

University Foundation

Every year the University Foundation plugs noiselessly along trying to secure endowments in order to build a better Nebraskan institution.

Their work, largely unnoticed and unappreciated by students, came into the spotlight last week with the report that for the first time the Foundation secured more than \$1 billion in benefits in one year.

The increase in gifts last year from alumni and friends was more than a half million dollars over the previous year — \$2.1 million from 9,776 donors.

The money which is entrusted to the Foundation contributes, although sometimes indirectly, to the type of education which each University student receives—and thus is a vitally important source of the University's growth and strength.

Harry R. Haynie, Foundation president, students working for the Foundation through Builders and the entirety of the University donors should be thanked for their efforts to strive for excellence in education.

The Experience

The experience may sometimes be a little abnormal and often even exasperating, but there is really no "epitaph" like it.

That is — the Daily Nebraskan staff takes time, work, devotion and sometimes nerve, but the personal satisfaction is large and the experience great.

In all seriousness, it is one "activity" on this campus which has no limits in the contributions it can make to both the University and to its staff members personally.

During the next week applications for next year's staff are available in the Nebraskan office. Interviews by the Publications Board for editor, news editor, managing editor, business manager, sports editor, senior writer and senior copy editor will be April 28.

Some knowledge of journalism is, of course, important and beneficial, but even more important is an interest in people, action and life.

JUDY MAHAR'S

Column Left

Nebraska is well known for its preponderance of all sorts of wild game: pheasant, quail, wild turkey.

The most popular hunting for University students, however, is stalking the elusive thrush which hide in covies throughout the state.

Mystical Caves

Now the thrush-hunters are very big at NU. They usually hibernate in mystical caves during the year and emerge only during the prime thrush-hunting season.

Until very recently, the thrush season on both male and female thrush was for about a week in September. This year however, the I Flush Covies group decided that male thrush could be bagged during the summer too (with a hunting limit of 10). This is called Wild Cat Thrushing because hunters can pounce cat-like upon the unsuspecting thrush.

The male thrush can be distinguished from the female by his brightly-colored madras feathers.

Four Days

Now the female thrush can only be bagged during four days in September. The hunters still have the advantage however due to an elaborate attempt at flushing the little bird out prior to the actual kill.

For example, the bird enthusiasts lure her to the game field with a series of enticing Thrush books. And, if she's a particularly hold bird, the female thrush may actually visit the hunting grounds before the season begins and get bagged then.

The whole secret of thrush hunting lies in setting an elaborate Thrush trap. This usually consists of an irresistible bait, perhaps the actual Thrush chairman has this job.

Mating Calls

Then, of course, a well-rehearsed program of Thrush mating calls are prepared and sung to lure the unsuspecting birds even farther into the mystical caves.

The thrush mating calls do not pertain to the mystical cave itself (since all the mating calls are the same) but they do keep the potential prey from flying the coop.

The most extensive preparation for the hunting season, however, is the Thrush Research done by both male and female hunters in the months preceding open season.

Big Day

Hunters scurry around collecting thrush pictures, thrush habitat and thrush weaknesses. This is done to insure shooting just the juiciest most delectable birds on the Big Day.

So unbeknown to the thrush, his or her fate is "in the bag" long before he confronts the hunters face to face.

It might seem more logical for the hunters to wait and see the bird in action before deciding which is actually the best catch.

But then, when did logic ever influence the Thrush hunters? It never has before.



The Junior

Our Man Hoppe

When In Rome



Arthur Hoppe

Rome

In order to bring you a clear picture of the Italian political scene, I have obtained an exclusive interview with Mr. Alfredo Romeo. Mr. Romeo is a dedicated member of G.R.-R.R.R., or the Extreme Radical Center Party.

A transcript follows.

Q—First Mr. Romeo, what is the composition of the G.R.-R.R.R.?

A—We began as a tightly-knit coalition of Mensheviks, Falangists, Popular Socialists, Unpopular Anarchists and unemployed tortellini twisters. But we have since broadened our base.

Q—And where does your party stand today in the Italian political scene?

A—We are firmly seeking an opening to the left, a cutback to the right and a buttonhook over center.

Q—How many political parties are there?

A—Just ours. The other dozen are nothing but bands of bandits, corruptors, milk bottle thieves, wine adulterers, margarine peddlers...

Q—Please, you're wrinkling my lapels.

A—Excuse me. But I get carried away by emotion.

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when I think of how these mousetraps of the opposition would erase our economic gains and take away our jobs.

Q—Whose jobs? A—Well, there's my brother-in-law, Alberto, who works for the Post Office; my mother's cousin, Giuseppe, who is a Customs Inspector; my uncle, Luigi, who...

Q—Oh, you're speaking of political patronage.

A—Is there some other kind?

Q—But what of the broader economic issues that face your nation today, such as industrial expansion, eliminating unemployment...

A—A subject of utmost importance. I still have two nephews out of work. But if we get 10,000 more votes in the next election, the director of the Bureau of Olive Graders assures me that...

Q—Well, let's turn to your political activities, Mr. Romeo.

meo. A—Oh, I'm very active. Night and day, politics, politics.

Q—What do you do precisely? A—I paint signs on walls. You know, "Death to Traitors!" "Long Live Italy!"

Q—Is that all you do? A—Well, I shout a lot. You know, "Death to Traitors!" "Long Live Italy!" Then, too I often debate the opposition.

Q—About what? A—About who's a bigger traitor.

Q—Frankly, Mr. Romeo, it's a bit difficult for us Americans to take Italian politics seriously. You see we don't have all this emotional vituperation over nothing but a passle of patronage.

A—You mean your job doesn't depend on your party winning the election?

Q—Of course not.

A—It's no wonder you Americans don't take politics seriously.

Campus Opinion

Smith's Comments Relevant

Dear Editor: Monday, Iowa State University Student Body President Don Smith withdrew from the University because impeachment proceedings against him had turned into a smear campaign against him and his friends. In light of the recent "other campus newspaper," the following words of Mr. Smith seem very appropriate.

"I can no longer take part in a society that condemns a man for having unpopular ideals, yet accepts an organized campaign to destroy a man's reputation for personal gain for others."

Smear

Advisers Tardy, Too

Dear Editor: I am writing this letter in response to Edward N. Megay's complaint of student "discourtesy" or "boorish rudeness" of failing to keep appointments with their faculty advisers.

I am not saying that students do not fail to keep appointments as he stated. I am sure this may be true.

But I think that he, a faculty member himself, should realize that this same fault is found among many of the faculty also, if not more often. I can think of many times my fellow students and myself have been at the faculty member's office at the appointed time and there was no adviser around. This also has happened too many times concerning the faculty member's office hours.

So before Dr. Megay criticizes the students' actions having "no room in a civilized society," he should examine the practices of his own colleagues.

Paul Carlson

Greatest Human Problem

EDITOR'S NOTE: The following article is from an address made by United Nations Secretary-General U Thant at the University of Michigan. On that occasion, the secretary-general received an honorary doctor of laws degree from the university. The address is entitled "Education In A Changing World."

★ ★ ★

Our greatest common human problem—the problem of living in and adapting to our constantly changing world—has revolutionized the nature and function of education. The conventional elite system of education that served the old and relatively static world has already, in most countries, had to give way to a comprehensive system that is both far more broadly based and in much closer contact with developments in the world outside the campus.

The university, far now from being the cloistered retreat of the chosen few, has, for better or for worse, become involved intimately and inextricably with the whole process of growth and change.

Rich With Possibilities

In fact, the process of education itself now plays a large part in changing and developing the intellectual, social and material framework of the world in which we live. This radical change in the nature and place of education is rich both with possibilities and with dangers.

It is essential that we — and I say we because education is the concern of all serious people — should constantly remind ourselves of certain standards and criteria which should, in my view at any rate, govern our approach to education. They are relatively simple and obvious.

Education should first and foremost be involved with truth and with the teaching methods to arrive at the truth. This must be a continual quest pursued with vigour and with courage.

Recognize Truth

In this age which prides itself upon its revolution in communications, the truth is perhaps harder to find or to pin down than ever before, and the function of education in teaching people to find and to recognize truth is correspondingly more important.

In the pursuit of truth, education and educational institutions should not necessarily conform to the current spirit or atmosphere of the times. Teachers and students should always be prepared to question popular assumptions, trends and mood, and by questioning them, to strengthen what is good and change or eliminate what is bad.

Education must obviously be linked to the realities of life without being too much overawed by them. Realism, desirable though it is, must not be allowed to discourage originality and imaginative thinking. If education must correspond and adjust to the needs of time and place, it must also always look toward the future and to the manner in which desirable changes can be brought about. This is particularly true in the United States.

Problem of Adaptation

This country's place and role in the world have changed radically within a generation, and this fact in itself presents a large educational problem. It is the problem of adapting a society which formally prided itself on a certain remoteness, to a new position of involvement and leadership in the world.

Though education must, of course, be linked with practical reality, an education institution must be extremely careful about undue influences and pressures from the outside. An institution of higher education should be free of political domination in any form, either overt or covert.

Its intellectual status and academic prestige, as well as its standard of teaching, may well depend upon its freedom from such pressures. Its role as the servant and mentor of society should never be allowed to degenerate into any kind of junior partnership with government.

Quantity And Quality

In the era of mass societies which we have now entered, universities must simultaneously deal with quantity and maintain and develop quality. The United States educational system is a pioneer in the adaptation of education to the concepts and values of mass society.

In such a society, education alone cannot allow the people to take advantage, according to their abilities, of the new opportunities of the industrial and technological era. Moreover, a democracy demands more of education than any other form of state, for in a democracy the power and inspiration of the country is generated largely by the citizens themselves.

In most countries education for a mass society is only just starting to be developed. One of the greatest problems of mass education is obviously to continue fostering and encouraging intellectual excellence, while at the same time providing for the vast numbers and varied intellectual levels of students to be educated. If standards of intellectual excellence and originality decline, the whole standard of a society will decline with them.

Fresh Thinking Is Key

It is increasingly clear to me, especially from my experience in the United Nations, that, in our interdependent, crowded, dangerous but also challenging world, tolerance, understanding and fresh thinking on national and international problems are the key to nothing less than

human survival. This is an urgent matter, and it is also of vital importance.

Education alone can work on a broad enough scale to begin the urgent task of transferring men's thoughts from their conflicts to their common interests—from the obsession with sterile and outmoded political and military confrontations to the far more challenging and fascinating problems of survival, peace, justice, co-existence and cooperation.

This is, I repeat, a task of the utmost urgency. Everyone, and especially the young, should be involved, as a matter of course, in the active consideration of the world they live in and of the institutions and political and social beliefs which deal, or fail to deal, with the problems of all our lives.

If they are not involved, the effort to produce a sane and civilized international order will lack the support it must have if we are ever to have a safer and better world.

Ethical Standards

Underlying all of these considerations, there is, of course, the question of ethical standards. Clearly, vocational teaching—how to do a job, and social teaching—how to live in a society, are fundamental ingredients of education.

There is, I believe, a third essential ingredient which is no less vital for being delicate and highly elusive — I mean moral teaching in the sense of inculcating and keeping alive certain essential values. These values must both correspond to the realities of life in the world today and yet have an inner strength of their own which can withstand the destructive aspects of those realities.

It is very often said that traditional morality, as our grandfathers knew it, has broken down, that the support of religion and the solidarity of family life have been increasingly removed as good and regulating influences on society. It is said, often with a pessimism verging on despair, that negative and destructive thoughts and values now predominate and that the simple human virtues and graces are doomed.

Pessimism Not Acceptable

Personally, I cannot accept such conclusions, although I accept the reality of some of the developments which have led to them. Granted, our world has changed out of all recognition in the last hundred years.

That is why the search for new, valid and acceptable standards of behavior is the problem in international relations, as well as in private life. It is not merely that life without such standards will become increasingly disagreeable and sterile; there is a very real danger that without them we may one day find that human society will cease to be tolerable at all. Of course, education by itself cannot build a new framework of ethics and morals. But it can be of crucial importance in showing the importance of the problem and in providing the atmosphere in which people can work such a framework out for themselves and with each other.

Harmony of Beliefs

Only an objective, independent and insuring attitude of mind can hope to succeed in the search for the basic concepts and the underlying principles which can serve the needs of humanity in this century. Such a search, it seems to me, is most likely to end in a sharing and harmonizing of our beliefs.

It seems to me that education should try to make it possible for people to see beyond the propaganda and mutual accusations of rival political ideologies to the fundamental values and ideals upon which the conflicting ideologies can be brought together.

In order to keep up — or even to survive — in this dynamic world of ours, we must, throughout life, continue to learn and to develop, or we will lag hopelessly behind. Our formal education should therefore prepare us for a lifetime of post-graduate work, for to some extent we must all be eternal students.

Destructive Strain

Much of the trouble between nations arises from the exploitation of a variety of situations and conditions by politicians, ideologists, and sometimes military leaders, in pursuit of power. We must recognize, however, that this exploitation would not be possible if it did not strike a responsive chord in the minds of people throughout the world. There is undeniably a strain in the collective subconscious of the human race which, in defiance of all common sense or prudence, tends on occasion to drive mankind toward conflict and even mutual extermination. The problem is how to deal with this freakish human tendency.

To my way of thinking, one important part of the answer is to be found in our schools, colleges and universities, where the far stronger and more constructive human tendencies — the impulses toward mutual aid, universal brotherhood and reverence for life — can be cultivated. We need to revive on a broad scale some of the common feelings aroused by great religious movements in the past — love, brotherhood, patience, tolerance, and above all the desire to live together in peace irrespective of differing political ideologies. The deepest and most sacred instincts must be evoked — the instincts that bid us live and love and aid one another. This I believe to be a primary task of education in a rapidly changing world.

—Collegiate Press Service