

Local pub's last call loss to lusher out late

We're not asking that University President Paul Olum declare a day of mourning, nor are we requesting that flags be flown at half mast. But we do want to take this opportunity to note with sadness the passing of one of our favorite watering holes, the legendary Max's on 13th Avenue.

After faithfully serving the University community for 62 years, Max's had its last "last call" Saturday night. A crowd of the faithful gathered to bid the place farewell, and they did a thorough job — the last keg was drained early at 5:30 p.m.

By all accounts, it wasn't a somber occasion, but a happy send-off that well honored the tiny bar. Since its inception in 1927, Max's had been a well-known popular establishment. Its closure was not due to a lack of customers, but rather a lease dispute with the family who owns the building and the grocery market next door.

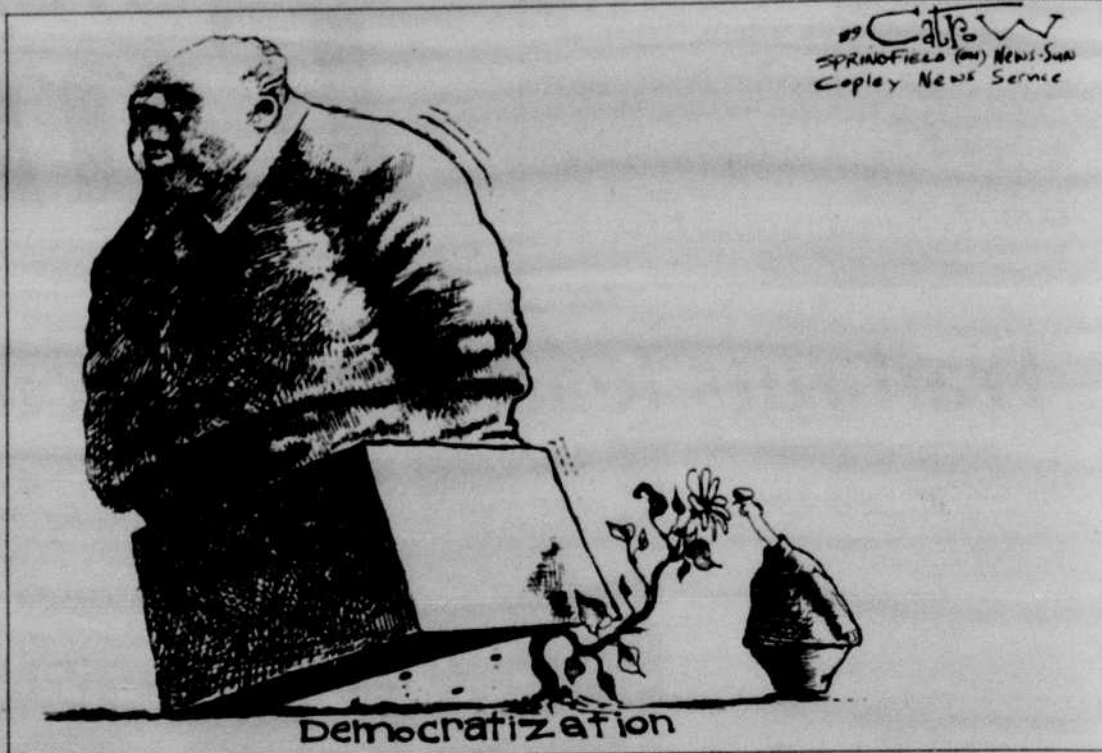
There was a push a few weeks back to raise the money that would have kept the place in business and have it declared a local historical landmark, but apparently the effort did not succeed. That's too bad.

With its cozy atmosphere, colorful patrons, live music and free-wheeling conversation, Max's was always a lot of fun. It was a comfortable place to go, not just to drink, but to truly relax and get out. There used to be a whole bunch of these kind of late-night spots — not just bars — on the west side: Lenny's Nosh Bar, Poppi's, Prince Puckler's. These are all gone now; only the Dairy Queen on Hilyard and 13th serves as any kind of social meeting place in those blocks.

Beyond this trend of favorite establishments shutting down, we're especially sad to see Max's go. The place, with its history and traditions (the peanut nights and Phony Art League) has long been part of the West University neighborhood. It was part of a trio of hot spots along 13th Avenue that included Old Taylor's and Duffy's (another pub casualty).

Max's greatest days were during the late 1940s. After World War II, the University was suddenly inundated by hordes of soldiers and sailors ready to continue their educations. These men were a rough-and-tumble sort that frightened the University faculty with their drunken antics. In response to their constant partying, the University and the blocks surrounding it were, for a short time, declared a dry campus.

The line of demarcation ended right at Max's; it was *the* place to go. No doubt, the sounds of all those people crowded into that tiny place, that "shoebox" as bartender Mike Lutz calls it, and their happy memories will long haunt the place. We hope so. Max's — here's to you.



Letters

Shudder

Fred Wheeler, in his letter (ODE, April 28), states that not only are allegations of racism by Jose Cornejo-Rossi against the Federalist Society "groundless," but that the "University Office of Affirmative Action and the ASUO both rejected his complaints."

I, too, was present at the Incidental Fee Committee meeting when the Federalist Society appealed the IFC's previous decision rejecting funding for the group. I, too, read the documents in question that were put out by the Office of Affirmative Action and the ASUO. The truth is, neither department had investigated the Federalist Society at that time, and this fact was made crystal clear to Wheeler at the meeting!

Wheeler would like us to believe that Rossi's allegations are the sole reason this group was denied funding. I would like to point out, however, that Rossi was not even present at

the first IFC meeting when funding was denied! And no, contrary to Wheeler's claim that "the IFC accepted (Rossi's allegations) as fact," the IFC merely stated, and rightly so, that the IFC was not the body that could or should decide the matter.

Rossi was indeed wise in tape recording the meeting "to prevent future misquotations." If the Federalist Society has the audacity to lie about a meeting whose minutes are on public record for anyone to see, I shudder to think what else they may have lied about!

Catherine Collins
Senior, biology

Context

Bert P. Tryba (ODE, April 28), what does the word "context" mean to you? Just curious. Well, it's pretty darn evident from your letter that the word "context" is not an active part of your vocabulary.

To quote Webster: "Context (n.): The parts just before and just after a word or passage, that determine its meaning."

When you quote the Bible out of context, it means nothing, absolutely nothing. So, until you address the issue in context ... you're still talkin' all that jazz.

Rob Hartsock
Leisure studies

Letters Policy

The Emerald will attempt to print all letters containing comments on topics of interest to the University community. Comments must be factually accurate and refrain from personal attacks on the character of others.

Forum

Religious studies an important element in understanding

By Christine Kotek

An open letter to the students addressing racial discrimination and intolerance recently

Commentary

appeared in the Emerald (ODE, April 21).

University President Paul Olum and Provost Norman Wessells, stated that "university students deserve an atmosphere conducive to learning, with free and open interchange among all concerned, where lives can be enriched by interaction with people of all races, ethnicities, and creeds."

I heartily support this call for openness and diversity here at the University. I think an important element in cultivating tolerance and understanding is education. In general, the administration promotes this view, but a recent development concerning the study of religion here at the University raises some concern.

Budget cuts are affecting many departments, but a decision to suspend the search for a new professor in the Department of Religious Studies has put the department in a situation which no other department is facing.

The department currently has three faculty members, but with the departure of one of them at the end of the year and the imposed "hiring freeze," it is likely that the department will close. After all, a department with two professors, one of whom is retiring in 1991, is not much of a department.

I sympathize with the fiscal dilemma the administration is trying to resolve, but a decision which could lead to the end of the Department of Religious Studies is clearly a shortsighted move. Essentially, the department is viewed by the administration as being expendable and undistinguished.

With regards to its being expendable, I refer to the opening

quote from the Olum/Wessells letter. Regardless of one's religious views, one would agree that the study of world religions is helpful in promoting peace and understanding among people. The Salman Rushdie episode is a case in point. Ignorance of another's views is the greatest cause of intolerance and hatred.

Also, from a strictly academic viewpoint, religion is a fundamental part of various fields of study, including history, anthropology, and cross-cultural studies.

What sense does it make to allow the Department of Religious Studies to slip away into oblivion? Religious studies does not merely augment the academic experience here at the University, but it is a foundational aspect of any sound liberal arts education. To think otherwise is to have a narrow view of the world.

Second, the Department of Religious Studies is the second

oldest department of its kind in the state school system. Since its inception in 1934, the department has had a history of distinguished scholarship and quality teaching.

In an ideal world, the department would be expanded to include specialists in Islam and Native American religion, but its core staff of three professors does provide students with a sound introduction to the world's religions.

Can this University afford to lose such a department? If one's answer is "yes," is such a response compatible with the University's goal of academic diversity and quality education? I think not.

In talking to students about the situation facing the department, some students have expressed the view that it is something which does not concern them. I think all students should be concerned about it. By phasing out smaller departments, the University adminis-

tration hopes to save money, but in doing so the academic opportunities here at the University will suffer.

The end result will be a narrower curriculum that does not benefit anyone. If the Department of Religious Studies goes, who is to say that other departments won't follow?

My being a religious studies major directly involves me in this situation, but I truly believe that this problem facing the Department of Religious Studies affects all students. I urge students to express their dissatisfaction with the provost's decision.

I also urge the provost to reconsider his decision. The Department of Religious Studies is a valued part of the educational experience at the University and should continue to be so for years to come.

Christine Kotek is a University student majoring in religious studies.