'T KNOW WHO HE IS, COMRADE... BUT HE WANTS TO CLEAN OUR WINDSHIELD AND CHECK UNDER THE HOOD.

## Young America...

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But the pain of the unborn is hidden and the evidence of their suffering is secreted in the dumpster behind the abortion clinic. Hedonism tells us that abortion is good: if having a baby is not convenient, killing the child is the solution. In fact, legalized abortion is the summation of the arrogance of hedonism; innocent human life is "legitimately" sacrificed on the altar of pleasure. Abortion is viewed as simply one of the modern conveniences.

Additionally, the statistics of the poll provide us with evidence that the extensive "legalism" of Western life also is changing. Legalism is the notion that "if it's legal, then it's right." Thus, the thought goes, if polluting is legal, the corporation should not undergo popular censure.

However, the poll indicates that perhaps America's youth, and certainly Nebraska's look beyond the "mask" of the law, and this bodes well for a future political healthiness in the face of the ominous trends of culture. Ber-

kely law professor John Noonan argues that legalized abortion is simply a branch of a perverse and all-encompassing root of a growth that severs the correspondence of law with reality; "whoever has the power to define the bearer of constitutional rights has a power that can make nonsense of any particular constitutional right. That this power belongs to the state itself if a point of view associated in jurisprudence with Hans Kelsen...As he expresses it in 'The Pure Theory of Law,' even the apparently natural physical per-

son is a construction of juristic thinking... (in this account) personhood depends on recognition by the law."

Mooney goes on to correctly argue that the seeds of fascist irrationalism are sown in this type of legal mythifying thought. Its rejection by the young generation indicates increased hope for sustaining a free society in the long run and in the short run, with the election of caring individuals to political office, the slaughter of the unborn will finally come to an overdue end.

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