

Σ K A N Δ A Λ O N

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Skandalon, a journal of news and commentary, to be published bi-weekly by the newly organized campus Christian council, will attempt to speak to the university community, correlating Christian faith and contemporary life.

The Democratic Way of Life in Albany
County

Those concerned about the political situation in Albany County may have been heartened by the Harder revolt this past summer. Indeed, any resistance to the dictates of such a powerful political machine as that controlling Albany County is admirable but in this instance one factor is very disturbing.

George W. Harder is a Delmar resident who practices law in the city of Albany. This summer he announced he would oppose incumbent Frank Cox for the Democratic nomination for the State Assembly seat from Albany County's First Assembly District, roughly the southern half of the county. He waged a vigorous campaign against the silent Mr. Cox in the first Democratic primary in Albany County in 40 years. The victor was of course the machine-picked Mr. Cox.

Mr. Harder spoke intellegently on a number of local issues and attacked his opponent's personal record. He proclaimed his support for the South Mall. He asked that the city administration begin to make some progress on street repairs. He deplored the lack of adequate pay, training and equipment for Albany's firemen and policemen. Mr. Cox, he said, has not been a capable assemblyman during his two years in that office. He lacks the temperament for public office and is not really interested in the job anyway. By contrast, Mr. Cox did no campaigning. Apparently he said nothing but, "I accept the nomination." (Perhaps he didn't say that, but the nomination was his nevertheless.)

It would seem that a man who discusses the issues as intelligently and attacks his opponent as vigorously as Mr. Harder did is the man for public office. He is young, knowledgeable, intelligent, force-

ful, and apparently sincere. But one fact destroys the image. George Harder doesn't want a better Albany; he wants a stronger Democratic party. This he indicated a number of times during the campaign. He contended that for forty years the local party has been under the control of Dan O'Connell. It has come to depend on Mr. O'Connell, who is not getting any younger, for its livelihood and upon his death the party organization will collapse and lose its control of Albany County. He urged Mr. O'Connell to resign as party chairman, while there is still time for a younger man, such as George Harder, to revamp the party's program so that it will meet the demands of an increasingly aware electorate and continue to remain in power. After his loss to Mr. Cox in the primary, Mr. Harder, despite urgings from various quarters, declined to run for office as an independent. His reason: Democratic party unity is so important that he must now support the party candidates, one of whom he had for several weeks branded as incompetent, uninterested, and unresponsive to public need. It is of little consolation that George Harder realizes that making definite progress toward a better Albany is necessary. He wants to do the right thing for the wrong reason. This is little better than doing nothing at all.

Tom Bartlow

Short & Sharp

When a man has a toothache the world says, "Poor man"; when a man's wife is unfaithful to him, the world says, "Poor man"; when man is in financial embarrassment the world says, "Poor man"; when it pleased God in the form of a lowly servant to suffer in this world the world says, "Poor man"; when an Apostle with a divine commission has the honor to suffer for the truth the world says, "Poor man".
Poor World!

Soren Kierkegaard

"Not peace at any price, but love at all costs": An interview with Dr. Victor Paschkis

(Reprinted from "motive" February, 1962)

Dr. Victor Paschkis visited Albany State recently and we arranged the following interview:

Question: "Dr. Paschkis, would you tell us something about your background?"

Dr. Paschkis: "I am a native of Vienna, Austria, and was educated there, finishing with the degrees of M.E., EE., ScD. I came to this country in 1938 and am a naturalized citizen. In 1940, I suggested to Columbia University the erection of a specialized computing device, the Heat and Mass Flow Analyzer. I am director of this computer facility and professor of mechanical engineering. I am a charter member and past president of the Society for Social Responsibility in Science."

Q: "Can you conceive of a war in which a Christian could legitimately participate?"

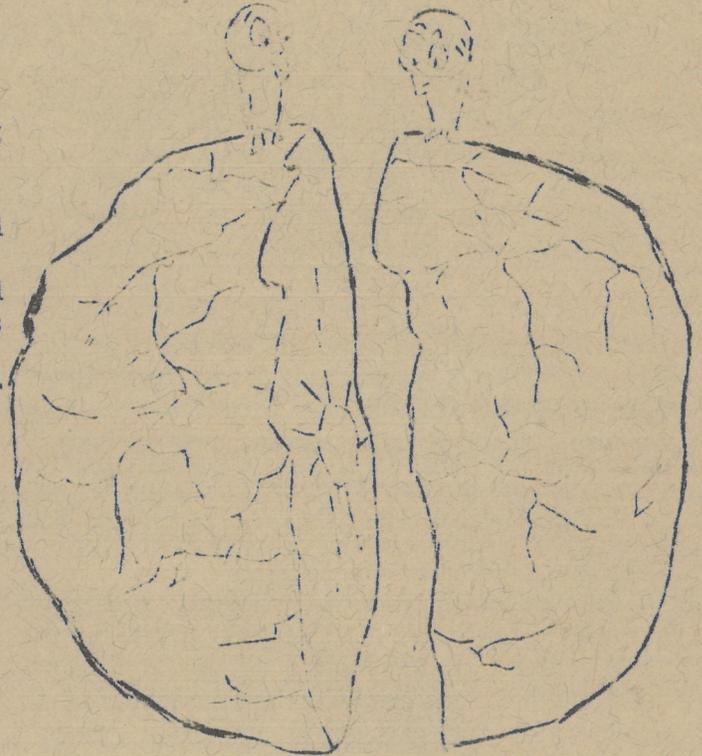
Dr. Paschkis: "I am not an historian and would not care to say if there may have been in the past the possibility of a just war. Under today's conditions there is no such possibility. Both the misinformation inherent in mass communication media and the destructiveness of modern weapons, destroying combatants and non-combatants alike, preclude the very notion of a just war."

Q: "But what about self-defence?"

Dr. Paschkis: "I believe that Christian teaching precludes self-defence, it contradicts the concept of 'turning the other cheek'. There is, however, another point I would like to make. One has to distinguish between what I like to call 'immediate defence' from an enemy whom I see and who threatens me or my family directly and remote defence which is suggested to us: sending men and missiles to destroy children, women and men thousands of miles away. This, by no stretch of imagination, is self-defence; it is pure and unadulterated mass murder and genocide."

Q: "How can the Christian work for world peace?"

Dr. Paschkis: "He can study the facts so as to be well informed; he can listen to the 'small still voice from within' which speaks to his conscience; and he can, above all, be prepared to follow this voice of conscience; he may say 'Not peace at any price, but love at all costs.'"



"Kind of solves our problem, doesn't it?"

VOLUNTEERS are needed to help in a Language Arts Program with children from the lower Arbor Hill area of Albany in a program designed to help them improve their ability to read and handle the language. The program is housed in Temple Baptist Church, an interracial congregation in an interracial neighborhood, and has the support of the principal of Schools 5 & 7.

State students agree to meet with neighborhood children once a week, rain or shine, homework or not, and there are occasional training sessions and special activities involving the children.

This is not a remedial reading program and we do not presume to be experts. What is required is a concern for children who are in need of personal encouragement and specific help. The times are Tuesday, Wednesday and Thursday at 4 and Thursday at 7. If you're interested, see Linda Van Buren (Pierce), Bill Kushner (Waterbury) or Pat Peairs (South Lake).

The In-Group Rat Race

It is indeed fortunate that some people have enlightened us on the insidious nature of the fraternity and sorority threat. On this campus, it would appear that the conformist (i.e., the Greek) has wiped out almost every vestige of individual enterprise and that the true non-conformist has been limited to very few opportunities for self-expression.

But is the question of fraternities on our new campus a problem of such far-reaching significance? The answer should be an emphatic "No". Some fear that people are allowing themselves to worship the idols of sociability and conviviality rather than holding fast to the principle that the university is for education. However, the university is composed of people whose values and goals are closely akin to those of society in general. It cannot be too surprising that the fraternity system is parallel to many of society's institutions. In fact, they are representatives of "normal" behavior, as defined by our society.

I find nothing profound in these basic sociological observations. Man is gregarious and he fulfills roles that are interdependent with other people and their roles. Man institutionalizes his groups and worships the gods that he has created. His pantheon of desires and goals increases with the greater regimentation of our society. When we have created a plethora of finite gods, we can often find inadequacies in them. For some, fraternities and sororities offer opportunities for identification in an increasingly more absurd world; thus there is some room for justifiable criticism.

But to paraphrase a Greek (ancient) maxim, "Who watches over the guards?" The watchdogs of campus morality have set themselves up in an ivory tower-like existence and have deigned to render judgements on campus mores. They neglect one point; namely, the human nature of State students and their human needs for belonging and identification. While attacking rigid conformity, they have fallen prey to rigid non-conformity.

It is not wrong to criticize, but harm is done when no suitable alternatives are offered. It is a matter of concern that a very small group of people with a negative philosophy are acting as social arbiters. In an ever-expanding university it is impossible for anyone to

say that they can determine the modus vivendi of every individual. The fraternities have never pretended that they have had an outlook suitable for everyone. The future of fraternities and sororities lies mainly with the people who will enroll at State as well as the deeds of their current members.

We must all agree with the premise that every person is unique. Our community is determined by the sum total of its unique components. To indict the evils of any social organization is an empty gesture, since it usually emanates from the outside (looking in). No matter what the circumstances, conviviality groups are inevitable.

If we are to make self-righteous statements on the purity of our souls, or incessantly berate the inadequacies of others, we have lost the insight that each of us is a human being.

In our pride, we often forget that fact.

Alan Minarcik

Calendar of Events

Tues., Oct. 23, 4:00 p.m.: Campus Christian Council meets at the Student Center, 166 Central Avenue.

Wed., Oct. 24, 12:00 noon: Chapel, sponsored by the Campus Minister; the Unitarian Church, Washington at Robin.

9:00 p.m.: Study Group on "The Life of Faith in its Contemporary Setting"; interested persons welcome; the Student Center.

Wed., Oct. 31, 12:00 noon: Chapel

9:00 p.m.: Study Group

Fri.-Sun., Nov. 2-4, New York Methodist Student Movement Conference on "The Race for Peace"; see the Campus Minister for further information.

Sun., Nov. 4, 7:00 p.m.: Meeting for Faculty at Madison Avenue Presbyterian Church.

Articles for Skandalon are welcome and can be left at the Student Center, 166 Central Avenue.