

Doubts raised, but Judicial Board goes ahead.

Board was wrong, says Polito

The trial of Brian Lewis and Jean Hogan on Tuesday night (Sept. 23) became an inquiry into the authority and even the right to existence of a Judicial System in a university. If this seems straight forward to you, you could not have been there. The atmosphere of the courtroom, (the residence cafeteria) was one of hostility and suspicion. The "Ad hoc" board, picked at the last minute, nervously awaited their big day in court. What

by Joe Polito

was at stake seemed to be the Board's job, the university's recourse for handling the "disturbing students", the attorney general's job, and the campus police's power of arrest. It was plainly too much of a threat to too many people to be received with open and inquiring minds. Something would have to be done to appear to this "... disturber".

Not being a "... disturber", nor an anarchist, nor a revolutionist, I approached the heirs of my office to inform them of my plan so as not to be a surprise and to make clear my reason for believing the system illegally impossible under the charter of the university as granted by the Nova Scotia government. I thought it justice to inform them of this possibility for their consideration.

The first reception by my colleagues was cordial. They explained that they didn't believe that I was correct and besides they were being pressed by the associate deans of

men and women to bring the "defendants" to trial. They continued that they felt it would be a good point to bring up later but let them get the trial closed.

I would have a lot more friends and less enemies today if I had complied as they had intended me. I must admit their idea of trying two people under a system which they were not absolutely sure was legal for the sake of meeting their deadline for action did infuriate me.

Justice had somehow been waived in favor of the process. They were no longer concerned with the legality of their structure but rather that the facts gathered did emphatically show that one of their rules had been broken and that their superiors (who they mistakenly believed to be "hot-on-their-tails" for action) had to be appeased. After all, it was their job, they did have the right (the former president of the residence society and confidants told them so) and there was no question that the defendants were guilty. Try them!

The trial began. When I entered no plea for the defense (done because the defense did not recognize the court and therefore it would have been ludicrous to enter a plea) the head of the judicial board became enraged and clamored that this could not be done (First point at hand, when defense enters no plea the judge automatically directs the clerk to enter a plea of not guilty). And so the board's mistakes began. The prosecutor called his first and only witness, Brian O'Byrne, who testified that the rule was in fact violated by the defendants. This evidence reinforced the board's decision that they were not prosecuting

wrongly and therefore should have the trial. I didn't challenge Brian because he was telling the truth and this was not the point of contention—the legality of the judicial system.

The trial continued and although some of the board members cooled their hostility (I believe that by this time, they wanted to do the right thing) they still insisted that a verdict must be reached even if there were some posing questions as to what their power and area of jurisdiction actually was. But they advised me very politely that the game might continue in that there was an appeal board and maybe they would understand my brand of justice or set me straight.

The next morning as promised the "verdict" arrived. Guilty as charged, fined \$25 to each defendant. The judges could rest securely. Their system and jobs were not in jeopardy, the prosecutor will still be there at the next trial, and the campus police can arrest whenever they feel it necessary. The crisis had passed. It was only a false alarm by a "disturber" who had his facts wrong. After all the associate dean of men, Mr. Bendeller had told them so, he gave them his interpretation of the school charter, and Charlie Decker could have saved them that much trouble; he decided himself the night of the trial that all was legal and reinforced the whole matter by telling the judges how they would handle the question of legality and capped it all by writing the closing statement delivered by the head of the judicial board. What Justice needs are more Charlie's who understand how the game is played.

Charges of miscarriage of justice rained on Residence Judicial Board Joe Robertson and his Board members last week as they tried two residents accused of violating rules.

The two Brian Lewis and Jean Hogan were accused of disregarding rules about women in the high-rise. But their defence counsel refused to admit that the trial was legal.

Former Judicial Board Chairman Joe Polito was the one hurling the charges against the Board. He refused to enter a plea on behalf of the accused, because he said, the Board's existence was illegal under Canadian law.

He told the Board that during his tenure as head of the Judicial Board he had discovered that the set-up was opposed to Canadian law. Although the set-up was approved by the administration, Polito said he felt guilty and set up a system which was effective and at the same time legal. He told the Board that the Residence Judicial Board had not followed the Judicial Board's example.

There are two such Boards on campus, one for the residents and one for day students. The second also handles non-residence offences committed by residence students.

He explained that entering a plea would mean recognizing that the Board was legal, and "It isn't," he said.

The Board persisted in requiring a plea, but Polito refused. (Under Canadian law, if a person does not enter a plea the judge enters an automatic plea of not guilty.) But he did repeat his position.

He also told the Board that they had no idea of what they were doing. He suggested that they put the trial off until they could check into his charges.

Robertson admitted that the Board was inexperienced and

perhaps not familiar with the whole structure. But he said they were under pressure and wanted to get the thing over with. Despite Polito's opposition, and

what some observers felt to be more than a reasonable doubt, the Board went ahead and tried the two defendants.

The next day, they brought down a verdict of guilty with a \$25 fine for each of the defendants. But Robertson did not feel that he was being unfair.

"After all, if the defense want to appeal they have the right to do so," he said.

Resident reaction was mixed. Some students felt that the Board should have checked into Polito's position.

by Carole Carter

and Pat Tramley

"The board acted as if they were quite ignorant of the facts placed before them," said Pat Lai Fatt, Arts 3. "I don't think they were prepared to act according to what they stood for. The whole system was too disorganized," she said.

Gloria Bagnell, Arts 1 agreed. "The trial should have been postponed," she said.

"I don't think the board was organized. They didn't seem to know what they were doing," she said.

But there was some opposition even to that point of view. Kathie Dobson, Arts 1, thought that the trial was fair.

"I think that the trial was fair in that it enforced certain regulations of the university," she said. "But I did not agree with the all-male structure of the Board."

All quiet as Simon Fraser strike continues

BURNABY (CUP) — The student faculty strike at Simon Fraser University has moved from passive resistance to positive action — but all seemed quiet over the weekend.

The strike, which is only the second on Canadian campuses, was called to support the Political Science, Sociology and Anthropology Department. The strike was overwhelmingly ratified September 24 by over 700 people present at a mass meeting.

The department's complaint is that the university administration has tried to destroy PSA's autonomy by instituting a trusteeship which effectively takes control of the department away from the chairman and his advisors. They claim that the move is an attempt to smash the department because it is the only university department in Canada which is run democratically. In PSA, students and faculty have equal voting rights on all matters affecting the department.

The first strike on a Canadian

campus happened at Saint Mary's University two years ago. That strike was called to protest unilateral administration action in forming committees without student membership. The strike failed because its leaders did not use the occasion to transform energy into education. The striking students went back to classes after two days angry and aware that they had not gained their objective.

At Simon Fraser, though, the strikers have already set up counter-education. During the strike, the students will be running a teach-in on democracy in the university and they hope that the strike will "show an alternative to (Administration President Kenneth) Strand's university."

That alternative is being presented in several ways:

A women's caucus is proposing action and research around such issues as child care, free schools and the housewife as oppressed worker.

Another group, which intends

to initiate research into a housing crisis in the area, has already organized bus tours of housing developments.

Some people are involved in on-going guerilla theatre actions.

Groups are also forming to do critiques of texts and course content in the social sciences. A statement called Principles of the PSA Strike declares that "Education does not stop; it begins with the strike."

Strand called the strike coercive but forced the move by failing to respond to a deadline set by a PSA meeting September 22. He was to have agreed to negotiate on a three point proposal made by the Canadian Association of University Teachers. But he did not answer the demand by 12:30 on Sept. 24 and the strike went on.

The CAUT proposal, which caused a last minute delay in strike action on the 22nd, called for an external review committee to look into the relationship of PSA with the university; appointment of a review committee for

11 faculty members fired, demoted or placed on probation by the SFU administration; suspension of the administrative trusteeship over the department during the investigation. But CAUT was not optimistic about the situation. Caut President William Allen said, "so long as the present atmosphere of head-on confrontation continues, there appears every day less chance of a rational and fair resolution of the conflict."

The CAUT proposal slowed the strike somewhat and gave Strand a chance to move the conflict into less dangerous waters, but he refused to negotiate.

There is little hostility to the strike on the campus and at least one other department has declared support for the PSA department if not for the strike. Prior to the strike vote, the History department had voted to support PSA's position. The decision came on a resolution pushed through by six students with voting rights in the department.

The Geography Students Union has also voiced support of "all necessary actions by the PSA department." The GSU called for the "immediate and unconditional restoration of the administration of PSA to the democratically constituted PSA committee."

The executive of the SFU alumni association voted to send a letter to Strand asking him to lift the trusteeship. Four members of the academic senate supported the PSA department, objecting to Strand's by-passing the senate on academic matters.

Faculty support for the strike is mixed. Many professors are afraid of repressive action that might follow any overt support. Strand has warned that faculty who "did not teach... or otherwise withdraw their services... violate their contract of employment with the university... a matter of serious consequences." This means that faculty can be fired for refusing to teach at regularly scheduled times and places. The faculty fear the use of court injunctions to keep them off campus should they be fired.



From a Sunny Dungeon

By STEVE ANDERSON

Building to an Anti-Climax

BENJAMIN is a titillating motion picture.

It is the story of a lad just turned 17 and his initiation into the world of women (an initiation his "uncle" terms as introduction to God and the devil).

Benjamin's virginity is such a prize that the servant girls are forever slyly maneuvering amongst themselves to see who gets to Benjamin first. Married women upon introduction vow to personally show Benjamin exactly what making love means. Benjamin in his pseudo-naivete asks "How do you make an emotion?" (while the audience mutters "Ah, get serious!")

Through one mishap or another Benjamin fails to make the grade with anybody. Finally a wise head on a beautiful young

body offers herself to Benjamin explaining she is not motivated by love of him. Benjamin assures her it's all right whereas the viewer is left thinking it's all wrong. Why?

There is vaguely presented the diverging aims of both partners in the sexual intercourse. Thus no true communion occurs. In this way we are shown the absurdity of physical virginity as a virtue. We all know sex is in the head. Something about human relations operating in a theater of intentionality and all that.

Constantly bordering on the pornographic, BENJAMIN is entirely undemonstrative. The movie is a giant sensuous cliché. Or, in more vulgar terms, it's the closest thing to a stag movie since TOM JONES.

IT'S NOT BANANAS AND IT'S NOT GRAPES

THE WILD BUNCH is without doubt one of the finest films, if not the greatest "Western" ever made.

It is heavy, tough, and very violent. Its mastery harbors in its depiction and treatment of violence. Its concern with the turbulent and the riotous is easily adapted to the mood of our times. How does WILD BUNCH approach this obstreperous situation?

The answer is "in a completely ironical vein." The presence of this classic example of irony is marked by the 'unemotional detachment' and the grim humour displayed by the "Bunch". They show a coolness of expression at a time when their

emotions are really heated. In employing praise the "Bunch" characteristically speak words of blame to each other.

This use of irony is a cinematic technique is valid and useful. Its main effectiveness comes in the impression it gives of great restraint. The veil is lifted however in an ending that you'll never forget.

THE WILD BUNCH offers exciting photography and breathtaking scenery. It is genuinely suspenseful and suspensefully genuine. For the calibre of acting - the names speak for themselves: . . . Ernest Borgnine, William Holden, Robert Ryan, and Edmond O'Brien.

WOMEN MEET: DISCUSS LIBERATION

It was really a global affair, . . . words like socialization, prejudice wage-disparity flew about the room, and possible consequences were day care centers, dutch-dating, and even the possibility of (if we got to have 'em at all) male housemaids.

And as for that guy who refused the girls in residence the loan of a soccer ball when they wanted a scrap game the other day. . . serves you right if you get a test tube baby!

Seriously, Cathy Walker (of the 114 at Simon Fraser) was guest speaker at a non-masculine meeting at the residence this week.

Her topic was second-class citizenship of women. Walker put it to the approximately 30 interested women. . . reminded them of their very real discrimination in the male-oriented business world. . . and simultaneously their own personal world.

Why should the majority of women, with equal intelligence and rapidly increasing education level, be subjected to a 24-hour job of dull mind-destroying housework and childcare - while her male counterpart has no more of a burden than the usual 8-hour day?

Why should a working wife settle for an inferior job and accompanying pay scale plus the

additional housework. . . while Joe Husband watches the telly or putters about in his hobbyshop? Comments and dialogues sometimes became heated during the evening.

Daycare centers were discussed. Some were wary about the adverse aspects on the children involved. However, others told of personal experiences with working parents as children and one girl suggested the responsibility and lack of dependance she learned while young, helped to make her more mature than her home-oriented friends.

The topic also touched on loss of femininity, and they tried for a distinction between femininity and independence.

It was agreed that women are definitely not given enough opportunity in entrance to and promotion in the employment structure. This was laid at the door of socialization and life-long indoctrination which left the majority of women without ambition to do so. But part of the blame was also accepted and meted out to the "lazy women."

The meeting ended spiritedly with an exodus to the residence cafeteria, where a residence girl was one-half of the party being tried for flouting curfew rules . . . "by an all man jury!"

Begging I Return

now when i touch
something
it either breaks
or remains
passive
that is
it remains
the same.
my hands
i suppose
are failing me.
where is that
all encompassing
embrace i once used
to love?
circle-shrunk

crippled
i can clasp
no more,
merely give
a small sign,
a painful gesture,
and drunkenly stoop
to kiss
your withered and
wrinkled breasts
which i realize now
exaggerate
in a unique way
a very common
condition.

PROFESSOR CHARGES DISCRIMINATION

TORONTO (CUP) - A Lebanese-born political science professor has filed charges with the Ontario Human Rights Commission against five provincial universities and colleges, stating they refused to hire him because of his national origins and political beliefs.

The Professor says he will have to leave Canada within three weeks because he can't find a job -- and he doesn't want to go.

George Haggar, 34, laid the charges against King's College, which is an affiliate of the University of Western Ontario, Seneca College of Applied Arts and Technology, Waterloo Lutheran University, Lakehead University and York University.

Haggar charges that King's College refused to consider his application for a teaching vacancy because he has publicly attacked Zionist ideology and been a spokesman for the Canadian Arab community.

He cited a letter dated Dec 6, 1968, from King's College principal Owen Carrigan, in which Carrigan cited Haggar's outspoken political beliefs, as a reason for refusing to hire him:

"For the past few months we have been negotiating with the Canadian Jewish Community for the establishment of a centre for Jewish Studies. . .

"In view of this, I think you will appreciate that it would be impossible for us to have somebody on the faculty, particularly in the Department of Political Science, who would be openly hostile to the state of Israel."

King's college, a former Roman Catholic school, has its own administration but is governed by the UWO academic senate and board of governors. Haggar came to Canada in

1952 and became a Canadian citizen in 1958. He taught at Ryerson Polytechnical Institute for two years before going to Waterloo Lutheran, where he taught for two years as a specialist in political theory, Canadian government and foreign policy, and comparative government.

Lutheran did not renew his contract in 1967 because, according to then-acting President Henry Endress: "Through numerous channels, you have made it very clear that you are not happy with the philosophy, operation and personnel (at Lutheran)".

At the same time, Endress described Haggar as "a good teacher, probably a very good one."

In January, 1968, the Canadian Association of University Teachers investigated the case, and found that Lutheran had acted legally in terminating Haggar's contract because it contained a clause forbidding teachers "to attack or in any way disparage the Christian religion."

A CAUT official described the Waterloo Lutheran policy as "decidedly unacceptable" and said the university's methods of dealing with appointments and tenure "are unacceptably authoritarian; nor can any degree of benevolence in applying them disguise or justify this fact."

Last year, Haggar was fired by Southern University in New Orleans, La., when as president of the faculty association, he joined students in a 19-day strike during which Louisiana governor John McKeithen was captured and held to win student demands. Haggar was ordered deported to Lebanon but returned to Toronto.

"I answered more than 30 advertisements in the past two years, from academic journals, and did not get a single interview," Haggar said. "In most cases they did not acknowledge receipt of my letters, or replied that my application was on file."

He alleged he was recommended by several professors at York University to fill a vacancy there, but was passed over in favor of a less-qualified applicant because of his political activities.

He also received a letter from Lakehead University saying the job he was applying for did not exist, "and I subsequently saw the advertisement for it at least four times."

He also applied at Seneca College, where, after several favorable interviews, he was told by one official he would get the job if he managed to "get rid of my Mediterranean mentality and emotionalism."

He was also told "the Mediterranean mentality doesn't amount to anything, people with it never go anywhere."

He was told September 3 he was not needed at Seneca. An officer with the Ontario Human Rights Commission said Sunday (September 14) he would investigate Haggar's complaints.

"Our range of formal involvement is limited," he said, "because prior to June 18 the employment section of the Human Rights Code had an exemption clause for educational institutions."

"We will investigate all his complaints, but four of his allegations that he was denied employment opportunity are legally outside our jurisdiction because they took place prior to the amendment."

LONEY BLASTS REPORT

OTTAWA (CUP) - Canadian Union of Students president Martin Loney Friday launched a blistering attack against the just-released report of the Committee of Presidents of the Universities of Ontario, describing it as "one of the most reactionary and unimaginative documents I've ever seen."

The report, released Thursday, calls for a hard-line response to virtually all forms of student protest except ordinary picketing.

"The report does absolutely nothing to solve the problems of the university," Loney said, "but it lays the way open for increased repression and authoritarianism."

"A literal interpretation of the report would say that a pro-

fessor has the right to have any vigorously dissenting student in his class suspended from the university."

"According to this report, if there was a mass boycott of classes by 100 per cent of the students, the administration president would have to call in the police."

The report, Loney said, is an over-reaction to conditions which have never existed in Ontario universities, and it exposes those who are the true advocates of violence within the university -- the administrators.

"Violence has just never taken place on campuses in Ontario," he said. "But this is the type of reaction which breeds violence."

"It's proof that it's not student radicals but reactionary university presidents who are prepared to use extreme force to maintain an undemocratic and conservative university."

"It is typical," he said, "of the feudal mentality" which prevails in university government: operating in a totally authoritarian manner, then telling the people the permissions they must have to change the rules.

"It's as if they were a feudal lord who oppressed the peasants, but sent out a bailiff to listen to their grievances in alternate months."

"And if they decide they aren't satisfied, he calls in the police."

Focus

Karl Marx and Western Ideas

LE CHATEAU
2179 Gottingen Street
Halifax, N. S.

Guy Chauvin Teaches Political Science at Saint Mary's

Karl Marx was born more than one hundred and fifty years ago, yet he remains one of the most controversial figures of the contemporary world. Most of the great men whose contributions collectively make up the history of political ideas have aroused controversy. Disciples and critics have been led to take dubious A PRIORI positions often based largely on their emotional reactions. With Marx this tendency is magnified by the ideological temper of contemporary politics. Marx is most frequently identified as the father of Communism which, in its Bolshevik version, stands diametrically opposed to the so called 'Western' values. Because of this identification as the natural or adoptive father of Communist ideology Marx often arouses virulent hostility on the part of Westerners. There have been minorities in the West which have accepted

By GUY CHAUVIN

Marx's theories as interpreted by the Communist Party as dogma. This attitude has been severely shaken by the Sino-Soviet split and by the armed interventions of the U.S.S.R. in Hungary and in Czechoslovakia. The result of this has been a decline in the number of those who accept the Moscow interpretation of Marx and the growth of a Titoist attitude that there may be more than one road to Communism. If one rejects dogmatic adherence to Marxism-Leninism one is left with the likelihood that Marx was mistaken either in part or entirely. It is with one of these possible attitudes that I wish to deal now. Those who argue that the study of Marx is of no relevance to an understanding of Western ideas base their argument on Marx's failure to prophesy the development of capitalism. This argument has been fairly

effective in convincing people that Marx has little to contribute to an understanding of Western values. The statements of Marx concerning the tendencies of capitalism when combined with the doctrine of historical materialism certainly do not appear to conform the historical fact. Dogmatic Marxists have been led by this discrepancy either to reject fact as illusion or to advance more or less far-fetched explanations for the postponement of the inevitable.

The revolution which Marx forecast for the industrially advanced nations has not occurred; and even if one were to grant that the revolutions which did take place in Russia and in China conformed to Marx's expectations as to what a revolution should be, the embarrassing fact remains that Marx did not consider these revolutions to be possible in isolation.

Marx said very little about China; but in 1882, at the end of his life, Marx did see a glimmer of hope for the revolutionary potential of Russia, provided that this revolution act as a "signal" for a great revolution throughout the industrialised world. It is quite easy to show that in this, as well as in other matters, the prophecies of Marx did not realize themselves.

The pauperization of industrial workers and the accumulation of capital have not occurred. We have not experienced the predicted series of ever more violent slumps and booms. The fatal crisis of overproduction has proved far from fatal.

Capitalism which in Marx's view had seen its best days went on to better days. Marx certainly had not foreseen the reluctance of the proletariat to grasp at power nor had he realized the full implications of the separation of ownership from control which was beginning when he wrote.

Thus Marx, as a prophet, can be shown to have failed quite badly. If one accepts his theories as scientific laws explaining the inevitable progress of history towards the proletarian revolution, this failure is clearly very damaging. There are a number of

passages in Marx which tend to indicate that historical inevitability was not as obvious to Marx as many, if not most, of his critics and disciples, starting with English, would have us believe.

Marx's writings have always been open to a number of interpretations. Pareto gave a major reason for this when he said that Marx's statements were like bats in which one could see what looked like a bird as well as what looked like a mouse. Despite the confusion to which this characteristic may lead, there is clear evidence that Marx did not discount the role of the individual in the historical process.

This role of the individual was clearly in Marx's mind when he wrote in the third of his Theses on Feuerbach that "the materialist doctrine concerning the changing of circumstances and education forgets that circumstances are changed by men, and that the educator himself must be educated".

In THE EIGHTEENTH BRUMAIRE OF LOUIS BONAPARTE Marx wrote, "Men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past."

In THE GERMAN IDEOLOGY he wrote, "...circumstances make men, just as much as men make circumstances". Marx's followers as well as his critics have tended to concentrate on the emphasis which Marx gave to environmental factors in the shaping of history, but in so doing they often neglected Marx's important affirmation that men do make their own history.

My own opinion is that because of this one must understand in all of Marx's prophecies an unstated assumption of CETERIS PARIBUS. Marx, unlike many of his disciples, remained con-

scious of the possibility of his prophecies remaining unfulfilled. The result might then be, in the words of THE COMMUNIST MANIFESTO, "the common ruin of the contending classes"; but it is significant that Marx refers to that possibility even in this, his most revolutionary work.

Marx foresaw for capitalism a grand cataclysmic confrontation between the owners of the means of production and the actual producers. It must be remembered that he was writing in the nineteenth century when many others including Charles Dickens, Richard Cobden and Jeremy Bentham were deeply shocked at the inhumanity resulting from the new industrialism (from what Marx called changes in the modes of production).

Marx felt that a revolutionary situation was in the making and that change was imminent as ever newer methods of production emerged; yet, as his comments on the passage through Parliament of the Ten Hours Bill indicated, he felt that, in England at least, some improvement in the conditions of the working class was possible through the operations of ordinary political machinery provided that the workers were given the franchise.

Anyone today who looks back at the first two thirds of the twentieth century can hardly escape the observation that the changes which have occurred in the modes of production during this period have been at least as great as those of the nineteenth century.

Yet the revolution has not taken place in any capitalist nation. One clue to this failure can be found in Marx's own terms THE COMMUNIST MANIFESTO where at the end of the second section he wrote:

If the proletariat during its contest with the bourgeoisie is compelled, by the force of circum-

stances, to organize itself as a class, if, by means of a revolution it makes itself the ruling class, and, as such sweeps away by force the old conditions of production, then it will, along with these conditions have swept away the conditions for the existence of class antagonisms and of classes generally, and will thereby have abolished its own supremacy as a class.

The significant element here is the tentative nature of this statement combined with the already noted admission by Marx that 'men make their own circumstances.' The proletariat has not seized power for itself; one plausible reason for this is that the bourgeoisie has been flexible enough to allow the proletariat access to a sufficient amount of power to enable it to satisfy its immediate demands for security and for a relative improvement in its situation.

The main point which I have tried to make here is that to argue that Marx's ideas are irrelevant to the Western intellectual tradition because he failed as a prophet is to try to gain a very cheap victory. It may well be that Marxian ideas are irrelevant but not because Marx proved a poor seer.

I do not propose in the space available to try to make a full positive case for the study of Marx but a few observations may suggest that such a study is of value. Clement Attlee once wrote that the two most fruitful sources of social criticism in the Western world were the writings of Karl Marx and the Bible. Both, I would suggest, can still serve in that role.

Marx was very much a man of his time; he was, as he claimed all men were, making history under the circumstances handed to him from the past. He denounced the abuses of an economic system which were oppressive and he saw but one

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Where Were The Rest?

It looks as if Saint Mary's is in for another year of political inactivity.

It also looks as if the activity will again be in the hands of a chosen few despite the efforts of the organizers to integrate it with the broad masses of the student proletariat.

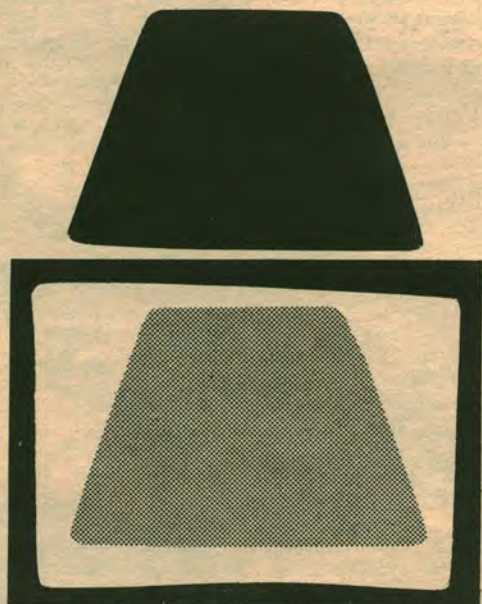
Evidence of this was shown at Monday's meeting of the campus Progressive Conservative club.

Ten people showed. Simon Rosenblum, a former

president of the organization, (before he left it for more progressive politics) said later: "It looks like a right-wing backlash."

President Chris Sabean, Science 3, and half of the executive, dis-agreed, saying that the student PC's are actually a progressive group, as is the whole party.

"Look at the guaranteed annual income that the party is talking about," said Sabean.



Le Château

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COMING EVENTS

- Wed. Oct. 1 - Rush Meeting for all interested. Discussion and introduction of P.K.T. Coffee and donuts
- 8:00 p.m. SUB Caf.
- Fri. Oct. 3 - Dance for all Rushees and dates. All Brothers are to be in attendance. Band and Bar. Coat and Tie.
- Sat. Oct. 4 - Mixed Bowling League, 2:00 to 5:00 at the Halifax Shopping Centre
- Sun. Oct. 5 - Campfire Party at Dingle in Evening. Hotdogs and Beer.
- Wed. Oct. 8 - Stag for Rushees and Brothers.
- Sat. 4 - Football SMU at Mt. A - 1:30
- Mon. 6 - Skating school begins
- Wed. 8 - Varsity soccer SMU at Dalhousie - 7:30
- Thurs. 9 - The JOURNAL in its glorious wisdom appears again.

Compliments of

KEITH'S BREWERY

The Woman Market

By Victoria Smith and Judy

Women may serve a variety of functions in American society, but a function all women serve is that of a domestic market.

And they serve it faithfully, almost eagerly, it would seem. American women, perhaps more than any other women in the world, must fulfill their role as heavy consumer. If they don't, their whole identity — an identity created primarily by business and advertising will be shattered.

When a woman reads in her favorite woman's magazine that "Unfortunately, the trickiest deodorant problem a girl has isn't under her pretty little arms," she starts to worry. Is my vaginal area ("the most girl part of you," the ad gurgles) giving off offensive odors? she wonders.

"Could you be the last woman to be using just ONE deodorant?" an ad for another vaginal deodorant queries.

She may not smell all that bad, but just to make sure, she picks up a container of FDS (Feminine deodorant spray) and Alberto-Culver Co. scores another point.

Alberto-Culver and other companies in the woman market understand the American female. They know she's insecure, often unhappy with the narrow perimeters of her life, desperate in her efforts to catch and/or keep a man.

So the company anticipates a female insecurity that can be turned into a need, and creates a product to fulfill that newly-discovered need. If the product is successful, the company's profits increase, if not, there's always another "need".

Basically, there are two problems with corporate America's approach to women — which can apply to its approach to all people.

First, business can hold no real concern for women as human beings. It must objectify all women as a "market" in order to increase growth and profits. Business is concerned only with the ways in which it can get women to buy. Whether the products sold are of any real use, or meet real needs, is unimportant.

Second, American business creates excessive waste of resources, particularly through products made for women. People do not need 50 different kinds of soap to choose among, or 100 different types of lipstick. But American companies continue to produce dozens of variations on the same useless themes, and thus divert energy, resources and money from more productive human goals.

In 1968, for instance, \$3.1 billion was spent on television advertising, twice the amount spent on the poverty program in the same year.

The advanced technological era that America has recently entered should make for greater freedom for Americans.

But American technology has generally granted the opposite effect, and American women are the most alienated from and enslaved by it. As a group, women have little control over production and planning. They relate to the technological society primarily as a consumer market.

Of course, there is nothing inherently wrong with consumption. But in American society, women are forced to consume large quantities of goods and services they really don't need or want.

Advertising is the mouthpiece for the companies that create products for the woman market.

On a very basic level, the advertising and editorial content of women's magazines like McCall's, Seventeen, Cosmopolitan and Mademoiselle are insults to women as human beings. So are the women's sections in newspapers and daytime TV.

Let's look at some of these insults and the ways in which they are used to keep women in their place as a domestic market. Teenage girls are a market in training.

The people who run Seventeen magazine, the slick, top-selling teen-age publication, understand the importance of the youth market.

An ad in the New York Times, June 18, 1969, reads: "The Seventeen award to American industry for its investment in the country's young women under 20"

"Once again advertisers have demonstrated their realization that youth sets the pace.

And once again Seventeen, their magazine, has broken all publishing records for a single issue.

This August is a new high, carrying 357 advertising pages, 245 in 4/colour. . . .

Seventeen is the biggest circulation magazine in the young women's field — for 16 consecutive years, it has carried more advertising than any other woman's monthly magazine.

That's the strength of Seventeen."

The "strength of Seventeen" is not that it informs or educates young women, but that it sells advertisers' products.

The ad congratulates American industry for "investing" in these young women, much as if industry were investing in some kind of new automobile or hairspray."

The focus of the advertising and editorial in Seventeen is fashion — clothes and cosmetics.

The projected image is young, super-slim, tall, carefully made-up to look "natural", tastefully (and not inexpensively) dressed and (despite an occasional anglo-looking black model) white — the impossible teenager.

And the youth market booms.

Young American girls move into young womanhood with a number of insecurities, mostly about sex and boys.

Seventeen and the youth marketers have a beautiful answer. It lies in the right kind of clothes, and makeup. You "pamper" your skin, "cultivate the flowery look that becomes you," and "highlight your hair, especially if it's brown on the shady side," (Seventeen, June, 1969.)

In America, a young woman's buying habits and personality develop side-by-side. Corporate America insures that the two will not be separated. What she wears and what she puts on her face become as important to her as what she studies in school and how she relates to other people.

If the advertisers play it right, a girl will no more abandon her Revlon blusher or her clairol "Born Blonde" than she would abandon her fondest dreams.

And industry can even help formulate her dreams for her: Wallace Sterling, DeBeers diamonds, Lenox china, Springmaid linen. The make-up, the clothes, the diets, the hair pieces and hair-colorings for an individual girl all point to one goal — to catch and keep a man. This type-casting of women is so obvious in the women's magazines that it never has to be made explicit.

As the young female consumer grows so does her spending power. Industry summons its resources to meet her new "needs".

Whether she's going to college or working in an office, she is told that she must maintain, even amplify the image created for her as a teenager.

Her magazines are Glamour, Mademoiselle, Cosmopolitan, especially if she's white and middle-class.

Glamour calls her "the breakaway girl," independent, energetic, strongwilled and, of course, chic. The breakaway girl is an important market, Glamour tells advertisers.

In fact, she has broken away from nothing. She may not rush out of high school directly into marriage, but she still fits herself into whatever image industry creates for her in a given year.

A fashion article in the June issue of Mademoiselle begins: "During the big jump from high school grad to free-wheeling college frosh, the look changes. Adapts, chameleonlike, to the college spirit. Not only clothes — hair and faces too."

Mademoiselle tells her she's "freewheeling", so she can flatter herself that she's independent while being told what she must wear to college.

With Glamour and Mademoiselle hitting the college market, Cosmopolitan, perhaps is the closest thing to the girl's version of Playboy, confronts the working girl.

The magazine's editorial policies and advertisers use the image of the sexually-liberated young woman to sell products.

American women are far from sexually liberated, a fact that publications like Cosmopolitan effectively betray. For instance, the lead article in the July Cosmopolitan is "39 Men Tell a Nice Girl Like You What Turns Them On." Another article discusses the best tactics to use in seducing married men. The magazine never talks about genuine love among human beings.

Sex is just another sales gimmick. The "breakaway girl" provides an excellent market, but she herself is a product, packaged and sold with the help of industry and advertising, to the man of her choice.

Marriages mean good business. Every new household is a new consumption unit, TV guide indicates in a New York Times ad, Nov. 6, 1968:

"Nothing makes markets like marriage. There's setting up the house, and future business in raising a family. All together it's big business, appliances and house furnishing to bigger cars."

As a middle-class housewife, a woman is a ready market not only for the beauty products she has grown accustomed to wanting, but for myriad household soaps, cleansers and appliances.

Her new image is that pretty, efficient homemaker, lovingly choosing her family's bathroom tissue and toilet bowl cleanser.

And if she becomes hassled by the routine of meals-dishes-laundry, business offers her headache remedies and time-saving cleansers to ease the situation.

The more hassled she becomes, the more she demands a life beyond the home, the more receptive a market she is.

"Why is it never said that the really crucial function, the really important role that women serve as housewives is to buy more things for the house?" writes Betty Friedan in THE FEMININE MYSTIQUE.

"In all the talk of femininity and woman's role one forgets that the real business of America is business. Somehow, somewhere, someone must have figured out that women will buy more things if they are kept in the under-used, nameless-yearning, energy-to-get-rid-of state of being housewives."

Being a homemaker, the American housewife can have no control over the world outside her home, she is effectively cut off from the rest of society, particularly by the media.

Her world is the home. Her magazines — like McCall's, Ladies Home Journal, Woman's Day, Redbook, and Good Housekeeping — talk almost exclusively about children, beauty, food and housekeeping.

The July issue of McCall's, for instance, includes articles on California and New Orleans patios: Beauty: The Sun Catchers, Menus for the Family Reunion; The Church Social and Supper at the Sea; A New Life, A New Love; Audrey Hepburn at 40; The Case Against Little League Mothers and the Faith of Mamie Eisenhower.

Only one article — The Revolt of the Young Priests — breaks through the perimeters of the woman's world.

Television is much the same, with daytime TV — prime viewing time for housewives — taken up with inane quiz shows and soap operas.

In 1967, for instance, during the Fulbright hearings on the Vietnam war, CBS made a rather major decision about housewives.

"Fred Friendly, who was working with the News Division at CBS at the time, quit over the decision," writes Alice Embree, in an article for a yet unpublished book on women. "CBS broadcast and I Love Lucy rerun instead of the Senate hearings — not because the rerun was part of television folklore, but because the commercials surrounding it involved money.

"Friendly reports in his book, Due to Circumstances Beyond Our Control, that one of the unpublished reasons for the CBS decision was the fact that housewives, not 'opinion leaders,' were tuned in at the hour, and housewives weren't interested in Vietnam."

The daily work of the American housewife is generally boring and repetitious and certainly doesn't require much thought. Business is aware of this. But rather than trying to alleviate her work so she is free to do other things, corporations in the woman market bind her even more by creating new household problems and then new products to "solve" those problems.

All people desire creative forms of self-expression, and business knows housewives can be convinced that their home-making tasks are creative.

As a motivational research expert put it: "In a free enterprise economy, we have to develop a need for new products.

"And to do that we have to liberate women to desire new products. We help them rediscover that homemaking is more creative than to compete with men. This can be manipulated. We sell them what they ought to want, speed up the unconscious, move it along."

Men like this motivational manipulator understand that there is a gap to be filled in the housewife's life — not by helping create conditions and institutions that would give her life more meaning, but by selling her things to replace that meaning.

So housewives are told, of course, your work is meaningful and important. Why, mother is important to the family. She is the protector — she protects her family from germs by using Lysol spray disinfectant and by cleaning the toilet bowl regularly with Sani-Flush. Of course, her life has meaning. She keeps her family healthy by feeding them "Wonder Bread to make the most of their wonder years."

Although most advertising is aimed at the white, middle-to-upper-middle income American, industry will sell to anyone, rich or poor, black or white, as long as she pays the price.



Judy Fitzgerald LNS

LE CHATEAU
2179 Gottingen Street
Halifax, N. S.

SHERMAN HINES PHOTO



So we have scenes like the one we observed on a New York subway: a poor Puerto Rican woman with children squirming around her, reading the latest issue of Vogue magazine.

We have worked with young girls from poor families, often of racial or ethnic minorities, who read Cosmopolitan and Glamour. They learn that the way a woman makes it is by looking like the models in the ads. And they spend large parts of their salaries on clothes, cosmetics (which they apply too generously) and synthetic hair pieces that fool no one.

Or if a woman simply can't afford all the regalia of success--the beauty products, the clothes, the household appliances--she may see herself a failure as a woman, as inferior to the glamorous magazine creatures who swish around in long scarves, go on high protein diets or decorate their living room in Italian provincial.

American industry doesn't even pretend to meet the needs of these American women. Beauty and feminine success is a white thing, a thing that requires money.

But this doesn't mean that poor or non-white should struggle to fit the image created by business and advertising. If a woman can afford the image financially, she cannot afford it in terms of her humanity. We just want to point out the class and racial nature of the woman market.

An excerpt from Forbes Magazine, April 15, 1968, puts the whole class process on the line: "One Harvard grad recalls his on-campus interview with a Proctor and Gamble recruiter several years back. 'We sell products that aren't much different from anyone else's', the recruiter told him. 'We sell them because someone will buy them, not because they are socially good. If we could put shit in a box and the customer would buy it, we'd sell it.'"

And, an ad for the Magazine Publishers Association run in Advertising Age, April 21, 1969, helps clarify the intent of advertising:

"But Mother (says a Beautiful Blonde modeling a "nude fashion) underwear would hide my fashion accessories."

"It wasn't long ago that all exposure was indecent. Today it's vogue. Admittedly spunky, but not spurned even in the safe suburbs. "How did it happen?"

"Magazines. "Magazines turned legs into a rainbow. Magazines convinced a gal she needed a flutter of fur where plain little eyelashes used to wink.

"Magazines have the power to make a girl forget her waist exists. And the very next year, make her buy a belt for every dress she owns. . . .

"Magazines help distressed damsels remake their wardrobe, faces, hair, body. And sometimes their whole way of being.

"And the ladies love it. And beg for more.

"When she gets involved with herself and fashion, in any magazine, she's a captive cover to cover. . . ."

When you're a "captive cover to cover," all the talk about "breakaway girls," and happy homemakers with more free time more money and the powers of femininity sounds pretty irrelevant.

And the "ladies" don't really "love" being captives; they are afraid not to play the game. The roles a woman can hold in American society are so limited that to relinquish her function as consumer (and all that it involves) would be very threatening.

So as captives, American women continue to carry a heavy social and economic burden that allows American corporations to expand markets and increase profits.

--Please turn to Page 6--

Mount students debate senate representation

By MIKE SMITH
JOURNAL EDITOR

About 75 people listened to a circular debate on student senators at Mount Saint Vincent University (MSVU) Sept. 24.

The discussion was structured around a four man panel composed of three MSVU students and Canadian Union of Students field-worker Jock Mackay. The students were student president Geri Gaskin, vice-president Liz MacKinnon and Nettie Isaacs, Arts 1.

The debate, intended to discuss numbers of students on the university senate, started with a wrangle about the desirability of student representation. And that was where it ended.

Last year's student Council at MSVU got acceptance in principle from the senate on student representation, but decided to go to the students to discover what they wanted. The panel discussion was part of a three-day educational series aimed at that end. There were also small group discussions.

The council has set up a series of alternatives ranging from no representation to full parity with faculty and will hold a referendum October 3.

Student Senate representation at Saint Mary's University is not such an open affair. The Students' Representative Council last week refused to define its position on selecting student senators until the Senate makes clear how many students will be given seats.

Council President Mike DeVerteuil said that it was likely that the students would be offered two seats on the academic body.

There are 19 members on the MSVU senate divided among 10 ex-officio and 9 faculty.

Said council secretary Abby Chow-Quan, "Council has no binding policy on the referendum. In this we have been left to decide."

However - discussion centered on desirability of representation rather than council's alternatives. Most of the debate came from faculty and administrators attending the meeting. It was noticeable that none of the faculty was a member of the panel. Nevertheless they seemed to take pleasure in setting up extreme positions to illustrate cases in which student representation would be a bad thing.

One of the whipping boys during the meeting was the possibility of student senators voting as a bloc.

Political Science prof Fulton Logan asked,

"Do you see students as a bloc on senate?"

Replied Geri Gaskin, "They will have to work as a caucus."

Senator Lillian Wainright objected that during her tenure in senate, "We have acted as individual scholars." Her main argument against student representation - "There are people in the university on different levels of knowledge." Students are on a lower level than faculty, she implied.

People in a university should "... learn to reason. I was young once too remember. I still like to think I can listen to your argument" she added.

Throughout the discussion Gaskin hammered at the fact that "Students are reasonable."

"Students are not apathetic," she said, except in "... elitist authoritarian structures in which students cannot participate."

Attacking arguments in favor of a small number of student representatives, Gaskin said, "If they are responsible enough to

elect one, they are responsible enough to elect 50 percent." "If you support representivity, then you have to have nine senators," she said. "Less can't work effectively."

The meeting hit its central point once during its course. After discussion of new structures for Senate, Philosophy prof Pierre Payer said - "What you're asked senate to do is destroy itself."

Interjected Gaskin - "That's right!" But she added that the destruction was only a change in the senate's present structure. She visualized the new structure as an "... open two-way flowing structure."

But, "It's possible to be so democratic that nothing gets done," said Logan.

Student reaction during the meeting was not as pessimistic. Joyce Marchand, Arts 1 said "We won't be completely satisfied until we get parity." She agreed with Gaskin that, "Parity is a good democratic alternative that indicates student positions in the hierarchy."

"Students are the vital center of the university," she added.

Both Gaskin and Marchand were hopeful about new students. Gaskin described the freshmen as "... the most critical, most conscious, most discriminating group in the university."

Marchand said, "The stress should go on freshmen and sophomores because they will be here the longest."

And it seems freshmen students may fulfill the hope Gaskin has for them. Nancy MacKintosh, Arts 1, thought the meeting was good. "I learned a lot," she said. "I learned what the senate actually does."

Gaskin said that the "... new students were the most informed and the most critical of the status quo people." I think the consciousness of the student body is really developing and they will probably create the most progressive governing body in this region, and probably Canada."

Senior Class Elects Officers

They made a good-sized dent in over 600 pints of beer and in the process elected the Senior Class executive for 1969-70.

The 107 seniors present at the elections last Thursday (Sept. 25) in the residence cafeteria elected Pat Fleming president; Sharon Sinfield vice-president; Maureen Duggan, secretary and George Smith, treasurer.

Fleming defeated his nearest rival Joe Healey 61-37.

The vice-presidential race was tighter. Sinfield got fifty votes - Phil Duffy 31, and Bill Haley 25.

Maureen Duggan is secretary. She had 68 votes against 38 for Terry Griffin. George Smith defeated Greg Traske by a count 61 to 43.

"I'm honored that you fellows think that I can fill the position," said Fleming, who considers his position mainly as a service role. He wants the senior class to provide graduation rings, brewery tours and parties for the seniors.



THE WOMAN MARKET

--Continued from Page 5--

It is ironic that as little as an American woman may think of herself, business brains think she's great, in somewhat the same way that Standard Oil of New Jersey, which holds heavy interests in Latin America, thinks the Venezuelan workers are great.

It is useless and absurd to ask corporations to think of women as human beings. Corporations cannot possibly do this.

In fact, as long as there are markets, prices, buying and selling and profits, technology cannot be used in human ways. As long as technology is controlled by men pursuing profit and corporate expansion, human beings, especially women, cannot participate except as investments and markets.

Alice Embree clarifies the transformation of woman as human being to woman as object:

A woman is supposed to be a body, not a person -- a decorated body. If she can successfully manage that transformation, then she can market herself for a man. The commercial creates commercialized people in its own image; and the marketed commodities create people who think of themselves as marketable commodities.

Think about these things the next time you pick up one of your favorite women's magazines. Perhaps your human (and naturally beautiful) face will tingle from a corporate slap.

FELICE'S Barber Shop Beauty Salon

On St. Mary's Campus
Low Rise Residence Hall
5865 Gorsebrook Avenue
For appointment call 423-6745

KARL MARX and WESTERN IDEAS

--Continued from Page 3--

solution to the righting of these abuses; revolutionary change. He saw the downtrodden industrial worker as being deprived of his dignity as a human being; he railed against political and religious institutions which tolerated and taught men to tolerate these conditions. In righteous fury he unleashed the power of his intellect against this process of dehumanization.

In his INTRODUCTION TO THE CRITIQUE OF POLITICAL ECONOMY, Marx went back to Aristotle saying that "Man is in the most literal sense of the word a ZOOON POLITICON, not only a social animal, but an animal which can develop into an individual only in society." Here can be found the root of Marx's references to the species life of man.

One of his major criticisms was that capitalism, by reducing man to the level of a commodity, was depriving him of the species life vital to his development as a man, as an individual. Marx's revolutionary fervour came from his conviction that only a revolutionary change could alter this situation and that ruling classes do not willingly relinquish their dominant position. The bourgeoisie, whose capabilities Marx had highly praised, proved even more capable or shrewd than Marx thought possible and preserved its relative dominance by allowing the proletariat a share in their power.

This bourgeois strategy was inspired partly by Marx and by Marxists. Fear of revolt and of strikes was of some moment in obtaining rights for the working class. This in itself seems to me reason enough to warrant the study of Marx.

Another reason for studying Marx is that he was one of the

great utopians in the history of ideas. He offered a vision of human nature transformed; and while this is a commonplace of utopian thinking, the significance of Marx lies in his being the most influential utopian of the capitalist world. His utopia was to emerge directly out of capitalism; and the failure of his dream to be realized in Russia and elsewhere where revolutions have been prosecuted in his name has not been fatal to its attraction as a myth. Who, confronted by our polluted air and water, by misleading advertising, by unsafe cars, by thalidomide and by the other horrors still endemic to the contemporary capitalist economy, can ignore this fervent critic of that system?

The theory of history elaborated by Karl Marx remains of immediate concern because it is directly relevant to our society. It is an ideological simplification dealing with those categories of life which are familiar to all of us.

Those who maintain that our world must change in a fundamental way, that the dignity of man is a value worth defending and that our present way of life is remiss in its recognition of that dignity have something in common with Marx. All those who feel that regional economic disparity is a fundamental problem confronting Canada will find echoes of their own thoughts in Marx. Those who would praise large scale private enterprise as well as those who would attack it can benefit from the theorist who in a magisterial way did both. Finally perhaps the most persuasive argument for the study of Marxism, as for the study of all ideas, is that freedom of thought and enquiry, of discussion and criticism is, as Morris Cohen described it in THE FAITH OF A LIBERAL, "... the mother of Greek and modern science".

CLEAN CARS COURTEOUS DRIVERS



YELLOW CAB LTD.

RADIO EQUIPPED PHONE 422-1551

STUDENT MORRIS *Goldberg's* DISCOUNT
MEN'S AND BOYS' WEAR LTD.

"The Store of Better Brands"
3 STORES TO SERVE YOU

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H.R. DOANE AND COMPANY

WINSPEAR, HIGGINS, STEVENSON AND DOANE

is a national firm of Chartered Accountants with offices in all provinces of Canada. Representatives of our firm will be on campus on Thursday, October 23rd, and Friday, October 24th, to discuss career opportunities, in the Atlantic Provinces.

We are interested in graduating students in Commerce, Arts or Science, with initiative and imagination, a continuing interest in education and a desire to assume responsibility.

We will interview summer students who are presently in 2nd, or 3rd year of the Commerce program.

Obtain a brochure from your student placement office and make an appointment for an interview.

Open letter to the Residence Judicial Board.

What's your game, fellows? Don't you have any recognition of elementary justice or even fairness? I mean, when Joe starts raising doubts as grave as that you should at least listen. Joe is a fairly bright lad, you know. Besides, he was chairman of the Judicial Board and should know what he is talking about. Even if he doesn't you owe yourselves a look at his charges. (We won't say you owe the defendants a look, because you really don't seem to care too much about them.)

We're ashamed of you, boys. If Big Daddy administration had acted like that we could understand it. But you are supposed to be intelligent. Could it be that the Ministry of Truth in the main building has somehow infected you with their casual disregard for justice? After all you derive your authority from the Ministry. Maybe some of it rubbed off.

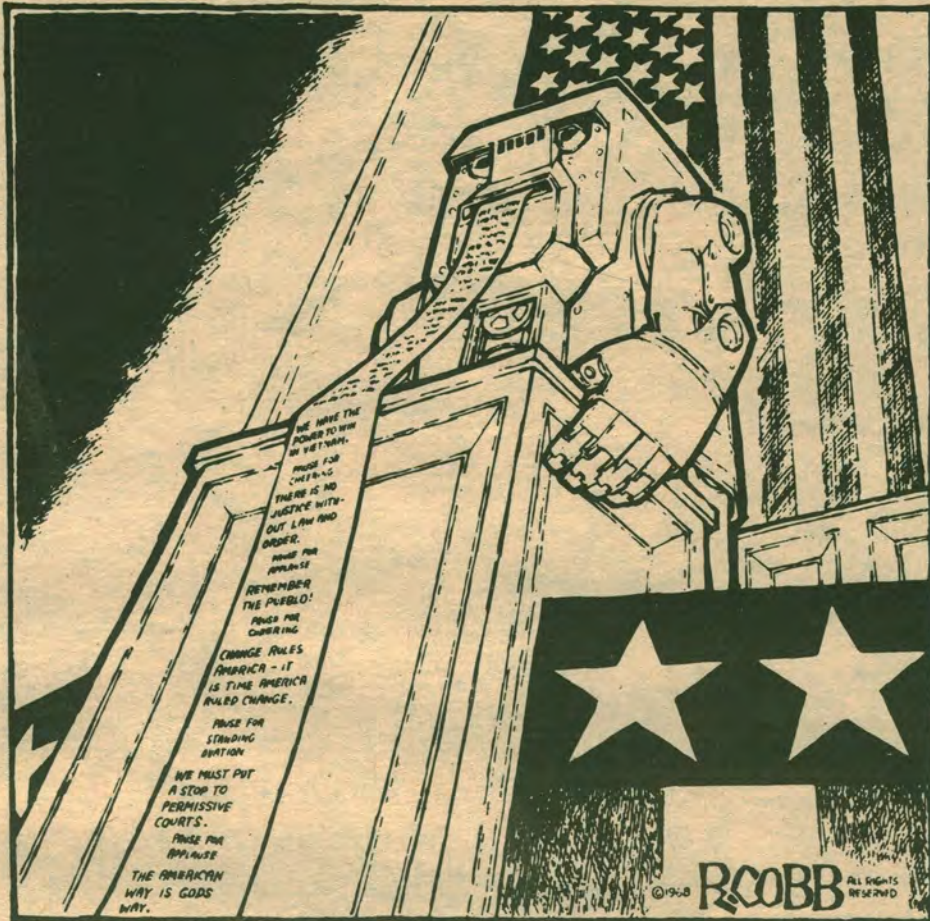
And what's this about Charlie writing speeches for you? The most recent addition to the Ministry of Truth should probably keep his nose out of student affairs. He's not even concerned with it indirectly.

He works in the alumni office. But what can you do? To start with you could all resign. It isn't that we don't want you, it's just that we don't trust you anymore. But we really didn't expect any more.

Right deep down, you probably think that you are representing the students. But it ain't so. Held high above your head you carry the banner of the Ministry of Truth and baby they don't care too much about students. Not as long as they can keep their factory running smooth, they don't.

So when you thought that there was Ministry pressure to get that trial over with, you were probably right. Gotta have an example, you know. And if that ain't so why did Dean of Women Irene Hayes ask the students' council to push the trial as much as possible. That's what's called lining everybody on your side. But Irene isn't the only one. The entire Ministry of Truth was out there rooting for law'n' order. They had to be. It is their law and their order. Can't have that smashed.

Think about that, boys. Think about it hard.



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*For the wrong that needs resistance
against the good that needs assistance
down the path of least resistance
and the harm that we can do.*

It is to be hoped that the administrations of local institutions of higher learning will not feel it incumbent upon themselves to deal leniently with so-called student activists.

While the majority of students in these well-respected institutions are industrious and idealistic, their more ebullient compatriots often destroy realistic hopes of deep-seated change. It is to be regretted that middle-headed academics frequently coddle disruptive elements and groups whose sole interest lies in destruction. This overly-gentle treatment must inevitably lead to the victory of these advocates of organized anarchy.

What the proverbial absent-minded professor forgets is that his ivory tower is paid for not by himself but by the sweat of the taxpayer's brow. It therefore behooves prudent administrators to make careful scrutiny of university expenditure in order that all the citizenry may benefit

from these enclaves of Academe in their midst.

It is to be noted, however, that many of these social aberrations that pass as student demonstrations are oft times controlled from afar. One sees the dark hand of the Soviet encouraging earnest youngsters to defy lawfully-constituted authority, or it may be even their oriental brethren who wield a much-to-be-feared power over the credulous.

In any case, a firm parental hand is necessary to guide the paths of the straying back to a tolerant but nonetheless firm society. It is indeed to be seen that the task is not to be accomplished without concerted endeavor on the part of all concerned: parents pedagogues, men of religion, men of good will, and the teeming numbers of the students themselves. Will these offspring of over-indulgent sires respond and turn from anti-social behavior?

It is to wonder.

Amazing what history books don't say

Capitalists generally act harmoniously, and in concert, to fleece the people.

—Abraham Lincoln, 1837

Succinctly the method of compromise might be described as the method whereby one hopes to control events by abandoning oneself to them.

—Harold Stearns, author of *Liberalism in America*, 1919.

The wise fools who sit in the high places of justice fail to see that in revolutionary times, vital issues are settled not by statutes, decrees and authorities but in spite of them.

—Helen Keller, 1919

The truth is we are all caught in a great economic system which is heartless.

—Woodrow Wilson, 1912.

The doctrine of the harmony of interests is the natural assumption of a prosperous and privileged class whose members have a dominant voice in the community and are therefore naturally prone to identify its interest with their own.

—E.H. Carr, 1939

There are thousands hacking at the branches of evil to every one who is striking at the root.

—Henry David Thoreau, 1858

We are an island of Indians in a lake of whites. We must stand together or they will rub us out separately. These soldiers have come up shooting; they want war. All right; we'll give it to them.

—Sitting Bull, 1878

You will reach the point where you will realize that it takes power to talk to power, it takes power to make power respect you and it takes madness to deal with a power structure that is so corrupt.

—Malcolm X, 1961

The country is run by business. There are haves, and they want to keep what they've got. The changes that are going on directly threaten their hold on things, so they hold on harder. That's exactly the way it is in the television industry. The haves, like CBS, aren't letting go of anything.

—Tommy Smothers, 1969

Do you want to know the cause of war? It is capitalism, greed, the dirty hunger for dollars.

—Henry Ford, 1915

We can't have education without revolution. We have tried peace education for 1900 years and it has failed. Let us try revolution and see what it will do.

—Helen Keller, 1916

God forbid we should ever be 20 years without a revolution.

—Thomas Jefferson, 1787

Democracy is meaningless as long as money controls its machinery.

—Senator LaFollette, 1898

Any people anywhere, being inclined and having the power, have the right to rise up and shake off the existing government and form a new one that suits them better. This is a most valuable and sacred right—a right we hope and believe is to liberate the world.

—Abraham Lincoln, 1848

The JOURNAL

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the second week on staggered deadline and this is becoming a deadline as carole wanted to go home early to watch maripoas (or mariposa) but wound up playing games in the office from 12 to 9. she woke up boy editor mike smith who was really dull. kaileen brady came in and want out as glennary boy sportician wrote and rewrote (or rewrote), francis came in late but that was better than the never that wayne garland showed up at, steve anderson boy pervert tried to make out again this time with photo editor john daigle, but linda foiled that plot, dave mackinnon played boy nihilist at the council meeting, debbie clark went to the meeting which she was going to anyway, this is goodbye and don't call me again from g. harvey thomeirt (second cousin to lyndon johnson) fooled you that time didn't it.

Tigers topple Huskies 17-6 in wet game



A powerful Dalhousie Tiger team bared their claws in the wind and rain at Saint Mary's stadium last Saturday, and defeated the Huskies 17-6. Along with the victory and an early lead in the conference, the Tigers took the Lobster Trap trophy. This marks the second time in the last ten years that the Huskies have been defeated by the Tigers.

pard and the groundwork of Rick Knopka and Mike LaBrash. Coach Bob Hayes switched Jim Aucoin for Mike Cousins at quarterback in the second half in a vain effort to get the Huskies rolling.

by
Glenn Neary

The Tigers, displaying a well balanced offensive attack led by quarterback Rick Rivers, had no trouble with the elements as they marched to victory. The key to the Tiger victory was the fine running of Bob Lewington and Bruce McLellan and the pass receptions of Bob Lewington and John Farrell. Jim De LeMothe played a great two-way game for the Tigers.

The defensive line continued to play well but at times the Tigers seemed to find easy holes. Kevin Florio continued to play out-standing football as he ran back punts of 32 and 45 yards. He also played well in the defensive backfield intercepting one pass and returning it 46 yards before being brought down.

Both Tiger touchdowns came as the result of long marches. Bud Snow took a hand-off from the one yard line to put the Tigers on the scoreboard 6-0, in the first quarter. The Tigers second touchdown came on a ten yard sweep by Bruce McLellan. Guy Walsh rounded out the scoring, kicking two converts and a field goal.

The only scoring for the Huskies came in the third quarter as the result of an upfield march. Quarterback Jim Aucoin scored on the keeper from the one yard line. The convert attempt by Ted Abercrombie was blocked.

Statistics
Touchdown-Dal.-Bud Snow (1 yd. dive)
Convert-Dal-Guy Walsh
Field Goal-Dal-Guy Walsh
Touchdown-SMU-Jim Aucoin
Touchdown-Dal-Bruce McLellan
Convert-Dal-Guy Walsh

On the opposite side of the field, the Huskies offense was stymied time and again by a tight Tiger defensive unit. Among the highlights offensively were a fine 24-yard run by Reynolds Shep-

The powerful Huskies hockey machinery was unveiled over the weekend in an exhibition series against the Dartmouth Lake's at the Saint Mary's Winter Arena. The Huskies took the first game Saturday night (Sept. 27) 9-3, and followed up on Sunday by winning 8-1.

Saturday night's game showed that the Huskies have the potent offense as eight players figured in the game scoring. Ken Martin led the winners with two goals, while singles went to John Murray, Daryl Maxwell, Ron Hindson, Gerry Cameron, Bob Dawson, Rick Fraughton and Pat McKinnon.

Coach Bob Boucher showed he would have a tough time picking a starting goalie as he used Chuck Goddard, Chuck LeCain, and Ed Lantheir each for one period and all three turned in good performances.

The Lakers, Dartmouth's entry in the new Junior "A" Hockey League, playing together for the first time showed little, except their willingness to rough it up with bigger Huskies. The scoring was split by Tim Ripley, Bruce Reardon and Dave Chisholm.

One bright point for the Lakers was the fine goaltending of Eric Schurmann. Referee Hal Lewis handed out 17 penalties during the game (played under CAHA rules), nine to the Huskies and eight to the Lakers.

Sunday afternoon it was a different story. The Huskies scoring was all but monopolized by the line of Ron Hindson, Ed Herbert and Gerry Cameron. Hindson led the attack with three goals, while Herbert and Cameron each had two. Daryl Maxwell potted the other Huskie goal.

The Lakers, playing a stronger game, got their only goal off the stick of Terry White. Coach Jack (Red) Bowness following Boucher's lead used three goalies, Eric Schurmann, George Mason and Larry Jackson, and all evidence shows he will also have a tough choice finding a starter. Watch for both teams to do well in their respective leagues.

Hockey Huskies hot



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