

A
committee
a day

The Gateway

keeps
revolution
away

VOL. LX, No. 22 THE UNIVERSITY OF ALBERTA, EDMONTON, CANADA

FRIDAY, OCTOBER 17, SIXTEEN PAGES

Saskatoon fee squeeze

SASKATOON (CUP)—This will be a bleak year for many Saskatoon students, according to the results of a student council survey taken at the end of the summer.

The survey shows that 16.5 per cent of the 2,414 students who replied to a questionnaire cannot afford to continue their studies this year. On the 9,000-member campus, this would mean 1,400 students dropping out because of lack of funds.

One-fifth of the students surveyed could not get work this summer and an additional 12 per cent were employed only part-time. The survey shows 90 per cent of the students actively sought employment this summer.

The average student expects to save \$508.43 of his summer earnings, and students who applied for loans will get an average of \$732. Yet students spent an average of \$1,640 in the academic year 1968-69.

UP FIVE PER CENT

Fees at the Saskatoon campus were increased five per cent this year, a "significant" amount to 70 per cent of the sample.

This means that even an employed student receiving a loan cannot make enough to put himself through a year's university. Additional funds can come from parents, but 40 per cent of those replying to the questionnaire said they were independent of their parents.

Many students who hoped to pay their tuition fees in wheat will also be disappointed.

More than 1,200 applied to pay their fees here this way as prairie farmers are faced with a glut of wheat they cannot sell. The university has indicated it will accept only 300 payments in grain, the amount they need for research projects.

PROPOSED SOLUTIONS

Student council president Rob Garden said the council will propose a number of solutions to the problem and 'is doing all it can to ensure that no student is refused an education because he lacks funds.'

The council will urge private employers to hire students as temporary or part-time help during the year, and request the provincial government to provide additional loans and bursaries, Garden said.

UNIVERSITIES HIT HARD

The Thatcher government has been on a cost-cutting campaign which has hit the universities particularly hard, however, and extra monies from this source seem unlikely.

The council is also attempting to raise money for a student administration scholarship fund.

"Student means are simply not keeping pace with increased costs," Garden said.

"If students are unable to get jobs in the summer, and if more student aid is not made available, then the concept of universal accessibility to post-secondary education will become increasingly meaningless . . . The society as a whole suffers because of the fact that (those who must drop out) are not working to their full potential."

Fifty per cent of the students on the survey said they would be willing to demonstrate in favour of lower fees and/or more aid to education.



—Dave Hebditch photo

The Paper People whirled in a frenetic dance macabre last night at Jubilee Auditorium, producing tortured geometric designs and weirdly beautiful configurations. Moving through a strange landscape of newspaper blowups and electronic music, the Murray Louis Dance Company created an extraordinary environment in which the dancers expressed their feelings about the contemporary world.

Mackenzie, Armstrong win by acclamation

Apathy reigns—students disregard democratic privileges

In an unprecedented burst of student apathy, Don Mackenzie has been elected by acclamation as student representative to the Board of Governors.

Also, in this tremendous display of post-SU election fever, Richard J. Armstrong was elected as Chairman of the UAB (University Athletic Board), thereby also becoming President of Men's Athletics.

Could a woman have become the Chairman of the University Athletic Board and President of Men's Athletics as well?

This, apparently, was the pertinent question asked of the female Grad student who was the only person other than Mr. Armstrong who was interested in the job.

Her answer, it appears, was "no". Mr. Armstrong was elected by acclamation.

The B of G is the supreme regulating body on campus, acting as the highest authority on all matters pertaining to students, faculty and administrators alike.

"The Board of Governors serves

a very important purpose as a central controlling body for the university," said Student's Union President, David Leadbeater. We need a strong united voice on it."

He said he could not understand why so many students ran for students' council, and only one person was interested in the Board of Governors position.

"Personally, I'm very disappointed; it seems to be part of a problem which is cropping up in several areas," he said.

It appears that students on this

campus are not interested in the privileges that democracy affords them.

McGill admin censors own newspaper

MONTREAL (CUP) — Administrators at McGill University have forced their own newspaper to drop an issue devoted to former political science professor Stanley Gray, who was fired last year for political activity on the campus.

A 288 page issue of the McGill Reporter, an administration financed paper established as a counterweight to the student-run McGill Daily, was scheduled to appear today. It had included an interview with Gray—now a member of the Independent Front De Liberation Populaire in Montreal—a chronology on his dismissal,

essays on civil disobedience and academic discontent and comments on McGill's future from graduates and faculty members.

But the McGill Senate's committee on the communication of information, chaired by vice-principal Robert Shaw, informed Reporter editors the paper would be dissolved if the issue appeared.

"We have to find a new way to get across," said associate editor Stuart Gilman. "Official reactionary feelings at McGill are legitimate now they're rid of Stan."

It's the second time the Report-

er has gotten into hot water over Gray, the first occurred over the crisis around the lectures dismissal last March, when the paper criticized the administration for a lack of dialogue in the case.

Reporter editors now say the administration clampdown on the issue was a blessing in disguise: it will allow the paper to develop a new format which will stress "more dialogue and a far greater variety of articles."

Editors expect the "bulk of the content" of the Gray issue will eventually appear—bit by bit—in the revamped newspaper.



Jon Bordo has at last been located. The former SDU spokesman is alive and now living in Toronto.

Bob Hunka, students' union external vice-president, received a telephone call from Mr. Bordo yesterday.

Thus the mystery of Jon Bordo's whereabouts has been solved—but only until Tuesday. He then plans to leave Toronto for an unknown destination.

Legal aid project in danger if no funds are forthcoming

The free legal aid project on Boyle Street is in serious difficulty due to lack of funds.

"We're going to be in trouble in the next month if we don't get money," says Marty Kay, law 3, the leader of the project.

About \$1,000 will be needed this year to keep the project going, but the law faculty is not willing to supply money any longer.

The students involved are trying to get donations from human resources agencies and other social service organizations, said Mr. Kay. He says his faculty wants the money to come from other sources besides themselves, but won't let the project die from lack of funds.

The Boyle Street project was started last spring by ten law students who were interested in the

work of similar organizations at UBC and in the United States.

The students give free advice to those who need it (mostly native people), but usually refer cases to practising lawyers rather than go into court.

People are often directed to other social service agencies. The project thus supplements the overburdened legal aid system.

There are about 60 students in the project, with 15 teams of three people each—a third year student, a second year, and a first. Each team works once every three weeks.

Their office is on 103 Avenue and 96 Street.

CORRECTION

In Wednesday's paper it was reported that the History Club elected Christine Dubeck to the position of president.

It was the Historical Undergraduate Association and their new president is Christine Dobeck.

Contract law seminar for businessmen

A seminar will be held this weekend to discuss the meaning and sources of law, the machinery of justice, basic contract law, contract of sale of goods, and methods of financing business transactions. Classes will be from 9 a.m. to 4:30 p.m. The fee is \$50. For additional information, phone the Department of Extension at 439-2021.

TODAY

ALICE'S RESTAURANT
Everyone is invited to meet at the Centre at 7:30 and go together to the movie "Alice's Restaurant." There will be a discussion regarding the movie afterwards at the Centre.

STUDENT CINEMA
Student Cinema will hold a Film Festival organizational meeting at 3 p.m. in SUB 140.

CAT BALLOU
Student Cinema presents "Cat Ballo" this evening at 7 p.m. and again at 9 p.m. in TL-11.

WORKSHOP CONCERT
The first of a series of concerts by the St. Celia Chamber Orchestra will start at 8:30 in Convocation Hall. Admission is free.

IFC
The IFC will host foreign students to a barbecue at 7 p.m. at the Zeta Psi house, 11014 - 86 Avenue.

MURRAY LOUIS
The Murray Louis Dance Group will conduct a demonstration at 3 p.m. in the main phys ed gym. It may be observed free of charge. They will also give a lecture demonstration in Corbett Hall theatre at noon.

SATURDAY

MUSLIM STUDENTS' ASSOCIATION
There will be an organizational meeting of the Muslim Students' Association on Oct. 18 at 7 p.m. in SUB 142.

short shorts

clation on Oct. 18 at 7 p.m. in SUB 142.

POLITICAL REPRESSION

ETS worker Roger Tentrey speaks on the fight against political repression in the ETS. The speakout is at 8 p.m. in SUB 140. This is sponsored by the Edmonton Student Movement.

SUNDAY

BRAZIL '70
The Lutheran Student Movement will present "Brazil 70—an involvement" at 8:30, Oct. 19, at 11122 - 86 Ave. There will be a guest speaker, John Wiebe, relating his experiences in Mexico. Vespers will be at 7:00.

MONDAY

REORGANIZATIONAL COMMITTEE
There will be a meeting of the Re-organizational Committee to discuss Open Democracy in the SU and the communication gap between students' council and the students.

OTHERS

CUSO COFFEE PARTY
CUSO Coffee Party will be held on Wednesday, Oct. 22 at 8 p.m. in Room at the Top. It will be an opportunity to find out what Canadian University Service Overseas is. Slides will be shown. Everyone is welcome.

NDY
There will be an important meeting of the NDY to elect an executive, delegate to convention and council representative. Everyone welcome.

SKI SALUTE '69
There will be a ski movie, Ski Salute '69, on Wednesday, Oct. 22 at 8 p.m. in the Jubilee Auditorium. Nancy Green will be there in person. Proceeds to go to National and Alberta ski teams.

NEW INTELLECTUALS
Society for the New Intellectual will present a series of 20 recorded lectures by Nathaniel Branden. The first of these, "The Role of Society for the New Intellectual Philosophy," will be given Oct. 21 at 7 p.m. in SUB 104.

YEAR BOOK

Graduates wishing pictures in the year book are requested to make appointments with Goertz Studio in 238 SUB as soon as possible. Prompt action will get the pictures in the year book even if the deadline is past.

WORKSHOP CONCERT

Helmut Brauss, associate professor of music, will present a piano recital. It will be the first Edmonton appearance of Mr. Brauss. Admission is free.

CHARTERED FLIGHT

The students' union Charter Flight for Europe secretary will be in the main students' union office from 12 to 2 p.m. weekdays to answer questions concerning the flight. Call in or phone 432-4241 during this time.

LECTURE ON WHEAT ECONOMY

Dr. George Winter will give a lecture on Monday, Oct. 20 at 8:30 p.m. in TB-87. The lecture will be on "Some Positive Suggestions for the Wheat Economy."

CHOIR CONDUCTION

Classes on how to train and conduct a choir will begin Oct. 20 at 8 p.m. The registration fee is \$20. For further information, call the Department of Extension at 439-2021, ext. 34.

PROSPECTING

Prospecting I will be offered this fall beginning November 4. The course will provide an introduction to geology, an outline of mineralogy and a procedure for mineral identification. Prospecting I is a course of ten sessions from 7:30 to 9:30 on Tuesdays and Thursdays. The fee is \$40. Detailed information may be obtained by phoning the Department of Extension at 439-2021, ext. 27.

BLUESTOCKING CLUB

An invitation is extended to all girls wishing to join the Bluestocking Club, a discussion group meeting monthly in Miss Munroe's suite. Each meeting will examine a different aspect of our lives that is undergoing revolutionary changes, with debate being stimulated by guest speakers. For more information contact Carol Etherington at 488-9422 or Peggy Bride at 488-5307.

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AL: Keep guessing—Jon.

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It could be one Heck of a year in U.S.

An American correspondent analyzes country's growing fear of communism

By JIM HECK, special to Canadian University Press

BERKELEY, Calif. (CUP-CPS) — Contrary to the prophecies of Richard Nixon, widespread demonstrations broke out at U.S. college campuses this September as the States braced for what could be a very tumultuous year.

In Ann Arbor, Mich., more than 1,500 students turned back police who came to evict 200 occupiers of the Literature, Science and Arts Building at the University of Michigan. But after 14 hours of demands that students and faculty be given charge of a proposed university bookstore, more than 400 police reinforcements from the state highway patrol broke through the crowd.

More than 25 demonstrators were injured — one girl, seriously — and 123 students were arrested.

PRIEST LEADS PROTESTORS

At Madison, Wis., more than 2,000 protestors led by radical Catholic priest James Groppi took over the state legislature Sept. 29, demanding higher welfare payments for the unemployed. The crowd burst through locked assembly doors and crowded the assembly chambers.

Governor Warren Knowles activated 1,000 national guardsmen and after conferences with the state attorney general, Father Groppi pulled his forces out.

And in Los Angeles, the UCLA campus was tense for a while as the regents of the eight-campus University of California fired black philosophy professor Angela Davis, after she admitted being a member of the American Communist Party. Miss Davis quieted militant students, however, announcing she would take the matter to the courts.

DEMONSTRATIONS LACK SUBSTANCE

But the demonstrations lack any substance: at Ann Arbor, students have been demanding a university-subsidized bookstore for many years to counter the high prices from commercial establishments.

Father Groppi had begun a march with 40 people from Milwaukee, 90 miles away to emphasize their demands. As they gathered in the library mall on the University of Wisconsin campus, students wandered out and soon the crowd was 2,000-strong. The march gained momentum and Father Groppi piously screamed, "So, let's take it!" And they did.

But there was question as to whether the students knew what they were taking and why they were taking it.

Only the UCLA campus has a viable issue: whether political beliefs should prohibit professors from teaching. Miss Davis contends her firing is based on racial prejudice, but this seems simply an histrionic gesture to infurnate conservative regents.

The regents fired Miss Davis after the longest secret executive session held since they decided to fire Clark Kerr, the mastermind of mass education, back in 1966. Governor Ronald Reagan openly called for her dismissal in several recent public speeches after she announced to the press she was a member of the CP.

Reagan is a member of the board of regents; the other members are elected or appointed by the governor.

The action confused many political observers for two reasons: first, the same thing happened last year when Reagan, who also sits as a trustee on the board of California's State College, engineered the firing of Black Panther George Murray.

PARALLEL SITUATION

Murray, in an amazingly parallel situation, avowed his political beliefs and was fired. The Black Students' Union began demonstrations, tearing up the student newspaper offices and roughing up several professors. The faculty eventually called for a strike and before the year ended classes had been closed down for six weeks, 236 people were seriously injured and more than 300 arrests were made.

Few doubted that this would occur at UCLA if Miss Davis' firing was upheld.

Secondly, at their last previous meeting, the regents passed a resolution, sponsored by Reagan, declaring faculty political beliefs would have nothing to do with their tenure potential.

Reagan now poo-poo's this, claiming American CP members are subversive. They are "communists with a Big 'C'" he explains; communists with a little "C" are simply philosophical. But Big "C" communists "obviously have allegiance to another country and therefore are dangerous and not qualified to teach on our campuses."

Miss Davis is really confusing the issue by insisting her firing was on racial grounds. Such an assumption is absurd, and frightening.

There is little doubt the courts will enjoin the university from firing her, ruling the by-law the regents acted under is unconstitutional. The by-law, passed in 1940 and strengthened in 1950, is a result of the McCarthy red-baiting era and has been invoked only twice before.

GROWING FEAR

But the Davis scene is a good indication of the growing conservatism and fear of communist takeover across the country.

The new president of Columbia University went before a McClellan subversives sub-committee this summer and read into the record the names of everyone arrested at Columbia during the last year, because "this is obviously a national plot to overthrow the government."

McClellan smiled and invited several other big university presidents to do the same: Harvard, Michigan, Stanford and Berkeley among them.

It would be a lengthy list: more than 500 arrests have been made on those campuses along last year.

HAYAKAWA

San Francisco State president S. I. Hayakawa, who will undoubtedly run for either senator or governor before the year is out, has railroaded through a student government with designs for

"ousting subversives." The government, which is banned to all activists, supports Hayakawa and approved suspensions for anyone ever arrested and anyone else he wants to prohibit.

The student newspaper, last vestige of opposition to Hayakawa, has been banned by the government, though it still publishes off-campus. Hayakawa had the student government election — which was worse than any Mayor Dailey ever manipulated in Chicago — sanctioned by the San Francisco federal courts.

And then there is the Judge J. J. Hoffman conspiracy trial in Chicago. It is masqueraded justice and quite funny to observe. Yippie leader Abbie Hoffman is rumored the director of the "Living Theatre" the courtroom will undoubtedly turn into.

But all humor aside, the malicious intent of the jurisprudence in Chicago is obvious and has definite fascistic overtones. It could most easily be compared to the purge trials of several communist nations this government seems so to fear.

STUDENT MOVEMENT STAGNANT

And the American student movement isn't moving. It seems only a visible manifestation of frustration that at the most has managed to create a new lifestyle of the hippy genre.

Passing through Sproul Plaza on the infamous Berkeley campus one meets a Kentucky evangelist claiming that unless you embrace J. Christ you will die in a car accident. Further on, members of the Weatherman faction of Students for a Democratic Society pass out — well, force out — literature.

The Scientology Forever, Inc. Student Group marches in Buddha-like draperies and haircuts

each day, singing Hare Krishna, Hare Krishna.

And the only one who seems to benefit from this is the official Sproul Plaza button salesman (700 buttons: if you don't see yours, ask for it).

Dixon fights for liberation

MONTREAL (CUP) — A first women's liberation movement has been born under the leadership of McGill sociologist Marlene Dixon.

The group will press for day-centres for working mothers, more flexible employment opportunities for women, and an end to feminine oppression in universities.

Starting with university women, the organizers hope to eventually reach working women too, because "younger women are rejecting the popular image of women as sex objects," whether in university or not.

Founder Dixon, an American, sparked a student occupation last February at the University of Chicago, after she was fired on the grounds of "lack of scholarship" — she and the students who occupied the building said she was being discriminated against for her sex and her politics.

But when the administration finally offered to re-hire her, she refused to return to Chicago and despite the misgivings of the McGill Board of Governors, came to Montreal.

She has been involved in women's liberation for about three years.

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STAFF THIS ISSUE—Ah, it was the Night of the Cabaret, and the wine flowed and the women fished. While the defunct sun king played the sot, this issue was laboriously (and somewhat drunkenly) put to bed by Ginny-of-the-silly-grin Bax, Terry Melanchuk (how can I be a sot without any booze?), Bill Pasnak who spent three hours in the pub and then wrote the editorial, Winston Gereluk, the political pundit of purple policy, Ron Dutton who is tired of parlez-vousing very bad headlines en francais and will retire at the first offer of a scholarship to the Sorbonne, Joe of the unprintable surname, Dorothy Constable who spent last night at you know whose, Beth Nilsen, who got hassled by a short, short column, Cathy Morris who is dispensing beneficence majestically in her own regal way, the Shadow of the morgue who redrew a goddam lab but found she needn't have, Bob Anderson who is tripping over the files, and the one and only, sad and lonely Harvey G. Thomgirt who plays a mean game of badminton and is henceforth known as King of the Court. Scratch your own ear.

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PAGE FOUR

FRIDAY, OCTOBER 17, 1969

Editorial

Be prepared

In Saturday's (tomorrow's) Weekend magazine you will find a cover story titled "What every college president should know."

In it, Dr. Samuel Hayakawa, president of strife-ridden San Francisco State College offers 12 "reflections" from the confines of his "large, expensively furnished office" as a compendium of advice for Canadian college presidents faced with student rebels.

Only partially for the sake of argument, here are some "reflections" for the student rebels paralleling the categories used in the Weekend article.

The student radical should, above all things, be prepared. Especially in matters of dress. A ragged T-shirt and thread-bare jeans may be expendable, and, if the point is stretched, may be considered a symbol of establishment rejection, but they are really quite impractical with regard to the physical nature of today's disputes. Borrow a tip from the greasers, and wear a heavy leather jacket and jet boots. Even though you are paying capitalists for them, they are worth the investment.

Know where you are going. Don't get hung up on the process of change. If you know what it is that you want, namby-pamby administrators can't slow you down by asking what it is. Also, if you have your goals in mind, you are ready for our third point, which is:

Be aware of necessary sacrifices. If you aren't careful, fascist administrators may carve away your gonads in the melee. Know what you are willing to give up. And don't try to be a martyr. The state of martyrdom is lonely and ineffective, unless the setting is right, and the fire is hot.

Know the tools of the enemy. Their weapons are denial of establishment goals, and possibly illicit but very real physical punishment. If you can avoid the latter, you are free.

Is the university a Utopia? Who is it for, and what are you doing with it? If you can answer that, you don't need the administration. And probably vice versa.



U of A—Collège union Who wants it?

by Winston Gereluk

While the campus sleeps, the university politicians are busily attending to their business: manipulating, bargaining, cajoling and appeasing.

Thus it is, that we might very well wake up from our year-long sleep to find that, among other developments, the Collège St. Jean has become a part of the U of A, and that our administrators are busily working on still another project with influential members of the Establishment.

Like most political plans, the one to link the college with the university appears on the surface to be a most progressive and rational one. However, even in this case it might be interesting to do a little stirring to see what gems if any might be brought to the surface. Towards this end, let these questions be asked.

Who is interested enough to push the marriage of the U of A with the college?—and why? Are the perpetrators only motivated by an interest in better education? Does it mean anything that two members of our Board of Governors (L. Maynard and L. Desrochers) have been leading spokesmen for the cause of French-Canadian bilingualism and biculturalism in Alberta?

What type of 'university atmosphere' will prevail at this 'French side to our university'? If students in Arts, Science and Education will be able to obtain all of their university education in this French-Catholic institution, this question is an important one.

It has always seemed to me that a university education at least consist of confrontations with all types of people; Communists and John Birchers, Protestants and Buddhists and Catholics and Agnostics, WASPS and all others. Is there any chance that the college will be able to offer these associations to its students?

A university should at least be one place in which people are encouraged to question their beliefs, examine their lives critically, and even change their views about the world. Most of the students attending the college will be French and probably Catholic. What assurance is there that anything but a French-Catholic view of the world will be presented to them in an institution presided over by administrators most of whom are French-Canadians, and all of whom are clergy of the Roman Catholic Church? (Collège St. Jean Calendar 1969-70).

In no way am I implying that an English and Protestant world-view is superior to a French-Catholic one. It is just that every ideology and philosophy of life should be examined critically. And really, there appears to be very little reason for thinking that the college will do anything more than reinforce the French-Catholic philosophy that most of its French Catholic students come already equipped with.

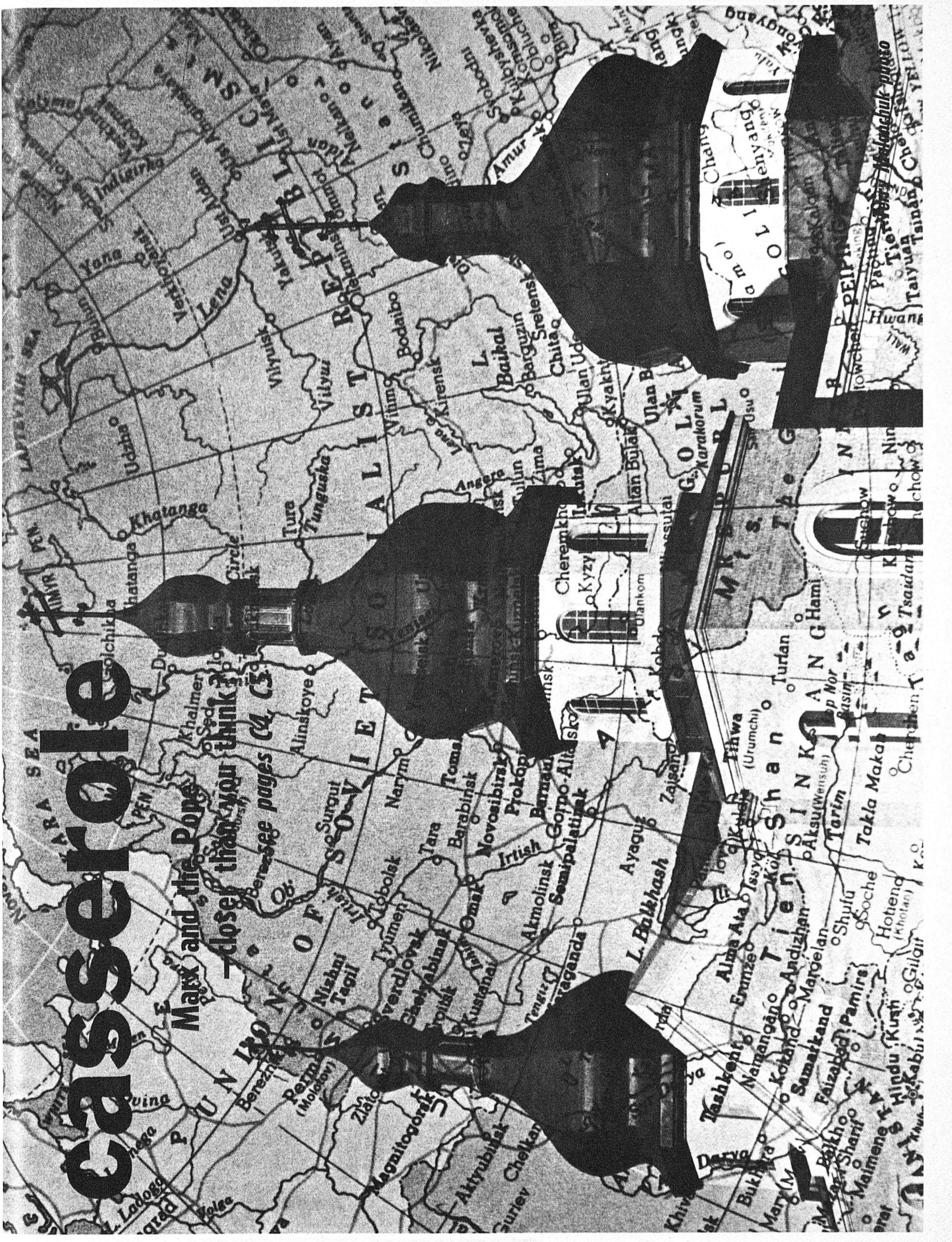
Oh well. Enough questions. No gems—just lumps of muck. And besides, nobody cares anyway. So—back to sleep.

casserole

Max and the Pope

— closer than you think?

— see pages 44-45



casserole

a supplement section
of the gateway

editor

ellen nygaard

arts editor

cathy morris

photo editor

terry malanchuk

This week's cover indicates a rather more serious approach to the problems of today. The rest of the Casserole is no exception to the tone set by the cover.

A rather brief summation of the direction of the Left in Canada is offered on C-2. While the rhetoric of the Left is familiar to most of us, perhaps a cohesive statement is of more value.

A wittily constructed satire on some of the pomp and ceremony of our Ivory Tower is offered on C-3. Doesn't the menu make your mouth water? Doesn't the satire following make you lose your appetite?

We offer the centre spread with no apologies for its rather heavy style. The thoughts within are worth the effort in distilling them.

The arts pages, as cleverly concocted by Ron Dutton and Cathy Morris, feature the ever-popular film, record, and performing arts reviews, plus the usual irreverent Leftovers.

So we leave you again, hopefully to your own thoughts.

Socialism and Canada's future . . .

A blueprint for what could come

The following article consists of excerpts from a statement of the Left Caucus of the New Democratic Party. It is not intended as free publicity for a political party.

Rather, it is published because we feel that it offers an alternative philosophy to that which is currently espoused, presumably, by the majority. While it is by no means a complete blueprint for suggested change, it is indication that considerable thought is being given to the problems of Canada as an entity, rather than to those of the world in general.

It is also an apt accompaniment to Dr. Lochman's article on C-4 and C-5, and a striking contrast to the subject matter of 'Culinary Obscenity' on C-3.

The most urgent issue for Canadians is the very survival of Canada. Anxiety is pervasive and the goal of greater economic independence receives widespread support. But economic independence without socialism is a sham, and neither are meaningful without true participa-

tory democracy.

The major threat to Canadian survival today is American control of the Canadian economy. The major issue of our times is not national unity but national survival, and the fundamental threat is external, not internal.

American corporate capitalism is the dominant factor shaping Canadian society.

In Canada, American economic control operates through the formidable medium of the multi-national corporation. The Canadian corporate elite has opted for a junior partnership with these American enterprises. Canada has been reduced to a resource base and consumer market within the American empire.

The American empire is held together through worldwide military alliances and by giant monopoly corporations. Canada's membership in the American alliance system and the ownership of the Canadian economy by American corporations precludes Canada's playing an independent role in the world.

These bonds must be cut if corporate capitalism and the social priorities it creates, is to be effectively challenged.

Profit causes social problems

The criterion that the most profitable pursuits are the most important ones causes the neglect of activities whose value cannot be measured by the standard of profitability. It is not accidental that housing, education, medical care and public transportation are inadequately provided for by

the present social system.

The problem of regional disparities is rooted in the profit orientation of capitalism. The social costs of stagnant areas are irrelevant to the corporations.

For Canada the problem is compounded by the reduction of Canada to the position of an economic colony of the United States. The foreign capitalist has even less concern for balanced development of the country than the Canadian capitalist with roots in a particular region.

United Canada needed

An independence movement based on substituting Canadian capitalists for American capitalists, or on public policy to make foreign corporations behave as if they were Canadian corporations, cannot be our final objective. There is not now an independent Canadian capitalism and any lingering pretensions on the part of Canadian business men to independence lack credibility.

Without a strong national capitalist class behind them, Canadian governments, Liberal and Conservative, have functioned in the interests of inter-national and particularly American capitalism, and have lacked the will to pursue even a modest strategy of economic independence.

Those who desire socialism and independence for Canada have often been baffled and mystified by the problem of internal divisions within Canada. While the essential fact of Canadian history in the past century is the reduction of Canada to a colony of the United States, with a consequent increase in regional inequalities, there is no denying the existence of two nations within Canada, each with its own language, culture and aspirations. This reality must be incorporated into the strategy of the New Democratic Party.

A united Canada is of critical importance in pursuing a successful strategy against the reality of American imperialism. Quebec's history and aspirations must be allowed full expression and implementation in the conviction that new ties will emerge from the common perception of "two nations, one struggle".

Socialists in English Canada must ally themselves with socialists in Quebec in this common cause.

Corporate capitalism is characterized by the predominant power of the corporate elite aided and abetted by the political elite. A central objective of Canadian socialists must be to further the democratization process in industry.

The Canadian trade union movement throughout its history has waged a democratic battle against the so-called rights or prerogatives of ownership and management. It has achieved the important moral and legal victory of providing for working men an effective say in what their wages will be. At present management's "right" to control technological change is being challenged.

The New Democratic Party must provide leadership in the struggle to extend working men's influence into every area of industrial decision-making. Those who work must have effective control in determination of working conditions, and substantial power in determining the nature of the product, prices and so on. Democracy and socialism require nothing less.

New Democrats must begin now to insist on the redistribution of power, and not simply welfare, in a socialist direction. The struggle for worker participation in industrial decision-making and against management "rights" is such a move toward economic and social democracy.

Capitalism alienates

By bringing men together primarily as buyers and sellers of each other, by enshrining profitability and material gain in place of humanity and spiritual growth, capitalism has always been inherently alienating. Today, sheer size combined with modern technology further exaggerates man's sense of insignificance and impotence.

A socialist transformation of society will return to man his sense of humanity, to replace his sense of being a commodity.

But a socialist democracy implies man's control of his immediate environment as well, and in any strategy for building socialism, community democracy is as vital as the struggle for electoral success.

To that end, socialists must strive for democracy at those levels which most directly affect us all—in our neighbourhoods, our schools, our places of work. Tenants' unions, consumers' and producers' cooperatives are examples of areas in which socialists must lead in efforts to involve people directly in the struggle to control their own destinies.

You'll love being a Kitten girl!

Glenayr

Kitten

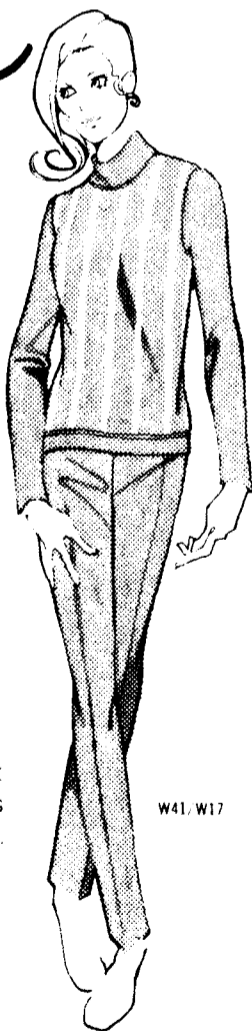
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"Then let them eat cake" . . .

The University of Alberta

Senate Dinner

In honor of

Max Wyman

upon the occasion of his installation as
President and Vice-Chancellor
of The University of Alberta



October 6, 1969
Lister Hall Banquet Room

Menu

Shrimpmeat cocktail

Filet mignon, mushroom caps *Drouhin Beaujolais*
Minted baby carrots *Villages, Burgundy*

Lemon buttered fiddleheads

Baked stuffed potato

Grand Marnier soufflé, hot sauce

Cheese and fruit tray

Coffee

Cointreau
Drambuie
Hennessy Bras Armé,
Cognac

—and they did

We thought that the above menu might be of interest to those students not able to attend the University Senate dinner given in honor of Dr. Max Wyman on the eve of his installation (Oct. 6).

It might especially concern those students disturbed by the rising cost of education, the accessibility of higher education, about the legitimacy of present priorities and the allocation of funds at this university.

Of the 400 odd people attending—at least four of whom were students—one of the more articulate diners, Paul Tietzen, Sociology Ph.D. Candidate, proffered this tangy comment: "Considering what should be the dedication of this university to equal educational opportunity, the expenditure of public funds for meaningless rituals such as this is an institutionalized obscenity. Rather than a tribute to the new president, I see it as a degradation of a rather remarkable man heading a rather philistine institution."

We suggest that the university could make small work of Mr. Tietzen's criticism by advancing the rationale for this expenditure, and, incidentally, informing us as to the actual amount of the expenditure. Such information will allay our fears about the inverted priorities of the university.

The Reception

The Chancellor . . . requests . . . pleasure . . . dinner . . . Max . . . installation. "The Chancellor has invited you too honey". "Better get my dress cleaned". "Don't forget the parking permit". "Hi Max, how do you feel?"

"What would you care to drink sir?" Over-courteous waspish girls, happy to be of service to those superior to them (at least for the present) implore me to eat oysters, etc., etc.

I see Premier Strom and feel sorry for him in his awkwardness, knowing that others feel proud not to be like him.

I feel like a man adrift and seek harbor among familiar facial landmarks. The enemy now controls the room—I drink to that—nameless, faceless, they chew the olives picked by barefoot children in Greece or Lodi—a toast to the distillery workers I hear "may their children follow in their footsteps".

I yearn to focus my eyes on something real, something I could fight for, as a ton of fraud weighs forever on my shoulders. Keep your cool . . . you've children in school . . . it's the golden rule.

I think of sneaking away with number one to some quiet bar where there would be boxing with that agile, complex mind. I guess that he wants to flee too—before some ass brays a joke that should have died 2,000 years ago—before his illusion shatters like windows in Watts.

"All guests . . ." shouts a square head with an electro-magnetic mind, "up the back steps". Ascension from purgatory at last, I rejoice.

The Dinner

Ha! I laugh, Peter Boothroyd is wrong. The Senate is good for something—free meals.

"Remember me", I inquire of a white haired wheel presently concerned with the immorality of letting land lie bare in city centers, "I'm the guy who wrote you about . . .".

"I get a lot of letters", belched the honorable, worshipful one.

The sociological unimagination clouds my mind. How many rows? How many per row? $22 \times 18 = ?$ Don't forget the super-wheels at the head table. If one hamburger costs 40c then . . . ("Someday we'll have natural gas for heat". "See the well right over there?" had said my Metis friends.) I look up and 400 people have oil stains on their hands.

Lined against a wall, uniforms to tell them who they were not, stood, bewitched, the assembly of dedicated fools, sworn to uphold whatever myths insured that they would not receive what they served. Beta minus, no more, they'd score. Hardly alive at \$1.25.

The ceremonial clown rises, glass on high. "A toast . . . to the most". I toast the boast, and the vanity of the host. A Beta Minus offers a filet and I stay, thinking of that day in San Jose when the union leader said, "Stay and have a filet, you needn't pay—it's all taken care of". And so am I—and so are they—but who is to pay. ("If you can bring some old shoes for the kids and some clothes", I heard them say as I drove away toward the warm city.) And there are oil stains on my hands.

The band played on, a multi-faceted pawn. Cigars, too, passed — as a final touch — while I munched on grapes in a one-man attempt to eat the drowntrodden grape pickers of California into one last frenzy of activity before the Univ. of California—"a community of scholars"—automates them out of existence.

I did not see who cleaned up, no more than I saw who waxed the floors, set the tables or watched the doors. But in the mist of my mind, as I left them behind, I thought I saw them grab—what looked like the tab. Beta minus, minus, minus, mindless.

Convocation

In they march wearing colorful robes and quaint brain warmers, signifying power, prestige

and pride—sort of academic Hell's Angels who place their horsepower ratings on their back. And I wonder, "Over which chair will the moon rise?"

Your warship, your honor, your obesity, your pomposity . . . distinguished guests . . . extinguished ladies and gentlemen of the galley", moaned the voicewriter on the walls. I looked at the galley and its trusty crew seated in it uptightiouness, wondering if the noble janitors who pick up the butts ground down by the shoes of those who choose—ever sit in these pews.

The shaman rolled his bones through my visions of sermons over 50 calibre shells—"God chose you to kill the yellow bastards" — and I thought "never go to one of these things without a paper bag". I left for the john, passing bleached boys in bleached jackets reading . . . force, strain, gain = speed and greed. Join Dow Now, Sacred Cow.

"Don't go back in yet sire, they're still in the mire", barked the uniformed puppet. Obviously, he knows the importance of this spectacle . . . I wish I did . . . I wish he didn't. "Do you Max . . . swear . . . as he should . . . as any could . . . who would".

Little David strikes in frenzy at a Goliath who hides in the caves of men's minds, swinging blindly. Backs stiffen . . . "Look out! He looks like the kind that might". The verbal rocks find no caves, no slaves to save . . . "oh let him rave" . . . youth always sees truth. Sit down David! No thornless crown David!

The Wyman Waltz starts. Music by the Heisenberg Uncertainty Duo (One step forward, one step backward. Repeat until you get the feeling you're going somewhere.). "There are two kinds of truth: **MY** kind and **YOUR** kind. I look to see if there are any other '**YOUR**'s' around. "**OUR** kind is relative and suits **OUR** relatives". "**YOUR** kind is sought but never found **HERE**".

"All knowledge is a lie", he adds truthfully, "but my kind is true **NOW**". "Let there be no mistake about this, **YOUR** truth will come true tomorrow, of that we can be sure." "Of this you can be certain, just as I'll die for **MY** truth, I'll cry for your right to chase after **YOUR** lies.—Law and Order is the order, and the restaurant is below the border.

MEMBERS OF THE AUDIENCE ARE REQUESTED TO REMAIN IN THEIR SEATS UNTIL THE PLATFORM PARTY HAS CEASED.

Christianity and Marxism . . .

In view of the structures and concerns of organized religion in the West today, an interesting anomaly is immediately presented by the title of this article.

Many churches, the Roman Catholic Church in particular, are organized into almost corporate entities, embodying a large 'bureaucracy' and handling large sums of money.

Thus, even the suggestion that Marxism's atheistic base and anti-corporate philosophy holds some parallels to what we know as 'Christianity', is strange, if not repugnant, at first glance.

However, in reading the following article, it must be remembered that the convergence and divergence of the two is based on the 'base' tenets and philosophies of both, rather than their applications in modern society.

The writings of Marx, Engels, and other socialist thinkers tend to serve today only as a basis for a socialist society. For socialism, too, despite its broadly humanitarian concepts, must still succumb to the shroud of bureaucracy that tends to dehumanize the entire structure.

The organized Christian religion also suffers from the dehumanization of vast organization. No longer is the basic 'grass-roots goodness' of Biblical concern a major concern of all too many churches and theologians.

This leads us to a pervasive characteristic of both socialist and Christian organizations in modern society. The maintenance of stability in such large structures as a socialist government or a universal Christian church necessitates the maintenance of strongly upheld tenets and the restrictions imposed by such. Which is an extended definition of 'dogma'.

It is unfortunate that in both cases there is a great deal of repression of dissenters and ideas, all for the sake of stability.

Thus neither Marxism in a socialist state nor Christianity in an organized church hold closely to the basic philosophies underlying each.

(Just as added food for thought, incidentally, while reading this article think of the interpretation of True Christianity as is purveyed by such 'Evangelists of The Word' as Carl McIntyre.

Nothing could be farther from the original teachings of Christ. Amen.)

Dr. Jan. M. Lochman, the author of this article, is formerly of Prague, Czechoslovakia, now teaching in Switzerland. He visited this university to lecture on this topic last winter. The following article appeared in Christianity and Crisis, May 12, 1969.

By DR. JAN M. LOCHMAN

A significant convergence between Marxism and the Christian message has first become clear for some Christians and Marxists in practical matters.

I am referring to the practical experience we have gathered in our society in the past decades. Christians and Marxists have been brought closer together in the decisive moments of our recent history in spite of the ideological tensions and distance separating one from the other.

It was no accident that the intensive contacts of some theologians (J. L. Hromdka was foremost among them) had begun with Marxist leaders during the 1930's in a co-operative action to strengthen Spanish democracy.

Similarly, Christians and Marxists stood in common resistance to Fascism, and they also participated in the common task of social re-construction and the democratization of the socialist society.

This advance was intentionally impelled by practical and political motives. Both sides understood that there was no ideological identity. On the contrary, the ideological front remained unmoved. Yet practical co-operation precipitated a look into a certain convergence between the Christian message and Marxism.

It was evidently not an accident that Christians and Marxists found themselves aligned in many practical decisions. They did not reach their analogous decisions haphazardly but on the basis of their faith and thought. This implied that they, at least, were deployed and motivated in a similar direction.

Thus it seemed very natural that they should

clarify in a kind of mutual dialogue what this convergence (and what the persistent divergence) is all about.

In recent times there has emerged from both sides the concept of "humanization" to characterize this shared concern of Christians and Marxists. This is certainly justified; humanizing social conditions is clearly our common concern. Still this concept is very general.

If we are not able to fill this general idea with a more concrete content, then the concept of convergence would be too narrow. Indeed, when we consider the exact meaning of humanization, especially when dealing with the question of what belongs to the authentic "dimensions of the humane," the consensus between Marxism and the Christian message is much broader.

Society, History and the Future

If I were to express this convergence in a very fragmentary and abbreviated way using three major topics, I would select the concepts of *society*, *history* and the *future*.

The Marxist and Christian view of what man is emphatically states, to start with, that man is a social creature. Man is not an abstract, isolated creature content in himself. He lives in association with others. He is a social being. This is the fundamental qualification of his existence and the delimitation of his being as a man.

He has to be in an actual solidarity with other men, not bound up in concern for his own individuality only. This is the way of human fulfillment in a personal and social sense.

Above all, that solidarity means fellowship with the poor and oppressed, the weary and heavy laden—including the concern for a more just society. This stance of solidarity, this "socialistic impulse," distinguishes Christianity and Marxism from other orientations that place more emphasis on individual possibilities.

There is another shared attitude: we both take history seriously as a significant dimension of human existence.

Man is not an abstract, general, metaphysically prefabricated substance. He is an historical creature. By that I do not mean that he is an abstract individual, possessing "historicity," but rather that he exists and participates within the concretely given historical conditions and relations.

Living in this historical context he is no mere object in history; he is also history's subject and agent. History is his sphere of responsibility. History is the forum where his business is transacted.

In this connection we come to the third shared concept, the future. Christian and Marxist thought is thinking directed to the future. Man is homo viator, man on the way. He is on his way to a future destination. He is not tied down to a once-for-all-time-given status quo.

On the contrary, his heart belongs to that which will come. He knows he has been called. What is at hand is not enough for him. He must think about the promises of a greater justice. And in the light of that greater justice, he must not only interpret but change his world.

Authentic Dialogue

None of these converging motifs shared by Christians and Marxists can be simply stated without some qualification. None of these motifs excludes rather divergent aspects of these conceptions.

What Marxism and the Christian message have in common under the topics of society, history and the future is not simply identical. Therefore, when we think of the dialogue between the two, we must always consider the serious tensions between them.

Nevertheless, what I have indicated about the convergence between them is not an illusion. Their concentration upon these dimensions of man's existence clearly differentiates them from many other possible philosophical, religious and political analyses of man, for example, the existentialist and



MAN IS A SOCIAL ANIMAL

. . . be he Marxist or Christian

a convergence and divergence

the positivistic perspectives. Such a concentration makes them closely-related partners of an authentic dialogue and social cooperation.

There is, as already indicated, a serious difference between Marxism and the Christian message. If I were to define more closely the decisive difference, I would cite the question of God.

I recognize that precisely this difference can be viewed as an out-moded and consequently superseded recognition. The question can be put, "Is this question (about God) really a genuine boundary between Marxism and the Christian message? Hasn't theology today become quite cautious and hesitant exactly in this respect? Does the concept of God really belong to the "essence of Christian faith?" Many theologians today ask these questions.

From the other side, paradoxically, this question seems to be less fixed than ever. The saying that "God is not entirely dead" is heard from Marxist quarters.

From conversations with them we learn again that the concern for transcendence is taken much more seriously by many present day Marxists. Sometimes it is even emphatically asserted that the Marxists themselves in conversation with the Christians must promote this concern (for transcendence) with a renewed radicality.

Does the fundamental difference really rest on this point?

Concept of God a problem

If I answer this question affirmatively, then I must hasten to add that in the "question of God" I do not refer to a metaphysical concept of God that we must establish as an absolute boundary over against the historical dynamic and social orientation of Marxist thought. Such a metaphysical concept would be a completely false boundary. The God of whom I am speaking is not the "God of the philosophers, but the God of Abraham, Isaac and Jacob."

Consequently, God is not the God of a metaphysical scheme, but the God of history, of society, of the future—all in the concrete sense of the Gospel of God's way to mankind in Jesus Christ.

That is transcendence that does not alienate man, one that does not divest man of his historical and social dimension, one that does free him for history, for social life, for the future. Furthermore, this transcendence is what sets the situation of man in a new light—in the light of grace.

That is what I mean by the question of God: the transcendence of grace. Marxism disavows the question about God. It sees in it the improper turning away from man's concrete and worldly obligations.

In view of the misuse of religion in the course of history, Marxism has solid grounds for its atheism. Dedication to the great task of the revolutionary refashioning of this world must not be watered down with "pious reasons."

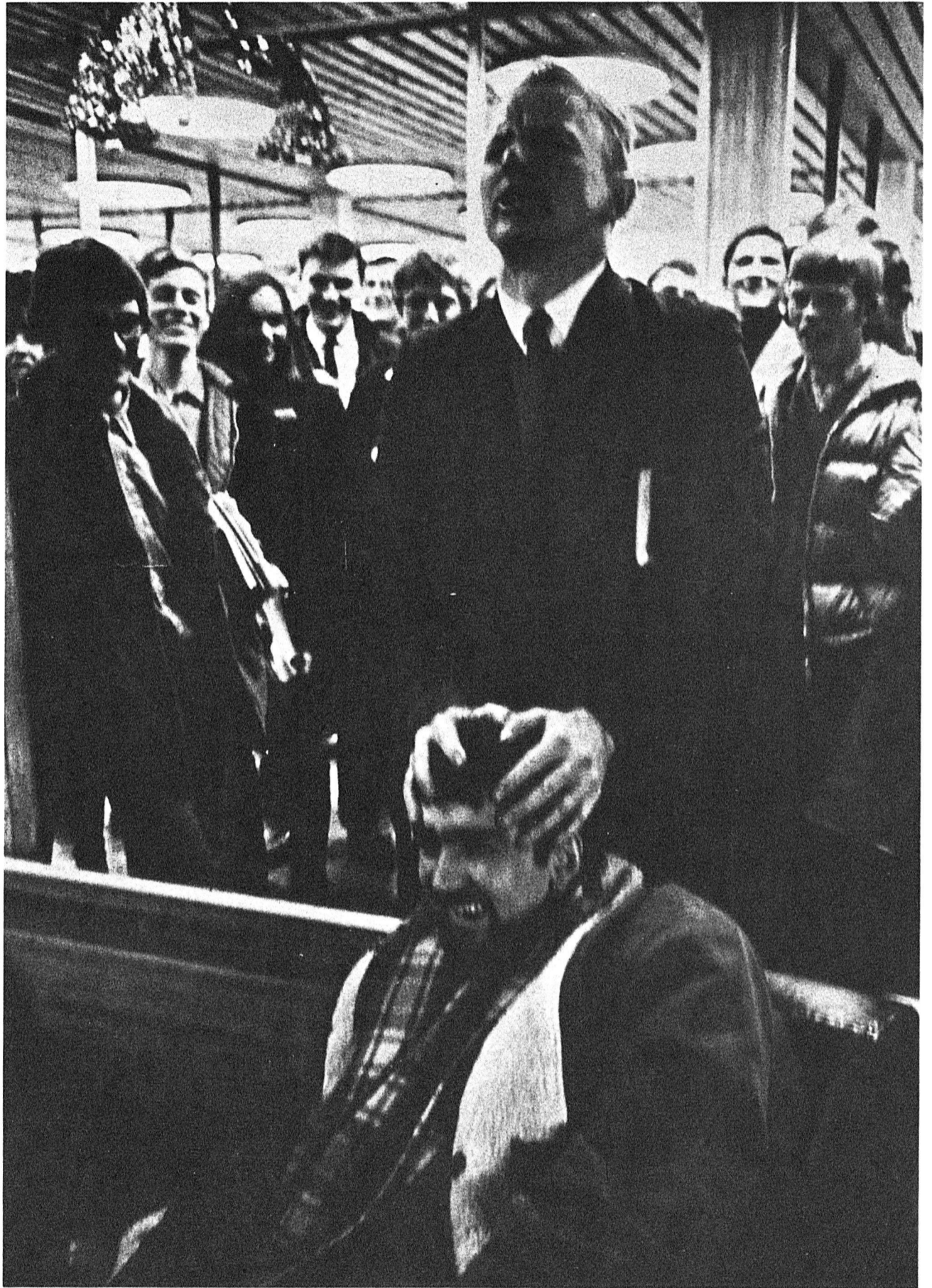
Christians should fully understand that, too. The gospel treats the world in utter seriousness. At the centre of the gospel stands the proclamation of the incarnation of God. But exactly and specifically: the incarnation of God. The Christian message draws men into the discipleship of Jesus of Nazareth and thus into his history, society and future.

That message does not conceal the fact that the final point of reference of this man is God. If God is ideologically denied, then man is threatened to become dissolved in his history, society and his future and he becomes imprisoned in his imminence and in his worldly projects.

The ultimate future of man

The penultimate becomes the ultimate for him. His total destiny then depends on his accomplishments. He lives with the possibilities of happiness and euphoria as they emerge in moments of his successes.

But he also lives in frustration and despair as



EVANGELISTIC RELIGION—Both Christianity and Marxism have seen the fervor of those who have found the One True Way—and have felt the scorn of those who do not believe.

they are given in the situation of defeat and guilt.

Over against all of this the Christian message speaks of the transcendence of grace as the ultimate dimension of human existence. The transcendence: man is never used up completely in his social and historical conditions. His future is greater than the future of his accomplishments. He is more than he is.

And the Christian message speaks of grace: our salvation does not depend on our efficiency or on the failure of our attempts. That which is ultimate is not our accomplishment. The ultimate is not our sin—so, too, it is not death for us. The ultimate, the proper future of man, is grace.

The real task of Christians in their encounter with Marxists appears to me to be to testify to

this condition of being human. The church's reason for existing (*raison d'être*) lies exactly in this witness—in all societies, especially in a Marxist society.

This is her authentic difference from the society; it is a difference that does not set her at a distance from others but one that unites her with them in Christian solidarity, a practical proof of the transcendence of grace.

If the church fashions and promulgates "laws" instead of this message, then she understands herself as an ideological antipower set against Marxism (and how often has she done so). If she does that, then she misses her unique and most distinctive contribution and witness for the society; she becomes worthless salt.

records

TEN YEARS AFTER: Sssh (Deram) DES 18029

On the liner notes, Alvin Lee writes, "The major problem of being 10 Years After, has been to record an album." He goes on to say that although they have recorded three previous LP's that have been commercially successful and musically very good, "Sssh" is the first LP that has really been 10 Years After as they see the group.

The LP itself is outstanding, and is their best yet.

On the group's second LP *Undead*, guitarist Alvin Lee displayed such incredible speed during his guitar breaks that the image of the group changed from that of a hard blues band to one of the group's members being a speed freak. On this LP, Lee is still as fast in places but the emphasis is once again on the group's blues styles.

"Bad Scene", which opens the album is a hard rock thing, displaying the group's power. This song leads to a modern rural blues thing that features a bottleneck style guitar. One of my favourites on the album is "Good Morning Little School Girl". Only 10 Years After could take a tired, overworked song like this and come up with something new and refreshing in it. The second side is written entirely by Alvin Lee and features many rhythmically beautiful things that the Stones occasionally come up with. The album contains no disappointments and is well worth it.

JOHN HARTFORD RCA Victor (LSP 4156)

John Hartford fits the description of a modern day renaissance man; writer, composer, arranger, musician, poet, singer and probably more. He is famous for his appearances on the Smothers Brothers Show, the Glenn Campbell Show and many others. His most commercially successful song is of course "Gentle on my Mind". This song however reveals a rare side of him. Usually his country sensitivity is used in writing critical songs about our society. He is also well known for his novelty songs.

John Hartford reminds me very much of Frank Zappa. Their mediums are the same but their styles of music differ drastically. If you don't possess a Hartford LP, I strongly suggest you buy one.

—Holger Petersen

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Une troupe exubérante de 65 danseurs canadiens nous avait donné rendez-vous à une bouffée de légendes, jeudi dernier au Jubilee Auditorium. Comme jadis, réunis autour d'un feu de joie, nous sentions de mièvres lueurs chauffer nos coeurs de sons et de mouvements divers, et nous reliait aux hommes qui bâtirent notre immense pays.

Au fil d'un voyage d'une mer à l'autre, mille ans d'histoire et trois mille milles de pays se dérouleront prodigieusement sur la scène.

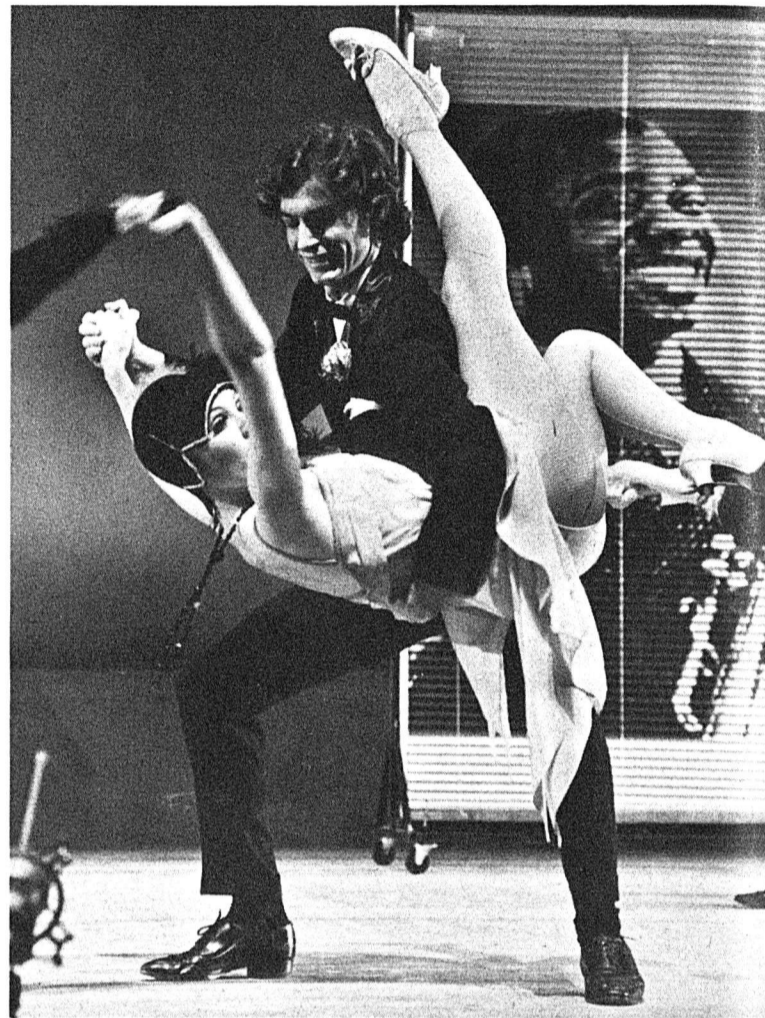
Le sommeil des plaines de l'Ouest se rompt soudain à l'écho des tambours indiens annonçant les rites des fiançailles de la fille du chef.

Relatées savoureusement, chansons, danses tourbillonnent religieusement; mais les festoyants, panachés de plumes d'aigle et de clochettes doivent reculer devant les premiers colonisateurs cherchant une vie meilleure.

"En route vers l'Ouest", chantent-ils en chœur. Le sol nouveau a besoin de mains villantes et calleuses pour le découvrir et l'homme coiffé de chapeaux à exploiter. Après un dur labeur, large bord et portant des jambières de cuir, femmes vêtues de robes à calicots torent diaboliquement aux accords des accordéons et des guitares. Rythmes frénétiques.

Le lendemain est plus gris. Hommes rêveurs, découragés, assoiffés de richesses se ruent désespérément à la recherche de l'or. Gaité, rires, whisky, charmantes danseuses volent dans l'air du soir. L'horloge des temps avance à grands bonds. . . Folles années du Frou-Frou, du Charleston, du Tango, rythmes enjoués du Bougy, tourbillons de lumières et de sons aux accords d'une musique psychédélique du XXe siècle se succèdent. Quittant les vastes prairies, les Feux-Follets traversent les âges et les escapes pour nous amener au pays des Acadiens errants. "File la laine". "Pique la baleine, joli marinier si tu veux naviguer". La danse gaie et enchantresse des dames aux robes chatoyantes et chaussées de sabots, laisse pénétrer la vieille France en terre nouvelle.

Pas loin de cette terre où ce peuple banni a vécu, les colons écossais, après le foulage du tartan, dansent des reels et des



—Terry Malanuk photo

Une précision et une couleur exquises

. . . les mouvements joyeux du Charleston

strathspeys son si nasillard de la cornemuse.

Perdue dans la frénésie d'une gigue, la cornemuse s'éteint dans une clameur de chants et de danses d'un Mardi Gras québécois. Tout le voisinage s'est "endimanché"; c'est ce soir qu'on va danser. "Degreyez-vous!". Une odeur de tourtière et de tarte à la ferluche creuse l'appétit. Jupons, jolies jambes, jeunes hommes dansent avec entrain. Deux bons vieux se bercent en se contant leurs exploits de jeunesse. Mais un trouble-fête survient, le diable! Il entraîne Rose Latulipe dans une gigue incessante.

Or minuit approche et les festivités doivent cesser. Rose est ensorcelée et ne peut s'arrêter. Le

curé du village arrive gambadant et d'un signe chasse le diable. La fête se termine par la danse des "Balaies" dans une atmosphère cordiale et unie.

Ambassadeurs de la culture, les Feux-Follets retracent l'héritage canadien avec une précision et une couleur exquises. Une mosaïque canadienne aux XXe siècle, est-ce une chimère? Les Feux-Follets sont des phares clignotants de notre puissance, puisqu'ils mettent sur scène non pas des gens des diverses parties du pays, mais plutôt un peuple avec son unité et sa diversité. Ils retracent certes, notre folklore et ne recherchent-ils pas aussi une identité canadienne.

—Jacinthe Perreault



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CONVENIENT PARKING

Films

You've probably already seen *Easy Rider* (at the Avenue), so this is going to be a forensic rather than an evaluative review. If you haven't seen it, and if it's still there by the time this sees print, I'll at least say that it's an enjoyable movie, very well done in many respects, and certainly worth seeing. Having thrown that sop to the Cereberus of critical honesty, I would like to move on to dwell on the faults of the movie.

Easy Rider takes us through a few days in the lives of Wyatt and Billy, two characters who represent an uneasy combination of the gentleness of the hippie and the self-interestedness of the bikey. Having completed an immensely profitable dope deal in the American southwest, they rev up their machines and head for New Orleans and the Mardi Gras. The film is picaresque in structure, moving from one episode to the next without more than a passing nod to character and plot development.

The one theme which holds the movie together, and which at the same time is its greatest flaw, is the conflict between Freedom, as represented by the long-haired heroes, and Oppression, incarnate in the rednecks who hassle them, beat them, and eventually kill them.

Now I am not going to deny for a minute that such conflict exists: anyone who has even been looked at sideways in the street knows that much of society has an inordinate intolerance of a deviant way of life. I am even prepared to admit that there may well be individuals who will go so far as to express their dislike by blasting people off motorcycles with shotguns.

And that, precisely, is the problem with the movie. It is unquestionably geared at younger audiences, at those who have experienced the ugliness of intolerance. And all of us, after we have sat through that horrible scene where the ignorant, leering figure of Intolerance blasts the figures of Freedom to smithereens, rise up and say to ourselves, "Yes, it's really like that: the man who pulled that trigger is the same man who kicked me out of the Bay cafeteria, and the brother of the little old lady who asked if I were a boy or a girl."

In other words, the movie is designed not to stimulate thought but to reinforce our inherent beliefs. It's not unlike those second world war movies that showed us what monsters the Germans and Japanese were as they gunned down the shining American hero with the malicious grin of hatred on their ugly, alien faces. Just as we identified then with the shining hero, so now we identify with Wyatt and Billy, and in the midst of our horror there is a warm, happy feeling that we are on the side of the good guys.

There's nothing wrong with this thematic element in itself, and had it been blended into a structure of genuine conflict it would have been quite successful. But beyond the obvious theme there is nothing in the plot.

None of the characters is given more than a cursory study, none of the episodes leads us anywhere but into a firmer conviction that rural society is ugly. (Perhaps the movie is teaching its own brand of intolerance.) The scene with the New Orleans whores is brilliantly done, a masterpiece of camerawork and directing, but it has nothing whatever to do with the movement of the story: the excuse given for the boys' visit to the brothel is a flimsy one (it is a kind of tribute to the young lawyer who has been beaten to death for casting his lot with Wyatt and Billy), and we can make little of Wyatt's apparent change of purpose ("We blew it, Billy") afterwards.

Hence, beyond the concession that the movie contains some very good photography, some good acting, and some interesting glimpses into the nomadic life of the hippie/bikey, there is little to be said for it as an integral work of art. It is heavy-handed, and seems an awfully elaborate way of showing us, or reassuring us, that it takes a great deal of daring to be different.

—Terry Donnelly

Poet publishes personal scratch pad

Lawrence Ferlinghetti:
THE SECRET MEANING
OF THINGS;
New Directions.

If you have never read Ferlinghetti, and are anxious to insert yourself into the cultural currents of young America, you could do worse than read his latest book, *The Secret Meaning of Things*. Ferlinghetti is a good poet, but the inconsistencies in this book give a profile of both his strengths and weaknesses.

One of the major flaws of these poems is that they tend to be very autobiographical. Naturally, all poetry must refer to personal experiences, however oblique that reference may be, but few poets insert themselves so noticeably into their work. One of the poems in this book, "Bickford's Buddha", gives the impression of being a sort of personal scratch pad that notes all of Ferlinghetti's observations during one particular day. Here is an example:

*And a threeyearoldgirl on a
sidewalk
licking the chocolate spreckles
off
a gooey ice cream cone
peering through the open
backdoor
of a drycleaningshop
where some sort of big belted
wheel
was going round fast
Missed what kind & went
back
& still couldn't tell*

As Ferlinghetti says in the poem, he is "... afflicted/with Observation Fever", but this surely does not justify him afflicting the reader with it.

Another characteristic of Ferlinghetti's, which might be considered a flaw in some circles, is his use of erudite references. Like Pound and Eliot, Ferlinghetti is a very

learned man, and he is quite willing to use the names and works of others as a sort of shorthand, to describe areas of thought and concepts already explored. An example of this is found in the first few lines of "Assassination Raga":

*Outside the plums are
growing in a tree
'The force that through the
green fuse
drives the flower'
drives Death TV
'A grief ago'*

The two lines in quotes are both from poems by Dylan Thomas, and if you haven't read them, you are already one step behind Ferlinghetti, and the gap will quickly widen. Readers who are not familiar with Buddhist and Hindu philosophies may also find themselves left out, as in these lines from "Through the Looking-Glass":

*... allowed the Ram
only Shiva and Contemplation
And Shiva advanced
with a broken arm*

However, it would be wrong to condemn Ferlinghetti for

these minor flaws. His work is sensitive, often lyrical, and provides a deep insight into the vectors of American culture. "After the Cries of the Birds" is a long and persuasive poem about the new inner frontier of western civilization:

*the "Westward march of
civilization"
comes to a dead stop on the
shores of
Big Sur Portland & Santa
Monica
and turns upon itself at last*

The best poem in the book is a long lyrical piece entitled "Moscow in the Wilderness, Segovia in the Snow", and rather than say anything about it, I will just quote part of it.

*He is his own message
his own ideal sound
And he sounds so lonely to
himself
As he goes on playing
in the iron-white streets
And he is saying: I say all I
know
& I know no meaning*

—Bill Pasnak

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Cellar publishing escapes obscurity as established houses muddle on

Think of a publishing house, and what do you see in your mind's eye? A tall, gleaming office building, or a stately late-Victorian edifice tucked away in the bowels of a great city; or at very least a few respectable floors of some such building.

In Canada one can find publishing houses that fit this pattern, and one can find, too, more modest establishments such as the Coach House Press, which fills the small expanse of an old livery stable in a back alley near the University of Toronto.

At the bottom of the hierarchy of publishing houses, at least in terms of architectural setting, are the "little" houses, the transient establishments which bring out a volume or two of mediocre or avant-garde poetry, then fade quietly away. Yet every now and again one of them succeeds and goes on to shake the stately edifices to their foundations. Such a one is the House of Anansi.

DANK CELLAR

To reach the House of Anansi you must find a small side street of Toronto's Spadina Avenue, then walk up dead-end alley, through a wicker gate and across a back yard. Stooping low to avoid a concrete arch, you descend a flight of stairs and find yourself in the dankest and most medieval of cellars. This is the headquarters of one of Canada's most exciting publishing ventures.

Anansi has been in business for perhaps three years, and in that time it has brought out, in addition to several books that are best forgotten, at least half a dozen works of major importance and a dozen others that no one would be ashamed to have on his shelf. The editors seem to have an uncanny

knack for finding authors on the way up: Margaret Atwood (*The Animals in that Country*, *The Edible Woman*) had her first book, *The Circle Game*, published here, and Graeme Gibson's *Five Legs*, which I'm going to talk about in a minute, received extraordinary good reviews.

In addition there have been several important works of non-fiction published by Anansi, as well as reprints of collections by Al Purdy and Allen Ginsberg.



Anansi

What is most significant, perhaps, about Anansi's success is that it tends to receive, and put into print, manuscripts that have been turned down by the established houses such as McClelland and Stewart and Ryerson. *Five Legs*, it is said, went the rounds of Canada's major publishers before finding success in an Anansi edition.

This is not to say, of course, that the major houses are crying into their bankbooks: although *Five Legs* was praised by many as the most important novel to be

published in Canada in years, hardly anyone made the claim that it was fun to read (which it isn't), and sales do not seem to have been large. Anansi, which is not aiming to become a rich firm but only a valuable one artistically, can afford to publish such works.

I can recommend *Five Legs* to anyone who is interested in the art of the novel or in the character of Canada (though perhaps the book is only about the character of southwestern Ontario). It is a masterful application of a prose style to a subject: written in a halting, broken prose that wants to become Joycily mellifluous but it not allowed to by the psychology of the characters (who, briefly, are afflicted with the emotional tightness brought on by the tradition and WASPishness of Ontario).

ANTHOLOGIES

Another field into which Anansi has sallied is that of poetry anthologies. The first, *T.O. Now*, unfortunately was smothered by the protective attitude of Dennis Lee, an Anansi founding father who likes to take young poets under his wing. Reading the arrogant preface to this book was enough to make one forget that there were some very good things within.

The latest anthology in *Canada First: A Mare Usque ad Edmonton*. Nineteen poets are represented, a disturbing number of them ex-Americans (disturbing, that is, because of the title of the book). Not without exception, the poems herein are mature and refreshing; the anthology tells us nothing whatever about Canadian poetry between St. John's and Edmonton, but at least it is an interesting and enjoyable collection.

—Terry Donnelly

leftovers

In an effort to be pleasant—difficult though it was—and, we will admit, in order to prove that leftovers is capable of sweetness and light, we some weeks ago effused plaudits all over the folk who set up Student Cinema. You can count this as an official retraction.

Before we get nasty, we should first admit that the original program looks as good as ever: a sprinkling of really ghastly movies among some classics of modern film-making and many reruns of eminently worthwhile current films. The problem began when we decided to take our own advise and actually go to Student Cinema.

The victim was *Cleopatra*, a girl who admittedly deserved a more incisive treatment than the hatchet job she got in this rather limp production. But for twenty-five minutes after the scheduled show time we waited in breathless silence for something to happen. As it turned out, that silence was the best part of the evening.

When Cleo finally made her entrance, it appeared that she had been damaged in transit. Her blemishes took the form of maddeningly irritating green lines that appeared from time to time and wove, McLarenque, across the screen. Film breaks, changes of reels, and fuzzy projection were provided free by the management as comic relief.

Some sort of ultimate came during a particularly passionate love scene, when the film gave a jump so that words and actions went their separate ways. It was the most unco-ordinated love-making we have ever witnessed.

Film goes with more guts than we have, who regularly attend Student Cinema's offerings, tell us that this happens every week. What this will do to such tightly-structured films as *Who's Afraid of Virginia Woolf?* and *Death of a Salesman* is awful to think upon, and not to be tolerated.

* * *

On a vastly happier note, the English Department will sponsor a conference on Canadian poetry, *Poet and Critic '69*, in late November.

The conference will bring together poets and academics from French and English Canada in a three-day series of critical seminars, poetry readings, a drama presentation, art displays, literary papers and drinks. An impressive list of Those Who Count has been assembled. That means Eil Mandel, Irving Layton, Margaret Atwood, Earle Birney, Dorothy Livesay, Jean-Guy Pilon, Gatiert Lapointe, and just possibly Leonard Cohen.

The Quebec government is shipping us a group of grad students in literature, and more are expected from Manitoba. The evenings will be taken over by a Studio Theatre production of Wilfred Watson's verse play, *Let's Murder Clytemnestra According to the Principles of Marshall McLuhan*.

Those Who Don't Count (i.e. those who are not Great Canadian Literary Figures but rightly believe they have something to offer) have organized an anti-conference of poetry readings for students and anyone else with a song in his pocket.

Everything is free and open to students, except some Faculty Club nothings that will set you back a crippling \$7. But if that's your bog, see professors Harrison or Wiebe for registration forms.



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Those nasty frat boys

I am writing regarding the IFC statement on beauty contests in Thursday's Gateway.

The IFC stands in favor of beauty contests on the grounds that they judge women on much broader criteria than physical appearance.

Let us then examine these criteria.

First, physical attractiveness is obviously a major prerequisite, as displayed by the fact that no "ugly" women run in queen contests. This is a blatant example of the objectification of women.

Second, most contests place a heavy emphasis on "personality." On examination, one finds that accepted "female traits" are highly favored (i.e., how she walks, sits, speaks, etc.). Therefore, by judging women on this basis, one is perpetuating the myth that woman is a different animal than man. This has been disproved time and time again. Woman is not natural-

ly passive, emotional and submissive—she is conditioned to fill this role. Conversely, man is not naturally aggressive, rational and dominating.

Third, intellectual capability, which is usually given a minor place in the judgment of women, is regarded more or less as an "optional extra", i.e., an intellectual female is a freak! It is definitely not considered to be the most important function of the female.

Fourth, no matter what basis is being used to judge beauty contests, the fact remains that a "free" woman will judge herself on whatever grounds she feels important—she would not submit herself to categorization by a group of male chauvinists!

An analysis of beauty contests shows, therefore, that they serve to reinforce the socialization process of women as providers of services rather than producers, as supporters instead of leaders, as sexual commodities, second-class citizens, laborers without wages, and defenders of the status-quo.

The IFC also states that it is in favor of women's rights. One of the basic prerequisites to the liberation of women is the abolishment of role-definitions. Women cannot be free until they are regarded as being equal to men intellectually, socially, economically and sexually.

The very existence of fraternities says "men require the company of men, and women require the company of women." The rationale is that men and women think, act and talk differently. This may be true, but not because of any innate sexual differences—but because of the different roles society expects men and women to fill.

Women's Liberation demands the extermination of these different roles, on the grounds that women must necessarily suffer as long as they are maintained.

If IFC supports Women's Liberation, the only useful thing IFC can do to further the women's cause is to disband, declaring all fraternities as anti-human, anti-female, and regressive in the struggle for human rights.

Pekus
B.Ed./A.D.

Judie Quinlan
rehab med rep

The question!

While sitting in the SUB, drinking our coffee, reading our newspaper, warming myself at our fire, and watching all of our beaming faces and glazed eyes, I by chance fell to musing—which inevitably led to an overwhelming philosophical quandary:

"What is to be done?"

What is to be done about society, about suffering, about hunger? What is to be done about humanity?

That is the question.

What is to be done about life, liberty, the pursuit of happiness, capitalism, communism, the rising tide of fascism, socialism, free enterprise, the policeman in your soul, democracy, love, murder, rape, theft, death, taxes, freedom sin freewilldeterminismmotherfather your sister in the college, and you?

What, when all of this becomes clear, when the dust has settled, when the timber is taken from your eye, the speck from mine . . .

When all of this is forgotten, I ask you, oh lovers of the good and beautiful: What is to be done about you?

Objectify campus beauties

Let all supporters of "women's liberation" rejoice. BACUS has just made a substantial movement toward test-tube babies, compulsory day-care centres, and general destruction of the family. At a meeting of BACUS Council this evening we discussed the U of A Queen Pageant for which we are responsible this year and decided to dump it. Ever since I was elected to students' council last spring I was encouraged by our society to obtain the Pageant as a Commerce production if Student Radio were to lose interest and relinquish their rights to it. In September, Dennis Crowe awarded us this event and BACUS Council voted to confirm our acceptance. Later the motion was reconsidered and it was decided that a committee should investigate the profitability of said function. Tonight we met and found that the committee was unable to research the matter due to unknown circumstances; being sound business minds we immediately decided that it would be to our greatest advantage to forget the whole matter. The vote was 10/3/4 and I must admit that I was amongst the nays. Before Elizabeth Law gets the wrong idea about us Chauvinist Commercemens I must also admit that there was no social consideration given the motion at all, other than that it was felt that we should confine our activities more to faculty-wide events rather than get too involved with the great

ugly world outside, i.e., the rest of the campus. It was also felt that our undergrads have enough to do producing all our other major events (a reference to Monte Carlo, I suppose). The biggest obstacle in our path to a bigger and better Pageant was suggested to be money. I attempted to suggest that there are always many willing sponsors for an event such as this—department stores mainly, and that I was quite sure that the Radio Society did not suffer any great financial difficulties last year. Their only apparent problem was that Jose Feliciano collapsed before he got here. Such is show business and never let it be said that the confirmed capitalists of tomorrow are prone to taking risks. I am sorry that our action tonight will reflect on the whole faculty. In fact, the great majority of Commerce students that I talked to were against students' council's motion to withdraw support from queen contests and were in favor of our former move to take on the campus contest. Take a stand, Commerce; next to go might be the Commerce Queen Contest, after all, our own event (integrated with Monte Carlo) is more difficult to co-ordinate than the U of A function itself.

Good luck, Engineers, or IFC, or Education, or whoever decides that they have what it takes to administer a big one . . . and keep our campus beauties objectified.

Willie Heslop
commerce rep

Le grand guignol Canadien

En reponse a l'article de Winston Gereluk du 30 septembre

By FRANCOIS NEVE

C'est donc le coeur débordant de reconnaissance que nous remercions M. Winston Gereluk. Lui seul a eu la charité, et le courage, de nous mettre au courant de ce qu'était vraiment le Canada. Au cours de la semaine d'accueil puis de celle des "nouveaux" les différents comités nous avaient montré un pays magnifique, encore à peine peuplé mais peuplé par des gens exceptionnellement hospitaliers, selon toute évidence aussi contents de nous recevoir que nous étions enchantés d'être leurs hôtes.

Mais ces farceurs nous avaient caché la cruelle vérité. Ce pays charmant qu'ils appelaient "Canada" (un bien joli nom, d'ailleurs; d'où vient-il?)—comme aussi l'appelaient "Canada" les manuels de géographie de tous les écoliers du monde—doit, depuis la démonstration définitive de M. Gereluk, s'appeler la cinquante-et-unième étoile du claque à Tonton Sam. Refrain connu. Comme aussi sans doute ne sont que des étoiles—ou plutôt de serviles planètes—collées au cul du rhinocéros américain les pays de l'Europe occidentale et d'une manière générale tous ceux qui ont réussi à éviter les griffes et les crocs du gros nounours à l'étoile sanglante. Thèse qui n'est ni précise ni neuve, ni difficile à démolir.

Elle repose en effet sur l'hypothèse (marxiste) suivant: "Le pouvoir, c'est le capital; le capital, c'est le pouvoir." Et cependant Marx lui-même, comme ses adeptes, professe que le nombre des opprimés représentera un jour un pouvoir supérieur à celui de l'argent, et balaira la puissance du capital. L'intelligence, le pouvoir politique, la force militaire représentent aussi une puissance colossale, qui est loin d'être toujours liée à la puissance financière.

Trois exemples contemporains prouvent abondamment qu'il n'est pas si difficile de se débarrasser d'une tutelle seulement économique, celle des E-U notamment. Cuba, dont l'économie, était sans doute bien plus étroitement dépendante des E-U que ne l'est celle du Canada actuellement, a pu s'en défaire sans trop de difficultés, et ce, alors qu'une partie du pouvoir militaire (Batista) s'était joint au capital.

Même chose lors de la nationalisation du Canal de Suez par l'Égypte en 56.

La France s'est retirée de nombreux cadres économiques et militaires atlantiques sans que l'Amérique ait pu y faire quoi que ce soit. Si demain la France désirait fermer son territoire à toute influence économique américaine, nul ne l'en empêcherait. Certes cela aboutirait à une chute catastrophique de son niveau de vie; mais au cas où elle préférerait une autosuffisance nationale à une plus grande richesse matérielle—liée aux E-U pour des raisons historiques et économiques bien faciles

à comprendre—personne ne pourrait lui interdire ce choix par des pressions purement économiques.

(Si la dépendance des Tchèques vis-à-vis de l'URSS n'était qu'économique, il y a belle lurette que ceux-ci s'en seraient débarrassés. Mais les blindés russes dans les rues de Prague ont montré que cette servitude était loin d'être strictement économique. C'est là une différence gigantesque d'avec le prétendu néocolonialisme américain. Nous sommes libres de choisir entre une certaine dépendance économique et une complète indépendance moins riche; les pays de l'est sont soumis par la force à une complète servitude économique—et en même temps réduits à une grande pauvreté!)

Si même l'entièreté de l'économie canadienne était aux mains des Américains (c'est fort loin d'être le cas) le Canada n'en resterait pas moins un pays pleinement souverain, ayant notamment le pouvoir de décider la nationalisation ou l'expulsion du capital étranger. Il est illusoire ou mensonger de prétendre que les E-U s'y opposeraient par la force militaire, la seule qui leur resterait dès lors.¹

Dans une société moderne les relations entre pays sont étroites. Si l'on admet a priori l'égalité des droits politiques des différents peuples, il est par contre grotesque d'imaginer que la puissance économique ne pourrait pas être proportionnelle aux possibilités réelles d'une nation. Il est normal, sain et démocratique que l'influence de deux cent millions d'Américains supérieurement organisés soit plus sensible dans le monde entier que celle de l'Italie, du Chili ou du Sikkim. Il est sain et démocratique que l'influence des E-U soit plus forte au Canada que celle du Canada aux E-U²; et cependant celle-ci existe aussi.

Le Canada est prêt à s'ouvrir totalement à l'influence chinoise, à condition que celle-ci, comme l'influence américaine, n'ait aucune prétention politique ou militaire en même temps. Ce n'est aucune-ment le cas pour le moment.³

L'interdépendance des économies modernes est une excellente nécessité. Il est lors légitime et de l'intérêt commun que le rapport des forces à ce niveau apparaisse en faveur du meilleur.

M. Gereluk agrémente son réquisitoire de quelques échappées dans la verdure, qu'il se désole de trouver cochonnée—par les affreux d'en-dessous du 49ème parallèle principalement, cela va de soi! Allons, allons, mon bon monsieur: un peu de sérieux.

Mais le morceau de bravoure, l'argument-choc de cette scintillante plaidoirie, c'est que les ministres canadiens sont des marionnettes (dont les infâmes capitalistes-guerriers-irresponsables de New-York tirent les ficelles, bien entendu). Puisque cela est faux, c'est indémontrable; partant, n'entrons

surtout pas dans le détail; on verrait que cette assertion n'est que du vent.

Comme le faisait gentiment remarquer Heather Colyer ("Maybe if you gave me some facts I'd believe you, Winston.")⁴ cette accusation tonitruante n'est évidemment basée sur rien du tout.

1.—A en juger par sa personnalité aussi bien que par son passé politique, Pierre Trudeau ne paraît guère prêt à n'être qu'un jouet dans des mains capitalistes, fussent-elles américaines et immensément riches.

2.—Être loyal envers les E-U n'implique pas que le gouvernement canadien acquiesce aux attitudes américaines qu'il juge erronées; cela n'implique pas non plus qu'il faille vociférer d'une voix haineuse que toute initiative des E-U est criminelle. En matière de politique extérieure l'attitude adoptée par le gouvernement canadien à l'égard des positions américaines apparaît *constructivement critique*. Et ce n'est pas au Canada mais aux E-U qu'il faut reprocher de ne pas tenir suffisamment compte des remarques émises. (Les événements récents en sont un exemple parfait).

3.—Si M. Gereluk veut parler de la politique intérieure du Canada, disons-lui simplement que les E-U n'ont aucunement l'intention de s'immiscer dans les affaires propres aux Canadiennes.⁵ C'est là l'évidence, et c'est là aussi la réalité, M. Gereluk. Dommage n'est-ce pas qu'il y ait un lien entre la réalité et les apparences? Il est si facile et amusant d'avancer n'importe quoi!

4.—Faisons enfin remarquer ceci. Lorsque le gouvernement américain outrepassa quelque peu ses droits à l'extérieur ou témoigna d'un peu trop de fermeté à l'intérieur, les gens de l'espèce de M. Gereluk hurlent au fascisme. Et lorsque le gouvernement canadien fait preuve de discrétion, de modération et de tolérance, ceux-là encore prétendent tourner celui-ci en dérision, et feignent de ne voir en lui qu'un ramassis de marionnettes.

Sottise ou mauvaise foi?

Qu'on nous comprenne bien. Nous sommes convaincu que la société nord-américaine est loin d'être idéale; bien plus, elle s'améliorera sans doute en progressant dans des directions que les Gereluk et consorts ne désavoueraient pas. Mais lorsqu'on réalise que chaque jour des dizaines de personnes risquent leurs vies en tentant de la rejoindre, en bénéficiant de naissance et beugler qu'elle est infecte et scandaleuse est tout simplement écœurant.

1. L'embargo complète (seul moyen exclusivement économique qu'ils pourraient envisager)—outre le fait que ce genre de procédé ne donne pratiquement jamais les résultats escomptés—ne violerait toujours en rien la souveraineté et l'indépendance canadiennes. Dans la mesure où les E-U, prenant cette position, ne l'appuyeraient d'aucun soutien militaire, elle n'empêcherait en rien le Canada de commercer avec les autres pays du monde.

2. La jalousie est sans doute à l'origine de bien des prises de position anti-américaines.

3. Cela semble devenir progressivement le cas de l'URSS.

4. Heather Colyer; *I am so Canadian*, page 5 du Gateway du 3 octobre. C'est nous qui soulignons.

5. On onus rétorquera: "Et le Vietnam?" Les E-U y ont été appelés par le gouvernement légal, afin d'y apporter leur aide contre une invasion de l'extérieur, et une subversion à l'intérieur. Aucun Européen ne dira jamais: "Qu'est-ce que ces Amerloques sont venus foutre chez nous en 44?"

Follower defends David

I would like to speak out against the unfair degradation of students' union president David Leadbeater that is going on in the paper.

I refer to the snide comments such as the ears of Thursday's paper, "Does anyone have my Roberts' Rules of Order?"—David Leadbeater, and the cartoon last week showing David as a puppet.

You continuously print degrading captions under pictures of Mr. Leadbeater, making him look a fool in the eyes of the students. I have attended council meetings for the past two years and I, for one, feel that he is a very intelligent and dedicated person.

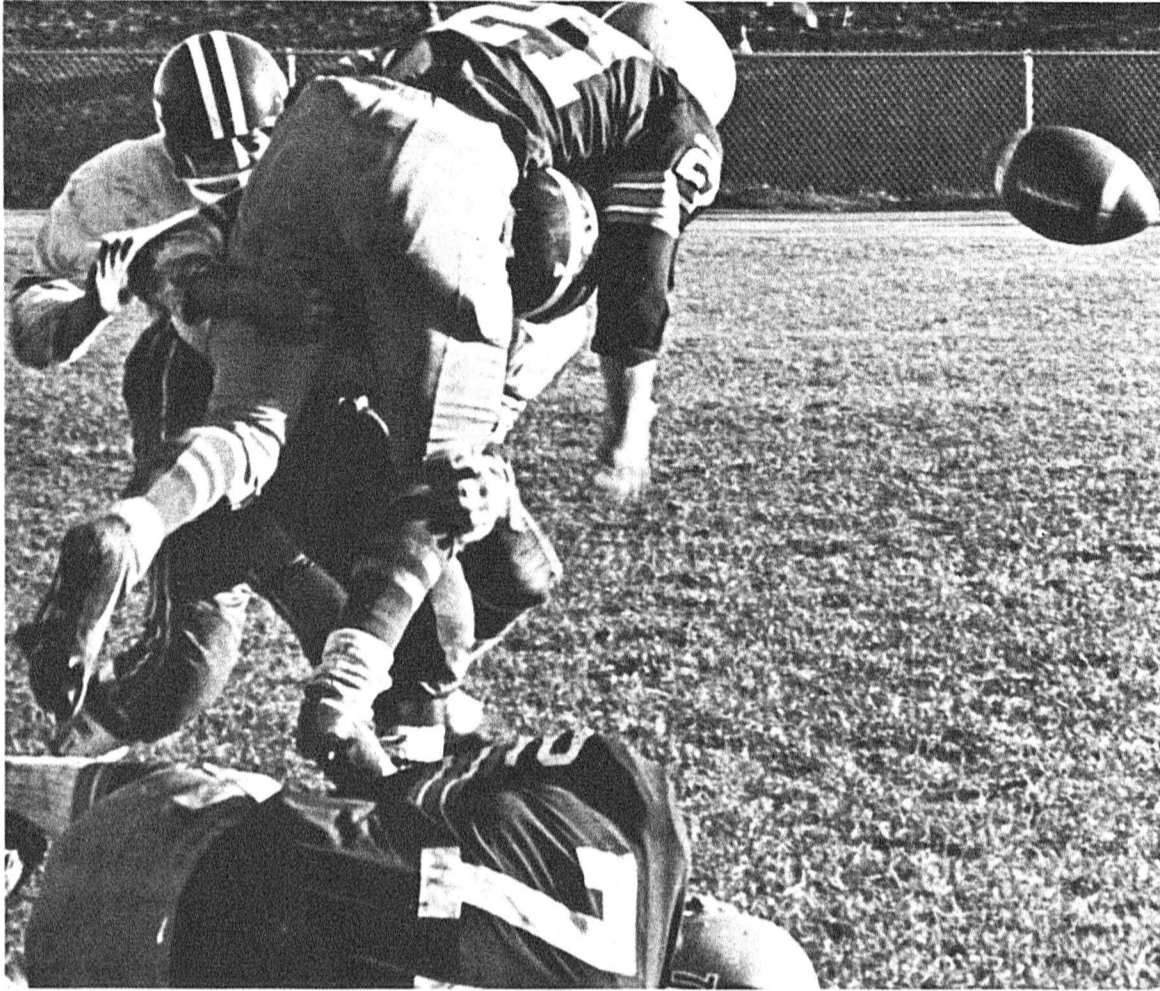
Although I am a dedicated follower of The Gateway, I find it nauseating that you continuously put David down.

I feel that it is about time that you realized that David Leadbeater is the one person who you should definitely be supporting instead of knocking him down, as you have been doing.

I dare you, Mr. Editor, to print this letter in The Gateway, if only to show you have the guts to be shown wrong to your readers.

A follower of David
Jean Moreland
sci 2

Footballing Bruins out to stave off elimination



BEAR ROOKIE MIKE LaBRIER
... coughs up football while Bill Manchuk (72) looks on

Need a victory over Saskatoon plus a Manitoba loss to the Dinosaurs

Time is running out for the Golden Bears football team.

The situation becomes more hopeless each week for Coach Harvey Scott's Bruins as the Manitoba Bisons continue to win games and maintain their four point margin over the Alberta club in the Western Canada Intercollegiate Football League.

The Bears travel to Saskatoon today for their game against the University of Saskatchewan Huskies tomorrow. The Bears and the Huskies are tied for second place along with the University of Calgary Dinosaurs.

By rights it should be a big game for the Green and Gold but the real focus of attention is on the Manitoba-Calgary contest in Winnipeg.

Coach Al Ledingham's Huskies have dropped two straight games to the Bears this year by such ridiculous scores as 33-0 and 52-7. Scott's club has to be favored to come up with another victory tomorrow.

But should Manitoba come out on top in the other WCIAA clash in Winnipeg it doesn't make any difference what happens in Saskatoon.

Even should Alberta win against Saskatoon they will have to sit and pray that these same U of S Huskies can bounce back from the

severe drubbings they've received this year and beat Manitoba next weekend.

Then the Bears have to beat the Bisons themselves by better than ten points to finish first in the league.

It doesn't look good for the Bruins. Each weekend the odds have become slimmer and slimmer.

However, there is one consolation for the Bears. They are beginning to recover from the injury bug that has been plaguing them.

Only Lorne Rubis and Rick Spencer will not be ready for the Husky game and Trainer Ray Kelly states that they may be back in time for the last game of the season. That's the big one against Manitoba.

Dan McCaffery will be back in the line-up tomorrow and will probably see action at his usual defensive safety position.

Mike LaBrier, up from the junior club, will be replacing Hart Cantelon in the offensive backfield. LaBrier was brought up for last weekend's encounter with the Huskies and impressed.

Saskatchewan in the meantime is hurting at several positions due to injuries and will be facing a revitalized Bear club that is eager to get back into the running for first position.

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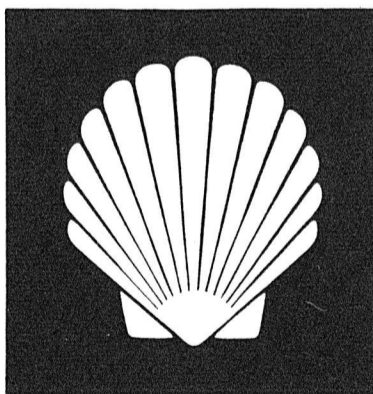
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SFU Education students join strike

BURNABY (CUP)—Students in the Faculty of Education at Simon Fraser University Thursday joined the 22-day old strike around the university's Department of Political Science, Sociology and Anthropology.

By a vote of 128 to 120, Education students agreed to join students and faculty from PSA and students in History and English in demanding re-instatement of PSA

faculty fired and suspended by the SFU administration, and the recognition of total student parity arrangements in the PSA Department.

The Education students' decision pushed the number of students on strike well over the 1,000 mark, although exact figures are not available. Many classes in History and English, as well as five classes in the PSA Department, continue

despite strike decisions and the narrowness of the Education vote probably indicates that the same will occur in that faculty.

Students from the Behavioral Sciences Foundation and the Social and Political Foundation of the Education faculty also met to consider strike action Thursday, but the results of their meetings are not yet known.

Striking students have thrown up full time pickets around the office of Arts Dean Dale Sullivan, to prevent students from transferring out of PSA courses into other departments.

In an open letter to students issued two weeks ago, Sullivan and the administration Vice-President L. M. Srivastava invited students, "deprived of their educations" by the strike, to re-register: an attempt to circumvent the growing protest against the university administration.

The invitation to re-register is part of a general strategy by the administration to virtually ignore the existence of the strikers. Striking faculty from PSA are no longer considered by the administration to belong to the university. Administration President Kenneth Strand has declared that five scab professors now in PSA constitute the entire department.

Students' council

Students' Council will hold their weekly meeting this Monday starting promptly at 7 p.m. at Collège St. Jean. The Collège is located at 8406 - 91st Street. This week's meeting promises to be hot and heavy so be there, you can't beat 150 vocal French-

men asking questions in French to an English council.

Some of the topics to be discussed are:

- tenure
- yearbook
- personnel board
- re-organization of Students' Union

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Social bombed

There was lots of beer and stuff left over last night as the students' union sponsored "social" drew a very small crowd.

An estimated 100 persons enjoyed the music of The Key at the latest SU attempt to bring the sudsy stuff to campus.

While the SU took a loss at this "social" it plans to make up any deficits at the next get-together Oct. 31, the Hallowe'en Social.

One particularly important social takes place on Nov. 20. It's the fourth anniversary of the sod turning for SUB.

Forum

By EARL SILVER and MILLARD EVANS

In the past month, many of the departments in the Faculty of Arts have been making efforts to establish undergraduate participation. In setting up such needed organizations it seems that the main strategy is to call mass meetings.

In view of recent developments, it seems apparent to us as sociology undergraduates that as a starting level this is not feasible. Witness the attempts of other departments in their attempt to hold representative mass meetings.

With the acceptance of apathy on your part as an undergraduate, but not your lack of concern for your education, a few undergraduates in sociology have been working in cooperation (not co-opting) with their department in setting up a workable brief.

This brief will propose a meaningful structure which will allow your commitment, however limited, to be realized.

Voting and dissemination of information will be handled by means of mailed ballots and circulars. Due to the large cost of reaching up to 7,000 undergraduates, it has been necessary to only budget for mailed material for those concentrating in Sociology. Others will be informed through the classroom as to where they will be able to vote and pick up circulars.

The circulars are designed to inform students who are unable or unwilling to go to meetings.

In setting up an "individual feedback" system, it will be necessary to elect paid officers to handle administrative and statistical data and serve as representatives. The election of such representatives will take place in the near future following faculty and graduate approval of the revised brief now in committee in the department.

The problem of committee work in the sociology department is that it performs in terms of weeks while undergraduates' frame of reference is in terms of days. Remember, the issue at stake is undergraduate representation not administrative detail.

Some attempt is being made by the department, however, so it would not be fair to discount their interest. Although, it must be our intention as undergraduates to keep them from having to be over paternalistic.

Already they have rejected a proposed brief written by undergraduates on the basis of individual objections on the part of the professors who voted. Graduate students had previously voted to support this brief with only one person objecting.

However it is believed that these problems are not inherently insoluble nor should their alternatives prescribed by the faculty in conjunction with graduates and undergraduates be unacceptable.

It is in the interest of the entire department that polarization between students and faculty be avoided because undergraduate participation is fundamental to the legitimate operation and decision-making of the department.

The individual feedback system (the "if" system) is designed to meet the needs of your apathy but the possibility of large meetings where issues can be dealt with directly has not been ruled out.

In fact, the important nature of these meetings will be to expose those most interested in their department to direct involvement.

By using the two outlined methods, the representative administrative body will not be allowed to isolate itself from its constituency.

It is important to point out at this time that a structure is not going to be imposed by the active students in the department. On the contrary, once the brief is approved by the already existing constituencies, the brief will be taken to "you" the undergraduate, for approval or rejection through classroom participation.

As a result, students are not being co-opted to conform and fit into a structure which will be unrepresentative but they are being questioned as to whether or not they will accept this form of participation as compared to direct participation in mass meetings only.

It is necessary to emphasize that meetings are desirable yet in order for a decision to become accepted by the department it will have to have been decided in favor by a substantial sized quorum.

If last year was to repeat itself in mass meetings, decisions made by 30 students are hardly acceptable.

"No Pill" says Student Health

"We have nothing to do with prescribing contraceptives either to married or unmarried women," says Dr. M. McWilliams, Acting Director of Student Health Service.

Regular examinations are necessary after any contraceptives, par-

ticularly the Pill, are prescribed. The Student Health Service is not equipped to deal with these examinations besides the regular load of patients.

Student Health does, however, provide advice and information to students on an individual basis.

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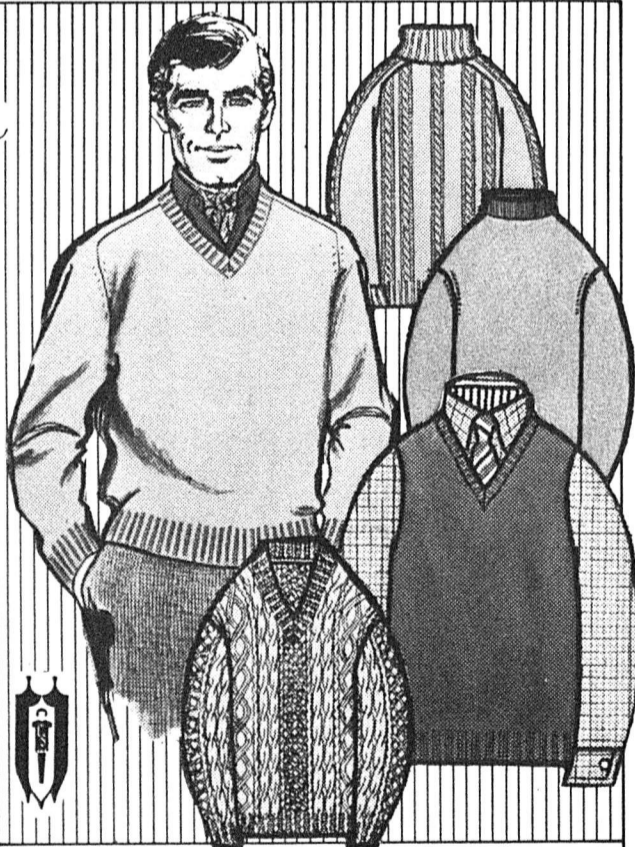
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