

In name only

Isn't it wonderful that 18-year-olds can vote? Doesn't it make you feel like an adult, knowing you'll have a hand in electing the next President? And isn't it a kick in the teeth that you're entrusted with such a sacred privilege and yet are constantly denied the other privileges that accompany adulthood?

The University Faculty Senate voted this week that parents of students under 21 years of age will be notified when their children withdraw from the University. That's just great, isn't it? Even if you've supported yourself through college, you can't leave the University without your parents

knowing about it.

That makes most Penn State students adults in name only. The federal government has called us adults and allowed us to vote. But the state of Pennsylvania and the University both ignore federal opinion that 18-year-olds are adults.

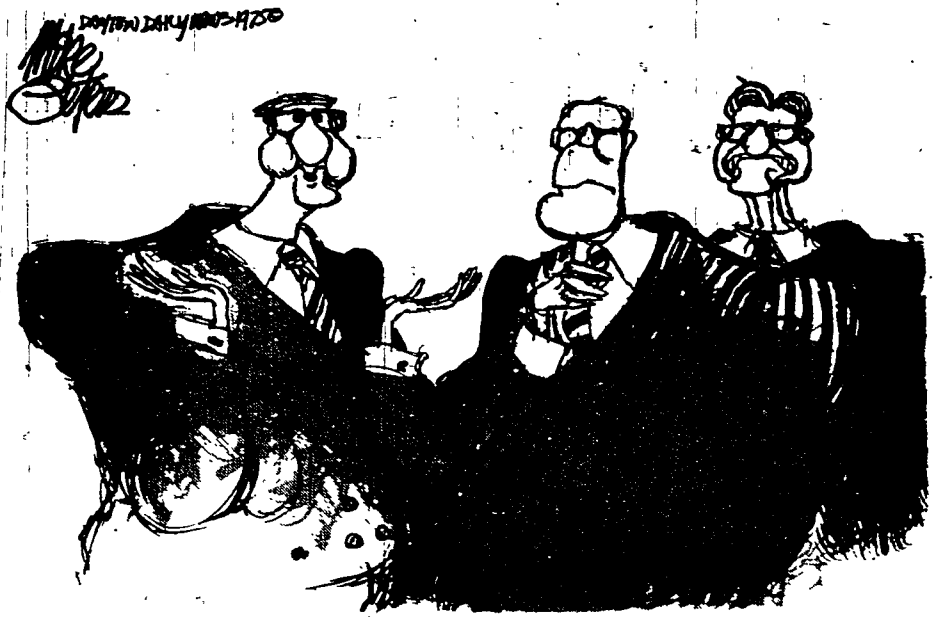
The Faculty Senate's decision this week on withdrawal is in keeping with state decisions.

Pennsylvania 18-year-olds can own a bar. They can even work in their bar. But they can't drink there. And the state legislature defeated two attempts last fall to do away with that ridiculous law. Contracts that 18-year-olds sign

are legal in this state. Eighteen-year-old criminals are tried in adult courts. And the final slap in the face — 18-year-olds elect the state senators and representatives who continue to treat them like minors.

If, according to the legislature's and the Faculty Senate's reasoning, 18-year-olds aren't mature enough to handle liquor or handle withdrawing from the University, how can they expect them to vote responsibly?

Maybe the legislature and the Senate don't think voting is an adult privilege. Or maybe the 18-year-old adults on this campus or in this state, for that matter, are adults in name only.



"WELL AT LEAST CHILE CANT OVERTHROW OUR ELECTED OFFICIALS.....YOU GUYS WERE NEVER ELECTED....."

The University's rape hearings — were they a rush to judgment?

By JOHN DeVAULT
Collegian Columnist

Students often complain about how long it takes to get anything done through University channels, but this past weekend the University showed just how fast it can get something done when it really wants to.

In case people didn't notice, and they certainly might be excused if they didn't, the University finished its hearings on the Oct. 10 alleged rape at Fiji fraternity this past Saturday. That's got to be some sort of a record, the hearings having begun only two days before.

The hearings were closed to the public and absolutely no information as to what had been found out or what actions were taken was released by the University. In fact, the University was in such a hurry to get the thing over with — and, I suspect, to get it over with during the weekend — that it missed the testimony of at least one witness and additional evidence which surfaced shortly after it had closed up shop.

It will not re-open its hearings to hear this new evidence, but has instead sent it over to the Inter-fraternity Council's Board of Control, which is con-

ducting its own investigation.

The reason given for all this haste and secrecy is that the individuals involved, both the alleged victim and the defendants, have a right to protection; from undue publicity and the harassment that might arise from such a sensitive matter. And this is certainly a valid principle; no one involved should have to be raked over the coals by a scandal-hungry public.

But the University community at large also has some rights in this matter, and I think we've been poorly served by the blanket of silence the University has draped over the entire matter. Specifically, the University community needs to know that the matter was fully investigated and that justice was done. Of course, the appetites of those who want to know exactly who did what to whom how many times should not be fed; but the students do have a right — a need — to know that as far as the University can prevent it, such a rape, if it occurred, will not happen again.

The need for a clear demonstration by the University that it will not tolerate rape of any kind was shown only too clearly in a recent statement by the president of Fiji fraternity. In reference to the alleged rape and the

subsequent demonstration, he said, "Even if it did happen, this demonstration is premature. The city police... have not filed any charges."

Now, I've read that over quite a few times, the first two or three just to make sure I'd read it right, but in the end it only comes out one way: the president of the fraternity where a rape might have taken place thinks it's just fine if one did because, after all, it wasn't an illegal rape. So what's all the fuss about, girls?

I'll leave it to anybody who thinks it's safe to get near him to decide what to do with this particular fraternity president, and I'll refrain from drawing any conclusions about fraternity men in general. But could there be any clearer demonstration that it isn't enough to do justice, but that it is also necessary to show that justice has been done, and that it takes a good smack with a two by four just to get some people's attention?

I would like to see the University state, simply whether or not a rape occurred last Oct. 10 and, if so, what it did about it. No names, no "sordid details"; just an assurance, to most of us, and a warning, to those few others, that this University will not tolerate rape — "illegal" or not.



Letters to the Editor

The Daily Collegian encourages comments on news coverage, editorial policy and campus and off-campus affairs. Letters should be typewritten, double spaced, signed, by no more than two persons and no longer than 30 lines. Students' letters should include the name, term and major of the writer.

Letters should be brought to the Collegian office, 126 Carnegie, in person so proper identification of the writer can be made, although names can be withheld on request. If letters are received by mail, the Collegian will contact the signer for verification before publication. Letters cannot be returned.

One point

TO THE EDITOR: The article in the Tuesday, Dec. 9 Collegian, on the undesirability of an anti-abortion constitutional amendment, it seems, reflects only one point of view, and the Collegian would be doing a disservice to the public not to present the equally pertinent anti-abortionist's point of view.

Whitley's article states that a "human life" amendment would deny the American people the right to freedom of religion, compelling them to adhere to some Roman Catholic, Orthodox Jewish, and a few fundamentalist Protestant group beliefs. Because Catholic, Jewish, and Protestant religions profess that stealing a person's private property is wrong, does American law deny people freedom of religion by prohibiting stealing? Communists believe in taking peoples' private property, therefore American law denies Communists their "right" to exercise their beliefs. In this sense American law favors the Catholic, Protestant and Jewish religious belief, and rejects the Communist belief.

Whitley argues that a pro-life amendment would make poor women suffer more "from the effects of unwanted pregnancies" than WASP women because poor women have less access to contraceptives. Suffering is a relative experience. There are many women whose happiest experiences are the knowledge that they will be bringing a child into the world and will have the opportunity to help that child develop — people who favor abortion seem embarrassed to admit such ideas — as if they were trying to brainwash the public, through a constant barrage of "newthink."

Finally Whitley states, "who has the right to use another person's body and life support systems against their will?" This statement comes right down to the core of morality itself. Who has the right to breathe the air and to eat the plants and animals which are supplied by the earth's life support systems? Adolf Hitler asserted that Jews did not have that right, that retarded persons did not have that right, that handicapped persons did not have that right, and that wrinkled old people did not have that right. And he proved his assertion by suffocating many millions of these persons in the Nazi gas chambers. The Catholic Church, the Protestant Churches, and most especially the Jewish people speak in direct antithesis to his opinions. Opinion or not, the view that Jews, retarded people, handicapped people, and wrinkled people have the

right to live on earth was asserted on the defeat of Nazism after World War II.

The present struggle between those who want to kill the baby in a mother's womb, and those who believe it has the right to live, is a struggle of the same caliber.

Ted Krupa
graduate-biophysics

Parallel

TO THE EDITOR: Eva C. Whitley's editorial on the abortion proposal is a demonstration of propaganda comparable to that of a skilled politician. Her hypothetical society, in the beginning of the article is a good example. I could create a parallel society in which birth control was compulsory, conception was illegal, and people over sixty-five were put painlessly to sleep.

I am surprised that someone with such a brilliant knowledge of the Bill of Rights could have such little feeling for what these amendments really represent. Yes, the First Amendment calls for the separation of Church and State, but abortion is a moral, rather than a religious issue. Just because the Catholics and other groups have the morals to see the wrong in it, does this make its illegality unconstitutional? These groups also preach against stealing, and murder. I suppose laws against these crimes violate the First Amendment, also.

In all her twisting and bending of the Constitutional Amendments, Ms. Whitley is careful not to mention that the Fifth Amendment tells us no person shall "be deprived of life... without due process of law." I realize this leaves me wide open to the argument that the unborn child is not a person. This is a matter of semantics, and whether life starts at conception, heartbeat, or birth, it is still human life. It will develop into a person, with arms, legs, fingernails, and a mind. Just how do you classify the fetus, as a "thing"?

I am not a Roman Catholic. Nor am I an Orthodox Jew or a Protestant. I do not belong to any of Ms. Whitley's so-called "mandatory motherhood groups." I simply see immorality in abortion by choice. I can see the need for abortion when a woman's life would be threatened by childbirth, when a woman has been raped, or in a few other isolated occasions. It is the unquestioned slaughter of something so helpless that strikes

me as immoral. This is a definition of abortion by choice.

Ask someone who has been adopted if he or she would rather have been aborted.

Joseph Cusatis
2nd-finance

Preventive detention

TO THE EDITOR: In response to Ms. Schoors letter of 12-9-75, I wish to bring up certain facts of which she was apparently unaware at the time she wrote that "non-Jews in Israel are treated like any other citizen (sic)!"

So-called "preventive detention" is routine for Arabs in Israel and is frequently accompanied by torture, according to Ma'ariv, Amnesty International, and the International Red Cross. "5,620 Arabs have been sentenced in the Gaza Strip alone for life imprisonment and hard labor... among prisoners there are men over 80 years old and children between 12-14 years of age." Ma'ariv 5-3-71. "On a visit which was carried out without the presence of an observer, 81 prisoners were found huddled in one cell. The prisoners all declared that they were not allowed to leave their cells, even to use the toilets or washing facilities. They had to use the cell tap which was situated only 15 cm. from the level of the floor." International Committee of the Red Cross, Report, 12-5-68. "He (Mohammed Kader Darbas) has been castrated in Gaza. The operation took place when the witness was hospitalized for treatment... several other men had been castrated who were unwilling to testify" — U.N. Working Group 2-11-70. I would refer her also to Amnesty International's April, 1970 "Report on Israeli Methods of Torture," and to the numerous reports of the closing of Arab hospitals and clinics on the West Bank, the dynamiting of parish schools and churches (and the confiscation of money sent from the U.S. to rebuild them), the imprisonment of the archbishop of Jerusalem upon his refusal to go into exile, and the numerous articles in Israeli medical journals encouraging birth control, abortion and castration for Arabs but fertility drugs and increased incentives to bear children for Jews.

Now, I ask you, is that equal treatment?

Judy Foster
graduate-linguistics

Non-sequitur

TO THE EDITOR: To any reader of Ms. Whitley's Collegian Forum article "Abortion Proposal Unconstitutional" it is obvious that the author has no understanding of the purpose or the intended effects of the "Fetal Life Amendment." She must have an excellent imagination to come up with the statement that IUD's could be considered concealed deadly weapons, accidental miscarriage could be considered manslaughter, and the IRS could subject women to monthly pelvic exams "if the National Conference of Catholic Bishops has its way," but her logic, or lack thereof, astounds me even more than her prophetic visions. She recurrently equates the Fetal Life Amendment with the Catholic Church, ignoring the substantial support it has received from other corners.

She is a master of the scare-tactic and the non-sequitur. Moaning about the separation of church and state has little to do with the issue at hand: the preservation of innocent human life. I doubt that many people consider Roman Catholicism a sine qua non of an anti-abortion stance. Preserving human life doesn't make us a nation of 210 million Catholics. As for the statement "in all good conscience, I cannot call them (mandatory motherhood groups) 'pro-life' since life is clearly not what they're interested in," it baffles me. What can she mean? Does she know? If she knows, why won't she tell us?

One of her major arguments concerns the chronology of abortion laws vs. the passage of the Ninth Amendment, which provided, according to Ms. Whitley, that any right held by the people could not be disparaged or denied by the government. May I interject that in 1791 one of the cherished rights of many Americans was the right to own slaves?

The author contends that "legislation has never stopped

abortions, but has instead driven underground." Some of them, of course, but all of them? Scary stories about motorcycle mechanics like the one Ms. Whitley herself mentioned ensured that many illegal abortions never took place.

Ms. Whitley also feels that the proposed amendment will "negate a woman's life in cases where abortion is necessary to save her life." Maybe if she took the time to read the amendment she would realize that it doesn't apply to cases where the mother's life is endangered.

I will concede that more protection against pregnancy is necessary in light of this new amendment, but contraception has always been a major concern. Although because of my personal beliefs I would not practice birth control, I will staunchly defend the right of any woman to conscientious contraceptive education. Let her exercise her "right to choose" before she conceives, thereby bringing a living individual into this world. (Fetuses are alive. Witness Dr. Edelin's conviction for manslaughter of an aborted fetus that lived after removal from his mother's womb.)

In her conclusion Ms. Whitley flaunts her credentials as a former Catholic as if we should accept her arguments on the basis of her conversion from what she considers archaic beliefs to what she thinks is free-thinking. Unfortunately, her incessant taunting of the Catholic Church leads one to believe that she is prejudiced rather than unprejudiced. Dragging the Church into almost every one of her arguments only weakens them further and leads to the speculation that perhaps she is not attacking the Fetal Life Amendment but rather is venting her spleen against the Catholic Church.

I urge all Collegian readers to reread her article scrupulously (you'll find many more logical fallacies that don't require an A in Phil 12 to spot) and to take her brand of inciting, incised "journalism" with a grain of salt.

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the Collegian

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