



greg wasson

a quorum of one

I've always been taught that Christ chose the cross to save me. Many charge that our foreign policy frequently includes assassinations. And fame is often garnered posthumously that was unattainable in life.

Still, when the tragedy left the abstract and entered my reality, I faced unfamiliar, and uncomfortable, emotional discord. For the first time I had to deal with the fact someone close to me wouldn't be there anymore. Grandpa Brown was gone.

At Grandma's request, the grandsons served as pall bearers. At the funeral, we sat in a special pew up front while the rest

of the family was sequestered in a veiled room. The mood was somber, almost oppressive.

As the organ filled the chapel with electronic sorrow, sadness swept over me and I felt myself growing angry. Grandpa would not have asked me to undergo such punishment. He was a happy person with a demeanor that contradicted the images of despair and grief that permeated the room. It was a barbaric scene and seemed an improper way to commemorate the passing of a non-barbaric person.

Grandma being a religious person, it was a given that the ceremony would be a

spiritual one. The preacher assured us that the resurrection was coming, that Brownie was just resting. But the Church did nothing to dispel the coldness that persisted despite the warm sun outside; scriptures failed to ease the impact of seeing the pale, waxen body.

Why was the ritual so cruel? What did the suffering serve?

"It forces all to face the fact the person is dead," comes the response. "The loss is forced up front."

True. When my mind wanders to Grandpa, the first picture will be him lying

in the casket, motionless. But there would have been no harm if his being dead would have been the second or third thing I remembered about him.

Besides, the gathering wasn't for Brownie but for his wife of 49 years. By forcing me to deal with my grief, the rite lessened the support I could give my grandmother.

There is seldom joy in death but the final gathering should be as positive as possible. Rather than setting those attending up for sorrow, funerals should prompt reflection and memories. Instead, my grandfather's brought an unpleasant experience that had to be overcome.

yours

'A feeble prayer'

This letter is in reference to the Feb. 18 letter by Dianne Blake concerning the Palestinian problem.

To begin with, Ms. Blake, how dare you, as a student at a university, an institution of higher learning, recommend to anyone that they read "some very short, very pithy opinions on" the Palestinian problem. Your being a freshman certainly shows when you write such insensitive tripe.

The Palestinian problem is one of immense magnitude, and to find the "root" of the problem, one must go back in time 2,000 years and review the last expulsion of the Jews from the Kingdom of Judea. Judea was the last sovereign state in the area, now known as Israel, to be ruled by and for its indigenous populace the Jews.

Just as the Romans changed the Kingdom of Judea to the province of Palestine, so, too, did the expelled Jews become Palestinians.

The Jews were refugees in foreign lands enduring untold hardships for 2,000 years; if anyone understands the plight of the modern Palestinians, it is the Jews. This hatred by the Jews of dispersion, and life in foreign lands is why the Jewish populace of Palestine in 1948 supported the United Nations Partition Plan.

If you had taken any time, Ms. Blake, to research the Palestinian problem, you would know that the UN offered self-determination to both Arabs and Jews in Palestine in 1948. Both had been offered their own separate states. Palestinian Arabs could have created their own state in the portions allotted them under partition at any time. But the partition boundaries were erased by the Arab invasion in 1948.

Ironically, the only country in the Middle East that actively supported the creation of a Palestinian Arab state was Israel. Israel supported the partition resolution which only allotted land to Jews in areas where Jews were already in the majority, and land to Arabs where Arabs were already in the majority.

The "short and pithy opinion" which follows was delivered before the United Nations General Assembly on November 26, 1947, concerning the proposed partition plan: "The representatives of the Arab States claim that the partition of Palestine would be an historic injustice. But this view of the case is unacceptable, if only because, after all, the Jewish people has been closely linked with Palestine for a considerable period in history."

In your letter Ms. Blake, you inform the reader that you have done "extensive research" on the Palestinian problem. Let me advise you to take your "extensive research" techniques to the social science department of the library where you will find scholarly recountings of the past which are printed on a refined wood-product, and are bound by fabric and cardboard, these are also known as history books. Please note it was not the Jews who implored Arabs to leave Palestine in 1948 so their Arab brothers could "sweep the Jews in to the sea," please note it was not the Jews who kept the Palestinians in disgusting refugee camps while their Arab brothers, refusing to assimilate refugees into their own societies, reaped billions in petro-dollars, and please note that it was not the Jews who used the Palestinians as a political tool to further imperialistic ends in the Middle East; these historic roles, you will find, have been assigned to the Arab states in the region.

Ms. Blake, you had no right to compare the Israeli State to Hitler's Germany by saying, "If it was intolerable that Hitler destroyed the Jews, it is equally intolerable that the Jews destroy the Palestinians, much less with massive aid and support of the US government."

I am a Zionist, a person who believes in the self-determination of the Jewish people. I cannot deny the Palestinians that same right. If you had ever been to Israel, Page 4

theirs



you would know that the destruction of the Palestinian people is the furthest thing from the tormented Israeli mind. Israelis do not desire peace at the price of death, they seek only to protect their children.

I hope that some day, when the Palestinians have opted to "wage peace," instead of war, that they too can determine their own destiny, for now, however, that seems only a feeble prayer.

Hertz Zehl
junior, history

'Pick safe energy'

We interrupt this raging controversy about the pros and cons of Greekhood to bring you a message from the real world.

The truth is that decisions are being made that affect our lives in a real basic way.

These decisions are being made in Salem by a group of people that call themselves our representatives.

Last week the Senate Energy & Environment Committee decided that we don't really want to put a stop to nuclear power plants here in the Oregon neighborhood. One of the big reasons, say the senators who sit on the committee, to vote against House Bill 2570 (which passed the House by a healthy majority) is because of the guy upstairs. The guy upstairs sez "no matter what you guys down in congress say about this bill, I'm not signing it and that's final!"

Well if that's the way he feels we might as well give up, say the committee members. Who is this guy upstairs?

Well, Greek or non-Greek, no matter. Meet Mister Vic Atiyeh. I think you should know about him cuz this week he's affecting your life in a real basic way.

Something else. He's coming down to see us. Right here at the U of O. June 10th. Hayward Field. Imagine. The guy upstairs is coming down.

If you get nervous about nuclear power maybe you should go up to him and say, "Hey Vic, nuclear power makes me nervous."

If you get mad about nuclear power maybe you should go up to him and say, "Hey Vic, nuclear power makes me mad!"

Or if you think it's fine but let's get a storage sight for

the deadly radioactive wastes, before we start piling them up, maybe you ought to go up to him and say "Hey Vic, I think nuclear power is great, but let's hold off for 10 years til the new storage facilities can be set up and then go for it." (Just like House Bill 2570 says).

Or maybe if you just don't give a shit, you ought to go up to him and say, "Hey, Vic, I really don't give a shit about nuclear power. Whatever you think is fine with me. By the way, whaddya think about the Greek controversy?"

Greeks or non-Greeks, pick your style, but let's pick safe energy for everybody. OK?

Peg Spies
senior, computer science

Power of the poem

When it comes to C. Bennett Pascal who says he won't throw in the towel concerning *notenda*.

a little addenda:

In the case of a pedant who with tenure went sedent it's true but worth nothing at all.

C. Zachary
alumnus, classics

letters policy

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