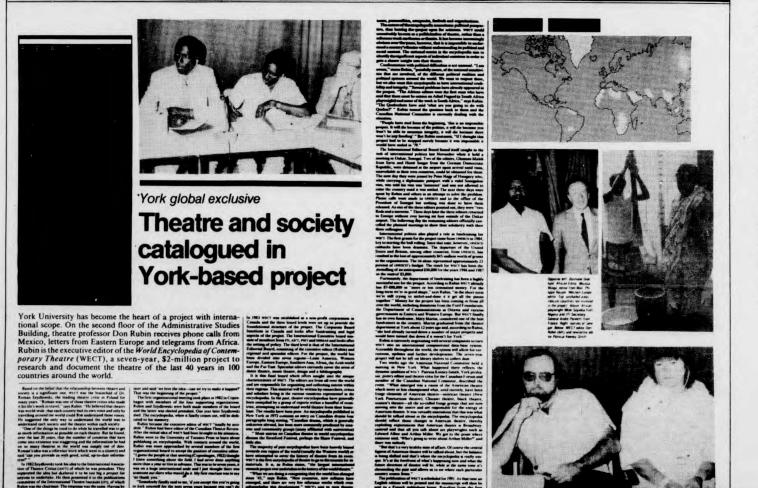
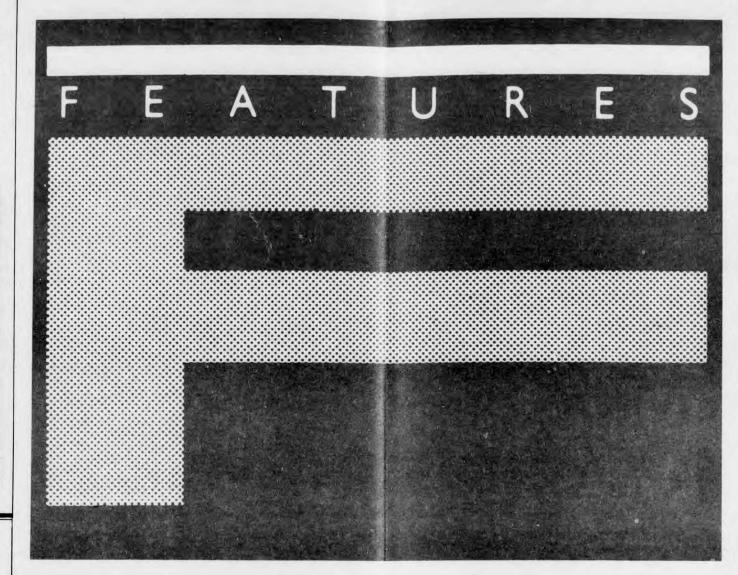


Recently Ayn Rand's philosop popularized in her novels Atlas Shrugged and The Fountainhead where she envisioned a capital-Object This philosophy has been espoused by York Professor John Ridpath of the Economic







Upon quizzing the receptionist about the tunnel she muttered something about rats and darkness and flinched when I asked her if she had actually been down in the tunnels. Blakeley (our photographer) arrived. A strange man in a construction hat appeared. In one hand he had a large tape deck, in the other a book about the afterlife. He told us he had been a worker in the lost city of U of T in a previous life .

We descended into the tunnel, directly under the Central Utilities Building. "We are the people who no one is supposed to know about," said our guide. "If something goes wrong, they know about us. We don't want anything to go wrong."

> — "The Lost City of York: A Journey into the Unknown" by Elliott Shiff, Nov. 2, 1985

Q. What you were saying, it reminds me of a jazz memoir I read and descriptions of people sitting with bands, especially around the '40s, hopping from one club to another, sitting in, moving 'round. And in that way the apprentice thing happens — I guess York is setting that up artificially. Normally a 'jazz name' wouldn't let you sit in .

A. (In a club like Birdland or Bourbon Street) we used to call those roasting sessions. If you stuck your head in you either came up with it or you got roasted. And that's where the players evolved from. The beautiful part about that it was almost like the famous gunfighter syndrome, somebody would tap you on the shoulder and say, "Can I sit in?" and if you didn't know the person, there's a good chance you could have gotten hurt. Because it would be a drag if you were sitting playing piano and you're the local hotshot and somebody says, "Can I sit in?", you say "yeah" out of ego, and you suddenly look up and you're getting wasted.

-Oscar Peterson, as interviewed by Gary Barwin and Bob Mojkut in "Jazz Great Comes to York", Jan 23, 1986

Often you hear sneers made about Objectivism along the grounds that it is extremely right wing and therefore suspected of being in the league with fascism. That is incredibly wrong. It is so wrong that it is an error that can't be made innocently and in fact shows you how unfair and malicious people are and how threatened people are by Ayn Rand's ideas that they would be reduced to that. If someone is familiar with her ideas at all they know that she is an advocate of limited government. They know that she is an advocate of the rights of man. She is arguing for a social system in which everyone is free. The government has very limited functions. Fascism is a form of tyranny and totalitarianism. It is a vicious form of collectivist tyranny which has surfaced in the twentieth century.

That anyone could say that there is any connection at all between Ayn Rand's philosophy and fascism is making an assumption at the most crude and unphilosophical level. Anyone who writes her off as a fascist is at best totally ignorant and shouldn't be talking about her ideas at all but I think it is even worse that that. They know they are consciously misrepresenting her theory.

> -John Ridpath, interviewed in "Objectivism on the rise?" by Naomi Pascoe, January 16, 1986

Objections to expanded day care which try to contrast day care to the 'natural' care of the mother are being outdated by events. The choice is no longer between day care and letting women stay home with their children. The fact is that most preschoolers are going to be cared for by someone other than their mother, and the question is whether that care will be of haphazard quality and dependability. As long as cay care policies restrict subsidy to only the lowest income families, then the governments are tacitly encouraging the proliferation of poor quality child care.

> —from "Day Care Comes out of the Closet" by Stephen Milton, March 13, 1986





