

Editorial Opinion

Rule Standardization

Yesterday's statement by the Dean of Women concerning women's judicial affairs was essentially well grounded.

Dean Lipp noted that judicial procedures should not be turned into an IBM system of dispensing exact penalties for exact infractions in all cases.

We agree that one thing Penn State does not need is any addition to the IBM layer cake which mixes varying ingredients into one impersonal student body.

We also agree with her corollary, that circumstances, background and history of offenses can often be of importance in determining a penalty for rule infraction.

It should be indicated, however, that the standardization which both this newspaper and the USG Congress support should result in laying certain ground rules and guide lines concerning student discipline.

Primary here is the standardization of definite limits of discipline for infractions. There should be some leeway within this standardization to allow for individual cases but uniformity should govern the highest and lowest penalties.

Such codification would, we think, eliminate much of the groaning about unjust treatment. It would also eliminate the possibility of individual or group fluctuations in assignment of penalties.

Such a system is followed in local, state and Federal government courts where an established offense rates an established penalty—again within a defined area.

We envision this standardization applying to the AWS judicial bodies as well as to the off-campus tribunals and men's area tribunals.

The nature of regulatory power differs among these groups. The women's judicial has final jurisdiction with the dean of women's office retaining the right of review.

Any change in the rules governing women students needs, in theory, only to be ratified by the AWS senate.

The men's tribunals are only recommending bodies, with the dean of men's office retaining final authority. Thus, if and when standardization of men's penalties is reached, this standardization would have to be presented to and adopted by the dean of men's office to become effective in fact as well as word.

USG has taken on an immense burden for the sake of preventing any future possibility of poor judicial judgment. In addition, the theory that all area judicial functions should be under the jurisdiction of USG will be a difficult one to establish.

Nevertheless, standardization is clearly necessary to make this judicial learning process valid in terms of future community life.

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accents

'Warder at the Gate'

by dick leighton

"... I was much cheered on my arrival by the warder at the gate, who had to take particulars about me. He asked my religion, and I replied 'agnostic.' He asked how to spell it, and remarked with a sigh: 'Well, there are many religions, but I suppose they all worship the same God.' This remark kept me cheerful for about a week."

—"Portraits From Memory," Bertrand Russell

The recent Pennsylvania Supreme Court ruling against Bible reading in the State's public schools has compelled many warders at the gate to comment. The ban has resulted in a tidal wave of letters to the editor and a corresponding low tide of editorials on the subject.

The number of letters to the editor is far easier to explain than the content of them. For the most part, the ban has inspired the many who consider the action an infringement upon their religious rights. This is curious when you consider that the ban was applied for the very same reason.

Hundreds of people feel that a heritage close to their hearts has been wrested from them. In many cases, those who condone the ban are being labeled un-American, irreligious or Communistic.

Most of the arguments presented against the ban are philosophical nightmares. Many of them are illogical to the point of ludicrousness, but, then, can this not be expected? The letter writers have three strikes against them:

• Most of the letter writers are so incensed over the issue, that they are unwilling to see

any other side of the argument.

• The opinions presented are highly subjective, thus making it difficult to convince the opposition.

• The reduction of the Church versus State argument to religion versus non-religion, tends to differentiate between what is thought constitutional and what is thought right.

It is evident that many people are concerned over the issue, so why do the newspapers offer so little editorial guidance on the subject?

The probable reason that they have steered clear of the subject is that experience has taught editorial writers to stay away from most religious issues. They have discovered that when an argument has been stripped down to religious nakedness, all the logic in the world won't convince the person who feels he has been slighted.

How do you answer Harry, a 16-year-old, who wants to know why God, after he has done so much for the world, has been refused a few minutes in the classroom? If you tell him that his God might not be interpreted by some as their God, you have difficulty with letter writers like F. M. C. of Philadelphia. F.M.C. insists that Bible reading is a necessary and legal Christian heritage in a Christian country, and that its discontinuance is imposing the will of the minority upon the majority.

Do you tell F.M.C. that it is difficult to consider Christianity as an entity when discussing this issue; that if you divided Christians according to their interpretation of the Bible, the

non-Christian minority (atheists, agnostics, deists—not to mention Jews, Moslems . . .) would far outnumber any particular sect?

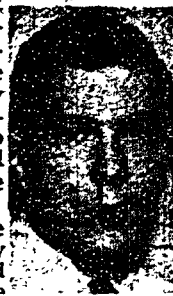
And if you convince Harry and F.M.C. (which is unlikely), how do you answer Mrs. F, from Castle Shannon who thinks the court has deprived the children of hearing some of the "greatest literature ever written"?

Are you brash enough to tell her that her point is irrelevant? Do you suggest that a religious studies course which would include the studying of the great works of all religions might solve the problem? Do you extend her argument to absurdity, by suggesting that 10 verses a day of "I Sing the Body Electric" or "This Is My Beloved" might be considered on a literary par with the Bible?

But if you do this, you will undoubtedly be considered by many as irreligious and, by extension, atheistic. (It appears that quite a few people cannot differentiate between atheism, agnosticism, deism and individualism.)

And then you run into people, such as "Suspicious" of Philadelphia, who equate atheism with Communism: All Communists are atheists. The editorial writer is obviously an atheist. Therefore, the editorial writer is a Communist. Simple.

Sometimes it is impossible to explain that freedom of religion can be interpreted as freedom not to believe; that the Jew might not appreciate his children learning that Jesus of Nazareth was or is "king of the Jews"; that Lebanese might have difficulty answering his son's "Why are the Jews the chosen people?"; that agnostic might not be able to convince his daughter that he is sincere even though the Commonwealth seemingly teaches there must be a God.



LEIGHTON

Letters

Politics, Olympics, Nationalism

TO THE EDITOR: Last Sunday in New York ex-Hungarian Attila Keresztes won the international Martini-Rossi sabre-fencing championship, defeating Calabera, Italian champion, Zablocki and Pawlovski, Polish champions, who placed third, fourth and fifth, respectively at the Olympics in 1960.

Besides Keresztes there were two other ex-Hungarian naturalized citizens in the meet, Daniel Magay (The U.S. champion) and Gene Hamori (Second in the U.S.).

With his victory, Attila Keresztes, 32-year-old mechanical engineer, became a promising challenger for the sabre event at the Olympics in 1964. The U.S. sabre team (Keresztes, Magay, Hamori, dr. Nyilas—all ex-Hungarian) will have a good chance for the gold medal.

And right at this point the sport matter turns political and nationalistic. Namely, for 30 years Hungary dominated sabre fencing as the U.S. leads in track. The defending Olympic champions are Karpati and Horvath (Hungary) and the Hungarian team.

If Keresztes, Magay and Hamori want to win the Olympics in their specialty for the U.S., they have to face their former countrymen and good friends, Karpati and Horvath of Hungary.

They have to dethrone the Hungarian flag for the American. And all speak a better Hungarian than English (came in 1956) and their friends and parents probably still live in Hungary.

They like America but they love Hungary! They will compete for America and—if possible—win.

I wish that the world were less complex. —Nick Kolumban '62

Letters

'Status' Edit Draws Praise

TO THE EDITOR: In The Daily Collegian of Friday, February 16, an editorial entitled "University Status" appeared. Two comments:

Although I do not read the Collegian every day, it would be hard to miss the relatively great proportion of adversely critical letters, many of which are from graduate students and many of which seem well-founded.

However, Friday's editorial deserves praise. The issue concerning legislative recognition by the state is pertinent, and the style is forceful yet controlled (except for a few fuzzy metaphors—to use one of my own.)

And the content is quite informative; this is the duty of every such piece. As one with

a small bit of practice in journalism, I praise you and beg for more.

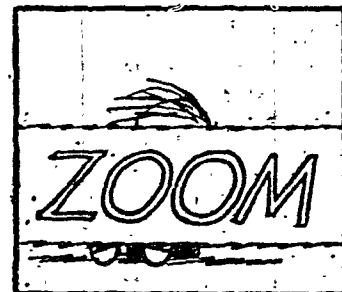
Second, perhaps you could follow this up with an explanation of the sources of Penn State's revenue, excluding my pocket, and the conditions or stipulations placed on this income. I don't think that too many of the other students here know these things either, and it is indeed an interesting point.

The editorial confirms the common idea that legal status is functionally defined as "whence the money comes."

Finally, in contrast, a digressing question: By-lines for weather reports?

—Bruce H. Carrier Graduate Student

(Ed. Note: The weather forecasts in The Daily Collegian are specially prepared for the local area by Joel Myers, a meteorology graduate student. Each forecast requires about two hours preparation.)



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