



CARNEGIE HALL SINGER WON'T SING AT STATE

Cordell Reagon will be speaking in Brubacher Hall. The time will be 8:00, the day will be tonight, Monday, February 24. Mr. Reagon is a singer. He has sung in Carnegie Hall. But he will not be singing; nor will he be talking about singing. For Mr. Reagon is a Negro. And as a Negro, as a human being, he will be talking about human dignity and liberty. As a member of SNCC, the Student Non-Violent Coordinating Committee, Cordell Reagon has given his talents, time, and energy to Negro voter registration in the South. There will also be a film. The film is not professional. It's hard to be a professional photographer when you're fighting just to be a first-class human being. But the film, with sound, is of actual events in the South - of the student voter registration teams in action. Interested in people? Negroes are people. Come and find out.

SNCC  
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VRP

The National Student YWCA has offered the students of our University through the Campus Christian Council the chance to participate in a voter registration project in the South.

The purpose of the project is to send a team of volunteers to a southern city to talk with eligible voters: to explain to them the necessity of their registering and their voting in the forthcoming Presidential election as well as local elections; to explain the local registration-voting process; to explain local, state and federal laws governing voting and eligibility; and to acquaint the eligible voters with the issues and candidates involved in the election.

This project will entail a great deal of preliminary work and can be effective only through active student sponsorship. Students will be needed to help with a fund drive in order to raise money to send the volunteers South, to publicize the project, to do the necessary research, or to volunteer for the registration teams themselves. For all those who care enough, there will be a meeting in Brubacher directly after the lecture by Cordell Reagon who will speak on "Civil Rights in the South Today" at 8:00 p.m. tonight, Monday, February 24.

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BACK TO THE CATACOMBS?

Corporate worship is not the purpose of the Christian life--merely its backbone. This is to say, while it is not an end in itself, it is absolutely essential. For some men, of course, it is a harmless diversion or a quaint survival, but for that peculiar people referred to in English as the "Church," it is a necessity. Men in Christ are formed and sustained as they come together for the "breaking of bread and the prayers," (Acts 2:42).

So it is the move to the new campus will pose certain practical problems for those students who are, in self-understanding and by personal choice, members of that "royal priesthood" we have chosen to call the Church. At the present time the distinction between on-campus and off-campus is of little consequence. To go from dorm to library or from classroom to laboratory is to trespass on the larger world beyond the campus. A dozen buildings dedicated to public worship (also called, to everyone's confusion, "churches") are within the farthest boundaries of the campus: Our Lady of Angels is closer to Draper than is the English Annex; First Lutheran is halfway between the dormitory quadrangle and Hawley Library.

The new campus, however, comes close to being an island surrounded by highways and parking lots. The student with a car will be able to escape, but others will be rather marooned. So it is the University will provide, on campus, for almost every necessity and many a luxury, from a barbershop to a book store.

Where will the concerned students gather with fellow members of the household faith? What will they do? If they have cars, they can drive; if buses are running, they may manage that way; if the mud is not too deep, they may even walk. But all such solutions have a problematical character about them.

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THE CHRISTIAN MONSTER IN AFRICA  
REPORT BY A FOREIGN STUDENT FROM UGANDA

The future success of Christianity in the continent of Africa depends on the Christian work achieved by missionaries while Africans were under the colonial yoke. The Christian work in turn depended first upon the type of European colonial power under which they worked. Secondly, it depended on how devoted and genuine their aims were. And the third point, which is the result of the two mentioned above, is how successful they were in educating the natives who now form the elite group in the independent Africa. Furthermore, those missionaries who educated the natives at the expense of the native cultures are now frowned upon in an independent Africa.

I don't doubt the virtues of the missionaries in Africa, yet I would be deceiving myself if I didn't recognize their vices. I still admit that the good done by the missionaries exceeded the ills, but to quote Shakespeare, "the evils that men do live long after them, and the good is soon forgotten." Those countries, colonized by the British and the French, reaped the fruits of the missionary education, and the elite group proved capable to run their fort, even after colonialism was abolished. These are the countries in which Christianity can hope to flourish. But countries like the Republique du Congo and Angola or Mozambique will, for justifiable reasons, seek to replace the missionaries or even Christianity with religious societies of their own. For instance, Kibanuism in the lower Congo is a sect started by Senior Kibangu in 1921. Kibangu was a Protestant teacher who called himself a Messiah and taught a tribal religion opposed both to Christianity and to the Europeans. I don't want to go into detail on the work of the Church in the Congo or in Angola, but it is worth mentioning that the missionaries exerted a predominant influence in the social and educational life of the Congo. It would sound reasonable, therefore, to deduce that the Christian missionaries were directly responsible for the insufficient education in the Congo. The whole blame of destroying African culture lies with the missionaries, and the Christian government of the Congo or Mozambique.

The Congo, as an example, is one of the countries in Africa with a high percentage of Christians, but it is significant to note the fact that it is also one of the least developed educationally on the whole continent. Why? Because of Trinity policy, a policy which restricted Congolese secondary education to a snail's pace.

"Not too fast" was the Belgian epitaph in the Congo, and, as a result, there were no more than 12 graduates in the whole of the Congo (which is the size of Western Europe) on the eve of Independence. Some politically minded students who might read this article will think that the missionaries were following the colonial policy, hence are exempt from blame. In case such a question might arise, here are my interrogative answers: Is the mother colonial country a Christian country? If so, is conveying the word of God and developing the virgin Africa not one of the main aims of colonization? In fact, Henry the Navigator made it his number one aim. Anybody living in these African countries would inevitably deduce that Christianity was a pretentious policy to exploit the Africans. Why on earth should one leave his own land with the pretence of saving the soul of a man whose background and history he does not know? Was there a thought that the Africans had no gods (Joh)? There were as many "Joh" in Africa as there are Christian sects in the United States now.

What will the people of Angola, Congo, South Africa, or even Uganda do when they awake from their slumber to find that they have been deceived by a Christian monster? I am not surprised, though saddened, to hear that a missionary is killed with an arrow in those areas where Christianity had a pretentious image during the colonial regime. It is a pity that men with genuine aims must now pay the price of hypocrisy done a century ago.

-Charles Obel-Omia-

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THESE FORTY DAYS

(Apologies are hereby made to the editor of an excellent anthology of articles dealing with Lent, from whence this title is lifted.)

Last year, around this time, in this same publication, I made an abortive attempt to deal with the nature of Lent. I decided to try again, if I may, from a slightly different angle; my supporting reference is from Isaiah 58:3-8.

Ashes on the first day of Lent are as much a matter of fashion as tradition. Someone told me of a man whom she directed to a church late Ash Wednesday afternoon--"but," she told him, "the Mass is over." His reply: oh, that didn't matter, he was just going for the ashes. This would be a very honest statement for many people, though they didn't realize it any more than he did. The symbol is so often all that matters to us; the reality it represents has disappeared, or perhaps was never there for us at all. Why do we display the symbol of death and mourning if we are going to be so completely blind to its meaning? Either we must "die to the world," or we must give up Christianity altogether. Why fast if we are in reality denying ourselves nothing while our brethren starve, freeze, live and die in ignorance?

(cont'd. page 3)

Certain groups and agencies, representing what has come to be called "organized religion" (to use a term especially distasteful to many these days), have sought, in fact, to provide a place for public worship off-campus--but close enough to be reasonably accessible to even that humble traveler who must proceed afoot. Those who are not keen on such a proposal will be glad to know success has been minimal and actual accomplishments nil. Land for such a building is in extremely short supply, and, perhaps even more important, these groups and agencies have not been able to decide on a common strategy as yet.

But is such an expedient really necessary? Why must students go off campus to worship according to conviction and choice? The reason is clear: the principle known as the "separation of church and state" means students may not assemble for public worship on University property. Ask any lawyer. (Well, almost any).

This might seem to settle the question, but does it? Students are allowed to organize for almost any activity or purpose. For example, it is legal to meet together to read and study documents such as the Bible; it is even legal to share in a common meal. Why, then, is it illegal to come together for the "Lord's Supper" (to use a term familiar to Protestants)? The argument is that this is something done to, or at best for, the student by an "outsider" (such as myself), a representative of sectarian religion, who has come on campus to promote his own ends and advance foreign interests. But what if the celebrant were a student? There are several ordained clergymen, Catholic as well as Protestant, enrolled as students in the University at the present time. Are they or are they not members of the University? (The answer, of course, is "not as clerics." But is this an answer?) Or what about ordaining students or faculty who are not going to become professional clerics, and asking them to celebrate the Holy Communion (to use still another term for that distinctive communal act)? There is no theological problem here, certainly, and there may not be a legal one, either.

The point of all this is to raise the question, hopefully in a form sharp enough to provoke thought and response. Is there a problem, and if so, how are we to get at it? A few people, largely from the category I call "outsiders," have dealt with this matter over the last few years. Now is none too soon for "insiders," that is bona fide students and faculty, to deal with it. What does "freedom of religion" mean on a campus such as the one this University is to occupy? Where and how are students so inclined to come together for the breaking of bread and prayers? The answers are not entirely obvious, and the questions need to be asked.

A friend of mine who doesn't think very highly of off-campus chapels and the like, suggests that the Church within the University--that is, ordinary students who know themselves members of the Body of Christ--may have to go "underground" celebrating the Eucharist (still another term for that distinctive Christian activity) in their dormitory rooms, risking exposure and discipline. This would represent a return to the age of the Catacomb, but it also may represent the way of obedience in our day. At the very least, the suggestion should provoke discussion.

-The Rev. Frank Snow, Campus Minister-

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40 Days (cont'd.)

Now here's Isaiah, for whom you have been so patiently waiting:

"Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?

Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thine house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

Are you beginning to get the point? Perhaps it is simply because this is such blatantly simple reasoning that we don't accept or even recognize it: that, if we are going to bear a sign--such as that of Christianity--we must also accept what it stands for.

So take Matthew 6:16-18 as your motto if you like, or wear your cross of ashes if you don't, but in any case remember what both your "symbols" stand for:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

-Jinda Delfs-

JUST TALK

Him had been sensitive from the ages nine through twelve, not cars but self-concept, affection, not belonging, wanted to love more than to be loved, felt there was only one truth but not sure what he meant by one truth but not sure what he meant by one and generally said that he felt different.

Her was sensitive from the ages ten through twelve but she did not think so; she called it being weak and felt that it had been between nine and twelve. He said she knew herself, but it was not the one they knew, and liked herself when her ideas, she said, "clicked" or when they what we call "worked" or were "true" or "efficient" or "right" or "practical" or when they didn't matter and emotion was first. And, she almost liked all Him liked, but only she felt different.

Anyway, Him said to Her, "I don't know if that's true or not."

She said, "Well, let's look at it this way."

Him did, but it was not the "this way" Her meant but Him's way.

The topic was religion to Him, meaning to Her, and nothing, philosophy, psychology, and art to They. But anyway, the last thing that they all agreed on was that their next just talk should meet soon; they had learned they all felt different. So, they are having their next "Speak Out" meeting Wednesday, March 4th, at 8:00 p.m., at 34 North Allen Street for all students who just want to talk. They and Him and Her call the next topic "Do We Need a Revolution?"

-Howard Seeman-

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DIY IN COLOR-A STUDY IN COLOR-A STUDY IN COLOR-A STUDY IN COLOR-A STUDY IN COLOR-

On March 4th at 8:00 p.m. the Rev. Malcolm Boyd, the "expresso priest," will star in his prize-winning play, A Study in Color, at the Albany Law School auditorium under the joint sponsorship of the Union University Chaplain the Albany branch of the NAACP. All proceeds after expenses are to benefit the NAACP chapter.

Canon Edward Williams, the Union Chaplain, and Mr. Austin Crawford, President of the NAACP chapter, point out the importance of support for civil rights groups at a time when resources are needed to maintain a steady and effective influence in Washington when the Civil Rights Bill is debated in the Senate.

Malcolm Boyd, who was named by Life Magazine in 1962 as one of the 100 most important Young Men and Women of the U. S., and subject of a feature article in the February Negro Digest, is currently chaplain for the Episcopal Church at Wayne State University in Detroit. He has studied at Oxford and lived at the French Protestant monastic brotherhood at Taize, near Cluny, France.

A Study in Color, his prize-winning play, in which he will appear in Albany with Negro actor Woodie King, Jr., is not his sole claim to literary note. He has authored four books, including Crisis in Communication: A Christian Examination of the Mass Media, published in both the United States and Britain. He is also currently a columnist for The Pittsburgh Courier.

In a recent interview Boyd remarked that his use of the drama is premised on the assumption that "the most powerful sermons of our time and culture are to be found in the theatre, the novel and occasionally the medium of the film. I have something to say about race . . . or, as I prefer to call it, human relations!"

Chaplain Boyd's style is in part informal, as he often uses folk singing with his audiences before the plays, includes readings from authors such as James Baldwin and Edward Albee, and not infrequently dialogue with the audience.

Tickets for the Albany performance will be on sale at the Peristyle Counter, February 28th, through Canterbury president, Ron Hay, or the Campus Minister, the Rev. Frank Snow, 166 Central Avenue.

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Calendar of Events	editor - c. j. rugg
	tonto - guy mcbride
<u>Monday, February 24th</u> <u>8:00 p.m.</u>	morale builder - rev. frank snow
	technical assistant - mr. t. littlefield
<u>Cordell Reagon</u> speaks on "Civil Rights in the South Today"	grammaratician - mr. chas van gysel
BRUBACHER (see article, p. 1)	stapled by concerted efforts of campus christian council
VRP (Voter Registration Project)	
Meeting will follow Cordell Reagon's program. All are welcome. (see article, p. 1)	
<u>Wednesday, March 4th</u> <u>8:00 p.m.</u>	
<u>A Study in Color</u> , a play by Malcolm Boyd. Albany Law School Auditorium. Tickets may be obtained from Rev. Frank Snow, 166 Central Avenue, or from Ron Hay, Canterbury (see article above)	"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 with Clifford Rugg, via Student Mail under SK for Skandalon, or mailed to <u>Skandalon</u> , 166 Central Ave., c/o Rev. Frank Snow