

EDITORIAL OPINION

Student Council Needs Reorganizing Badly

In line with the self evaluation plan currently under study by the Student Council, The Daily Nebraskan would like to outline suggestions for areas where we feel improvement is needed.

Our primary concern is to see a governing body that is composed of students who were elected on the basis of qualifications other than good looks, a name or IFC backing. If the student body was given the opportunity to judge on the basis of where a candidate stands in relation to important issues, there would be less ground for complaint once the ballot had been marked.

Secondly, it is the paper's feeling that the cumbersome number of representatives prohibits sound and speedy legislation. It would be wise for all organization representation to be abolished, since they represent only one facet of the Council's duties.

In line with this idea, a complete revision of the basis for representation is in order. We suggest that except for two representatives at large and a graduate student representative, organized houses would provide candidates, based on so many per 1,000 students, for example.

The number of officers could be cut from six to three, a president, secretary and treasurer. The president would be elected in an all campus vote, while the newly elected council members would pick the secretary and treasurer.

To promote more interest in the activity of the Council, it would be healthy to organize a party system. There would not necessarily be a certain number of parties; however, it is likely that only two would be able to survive.

To be more specific, we propose the following changes for consideration by the committee:

1) Organized houses be blocked off into districts of 900 members. Any number of students could run in the primary election which would be held in polling places in each district. The top two in each district, providing they were from different parties, would oppose each other in the general election which would be held from three weeks to a month after the primary. Based on the present enrollment, five would probably be elected on this basis.

2) Three representatives at large—one per 900—would be elected from those undergraduates who do not belong to organized houses. The same procedure would be followed as that cited for organized houses, except that the top four in the primary would run in the general election, with at least two different parties represented.

3) One graduate student would represent all professional graduate schools and others enrolled in the graduate college. The same procedure for electing this representative would be followed.

The president would be elected on the same basis, with all students voting. He should have had at least one year's experience on the Council and would be an undergraduate.

Admittedly, these proposals are in rough form. We intended it this way, since we don't claim to have all the answers and some leeway must be allowed for modification.

There is a place for student government, provided it is effective and not just bureaucratic machinery. The Student Council needs a thorough reorganization, else it be condemned to a life of mediocrity.

Nebraskan Letterip

The Daily Nebraskan will publish only those letters which are signed. They may be submitted with a pen name or initials. However, letters will be printed under a pen name or initials only at the editor's discretion. Letters should not exceed 200 words. When letters exceed this limit the Nebraskan reserves the right to condense them, retaining the writer's name.

Probation Rules Draw Comment

To the editor: The good and kindly dean only missed one small point when defining indefinite probation and explaining its use yesterday.

He made the small oversight of not mentioning that a student who suitably irritated the administration need not have been on probation at another school or have violated a probation at this school to go on pro for life.

All this student has to do is violate the rules in the same old way that draws a warning or limited time probation from another student, but make the error of displeasing the gods of adminty, the minions of tribunal, a few political enemies or all three.

This displeasure can come from tweaking a few political noses, refusing to cry at tribunal hearings, disagreeing with University or state policy on the field of morals, or any other similar expression of less majesty.

While I am thinking about the administration (which I seldom do under orders

from my headstricker) I want to thank them for our new schedule books. They are a fine contribution to the higher scholastic standards of this university as it will take a genius to use them as well as a person who has nothing to do but spend several hours savoring the delicate, clear prose of the bulletins put out by this institution.

IRA IGNORWACYSKY

More Comment On Schedules

To the editor: While reading Tuesday's issue of the Daily Nebraskan I noticed the letter written by B. B. Although some of the points mentioned in the letter were rather vague, I would like to toss my hat in B.B.'s corner. I think some of these changes are a little unnecessary.

In particular I would like to say that this military hour bit is a great deal, for the military, the French railway systems and the administration, but do we, as students need this?

A Student

Daily Nebraskan

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A Chris-Mass Story . . .

by John Else

The year is 2160, the place is Solar System No. 1, Major Planet. The beings of this planet have recently discovered Solar System No. 3 and one planet in the system on which life once existed. An expedition of specialists was sent to excavate the ruins of this planet to determine the type of civilization which existed. The following is the report of their findings:

Our search first revealed that the name of this planet was "Earth," and the plateau on which we landed to make our study was evidently called North America, the area, more specifically, the "United States."

Time was divided into periods set off by special religious days, called Sun days; thus the first discovery which we made was that these people were Sun worshippers; these Sun days were special days on which the worshippers received strength which lasted them through the days between, which were called "weak" days, and evidently lacked this strength, or vitalizing power.

Time was also divided into longer periods called "years" by a very special occasion for the worshipper which they called "Chris-mass." Although we found it spelled with a "t" preceding the "mas" (which in our spelling is "mass"), our experts determined that either this was their form for a hyphen or else it was an error in translation caused by a stuttering translator. After careful study our experts realized the significance of this hyphenated word: "Chris" was the name of the son of the Sun God and "mass" meant large, or big. Thus it was the celebration of "Big Chris."

Now Big Chris was the living son of the Sun God, a large, strong fellow who was naturally (symbolically) red, or at least so dressed—as he would have to be, coming each season from his father's dwelling. Big Chris came on this special occasion as a messenger of his father to answer the prayers of all men by bringing some of the things for which they had prayed all year long. Evidently the Sun God rewarded in relation to what the family had accomplished on earth—i.e., the more money the people had, the more the son of the Sun God rewarded them, and the less a man had made, the less he received from the Sun God. In short, this was truly a religion based on what the man could do for himself.

There were long and very careful preparations for this religious festival. Millions of symbols (or idols) of the Sun God were placed in homes and on city streets and in the large buildings which were grouped together and used only in the daytime and only on weak days. These idols were all colors, since it was probably believed that the Sun contained all colors, even though the predominant coloring was red. These symbols were found all over, but most commonly on the special trees which were brought into the homes during this season; these trees must have been symbols of the life which the Sun gives and were especially appropriate since they were cone-shaped, pointing toward the Sun, indicating the source of their being. Also significant was the fact that these were the only green life at this season, reminding the worshippers that "the Sun gives, and Sun taketh away (life)."

Now, returning to the large buildings which were grouped together and used only in the daytime, these were the places where the material goods of the earth were stored. There was limited exchange for these things during the year, except for the period preceding the festival of "Big Chris." During this period the people would exchange for as much goods as possible in accordance with their successfulness in earthly enterprises. At this point, two theories arise about the exchange of these goods.

Some of our research experts believe that these goods were purchased in order to sacrifice to Big Chris at his coming. One of the main arguments for this alternative is the care that was given to prepare these goods in a particular fashion, similar, although varied, and their careful

placement under the symbolic tree. The more commonly accepted theory, however, is that the care in preparation was in order to imitate the gifts of "Big Chris." These packages were placed under the symbolic tree so that future generations would maintain their belief in this supreme being. In other words, according to this theory, the religion was all a figment of the imagination and a pretense in order to have security and explanation of many of the things of their solar system which could not be explained and were thus feared. At any rate, the purchases were made according to financial status and attributed as gifts from the Sun God brought by Big Chris. These men were clearly living as if the Sun God did not exist, but explaining their acts in terms of this supreme being.

But whether pretense, idle self-delusion, or whatever, this religion was superior to any that has ever been known to exist in that it was convincing enough, or at least so desirable, that there was not just 30 per cent belief and participation, not just 60 per cent but 100 per cent—everyone was a participant in the acts of worship on this special occasion. Whether out of fear of being deprived of life for a season, or because of conformity, or because of real belief, we have not been able to determine for certain; but we have not been able to find evidence of a single person who did not, in one of the many ways—with a symbolic tree, with the Sun idols on the tree or with gifts supposedly given by Big Chris—participate in this worship. The entire society seemed to aim toward this day.

The priests of this religion were evidently the people in charge of the large buildings, for they played a major role in the worship. They were in charge of the gifts and tried all during this season to what the people's appetites for these gifts. But the priest seemed to have direct communications with the Sun God rather than having any kind of a supreme infallible priest and an ecclesiastical system, for the priests seemed to be struggling and competing against one another for the loyalty of the common people. The loyalty of many people was constant, but probably the greatest majority did not really trust the priests, or else they wanted to find the priest that offered them the most for their loyalty, for they went from church to church (as we may now name the large buildings of which we have been talking) testing the priests. However, we should not run down the common people for this, for their supreme loyalty, after all, was to the Sun God, and through which priest they worshipped it not especially significant.

This special religious festival was a merry one, with all kinds of celebration, singing, and complete jubilation. The people seemed to have a great interest in music and had much of it composed for and dedicated to the time of the coming of Big Chris. This gave us part of the information about the occasion, since songs often preserve tradition in its purest form. One song of special interest was about a young man by the name of Radolph Reindeer, who came from a very poor family; but because he refused to live as a poor person, he was an outcast from the family. As the song says: "All of the other Reindeers used to laugh and call him names; they wouldn't let poor Radolph join in any Reindeer games." All this rejection was due to the fact that Radolph tried to raise himself in society above his poor and very poor family who labeled him an outcast simply because he drank (as seen by the fact that he was always called the "red-nosed" Reindeer). But Big Chris appreciated the fact that Radolph got into the "spirits" of Chris-mass whole heartedly, the same as the rest of the "best people" (rich) did. Thus Big Chris rewarded him by letting him lead the way for him on his mission the day he appeared.

In the midst of this society, however, there seemed to be a heresy religion, even though all people were loyal to the Sun God; this was because some had a double loyalty. This other loyalty was to an invisible God whom they

worshipped primarily in small buildings scattered over the country, which they also called churches, so that our report may be somewhat confusing. They seemed to have a God-Man similar to Big Chris, except that their God-Man had only come once, had been killed and was supposed to be living now, in an invisible form.

These people of the heretical religion also seemed to give this day of Big Chris a great deal of significance in their religion, as the birthday of their invisible God-Man. However, it is extremely difficult to distinguish any difference in their preparations for the occasion from the preparations of the regular Sun worshippers. They even had the symbolic trees in their small churches and often had an imitator of Big Chris come into their churches to give gifts of sweet things to the young people of this religion.

Now the object of this heretical religion seems entirely senseless, since they seemed to be no different from the Sun worshippers except that they spent an hour or two in their small churches on the day of Sun worship, which was evidently for the purpose of showing their invisible God that they still thought he was around.

However, some of the leaders of this religion seemed to have had a completely ego-centric view of their religion, since they tried to say that their religion of "Big Chris" was actually a part of their worship of the invisible God. They said that Big Chris was a symbolic representation of the spirit of their religious festival, and that

Bias Clause Resolution Approved

East Lansing, Michigan (UPI) Student leaders of Big Ten universities, meeting at Michigan State last weekend, adopted resolutions urging the adoption of deadlines in the elimination of fraternity bias clauses and requesting the National Executive Committee of the U.S. National Student Association (NSA) to hear criticisms by member schools.

Bias clause elimination deadlines will be adopted "only if satisfactory progress is not made," a spokesman said.

Seven of the Big Ten universities are presently members of NSA (Universities of Illinois, Indiana, Northwestern, Michigan, Minnesota and Wisconsin), the spokesman added, and the other three (Purdue, Iowa and Michigan State) are interested in joining.

All member organizations expressed a desire to work within NSA for structural and procedural reforms and the possibility of a separate Big Ten student government was not discussed.

The Conference also passed resolutions expressing disapproval of actions taken by the University of California student government executive committee to regulate editorial policy of the student newspaper, The Daily Californian, and condemning military drill.

Saturday Is Last Day for Dropping

All students who want to drop a course in good standing must make arrangements to drop the course prior to 12 noon Saturday, according to Mrs. Irma Lease, assistant to the registrar.

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the symbolic trees and the idols of the Sun and the offerings under the trees were also symbols of their festival.

Making an objective evaluation, we report that this could not be the case, since Big Chris was not thought to be a spiritual symbol of the invisible God, for all the people thought of him quite realistically, or at least acted as if they did. Furthermore, this heretical religion, unlike the religion of Big Chris, believed in deprivation and suffering in order to help others instead of striving to further one's own interests and prove one's own abilities and righteousness in the eyes of Big Chris. But here again, the heretic continued to act in accordance with orthodox Sun worship, purchasing gifts in proportion to his prosperity and trying to continue this level of prosperity, ignorant of the needs of others.

In conclusion, we can

only say that no matter what the claims of this worship of the invisible God, the worshippers did not show loyalty to the invisible over their natural loyalty to the orthodox worship of Big Chris. This society was far enough advanced scientifically to realize, as do we, that an invisible God could not actually be real, but that one's loyalty must be given to the real, to the visibly living son of the Sun God, Big Chris.

This concludes our report. We found through this study a people far enough advanced to accept only the visible and verifiable things as real, but not yet far enough advanced to explain the entire universe and thus have no need for their pretense of a supreme being. This is perhaps the "missing link" of our ancestry, the step between ignorant God-worship and our discovery of reality.

Respectfully submitted, Robot No. 163

Gossip Column

By Leon Gossip

Sen. Bill Skarda of South Omaha questions the integrity of the Board of Regents of the University. For an elected state official to make such a rash statement is to lay himself open to the question relative to his integrity.

The statement he made, as recorded in the Daily Nebraskan, is not only incoherent; it seems to be irresponsible in the opinion of this author. If he represents the view point of any majority of the people of Nebraska, then maybe we'd all better leave.

In a day when the world is clamoring for better educated leaders and the forces of Communism are competing with the forces of the Western world for the hearts and minds of three-fourths of the earth's population, we simply cannot afford to skimp on education.

Anyone who believes otherwise didn't learn the facts of life on his mommy's knee.

We have had the benefit of the Glenn report which related that our colleges are below par in salaries. We know that to attract competent educators, we must pay them. And Bill says that the University's needs are hidden.

If Bill is going to be the Scapegoat-Maker this session of the unicameral, then let him pick one other than our University. Bill, how about cracking down on those loose taverns out in South Omaha?

Did anyone hear Paul Harvey last week? Didn't he say that all atheists are really Communists? And

didn't every atheist around here just sit back and take it?

I'm no atheist, but I don't gloss over the facts of history. Atheism, as we know it, was around long before the current brand of communism was around. Furthermore, communism is basically (if anything is basic anymore) an economic system and atheism is an incident of that form of economics.

For Harvey to say that all atheists are communists is just as silly as his saying that we're sliding away from our American way of life (whatever that is) when we honor the great Italian statesman, Garibaldi, on our postage stamps. And for that kind of talk he received \$1,000!

Now, isn't this "good standing" business instituted by the Student Council the berries? I think a good argument could be made by any student organization with guts enough to do so to prevent the council from cutting off Union facilities and freezing funds.

The arbitrary withholding of an organization's funds by the council or the administration seems to be a breach of the trust obligation imposed on the University and its officers. Students following the rules and depositing money with the big-wigs are injured because they refuse to comply with the rules set down by a power hungry council.

More power to the dissenters. And may they remember what kind of council they have when election time comes around next spring. By latest count, 60 organizations are IBS.

UNIVERSITY OF NEBRASKA FLYING CLUB MEETING THURSDAY, DEC. 15, 7:30 P.M. UNION AIRPORT

Don't Buy A Diamond UNTIL YOU FIND OUT WHAT YOUR DIAMOND DOLLAR WILL BUY AT Sartor Jewelry. We have never inflated the price of a diamond to offer you false savings... and we never will! Every diamond is honestly priced to bring you the finest value possible. See this great collection of diamonds today... tomorrow you will be grateful you made your choice at a store of distinction. Styles illustrated are available in both yellow and white 18K gold. CONVENIENT CREDIT TERMS SARTOR JEWELRY 1200 "O" Street