

Oregon Daily EMERALD

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How About a New Model for '51?

History has a way of roaring by—sometimes so fast that its engine knocks like an old souped up Model T. And what starts out as the world's greatest promise for safe driving swerves into the world's greatest wreck.

Thirty-two years ago to this day representatives from all nations gathered for the first world peace conference. It opened in Paris—Jan. 12, 1919. The "Great War" had just ended.

The engine was hitting on all 12, as it were—and the nations' peoples looked ahead to the Roaring '20s. There were some bumps in the pavement—such as when the United States got off on a hellish side road at the turn of the '30s. However, the engine kept grinding ahead and soon everyone felt safe again.

But it obviously was working on borrowed time because Hitler was scheming in the Reichstag. When the Fearful '40s arrived, the engine was coughing badly and Master Mechanic Uncle Sam had to apply all his scientific know-how in order to put it back in good running order.

Then came a brief interval when it clicked along like new. But everybody knew it wouldn't last because it was simply a patched up job.

And now—32 years later the old engine witnessed one of its finest hours, it is sputtering and stalling once more. Will someone please crank it up again?—T.K.

An Instance When Grades Are Essential

Just who is eligible for what job is a question that runs through many minds during grade-time each term. And when house elections roll around, even more students wonder whom they can and whom they cannot elect to hold official positions.

An extremely simple way to find out is to get a mimeographed sheet at the Office of Student Affairs which covers the "regulations governing activities participation."

The rules, set up by the Student Affairs Committee, include such essentials as:

A certificate of eligibility must be obtained from the office of student affairs before a student may accept an elective or appointive office.

To get an eligibility slip a student must be a regular student, carrying at least 12 hours (seniors are permitted a lighter load if it doesn't hold up graduation), with a 2 point cumulative, and a 2 point the previous term.

And if you've been around six terms, you have to have upper division standing.

The 12 hour rule has caused some misunderstanding since the rule requiring students to take 12 hours was withdrawn last spring. But for activities, the 12 hours must be taken. Incompletes, incidentally, may be counted as a part of the 12 hours, to establish eligibility during the term immediately following the term the incomplete was given.

Besides meeting these requirements, it also helps if the student has qualifications which will help him handle the job you elect him to do. But this last is entirely up to you—there are no rules.—D.S.

THE DAILY 'E'...

to James D. Kline, associate director of student affairs, for establishing the study program for freshman men in the dormitories. Another "E" for establishing it on a voluntary basis, and for those freshmen who are participating in the program.

THE OREGON LEMON...

to students who complain about high cost of movies, yet fail to attend the cut-rate bargains Sundays in the Student Union, or the free Wednesday night films.



Despite Raves, Notoriety 'The Thief' Lacks Interest

By Don Smith

The primary function of a generally released movie is to entertain. Somewhat over half of the films released from Hollywood and other film capitals fail to do this.

The Foreign Movie Club can usually be counted upon to bring to the Mayflower a film that is superbly produced, and is therefore entertaining. When the club selected "The Bicycle Thief" as one of its presentations, there was every indication that the movie would be "a genuinely great picture." From New York to Portland critics have acclaimed it. It won a special academy award; it was termed the best foreign movie of the year.

The film gained some notoriety in Portland when it was almost banned because the hero chases the thief into a house of prostitution. The scene was far from sexy. The madam simply yelled the "house is closed; the girls are eating breakfast," which is what any University of Oregon house mother would say if a man tried to enter a sorority or women's dormitory while the girls were eating breakfast. And there was little indication that the house was anything other than a girl's boarding house; apparently, however, enough indication to arouse the doubts of the Portland censors.

Despite the critics' raves and Portland's near-censorship, the film was nothing to shout about. I did not think it was entertaining, and except for occasional scenes I was not deeply concerned whether the hero got back his bicycle or not—even if his livelihood did depend upon it.

Maybe I was just tired of reading English sub-titles, maybe men running through war-torn cities are no longer interesting, maybe I think realism is something more than a photograph of a crowd; but whatever it is, though "The Bicycle Thief" had a few fine qualities, it was not a good movie.

(Maybe I've been "corrupted" by Hollywood).

In comparison with the films playing downtown this Friday and Saturday, "The Bicycle Thief" is certainly no worse than "The West Point Story," (a technical musical at the McDonald that combines all the bad qualities of a musical and all the bad qualities of the typical West Point story); or "An American Guerrilla in the Philippines," (a Tyrone Power action film at the Rex which has little action to recommend it); the two lousy "adventure" films at the Heilig; or "Rider in the Sky" at the Lane.

Sunday brings changes all around—with the Rex having a good double bill, two suspense films—"Sorry, Wrong Number," with Burt Lancaster and Barbara Stanwyck; and "The Paradine Case," with Gregory Peck and Valli.

"Dallas," coming to the Mac Sunday, has Gary Cooper and Ruth Roman and technicolor; "The Pagan Love Song," Sunday arrival at the Heilig as Esther Williams and Howard Keel and technicolor; "The Broken Arrow,"

top half of Sunday's bill at the Lane has James Stewart and Debra Paget and technicolor—and it's a good movie; and "Fantasia" at the Mayflower has Walt Disney's genius and Stokowski's genius and technicolor—and it, too, is a good movie.

Letters The Campus Answers

Look to the Book Emerald Editor:

Tuesday's editorial mentioning the end of the world reads like an attempt to divide people into two broad groups that might be described as (1) those who "drink beer and have some sense," and (2) those who "read the Bible and lack good sense."

Not everyone who reads the Bible sees fit to predict the exact time when the world will end. Many Bible students are disturbed by such date-setting, and simply because it disregards the plain language of Jesus:

"But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only . . . Therefore you also must be ready; for the Son of man is coming at an hour you do not expect."

(Matthew 24:36, 44)

Inasmuch as the New Testament variously repeats this warning no less than seven times, failure of an individual or group to guess the exact date of final events should not be construed as a reflection either on the accuracy of Biblical statements, or on the intelligence of Christians in general. Rather, it would seem that the Book which guides life for so many is further confirmed as to its truthfulness each time such an incident of date-setting occurs.

Richard Owen

Campus Morals

This is the seventh in a series of articles on the college students of 1950—their outlook on life, their moral codes and behavior, their changing standards. The series originally ran in the New York Post.

God's Return

By MAX LERNER

Is it true, as is frequently suggested, that there is a new and increased interest in religion among American young people, and that God is returning to the campus?

Our interviews on the campuses in and around the New York area brought out some conflicting views, but the trend was in that direction.

Prof. Wilbert Moore, chairman of the Sociology Dept. at Princeton, said: "The boys have shown a good deal more interest in discussions of religion. I find that they've lost a little of the old veneer in not caring to talk about it." Another social science professor at Princeton added: "I have noticed a real trend toward religiosity. Not formalized church worship, but an anxiety to reach a fixed moral point, to find a kind of moral correctness."

"They don't want the old relativism," he went on, "but they want an absolute principle or set of them . . . They don't seem to trust the old collective judgment. They're searching to hold something above man. It's a real quest for a higher authority, but it's not a return to organized church worship . . . They tell me that organized churches are not only too dogmatic but too sectarian, too interested in their own perpetuation . . ."

A sociology professor at CCNY said: "On this campus religion is closing its ranks. More students are standing up to be counted, religiously speaking, particularly the Jewish group. There has been a revitalization of the religious factor on the campus."

At Rutgers, however, Prof. John Riley said he found "no appreciable return to religion or religiosity on the part of the students." He added, "I don't recognize any deep anxiety on their part, or realization of the crisis (Please turn to page three)"



"I do declare, I think Prof. Snarf gets meaner every year."