

SKANDALON

-JGW

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SKANDALON

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GENEROUS PROPOSALS

by Thomson Littlefield

Considerable opposition has been expressed in New York City and by so-called liberals throughout the state to bills enabling the city colleges to collect fees for tuition.

However, as has been pointed out repeatedly in the public press and by experienced educators, the expectation that students should make some contribution towards the cost of their education is not only sound psychologically but consistent with both classical economic theory and democracy as reflected in the Internal Revenue regulations. It is sometimes said that the best things in life are free, but the fact remains that people value what they have earned far above any hand-out. A man is bound to respect the wife whom he supports more than some little chippy he picks up in a bar or on a beach, who gives herself away for the fun of it. Subsidy always breeds restraint and impairs the operation of the free enterprise system, and government for the people implies the extension to all of equal opportunity to pay for free education as much as it implies the broadening of the income tax base.

That the introduction of tuition fees is a general trend, a sign of the march of democracy, has been apparent for some time. Many state universities, including our own, have moved in this direction, and it is only a matter of time before the trend will manifest itself in high school and elementary education. Many of the problems of the blackboard jungle will resolve themselves when boys and girls realize that they are paying for the privilege of attending school. The careless free-ride attitude will give way to studious concern when children realize that their parents are making some sacrifice to send them to school, when they themselves may have the opportunity to give up some titbit at the family table in order to help pay for their own education. Instead of free school lunches cluttered with unhealthful fats, it will be lean and salubrious dinner tables. And how much more easily a child can learn when he is not struggling with the problems of overweight!

There is no occasion for alarm that this extension of educational democracy will inflict hardship on the very poor. No family with an income of less than \$1,800 a year--well within the poverty margin--will be required to pay the fees. And if children from such families suffer from the ignominy of getting for nothing what their more fortunate mates pay for, it is to be remembered that children from such families are unlikely to have genetic endowment for taking advantage of the democratic economic opportunity of which they are deprived.

Any tendency towards glutting the labor market with the in-flow of young people who interrupt their education at the school-leaving age because they are unable to foot the fees for higher education will be more than offset by the out-flow from the labor market of parents, who, because they have been convicted of violating the compulsory school attendance laws and been imprisoned. It is certainly, by the way, only a matter of time before democratic opportunity is presented to the inmates of our state penitentiaries, and they are permitted to make payment towards the cost of their reformation. How much harder a man will strive to prepare himself for parole when he is charged a daily fee for his tutelage at the rock pile!

In one or two respects society may seem to be moving in a counter-direction, but history is never a steady stream. The Medicare legislation does seem to pursue a different principle from that by which in education we see the inequity of making the old and childless support the education of another man's son. But if Medicare seems to involve an undue burden on the young for the medical care of a favored minority group, democracy reasserts itself in the extension to everyone of the increased life insurance premiums that will result from the actuarial changes consequent upon increasing longevity.

The other situation looks at first glance more serious. Whereas Americans are being extended the privilege, more and more, of paying for their democratic education, many who had achieved the privilege of paying for their right to vote have in recent years been deprived of it. Certainly no right is more fundamental or more sacred in a democracy than the voting franchise. But the mills of history grind as slowly as those of the Gods, and no less fine. A temporary setback in democracy will not halt free enterprise. Just as tuition fees at the public universities show the way to tuition fees in the public schools, so these rights, once

GENEROUS PROPOSALS, cont'd.

assured as universal in education, will show the way to a universal poll tax, and we may look forward to the day when no American will ever again be deprived of his right as a citizen to stand on his own two feet and lay down the just payment for his right to vote.

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ALBANY SUMMER PROJECT

by Karen Clark

An area of activity for many groups this past year has been Albany's South End. The close of the academic year will not see an end to these but rather an increased effort. Without the academic ties that plague us all during most of the year, more time and energy will be devoted to the South End. This all spells out the Albany Summer Project. This project, resulting from the work of the National Student Christian Federation's regional conference held in Albany in late December, has as its purpose the furthering of the anti-poverty programs now in effect in the South End. The participants will work at regular jobs in the area during the day, but work and study together during the evening for the advancement of the people of the South End. Most of the participants will live together in a house rented for that purpose, but they will be joined by others for their evening activities. More applicants are needed for this summer of fun, learning, and service. Financial backing for this project is a great problem at the time. The success of the Albany Summer Project largely depends on the contributions made by individuals and groups in the Albany area. Further information may be obtained from the Reverend Frank Snow, the Reverend William Small, Steven Brockhouse, or Karen Clark.

About Jesus Christ who walked around
a lot and listened carefully

Jesus walked around a lot
where people
were

so children
wouldn't
starve.

and listened
carefully

And after
he had finished saying that

to everything they said
because

he got some food
so they could eat

he thought
they had a lot to say

and then
he walked on down the road

and so they DID.

to where
some other peoples lived

They said
there wasn't any food.

and stayed with them
and listened very carefully

They said
their kids was sick a lot.

again.

They said
they needed help

That
is what he did.

and Jesus listened
carefully,

He told the truth
about the rich

and after he had listened
carefully

and listened to the poor.

he said: if peoples
got together
it wouldn't be
so hard.

And then
the people

He said
that maybe they could

who ran the country
killed him.

change the
world

It happens
all the time.

-Jane Stenbridge

REVIEW: Tiger at the Gate
by Jean Giraudoux

Delightful is a word not often found in the vocabulary of a college student, especially in relation to anything their faculty does. However, last Friday night was an exception to many rules. In reviewing the play, Tiger at the Gate, at the Golden Eye, we found ourselves using this word repeatedly and meaning it more each time.

Although the Trojan war allegedly took place over 2000 years ago, the portrayal of this event carries a message of the insanity of war that is meaningful even to a generation such as ours that has never really experienced war. The meaning is so graphic that one can draw parallels throughout history. The chief vehicle for this message was the biting, satirical commentary on the insanity of war, found especially in the lines of Cassandra, Hector, and Ulysses.

Cassandra's satire was the bitterest because she could foresee the inevitability of the war. Hector, on the other hand, having had to fight, could not foresee the war because he knew all too well the horrors of war and the pointlessness of it. Ulysses was pathetic because, being older than Hector, he had seen more of war and realized its inevitability as Cassandra did. Cassandra and Hector were sarcastic in their commentary on war and the state of things in general; Cassandra because she felt that Fate had decreed that Troy should fight, and Hector because he knew that the people of Troy, spurred on by the threat of the Greeks, would eventually turn to war. Both were striving to turn the hope of peace into reality, but both were fully aware of the futility of their efforts. The final scenes between Hector and Ulysses showed only too well the fact that once the machinery of war has been set into motion, no one is capable of stopping it.

Mention must be made of the role played by the poet, Demokos, and the mathematician, Abneos. Here we can see a prime example of the other face of war; not the soldiers who go to battle, but the men who remain behind to reap the glory of the dead. The poet and the mathematician are excellent examples of two romantic old men, both too old to fight, yet each desiring war in an attempt to revel in the glory that the young men died to bring to Troy and strive to undermine any attempts made by Hector to ward off war. Fate merely uses romanticism of old men to further the cause of war.

The most outstanding feature of the play was the timelessness of the message and the humor conveyed by author and the translator. The core of the message was the insanity of war, carried magnificently by the humor in the play. The insanity of war was portrayed by contrasting it with the rationality of peace.

The insanity of war was superbly portrayed by the lines between Hector and the "neutral" expert of international law. The reasons for war, i.e., the maneuvering of the Greek fleet and the flying of a banner upside down, only helped to point out the complete madness of war. The very fact that the "expert" could rationalize either war or peace led to the further ridiculousness of war.

Of course the success of any play is dependent upon the delivery and expression of the actors. At this time we should like to mention some of the more outstanding characterizations. Our criterion in selecting outstanding characters was the actor's ability to convey not only the personality of his part, but also to carry the meaning and humor of the play.

Mr. John Reilly as Hector gives some outstanding insights into the evils of war as a professional soldier and artistically uses the insanity of the "war mongers" for his purposes as a "peace monger." Ulysses, as portrayed by Mr. Arthur Collins, is the rational statesman who can look beyond war itself to the Fate which drives men to it. His calm attitude towards the fanaticism of not only those seeking war but also those seeking peace is particularly carried by Mr. Collins. Paris (William Small) and Ajax (Thomson Littlefield) can be classified as the lighter characters in the vicious circumstances of war. Fr. Small carries well the lackadaisical attitude of Paris whose only concern is his own rapture of Helen's "beauty." Ajax, on the other hand, takes pleasure in "my best friends' wives." The ridiculousness of these two characters serves to point out the insanity of war and its causes.

Cassandra (Janet Grimes) and Helen (Grace Burian) as the two outstanding female characters of the play present a contrast to one another in their whole outlooks on the events surrounding the war. The sarcasm of Cassandra is remarkably well brought out by Mrs. Grimes by her ability to catch and "milk" every line of biting satire in her part. The part of Helen, though difficult to portray because of its intellectual void, was well carried off by Mrs. Burian. This characterization was successful because of Mrs. Burian's ability to portray the scatter-brained female whose beauty is only skin deep.

In short, the entire cast was, without exception, an outstanding one and should be congratulated on a fine performance and a job well done.

SKANDALON

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FEAR

Silently, stealthily,
 He came creeping,
 To fill our hearts
 Be they waked or sleeping.
 One by one he enveloped us,
 Rendered us powerless in his wake.
 No sounds he made,
 He needed none.
 His presence was enough
 To freeze our hearts.
 And as we walked on,
 We felt no longer
 For our hearts were empty as the air.

-Babs Brindisi

ΣΚΑΝΔΑΛΟΝ

Essay Contest —

deadline for entries: April 25

details of contest in issue of March 24

Watch for the Results:

Is God Dead?

entide

— A NEW PROGRAM FOR STUDENTS & FACULTY
A FORUM TO EXPLORE THE CHRISTIAN FAITH

"The Fate of Religious Traditions in Modern Society"

with Robert Garvin and John Riser
Department of Philosophy, SUNYA

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