

## Religion department needed at NU

The University of Nebraska should have a separate department of religion. At present, students may take courses at the Nebraska School of Religion and transfer the credit to the University. Only in some colleges however, may the credit be applied toward the humanities group requirement.

This type of integration set-up with a private school not formally part of the University structure is inferior to a well staffed and financed religion department.

One problem in setting up a department is the attitude of some professors that religion has no place in the university structure — because it would be an evangelistic department. This is a rather narrow view of what such a department should be.

John F. Wilson, assistant professor of religion at Princeton, says that professors in a religion department should analyze religions rather than represent a theological value. The analysis should examine a theological value. The analysis should examine claims of truth without advocacy of one claim.

If such guidelines are followed, the religion department's place as an academic discipline becomes apparent. Religion instruction becomes somewhat analogous to a course, say in philosophy.

Interested persons, such as directors of campus religion centers and college advisory boards, should begin a study of the problems in setting up a department of religion and be prepared to make recommendations before the budget planning in the spring.

### Times are changing

## East Campus, arise and wake

by Bruce Cochran

Today the University of Nebraska is undergoing new and exciting change. We, as students, are swept from one controversy to another without any real conception of the total scope of our campus numbers.

One evidence is the enormous quantity of organizations with their committees which have subcommittees who divide into committees on other committees and continue until a soul is simply lost. I would like to meet just one student who is an authority on every organization and committee that exists on our two campuses. The task is overwhelming.

If one attempts to rationalize the failure of students to be more familiar with the total scope of campus life (both academically and activity-wise), we might conclude that in reality the student populace is suffering from a lack of communication.

Assuming that the communication gap does exist and is probably a major contributor to the lack of complete coverage of all aspects of student life, it becomes imperative that the communication gap be closed. We have at our disposal, an implement to initiate the growth of communication, the Daily Nebraskan.

After existing, dormant, for umpteen years, the East Campus now has a golden opportunity to become active and alive in total University affairs. Since the East Campus is composed of over 15 per cent of all university students including the Dental College, Home Ec., Agriculture and soon the Law College, East Campus should be better represented by the Daily Nebraskan. There is actually a breath of hope that this will occur. Next semester the East Campus will be properly represented by an editor from its own campus on the Rag payroll, providing a plan now before the Pub Board is passed.

Through the employment of an East Campus student as an editor, I would hope that the relationship of the two sister campuses might be renewed and a feeling of oneness of all University students established.

So with a teaspoon of luck and a shake of optimism, students on both campuses can become aware of the total academic and social opportunities existing at a united University of Nebraska.

Oh, and, by the way, for those of you who pay attention to political rumors, there's one going around now to the effect that Orville Jones will run for the President of the Student Body next spring.

Times are Changing!

Got a problem?

University Help Line

472-3311 or 472-3312

## Rapping at random . . . Ron Alexander

Most of us believe that Christmas should really be a time for sincere expression and not the commercial trash that stores push every year. Christmas is a time for giving, for shelling out more than we can afford.

So many of us want peace for Christmas this year, but how many of us are asking for nothing more? How many of us are concentrating our energies on that one present this year? It's an expensive present and hard to find, but it is essential in cleansing this society of the hypocrisy which has spoiled the last few Christmases.

If we are sincere in our pledge to work for peace, then, coupled with the Holiday cheer, peace workers should abound. If we want peace, why not put our Christmas spirit into the canvas of Lincoln and the week-end activities?

We've got to get out into Lincoln and talk to the people. Lincoln is basically a liberal community. It supported Kennedy and McCarthy in '60. The McCarthy and Kennedy people had to work hard to win supporters. It took thousands of hours to talk to all of Lincoln. The McCarthy people did the job with a few hundred canvassers, as did the Kennedy



"When shall we three meet again?"

## Nebraskan editorial

### Open Forum

Dear Editor:

We think it is relevant and opportune to reply to some of the misleading remarks made by Mr. Terence O'Neill, the ex-Prime Minister of Northern Ireland, during his recent address at N.U. It may be of interest to note that the visit was part of an extensive campaign on the part of the Northern Ireland regime to attempt to improve the image of an unjust government.

Mr. O'Neill's stated belief that the recent riots "have not affected the average businessman, investor, worker or tourist" is nonsense. In Belfast alone, the capital city of Northern Ireland, damage to domestic and industrial premises amounted to a staggering six million dollars. The brutal deaths of seven civilians, including two children, can scarcely be considered normal.

In the second largest city, Derry, approximately one third of the population established a free city behind extensive barricades, and excluded Northern Ireland's legal authorities for at least two months. Three people died in the Derry disturbances and many hundreds were left homeless in both cities.

Injustice has been extensive in Northern Ireland, with Catholics being discriminated against by local and regional governments, in matters of employment, housing and franchise. A cursory examina-

tion of the Cameron Report on Disturbances in Northern Ireland, a report which has been formally accepted by the Northern Ireland Government, shows these allegations to be unquestionably true.

In County Fermanagh, a predominantly Catholic area, the County Council employs some 166 people of whom only 10 are Catholics. It seems the Government has pursued a deliberate policy of industrial development in predominantly Protestant areas. As a result the percentage of the working population unemployed reaches astronomical figures in Catholic towns and cities such as Derry (12.7 percent), Newry (14.5 percent) and Strabane (25 percent!).

The Northern Ireland Constitution has not provided for "one-man one-vote" in elections to the Northern Ireland parliament and local authorities. In parliamentary elections property owners and University Graduates have been granted additional votes. In local elections no property has meant no vote.

In addition the corrupt practice of gerrymandering has effectively disenfranchised a large percentage of the population in cities like Derry, where a Catholic majority of 66 percent returns a mere 40 percent minority on the city council, voting invariably following a strict religious line. Thus in Derry it takes 2,500 votes to

elect an anti-Unionist candidate, but a mere 850 votes to return a Unionist or Government candidate. We would like to emphasize that Derry is just one example of many such instances.

Under O'Neill's leadership an attempt was made to redress these real grievances of the Catholic community. Unfortunately his honest efforts were thwarted by the extremist section of the ruling Unionist party, which has perpetrated these injustices for its own ends since the inception of the state. His forced resignation indicates the strength of this faction and makes one pessimistic of future reform.

Forty-eight years after the founding of the Northern Ireland Government it might be apt to refer to the words of King George V on the occasion of the formal opening of Parliament in Belfast. "I appeal to all Irishmen to forgive and forget and to join in making for the land they love a new era of peace, contentment and good will." How deaf some of his subjects were.

Yours faithfully,  
Donal J. Burns  
Brendan B. O'Shea

## Americans want war with rules

by Frank Mankiewicz and Tom Braden

Washington — An unconscious yearning does much to explain American shock at the massacre of My Lai.

Unconsciously, Americans want the war in Vietnam to be like the wars they've fought before. They want "fronts," "battle lines," progress in cities found, taken and held. They want to think of their boys upholding the right — fighting against enemy soldiers upholding the wrong.

The press, because it also yearns, has by and large given the people what they want. The daily communique from Pentagon East becomes the wire service account of action in Vietnam. The body count indicates "progress," and it is always the "allies" — that comfortable, reassuring and in this war totally meaningless word — who are making it.

There have been exceptions to this standard fare and those exceptions — filmed scenes of U.S. troops burning villages or written reports by special correspondents on the use of chemicals — have shocked a public, longing for the familiar past.

The result of yearning is that Americans were unprepared for My Lai. Vice President Spiro Agnew was right but for the wrong reasons. The press, yielding to Pentagon direction and public expectation, has largely failed to make Americans see what this war was.

Take, for example, the public testimony of Capt. Ernest Medina. It reveals the problem in whole. His orders, he said, were to destroy My Lai and its livestock. He did not find it in the least extraordinary to receive an order not to kill women and children. The village, he explained, was a "free fire zone," meaning a shooting gallery into which death could be poured without nice distinctions about innocent people. Customarily, he explained, it is permissible anyhow to shoot anyone who runs, and his words recalled the familiar complaint of Vietnam veterans: "Sometimes it's awful hard to tell the difference between a run and a fast walk."

But Medina went on: He saw 20 to 28 civilian bodies, and he didn't bother to count how many were those of women and children. He felt a little uncomfortable when he discovered that the woman he shot had been unarmed, but she had moved and he had a right to be afraid. The 20 to 28 bodies did not seem to him to evidence atrocity or deliberate action against civilians.

The terrible truth is that Medina was describing a rather typical day of battle in a war which is largely a war against civilians.

In the past four years, 300,000 of them have been killed, mostly by U.S. troops, mostly by bombing. The Senate subcommittee which released these figures cannot say how many of these dead are Viet Cong and how many are "friendlies" or "gooks," as the soldiers say — neither can anybody else.

We kill civilians because the enemy is among them. We kill their livestock because it may feed the enemy. We use chemicals forbidden in the United States because — although they may cause deformed births — they defoliate so that the enemy can be found. By these standards, can Medina be far from the mark in suggesting that there was no "atrocious" at My Lai?

The press is guilty, not for doing what Agnew said it was, but for not doing it enough. It failed to bring home to Americans that they were sending their uniformed sons into a battle — not primarily against other uniformed sons but against civilians, women and children and aged men. Americans have never understood that there are no young men in the villages. Young men are gone to the uniformed ARVN or are out in the countryside with the civilian-clad Viet Cong.

The American people are guilty, too — we didn't want to hear it the way it was.

In a war where friend is distinguishable from foe only by what is in his heart and mind, you can always win the count of bodies, but you must always lose the count of souls.

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"If only there'd been a Vietnam Moratorium five years ago . . ."