

# SKAMMAMOW

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The latest addition to campus literature has been the "Course Guide," whose purpose is "to acquaint students with courses....providing a useful evaluation of courses now taught." The guide misses its avowed purpose. First, it is inaccurate, and misleading. Considering the extreme limitations of the study, students who pre-determine their attitudes towards a course or instructor may find themselves cruelly disappointed.

The real issue, however, is not whether the survey is valid or useful, but whether it is ethical. Despite certain precedents, among Ivy League colleges, it does not seem becoming of a university community for its students to publicly castigate their instructors. If a student feels that he has a justifiable complaint, then discussion, privately, is more likely to be of benefit than is a public laundering of one's biases. If the instructor is not amiable to the idea of an honest, forthright discussion of his shortcomings in private, then, at best, a public airing is unconstructive. At worst, it is offensive to the faculty. This Guide tends only to accentuate the difference between the parts of the academic community, for while seeking to guide, in reality it judges. For those who are concerned about student-faculty relations, this new divisive factor comes as a rather unpleasant surprise.

According to the 1962-63 General Catalog, the ideal of our institution is to prepare "a liberally educated person who possesses superior competence in his chosen profession or occupation." Turning pre-registration into nothing more than a popularity poll somehow seems a grim distortion of this ideal.

-Editor-

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## CHEESE IT ! THE COPS !

To say that nobody likes a cop is not quite true. Our attitudes toward police are at least as ambivalent as most attitudes. If they threaten, they also protect; if they are tough, they are also kind to old ladies; if they are bossy, they are also willing to direct strangers. We know they are often corrupt--the good citizens corrupt them--but we say it takes a thief to catch a thief. We think we have nothing to fear from the cops as long as we abide by the laws, but which of us has not felt furtive when he's felt the steely gaze of John Law passing over him? We hope we can trust these public servants, and we whistle in the dark.

The dilemma of the law-abiding citizen was illustrated in Albany by the arrest, on April 9th, of Russell H. Broughton, a telephone company executive and leader of the Capital Area Council of Churches, a man of established probity, of sobriety, and of decent reputation. Mr. Broughton was walking past the Greyhound station on his way to work that morning when he noticed a group of men in the alley, one of whom, a negro named William Washington, was standing against a car with his arms above his head, apparently being frisked by a policeman. Just then a patrol car drove up. Patrolman John Cody got out and, as Broughton watched, went over to Washington, grasped him by the shoulders and shook him violently, so that his head banged repeatedly against the car. He shoved Washington into his patrol car and, about this time, noticed that Broughton was watching him and asked what he was looking at. Broughton expressed puzzlement as to why Washington was being beaten, and showed no intention of moving on as Cody evidently felt he should. Cody said something to the effect that Broughton was just as bad as Washington, shoved him in the patrol car too, handcuffed his prisoners together and brought them in to 2nd Division headquarters, where they were booked and put through the usual, humiliating processes of search, fingerprinting, photographing, and so on. Broughton's nitro-glycerine pills were taken from him, though he explained that he is a heart patient and needed the pills for emergencies. An hour or so later he was let go after he had consented to sign a statement that he would not sue the City for false arrest.

The incident has become a cause celebre. People who had heard reports of police brutality for years without blinking twice were electrified to discover that a white, Protestant, Anglo-Saxon like Broughton should be subjected to indignities ordinarily reserved for bums and hoods. Others have accused Broughton of fractiousness. These observers maintain that a lawabiding citizen should respect the police; recognize that force is often necessary for the apprehension of malefactors; avoid rude staring; and when asked what he's looking at, to move on. There have been widespread demands for an open investigation that would establish

just what Mr. Broughton said to Patrolman Cody and what Patrolman Cody said and did to both Broughton and Washington, and would examine the standing operating procedures within the police department for making arrests and governing in general the behavior of the police toward the citizenry.

The decision of the Mayor of Albany to refer the matter to the Grand Jury, whose proceedings are secret, has not clarified much, nor have the Mayor's remarks that somebody is lying, and that there seems to be a conspiracy to undermine the police. Citizens who feel that an Albany County Grand Jury is not the proper body to investigate complaints against a police department within the surveillance of the Albany County political machine have asked for hearings of the State Investigative Commission.

I am disturbed by the suggestion that respect for the law should be supposed to entail respect for officers of the law even when they are behaving opprobriously. A citizen who stands by quietly observing an arrest can hardly be thought to be interfering with the officer's prosecution of his duty, though he may well embarrass an officer who is exceeding his duty. If he is asked what he is looking at when he is witnessing brutality he should not be afraid to answer honestly: he should not have to be afraid. The police have an undoubted duty to prevent riot, but a solitary, quiet, middleaged cardiac patient seems a small threat.

The cops are not the law. Some policemen, one hears, are well enough fed, housed, and regarded so that they are as responsible civil servants as any, as law-abiding as Mr. Broughton. But from this incident, and the apparent desire of the city administration to cover up, one must conclude that in Albany, cops are cops.

Perhaps if the Albany police were better paid a better sort of man might apply for the job. Perhaps if they were better trained they could deal with violence less violently. But if citizens move on quietly when told not to look at brutal sights--or to view corruption--the cops will suppose the citizens don't care. Russell Broughton has a weak heart, but he has a strong conscience and the right kind of viscera. The Albany Police will deserve our respect only when enough Russell Broughtons appear to demand of them that they deserve our respect.

-Thomson Littlefield-

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In Memoriam

Miss Eleanor C. Welch  
Secretary to the President

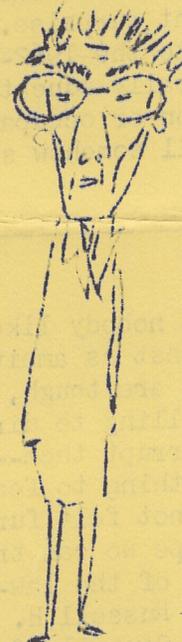
"O death, where is thy sting? O grave, where is thy victory? The strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I Corinthians 15:55-57

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Staff:

Editor.....Alan Minarcik  
Associate Editor.....Guy Mc Bride



Freedom is the right to be against it--  
even when it's good.

by Crane, from Motive, April, 1963

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"Reflections on a Funeral"

A week ago Saturday I went to a funeral--not an ordinary funeral (if there is such) but the funeral of William Moore, a Northern white, committed to racial justice, shot to death on a lonely Alabama road while carrying a letter to Governor Ross Barnett of Mississippi. I must admit I hadn't paid too much attention to the news of his death (it was a busy week) but on Saturday I was in Binghamton, New York, his home town and final resting place, and it seemed the decent thing to do.

What do we know about Bill Moore? Born in this state, raised in the South, a graduate of Harpur College, married, a prolific pamphleteer and letter writer, a man of unconventional conviction and forth-right stand: these are the basic facts. To be honest, I suspect he was the sort the general public comes close to laughing at yet never quite does--saved by his obvious sincerity, the measure of truth in what he had to say which none could ignore, and, if we may dare to mention it, a certain gentleness of spirit.

A strange man, yes, and a strange funeral, too. To begin with, it was largely attended: a motorcade from the city to the cemetery, a hundred or so who walked the final mile from the Harpur campus to the grave, and a great many curious onlookers. Let's call it a pilgrimage which for some came close to being a parade. Furthermore, though he claimed to be an atheist, a "Christian" flag flew by his

grave. The service was in the hands of a minister who read from the Bible and offered prayer. An even greater anomaly, though, was that, despite the fact he was a pacifist, his pallbearers were from some veterans organization and an honor guard fired three volleys in his memory. So was this man of peace buried. However, there was one saving note. The hillside grave looked out over a huge shopping center and on the nearside was a "Victory" supermarket with the name in very large letters. I think Bill Moore could take comfort in that!

But the details of his funeral aside, what are we to say of this man and his death? (It is obvious our society, or at least a large portion of it, is hard put to bury its dead with dignity and it is clear we have lost or forgotten the rituals which sustain people in at such times). Here was a man willing to face ridicule, abuse and, at the last, death for the sake of his neighbor, yet apparently a man free of bitterness or hatred. Here was a man who refused to conform to the idols of this age, who lived out his convictions, giving up his life for the hurt of the world. Bill Moore did not want to be called a Christian, and I would not try to claim him as a member of the Body, but he points to the kind of life a Christian might well hope to live: "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies." (II Corinthians 4:8-10)

We can debate the wisdom of a march across Alabama or the propriety of this or that course of action but such is largely beside the point. We are dealing with a man who sought one end--a new age and the good of his neighbor. No other defense is necessary if Kierkegaard is right and "purity of heart is to will one thing."

-The Reverend Frank Snow,  
Campus Minister-

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#### S. A. C. "Sacked"

With barbed impartiality the Campus Christian Council in conjunction with Student Peace Group presented a representative of S. A. C. to a small student audience on March 24. The speaker, Lt. Col. Neill Williams of the 8th Air Force offered a technical, unclassified consideration of S. A. C.'s role as a decisive factor in world peace. Discussing the potential of our unique winged destroyer from the limited position of a military public servant, Williams regarded the philosophical and political ramifications of massive retaliation (M. R.) as beyond his province. His reluctance to abandon the confines of his provincial specialization engendered a jargonic documentary rescued only by unusually adroit student inquiry. When successively challenged on those areas he ruled off-limits, Col. Williams reluctantly ventured his private, unofficial advocacy of massive retaliation as a major instrument of peace.

Williams appeared confident that S. A. C.'s power rendered nuclear warfare unthinkable. In retaliation for aggression S. A. C. could level every missile base, defense plant, city, school, and nursery in the Soviet Union, Eastern Europe, and mainland China. He cited as evidence of S. A. C.'s invincibility the vast assortment of ballistic missiles, long range aircraft, ultimate communications equipment, invulnerable command posts, and several red telephones that quaranteed civilian control of the entire hellish force.

Williams solemnly assured his audience that S. A. C. was "our best bet." Soviet leasers, fearing its capability, must refrain from aggression (Berlin and Cuba indicate how they have to back down.) Since the Soviets also possess a S. A. C., Williams argued for new weapons--space warcraft, atomic strategic bombers, and now dead sky-bolt missile. He regarded our ultimate security as dependent upon S. A. C.'s remaining the world's finest weapon. His arguments, however, failed to win my support, for aside from ambiguous moral considerations obviously known to all, S. A. C. as it symbolizes massive retaliation is inherently limited.

First, S. A. C. is a dangerous liability to the entire world. The possibilities of an accidental nuclear exchange through unpredictable human errors and mechanical failures or untimely successes are obviously immense. Thousands of individuals man a myriad of infernal machines on bases scattered throughout the free world. Nuclear forces like the weapons themselves contain a critical mass, beyond which looms a fission explosive

Second, S. A. C. requires constant expansion and modernization in order to meet fully the requirements of effect deterrence. The Air-force industrial bloc, the renovator, exists as a strange creation in a capitalist society, for it is utterly dependent upon government expenditure. Retired officers, thus stay civies to strive as industrial lobbyists. Hundreds of communities, at least one in each Congressional district, depend economically on defense industries

that lack peacetime roots. Government fiat lays off countless defense workers annually with contract shifts--witness the Boeing-Gen. Dynamics diatribes. Yet, under the principles of massive retaliation, our counterforce must modernize--there is therefore no conceivable end to this mutant industrial chain reaction.

Williams is an anachronism; his futuristic warplanes are engines of suicide. Each dollar invested in S. A. C. expansion will prove to be a globule of raw meat fed to a voracious, toothless tiger. We must instead wage a war comparable to our opponents. We must master propoganda techniques, build the economic strength of the free world, counter guerilla with guerilla and generally diversify our entire defense machinery. Thankfully, peace corps, common markets, and special forces are evolving rapidly as strategic concepts which will tend to retire the over zealous advocates of massive retaliation.

-Robert Wieboldt-

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#### A Further Word on Peace

Recently I had the opportunity to write an article for the May, 1963 issue of The Newmanite. Since there was not enough room for my entire article, a sizable amount of it had to be deleted. Since the deleted part contained the heart of the article, the article as it now stands leaves an erroneous impression. It was also stated (erroneously) that I was presenting the pacifist viewpoint. I was really trying to present the Christian view on peace. So endeavoring to rectify this technical error, the deleted portion which I feel was most important, will be presented. While it may be regarded radical to some, it is based on sound Biblical grounds.

#### "Peace: Our Only Alternative"

"...Both the Soviet Union and the United States are headed on a path that makes man's only alternative complete destruction...We often seem to think of our opponent as something less than a human being...it is rather difficult to find a "right" side...A full scale nuclear war is unthinkable...By planning for mass destruction, as our opponents do, we help forge this ring of fear. This vicious cycle never stops unless someone withdraws from the fact that our nuclear deterrent hasn't worked is amply demonstrated by our foreign policy. All around the periphery of our defense perimeter, countries have been driven into the camp of the communist world. Although Laos, South Viet-Nam, or Berlin are not individually worth a nuclear war, the total effect is disastrous upon the free world. Thus, our nuclear deterrent (so called) is nothing more than a bluff. The deterrent loses its effectiveness as our opponent sees our unwillingness to use it.

Aside from the many practical aspects of peace, we also derive justification from within the context of our faith..." "As Christians, we should realize that Christ was not crucified on a cross of red, white, and blue bunting." Through Christ, we can see God's concern for the entire human race. The church has no business taking sides in the Cold War. The national interest of both powers are far from the best interests of the human race.

The Christian has a concern for all of mankind, not just a segment of it, thus his concern for peace. He is a realist who discards the "realistic" theory of contemporary politics. The Church cannot offer any new ideas for national defense, but it is constantly reminding mankind of the challenge of God's love and its profound altering of our personal reference point and indeed of our entire world.

In a world that seems headed for ultimate madness, perhaps the only thing that can save it is the ultimate reality of God's love. The solution of the nuclear dilemma lies within the hearts of men, not within the realm of national policy.

-Alan Minarcik-

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#### Summer Service Project News

Mr. Gerald Platz, assistant minister at Westminster Presbyterian Church will be the advisor for the summer service group this summer. He is a graduate of McCormick Theological Seminary in Chicago. Members of the committee examined store fronts in the South End of the city. They saw several possibilities. The Coke Shop may be located somewhere on Grand Street near the Market Square. There are still several openings for those who might be interested. Flyers for the summer service project can be obtained in the lower peristyle or by contacting the members of the committee by student mail. They are: Ed Hoag, Alan Minarcik, Norman Shartzter or Linda Van Buren. Also more information may be obtained from the Rev. Frank Snow, Dr. Dewitt Ellinwood, or Canon Edward Williams, chaplain at Albany Medical College and Albany Law School. The program will be sponsored by both the Campus Christian Council and the Capital Area Council of Churches. Our mailing address is: Summer Service Group, 166 Central Avenue, Albany 6, New York.

## Education in Malaya

(Editor's note: Michele Allard has lived in Malaya for two and a half years prior to her arrival at State. She lived in Kuala Lumpur, Malaya. She attended a British Army School to obtain her credits to enter college.)

Malaya, itself is an area of concern for the world. On August 31 of this year it will become a new nation called Malaysia. It is composed of Malaya, Singapore, Brunei, Sarawak, and Borneo. It seems to be destined to be the world's next troubled area with hostile neighbors in both the Philippines and Indonesia.)

Malayan education is based on the British system of education. It was introduced during the years that the peninsula was British Malaya. When Malaya became independent in August of 1957, the British political and educational systems remained. Their schools are built very much like ours except that they are much more open, and fans spin overhead all the time to lessen the discomfort of the tropical heat. The children all wear uniforms and strict discipline is enforced. A child begins school at the age of six or seven. He will probably attend either a morning (7:30-12:30) or afternoon (1:00-6:00) session. This is due to the shortage of teachers, as well as to the enervating climate. When he is eleven, he must take a special exam which will entitle him to enter the first form, which would be our equivalent of Junior high school. He will take about eight subjects. In the third form, an exam in these subjects, including Malay the national language, which is required, if one desires any government post in the future, is taken. On the basis of these results he can proceed to the fourth and fifth forms. At this level, he attempts to make a high grade on exams sponsored by Cambridge, Oxford, or London Universities, which will be sent to England to be corrected. If after two more years of specialized study in certain fields in the sixth form, he passes four "Advanced Level" subjects, he is eligible for the University of Malaya.

In Malaya, the education even on the high school level cannot be made available to all those who want it. The government has stepped in to give financial assistance, and under the present Five Year Plan for Rural Development more schools are being built in the remote areas of the country. However, under the present system, a Malayan boy or girl of the middle-class income has little opportunity for a college education. If he or she succeeds at passing his A-level exams, he may qualify for the Universities of Malaya or Singapore and may be put on the long waiting lists. If the student is of average intelligence, but his parents are well-to-do, he may go to Australia, Ireland, England or the U. S. for further studies. If he does not fit into either of these categories, he must get a job or enter a vocational training college.

This does not give the Malayan student much chance for a liberal arts education. In this state of competition, the Malayan boy or girl realizes the seriousness of success or failure in his studies. I now understood the attitude of my friends towards school, for I realized that they either had to study to pass exams or they had to leave school.

-Michele C. Allard-

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Skandalon, a bi-weekly journal of news and opinion published by Campus Christian Council, invites articles, essays, poems, drawings on political, academic and theological questions. Contributions can be left at the Student Center, 166 Central Avenue, or with the editors.

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Flyers with application forms on the Summer Service Group described on page 4 can be picked up at the peristyle desk in lower Draper.

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Freedom means freedom to buy and freedom to sell. What's so complex about that?

By Crane, from Motive,  
Abril, 1963

## BANNERS AND BONNETS

The Salvation Army, for most people, means the lady with a bonnet and tambourines who comes to their local tavern, asking for contributions. Or, perhaps, the Salvation Army has the connotation of men driving trucks, collecting old newspapers or used furniture. Or of groups of blue-uniformed people standing on street corners, playing instruments and giving sermons.

Why do some people act so strangely, collecting money in taverns, collecting old furniture, and playing instruments on street corners? The folk of the Salvation Army have a deep Christian conviction that they must do more than attend church on Sundays to truly express their faith. They are preachers and doers of the Gospel, not just listeners.

The center of Salvation Army work is the "corps," the local center of worship, the church. The Salvation Army is first and foremost a church, with a fundamental Christian theology and a strict ethical code. Religious services are conducted at least three times a week (twice on Sundays, and once on a week night). Each "corps" also has a full slate of activities common to most Protestant churches, including Sunday-school, a men's club, a women's club, a choir, and, most distinctively, a brass band. A discourse concerning the brass bands of the Salvation Army would fill many pages. There are also classes where young people from 7 to 18 learn about the Bible and the principles and the doctrines of the Salvation Army. Within the Salvation Army is a movement very similar to the Girl Scout movement, called the Girl Guards. The younger counterparts of the Girl Guards are the Sunbeams.

The Salvation Army was originally conceived as a church for the poor folk of the East End of London, who, because of the mannerisms and mores of their social class, were not allowed entrance to the staid and respectable churches of Victorian England. The founder, William Booth, early came to see that it was much easier to save the soul of a man whose stomach was full than to save that of a hungry man. Thus began the social work of the Salvation Army. This original social work has expanded into many areas of service, but the basic Christian motivation has not lessened in our own time.

The men who drive the familiar red trucks are quartered in a large dormitory-type building. They are not Salvationists, but have come voluntarily to these centers, seeking help because of the unfortunate circumstances into which they have fallen. Each man is given a specific job in one of the many shops at the center where he is quartered. He earns his room and board and is given a small wage in addition. Each man may sever his connection with the center at any time, but is always free to return if he so desires. During their stay at a center, many men are able to find themselves again and return to a useful, normal life.

Another large social service of the Salvation Army is its summer camp program. Each summer thousands of boys and girls from 6-13 are able to escape from cities to the clean fresh air of the country. At 14 camps operated by the Salvation Army in the north-east, youngsters participate in a full program of recreation, hand-crafts, and nature lore.

It may be surprising to learn the extent of social services of the Salvation Army in the Northeast. In Cleveland, Covington, Kent, Buffalo, and Flushing, New York, are large public hospitals operated by the Salvation Army. Connected with these hospitals, and also existing separately, are homes for unwed mothers. Day nurseries have been established in a few large cities. Also, there can, in a few large cities, be found residences for business and working women. In Valley Stream, Long Island, is a large modern home and school for teen-age girls who are from broken homes or who have gotten in trouble with the law. There is a large amount of work carried on within prisons and frequent visitations to these institutions by members of the local corps. The social program of the Salvation Army is available to any person, regardless of race, religion, or social status.

In almost 100 countries and colonies throughout the world, the Army carries on activities which alleviate the problems of the particular territory. The Salvation Army makes a unique Christian institution, "with heart to God, and hand to man."

-Dave Symington-

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### CALENDAR OF EVENTS

Chapel Service: Every Wednesday at 12:00.

Thursday, May 16, 7:30 at Bru a group of concerned students will sponsor a discussion "On Academic Freedom;" panelists will be Dr. Baker, Dr. Ellenwood, Dr. Leue, Dr. Wheeler, and Frank Snow.