

PRO TEM



The Student Weekly of York University

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Toronto

Canada

November 14th 1961

WHAT IS "GOOD TASTE" MR. SASS

Last week the student publication of Ryerson Institute of Technology published an article about the increasing sales of "skin books" in the Ryerson campus area. Accompanying the article was a series of pictures showing the covers of these magazines, depicting young ladies in various stages of undress. In the same issue the editorial denounced censorship as a "silent agreement among a few that the populace are unable to judge anything for themselves, and have to be led by the hand."

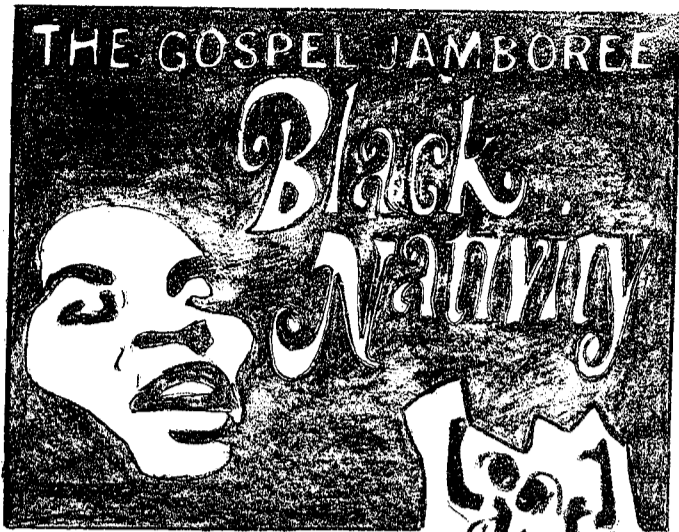
The appearance of this issue of the paper was followed by great public outcry, culminating in the circulation of a petition requesting the resignation the Ryersonian editor, Ray Biggart.

It appears to us that the issue here is the freedom of the editor of any newspaper to print what he regards as pertinent and topical articles, without being subjected to the criterion of what others regard as "good taste". We are not attempting to make a case for irresponsible or sensational journalism, but we do feel that "taste" is a purely subjective thing and that it is the editor's taste that must be reflected in the paper. It is taken for granted that an independent, responsible newspaper must have an independent responsible editor.

We feel that the action of Ryerson student Gregory Sass who circulated this petition, and the other Ryerson students who supported it, is impertinent and immature. If they disagree with the article they have every right to state their opinions, and no editor in his right mind will refuse to print their view. But by the circulation of this petition the Ryerson students have not attempted to reply to the article, but rather to punish Mr. Biggart for not conforming to their ideas of "good taste."

An interesting parallel is offered by the University of Toronto student body. Ken Drushka, editor of the Varsity, recently published an extremely controversial editorial concerning Remembrance Day, which elicited a great deal of comment, most of it extremely unfavourable. We have yet to learn of a similar petition being circulated at U. of T.

It would appear that this petition is another manifestation of the provincial and tolerant attitude of many Ryerson students.



AT ROYAL ALEX

NOV. 25-30

"Black Nativity", Langston Hughes' now-famous gospel musical jubilee, opens a week-long engagement at the Royal Alexandra Theatre on November 25. Starred in this world-famous gospel musical jubilee are the original New York cast headed by Marion Williams and her Stars of Faith, Alex Bradford and the Bradford Singers, and Princess Stewart.

The producer, Martin Tahse, has set aside the Tuesday night, November 26, performance for college students only. Every seat at The Royal Alexandra will have the special price of \$1.95, and the curtain will go up at 7:00 p.m.

Mr. Tahse is instituting college night with "Black Nativity" and will continue with the idea for his future attractions.

It is part of his personal program to introduce new people to the theatre.

"Black Nativity" is one of the most infectious and electrifying musicals in recent years. It opened to rave reviews in New York in December, 1961, and became an instant hit. The New Yorker Magazine said, "It almost bursts with vigor and excitement. I urge you not to miss it."

Audience participation has become the hallmark of "Black Nativity". The singing and dancing, the exuberance of the performers is swept up in the excitement. Feet begin to tap, hands begin to clap, and before too long the entire audience is all but dancing in the aisles. It is the most amazing reaction ever seen in the theatre.

The engagement at the Royal Alexandra is for one week only, beginning November 25. Evenings will be at 8:30 except the college performance on Tuesday, November 26, at 7:00 and Friday performances at 7:00 and 9:30 p.m. There will be a matinee on Saturday at 2:30.

Tickets will go on sale next Monday at the Royal Alexandra box office.

THE RIGHTS OF THE MAJORITY

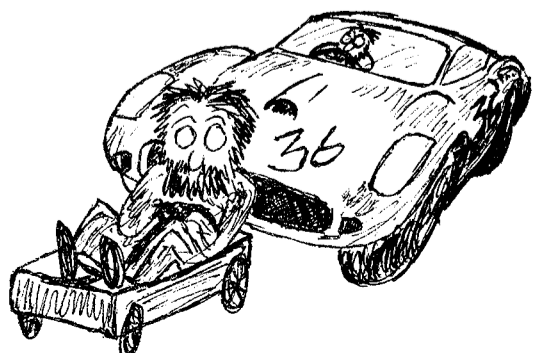
An issue has been raised in Edmonton which we feel focuses attention on an inherent danger in democratic government, the danger that respect for a minority viewpoint, if carried to extremity can undermine the decisions of the majority. Briefly, the facts are these: A group of students and professors from the University of Alberta at Edmonton have been demonstrating against the election of William Hawrelak as mayor of Edmonton, and interfering with meetings of the Edmonton city council in an attempt to prevent Mayor Hawrelak from taking office.

Mayor Hawrelak had served previously as Mayor and was evicted from office for getting caught with his fingers in the till. The university group is objecting on the basis that Mayor Hawrelak is not "fit" to hold office, and are doing everything in their power to prevent him from assuming office.

We feel that these actions are completely unjustified, and that the faculty members in particular should be censured for not having the clarity of vision to discern the principles involved in this case. The question here is not one of freedom of speech. The professors have had many opportunities both before and after Mayor Hawrelak's election, to make their views known, and there is ample evidence that their charges, and the evidence that they have put forward to support these charges are common knowledge in Edmonton, and indeed in all of Canada.

They are rather attempting to upset the decision rendered by the citizens of Edmonton, some 52,000 of whom voted for Mayor Hawrelak. They are attempting to nullify the results of the election and in effect impose their views on the rest of the citizenry.

It is necessary that the rights of minority groups in a democratic society be protected and that their right to express their views be preserved, but this does not allow minorities to blatantly contravene democratic convention.



SEMINAR DISCUSSES " REGIONALISM"

From October 30th to November 2, Carol Blaxley and Doug Mahaffey took part in the McGill Conference on World Affairs, sub-titled "Regionalism".

The delegates included undergraduate students, graduate students and professors from Columbia, Harvard, M.I.T., British Columbia, Swarthmore and York.

On Wednesday the delegates registered at the Berkeley Hotel, toured the city, and had a briefing session before going to a civic reception at City Hall and a banquet dinner at Bishop Mountain Hall. That evening they were addressed by Professor Ernest Haas from the University of California on the New Europe. Prof. Haas stated that the New Europe was characterized by a system of "supranationality, or the system of regional government developed by the six nations of the European Economic Community". Prof. Haas also said: "the advent of supra-national government symbolizes the victory of economics over politics" and supranationality, a unique style of making international decisions is replacing the older ideologies based on the idea of the sovereign Nation-State in the New Europe."

On Thursday the delegate spent six hours in small discussion groups. The topics for these discussions were: "A Historical Development of Regionalism", "The Nation State and Regionalism", "Regionalism and the Post War World" and "Regionalism and Disarmament." After dinner at Bishop Mountain Hall they were lectured on the Soviet bloc by Prof. Z. Brzezinski of Columbia University. Prof. Brzezinski seemed to feel that "the once-monolithic Soviet Bloc is breaking up from the strains of nationalism and that this would result eventually in the economic union of all Europe." He also said: "the Polish and Hungarian revolutions have led to belated recognition in the West of the force of nationalism in the Soviet Bloc" and "the Sino-Soviet dispute has led to a destruction of common ideological ideas."

Friday morning the study groups spent three hours discussing world forms and existing blocs, and the future of regionalism. After lunch they were addressed by Prof. J.C. Hurewitz of Columbia University on "Regionalism in the Middle East." The Montreal Star stated: "Prof. Hurewitz, in his lecture, traced elements of regionalism and showed how each of these have failed to develop to expectations in the Middle East due to the great variety of conflicting interests, not only between the various states, but also within the states." That evening the City of Montreal sponsored a dinner at the Hélène de Champlain restaurant. After dinner there was an interesting panel discussion on Sovereignty and the Nation State. The panel of McGill professors was composed of Prof. H. Fieldhouse, Prof. M. Brecher, Prof. M. Cohen and Prof. K. Simmonds.

Saturday morning was free and in the afternoon there was a U.N. Panel composed of Chief Adebo, Nigerian representative to the U.N., Mr. Clinton Rehling Assistant to the Managing Director of the United Nations Special Fund, and Prof. Richard Sterling of Dartmouth College. Saturday night the government

of Quebec gave a banquet in the Windsor Hotel. After the banquet the Hon. Paul Martin, Secretary of State for External Affairs, addressed the group. Following this address, Conference Chairman Joel Bell closed the conference.

CAMPUS CANADA ON SALE

Canada's National student magazine "Campus Canada" hit the stands on Universities across the country this week.

The magazine, produced for the Canadian Union of students by the student society of the University B.C., contains a special 12-page report on biculturalism, including a special English translation of an article by Quebec's Minister of Resources, Rene Levesque.

The Levesque article was prepared especially for Campus Canada and has not been printed elsewhere in English.

Two other articles complete the biculturalism section.

Other articles in the 64 page bilingual publication include an evaluation of the crisis in Canadian University education in Canada written by Dr. Geoffrey Andrew, executive director of Canadian Universities Foundation.

A disgruntled McMaster student discusses "Canada's great University Hoax," claiming our universities are filled with "apprentice technicians (engineers), giggly girls in search of husbands and Ivy - League frauds vegetating in pass BA courses waiting for the Great God Dollar."

The Magazine, making its second appearance in less than a year, contains short stories, pages of poetry and three pages of cartoons by Barry Base, a York University student.

A student from the University of Montreal presents a view on the 1962 split of the Canadian University Press and the subsequent formation of the French-Canadian student press union.

An analysis of Canada's national student union, RCMP campus activities, "Educare" in Britain, black magic and superstition in the Caribbean, a novel interpretation of the "Little Orphan Annie" comic strip, rounds out the English section of the magazine.

An article on the new student force in Quebec, a federation of student association representing almost 50,000 students in Classical colleges finishes the French section.

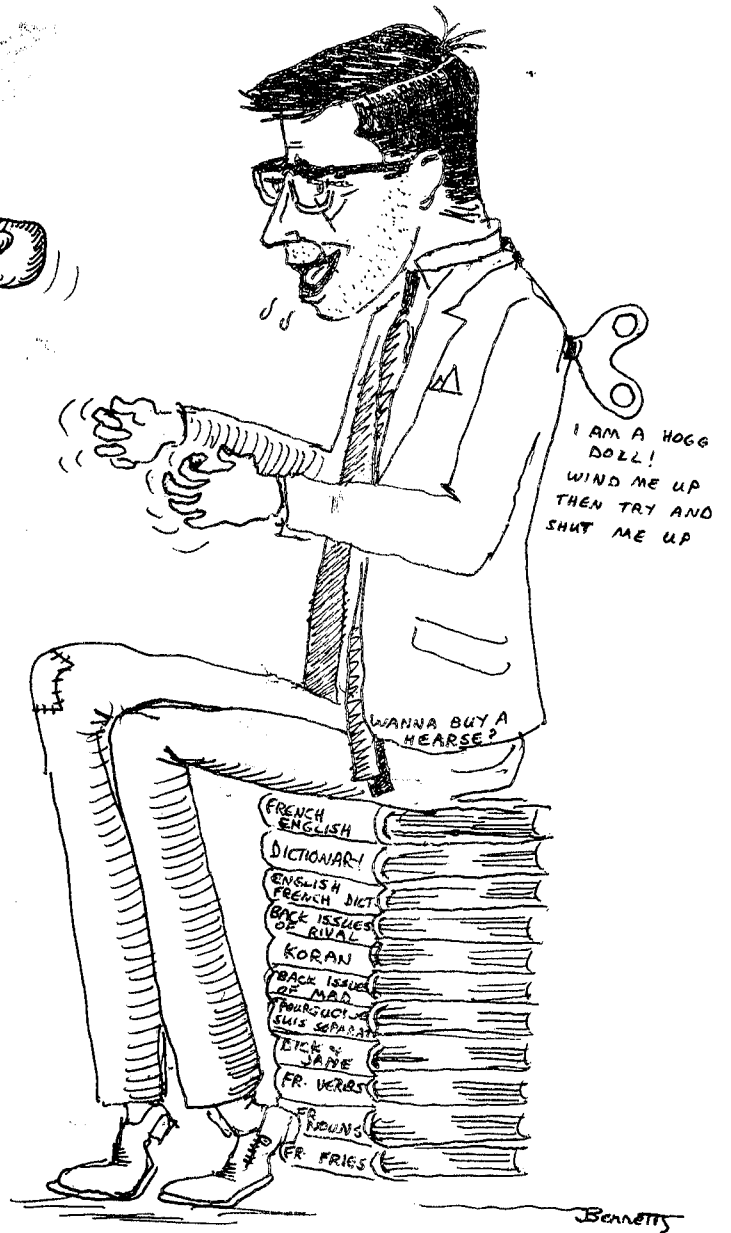
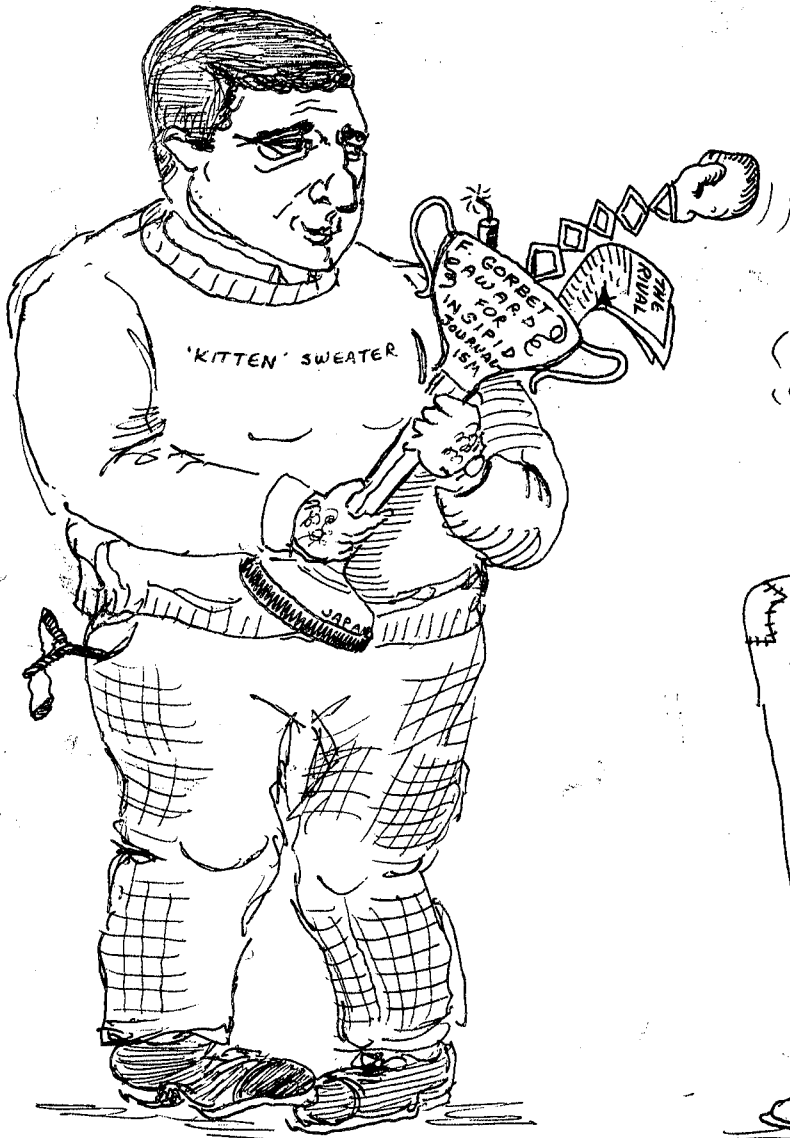
REMEMBER

Nov. 28th is OLWEN COULSTON'S BIRTHDAY *
(send her a card)

*Sponsored by the Committee for making Olwen happy

NEWS ITEM:

F. Gorbet and his award journalism presented to Frank Hogg for November issue of "The Ribald"



KULTUR KAMPF - ERROL REID

"Black Nativity" Langston Hughes" now-famous gospel musical jubilee, opens a week-long engagement at the Royal Alexandra on November 25. The original New York cast is starring in the musical, headed by Marion Williams, Alex Bradford and Princess Stewart.

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Jack Winter's play 'Before Compeigne' will be postponed for five weeks.

Fernande Chiochio, mezzo-soprano is the artist in the Canada Council sponsored University Concert Series, this Friday, November 15th at 8:30 P.M. She will sing songs of Purcell, Bellini, Faure, Debussy, Poulenc, Vallerand, Obrodors and Brahms.

There is no admission charge. Concert will be in the Edward Johnson building, University of Toronto.

The famous New York theatre organist Don Baker, plays many old favourites in the style of the great movie houses of the past - in the auditorium of Northern Secondary School on Mt. Pleasant Rd., on a special Conn Organ installed for the occasion. The concert will be presented on Saturday, November 18. Morris Duff says He's great!!

Dr. McCauley, director of music at O'Keefe Centre and York University, will be the conductor and organizer of a series of four concerts for young people during the coming months.

The first will be at 11:00 A.M. on Saturday, November 18. "The Brass Family" will be Dr. McCauley's subject. A 20-piece orchestra and soloists will be used to illustrate the program.

Admission is \$1.00. If one wishes to buy tickets for all concerts they may be bought for the price of three.

On November 19th and 20th the Toronto Symphony Orchestra will present 2 concerts in Massey Hall. Soloist is soprano Adele Addison. The Mendelssohn Choir will take part in the pair of concerts.

Power Structures at York Part IV

"The wheels grind slow, McCluskey, but they grind exceedingly fine."

Student Council Government is often the most misunderstood form of machinery on the university campus. It is misunderstood from the viewpoint of its aims, its roles, and its functions because what is laid down in theory is generally not applicable in practice. This is so because of its notion of responsibility.

The Council no longer appears responsible to the students who elected them. Out of this statement grows the fact that the Council has refrained from the responsibility of acting as the representatives of the student body in the external world. The Council's functions and organization are inextricably fashioned as to prevent the true means of how the Council is constituted.

Responsibility is dying because the students apparently have no longer any interest in it as a body. The percentage of first year ballots cast at the election of first year representatives to York's Council reflects the apathetic nature of the student: 55%. This is a guarantee of oligarchic rule, for most of those who voted had full intention of electing some sort of a slate, which rapidly becomes an in-group.

Thus, "personalities" develop, either in the campaign itself, or afterwards when seated in office. Government by personalities is common in universities, but it defeats the purpose of student council responsibility. By forming cliques, these personalities are able to cement themselves in council endeavours and make their voices heard either for themselves or for some personal gain through the administration.

Student Council hangs somewhere between the Administration and the Student Body. At a large university, it tends to leave this airy position and set itself up as a corporate third group: away from the administration and away from the student body. This perpetuation by and for itself leaves the responsibilities as nil. At a small university, its level rises closer to the administration than to the student body. Certain concessions can thus be made and given that way, but ultimate responsibility atrophies. The university is small enough such that each registered student could make appeals to the administration on his own and thus by-pass the council. This situation is a result of the daily contact that evolves with the Faculty and the Administration at a small college.

What about elections? How can one achieve power? The aspiring young candidate for office is advised to find one burning issue on which to fight the faculty and administration, such as the promotion of dog racing. He must promise his voters at least one thing that they think they ought to want (such as no RCMP investigations) and at least one thing that they really want (such as beer machines).

Power is also achieved by the individuals on Council who lead a group. Last year, power arose through the UTS-dominated council and rivaled the power of the Rat Pack on Council. Usually a member of the Rats was a UTS Old Boy. This year, elected on a reform ticket, a new group has arisen in the Nice Guys. Leader of this contingent is the Treasurer who has a personal core of subalterns.

Last year's UTS-Rats favoured personal privileges, recognition and parties. They were not afraid to offend anyone. This year's group seems to be the reverse: responsibility is attempting a comeback. The swing has reached its second apogee. But with this responsibility comes a certain amount of inoffensiveness and of neutrality. A wishy-washy council can be just as bad as a dictated council. Policies are glossed over to please the multitudes. It reaches, at times, down to the lowest common denominator.

Power can never be achieved this way. The work of council will slowly plough forward through the bureaucratic drag of committees. Nothing spectacular will occur and council will be forgotten. But it will get the work done, even if it is perhaps ineffectual in its showing. A certain ideology must arise in which council is definitely for or against certain items, and these decisions should be voiced strongly. The risk of offending minorities or groups should not affect the decisions of council, for by deciding against certain groups, they are fulfilling their obligations to the majority.

However, the majority of students seem to regard the function of council as a dispenser of monies. Actually, this is all it can do right now, for it does not have the framework for establishing competent committees, nor the time for the writing of and presentation of reports or investigations to the council on the activities of students.

Council must accept the fact that they are in an academic community, and cannot possibly perform in a manner approaching local governments. The Board of Governors deals with the administration of the university, while the Senate determines the regulations to be imposed upon the students. The council is given a money grant which it dispenses as it sees fit. It must then take on the responsibility of representing the students before the administration, to be a clearing house of ideas and plans to be brought before the Governors, and to recognize its own limitations by not exceeding them.

A new definition council is needed if it is to remain more than just a council in name. It should be a strong group of students elected from the students at large for the express purpose of getting and giving money. It is, in effect, a Committee of Ways and Means and a Committee of Supply.

These committees break down into lesser ones. The York Council has an ad Hoc Christmas Card Committee which is attempting to sell last year's card design. Is a Council Committee needed for such little work? These sub-committees are formed by Christmas and invariably report to next year's incoming council

who haven't got the foggiest notion of what is being said.

The one thing that York Council needs right now is a constitution, crippled with euphemisms, that can be abrogated every now and then when the blame for errors must be shifted elsewhere than on the administration. It has performed long enough without a constitution.

The precedent, contrary to rules, does not establish the rule and as such, a constitution is expressly needed to keep York's Council within its definition.

Next week, the subject of service committees will be broached.

HIROSHIMA: GUILT OR INNOCENCE

"Conscience and Insanity" is the title of the letter sent by a philosopher, Gunther Anders, to President Kennedy on behalf of Major Claude Eatherly, who was responsible for the 'go ahead' on the atomic missions over Hiroshima and Nagasaki. Anders pleads clemency for Eatherly, now locked in a mental institution. Eatherly had committed a number of minor crimes in an attempt to purge himself of the hero image imposed on him by the American people. Was he justified and should the American society feel guilt for the act which he committed in its name? This was the topic of last week's Philosophy Club meeting.

Undoubtedly, this meeting, attended by no less than seven professors, was the most interesting I have ever attended at York. It was a serious topic and the many present handled it in this manner. The professors, almost to a man, stated their view that the casting of the bombs was justified and that there was no guilt to be felt either by the American people or Eatherly. They were supported in this stand by a number of mature students who were also able to see the situation in its context. I noticed that certain senior students who pride themselves as quasi-philosophers kept a strange silence. A few freshmen provided some rather weak but interesting opposition.

There are too many misguided moral philosophers about who feel that the United States should bear great guilt for this act. From some abstract plain they seem incapable of realizing that the United States had very little choice in the matter. No one sanctions killing but real situations sometimes require real solutions. Truman made a military decision during a devastating war, the intention of which was to destroy enemy industrial installations, and end the war thus saving many American and British lives. It is difficult to see how, possessing the atomic bomb and given the situation with which the United States was confronted, there could have been any other alternative.

An interesting side point that developed was whether a scientist could justify his contributions to the arsenals of war. The fact was brought out that scientists are usually unaware that some parts of their

work may have destructive possibilities. A simple formula may be the cause of a diabolical weapon. Computers were developed to provide quick answers to difficult mathematical problems and today they are used to build rockets. Scientists are certainly not completely innocent when their work is used to destroy lives but they are not completely guilty either.

The discussion, especially the incisive observations of the professors, was no doubt the cause of a very enlightening evening for many present.

John Corvese

A BRIEF OUTLINE OF

Bahai Teachings

The unity of all religions; the independent investigation of truth; religion must be the cause of unity; freedom from prejudice of all kinds-national, political, racial, religious and class; equality of men and women; universal education; reconciliation of science and religion; a universal auxiliary language; solution of the economic problem spiritually and practically.

These principles are not new today, but they were very new in the 1860s. Now they impregnate the thinking and actions of all progressives the world over.

"The unity of the human race, as envisaged by Baha'u'llah, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safe-guarded.

"This commonwealth must, as far as we can visualize it, consist of a world legislature whose members will, as trustees of the whole of mankind, ultimately control the entire resources of all the component nations and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples.

"A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system."

FOR INFORMATION OR SPEAKERS PHONE ME3-22
OR WRITE 32 Barwick Dr. Downsview, Ontario.

THE COMPREHENSIBLE CUMMINGS

Ed. note: We printed last week's poem by e.e. cummings (first line r-p-o-p-h-e-s-s-a-g-e-r) in spite of the danger of offending grasshopper fans. But only two interpretations were sent in and we don't know if the authors are hopper fans at all. However, ungratifying as it may seem to the glory of grasshoppers, and possibly to Mr. cummings, here are the ingenious solutions of Mr. Lynn Atkins and Miss Kathy Parker.

e.e. cummings does not attempt to interpret reality; he attempts to re-create it. As a poet his creation must be in the medium of language, subject to all the virtues and deficiencies of this form of artistic expression. Essential to comprehending the limitations of language in expressing reality is the knowledge that language itself is not reality. Language is only an abstraction of reality, a mentally symbolic reality. Language as symbolism relies to a very great extent on the use of imagination for comprehension. Where individual imaginations are necessary for understanding literature the interpretation can vary widely, and perhaps erroneously with respect to the original, physical reality. Since cummings in his poem is describing a very subjective incident he wishes to minimize the possible error in interpreting it. To accomplish this he increases the degree to which literary symbols are reflections of physical realities - a naturalistic symbolism. Thus there is no title to the poem since life does not hang signs on its phenomena. Titles are the gimmicks of mental communication. There is rather, an introduction, a natural "first-meeting", "r-p-o-p-h-e-s-s-a-g-e-r". He re-creates the phenomena of his sensation by parallel, interrupted, and intermingled trains of thought. He suggests physical form by literary form, physical confusion and imprecision by literary confusion and imprecision, though of course there is clear meaning beneath the poem's structure just as there is real feeling behind physical experience.

Without attempting to explain every detail, my interpretation of cummings sparsely described meeting with a grasshopper is this: Suddenly interrupting him with a whirring blur, a grasshopper flies past cummings, attracting his attention. Just as the grasshopper is settling into a discernible form (PEGORHRASS), it crouches and springs, once more scattering its unity to cummings perception. Then after a short flight it again lands and at last "o" rearrangingly become...grasshopper."

Lynn Atkins and Bill Brown

The poem by e.e. cummings in last week's Protem came from R. Mac Cullum's Imitation and Design and was followed by an immediate explanation (thank goodness...I'm definitely not clever enough to figure out this intellectual gem by myself.)

The poem's structure and grammatical syntax is a metaphor of the content: a grasshopper is in danger of being chopped up into small pieces by a clattering

lawn mower...small case letters to represent his smallness in this dilemma; as we look, he gathers himself up into a leap... large case letters to represent safety, and a capital 'A' in leap to insert a jump within the actual word; the insert lands on the lawn-mower handle, and re-arranges himself... "to become rearrangingly" and in the final word, becomes again an ordinary whole "grasshopper". Clever too is the play on the word 'hopper', the grasshopper is trapped in the machine's hopper.

Now that all the intrigue has been removed from cummings's poem it becomes a simple event description, but it is the mode of telling the tale that makes this piece fascinating. It's the gem of the week...

Kathy Parker

TO THE EDITORS OF PRO-TEM!

I protest! e.e. cummings's name is spelled e.e. cummings. No upper case letters, please. You have not only offended grasshoppers, but the fan of a great American poet.

S. Brown

M O V I E S BY G. Spearman

"IN THE FRENCH STYLE"

"The delicate story of an indelicate teen in Paris!!" reads the marquee of the Hollywood Theatre. It's a shame, because the vision it conjures up of a sugary Sandra Dee-type, being improper, but not quite enough to be un-American, in a Technicolor, Panavision Paris - was almost enough to prevent me from seeing an excellent movie.

The scenario, written by Irwin Shaw from two of his short stories, is more or less in two parts, corresponding to the two stories. The first part deals with the first lover affair of Christina James, a nineteen year-old Chicagoan who has come to Paris to study painting, and her disillusionment, and subsequent loss of innocence. Four years later, in the second part of the film, her search for love finally ends, after several affairs, and she returns to America.

The first part, from the story "A Year to Learn the Language" is by far the better. The ridiculousness, as well as the tenderness of her first love is presented with neither condescension or sentimentality. Phillipe Forquet, as the boy, is perfect in his portrayal of a sixteen year-old who successfully pretends to be twenty-one, but who is not sure how to handle his success. He brings perception and sensitivity to the part.

Jean Seberg, seems more at home in the second section of the film, but she handles both skilfully, Stanley Bates, as the newsman with whom Jean Seberg

is in love, is excellent. The role as it stands in the script, has little to it, but he succeeds in giving it real strength and depth.

The camera work, too, is noteworthy; it succeeds in capturing the mood of each scene. Speaking of camera work, the short that is playing with same bill has some magnificent shots of the scenery in the Italian lake district. Both films make excellent evening's entertainment.

-In the French Style - at the Hollywood Theatre.

FROM BONAVISTA TO VANCOUVER ISLAND

The Week in Review at Universities across Canada

Lillian Hale

Department heads at Ryerson were invited to submit brief to the Royal Commission on bi-lingualism and biculturalism, to deal with "The Importance of Educating Students to Appreciate Canada's Bicultural Character." It will be representative of both faculty and student thought on the matter...

Carleton Student's Council passes unanimous resolution asking all student to participate in sit-down strike protesting death-trap at main access to Carleton from Ottawa Thorough Fare. So far the city has refused to act on requests for safety measures. The strike will be led by the President of the Student Council on alternate wednesdays with an aim of at least 1000 students taking part.....

Disciplinary committee at O.A.C. outlaws artistic decoration of campus cannon which in years past has presented a variety of colours. This is the same cannon which endeared itself to York's First Class says the Ontario "An Era has passed"...

St. Francis Xavier University to have Campus Police Force, composed of Students to be paid one dollar an hour to patrol dances and sports events....

Education Seminar at Bishop's University charges that Students choose "Mickey Mouse" courses, rather than challenging ones....

Five Hundred and Forty-One Students at Dalhousie University aren't registered. According to the Registrar the students didn't complete a Tuberculosis Testing Procedure and hence are not considered as registered...

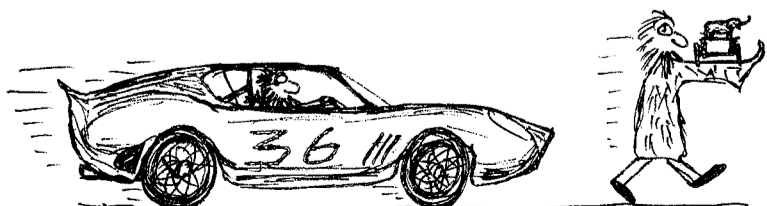
Charity drives expelled from U.B.C. campus. Administration feels that "The Student is sufficiently harassed financially as it is."

B O O K S

by Tina Paar

ATLAS SHRUGGED Ayn Rand

Everybody is
entitled
to
his
or
her
opinion - Abe
But
I
O
3
4
pages of
opinion
or bombast, depending on definition
about
a
superior race
rightest conservatism
to
make
Barry Goldwater
the
American Marx;
skinny people
who
tighten
and
harden
their
expressions
all
the
bloody
time.
The philosophy is objectivism
but
who
knows what
the hell that means.
Reason
is
gone
Miss Ayn Rand
says
on pages 101, 105, 123, 149, 206, 376, 421
along with 432, 490, 500, 470, 490
and a few more.
In 800,000 words
Miss Rand
says
that our culture is bankrupt
and
that our
culture is bankrupt.
What
a
lot
of
words
to
say
that our culture is bankrupt.



LETTERS TO THE EDITOR...

The comments expressed in this column are not necessarily the opinions of the editors. Letters received must be signed and will be printed subject to available space. We strongly urge all students to make use of this column....

Dear Sirs:

On Monday, November eleventh, it should have been our duty to pay respect to those men who were willing to give their lives for their country and our freedom. Of the three hundred and sixty five days of the year, we have only one in which to pay respect to these brave and loyal men. How did York University show its thankfulness? To my knowledge it did not. We did not even meet together for two minutes of silence. Other universities went even further than this; some had services lasting two hours. These men gave their lives; we did not even give two minutes of our time. Are these men's lives and our freedom not even worth this to us?

Yours truly,
Douglas Francis

Dear Sirs:

I would like to comment on Mr. Corvese's letter of last week. He is guilty of one of the worst errors in critical reading: the intentional fallacy. One is susceptible of this fallacy when one reads more into an article than the writer intended. He had concluded from my letter that I was blathering away with vague generalizations. He couldn't fathom the meaning of particular words, refusing to consult a dictionary. He stated that I had said absolutely nothing. He is almost correct, but he took the intentional fallacy one step beyond and lost himself. He tried to hang me with my own words and pass me off as a "pseudo-intellectual".

First of all, I wrote the letter in a friendly, bantering manner in affinity to Mr. Bell's style. My intention was to provoke a controversy over the investigations of the "philosophies of life" that are noticeably lacking in some college students.

Secondly, I wanted to point out that at the other extreme, there is the pseudo-intellectual, who is perhaps in sadder condition than the uninformed.

Thirdly, I wished to show that not everything that is written has to have some specific material meaning, and thus should not be taken at its face value. The vague generalizations that I put forward did have a useful by-product: to see if anyone knew what I said. If John Corvese realized that little was said, I wonder how many others did? I was sincerely disappointed when, after a student approached me two weeks ago, saying "Great writing, Dean! Such profound statements. How much time did you spend on it?" He returned last Thursday and said "You, pseudo-intellectual, you. You didn't even know what you were talking about!" Is this hypocritical sycophant a character-

istic of the university community?

I urge the students of York to think. **T H I N K !** What exactly are you reading now? Do you understand it fully? If not, visit the author. If the author is inaccessible, then seek out others and find what they have to say. Positive statements are needed when one is stating his beliefs. One should not just say that "something is x"; one should say that "something must be x." Once this "affirmative-positive" is established, then one should prove his case.

I described what a pseudo-intellectual was by defining it as a technical term of "passing off the opinions and beliefs of others as his own." This presupposes that something was said, for it seems logical that something must be expressed before it can be plagiarized. John stated that I put forth nothing in my article. He also claims that I'm a "pseudo-intellectual". But from my definition in that letter, how could I be a "pseudo" if I had apparently had nothing to put forward, let alone someone else's opinions? When he lifted that quotation from my letter, he was committed to use my terms. He took the quote out of context and without reference to the exact situation in which I made the definition of a "pseudo-intellectual". If his definition differs from mine, then he shouldn't use my words (used for another purpose of the term) to describe his definition. John is guilty of being illogical and inconsistent at this point. Stick to the terms of reference, John.

I usually avoid the word "society" for it has a multitude of favourable and unfavourable connotations, but since I was attempting to provoke controversy, I threw it in for other people to desecrate. John commented upon the march of society and of its condition, but what does he conclude about society per se? He mentions the function and role of society but not the core or the essence. What is society that you can examine its marches but pay little attention to its intrinsic worth? Is John content to let it lie **static** or to let it progress by its sheer momentum? Or, does it progress? Does he believe as I surmise from his letter that a university exists to perpetuate the status quo of a society?

This is part of John's static thinking, for he is a staunch conservative. The college has an obligation to society to clog by the friction of its resistance those movements in society that tend toward intellectual and cultural degradation.

At least, I did what no one else has been able to do for a whole year: make Corvese write for the PROTEM.

Yours sincerely,
Dean Tudor

P.S. Don't split infinitives, John. It's not nice.

An open Letter to Dave Bell

Dear David:

Upon reading your "Hypocrisy" in last week's issue, I was suitably annoyed and decided to write a nasty letter

stating why I was annoyed. However, as a result of our brief conversation and with the observations I have made of some students here, it occurred to me that under your statements there was a deeper implication. And I realize now, as I did not before, that the situation is a serious one. You say what many students on this campus feel. Your wrath is a cry for the justification of morality.

You feel, and justly so, that not enough people are honest with themselves as human beings. The Judeo-Christian teachings are given lip service and ignored. Christians and Jews are hypocrites. There seems to be no relation between belief and practise. All this is what many students feel is proof that society is rotten and that there are no true values of conduct. This is ofcourse not true. But you seem unable to understand why it isn't.

Your observation of society does not go deep enough. The Judeo-Christian ethics are old but that fact does not negate their necessity in a civilized community. Their age is proof that man has regarded them as continually necessary. And if one examines the teachings, it can be seen that they make good common sense. Man cannot live in society without rules. His nature does not allow it. And the Judeo-Christian ethics are part of man's attempts to apply rules to his daily life. Many students say that there can be no absolute morality. Such a view cannot be taken seriously. If everyone felt this way then the result would be general social chaos. The fact that these ethics are not universally practised is the cause of much of man's suffering.

Many things are forbidden to Jews and Christians. But a person, especially a young student desiring to do the forbidden, will rationalize the ethics until he is convinced that they are merely archaic hinderances to his getting what he wants. But the ethic remains the standard of behaviour, nevertheless. And the young student who has transgressed the rules knows intrinsically that the rules are necessary both for social order and his own inner dignity. It is when he tries to convince himself that this is not the case that he becomes a hypocrite.

You feel that the ethics are too hard. This is not only not negating them but it is giving too harsh an interpretation to the rules. Morality should consist of a harmony of belief and action. But this is always so. And when this is not the case then the transgression must be examined for the degree of seriousness. For there are rules, and breaking some is more serious than breaking others. There is no Jew or Christian who does not commit unethical acts. But a person who has violated the ethics is aware that he has done so, and that his action was wrong. Such a person, if he accepts the standard of ethics, can then right his transgression relative to the standard. If he is like myself, he will commit the same wrongs again and again. Does this make me a hypocrite? It only shows that I am like most people not only less than perfect but quite imperfect. To be completely moral all the time is very difficult and for most unattainable. But this only shows the necessity of having a high standard of ethics. We cannot expect the ethics to conform to our nature,

it is our nature that must conform to the ethics. And perhaps when man becomes less imperfect than he now is, this will be more generally so.

There are many Christians, and I can only speak for those that I have observed, who are hypocrites. But does this change the ethics? We tend too much to judge religion on the way some people practise it. The nature of people varies. We cannot expect everyone to be generally pious and ethical. And seeing hypocrites should not deter us from trying to be. Corruption in others is not an excuse for corruption in ourselves. Each of us should try to follow as closely as possible the ethics our particular faith advises (as long as they conform to our moral conscience). We won't become saints but I think our lives would make a lot more sense.

The inability to see the place ethics plays in life is a fundamental problem with a great many university students. They came here with values, previously unquestioned, and when they are asked to examine them, they find they bear no relation to the society they have observed. Their focus has been knocked out of perspective. And who is to blame? The professors must bear the major responsibility for this. Having kicked the value props out from under their students they leave them disoriented and confused. They have failed to train us to become responsible citizens in a complex society. No relation is developed between our courses and man as an ethical creature relative to his fellow. Our professors speak contemptuously of society in general and lead the constant attack against its norms of conduct. What is the student to do?

But so-called Christians and Jews on campus, who feel that they are devout, have done almost nothing to help their fellows. For two years we had a Bible Study Group who met secretly to quibble over the meanings and definitions of words and phrases in the Holy Scriptures. But what did they do to help their colleagues who found themselves unable to understand ethics, religion or God? Too busy with theological hair splitting, they gave them no thought at all. Where are the Jewish and Christian clubs? Religion is not just man's relation to God but also man's relation to man. And the so-called devout too often neglect this latter part of their religion. Bible readers who forget this are not only hypocrites but are also wasting their time at being religious.

Not all people are honest but not all people are dishonest. It may sometimes seem wise, in the short run, to hide behind a facade of morality and commit all sorts of vile acts. But every person who does so is aware of the usefulness of his actions and his own vileness. Why be ethical? For its sake alone and not for any material or eternal reward. Practising true morality is not only the mark of an enlightened, civilized individualist but it also gives such a person an intrinsic dignity he would otherwise lack. If we cannot be honest with ourselves, if we cannot truly say, "I have dignity as a human being", then we have succumbed to hypocrisy and although we may seem to gain much, we have really lost everything.

John Corvese

SAELALA

A new name has been proposed for York's Literary Magazine in response to the protests about the old name MC². The magazine will now be called SAELALA (pronounced SA 'Y-La-La).

Saelala, offered by Ted Young is a Canadian Indian word meaning "a song of love or mourning" - an apt description of the essence of literature. The staff of the magazine welcomes any congratulations on its wisdom in choosing the name. If you wish to complain about it, feel free to do so to Margita Kacerovskis or Tina Paar any time between 3:58 am to 4:00 am on Wednesdays and Sundays. A decision will be made official next week.

Of course a literary magazine needs something in it - namely your writing, your art, your poetry, your jokes, your ideas. The staff would like to print a few longer essays this year in the magazine. An Editorial Board of Students will have the final decision on what will be published.

Please turn your material into Margita Kacerovskis or Tina Paar. The deadline for the first issue will be in approximately two and a half weeks. Other Universities print literary magazines or reviews every month - surely York can publish three or four copies of the magazine this year.

JANUS

The editors of Janus are pleased to report that work on York's first yearbook is well under way. We now have a fully equipped darkroom and are in the process of supplementing our articles with photos of student activities. At this date considerably more than 1/2 the student body has purchased a copy of Janus. If you have not yet ordered your copy, please watch for the next sales campaign as we intend to print only as many books as we have orders for.

Some positions are still available on the Janus staff. An Art Editor is needed to co-ordinate our art department and Peter Wallis is looking for people to help take and develop photos. Peter emphasizes that no darkroom experience is required and that young ladies are especially welcome.

If you are interested in either of these positions, please contact John Towler, Penny Williams or Peter Wallis.

PHILOSOPHY CLUB

Next Wednesday, November 20th, 8:15 pm in the End Common Room at York Hall,
Prof. Wittenberg will speak on

"What is Truth"

SEMINAR ON SEMINARS

On Nov. 18th at 7:00 pm in the Junior Common Room there will be a W.U.S. seminar on seminars. This is very important for those wanting to go to the next seminar in Algeria this summer.

A guest speaker from the W.U.S. headquarters will discuss the plans for this summer's seminar.

STUDENT ART COMMITTEE

This somewhat inactive committee is now beginning to come to life. Its purposes are to help in the organization of art exhibits at York, and to meet with artists followed by visits to their studios. No artistic experience whatsoever is necessary - just a desire to get involved in this fascinating field. If you are interested in becoming a member of the committee, or would like to know more about it please see Phil Spencer (III) as soon as possible.

SALES DOUBLE AT TREASURE VAN

Records toppled last week, as Treasure Van held its most successful York sale to date. Total sales for the week reached \$2,843.68 almost double last year's \$1,500 and over one-third the sales of U. of T. which has about forty times York's student population.

Increased numbers of articles, attractive packaging and display all contributed to the jump in sales. But it was the human element in advertising selling and buying which really made the sale what it was. To those of you who worked so willingly, and cheerfully behind the counters and behind the scenes, WUS says "Thanks".

ART FACILITIES AVAILABLE

Mrs. Russell has announced that facilities for would-be artists are now available on the third floor of Glendon Hall Wednesdays from 1 pm to 10 pm. All interested students are urged to avail themselves of this opportunity.

THE BATTLE OF THE VOLGA

(a Russian Interpretation in English)

Room 204
4:15
Thursday

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