

Oregon Daily EMERALD

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Some Managers Like Them

Some doubt still exists as the "financial benefit" of pay phones to campus living organizations. Since the believers in their value have not expressed their bone of contention, we will hazard a guess.

Many fraternities and sororities formerly got phone bills each month totaling about \$75. Most of this amount was due to long distance calls which were normally charged against the caller's house bill as an assessment.

In some houses, however, adequate records were not kept of who made these calls and the house had to stand the loss of those not traced. This, we presume, is what Mr. Barry makes reference to in his letter.

Limitation of long distance phone calls in fraternities and sororities is a matter which can be fairly easily accomplished. At least one fraternity last year installed one pay phone for long distance calls, instructing the telephone company not to accept long distance calls on the other two phones. This is a common practice on other campuses.

While they are doubtless saving house managers considerable bookwork, we have presented the figures and we again say that pay phones are not a financial benefit to anyone, save PT&T.—R. N.

A Tale of Religions -- from 200 Years Back

Over 200 years ago a German author, Gotthold Ephraim Lessing, wrote a play—"Nathan the Wise"—as a protest to narrow-minded assumptions of theologians of the day. He was a believer in universal brotherhood.

We think portions of this play worth considering during this Parliament of World Religion. So... we'll let Lessing speak for himself.

(Nathan is a Jew. He has been asked by a Mussulman—who considers Nathan a very wise man—why he chose the Jewish faith. The Mussulman believes only one faith can be the "true" one. Nathan tells this tale:)

"IN days of yore, there dwelt in Eastern lands
A man, who from a valued hand received
A ring of priceless worth. An opal stone
Shot from within an ever-changing hue,
And held this virtue in its form concealed,
To render him of God and man beloved,
Who wore it in this fixed unchanging faith.
No wonder that its Eastern owner ne'er
Withdrew it from his finger, and resolved
That to his house the ring should be secured.
Therefore he thus bequeathed it: first to him
Who was the most beloved of his sons,
Ordaining then that he should leave the ring
To the most dear among his children; then,
That without heeding birth, the favorite son,
In virtue of the ring alone, should still
Be lord of all the house....

"From son to son,
The ring at length descended to a sire
Who had three sons, alike obedient to him,
And whom he loved with just and equal love.
The first, the second, and the third, in turn,
According as they each apart received
The overflowings of his heart, appeared
Most worthy as his heir, to take the ring,
Which, with good-natured weakness, he in turn
Had promised privately to each; and thus
Things lasted for a while. But death approached,
The father now embarrassed, could not bear
To disappoint two sons, who trusted him.
What's to be done? In secret he commands
The jeweller to come, that from the form
Of the true ring, he may bespeak two more.
Nor cost nor pains are to be spared, to make
The rings alike—quite like the true one. This
The artist managed. When the rings were brought
The father's eye could not distinguish which
Had been the model. Overjoyed, he calls

His sons, takes leave of each apart—bestows
His blessing and his ring on each—and dies...."
"Scarce is the father dead,
When with his ring, each separate son appears,
And claims to be the lord of all the house.
Question arises, tumult and devate—
But all in vain—the true ring could no more
Be distinguished than—the true faith now....
"But then they differ not in their foundation.
Are not all built on history alike,
Traditional or written? History
Must be received on trust. Is it not so?
Why should I credit my forefathers less
Than you do yours—or can I ask of you
To charge your ancestors with falsehood, that
The praise of truth may be bestowed on mine?
And so of Christians...."

(The sons complained to a judge. Each deemed it impossible that his father had been false to him. Rather, each thought treachery had been done by the other two brothers.)

"THE judge said:... You tell me that the real ring
Enjoys the secret power to make the man
Who wears it, both by God and man, beloved.
Let that decide. Who of the three is loved
Best by his brethren? Is there no reply?
What! do these love-exciting rings alone
Act inwardly: Have they no outward charm?
Does each one love himself alone? You're all
Deceived deceivers. All your rings are false.
The real ring, perchance, has disappeared;
And so your father, to supply the loss,
Has caused three rings to fill the place of one....

EACH from his father has received a ring:
Let each then think the real ring his own.
Your father, possibly, desired to free
His power from one ring's tyrannous control.
He loved you all with an impartial love,
And equally, and had no inward wish
To prove the measure of his love for one
By pressing heavily upon the rest.
Therefore, let each one imitate this love;
So, free from prejudice, let each one aim
To emulate his brethren in the strife
To prove the virtues of his several ring,
By offices of kindness and of love,
And trust in God. And if, in years to come,
The virtues of the ring shall reappear
Amongst your children's children, then, once more
Come to this judgment seat. A greater far
Than I shall sit upon it, and decide."

-- Letters to the Editor --

A Protest...

Emerald Editor:
We the undersigned students of the school of law, in the interests of fairness and justice, wish to protest the Emerald's intemperate attack of Jan. 21 upon the Pacific Telephone and Telegraph co. Complete with front-page editorial and cartoon, in the best Hearst tradition, the Emerald made no attempt to give a fair presentation of the very strong arguments of the telephone company. One article did purport to present the "complete picture of the telephone situation..." But who gave us this "complete picture?" Why, Mr. Al Karr, one of the principal agitators.

Much space that might otherwise have been devoted to news-worthy items was given to "spontaneous" letters from Oregon students. How many activity points per signature, Madame Editor?

Throughout the issue, we are confronted with the argument that campus living organizations are something other than public or semi-public locations. This is an extraordinary contention. It may just be true that some campus living organization considers itself as being one big happy family, but it is difficult to accept the idea that such an organization should have a private phone, even as a family of three.

In addition, we have the impertinent suggestion that Gov. McKay should go to bat for the student malcontents. The governor was elected by the citizens of the state of Oregon. It is just possible that some of these citizens do not like the idea of paying higher rates because Oregon students do not care to pay their share.

One should also recall that the pay phone rate was 5 cents during the depths of the depression when a nickel would ransom a king—or at least a student-body president. At a time in 1952, a phone call is something of a bargain.

Finally, it should be noted that students may now place long-distance calls through the phones

in their own living organizations. Conclusion: Boys and girls, you've never had it so good.

(Signed:)
John Sabin, Robert Abrams, Robert Puckett, William Love, Francis Linklater, Jr., David Lentz, Fred Risser, Kenneth Poole, Tom Brand, Robert Boyer, Joe Richards, Robert Hill, Pat Young, Lester Pederson, John Larsson, Joe French, Henry Bauer, Donald McCoy, Robert Kerr, Robert Holland, R. Vernon Cook, Tom Mosgrove, Gordon Price, Corinne Gunderson, Robert Danielson, Gene Rose, Edward O'Reilly.

... An Answer

Before going into detail on the letter's content, we'd like to point out that one of the signers of this letter, Joe French, also signed a letter protesting the pay phone installation, which ran on page two of Wednesday's paper. An interesting dualism!

• Front page edits on subjects of particular significance or interest are fairly common among U.S. newspapers.

• The only argument the phone company offered was an interpretation of its own PUC-filled tariffs. The extracts from these under which the phone installation was made were printed on page one of the Jan. 21 paper. We're sorry the company didn't give us more reasons for its action so we could devote more space to its arguments.

• Mr. Al Karr, even though a member of the ASUO senate phone committee, is an Emerald reporter and one of the few informed on the phone situation.

• Not "one article," but two, purported to present the development of the pay phone situation.

• We are not assigning activity points. Direct this question to the members of the senate phone committee who suggested that living organizations express their feelings through letters to the editor.

• PUC tariffs state that flat-rate service is not provided in public or semi-public premises where phones are "accessible to the public in general." Has the public free access to phones in

such restricted membership groups as fraternities and sororities? An "extraordinary contention," students of the law? Proven members of your profession seem to agree there's a question of interpretation.

• Where have we asked for a private phone? Do you not realize that the old flat-rate phones were not the same as "private" phones? You would suggest a pay phone for a "family of three?"

• Since when has it been "impertinent" to suggest that citizens call what they consider an unjust practice to the attention of the governor of the state?

• Did the phone company state Oregon residents would have higher rates if pay phones were not installed on this campus? We think not. Incidentally, pay phones were installed in September. Rates went up Monday.

• A completed phone call for 50 cents or so isn't much of a "bargain." Or do you 27 students always get your money back when you call a living organization and find the party not in?

• Where have you 22 fifth-year students been for the past few years that you think students were unable to place long distance calls from their living organizations previous to this school year?

• How many of you 27 lawyers-to-be have lived under the present pay phone system? Only seven of you, according to the Pigger's Guide. (One in a fraternity and six in dorms.) Eight of you have private phones; eleven have no phones; one, a University extension.

To the general reader this may seem unnecessary usage of space to re-explain things to 27 readers. However, we feel their apparent ignorance of certain facts justifies it.—Ed.

It's Best to Give

Emerald Editor:
We wish to announce that we are 100 per cent behind the position taken by the ASUO senate, the university administration and the Emerald concerning the pay phone situation in fraternity and

sorority houses.

We are strongly in favor of returning to the system of last year or use of the proposed toll free intra-campus phone system.

Remember, Pacific Tel. and Tel. it is better to give than to receive!

(Signed:)
Sally Stone, Audrey Campbell, Norma Wilson, Joan Fewless, Judy Woodcock, Dorothy Pederson, Marjorie Williams, Joan Renner, Earlene Smith, Ancy Vincent, Ann Irwin, Betsy Eggen, Sydney Hass, Mary Dunson.

Joan Rademacher, Sally Palmer, Shirley Kendall, DeWanda Hamilton, Mary Fowler, Ann Dielschneider, Adeline Ehrlich,

Joanne Walker, Sally Keeley, Mary Preuss, Shari Long, Catherine Black, Sue Bachelder.

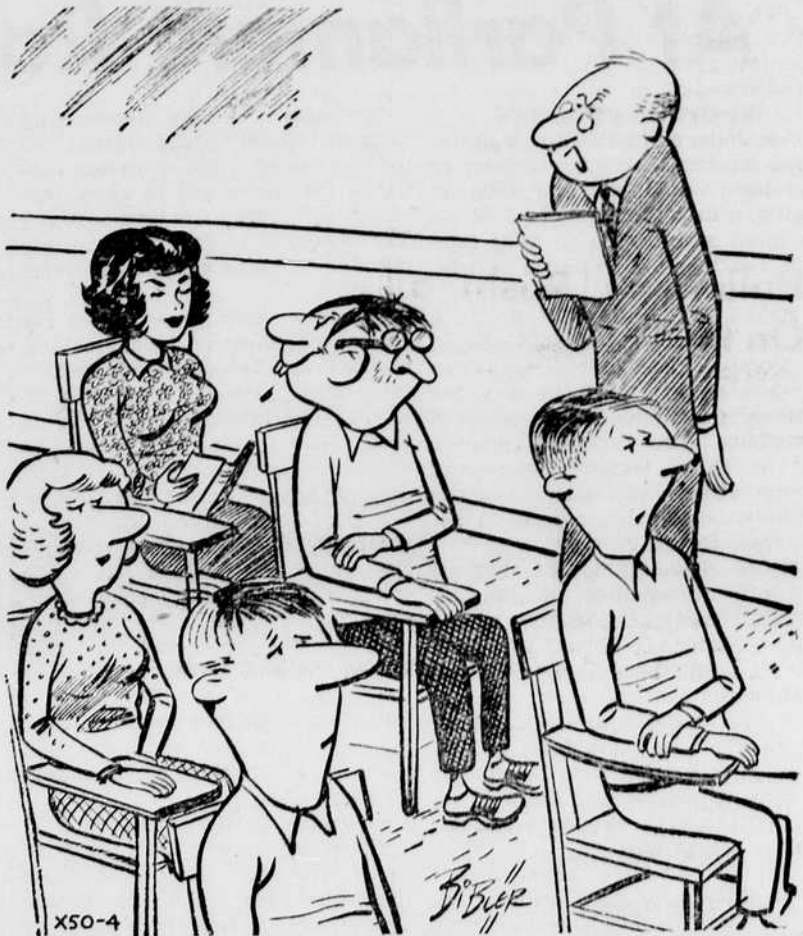
Picture Not Clear

Emerald Editor:
I don't wish to criticize the efforts of your new editorial writer, but I see no alternative. As a former house manager, R. N. should be aware of the financial benefit of the present system of pay phones to his living organization. The editorial definitely did not give a clear picture of the situation.

As for myself, the proposed intra-campus exchange is a logical solution.

Tom Barry

Holding Students' Attention



"I thought we had decided last week that you were to face the front of the class, Worthall."