

SKAMMAMON

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Since its inception, suppression has had many provocative articles, and many that have been of dubious value. But no matter what one thinks of suppression, it has challenged our indifference and has thus made us feel uncomfortable. In Plato's Apology, Socrates refers to himself as the gadfly who is to constantly remind the Athenians of their faults. While many have disagreed with suppression's policies, all must agree that this literary gadfly is needed. suppression does perform a vital function on our campus. In its recent articles on the school situation (especially "Liberty, Equality, Perversity"), the editors of suppression are to be commended. As our college expands from a college to a university, the service that suppression has rendered will be better appreciated.

-Editor-

"A Mild Diatribe on Newspaper Reporting and a Rather Short Manifesto on Campus Morality"

If you want to make the headlines in our local papers (and worry the general citizenry), say something honest about student sexual standards. It works, or at least it does if you are a member of the clergy.

Here is how it happened in my case. I had been invited to speak to a weekly luncheon group called the Interchurchmen's Fellowship. A reporter was on hand expecting, or so I assumed, the men might have something pungent to say on the so-called "Broughton Case", now troubling the city fathers. (Mr. Broughton is a former president of the group and a personal friend of many.) Perhaps he even thought I would contribute to the general hue and cry. After all, Robert Hudnut, the CURE candidate for mayor in the last election and also a minister, made his debut as a political iconoclast before the same group two years ago. Too bad: the men did pass a rather restrained motion but the speaker talked about various erudite matters pertaining to the church and higher education, of all things.

Let's face it: it must have been a dull speech--or up until the last three or four minutes, anyway. Then I made a few comments on the changing sexual standards of college students. The magic word was out. Our man had a story and whoever coins the headings had a gimmick for the morning paper. And then to make matters worse, the evening paper, copping the first article with blunt shears, misquoted and misconstrued, and I seemed to be defending free love.

Now this is juvenile sensationalism hardly worthy of a self-respecting paper. Surely the press knows something of what's happening to the sex mores of students; is it really news? I thought we had grown up a bit and could talk responsibly about serious questions of this sort without exploitation. Or is it only that the clergy aren't supposed to acknowledge such delicate matters? To make a story out of a minor point, and ignore the major concern of a speech, is hardly responsible journalism. To capitalize on a discussion of sexual ethics is headline hunting.

And Now the Manifesto

But so much for our errant papers. Now let's look at the larger issue--namely this matter of student morals. For some time now I have wondered who determines what is moral, or immoral, in a state university such as Albany. It is obvious that religious standards, whether Christian or Jewish or Hindu, do not just "apply" as a matter of course, for this is not a religious institution but a rather self-consciously secular (or a better term in this context might be "pluralistic") one. It may be there is an "inherent moral standard in society by which, as students and as individuals, all must abide," to quote from a recent Myskania statement. But is there really general agreement at this point and if so, what are the principles, lines and limits of such a standard. (Here I need to insist I am not talking about the Cortland affair except insofar as it illustrates the confusion in our thinking. Whatever happened there was lamentable, certainly, but was it perhaps more in the nature of a delayed puberty rite, however thoughtless and vulgar, than anything else? This is not to justify anyone or any action but to ask what we mean by terms such as "moral" and "immoral.") I don't mean to be difficult in this matter but the answers aren't at all obvious to me, particularly since it is sometimes the otherwise most moral students who have broken with what was once considered moral in the area of sex.

Surely, every student generation should have a chance to debate such questions honestly and sensibly, not in order to develop a "code of student conduct" but to explore the basic issues. For too long the whole academic

community has been living on vague and largely unexamined assumptions as to the source and authority of moral standards in a pluralistic society and misty statements as to their size and shape. A Christian has his own convictions, of course, and while he hopes they will have a hearing he cannot expect them to be binding on a university which "knows not Christ." And in any event, we have all seen too much deification of merely bourgeois values to be easily satisfied that what is obvious and taken for granted by many is necessarily "inherent" and binding on all. How about it: can we redeem the time and talk about the nature of the moral life?

-The Reverend Frank Show, Campus Minister-

CALENDAR OF EVENTS

STAFF

Thursday, April 25, 8:00 p.m.
Robert Herman, "Don't Get Off the
Seesaw Unilaterally."

Editor: Alan Minarcik
Asst. Editor: Guy M. McBride

Chapel Service: Every Wednesday at
12:00.

THE 1963 LEGISLATIVE ASSEMBLY
OF THE STUDENT CHRISTIAN MOVEMENT

The 1963 Legislative Assembly of the Student Christian Movement met at the Lisle conference Center in Lisle, New York, on April 5-7, on the first weekend of the Easter Vacation. Since the Campus Christian Council participates in the life of the SCM, two of its members, Alan Minarcik and Kathleen Glass, attended the assembly.

This year's assembly was to be a novel departure from the usual lengthy boring legislative sessions of previous years. The conference started with a good omen. As Kathleen Glass, a co-President of the SCM, was calling the first session to order, an alarm clock, which she conveniently kept in her pocket book, rang. From that point on, the schedule of the conference was strictly adhered to.

On Friday evening, a one act play, "The Zoo Story," by Albee, was presented. This play was an attempt to illuminate our concerns for the loss of meaning in our urban society. Through a dialogue between the play's two characters, the struggle between stolid, passive, conformity and brash, daring non-conformity was portrayed. Another phenomena of our society is the changing roles of men and women. This discussion was introduced by selections from A Raisin in the Sun, Death of a Salesman, and the novel Where the Boys Are. The Assembly then divided itself into five groups to discuss the changing roles of men and women in contemporary society.

The Assembly was most fortunate in having Guy Carawan, a noted folk singer, leading its discussions on the student concern for racial integration. He sang some "Freedom Songs." Bob Zellner, his companion, narrated some of his experiences throughout the South and its various prisons. Mr. Carawan was recently in Greenwood, Miss. and its Negro voter registration drive. He had a very interesting tape recording of Dick Gregory, the noted Negro comedian, who participated in the drive. On Saturday evening, after elections, Mr. Carawan led the Assembly in a folk sing.

The officers for this year's SCM Executive Council are:

Co-Presidents - Dave Funk - Colgate
Karen Holbert - NYU

Co-Vice President - Tom Ernst - University of Buffalo
Barb Taylor - Skidmore

Secretary - Joan Young - SUNY at Brockport
Communications - Jal Watkins - Syracuse University
Finance Chairman - Tom Genne - Syracuse University

Proposals for Action:

1. Work with the migrant labor problems in New York State.
2. The National Volunteer Service (Domestic Peace Corps).
3. New forms of election, having a committee selected to work out the problems. (Voted 12-7)
4. A short term, ad hoc body, concerning the life of the SCM for the next five year period, in order to promote continuity (Adopted unanimously).

Other problems discussed were communications between groups and the difficulty of bringing about an awareness of the SCM among local groups.

Lisle, New York, is a small, listless village which offers no distractions for conferees; thus it is quite acceptable for conferences of all types.

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.

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

SUMMER SERVICE PROJECT

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

For a century and a half this has been a call to Christians everywhere to do something more with their lives than just say "I believe" and go to church every other Sunday. It is so easy to applaud a cause, such as racial equality, but how many of us would be willing to ride a bus through the South; the North also has Negroes and problems. There is Albany, Georgia and there is Albany, New York. Each of these cities has problems, different to be honest but also similar, for something must be done.

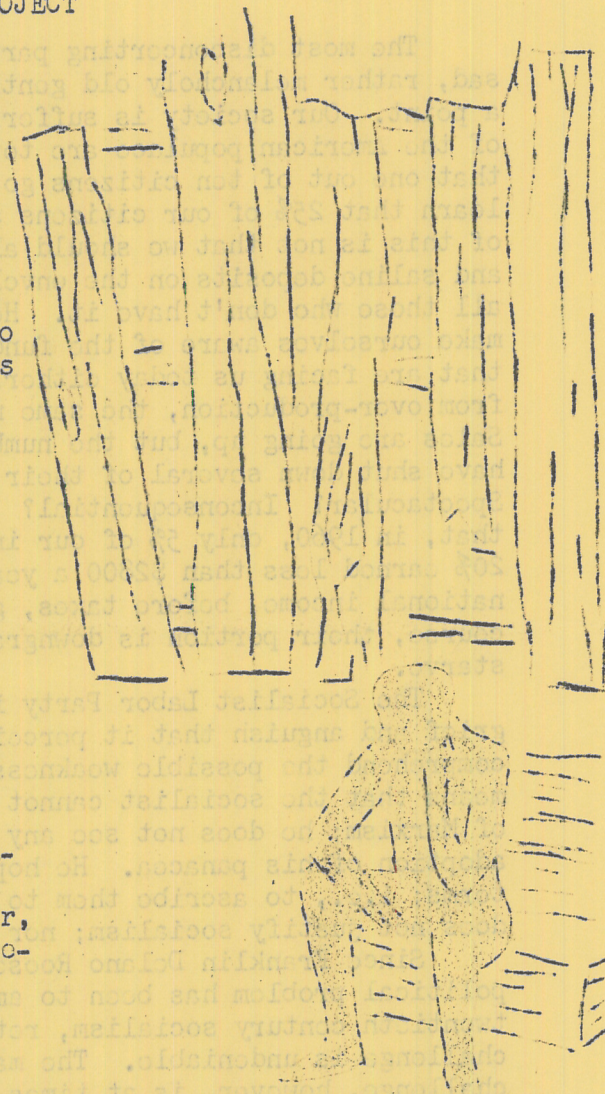
We all know what has happened in Georgia but do you know what will happen in New York? We are not going to sit-down or parade for that is not needed here. Rather a group of State students in the area for the summer plans to live in the Mall district and work with its young people. For those of you who don't read the papers, the Mall is that area between Eagle and Pearl Streets, which is destined to be destroyed to make way for office buildings. This is a slum area with an inter-racial population. It is a crowded neighborhood with no place for its young people to go. In the summer, the problem becomes acute for there are no recreational facilities. One day follows another, standing around or playing in the streets.

The Summer Service Project, composed of interested students living in Albany or attending school here, is going to try to provide something for these kids. Our main emphasis will be on a coke shop for the teenagers where they can sit and talk and relax. If there is enough interest, playstreets and arts and crafts groups will be organized for the younger children. These activities will be conducted in the evenings so they will not conflict with classes.

Those students participating in the project will be required to live with the other members in the Mall area. This, we feel, will give us a closeness to the area and its problems that we would not have living in the dorms. It is possible that we may be living in Trinity Institute, a neighborhood house that is not used in the summer. We will have a director to guide us in our activities and also lead study and worship groups for the participants. Since we are a Christian group, under the sponsorship of CCC, worship will be an integral part of our life together. Together we will study problems of the area, literature on the race problem, sociological material--all related to what we will be doing.

The dates for the project would be the same as for summer school here at State. It would cost nothing to live in Trinity so the only expense would be for food. If you are the slightest bit interested in or challenged by our ambitions, contact Nellie Brower (HO3-9438) or come to one of our planning meetings, usually held in Bru, 8:00 p.m. on Mondays.

-Nellie Brower-



THE UN-AMERICAN AMERICANS

During the past seventy years, third parties have had an immense effect upon the course of American democracy. The direct election of Senators, the Presidential two term amendment, and Prohibition have all had their origins in such organizations. The Socialist Labor Party is a contemporary example of these "Un-American" institutions.

Despite the adoption of many socialist reforms since 1920, there are still many hard core Marxists who insist upon the adoption of a "Socialist Industrial Union" to replace our present administrative facilities.

The author's first contact with the Socialist Labor Party was when he was fourteen years old. It was a dark, rainy evening when a little old grey-haired man wearing spectacles, a dark trench coat, and carrying an old, dilapidated briefcase, knocked at the door. He had come in response to a letter requesting information about the Socialist Labor Party.

With a martyred smile, he related the story of his conversion to Marxism, and the subsequent persecution he suffered from his employer, Eastman Kodak; during his many years with that company, other men, less capable than he, were promoted to jobs of greater responsibility and more pay, simply because he "had joined the Socialist Labor Party." Referring to the Weekly People, which is the party organ of the SLP, he said, "Sometimes, when I'm very tired, I have to read the articles two, sometimes three, times before I really understand what they're trying to say. But when I do understand them, what they say always turns out to be true."

The most disconcerting part of the entire affair was that this dreamy eyed, sad, rather melancholy old gentleman, with the soft kindly voice, was not without a point. Our society is suffering from grievous ills, of which the vast majority of the American populace are totally unaware. In high school, of course, we learn that one out of ten citizens go to bed undernourished every night. In college, we learn that 25% of our citizens are not receiving distributive justice. The point of this is not that we should all write to our congressmen, with tears in our eyes and saline deposits on the envelope, urging that distributive justice be given to all those who don't have it. However, we don't have to be fearless crusaders to make ourselves aware of the fundamental social, economic, and political problems that are facing us today either. For example, the auto industry is suffering from over-production, the same malady that led us into the Great Depression of 1929. Sales are going up, but the number of jobs is decreasing. Both Chrysler and Ford have shut down several of their plants, Studebaker is on a three day work week. Spectacular? Inconsequential? No, just normal. More impressive, perhaps, is that, in 1960, only 5% of our income receivers earned more than \$16,250 per annum. 20% earned less than \$2800 a year. To put it another way, 21% of the total national income, before taxes, goes to only 5% of the populace. After taxes, of course, their portion is downgraded considerably, to a paltry 18%. And people starve.

The Socialist Labor Party is idealistic in nature; it is so blinded by the grief and anguish that it perceives in our contemporary society that it cannot comprehend the possible weaknesses in the system it advocates. This, of course, means that the socialist cannot convince the hard headed realist of the validity of Marxism; he does not see any problems that could not be eliminated through the adoption of his panacea. He hopes to explain the terrors of man in monolithic terms; i.e., to ascribe them to a single cause, the economics of capitalism. This does not justify socialism; nor on the otherhand does it condemn it.

Since Franklin Delano Roosevelt and the National Recovery Act, our great political problem has been to amalgamate nineteenth century capitalism with twentieth century socialism, retaining the best characteristics of both. The challenge is undeniable. The manner in which our government has reacted to this challenge, however, is at times discouraging. The House Un-American Activities Committee is a prime example of the idiocy prevalent in the handling of our great national issues. Does this committee really think that the problem of international peace will be solved by making it disappear from public notice? Probably not, but their recent attacks on such peace organizations as the "Woman Strike for Peace" movement are hardly such as to embellish the record of that illustrious group. If such witlessness existed only on the national level, possibly we could dismiss it as typical of Washington politics. Unfortunately, it has already spread to the local levels. In Tucson, Arizona, election officials recently tossed out 214 votes for a council candidate because they were handprinted, not handwritten, on the ballots! If such is exemplary of the future trends in American democracy, then we need never fear that the socialists will ever gain power!

The most interesting question that the Socialist present us, however, is not one of "Capitalism and Catastrophe vs. Socialism and Survival." Rather, it is which of us is the more naive: The Marxist, who is so saddened by what he knows that he cannot see? Or the majority of us, who cannot see because we will not know?

-Guy M. McBride-

Where have we laid Him now, this Christ we once so sadly placed within
A tomb?

So often we have buried Him safely stowed away, where we could come to
Worship and anoint!

We have wrapped Him in the trappings of the altar, and rolled the stone of
Creed against His tomb.

We have dug His grave in busyness and repeatedly interred Him in
Committee---But always, when we look to find Him where we laid Him, the voice
Of Faith proclaims: "He is not here. He is risen. He goeth before you!"

-E. M.-

TO GERARD MANLEY HOPKINS

Words' wonder caught,
With fervor fraught--
Energetic exclamation
Is pure passion's proclamation.
Thy Catholic care, Jesuitic joy,

Fires the mind,
Kindles the kind-
ness in man, most meager,
Sends us (ascends us), eager
To greet with gratitude thy god...
O great bard!

-Michael Gould-
