

+ EMERALD EDITORIALS +

Letters to the Editor

Going It Alone

The January 14 issue of The Nation has a report on campus interest in religion. The campuses reporting are University of Washington, University of Minnesota and University of California at Berkeley.

The gist of the reports is that religious interest is increasing on campuses and college students are taking part in more religious activities.

Two of the authors, D. Kosobud Doe from Washington, and Ann Oriol and Jeanne Fortier of Minnesota, explore beneath this facade of increasing religious interest to ask if the interest is really coming from within the person.

Doe says that although religion has become 'intellectually acceptable,' students are actually unable to find their way in religion. Just as in politics, the students are inert, wanting a 'show' where they can be only passive spectators.

At Minnesota, the increased interest has caused faculty members to wonder whether courses in theology should be added to the curriculum, some feeling the students really desired it. But the authors go ahead to point out that while numerous letters have been

coming into the office of the Daily about language requirements, public-health courses and 'study breaks' before finals, no letters have mentioned theology.

The reports from both these colleges are discouraging. Today's students do seem to be the "hidden generation" at the level of what they want and expect from life. It seems as if students are afraid to expect anything from life and refuse to look to other sources for guidance. In other words, they are "going it alone."

Seven outstanding religious thinkers are on campus this week. Perhaps students should shake off some of this apathy shared by the younger generation and really seek some understanding of what life is.

These men should have some answers or at least some words of help for us; but it is up to us to have the questions.—(A.H.)

Footnotes

If Oregon students ever become oversatisfied with the great reputation of their world-renown University, we remind them that Who's Who in America lists President Wilson's address as University of Oregon, Portland, Oregon. And that high school in California is still sending its school paper to University of Oregon, Moscow, Idaho.

Emerald Editor:

In order that Emerald readers will not have a misconception of the campus Young Republican organization, I would like to correct two statements that were made in the editorial entitled, "Young Politics," edition of January 18.

You stated that Howard Morgan, state Democratic party chairman, during an address on campus last week, had advised "... that campus political parties, such as the Young Republican and Young Democrat groups, should limit their membership strictly to undergraduates and 'new voters'—in other words, to those with their first active political interest." The account of Mr. Morgan's speech in the January 11, edition, page eight, does not indicate that he included the Young Republicans in his comments, as the "Young Politics" editorial stated. And I hope that he did not, for the entire membership of the campus Young Republicans consists of students under voting age and first voters. This is true on all campuses where a YR group is in existence.

The college Young Republican movement seeks to engender a sense of civic responsibility in young people through an understanding of government, including political philosophy, administrative procedures, and current issues. Nor are practical party politics and campaigning neglected. True, such efforts are aimed at increasing the ranks of the Republican party. But when both major parties participate, as they do, it is a valuable contribution towards improving and perpetuating our American system of government.

Contrary to the Emerald editorial, the college YR is able to "... forage into the larger area of state politics itself..." upon graduation, without leaving the Young Republicans. Each territory and state except Mississippi has a Young Republican Federation consisting of county and city clubs comprised of both college and non-college people up to age thirty-eight. Particularly in Oregon, an excellent opportunity is offered through the YR Federation to exert political influence, for self expression on vital issues to a vast audience, as well as to benefit from a broad educational program. And a close relationship is maintained with the senior GOP whereby YR's can take an active role in precinct work and campaigning.

This letter should not be construed as being critical of the Emerald editorial writer, who only has a misunderstanding of the status and activities of the Young Republican movement, which I have attempted to clarify. Indeed, it was encouraging.

to read an editorial concerning the campus chapters of the official youth instrumentality of the two major political parties. Perhaps it will serve to further stimulate interest in their activities.

Gerald R. Jones
Senior in Anthropology

Emerald Editor:

We should like to call your attention to two errors in your editorial of January 20th.

(1) You have listed Tau Kappa Epsilon as among those fraternities which have no community projects. To the contrary, along with all the rest of the Greek letter organizations we sponsor parties and activities for Eugene grade school children around the times of Halloween and Easter. On our own, we put on an annual Valentine's Day party for the children of the Crippled Children's Hospital.

As to 'Hell Week' Teke was the first national to abolish it and substitute "Help Week" in its place. We follow this in our local policy, but during terms when our pledge class is small it is assigned projects to work on around the house. During terms when the number of pledges is large, they are assigned to community projects by church and civic groups we have contacted.

(2) Your second error consisted in using a Register Guard editorial as a basis of reference or advice on fraternities. Taking their January 19 edition as an example, we doubt that such unsubtle mixtures of ignorance, prejudice, and malice can be used as a basis for discussing the pros and cons of the fraternity system by anyone except the R-G editors themselves.

Patrick Eaton
President, Beta Kappa Chapter
Tau Kappa Epsilon

Emerald Editor:

In answer to the 'oversensitive' veteran, who, at this very moment, should be forming a new Hoover Commission, I have this to say:

If you feel sheepish about receiving such a huge check and have found that you can live adequately on the sum, then heavens, man, share it with that poor roommate. Of course, this is only a beginning relief and would only dull the pangs for a short while, but don't lose hope, we'll form a committee. Maybe we can suggest some little ideal projects for you to work on—projects which will help slow down the process of the decay of Western civilization.

Louis D. Coffin
Graduate Student in Pre-Med

RELIGION TODAY

Government, Religion Unsure; Customarily Aloof, But Amiable

By George W. Cornell

Of the Associated Press

NEW YORK (AP) — Religion and government, customarily an aloof but amiable twosome in this country, today are some times unsure about just how to treat each other.

Growing older and bigger together, they keep running into new complications in handling their delicate relationship.

"We have a situation in constant evolution," said Dr. Claud D. Nelson, head of the Department of Religious Liberty of the National Council of Churches.

"Continuous adjustment is going on, and will be going on for generations to come."

With this factor in mind, a Senate committee opened an inquiry in October into the status of religious freedom in the United States. The aim was to find the sore spots and get ideas on how to ease them.

There was a melange of views, from believers, unbelievers and agnostics, from libertarians, fundamentalists and moderates.

Some wanted the government to cooperate more closely with religion, especially in the public schools. Others claimed the trend in this direction already is crowding people's consciences and embarrassing minority thinkers.

"Education must be based either on the idea that there is a God or that there is not a God," said Dr. Franklin Clark Fry, president of the United Lutheran Church.

To take the neutral approach, as if it is not a matter of importance whether God exists or not, is equivalent to saying God does not exist. This is the terrible predicament of education."

Church leaders of various denominations have voiced approval of the congressional hearing, called by the Senate judiciary subcommittee on constitutional rights, headed by Sen. Thomas D. Hennings Jr. D-Mo.

A "welcome study," said the Rev. Dr. Donald B. Cloward,

head of the American Baptist Council on Christian Social Progress. "Religious freedom is again a vital issue in our country."

He said he hoped the investigation would "result in continued emphasis on essential separation of church and state in the United States."

The Roman Catholic weekly, America, said Congress has "not only the right but the duty" to examine present practices concerning government and religion, and "has probably been too shy about this in the past."

"Nobody, including Congress, today knows what kinds of 'aid to religion' by federal or state governments might be construed as legal or illegal," said Father Robert C. Hartnett, a Catholic theologian.

"Congress can help to dispel this confusion."

But misgivings have been sounded, too. The Rev. Dr. John C. Slomp, editor of the International "Missions" magazine, said "the point of deepest concern" is whether the inquiry will bring "more religious freedom or less."

The mere calling of such a reappraisal, said Charles Smith, president of the American Association for the Advancement of Atheism, indicates a move toward changing "our most cherished legal rights."

To church leaders and others interested in contributing to the inquiry, the committee sent out a questionnaire, seeking their views on the way religious guarantees are being enforced and interpreted by the courts.

The questions centered around two constitutional amendments

The first, which says "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

And the 14th, which prohibits states from suppressing "privileges or immunities" of citizens, and which the courts have interpreted as applying the First Amendment religious clause to

states and local governments.

Some of the key questions asked by the committee:

Do you regard the phrase "make no law respecting an establishment of religion" as a prohibition against any direct or indirect government aid to churches or religious sects?

Or do you regard the language as banning preferential treatment of any particular church or religious sects while permitting government aid to religion generally... on a non-discriminatory basis?

Do you believe the free exercise of religion protects atheists in propagating a disbelief in religion?

Do you think the courts are correct in interpreting the 14th Amendment as prohibiting religious acts by state and local governments as well as acts by the federal government?

The United States has traveled over some thorny, trackless ground in mapping the present boundaries of church and state, beginning when Baptist Roger Williams' colony in Rhode Island assured equal treatment to all.

It was something new in the world in the way of freedom.

But the pattern has been an ever-changing one. Five states had government-established churches—either Congregational or Episcopal—when the nation was formed.

The last of these state churches weren't severed from government until the country was about 50 years old. And most schools were under church auspices all during these early years. The break has been gradual.

Many churchmen have worried that the rift has been too great—in removing religion from civic life, and there have been efforts to modify the balance. It's a touchy one.

Even George Washington fretted with the still-simmering problem. He once said the nation was in no sense based on any one religion, but at the same time, he said religion was the center of national morality and justice.



The Oregon Daily Emerald is published five days a week during the school year, except during examination and vacation periods, by the Student Publications Board of the University of Oregon. Entered as second class matter at the post office, Eugene, Oregon. Subscription rates: \$5 per school year; \$2 per term.

Opinions expressed on the editorial page are those of the writer and do not pretend to represent the opinions of the ASUO or the University. Unsigned editorials are written by the editor; initialed editorials by members of the editorial board.

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