

Editorial Comment

John Q. Sucker

Senator McCarthy's most recent tactical effort with reference to coming Senate debate on whether or not to censor him seemed to fall into the regular pattern of damn 'em and if you can't damn 'em enough, discredit 'em.

The most recent maneuver, that of predicting a "lynching party" in the making, is as old as the campaigner who says, "... and I was beaten before I started to campaign." McCarthy is simply trying to take the sting out of the blow that seems almost certain to come when the Senate is called into session to discuss the proposed censure movement suggested by the Watkins Committee.

It is surprising that McCarthy has not gone another step in the damn 'em ... procedure. Usually, the claim of Communists (one of the several McCarthy-defined categories) follows the other remarks about the opposition, but in this most recent case the prober-supreme hasn't so much as mentioned the color red.

Many persons who have followed McCarthy's printer's-ink-stained rise to notoriety have wondered that he didn't give the proposed censure move the serious treatment other anti-McCarthy efforts have received. When interviewed about the censure, McCarthy has seemed concerned, certainly, but not seriously worried. Why is this? Certainly no person with McCarthy's understanding of public opinion or with his dependence upon favorable opinion by a large number of persons, namely voters, would let any action which might damage his acceptability with the public go by the board without considerable resistance.

The fact is that McCarthy has a great and abiding faith in the ignorance of the average

American citizen. For those who would debate this statement, look at McCarthy's "modus operandi" for the last few years. His investigations, for the most part deal with relatively important matters which have blown out of any proportion to their actual importance through carefully contrived newspaper releases, interviews, etc. His behavior, that of playing the tough guy in fancy pants alley, or being the get-things-done guy in the stuffy, slow-moving Senate, has appealed to the average man on the street and McCarthy knows it. He knows very well Americans are impatient with due process of law, and seeks to circumvent it at any turn that will make the American public aware he is doing so.

More than anything else, McCarthy knows the short memory of the public. As his cohort Cohn put it during the TV marathon hearings, McCarthy doesn't have anything to worry about; he doesn't come up for election for a couple of years and people forget quickly and they love him in Wisconsin.

It is high time the average citizen sits up and takes notice of just how completely he is being played, out-guessed and "doped out" by McCarthy. Should the Senate vote to censure him, McCarthy will not lose his seat; he will not lose his powers as a member of upper house in our legislative system; he will maintain position and power.

Certainly, a vote for the censure is a difficult step for any senator to take. A senator, when voting to rebuke McCarthy is, in a sense, voting away some of his own individual prestige by admitting that any member of the Senate has been seriously and publicly in error. Individuals with even the most elementary approach to the question to appear on the floor of the Senate Wednesday will realize even the most anti-McCarthy senator will think carefully before voting "yea" to the censure move because this is so.

It would be more than regrettable if McCarthy is able to play the public weaknesses into another successful campaign when he comes up for re-election. The censure, when it comes and it certainly will, should be the beginning of the political end for McCarthy or the American public is the ignorant lout McCarthy takes it for. —T. W.

Ah, To Be Dumb!

So you think you have a private lease on life because you're in the College of Arts and Sciences? You're learning to think, to control your appetites with a rational mind, to reason out truth, to solve the world's problems?

If this is your attitude about your broad liberal arts course, perhaps you need to look beyond those professors and textbooks which you place on a pedestal and revere. Perhaps all that you are learning is to laugh at Teachers College, to doubt that faith that you're parents raised you with and to respect Communism for Russia more than you respect republicanism for the United States.

If a student enters liberal arts with a deep faith in his interpretation of the basic principles of right and wrong, he will no doubt survive the disillusionment that all persons do not agree with his interpretation. He will hold fast to his beliefs throughout those lectures which tear them apart. At the same time, his mind and interests will be broadened—the purpose of liberal arts—because he will learn to listen to the other side of all questions from who wrote the Bible to what is the worth of the capitalistic businessman.

But the tragedy exists when almighty liberal arts grabs hold of the wide-eyed student who has not developed his own philosophy of life. This poor student either has not read enough down-to-earth novels or he simply was never taught to think for himself. He never heard of common sense before he walked into higher learning, and once he has gone through that lofty gate, he is automatically and easily indoctrinated with the great reason and rationality of whatever professor happens to detect his sad state of credulity. Not only does he believe every word of every lecture and book, but he turns into an agnostic who doubts everything that is not spoken by those godly professors and written in those infallible texts. After learning that Plato's mistake was in overlook-

ing the unpredictable portions of man's mind, passions, and emotions, he turns right around and delves into the study of sociology and psychology, believing them to be pure science full of true theories about how man reacts and why.

Liberal arts courses are supposed to turn out thinkers and citizens. Too often a student cannot cope with courses which denounce the basic principles of a good life. Instead of emerging a straight thinker, he walks away from his years of higher learning a pseudo-intellect with lofty ideas that claim the mind to be the only supreme being in this universe and deny the possibility of revelation and insight having any place on earth.

Professors like to laugh at the businessman who does not know anything about philosophy, literature and politics. They like to ridicule the pitiful Teachers College students who know how to teach but nothing about what to teach. They feel sorry for the farmer whose only interest is the price of hogs. Some professors even go so far as to say that there is no esthetic value in engineering.

Worst of all, of course, is the sad state of the individual who never even gets to college and has nothing in life but movies, television, and prayer meetings on Sunday. This lucky individual never fully realizes what a mess the world is. He is never forced to realize that there is no truth to be discovered by the intellectual. This pitiful creature never enters the broad study of the mistakes of the centuries simply lives by inner faith and an inner knowledge of what is good. And if you care to take a precious moment from your seclusion in the library, you might take a second look at this individual. You might discover that he is a lot better off than you are. He may not have a college degree, but he's happy.—M. M.

Old Bluenose Rides Again

Sunday evening radio listeners probably tuned a program over NBC off their dials the minute they heard the "Del-Rio accent" announcing a speech to be presented by one Sam Morris. It is for these people this is written. Just who Sam Morris is was not too clear before, during or after the broadcast, but what he said was all too much so.

Sam doesn't like alcohol. He called it a "poisonous, damaging, evil, habit forming narcotic," and spent several minutes telling a nationwide audience what an awful curse liquor, beer and wine are. In fact, Sam said alcohol is responsible for most of the troubles in which individuals and nations find themselves.

Juvenile delinquency, traffic accidents and unsuccessful foreign conferences were all laid at the feet of demon drink with particular emphasis given to the horrors of the well-known Washington cocktail party. All these "facts" were presented in a southern draw filled with words

like "suspeeeechous," "Ah'm tellin' you," ad nauseum. Throughout the drivel, Sam had the gall to ask all persons listening to the broadcast to write and thank him for his wonderful work. The reply to letters "thanking" him should be rare.

The whole verbal mess, whether it was the final realization of a dream by some crackpot or the result of careful planning and effort by a group, was an insult to the listeners' intelligence. For those who feel Sam's approach was a logical one this Bryan of Del-Rio concluded his astute observations with a quote from another demon chaser who said: "Drinking has done more harm to America than Communism."

It is hoped our radio corporations won't be moved by the feeling of giving everyone a chance to have his say or by the love of the mighty buck to let Sam and/or his fellow intellectuals clog up the air with any hookup, national or other ever again.—T. W.

The Nebraskan

FIFTY-SECOND YEAR Member: Associated Collegiate Press Intercollegiate Press Representative: National Advertising Service, Incorporated The Nebraskan is published by students of the University of Nebraska as expression of students' views and opinions only. According to Article II of the By-Laws governing student publications and administered by the Board of Publications. It is the desired policy of the Board that publications under its jurisdiction shall be free from editorial censorship 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 \$3 a semester, \$5.50 mailed or \$3 for the college year, \$4 mailed. Single copy 3c. Published three times a week during the school year, except vacations and examination periods. One issue is published during August by the University of Nebraska under the supervision of the Committee on Student Publications. Entered as second class matter at the Post Office in Lincoln, Nebraska, under act of Congress, March 3, 1879, and at special rate of postage provided for in Section

1103, Act of Congress of October 8, 1917, authorized September 16, 1922. EDITORIAL STAFF Editor: Tom Woodward Editorial Page Editor: Jan Harrison Managing Editor: Ray Nosko News Editor: Marianne Hanson Copy Editors: Bruce Brugmann, Dick Fellman, Sam Jensen, Marilyn Mitchell Sports Editor: Howard Vann Feature Editor: Grace Harvey Ag Editor: Gary Burchfield Beverly Deepe, Fred Daly, Joanne Jungo, Rabs Jelgerhuis, Roger Henkle, Mary Shelledy, Lucretia Switzer, Jerry DeVillbas, Julie Marx, Marcia Mickelson, Barbara Sullivan, Eleanor Pifer, Peggy Volcke, Barb Sharp, Corinne Ekstrom, Fran Belstorff, Judy Boss, Lillian Hascollidge, Annette Sicas, Connie Hursi, Ruth Rosenquist, Pat Brown, Laurie Bremner, Ray Lawson. BUSINESS STAFF Business Manager: Chet Singer Asst. Business Managers: Ben Heimont, Barbara Eick, George Madson, Andy Howe Circulation Manager: Neil Miller Night News Editor: Bruce Brugmann



"This is when th' coach ran out on th' field for a few words with the referee."

Givin' 'Em Ell

Semantic Ping Pong

By ELLIE ELLIOTT Periodically during their university careers, certain students feel within themselves a great surge of literary power and creative genius. The general type of individuals within whom this desire swells is classed by its more scientific, literal, earthy counterpart in the genera of Intellectua, Pseudo-intellectua, or, more commonly, Peculiaria of Psychopathia. Frequently, a number of individuals are inspired at once, and from them we derive the family of Editoria Magizinae Literariae ... the scientists preferring the simple title Aves. Borne on the wings of Phoebus Apollo, they aspire to the heights of literary success: publication. The following stanzas are from "Sophia Trenton: A Moral Poem" by Leonard Bacon. These stanzas seem to suit the subject at hand quite well; they speak for me as I might hesitate to speak for myself, since I am not completely exempt from the above classifications: "He sent her to the College Magazine With a smart letter to the smart (young) editor, Butting her verse with oleomargarine. But she had wanted flattery And he fed it her, Till she was happy as a movie queen.

Copped Copy

Taking Sociology 53? It Might Help Here

- How abnormal are you? (a) You are tied to a flaming torpedo heading down a one-way street into a TNT arsenal. Suddenly a passerby tells you your mother is slowly sinking into quicksand somewhere in Louisiana where she is vacationing. You would ... (a) Send a telegraphic message to your father image. (b) Rerend Oedipus to see what it says about this. (c) Sublimate. (d) Ask for a transfer. 2. You are hounded by the feeling that you are constantly being watched. To remedy this, (a) Get rid of that bug-eyed wallpaper. (b) Go back to Colorado. (c) Watch back. (d) Stop running around in your underclothes. 3. You are certain that everyone connected with UCLA hates your guts. To get even you would ... (a) Break into Royce Hall at midnight and pour molasses into the organ. (b) Remain obstinately silent at All-U-Sings. (c) Wear a scarlet toupee to football games. (d) Sign Georgi Malenkov's name to your ROTC Loyalty Oath. 4. You are convinced that one of your professors is in reality a dead cat. To prove this you would ... (a) Bury him in a cat hole. (b) Address him in class as one would a dead cat. (c) Always leave a saucer of dead milk on his desk. (d) Stop worrying and start living. 5. You are late in filing your study list because for four weeks your hand has been caught in the ice-cream machine. The Registrar won't believe you. You would ... (a) Leave your frozen hand with him as token of your probity. (b) Go back to Colorado. (c) Explain that you were actually trying to stuff your rooter's ticket into the machine in order to ice the fame. (d) Break your engagement with Nina. How to score: Give yourself one point for every one you checked and zero points for every one you didn't. If you scored as high as one point, you are a dangerous ax murderer. If you bothered to take the test at all, you are a raving maniac. If you even read this article, there is little hope for you. If you wrote it, there's no hope at all.

Yours For The Taking Education Can Be Practical, Cultural

(This article is reprinted from the Nebraska Alumni for October, 1954. It is a speech delivered by Chancellor Clifford M. Hardin at the Faculty Homecoming Dinner, Sept. 28.)

I have had three months to begin the job of getting acquainted on our campuses and with the people of Nebraska. I have had the opportunity to meet with Alumni groups, with business and professional people, and with some of our agricultural folks. I have told all of them — without exception — that I believe the heart and soul of any successful university is its faculty. I have told them that we have a good faculty here at the University of Nebraska, and I have told them that this is a good university, a great institution.

A university, too, is a living thing. The state of its health is determined to a considerable degree by the effectiveness of its teachers. I do not have a portrait of the good teacher. To the best of my knowledge, there is no prototype. The important common denominator is that in the minds of the good teacher the student becomes a more thoughtful, a more capable, a more responsible person than he previously was. The progress of the student — within the framework of his capacities — is, to a great extent, a reflection of the progress of the teacher.

On this basic point there has never been much disagreement or confusion. The collisions occur when we attempt to define what we mean by the progress of the student. The great debate that has continued through the ages sways back and forth between the need on one hand for so-called "practical education" and, on the other, for so-called "cultural education." The Biblical admonition that man does not live by bread alone is involved in that debate. Teachers through the years have been beset by the conflict of the voices.

Our own University of Nebraska is itself a product of an altered concept of higher education. It is a Land-Grant University. Fortunately for us, the purpose of this University is clearly set forth. We need spend no time considering whether this institution belongs to cultural or practical education. That decision was made eighty years ago. It belongs to both. It has a dual responsibility. We are charged with attending both the cultural and the practical needs of the people we serve. If ever young people of competence come to this institution and leave it only as automatons, pronounced skilled in some technical pursuit, but wholly unprepared to appreciate or accept their responsibilities as citizens and human beings, we will not have completed our task. If they leave equipped only to live but with no notion of how to stay alive, then, too, we will have failed to complete our appointed task.

This is no small or static assignment that we have. It involves faithfulness to certain great beliefs, such as the doctrines of morality and virtue, and, at the same time, a recognition that ours is a changing world with new needs to serve. Surely, none of us here this evening would hold back, if we could, the scientific and technological developments that are taking place all about us. Nor would we choke off the technical instruction which young people will need to use and expand the advance. At the same time, however, we know that every person with a useful place in our society now has numerous responsibilities. He has an economic responsibility to himself and to his family but he must also be able to communicate with logic and clarity with his fellow men. He must understand fields of knowledge beyond his own sphere or stand mute and isolated in the company of others. Certainly he has cause to determine what is good, and just, and right. And in America, at least, he must be prepared to compare for his own good values of our present democratic society with other ideologies and systems, for without such preparation he will be unprotected in the intellectual and moral storms which drive against our world today.

The more we contemplate the task of higher education, the more sobering and complex it appears to become. Within the span of our own years we have seen a new responsibility for world leadership shifted to our nation. We are all aware now that the full and useful life in America today and tomorrow involves a new and understanding and international leadership. Our American ability in world leadership in fields beyond the economic pale is already being sorely tested and will be still more. Reluctant though we may be to trust our efforts — and

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