

Look Ma I'm Third Vice-Pres. In Charge Of Refreshments

Liberals

Tom Maccagno, law 2, was elected new president of the Campus Liberal Club in the club's election-of-officers meeting Tuesday.

Mr. Maccagno takes over the position formerly held by David Haigh, who headed the 1961 Model Parliament, in which the Liberals formed the government.

Patricia Crummy became the new secretary-treasurer. Other members on the new executive are Sheldon Chumir, vice-president in charge of Model Parliament; Francis Saville, vice-president in charge of policy, and John Burns, vice-president in charge of organization and membership.

St. Steves

David Lysne, arts 2, was elected President of St. Stephen's College Students' Council for 1961-62 in elections held recently.

All members of the new executive were officially installed and presented with executive pins by outgoing President Owen Ricker, at a semi-formal dance held in the Old Timers' Cabin over the weekend.

Other new executive members are: vice-president—Gary Faulkner, eng 2; secretary-treasurer—Brock Stanley, arts 3; social convenor—Tony Sware, ed 3; sports representative—Cecil Swaren, arts 1; chapel representative—Dick Swaren, arts 1; Executive member in charge of initiatives—Stephen LePoole, arts 1.

Education

Elected as President of the Education Undergraduate Society last Friday, was Walter Heppler, ed 3.

Also elected were Vice-President Don Ward, ed 1; Treasurer Bob Berendt, ed 1; Secretary Marilyn Farion, ed 2; Women's sports rep Emily Samoil, ed 2; men's sports rep Bruce Shields, ed 1; EUS rep to Wauneita, Chris Brebner, ed 1; and Education Faculty rep to Wauneita Pat Hunt, ed 2.

Earlier in the week, Jim Carlson, ed 3, was elected by acclamation to the position of Education rep to Students' Council along with Carmen McGhan, ed 3, as professional rep

Appointments

Council made four appointments to Students' Union positions Tuesday night.

The new chairman of the SUB supervisory staff is Tom McGuire, the junior living-in member this year. The director of Photo Directorate, again, is Larry Heppler, the new Promotions Committee Chairman is John Irwin, and the Assistant Editor of the Handbook is Don MacPherson.

and Jo-Anne Moore, ed 1, as social convenor.

The new executive council was formally installed at a General Assembly in the Education Auditorium on Thursday, March 16.

Commerce

Glen Lavold was elected president of the Commerce Undergraduate Society on Friday, March 10. Also elected were Don Graves as secretary, Lorne Braithwaite as Treasurer, Brian Pettigrew as Council rep and Allan Babb as sports rep. Miss Bernice Steele was previously elected Vice-President by acclamation.

Engineers

By Dave Collier

Moe Lamothe was elected president of the Engineering Students' Society Fri., March 10. Bob Graham was elected vice-president.

Elected by acclamation were Bernie Newbie as treasurer, Bob Edgar as secretary, Ed Wilson as sports director, Bob Cairns as social Convenor and Larry McClennon as SEIC chairman.

THIS WAY TO FREEDOM?

by Bentley LeBaron

A special kind of rebel came on campus last week—a rebel for peace—advocating anarchism. He was enthusiastically received, his meetings well attended. Some came out for the novelty of the thing; many stayed late and gave him serious attention. That he lives by what he advocates is reason enough that we should evaluate his ideas.

"An anarchist," says Ammon Hennacy, "doesn't need laws because he knows how to behave himself." Right here is the central problem of this man's rationale, and perhaps of the radical Catholic Worker movement for which he crusades—Shall the individual control himself, or shall he be controlled?

Anarchy means, literally, a social state without law backed by coercive power—in other words, no civil government. No man, according to Hennacy, is "good enough to govern another". government and freedom are related by an inverse ratio; and furthermore the whole concept of external government is (or can be) unnecessary. Therefore, the less government the better, which of course is not an original idea.

POSITIVE PRINCIPLES

In common usage anarchy has become almost synonymous with confusion, social disorder, even terrorism. Obviously Mr. Hennacy uses the term with rather more idealistic implications. This is because his concept of anarchism goes beyond the negative idea of getting rid of coercive authority; its emphasis rests on the positive idea of personal moral responsibility, which he thinks (or at least hopes) will be adequate to maintain peace and love. An anarchist, then, is by definition a person who accepts and insists on personal rather than delegated responsibility. "You guys don't—you shove it off on a politician."

So anarchism is more than mere rebellion. On Ammon Hennacy's view it includes at least four positive principles, which can be designated as: 1. individualism, 2. intelligence, 3. spiritual power, and 4. pacifism. (He didn't outline it so—this is my analysis of his theory, based on his lectures, which were delivered in a scatter-shot fashion.)

Anarchism is to be a personal thing—both in its application and effects. Like the kingdom of God, it is within you. You can become an anarchist now, today, without waiting on the other fellow, simply by revolutionizing your attitude—by becoming 100% responsible, and then by refusing to support coercion in any form. For Hennacy this may involve

picketing a tax office or a munitions plant, but for you or me it may mean something different.

"I wouldn't want to live in a colony with a lot of comrades," he assures us, "even if they all believed like me. I hope I don't ever live where everyone thinks alike—I don't want everybody on top of me. As the Indian brave said 'Every man think like me, every man want my squaw'."

MINORITY OF ONE

So we have not majority but minority rule—unlimited minorities of one. "The majority is usually wrong on any issue of real significance." We have "voluntary cooperation with the right of cessation." And the way to anarchism is "change yourself". That's individual anarchism, and when everyone does it won't we have fun!

Now since we have dispensed with laws ("good people don't need 'em and bad people won't obey 'em anyhow") we need something else to maintain a semblance of social order. To prevent utter chaos we must at this point bring in our second principle: intelligence. So the theory is that "everyone is smart enough to become an anarchist is smart enough to take care of himself and too smart to abuse his freedom," which is quite possibly an oversimplification of human nature but certainly sounds attractive.

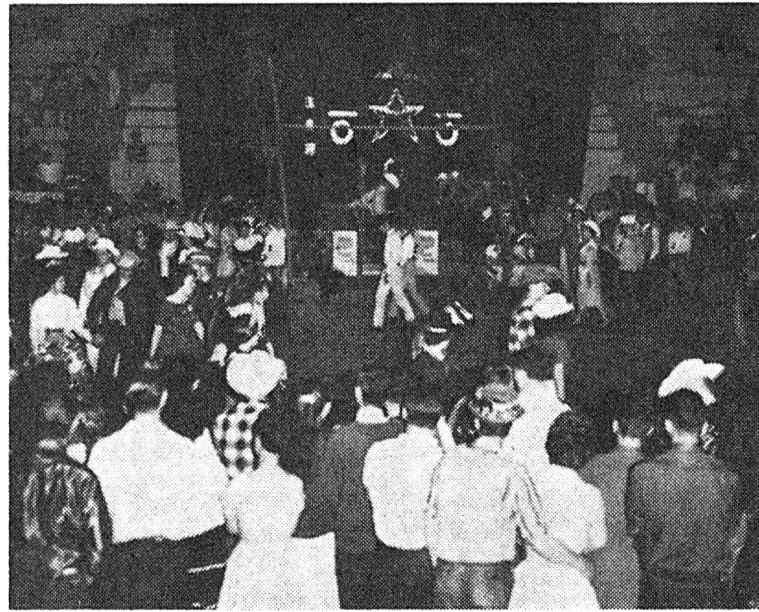
"Wisdom is knowing what to do at the time—some people get it by logic or reason, some by experience, some by emotion, or their glands—I don't know . . ." Yes but even while we accept this definition of wisdom, where is our assurance that all men will be wise? Do we simply hope and trust? Mr. Hennacy is a bit vague when it comes to details. His concern seems to be with the "spirit" more than the "letter", and this is consistent with his doctrine.

NO POLITICIANS

Then is there to be no social organization at all, under anarchism? Yes, there is, but it will be "functional, not acquisitive". This means that "I will follow someone who knows more than I do on any particular subject—I don't know how to fix my car so I will take it to a mechanic—I'll look for the best authority I can find in every field". One man is not good enough to "rule" another, but to inform or advise, yes. No politicians though—no legislatures!

Well, how are we to deal with problems which seem to call for coercion? Our third principle: spiritual power! ("Anarchists used to throw bombs, but now governments have the biggest bombs so we have to figure out new tactics.") And spiritual power apparently works . . .

"This guy came after me with a knife—I had to do something. I put out my hand to shake hands with him. I'd never shaken hands with a man with a knife before. He'd used a knife before and never had anyone try to shake hands on it,



BAR NONE DANCE

Photo by George

(First time for both of us.) What happened? Relax, I only tell success stories."

REFUSE TO FIGHT

"I don't boil over and get excited," Mr. Hennacy says. "This is my spiritual power." The best summation of the spiritual power idea is Jesus' sermon on the mount—turn the other cheek, return good for evil, love your enemies—above all, put up the sword.

All this of course implies the fourth principle; pacifism. If people refuse to fight how can there be war, and if no war, what need for armed coercion? "In the name of Christ we deny Christ when we fight—There is no war that is justified—Love your enemies or you are a fake!"

The same idea is expanded into the realm of criminal punishment, particularly capital punishment, on the theory that here too we are to forgive seventy times seven and let the first stone be cast by him without sin. Perhaps "punishment doesn't deter crime because criminals don't think—if they did they wouldn't be criminals."

So this is an idealist's anarchism. It is oversimplified and in spots a little vague, perhaps naive, leaving many questions unanswered. But to Ammon Hennacy this is no valid objection, as long as the basic ideals are really worth working for.

"You don't need to worry anyhow," he assures us, "because anarchism is not going to be accepted in spite of all my efforts. It isn't likely to come, unless perhaps the big bomb significantly decentralizes society."

So anarchism, in any immediate sense, comes back around to the individual. Its essential demand is "that each man preach what he believes to be right and do everything possible to realize it . . . then his responsibility is satisfied. The important thing is that the individual is true to his ideals though the whole world go otherwise." This is what Mr. Hennacy means when he advocates a "one man revolution" in you and in me.

Devils' Tales

Blaming military leaders and industrialists for maintaining the Cold War to protect their vested interests is an oversimplified approach to disarmament, said Professor Grant Davy last week.

Addressing the monthly meeting of the Philosophical Society, Prof. Davy outlined what he called the "current devil theory" of disarmament.

More than just military cliques or industrial cartels are behind the Cold War, he said.

Three separate "images" have to be considered in analysing its causes.

The first, which gives rise to the "devil theory", looks on individuals as being to blame.

A second blames individual states, and gives rise to the notion of Russia as an opposed super-state villain.

Third, analysts have blamed the entire structure of the separate state system as being unsound and liable to breed territorial wars.

All three ways taken separately give too narrow an approach to understanding the causes of the Cold War fully, said Prof. Davy.

Listing the possible ways the arms race and Cold War could go off into Hot War, he said disarmament is the only goal modern states can work towards.

However, he said, there is no fast, sure, or easy way. The "devil theory" may provide scapegoats but it contains no cure for a critical situation.

Iron Man

The science association of the University of Alberta will be addressed by Prof. Walter S. Owen from the University of Liverpool. Prof. Owen will also speak to seminar groups in the department of mining and metallurgy.

Professor Owen is the head of the department of metallurgy, and is internationally known for his work on cast irons. He has done graduate work at the Massachusetts Institute of Technology, in 1951, and from 1954 to 1957. He has also spent several years in industry.

Prof. Owen's tour is being sponsored by the University of Alberta, and the local chapter of the American Society for Metals.

NFCUS Seminar

Ottawa (CUP)—The Canada Council this week awarded NFCUS \$10,000 for its fourth national seminar to be held at McMaster University in September.

Among the speakers who have agreed to attend are Dr. Murray Ross, President, New York University; Dr. D. V. Verney, University of Liverpool; Dr. Karl Stern, psychiatrist, Montreal; Lt. General Guy Simonds, ret.; Dr. H. Taylor, former president Sarah Lawrence College, and Prof. George Woodstock of UBC.

Relationships between the individual and society and the stress and strains imposed upon him will be discussed during the week-long seminar from Sept. 1 to 8.

The cost of the seminar is estimated to be \$25,780. So far the federation has a promise of \$17,500; the rest must be found through fund raising.

For the fourth year the council has given NFCUS grants so that the federation might hold the seminars which attract students from across Canada. This is the second year that the grant has been \$10,000.

Topics to be discussed include freedom and authority, the economics of affluence and poverty, culture and conformity, and the social cultural implications of the Soviet challenge.

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