

'What's In a Name?'

In a letter which appears elsewhere on this page, 22 women of Rebec House protest the naming of the University's new, 10-unit dormitory after the late George Rebec, former dean of the graduate school.

The women have a good case.

Rebec, interested in furthering co-operative housing on campus, willed his home to Co-ed Housing, Inc. to be used for housing girls who had limited means of financial support. The co-op, since 1943, has been called Rebec House in his honor.

Now the University administration seeks to further honor Rebec by naming its newest dormitory after him. And the women at Rebec are understandably very unhappy about it.

They say, "We have pride in the fact that our house is known as Rebec House and regret that the name will lose its individuality on campus now."

Names for new dormitories are chosen by the University dormitory policy committee, composed of the dean of students, dean of men, dean of women, University business manager and the director of dormitories. Any name they pick must be—and in this case has been—approved by President O. Meredith Wilson.

The committee, according to Donald DuShane, dean of students, gave "prolonged consideration" to the choice of a name for the new dormitory.

He said, in a telephone conversation with *The Emerald*, that the committee went over every name in the University's history to find some "who had been of great service to the University" (and who was no longer living) after whom to name the new dormitory. Rebec was their choice.

DuShane said that possible confusion between Rebec House and Rebec Hall was considered by the committee. He explained that each of the dormitory's 10 units will be named. The five units already named are Smith, Douglass, Sweetser, Clark and Adams.

The committee's thinking, he said, was that a student living in Adams unit, for example, would identify himself as living in "Adams" rather than in "Rebec." So, they reasoned, there should be no confusion. Yet the committee rejected one name possibility, Prince Campbell, because of the name's similarity to Susan Campbell.

The committee felt, DuShane said, that confusion would result from such similar names. So the committee picked a name that was not similar to, but the same as, that of another campus living group.

Ask any student who lives in one of the units of Virgil Earl or John Straub Hall where he lives and he'll nearly always answer, "Earl" or "Straub." Further questioning is necessary to discover in which unit he lives. And the same will be true of Rebec—Rebec Hall, that is.

In the "prolonged consideration" which the committee gave to choosing the new hall's name, they didn't bother to tell the women at Rebec—Rebec House, that is—that their name was going to be used. "We should have consulted them," DuShane admitted.

The women at Rebec—Rebec House, that is—rightly feel that the administration, by taking their name without telling them, considers them to be non-existent. And indeed, so it seems.

The dormitory policy committee wanted to give honor to Rebec. They felt they could do this by naming a costly, 10-unit dormitory after him. "After all, Rebec House is a frame structure and is perishable, and the new dormitory will last on campus for 100 years or more," DuShane said. But after the present structure which houses the co-op has outlived its usefulness, is it not logical that the women of Rebec—Rebec House, that is—will move to another residence and perpetuate Rebec's name on campus?

That this honor is what Rebec would have desired is evidenced in the terms of his will: "I hereby give, devise and bequeath to the 'Women's Cooperative Housing Association, University Avenue Branch' (now Co-Ed Housing, Inc.) . . . the house and tract of land I own at number 727 East Thirteenth Street, Eugene, Oregon. It is a pleasure for me to think of this group of young women as dwelling in this house . . ."

It is not too late for the University administration to change the name of the new dormitory. The name has not yet become established on campus. In the circumstances, even "Prince Campbell Hall" would be better and more just and proper as a name than "George Rebec Hall."

How's Yer Grammer?



"OH-OH-GUESS TO MANY OF US 'SKIPPED' TODAY — HE FOLLOWED US OVER HERE."

Dave Cass

Youthful Courtship Patterns Worry Source for Elders

I couldn't possibly let the year pass without some comments on the always-current squabble over monogamous premarrriage sex patterns. What passes as a fact of life for the younger generation has become a constant source of worry to a lot of our elders.

The most recent lament came to the general public's attention appeared last year in Harper's Magazine. If some middle-brow hadn't run off with my file of bread-and-water intellectuals' magazines, I'd reserve comment specifically to that article. As matters stand, I think we can do without a particular source.

What was said and will be said in such future writings can be traced to the background of the author's generation, without needless reference to specifics or to the laws of nature.

The person who becomes disturbed by Little Herby's going steady is generally a person of 50 years plus, happily married, with two children, both now grown and raising children of their own. He (or she) harks back to his (or her) youth, which took place during the "wicked twenties," and moans over the passing of the stag line and free competition. This, he (or she) says, can be traced to the seeking of security in an unstable world, exclamation point.

Unfortunately, this security angle has been overworked. A more fruitful field of inquiry would be in uncovering the hidden assumptions of the author, as we do in the social sciences when we don't like somebody's conclusions (values). We would then find that the major assumption is that the twenties (hazily remembered) was an ideal era, that "looking around" for a life's partner insures good judgment.

Of course, to the middle-aged, "looking around" as an ideal may be merely a rationalization that daughter is safer parking with five boys than with one. Or, if the writer happens to be keenly observant or feeling his oats, he may feel that with modern dress habits nobody would be foolish enough

to ignore the merchandise on display to the extent of going steady.

What repercussions the sack dress may have upon this second sort of rationalization will remain to be seen—I think that a good case could be made out relating fashion styles to courtship patterns.

Disregarding such apparent motivations, let's assume the integrity of our would-be cultural anthropologist to the extent of hunting for a major belief that has become modified in the last three decades.

Philip Wylie provides us with a good starting point in his (though probably purloined from other sources and general knowledge) concept of the Cinderella Myth. The name makes the concept self-explanatory.

Science, or what passes for science to the layman, has pretty well exploded the dubious validity of the once widely held ideal of the "perfect match."

Flying in the face of Hollywood, the younger generation has proceeded to carry this ideal to its logical conclusion—anyone can be your Prince Charming. But this is more a matter of self-delusion than reality. For if it's true, why "look around" when even the boy next door suffices? What such thinking has done to Victorian morality causes many sleepless nights.

The development of monogamous courting patterns is logical from another standpoint. Namely, how can a two opposing values, marked in the middle by marriage, last indefinitely? Is it possible to be polygamous before marriage and monogamous after? Granted that the opposite the transition phase has produced isn't much of an alternative as an ideal, but at least we don't have to be hypocritically shocked by a Rinsley or a Miss Van Buren.

Don't misconstrue this as an appeal for free love or its strict opposite. It's merely an attempt to show that contradictions exist when one tries to apply one standard to pre-marriage sex and another to nuptial bliss. Perhaps rational (if the subject matter doesn't preclude rationality) monogamy before marriage is the only way to achieve it afterwards.

LETTERS TO THE EDITOR

Emerald Editor:

The members of Rebec House, a women's cooperative on this campus, submit this letter in protest to the recent duplicate naming of a dormitory on this campus as Rebec House.

We would like to point out that the naming of a living organization on a campus is not primarily a matter of giving honor to someone but also involves a means of distinguishing one unit from another. This duplication of names for living quarters will inevitably lead to confusion as references are made to just plain "Rebec."

We have pride in the fact that our house is known as Rebec

House and regret that the name will lose its individuality on campus now. We hope that in the future more careful investigation of the naming of living organizations will be made, such as recognition of the original house holding the name by at least checking with members as to their feelings on the matter.

Otherwise, perhaps a copy-right system could be established to protect names if they have no rights under informal rules of tradition.

Because of the will wherein Dr. George Rebec requested this house to be named after him as former owner, we cannot remedy

the situation by changing our name. Otherwise perhaps we could change our name to Erb Memorial House.

(This letter was signed by 22 members of Rebec House whose names are on file at The Emerald office.)

Emerald Editor:

Having just returned from an assembly at the School of Education concerning the criticisms of our educational system, we feel impelled to write this letter in order to express some comments which the audience had no opportunity to voice at the assembly (we believe it to be unusual to hold a panel discussion and not permit any participation from the floor).

We had expected both to hear and to participate in a stimulating discussion of the difficulties which beset our present-day educational structure; however, neither of these expectations was fulfilled. Instead the audience was permitted to hear a vague survey of past criticisms and additional comments on the fact that many of these criticisms have arisen from

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