

Editorial Comment:

Friday Night Still Open Sore in New Rush Rules

In the newly proposed IFC rush schedule as in the programs of previous years there is an open sore in the otherwise smooth complexion of proceedings.

Friday night.

In the face of a \$500 fine, all kinds of probation and persecution — usually from members of their own houses — some fraternity men insist upon getting in that last plug the night before pledging takes place. Picture the poor rushee, pounding back to his pad after the most hectic day of his life. He looks forward to a long night of rest and instead he is invited to party with a bunch of half awake playboys who should be in the sack themselves.

A quick thought back to the gullible days of your childhood will convince even

Hospitality

A few days ago the Daily Nebraskan commented that through the years, University students have "rolled out their famed red carpet for the high school visitors" to the state basketball tournament.

How right we were. This past weekend, the University and the city were suddenly faced with the problem of housing several hundred high schoolers unexpectedly. Both came through with more than flying colors.

The Chamber of Commerce within an hour had rounded up over 1000 sleeping places for stragglers. And all over the campus, houses threw open their doors and their refrigerators for high schoolers. One sorority gave a slumber party for the 15 girls they were sheltering. Another held a sing fest for the preppers.

Sunday morning reactions from the high schoolers proved that these effects had scored highly with our visitors. The University and its students can take more than a little pride at their fine response to nature's effort to spoil tournament fun.

doubters that rushee resistance to this underhanded attack is as low as the Hob Nob on the University list of approved function foyers.

One method of combating this situation was suggested by the IFC rush committee, and a darn good one too: Just quarter the rushees at Selleck Quad for both nights of rush week and require that they be there all night.

It seems however that this wasn't possible for some reason or other and now it looks as if the problem is to be relegated to the legions of the future.

With special quarters completely out of the picture the IFC is left with two possibilities for enforcement, assuming that is what they really want.

First they can put even more teeth into the present rules and provide for a more thorough method of checking the underground aspects of various rush programs.

Another more practical and seemingly more suitable solution, knowing the ways of the fine and the probation among friends, would be to arrange the rush week schedule so that any such activity would be naturally discouraged.

The exact mechanics of this are not important but a possibility would be to end the program with a full day's rushing and then after an hour's interlude have the pledging late at night.

It would not be the first time a fraternity man made a momentous decision in the hours of darkness and surely freshmen are old enough to stay out past ten.

If this plan were adopted rush week could continue as in the past taking only Friday and Saturday. The only difference would be that instead of a big happy hop Saturday night pledges could go to the houses of their choice for the first of the long line of late evening conversations they are to enjoy with their fraternity brothers.

J. H.

From the Editor:

By

George!



What a hectic weekend this has been. I mean like Wow! But then the state tournament weekend is always a hectic time. The big basketball carnival is looked forward to for weeks outstate.

With improving transportation facilities, it has become increasingly popular for the high schoolers to hit the big show whether their team is playing or not. Many adults, to, take a swing through Lincoln during the tournament weekend "on business — well you know, I've been putting this matter off till the second week in March for about three months."

One fellow I talked to from Holdrege said he was here to do some lobbying in the legislature. When the Holdrege club beat Holy Name in the first round, he suddenly found it necessary to stay over one more day even though his bill had been killed in committee.

It's just about like a county fair. Walk through the stands, plop down beside anybody and inside of three minutes you can pick up a conversation on the game, the weather or the cattle market. Somehow, the talk always gets around to basketball though.

And that means the home town club must be discussed. I found that at least 17 state champions had gotten a raw deal in the regionals. Everybody was also concerned with one question of vital significance:

"What about next year? You just wait. We'll be real tough."

Better and Better

Every year the brand of ball played by the lower classes gets a little better. This year, the smooth and potent Syracuse club, eventual winner in Class B, looked like it could have given any Class A team in the state a rough time.

The only team to beat Syracuse during the regular season was Louisville, the Class C champ. Louisville had just one blot on its record, a loss to Syracuse. From the looks of this, the Class C kings might have gotten along all right in either Class B or Class A.

Comparative scores, of course, are always deceptive. Nevertheless, the Louisville smoothies were as potent looking in action as any team on the floor.

The one disappointment this year was Class AA. There were some good individual performers, but the overall class strength was lacking. Omaha Central, the runners up, were just so so when 6'8" Bill Vincent was on the bench. Even champion Lincoln High made far too many mistakes against both Scottsbluff and South. Better competition might easily have scorched the Links all season.

Geo. Moyer

Daily Nebraskan Letterips

The Daily Nebraskan will publish only those letters which are signed. Letters attacking individuals must carry the author's name. Others may use initials or a pen name. Letters should not exceed 300 words. When letters exceed this limit the Nebraskan reserves the right to condense them, retaining the writer's view.

Dear Sir:

A few questions about the University's current social policy. I will keep this letter down to a minimum length because I realize that the space I fill would otherwise be dedicated to advertising.

1) Why was this particular time picked to start enforcing a policy which has apparently been on the books for some time? And why hasn't enforcement been continuous if the powers that be are seriously interested in our moral standards? And how is a student supposed to know how rigidly the rules will be enforced when the quality of enforcement varies from moment to moment?

One suspects that the administration's current moral fervor and righteous wrath was generated in part by outstate opinion that the University has reached a state approximating that of the ninth circle of Dante's Hell. The school administrators sent out a vaguely worded note some months ago which intimated that fraternities were about as uplifting as Chinese opium dens.

I think it is possible that the administrators of this great institution, in all their providential wisdom, have decided that Nebraskans may stop sending their daughters to a university which promises to turn them into booze swilling hussies.

If this supposition is true, it means that the current crackdown is a massive publicity stunt, that the three fraternities which have gone on social probation and the several students who have accompanied them to that bleak limbo have been used as examples of the righteous wrath with which this school is permeated.

2) Has the Student Tribunal been given the opportunity

to judge any of the students who have been deprived of social privileges during this month's reign of terror? If not, why not? And isn't it grand that since the Student Tribunal charter went into effect, we have been living in a Utopia?

3) Doesn't the University administration realize that its policy is impossible to enforce? And that any policy impossible of enforcement can only become a laughing stock in time?

4) Why hasn't the administration followed the precedent established last year when it turned two cases involving alleged social violation by fraternities over to the IFC for judgment? Were those two cases last year turned over to the IFC only because the Office of Student Affairs found it inconvenient to enforce the rules at that time? Or was this action taken as a sop to the student body to convince the undergraduates that they were really important and that their best interests were being nurtured by an administration which is

just a great big mother to us all?
5. I have two roommates this semester; must

we register ourselves as a social function?

Outrageously,
Steve Schultz

LITTLE MAN ON CAMPUS



HE NOT ONLY GIVES A LOUSY LECTURE — BUT HE EXPECTS YA TO TAKE NOTES ON EVERYTHING HE SAYS!

HOW THAT RING GETS AROUND!



Lenten Notes — Don't Just Profess — Practice

By Rev. Darrell Patton
Methodist House

Every person who is genuinely interested in a meaningful life should be in a continuous process of self examination. There is always a considerable distance between the faith we profess and the faith we practice. If this is not the case then our faith is not a significant one. It is quite easy to make professions and much more difficult to put them into practice. We are prone to express a love for our fellow man in the abstract but fail to give practical expression of this love.

We are much like the man who professed a great love for children (having none of his own), who after pouring a new sidewalk was quite angry when he observed that the children of the neighborhood had inscribed their names upon the new sidewalk. His neighbors reminded him of his great love for children, to which he replied, "I love children in the abstract but not in the concrete."

This is typical of most of us. We are willing to state that we love everyone in general but find it difficult to love certain people in particular. Let us be honest enough with ourselves during Lent to make a sincere effort to close the breach between that which we profess and that which we practice.



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