

FOOTBALL TEAM LEAVES, PLEASE . . .

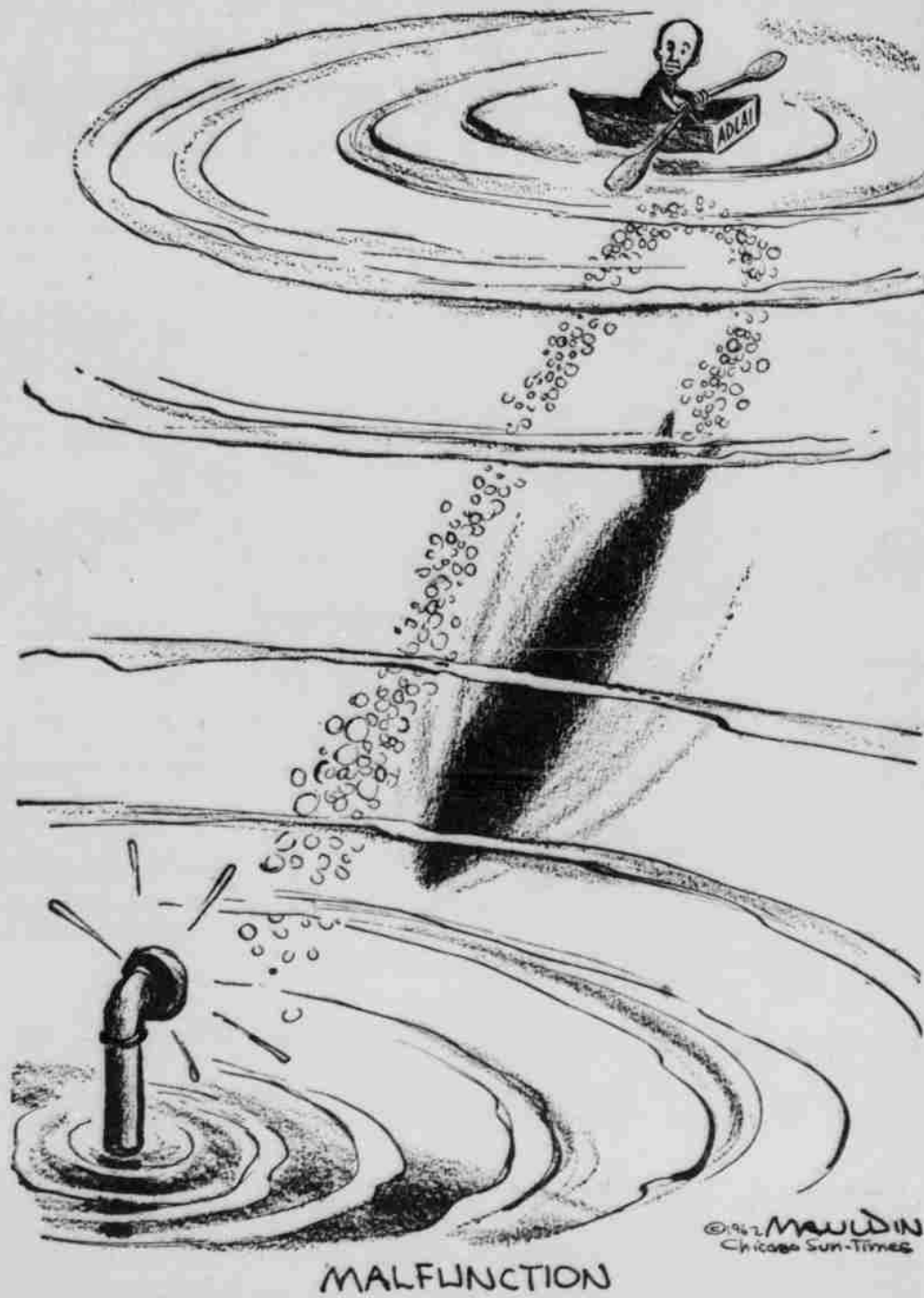
## Gotham Bound . . . We Hope

Gotham Bowl . . . a guarantee check in Jim Pittenger's hands . . . a TV contract for live coverage . . . everything for Nebraska Day in New York City. It looks like all arrangements have been made and we hope that by the time this editorial is read that our football team has departed for New York.

Has there ever been so much confusion and doubt connected with a bowl game before . . . we doubt it. If Nebraska and Miami have been in doubt, we wonder what the reaction has been

in New York. With a strike among the metropolitan press in New York the average man-on-the-street probably hasn't heard much that has been going on. This is good; otherwise they may have serious doubts concerning the sanity of Gotham Bowl officials.

But anyway, we will assume that the team has departed and will wish the best for them. No team has deserved this chance more than our '62 version of Big Red. It is a fitting tribute to all of them and Nebraska's coaching staff.



**Mason Letter Explained**  
To the Editor:  
In the Nebraskan of Dec. 3, I compared a historical prejudice, that of anti-masonry, to what appears to me an equivalent bias here at Nebraska—that of the recent,

## Problem Of The Week

by Pi Mu Epsilon  
**QUESTION:** A chain consists of 2,000 links. What is the least number of links that must be disengaged from the chain in order that any specified number of links, from one to 2,000, may be gathered together from the parts of the chain thus formed?  
(Send your solution to 210 Burnett Hall. The answer will appear next week along with another problem.)  
**SOLUTION:** The question last week asked that you "find all integers such that N is divisible by all integers not exceeding the square root of N." N has at most 4 non-trivial, prime factors. The integers are 24, 12, 8, 6, 4, 3, 2, and these are the only solutions.

somewhat unreasonable, apparently baseless cry against the sub rosas. I had earlier asked for some reasons for the outlawing of sub rosa membership—besides that of secrecy—and received instead a sieve-like set of seven points. Still in search for some answer, I submitted an (apparently ambiguous) analogy, hoping to excite some reasonable response. Instead, Douglas replied (Dec. 10).

I think there can be little question that the author of that text excerpt was reporting a somewhat empty popular enthusiasm. He uses terms like "allegedly," "strange enthusiasms," "rumor," and left little doubt that he thought the anti-masons a somewhat excitable ignorant lot. He uses the phrase "simple and ignorant folk" to describe them. In my letter I almost underlined the above words and phrases but decided not to. After all I was writing to college students able for most part to grasp meaning couched sometimes in subjunctive terms. I was wrong.  
There is one or are some among us who do not understand even the most elementary analogy. Douglas did not, apparently, even read beyond the first line and—at that—missed the final punctuation—a question mark.  
The masons were compared to the sub rosas in-

so far as they were or are hounded without sufficient or just reason. They were compared insofar as they have both been accused of being "office-holding cliques," "anti-democratic," and are secret societies. They are compared insofar as they are or were the targets of many who seem or seemed to find in them a threat to motherhood, God, Country and Christianity.

I do not condone or sympathize with Anti-masonry any more than I condone or sympathize with the hue and cry and over severe popular and official reaction on this campus to a group that paints an occasional insignia on sidewalks.  
In the future, I respectfully submit suggest that Douglas might open his Nebraskan with an unbiased mind and have the person who read him my previous letter read it to him again this time explaining, slowly and clearly what those funny marks on the paper signify.

Sincerely yours,  
James K. Taylor

**About Letters**  
The Daily Nebraskan invites readers to use it for expressions of opinion on current affairs regardless of viewpoint. Letters must be signed, contain a verifiable address, and be free of libelous material. Pen names may be used and will be released upon written request.  
Brevity and legibility increase the chance of publication. Lengthy letters may be edited or omitted. Unpleasant letters will be returned.

# We Belong, But Don't Become

## 'Remember Days of Old to Understand How to Live In Each Generation'

By Rabbi Sheldon Edwards  
(Editor's Note: Following is the text of an address given by Rabbi Edwards to the Big Ten Student Body Presidents Conference at SUI Saturday.)

All of us are or should be familiar with Newton's Law of Motion. Simply stated it is that for every action there is a reaction.  
Most everyone accepts this when dealing with physical forces. My question on this night is, why do we not accept this when dealing with our fellowmen?

A smile begets a smile, Yet how often do we smile? A helping hand restores someone's confidence and usefulness; how often do we extend a helping hand? True sharing, not charity, helps someone over a difficult period and through difficult times. How often do we truly share?

What does the ancient world of our fathers have to teach us about this Twentieth Century in which new marvels and new miracles are an almost every day occurrence?

What does the age of tradition with its rituals and its ceremonies have to say to this revolutionary age of change with its tremendous problems and its awesome challenges?

For every action there is a reaction. This conflict between tradition and change turns out to be an old tug of war that has been going on since ancient days.

Moses faced it as a mob of illiterate slaves were changed in 40 years into an agricultural community capable of settling in its own land. Moses foresaw the problems that his people would face in adjusting themselves to a new society. A generation of new neighbors, the development of a new culture and new religious patterns.

And so in his farewell address, just before he died, Moses gave them this instruction:

"Remember the days of old, in order that you may understand how to live in each generation."

What did Moses mean by this line which was more of a command than an instruction? He was simply saying that each generation will be confronted with new demands and challenges.

His basic, fundamental needs go on, and these remain with him through all the ages, and if you would know how to meet them, then seek the guidance and the wisdom of the unchanging truths about man.

In modern terminology, the three basic needs of all human beings are:

- The need to belong;
  - The need to believe;
  - The need to become.
- Looking about us, today, we might well be inclined to feel that insofar as the need to belong and the need to believe are concerned we are meeting them adequately. Certainly in the United States, belonging doesn't seem to be a problem. More than 125 years ago, Alexis de Tocqueville after a visit to our country wrote, "The common trait of Americans is that they are a nation of joiners." If anything we belong too much, we join anything and everything, and who can say that we are not meeting the need to belong.

The same might be said of our need to believe. We live in a land that has stamped its belief on its coins, "In God we trust," and we may well be called a nation of believers. Every day in our pledge of allegiance we say, "one nation under God". Surely we are meeting the second basic need, the need to believe.

But even if we delude ourselves into thinking that we belong and believe, even we cannot fool ourselves into thinking that we are even paying lip service to the third dimension of man's needs, becoming.

If we are honest with ourselves we know and we feel keenly our inadequacy and our failure. Everyone of us knows that the law of life is growth, and death and the negation of life is

stagnation and decay. Every human being is a bundle of potentialities, and a living person continually seeks to bring them into actuality. And when these potentialities for growth are exploited we fail in the art of living.

Nicholas Murray Butler, then president of Columbia, made the statement, "The epitaph of the average American should be 'died at 30 and buried at 60.'"

Premier Nehru of India several years ago declared, "The tragic part of our age is that in a world that is characterized by a tremendous pace of change, our civilization finds itself spiritually exhausted, and man with his complacent and fixed ideas is at a virtual standstill."

Having ceased to grow and no longer able to face ourselves as we are, we run away from ourselves.

We are forever taking a drive, making the rounds, and forever going places.

What does belonging mean? It means identification with a group. But how do most of us identify. We carry a membership card. We are a name on a list or a plate in the addressograph machine. We belong. But what reward and what fulfillment can there possibly be in this superficial belonging? Admit it reaches nothing deep and satisfies not our need for identification.

But there is another kind of belonging. The kind in which one feels a part of the purpose, the ideals and destiny of the group. It means identifying with its hopes, and aspirations, its struggles, its triumphs and its errors and defeats.

It means involvement in its affairs and business, with its very essence, in body, mind and soul.

Over a hundred thousand students belong to the student organizations and councils on Big Ten campuses. Some of them, perhaps, 25 per cent, vote in student elections. A few, perhaps as little as 5 per cent are active.

But 95 per cent gripe, complain, criticize and attack the leaders whom they were too lazy to vote for or against.

This may be due to the complacency arising from

a society structure where the concept of the struggle for freedom is only something one reads in books.

Student groups demand certain changes on campus and send members of the student council to plead their cause with the administration. The administration, wise in the ways of students, knows that those representatives do not speak for a majority of the students. Need I tell you that it is easy to reject or refuse a request.

Everyone believes in student government, in democratic processes and in freedom.

What kind of beliefs are these when the vast majority live by a code, if that is the word, that permits them to mouth these platitudes without conviction and with no willingness to sacrifice and to work.

What do they really believe in? What rights do they really think they are born with?

I think we might define these so-called beliefs as follows:

- A right to criticize, but not constructively;
- A right to complain;
- A right to expect a few to do all of the work;
- A right to blame but never give credit.

Summed up, this is believing in democracy, according to so many.

With this kind of believing and this kind of belonging, these students can never become a blessing to themselves, their country, and to the world. Belief in representative government means having the will and the power and the determination to work and fight and resist all of the pressures from those who will take these vital liberties away from us. To remain stubbornly faithful to the ideals and values our forefathers bequeathed to us.

The future of the United States and our concept of a free and democratic society is in danger if we fail, on the American campus, to breathe into our students an understanding of liberty, a love for liberty, and a realization that we must never stop working to preserve that liberty.

Each of you has a thankless job. I imagine there is some glory involved, but you will be re-

membered not for your accomplishments but for your occasional failures.

If you are in this because you expect gratitude, then my suggestion is to get out, but I believe you are in this because you have the courage of your convictions and are willing to put your money where your mouths are, to use a colloquial expression. Rewards? A sense of satisfaction; a sense of accomplishment; and, an understanding that without you and people like you, this our beloved country and its form of government would not long endure.

It is difficult for me to replace so distinguished a member of our faculty as Dr. James Murray. (Murray was scheduled as the keynote speaker, but was unable to attend.) I can only hope and pray that I have been able to give a message with a small measure of worth.

In closing, let me say this: I am perhaps square enough to believe that your present college generation is composed of a terrific bunch of kids. I have faith in them and faith in the country they are building and will run. If I did not I would not buy savings bonds.

God bless all of you and give you the strength and wisdom and endurance to continue to serve.

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