

Editorial Comment

Busy, Busy Days

If you could count the number of coffees which will be held this weekend for parents, alumni and friends of the University...

If you could count the number of men, women and children who will file through the organized houses and dorms on the campus this weekend...

If you could determine how many Lincolites would pass down the streets of Lincoln gaping at the displays Friday night...

If you could add all these people together, multiply them by the number of students in the University and subtract the number of people who don't care on the campus, you might come up with some vague idea of how many hours will be spent in Homecoming activities over the weekend.

Homecoming has traditionally meant long hours, work into the deep minutes of the night and a time to gulp coffee between hammering nails and stuffing displays with crepe paper.

But University students might take a word of advice from the Administration on this subject.

First of all, warnings are out from the city-

county health officials that now Asian flu will strike adults. Students are free to place themselves in that class if they wish to do so. But the meaning of the health officials' warning is that there's still plenty of flu around which can had just for the taking.

One of the many suggestions for avoiding the bug is getting plenty of rest. Now in light of the activity which will be going on this week, that's a tough order.

But it's an imperative sort of thing. There's another consideration, too.

The less students see of classrooms, the greater their chances for flunking out of school. And since flu is equated with staying in bed—and away from classes—we can see very well, that grades will be hurting if students take too many chances with their health over the next few days.

But even if there weren't any flu around, many students would be skipping classes to work on homecoming.

Perhaps it's not our place to be offering homespun advice, but for the good of the University as a whole, for the good of you own health, watch out.

Epochs, etc.

Oregon State College has come up with an interesting idea.

"Creative Epochs in Western Thought" is the name of a new course offered this year in the lower division curriculum at the college.

The year long sequence will not be a recapitulation of great ideas of western civilization.

Instead, the student will be obliged to discover the bases of his own beliefs and later to demonstrate his comprehension in a series of written assignments and to do this he will have to make a disciplined and intensive study and scrutiny of primary documents.

Designed for students interested in cultural thinking it will carry three credits a term and will exhibit varied sources of scientific, political and religious beliefs of modern man.

Since it could develop into a trading of prejudices and offhand judgments, the important work of the Seminar will be divided between discussion and individual reading and conferences with one of the committee of instructors in charge of the courses.

The course will differ from other undergraduate offerings at OSC in four ways.

First, it will be taught by three instructors,

each representing a different academic discipline and each, as an active participant in the seminar, bringing to the discussion a different point of view.

Secondly, the course will emphasize a close reading of the documents themselves and the subsequent placing of them in historical context by a considerable number of book reports on supplementary reading.

Thirdly, the course will meet as a seminar for two meetings a week. The third meeting, to be arranged between appropriate instructors and individual students, will be a reading and conference session concerned with a criticism of the students' writing and thinking.

Lastly, prerequisites for the student who wants to take the course will be either a year sequence in literature or social science and the consent of the course committee.

This is just the sort of course for those students who feel that college is no challenge (and there are quite a few.)

It might not be a bad idea to suggest something along this same line to the faculty of the College of Arts and Sciences here at the University.

At any rate, it looks good in print.

Sticking Out A Neck

A new assistant professor in the Department of History says that students in New Zealand mature much later than their counterparts in American Universities.

Peter Coleman, the Daily Nebraskan reported yesterday, claims that many students enter the colleges down under without having had any dates.

But on the other hand, the New Zealander, who is filling a vacancy in the University's History Department on a temporary basis, says that the students in his home land can do just about as they please.

He noted that the colleges in New Zealand demand a basic knowledge of subjects before allowing a student to matriculate.

Coleman said that the students often have full time jobs and attend classes in the evenings.

There students find their own housing and make up their own minds as to whether bad grades warrant leaving college. There, no social or scholastic probations are meted out to students for offenses.

There student often disagree violently with the way the government is being conducted without being labeled "radical."

This whole discussion seems to blossom into the question of what exactly is maturity.

Now Coleman refuses to say whether he believes the maturity of the American student or the lack of maturity of the New Zealand student is a good or bad thing.

And judging from the items he listed to contrast the two, it would seem that we'd all

be much safer if we refused to say whether our "maturity" is an asset or a liability.

The Daily Nebraskan is willing to stick its neck out and admit that from all external appearances, the immature bunch from New Zealand are a lot better off than we stodgy old Mid Westerners.

Elections

With Homecoming just around the corner, we might stop and ponder the arrangements which the Tassels have made for the election of next year's queen.

The Student Council had recommended to the Tassels, women's pep organization, that in the future the candidates for Homecoming queen be announced prior to the election.

So the Tassels, it seems, took the advice of the council and the procedure for next year's voting is: The rally will be held on Thursday evening at which the candidates are announced. Friday morning's Daily Nebraskan will carry the pictures and brief biographies of the candidates. Elections will be held throughout Friday instead of just in the evening as was the procedure this year.

It is a healthy sign, we believe, when organizations attempt to make all University elections more democratic.

The Tassels are to be commended for looking to the future and lining up a system which is far superior to the one used this year. And we believe that the Tassels will see the results in their next year's election in increased numbers of students voting and their voting on candidates with whom they have had a chance to become familiarized.



The Plebian Clod

rcx menuey

Joe: I am convinced that social expediency is the answer to everything. It is the only substantial and adequate standard. There will always be a society of some sort. There is also emotional adjustment to consider. To do as everyone else does is to get approval, so I am not likely to become emotionally maladjusted because of rejection if I accept social expediency as my basic philosophy.

Charley: This sounds good but I would like to ask you a question. Is not your objective to live what you consider to be a good life?

Joe: Yes I believe the good life would consist of being emotionally well adjusted, having a family, and of helping to maintain and improve society.

Char: And would you say that some things are good or bad regarding your attainment of a good life?

Joe: Yes if by this you mean that goodness or badness is dependent on it's relationship to the attainment of a good life. A thing is good if it helps me, and it is bad if it hinders me.

Char: Do you recognize any other standard of good or bad?

Joe: Logically I can't, but I don't anyway so there is no problem here.

Char: How do you know what the good life is? Are not your norms a result of what society has brought you up to believe? Could we not say that society determines what the good life is in this respect?

Joe: Yes. In this respect, I should say so.

Char: Are there any other respects? You sound unsure.

Joe: Logically, since I believe in social expediency, I could not reach any other conclusion, but I also do not wish to incur social disapproval so I believe everything I am taught.

Char: If the society should come to believe as a whole that it's members are the property of the state and that the good life consisted in being the property of the state and in doing what the state asked, then you would agree on two grounds: social expediency is the answer to everything and your norms are going to be the result of what the society teaches you. Am I not correct in this assumption?

Joe: Yes I would be happy believing that I was taught to be-

lieve, so there would be no rub.

Char: If the state told you that you have no soul, you would agree.

Joe: Yes.

Char: If the state told you that it was bad to have two arms you would have one cut off wouldn't you?

Joe: Yes.

Char: And if you were in the process of arranging to have your arm cut off and you were told of another society which said that the good life is best obtained with two arms what would you say?

Joe: I would think that they were crazy or foolish or didn't know the truth.

Char: You say truth. Why do you use this term?

Joe: Don't you understand a thing? What is truth except what the state says is true. A man who is the property of the state accepts what the state says as the truth; besides I wouldn't want to incur the disapproval of society and be maladjusted.

Char: Then truth to you, in this instance, implies that it must be the same for everyone. Everyone in the society is expected to believe this and you are taught to consider any other idea as bad or untrue.

Joe: Yes. There could be no other way.

Char: Then that other state which said that you should have two arms would be wrong?

Joe: Certainly.

Char: If the state said that all people should stop dying until the population had increased, what would you think?

Joe: I think you are a nut. The state is not going to do such an obviously impossible thing.

Char: Would you say that dying is a truth?

Joe: No it is not a truth as we have explained truth to be, but it is a fact.

Char: Then might we conceivably say that there is a higher order of things that the state is subject to? The state itself may die, or if you believe that the state won't die you do believe that the state can't stop you from dying.

Joe: (pause) Yes. This is correct.

Char: Here is my bus. Shall we continue this next week?

Joe: Sure.

Char: Goodbye Joe.

Joe: Goodbye Charley.

The Galley Slave

dick shugrue

The Young Socialist, the "Voice of American Radical Youth," has sent the latest on its propagandistic drive to the Daily Nebraskan asking that it be placed on the exchange list of this newspaper.

The men who print the newspaper are charging, at the same time, that the students at the University of California at Los Angeles are trying to halt the dissemination of their ideas.

Here's what the Daily Bruin of UCLA had to say about the Young Socialist: "It is disseminating Socialist propaganda under the mask of the most democratic of practices, that of 'free and open discussion.'"

Well, the Socialist goes on to charge that New York City is attempting to halt free speech in Union Square (which is the equivalent—or was the equivalent—of Hyde Park in London—a place in which any ideas could be expressed by anyone.

These Socialists, it would seem, are having a very hard time all over the land.

But wait! More headlines! "Denver Youth Plan Club," "Berkeley Club Plans," "SF Group Expands," "Philly Socialists Unite in Broad Youth Club," and so forth.

Now if only good old conservative Democrats and Republicans had the same zeal that these boys have gotten hold of, maybe we could get rid of these pink babies popping up all over our land. It's rather a frightening thought (if you have the time to stop and think) that these Socialists, who admittedly, are working with the Reds in New York City, are gaining more and more power as the days glide by.

Daily Nebraskan Letterip

Greek Defender

Our friend Mr. York might take the trouble to become aware of the facts before venting his rage in the Rag. He appears to be a typical example of those poor lost souls who are along on indignation, short on mental processes and who accomplish little when they speak except to cause unnecessary trouble for people who do not generally deserve it.

First off, having been a part of the Panty Raid of April, 1955, to which Mr. York evidently refers, I can say that it was not Fraternity sponsored nor did Fraternities widely participate in it. I was an "Independent" at the time of this mis-adventure, and I noticed that the bulk of people in the front ranks of the raiders were not only independents like myself, but many of them adult, supposedly responsible, veteran students. It might be added, that the only defense against the raider the defense of the Tri Delt house, was made by a group of these terrible Greeks. Also when it came time to clean up the mess and repair the damage, a good many fraternity men aided the scortities, but with little if any independent co-operation.

Certainly no one could excuse the pledges who stole the tree last year, but it was not a prank that could only be performed by Fraternity men. I expect that there are many independents who are capable of the same thing. The important facts are; however, that it was not done with the sanction of the Fraternity, that the pledges were punished, that the individual from whom the tree was stolen was reimbursed, and that the entire pledge class of the Fraternity volunteered to rake and otherwise clean the victims lawn as an attempt to reinstate goodwill and maintain good relations between that individual and the University. It was an act of humility that is worthy of note.

The I. F. C. officer who was dismissed for on Campus drinking, was not, I believe, the only person who ever drank on Campus. I suspect as many people who do not wear fraternity pins drink on campus as those who do. That leaders were apprehended is regrettable, but it was made clear by the IFC that such violations would not be tolerated, and that the IFC was pledged to uphold the standards and the rules of the University.

I will agree with Mr. York when he refers to the latest incident as one of the worst. However, the punishment handed out seems to be acceptable to almost everyone. It indicates that such acts are not considered a part of the Fraternity life and that they are as intolerable to Fraternities as to any one else. It was not something that could not or has not been equaled by groups outside of the Fraternity system, i.e., the oft mentioned Panty Raid.

It seems that whenever a group is organized it stands out from the mass, and all the misdeeds of it or its members are noted and damned, but scarcely ever is attention paid to its attributes. Groups in general contain no less decent types than independent individuals. However, in group society, the action of an individual or a small segment is held against the entire group, while in independent society, the individual is judged alone.

I would suggest for all such embittered writers as Mr. York that they first know what they are talking about, that, second, they understand the group or at least know a little about the group they are talking about; and that, third, they be a little more objective when talking about such a group. For instance, Mr. York might well have taken the trouble to review all of the campus organ-

izations that were founded and primarily supported by Fraternal groups, as well as all of the programs and activities which they either organized or gave primary impetus to. An example might well be the present spirit campaign for the entire University which was inspired by the same Fraternity that was involved in the Christmas Tree incident.

John F. Heckt

Dislikes ROTC

To the Editor:

It was with a great deal of interest that I read your article concerning Wisconsin and the ROTC. I am a freshman and ROTC cadet. Being thus associated with ROTC, I have given it much thought and have concluded that I must object to mandatory ROTC for these reasons:

1. In economy moves, the government is closing many military installations, including the Lincoln Naval Air Station. The number of young men being drafted is being reduced. Yet, despite these sorely-needed economy moves, the government continues to support expensive ROTC units.

2. Working students and those who have heavy class schedules are severely taxed in the small time for study which they have by the necessity of studying ROTC lessons, practicing drills, and shining brass.

3. ROTC has near-dictatorial powers over cadets. ROTC officers who have the student for three hours a week, tell him how he can wear his hair and how he can shave.

Also, an awkward student who may be brilliant otherwise, finds his overall grade average lowered because of ROTC demerits.

I realize that our country must have competent military officers. But when one considers that in the United States there are 246 civilian colleges, nine military colleges, eight military junior colleges, and the military academies which offer officer training, and when one considers the success of the voluntary naval program, it would seem obvious that a voluntary naval program of ROTC would provide adequate numbers of military officers. In addition, when one considers the fractional number of basic ROTC students who become senior cadets, the wastage of this progress becomes apparent.

I find then, that I have no choice but to object to this mandatory program of ROTC now in effect.

James Armstrong

Why Mountains?

To the Editor:

All you Nebraska men, come down from the mole hill you call a mountain and look at something from two points of view. Can all this bickering between Independents and Greeks warrant the position on campus which it holds? Can you seriously convince yourself you dislike a man because he is an Independent or a Greek? Is this dislike personal or organizational?

This University is growing, and with that comes the additional competition and pressure from new groups. Actually, this is a sign of progress, as attested by the springing up of new facilities, a larger faculty, and a larger student body. Because of this larger student body, more capable leaders will be found in this student body than previously. These leaders will add vitality to campus organizations, whether they be Greek or Independent. A man chooses his way of life. Choosing with whom to live is a serious thing, not meant to be the butt of jokes or the blare of publicity. It is personal. Why the mountainous mole hill?

Owen Elmer

'Hilarious' Teahouse Tryouts Slated Today, Wednesday

East is East and West is West and they get a chance to meet in the second University Theatre production of the season, "Teahouse of the August Moon."

The play, which is being directed by Harry Stiver of the University's Department of Speech and Dramatic Art, is the hilarious and touching account of how the American military government attempted to bring western democracy to Okinawa (which has quite a culture of its own) and the honors are chiefly on the side of the East as the tale unfolds.

Tryouts for the play are today and tomorrow in the Howell Theater in the Temple Building, according to Stiver.

Although East and West look at each other with considerable hostility they do meet on friendly terms when they keep their sense of humor.

The play is in three acts and ten scenes and was dramatized by John Patrick from Vern Sneider's novel of the same name.

Stiver said there are parts for 30 persons in the comedy-plus three children, a jeep and a goat.

Teahouse tells us that what works in Pottawattamie, Michigan, often will not work in Tobiki, Okinawa; that plan "See" is much better than plan "B"; that the culture and way of life of an occupied country is very old and strangely enough, ideally suited to that country. In short, the play shows that there is more to be learned in this old world than will ever be taught in a pentagon-shaped schoolhouse.

The plays has received six prizes including the Pulitzer Prize, Drama Critics Circle Award and the Donaldson Award.

Stiver is encouraging all students in the University—especially those who have never been in a play—to try out for the second show.

"After all, this is a play in which many of the characters are not English speaking peoples. So it's not important that they have perfect diction," the director commented.

Stiver said that scripts may be obtained in Room 105 of the Temple Building for those who would like to see just how fine a play this one is.

Vic-Vet says

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