

Daily Nebraskan Editorials:

Crises, Crises Everywhere

The University of North Carolina is facing "a crisis in student initiative," according to The Daily Tar Heel, NCU's student newspaper.

school and willingness to carry out the aims of the institution. This campus has, in the last few years, tended to don a "don't give a damn" attitude about things.

The University plant is also crippled by a small Union. This problem, however, will be solved with completion of the new addition, which will put the Union on a plane with other student activity centers in the Midwest.

There is, of course, no dictum that says a student must be crammed with enthusiasm for his school. This would be insulting the average student's intelligence.

There is not the drinking problem on this campus that once existed, probably due to the elamping down by the Administration in the last few years. Any drinking is done very much underground.

Still, the apathetic attitude assumed by many of the student body toward things outside their own particular little worlds is really a bit silly. It is no disgrace to be enthusiastic about scholarship, activities or functions within the campus realm.

One thing, however, that strikes a familiar note is the general idea of "student initiative." While students aren't as restless or disregarding of authority here as they apparently are at North Carolina, there is still something lacking.

It is impossible and illogical, of course, to race about telling students how much they are missing out and how they are not using their University facilities to their best advantage and how narrow-minded they sometimes become about stepping outside their little personal circles.

Some people, as they wave their little pennants, call it "school spirit." While not as extreme as Die for Dear Old Moxsbach, school spirit could be defined as a certain pride in the

All one can do is point out the things available to the student, and sit back and wonder. You really shouldn't be afraid of having a good time.

'A Major Crime'

From a "small minority" at the Florida State University who are working "for equal individual rights and human dignity" have come the charges that a grave injustice has been done on that campus.

tion before we as students raise our voices in indignation. In the first place, we have seen only one side of the situation; we have been given no word on the scholastic status of the student in question, his status in complying with university regulations, nor his status as a social member of the Florida State community.

A letter from the group states that a graduate student was suspended from the Florida State University for exercising "a right inalienably granted by the Constitution of the United States; the right of free speech and assembly."

We believe in the rights of man. But we believe that a man who challenges that rights are being violated must be willing to stand up for what he believes.

The student, it is claimed, invited three foreign students from Florida A and M University, a Negro institution, to attend a Christmas party. The president of FSU commented at the time, the letter continues, that "the presence of Florida A and M students was perfectly all right" and that the president imagines it will all blow over.

The American tradition, however, stands for the right of both sides of any question to be heard.

The charge from the student group continues that since the incident, which was the main charge against the suspended student, he has been "active in the support of integration as ruled by the Supreme Court in May, 1954." His activities consisted of:

We feel that as objective observers of the situation (if it's really as grave as the group would have us believe) we must weigh the issues—all the issues—involved in the case before we say "a grave injustice has been committed."

1) Support of a Negro minister as candidate for city commissioner.

If the student minority at Florida State University—or any other University—believes so sincerely in the rights of the individual, it will recognize that we can neither condemn the administration of that school nor the press of Tallahassee until we are presented the facts on both sides.

2) Being outspoken for compliance with the decision of the high court and has urged integration in the schools and bus systems.

We will stand up for the individual in his fight to enjoy the freedoms guaranteed in our Constitution.

3) Maintaining his convictions and refusing to allow the actions of narrow men to thwart his belief in the promulgation of human rights.

We cannot stand up for any masked issue. When we speak as individuals, we speak with the conviction that we are right and do not fear to be identified with a cause.

4) Attending meetings of the Inter Civic Council, a Negro organization which has been campaigning for equal rights under law for some months in Tallahassee.

The student "minority" charges that every attempt to bring this issue to the American public has been covered up by the university administration and the unsympathetic press. They conclude, "You must as students and Americans raise your voices in protest to this shameful action by those who seek to further their ends with no consideration of the rights of others."

The letter was unsigned. A few things might be taken into considera-

We stand behind the Florida State minority in the right they have to make a charge. But we further stand behind the reserved right of judgment which can only follow due process of law.

Brainwashing Vs. Strength

The Daily Nebraskan continues in the tradition of offering editorial comment on the vital issues of the day from leading American newspapers. Today's comments were taken from the Chicago Daily Tribune.

periences are recounted in the book, "Ride to Panmunjom."

The senate investigations subcommittee has criticized the military services for failing to prepare American troops for the cruelties of capture by the Communists. But it says that the "brainwashing" to which captured Americans in Korea were subjected is no new, mysterious, and irrefutable psychological technique, but it is simply a process of progressively weakening an individual's physical and moral resistance.

Thorin said that Miller misunderstood the communist objective, which is to treat prisoners, like all others, with a view to gaining possession of their minds as convinced believers in communism.

Sen. McClellan, chairman of the subcommittee, said that so many misconceptions had purpose of the report primarily was to strip the term of its aura of mystery and terror.

Said Thorin: It is mainly by psychological means that a mind can be brought to submission to the communist will, and it will be the objective of the Communists that any such mind not be impaired to the extent that it loses its value to its new master.

The senator's estimate of the dread aroused my the term is not overstated, for it is not so long since James G. Miller, head of the University of Michigan's Mental Health Institute, recommended that every American soldier who possessed military secrets be supplied with cyanide death tablets against capture by the Communists.

As to the idea of cyanide, Thorin inquired, "Who do we send to make a man take the pills?" The Michigan psychologist's proposal forces an immediate choice between suicide and collaboration, without providing a cause for which to die. But the choices are not so limited or drastic. As the former communist prisoner says, if a man is willing to accept death, as he must be to swallow the pills, he is psychologically prepared to resist and survive.

The most effective reply we saw to that suggestion was offered by Duane Thorin, an American soldier who was captured by the Communists in Korea and who neither collaborated nor cooperated with his captors. His ex-

This GI's answer to "brainwashing" is that the American captive must have faith in God, which reinforces the best in men and overcomes the worst, and that he must have the will to resist, born of conviction in himself and the righteousness and decency of his country's cause.



round the prickly pear...

—bruce brugmann

On May 28, 1956, the University Liaison Committee reported to the Faculty Senate that it was, in effect, investigating rumors of discontent in the Colleges of Arts and Sciences and Agriculture.

part of the Liaison Committee, like the plea of official ignorance by the University administration, the relative silence of the Nebraska press and the childish jibes of last semester's Nebraskan provide neither substantial refutation against nor proper explanation of the charges which have been made and the rumors which continue to persist in two of the University's important colleges.

"At this time, on the basis of some information," the report continued, "the committee is engaged in studying aspects of these relationships and will in course report specially to the faculty upon such problems."

It is with this in mind that I urge the Liaison Committee to continue its investigation, in accordance with their report of last spring, the evidence of discontent in the Colleges of Agriculture and Arts and Sciences.

(The committee based its authority to initiate investigations upon Chapter III, Section 3, part b of the Regents' By-laws which states, in part, that the duties of the Liaison Committee shall be: "to represent the faculties of the University upon any matter involving the general interest of the faculties, and to convene for the consideration of such matters upon call of the chairman or upon request in writing of three members of the committee.")



Late last spring Herman Anderson wrote these words in a lead story in The Nebraskan:

He explained that this was the consensus of nearly 50 professors and administrators, who represented a cross-section of 15 different departments in the University and with whom The Nebraskan had conferred personally.

"The conditions which produced the demotion of C. Clyde Mitchell as chairman of the department of agricultural economics are duplicated in other departments in the University, a group of pro and former department chairmen told The Nebraskan in personal interviews."

Further substantiation to these charges came from statements issued by such prominent University professors as Dr. Fred Beutel in journalism, Kris Kristianson and Ernie Feder in agricultural economics, Dr. Don Moore and Dr. Yerbert Jehle in physics and Dr. Edgar Johnson in history.

Dr. Moore, in a statement shortly after he resigned as acting chairman of the physics department, said: "I have reluctantly come to the conclusion that the present administration of our University is not concerned with the free enterprise of ideas—at either the level of the department chairman or the individual staff member."

In January, 1957, the Liaison committee submitted the following report to the faculty Senate:

"The committee invited suggestions from faculty members who might have grievances relative to academic freedom problems or any other problems concerning faculty-administrative relationships. No academic freedom problems were brought to the attention of this committee for investigation. One case, involving Prof. Mitchell, was officially taken up with another and more appropriate committee."

Did the Liaison Committee invite suggestions from representative group of faculty members? Did it invite suggestions from only those who would give favorable answers? Did it invite suggestions from Professors Jehle, Johnson, Beutel, Swindler, Feder, Moore, Kristianson?

Did it invite suggestions from anyone? The point is simply this. Whether these various charges made last spring are right or wrong, whether they are with or without foundation, whether they are "faculty members washing dirty linen" or not, they nevertheless reflect badly upon the University. The wishy-wash, virtually meaningless report of the Liaison Committee does little to either clear the air of the University publicly or resolve the fears its supporters have privately.

Only a well-sampled, thoroughly representative investigation by the proper faculty committee, apparently in this case the Liaison Committee, can clear up the situation effectively.

If, after proper investigation, the charges are substantiated in fact, steps should be immediately taken to rectify the situation. If, on the other hand, the allegations are groundless, a public statement should be made denying them unequivocally, and dispelling all doubts created thereby.

It appears to me that these charges of administrative weakness and outside pressure still stand, in their singular and accumulative effect, and that the innocuous re-

pandoria....

What's all this talk about "Day People" and "Night People"? Last summer Jean Shepherd an all night disk jockey in New York City declared an all out war on the advocates of regular hours who he said were bound by "their switchboards and red tape, time-tables and official lists."

I suppose the real reason I went on the night people jag at the time was that the end of the first four years was coming to a close when I heard of Shepherd's adventure and I felt I (at least) needed a change.

I jumped on the band wagon at that time and preached before the entire population of College View that I was from that day on a night person.

I'm just sorry more people didn't get on the bandwagon at the time. I've had a ball being a night person and I've tried in vain to convert many others.

Shepherd prodded his followers into asking for a book called "I, Libertine" which was nothing but myth. But the demand was so great for the book that he and a fellow by the name of Frederick R. Ewing wrote it. And it has done wonders on the stands. John Crowell has a copy which is available for the asking.

I think there's more to the idea of being a n.p. than just

Dick Shugrue

keeping a strange schedule. A fellow once told me that Indians ate when they were hungry. I took it for granted that he was right and I was impressed.

The point of the thing is that an Indian or a night person is an individual, thinking when he wants, creating what he wants and acting as he sees fit. Night people could sleep from 12 to 6 like any other red blooded American.

But they can also stay at something that is hard to do and find an answer without becoming fatigued.

I'm not bragging, mind you. Many's the time I have put myself to sleep with my methodical pecking at the keyboard. But I enjoyed trying the new way of life.

Any more I suppose that I am a night person because I have found out that it's a fine way of life. After midnight I can get the best programs on the air; work in peace and quiet; meander around the house in my BVD's and raid the icebox without fear of reprisal (til morning).

A fine old philosopher (he had white hair and wore dark glasses, anyway) told me that heaven would be like earth-life to a fish; we can't understand it. To those of you who haven't given night life a try, I highly recommend it.

Don't ask for an explanation of the joy of a spotted sky or an unobstructed drag-strip down Normal Blvd. I can't tell in words what a fine time's to be had when the conversion is made.

Vic Vet says



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with malice toward none...

—sam jensen

During the presidential campaign of 1928 when Al Smith was running against Herbert Hoover, a group of men (one was Charles Evans Hughes) composed a members of the "Committee of Good Will Between Christians and Jews became frightened at the hate which was being generated toward Smith by certain segments of the population.

What do we laugh at? It has become almost socially unacceptable if we don't at least smile at what might be termed "suggestive humor." This makes up at least half of the campus humor.

They formed the National conference of Christians and Jews and appointed Drm Everett R. Clinchy to run the organization. Denying white supremacy, this group of prominent citizens became the antithesis of the Ku Klux Klan.

Perhaps a quarter of the laughter which has become contemporary might be termed really humorous and the kind of thing we could mention at the dinner table.

"Its purpose was not only to dissolve the Klan's hate," Dr. Clinchy said, "but man's hate against man no matter where it was found."

And the remaining jokes and sayings concern race and religion—niggers and jews. And though we don't recognize the inferiority of minority groups in theory, we propagate what might as well be fact by laughing and reciting the story of the illiterate Negro or the stingy Jewish business man.

The founders were neither pro nor anti Smith, but they were shocked at the venom which was being directed at the nation's only Catholic nominee for President.

We are products of our environment, but it is possible to change this environment if we recognize it for what it is... And this is what it is, it is taking advantage of the group that can't strike back and it is an attempt to climb a social ladder on the back of members of human-kind.

the outside world

—gary rodgers

Israeli Ambassador Abba Eban called off further diplomatic conferences in Washington with Secretary of State Dulles about Israel's withdrawal of troops from Egypt.

This week is Brotherhood Week. Brotherhood and the family of man are not matters of belief or faith, they are fact. It is impossible to logically assert that any man is naturally inferior in any respect to any other man.

President Eisenhower issued a new appeal to Israel shortly after Mr. Eban rejected Mr. Dulles' plan for withdrawal of Israeli troops from the disputed territory.

Most of us will accept this statement, but do we practice it? At the risk of preaching and sounding clerical, I would like to examine humor and vulgarity, laughter and senseless derision on the University of Nebraska

The President said, "The United States has renewed its plea to Israel to withdraw in accordance with the repeated demand of the United Nations... to bring about a state of affairs which will conform to the principles of justice and of international law... this, the United States believes, should provide a greater source of security for Israel than an occupation continued contrary to the overwhelming judgment of the world community."

Let's add again "with charity for all" to "With make towards none..."

Israel Foreign Minister Golda Meir said that Israel would withdraw its forces from the Gulf area within an hour if the United States would guarantee and "protect the rights of all powers" to send ships into the gulf.

LITTLE MAN ON CAMPUS

by Dick Bibler



"IN CONTRAST—DURING 600 A.D. THE.....DURING 600.....THE....."

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