

EDITORIAL PAGE

Bold Stride Forward

Glaring newspaper headlines heralded the Supreme Court decision which declared segregation in schools for reasons of race unlawful. Few times in the history of the country have Americans had an opportunity to see history with such far reaching im-

A Solution

Two "letterips" on today's editorial page point out a view that has gone unconsidered to date in the squabble over the results of the recent Ivy Day Fraternity Sing competition.

First, few University students realize how keen the interest in the traditional contest was among the two fraternities in Omaha. The Nebraska must agree that a movement to bar them from the sing would be unnecessarily discriminatory.

Second, though several of the arguments have seemed like "sour grapes" after the results of the contest have been announced and the trophies awarded, there were several serious discrepancies in administering the affair.

Third, several of the suggestions made by The Nebraskan have been taken in the wrong light. To clear up the latter impression The Nebraskan presents its idea on how the Ivy Day Sing for fraternities should be handled.

There should be a group rather than a single person administering the sing. Rules should be formulated by this group and enforced by the group. All decisions of those given the responsibility of handling the sing should be final, unless the committee set up to govern the contest should care to reverse itself or adjust its program of administration.

There should be a definite list of rules concerning the type of songs to be sung (whether or not to allow medleys, etc.) and these rules should be made public well in advance of the actual day of the contest in order that no group would be punished simply because it had started practice early to insure a top-notch performance.

The Nebraskan believes that the Omaha fraternities should be allowed to compete or make a guest appearance as the committee in charge of the sing shall rule. In the event that these groups are allowed to compete, they shall be governed by the same rules as are the other contestants.

The most important element in avoiding any future happenings similar to those of this year is in setting up a comprehensive policy and seeing that the policy set up is enforced, completely and impartially.

It is not fair to put one person on the spot by making him solely responsible for the contest. One man regulation puts enforcement on the personal rather than the impersonal basis, a situation always open to criticism.

Perhaps the committee is not the real answer to the "tempest in a teapot" that has brewed itself into a real storm in the past few weeks, but it will go a long way in preventing a similar occurrence at next year's Ivy Day.—T.W.

Follow The Arrow

The two University publications that find their homes in the Student Union are usually at friendly sword-points throughout the year. Petty arguments concerning which organization owns what waste basket are common. More heated battles are waged concerning the property rights on typewriters, rulers, pictures, etc.

Out of these skirmishes arises a friendly rivalry, with each publication seeking to prove its superiority over the other.

The Nebraskan has its day of glory when high school journalists descend on the campus, frequently overrunning the sister publication's office and annoying Cornhusker workers with questions as "is this the Nebraskan office?" or "what are you doing in this little place?"

Each Spring, however, the day of reckoning comes.

The Nebraskan office is swamped with pleasant, but confused students who wish to pick up their yearbooks. These seekers, though well-intentioned enough, disturb Nebraskan staff members, who have erected a large sign and a road-block directing all to the Cornhusker office.

Finals are upon us, and pressure is constantly mounting. For the good of the Nebraskan and its staff members this plea is made.

Please follow the arrows directing you to the Cornhusker office if you wish to pick up your yearbook.

We Nebraskan people do not have a supply of the 17%¹/₈ books. We don't know when there will be any more in when the present supply runs out. We don't know if the book can be picked up if you've lost your receipt and your I.D. card. We'd like to help you, but we don't know anything about the Cornhusker. To be perfectly honest, we'd like to forget there was such a thing as Cornhusker, but we can't without your help. So please — Just Follow the Arrows.—B. F.

portance made during their lifetimes. The move has been called a new step forward in bringing American social institutions into step with the rapid engineering and mechanical advances in the United States.

The unanimous vote by the Supreme Court has also been called other things, especially from the reaches of the deep south. These statements have an entirely different ring, with claims of "reversal of opinion" and "dabbling in politics" among the more common.

However, the complaints of reversal of opinion are not valid. These complaints have their basis on the past decisions that segregation be allowed if there are equal educational opportunities for persons segregated. The principle of segregation but equal has never been observed. Schools for Negroes have been notoriously under the level allowed for whites. It seems as though the Supreme Court has finally awakened to the fact that segregation and equality are not compatible.

The cries of political dabbling hardly seem valid, though there are now facts that will definitely show that this is not true. The men on the Supreme Court are for the most part, acknowledged masters at determining public opinion, or at least well versed in the skills of knowing what the public will and will not stand for.

Certainly they knew they were sitting on one of the most controversial problems in the country when they allowed the segregation case to be presented. Certainly they knew that no matter what decision they made, there would be strong criticism from one quarter or another.

It seems highly illogical that these men would deliberately place themselves in the verbal lines of fire for highly vocal anti or pro-segregationists, unless they were sure of their jurisdiction. It also seems highly illogical that members of the court would willingly place themselves in a precarious position purely through love of "political dabbling."

Equally interesting have been some of the comments from the states that will be most affected by the decision. One state governor has stated that he will not allow anti-segregation moves in his state "as long as I am governor." He has started the old band wagon of states' rights moving once more.

Some complaints that the new ruling will make condition unlivable in some southern states seem to have some merit. Cries that the peace of the public will be disturbed are not completely unreasonable, but they are disgustingly familiar. These same complaints that segregation is necessary—with the word "slavery" used in the place of segregation—could have been used as part of the pro-slavery arguments used nearly a hundred years ago.

The Supreme Court has made a bold stride forward. The opposition to making this step has been great and will probably increase as the states search for loop-holes in the law. In any case, the complaints against the decision as they have been expressed have been nothing more than attempts to justify an action by saying that "We've done it in the past."

These fast moving steps back to the slavery days are not wholesome sights, especially when prominently displayed along side an enlightened expression of tolerance and an intention to make "liberty for all, with malice toward none," more than a nice bit of rhetoric.—T.W.

Margin Notes

It's OK

A wife is going to have to think of a better excuse as grounds for legal separation from her husband than finding lipstick on her spouse's handkerchief. A justice in a Quebec Superior Court recently made this ruling.

The judge said a wife did not have grounds for separation simply because at a dance a husband could not resist the temptation to taste his partner's lipstick.

No Mail

The old saying goes that neither rain, snow nor sleet can keep the trusty postman from delivering the mail.

One rural mail carrier, however, found an even greater obstacle in his path. When he went out one morning to get his car which was parked in the driveway by his house, he found that all four tires were missing.

A Long Line

A New London, Conn., motorist stopped his car in front of Lawrence Memorial Hospital and began unloading his eight children. One at a time, they all filed out, from the oldest 15 year old to the youngest five year old.

One day later, the procession was repeated—in reverse. All eight children returned to the car, minus eight pairs of tonsils.

LITTLE MAN ON CAMPUS

by Dick Bibler



"—Then on th' other hand I never was sensitive about anyone seeing my term grades."

The Challenge

Education Not Luxury, But Needed Investment

By H. G. THUESEN

(This is the second article by Professor Thuesen reprinted in The Nebraskan. The articles were mailed to the Editor after the student newspaper at Oklahoma A&M, where Dr. Thuesen is head of the School of Industrial Engineering, reprinted an article concerning education by Nebraskan columnist Bert Bishop.)

The high standard of living which we as citizens of the United States enjoy is a source of great satisfaction to all who are privileged to enjoy it and a source of wonder to all others in the world who observe it. Why is it that the United States, a younger among nations, can provide us with a standard of living higher than any other nation on earth can match?

Is it because of our splendid natural resources? Abundant natural resources help to make a high standard of living possible but alone, natural resources do not insure abundant living. India is well endowed with resources, but its people by and large live in abject poverty.

On the other hand, Switzerland, a country of meager natural resources, is noted for its good living. The natural resources of the area that now is the United States were present when the Pilgrims landed. But, then, it supported a population of approximately 1,000,000 natives in very meager circumstances whereas now, it supports 160,000,000 Americans at a level that is the envy of the world.

Does our superlative well-being depend upon our industriousness and our arduous labors? Industriousness can help, but hard labor alone will not lead to high levels of economic well-being. In fact, where people are hitched to plows and slave on treadmills to pump water, where people work to the limit of human endurance, the standards of living are the meagerest.

On what, then, does our abundant and challenging living depend? It depends almost wholly upon widespread knowledge.

The resources of the world have been available for countless eons. The crude oil from which petroleum products come and whose energy substitutes for the muscles of men is millions of years old but of no service to us by accident, but most new truths are now discovered as a result of deliberate search.

Our rapid economic progress is directly traceable to organized search for knowledge in modern research laboratories. Most of our basic knowledge, the fundamental truths on which we depend is discovered in colleges and universities.

Practically all our progress in better labor saving machines, improved roads, improved agricultural methods, as well as widespread enjoyment of music, art, literature and more gracious living, has its origin in highly theoretical knowledge developed by people in the colleges and universities of our educational system.

The educational process of imparting knowledge is the means whereby the effect of knowledge is multiplied. When a useful bit of knowledge is shared by one person with another its usefulness can be doubled. Often a discovery of knowledge made by a single person has been multiplied to serve millions of persons.

Education is the means whereby each of us may enjoy a standard of living commensurate with that of our most intelligent and wisest people.

Genius is generous and shares its wisdom and insight with the world through education.

For the purpose of demonstrating concretely that education is Oklahoma's most profitable activity, it will be assumed that national averages apply to Oklahoma. Comparisons will be made in terms of 1950 dollars. In 1950, we did not have automobiles, airplanes, widespread electrical systems, radio, hybrid corn, tractors, combines and untold other labor saving machines now in common use, many disease and drought resistant crops, the wonder drugs, or the skill to per-

form an appendectomy with more than an even chance for success.

And the chief reason—that we did not have these things is because we did not have the knowledge necessary to produce them. For most, in 1890, education was reading, writing, and arithmetic. It was good as far as it went, but it was inadequate to bring forth most of the material things and many of the cultural things that most of us enjoy today. If we had continued on the basis of our education of 1890, it is reasonable to believe that we now would be living at about the same standard of living that we did then, without automobiles, air planes, wonder drugs, refrigerators, radio and, of course, television.

In 1890, the per capita cost of education was \$7.00 and the gross national products was \$188 per capita.

Fortunately, the pioneers had an uncanny realization of the worth of knowledge and education and supported it generously. In 1950, the per capita cost of education was \$51.00, but each of us on the average produced and enjoyed a national product valued at \$1880.00.

This means that by increasing our educational activity by \$44 per capita we came to enjoy a per capita increase in well being represented by \$1,392.00. On the basis of these figures, to put it another way, the increased income per capita in terms of dollars was over 30 times the amount of the increased cost of education.

In 1850, the average American worker worked 70 hours per week and produced 27 cents worth of goods per hour. In 1953, he worked 40 hours per week and produced, with the aid of labor saving machines that are a product of superior scientific knowledge, goods worth \$1.58 per hour, or nearly six times as much.

Consider what knowledge has done to improve the automobile? The life expectancy of the 1925 automobile was 26,000 miles. The life expectancy of the 1950 automobile was 120,000 miles.

The improvement on the bases of 1950 dollar value and for a \$2,400 automobile amounts to a saving in depreciation cost of over 7 cents per miles or \$700 per year, for the family automobile driven 10,000 miles per year.

For a family of four this saving alone is nearly three and one-half times the cost of all educational activities of the family at a per capita cost of \$51.00.

In 1913, a tire guaranteed for 3,500 miles for a model T Ford cost \$18.00 or in terms of present dollars, approximately \$32.00. Assuming that tires performed as guaranteed, and few did, as any told timer will recall, it would cost about \$194 to keep the family automobile in tires for a ten thousand mile year.

Today's bigger, better and cheaper tires will cut the tire cost for a small automobile for a 10,000-mile year to about \$30.00 and save the family about \$180 per year. The cost of higher education in Oklahoma is \$9 per capita for \$36 for a family of four. Thus, the result of knowledge as it has affected tires alone saves the average Oklahoma family more than four times its cost of higher education in Oklahoma.

Education is not an indulgence showered upon us by a generous public but a profitable investment that yields magnificent returns to all in increased personal income.

The Student Forum

Where Are We?

By BERT BISHOP

The business of a university and the identity of its graduates are wrapped up in one fundamental idea—the improvement of mankind. A university does not produce Nebraskans or Americans—it produces human beings in as nearly the fullest sense as possible.

The very essence of learning is its internationalism, its communal nature, its obligation to truth and value irrespective of national boundaries, social classes or personal prejudices. It attempts to instill this notion of universality in its participants against a continuous resistance by forces of selfish, divisive, intensely fanatic nature.

Selfish pride cannot long withstand the overwhelming sense of humility which comes to a man in the face of the greatness of the world as a whole. Complacency in one's own unassisted destructibility soon fades with the knowledge that there is no one "Mathematician," no one "Painter," no one "Doctor" or "Scientist," to end all mathematicians, painters, doctors or scientists.

At the same time, learning provides a man with the knowledge that he, as an individual, can be all that he is capable of being—that he may become as great as he has courage and ability.

It teaches him that what he does is of infinite importance, not only to himself because he has learned he must not yield to the mediocre, but also to mankind, because he has learned that he belongs to it for much more compelling reasons than he belongs to any other group.

"Noblesse oblige" pertains much more validly to the learned than it did to the hereditary aristocrat. The obligation which each learned man has to the mass of mankind is such that he does not dare to ignore it. What he possesses, what he knows, what he feels is the result of centuries of progress from the savage, bestial and ignoble. It is the refinement of everything in man that has made him what he is—a creature of meaning, of value and of purpose.

It is not enough that he be happy. The well-fed swine is often in ecstasy, as is the pup whose ears are rubbed. It is not enough that he be healthy, well-clothed and provided with the luxuries of living—a lifetime which furnishes only these things has been wasted in a fantastic self-consumption, ending completely in the grave.

The things of real worth are things which come at the high price of dedication. They are the result of a sacrifice of flattery, self-titillating, petty endeavors in favor of profound values which, once achieved, yield the kind of peace and fulfillment which only man is capable of knowing. Anything less is sacrilege.

If we who are supposedly learned are content to mingle in the pettiness, short-sightedness and selfishness which many would demand of us, we will be violating what we have learned and the many before us who have provided this knowledge. If we are content to hold to our ideals only up to a certain point, to be uncompromising only so long as it is prudent, we are frauds.

Letterip

Letters From Medical Fraternities Offer Other Side of Sing Argument

Dear Editor: I would first like to state that the following is not necessarily the opinion of the Phi Chi Medical Fraternity or of medical students in general. It is my personal opinion.

It has been suggested by the Interfraternity Sing chairman of this year that next year the groups should sing fraternity songs with only members of the Interfraternity Council participating, "thereby eliminating Phi Chi and Phi Rho Sigma from competition!"

It was always my understanding at the University that The Nebraskan and activity groups on the campus were distressed over the fact that independent groups and individuals would not participate in projects of general University interest and that the only groups with enough spirit were the social fraternal organizations. The fact is that the very feeling which underlies the sing chairman's proposal is that which limits rather than expands general student interest.

The Nebraskan states that "perhaps the ruling would discriminate against several groups without good reason but it would certainly make an end to complaints similar to the one this year." One might ask the question: Is the purpose of the Ivy Day Sing to eliminate as many complaints as possible or is it to judge the quality of the groups who are entertaining alumni and students at the occasion?

The sing chairman has certainly received too much abuse, but if the goal in the future, as in the past, is to keep the level

of performance high, why eliminate proven competition?

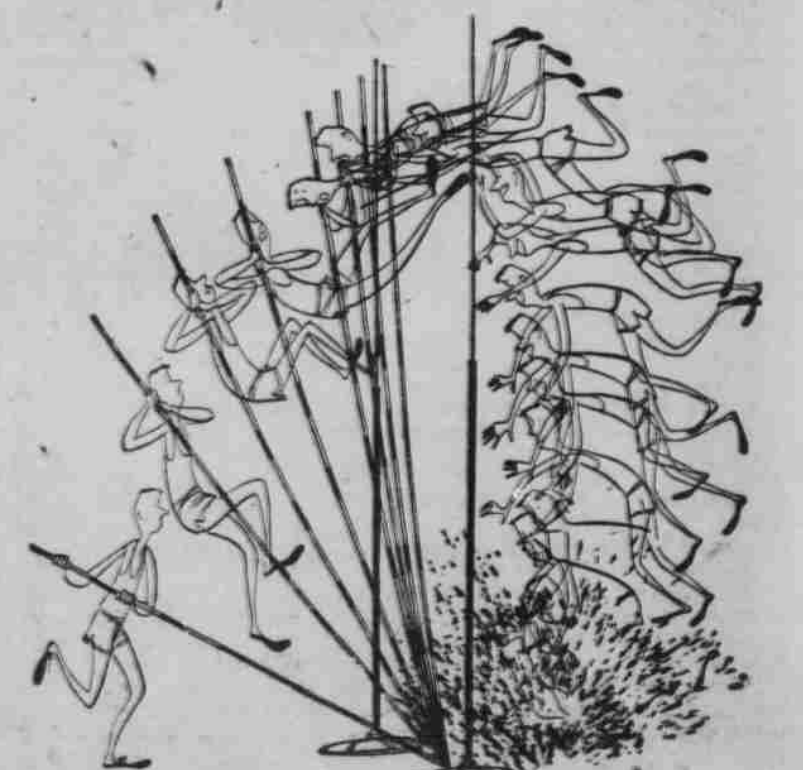
Bill Pfeiler, Freshman Medical Student

Dear Editor: Phi Rho Sigma has participated actively in Ivy Day for many, many years. I stress this point because it has been one of the high points of our year. We have little opportunity to participate in our University's activities and consider it an honor to do so when time allows. For years we have paid our fee and sung last. This is time honored as far as that place is concerned and a real tradition to us. This year we expected to continue as always, but now some storm clouds have gathered to blacken a very fine tradition.

Perhaps through an oversight, Phi Rho Sigma was not extended the courtesy of an invitation to participate in Ivy Day this year. By telephone, I ascertained that there seemed to be a change in the rules and we would be considered guests this year.

Upon arriving in Lincoln, Mr. Curtis of Phi Chi and myself spoke with Mr. Kushner of hts Kosmet Klub. I still am not aware of what the mixup was, but the discussion ended by our receiving permission to compete. Phi Rho Sigma is happy the medical students can participate in Ivy Day and welcome the Phi Chi's. Rather than complain, we feel it is better to congratulate the winner and start planning on how to surpass their efforts in 1955.

Hugh C. Follmer, Song Chairman, Phi Rho Sigma.



When you pause... make it count... have a Coke

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The Nebraskan

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