

VIEWPOINT

FRIDAY, NOVEMBER 20, 1964

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Wauneita Cries Foul

To The Editor:

In reply to your comments on the Wauneita Formal of Fri., Nov. 13: males at the University of Alberta should stop and take stock in the role they are to play in society. Is the university not set up to make the selected few better equipped to enjoy society?

Let us make it clear that a boy on being asked to any event has the right to refuse, but if he accepts then his date is entitled to certain rights. These include a "sober" escort. Individuals who must depend on alcohol had best not slip out into the outside world.

Receiving lines are again a part of society. Why not learn to handle them at the same time you are learning to handle Chaucer, or Newton, or Marx? Meeting leaders of any organization is a right and a privilege. You would not enter a person's home for dinner without meeting your hostess—then why enter a dance without meeting the patrons. Receiving lines are the best method whereby many people can be met in a formal way.

A formal is what the attendants make it. If a boy appears in a light suit then that will help set the tempo of the dance. A formal is just as formal as you make it.

Rock-n-roll bands are not a part of the university setting. The twist and mashed potato are all right in their place—but other dances must also be attended if one is to round out his education. Boys, consider these remarks and take stock—this is your life; you accepted it when you became a part of the "community of scholars."

To The Gateway we would recommend that you do not receive a complimentary ticket to our formal for your advertisement and coverage was not worth the price of the ticket.

The Wauneita Council

Athletic Date Card

To The Editor:

What this campus needs is a good Athletic Date Card.

And don't say, "So who wants an athletic date?"

What I mean is a card which admits two people (one male, one female) to any athletic event on campus, the same event as the present student athletic card.

With the present system, a fellow taking his date to a basketball game has either to fork out a dollar (two dollars when it was football season), or fifty cents and his athletic card.

Why isn't there an athletic date card so one can take his date to an athletic event without the tremendous cost involved? Fifty cents in itself isn't that much, but it adds up to \$11.50 before the year is out.

The people who sell athletic cards say one can't buy two—one for oneself and one for one's date.

And what girl in her right mind will put out \$5 for an athletic card?

The sellers suggests you buy one for yourself and one in your date's name. Great. What happens if you don't go with this one girl all time? Would you have to buy several—one for each date?

What I suggest is an athletic date card be made available.

In that way a fellow could take his date to any athletic event on one card, thereby ending any problems which would occur by purchasing two cards, purchasing one card and a rush ticket, purchasing several cards, or in the end, buying two rush seats.

Out of Pocket

Nurse Answers 'Doctor'

To The Editor:

In reply to the letter from a "girl in pre-med" I wish to say, Goodluck, you have a long, hard struggle in front of you. I admire you for your decision to enter medicine, but don't run down the doctor's best friend—the nurse.

As a nursing student I resent the implication that nurses are

Wauneita Council is on the warpath. It seems they are disappointed with the males on campus, and of course, with The Gateway.

merely part of functional design. Being a nurse—a good nurse, entails far more than to "give shots, make beds, or serve meals." These are mundane tasks that we must perform; but certainly not our only contribution. As for the "major part in the making of healthy people"—an intelligent, experienced graduate nurse knows almost as well as the doctor what medications and treatments are to be prescribed.

Of course, the nurse does not shoulder as much responsibility for the purely medical problems, but a patient's mental and emotional well-being is left almost entirely in her hands. In many cases, patients survive and regain their health because of the encouragement and support given by the nursing staff.

The eight-hour day of other professions (yes, nursing is a profession) that you refer to, if taken in regard to nursing, seems to say that interest lapses after an eight-hour shift. Not so! Very few

nurses are able to go off duty and completely forget their patients. In emergencies you could hardly find anyone more willing to devote their own time to duty than nurses.

I suggest that you do some maturing before entering medical school. I also hope that the conceit for medicine and doctors of medicine becomes tempered with humility in the realization that no one knows all there is to know about human anatomy and physiology.

Again, good luck. See you in the hospital?

L. Crawshaw
nursing 3

Out, Out Damned Sock

To The Editor:

I note several people have written to The Gateway criticizing laundry services in Lister Hall.

I write not to condemn the

laundry services, but to praise them.

I wish to praise them for their wonderful new incentive plan.

I discovered this great imaginative promotional plan last week when I picked up my weekly supply of dirty laundry.

The plan, at present, is only in its beginning stages, so that later on in the year, it should be in full swing.

Right now, if you take in so many pounds of clothes, you get a free pair of socks.

Isn't that a great idea? I'm going to send all my stuff there now and maybe by the end of the year I'll get a free suit.

Bill Miller
A-111
Lister Hall

P.S. If any one wants his socks back, he can obtain them by contacting me and by making a suitable identification.

"Pulp" Literature

To The Editor:

Permit me to congratulate one of your staff, Mr. Jim MacLaren. His front page photo of the Tuck Shop's magazine rack in Friday's Gateway was most significant and thought provoking. Lest there be any apprehension of sarcasm directed against Mr. MacLaren, I ask you to bear with me a moment and look again at that photo.

Probably the first thing you will notice is the number of women's magazines: ten for women specifically plus "The Women's Almanac." Movie magazines are next: six in all. Then there are three news and two sports magazines; a magazine for men; an electronics, a photography, and a "true story" magazine; the "New Yorker," "Mad," a "Writer's Digest," "Jack and Jill," (a comic book), "Crossword Puzzles," "Outdoor Cooking," "The Warren Report," and a couple of others which are unidentifiable. A truly excellent selection in a store serving university students!

Now, it could be safely said that, without the patronage of university students the Tuck Shop would not exist in its present state. It follows, then, that the Tuck Shop has quite definite obligations to the students. One of these it is not fulfilling. This is serious.

It becomes even more so when one considers that an important requirement of a university student is that he learn how to think correctly. No student can honestly say that a diet of fashions, movie stars, football heroes and the weekly news magazine helps him to do this. I point out that I am not condemning this kind of periodical as such. I am objecting to its sale by the Tuck Shop exclusive of any other kind.

Surely it is not unreasonable to expect that a student on this campus have the opportunity to purchase and read at his leisure periodicals of better quality than are for sale at the Tuck Shop—and that he be able to make that purchase there? The Tuck Shop is not to be expected to supply an unlimited number of choices in periodicals. That would be unreasonable. On the other hand, the students are not to be expected to confine themselves to choosing periodicals from the very limited fare now offered by the Tuck Shop.

It is to be hoped, then, that the Tuck Shop's management will realize its obligations to the students and review its present policy regarding periodicals. I might suggest, also, that The Gateway take a special interest in this problem.

Yours sincerely,
Fergal I. Nolan
St. Joseph's College

Mississippi

Land Of Treason, Myth, And The KKK

The following is the second part of an article written by Mike Horsey, editor of the *Ubysey*, undergraduate newspaper of the University of British Columbia. Mr. Horsey visited Mississippi this September gathering material for a series on the Negro situation in the Southern U.S.

Working with Negroes is not the exclusive domain of civil rights workers in Mississippi; the large and well-organized White Knights of the Ku Klux Klan (KKK) has also shown a keen interest.

Members of the Klan have appeared in at least three court cases in Mississippi this summer concerning the death of Negroes, or persons sympathetic to the civil rights movement, and are also suspected in the slaying early this summer of three young civil rights workers in Neshoba county.

Their acts of violence have shock value, but the twisted logic behind the movement is fascinating and to the northerner more shocking in the long run.

In Neshoba county the KKK men had a booth at the county fair, where the Klan-Ledger, official publication of the KKK, was distributed "so that the real truth regarding our position in Mississippi will be known to the whole world."

Here is the philosophy of the Mississippi KKK member and his justification for distinguishing between black and white.

KLAN CHRISTIAN GROUP

The Klansmen proudly point out that the KKK is a Christian organization and "has no intention of persecuting anyone." They feel, as Christians, they are "humbly obedient to the Will of Almighty God, and recognize the fact that the black man is one of his creatures, and is, therefore under His protection."

"This Divine protection does not, however, extend to social equality and integration with the white man, the scriptures show." The KKK then indicates that Genesis 49:1-33 and 1 Corinthians 15:39 clearly show that there are many species within "one flesh."

The average, intelligent Negro, say the Klansmen, realizes that

his brothers are bestial and that he needs the protection of the white man. "No intelligent Negro would want to live in a society governed by Negroes and all Negroes live in fear of each other."

The civil rights workers trying to register Negro voters are branded Communists and accused of upsetting the basic laws of nature with their troublesome meddling and of trying to bring about the overthrow of the (white) government.

According to Klan logic, anyone trying to overthrow governments must be pretty bad—communistic at least—and undoubtedly treasonous. Hence, suppression of the civil rights workers is an act of valor to the KKK and acts to stop these "Communists" are justified.

CIVIL WORKERS DESTROY

Remember that the three civil rights workers Schwerner, Chaney and Goodman, were murdered in Neshoba county. The KKK claims the civil rights workers were, as all so-called civil rights workers are, "Communist revolutionaries, actively working to undermine and destroy Christian civilization."

And just who murdered the communist revolutionaries?

One of two groups, says the KKK; American patriots who are determined to resist communism by every available means; or the Communists themselves for propaganda purposes.

And were the KKK men involved in the murder of the three workers?

"Only to the extent that they have done everything possible to expose the truth about the Communists and political aspects of the case. We are primarily concerned with protecting the good name and integrity of the honest people of the State of Mississippi against the physical and propaganda attacks of Communist agitators and the press."

NEGRO MENTALLY INFERIOR

Most white citizens in Mississippi share the belief that the Negro is somehow savage and mentally inferior to the white man. They do not all blame the Communists, as does the KKK, but the myth of inferiority runs through their lives.

The same myth is repeated every time you hear someone say,

"See how the Negroes dance, what rhythm they have, a natural rhythm." Only in the South is this immediately interpreted as a mark of the inferior man, a bestial man ready to tear his fellow apart.

A Hobbesian world made up of Negroes, if you like.

The white Mississippians I spoke to hedged about the problems of the Negro. Only once, during a tour of a historic monument, the first Mississippi state legislature, did a young lady burst out, "If they aren't inferior why do they live in such a filthy manner?"

The vicious circle starts. He lives this way because the white man refuses to give him the paying jobs, and as long as the paying jobs are lacking he will continue to live in "filthy" conditions; and because of his filthy conditions he will be continued to be called inferior and unworthy of the very jobs he needs.

I spoke to the Rev. Warren McKenna, head of the Council of Churches organization working in Mississippi, at his headquarters, a dingy office in the Negro section of Jackson, the capital of the state.

NEGRO VICTIM OF MYTH

"The Negro is considered inferior and is the victim of a gigantic myth, first as a slave and now as a second class citizen.

"You speak of a large and only covertly discriminated Chinese population in Vancouver. Your Chinese have not had the years of inferiority complex pounded into them that the Negro has had to face. This has been going on so long the Negro himself believes he is inferior and not entitled to the same employment and educational opportunities."

Rev. McKenna has spent the summer trying to tell the Negroes they have a few rights, and will remain through the winter, which may be a crucial one for Rev. McKenna and many of the estimated 150 civil rights workers who will stay on.

They are fewer in number and poorer in publicity. There will be few newspapermen through the state this winter and the press won't hear much about the beatings of civil rights workers.

It has been a hot summer in Mississippi; it looks like a hot winter too.