

Editorial Comment:

IFC Political Board Wields Much Power

Tomorrow night seven men will sit down and select 11 members of the 1959-60 Student Council.

The seven men will be the Interfraternity Council political committee. They will meet to hear applicants for IFC backing in the upcoming Student Council elections.

They will select two men to run from the College of Arts and Sciences, two from Engineering, two from Teachers, one from Law, one from Pharmacy and Dental Colleges (combined), one from Agriculture. The 11th man will be the Interfraternity

Council's own representative on the Council.

Backing from the IFC is tantamount to election on this campus because the IFC fines any fraternity man not voting a dollar.

If a fraternity man decides to buck the IFC slate, that is, run as an independent or with other party backing, his house automatically loses the right to have an IFC backed candidate the next year.

Members of the IFC political committee are selected at the beginning of each school year. Membership rotates among the presidents of the fraternities in alphabetical order. This year, representatives from Alpha Gamma Sigma, Alpha Tau Omega, Beta Sigma Psi, Beta Theta Pi, Delta Sigma Phi and Delta Tau Delta will meet to screen the candidates.

The seventh member of the committee is a chairman appointed by the IFC executive committee (president, vice-president, etc.) at large. Chairman until last Wednesday night was George Porter, president elect of the IFC. As yet, no one has been named to succeed Porter, but informed sources indicate that it will probably be one of the candidates defeated for IFC office Wednesday.

Anyone perusing this setup even casually will recognize that these seven men wield a lot of power. They can select whom they please among the applicants regardless of merit. Petty interfraternity politics may enter into the selections.

There is nothing illegal in the above setup. It is simply an instance of good, strong party discipline. However, the Student Council itself could destroy this discipline with appropriate legislation.

But to do this might prove dangerous. For one thing, the Council would be striking at the political party principle. For another, the election would then be thrown wide open. With the present Council rules governing the conduct of elections, this could involve a regular chaos of political wheeling and dealing.

The best solution to the problem would be the emergence of another strong political party centered in Selleck Quadrangle or of smaller parties formed within the colleges themselves. However, the Quadrangle has no way to enforce party discipline (ie—the dollar fine for non-voters), and except in the smaller colleges, numbers make it impractical to form splinter groups (though a good organizer could bring it off).

The nearest we can come to a safeguard for the present is to caution the seven men on the IFC political committee to make the best choice possible on the basis of merit alone.

Tibet Assures Us Our Course Is Correct

Just as in the Hungarian revolution of 1956, the Communist dictators of China and Russia have proved once again that territorial expansion is their goal.

The victim this time was Tibet. This time China spilled the blood instead of her cousin in dialectics, Russia. And this time again the free world can take a lesson from the results.

In 1956, the Russian peace offensive was in high gear. Some people were even beginning to believe the positively cherubic strains that floated over the Kremlin moat.

Then came Hungary, and the Russian peace offensive was drowned in a river of blood. A shocked western world opened its doors to the refugees and went back to making the iron curtain the demarcation line between freedom and slavery.

In Tibet, the Chinese were engaged in attempts to install secular education and cut down on the number of Buddhist priests as preliminary steps to stamping out all religion.

When supporters of the Dalai Lama flared into open revolt, the Chinese told him to tell them to stop. The Lama said "no."

The revolution then took a familiar course: outnumbered and ill equipped partisans fighting guerilla war against planes and tanks.

Though it appears to have been quelled, the Tibetan revolution should serve as a warning to those nations in the far east who view Chinese Communists as a different breed than those in Moscow. It may even jar India's Nehru out of his pro-Chinese neutralism.

If it does none of these, we at least, have been reassured that opposing Communism everywhere as an instrument of slavery and exploitation is a sound policy.

The Spectrum

"Who should we back? No, he doesn't have a chance. Let's put up somebody whose name means something to people."

"Sure he may have good ideas but why not push so-and-so a little more. He's a soph. He can use this Council job next year."

"Yeah, I want to run but what am I going to run on? You guys got any ideas what I should say in this IFC interview?"

The above may or may not have been typical of some conversation in various organized or disorganized houses during the past few days as embryo politicians attempted to get backing as candidates for their group in the upcoming Student Council elections.

The Interfraternity Council is holding interviews Wednesday night as it narrows down the field of applicants for its slate. Independent organizers will undoubtedly make their choices of whom to support as last year.

As mentioned before, the Council has opened up campaigning this year with a set of rules that seem rather negative.

The first rule says that posters, 22" by 24" or smaller, may be used if they are stamped by the registrar and placed on University bulletin boards.

However, this rule does not mention things such as handbills, cards or banners. Since these are distinctly different from posters, why couldn't they be used by an ambitious candidate? And although posters can only be 22" by 24," it would seem to be all right to have a 10 foot square banner of some sort hanging from the person's residence or what have you. Must the registrar stamp it, too?

Rule 2 says use of loud speakers on automobiles is prohibited. A suggestion to can-

didates: You might make a real splash with a loudspeaker somehow arranged on a horse and buggy, or the like. Or even use public criers to plead your cause. This should bring you loads of publicity and perhaps a few summonses for disturbing the peace.

Rule 3 says newspaper publicity must be approved by the chairman of the Student Council Elections committee. The vagueness of this rule theoretically could get a candidate into trouble. For instance does the rule apply after a candidate get his name in the paper although perhaps he knew nothing about it? What if a Daily Nebraskan story about the campaigners was written unknowingly to the candidate, yet quite within the bounds of fairness as far as news is concerned?

Rule 4 says there will be no campaigning on election day. Included in this rule would be prohibition of any posters on University bulletin boards. But what if an unscrupulous candidate happens to save up a few of his competitors' posters and liberally spread them around campus the night before the election?

Perhaps an overzealous campaign manager on election day will tell a fraternity brother to be sure and vote for so-and-so. Is this campaigning or just persuasion?

Perhaps the campaign rules are just a little too lenient this year. It would seem another clause stipulating some control measure by the Council Elections Committee could be used. It'd probably have to be one of the purist, good taste-type rules, but it could prevent a little too much ridicule of what should be involved in an election of what amounts to the government of the student body.

Carroll Kraus



Kraus

LITTLE MAN ON CAMPUS



TERM GRADES MUST BE OUT—SOME OF MY STUDENTS AREN'T SPEAKING TO ME TODAY.

Porcupines

Recently, a great deal of discussion has been going on the matter of administrative control. Many administrative officials have been unduly criticized for policies that they are required to enforce. These policies stem from another administrative



Prokop which is far more demanding about restrictions.

This administration is the parents and relatives of each student on campus. How do they enter in?

There are more alumni benefits held in campus houses than there are social functions. Everytime one turns around, Big Alumni is watching over his shoulder.

Big Alumni Daddy must check each beau for their daughter who can't be seen out with somebody who is claimed to be a soue and a no-good. Every detail on each prospective so-called man, (and I do say this with extreme sarcasm) must be investigated to find if he is the proper kind for my little girl.

Little insignificant questions seem to pop forth such as what frat does he belong to? Is he going to get a degree? What's his bank account like? Or is a big, big playboy who

is taking my little girl on a big ride?

The statement which is typical of their attitude is "I'm glad my darling is engaged since now she can't get into trouble."

It isn't in the best interests that my boy or girl drink or smoke or stay up late at night studying. It isn't proper that she or he be made to work so hard in school. The next instance, Nebraska University will become the biggest nursery in the country.

The suggestions which could alleviate such infiltration of Big Alumni Daddy that we allow no more alumni functions in the individual houses, that we set up regular visiting hours, as the A. W. S. does for boys in girl's houses with the Alumni, and that we have more of an understanding with our parents on what our limitations of control from them are after we reach the select age of 18. And of course, any group of more than three Alumni would have to register as a social function upon crossing the natural boundaries which comprise the University of Nebraska.

It's downright foolish that some of our Alumni act like little children now when they had the reverse attitude not so many years ago.

Robert J. Prokop

Photo Play

Within less than a week, University audiences will have two opportunities to see that fine actor, Alec Guinness. The Nebraska theatre is currently playing a return showing of "The Bridge" on for which Guinness won last year's Best Actor Oscar, and the Union shows "The Captain's Paradise" Sunday.



West

Background

Alec Guinness' background was hardly one that coincides with the exotic life of an international celebrity. He was not on the stage from the age of four, nor were his parents involved, or even interested, in the theatre. Having failed miserably at other jobs, and despite disinterest from numerous producers and dramatic critics, Guinness finally made his debut in 1934. He was 20 at the time and tripled as a Chinese coolie, a French pirate and an English tar in a single play at a London West End theatre. John Gielgud saw him, gave him a job and Alec Guinness has never remained unemployed since then—except by choice.

Comedian

That most of the world considers the actor a comedian seems ironic. The vast majority of his earlier working years were spent in theatrical versions of such heavy drama as "The Brothers Karamazov." He is one clown who actually played "Hamlet"—and more than once.

Shortly after the last war, Guinness appeared in film

versions of two Dickens novels, "Great Expectations" and "Oliver Twist." Having done so well, he was offered star billing in "Kind Hearts and Coronets," a comedy. He played eight assorted members (male and female) of an upperclass British family who were successively murdered by a young relative aspiring to their inheritance. "The Last Holiday," "The Lavender Hill Mob," "The Man in the White Suit" and "The Promoter," all comedies, were among the many pictures that followed.

Defies Description

The Guinness technique defies description. Each of his roles have been strikingly different. If there has been any similarity, it is only that he seems to find great pleasure in glorifying the common man. His own physical appearance is quite ordinary.

Paradise

Guinness as Colonel Nicholson in "The Bridge on the River Kwai" is well remembered. His portrayal in "The Captain's Paradise" is one of a man who really has everything. Sailing regularly back and forth from England to the tip of Africa on a passenger line, the Captain finds peace and contentment with two wives. His bride in England offers all the joys of a pleasant, respectable and reserved family existence. His wife at the other end (Yvonne De Carlo) is young, beautiful and loves the pleasures of a night on the town. All goes well for the Captain, until the two women get together.

John C. West

Judy Small



Judy

—MY little WORLD—

When an institution reaches the point where tradition ceases to have any meaning and the monetary aspects of all things are considered, we may consider ourselves on the long-warned-against road to regimentalization. Possibly these things in themselves are trivial. But when looked at as a basis of the past of the school which we are attending (and which, though we sometimes condemn, we regard with a certain amount of sentimentality), they become important if the same feeling is to continue past our time.

I am not one to preach the virtues of old grads returning for reunions to cry in their beers over the "old and hallowed halls of ivy." Our school doesn't even have any ivy. It's ceremoniously planted each Ivy Day and proceeds to die the day after Ivy Day. The last building on Ag Campus that was covered with the encroaching vine, had it unceremoniously ripped off because it was ruining the foundation and water was leaking in the basement. What could be any more untraditional than that?

But in the surge of rejuvenation that has been carried on this year, we have reached the impasse where nothing carries any meaning any more and only the sterile framework of buildings, classes and books remains. As I have also preached on the neglect of importance of scholastic endeavor, this is not a total evil. But I feel very strongly that we must have more to our school than this. We may have abolished a great many things that weren't supporting themselves, but the idea of discontinuing the same dress for members of the sorority sings is carrying this purge a little far. It has reached us lowly lights who are coerced into singing or encouraging as the case may be. Oh well, not until they tear up the lilac bushes in front of the library will I quit.

Daily Nebraskan Letterip

Interested

In reading the March 10th issue of the Daily Nebraskan, I was quite interested in the articles on campus social functions on the front page. I was particularly interested in the comment by Dean Snyder concerning proper business establishments for social functions. "It can't be pinpointed," she said, "it is a matter of good taste, good judgment, good citizenship and good education."

Other than the fact that Dean Snyder left out a few more "goods," I was primarily interested in who is to make the decision as to what good judgment or good taste is. Is it to be the judgment of what is in "taste" made by people using the same standards in vogue 40 years ago or more or less when they were attending the University? If so perhaps it is worthwhile stating that the basis for such judgments change with time as fast as music and fashions. It is only an opinion, but I think that it might do a good many people in responsible positions a lot of good to critically examine the current trend in social life before they attempt to

set themselves up as proper authorities.

It is my opinion that for its own and the students' best interests, the University should confine its control of the student body to the campus grounds and the physical property of affiliated houses.

It is further my opinion that a university exists for the academic education of the student body, and not as an avowed instrument of social control. Restriction of social freedom amounts to restriction of the freedom of discrimination choice which is vital to the individual.

If the University is afraid of the pressure of political and family forces in the state, then perhaps it can best solve its problem not by surrendering to these forces, but by proudly telling them what the functions and objectives of a university are.

Today, I am going to propose a test case to the administration. Suppose I, with a group of say 10 to 15 other students, all over 21 and male, rent a party room at some business establishment and escort to this party 15 female students, all over 21, either

from a single organized house or from the student body at large. Now, we will take it for granted that there will be drinking.

What is the University's attitude towards this? Does this constitute an illegal social function—it is composed of possibly more than five students from the same house? If the University declares this illegal then it is setting itself up as a supra-body with the powers to dictate to a legal adult what he may and may not do with the powers for entertainment, a power that I do not believe the University does or should possess.

If the University answers that it does not have the power to infringe on such a group, then we will take the same type of party only including, or all minors. Now if the University says it has a right to step in between adults and minors, or, consequently between classes that should be equal. Not only that, it would appear that the University has thus taken on itself at the least the power of enforcing the state liquor laws outside of its own territorial domain—a

power that the University cannot prove by any legislation means that it possesses.

I should like an answer to the following problems from either Dean Colbert or Dean Snyder speaking for a unanimous opinion of the administration. I will look upon a failure to answer as a concession that the University is using arbitrary power that it is not entitled to use.

Now, there is a mythical figure, claimed to be four or five, persons from the same organized house who, when together, constitute a function. If they are from the men's or women's dorm rather than from a fraternity or sorority, does this constitute a dorm function as it would for a fraternity? Now say this group is apprehended at an "illegal" party. Does the entire dorm or independent group lose its social privileges? If not, then why is a distinction drawn between these "individuals" on the one hand and "groups" on the other? Is this not a case of drawing distinctions, arbitrarily, between classes of students?

J. F. Hecht

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