

# Vote Tuesday

The pressure is on. It's the end of the term, and all those papers and projects are due next week. Besides, you have to study for finals. But you must make time to do one more thing: you must vote in the primary elections Tuesday.

Just as your professor would say there is no excuse for not turning in the project you knew you had to do since the beginning of the term, there is no excuse for not voting when you have been reminded about the primaries at least once a week since the beginning of the term.

You know that if you don't turn in

your final project for a class, you will fail the course. If you don't vote in the primaries, you fail as a citizen.

If you are a good citizen, you should know who is running for governor, lieutenant governor, U.S. senator and representative and state senator and representative in your party and how each of them stands on such major issues as University appropriations, the impeachment of President Nixon and tenant-landlord reform.

If you do not know the candidates and their stands, read the newspapers, listen to the radio

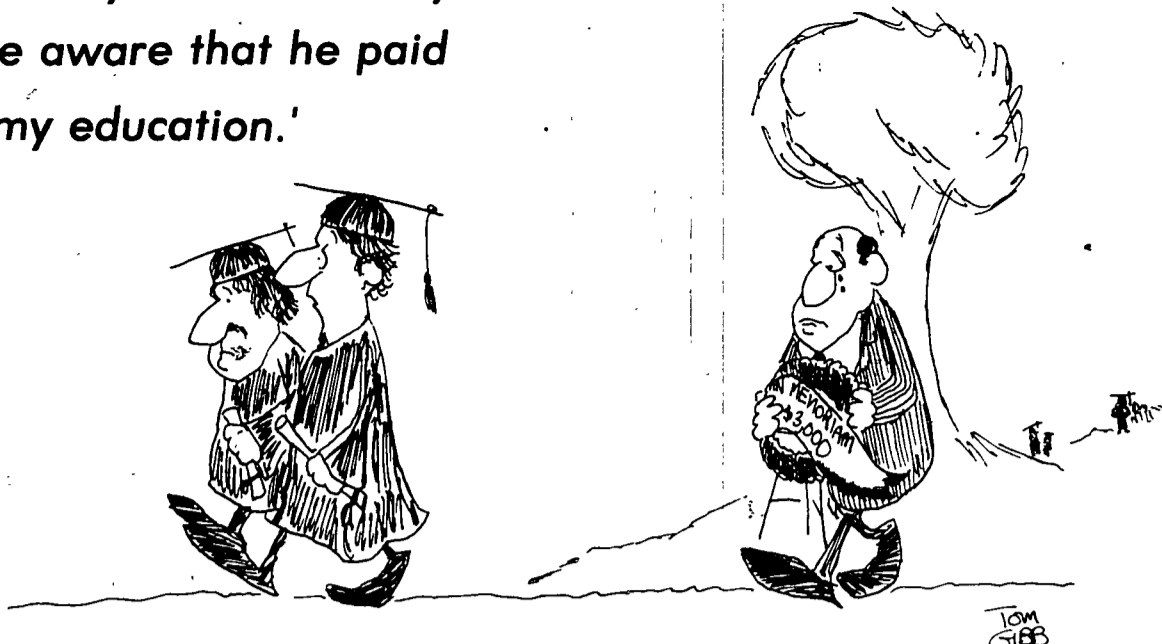
news during the next few days and talk to your friends about the candidates.

Find out what the election of each of these candidates could mean to you, State College, the University, the state and the nation. Decide who you want to be your party's candidates in the fall general elections.

This is your chance to get involved. Use it with care. Do not vote for a special interest candidate but for the candidate who can best represent all his constituents.

Vote Tuesday.

'I think my dad has always been quite aware that he paid for my education.'



# Letters to the Editor of the Collegian

## Reconsider mirages

TO THE EDITOR: I am writing in response to the May 9 Collegian article in which Alistair Fraser, associate professor of meteorology, suggested that Moses' parting of the Red Sea and Jesus' walking on the water were merely mirages. Having talked to Fraser, I certainly appreciate his work, and agree that in many respects the accounts of Exodus and the Gospels fit a description of a mirage. I think, however that we're too quick to explain away things that violate our institution; I suggest that we simply look at all the facts first, as any good scientist would. What does the Bible say? Does it really describe a mirage?

I don't think Exodus XIV does. Mirages certainly occur often on the desert and may appear like a sea. As Fraser would further point out, people are poor observers and may completely overlook such a mirage until they are forced to carefully look at their surroundings. Being trailed by the Egyptians, the Israelites were forced to look. Perhaps the Israelites hadn't noticed the mirage before. Fraser also does well to note that the Israelites were saved from danger, and so interpreted what they saw accordingly. Yet the passage says they camped "by the sea," before there was any apparent danger. They saw the sea, and seemingly only in one direction, not in every direction as a mirage would appear.

If there was no water here, why would the Egyptians consider them "shut in" by the wilderness? Clearly there was a real sea. As it became night a mirage would seem to recede, possibly remaining visible, still in all directions. The Israelites noted walls of water only on their left and right. As for the Egyptians, they had trouble driving their chariots and started to retreat. A mirage predicts that as they retreated and day returned, that they would appear to be inundated. Would that leave "Egyptians dead on the seashore?" It's curious, too that even after having had one experience with a mirage, another was never recorded by the people.

Fraser also implied in the article a similar explanation of Jesus walking on the water. He has expanded the idea in his work. I don't think, however, that his explanation is adequate.

The incident took place in the early morning, when mirages often occur over water. Jesus' disciples were having a hard time, and certainly would've liked to see Jesus. On the other hand, however, consider that their boat was well out in the water, and that four of the 12 disciples were experienced fishermen. Unlike Fraser's experience, in which two men walked back and forth at a distance, Jesus walked toward the disciples, and in fact was within talking range of the boat. At this point, Matthew records Peter getting out of the boat, starting to walk on the water, sinking, and being grabbed by Jesus, none of which would be very consistent with a mirage. Even harder to explain, though, is how Jesus managed to get into the boat! Besides, how did he show up on the other side of the sea the next morning?

I suggest only that the events be considered in context of physical theory, of the passages themselves, and perhaps most importantly, of the Bible as a whole. Let's be open-minded enough to examine all of the data as it stands.

John B. Laird  
6th-astronomy

## PSU apathy

TO THE EDITOR: I'm sorry that John A. Johnson, as he stated in his May 16 letter to the editor, feels too caught up in the academia to get involved in the University administration, however I suppose I understand that view since I too, must claim adherence to it.

One thing which I don't really understand though, and I would appreciate it if someone would clarify it for me, is why the student of today is so apathetic towards seemingly everything. With Watergate, governmental corruption, increasing pollution, a warped taxing system, big business influence, discrimination, a high crime rate, violence throughout the world, and many other situations affecting our everyday lives, it becomes hard to believe that no one is able to take some time away from his tennis or basketball games to show some concern, in some way, for what is happening today. Johnson pointed out that there seems to be no evidence supporting a University-wide collapse as a result of a lack of

student involvement, but then historical evidence does point to governments collapsing, pollution killing, and violence leading to more violence.

An even more unbelievable situation occurs in regard to the Penn State student's apathetic attitude toward lowering the drinking age, impeaching the President, and academia itself. State legislators have to persuade the students to write in support of a lower drinking age, a Washington impeachment rally left from a college of 30,000 with only about 300 (it wasn't even during finals), and a class of 100 students sits like 100 boulders when a professor tries to initiate a discussion.

I'm beginning to think that the Penn State student is interested in drinking, sex, and football—period!

R. Duane Perry  
6th-liberal arts

## Wage-payroll system

TO THE EDITOR: I would like to bring to the attention of all students a matter that concerns everyone who may possibly be employed by the University dining halls in the near future. The subject at hand is the university's wage-payroll system. First of all, I would like to give brief outline of my encounter with this pay scale.

I was a graduate student here at Penn State but had to drop out due to a lack of financial aid after the first term. For three and a half months following this action, I worked at Waring Dining Hall and, later, at Findlay Dining Hall on the wage-payroll system. My salary started at \$1.82 per hour full-time and was later raised to \$2.00 per hour full-time. During the period of my employment I was burned on the arm by a coffee machine, cut several times by knives while peeling vegetables, nearly struck by a piece of a knife thrown out of a garbage disposal and, finally, contracted a severe fungus disease on both of my hands as a result of the rubber gloves I wore during my last job. All the time I was constantly exposed to the same dangers that all full-time employees are exposed to, but, unlike them, I was not covered by any sort of workers compensation nor could I afford to purchase any due to my small income. Although I was constantly bidding for a permanent

job, it never materialized and I finally quit due to my personal concern with my infected hands and to my low rating as an employee.

I feel it is about time that the students and those employed on the wage-payroll scale took some form of action against being used as a source of slave labor for this system. I really don't understand how the university can justify using this dehumanizing method. At the very least, compensation should be granted to all full-time wage-payroll employees whether they are hired on a temporary basis or not. This should be done not only for the protection of the worker but also for the protection of those who eat the food he may handle. Is the University blind to how unfair this present system is? I would advise all those presently working on this system to help the blind see by voicing your complaints to the Worker's Union either directly or through a newspaper such as this one. I would also advise those of you who may be working for the University in the near future to investigate the wage-payroll system before you make any final decisions.

Paul Bennett  
former dining hall employee

## the daily Collegian

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