

# Chaplain Marlow Discusses Nature of Civil Disobedience

by Ralph Horwitz and Alan Soble

Chaplain William Marlow was interviewed in his study on Friday, February 16, 1968. The interview was precipitated by the Chaplain's support of the draft resistance activity of two Albright students, William Granda and Jay Ressler, as well as by the position he assumed in the Community Dialogue held the previous Tuesday; moreover, it provided the Chaplain with an opportunity to expound upon his position in a manner denied him by the limited time of the Convocation program. Chaplain Marlow's decision to support the feasibility of dissent was not made without careful study, a fact quickly apparent to his interviewers. In regard to the preparation he made in the formation of his opinion, Chaplain Marlow remarked, "It is imperative that we examine the available written material if we want to form responsible opinions. Anyone who wants to be responsibly involved in a discussion of dissent, civil disobedience, or morality is obligated to do his homework. This body of material to be mastered would include such books as Chafee's *Free Speech in the U. S.*, Miller's *Nonviolence: A Christian Interpretation*, the symposium "On Civil Disobedience" which appeared in the November 26, 1967 *New York Times Magazine*, and many more.

## ELECTION METHOD ANNOUNCED BY S.C.

President Alan McKenney announced the details of the impending elections for the officers of the Student Council, the four classes, and the Y-Cabinet at Tuesday's Student Council meeting.

Some of the suggestions for constitutional changes were also presented by the Constitutional Revision Committee.

Petitions for office may be picked up at Mrs. Gansel's desk in the Administration Building between March 4 and closing time of the Ad Building on March 15.

After having their petitions validated, the candidates will begin campaigning on March 18. At an 11:00 convocation on March 28, the aspirants for office will be introduced and given an opportunity to speak.

Voting will take place March 31, April 1, and April 2. The winner will be inducted at an April 25 convocation.

Wayne Guenther, Chairman of the Constitutional and Revision Committee, explained three of the proposed constitutional modifications. To standardize the process of selecting editors for *The Cue* and *The Albrightian*, the Constitutional Revision Committee advised the changing of Article 6, Section 9 so that it reads the same as Section 8 of the same article, substituting the words *The Cue* for *The Albrightian*, deleting "the business manager", since that office is no longer necessary, and changing "the Faculty Committee on Student Organizations and Activities" to "the Faculty Committee on Student Affairs."

Section 9 would then read: "Section 9. The Student Council shall have the power to approve or disapprove the selection of the editor-in-chief of *The Cue* contingent upon the approval of the Faculty Committee on Student Affairs and, if these officers be negligent of their duties to recommend their removal to the said committee.

"1. The retiring editor of *The Cue* shall appoint the editor of the college yearbook. In the event of disapproval the editor shall make another appointment. If he does not choose to make a selection the appointment shall be made by the Student Council, with the approval of the Faculty Committee on Student Affairs.

"2. The retiring editor is not necessarily restricted to a single appointment, but may appoint co-editors."

The Committee also recommends moving Point 4 of Section 3, Article IV to Section 2, (Continued on Page Four)

CHOICE '68  
MEETING  
4 P.M. MONDAY  
S.C. OFFICE

# The

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# Albrightian

Serving Albright College Since 1879

VOL. LX READING, PENNSYLVANIA, FEBRUARY 23, 1968 No. 17

## Candidates, Referendums Chosen For Choice 68 National Mock Election

Mickey Mustokoff, Albright campus coordinator of Choice 68, the National Collegiate Presidential Primary, has been notified by the national office that the program's student directors have determined the final ballot and referendum issues.

Meeting in Washington, D. C. from February 10-13, the directors selected a slate of fourteen candidates for the presidency.

They are: Fred Halstead, Mark Hatfield, Lyndon Johnson, Robert Kennedy, Martin Luther King, John Lindsay, Eugene McCarthy, Richard Nixon, Charles Percy, George Romney, Ronald Reagan, Nelson Rockefeller, Harold Stassen, and George Wallace.

The students also decided that three referendum questions be included on the ballot. Two deal with



MICKEY MUSTOKOFF  
Council Vice President

the country's current involvement in Vietnam, and one with the priorities of government spending in confronting the "urban crisis." Mr. Richard Scammon, Director of the Elections Research Center, and Dr. Howard Penniman of the Political Science Department at Georgetown University assisted the Board of Directors in their efforts to insure that the various questions were properly phrased toward achieving maximum

clarity. In addition, the Board resolved several administrative questions, such as voter qualification. It was decided that any student currently enrolled in an American college or university will be eligible to vote in the Choice 68 election. This includes graduate, part-time, and foreign students, as well as those studying abroad in American branch universities.

The high point of the Choice 68 conference was provided by President Lyndon Johnson's decision to meet with the Board. In an interview described by aides as unusual, the President discussed for nearly an hour and a half the student's plan for the national primary to be held April 24.

Since students dissent over the past year has been directed primarily against White House policies—leading most observers to believe that the student vote will be anti-administration—there was considerable surprise and curiosity that the President would take such extraordinary time with the leaders of the collegiate primary.

Nonetheless, the President expressed to the group his conviction that this kind of vote from students was highly significant, that when students express their opinion intelligently, people across the nation "stop, look, listen, and evaluate." He added his belief that a stronger vote amongst the nation's eligible youth would favor Democratic candidates and policies. He ended the meeting by wishing the students and Choice 68 success.

## Fines Decrease On Traffic Court

Gary Lowe, head of Traffic Court, states that the two most common causes of parking fines on the Albright Campus are lack of a registration sticker and parking on Linden Street. The total number of fines has decreased this year because student parking in the tennis court parking lot has been prohibited.

When a student gets a ticket, he also receives a form telling him of his privilege to appeal his fine before the Traffic Court. When he checks the card and sends it in, a date for a hearing will be set.

The members of the court hear the case, then make a decision. Gary stated that possibly as many as 30-40% of the cases are acquitted. The court then suspends the fine.

The power of doubling a fine is also available, if the violator does not show up for a hearing he has requested. This fine goes on the students bill at the college.

## Officers Elected

Albright's chapter of Gamma Sigma Sigma, the national service sorority, inducted four pledges at a tea on Feb. 15 in the Blue Room of Selwyn Hall. Phyllis Franckel, Lydia Mange, Christine Moerder, and Mary Moyer will each perform 15 hours of service to campus, community, and nation during their six-week pledge period.



Alb.: Chaplain Marlow, what as you understand it was the purpose for scheduling the Community dialogue?

MARLOW: I think that a number of people felt that there ought to be an opportunity to pick out the difference between free speech and civil disobedience, and the difference between speaking against the war and turning in a draft card. I understood the purpose of that dialogue to be an opportunity to have men from the legal profession comment on the correctness or the toleration of the kind of action that Spock himself is involved in.

Alb.: It appears also, however that it was a very real effort to appease the community and to respond to the criticism the college incurred. Is this true?

MARLOW: My purpose for accepting the invitation to be in the dialogue was that I had done a lot of background work on dissent and when and where a person is justified in dissent. I really wanted the opportunity to discuss this with people from the legal profession. I think that the situation is oversimplified in terms of polarization; whether you are a war-monger or a peacenik.

Alb.: It was stated by Dr. Charles Raith at the dialogue that a unanimity of thought was achieved in regard to the activities of Dr. Spock. Do you agree that such unanimity did occur?

MARLOW: I'm not sure I know precisely what Dr. Raith meant by that. I think that the question of moral ambiguity was really intended by me to be a minor point in the whole Spock analysis. It was picked up by each of the other speakers, and everyone agreed that there were questions that needed to be answered in this area, as to whether Spock's appeal was going to be constitutional or the martyr approach. There wasn't unanimity in terms of words like "Anarchy", and "all of our rights are limited to those granted by our government", and (Continued on Page Three)

## EDITORIALLY SPEAKING . . .

## WALK-OUT

It is plain that Student Council can be no more than the sum of its members. This simple rule of arithmetic applies not only to the sum of ideas discussed in Council, but also to the numerical attendance of any given Council meeting. A meeting attended by only seventy-five percent of the total number of representatives leaves twenty-five percent of the student body without a voice in Council decisions.

The *Albrightian* is not about to criticize Student Council representatives for absenteeism. Rather, we are expressing our discontent concerning representatives who habitually leave Council meetings early, sometimes so early that they are absent during crucial voting sessions which occur during the last quarter of the meeting.

For the most part, the students who leave prior to the close of the meeting have a conflicting responsibility with the Food Service. It would not be unfair to ask that those representatives who are scheduled to work in the dining hall the night of a Council meeting secure substitutes for that one evening a week. The representative's primary responsibility is to his or her constituency, and in accordance with this allegiance he must not allow personal motives to interfere with just representation.

When running for a Council seat, the representative-to-be knew that a conflict would occur. It is up to those dining hall workers to now restore proper decorum to Council meetings and to perform as if each meeting were more important than a kindergarten.

## The Power Elite

by Ralph Horwitz

Power has been the concern of many authors; lately, it's arrogance and limits has been the topic of considerable discussion on a national level. For those privileged to observe its functionings on a collegiate level, it is equally fascinating. And disturbing.

The Student Council of Albright College has accumulated a remarkable list of achievements under the administration of Al McKenney. From the various boards and committees which have been established, to the joining of the National Student Association, they have moved significantly into many areas of campus activity. Finally, this is probably their most enduring contribution, for they have been pervaded with a consciousness that every aspect of the College experience is within their province of consideration.

It is the Executive Committee of Student Council, however, which has apparently benefited most from the legislative experience. They have learned the lesson of unity, and recently have managed to exert their influence in a rather persuasive and disturbing manner. There are various examples which might be cited to illustrate this contention.

When Student Council voted to appropriate \$8000 to the Cue for three years, it was achieved through the surprising unanimity of the Executive Committee in support of the proposal. This action was taken despite a prior agreement that a comparative yearbook study was the most equitable procedure prior to the allotment of Cue funds. Most recently, when Student Council voted to join the National Student Association, undeniably a most significant accomplishment, it too was achieved through the persuasive domination and subtle stifling of responsible debate. What has led to such a situation?

As a freshman in college, I was an idealistic democrat who believed that the mass of students should have no more accrue to them than they were willing to achieve as a result of their own initiative. Three years at Albright has tempered my philosophy and infected it with elements of elitism which were previously absent. Presently, I support the efforts of a minority group to determine the direction in which Council's activities should be channeled, using limited means to insure that their efforts will come to fruition.

But, the question arises whether the students are benefited most by the successful achievement of their goals or through their own unified efforts to achieve such goals. In other words, I believe quite firmly that the representatives who sit quiescently in council and add their vote to the usual unanimous decisions should begin to take a more active role in the functionings of student council. They should question the tactics of the Executive Committee whenever those tactics appear to be incongruous with the more fundamental principles of idealism as they might pertain to student government.

I do not believe that every issue that has been presented to Council thus far this year has been so clear-cut as to preclude the possibility of dissenting votes. And I also do not believe that the student government at Albright can ever truly represent the student body until such time as debate and altercation become commonplace. When issues demand an uncompromising stance, then the students should demand that their representatives not be swayed by the opinions of an Executive elite.

Proposal for a series of meetings for all women students of Albright College on the general topic of safety and defense. Jimmy Hines has contacted Mr. Al Paris, of the Reading Police Department and he is able to present a series of meetings to the women students on the following dates:

February 28, 1968 (Wednesday) 7:00 P.M. Theater  
February 29, 1968 (Thursday) 7:00 P.M. Theater

There will be a maximum time of forty-five minutes.

This is a required meeting for all women students. Attendance will be taken.

Wednesday night—February 28—Smith Hall  
Crowell Hall  
Thursday night —February 29—South Hall  
Teel Hall  
Selwyn Hall

## LETTERS TO THE EDITOR

Dear Editor,

On February 28, 1968 I am sending my draft card to the U. S. Justice Department in an open act of resistance against the Selective Service System. I have struggled for a long time with this decision. At times I have sought to avoid it by taking the easy way out and maintaining my exempt status as a pre-ministerial student. But I am constantly reminded of the fact that, while I sit comfortably in the confines of college, my brothers, both American and Vietnamese, are killing and being killed; and by the fact that many without deferments are being given the choice of killing or sitting in prison. I can no longer acquiesce to a system which maintains these moral absurdities. While my decision is not one I naturally have sought, it is one which I cannot avoid.

This action may seem to many extremely rash, even revolutionary. Yet I am constantly reminded of the prophetic, revolutionary nature of our whole Judeo-Christian heritage. The Apostle Peter said: "We must obey God rather than men." The same message was proclaimed by the prophets of the Old Testament. They constantly warned that anything man comes up with, anything he says or does, is under the judgment of God. Only God is to be worshipped; nothing is sacred but He. This meant that no government, no social system, no men could hold absolute power; no law was to be obeyed above God's law. Should any institution make claim to absolute power or in any other way stray from the commandments of God, it was not to be obeyed.

Thus, if I am to stand in the Judeo-Christian tradition, I cannot give total allegiance to the powers that be. If the institutions and laws of men demand total allegiance, I cannot support them by my acquiescence. William Sloan Coffin Jr., Chaplain of Yale University, has said: "While no man has the right to break the law, every man upon occasion has the duty to do so." At this point I take my stand with him in my act of resistance.

Why can I not give my obedience to the Selective Service System? First of all, that system unjustly compels men who are not deferred yet who conscientiously object to a specific war to choose between fighting and sitting in jail.

Secondly, the Selective Service System unjustly distributes deferments to those of privileged status who are wealthy enough to go to college, thus discriminating against the poor, the less intelligent and the members of minority groups.

Thirdly, the Selective Service System manipulates men and values by putting a premium on those occupations which it deems in the "national interest." Instead of telling young men what their occupation will be as totalitarian states do, the System gives men a choice between a few occupations and military service. That this is a free choice is an illusion.

By putting a premium on certain occupations, the System also manipulates values. It is to be granted that this is not the only circumstance in our society of placing material values above human values.

Nonetheless the Selective Service System does maintain this misplacement of values and in fact institutionalizes it in the form of law.

Finally I am resisting that System which supplies the manpower for the war in Viet Nam and a foreign policy which exploits the economically disadvantaged nations throughout the world. Especially in Latin America and South Africa we are, in the name of freedom and democracy, supporting dictatorial regimes and suppressing popular revolutions aimed at overthrowing those regimes. By suppressing popular movements, we are, instead of alleviating tension, effecting an increase in that tension and thus creating an even more explosive situation. The Selective Service System is forcing Americans to support this destructive foreign policy.

I must emphasize the point that my primary reason for resistance is to oppose more directly our government's policy in Viet Nam; were it not for this war, these other injustices of the System would not be nearly so acute. It is my opposition to this war that has led me to this decision. Each day I am made more acutely aware of the necessity for such opposition. Somehow we Americans seem to be extremely casual in the face of this war. We fail to see that with each day of battle the threat of a nuclear war is enhanced.

We Americans seem to be extremely blind in our attempt to "save face." It would appear that President Johnson does not want to be the first U. S. president to lose a war. We fear that if we pull out, our other allies will no longer trust us. Yet in our attempt to win this war, I fear we are losing more than we would gain. In fact I don't see anything we would gain by winning it.

Thus it is morally and politically absurd to kill thousands of people for nothing, to ask 18,000 Americans to die for nothing, to risk nuclear holocaust for nothing.

Thus I hereby make known my intention to oppose and resist my government's war and that System which, by supplying the manpower, makes that war possible. I realize the possible consequences of this action and am prepared to pay them. I am not eager to risk imprisonment. Nevertheless I must take my stand and take it now. I cannot do otherwise.

William R. Granda

Dear Editor:

On February 28, 1968 I shall have returned my draft cards to the United States Government. I return them as a symbolic rejection of the system they represent. I disdain the injustices which the system of monopoly capitalism and bureaucratized liberal democracy perpetuate. While I am immediately con-

cerned with two of the most crucial problems of our time, the Vietnam War and the oppression of the black and poor classes in America, I also feel compelled to speak to America's basic problems of which these two great questions are only symptoms.

In renouncing my draft cards I am committing a revolutionary act. My fight is the fight of the underprivileged and exploited classes of America and nations of the world. My conscious disobedience of the Selective Service Law means that I do not recognize the legitimacy of the Selective Service System to conscript the manpower for the armed forces. This challenge to the legitimacy of an institution of government is a revolutionary act.

I commit such an act because all other channels for meaningful change are closed. Politics has been reduced to a game of personalities and superficial treatment of "issues" instead of deep commitments to the welfare of man. Few politicians courageously make any commitments to human realities, their only commitments are to expedience.

The system of government has become the ruler of man instead of his tool. Americans do not actively participate in the fundamental decisions affecting them. Many do not participate at even a minimal level because no personally meaningful options are open to them. Worse, only a select few make any real decisions. Beside this is a pervasive ideology of rugged individualism and conformity. Thus people are presented with the illusion of free choice and democracy when they do not exist.

As I have come to know the meaning of our Judeo-Christian heritage, I discovered that one of its essential teachings is the reality of human freedom. An integral part of freedom is commitment, which implies responsibility. The prophetic tradition has continually reminded society of man's freedom and demanded commitment and revolution to purge society of ingrained injustices.

It should be quite apparent by now that my act of civil disobedience is not purely a matter of personal conscience; it is an act of social morality based on my faith in certain theological, political, and historical truths. My faith tells me that historical forces acting within the world demand revolution because the only alternatives seem to be annihilation; stagnation of the social order; or the emergence of a supra-national totalitarianism. The only viable alternative is revolution. Revolution is not simply the means to a just social order; it is the state of the world today; it is a state to be accepted and even celebrated. It is to be celebrated as a manifesta-

(Continued on Page Four)



## The Albrightian

Published weekly by and for the students of Albright College, Reading, Pa. Member of the Associated College Press, the Intercollegiate Newspaper Association and the Intra-Collegiate News Service. Represented for national advertising by the National Advertising Service, Inc.

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# Lions Dump F&M In Last Home Game

In the last home game of the season the Lions put on a great performance for the home fans, topping Franklin and Marshall, 75-70, and compiling a three game winning streak for the second time this season.

First Juniata fell before coach Will Renken's Lions, 70-62, followed by Moravian's submission last week, 77-48, and now F. and M.'s loss.

Albright finishes out the season on the road against Rider, Lebanon Valley, and Delaware University.

Mark Holland, a freshman guard, scored 20 points in the Franklin and Marshall victory, and John Scholl, the leading Lion scorer, hit double figures for the 19th time in 22 games. Scholl has a total of 373 points with a 16.9 average. Ron Lloyd has 217, and Captain Mike Eckenroth follows with 216 holding a four year total of 1,145 points.

So far Albright stands 8-14 overall and 7-8 in the Middle Atlantic Conference Northern Division.

## ALBRIGHT COLLEGE SCORING

22 Games: Won 8, Lost 14

	Points	Average
John Scholl	373	16.9
Ron Lloyd	217	9.9
Mike Eckenroth	216	12.0
Mark Holland	179	9.4
John Zarubnick	108	.....
James Stocker	105	.....
Andy Mytinger	76	.....
James Kelly	73	.....
George Ritter	52	.....
Bruce Mackintosh	28	.....
Richard Peterson	13	.....
Glenn Gerber	8	.....
Robert Grant	7	.....
Roger Gallo	5	.....
<b>Totals: Albright</b>	<b>1460</b>	<b>66.4</b>
<b>Opponents</b>	<b>1601</b>	<b>72.8</b>

## CUE SENT TO PRINTER

On Friday, February 16, the last consignment of the yearbook was sent to the publishers. This was the last of four sections, each consisting of forty pages, to be completed by the Cue staff.

The staff has begun to receive the proofs of the book from Keller Co., the publishers, and is now faced with the task of proofreading the edition.

Under the direction of Dora Marron, editor-in-chief, and Margaret Van Driel, her assistant, the 1968 Cue will contain an expanded student life section and, in particular, an increased number of color photographs.

## SORORITY ELECTIONS

The sisters of the Chi Lambda Rho sorority recently held elections for officers. Elected President was Cindy Eisenman, '69; Vice-president, Margaret Van Driel, '69; Treasurer, Dale Holcombe, '69.

Corresponding secretary is Linda Kleindinst, '69, and Recording secretary is Mary Rudell, '70. Also selected were Kathy Stebbins, '69, as Chaplain; Jean Mattox, '69, as Historian; Carol Werner, '69, as Parliamentarian; and Barbara Titus, '68, Student Council representative.

Chi Lambda Rho is the youngest of the three social sororities on campus. The organization began in April, 1966, and received its official charter in April, 1967. The girls' advisor is Dulce Coppola.

## MARLOW ON CIVIL DISOBEDIENCE . . .

(Continued from Page One)

"the assumption that if you protest you will lose the good things that you have". I really wanted to have a discussion, because I don't think I was in agreement with all these points. But I really don't know what Dr. Raith meant when he said unanimity of thought.



However, Dr. Spock said his whole point is to test what he thinks is our constitutional law. Perhaps its not worth pointing out, but I think a person chooses either to appeal on the basis of my conscious must follow a higher law, or he appeals on the basis of whether the rights of the constitution were either, 1. to declare the draft law unconstitutional or 2. to indicate that one's action is covered by the first amendment. Legally, we can bring in any kind of moral issue, but it seems to me that complications arise when one mixes the appeal to law with an appeal to conscience going beyond law. Either of the lines of approach in themselves are clear: either I will submit this to the courts or I will stand on the basis of my conscience.

If we submit something to the courts, it seems we are bound to agree with the decision that the court arrives at. If the court says no, the draft law is constitutional, and free speech does not cover your actions, then you must abide by the decision of the court, and that settles it. On the other hand, we may indicate clearly before the courts that we recognize the law for what it is, and feel that in conscience we must oppose the law.

Alb.: In regard to the moral ambiguity of Dr. Spock, he acknowledged in an interview with The Albrightian that he did not agree with the charge of violation of the law as prescribed in his indictment. Would this not contradict, then, the idea of moral ambiguity?

MARLOW: Let me see if I can indicate why I used the term ambiguous. There are a number of statements that have been made by persons opposing draft laws. A person like Chaplain Bill Coffin of Yale, has said that he recognizes his action as being contrary to the law and that he is willing to pay the price of disobedience, because he feels that his conscience is obedient to a higher law. I thought that was the position of the men indicted with Dr. Spock.

In that case, I think we then agree to take what punishment the courts decide to mete out. The mixture of these two appeals occurred to me when Dr. Spock said he would make a first amendment appeal, but that in any case, he will still resist accepting a decision that is contrary to what he wants.

I just find that straddling two different clear-cut approaches. Let me repeat that in the light of the whole Spock impact, and the resistance movement, that's a relatively minor point, and I don't think it should have gotten the attention that it did get.

Alb.: It was stated also at the Community Dialogues, again by Dr. Raith, that the democratic establishment of laws precludes the possibility for civil disobedience outside the structure of the laws. Is then the state ultimately the highest authority?

MARLOW: Well, Dr. Raith agrees that laws are affected by the climate of opinion. This is based upon the thoughts of persons in the society and often these thoughts transcend the way things are and imagine the way things ought to be. It seems then that there are a series of rights operating which go beyond the current structure of the law. Some people have called these "principles of natural law", some people have called this "loyalty to conscience or to God", but if we are to be limited only to the present structure of law, how would changes take place.

I think that there are several outstanding examples in American history of cases where dissent moved into civil disobedience and did bring about substantive changes in the law. It is always a real tough moral question as to what merits civil disobedience. I certainly don't believe that it is by definition wrong or objectionable in a society like ours.

Alb.: Is it the moral responsibility of an individual to civilly disobey his government if he does not agree with their policy? Must he respond to his conscience?

MARLOW: I think that only a particular human circumstance can determine the answer to that question. I don't think that we can indicate when a man ought to obey.

Alb.: But the Nuremberg trials have indicated that. It was decided then that the Germans were obligated to rebel.

MARLOW: I think it was Dr. Spock who indicated that the Nuremberg trials could not be used as normative principles because these were rules drawn up by the victor. Therefore a new victor can draw up new rules . . .

I believe that the conditions of civil disobedience must always be conditions in which the person feels that a great evil is occurring because of present legal situations. I think he must feel that his civil disobedience is aimed at bringing about a much greater good than now exists. I believe also that he must be willing to accept the restrictions placed upon him by his society if he is unable to convince his society of the rightness of his



The sound of spikes hitting cinders . . . the grunt and groan of a shotputter . . . the ohs and ahs of the crowd as a pole vaulter clears the bar . . . these are sounds that one will hear at a track meet.

The season will start for Albright on March 30 when the Lions will oppose Lebanon Valley at Annville.

Actually, the season for the team began Feb. 6th when coach Bill Popp called for the first practice indoors.

There will be 29 members returning on this year's squad.

There are several returning performers who stood out last year. Dave Boyles will be back to compete in the high jump and 120 high hurdles.

Mike Eckenroth will be performing in the 440 intermediate hurdles; Ernie Mancini will run again in the 440, and John Scholl will be back for the high jump event.

Of the 29 on the squad, 20 are freshman. This, of course, means that the team will have little in the way of experience.

position. Here I am talking about acts of civil disobedience, and not just expressions of dissent.

Alb.: Turning to a different subject, Chaplain Marlow—students came back from Kierkrige filled with what they felt was insight into racial relations, yet they have failed to arouse any excitement, any discussion, outside of their own small group or, at this time, to present any proposals. Why does Kierkrige remain an unresponsive enigma?

MARLOW: I can only think of two or three times in my life when my total self was involved, shaken up and reoriented the way it was at Kierkrige. All of us faced elements of our own personalities and of American personalities that had never become central in our lives before. I believe that there are some significant results of that confrontation between black and white. There is a possibility that more of us on campus will be studying and understanding human rights, the meaning of ethnic consciousness, the history of our diversified society, the role of Albright College in both its curricular structure and its community involvement. These things are being discussed, I feel very hopeful that the changes will be more than a personal catharsis and will be translated into specific, constructive, fundamental changes aimed at making the student body and the community and the curricular structure of Albright more sensitive, more creative, and more aware of the transcendence of human values over any other system of values.



Alb.: Could you suggest any concrete ideas for changing Albright's sensitivity and creativity?

MARLOW: I have personally found a need to put feelings into words in order to test them in my own experience. This is why I think a starting point this spring will be the opportunity for seminars, a series of programs inclined to help us put into words where we are in

## GRAPPLERS LOSE

The close of the season has brought nothing but disappointments to the Lion grapplers. A record, which a few weeks ago stood at 3-3, now rests at 3-7, with injuries and academics hurting the matmen immeasurably in the home stretch.

There have been, however, rewarding and revealing moments in the last four weeks.

Last week's match against Lafayette, although ending in a loss, constituted, in Coach Now's opinion, the best performance the team has put forth this year.

John Ericson continues with his unbeaten streak and should have a fine chance in the Middle Atlantic Conference Tournament March 1-2.

our appreciation of other people as human beings, and where we ought to be. I know that there are other specific proposals being discussed in the community and in the College, and I hope that we will be able to see them take their form within the next few months.

Alb.: What do you feel your responsibility is, as a white person, concerning what must be done in the area of race relations?

MARLOW: I think that this is a very significant question. There are really at least two parts to human rights' needs now. There is a need within the white community for persons to become aware of inherent discrimination, corporate practices that foster white superiority often being perpetuated with out any one person being responsible. I feel that as a member of the white community, my job is to help open up other people as I continue to try to open up myself to an honest understanding of where racism remains in the white community, and to work among members of the white community to remove this racism. There is another side to the problem, since I mentioned before that there were at least two, and that is the need for the members of the black community to develop a sense of identity and worth as humans, to realize that dependence upon the white community for leadership, for recognition, continues to breed an inferiority feeling in members of the black community. This is why I believe that the black community must have its own leadership to help bring about this sense of worth and feeling of pride in the history and present creativeness of the black community. At the same time that this process is going on, I hope that we can maintain dialogue between persons on all levels of both communities at once.

## Five Underground Films Presented In Theater

Five underground films were shown Monday night to an enthusiastic crowd of Albrightians in the Campus Center Theater.

The first, a Hans Christian Anderson match girl story, concerned an isolated actress trying desperately to live the part of her life. The film suffered from the absence of professionalism, although the lack lent itself to the free reins of experimentation more readily. Every aspect of the match girl emphasized the gaping void where reality once existed, from the psychedelic New Year's Eve party to the factory-firehouse itself. Producer Andy Myers played heavily upon impressionism to reach a mental and psychological state of actual dependence upon the game of fire, but the purposefully sour acting gained little in audience enjoyment.

Film number two, "Spiracle," was a poor attempt to typify physical asceticism as being the pathway to spiritual reality. It pictured a nude man suffering through all sorts of various contortions in pursuit of the impressionistic state. The first two films were unfortunately too free and their meaning tended to become obscure and hidden within piles of useless frames.

Film number three, a travelogue, did little to correct that impression. The shots taken through the trees demonstrated an excess of variation in the striving for visual effects. With the exception of the flashing of the jazz scene, the effect was lost.

Films four and five depicted a lack of expression in society. The fourth, "Unser Afrika Reise," gallily showed a group of Germans on safari that eventually kill their cougar. This was basically a deeper experiment into the world of unreality, with a conclusion and rehash that explained nothing. The red-faced drunken man in film number five gave the watcher a delicate sense of nostalgia, with snapshots taken at an earlier stage in the young man's life flashed repeatedly at the audience. This flashing motion, first the expression-less man and then the flowers in his room, tended to float the listeners in their own lack of expression, and may, for that reason, be considered as the most moving of all the films.

## Film Presented At Convocation

On Thursday, February 15, the film *Conformity* was presented as a part of the Convocation program. The film was presented six times during the day with a discussion following at 7:30 in the Campus Center Lounge.

The film *Conformity* is a CBS presentation narrated by Harry Reardon. It deals with the gross conformity of the American people on the whole.

The film compared the United States with Soviet Russia, showing very little difference.

Many other examples of conformity as a detriment to our society were given in the film.

But the precaution of becoming a non-conformist just to follow the crowd was given.

However, it was indicated that there are certain basic types of conformity needed in order to survive in our highly technological era.

### LETTER cont'd. . . .

tion of God's liberation of man.

The Selective Service System dehumanizes men by manipulating or channeling them, through its system of deferments, into choosing between military service, alternative service, or some position it deems to be in the "national interest." This manipulation negates the human quality of individual responsibility to community.

A far more serious consequence of the Selective Service System is that by maintaining a flow of manpower into the military institutions society is slowly being militarized. The most concrete example of this factor is the militarization of law enforcement agencies. Each day police forces add sophisticated instruments of terror to their arsenals in order to do battle with the unarmed residents of our ghettos.

The most evident evil of the Selective Service System, of course, is the procurement of manpower for the Vietnam War. While the war is only a symptom of this nation's moral bankruptcy, it results not only in the slaughter of people but also in the destruction of an ancient culture of freedom-loving people. Blinded by anti-communism and a few economic interests the United States has become a force of counter-revolution and stagnation; it is shattering the hopes of a people who wish to enter the new world of tomorrow.

The evidence of this tendency can be seen not only in the Vietnam War, but in the whole U. S. foreign policy. United States troops invaded the Dominican Republic several years ago and today troops are present in Peru, Bolivia, and Guatemala, to mention only a few of the Latin American dictatorships this nation supports. The United States persistently refuses to aid popular movements against racism and colonialism in countries such as Angola, Mozambique, Rhodesia, and South Africa.

America's imperialism has become the bulwark of oppression around the world and at home. Black Americans are ghettoized and the poor are hidden in back alleys out of sight from "respectable" Americans. The rhetoric of free enterprise is used to tell these people that they must "pull themselves up by the boot straps," while the mainstream of American society lives under a kind of perverted socialism.

My revolt is also against the court system of America. The poor and working people of America are over-represented in the jails. Often their crimes result from frustration and self-depreciation. The conditions which contribute to the formation of inadequate personalities are results of the American system of dominator and exploitation of poor people.

For these and many more reasons. I declare my independence from the oppression of America. I risk five years in prison and/or a \$10,000 fine—a small price compared with the price paid daily by the victims of oppression. I could accept my 4-D classification and go on to seminary, but I cannot abdicate my responsibility to the human community for the sake of my personal security and for

The Shenandoah Conservatory of Music Jazz Ensemble and Jazz Quintet will perform a concert tonight at 8:00 in the chapel of Albright College.

a potentially rewarding career. I am attempting to face a responsibility for rational analysis and a new kind of realism. With Richard Shaull I assert that "to be realistic cannot mean to limit oneself to what now seems politically possible, but to undertake the impossible in an attitude of daring and trust."

At this point in history America must face the judgment of God and man. She must recognize the peoples of the world and of her own ghettos are beginning to see a glimmer of hope for liberation. These hopes must be fulfilled.

I have taken by stand without knowing that others will follow. I ask that others reappraise their lives and this society.

I ask of you, the reader, more than simple understanding; I ask that you make a commitment and not shy away from your responsibilities for the sake of comfort or expedience.

In our struggle let us remember that human institutions cannot be made perfect, but must constantly come under the judgment of God and man, for they are not absolute. In giving institutions and laws absolute sovereignty, man rejects his freedom for genuine human responsibility.

Jay M. Ressler

### SELLERS FUND

Dear Editor,

Last spring Albright College hosted the Clafflin College Choir. Clafflin, which has a former Albrightian on its faculty as a professor of psychology, has recently been in the news because of its aborted attempt, with South Carolina State College students, to integrate a bowling alley in Orangeburg, South Carolina.

The facts of the situation are as follows: On Tuesday, Feb. 6 twenty out of fifty South Carolina State College students who had attempted entering a segregated bowling alley were arrested, illegally, for trespassing. A rally involving 600 students was staged some hours later to demand the immediate release of those imprisoned. The 20 were released at the rally site and the group began to disperse at which time policemen began to beat several female students. The response of the crowd was to smash windows of white owned stores at the rally site, a shopping center plaza. By Wednesday the schools were surrounded and invaded by state and city police. During that evening whites were shooting at campus buildings, students and campus police, and black owned stores in Orangeburg. The local police made no attempt to put an end to this behavior. However, when a fire broke out in the black section of Orangeburg the governor alerted the National Guard.

On Thursday Orangeburg was cut off from all incoming traffic and the South Carolina Law Enforcement division (SLED), a state police intelligence force, had virtually invaded the town and the SCSC campus. The students were busy on campus planning protest activities; one delegation went to City Hall. Thursday night there was another rally on campus

## Warwick Set For March 16



DIONNE WARWICK

Dionne Warwick, recognized internationally as one of the nation's leading female "rhythm and blues" singers, will appear at Albright College Saturday, March 16, Dale J. Vandersall, director of the Campus Center has announced.

Miss Warwick's concert will be held in the College Field House at 8 p.m., and is under the sponsorship of the student Campus Center Board. The public is invited to attend.

"Don't Make Me Over," "Walk On By," and "Alfie," from the motion picture of the same name, are among Miss Warwick's top single recordings. Among her best albums are Dionne Warwick in Paris, The Sensitive Sound of Dionne Warwick, and Here I Am. Reservations may be made at the Albright Campus Center.

which involved a large bonfire after a meeting in the Clafflin gym. The Guardsmen seeing this fire led an assault on the unarmed students shooting indiscriminately, hitting most students in the back. Three were murdered (possibly a fourth has now died). At least forty were wounded including high school students. Cleveland Sellers, a SNCC worker who had been observing the events all day (he lives across the street from the campus was one of the wounded and went to the infirmary for treatment at which time a white nurse pointed him out, before he was treated, to police who arrested him immediately for inciting to riot and assaulting an officer. His bail was set at \$50,000!! More than 30 others have been arrested, many suffering from beatings or gunshot wounds and none are being treated.

Our immediate concern is with raising bail money for these students. While Albright contributions may be a little tardy, they can still help to pay back the possible debts incurred in getting the bail which has already been raised. Our contribution will be going to the Cleve Sellers Defense Fund which has been organized in Atlanta, Georgia. Someone will be approaching you in the next few days for your help.

Leslie A. Mardenborough

### TRAITOR SPOCK?

Dear Editor:

Dr. Benjamin Spock, under indictment for conspiring to incite draft evasion, spoke at our campus last week. He stated his objections to the war Vietnam in the framework of an idealist's approach to political conflict. The doctor's versions of the intervention in the Dominican Republic and the war in Vietnam were not realistically presented in relation to world politics and the American interest. Dr. Spock, a baby doctor, seemed illcast in his new role as political scientist.

In order to understand the significance of intervention and armed conflict the political observer or critic must be objective as well as realistic. Eastern Europe, Korea, and Cuba have fallen. Now Vietnam and the whole of Southeast Asia is threatened. The political realist easily recognizes the threat to the free world of an enemy whose only ideals are those of conquest and oppression. He needs only to look at the record; it speaks for itself.

We are facing today an ideology whose sole aim is to dominate the world. Containing Red China by

fighting in Vietnam is of the utmost importance in guaranteeing the security of America.

The national American Civil Liberties Union refused to defend a person such as Dr. Spock. In a recent press release the national ACLU stated that they "believe the way to correct injustice in a free society is to change valid laws by persuasion, not by their violation. Freedom to say what one believes, not to do what one wishes, is what is protected by the First Amendment." Their underlying belief is that "No one has a constitutional right to violate constitutional law."

I feel that the time has come when it can truthfully be said that Dr. Benjamin Spock is a traitor to his fellow countrymen.

John D. Motyka  
Class of '71

### S.C. cont'd. . . .

Article II, where it more closely relates Point 4 reads "The Student Council President shall appoint an election commission which shall supervise, administer and validate all elections."

The third suggestion for revision concerns elections of officers. Guenter recommended changing Point 3 of Section 2, Article II from, "Persons shall be selected by a majority of the votes cast or in the event that a majority is not obtained by a plurality of ten percent," to "Persons shall be selected by a majority of the votes cast or in the event that a majority is not obtained by a margin of ten percent or more of the votes obtained by the next highest candidate."

In straw votes four members favored the change three wanted to include a clause requiring the winner to have polled at least thirty-five to forty percent of the total vote, three wanted the winner who did not win by majority to have polled at least ten percent of the total vote, and thirteen advocated requiring the winner to do so by a majority vote.

After straw votes have been taken on all the recommended changes, a formal motion to adopt the revised constitution will be made. If the motion is approved, Council must wait two weeks before sending it to the faculty, who must approve it. It will then appear in the Albrightian two weeks before the student body votes on its adoption.

Council also allotted \$450 of the \$2900 remaining in the treasury to the junior and senior classes for Junior-Senior Week-End.