

Houses Building Pushcarts For April 27 Relay

The first annual Push Cart relay, sponsored by Delta Chi fraternity, will be held Saturday, April 27.

CARL FINWALL, director of the relay, urges all living organizations to enter the relay. Deadline for entering the relay is midnight, Saturday, April 20.

There will be a \$10 entry fee which will go to Pearl Buck School.

Many fraternities and sororities are building push carts. Sigma Nu, Beta Theta Pi, and Sigma Phi Epsilon are letting the pledge classes build their carts. The seniors at Theta Chi are building their cart, and freshmen will push

it at the relay.

THE ALPHA Tau Omega's indicated that they are helping a sorority to build their cart. Sigma Kappa, Alpha Chi Omega, and other sororities are letting their house boys build their carts.

Trophies will be awarded to the first and second place winners in the men's and women's division and to the organization with the most original push cart.

Preceding the relay will be a fun parade in which all organizations entering the race must participate.

THE RELAY will take place on 550-yard course down 13th, 14th, and Kincaid streets. Finwall said

the course has been cleared with city manager Hugh McKinley.

Finwall is originator of the push cart relays at Oregon. He got the idea for the relays from San Jose State College, which he attended before coming to Oregon fall term. According to Finwall the push cart relays at UCLA, San Jose State, and California are similar to Oregon's Canoe Fete as a campus attraction.

Debatable Films On HUAC Action To Be Shown

"Operation Abolition" and "Operation Correction," controversial documentary films, will be shown at 3 p.m. Friday, sponsored by the ASUO Civil Rights Committee. Room will be announced later.

"Operation Abolition" concerns the May 1960 "student riots" in San Francisco, which occurred during the hearings of the House Committee on Un-American Activities. Although sanctioned by the House Committee, the film has been criticized by many persons and organizations who contend that it is not an accurate representation of the actual events which occurred at the time.

"Operation Correction," sponsored by the American Civil Liberties Union of Northern California, is the same film with a few additions and different narration. It attempts to show that "Operation Abolition" is not, in fact, an accurate portrayal of the student demonstrations.

A debate between former congressman Charles O. Porter and Walter Huss, of the Freedom Center of Portland, will be held on Monday, April 15. The two men will discuss the merits of the House Committee on Un-American Activities. The debate was arranged by Gary Newton, co-chairman of the ASUO Civil Rights Committee.

Infirmary

Confirmed to the infirmary Sunday were: Maile Crooker, Ivaldene Evans, Deanne Lundquist, Joy Nickels and Phillip Prager.

Phil
Sherburne
"A man of action, not words"
ASUO PRESIDENT

Letters to the Editor

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"allowed" to become a Parthenon (as Mr. du Toit insinuated is the case with the Side); it is of supreme elegance or it is not. We all know, in this case, it is not.

But what is it? Mr. du Toit says its an old building to be compared to grandmother's old dress, an old dirt road, and as part of an old American heritage, which all stand in the way of progress. I choose to examine these ideas.

MR. du TOIT states that he would never ask his grandmother to wear one of those old 1899 dresses, "because modern clothing is more pleasing to the eye" and better meets the needs and activities of today. I can not understand why we, as the general public, believe that anything new is always an improvement over the old, especially so for architecture. If the public does not realize that too much of "modern" architecture is sterile, boxy, and artificial, with screens covering the emptiness of their folly, I say we are a hell of an ignorant group. And I say don't be surprised if the architecture that replaces the Side is not so pleasing to the eye and does not better meet the needs and activities of today. For if the needs and activities of today do not call for a better expression of our society, in all fields, then why are we all involved in this human drama constantly striving for the betterment of man and a universal happiness?

And how do old roads fit into the human drama? Mr. du Toit thinks the Side is comparable to an outdated dirt road. The Side very definitely takes part in the human drama, but do dirt roads? The Side is part of the beauty in Eugene, part of the landscape, part of the surrounding atmosphere; it will always serve as an expression of the strength, the firmness, the fitness of the Oregon society. The thought of it being an "old" building is irrelevant for there are good old buildings, and the same is true for modern architecture. With the Side, we are concerned with a good building. Losing this building would represent a grave loss to the landscape of the Eugene community as well as to the University campus. Consequently, how can there be an analogy between an old dirt road, whose improvement does not significantly alter the landscape, and that which is a definite part of our environment, of our being, of our society, of our nature.

We train, we produce, we turn free the architect. He is endowed with semi-sacred powers. He is the one who covers our land with mildew or radi-

ance, with triteness or grandeur, with ignorance or intelligence; he represents society. Yet much too often he goes unquestioned in his work. He produces forms that are big and small, symmetrical and asymmetrical, this and that; but do we seriously question these forms? I think not. As a result, the sham is everywhere, the commonplace is common, and the devoid is interesting. We must learn how to look, examine, and question. Always asking why specific materials, methods, and forms take shape. Only in this manner will the healthy, the logic, the fit be seen in architecture. And then it will be easy to distinguish the good from the bad.

WITH THIS, I must conclude that Mr. du Toit lacks in knowledge of the true issue. The controversy surrounding the Side is not one of the preservation of an old building or a specific American heritage. It is one of the preservation of the well being, the healthy, the good, in architecture, in Oregon, in Eugene, and specifically on campus. We must learn to preserve the good in our environment, whether it be old or new.

What or who does Mr. du Toit represent? Most probably you: the complacent, the illogical, but at times the rational public.

What does progress constitute? Too often the golden dollar! And I am still too young and irrational to sympathize with that aspect of the Side conflict.

Art Paz
Jr. Architecture
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