

### Nebraskan Editorials Sidestepping The Issue

In a recent meeting the Student Council voted on a motion which would give the Council constitution a standing rule calling for an open ballot at all times except in the annual election of officers. The rule cannot be formally passed, however, until the Council finds whether or not a simple majority (the result of the vote) will put it into effect. If a two-thirds majority is necessary the motion will be defeated and must be proposed again in order to be passed.

By merely approving the rule, the Council has shown how much they think of having an open ballot in their voting. On paper, it looks very impressive. The faculty sub-committee now evaluating the Faction proposal to amend the Council constitution to call for a strict open ballot might very well discard the petition on seeing that the Council has already provided for the open ballot in their standing rules. Then everyone is happy.

The Council would have provided for the secret ballot, just like people think they should. It would even be written up where everyone could see it. A very nice situation for all, except that the Council could move to dispense with the regular order of business at any time, and by a two-thirds majority could use the secret

ballot on any measure they wished. At the present time it takes a simple majority to put the secret ballot into effect.

It would be unfortunate if the faculty sub-committee should discard the petition submitted by the Faction if this standing rule should be passed by the Council. If the petition would be abandoned, the student body would have no chance to vote on the amendment. The student voice would not directly be heard in the matter. Approval of the amendment, or voting it down is of small significance next to the fact that the Council would have spoken out on the issue for themselves.

Since the Student Council is set up as a student representative body, it is only right that those students the Council represents should decide how the Council members should vote. That is what is commonly known as the democratic way. The Council, by a nifty bit of broken field maneuvering, is very likely to sidestep the secret ballot issue by instigating a standing rule which they can easily dispense with if the situation warrants. It is doubtful that a need for flexibility in the Council constitution is a good enough reason to keep the measure away from the student body in the spring elections.  
F. D.

### Looking To 1956

The fact that the NUCWA Spring Conference is over by no means makes it a dead subject. Those who attended this year's conference were enthusiastic and for this reason it was a success. From the viewpoint of numbers of students participating, however, it did not measure up to the conferences of two or three years ago.

This is what the Nebraskan would like to see in 1956: a student enters the Ballroom, crowded with delegates and onlookers, and is immediately impressed by an air of excitement and tension. Lincoln reporters and radiomen are milling about because this is the biggest event of the year on campus. Onlookers are gaining an understanding of the United Nations they have never had before as debates are seriously and energetically carried on. Participants are discussing among themselves the proposals on the basis of knowledge of their countries accumulated through nearly a year of research. Faculty members and Lincolinites are attending because the conference presents the same challenge of a meeting among nations as an actual UN meeting does.

This can be the case only if students realize

now that the conference requires the year-around effort of all those who expect to participate. A complete knowledge of historical factors in 60 nations must be obtained by the conference next year. It is not too early for students to begin work now. With extensive knowledge obtained well in advance through research, the conference delegates would have more time to devote to details giving the event the finished touches evident in past conferences. This calls for committee meetings, speakers and discussions aimed directly towards the 1956 conference.

The faculty can and should lend its support to the conference. A definite relationship exists between political science and history courses and the mock UN General Assembly. The encouragement and co-operation of instructors would add needed strength to the conference.

Students are continually being urged to participate in activities of one sort or another. NUCWA is unique in its legitimate application to the educational process. It deserves the year-around attention of a large part of the student body.—K. N.

### The Next Two Years

A few blocks away in the State Capitol Building a small group of men is pondering a problem which means a great deal to every University student.

This legislative committee is conducting hearings on the proposed University budget for the next two years. The University has requested a state tax appropriation of \$18,830,299. Whether the budget is granted as requested depends largely on the recommendation of these men.

The committee may recommend the whole amount be passed by the Legislature next May, or they may recommend only a part of the amount. The University has requested an increase of \$3.8 million over the last biennium. The increase is to provide for increased maintenance costs, salary boosts and the expansion of present facilities.

In the next 10 years, University enrollment is expected to jump to between 10,000 and 15,000. Already enrollment has increased over 7 per cent since last year at this time. The increased number of students will mean more classrooms, more housing, more teachers—more everything.

Which, of course, also means more money.

The budget includes wage boosts on a merit basis for staff members. The Administration, in estimating the budget, considered the pay raise necessary to attract and keep top-level instructors here. Last year, staff turnover was about 25 per cent.

The University has outlined a wide expansion program for the next few years. These developments will not be possible, however, without the adequate funds. One of the needed improvements, for instance, will make possible Love Library service on Sunday afternoon. Frank Lundy, director of University libraries, has said this would be inadvisable unless the budget request providing for this is granted.

The University, and the entire state as well, watch the committee proceedings with interest. The last few years, the Legislature has not granted the full budget amount requested by the University. The Nebraskan hopes this time a precedent will be set and the entire budget will be granted.—M. H.

### The Lenten Promise Naked Souls May Discover Spiritual Raiment In Reality

By REX KNOWLES

University Pastor, Presbyterian-Congregational  
(Editor's Note: This is the first in a series of articles written especially for the Lenten season by pastors and workers of the University student religious groups.)

How like the king in Hans Christian Andersen's wonderful tale we are! We go along feeling that we are splendidly clothed mentally and spiritually in the raiment of practicability, scientific reasoning, objectivity and common sense. Then suddenly the probing eye of the Lenten season reveals to us that our souls are naked.

We cover our shame with scraps of negation and self-denial. We give up cigarettes, or candy, or desserts, or movies, hoping thereby to delude our contemporaries, but knowing ourselves that we are still unclothed.

Why not use this Lenten season to find attire for the mind? Why not avail ourselves of the opportunities offered by the various religious groups on campus to find the richness of spiritual raiment available at this season of the church year? Why not start shopping now for Easter clothes for the soul?

Why not put away our preoccupation with things that we can feel, touch, see and jingle in our pockets; put away our idle thoughts our selfish desires and the continual gnawing of doubt?

There are two times when we feel uncomfortably undressed; in our higher moments when we meditate to see what man can be with the help of God and in our lower moments when we think of what we have been and are continuing

to be without His help.

To walk for a while with Paul, Francis of Assisi, Joan of Arc, John Wesley, Norman Vincent Peale, Fulton Sheen is to cover in nakedness and at the same time to stand forth confidently in hope. To realize that each of these great minds found shining raiment as they put on the mind of Christ is to discover the way our Lenten season directs us.

The command of Lent is simply "Get dressed." Take a good look at the threadbare condition of our inner self and get dressed.

Paul, writing to his friend Timothy, expressed it this way: "Set your heart on goodness, Christlikeness, faith, love, patience and humility. Fight the good fight of faith and keep your grip on that life eternal to which you have been called."

To the people at Philippi, he expressed it this way: "Now if your experience of Christ's encouragement and love means anything to you, if you have known something of the fellowship of His spirit, and all that it means in kindness and deep sympathy, do make my best hopes for you come true. Live together in love as though you had only one mind and one spirit between you. Have that mind in you which was in Christ Jesus."

If we are to have the mind that was in Christ Jesus, this season is the time to start dressing up our mind, stripped so bare by our pride of intellect and our preoccupation with things. Lent is the time to get dressed.

### LITTLE MAN ON CAMPUS

by Dick Bibler



"Ok-ok, you guys! Let's quit clownin' aroun' with that shot putt!"

### Campus Preview 'Bridges Of Toko Ri' Is Honest, Intense

By ELLIE GUILLIAT

"The Bridges of Toko Ri" is, to say the least, a very sobering and thought-provoking film. Perhaps the most basic of the reasons why I think it is a good film is the honesty, the brutal honesty, with which it is presented. It is not overtly spectacular; although jets are inherently thrilling, no attempt is made to "glamorize" either the war or the men fighting in it. I never realized, and I doubt if too many people on the campus have, the silence and aloneness of war.

Here, with an austere, quiet understatement of plot, character and action, is presented the enormous loneliness of men surrounded by the sea, the hollow sky and the ubiquitous tension of impending destruction. I cannot honestly say I enjoyed this movie, for I doubt if anyone could really enjoy watching 90 minutes of relentless, increasing mental anxiety. I will say, emphatically, that I am very glad I saw it. As for the acting, the setting and the directing, I can find little to criticize. There was a unity about the filming which was, in a word, understatement.

The real crux of the situation, for me, lies in the unspoken and inexpressible war within the man

himself against the fear of dying. Much more is said by implication than by stirring dialogue or dramatic action.

The intensity of the picture starts on a high pitch and gets even more intense as the story progresses. It is not the intensity of excitement, but the intensity of facing the inevitable, of living with it night and day through each slow minute, and retaining your sanity.

"The Bridges of Toko Ri" has the atmosphere of a documentary more than that of motion picture entertainment. This is not bad. On the contrary, I can conceive of no other suitable representation for this kind of story. It is not depressing, at least not in the sense of a reaction to pathos, nor is it obviously tragic; it is simply a direct and compelling presentation of man facing his own self-created hell—mechanized war.

You will respect the people in this film, for without exception they manifest a characteristic that is all too often not apparent in human beings except under pressure, the quality of quiet and unassuming courage. You will admire them for accepting their fate, and I think you will be secretly glad that you are not in their shoes... I was.

### The Self-Governed NU Housing Policy Oversteps Authority

By LOUIS SCHOEN

It has seemed, at least during the past year, that the unofficial hope of University officials is that in the not-too-distant future when sufficient housing is provided all students may be required to live in either University-sponsored housing, private co-operatives or fraternities and sororities.

They have not announced this hope publicly. Some officials might be inclined even to deny it. But it has grown increasingly apparent with emphasis on University-sponsored housing for students. It has been openly indicated in some discussions with representatives of organized houses.

These University officials seem to feel it their duty not only to assure that sufficient housing is provided on campus for all students who desire it, but to assure that all students live in housing under University control.

Evidence of this attitude lies in the fact that a large number of apartment owners in Lincoln, in order to maintain University sanction, prohibit consumption of alcoholic beverages in their apartments. Probably in most cases, the prohibition is largely superficial and not enforced. Yet it represents the University's position. And the University apparently will not be wholly content until it can virtually forbid apartment dwelling by students.

In the instance of non-veteran undergraduates, the University perhaps has at least a small point in favor of such a policy. Its officials consider it the University's responsibility to ensure that students do not violate state laws. Whether this actually is the University's responsibility can be argued.

But in the cases of veterans and most upperclassmen — at least seniors — any attempt by the University to control their residence, is, I think, abominable. Virtually all of the persons in these two groups are of legal age. They possess all rights and privileges and are subject to all responsibilities provided every U.S. citizen. The University should not by any means attempt to restrict their actions unless they voluntarily submit to such restrictions — e.g., by living in organized houses or property rightfully under University jurisdiction.

There are many legends — some

### Jest Jestin' Gone Is The Charm Of Careless Youth

By JESS BROWNELL

Modern life is becoming too prosaic. Let us hearken back to the days celebrated by F. Scott Fitzgerald, when disenchanting youth was burning the candle at both ends and mothers had no idea how often their daughters were accustomed to being kissed. Here is an engaging tale told to me by one who was a young man then and who is now a well known trustee in one of our larger prisons.

"On a fine spring day, four of us began a trek into the country to visit our friend Alec. There was Kerry, of the laughing eyes; Burne, of the serious mien; Dick, of the trim, athletic form, and myself, Amory, of the bitter wit. Feeling that the sight of four such graceful youths would gladden the hearts of those who might see us, and being penniless, we had decided to walk. We strolled four abreast down the sidewalk, singing a bawdy song and knocking other pedestrians into the gutter, from where they smiled up at us wistfully, captured by the charm of our careless youth.

"Growing hungry, we entered a fashionable restaurant and ordered a huge meal. When we finished, Kerry called for the check, and tearing it into four parts, handed it back to the laug ably little waiter. The proprietor, captured by the charm of our careless youth, shook his head and smiled wistfully. We backed out of the room in single file, maintaining an ex-

pression of ferocity on our faces. Once outside, we sheathed our cutlasses and continued on our way laughing merrily and passing the wine skin.

"It was nearly midnight when we reached Alec's place in the country. He met us at the door and introduced us to his mother and sisters. His mother turned her back and we kissed his sisters. Then Alec kissed our sisters, who had insisted on following us, gay little mixers that they were.

"We sent the girls scurrying off to the haystack, and settled down to talk. Each of us recounted his latest disillusionment, while the others interrupted with such witty comments as 'Oh, you Baudelaire, you,' and 'Go tell it to the foreign legion.' Then came Alec's time to speak, and his words prompted such a fine and graceful gesture on our part that I shall never forget it.

"He said, 'Gentlemen, I don't know how you will receive this, but nothing has happened recently to disillusion me. In fact, I really believe that the world is a jolly good place in which to live.'

"We did him in with an ancient soup tureen and buried his body beside the little brook that ran beneath his mother's window.

"By that time, we were too tired to talk further, and went off to join the girls, confident that if the police ever came to question us, they would only smile at us wistfully, captured by the charm of our careless youth."

### Hands Across The Campus Estonia Parallels Western Culture

By ENDEL SANG

(Editor's Note: This is the first in a series of articles written by University foreign students commenting on their home lands and differences in the United States.)

Estonia is a border country between the East and the West, but its culture belongs predominantly to the West.

The Estonians lost their independence in 1217 and until 1918 the country has been under the rule of the Swedes, Danes, Germans and Russians. The country's location being on the northern trade route between the East and the West, the Swedes, Danes and Germans have always tried to make Estonia an important military and trade outpost, at the same time contributing considerably to the culture of the country.

The Russians have been mostly interested in plundering the country, so that there is not much left in Estonia to be called "Russian" in culture.

In the time between World War I and World War II, the Estonians enjoyed freedom again, as an independent and democratic nation.

Despite the fact that Estonia was under foreign rule for more than 700 years, the Estonians never lost the feeling of being a nation. During the period of independence, the culture of Estonia began to flourish again and so much was accomplished that on the eve of World War II, Estonia was recognized as one of the progressive countries in Europe.

When Estonia was recaptured by Russia again at the end of World War II, many Estonians made the choice of living in exile rather than to live under communist tyranny. I was one among the few of those people who had luck enough to manage the get-away.

There are no big differences between the social and cultural con-

ditions of America and my home country. One thing which was the most impressive at the first moment, was the high standard of living in the United States. I do not know how many Americans realize that they, with their standard of living, are at least a half century ahead of my home country and of most of the European countries.

It seems to me that the principle of equality between men and women in America is more enforced than in my home country. To explain it, I would point out that American women do not enjoy a preferred treatment in such a measure as they do in my home country. The men do not feel obliged to give up their seats in the bus or on the train to women, because the women do not pay more than the men do. On the other hand, men are expected to do the dishes if they have not been able to equip the household with an automatic dishwasher.

It seems to me that the women in America have taken over many of the jobs which previously had been considered as "taboo" for women. On the other hand, women try to shift to the men many responsibilities which until recently were considered women's duties.

The mass of Americans do not care as much for good literature, fine arts and music as the general population did in our country.

From my own standpoint, I would say that it is not too hard to live in this new world. I have been catching myself at times listening to jazz-music and reading the "educational" side of the newspaper. On the bus I do not give up my seat under most circumstances.

### Quick Quips

I cheer I wish a wasleader, in-stands the all of front.

I cheer I wish a wasleader, to hands my wave and grunt.

But cheerleader be I never will, for reasons not unknown.

I fable get the wrong ayslaways unpixed in my T-zone.

A modest girl never pursues a man, nor does a mousetrap pursue a mouse.

The world is full of willing people—some willing to work; some willing to let them.

### Nebraskan Want Ads Bring Results