

# Shingle mill trucks scatter picket lines

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Of the Emerald

Trucks continued to roll through picket lines at the Huntington Shingle Mills in Springfield today.

The only incident of the day came in the late afternoon when a driver of a logging truck leaving the mill refused to slow down finally stopped and jumped out of his cab to confront the pickets. Springfield police quickly moved in and escorted the driver back to his truck.

Immediately after the incident eight additional police showed up, bringing the total at the mill to 14.

Pickets complied with the request of Springfield Police Chief Pierce Brooks to let the trucks through the line, and a dozen logging and Reed Fuel trucks edged their way through the picketers. Picketers gave way grudgingly with many near accidents with the trucks.

Brooks had talked with Bill Perrin, a representative of the shingle weavers and asked him to allow the trucks through. Brooks said he was there to "keep people from getting hurt." He also talked with Alvin Reed, owner of the Reed Fuel Co., and other drivers, asking them to come to a complete stop before driving through the picket line.

According to Pierce it is law that a vehi-

cle must come to a full stop before entering a public thoroughfare.

Picketers kept complaining that the trucks were not stopping before leaving the mill. Several times trucks entering the mill had to be directed through the line by Springfield police.

About 65 student picketers joined members of the Shingle Weavers Local 2777 about 12:30 p.m. in support of a six-month old strike by the union.

University students had worked with the strikers in November and returned Monday for the first time in over a month. Reed allegedly attacked Bill Harris, a student picketer, Monday, but Springfield police report that no charges have been filed.

Student picketers claim the University buys fuel from the Reed Fuel Co. Leland Lorraine, director of the University physical plant, said he had not seen any Reed trucks, but if they were delivering to the University they would not be from the Huntington Mill. He explained that Huntington produces cedar chips, and the University burns sawdust.

Al Davis, a sub-foreman at the physical plant, said that the University buys fuel from Reed, Rexius, Knight and Workman. He added that most of the fuel now is being bought from Knight Fuel Co.

Student picketers said that they would return tomorrow.



ONLY ONE MINOR INCIDENT occurred Wednesday at Huntington Shingle Mills, as trucks edged their way past pickets.

## Clergymen update opinions of campus life

A group of clergymen left campus Tuesday with an updated and, for some, very different view of the University community.

The 22 clergymen from around the state were the second group of religious leaders to attend a series of four conferences sponsored this year by the campus Cooperative Christian Ministry (CCM).

The men spent two full days talking with persons on campus about rapid changes taking place at the University and the role of the ministry in this "revolutionary age."

In various sessions the men attended classes and spoke with administrators, faculty, counselors and other University personnel and various students including student government representatives and minority groups.

Tuesday afternoon, the clergymen summed up some of their views and discussed the role of the church on campus.

A major topic of concern was what some described as a "vacuum" between the curriculum of the University religious studies department and the CCM programs.

Several of the clergymen were critical of the department's attempts to "build academic respectability by remaining non-value oriented."

Bob Peters "CCM staff member, described the department's aims as studying religion "in a plural sense, as a discipline."

Father Patrick LaBelle, CCM staff member, said he was shocked during recent talks with department personnel who said the "University shouldn't be involved in value orientation."

"The University classes are full of value-oriented statements, taught by value-oriented people and responded to by value-oriented students. If the whole University is value-oriented and yet religious studies remain non-value-oriented, students are sure to become bored with these classes, regardless of how good the teachers are," said Fr. LaBelle.

The clergymen talked of various courses which could and are being made available to meet the needs of students. Peters explained the value of

SEARCH in enabling the campus ministry to take part in initiating courses, such as the class this term on "theology of Human Sexuality."

Peters also discussed possibilities for a class on "theology as it relates to the draft" which he said administrators had objected to at its first proposal because "it was too directly applicable."

"If the department of religious studies just became interested in these types of classes, they wouldn't be able to find enough classrooms for the interested students," commented Fr. LaBelle.

However, Peters further explained that the campus ministry's "major discontent is not with the department of religious studies. Our conviction is that faith must be acted out and we must work to find out how. The religious studies department isn't our major stumbling block."

Yet other clergymen suggested that the non-value oriented religious studies classes are what people come to associate with the church.

When questioned following the summary session, Earl Gibbs, Christian Church clergyman from Springfield, and Thomas Tweedie, Presbyterian minister from Klamath Falls, spoke about their experiences during the two days.

Thomas said he observed that "the University teaching staff is in a very difficult situation in this period of transition of attitudes. It is a problem for them to know what groups they can talk to."

He added that he noted how the idea of "privatism or letting a student do his own thing often moves into non-involvement and a 'no-hope for the future' theology. But we're looking to the youth to be involved," he said.

Thomas said his talks with students had helped him "gain a more thoughtful view of the radicals' position." "They're saying what we've been saying all along, only in a different and more forceful way," he commented.

Both men expressed enthusiasm for the cooperative efforts between ministries in the conference. "I think this is a preview of things to come with all ministries working together," said Gibbs.

Several of the clergymen expressed disappointment in the SEARCH course, "Can Man Survive?" they attended Monday night.

Thomas said although he was much in favor of the class purposes, "I was amazed at the demeaning attitude of leaders to students." He said he was disappointed with the leaders "herding the students through emotional factors without real presentation of the facts."

## Theologian attacks Protestant racism

By BOB DePRATO  
Of the Emerald

White Protestantism has been construed into color prejudice, remarked Black Theologian Joseph Washington to some 100 listeners Tuesday night in the EMU Ballroom.

"An irrational color prejudice is inherent in Protestantism," said Washington, speaking on "Black and White Folk Religion" in the first of three lectures he will deliver during the University's annual symposium on religion.

Washington, professor of religious studies and dean of the chapel at Beloit College, Beloit, Wis., will deliver a lecture on "Black and White Power Failure" tonight at 7:30 in the EMU Ballroom.

Folk religion, according to Washington, is the manner in which people interpret their religious foundations in everyday actions and beliefs.



JOSEPH WASHINGTON

American Black folk religion came about as a reaction to the evils of White folk religion, Washington observed. He said these evils are found in "an elective affinity between Protestantism, capitalism and color prejudice."

The visiting Black theologian said this was developed through slavery. He emphatically exonerated the earliest Black slave traders, northern African Muslims followed by southern European Catholics, for the development of color prejudice. Instead, he put the blame squarely on northern European Protestant slave traders, and added that much was done to perpetuate color prejudice in colonial America.

"Both the Islamic and Catholic slavery traditions provided that slaves could become (religious) brothers," said Washington. "In the Protestant slave tradition, developed in the 15th and 16th centuries, there was no such allowance for Blacks to become brothers."

A capitalistic impetus for slavery was provided in the doctrines of Calvinism, said Washington.

"A man who succeeded through capitalism gave an indication that God had elected him for salvation," Washington continued. "Slave trading was a profitable part of capitalism."

In colonial America, Washington sarcastically commented that religion was given to Black slaves to keep Blacks "obedient, loving, cheerful, kind, and proud of their masters."

"But this didn't always work," he quickly pointed out, noting the occurrence of several slave uprisings that showed Black rejection of the institution.

The American revolutionary period, accompanied by the rising prominence of deism, Quakerism and a high regard for fundamentals of freedom, justice and equality, prompted a Black awareness that Washington termed "the first heroic movement of the Blacks in pursuing freedom, justice and equality."

"What emerged," Washington added, "was a movement strongly dedicated to obtaining freedom, justice and equality." He said this has been the leading characteristics of Black folk religion ever since.

Prejudice in the White folk religion, said Washington, is due to "the deepest dimension of man, the irrational. It is in this dimension that the holy and demonic are found. One may believe here that he is engaged in the holy, whereas in reality he is engaged in the demonic."

Fundamentals of the White and Black folk religion are so contradictory that the two cannot hope to merge or indefinitely exist side by side, Washington said.

Conflict that will destroy one or the other is inevitable, he concluded. He remained uncommitted on which force of folk religion will ultimately prevail.



CLERGYMEN CITED "vacuum" between Cooperative Christian Ministry and the University religion department at Thursday conference.