

LETTERS
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funds, or at least have a say as to who does control them.

The master had already set himself against the council, and thereby the students, by charging two members of council with improper behaviour. The master should be reminded that institutions like this are set up by students, and the students pay the money which goes to their college government (not to mention his salary) and we elect people whom we feel are responsible enough to handle their money. If there were a strong enough case against these leaders, I am confident that McLaughlin students would have initiated impeachment procedures, rather than rallying around their leader.

If a master is going to be an effective administrator, and wishes to really be beneficial to students, he should first gain their confidence, and then work with them toward a common goal for the students. Obviously, the McLaughlin Advisory Committee is not only a negative action, but an action which has not been validated by the college

council. To quote professor Lanphier, "The McLaughlin College Student Body deserves better!!"

Dean A. Furzeczott

Yap defends herself

To the Editor:

In your editorial of October 22, you claim that "McCreadie did his part" in the initiation of some sort of reconciliation with myself through "a coordinated executive effort." This sounds impressive but it is new to me. No such attempt was ever initiated, either verbally or in written form. If I was to be "responsive" to McCreadie as you suggested, I need something to respond to.

Further, your rather judgmental comments regarding the conditions of my resignation are unfounded. I did not "set out on a personal vendetta" against Drew. Instead, I merely responded to his memos to me. Upon learning that he (or the executive—whichever way you want to put it) suppressed information I had directed to members of Council, I was forced to resign. This information included a letter in which Drew ordered: "You are not to spend,

promise to spend or otherwise tie up any CYSF funds nor are you to hire or promise to hire any person." In the past, CYSF has given clubs participating in the Festival estimates of how much to spend on the International Dinner, the performers for Variety Night, etc. If I was to follow his order, I would not be able to continue planning and organizing the Multicultural Festival. Thus, in order to continue the organization of the Festival, I sent copies of my letter, as well as his, to all members of council. This letter was stopped.

Your statement that my resignation from CYSF has "bolstered" McCreadie's credibility is illogical. Far from being "ruined," my own credibility remains intact and needs no defence.

Since most of the organization for the Festival has been completed, the executive should not be in the "precarious position" that you claim. I have left documents of everything that has been done. This includes letters of negotiation with Conference Centre, Food Services, Fine Arts, etc., as well as detailed minutes of what remains to be done.

My decision to resign was not made easily. I outlined the circumstances in an eight-page resignation

speech. Given the direction that CYSF was taking under Drew McCreadie and my own commitment to performing my job with integrity, I was forced to resign.

Sincerely,
Meiyin Yap

Eakin called "self-righteous"

Dear Excal,

I take strong exception to Bruce Eakin's letter of Oct. 22. I appreciate his displeasure with a sexist treasure hunt, as well as his basic credo that no person deserves to be harassed. But here I part company with Eakin. His letter, seemingly politically "correct," is full of political fast-food thinking. Gay bars may be, in part, formed because of a societal intolerance, but Eakin doesn't think for a moment that gays, as a community, may have chosen to gather in a common environment. A lot of my own gay friends find straight bars dull. Using Eakin's logic one must assume every club, organization or society is based on exclusion, not inclusion. Does he think the Jewish Student Federation was formed because the Catholic Community of

York didn't want them?

As for Eakin's mentioning the dignity of women and prostitutes in the same breath... well, it's withering to think of. Agreed, these sad people don't need any more harassment, but Eakin says we should "let them get on with their work"?! Does he see them on a mission from God? And how can he use the words "dignity" and "respect" in relation to pimps and their slaves? No-one knows the definition of dignity and respect (or self-respect) in the "sex trade." They feed off of a necessity and are fed off of in return. It's a parasitic social exchange that has no dignity in it at all. "Discriminatory laws and regulations"? Are we talking about the same malevolent industry that has 16 year old children selling their still undeveloped bodies to strangers? The idea of law and fairness in prostitution seems foreign to me. Don't confuse yourself, Eakin. The harassed waitress and the hassled prostitute are doing two entirely different things. Prostitution is not a service provided by eager, hard-working and honest professionals. "The job prostitutes have to do" is spread misery and ruin the lives of many people. Your vogue

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