

# The Gateway

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**STAFF THIS ISSUE:**—Thanks be to the following loyal staffers for Tuesday's dilly of a daily. The little cogs in the big wheel were: Ralph Melnychuk, Lorraine Allison, Sheila Ballard, Gloria Skuba, Marion Conybeare, Lorraine Minich Marg Penn, Jon Whyte, Bill Beard, Marcia Reed, Isabelle Foord, Jungle Jim and yours truly, Harvey Thomgirt.

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PAGE TWO

WEDNESDAY, JANUARY 19, 1966

## an incredible debate

A cowed Students' Council has been told by the university's chief disciplinary officer that a jurisdictional dispute between himself and the Discipline, Interpretation and Enforcement Board may have retarded the development of student responsibility on this campus—at least in the eyes of those persons engaged in rewriting the University Act.

DIE Board chairman Branny Schepanovich may have provoked this incredible statement by steadfastly insisting that his board has jurisdiction over all Students' Union members—whether they live in residence or not. His opponent in the bitter debate which began after an unforgettable liquor raid in the residences three long months ago is the university provost, A. A. Ryan.

Mr. Ryan, with backing from the Dean's Council and University President Dr. Walter H. Johns, has insisted the DIE Board has no jurisdiction to hear a case involving residence government and is able to cite a long line of precedents to show how jurisdiction in residence affairs lies with his own office and with the Board of Governors.

Both he and the university president have decided the provost's constitutional position is "unquestionably correct" and that there is no grey area in the argument. Residence, they say, is a parish surrounded by the mainstream of student life at this university.

But Mr. Schepanovich has been able to present a strong case to show the Students'

Union does have authority to discipline any of its members, and therefore has successfully shown there are at least two points of view to the question. He is arguing against the parochial view of residence.

Surely the debate on this question should centre around the arguments or philosophies and not upon the personalities involved. Instead of restricting the argument in this way, councillors sat quietly by Monday night, listening to a disgraceful series of personal attacks made by the debate's two key figures.

Mr. Schepanovich has tried sincerely to clarify the hypocrisy involved in enforcement of residence liquor regulations and to make residence a better place in which to live, by suggesting the residence constitution be made available to all residence students. His board has noted a lamentable ignorance of residence rules on the part of persons living under them.

But for some unexplainable reason, his argument has drawn a highly emotional and irrational response from the same man who has supported the cause of student responsibility on this campus for so many years.

Why has the provost decided to deal paternalistically in personalities and not in issues, and why has a free debate on this issue resulted in possible changes in the overall position of students in the academic community—as the provost has so broadly hinted?

why perpetuate a dead thing ?

## modern marriage: a deteriorating situation

by john kelsey  
reprinted from the abysses

Western civilization is near the nadir, near collapse, riding the juggernaut to station and decadence and death. All will concede that.

It is historically correct to pin the start of the decline at A.D. 1921, the year of universal suffrage, the year women were given the vote. That was man's most crucial and excruciating error—he will burn for it, he is burning.

Since suffrage—and it is too late to do any revoking—mass culture and the mass world has become entirely woman-oriented. Supply and demand is controlled by woman. The world is engulfed in sporadic warfare to preserve the American ideal, which rests heavily on momism's ugly breast. Phillip Wylie defined the mom syndrome most accurately in his *Generation of Vipers*.

That was 1940, but the situation has deteriorated, not improved. Education is controlled by, and laced with the asinine frivolities of inadequate women.

The home is woman's real place, but she is not suited to be head of it—although she now is. And even with the home completely controlled, she has the gall to enter business and industry on a par with men. On a par, that is, when she is on the attacking side. Attacked herself, she retreats behind the hymen of femininity, frailly but falsely. The juggernaut accelerates.

The entire problem is a direct result of two things: universal suffrage and marriage. Universal suffrage let women out of the kitchen, into shoes (and pants and wallets and

cars) and over the world, rampant. Her meager brain cannot adequately cope with the world as it is, so she is forced to denature,, emasculate, the world.

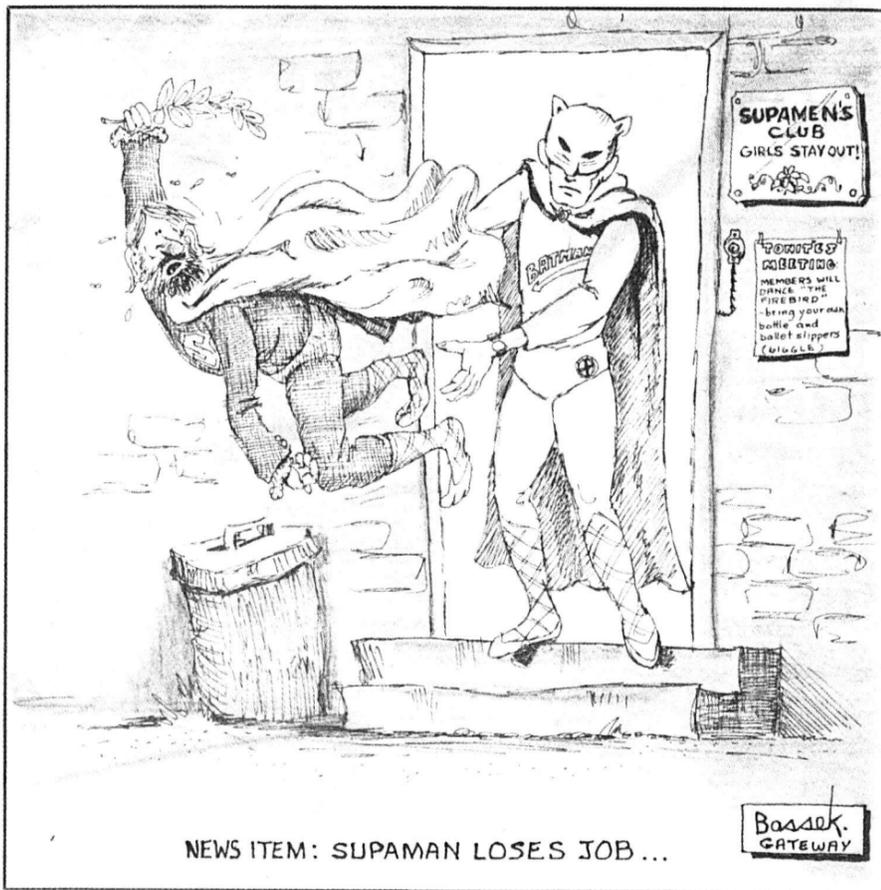
Marriage as it is allows a woman to castrate, both literally and figuratively, her man. She has him for life, and through some quirk in human make-up, is able to tolerate herself as an intolerable shrew. Man cannot tolerate her, but he's stuck, immersed in the molasses of rabid momism. He accepts his lot; his mother taught him well. He has no escape—and she knows it.

Marriage is truly intolerable.

Western man is buried in a seemingly hopeless dilemma. He is weaned from birth to adulthood on the foolish idea that he must marry before he is fully grown or face life branded as an evil old lecher.

Society forces him to marry before he is physically, emotionally or financially ready; he's intimidated into marrying a nice girl whom he's never really met let alone come to know. Society scandalizes him if he dares do anything else.

Woman has forgotten her place, although it is one well-defined through history. Adam was supposed to dominate Eve. Christian marriage asks woman, always has, to love,



NEWS ITEM: SUPAMAN LOSES JOB ...

## does sex exist ?

by bruce ferrier

**Confirmed male and female virgins in our culture usually dislike themselves immensely, knowing that they do not have the guts to live.**

—Albert Ellis

St. Peter a long time ago wrote, "it is better to marry than to burn (with passion)." Since then a lot of people have debated interminably on how long to burn, when, how often, etc., but it hasn't put out the fire.

A major problem for university students, besides tests, overdue papers, acne, and par-

ents, is coping with the conflict between their bioemotional urges, ingrained moral obsessions, and the rules of society. Briefly, everyone wants to have sex, but is either too inhibited, too pure, or living in residence without access to an automobile.

What to do? The answer is provided in a book called **SEX WITHOUT GUILT**, by Albert Ellis, a man who has campaigned for many years for greater sex sanity.

The book may be obtained at the circulation desk of the Cameron Library. But, in case of emergency, here is a brief synopsis of Ellis's main points:

**As has been previously noted by myself and others, sex is fun; heterosexual relations, in particular, are the very best fun; and more heterosexual relations are still more fun . . . Sex without love, moreover, is hardly a heinous crime, and appears to be quite delightful and to add immeasurably to the lives of literally millions of individuals.**

This basic concept, that sex is fun, has been successfully suppressed for years by the Ann Landers school of morality: "The girl who stays home a lot has the right idea. When she does go out it will be with the right kind of fellows."

There is the "sex-is-sacred" approach, about which Ellis has this to say:

**No one . . . would begin to teach a child homemaker tasks and responsibilities by beginning, "The home is a sacred place, and cooking and cleaning are beautiful God-given occupations which must always be carried out in a serious and sober manner, so that the fundamental purposes of life may be gloriously fulfilled." . . . Yet, this is the kind of hokum with which our books and talks on sex education are commonly filled.**

Ellis goes on to compare current sex education to telling a child that checkers is a wonderful game, as long as you don't play it outside of marriage or with your brothers, sisters, other blood relations, persons of the same sex, and animals.

Ellis states:

**The idea that the human male can easily sublimate his sex desires into other more "idealistic channels" is largely nonsense that is not supported by any factual evidence.**

Here at the U of A we have the Dr. Ross Vant Method of Sexual Release. He recommends a few laps around the track.

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The Gateway welcomes letters on topics of student interest. Correspondents are asked to be brief, otherwise their letter will be subject to abridgement. And correspondents, in replying to one another, should keep to the issues under discussion and abstain from personal attacks. All letters to the editor must bear the name of the writer. No pseudonyms will be published.