

# OREGON *Daily* EMERALD

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## No Date Bureau

The complaints about our noisy library made in a letter to the editor are certainly justified. The University library is a half-million dollar investment in a place to house books and study; it was never intended as a rendezvous for giggling coeds and prospective dates.

It is somewhat ironical to go to the Side looking for a place to sit down and wait for a hamburger only to find that all the booths are occupied by students industriously reading textbooks and taking notes or by intellectuals bickering over the fine points of conference bidding. Meanwhile, the library's halls are swarming with boys and girls making small talk and negotiating agreements.

These situations only indicate the desperate need for a student union building. Oregon must have a place where students can relax, play bridge, make dates. The Side has served this purpose for many years but is now too small to cater to the whole school . . . and we understand that one waitress there disgustingly suggested the Side be turned into a gambling den.

What can be done while we wait for the long-promised student union?

Much of the confusion in the library is caused by living organization rules that pledges and underclassmen are not allowed to be in their houses in their free time during classes. These unfortunate students are directed to spend this time in the library. They are given demerits if found at campus eating places during the off-limit hours. Naturally, if they do not want to study they spend the time in the library gossiping, whispering to their dates, or smoking on the steps.

The Emerald, having no legislative powers, can only make suggestions. We propose that the student affairs committee or the dean of women request living organizations to relax the library hours rule and remove the off-limits restrictions. It is foolish to suppose that any house rule can force a student to study merely because he or she is in the library surrounded by books. Why not permit those students who must and want to work to do so in the traditional quiet of a well-run library?

Why should not living organizations permit their underclassmen to study at home, or play bridge at home, or gossip at home? Isn't that what houses are for? Why should not underclassmen be allowed to bring their dates into their houses during class hours? This would alleviate the unwanted crowd at the library and leave the Side's booths open for those who want to patronize the restaurant.

If we don't stand for something, we will fall for anything.—Dunne.

To avoid criticism—Do nothing, say nothing, be nothing.

Character is simply a habit long continued.—Plutarch.

## Telling the Editor

We have just left the University library in disgust, not because we are unable to learn anything, but because the place is too damn noisy. We feel that the Side is probably a little quieter. We don't mind the social activities of the library at all, in fact, studying in a country club atmosphere is rather pleasant, but can't they be a little quiet when they are making a date? We don't think that these people

realize they are disrupting the ardent studies of others. Wouldn't it be a fine thing if the Emerald could do something about this intolerable situation?

Bob Scott, '45  
Tom Corbett, '43

Editor's note, see editorial.

One of the most interesting articles you have published in a long time was, to my mind, the report of the One World club on Abdel K. Mohsin's presentation of the Arab viewpoint on Palestinian problems. It is very seldom that we are shown the other side of this picture, and reports of this type help clear the atmosphere of propaganda's smoke.

In a university the size of this there must be many other students who have interesting views, on-the-spot information about world events. Let's ferret them out—maybe a weekly column could be presented. I'm sure it would be worth while and interesting.

Robert C. Crawford

Editor's note: The One World club prepares a weekly article which usually appears in Saturday's Emerald, discussing matters of international aspect. Other regular Emerald columns, "Left of Center," "Right of Center," and "As We See It," deal with national or international affairs from the students' viewpoints.

It is generally agreed that the University of Oregon student-body is of a comparatively high scholastic caliber, but time for "hitting the books" is still needed. I've heard many times from professor row, the statement: "A student should be ready for tests at all times without review." But, professor, why do you use notes when delivering a lecture?

What I'm getting at is the proposed elimination of final exam week. Whether one is a Phi Beta Kappa or a Theta Nu Epsilon, preparation and review time for final exams is necessary. As it stands today, I may have four exams on the last day of this term.

Like my father, a former contributor to the Emerald, you may expect to receive from me at frequent intervals, suggestions on student problems and general comments on school activities.

H. Kennedy III

Editor's note: What did Hamilton Kennedy I do?

# LEFT of center By G. Holcomb

By G. HOLCOMB

These days practically the only succinct definition of a "leftist" is that if he carries his theories to the limit, he is an anarchist. And a "rightist" to the extreme is an advocate of a complete monarchy.

The early Lenin-communists believed anarchism to be ultimately possible, but not until after a temporary, intermediate stage of proletariat dictatorship — e. g., "When the exploiters cease to resist, the dictatorship of the proletariat will be increasingly ameliorated. The workers' state will gradually wither away."

It is an irksome paradox that the selfish desire which causes men to desire complete or absolute freedom (anarchy) is the thing that necessitates having a "state" or government. ("Selfish" is not meant to be derogatory, merely the opposite of a Christ-like selflessness.)

A "leftist," then, believes that the world can be made into a happier place by man, and tries to liberate man from as much government as practicable. But the above-mentioned paradox enters in and, for the sake of getting equality, the power of the government may necessarily be as great as that of a monarchy. Thus the actions of a leftist might be the same as those of a rightist, though in theory they could differ considerably.

For example, communists are usually considered leftists and Catholics rightists, yet Pope Pius XI stated in 1937, ". . . at times even (they) make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church."

Two Theories

Today the world is observing a conflict between two leftist theories in action, roughly lumped into the definitions "communism" and "democracy," or, perhaps more exactly, "state-socialism" and "capitalism."

Seldom does the discussion of the two ever deal in anything but the superfluities—how often does it examine the underlying philosophi-

cal theories and attempt to determine their mistaken premises? Yes, that's quite utopian. But just because the Stalinists refuse to do it, is that any sign we should remain equally 'pig-headed'?

Are we going to continue acting self-righteous, "merely because of social inhibitions arising from charges of unsoundness (in any other methods) put forward in the name of traditional religion, economic science, and politics, especially when the philosophy of Locke, Fichte or Hume, underlying these traditional doctrines is now known to be either false or inadequate?" (Quotes—outside of parentheses—taken from F. S. C. Northrop's "The Meeting of East and West." Northrop is Professor of Philosophy and Master of Silliman College in Yale University.)

Russians

As for the Russians, one writer, Edward Crankshaw, claims that the Russians are traditional anarchists and yet are willing to accept—because of the equality—their present "freedom under Caesar." Another, David J. Dallin, (somewhat of a Russo-phile) has intimated that the stalinism of today is an inevitable compromise between the philosophy of Marx and the thing—Russia.

(A. J. McCarthy, the member of the Federation Internationale of Anarchists whom I have threatened to quote for some time, says he is very anti-Stalinist and thinks "that Russia is not a socialist country at all, but is state capitalist in the new managerial sense." He's begging the question.)

Compromise

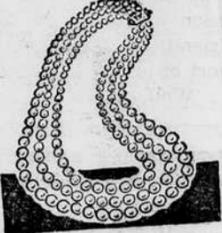
The question is—how are the U. S. and U.S.S.R. going to compromise, or how should they? It is not how can one outsmart the other?

T. S. Eliot is supposed to have said, "An intelligent man has only three alternatives today: the totalitarianism of the Roman Catholic Church, the totalitarianism of Communism, or the absolute of suicide." There aren't really that many unintelligent men!



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