



Mark Davis/Daily Nebraskan

Lenora Hanna, staff secretary for the UNL forestry fisheries and wildlife department stands by the infamous sculpture in the garbage.

### Students praise sculptor

In response to Rob Wetovick's letter (Daily Nebraskan Dec. 12):

Admittedly, moving the sculpture to a nearby dumpster (something that took more muscle than brains) was a rather amusing way to show the movers' opinions in regard to the sculpture.

However, it's also an example of how the people responsible could best live up to the art-ignorant, country-bumpkin stereotype. As for giving the perpetrators three cheers, that's carrying this sculpture incident a bit too far.

We were disappointed that many East Campus people quickly condemned the sculpture as scrap metal. Perhaps the Agriculture College should include a course on art appreciation in its curriculum so students will at least think before they come to conclusions on art.

Wetovick himself inadvertently emphasized some of the sculpture's good points. He says it looks like "a conglomeration of old farm machinery parts." We surmise that this is precisely what the artists intended, trying to bring together various aspects of farming into one form.

He claims that if the installers wanted an agricultural symbol, they could get some old farm machinery. We would guess that the artist aimed for representationalism, not realism. If they wanted old machinery, they could find someone to find a nice machine and complete it with a geranium planter. But that's not an art — that's a craft.

That the sculpture is an "eyesore" is entirely a matter of opinion. We like it. For us, it brings to mind a picture of a plow in the sunset envisioned in Willa Cather's "My Antonia" — a symbol of the strength and scale of the pioneers' spirit.

Just as there is more to farming than corn and cattle, there is more to art than realism. The sculptor was trying to create a symbol, not a lawn ornament.

Alice George  
junior  
theatre arts  
Burr-Fedde and East Campus resident

Carolyn George  
freshman  
restaurant management  
Burr-Fedde and East Campus resident

### Art vandalism 'appalling'

I am writing in response to Rob Wetovick's opinion concerning the sculpture on East Campus (Daily Nebraskan, Dec. 12).

First of all, Rob, I am a strong supporter of the arts, on campus or otherwise. I find the recent vandalism (or "removal" as you so naively put it) of sculptures on both campuses to be appalling.

Second, no one ever said the sculpture was supposed to be an "agricultural symbol." The only person who really knows its symbolism or true meaning is the artist himself. Just because something appears on East Campus does not mean it has to have agricultural significance.

I don't know how you can be proud of East Campus when you "cheer" the displacement of someone's artistic creation. I don't suppose you have ever taken an art appreciation course.

Lori L. Hulke  
senior  
special education  
East Campus resident

### Religion 'woven' into schools

The Daily Nebraskan editorial "Prayer meetings belong in church, not school," (Nov. 30) aside from its argumentative title, was helpful in clarifying the Equal Access Act and its ramifications for Lincoln Public Schools. But it seemed to ignore the fact that religious practices currently are being taught in high school classes and are woven into the very fabric of much instructive material paraded as "education" and sanctified as the "good instruction" the editorial speculates about.

The U.S. Supreme Court has declared (Torcaso v. Watkins, 1961) that secular humanism is a religion. Recent Federal Court decisions affirm that declaration. The essence of secular humanism, according to Whitehead & Conlan ("Texas Tech Law Review" X. 54) is the worship of man as the source of all knowledge and truth. Its credos, formulated in the "Humanist Manifestos I & II" were heavily influenced by Unitarian theologians, many of whom claim to have laid the basis for modern secular humanism, according to Lamont's "Philosophy of Humanism." Ninety-five percent of Unitarian belief is humanistic, a recent study shows.

This Unitarian and secular humanist doctrine, in "Humanist Manifesto II," hold that: "...The human species is an emergence from natural evolutionary forces...The total personality is a function of the biological organism transacting in a social and cultural context...The right to birth control, abortion and divorce should be recognized...We must not limit sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered 'evil'...Moral education for children and adults is a way of developing awareness and sexual maturity."

These tenets are being taught in many high school

classes — psychology, careers, citizenship issues, health and sex education, sciences and the like — where evolution, birth control, "cohabitation," homosexuality, relative morality and situational ethics are explored as "good education" because they are the practices of non-theistic religion. Unitarian and humanist teachers showcase their faiths right in class with the blessing of the state, openly urging their non-theism upon their students. Somehow, separation of church and state is never applied to the Unitarian Church, because educators and administrators and ACLU lawyers are ignorant of the law. As your editorial succinctly states: The active practice of religion in school is forbidden. It applies to theistic and non-theistic religion equally!

The DN editorial quotes Dick Kurtenbach, but the Civil Liberties Union, of which he is Nebraska executive secretary, is in no position to monitor the Equal Access Act, because it is woefully biased. The ACLU has sponsored studies by geologist Brent Dalrymple for the specific purpose of refuting creationist Thomas Barnes' studies on earth's magnetism. The ACLU is thus on record on the side of evolution, supporting the active promulgation of this non-theistic religious practice.

These are the issues that concern Christian parents. And indeed, seeing the impasse over moral education in public schools, why should we not insist that ethics be taught our students on the basis of set Christian standards and rules, as of old? Non-theistic religious doctrines are being taught there anyway, urged and demonstrated by the ACLU, sanctified by the state and blessed by the administration. To be consistent, your editorial should have urged that "Non-theistic doctrinal discussions and prayer meetings belong in church, not school!"

Nels W. Forde  
history professor

### More opinion on Page 6

## Daily Nebraskan

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## Daily Nebraskan

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