

**Explanation**

Conservative/libertarian students held an open organizational meeting. Jose Cornejo-Rossi attended and expressed interest.

Another meeting was held to ratify a group constitution. Acting President Robert John explicitly informed Rossi the day before the meeting elections wouldn't be held. Many interested students hadn't received notice required by the temporary constitution.

Rossi insisted on elections, and offered to pay dues for those wishing to vote. Elections were held and Rossi was elected president. All references to "libertarian" or "conservative" in the constitution were replaced with leftist dogma, and association with the national Federalist Society was deleted.

Several members split and held an open meeting to form a group in line with conservative/libertarian ideals and the national organization. Rossi complained to Dean Holland, alleging racism. Holland found political motivation, not racial.

Rossi filed a complaint with the affirmative action office, alleging discrimination by Holland in connection with Federalist Society activity. President Olum appointed an investigator, who concluded "I have found nothing to substantiate Mr. Rossi's claim that the dean acted in a racially discriminatory manner." Olum found the report "careful and thoughtful" and denied Rossi's grievance against Dean Holland.

In a memorandum regarding Rossi's grievance, the ASUO stated that while the "ASUO still has concerns" about the Federalist Society and suggests the society "make every attempt to be inclusive to people of diverse cultural backgrounds ... the ASUO can find no conclusive evidence that your organization has acted in a racially motivated manner."

This is what was meant by "rejected" (ODE, April 28).

**Fred Wheeler  
Robert John  
Federalist Society**

**Not endangered**

I just couldn't resist correcting Brandon Shepard's poor logic in his letter to the Emerald (ODE, May 5). He says that "enviro-feminists" care more for spotted owls than human fe-

tuses because "1. Spotted owls are worth more than humans, or 2. Enviro-feminists don't like the responsibility for self-gratifying sexual acts."

(By the way, Brandon, if one is in favor of preserving a species, it does not necessarily follow that one is also pro-choice, or vice versa. You manufactured this connection. Do try to keep your issues straight.)

Environmentalists care for the earth, the source of all our lives. Human beings are not an endangered species for want of habitat. But if we continue to reduce the diversity of life on this planet, homo sapiens might well show up on the federal list of threatened or endangered species.

Think, Brandon. Think of how fragile our planet is, how fragile our interdependence with plants and animals is, how it could all go away, and then where would we be?

**Ruthann Maguire  
Eugene**

**Cute 'n' fuzzy**

To the misguided students who disrupted the final portion of an otherwise fascinating lecture by a guest lecturer on the topic of research into the electrical synaptic hearing responses of barn owls:

Your behavior was inappropriate at best, and has no place in a University classroom dedicated to the exploration and explanation of scientific truths. You were not, I believe, enrolled in the class. Yet you took it upon yourselves to force your "protest" into my time. I study, I work and I sometimes struggle to maintain my performance in my studies. I do not need someone to take precious minutes from classtime I have paid for. Even if I agreed animal research was wrong, or that the distinguished professor was somehow a tool of a shadowy Navy plot to undermine America's freedom, I would still not wish to have my time stolen in such an immature manner.

Yes, protest what you do not agree with! Disagree and bring injustices to light! But not in a classroom where dedicated students have other tasks to tend to. If your cause has merit, right-minded students will naturally gravitate toward it, and support it, without having their noses rubbed in it. You have done a disservice to the cause you try so vehemently to espouse. Many of us in that class-

room are now hostile to you, because you have so little respect for our rights. A good day's work for cute 'n' fuzzy animals' rights? I think not.

**Karl Westerholm  
Senior, history**

**Unfair solution**

Jennifer Freyd's commentary on child care (ODE, May 5) offered solutions to a symptom, not a problem. The problem is that our male-oriented society is becoming more so, while women are demanding the chance to lead a decent life. A symptom is the lack of time to care for children, due to men who are too busy hogging the pie to think about anything else and women who are busy trying to get a sliver.

Children become adults, and each year of childhood has the same impact on a person as 10 years of adulthood. As a survivor of child abuse, I believe the number is much greater when a child is abused. Our future should be treated with care.

But who really cares? I lost my best childhood friend to her father's forced job relocation. Try telling that to the employer and see if he cares.

I'm sure I'm not the only one who knows this overpopulating, stressful, inflationary period is no time to have children. Why do some people have children first and then complain?

I may never have children, because I'm too economically disadvantaged and I know it. I don't want to pay other people's child care. They get the benefits of having children, but want everyone to pay the costs. Women shouldn't have any more children until men accept equal responsibility for them. Meanwhile, government-subsidized child care is a needed, although unfair, solution.

**Alice Berry  
Eugene**

**Multiverse**

In response to Bert Tryba's Forum article on the University religious studies department (ODE, May 4), let me address just two points.

Tryba paints the department of religious studies as nothing but a recruitment program of the established religious institutions and theological schools. Nothing could be further from the truth than this egregious statement.

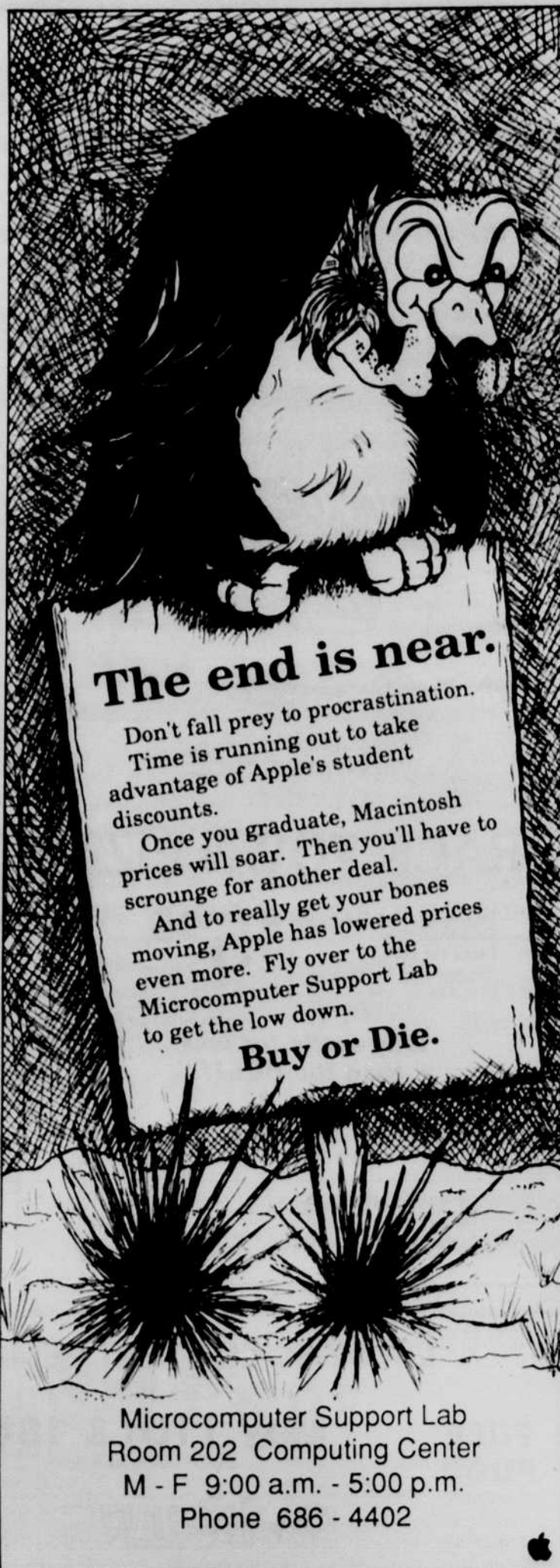
No particular religion or religions have ever exerted any ideological influence upon this department, nor has the department ever attempted to influence this community ideologically. Our influence, if any, is strictly perspectival, just as women's studies, ethnic studies, Marxist studies, and so on — those as yet still voices in the wilderness of the modern university — have enormously changed our ways of seeing things. I would certainly appreciate Tryba's genuine concern that the minority voice of atheism must be heard. But this is no reason to distort the image of our department as he does.

Secondly, Tryba's advocacy of atheism is one thing; his manner of presenting it is quite

another. His argument ironically smacks of the very fundamentalist disposition he attacks, monomaniacally obsessed with the single reality.

He assails theism for example, as if he were arguing for rationalism against irrationalism. In this day and age of pluralism, he seems to be blissfully oblivious to the fact that, more often than not, we must negotiate with many different forms of rationality. We no longer live in the universe but the multiverse. For atheism to be humane, it must be tempered with pluralistic sensibilities.

**Hee-Jin Kim  
Acting department head  
Religious studies**



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