

SKANDALON

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A Poetic Truth

Do the thing that needs to be done
When it needs to be done
Whether you like it or not . . .
Then learn to like it!

After reading your essay entitled It Really Is in the September 19 issue of Skandalon, Mr. Littlefield, I feel compelled--even obligated--to write this piece. This is, I suppose, an analysis of sorts; but it is being composed by a student--not by an educator or a renowned author. This essay is being written both for personal gratification and to let you educators know that some of us students are aware of the problem that is challenging the minds of learned, responsible people--whether they be humanists or scientists.

Do the thing that needs to be done . . .

I am an English major, with a minor in Comparative Literature. This, of course, is no earth-shaking achievement (except to me), but the point is this: Being a humanist, am I capable of carrying on an intelligent conversation with a scientist? No, I do not think I am. Should I learn to? Yes, indeed.

The next logical question is why should I learn to converse with the scientist? Answer: Our society has progressed very rapidly in all the major fields during the last hundred years; specialization is now the password. Despite this evolvement of vast areas of knowledge, the quality that sustains America is the cohesiveness of her people, regardless of their individual fields of endeavor. And to be cohesive, men must communicate, whether they be humanists, scientists, or average laymen. To do this with some degree of success; they (the humanists and the scientists) must shake off their feelings of superiority over one another and come together to form a harmonious whole. They must remember that they are both members of homo sapiens.

When it needs to be done . . .

It has been said that time heals all afflictions; but I do not think that is always a truth. The problem that confronts us now in the issue of the humanist vs. the scientist is a crucial one. While it is a probability that time may solve this issue in some fashion, it is a truth that "later on" won't help the present generation to any great extent. We must not wait five, ten, fifteen, or even twenty years to confront the issue: students and educators alike, whether they be scientists or humanists, must find a way to solve this affliction. They must learn to understand, comprehend, and relate the sciences and the humanities. It must be done--soon!

Whether you like it or not . . .

I never especially relished my science and mathematics classes, yet they were a necessity. Math and science are just as important a part of a student's formal education as any subject in the humanities. If I were speaking from a science major's side of the tracks, the reverse would hold true. Once a student realizes that subject matter in both the humanities and sciences are equally important and accepts it as such, he will find that he can conquer, say, an algebraic formulation and a reading in Shakespeare equally well. So, accept it, learn it, and . . .

Then learn to like it . . .

Recently I began a course called Math 21. This course is not easy, and, at the same time, it isn't overly difficult. After my first day of class, I was dejected, discouraged, and utterly overcome with panic. How could I ever learn that tangled mass of rubbage they called logic? The solution: By applying what the course taught--logic!

I am still struggling in Math 21, but I am learning; when I am learning, I am consequently happy. I am starting to enjoy that course, and, more important, I am gaining something valuable from it: Knowledge and a sense of accomplishment.

(Cont'd pg. 2 Top)

As you said, there are no blocks called course requirements that a student, by dint of hard work, can't split. If a student gives his instructor and himself a chance, he can learn--and he can learn to like.

I hope this essay helps in some minute way to solve the problem confronting the humanists and the scientists. I also hope that it will encourage you educators to teach earnestly; and I hope that it will encourage us students to seek earnestly that knowledge which you offer us. Perhaps some of us will gain that "intellectual sophistication" you spoke of. It could happen, you know.

George Drew

Festival of Religion and the Arts

Schedule

- Wednesday, November 6 7:30-10 p.m.
Contemporary Religious Art
Greene Exhibition Gallery
exhibition will continue through Monday, November 11
hours: 10 a.m.-4:30 p.m. no charge
- Thursday, November 7 7:30 p.m.
a dialogue between Malcolm Boyd, playwright
and Andrew Sarris, book reviewer for the Herald Tribune
lounge 15 no charge
Subject: "Religion, the Arts, and Life"
- Friday, November 8 8:00 p.m.
Film Festival
 "The Savage Eye" by Ben Maddow
 "Assembly Line" by Morton Heilig
discussion to follow
West Hall Auditorium no charge
- Saturday, November 9 8:00 p.m.
Jazz and Poetry
 Randy Weston--Jazz \$1.00
 Howard Hart--Poetry '87--Gym
- Sunday, November 10 10 a.m.
10 a.m. A Catholic Mass with drama and jazz
 Rev. Thomas Phelan
10:45 A Protestant Jazz Service
 Rev. Paul Schmiedal
 Rev. Herbert Hodgson
2 p.m. Hootenany and Jazz with Folk Singing
 Alex Rymanowski
 and the music men
- Monday, November 11 Evening
Discussion of the Experiences
by clergy and faculty
check for designated areas

This series of programs for the weekend is being sponsored by Protestant, Catholic, and Jewish groups and chaplincies at Rensselaer Polytechnical Institute. It is a rare experience that within so compact a time period one may encounter such a wealth of thought and contemplation in a contemporary setting.

"Symposium on Sex and Modern Man"

There has been, within the past two decades, a tremendous growth in promiscuousness, premarital sex relations, illegitimacy, and other measurable social factors which reflect the "liberalizing" of sexual behavior.

The Campus Christian Council, in recognition of the problems that this new social code--or, rather, the lack of one--has created, is sponsoring a "Symposium on Sex and Modern Man." The first program will be presented Sunday, November 10, at 7:30 p.m. in Brubacher Hall. The topic of discussion will be "What is the Significance of Sex?" or "Is Sex Necessary?" Among areas for discussion will be the role of sex in man's search for identity and the theological, psychological, and philosophical viewpoints regarding the nature of sex.

Panel members will be Dr. William Leue, philosophy department, SUNYA, and The Rev. Paul Mills, Chaplain, Albany Medical Center. Mr. Thomson Littlefield, English department, SUNYA, will chair the discussion following the panel presentation.

The meeting is open to all students and faculty of the University, and all are cordially invited to attend.

Guy McBride . . .

Commentary on "A Book Review"

Let me begin by commending Guy McBride on his fine review of Nikos Kazantzakis' The Last Temptation of Christ. Mr. McBride's analysis provides both keen insight and, for the most part, just criticism of the novel. On a few points, however, I would definitely take issue with him.

First of all, Mr. McBride implies that, in part, the novel fails because Kazantzakis does not fulfill his intention to describe the "Conflict between Jesus and God." I hold that the author never intended to describe such a conflict. The conflict is within Jesus himself and is manifested when Jesus attempts to create a more spiritual essence of God. God for Kazantzakis is the Bergsonian force or spirit (elan vital) which runs through life. It is infinite, but it is weak; man must make it strong. This is man's spiritual ascent to God. It is the record of human history in an ever-ascending spiral.

Second, Mr. McBride claims that Jesus' conflict parallels Kazantzakis' conflict with religion. "In the fact that his life seems to have been patterned in such a fashion--first a straying away to seek solace in Buddhism, then an eventual return to the folds of Christianity--one can find confirmation of this suspicion." Mr. McBride's point may be well taken, but the facts are slightly distorted. Kazantzakis never returned to "the folds of Christianity." His concepts of salvation and struggle without hope are incompatible with Orthodox Christianity. True, Kazantzakis was haunted by the image of Christ, but his Christ was merely one of the "Saviors of God." Also included in this select group were such diverse figures as Buddha, Mohammed, Dante, Don Quixote, El Greco, and Nietzsche.

In closing, I would like to cite a passage from Kimon Friar. "No religious dogma, no political ideology may claim Nikos Kazantzakis. His works will always be a heresy to any political or religious faith which exists today or which may be formulated in the future, for in the heart of his Spiritual Exercises lies a bomb timed to explode all visions which are betrayed into the petrification of ritual, constitution or dogma."*

*Kimon Friar, "Introduction," The Saviors of God: Spiritual Exercises (New York, 1961, p. 39.

J. A. Gomez

TO BE A MAN

Aborning,
The Moment yielding forth her pregnant possibilities
Life is!

Man,
Meeting,
Aware,
Conceiving,
In the Moment.
"Adam knew Eve his wife, and she conceived and bore Cain."

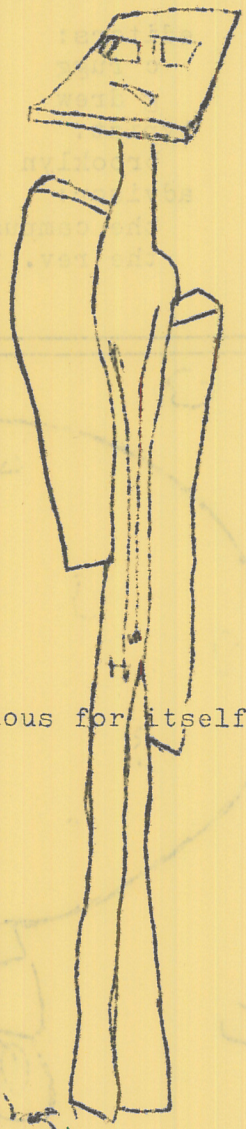
Now,
The inescapable Moment of existence.
Life is!

Neurotic Man,
Anxious,
Afraid,
Aborting,
In the Moment.
". . . be not anxious for tomorrow, for tomorrow will be anxious for itself."

Love,
The conversion quality in the meeting Moment.
Life is!

New Man,
Free,
Believing,
Belonging,
In the Moment.
"Thou art my beloved Son; with thee I am well pleased."

Dean B. Jeanblanc



Lullaby
the world is still asleep
the world is still asleep

quietly breathing
never hearing
the momentary cry
the momentary whimper
the momentary laugh
the momentary life

the world is still asleep
the world is still
the world is
the world
the

c.j.r.

The Protestant-Catholic study group, led by The Rev. Frank Snow and Father Howard Russell, has met twice during the past month. The group has been studying and will continue to study Paul's Letter to the Collosians. It has been exploring the Christology therein, with a special interest in the question "What Does It Mean to be 'in Christ'."

Anyone interested in joining with the group should contact The Rev. Frank Snow, The Campus Minister, HE 6-9275, or any of those students listed on Page 4.

editors:
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g drew
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brooklyn
advisor:
the campus minister,
the rev. frank snow

Calendar of Events

Tuesday, November 5 7 p.m.
Epistle Study Group: "Paul's Letter to the Romans" Leader: The Rev. Graeme Veitch
Brubacher Hall

Wednesday, November 6 9 p.m.
Protestant-Catholic Study Group
Brubacher Hall
Those interested should contact
Guy McBride Waterbury Hall
Sue Jones Alden Hall
Clifford Rugg 462-3801
Father Howard Russell
The Rev. Frank P. Snow

Thursday, November 7 7:15 p.m.
Study Group: "Life of Faith in Its Contemporary Setting"

Sunday, November 10 7:30 p.m.
Symposium on Sex and Modern Man
(See Page 2)

Friday, November 15 1:25 p.m.
Discussion Group
Opening Topic: "The Concept of Man and Other Theological Questions Raised in Wm. Golding's novel, Lord of the Flies"

Sunday, November 17
Symposium on Sex
Topic: "Towards a Sexual Ethic"

" ba ba black sheep
have you any wool?
yes sir
yes sir
three bags full

one for my master
one for my dame
one for the little boy
asleep in the lane."
-a nursery rhyme
sometimes used as a
lullaby-



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Skandalon is the biweekly journal of the Campus Christian Council. Articles, poems, essays, drawings, or short stores are welcome. Anyone interested in submitting his or her work should contact via phone or student mail Clifford Rugg; 462-3801, or George Drew, Waterbury Hall, F-3, IV-9-5483.

The cartoon on the left is lifted from motive, the magazine of the Methodist Student Movement. Subscriptions may be purchased from the Campus Christian Council or the Campus Minister for \$1 for 8 issues for the coming year.

HAVE YOU NOTICED A STRANGE UNRIGHTNESS TO THE WORLD LATELY?