

OREGON *Daily* EMERALD

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Student Discipline

The existence of the student discipline committee is acknowledged by the average student as something vague and menacing high on the "capital hill" of University life. Its function is popularly conceived to be the unhesitant expulsion of as many students as can be uncovered with pink-tinged hands.

Actually, the discipline committee is a very different animal. Composed of student and faculty representatives, the dean of women, and the dean of men, the committee's functions are neither vague nor menacing. Student actions which are malum in se, contrary to Oregon state laws, or bring noticeable discredit upon the University can be brought to the attention of the group. And the "can be" is considerable in this statement.

Student offenses are generally handled by the governing forces of each living organization. If extremely serious, the offenses are brought to the attention of the respective deans.

Generally, misbehavior cases of this sort are settled in Johnson or Gerlinger, yet, upon the request of the offender, the student discipline committee will hear and render a final judgment on the case.

Committee decision may range from dismissal of the charges, to reprimand, to suspension, to expulsion—or varying shades of any of these. Far from attempting to "railroad" offenders out of school, the group attempts to view the question from both a student and a faculty viewpoint—and to judge with as much objectivity and consideration as possible.

In the past, there have been no tangible standards to guide the committee in the disposition of a case. Each situation was judged in itself, without reference to committee precedent. Consequently, students were without knowledge of the definite consequences of unfortunate action.

The solution seems to be at hand. At present, the committee members are formulating a series of basic actions which will be subject to various types of disciplinary action. These principles are broad and adaptable to the case at hand. Yet they will serve as a guide to both committee members and students. These principles will be included in a students' handbook of standards which will be published in the near future.

With the appearance of a black-and-white basis for committee action, the scope of the group's function will be clear and common knowledge. Students will know where they should and should not stand, if they do not already.

No Sainthood

Ten Nazi war criminals were hanged last week, and one died by his own hand. These men are dead, and their ashes are scattered to the winds. That they are dead is of some importance, but of greater importance is the fact that the world knows they are dead.

Man has a perverse love of his villains, a love as lasting as his passion for his heroes. Captain Kidd and Jack the Ripper live in legend and Napoleon is hailed today by Frenchmen who remember the glories of Empire but forget Leipzig and Waterloo.

The American history student will recall the case of one J. Wilkes Booth, assassin of Abraham Lincoln. Booth, so the story goes, was shot in a barn and died soon afterward. His bones lie in a Baltimore cemetery where his family took them several years after his death.

There was mystery in the death of J. Wilkes Booth. Nobody had seen his body, nobody knew definitely where he was buried. There were rumors that Edwin M. Stanton, secretary of war, had rowed into the swampy regions of the Potomac and dropped the

HOMECOMING POSTSCRIPT

Hats off to the class of '50 for their marvelous spirit in rebuilding the bonfire. A word of thanks to the student body for their fine cooperation and spirit in making Homecoming a success.

On behalf of the committees who planned Homecoming, I should like to express our appreciation to the students, faculty members, and alumni who made this weekend memorable. You can rest assured that our alums will back "A Home for Homecoming" one hundred per cent.

Benny Di Benedetto,
Homecoming Chairman.

body out of sight forever in the bullrushes, where no man dared venture afoot. Actually, Booth was lying in a temporary grave near where the Seventh Street car barns are in 20th Century Washington. But nobody knew this.

In the hysterical days following the assassination, rumors ran wild through the countryside, particularly through the South, rumors that Booth had been seen, working on a river boat, or fleeing toward Mexico. Was it possible that the Union troops had shot the wrong man that night in the barn near Bowling Green, Va.? As late as 1900 bar-tenders and prospectors on the American frontier were claiming to be the great enemy of the people, the man who killed Abraham Lincoln. Old men were dying and leaving scrawled notes, attesting that they were John Wilkes Booth. Nearly anybody who could show evidence of a broken leg could pass as the assassin.

That such legends will prevail in our time is more than a possibility. The "body of Adolf Hitler" is still being pulled from the rubble of Berlin. The seventeenth "body of Adolf Hitler" was discovered in the ruins of the reichschancellory as early as August 1945. Given time, that great healer, a few years to soothe the rancors of war, and "Hitler himself" alive and well will undoubtedly turn up on the Liverpool docks or in the mines of Bolivia or the forests of Oregon. We love our villains after a time and we love our legends.

But there will be 11 of these villains, Goering and his ten, who cannot suddenly appear alive and well in some far corner of the earth. This time there are pictures. The bodies were identified by competent witnesses. These 11, along with Ley, Himmler, Goebbels, are truly dead.



By ROY FRANCIS

As it must to all college students, the matter of religion will be thrust upon an unsuspecting, and I believe, unwilling, student body of the University. Having done my undergraduate work in a church-endowed college, I am painfully aware of the techniques, and motives, involved. From such an academic background, I have suffered through some experiences which may, if given proper consideration, even aid those connected with the religious activity soon to be loosed on the campus.

It is not that I am against religion; on the contrary, I am all for it, and wish it well. But I seriously doubt if the "Religious Emphasis Week" will serve its intended purpose. If church-endowed colleges are a criteria, those sort of weeks generally fail. And if the purpose is generally maintained, the form is drastically altered.

The American culture seems to have an affinity for some sort of "Weeks"—virtually every week in the year is dedicated to some sort of endeavor in a weak attempt to make us aware of some sort of problem; but awareness of a situation during 1-52nd of a year does not often contribute a great deal towards the solution intended. Let us assume, in analogy to the Religious Emphasis Week, that a group of enterprising manufacturers decided to sponsor a "Salt Emphasis Week"—with the avowed intention of making everyone salt-conscious and instill in them a salt-habit.

In the matter of emphasizing the use of salt, let us say, we would find that all of our food—coffee, ice cream, pie, vegetables, and all the rest—would have a characteristic taste of salt about it. For variation they may confuse us with iodized and non-iodized salt. How many "converts" would they have? Probably very few; for being so full of salt, we would be doing anything to remove the taste from our collective mouths.

Let us assume that the self-same manufacturers were aware of the same result so that, instead of having a Salt Emphasis Week, they decided to have a Salt Evaluation Week. They would then attempt to show the desirability of salt as a condiment, and as a necessity for good living. One could judge the foods without salt—and, finding them flat, would return to those which, because of the moderate use of salt, tasted better.

I think that the analogy while necessarily imperfect in details, could well be applied to the problem of religion. And I think that the sponsors of religion on the campus would find it greatly to their advantage, certain in terms of success of their mission, to evaluate rather than emphasize the use of religion in every day life. I believe they would have more "converts" to show for their effort if the latter technique were employed.

An argument reducto ad absurdum might demonstrate more clearly what I mean. If religion were emphasized to the tune of conducting

Telling the Editor

ON DEMOCRACY

To the Editor:

I saw democracy at the University of Oregon.

For the first time in 17 years it was my privilege to return to Eugene for Homecoming this year. During this great weekend three things stood out.

1. A Negro boy singing in a quartet with three white girls.
2. A number of colored couples at the Homecoming dance.
3. Bob Reynolds tapped by the Friars.

Obviously this friendly cooperation between Negroes and whites should not be conspicuous but in a nation where bigotry is riding high one can't help but notice the plain common sense and decency displayed by the University community.

Eliot Wright.

Editor's note: We're proud of it, too. We hope we can keep it this way.

ON "QUEUE" QUERY

To the Editor:

"Perhaps you are correct in your, "Queue Query" editorial of October 22, that tickets for the Homecoming dance should have been sold at the Co-op. However, many students not residing in living organizations were able to spare 5 or 10 minutes of their time in order to purchase dance tickets at the Igloo prior to Saturday night.

There is considerable resentment toward your statement that house representatives sold tickets in their various living organizations so that they might participate in "activities." Reason will show this as an absurdity. They are to be complimented, not censured, on a voluntary job, excellently done, with no personal remuneration of any kind.

With as fine a journalism school as we are purported to have at Oregon, it is regrettable that the editorial policy of its daily paper could not be used to further more constructive comment—such as an increase in salaries of professors and instructors on the campus, or the use made of the extra \$50 per term registration fee charged each in-state veteran.

Bob Daggett

Editor's note: You are so right. The Emerald at all times tries to keep its comment constructive. However, we cannot confine criticism exclusively to administrative affairs or student affairs. We attempt to deal impartially with all phases of University life. Credit is given where credit is due. An editorial on salaries of professors would not point out the necessity of more efficient organization of dance ticket-selling.

ON NOISE

To the Editor:

How's for a good old-fashioned campaign called, "Quiet In The Library"? Not that the place is a raucous madhouse, i.e., the Side, but it's getting hard to "hit the books" there for all of the stage-whispering and inane giggling going on. A lot of us have to cram studying in between classes, a job, and a family and the library should be a good spot to do it.

A few signs might help—or a stern-faced monitor for those kiddies who don't know better—sad as it is to think that college level students should be reminded of such basic rules.

I don't think an editorial will help—unless it is strategically placed on the sports page or among the fashion notes.

Frank Quinn

lectures on such topics as "The Chemical Nature of the Soul," "The Aerodynamics of The Flight of Angels," or "The Sociology of Heaven," one could easily conclude that the academic world was going to a peculiar species of dogs.