

editorial opinion

Condoning violence

If the Rev. Jesse Jackson truly wants to be the preeminent leader of black Americans, he had better start paying closer attention to who his friends are.

And unless Louis Farrakhan, leader of a Black Muslim sect called the Nation of Islam, stops threatening journalists who report negatively on Jackson, Farrakhan shouldn't be counted among his associates.

Farrakhan's the one who referred to Milton Coleman, a black reporter for The Washington Post, as a "Judas" and a "no-good filthy traitor" to all blacks for reporting that Jackson had called Jews "Hymies" and New York City "Hymietown." Then Farrakhan told Coleman "One day soon we will punish you with death."

Although Farrakhan later said no physical harm would come to Coleman or his family, the atrocity of these remarks — and of Jackson associating with the man who uttered them — defies common sense.

First, the very idea that a black journalist — or a white or Hispanic or Asian one for that matter — is responsible first to his racial or ethnic group and then second to accuracy and his audience as a whole, is foreign to the fundamentals of journalism in this country.

Also, anyone, let alone a religious leader,

who threatens the well-being of another individual in this country for refusing to be prejudiced and for expressing his version of the truth should be denounced unashamedly by all presidential candidates who will have to represent all Americans.

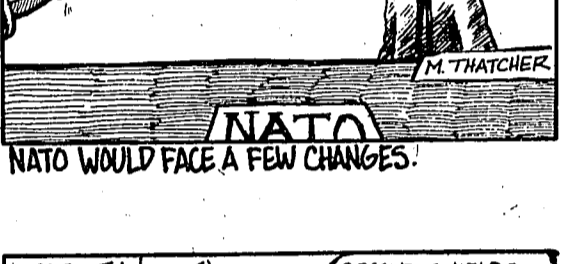
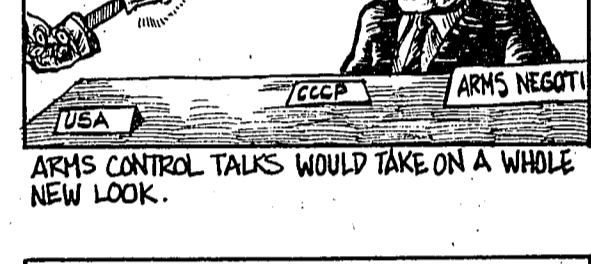
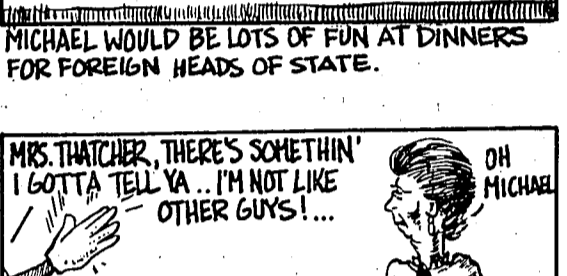
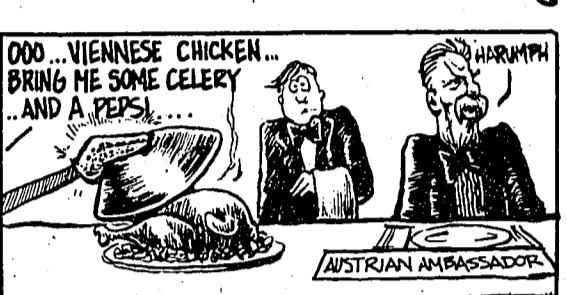
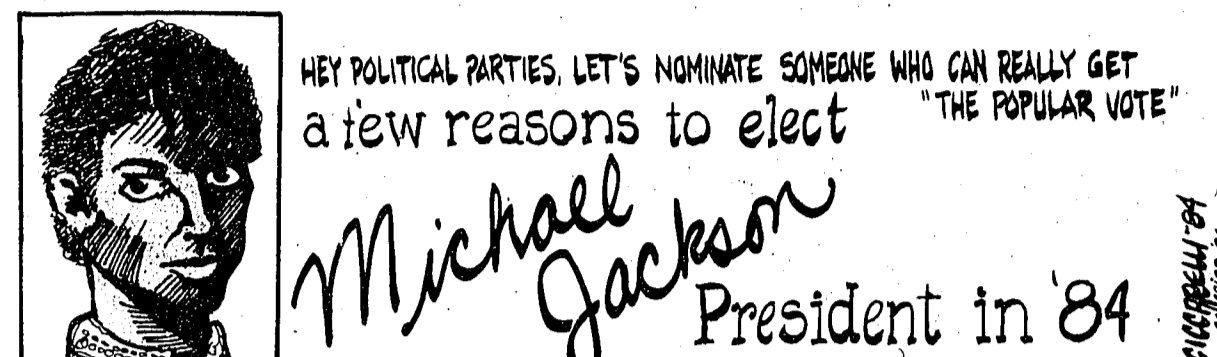
By refusing to disassociate himself from Farrakhan, his methods and his beliefs, Jackson is, in effect, condoning violence and prejudice.

This makes one wonder about his campaigns goals. In addition to bidding for the Democratic nomination based on his non-discriminatory "Rainbow Coalition" idea, Jackson has been vying for acceptance as the first leader of black Americans since the Rev. Martin Luther King Jr.

But if Jackson truly wants to follow in King's haunting footsteps, he should remember that King preached honesty not deceit, unity not division, peace not violence.

King would certainly disapprove of Farrakhan's thinking. Maybe when Jackson understands that, he will also realize that it's not enough to disassociate himself from any "violence or threats of violence," as he said.

Jackson must apologize for and separate himself from prejudice in any guise.



the daily Collegian

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reader opinion

An all-time low

I have always known that the university system is very impersonal toward the student and in certain instances, downright cold, but now they hit an all-time low.

On April 5, I needed to give a friend some papers and had arranged to meet him at Lyons Halls around 7 a.m. Since the CATS bus service does not run that early, I decided to use my vehicle for this short errand. I parked my car outside the dorm on McKean Road. The parking area was virtually empty. I ran in and gave my friend the papers, while leaving my vehicle unattended for four minutes. When I came out I saw a campus police officer walking away from my vehicle and a slip of paper on my windshield.

I asked him if he gave me a ticket, to which he said no, it is just a warning. Then he asked if I were a Penn State student. After I said yes, he proceeded to write out a ticket that had a time of two minutes greater than the time on the warning. As if this were not bad enough, he told me that my vehicle had been parked there for at least 45 minutes. This statement was totally untrue on his part since I was not even awake 45 minutes before and for all practical purposes he called me a liar.

When I went into the traffic violations office I found I had to pay a \$20 fine, \$15 for not having a registered vehicle and \$3 dollars for not parking in the proper area.

(Which is the proper area to park in for 4 minutes at 7:10 a.m.?)

To top it off, on the ticket is a statement that says, "...Violations not paid or appealed within 72 hours will have a \$1.00 late penalty assessed." However, faculty and staff members get a two dollar deduction in their penalty if they pay theirs within 72 hours.

This seems all very contradictory since it is the student's tuition that pays both faculty and campus police salaries, yet the system is weighted against the student body. To me it is absolutely ridiculous that the University would expect a future alumnaus to contribute to the University when as a student he/she was treated as a second-class resident.

Perhaps the University should consider this in future policy.

Sean Leighton, junior-mechanical engineering
Greg Spayd, junior-electrical engineering
April 6

Highest virtues

Grace Harris' letter (readers opinion, April 5) is typical of those which twist history in order to promote state sponsored endorsed religious activity.

Our forefathers "fought to win freedom from a tyrannical

mother country" precisely because the tyranny included persecution of those faiths which differed from the one posed by the state.

America was founded on the principle of those faiths which differed from the one imposed by the state.

America was founded on the principle of religious freedom and our great forefathers had the wisdom to place this as one of our highest virtues.

If Ms. Harris really wants to follow the example of such men as Jefferson and Lincoln, then she should worship God in her own way, according to her faith and leave others to do the same in peace and freedom.

John F. LaFemina, graduate-chemistry
April 5

In appreciation

We'd like to take a moment to respond to the harsh treatment inflicted upon the University Concert Committee (UCC). Looking back over the past four years that have made up our Penn State experience, we would like to make note of the many achievements of the UCC and how they have made our lives just a little bit richer.

Events such as the mysterious Elvis Costello performance as well as the clandestine Carly Simon show

(who'd have ever thought she'd come here) quickly come to mind.

Fond memories such as these compel us to approach the administration of this prestigious educational institution with the following proposal: To establish the days of May 7-12 — finals week — as "UCC Appreciation Week."

A landmark outdoor concert in Beaver Stadium would highlight this gala event.

In the spirit of the UCC, we are considering or have already sent bids to such legendary acts as the Beatles, Jimi Hendrix, Janis Joplin and, of course, Greg (catch ya next time) Kinn.

Due to unforeseen scheduling difficulties, we were remorsefully unable to work out arrangements with Elvis Presley. Feeling that tickets would already be low-priced at \$25, we refuse to burden any local radio stations with the novel idea of co-sponsoring this event. Besides, they've done enough for us college students already.

As open-minded members of this college community, we not only render this proposal but further invite ideas on how to make this long-overdue tribute the kind of worthy happening it deserves to be.

Jim Gray, senior-architect
Jeff Olaszewski, senior-pre-law
Adam J. Trott, senior-architect, urban design
March 28

reader opinion

The hidden Phi Psi

The Daily Collegian and The Centre Daily Times covered the Phi Psi 500 race beautifully. The CDT even had color photos! But the tragic story that has been covered up by both papers has yet to be told.

It is a bleak, ugly picture of alcoholism in State College that touches students and townspeople alike. Yet, in such "charity drives," we ignore such facts and laugh our way through, trying to convince one another "it's for the fun of it." Alcoholism is NOT funny.

For some, the race will never end. For some who find themselves just barely making it to class EVERY Monday morning, the Phi Psi 500 was just another weekend of drinking.

Unless people speak up and remove those who continue to promote alcoholism in the guise of "fun" and "charity," the Phi Psi will continue to take its toll.

Will this problem of alcoholism stop with the termination of the Phi Psi? No. But let's stop deceiving ourselves by thinking that such a drinking event doesn't do any harm, and start thinking of constructive alternatives.

The Collegian and CDT would never touch a story like this. Perhaps it's just too sobering.

Ann E. Mancini, non-degree graduate
April 9

Must confess

Having attended Luther Sunderland's lecture on evolution March 25th, it was with interest that I read Professor Schmalz' letter about it (readers opinion, March 30).

However, I was quite disappointed that Prof. Schmalz merely stated an opinion rather than any counterarguments. He even questioned "the evolutionary views of an

aerospace engineer," while not relating that Mr. Sunderland — the "aerospace engineer" — quoted extensively from published articles of scientists (some of which I had already read for myself).

As a philosophy major perhaps I have no business buying and reading science magazines, but I must confess to having done so. Flipping a few pages at random in the February 1984 issue of *Scientific American*, I read these words contained within a single column on page 55: "may go back much further in geologic time," "it seems likely," "probably first populated," "They have presumably," "may have emerged," "Some apparently," "must have accumulated," "probably forced the development," and "probably exerted considerable adaptive pressure."

This is typical terminology for scientific publications on this subject, as any Penn State student exercising "critical caution" may read for himself. While scientists continue to use their "perhaps" terminology and science articles become dated in a matter of decades, archeologists continue to come up with proof after proof of many things related in the Bible. Why is that?

To set the record straight, Mr. Sunderland stated he was not going to talk about God or "that you-know-what theory," instead, for two hours he cited published scientific efforts. In addition, he asked why a vast censorship enforces the teaching of the Darwin theory to public school children when "no scientist worth his salt still believes in it," and when they have come up with new theories.

As for an "aerospace engineer" daring to discuss evolution — and using Prof. Schmalz' measure of what constitutes one's right to comment on subjects — I ask what right atheistic scientists — Stephen J. Gould, for one — have in questioning the religious beliefs of others when they know nothing about the subject themselves?

Loretta J. Willis, senior-philosophy
April 2

The brothers and little sisters of ΔΣΦ congratulate our newest little sister initiates

Sue Schiding Lisa Epps Jeanne Hight Becky Robinson
Abigail Roscoe Vicki DeJeter Forrest DeBardi

And warmly welcome our spring little sister pledge class

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Blowing off steam

I would like to add to Kathy Neel's editorial in Wednesday's paper. I agree that it's about time that the treatment of women at Penn State (and everywhere) as objects should end.

There tends to be a philosophy among some men at this university that women at Penn State only go to parties to meet men. Does that mean men only go to parties to pick up women? Did it ever occur to anybody that some people go to parties just to have a good time? God forbid women should be allowed to blow off steam by going to parties.

The same philosophy tends to serve as an explanation as to why women join sororities. Do you really think that people would waste their money to belong to these organizations, just to meet members of the opposite sex? Prostitution is cheaper.

Furthermore, some men seem to think that there are two types of women at Penn State: those that come here to get an M.S. Degree; and those that are aggressively pursuing a career and don't want anything more than being at the top of their field.

Well, maybe some women do fit into these categories, but don't carry that stereotype too far. Some women are here for the same reason that men are: to advance their education, both in and out of class. These women are serious about their work and like to have good times once in a while too. We deserve to be treated as people, not objects.

Cynthia Hasper, sophomore-economics, English
April 4

Respect ourselves

This letter concerns David Klingner's article on the

merits of a liberal education. I find it frustrating that liberal arts majors are constantly tempted to defend their major by attacking other disciplines. If David were secure in his choice of a profession, he wouldn't feel compelled to defend it by criticizing engineers.

I am in the College of Liberal Arts and I have had numerous conversations with students in the technical fields. I have found their comments on my major to be, for the most part, very complimentary. They would rather work with numbers than words, but they don't view themselves as superior — just different.

I resent David's generalization that "most of them are in it for the money." College students in general want a good job when they graduate. Don't make engineers out to be unfeeling money machines — they're not.

An engineer is contributing a skill to society that many people don't have, just like a novel writer is achieving what many people couldn't. If engineers really abhorred the work they will be doing for the next thirty years, no amount of money would compensate.

David states that we liberal arts students are resigned to either poverty or graduate school. Speak for yourself, David. Motivation is the key. If you would spend your time sending out cover letters and resumes instead of writing articles that attack engineers, you might discover a lucrative career in liberal arts.

An engineer's curriculum isn't intellectual enough for you? I would like to see a class of us "intellectuals" trying to do triple integrals. But engineers don't appreciate the contributions of liberal arts, right? I suppose engineers never read a newspaper, go to a movie or listen to Billy Joel? Engineers are human; they aren't robots. They're willing to respect liberal arts majors, if we are able to respect ourselves.

Kim Clark, senior-English
April 4

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Creationism has not survived the crucible of a science

By Jeffrey A. Kurland
Assistant Professor of Anthropology

Unfortunately I missed Mr. Sunderland's Campus Crusade for Christ presentation of "origin theories" on Sunday evening, March 25. This forces me to try to make sense of the arguments reported in The Daily Collegian (Monday, March 26, p. 20).

forum

To begin with: Mr. Sunderland is not a "prof." he is an aerospace engineer who works for General Electric. What are his credentials for lecturing on evolutionary biology? What original research on evolution has he conducted? In what reputable science journal has he reported his findings? To respond to all of Mr. Sunderland's reported comments would require several pages. Let me note a few.

Richard Leakey, an internationally recognized authority on human evolution, has never stated that "there is no definitive evidence for man's evolution." Rather he opens his PBS-TV series on the "making of Mankind" by categorically stating that none can reasonably doubt the occurrence of evolution, in general, or the evolution of humans from nonhuman creatures, in particular.

Mr. Leakey is of course professionally concerned about the exact sequence of forms that eventually led to present-day human beings. And it is here that he disagrees with other anthropologists and paleontologists. But this is how normal scientific research is conducted; alternative

hypotheses about a natural phenomenon are offered (in this case alternative evolutionary sequences of hominids).

Several hypotheses are found consistent with presently available data. With new data (new fossils, experiments, or improved measurements) some of these hypotheses may be falsified until, hopefully, only one remains. It too might some day be falsified only to be replaced by a better "model." But neither Leakey, nor his worst scientific critics, nor certainly this anthropologist, doubt in the least, the fact of evolution. It is the detailed working of the evolutionary process that is our main concern.

Pre-Cambrian soft-bodied (the Ediacaran fauna) and single cell (the South African and Australian chert bacteria) fossils have been discovered over the last decade. The claim that "no evidence of multicellular life is found before the Cambrian" is patently false.

The reporting of Mr. Sunderland's comments about the transitional form known as Archaeopteryx is garbled and does not do justice to the detailed studies of biologists. We are not certain how it used feathers (again there are alternative hypotheses).

We do know they could not have been used for flight; the lack of a large breast bone implies a lack of large and weighty flight muscles. It is however a beautiful transitional form: reptilian teeth and tail, avian beak and feathers, and a host of skull and limb bones that are a mosaic of reptilian and avian features. Archaeopteryx was not a "crocodile" with feathers; a clever rhetorical technique that serves only to mislead the listener. The existence of teeth in other reptile (?) or bird (?) "subclasses" and the presence of claws on some living primitive birds do not weaken evolutionary

theory, rather they are predicted by it. Evolution, that is, descent with modification, implies that evolutionarily closely related forms (those with a recent common ancestor, such as birds and reptiles) should reveal shared traits in anatomy and embryology. The distinction between living forms is a matter of degree. All living entities are related to each other, some more closely than others (e.g., apes and humans) and others only distantly (maple trees and humans). But we all share DNA as the vehicle of evolutionary information.

The maple outside my window and I do have a few genes and traits in common, but there are a vast number of differences. My African "cousin," the chimpanzee, and I share more than 90 percent of our DNA in common, as well as much of our anatomy and physiology, despite again some (I guess) obvious differences.

But this is all nipping in return for the typical Christian Creationists' nipping. Let me ask the Creationists: How old exactly is the earth? When did the first living (you pick the definition) entity appear? When was the first land animal and plants created? How were they created? What are the data that you have discovered by your research that would allow anyone to see that your dates and hypotheses about the appearance of living forms are accurate? Geologists and paleontologists can and do offer dates and data corroborating their dates. Creationists are long on rhetorical pyrotechnics, quotations out of context, and obfuscation, but short on alternative testable hypotheses about the earth and its inhabitants.

At a time when American education seems to be faring poorly in comparison to other industrial societies, it is distressing

and dangerous to find such a narrowly conceived interpretation of Christian doctrine promulgated as science.

A rejection of evolutionary biology is a rejection of modern physics, chemistry, astronomy, and geology, for it is only by means of these physical sciences that we have been able to work out the evolutionary timetable for our precious blue marble. A rejection of these sciences is a rejection of the scientific method. A rejection of the scientific method is a rejection of aerospace engineering, computers, video games, recombinant DNA technology, etc. A rejection of these applied sciences is a . . .

Science is not a political system based on dictatorial authority or democratic "equal time" for alternative "origin theories." Scientific hypotheses and models also evolve. Indeed, only those that withstand the concerted efforts of hundreds of critical and skeptical scientists, seeking once and for all to falsify this or that hypothesis, will survive the honing process of science. In this scientific enterprise of "survival of the fittest," evolution has made it. Not the Darwinian evolution of 1859 but a much more detailed and powerful explanatory theory.

To teach creationism as an alternative to evolution in a science course is to give creationism the scientific respectability it has not earned. This, of course, is just what politically motivated Fundamentalists want.

Like astrology, creationism has not survived the crucible of science. That is why it is not taught and ought not to be taught in science classes. There is no need of a popularity contest, open and free elections, or state legislation to determine what should be taught in a biology course. Evolution is

there because it works, not because it is required by law. Should astronomers provide equal time for astrology in their classes, geologists flat-earthism, psychologists temperamental humors, or anthropologists creationism? Perhaps, only to illustrate the pre-scientific history of the subject.

Fundamentalist Christians have a well developed set of religious beliefs of which creationism and flood geology are only two. Along with other religious views, creationism properly belongs in the home and church. The separation of church and state established by our constitutional government guards against religious tyranny by protecting us from those who would allow their religious beliefs to enter the schoolroom and thus shape society in their image alone.

Rather than being taken in by the theatrics of trained debaters, anyone here in the Penn State community has an unlimited opportunity to find out about evolution. Every year courses on evolution are offered by the departments of biology, geology, and anthropology.

What we know about evolution, and how we know it, takes up much more than an hour and a half's performance. It is a fascinating story to which we humans are simultaneously observers and participants. Evolutionary biology began in its modern form in Victorian Europe and has been maintained over the last century by the labor of scores of scientists. Many of these women and men of science also were and are devout Christians. Modern evolutionary science is a triumph of the scientific method. How sad it would be to politicize it by requirements of "equal time" for religious dogma.

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