

Oregon Daily EMERALD

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Editorial by Invitation

Religious Week Deserves Support

(Religious Evaluation Week officially gets underway Monday, but there will be a curtain-raiser Sunday evening. Concerning the week of religious emphasis, and the Sunday affair, Frank Cothrell, president of the University Religious Council, and graduate student in speech, contributed the following, timely "editorial by invitation." Editor's note.)

I asked for this job!

I asked to write this editorial because I believe that I have something of interest to say to you. Yes, to you, as a student of the University of Oregon, a faculty member, or just a reader of the Emerald, I have something worth writing about.

Sunday evening, at the Student Union building, the Religious Evaluation Week gets underway with an informal luncheon-address meeting. George Yost, general chairman of the week has an outstanding schedule of events prepared for the four-day week. It is centered around the theme 'Certainties in an Uncertain World'. How appropriate the title!

The sponsoring group of the week, the University Religious Council, has arranged for an outstanding speaking team. It consists of Millikan, Case, Sasnett, McGloin, and Trepp! We have done our part. We have secured the speakers and arranged for the assemblies, meetings, firesides, and forums. Now we have something to ask of you.

Support, your whole-hearted support. No one needs to remind you of just how uncertain things are in our world. You do not need to be told that today you are a student and tomorrow maybe a soldier, or who knows what. Our world is like that. We are not trying to sell you on religion. We are merely asking you to evaluate your religion in the face of the world as it stands today.

Many times you have been asked to 'pull together' and 'give' it the old college try. I know that. I ask only that you support this year's Religious Evaluation Week actively, attending the forums, addresses, and other meetings of your choices. That is the way we would have you give support to our week.

Progress Despite Problems--SU Board

Seventy-one percent attendance at Student Union Board meetings last term was due mainly to difficulty in finding a meeting time agreeable to all members. Classes, meetings, and other obligations left little time for the weekly meeting.

But the board was not handicapped to a definite degree by the lack of 100 per cent attendance. A quorum of eight members is all that's needed to transact business, and eight have attended every meeting but one.

A recent release from the board lists its major accomplishments of fall term. Some of these were done in cooperation with other groups.

The list includes football and educational movies, bridge lessons, the Hello Dance, coffee hours for visiting speakers, two exhibits in the art gallery, agreement to co-sponsor chamber concert series, bridge tournament, sponsorship of Charlie Peterson, billiard expert, and handling of distribution of office and filing space for campus organizations.

Two more pages of "what it looks like for the future" have been released by the board. This has all been planned in addition to doing the difficult job of setting down board policy and a firm foundation for future Student Union Boards.

It's obvious that more than mere talk and absentee records have come and will continue to come out of the meetings. However, as the board chairman agrees, it surely would be desirable to have top attendance at the sessions.

To help insure this, a new meeting time has been set. If it fails, the board members will surely look for another solution—attendance requirements, activity limits for board members, a smaller board, or some such answer.

THE DAILY 'E'...

to ASUO President Barry Mountain for visiting campus living organizations to learn gripes about and suggestions for life at the University of Oregon. He heard suggestions from members of several houses this week.



Sky's The Limit

A Liberal Isn't What A Liberal Used to Be

By Sam Fidman

Here at this institute of higher learning and high society, feudalism could sweep over the nation, and still the great gray matter of the campus would be concerned with who is going to win what stardust pom-pom, or how far is it to the nearest saloon.

Nevertheless, this column is going to deal with a political-type question that has come into personal focus, hence has brought on some personal confusion.

Even the wording of the problem presented some challenge. It should approximate this: Just how does one go about being recognized as a progressive or a liberal?

Politically speaking, a liberal is one who is not bound by conventional political philosophy, who is independent in opinion, and not conservative.

Early in the Twentieth Century it was as easy as rhubarb pie to be a progressive. There was definitely an established, monopolistic wealthy hierarchy, and there was just as clearly a class distinction that contained the worker—who was oppressed.

Today, although we have a great deal of money in comparatively few hands, there is a great deal less oppression. In fact, the forces of labor have banded to-

gether and in their own way, with the consumer on the bloody end of the stick, they have become at least semi-oppressor.

Fall term the campus was graced by the footprints of Philip LaFollette, whose name reeks of the old roots of progressivism, which, after all, was the beginning of the meteoric climb of the "common man."

The gray-haired exponent of Wisconsin's most royal family was queried—"Mr. LaFollette, do you believe it is possible in these days for a political figure to be a liberal, and yet not be a socialist?" LaFollette first anchored the definition of socialist as—a person who is not necessarily a member of any socialist organization, but who favors a high degree of, or full government control over economy.

The former governor then portrayed an analogy to get across his conception of "the liberal." The socialist government places the individual on his own rung of the economic ladder; the liberal government goes up the ladder ahead of the individual—or individuals—and clears the path for the ensuing onslaught, the individual climbing to whatever heights he can attain.



Campus Critic

Bevy of Stage Plays Uses Full Oregon Troupe

By Don Smith

In the University Theater (where every production is in color) three plays are now in various stages of rehearsal, with practically every available student who is interested in the theater doing work of one type or another.

Furthest along in the production line is "Right You Are," which enters the final two weeks of rehearsal next Monday. This play, one of the theater's greater drama series, is a peculiar sort of comedy; kind of a closet drama that should of stayed in the closet.

But if it is a closet drama, Frederick J. Hunter has opened the door, and there is evidence that Mr. Hunter has a magical touch that can make a play live. In his first production for the University Theater, he has certainly picked for himself no easy task.

This has been the week of broken hearts in the theater, with castings for "Goodbye, My Fancy," and "Finian's Rainbow" reaching the final stages.

The people who had their hearts set on certain parts, and then didn't get them, can be discovered next week in the theater rehearsing another part, working back-stage, working in the box-office, or pitching in in one way or another. The theater, after all, is the theater.

Not everyone can have a lead role; and not everyone can be box-office manager; and not everyone can be stage manager. But if you hang around long enough, you're likely to get the chance.

"Goodbye, My Fancy," is Ottilie Seybolt's directional task. She gets the chance to direct the

first "in-the-round" production in the University Theater's new intimate theater.

"Finian's Rainbow," Horace W. Robinson's production, is the musical attraction slated for spring term. The early casting indicates that a lot of work will be put into the show to make it a spectacular presentation.

Letters

The Campus Answers

Prayer and Guidance
Emerald Editor:

Your editorial, "From the Vatican—An Ostrich Edict," shows a lack of understanding of Catholic thinking which can be excused, but should not go unanswered.

Those acquainted with Rotary and other business clubs know that despite the obvious good works clubs perform, many members ascribe to the fellowship a form of natural religion on a week-day, a substitute for God-worship on Sunday.

A priest is concerned with saving souls by means of a supernatural religion all days of the week.

"Desperate steps" is the phrase you use regarding the church's action; the church has no need for desperate steps in the face of communism.

"The holy body has so little faith in its priests," you say. Quite the contrary, so great faith has Holy Mother the Church in the personal sanctity of her priests that she knows by their Masses and prayers priests accomplish infinitely more than by just merely encouraging Joe Rotarian in his earthly trials.

The greatest good anybody can perform is by the example of a good, Christian life, more than by an over-extended or unreligious "active part in America's civic life."

The Church is evaluating when it says don't forget that what comes first—personal, Christian living, which in turn will direct the promotion of good works.

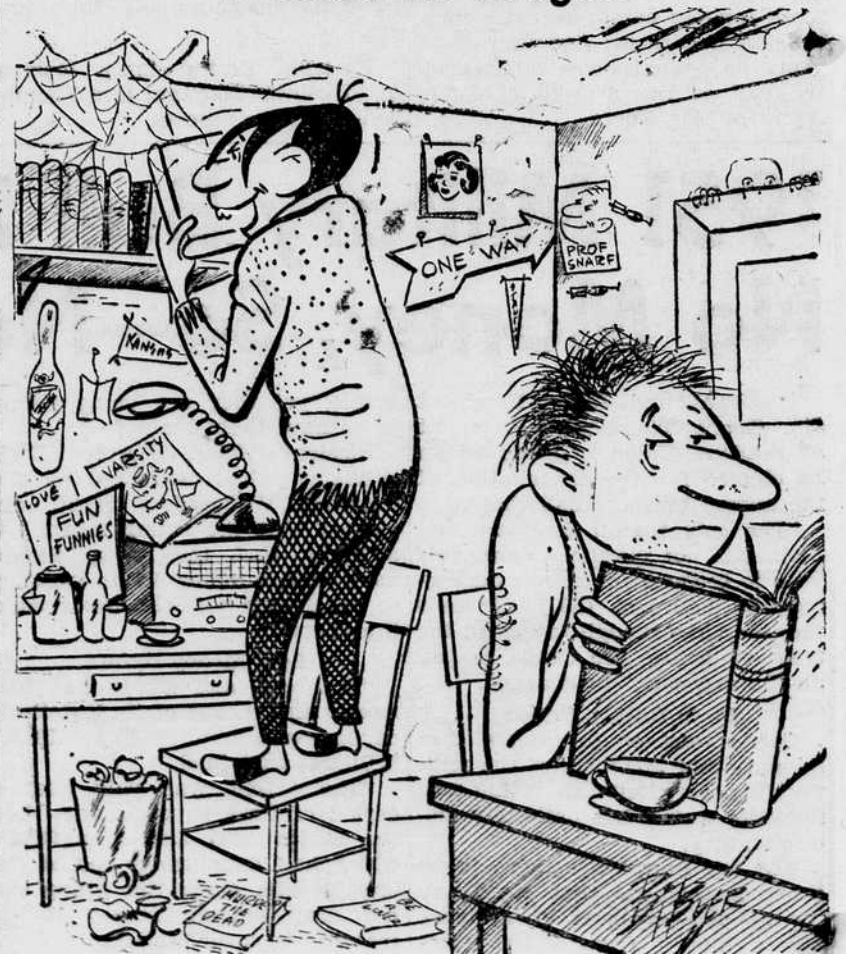
Catholics hold to objective moral and religious truth and throw out all private interpretation.

A single lay Catholic can only give the general Catholic attitude and cannot interpret officially or unofficially the mind of the Church in these so-called controversial matters.

One Catholic, however, says in answer to your editorial that no Catholic cleric or layman has to or should bury his head in sand when there is so much to do in prayer and its application by good works.

Justin McIntyre

It Could Be Oregon



"By George, Henley, for the last two months I thought you'd swiped my copy of 'Love Light'—an' all the time it's been up here with my text books."