

Newspaper distribution:

A problem at University of Kansas

At least three student editors at the U. of Kansas are trying to figure out how the recent recommendation of a literature distribution committee will affect the financial future of their publication.

The committee, appointed last spring by the vice chancellor for student affairs, recommended that before any publication may be sold on campus it must obtain a permit from the University Events Committee.

In allocating distribution points, says the recommendation, such things as frequency and audience served should be considered. Content, however, is never to be a consideration.

One editor, a university English instructor, has charged the events committee with discrimination

because his social satire newspaper had to be approved before he could sell it in front of the student union. He says unless he can distribute it more widely, the City Moon won't make any money.

Several other publications -- a fiction magazine, a national religious newspaper, and an alternative food and gardening publication -- are also trying to increase the number of their on-campus outlets.

KU attorney Vicki Thomas advised the committee that the university does have the right to regulate three things: the time, place, and manner in which papers are distributed. The committee must make "reasonable" provisions for the public to have access to publications, says Thomas while preventing any

disruption of or interference with the ordinary educational function of the university. The committee was also advised to establish a process for review and appeal of

its decisions.

Students have always been able to hand-distribute literature as long as they don't interfere with traffic or conflict with class

activities. At issue is the university's heretofore unchallenged policy of requiring university approval of unstaffed distribution boxes.

"Galileo's revenge" here

The Humanities Association of Canada, Fredericton Branch is pleased to announce that Prof. Neil MacGill of UNB's Philosophy Dept. will speak in Tilley, Room 28 at 8:15 p.m. on November 8th. His topic will be "Publish and Perish: Galileo's Revenge".

This will be the first in a series of presentations planned for this academic year. Next in the series will be a presentation concerning the Pittston Oil Refinery and its effects on the Bay of Fundy. Watch

for announcements from the Humanities Association for future topics.

and participate in these presentations. For further information contact Dr. Mary Ella Milham of the Classics Dept. at 4762 or 4763. Everyone is welcome to attend

Correction

In an article on the Woodsman's Competition held the weekend of October 13-14, the Brunswickian reported that UNB was the overall aggregate winner. We would like to specify that the UNB "A" team was the winner.

We would also like to correct the report that UNB "C" team was the top womens team. The University of New Hampshire was in fact the top placer in that position.

Hail, great pumpkin

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then conquered all of India and taught the nation the art of viniculture. Back in Libya, he was opposed by the Amazons, and almost wiped them out. There are very few Amazons about these days, but as any reader of Tolkien knows, there is also a certain scarcity of heros and kings.

Rhea, Dionysus' grand-mother, initiated him into her mysteries. Following a defeat in Thrace, he took to the sea. Annoyed at the Thracians' audacity in defeating her grand-son, Rhea drove their king, Lycurgus, mad and made Thrace barren. Dionysus there-upon reappeared and promised an end to the country's infertility if Lycurgus' followers would kill him. They obliged by tearing his body apart on a mountain, with the aid of wild horses. Thrace bloomed again.

Back in Thebes, Dionysus invited the women to form his cult. They raged upon the mountains, rending limb from limb any who dared cross their path. Thus did Orpheus, the lyre-player, meet his death.

Eventually all Boetia acknowledged the divinity of Dionysus, partly through fear of the goddesses who protected him, and partly through fear of his feminine followers. He met and married his fate, Ariadne, one of the sisters rather irreverently referred to in your article, Mr. Greenwood, as "fairyperson". As religion faded into myth, he was to be found among his feminine and masculine peers on Mount Olympus.

Let not the participants in the Great Pumpkin Ritual forget what is being celebrated there. The pumpkin, as fruit of the earth-born vine is returned to earth. A great goddess oversees this ritual. Under the influence of her son's discovery, the participants are returning to earth the fruit that she has given to them.

On Hallowe'en night, Demeter is alive, well and listening to the Gregorian chants which accompany the Sacrifice of the Great Pumpkin at Harrison House. Thank you Harrisonians, for reviving her.

Lorna Drew, BA 1

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