

What Conflict?

The University Senate is a policy-making body composed largely of faculty members and a smattering of administrators with some student representation on a number of its standing committees.

Students, however, have voting rights only in the Senate's standing committees, they have no voting rights on the floor of the Senate itself. Therefore, the student body really has no say in the making of University policy.

In a speech given as part of the Artists and Lecture series last term, Clark Kerr, former president of the University of California at Berkeley, talked about the problem of giving students more power. Kerr said that students would surely be given a greater role in the making of policy at Universities throughout the country.

Kerr also said that, since the legislature and other outside forces are taking away some powers, the administration and the faculty will be extremely reluctant to part with the power they have left.

It seems that this phenomenon has happened at Penn State recently. The University Senate is adamant about relinquishing any power to students through voting rights on the Senate floor.

The Senators are obviously feeling the pinch of the Board of Trustees and the Administration. These groups are also worried about relinquishing any of their power since there is the possibility that the legislature of this state might usurp it.

The legislature is talking and voting on measures to control campus dissent which would, in effect, make the Trustees and the administrators more responsible to the hand that feeds the University. Therefore, the faculty members must also feel this pinch, especially since there has been talk in the legislature about faculty loyalty oaths being strengthened and calls for throw-

ing out faculty members who encourage or participate in campus disorders.

On the low end of the totem pole and, therefore, getting the raw end of the deal, are the students, those poor, lowly, transient souls who are trying to become responsible and make decisions for themselves, even though no one will allow them to.

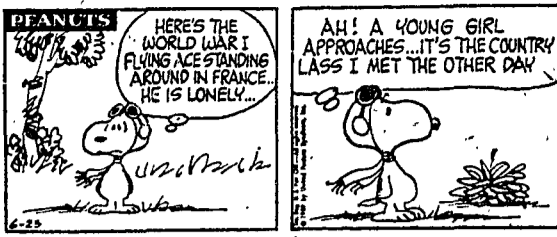
As a perfect example of the asinine argument used to keep control away from the students is the one which the Senate used at its June meeting to reject allowing students to vote on the Senate floor.

The Committee on Committees and Rules, which has no student representation but which met with some students, said that there were two reasons that students should not vote on the floor of the Senate. The first was because the Senate was constituted only three years ago "after an exhaustive study" and the unanimous adoption of the constitution, by-laws and standing rules, indicating "overwhelming approval" of the principles—those of the composition. This is known as the old "Never let the power go" syndrome previously mentioned.

The second reason, and by far the most hilarious, was because a conflict of interest could arise if a person were voting on academic policy while pursuing a degree here. At Tuesday's Senate meeting the faculty members were debating and discussing the term system as opposed to the semester system. The discussion began academically but soon turned to the finer points of the systems, such as "will the faculty get paid for nine or 12 months under the semester plan? What will happen to federal, state and foundation grants to the faculty members if we leave the term system? Will we be able to work or do research in the summer?"

Conflict of interest???

Look who's talking.



Letters to the Editor

(Editor's Note: Following is a letter to the editor of the University's Alumni News which was also sent by the writer to The Collegian for publication. The writer asked that a copy of President Walker's article be published also since most students do not receive the alumni publication. That article appears elsewhere on this page.)

Alum Attacks Walker Column

TO THE EDITOR: This is an open letter to President Walker from a recent meteorology graduate.

Dear Dr. Walker: On June 14, 1969, when you told us not to merely hold a specialized job but to be thinking citizens and to work for the benefit of all mankind, your speech brought my four-year admiration for you to a peak. However, when I got home and read "The President's Page" in the May Alumni News, I could not believe my eyes. The only reasonable statement you made was that you don't understand the reasons for destruction on college campuses. I agree wholeheartedly. You don't even seem to realize that most destruction is caused by reactionary "vigilante" groups and by police. Furthermore, the assumptions you have made about militant students are unfair, insulting, and in most cases false.

First, you refer to working your way through college. Most of the protesting students I know have good summer jobs, and some pay all their expenses by working in the school year also, though these days the study load is considerably greater than previously.

Second, you say students "can goof off" and the welfare state will keep them. "For one thing, even the 'uneducated' ghetto people would rather work than be paid not to, let alone my fellow students. Furthermore, I don't mean to brag—just to show how unfairly you have insulted me. I 'goofed off' so much (I hardly had time to demonstrate in Old Main February 24) that I got a 3.70 that term—my best average ever! The only other protesting meteorology major in my class makes the Dean's List quite often. Others in there I know have excellent grades. The students who 'goof off' are the reactionary ones who were outside Old Main February 24. They were the violent ones: some threw eggs, one of which broke a student's glasses and cut his eye. Some swung at us as we peacefully marched out of Old Main singing. I heard they were angry because they had just flunked mid-term examinations.

Finally, the ultimate insult to my fellow protesters: "What they want to do mostly is take." No. Dr. Walker, my generation does not want to take like yours did—from the poor: exploiting the black man and the non-white peoples of Latin America, Africa, and Asia. We do not want to dress as though we're better than other people not as fortunate. We want to change society and not just be a cog by doing what is expected. We want to give to those in need and help them help themselves. Like you, we want to make a break in the social structure, but in a different way. You wanted to do what you thought was right; now we want to do what we think is right.

Dr. Walker, you have talked about the necessity for an open mind. If your mind is open, perhaps you will read, and appreciate, an article by your colleague Dr. Holloman, President of the University of Oklahoma, in Sunday's Rotom magazine in the June 15 Pittsburgh Press. This should give you some insight on student dissent.

Michael H. Merry, '69

President Walker's Letter to a Roommate

(This column takes the form of a letter written by President Walker to his former college roommate.)

Dear Bill: It was good to hear from you again. I figure that in the 35 years since we graduated from college we have written to each other seven times or at about the rate of once every five years. And we have seen each other no more than four times.

But it is good that college friendships still remain, and I get considerable strength knowing that you are there and I can still talk with you. We both have achieved some measure of success. You have become a "tycoon" in industry, and I have put in my share of work in public (?) service.

I must say that the last paragraph in your letter and the question on which it ended has stirred me to try to reply. You say that you can't understand the reasons for destruction on college campuses, and I must admit that I can't either. And you say, "Who in the heck are these kids that would destroy the colleges that meant so much to you and me?"

I am not sure that I can answer that question, but it deserves some sort of an answer if one can give it. First let me tell you who these young militants are not. They certainly are not people such as you or I. Both of us were the first of our families to go to college. You once told me that your father could not quite grasp the idea of your going fifteen hundred miles east to Harvard. I am not sure that mine could either.

But you and I were both looking for something—a device by which we could make a break in the social structure and rise above the status in life that our parents had. My father was a blue-collar worker, and even though he worked with his mind, he was still a factory employee. I wanted something better than this and was determined to get it. A college education, I felt, was the key to the situation. You once told me this was your position too.

Both of us worked to get through college. I remember we both started our freshman year as waiters in the dining halls. The next year we went to work for the Georgian—you as a bus boy and I on the front end of the dishwashing machine. We stuck to it during the long and horrible depression when jobs were hard to get—seven long years, in my case, until I got my doctor's degree.

Well, things are somewhat different today. Almost no one works his way through college. If the "old man" can't provide junior with a college education fully paid for—tuition, room and board—he expects to get it as a gift from somebody in industry or from the government, not as a favor and not as a privilege, but as a right. And since the person getting an education benefits from it more than anyone else, this is a point of view that I can't understand and I'll bet you can't either.

Now let's look at it from the other end. Who are these militants who would destroy our campuses? Usually they come from fairly affluent families. Both father and mother have had a college education and usually father has a fairly important job in life. Junior, as he sees it, cannot possibly end up better than the "old man."

College is not a chance to break out of the social structure; it is merely a must to keep up

with what the family expects. Moreover, money is of no consequence to many of these students. The "old man" will provide it anyway. There isn't any desire to go into a profession to insure a good job and a proper place in society. That comes whether or not they have a good job, and therefore, the idea of a professionally-oriented education does not loom as an important consideration.

Many of these "troublemakers," as you call them, go to college because it is expected of them, and the only end in sight after getting a bachelor's degree is another free ride in graduate school before they have to put their noses to the grindstone and do some work. (Or, as a matter of fact, will they ever have to work?) Perhaps they can "goof-off" and the welfare state will keep them, or they can marry it, or the "old man" will go on forever providing the wherewithal.

You have to remember that most of these noisemakers have never known a war or a depression. You and I knew two wars and two depressions, and we still run a little scared. We want the country to be in a position to defend itself, and we want to protect our families against the disaster of a depression.

Many of these kids feel they are not wanted, and the truth of the matter is that they probably aren't. They are not wanted because they have never given anything of themselves to anybody.

What they want to do mostly is take. They have never done any chores; they have never contributed to the upbringing, care, or discipline of younger brothers or sisters. Many of this kind are unbelievably unkempt and wear the shabbiest of clothes, not out of necessity—but because they find something exotic about dressing as though they were poor.

Frankly, it has been my observation that you'll never see a student from a poor family dress this way—probably because the poor know what it's really like, and find nothing romantic about it. Ever since birth these dissidents have had things laid out on a platter; and if they didn't get what they wanted, all they had to do was to throw a tantrum and the parents would settle with them by giving them what they wanted.

Would you believe that a student—a senior—came into my office recently and made what I thought was an impossible demand. I, from my point of view (over 30), couldn't see why he would think it would be granted anyway. But he certainly did. And when I refused to grant him what he wanted, he was not just awestruck but actually jumped up and down and shrieked and howled like a five-year old and apparently thought that his noise and disturbance would make me change a carefully considered decision.

Such behavior must work in his own household, and this is a sad commentary on the kind of upbringing he has received. What do you think will happen to him if he ever joins General Electric or any other firm? My guess is he won't. He will probably go into welfare work on the receiving end instead of on the giving.

Well, Bill, it was good to hear from you and maybe we can get together at our 50th reunion. Sincerely yours, ERIC

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JAMES R. DORRIS

Editor

PAUL BATES

Business Manager

Following is a list of the executive officers of Collegian, Inc., the publisher of The Daily Collegian: Gerald G. Exert, Pres., 110 Sparks Bldg., University Park, Pa. Teresa A. Barto, Vice Pres., 406 Packer Hall, University Park, Pa. Mrs. Dorine S. Clemson, Exec. Sec., 30 Sackoff Bldg., University Park, Pa.

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THURSDAY, JULY 3, 1969

WHY NOT ONE RELIGION?

Quality Of Religion Is At Least As Important As Quantity of Religion

Accident of Birth

Religious preference is, for most of us, but an accident of birth. We belong to different faiths because the ancestors of each accepted the faith of the community where they happened to live, and we in turn accepted without question the faith of our family. Thoughtful people know there is no reason to believe their religion is the one true religion.

"The faith of your choice" is misleading. We do not choose our religion—it is indelibly branded into us by indoctrination in childhood much as calves are branded on a Western ranch. THE GREAT AND INEXCUSABLE TRAGEDY IS THAT PEOPLE OF THE HIGHEST INTELLIGENCE IN NON-RELIGIOUS FIELDS AND OF THE GREATEST GOOD WILL REMAIN DIVIDED AND IN CONFLICT BECAUSE THEY REFUSE TO EVALUATE OR PERMIT OTHERS TO EVALUATE THAT WHICH THEY ACCEPTED IN IMMATURE AND INEXPERIENCED CHILDHOOD.

The Sectarian Mind

Members of the board of trustees and faculty of a college in Rhode Island subscribed annually to the doctrinal statement following: "We believe in the Scriptures of the Old and the New Testament as verbally inspired by God and inerrant in the original writings, and as the supreme and final authority in faith and life." Untold millions of people agree. Could any but a sectarian mind believe that a loving, merciful, just God would harden Pahroah's heart (Exodus 11:10) so that he would not let the Israelites go, then kill in each Egyptian family because he would not (Exodus 12:29)? Or kill everybody on the earth except the few people in Noah's Ark? Surely the slaughtered children were not to blame! Your sectarianism may be less crude than at the Rhode Island college, but sectarianism is basically the same everywhere—a blind and blinding belief which will not permit the sectarian to make free use of accumulating knowledge or other evidence which disproves or casts doubt on the basic sectarian commitment.

Conspiracy of Silence

Persistence of sectarianism is promoted strongly by the "conspiracy of silence" or so-called "religious toleration." There is a deadly parallel between the "conspiracy of silence" on sectarianism today with the "conspiracy of silence" on the "social diseases" a few years ago. So long as people were "too nice" to mention gonorrhea and syphilis, these diseases went largely untreated and ate away at countless victims. Because we are "too nice" to call attention to the errors and other evils within one another's sectarianism, they eat away at our religious life. The less defensible the practices of a sect, the more it stands to gain by the "conspiracy of silence." While critics of sectarianism generally remain silent, zealous sectarians urge their points of view with emotional fervor. Free and frank evaluation would reduce many evils of sectarianism, but neither sectarian leadership nor sectarian dictatorship willingly submits to such evaluation.

The "conspiracy of silence" seems as prevalent among educators as among others. The president of the West Liberty State College of West Virginia wrote me that he approved of Truth First discussion groups in religion but that the discussion should never question doctrine or belief.

Channels of Communication Closed

Many channels of communication are restricted or closed to those who would evaluate sectarianism. The Editor of Free World wanted to publish my article "Brotherhood: New World Religion" but some members of the editorial board objected and it was never published. A paper in a neighboring city has refused to run the ad, "Which is Wiser? To remain divided into the hundreds of religious sects into which we happened to be born, or to unite in an inclusive Brotherhood to replace existing sects?" on the ground that "Our pub-

lisher feels that the interests of the greatest number of our readers are best served by avoiding controversial subjects of a religious nature." A Boston paper has rejected the ad, "Brotherhood Church is a free pamphlet."

When I submitted an ad of my Toward World Brotherhood to World Report, its Vice President in Charge of Advertising returned the check with the comment: "We do not think, however, that our columns can be available for this type of advertising, since we are quite sure it will involve us in controversy with other sects. If you feel there is some other way of writing your copy so that the controversial angle will not appear, then we'd be perfectly happy to run it." Is there any field except sectarianism where a great national magazine feels it must avoid a controversial issue?

Calling itself "Holy" and its tradition "Sacred," a sect considers any "attack on it" to be tolerated in the public press. Would any but a group unsure of itself deny its critics the opportunity to sell their points of view in an open market of ideas? Is that which must protect itself by such censorship really worth protecting?

Bulwarks of Sectarianism

These, then, are the four bulwarks of sectarianism: (1) Childhood indoctrination; (2) Reluctance of sectarians to reexamine their beliefs and practices freely; (3) "Conspiracy of silence"; (4) Closing of the lines of communication to those who would evaluate sectarianism.

Can anything be done to break through or by-pass the bulwarks?

One Religion Offers Most

One Religion defends six theses:
1. Refusing to examine itself critically or to face searching questions by others, a religious sect retains obviously untrue and harmful—even degrading—items side by side with items that are true, helpful and elevating.
2. Mutual frank evaluation of points of view by various sects is very much better than silent indiscriminate toleration by each of anything and everything that another calls religion.
3. A great proportion of the resources of each sect, given in the name of religion, is wastefully used up in just keeping alive and in promoting self-centered sectarian ends rather than in ministering to the religious needs of individuals and communities.
4. Unless Christianity, Judaism, Islam, Hinduism, Buddhism, and other sects are merged into or replaced by a great One Religion, sectarianism will continue to divide the world and communities into self-centered groups, isolate peoples, use sectarian prejudice for political advantage, and stimulate conflict which is deadly dangerous in the atomic-space seas.
5. Religious life should and will be integrated in One Religion which should and will absorb or replace existing sects.
6. The intelligently religious person, knowing that religious preferences which divide people into sects are the result of indoctrination in childhood rather than of the greater truth, plausibility or superiority of any sect, will not hesitate to change to One Religion.

Are Brothers Fools?

Are those who try to organize One Religion of Brotherhood but fools rushing in where even the bravest angels fear to tread? At least we have received much encouragement from many who could scarcely be called foolish. Some comments on my Toward World Brotherhood which suggested and explained the Brotherhood Movement are:

"You have struck a very important note in the problem of world organization and unity. In fact I think the most important one as well as the most-neglected and most needed. There is almost a conspiracy of silence on this phase of the problem—not deliberate, but certainly testifying to the immense strength of the sectarian evil you so ably discuss. Yours is almost a voice in the wilder-

ness."—John Dewey.

"... your book which I am sure will make a real contribution to our present day thinking."—Rabbi Joshua Loth Lieberman, Temple Israel, Boston.

"I am confident that it will do much to contribute toward the advancement of the high objectives which it so eloquently urges upon American public opinion."—Sumner Welles, former Under Secretary of State.

"You are stressing one of the most important phases of religion that the world needs at the present time."—Ernest John Chave, Divinity School, University of Chicago.

"I am referring your book immediately to certain members of our faculty and a committee which is now concerned with the development of a program in religion and ethics for The State College of Washington."—E. H. Hopkins, Vice President.

"Your booklet is a fine statement."—Henry Noble MacCracken, former president of Vassar College.

Its contents are undeniable facts. . . It is a masterpiece, and should accomplish the purpose for which it was written."—Thomas L. Clarke, Justice of the Peace, Brown City, Michigan.

"I have placed it in the Library of International House where I am sure it will be profitably read and appreciated."—Helen Taubenblatt, Director of Admissions, International House, Chicago.

"It will prove a fine addition to our reference shelves."—Jean M. Murdoch, Librarian, Public Library, West Bridgewater, Massachusetts.

"... it will be the re-making of the world."—Eleanor V. Young, Boston.

"I agree with every word in the book."—Carl C. Taylor, former president of the American Sociological Society.

"If at any time you form an active unit of this sort, I should like to be considered for membership."—Herbert J. Redfern, Keene Teachers College, Keene, New Hampshire.

Just Another Brain-Washing Sect?

Is One Religion just another brain-washing sect to divide religious people still further? There is a vast difference between an inclusive Brotherhood, modern in outlook and knowledge, where varying points of view are adjusted in the search for a fuller brotherhood, and the excluding, binding authoritative tradition built up over the centuries about a personal Savior or a chosen people.

One Religion is free to evaluate—free to accept or reject on the basis of quality alone. It is truth-seeking. Adherents believe that an earnest, intelligent search yields far more religious truth than the blind acceptance of the tradition of any sect.

Sectarianism is blindly propagandic. A sect has been defined as a group with closed minds who propagate what it already "knows" is the truth. Sectarians who mistake gullibility for faith are prisoners within the shell of their own sectarian tradition—no matter how fine or how foul the shell.

Brain washing, begun as early as possible and continued throughout life, is the sectarian process. Prospective clerics are brain-washed for years. Each sect has its own "reforms" from time to time and may talk of "unity," but that is like clipping a few whiskers off the sectarian tiger and leaving the temper and the claws of the tiger intact.

IF YOU PREFER INTELLIGENT CHOICE OF RELIGION TO BLIND, BRAINWASHED, CLERICALLY MANIPULATED ACCEPTANCE OF FAMILY TRADITION WHICH KEEPS RELIGIOUS PEOPLE SEGREGATED, ASK FOR THE FREE PAMPHLET, "BROTHERHOOD: ONE RELIGION FOR ALL."

Joseph I. Arnold
16 Garden Street
Cambridge, Massachusetts 02138