

How Broad Is Your Mind?

Travel, long a diversion reserved for the idle rich, or at least those who had steady jobs, is today well within the grasp of many students.

University of Alberta students, though many of them have to think twice about whether or not to squander 15 cents on a bus ticket, are at present able to make personal investigation into the old adage that contends travel is "broadening".

Members of the various athletic teams do battle throughout western Canada, with occasional trips to the northern United States and eastern Canada. The Mixed Chorus tour Alberta; the drama people go out of town to compete in festivals; the McGoun debators move around. Most campus political parties send delegates to western and national conferences of their respective clans. On a smaller scale, organizations such as the commerce and law clubs hold weekends at other western Universities.

Students' council was represented at a "Region 11" conference in California this fall. The Gateway's editor annually must expound his high principles at the Canadian University Press conference. Politically-minded students

are selected to represent the University at the McGill Conference on World Affairs and the Conference on Commonwealth Affairs at the University of Manitoba. The most important and most rewarding inquiry is the World University Service seminar, held annually in a different foreign country.

An example at hand is the NFCUS national seminar, which is now being publicized across the campus. It will be held Sept. 1-8 at McMaster University in Hamilton, Ont. The NFCUS seminar is certainly the outstanding student gathering now held anywhere in Canada, as it brings students from all over the country together and turns them loose on topics of great interest.

This trend toward more travel for University students can evoke only favorable comment. As long as potential evils (such as wastage of money or selection of students who are merely out for the ride) can be curbed, the trend seems sure to continue. A young person can only profit from discussion with persons who come from a different background than their own. A person's outlook on life is modified when he meets and converses with people who think in a slightly different manner than he does. And anything that helps break down narrow-mindedness or provincialism must be looked upon with favor.

Hutterites And Taxes

The Hutterites are probably Alberta's biggest single problem today. There are about 7,500 members of the religious sect in the West and most of them live in colonies in Alberta.

These colonies are coldly efficient and have prospered while farmers as a whole have been experiencing an extended recession. Their prosperity has been aided by their classification as church organizations under the Income Tax Act which allows them to qualify for tax exemptions. They have one of the highest birth rates in the world and their children stay on the farm because, it is claimed, they are not provided with schooling past grade nine.

Their rapid expansion, particularly in the Southern part of the province, has led to antagonism of local residents. Last year the provincial government passed legislation restricting the size of colonies according to the part of the province in which they are located. Soon after they were told by federal authorities that they would no longer be exempt from income tax.

Apparently the Hutterites refuse to accept what they consider discrimination without a fight. They have retained the top taxation lawyers in Canada, H. H. Stikeman and C. F. Elliot of Montreal, to appeal the ruling which makes them subject to income tax as profit-making corporations. In addition, three colonies have applications before the provincial Communal Properties Board, asking leave to expand. In almost all instances these applications have been opposed by well-organized local groups.

Should Canada, as a democratic society, allow these people the same rights as other Canadians, or should we bow to the pressure groups?

In any free society there inevitably arises a

conflict between the fundamental principles of freedom and justice on one hand, and the economic and social interests or individuals on the other.

Residents near Hutterites have seen the colonies, as competitors, prosper. By paying premium prices for land they have expanded and become neighbors; we may even agree with them, undesirable neighbors.

But do city dwellers have any more rights? Can a small grocer do anything when a supermarket moves in next block? Can we refuse to allow a Chinese person, a negro, or a Hutterite to move next door to us?

Then on what principles do these vigilante groups justify discrimination against Hutterites?

These people must not be discriminated against. There must be no restriction on the size of their colonies. In so doing the Social Credit government has shown the true nature of their belief in "free enterprise." Hutterite children must not be forced to attend school past grade nine. No other children are.

However, neither should the sect have special privileges which discriminate against their neighbors. Thus it is only fitting that they be required to pay income tax as do other Canadians.

The solution of their problems lies in the hands of the local residents. Hutterites have reached their present position by hard, efficient work and frugal living. The "Christian Ethic" holds that their efforts should be rewarded.

Obviously the solution of the local farmers' problems is not completely in their own hands. But they could go some way in this direction by following some of the Hutterite working practices.

Udder-Handed

Model Parliament campaigning is over, and we can now safely criticize, without fear of nasty repercussions, a few aspects of the campaigns which weren't exactly cricket.

For instance, Social Credit hung posters over the hooks in every cubicle in the ladies' washroom off Wauneita Lounge; and did not remove them on election Friday. Furthermore, the January issue of the Sacred Cow,

the Sacred organ, came out on election Friday.

These are the kind of sneaky, under-handed campaign tactics up with which we will not put.

Peachy

The motto of the committee planning Varsity Guest Weekend is "Be Keen." Peachy.

the
GLASS
HOUSE

by Joe Clark

Who is the common man?

Almost every time a college conversation turns to criticism, this "common man" becomes a target of derision. He is variously the farmer who plants wheat which won't sell in ground which won't grow it, the Christian who clings to an irrational faith, the voter who's never head of Hansard, the school parent who'd rather have his daughter cook Bacon than quote him.

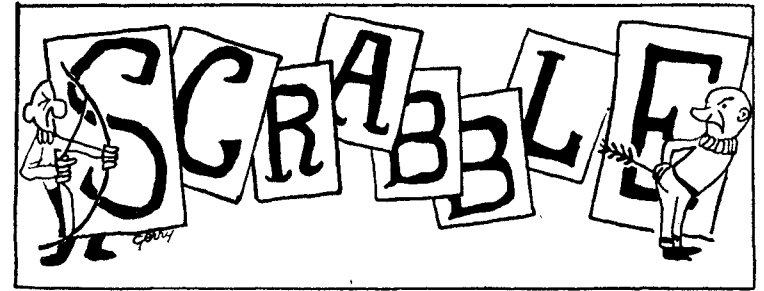
He's the uneducated, stubborn man with a hoe who ignores and so confounds the revolutionary theories and utopian aspirations of learned men.

It is always disturbing when the student learned are denouncing "common men" to distill this "common" group of people we know exists down into individuals we know. We are then forced to pinpoint these "common men" from our own experience. And we realize that among them are the grocer who slipped us tandy as kids, the salesman who coached our sand-lot baseball, the mechanic who started a car we couldn't start.

We become a little more tolerant of these men with hoes when we

realize that to other students our own parents might be among the "common". And we came as close to humble as students can with the realization that—but for the exceptional among us—we are the "common men" that students a generation hence will damn and want to change.

With the "common" denomination, it is more easy to understand why men farm where they can't make money, why they believe in a God whom reason holds suspect, why they vote uninformed, why they sacrifice the rich for the familiar, why our race is "human" not mechanical.



Sing a song of Artsmen
Something quite obscene
A thousand ugly engineers
Crowned their teen-age Queen.

Alack! Bad day at Black Rock. Engineers' Queen Week has been upon us like a dismal, smelly, blue-jacketed plague, and Artsmen everywhere recoil from the men, turn green (with envy?), swallow hemlock, and take gas.

Anyway, that's what the Slipstick Slobs like to THINK the Artsmen are doing. We are assuming, of course, that Engineers do think. Give me a blue jacket, a slide rule in a fancy spring-clip holster, time to identify with the group, and I too will strike fear into the hearts of every sixteen-year old in sight. Nice work if you can get it, gang!

Oh (gasp, gasp) the romance of it all. Hundreds of Gruesome Galahads in blue jeans ready and willing to lay down life, not to mention slide rule, for the Queens of the May. It's true . . . they say a pretty girl is like a melody. Well, maybe the Engineers have good jazz ideas, but most of their choices come on like Lawrence Welk. I mean no disrespect to the Queen candidates by these remarks, of course. There are notable exceptions, of which I can name two in recent years. They both lost.

Engineers' Queen Week is fine to a point . . . but when it becomes an instrument governed by mob rule; when it becomes an excuse to beat the Hell out of an Artsman; when it becomes a vehicle of bad feeling; when it becomes a melting pot of mutual dislike flaring into irrational violence . . . then that is the time to stamp it out. Stealing a Queen candidate is one thing; breaking some guy's nose or smashing up an ear is another. Too many plumbers think that the Engineering Building is Olympus and the ESS the Gods of War. Not bloody likely!

Anybody who is anybody is always down on the plumbers simply because they are Engineers and ostracising them on that basis alone. Then they cannot understand it when the Engineers reciprocate by grouping themselves into marauding bands laying waste to the countryside and several Artsmen once a year. There are two sides to every

conflict . . . even the Engineers aren't all bad. By the time some of them reach third and fourth year, human traits begin to show through the rough exterior. That's 'Human' as opposed to (echhh) 'Civilized', reader. Herewith a subtle difference. They are, for example, members of a professional faculty. But if that group of fuzzy-faced boobs bumbling and staggering about campus after their 'teen-age' Queens is any indication of the ethical or other standards of that faculty, then our only hope is to revert to a state of nature—immediately. Do not pass GO; do not collect two hundred fig leaves.

Letters to the Editor

Mr. Stenburg:
After reading your party's platform in Tuesday's issue of The Gateway I could not help but see the obvious advantages such a platform would give your Communist society, if it ever became our national policy.

It is no secret to any of our readers that the fundamentals of Communism are based upon rule by force, purges, and tyranny, all of which can be cited by millions of examples—15 million in China alone.

If your platform had all the poorly hidden lies ripped out of it, the

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