

# Bury the Hatchet and Work for Deferred Rushing

Deferred living is here. It may not have a sound leg to stand on but it will go into effect next fall.

University President Harry K. Newburn issued the following statement yesterday:

"In January of last year when operation of the plan was put off until the fall of 1950, Mr. DuShane made it clear that the policy was still in effect and that the beginning date only was changed, moving it back one year to permit fraternities and sororities a longer adjustment period. The educational reasons for adoption of this plan are the same now as they were then and, of course, it still is in effect."

So why all the haggling and clamoring against the plan? Agitation will not stop its installation next fall, it will merely bring bad publicity to those groups who feel they know more about running the University than the administration.

Naturally, the administration is not faultless; it does not claim to be.

Concerning deferred living, the administration is at fault in two things:

The method by which it presented the plan.

And in not going far enough.

As someone aptly phrased it—"Why put half a diaper on the baby?" All you get is more of a mess.

So when deferred living is instituted, let's institute deferred rushing as well.

Deferred living alone has as many holes in it as a round of Swiss cheese. But deferred rushing plugs most of the holes.

We've got deferred living—instead of throwing tantrums like spoiled kids let's get in and work for deferred rushing. If we are going to have deferred living let's make it work.

Why can't we go "whole hog," rather than ruin one year's freshman class and confuse three year's upperclassmen?

What is holding the University back? The continual and useless bickering by self-centered individuals and groups who think of the immediate effect on themselves rather than the overall good, Individuals and groups who will gripe about deferred living until next fall; and then act surprised and shocked when it goes into effect and they are caught with their see that deferred living is no good; who can as easily see that deferred rushing will eliminate many of the evils of deferred living. Yet they have not even considered adding deferred rushing to deferred living and making the plan work to the advantage of students, houses, and University. Instead they will sulk in their corners next year like small children, and shout from time to time "Nahhh, I told you so!"

Sure, you told them deferred living wouldn't work; we can tell that it won't work the way it stands now, too. But living-in would work, if deferred rushing went hand in hand with it. It would work for the advantage of the incoming freshmen—who is the most important person in the school.

Deferred living means all freshmen will live in University dormitories, but they will rush, if they so desire, at the same time as before—the week before school begins. This will go into effect next fall.

Deferred rushing would mean that all freshmen will live in University dormitories, but they may not rush until some time later in the year.

Yes, next year will be rough. With deferred living it may be next to unbearable; with deferred rushing it will still be difficult, as in any transitional period, but it will be better. And the students will know that what they are going through will at least have a beneficial result.

With deferred living alone, each year will be bad. The end result will not be beneficial, despite the glimmering generalities that the administration has placed before us.

The city Panhellenic took the first step on the road to deferred rushing when they recommended Thursday night that the University Panhellenic meet with the Inter-Fraternity Council and the Inter-Dormitory council to discuss the possibilities of deferred rushing.

It will be up to the Panhellenic and the IFC to take steps in changing the rushing procedure. If they delay and hold out for a complete reversal of stated policy, they'll be left holding the bag—deferred living without deferred rushing.

OK—so we like deferred rushing. And here is why we like it.

Rush week will be eliminated. With its elimination will go the expense of the week—both for houses and for individuals—and the disappointment and heartbreaks of students who do not receive bids. Yes, they will still be disappointed later in the year if they don't receive bids; but not as disappointed. Because then they will have other things in the University which interest them. Rush week they have but one thing, and a "defeat" in that can appear way out of proportion to its real value.

If you have deferred rushing students will be able to select their houses after surveying them for whatever length of time the students and administration deem desirable. Houses will be able to select their members after having watched them for some time and after the students have proven themselves in studies and in activities. The quality of fraternity and sorority membership should be improved. For any house must feel that the ad-

vantages it has to offer a student are great enough to stand a term or a year's scrutiny. If they are not; then the house is violating a fundamental principle by hoping to grab freshmen with their eyes closed. When the quality of membership is improved, the fraternity-sorority system will improve.

The incoming freshmen will have the chance to become adjusted to University life—all phases—before he is hurried and scurried around by going through rushing.

The freshman will not come to a University and for two weeks sit without opening a book. He will not be given a wrong impression of college life, which he can too easily and too frequently get from rush week when he has nothing but social life and none of the academic.

A broader background in living experience will be received by the freshman, enabling him to better appreciate and understand these persons who do not live in the same type of organization he may choose. This will help eliminate any Greek-Independent friction which may exist.

A freshman will not be forced into activities in which he has no interest or desire to participate. He will be the judge of what activities he wants, and what activities he does not want.

A uniform, intelligent counselling system must be worked out by the University to aid the freshman in adjusting to University life.

Those are some of the reasons we like deferred rushing. Underneath them all is the fundamental belief that what is best for the student—what will help him obtain the educational, cultural, and social background which will aid him best in life—that is the policy the University must follow.

If the University is to follow such a policy, we believe that deferred rushing is a necessity. Deferred living is not enough, alone it is completely worthless and will do more harm than good; but deferred rushing is a step that must be taken if the school is to function as it should.

There are hundreds of problems that must be worked out. But we cannot afford to throw deferred living and deferred rushing overboard because we are unwilling to face these problems and solve them.

We can and must meet these problems. The students shall prove to the administration and to the alumni that we are the mature individuals we profess to be; that we can work out our problems and find a solution that will place this University one step further ahead in fulfilling its educational purposes.

The students must take the initiative in demanding deferred rushing.

## Out of the Rock Grew a Rose--a Sage Tale of Old Clans

By JUNIUS

Once, in a city-state on a little river flowing north, several tunic-ed, laurel-wreathed dignitaries sat down together over a bowl of toasted myrtle berries to consider matters of state.

"Have a myrtle berry," invited their leader, a blunt-nosed, beetle-browed, curly-haired Socrates-looking man.

"We're reducing, Oh Sage One," chorused the dignitaries, shadowy-faced persons with tunics embroidered in dollar signs, Greek letters, and the letters A, B, C, D, and F for flunk.

"To business, then, Oh Sage Ones," said the leader. "How's the money situation these days?" He addressed the man of the money symbol tunic.

"Hellish, Oh Sage One," complained the Dollar Sign. "The people are complaining of taxes, and we cannot keep the barracks full to a profit level."

"And how is the work of the people, Oh Sage One?" the leader asked the Grade Symbol.

"The all city average is holding, Oh Sage One, but the level of the clans seems to be falling down a bit."

"And speaking of the clans," interrupted the leader, "their strength is not what it was once. As ex members of clans, we should consider this. Furthermore, the ill-will between clan members and barracks dwellers should be remedied.

"Correct, Oh Sage One," they chorused.

"Well, then, Sage Ones," said the Socrates, stretching his legs comfortably under the table. "Let us plan an Ideal State. Have a myrtle berry?"

"Reducing, thank you anyway, Oh Sage One," the shadowy faces unisoned. "What plan do you suggest, Oh Sage One?"

"Let us be sage and plan this state together. Here's my plan: We must keep our barracks filled, is that not right?"

"Very right, Sage One."

"And we must up the membership in our special dwellings lest they die out and there be no more aristocratic clans, right?"

"Very exact, Oh Sage One."

"And we must bring up the grade level in the clans."

"True, Oh Sage One."

"Therefore, this is my argument: The people live in small families as children. Then they get married and live in small families again. We must thus teach them, while they are in our city-state, to live in small families. Am I right?"

"Always right, Oh Sage One."

"The best way to train people to live in small families is to have them all housed together for a year in large barracks. This exactly reproduces the problems of everyday living in a small family. True?"

"Genius-like, Oh Sage One."

"And we will call this plan of living CORPS CURRICULUM. Besides duplicating everyday family life it will fill the barracks and indoctrinate newcomers to the city in democracy by having them pledge allegiance to a clan their first year and then live in the barracks in small cliques while they bide their time to move into the clan house. Besides this, all the freshman flunking will be done in the barracks, thus bringing up the grade-levels of the clans."

"Your plan is wonderful, Oh Sage One," the wreathed dignitaries chorused. "Shall we put it to the people for approval?"

"By the gods, no!" the leader exclaimed. "They'd never approve of it. Shove it on them."

And that is how utopia came to the small city state on the river flowing north.

When the people heard about their new corps curriculum they wailed and cursed and petitioned the gods and the alums of the city. They didn't grasp, for a long time, that until revolution, a passage of time

or an act of the gods came, that THE IDEAL STATE HAD COME, IRREVOCABLY. Irrevocably and finally.

But finally they realized that if they had to live under a yoke, at least they could work to bring out the better features of this life—work to make the yoke comfortable.

So they pooled their brains to make the new utopia truly utopian.

They decided that if they must live as a corps the first year, they should not have divided allegiance. They should be as one, and not choose a clan until their second

year so that their life in the corps would be less complicated and so that when they went to live with the clan they could start their new life together, in a clan they were sure of.

They evolved, too, a system of advisers in the barracks to help the new citizens over their bumps.

And as they worked, the clans and barracks dwellers became more unified. In friendly terms, they learned how to be more happy in their utopia, their Garden of Eden seeded with early thistles that bloomed into purple flowers.

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