

SKANDALON

STATEMENT OF THE NEW EDITORS

Skandalon has lost one editor and gained two. These two co-editors will attempt to continue to arouse the university to think, question, seek, and decide.

Since it is difficult for the co-editors to agree on each editorial, it will be the policy of Skandalon to divide the workload: P. J. Llaveria will have the editorial responsibility while Jim Economides will be responsible for "Some Thoughts."

Skandalon is the bi-weekly publication of Campus Christian Council. Anyone interested in submitting articles, poems, essays, as well as written responses to articles published in Skandalon is welcome to do so; address work to Skandalon, Student Mail, or leave it at the office of the campus minister, 501 State Street.
-The Editors

POST-EDITORIAL: STUDENT FREEDOM

Freedom cannot exist unless the rights of freedom are responsibly and conscientiously exercised; the students on this campus have failed to do. It is not my expectation that such a statement will bring about some instantaneous change, but, rather, in one final article on the subject, it is my desire to explode a myth that is sometimes used in defense by those students and faculty who are disturbed by the atmosphere of this university yet do not have the courage to act: that myth, propagated by students and faculty alike, is that the administration of this community is a restrictive one, following a policy of purposeful vagary. Such is not, in my opinion, true.

David Boroff once wrote that this is the only campus with a conservative student body and a liberal faculty. Perhaps. But our faculty hasn't proved it, not by a long shot. Perhaps our administration is not as liberal as it claims; but it is impossible to find out until the claims are tested.

Our administration is rather conservative; but this is not the same as saying it is restrictive. Various organizations on campus have allowed themselves to be intimidated by perfectly proper questions. Freedom Council, for example, has apparently degenerated into a purely propaganda agency, without any truly powerful plans for meaningful action. Some say the administration's "badgering" intimidated them. If this is so, no one can be blamed for this but Freedom Council.

President Collins has stated that students must be allowed the opportunity to make fools of themselves. If the members of any organization believe what they are doing to be correct, then, whether the administration believes them to be fools or not, it is the moral responsibility of that organization and its members to proceed. Why do students object when the administration offers suggestions? Because, not having the courage to disagree, to voice their opinions loudly and clearly, publicly and privately, they submit. They cry "intimidation" but they submit. They submit because they are afraid if they object, they will no longer be quite respectable; and because, to too many of us, respectability counts more than what is right.

In actuality, our administration has not been completely derelict in the area of encouragement. Students have continually been told that the student body could have more powers in matters of judicial action regarding student conduct, if only they would accept responsibility for it. President Collins indicated his personal support of the civil rights movement by his attendance at the Memorial Service at the Capitol following the murder of the Reverend James Reeb. Student opinion regarding matters of curriculum is welcomed and, perhaps surprisingly, it is even sometimes listened to. Students have been influential; they will become more so in the future--as they indicate their willingness to assume responsibility for these affairs.

Perhaps the great difficulty on this campus is in the lack of communication. There are now plenty of opportunities, however, which are not taken advantage of. Dr. Collins has shown himself open, at least, and available for discussion. Students still feel oppressed, however, and faculty do not help any. As a great many of our faculty come from lesser institutions, in which they were accustomed to a more restrictive atmosphere, they tend to bring an attitude and an atmosphere with them, not so very different from the timidity of their own students. If students were not afraid of the administration when they came, there are too many

EDITORIAL, cont'd.

timid faculty members all too willing to rectify the situation. We know of no specific instance in which faculty fear has been justified.

Specifically, we urge that representatives of the various publications that abound on this campus take advantage of the opportunity now available to them to meet with President Collins at a weekly press conference. Also we urge that student groups with specific questions and problems relevant to the workings of the university involve administrators in their discussions, both public and private. Also, we suggest that interested students consider the possibility of establishing a local chapter of the National Student Association on this campus.

The development of a great university demands, not any degree of unanimity, but a certain feeling of mutual confidence in which disagreements may be voiced freely. Such confidence cannot be developed when any members of the academic community propagate nebulous rumours of bad faith, without substantiating those charges. Lastly, then, we urge responsibility.

-Guy McBride

EDITORIAL: "The Flowers That Bloom in the Spring"

It has happened. The sun has risen, glowing warmth; the breezes, balmy, play through the budding trees; the crocus and other flowers have pushed through the cold, damp earth to ignite a fire of spring beauty; all bringing promise of a "summer of roses and wine." It has finally happened.

It has happened. Dr. Leue has opened his home to students interested in "speaking out"; Miss Jones has started a Reader's Theatre for students of such an interest, which has become another chance for faculty and students to exchange ideas; President Collins, at the Golden Eye, has invited students to talk to him and, hence, a weekly news conference and other similar sessions have become possible; two students, recognizing a need to go a step farther, have begun to interview faculty on various topics and publish their replies in Controversy. It has finally happened.

We are pleased to see interest grow between students and faculty, a dialogue which may be likened to "the flowers that bloom in the spring" following a winter called "indifference." It is our hope that this dialogue will continue to blossom and eventually give fruit. In the meantime, we commend those who have encouraged the plant to grow; and, we hope that we of Skandalon and others can help cultivate the plant. We firmly believe that this plant, this faculty-student dialogue, properly cultivated, will enrich the education of all parties involved.

We fear, however, that some will foolishly let the plant wither and die, justifying their actions on the grounds that this dialogue might be considered "brown-nosing." We admit that such a student-faculty relationship might have some bearing on the grades of the students who take advantage of such a dialogue; however, we do not believe the difference will be that significant. Furthermore, we remind you that the dialogue is not limited to a certain few students.

We see this faculty-student dialogue as a promise of a "summer of roses and wine."

-P. J. L.

* The quotations are taken from The Mikado by John Gilbert and Arthur Sullivan.

THE GOSPEL ACCORDING TO PEANUTS. by Robert L. Short. John Knox Press 1964. \$1.50.

-Reviewed by Mr. David Heal-

In "Good Grief, Charlie Schulz" we read that children are caricatures of adults, and in this present work Short makes the comment that Charlie Brown is another manifestation of Everyman. If we accept this thesis we have an understanding of the continuing interest and fascination of the activities, tribulations, and occasional triumphs of the Peanuts. We find an accurate representation of life and relive many of our own experiences. Charlie Brown fights an unending battle of life in his attempts to fly a kite, but only manages to become entangled in the many trees that surround him. Meanwhile, the casual Snoopy, for whom flying a kite has no importance, demonstrates how easily it can be done while lying in an impossible position on his back on the top of a ridge-roofed dog house. We can enter the frustration experienced by Linus, the intellectual of the Peanuts, when he finds it impossible to communicate with Lucy, and is left to mutter, "Big sisters are the crab grass in the lawn of life." Charlie Brown cries for all of us when, having lost yet another ball game, he shouts, "How can we lose when we are so sincere?" This is almost the cry of despair of a Job. Schulz originally intended to call the strip L'l Folks to demonstrate his intentions, but we see the intention readily expressed in Lucy's call, "I don't want 'downs.' I want 'Ups' and 'Ups' and 'Ups.'" We all want "Ups," and yet life is a valley of "downs." Why?

Robert Short is a student at the Divinity School at Chicago, and it is his purpose in this book to demonstrate the Christian message in Peanuts. In this attempt he would appear to have the full support of Charlie Schulz who himself is a Christian. Schulz gains his living by drawing the cartoons now syndicated throughout much of the world as well as in many papers in the United States, but he says that if a cartoon fails to say something it would be better if it had not been written. He sees the cartoon as a modern parable. Like the parables of Christ they can be read or listened to for enjoyment or they can be understood as part of the message of God. "Let he who has ears to hear, let him hear." This might appear to be heady stuff or the undue exaltation of a despised art form, but it is nonetheless the avowed intent of the cartoonist.

The starting point of Short's thesis is that the church on many occasions when it has been afraid that the world is not listening in the way that it should has responded by "turning up the volume." The outcome has been nothing if not continued indifference. Thus, Charlie Brown shouts loudly to Lucy, Sally, and Snoopy in turn, "Believe in Me," and being studiously ignored, is left to sit despondently on a log muttering, "I just can't get people to believe in me." Rather, says Short, the church should be "deceitful" in its approach. It should be like Paul, a Jew unto the Jews, weak to the weak, strong to the strong, so that it might by some means win some. The church should be as wise as serpents and as gentle as doves." One possible approach could be through the arts, the purpose of which is the portrayal of truth. Linus suggests to Lucy, who has just declared her hatred of his always-present blanket, that she try treating it as a conversation piece. Lucy is in love with Schroeder but finds that her beloved is engrossed only in the works of Beethoven whom she hates. One day she expresses her admiration for a piece of music only to find that she has been taken unawares, for the music was composed by none other than her arch enemy. Like C. S. Lewis, Short suggests that an atheist has to be continuously on his guard.

Having established his case Short goes on to analyse the Christian message according to Peanuts. On the doctrine of original sin and man's inability to save himself on account of his sinfulness we have a revealing confrontation between Lucy and Linus. Linus is speaking. "Hands are fascinating things!...I like my hands...I think I have nice hands... My hands have a lot of character...These hands which may someday achieve great things...these hands are hands which someday may do marvellous works...They may build mighty bridges, or heal the sick, or hit home-runs, or write soul-stirring novels!...(rising to a crescendo)..These are hands which may someday change the course of destiny!" To which Lucy quietly and devastatingly replies: "They've got jelly on them." In the words of Ecclesiastes, "all is vanity and a striving after wind." Charlie Brown shows his feelings on the topic of the weak sentimentalising over the innocence of little children when in disgust he kicks his radio in the air having heard, "what in all the world is more delightful than the gay wonderful laughter of little children." He had just been laughed off the playground by the other Peanuts. The Peanuts may be innocent but they know how to use their innocence to the maximum effect.

So we move on through "Good Grief" and the idea that he who would save his life must first lose it, to the final chapter on the Hound of Heaven. This is not to be equated too readily with Snoopy although of all the Peanuts, Snoopy does show more of the Christian virtues such as faith, trust, love, and even, on occasions, sincerity, than the rest of the Peanuts. Like Christ, Snoopy is misunderstood in many of his attempts to bring relief. We wait for a conquering Messiah. Linus and Charlie wait for the Great Pumpkin. We receive a Man of Sorrows. They receive a "used dog."

The book is a straightforward discussion of the problem of man and way of salvation. Not all the cartoons have theological undertones, but if you wish to retain the Peanuts strip as pure entertainment it would be better if you avoided this work. On the other hand, beware that the hound of heaven does not creep through your defences unaware. To be forewarned is to be forearmed.

CALENDAR OF EVENTS

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| Wednesday, April 21. | Church of the University Community open meeting, "Building a Core Community," 4:30 p.m., 501 State Street. |
| Friday, April 23. | Good Friday Service--Greek Orthodox, 7:30 p.m., St. Sophia's at All Saints' Cathedral. ALL ARE WELCOME |
| Friday, April 23. | Golden Eye--guest Bradford Lyttle of the Committee for Non-Violent Action speaking on "Freedom in America," 9-12 p.m., 820 Madison Avenue |
| Sunday, April 25. | Golden Eye "Special," Tony Zano Trio in concert, with Shirley Brown, vocalist, 8:30 - 10:30 p.m., 820 Madison Avenue |

On Campus Christian Council

by Jim Economides

What is Campus Christian Council? What is its purpose? Why does it exist? How does it justify its existence? These questions have been asked many times. I shall attempt to answer them.

The first point that needs to be understood about Campus Christian Council is that it is not a membership organization. It is, rather, a steering committee which seeks to relate the Christian faith to the life of the academic community. It may be likened unto the board of directors of a large corporation. The directors of a corporation make the policies of that corporation, declare dividends, and do other such duties that pertain to the management of the corporation. In just such a manner CCC acts as a board of directors for its corporation, SUNYA. This board sponsors various activities for its entire corporation--you, the members of the academic community. Now that we have a rough idea of what CCC is, and why it is, let us answer our fourth question; how does it justify its existence?

We must begin by examining the projects that CCC has sponsored: the Golden Eye, a weekly coffee house for faculty and students; Skandalon, a biweekly journal; joint prayer services with Newman Association; the Church of the University Community; study groups. All these activities have been sponsored or co-sponsored by CCC. There are other but the above serve as an example of what CCC does. What do they have in common? Very little. They are different activities meant for different groups, but all seek to relate the Christian faith to the life of the academic community. It can be said then that Campus Christian Council is a single-purpose group with many ways of attaining its purpose. This is the beauty of the organization and this is its justification for existence. CCC justifies its existence by maintaining a varied program of activities which seek to provide all Christian members of the academic community with a way to relate their Christian faith to their life here.

Our questions are answered satisfactorily, I hope. Campus Christian Council, we have seen, serves as a board of directors to plan and execute programs for the academic community. This brief explanation will, I hope, clear the air of mystery from about this organization. Campus Christian Council and its associate member, the campus minister, seek to serve you. Let us know how we can accomplish our goals.
