

# The Gateway

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**STAFF THIS ISSUE**—Who would have believed it? We actually put the rag out and got out of here before 2 a.m.! Among those furiously running around (and stepping all over Harvey G.) were (you know, YOU KNOW!) Ginny, picky picky Dan; Wayne (new innovation) Bax; Jimmie Carter; Dennis Zomerschoe (whew!); the staff meeting; George (who really writes groovy headlines) Drohomrecki; Beth Winteringham; Robert Blair; the CKSR announcer (who filled the room); and a much-crunched Harvey G. Thomgirt.

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## The whitewash

By Al Scarth

When Black Panther Willie Calvin, alias Fred Hampton, confronted the University of Alberta, he said "people who enter the party have three choices: they can either be jailed, exiled or murdered."

Whether Fred Hampton as thousands of students here knew him was murdered Thursday by police bullets in Chicago or shot in self-defense (or what have you when it comes to nuances of killing), is almost beside the point.

What is much more pertinent and frighteningly immediate are the reasons for that confrontation between the police, pigs, whites, cops and the panthers, coons, blacks, boys (depending on your point of view).

A recent editorial from Ramparts magazine reprinted in Casserole two weeks ago titled "Establishment Law and People's Disorder" made the very basic point that when the establishment is wrong, the people who protest are faulted.

When the establishment represses change to the point that the ghettos erupt into violence, it is the people who must be punished for their violent actions.

As the editorial in paraphrase put it: to bomb, strafe and burn Vietnamese civilians is policy, but to ruffle the feathers of a Harvard dean is violence.

In short, when it comes to the question of the "black problem" in the United States it becomes immediately and abundantly clear that it is, in reality, the white problem.

You don't have to agree when Fred Hampton takes up his gun to fight the "pigs." But you had better start thinking about some better solutions than good liberal rhetoric which dissolves to nothing more than "well, yes, of course there are problems, but above all let's be polite about dealing with them."

To treat the problem in that pathetic manner is to degrade yourself to the level of another editorial, one published in The Edmonton Journal yesterday.

In reference to the panthers' speaking engagement here the editorial upstandingly intoned that "their remarks were often as entertaining in Edmonton as the graffiti on the wash-room wall . . . and sometimes as dirty."

Tch. Tch.

The word is motherfuckers and the term is Up against the wall motherfuckers, Mr. Munro, and it didn't come from a washroom wall.

It came from the black slums of New York, from the mouths of black babes if you like. It originated with black mothers who descended the tenement stairs to the street below and sold their bodies to white men for food for the black faces which stared down from grubby windows.

Those black faces hardened just as did the bodies attached to them. And when those hard black muscles tore whitey apart in the black alleys, the black faces screamed "Up against the wall motherfuckers."

To back up its lively piece of editorial color: "Racism, it seems, now comes in two popular shades—white and black." The Journal quotes Fred Hampton as stating "We believe white people can help us, but they can't join our party."

There are reasons Mr. Munro, there are reasons.

And before your editorial writers glibly and most of all comfortably, quip "the only thing the Black Panthers have going for them in Canada is their entertainment value," you might ask yourself if it is a case of the pig calling the panther black.

Tch. Tch.

# War makes an excellent scapegoat for all worldly injustices and problems!

*It is possible to defeat a stronger enemy only through displaying great effort and under the necessary condition of taking advantage very minutely, very attentively, very carefully and very cleverly to any rift, even the smallest one, among the enemy.*

—Lenin

Can any war possibly be a just war in today's world? This is a question of tremendous importance, this question of the morality of war in itself. It is a complex enough issue to require far more space and time than can be given it here.

Let me say I believe a just war is possible, and in the classic principles of a just war, with particular emphasis on the rights of nations to engage in defensive wars. We must be very clear on this point. If we consider all wars as "intrinsically evil," there would be no point in discussing Vietnam at all.

War is obviously an evil, and an evil easy to flog in the marketplace. War makes a good whipping boy, an excellent scapegoat, around which can be rallied all who decry injustice in any form. Once we get caught up in the emotion that war is the common

enemy and must be driven out of human affairs forever, at any cost, we tend to lose the ability to discriminate.

We must first establish whether the U.S. has the right to be fighting in Vietnam; then we can move to these other moral questions. They are just questions, and must be answered. But we must not allow them to cloud the basic issue outlined above.

The My Lai massacre needs to be looked at from two points of view. Firstly, it is obvious that the U.S. has no right to mow down innocent men, women, and children, just as the Viet Cong and North Vietnamese have no right to slaughter innocent civilians. William S. White noted in The Washington Post, Sept. 6, 1966, that in the month before the election the Viet Cong killed, wounded or kidnapped 2,118 civilians in an all-out attempt to terrorize possible voters. This does not negate the horror of My Lai; however, I believe it places it in perspective. Viet Cong terrorism is high echelon command policy. The U.S. atrocities are not.

*Other countries may slaughter innocent civilians and use women*

*and children for target practice, the myth said, but not the United States.*

—The Red Deer Advocate

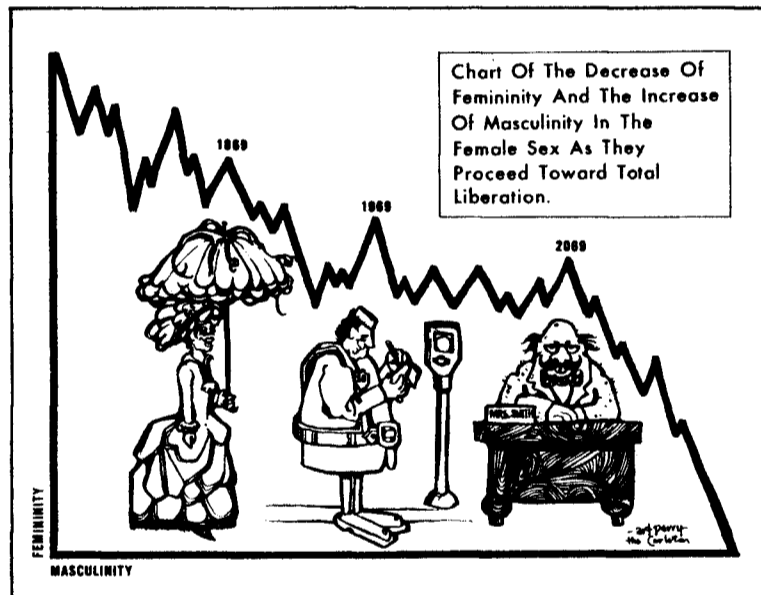
This quotation illustrates the second point which I would like to make, and I am not alone here. Richard N. Goodwin in his book *Triumph or Tragedy* and C. L. Sulzberger of the New York Times, have cited certain problems of war journalism; specifically emotionally charged rhetoric, public debate based on gross oversimplification, and the advocating of causes at the expense of evaluating facts. History can be and has been recast by press dispatches. Opposite conclusions have been reached by different papers. But what of the responsibility of the reader?

Today people applaud dissent and those who denounce the U.S.'s Vietnam policies. We tend to be particularly impressed if the denunciation is made by famous 'names'. But a misquotation in an imperfectly researched paper is as erroneous if delivered by a Nobel prizewinner as if by a five-year-old—and a million times more dangerous.

Also, the role of TV needs to be examined. The problem is described rather candidly in Time, Oct. 14, 1966. It quotes one Saigon TV correspondent as saying about all the battle footage he and his colleagues were sending home: "Let's be truthful . . . Here in Vietnam you can get your face on the network three or four times a week. It's risky, but it's money in the bank. We're all war profiteers." One CBS correspondent attributed this to "the boy-oh-boy, look-at-all-the-people-riot" syndrome.

I am vehemently opposed to war; however, that does not mean that when an enemy confronts you you should not fight. No one in his right mind *wants* war. But wishing won't make it go away; neither will impassioned tirades against its many evils, nor, *least of all*, peace at any price.

Dennis Zomerschoe  
arts 3



## Arachnids and ants and things bugged

Leading members of the cockroach kingdom gathered in the basement of Rutherford House to plan their first major offensive against the new Diamond-Myers building program.

Though the meeting was closed to the press, Clive Caterpillar, president of the insects' emergency action committee, described the meeting at a press conference as "very successful."

He included Tuck Shop, Athabasca, Assiniboia, and Pembina Halls and several Garneau area houses in the list of arachnid apartment blocks facing the axe.

"Actually the mice have made living in Tuck Shop almost unbearable," Caterpillar said, "but many of our number are still clinging desperately to their traditions."

"At least the Shop was livable before those squatters came in," he said. "These new quarters, like SUB Cafe, are totally unbearable."

He denied a report that cockroaches are living in the Biological Sciences Building.

"No self-respecting roach would last more than ten minutes in

By  
Charles  
Lunch



that building," said Melvin Mortamorphose, Caterpillar's aide.

He explained that four escapees from a Biology lab in the building had developed acute paranoia and fled the building after only 32 seconds of freedom.

They are presently being treated at the "Asylum under the sink" in Athabasca Hall. Visitors can see them between the hours of noon and 12:01 p.m. on alternate Thursdays.

Mr. Caterpillar complained that all the new buildings are of the same type.

"There is nothing in the plans to indicate that there will be a

place to hang a cobweb or build a nest," he said.

"They called for briefs from everyone but us," he said. "Aren't we a part of this university?"

Mr. Caterpillar said that the mood of the insect world was "nearing fanaticism." Such revolutionary hymns as "Let My Pupae Go" have become ant-hill words.

"People have been stepping on us long enough," he said, his voice developing an emotional tinge. "Look at the daily slaughter in the Biology labs, the exploitation of mosquitos by the advertising industry, and the spread of insecticides, the DDT plot. Do you know how many dedicated insects went down before this insidious plot, how long it took us to develop a cure for DDT?" he screamed.

"Arachnids arise, stamp out insecticide imperialism," he screamed again.

"Give us rotting houses and moldy bread and for God's sake, WATCH YOUR STEP!" he shouted fanatically.