

### Nebraskan Editorials Activities On Trial

Today in Student Council a proposal will be debated which is designed to revise the campus activity structure. The new plan would limit individual participation in activities to no more than one presidency or board posts in two activities.

Last week when the plan was officially presented for approval, Council members appeared equally divided, although about 10 members voiced no opinion. Opposition to the plan of limitation has grown since it was first suggested, and today the fur should fly as the issue is finally settled.

A group of senior men has drawn up a set of reasons why the plan would be defeated and they intend to present their argument to the Council. The Nebraskan, too, opposes the Council proposal . . . the decision of participation in activities should be left to the individual.

At first, limitation sounds like a good idea. Spread the honors around. Give more students a chance. Take the burden of all the responsibility from the shoulders of the same few. But actually, these reasons just won't stand up. And here's why . . .

One of the fallacies of the plan stems from the fact that limiting activities will not necessarily encourage more students to take part in activities. Interest is not developed through legislation, and restricting a few will hardly result in an eager rush to enter activities.

A blanket proposal such as this fails to take into consideration the varying abilities of each student. Some students are capable of handling several activities at once; others are not. The ones who are not capable are weeded out before they ever near a board post. In effect, limitation simply would discriminate against those students with above average ability.

The 24 activity groups are also treated alike, although the amount of time and work required in each is vastly different. Some activities operate only in the fall; some, only in the spring. Some demand lots of time; some can be completed with a minimum of effort. A system of appeals would be necessary to adjust the differences in organizations and individual capacities.

The new plan would set a 5 average limit for board posts and a 5.7 average for officers. However, most activities already have scholarship standards for their leaders, and grades

are an important factor in making appointments. In effect, the Council proposal intimates that the most important activities on campus are not capable of setting up adequate standards of their own. The plan, obviously, is either an insult or a duplication of standards, or both.

One of the stated purposes of the limitation program is to give hurried activity people more opportunity to study, because they haven't enough sense to budget their own time wisely. But it does not automatically follow that more free time means more studying. There is a good possibility, instead, that some of this time might be used for relaxation at the "D B and G" or the Crib or for bridge games and Friday afternoon clubs.

Not only the 24 activities involved, but the whole campus would be affected to a certain extent by limitation. Each of these activities serves the whole University; good leadership is imperative for good results. Organizations should be free to choose their own leaders, without outside regulation and restrictions. Students with leadership qualities should be allowed to serve in as many groups as their capabilities allow. Those groups which elect early in the year would be given a decided advantage over those who elect later.

Activities for women are already regulated by the AWS point system. The proposal would override AWS. Does this mean the Council intends to take over functions of other organizations as well? Certainly this is not healthy.

For the men, activity limitation is something new and something entirely unnecessary. It must be painfully obvious that there is a real male shortage in activities now. The Council, if it does not want to hurt many activities, should seek a plan to encourage more men to enter, not discourage the few already participating.

House pressure and personal ambition for Mortar Board or Innocents will not be relieved by activity limitation. Rather, the tendency to resort to politics and sly maneuvering would be increased, for if one election race is lost the individual knows he has only one more chance.

The limitation plan assumes that there is more duplication of activity officers than there really is. It is very rarely that one person is president of more than one activity at the same time—if so, he must be an outstanding person or neither group would have selected him. And an outstanding person would need no limitation.

The last objection to the plan, perhaps, is most important. The idea is galling to students that they should be robbed of their individual right to make decisions. The number of activities participated in should be each person's choice to make, just as he chooses which courses to take and even which college to attend.

Individual freedom is a blessing of democracy jealously guarded. Students are generally glad to accept University regulations because these rules affect their relationship with each other. But participation in activities is a personal matter; it affects no one but the student himself. If a student is not mature enough to keep a reasonable balance of his own between studies and extracurricular activities, he is not mature enough to be in college.

The Council should proceed cautiously before invading a field of individual right. It is a student body selected to govern for the benefit of all the students. Regarding the new proposal, then, the Council should remember the following caeek points in considering whether the plan is good for the University.

Is it necessary? No . . . women are already regulated by AWS, and there are not enough men in activities now anyway.

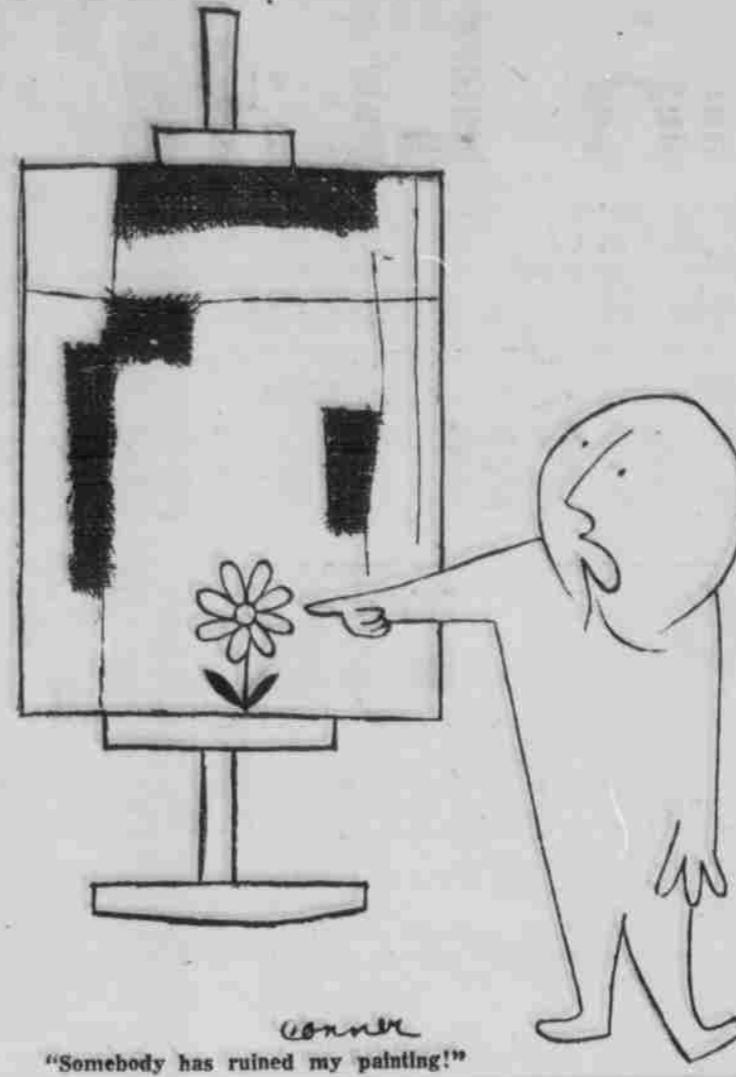
How will it affect basic liberties? It imposes unnecessary restraint upon the individual's freedom of choice.

Is it in the best interest of all? No . . . It will discriminate against organizations by reducing their choice of officers and board members. By hurting activities, it will hurt all students served by these groups.

Does it place too much power in the hands of one group? Yes . . . The Council rules duplicate organization standards in the fields of scholarship and women's activities. There is no need for Council intervention.

Does it recognize the importance of the individual? Definitely not. The plan fails to consider the difference in abilities of various students and the difference in work required for various activities.

With so many objections, The Nebraskan cannot see how the Council can fail to reject the proposal to limit activities. When the Council adjourns today, there must be no limitation of campus activities. —M.H.



### The Self-Governed Persecution Complex Plagues Fraternities

By LOUIS SCHOEN

I have concluded that fraternities at this University are suffering from a persecution complex. If they are not, then their leaders have been working overtime in a demagogic effort to convince students, faculty and public that fraternities here are being persecuted unjustly.

For example: After I had barked at the now-defunct Faction in this space several weeks ago, two representatives of that legal nonentity contacted me to discuss the opinions I had expressed (and, I suspected, to try to change them). I had maintained that the Faction was not morally entitled to extra-legal status because, for one thing, there was no evident threat of persecution or prosecution of the Faction if it should become legal. In the course of our discussion, the two enthusiastic Greeks maintained the Faction had attempted on previous occasions to gain legal recognition from the University and that such recognition was unofficially at least—denied. They were claiming, in essence, that the Faction was after all forced into extra-legal status.

I learned, however, in a later discussion with a responsible University official, that neither the Faction nor any of its members ever had sought University recognition. This official assured me he would have known if the Faction had ever made such an attempt.

A touch of the complex was evident in Bill Devries' statement on the new IFC election committee, week. He speculated that "because the fraternity membership represents a minority of the total University enrollment, potential leaders who could contribute a great deal to the University might not be recognized without this assistance from the committee."

Highly conceivable. Practically since a few fraternity members are prominent in activities and likely to be known to the student electorate. Also since a small percentage of the usually-voting electorate is composed of fraternity members.

This week's applause: To Murt Pickett and her student Council committee on activity participation, for a well-considered, highly objective plan for returning student attention to scholastic efforts and extending to a large number of students greater opportunity for activity participation and leadership practice. If approved, the plan very well might be expected to increase student interest in activities. It very probably would put into activities a little greater than that of "making points" with the fraternity or sorority, with the Alumni Association with Innocents and Morar Board.

I find it difficult to question the motives of these enthusiastic fraternity leaders. Therefore I must insist that their statements represent merely a persecution complex—forced upon them, perhaps, by sensational surveys and magazine stories, or by discussions with seriously misinformed individuals. I must insist that their motives are of the highest moral quality, that there is a complete absence of demagoguery. I keep telling myself.

The complex was screaming for recognition in Devries' statement on the new IFC publicity committee. Implying that a national survey finding—that 80 per cent of all publicity about fraternities is bad—applies locally, Devries said: "Newspapers were capitalizing on sensationalism; many of the good things done by fraternities such as community projects, parties for underprivileged children and individual participation in University and civic affairs never reach publication."

Yes, indeed. Apparently, then, the many inches of news which have been in type and pictures which have been engraved for both the local newspapers and The Nebraskan—about fraternity and sorority help weeks; about fraternity and sorority members who are active in student and civic affairs—were scrapped between the copies of these papers which I received and those which all other subscribers received.

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### Hortense 'n Gertrude Get With It Kit Solves Life's Little Problems

By MARY SHELEDY  
and  
JANET GORDON

"Are you frustrated, bewildered, dejected, breaking under the strain of life?"

We read that Billy Graham asked that of a Scotch audience. Now, that's a good question. But we've got a better answer.

If you fit the description above, what you need is an Hortense and Gertrude Get With It Kit. Send in a boxtop—any old boxtop.

When your free Get With It Kit arrives, don't open it immediately. It needs aging.

When you do open the kit, you'll find one slightly haggard Scotchman, wearing singed plaids. The better kits contain grubby characters from the Clyde docks, to quote the dispatch from Scotland.

In the kit you will find a copy of the Yalta papers—the "Yalta Times" and the "Yalta Press"—and a well-chewed copy pencil, to use as a prop.

Tucked in one corner of the Get With It Kit, we include a crusading evangelist just returned from Scotland.

Held in his polished hand will be a graded theme from a Knoll English class.

Also included will be a stuffed panther—caught while stalking sin, a la Graham.

For your dejection, there's a chrome finger-snapper, to be used while drawing comments on the administration.

Scrubbed on the carton is a maxim for Joseph Welch: "I had the blessing of being poor and unaware of it." College students, you see, are well off, and unaware of it, according to the "Time" survey.

"Time" says that an average college student spends \$3644 a year, mostly on consumer and luxury goods. That includes Scotch, we presume.

The survey says the average coed owns ten skirts. But what good are they without the ten girdles, etc., to go with them? Even the University needs a firm foundation. So we feature these items in our kit, too—and an old "Time" clipping—the obituary column. Count your blessings instead of surveys.

A handsome, wavy-haired evangelist like Graham would not en-

dorse our kit, we're sorry to say. No wave lotion in it.

We would include a candle ready for burning at both ends, but you can chew both ends of the copy pencil if you prefer. One needs to chew something, and rugs are a holdover from the Corn Belt.

Also, since we have run out of Girl Scout Handbooks, we will include a Cynics Handbook. To get a Cynic merit badge, you must collect points. Five points for leering at a pinning ceremony, three for hiccupping in class.

You can be an Eagle Cynic if you claim to be 40 per cent girl. Explorer Cynics are 40 per cent angry. There is a Tenderfoot Class for freshmen who read the Rag, and still applaud the educational system.

If you don't have a long sad story to pin your cynic badge on we include one with the Get With It Kit. Our long sad story can be condensed for the pocket version, or expanded for lugubrious parties.

If you can't find a boxtop to send in for your H and G Get With It Kit, wait for a Billy Graham tour to solve your problem of being bored with evangelism of any frustrated, bewildered, dejected species.

### Letterip

Innocence Prevails

Dear Editor:

To contradict Mr. Pepper and perhaps console him, innocence yet prevails. For evidence of this, count the twenty-some gloriously innocent members of the Innocents' sister organization. And, for that matter, witness the innocence of the astonishingly countless number of University women for whom membership in this organization is the pot of Gold.

MG

### Use Want Ads

### On Campus with Max Shulman

(Author of "Barefoot Boy with Cheek," etc.)

### FOR BETTER OR FOR WORSE

The first thought that comes into our minds upon entering college is, of course, marriage. But how many of us go about seeking mates, as I like to call them, in a truly scientific manner? Not many, you may be sure. Most of us simply marry the first person who comes along. This can lead to unpleasant consequences, especially if the person we marry is already married.

Let us today make a scientific survey of the three principle causes of marriage—homogamy, personality need, and propinquity. We will examine these one at a time.

Homogamy means the attraction of like for like. In marriage it is rarely opposites which attract; the great majority of people choose mates who resemble themselves in taste, personality, outlook, and, perhaps most important of all, cultural level.

Take, for example, the case of two students of a few years ago named Anselm Glottis and Florence Catapult. Anselm fell madly in love with Florence, but she rejected him because she was majoring in the Don Juanian Poets and he was in the lowly school of forestry. After graduation Anselm got a job as a forest ranger. Still determined to win Florence, he read every single Don Juanian Poet cover to cover while sitting in his lookout tower.

His plan, alas, miscarried. Florence, sent on a world cruise as a graduation present, picked up the betel nut habit in the Indies. Today, a derelict, she keeps body and soul together by working as a sambilan off Mozambique. And Anselm, engrossed in the Don Juanian Poets, failed to notice a forest fire which destroyed 29,000,000 acres of second growth blue spruce. Today, a derelict, he teaches Herrick and Lovelace at the Connecticut School of Mines.

The second reason why people marry, personality need, means that you often choose a mate because he or she possesses certain qualities that complete and fulfill your own personality. Take, for instance, the case of Alanson Duck. As a freshman, Alanson made a fine scholastic record, played varsity lacrosse, and was very popular with his fellow students. Yet Alanson was not happy. There was something lacking in his life, something vague and indefinable that was needed to make his personality complete.

Then one day Alanson discovered what it was. As he was walking out of his class in Flemish pottery, a fetching coed named Grace Ek offered him a handsome brown package and said, "Philip Morris?"

"Yes!" he cried, for all at once he knew what he had been needing to round out his personality—the gentle fulfillment of Philip Morris Cigarettes, the soul-repairing mildness of their vintage tobaccos, the balm of their unparalleled taste, the ease and convenience of their bonny brown Snap-Open pack. "Yes, I will take a Philip Morris!" cried Alanson. "And I will also take you to wife if you will have me!"

"La!" she exclaimed, throwing her apron over her face, but after a while she removed it and they were married. Today they live in Prince Rupert, British Columbia, where Alanson is with an otter-glazing firm and Grace is a bookie.

Propinquity, the third cause of marriage, means closeness. Put a boy and a girl in a confined space for a long period and they will almost surely get married. A perfect example is the case of Fafnir Sigafos. While a freshman at Louisiana State, he was required to crawl through the Big Inch pipeline as part of his fraternity initiation. He entered the pipe at Baton Rouge. As he passed Lafayette, Ind., he was agreeably surprised to be joined by a comely girl named Mary Alice Isingless, a Purdue freshman, who had to crawl through the Big Inch as part of her sorority initiation. When they emerged from the pipeline at Burlington, Vermont, they were engaged, and, after a good hot bath, they were married. Today they live in Klamath Falls, Ore., where Fafnir is in the weights and measures department and Mary Alice is in the roofing game. They have three children, all named Norman.

For your enjoyment the makers of Philip Morris have prepared a handsome, illustrated booklet called MAX SHULMAN REVISITED, containing a selection of the best of these columns. Get your copy, absolutely free, with the purchase of a couple packs of Philip Morris at your favorite tobacco counter. Hurry! The supply is limited.

### The Moral Of Easter

Easter and Lent are accepted by most students as signs of approaching spring vacation. But the lesson of Easter is not to be passed by so lightly and disregarded. In today's crowded world, there is a story and a moral for persons of all faiths, Christian, Jew, humanist or atheist, in the meaning of Easter.

The story is one of forgiveness and humility and the moral is concerned with peaceful ambition and gentle leadership. The call of today is for higher, not lower, moral standards and the need of the world is peace, not war and ultimate destruction.

The story of Easter relates the forgiveness by Christ of his persecutors and, by contrast, his humble appearance after his resurrection. He did not appear in the midst of trumpets and pure white banners, but walked the roadside and built small fires on the beach.

Yet, this man and his religion has caused the path of history to point towards insignificant Jerusalem.

The moral of Easter is found in Christ's

desire to rule the world by love and understanding. Ghandi and St. Francis of Assisi have had a more lasting effect on men and nations than Hitler and Atilla.

The Russians are attempting a breakdown of all moral standards in their satellite countries and are promoting a policy of promiscuity and free love.

What the Communists do not fully realize is that the family and religion have survived all ideologies and conflicts and that the individual without belief in either himself or God, is without significance and purpose.

Morality and faith will triumph over vice and doubt. Men of faith—whether it be faith in man or faith in God—will ultimately realize their purpose. The ideals of man and Easter are ideals that cannot be destroyed by government decree or attempts to destroy man's inherent dignity.

Easter, its story and moral, will remain. Faithless governments of men will crumble. —S.J.

### The Nebraskan

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