

FEATURES

STAFF: Judy Ferguson, Deanna Romo, Lina Gillis, Joan Wilson, Shirley Hodder, Diane Thompson, Dawne Heath, Helvi Vontso, Alan Abbott, Don Brazier, Ken MacKenzie, Jeff Sack, English Society, Allan Jest, Peter Herdorff, Leslie Cohen, Editor.

HISTORY IN MODERN DRESS



Modern dress replaces period costumes in the series, FORMATIVE YEARS, which examines political attitudes of Americans and Canada from Upper and Lower Canada toward the War of 1812. Left to right, in a scene from one of the episodes, are Bill Kemp, Mavor Moore, Scott Peters and Ivor Barry. John T. Saywell, professor of history at U of T, is historian-narrator for the series.

PROSE and CON

By VICKIE HAMMERLING

"THE BEST LAID SCHEMES OF MICE AND MEN"

Mr. Forster was dictating his latest novel. It was going to be a book of passion and excitement, one designed to appeal both to the reader and to the critic. Human conflicts would abound: illicit relationships would accompany racial problems. The setting was perfect, the Ganges River in mysterious India. The book was certain to be a success.

Having just completed a harrowing scene between the hero and his wife, the novelist began, with great enjoyment, to prepare the next chapter. The leading man, an Indian doctor, would have an explosive first meeting with the heroine, a refined English lady. There would be no misleading discussions or intricate analysis of feeling; love would come immediately and intensely. The atmosphere was that of an empty mosque. Readers would be left clutching their books tightly with the drama and excitement of it all.

Suddenly Mr. Forster stopped his dictation. His secretary looked dazed and slightly sick.

"What's wrong with you?" he asked. "You haven't taken down a word of what I've said."

She gasped, "But, sir, you can't print that! Why, it's indecent!"

Because the novelists' reply to her objection was rather strong, the secretary decided that she, herself, would have to save the purity of the young. She would censor the novel. Adultery, can you imagine! Doctors did not do such things. Her doctor would be a tragic figure who had never forgotten his dearly loved, long-dead wife. As for the Englishwoman, she would be old enough to be his mother. Their friendship would be a spiritual meeting of two pure hearts, leading to attempts for brotherhood and understanding between the two races. The mosque would remain empty but it would gain symbolic meaning. Having come there after being insulted by the English lady, so unlike any of her countrywomen. Thus Mr. Forster's passionate love-scene was given a very different meaning and was reduced to one line: "The flame that not even beauty can nourish was springing up, and though his words were querulous, his heart began to glow secretly."

Mr. Forster's new novel did not make the best-seller list. The reactions of the authorities were controlled: "A careful and conscientious author. His racial attitudes are those of a cultivated Englishman." One critic was more outspoken: "Mr. Forster has the mind of an old maid."

And so, once again, E. M. Forster was foiled in his attempts to write a passionate novel. He never tried again.

LISTENING AND VIEWING FARE CHANNEL TIME

CBC's Wednesday Night tonight presents a documentary on Victoria B. C., on the occasion of this city's 100th anniversary.

Starting tonight at 11:30, CBC-TV will present the first of four documentary programs on the War of 1812. Scripts for the shows are done by Eric Loch, production by Melvyn Breen. The programs explore the reasons for the war, its outcome, and how it effected both Upper and Lower Canada. The first, "A War for Survival," deals with the treason trial at Ancaster, Ont., in 1819, of two men accused of pro-American activities in wartime. The second program investigates the causes of the war; and the third, conflict between English and French in Lower Canada. In the 4th, four of Canada's most distinguished historians discuss the meaning of war.

Tomorrow night at 10:00, John Coulter's play, "Mr. Oblomov", will be shown on CBC's Playdate. The play is taken from a 19th century Russian novel, Mr. Oblomov, by Ivan Gontcharov. Gontcharov drew Oblomov out of his observation of the idle aristocracy around him, "says CBC TV producer David Gardener. "He had in mind the universal aspect of his hero... Oblomov's exist around the world.

Mr. Oblomov reflects man's inability to cope with life, to find a purpose or a faith or a love that will completely sustain him", Gardener points out. "On the other hand, it is a sad love story, a comedy filled with invisible tears about a new kind of triangle — a man, a woman and a dressing gown".

The Richard Rogers Concert, an hour-long musical profile of America's foremost composers, will be presented on the Ed Sullivan's Show, Sunday, November 4 on CBC-TV at 9 p.m.

On November 4th, Quest offers "One Time Around", a documentary on Playboy Magazine, exploring the values and philosophy of those who publish it and the La Dolce Vita world they represent, and those who read it. The film was shot in Chicago by Dick Ballantine and Gordon Sheppard.

Nathan Cohen has a new show, "In View". The incredible Cohen extends his manifold talents to include an exploration of the literary culture of our society in all its forms. Debut date is Nov. 5.

E. G. Marshall, star of CBC-TV's legal drama series, "The Defenders", was cited by Maryland attorney's on Oct. 10 for his TV role "representing the

dignity and ethics of the bar." Mr. Marshall was principal speaker at a luncheon sponsored by the Federal Bar Association of the U. S., and several local Bar Associations.

GEORGE MURRAY PIONEERS



Canada's pioneer days get the musical comedy treatment on CBC-TV's PARADE, tonight. The Program is set in the costume of the mid 19th century and was videotaped at Upper Canada Village, a reconstructed pioneer town near Morrisburg, Ontario.

RETURN ENGAGEMENT ALAN ABBOTT ARGUES

One of the more fatuous suggestions to have reached me this week comes from that ever fertile source of fatuity, The Canadian Chamber of Commerce. According to the Chamber's president, Mr. Victor deB. Oland, social welfare schemes should be taken out of the hands of governments, and placed instead with the insurance companies, where they would thenceforth be run on a sound actuarial basis.

So they would indeed, but one suspects that once welfare schemes become devolved into corporate shoulders, the welfare aspects would play second-fiddle to company interests. A better suggestion might be for the insurance companies to divest themselves of their massive assets by instituting a free, comprehensive welfare scheme of their own as a token of public spirit and good conscience.

Saddled with an insurance company mortgage, bearing a usurious rate of interest, this writer becomes irritated with the boasts of insurance companies, displayed all over their literature and stationary, that assets exceed so many million dollars. Surely those vulgar boasts of opulence provide damning evidence that in respect of their own schemes, insurance companies take from their policy holders collectively far more than they return in benefits to them. This may be sound business, when assessed via the corporate morals of the vulture — but it is hardly welfare.

All this leads me to conclude that if war is too serious a matter to be left to the generals, as Lloyd George once observed, then clearly social welfare, in all its immediately convivial aspects, is too serious a thing to be left in the hands of the brewers.

Those who went to hear Viscount Amory last Thursday must have noticed with amazement his happy gift for bland and unembarrassed equivocation. In this, however, he no more than follows the modern Conservative party cult in Britain. At the time of Suez, for instance, there were two distinct opinions, even within the Conservative Party, as to the wisdom of the adventure. Most of the important Conservatives managed to hold them both between the beginning and the end of the operation.

Similarly with the Common Market issue today, Conservatives find no difficulty in supporting Mr. MacMillan to the hilt in a stand which would have seemed repulsive, not to their forefathers, but to themselves a few years ago.

Viscount Amory discovered no difficulty in nattering through all the old rignarole of Britain needing an access to a market of 300 million, as against 50 million. Yet if we reflect that India has a home market of 350 million, China of 640 million, while Australia has 10 millions and Switzerland 5 million — clearly there must be other factors than the size of the home market which makes for prosperity. What Viscount Amory really meant to say was that Britain, having sucked the imperial orange dry when it suited her, is now prepared to throw the skin away and let others skid on it.

"IF WE ONLY KNEW!"

RELIGIOUS GROUPS - SEX AND MARRIAGE?

By Don Brazier

Marriage is the "ultimate purpose" of bringing Roman Catholic students together. In an interview with the Gazette, Ross Weyland, President of the Newman Club, laid down the desires of his organization. According to Reverend Robertson, Our main aim is to seek to fulfill the will of Christ.

The Newman Club is open only to Roman Catholic students studying at secular institutions. The basic idea is for "Catholics to maintain contact with the church while on the secular campus," maintains Chaplain Hayes. We would welcome discussions with other groups, but discussions on topics about which the church has made definite announcements such as, a discussion on contraception would be foolish. Besides, in the discussion the Catholic might be influenced by the Protestant view." Protestants may be allowed to come and listen to our programs but they certainly would not be allowed to take part in our activities. We don't want mixed marriages," added Mr. Weyland. A dance usually concludes their Sunday evening meetings, which include talks on the Church and the Individual, lectures on various aspects of theology and doctrine,

and panel discussions on such things as Pacifism.

Rev. D.N. MacNaughton of the St. Andrew's Friendly Hour explained that a 'Christian is one who ought to enjoy himself and have a good time.' With emphasis on the social side, programmes have included lectures from the Dale Carnegie Course, on Fall Out Shelters, and an evening with the Acadia Quartet. The Fellowship is open to people of many religious beliefs and attracts a large number of nurses.

The Canterbury Club is interpreted as 'the Anglican Church on the campus' by Reverend Robert Tuck." However, the church should be wherever Anglicans are found in the University." Canterbury is for "all those who recognize the sovereignty of God and who are instruments of his will." Every Thursday morning at 7:30 Holy Communion is celebrated in the chapel of the Men's Residence.

Canterbury, one of the more conservative and better organized clubs has open membership to its informal meetings, the majority of which deal with religion, varying week to week with panel discussions or a talk on some interesting or controversial subject. Top-

ics scheduled into January include a talk on 'Sex and the Nature of Love,' slides on the Holy Land, and a panel discussion on 'A Look at Modern Philosophy' with a Christian and non-Christian philosopher, a physicist and a theologian.

A social period follows each meeting during which coffee and cookies are served.

The group congregates every Sunday following evening services (about 8:15) in Binny Hall at All Saint's Cathedral.

The Student Christian Movement is now recovering from two years of organizational chaos. Its programme this term includes weekly study groups on Politics and the Art of Loving, with a reunion coffee session for present members and faculty. Dr. Kay Hockin of the National Office Toronto, presents its function as 'Open discussion for Christians and non-believers alike.

The most active and respected group is the Hillel Foundation, a cultural and social organization intended to link the Jewish students on campus with the synagogue. It is designed to awaken in the student an interest in traditional Jewish Cultural values.