

EDITORIAL PAGE

Much Ado About Something

(This is the second in a series of editorials concerning the Class Council question.)

The much maligned, nearly beaten Class Council will come up for discussion in the Student Council today. If the forces within the Student Council are the same type as in the past, the Class Council will pass quietly from the scene, taking with it the hard work and hopes of a determined group of University students—the class officers.

The Class Councils have been assailed from several points on many issues; however, the major complaint is that the proposed Council would attempt to achieve an unnecessary goal—class unity.

The objection seems to be a valid one until it is pointed out that class unity as defined by the Class Councils is a means to a goal not an end in itself.

Class unity is considered important by the Class Councils as a method of creating a more interested, effective alumni organization than is now in existence at Nebraska.

This alumni group would be built by graduates who have a broader interest in the University than the present sorority, fraternity, dorm or boarding house attachments. The theory behind achieving class unity is to achieve greater interest in the University as a whole and hence greater alumni interest—through class unity.

Critics of the Class Council point out that it is impossible to achieve class unity in an institution the size of the University with so many, widely separate fields of interest and study.

This objection may be true, but has no

factual basis. There has been no organized, concerted effort to achieve class unity at the University for some years, yet the project is noted "impossible." The Class Councils have outlined a program whereby class unity could be attempted. The present officers do not calmly say, "We have worked out a way in which class unity will be insured." They have drawn up a series of plans for creating class unity—something that hasn't been attempted recently.

"Not attempted for some years, well what about the Class Councils for the last three years?" This has been the comment from more than a few interested University students. This argument seems reasonable to a certain extent, but there have been no well-organized efforts for class unity in the past three years.

Why? The Class Council has been nothing more than a stop-gap group granted "temporary" recognition by the Student Council. The members have never been certain their organization would be in existence after the period of grace given by the Student Council.

For effective operation the Class Councils must have the assurance of existence—something it hasn't had before.

Objections by the Student Council are more definite and perhaps more logical than the others. Members of the judiciary committee have noted the proposed constitution is too vague, with little mention of what the Council will do. They have also criticized the membership plans in the document.

But the Class Council constitution is necessarily vague except for statements of purpose and internal organization. The Class Council cannot hope to state in specific order what they will or will not do. Their aim is definite, building a better alumni group through class unity, but the means are not known and cannot be stated. If the means were known, the alumni office should handle the situation handily.

Also, if the Class Councils were to find a project unsatisfactory for its purposes, but stated it as part of its constitution it would be forced into an impossible situation. To do something at its own expense or violate the principles it included in its constitution.

Objections to the membership set-up are valid, but these can be resolved without killing the entire Class Council idea.

The last and most damaging criticism of the Class Council is that it simply isn't important enough to become a recognized campus organization. The organization cannot and will not become important until it can do something and it can't do anything really lasting and important without Student Council recognition.

The Class Council is a group with an idea of how to assist the creating of an effective alumni group, a worthwhile project to any thinking University student.

Their solution is based on the assumption that this effective, active alumni group can be created while the alumni-to-be are receiving their college education.

They believe class loyalty and interest to be one of the primary factors in building the alumni group, and they are right. They should be given the chance—a real chance—to put their plans into action.—T. W.

Margin Notes

Wise Words Yesterday was the first day of March. Aside from merely beginning a new month, Monday should have had special significance to all Lincoln motorists.

Speeding tickets given from now on will require court appearance and the payment of fines. Radar speed checks will go into full effect, with the friendly warning tickets of the last two months a thing of the past.

Need we say more? A word to the wise is sufficient.

Good Business

In Cheyenne, Wyo., an ordinance was proposed which would limit pawnshop operations to the hours between 6 a.m. and 9 p.m.

One city councilman, however, was a pretty accurate judge of human nature. He recommended that the closing hour be extended to midnight on the days the soldiers at nearby Fort Warren get paid.

Not good psychology, just good business.

Luxurious Medicine

A home swimming pool or elevator is not deductible from your income as a medical expense, the Internal Revenue Service has ruled.

Pools and elevators are not medical expenses, but permanent improvements to your home, it ruled.

Poor little rich people—always getting out-foxed.

LITTLE MAN ON CAMPUS

by Dick Bibler



"I'd better go in now, Worthal—I see the housemother got back."

The Challenge

Athens, Carthage Give Vital Historical Message

By S. T. VANDERSALL

(Dr. Vandersall is an instructor in Classics, received his Ph.D. in 1947 at Ohio State. He came to the University in 1948 and has since lectured on the history of the ancient world.)

The late President Lowell of Harvard, who was renowned in his day as an after-dinner speaker and particularly as one who could deliver a brilliant impromptu speech, had as a favorite topic the contrast between two great cultures of the ancient world, the Athenian and the Carthaginian.

The second of these he portrayed, and with little exaggeration, as a far-flung empire of traders, of commercial interests rooted only in a philosophy of money-grubbing and in a religion that was little more than barbaric, a people with slight interest in the arts, with no concept of the individual, and with no demonstrable appreciation of freedom of thought or of inquiry.

Its army and maritime power existed mainly for the extension and protection of its commercial interests; this military might was formidable, and but for the tendency and good fortune of the Romans might have assumed a dominant place in political history, but Carthaginian military expansion was not followed by a spread of cultural influence; as there was little of that at home to follow in the path of victorious armies. It is hardly necessary to add that the contribution of Carthage to world civilization was almost a negative quantity, that its empire may be considered a roadblock against the forward march of man.

Athenian Idea

On the other hand President Lowell saw in the Athenian culture the same things that many another observer from our time has seen—a city which, in its period of greatest influence, that the best type of government was one in which the people had a maximum of control but in which the law was an overriding sovereignty by which all were bound, but before which all citizens were equal, that the intellectual and esthetic points of view were to be prized, not scorned, that a high degree of personal freedom was not only compatible with the public safety, but essential to the well-being of a democratic people, and that new ideas and new forms of expression were to be judged rationally and freely accepted if found superior, for, as the Athenians observed when they viewed some of the neighboring states, tradition and convention retained for their own sakes are most stultifying to the community.

Perhaps above all these was the conviction that the whole life of the state and of the citizens—the political, the religious, the ethical, the esthetic, the intellectual—was an essential unity, not unrelated fragments to be sought or attained piecemeal.

For example, the Athenian tragedies, which provided for the whole citizenry food for the mind and the spirit through spectacles presented with moral purposes at political-religious festivals.

While we must grant that some of these ideals were unevenly applied (e.g. the class of free citizens was supported by a large slave population with few rights and the sizable group of aliens was without the franchise) and that they permitted on occasion excesses by which any civilized people would be shamed (as Athenians later were), still Athens produced a climate most favorable to the development of thought and art and literature.

The intellectually stimulating atmosphere induced by the free exchange of ideas, by rational tolerance of differences of opinion (even when they might be construed as anti-Athenian or anti-orthodox), and by a critical evaluation of the old as well as the new resulted in a level of civilized thought and art unique in the ancient world.

But this piece is not intended as a mere advertisement for an ancient city or simply as an eulogy of its way of living and thinking. What do the Athenian and the Carthaginian ways of life have to say to us in twentieth century America who strive for education in the full sense?

Each observer will express it differently, but perhaps it could be stated thus: the essence of the aim of this or any other university is to inculcate in each student a bit of the Athenian point of view.

Through the development of his tolerance of the novel, his rational criticism of men, ideas, and institutions, his sense of respon-

sibility to God and himself, to the state and society, and his desire to live richly rather than merely make a living, it is hoped he will help to insure an Athenian climate in America.

If such a climate prevails, it will serve as a strong bulwark against the forces of the brutal totalitarians and the blind anti-intellectuals who menace the physical and spiritual bases of our western society, and therefore its whole structure. If it does not, that society stands in peril of being extinguished as completely as that of ancient Carthage.

Just as it is true that the accomplishments of Athens can never fade, short of Big Brother's rewriting of history, so it is clear that there is a sense in which Carthage had to be destroyed. For the sterile soil of its civilization germinated only the seeds of its own destruction. It had little to offer the rest of the world and therefore perished, while Athens was the school of Greece and the model for the civilization of our contemporary free world.

If we are to take to heart the lessons of the past, our choice seems clear: are we, as educated men and women to become Athenians and thus establish a firm foundation for the continuation of our desirable way of life; or are we to deny our education and turn into narrow Carthaginians, thereby foreshadowing the doom of a society which will have lost its spiritual and philosophical reason for existence beyond our generation?

Dob's Dillies

By ART DOBSON

Professor—"You in the back of the room, what was the date of the signing of the Magna Carta?"

"I dunno."

"You don't, eh? Well, let's try something else. Who was bonny Prince Charley?"

"I dunno."

"Well, then, can you tell me what the Tennis Court oath was?"

"I dunno!"

"You don't! I assigned this stuff last Friday. What were you doing last night?"

"I was out drinking beer with some friends."

"You were! What audacity to stand there and tell me a thing like that! How do you ever expect to pass this course?"

"Wal, I don't, mister. Ya see, I just come in to fix the radiator."

Prof. — "Give three collective nouns."

Student—"Flypaper, wastebasket and vacuum cleaner."

Beggar—"Have you got a nickel for a cup of coffee?"

Student — "Oh, I'll manage somehow, thank you."

First Student — "Great Scott! I've forgotten who wrote 'Ivanhoe'."

Second Student—"I'll tell you if you'll tell me who the dickens wrote the 'Tale of Two Cities'."

Absent-minded Professor (leaving church)—"Who's the absent-minded one now? You left your umbrella back there and I not only remembered mine but I brought yours, too."

Wife (gazing blankly at him)—"But neither of us brought one to church."

Professor of Greek—"Miss De Mure, what is meant by the LXX?"

Miss De Mure — "Love and kisses."

Quizzer—"What was the difference between Noah's Ark and Joan of Arc?"

Sizzer—"Noah's Ark was made of wood and Joan of Arc was made of Orleans. Now tell me the difference between Joan of Arc and Queen Elizabeth?"

Quizzer—"Joan of Arc was a wonder, and Queen Elizabeth was a Tudor."

An old maid, shocked at the language of some ditchdigger working near her home, complained to their foreman. The foreman promised to inquire into the matter and called one of the men over.

"What's all this about profane talk?" he demanded.

"Why, boss," replied Joe, the ditchdigger, "it's nothing at all. Me and Butch was working there, side by side, and I accidentally let my pick slip and hit him in the head."

Student Forum

Where Are We?

By BERT BISHOP

There seems to be a great furor around the campus about school spirit, and class spirit, and loyalty and devotion, and more. The current fervor, including freshmen and sophomore members in the class Council is pivoting around the point that including them would improve class spirit and school spirit as well.

During the past few years there has been a great lamenting about the throwing aside of traditions at the University. There has also been shouting about constructing new ones. For instance, people have been grasping the Mueller tower as a great, new tradition, which we all should adore and revere on the grounds that it is a tradition (some have said that is the only possible reason for its being there.) Ellen Smith Hall is being defended for the same reason—it is symbolic of tradition.

The point is that tradition or loyalty or spirit are things which either are or are not present. They cannot be brought into being by saying they exist, or by legislation, or through any other coercive act. To try to stimulate these things by artificial methods is as immoral as to stimulate any other kind of love by artificial methods.

Everyone knows that faith in God cannot be obtained through a law that all must attend church every Sunday or read a chapter of the Bible every day. Nor can one be assured of an increase in brotherhood by a city ordinance

requiring each person to shake hands with the first man he meets each day.

As desirable as school spirit, tradition, religion, or brotherhood might be, unless they are genuinely inspired, they are false, hollow and hypocritical. Real apathy cannot be overcome through bylaws in the constitution any more than insanity can be cured with a straight-jacket; for both do only no more than create another situation where the difficulty can be seen more readily.

Basically, the lack of spirit and interest in tradition on the campus can be traced not to a lack of opportunity for it to be shown, but to a complete lack of concern about it. There is a certain identification of person with group associated with athletics, but this is not love, only the basic desire to be on the strong-side. It is found on playgrounds at every grade school a moment after sides are chosen for softball or a tug of war.

A university without a unity of purpose cannot be an institution to be loved merely because its various buildings have been located, for practical reasons, in the same general location. A university which hopes to train almost any particular person for nearly any particular job has no entity beyond an administrative one.

No one can become greatly enamored with an efficient system for budgeting money and keeping records.

Letterip

Police Discrimination, Faults And Merits Of 'Nebraskan' Discussed

Dear Editor:

I am of the rapidly growing group of University students who believe that The Nebraskan is doing an excellent job of influencing, informing and entertaining its readers.

I noticed in your Letterip column yesterday that there are several (three, to be exact) students who believe your publication to be inadequate and a W.P.A. for "idle" journalists. Hogwash!

Can these complainers explain the fact that such a large number of students were up-in-arms when Pub Board cut the number of weekly issues from five-to-four-to-three? No doubt their answer would be that there are less papers to protect its readers from the effects of Jupiter Pluvius. Who's all wet?

The Nebraskan's editors have always printed Letterips, providing the authors' sign their names. They have (the editors) NEVER edited letters-to-the-editor. They have read too much about the Omaha newspaper.

The accusers ask whether bad journalism is better than no journalism? What did they have to back up such irrational statements? Who's "twisted"?

As for the critic who challenges the intelligence of some of the Nebraskan columnists, let me remind him that there are many readers who despise funny papers and Republicans. Does this mean they should not read the New York Times or St. Louis Post-Dispatch? In other words, if you don't like these columns, don't read them.

To the Nebraskan Staff: You're aware that you can't please all the people all the time. Don't worry about the few. Anyway, people in glass houses shouldn't.

MARSHALL KUSHNER

Shortcomings

Dear Editor:

Concerning your editorial, "Private" Opinion. Perhaps the Nebraskan is no longer the true voice of this "great Midwestern University," but I think that it does its best. However, even those of us who have faith in you, who are the only voice that we have, find shortcomings in your work.

1. If people refuse to take the time to sit down and write letters to the editors, then, obviously, the editors must go to the people. If the only place that you can find the student's opinion of The Nebraskan is in the Crib or at Dirty Earl's, then go there, and find out. A criticism does not have to be in writing to be good, honest, or valid. A critical speech is as valid as a critical letter.

Apparently you have some reporters who are observant enough to notice that the students are not contented with the newspaper in its present state; this is campus news; report it as you do other campus news. If one of your reporters hears a student condemning a recent editorial, all he would have to do is note the criticism and say to the speaker, "Do you mind if I quote you on that in The Nebraskan?" If the speaker objects, you are not going to get the gripe in the Letterip either.

2. Concerning the issue between the Board of Regents and the Lincoln Journal: certainly, we have elected the Board to do the work of a Board of Regents on our (the public) behalf. Like wise do we elect representatives to the national government. We presume that both groups of men are capable of fulfilling their respective jobs.

Nevertheless, we demand as citizens to know what our representatives are up to. Have you ever thought what the public sentiment would be, and for that matter, the state of the nation, if all prospective laws were kept secret until they had been passed?

Certainly we are able to tell the Regents what kind of a man we want as our chancellor, but we should also have a right to discover for ourselves the merits and disadvantages of the men who are under consideration... before one of them is elected. No group of men is infallible;

normally, all representatives report back to their controlling body on what is in progression, and what is being done. Why do the Regents insist upon keeping this matter a secret? Americans seem to have a healthy aversion to secret dealings by their representatives; that is one reason why this has become an issue.

3. It seems unfortunate that The Nebraskan must lower itself to harboring a column such as "Del-za-poppin." Specifically the column in which Del turned from his usual pastime of utter nonsense, to the sport of movie critic.

As I read the column, I pictured the author sitting at his typewriter, faced with twelve inches of type to fill, and nothing to fill them with. So, he proceeded to fill them with nothing. Even his charming philosophy of culture he negated by preceding the paragraph with a slam as what was probably the only truly cultural highlight in the evening's entertainment at the "Knights of the Round Table" . . . the symphonic prelude.

Again, if Harding calls bold, clever, and enjoyable adultery (Captain's Paradise) "culture," what is our culture coming to? I think that we would be much better off if you hung on to Jerry Sharpnack, who is at least enjoyable. Intentional nonsense is thoroughly enjoyable; illogical stupidity in the guise of "a philosopher creating culture" is unforgivable.

4. Hate to see Jerry Sharpnack go. That's the only thing that keeps me awake in Ed. 31.

5. Otherwise, I think that you are doing a wonderful job . . . a much better job than many university newspapers (and I use the term loosely) that I have seen.

Sincerely yours, MARGARET E. ELLIOT

Police Discrimination

Dear Editor:

During my few years at the University I have noticed what I believe to be an increased amount of discrimination against University students by the Lincoln Police Department. Tonight (Thursday) I had that belief

changed to a conviction. Leaving a movie, my friend and I, with our dates were offered a ride by another student up to the campus because of the heavy rains. It was still raining when we arrived at the campus and the fellow giving us the ride stopped in front of a woman's residence on "O" Street next to the entrance. We immediately disembarked and could have been there for only a few seconds, when an off duty policeman in his private car drove up behind us and started honking. He then got out of his car and proceeded to give the fellow who had been considerate enough to take us in out of the rain a ticket for double parking. Believe me, the rain was then a welcome relief in helping me rid myself of the bad taste in my mouth.

I am not writing this in advocacy of what occurred a few years ago on this campus as a result of this same type of over-enforcement by the city police. But, I am writing with the hope that a better policy can be established by the administration.

It might even be something constructive, for once, for our own Student Council to tackle.

Hopefully yours, BOB McCUNE

University Bulletin Board

WEDNESDAY

Ag Builders Mass Meeting, 7:15, Food and Nutrition Building. "Hasty Heart," 8 p.m., Arena Theatre.

Love and Marriage Lecture, 7:30 p.m., Love Library Auditorium.

ASME Meeting, 7:15 p.m., Room 206, Richardson Lab.

Young Democrats Meeting, 7:30 p.m., Parlor A, Union.

Kappa Alpha Mu, 7:30 p.m. B-4 Burnett.

The Nebraskan

FIFTY-THIRD YEAR

Member: Associated Collegiate Press  
Advertising representative: National Advertising Service, Inc.  
426 Madison Ave., New York 17, New York

The Nebraskan is published by the students of the University of Nebraska as an expression of student opinion and opinion only. According to Article II of the By-Laws governing student publications and administered by the Board of Publications, "It is the declared policy of the Board that publications under its jurisdiction shall be free from editorial responsibility on the part of the Board, or on the part of any member of the faculty of the University, but the members of the staff of The Nebraskan are personally responsible for what they say or do or cause to be printed."

Subscription rates are \$1 a semester, \$2.50 a year, in advance. Single copies 10 cents. Published on Tuesday, Wednesday and Friday during the school year, except vacation and examination periods. One issue published during the month of August each year by the University of Nebraska under the cooperation of the Committee of Student Publications. Entered as second class matter on the Post Office at Lincoln, Nebraska, under Act of Congress, March 3, 1919, and an special class of postage provided for in Section 1102, Act of Congress of Oct. 3, 1917, authorized July 26, 1925.

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