

End of the Trend?

On the surface, at least, the controversial "dry zone" issue has been resolved for a while with the approval by the Eugene city council of three package beer licenses from grocers within the now-illegal zone.

The lack of action by the joint city council-University committee, set up at Mayor J. J. McGinty's request, may have signified the beginning of the end of the "dry zone" principle.

The three new package beer outlets—if the licenses are, as is expected, approved by the Oregon Liquor Control Commission—are not expected to have much effect on the amount of beer consumed by University students.

Consequently, it is highly doubtful if such a drastic step as asking the legislature for a legal "dry zone" will be taken by the University until further infringement of the present zone area appears to pose a real threat to the University.

The idea that beer nearby should not be considered a "threat" to an enlightened, mature University community is doubtless valid. Unfortunately, we do not possess, on the whole as yet, such a community.

Certainly the University must never appear to be encouraging or supporting the abolition of the dry zone principle—if for no other reason than for public relations.

The present situation, with the granting of licenses, is not, we hope, indicative of a trend which will end with tap beer on the borders of the campus.

BISFEA Needed

Has curiosity died out at Oregon?

Can someone tell us what has become of the narrow-eyed individuals who used to be on campus, seeking out and challenging unexplained events, pestering Physical Plant employees about their solemn and often puzzling tasks, and reading disturbing meaning into every laconic announcement from Student Affairs?

These were the hardy individuals who surmised that the Oriental Art Museum doesn't have windows because its architect was blind; who suggested, every time a campus tree was pruned or cut down, that certain prominent faculty members needed fireplace wood. Included also were

those intrepid explorers whose inquisitiveness led them to trace out the maze of heating and utilities tunnels which underlie the whole University. An oblong, heavy wooden box carried to the biology department by University employees became a coffin enclosing a freshly-dug cadaver, etc.

Their basic spirit was that which prompted the "Whispering Greek" of last year, Bob Funk's "A Day at the Zoo" series and similar efforts.

An insatiable curiosity dominated those University students—to every untoward thing that appeared on campus, they first asked themselves "Why", and then set about answering their own questions. We suppose this sort of thing possesses the "Sidewalk Superintendents" who flock to big construction-sites, to stand transfixed on the sidelines, watching the heavy equipment with one eye and making wild speculations with the other.

In place of this condition, there seems to be a general apathy, a lack of wonder among today's Oregon student body. Nobody appears to be really concerned over the long, deep trench being dug by University laborers on the west side of Johnson Hall or that obnoxious odor which permeates the Audio-Visual film studios.

As a partial remedy for this deplorable situation, we propose the following: A Board for Investigation into Strange Fixtures and Extraordinary Activities on the Oregon Campus, to be abbreviated "BISFEA". Members of this board will be selected from that curious group (if any representatives are left) who would rather observe campus doings and make speculations about them than endure the mundane truth.

Furthermore, we suggest this partial program of investigation:

- 1) What is the significance of the little fence of iron arrows which border the roofs of Deady and Villard? B) What goes on in the garrets at either end of the top floor of Deady—there are windows but no doors.
 - 2) Why was the Primate Lab moved from the quonset south of Deady, and where is it now? Why were oddly human cries sometimes heard there?
 - 3) What is underneath Friendly Hall?
 - 4) Why are there so many dark, unidentified, locked rooms in the Library?
- Make your own surmises, for practice.

Edgar Eager



"IT APPEARS TO ME ONLY ONE OF YOU TOOK THE TROUBLE TO DO THE OUTSIDE ASSIGNMENT LAST NITE!"

Jack Wilson

'Toiling Bodies' Help Little To Solve IFC's Problems

Saturday's sun will rise and fall on the toiling bodies of Oregon fraternity men. An all-day car-wash for the March of Dimes will tear them away from intramural basketball practice and the library.

There may be several reasons for the labor they will perform Saturday. A few of them may happen to LIKE washing cars. Some may feel they are contributing to a worthwhile cause (one that has suffered since the introduction of the Salk vaccine). Others may think they're earning public relations for their fraternities. And still others will be scrubbing those sidewalls because an upperclassman is standing behind them, taking notes.

But the real reason, I think, and the reason for Greek Week clean-ups, Halloween parties and "Help Week" activities, is a desire on the part of fraternity leaders to justify the existence of their organizations to a supposedly hostile community.

Which leads us to a logical question: Why does one segment of the campus feel it must justify itself to the other segments and to the rest of the world? As a Greek, I feel I have a right to know what it is we've done that calls for this eternal penitence.

It will be argued that IFC is embarking on this car-washing project strictly for charity's sake. It's hard indeed to question such an evidently worthwhile motive. But fraternity men, along with the rest of the campus, contribute to all the charity drives which (in spite of the United Fund) come along several times a year.

And during Greek Week and "Help Week" their pledges give to the community more free labor than it can use.

Fraternities have done their part for charity. Why then should they be required to give more than their share in projects such as the one which comes up this Saturday and the others which may follow? The answer is simple. Fraternities, constantly worried about their

reputations, feel they need the favorable publicity which such projects will bring.

They're failing to go to the root of the problem. Bad publicity (which the public remembers much longer than it does good publicity) results from two major problems with which fraternity leaders are trying to cope. One problem is drinking; the other is discrimination.

It seems to me, also, that fraternity men overestimate the impact of these problems on the community.

Drinking has been a problem in college life ever since the concept of education for everyone became a reality in America. Higher education has come to include worldly education as well as scholastic education. A certain amount of drinking is—and has been for many years—going to take place. A couple of publicized drinking incidents do not lower the fraternity system's esteem as much as its leaders think.

Discrimination is slowly but surely going out of the fraternity system. It gets little publicity, but it needs none. And those who believe that fraternities are hot-beds of racial and religious prejudice are not going to be swayed from their convictions by any amount of car-washing or kiddie-entertaining.

Only by going to the heart of both problems and by trying to eliminate them—as is being done by a few fraternities—can the fraternity system end any bad feeling that exists in the community.

Charitable projects and the resulting public relations are well and good—but they're only stop-gap measures that fall short of solving IFC's public relations problem.

OREGON DAILY EMERALD

The Oregon Daily Emerald is published four times in September and five days a week during the school year, except during examination and vacation periods, by the Student Publications Board of the University of Oregon. Entered as second class matter at the post office, Eugene, Oregon. Subscription rates: \$5 per year, \$2 per term.

Opinions expressed on the editorial page are those of The Emerald and do not pretend to represent the opinion of the ASUO or the University.

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Our Contemporaries

Two-level System of Higher Education Needed

(The following editorial is reprinted from the *Christian Science Monitor*, Jan. 23, 1958.)

Colleges in America are major pillars supporting the advance of knowledge—hence national survival in an age of breath-taking change. Colleges also are being taxed beyond capacity by the demand of young America for a campus experience.

Yet not everyone knocking at the gates is deeply dedicated to advancing knowledge or sufficiently prepared to undertake it. If the burden of these latter were lessened, colleges would have more room, facilities, faculties, and money to devote to fruitful instruction and discovery.

If this were all there were to it the answer, in theory at least, would be simple: Elevate entrance requirements so as to screen out all but the intellectually able and concentrate the faculties qualified to teach them, the libraries, and the laboratories in a relatively few institutions.

Such a revolution (and it would be just that) would not be without meritorious by-products. It would erase, for instance, the stadium-annex college with its battalion of recruited gridiron warriors.

But that is not all there is to it. College in America has become an integral part of its social pattern. Granting the emptiness of unearned "prestige," even an abbreviated college is something millions of young Americans expect and millions more hope for. And their contact, at least, with scholarship, and citizenship in a society of their contemporaries are not to be laughed at.

How to supply these social values without diluting or starving the intellectual? And how to do this, as Americans will insist, at their own state, home town, and denominational institutions?

The most promising answer appears to lie in further extension of the general or junior college idea. This recognizes that millions of young people

can benefit from at least two years beyond high school taught by competent teachers, not necessarily profound scholars or researchers. Others who can and wish to pass through fine-mesh academic screen can, instead, be put on the track of "honors" courses, then in "senior," as distinct from general colleges, and in graduate schools devote themselves to the more exhaustive and exacting studies.

An evolutionary, not a revolutionary approach and one already in operation in many places. Perhaps it needs only to be extended and applied more stringently.

(ACP)—Pulitzer prize poet Marianne Moore, at a San Francisco press conference, was quoted by the *Daily Californian* on the subject of censorship:

"No," she said, "I don't believe in censoring. We can't be sure what to censor and once you start it's like a prairie fire. The most obscene poetry will die quickly if it's simply left alone."