

SKANDALON

Vol. IV No. 6

SKANDALON

March 3, 1966

CHILD OF AMERICA

by Babs Brindisi

She was a thin girl, small and delicately shaped, with the skin stretched tautly across her face--the result of the malnutrition she had lately come to live with. Her eyes were the center of my attention. They were large, round, and protruding. They were the only things about her that betrayed any sign of life. They were constantly in motion, darting here and there, and their greenness reflected everything they focused upon.

She stood there in rags--hardly clothed. Her feet were bare, and dirty, as was the rest of her body. In one hand she held a battered tin plate, and in the other, the remains of what was a rubber doll.

She looked up at me, and only then did I realize that beneath all that dirt and dust, her hair was light and her complexion fair. I could picture her with her hair washed and combed, her face cleaned, and her cheeks filled out and glowing with a healthy blush.

She stood there looking up at me. Her eyes scanned the outline of my body, and then fell to examining my clothing. She must have admired it, for as I watched her face I saw her gaze turn to the rags that so pitifully covered her own body. The outer corners of her small mouth turned downward in a great frown, and her forehead wrinkled as much as was possible with such tight-fitting skin.

We stood there facing one another. Neither of us made any attempt to move on. I had become completely absorbed in the character of this street urchin, and she had become interested in what apparently was a rarity in her neighborhood--a stranger. I began to realize that if I did not continue to hold her attention she would leave me, so I said, "Where do you live?"

Startled, she dropped the plate that had been balanced in her hand. As she stooped to pick it up she took one last look at me, turned, and darted into an alley. I wanted to follow her, not to lose sight of her, but I hesitated. Was it wise to follow into territory I was so fully unfamiliar with? This thought raced through my mind as my eyes followed her path. She wove among the many carts, wagons, and even donkeys that lined the alley, with unmatched ease and skill. On market day in her city the streets were crowded, and almost impossible to navigate.

I followed her down the alley with great difficulty. Several times I thought I had lost her, but she always came into view again just up ahead. Beyond us I could see that the alley opened into a street lined with large obtrusive buildings.

She flew out of the crowded alley, turned left onto the narrow paved road, and gradually began to slow down. I followed her as closely as I could without being seen. She did not look back or waver in her path. She continued directly until she had reached the building on the corner which was her destination.

The iron gate, twisted and bent beyond possible repair, lay to one side amid the rubble of broken concrete and bricks. She walked slowly across the yard, looking straight ahead at the doorway she was about to enter.

Having heard about the riots in this district last month, I could tell by a quick glance that this building had been very clearly involved. Curious, not only because of the riots, but also because I had followed the girl this far and was determined to know the building in which she lived, I stepped up until I could see the letters etched in the stone above the doorway. It was difficult to read them, for they had been partially obscured by the things that had been hurled at them in rage. I stood there, and it became clear to me. The letters began to fall into position, thus revealing to my eye what my mind had been thinking--the somber words --Embassy of the United States of America.

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EDITORIAL

At this time the Campus Christian Council is reevaluating its purposes and functions in the writing of a new constitution for that body. In keeping with its policy of being a constructive voice in the Christian community, Skandalon would like to offer a suggestion for the consideration of the Campus Christian Council. We feel that, since more is involved in the activities of the Campus Christian Council than merely the activities of the Church of the University Community, other activities should send representatives to the Campus Christian

EDITORIAL, cont'd.

Council. At present, only the Church elects representatives to the Council. The only real structured and functioning activity, other than the Church, is Skandalon. Because we feel that a newspaper is one of the most efficient and strongest methods of stimulating Christian thought and of voicing the ideas and concerns of the Christian community, we propose that Skandalon have two representatives on the Campus Christian Council with full membership privileges. We feel that this representation is necessary because, at present, Skandalon, in essence, has no voice in the body that ultimately controls it. We feel that this present situation is a betrayal of many of the ideals for which the Campus Christian Council should stand for. Skandalon appeals to the Campus Christian Council for this needed change, not only on the grounds of democratic expression, but also out of a sense of Christian responsibility and justice.

J. G. W. & S. L. B.

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NOTES FROM A DISSENTER'S JOURNAL

by E. L. Jeffries

From many a young person's point of view there is a moral dilemma concerning the military action of the United States in Viet Nam. This dilemma is that of wanting to stand behind government actions (though definitely not a "my country right or wrong" attitude) and feeling that is not quite decent to sub-machine gun pregnant women in rice paddies. Most young men, of course, do choose to fight. President Johnson, keeping his political ear to the ground, is fighting strongly for the votes of the anti-Communist clique in this country, formerly staunchly Democratic, but as of the last two elections threatening to return Republican. Meanwhile, he is alienating the votes of the liberal academic world, whose vote, he feels, would not go to a Republican in almost any case.

As a result, Johnson has been toying with the mad game of war. Moderation has been unsuccessful. Talks have gotten us nowhere. If we think dialectically there are two things we can do considering the late peace offensive to be truly dead. First, we can continue to act in the way in which we have been acting, or, secondly, we could issue an ultimatum to Hanoi demanding Viet Cong withdrawal from South Vietnam within a month under threat of atomic attack. Total atomic warfare would not be the inevitable result of such an ultimatum. Red China would not fight us for at least ten years due to her atomic deficiency, and the Soviet Union would not stand up against United States resistance as has been demonstrated in the Berlin Airlift and the Cuba Embargo.

This may seem like a radical push for the end of "Dr. Strangelove," but perhaps only a radical idea will lead to a solution to the first of what promises to be one of many similar wars.

A Note from the Political Affairs Editor: In the above article, Mr. Jeffries has taken one of the more extreme stands on the many diverse proposals given for the solution of the current situation in Vietnam. It seems to this editor, that his specific view overlooks much that should be considered in any solution of this problem. This policy could well lead to total destruction which would certainly "lead to a solution to the first of what promises to be one of many similar wars." Is this the solution the American people want? Skandalon would welcome any comment on the above proposal or on any opinions concerned with our present actions in Vietnam.

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3 HAIKUS

by Babs Brindisi

A great loss is come
When men cease to write "I shall"
But only "I did."

Solitude is but
One of many pleasures man
Must relish alone.

An hour once past can-
not be relived. It is lost
to eternity.

THE AFTERMATH

by James G. Ward

The lead article in the last issue of this paper entitled "Ethics and the Bible" aroused a great deal of comment. It ranged from "it's about time someone said this" to the vehement "you're all wrong; you don't know what you are talking about." Some people understood the concepts and ideas involved, and some missed the point completely. For the sake of the latter some elaboration may be necessary. An author in this field who presents the very same ethic, the ethic of love, but from a slightly different approach, is Bishop John A. T. Robinson. On him I will borrow heavily.

May I emphasize the concept of "love." This is not a wavering infatuation or a strong like and concern for another person, but a deep emotion that transcends one's entire being. Mass media have popularized the former concept of love, but God demands the latter. One cannot afford to mistake one for the other. Robinson says that "depth" is a key to this concept of love. The ethic of love is based on a deep, transcendent love. With this idea in mind we can see that the ethic of love is not a license for laxity and broad living, but a very narrow path, one not easily followed. The ethic of love is not the gateway to irresponsibility, but a call for more responsibility.

The question may arise as to why a new ethical system is needed. The first answer is the way in which our traditional system has been almost methodically violated. If an ethical system has no meaning for a large segment of our population, does it not merit evaluation? Upon real thought in the field of ethics, I think one can see that nothing in itself, intrinsically, can be wrong or evil. Some universal must be applied to the situation to determine good and evil. Sex is not evil, it is only when it is used in the "wrong" way that it is evil. What set of guidelines that will be universal to all situations can we use to determine what is the "wrong" way? In speaking of ethics, Paul Tillich seems to answer this question in his Protestant Era with the words, "Love alone can transform itself according to the concrete demands of every individual and social situation without losing its eternity and dignity and unconditional validity." This is the second reason why this new ethical system is needed.

I hope that this modest attempt has cleared up some of the misconceptions about the ethic of love. Any comments or questions, either in person or submitted to Skandalon, will be eagerly welcomed.

CHURCH OF THE UNIVERSITY COMMUNITY ANNOUNCEMENTS

Members of the Church of the University Community will elect seven students to the Campus Christian Council this Sunday, March 6, during the 9:45 and 11:00 services at Chapel House. Everyone present at either service will be eligible to vote.

Anyone interested in running, or wishing to nominate someone, should get in touch with either Mickey Noble at Alden Hall, Box 234, 472-7723, or Steven Brockhouse, at deLancey Hall, Box 129, 457-8726.

The Campus Christian Council is responsible for planning activities and projects such as the Ecumenical Services, the Dialogues, the Golden Eye, work projects in the community, guest lecturers, and Skandalon. It meets each Friday afternoon at 3:30 in the Campus Ministry Office at 501 State Street and is composed of nine students, three faculty members, and the two campus ministers.

A work group will go to paint this Saturday in the South End. People interested should meet at Chapel House at 10:00 a.m. and at Bru Lounge at 10:15 a.m. If possible, contact either Steve Froidl at 472-7790 or Jim Thompson at 457-7951. If you can't get in touch with them, still feel free to join us.

NO COMMENT

by John B. Lynd

At 7:30 p.m. or shortly thereafter on February 14, 1966, one might have thought he was in an echo chamber, not the Albany County Courthouse where the County Board of Supervisors was meeting. The echo that was heard was a simple, "no comment."

The meeting ran smoothly until the report from the Welfare Committee was read. This report was "concerned" with the formation of a committee to work toward obtaining money under the Economic Opportunities Act in the War on Poverty. This report was the center of contention and the cause of many of the echoes. The language of the report was both slanted and misleading, hinting that the people who in fact are those working the hardest for the Poverty Program were those who really didn't care.

NO COMMENT, cont'd.

After the report was read two of the Supervisors began a period of question asking. (These two were the only ones who asked any questions and both had won their elections running as Independents, not as Democrats.) Such questions as "Who chaired the Welfare Committee meeting in the absence of the chairman?", "Why are there no copies of the minutes of the meeting available?", "Are there any minutes for the meeting at all?", "Who wrote the report just read?", and "How could anyone write a report without the minutes?" all met with an average of four "no comment" echoes each.

If one hasn't gathered it by now, the Albany county government is opposed to progress in the field of civil rights and poverty. There is still no poverty program in the city or the county of Albany. Why? Is the local government opposed to progress? to change? to improved conditions? - "no comment," perhaps.

As I see it, the entire situation should be one grand exaggeration of reality. The sad thing, however, is that it is no exaggeration; instead, the situation is an unfortunate reality. Each of the questions asked deserves an answer, not another echo, "no comment."

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 * SKANDALON *
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 * Foreign Editor: Sandra Thomson Publication Staff: Diane Decker *
 * Political Affairs Editor: Richard Mack David Bock *
 * Ecumenics Editor: Babs Brindisi *
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THE GOLDEN EYE

presents...

THE THOUGHT OF

PAUL TILLICH

With Professors William Grimes and Robert Garvin and Fr. Eugene Cavanagh, S.J. The Rev. Frank Snow, moderator.

FRIDAY, MARCH 4

820 Madison Avenue - Nine to Midnight

LENTEN SERVICE

at

CHAPEL HOUSE

every Wednesday

7:00 P.M. - 7:30 P.M.

ALL ARE WELCOME