



If 'no news is good news'
Then bad news'll do

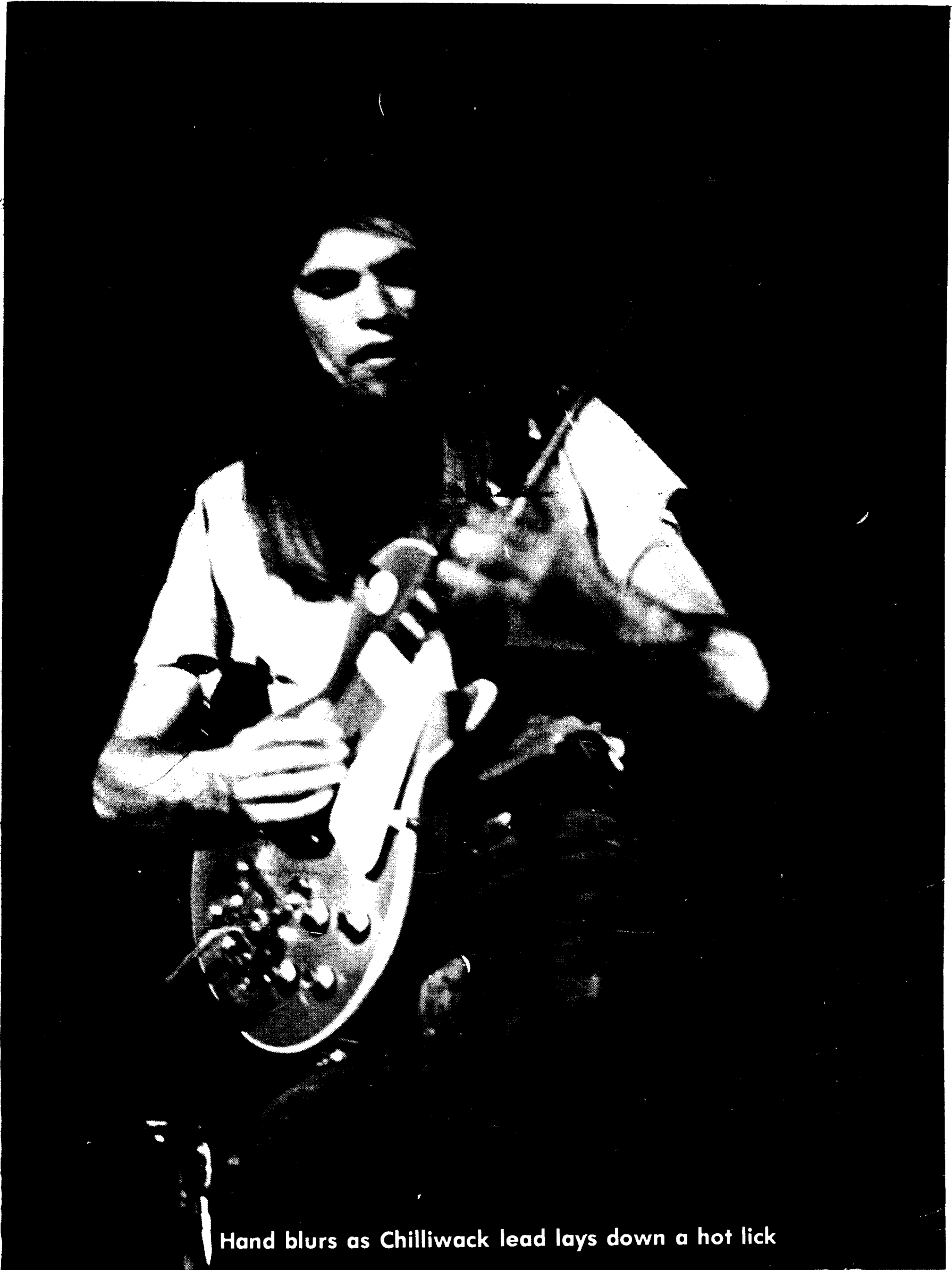
The STARBUCK



Volume 11, Number 5

UNIVERSITY OF VICTORIA

THURSDAY, SEPTEMBER 23, 1971



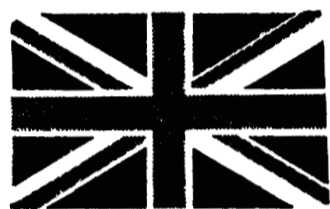
Hand blurs as Chilliwack lead lays down a hot lick

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Province wide hitch-hike ban fails motion called 'absurd', 'idiotic'

A resolution which would have made hitch-hiking illegal in British Columbia was defeated recently in a meeting of the Union of B.C. Municipalities.

The motion asked for an amendment to Section 172(3) of the Motor Vehicle Act, which would have made it possible for hitchhikers to negotiate the present hitch-hiking laws by standing on a road's curb. The word "roadway" was to be substituted for the word "highway", thereby making it illegal to hitch-hike on any and every road in the province.

The resolution was defeated by about a three to one vote after some debate among the approximate 600 delegates present for the closing session of the 68th Annual Convention, held in the Esquimalt Municipal Sports Centre Sept. 15th through 17th.

Only one delegate actually spoke in favor of the resolution, saying that "hitch-hiking is a traffic hazard", and that it is "damaging to the tourist trade."

Another objection, cited by the delegate seemed to be that many hitch-hikers were criminals.

"Five murders were caused by hitch-hikers in B.C. last year, and there's all kinds of stories like this," he said.

An Alderman from North Cowichan, Mrs. Margaret Robertson, spoke against the motion, saying, "This is the sort of resolution which makes the law an ass."

"It's my right to pick up a hitch-hiker if I'm so inclined," she said.

An elderly alderman from Penticton said that the resolution was absurd, and that "not having a car myself yesterday, I hitched back to my hotel in Victoria."

One delegate said that if the motion was implemented "rather than providing youth hostels, we'd be providing more jails."

The convention's Resolutions Committee advised against the resolution, saying that it would not be enforceable.

In an interview later alderman Harry Rankin from Vancouver said he thought the resolution was "childish", and "completely out of step with what people want."

He said that had the resolution been passed and made law it would have been a travesty as "everybody would have ignored it."

An earlier resolution dealing with transient youth was "endorsed in principle" and referred to the Executive for further study.

A young alderman from Port Hardy, Brian Klaver, said later that he felt the motion would soon be forgotten, and nothing would get done on it.

"Probably what's going to happen" said Klaver "is that

it will be lost in beurocracy."

The resolution suggested that the UBCM "appoint a committee to study, in conjunction with Federal and Provincial authorities ... to make recommendations to the senior governments to determine a common policy on the provision of suitable accommodation for these young people during their

Daytime course offered downtown for businessmen

This year, for the first time, UVic's Division of Continuing Education will offer a daytime course downtown.

In an effort to provide the community with convenient opportunities for continuing education the university's department of Geography will sponsor a series of twelve lectures on "Japan: A cultural and Economic Perspective."

A release from the university's Information Services noted that "the rapid rise of Japan to a position of world prominence is one of the major miracles of the Twentieth Century and affects the present and future relationships between that country and Canada and the province of B.C."

The course is designed to provide businessmen and other interested citizens with background information on the Japanese character, culture and economic dilemma in order that her current economic position and actions may be better understood.

The impact of the recently revised economic policies announced by President Nixon and their effect on the economies of Canada, Japan and the U.S. will also be discussed.

Information regarding

Frosh week shows overall profit

Last Saturday night saw the high point of Frosh Week activities with a double show by Chilliwack and local folk artist Valdy.

A crowd of 3300 people packed the UVic gym for two performances by the musicians. Valdy opened the show and quickly got the audience together, holding them with him throughout his set. A standing ovation brought him back for more music.

Chilliwack then came on with a highly professional show marred only by its shortness. There were some

travels, together with the necessary financial and administrative arrangements required to implement said policy."

Victoria alderman Tom Christie said that he was somewhat hesitant of the resolution, as he felt the establishment of a hostel system would encourage some people to "make it a way of life."

Christie said also that he thinks hitch-hiking "is a very good thing", as "it gives them something to do."

registration procedures and a calendar of other adult evening courses may be obtained by telephoning the Division of Continuing Education, 477-6911 local 395 or 500.

Burger on the back

This year's student telephone directory will be released by the end of October according to AMS Publications director, Greg Frazer.

The 1970/71 student directory was released last year on November 1.

The directory, which will include bus and ferry schedules as well as the telephone lists, has been in preparation since the beginning of May, said Frazer.

He said it has cost the AMS almost five thousand dollars but will be distributed free to all students.

Frazer said the directory wouldn't have an obscene cover this year but would have a "Wizard of Oz" cover, which "could be taken sarcastically". There will be a hamburger ad on the back.

complaints about the fact they were only on stage for some forty-five minutes.

Many of those attending had been under the impression there was to be just one show, lasting from 8 o'clock to midnight. But, as Frosh Week Activities Co-ordinator Paul Watson explained, two hours was about the length of concerts at the Coliseum in Vancouver.

Returns from the Chilliwack show went into the general fund for Frosh Week activities, which showed an overall profit of approximately \$300.

He added that he thought it's "just a phase" that Canadian youth are going through.

Alderman Klaver, who has "long hair" and a beard, disagreed with Christie, however, and placed great importance on hitch-hiking, especially when used as a means to see the country.

Klaver said he felt the experiences gained by transient youth as they hitched around the country was of great educational value.

The move to ban hitch-hiking was shocking, said Klaver, as it was an attempt on behalf of the Municipal Government to "legislate against personal freedom."

Klaver, whose "long haired" appearance made him easily recognizable among the 1,000 or so delegates who attended the convention, said that with a few exceptions the convention had been an encouraging experience for him.

"I've met people in their forties who are just as progressive if not more so than myself."

Klaver has been in office for nine months, and he says he's glad he got involved with the system.

"As a young person there's two ways we can change things. One is from the outside ... I'm trying to do it from the inside."

He added, however, that "outside protest is just as important as inside."

Immediately following the motion on hitch-hiking a resolution which would have made it illegal to call a pig a pig was defeated.

The resolution would have made it an offence punishable upon summary conviction for "any person to use grossly insulting or abusive language in addressing a police officer while such police officer is engaged in the performance of his duties."

Alderman Rankin said that the motion was idiotic.

In an interview following the presentation and defeat of the resolution, Rankin said that the only thing that motion succeeded in doing was to make the delegates "appear like idiots."

Rankin said that he objected to the motion, and all resolutions like it, partly because they were "usually presented in negative ways."

The resolution was worded in such a way, he said, as to indicate "that law officers are sweet, gentle men".

"They set up a Christ like image of police" he continued "and everyone else is obnoxious."

Rankin said, "I've been a lawyer for 20 years, and I know how some police talk to youth."

He said that he thought it

idiotic to try and legislate such a thing as respect.

"You earn respect," he said.

"It's a two way street," Rankin told the delegates, "and I don't think this assembly will do any good by trying to create respect by law."

Said Rankin, "Quite frankly I favour a general policy of people being courteous to each other."

Only four signified that they were in favour of the resolution when it came to the vote.

SUB expansion seems to be contracting

Two years ago SUB architects Erickson & Massey convinced the UVic Board of Governors that plans for SUB expansion should be delayed.

The specific reason given was that the new one thousand seat auditorium would be too small for both the students present and future needs.

The smallest major entertainment audience in the previous year had been 1340 clearly indicating the inadequacy of the proposed auditorium.

The Martlet of the day, agreeing with the board's decision to delay construction, said, "the revamping of the programme for SUB expansion will take more time but if one considers the importance of this building programme to the long range interests of the students, the time will be well spent."

Two years have passed, but whether they have been well spent is debatable, for instead of increasing in size the auditorium proposal has shrunk to eight hundred seats.

Interim SUB business manager Russell Freethy declares that the auditorium would be an "utter waste of money" and would be totally inadequate for the university's needs.

The Commons Block dining room can seat seven hundred in a pinch and the Gym has on occasion held over two thousand. Freethy favours, therefore, an auditorium-concert hall complex with seating for over 3500. Not only would this provide for both present and future university needs, but would provide a valuable asset for the Greater Victoria region as well.

Freethy admits, however, that such a facility would cost millions and could not be built by the students alone.

He suggested that it could be a joint student-university venture. The student-controlled Dr. Ewing Trust Fund, taken yearly out of student fees, now contains about a quarter of a million dollars for SUB expansion.

The Martlet

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Last week's cover photo by Ron Monders

A (more) modest proposal

Dear Bruce:

Since your record amply reveals that you suspect all faculty members of harbouring the subversive tendencies of a RonK., and the latter, of late, is showing that he tends to see your unique personality lurking in the minds of every administrator, may we suggest that, for the peace of mind of all concerned, that you both resign from UVic and start your own university.

No kidding. When you stop and think about it, it makes a lot of sense. Since neither of you seems to be able to achieve your goal at this institution, (and the consensus being that you aren't likely to do so anywhere else either), the both of you should consider taking advantage of the provincial government's current enthusiasm for creating new regional colleges, and apply for funds with which to set up your own.

The advantages are almost too numerous to name. In the first place you would have only the one untenured faculty member to deal with — no more dirty commie turncoats like Powers hiding behind their job security. No nasty non-confidence votes either; after all, everybody knows that you can't call one vote a majority. And of course you won't have any Deans or Department Chairmen to interfere with your decisions. You'll be absolutely free to persecute him in an unobstructed manner. He won't need to be persecuted before he starts hollering, but giving him a valid reason to complain will only add to the fun.

He'll probably start off with a sit-in and escalate from there. Sitting-in will fail miserably because of course you run a mail order college; but K will be unaware of that, since, along with every other piece of pertinent information, you will have kept this confidential. When he does find out, he'll probably accuse you of being part of the imperialistic war mongering industrially complex military establishment; but you could silence him with four paragraphs from the famous Non-Liability of Torts in Universities read from a full lotus position. By the time he

consults his oracle to determine whether a 'tort' is a Spanish meatball or grounds for group divorce, you will have had time enough to remove the plastic caps from your teeth and order fourteen press releases on the matter printed and destroyed.

K. will then be furious enough to escalate. This will come in the form of a massive encounter group session which will attempt to levitate the administration building from first principles through a second mortgage, using an obscure process known as Perl-diving. This consists of chanting the magic mantra word "Kee Zee" five hundred times while sitting on the bottom of the pool at the Shawnigan Lake Inn.

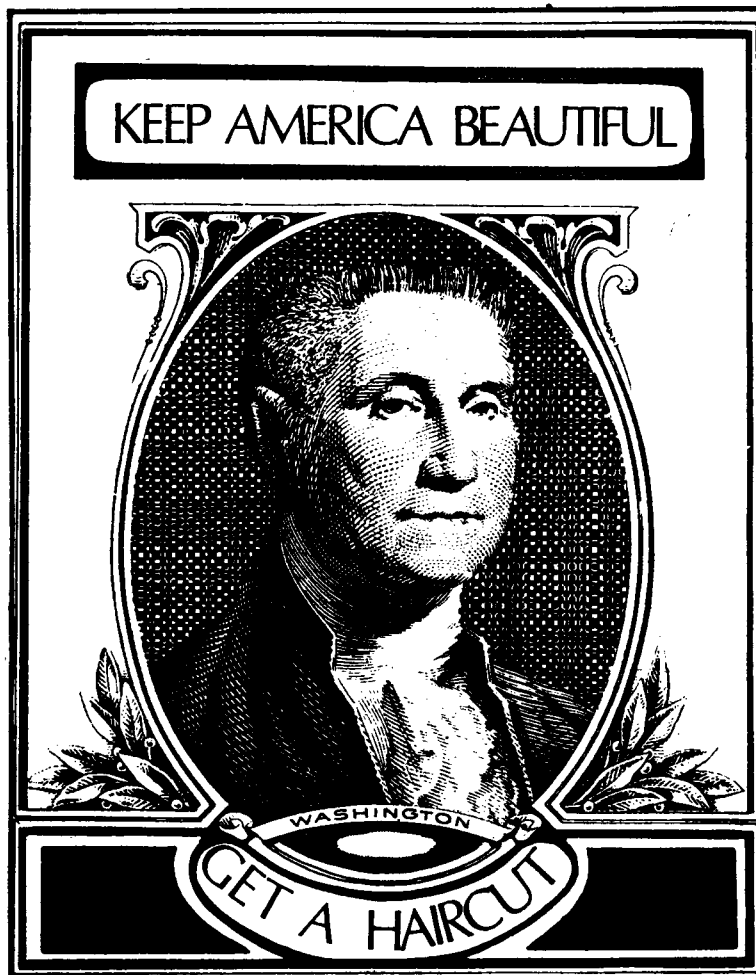
You should have no trouble countering this one. Dress yourself up as your alter(?) ego, and announce the Second Coming. Or, carry a large poster of K. with an inscription asking, 'Would you buy a used karma from this man?' If that doesn't whip them into line, try suggesting that he once balled a Capricorn out of season.

If he demands an outside tribunal, give him Adler, Jung and Freud. (They're so far-out side, they're DEAD! But that won't matter because you'll have ghost (sic) written their report anyhow). By that time both you and K. will have exhausted patience and demand a showdown.

After each of you has been flagellated by a leather bound copy of Kraft-Ebbing, you will take the field of battle for the ultimate test: egotism at twenty paces! You with your deadly red tape and renowned coat of arms, (red herrings looped in the sign of infinity on a field of black stone, with the motto 'Caveat Emptor' below), and K. brandishing a six foot macrobiotic phallic symbol, (an MVP award from the Sexual Freedom League), and singing 'Om-ward Kafka Soldiers', both of you will do battle to the death; each secure in the knowledge that the victor will have carved his own nietzsche in history.

by Derry McDonell

P.S. to K.: You can support some of the people all of the time, but never give a saddle to an ass.



letters - to us and through us

Watson right

Dear Sir:

Since Miss Flavelle, Intramural Athletics Chairman, has seen fit to address an open letter to all R.A. Members disclaiming Frosh Committee responsibility for Mr. Watson's non-invitation to Mr. Dr. Partridge to speak to frosh last week, it might be noted that whatever the validity of the committee's reasons for not holding a frosh assembly, those stated in Mr. Watson's letter to Miss Cameron, The President's secretary, were quite valid.

The students of this university do not want to have anything to do with the President, whether in a frosh assembly or not, as proven by last year's referendum.

Mr. Watson was quite correct in his reply to Miss Cameron.

Sincerely,
 D.R. McLeod,
 Executive Member,
 A.M.S.

Phil 100 Nazi link?

Dear Sir:

It should come as no surprise to a certain segment of the student population that all students registered in Philosophy 100 got through successfully. There are a great many students at UVic who should have become aware of this at an early date last year; they must have been aware of the less-than-enthusiastic nature of many of the instructors and realized that their credits for the course would be wrapped up with a red ribbon by Christmas. Now it comes out in the Victoria Daily Times that there are those that find this fact shocking. There can hardly be any excuse. I am sure that any one of the great

many students registered in the course last year could have voiced that opinion and predicted the outcome.

A Philosophy 100 student myself this past year, I must make a serious comment about the whole spirit and meaning of the course ... it is very important that someone speaks out. Throughout the entire year I was never placed in a position of 'having to do any work' which was quite a shock after the effort needed to obtain satisfactory grades in Secondary School. Although I took it upon myself to speak out in class and state my opinions, there were those around me who, through the whole year never spoke out once. There were those at the very back of the room who constantly jabbered, scribbled in their books, smoked and generally had a wonderful time. But with memories of High School behind me, I knew that if I put in an effort (as I did) I would be sure to succeed where these other students would be labelled as failures.

By Christmas time and the following term however, it came apparent that I was really alone in my desire to do some honest work and study. In fact, there came a day when I knew that to work in Philosophy 100 was a total waste of time. Why should I have sweated to get my studies complete and my assignments done when all around me were those who received adequate marks and did little or no work at all? It was a matter of common sense.

I should like to address myself to all those new students who are planning to do well in university and to those who wish to succeed in their courses at UVic. I would strongly advise you to register for Philosophy 100 the very first chance you get. Although you may not especially like the course or enjoy your particular professor, I am

certain that you will succeed - at any rate it will give you an opportunity to give extra attention to your important subjects. Don't forget to take reading material with you, it will help cure the boredom throughout some of those cold, winter days. And if you ever get to thinking what good Philosophy will do for you just remember that the Late George Lincoln Rockwell (of the United States Nazi Party) has his degree in this esteemed discipline.

Yours truly,
 Simon J. Gibson.

Thanx

Dear Sir:

On behalf of the organizers of Shinerama we would like to express our thanks to all those students who were out shining shoes for Cystic Fibrosis research on Saturday. We would also like to thank those who helped in any way with the organization of Shinerama.

The total amount raised was \$8,750.00 which should place UVic very high in the national total. Thanks once again to all concerned.

Yours truly,
 Greg Fraser
 Chairman
 Jim French
 Physical Co-ordinator.

Drug incubus

Dear Editor:

I was very pleased to see you finally taking a stand against the drug incubus. In past years I have noted a "smart ass" attitude which disgusted me, however, with the printing of that tragic story of the co-ed drug victim I feel that you have matured quite a lot, finally showing a semblance of true responsibility.

Yours Congratuatorially,
 Ronald A. Stowycork.

Kirkby finds little support at meeting challenges department to stop him

BY DAVE CLIMENHAGA

An overflow crowd in the MacLaurin lecture theatre attended an open Philosophy department meeting Monday afternoon to discuss the department's opposition to Dr. Ron Kirkby's controversial course proposals.

The meeting, from 2:30 to 4:15 in the afternoon, was chaired by Dr. Charles Doyle of the English department with most of the Philosophy department members on the platform.

Dr. K. Rankin, the chairman of the philosophy department, stated the department's reasons for opposition to Kirkby's plans in a short speech that opened the meeting.

Handouts giving the department's position were distributed to the crowd by Philosophy department members before the meeting.

Kirkby replied in a twelve page statement which he read to the assembly.

The audience was unsympathetic to Kirkby in his defence of his proposals and his recent actions.

Kirkby's programme would have involved students in an intensive nine unit course of studies. Students taking part would enroll in Philosophy 100, 221/223, and 326/328 and participate in a month-long Gestalt workshop followed by "an extended reading and research programme".

Students taking part in any one of the courses would be required to take the whole programme. Enrolment in each section would be limited to a maximum of twenty-five.

Kirkby has said he will go ahead with his course, designed to "help students develop a critical awareness of themselves" and "of the world as it exists today", regardless of the decisions of the Philosophy department.

The department has initiated procedures to fire professor Kirkby because of this stand.

Dr. Rankin spoke first in the meeting to "outline how the conflict came about" and to explain the events to that date and to outline the departments opposition to Kirkby's proposals.

He said that Kirkby had requested a meeting with the department to discuss the proposals some time between September 4 and 7 and that a departmental meeting had been postponed to accommodate that request.

Kirkby went ahead and asked the department secretary to print up a handout explaining his proposals to be distributed to students and to the Martlet before the meeting he had arranged with the department, said Rankin.

Rankin then told the secretary not to distribute the handouts until the proposals had been approved by the department meeting.

All of the proposals were turned down in the meeting which Kirkby did not attend because of a bout of influenza.



Kirkby has ignored the departments refusal to allow his programme and has continued to proceed with his plans.

Rankin said because of "his actions and his explicit refusal to comply with the decision of the department, I have pressed for his dismissal."

Rankin read from the department's handout to give reasons against Dr. Kirkby's proposals. The seven reasons were:

"It imposes co-requisites upon the courses in question, thus limiting the options between which students are free to choose.

"This runs counter to a general University policy to eliminate co-requisites, except where they are absolutely essential—a policy which was initiated by students in their recent brief *The Need For Change*. (1968)

"Phil. 100, within which Dr. Kirkby was due to take one section, is specifically designed as an introductory course. Making it a co-requisite would be inconsistent with its purpose.

"It is in any case desirable

that the opportunity for students to receive instruction from Faculty members of diverse viewpoint should not be impaired by requiring them to take more courses from one than they otherwise would.

"The program limits the enrollment in all Dr. Kirkby's courses, and to that extent once again limits the freedom of students.

"It is also likely to increase the size of other Philosophy courses in some cases to an extent which makes them less viable. This is neither to the advantage of the students or Faculty.

"We have no means of determining with reasonable certainty whether it lies within the competence of Dr. Kirkby, or of those he employs, to run the Gestalt therapy type of workshop according to standards which show a sufficient regard for the psychologically insecure or unstable. Certainly similar ventures of his last year came under considerable criticism from psychiatrists, who felt the standards observed were inadequate.

clean air - it's gonna cost us

Canadians will be paying at least \$250.00 each in three years time for the privilege of breathing cleaner air.

In a speech last Monday to the Ontario section of the Air Pollution Control Association, Queen's University professor James Courtwright discussed the prices to be paid for a healthier environment.

He noted that exhaust emission-control devices alone would increase the price of cars by \$250 by 1975. Additional costs of \$20 to \$25 a year would be necessary to maintain such devices.

Control of pollution from stationary sources such as industrial plants would

amount to \$500 million over the next five years. The annual cost of maintaining and operating such control devices would be between three and fifty per cent of the initial cost. Subsequent price increases would place the burden of payment on the general public.

Club the SUB

All those interested in joining a club at the university should show up at the SUB sometime Friday.

September 24th has been designated as Clubs Day, says Clubs Director Dan McLeod, and the majority of UVic's 87

Rankin added, "I think Dr. Kirkby thinks that these points and the action we took is against his academic freedom."

He stated, however, that the Philosophy department had repeatedly defended Dr. Kirkby's academic freedom in the past, for instance his right to make statements in support of the FLQ last winter.

"I therefore submit that Dr. Kirkby should take the rough with the smooth" concluded Rankin.

Kirkby replied to the charges by reading a twelve page statement entitled "A Preliminary Statement of My Position As Part of an Attempt To Get The Yahoos Off My Back."

The statement began with a condemnation of authoritarianism which, it claimed, is the prevailing scheme of things in B.C. and in particular in the educational system here.

"In British Columbia, and especially here in Victoria, education is authoritarian."

"Authoritarian education" he continued, "is easy to spot. When students wait for someone to tell them what to learn, what is important, what is serious, and when they go slowly berserk when that doesn't happen, there, you may be assured, are the victims of authoritarian education."

He said the authoritarian educational system emphasised playing "word games" and because he refused to go along with that, his life at UVic has been "a bumpy one."

Because he went ahead with the plan he had without asking permission from these authoritarian people was the reason he was being fired, he said.

He added that no one could judge what he wanted to do because since he had been

hired to teach philosophy and he is teaching philosophy "in the best way I know how", any attempt to control the way he teaches would be an infringement of his academic freedom.

In reply to the question of his competence as a Gestalt therapist he said "I believe that I'm a good therapist."

"So am I a competent therapist? If someone who works with me achieves a measure of autonomy, a sense of responsibility for who and what and how he is, a degree of spontaneity, and a taste for freedom, then I'm a good therapist.

"If he grows I'm OK. If he doesn't, if I can give him nothing, if he learns nothing about himself in the time he spends with me, if he learns nothing about how to acquire self knowledge then I'm a bad therapist.

"I believe that I'm a good one.

He concluded "the great question ... in all of this, is whether the philosophy department has the right to stop me. I say that it is required by its own principles to keep its hands off, to tolerate me, my ideas, my activities, and the activities of my students. Any other answer gives them the right of censorship."

Kirkby then engaged in a debate with a number of the philosophy department members on the platform and some of the audience.

He was accused of being authoritarian in the way he planned to run his programme by numerous people.

Professor Howard Horburgh stated that Kirkby "cavorts about and exhibits himself" and is running "an academic operetta."

Kirkby replied "I don't cavort about, I live my life."

Professor Daniels, also of the philosophy department, read a letter supporting the department's stand against Kirkby and then left the meeting. Kirkby did not reply.

The meeting ended at four fifteen when Kirkby declared that he was tired and intended to leave.

Arts and Science Dean, John Climenhaga, said that the decision on Kirkby's position had been sent to him by the Philosophy Department.

He said that if he and the president believed the department was justified in asking for Kirkby's dismissal a meeting would be organized between Dr. Kirkby, Dr. Rankin, the president, the dean, and a faculty member acceptable to both the dean and to Kirkby.

If after that meeting the authorities still believed that Kirkby should be dismissed, his case would be sent to a standing arbitration committee appointed by the Board of Governors, said Climenhaga.

Kirkby announced he plans to continue with the program and announced a meeting for the students still interested.

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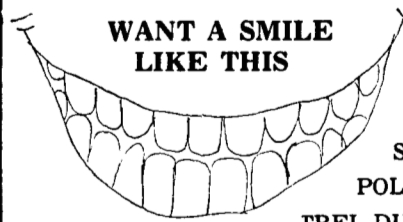
Faculty of Arts and Science

The Advising Centre for students in the Faculty of Arts and Science is now located in MacLAURIN 323.

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Birds, bees and other fables

by Norm Wright

Yoshi didn't make it through our tattered intellectual curtain. The given reasons are a first class mind-boggle.

Yoshi did not complete two years of approved study of a foreign language — that is to the level of grade II.

You see, in the oz-like vision of our catechists this does not pose any contradiction. Yoshi speaks and works to a superior standard in both Japanese and English, but Japanese is not a language of approved study in the curriculum.

Hence, since Yoshi's records cannot indicate the missing factor, then obviously, for official purposes, Yoshi is deficient in knowledge of a foreign language.

To indicate their benevolence, our friendly authorities have agreed that Yoshi should be given a year to repair the unfortunate omission, and be free to re-apply next September.

Why can Japanese be a non-language for admission purposes, and yet be an accredited language to study in this university for purposes of credit standing toward graduation?

Why can a case like this be made over a high school foreign language qualification, when every bloody freshman certified in high school English is re-tested by this same university, to determine if he / she is functionally illiterate in his / her own language?

And lastly perhaps, one wonders if the alleged grand vision of the Pacific Rim Office is growing so foggy and myopic that the Admissions Studies is going to issue a new approved map for the Geography Department.

The map, I suggest, should indicate the joint Russian-Chinese occupation of the former enemy islands of the Rising-sun.

That way at least we would have a consistent historical and contemporary ideological reason for charging Yoshi an extra year of his life to enter UVic.

Anyone for Western ways of give and take?

A Blunt Instrument

The public encounter between Ron Kirkby and the Philosophy Department did not answer my doubts. Nor did it add any significant new dimensions to the situation.

But, it was a good beginning toward the kind of openness which alone can prevent the hassles created by a management-oriented bureaucracy.

In response to my criticisms after the meeting, Dr. Horsburgh said: "But Norm this (the meeting of 300) is too blunt an instrument to answer the kind of problem you have in mind."

I didn't respond then, but I must now, because I admire Dr. Horsburgh, but I can't accept his observation.

That meeting, or its equivalent, is all we have to work with. If it is blunt it can be sharpened. Perhaps it is blunt because it has never been sharpened by use. Perhaps under the accretion of rust and scale there is still enough good material to cut through both the academic rhetoric and the administrative cotton wool.

Perhaps this blunt instrument is still an object of fear and reverence. Like the Ghurka sword, once drawn, it can never be re-sheathed without drawing blood.

And perhaps that is the way it should be.

To Ron Kirkby:

You said, "Around here I'm considered dangerous." Perhaps you believe that, and perhaps there are some who agree with you, but I don't.

Nevertheless I think you are quite wrong, and in a particular sense which I will try to explain.

You propounded a criticism of this institution, and this society, with which I am not unfamiliar. You characterized it as coercive and unfree; this I believe too, and I think it is largely correct.

But when you came to the point of explaining your actions in this situation, you lost me.

Faced with the problem of Freedom, you labelled it MY freedom and you wrote off the rest of humanity.

There is an absolute difference between the concept of Freedom and anyone's experience of it: we are unfree because we are born into contingency, not necessity; we are unfree because we are mortal; we are unfree because we live a live a life populated by others.

And we are unfree because only the experience of something outside ourselves in the world, tells us we're alive at all.

To really experience all the dimensions of unfreedom is a real and terrifying experience, but to react to that fear by attempting to appropriate an absolute freedom is, in your own terms, bourgeois and capitalistic.

To live with the dilemma of Freedom is the basis of both morality and tragedy. But it is not the basis for declaring all the world guilty or sick.

I disagree with both those who find me guilty before the fact, and order me to stop struggling, and those who — like yourself — find me struggling and tell me I'm sick.

They offer me salvation through penance just as you offer salvation through therapy.

No thank you, I would rather struggle.

A guy freaked in the mud - two days at Satsop

by Ron Armstrong

America's first legal rock festival erupted in the Olympic foothills on Labour Day weekend. When it was over four days later, three people had been shot, four run over by a truck, three injured in a bus crash and many more had overdosed themselves. In spite of all that, the Satsop Riverfair and Tin Cup Races (the official title) was a smiling success for nearly everyone, except the promoters. But they only wanted money, after all.

Mike and I spent 2 days at the unique event (our first such). With other pilgrims from afar (most were from inside Washington state) we swept through sleepy Satsop — a tiny hamlet of stores (with rip-off prices) straddling a back road, about 40 miles west of Olympia. Crammed in with packs, dogs, beer bottles, and suitcases, we dusty travellers rattled up the four miles to the site on an ancient bus, courtesy of Tacoma Transit Authority (one of a few free services).

At the apex of the triangular floor plan the electronic temple of the worshippers — a monstrous stage of scaffolding and speakers — two were about 7 feet square — looming high above the masses. From here came the imploring voice of the stage-manager-M.C., familiar to all by Saturday night. With the clinches of Woodstockian brotherly love, he begged and caajoled the canvas tide of tenters to retreat to allow room for the avalanche of squatters. "Hey, people, cooperate; let's get together now, man, etc." Boos, jeers, groans. At mid-afternoon an absurd compromise. Tents down now, up at night after the music. Cheers. The bands began with this agreement.

And so it continued. A mud-splattering, arguing, laughing, crying mass of hedonists, and a frenzied, hard-working crew of stage hands, and some polished performers, both known and unknown. Wish-bone Ash from Seattle got several encores in their first such appearance. Then the Youngbloods, Albert Collins, and Flash Cadillac (a "greaser" band, they got the biggest hand for "Palisades Park"). The good vibrations of the Sixties Generation were flowing. Wild naked dancing, American flags swaying to the beat, thunderous hand claps of ecstasy.

To feed the stomach as well as the soul, a mini-Dodge City of prefab concessions formed two roads at the back of the site. It was Alice's Restaurant supplied by semi-trailer and a battered Volkswagen (whichever got through the mud and freaks best). Corn, barbecued salmon, beer sausage, ice-cream, apple pie, pop, beer, and much more. They ran all day and half the night and actually made a profit.

With dusk, tent city expanded. It was a crazy everything rolled into one. Boy Scout Camp, with tents and bivouacs in all shapes and sizes. It was a Freak Circus of Army jackets, pea coats, shorts, hoop skirts, hot pants, cowboy hats and tie-dyed T-shirts, or nothing at all. It was a commune of the stoned with giant flags, whistles, headbands, beads, capes, and ponchos. The few blacks stood out with their Carnaby wardrobes. All drifted in

glazed wonder while the new capitalists barked their wares — the usual grass, hash, and acid, but also, new and disturbing, the cries of "Reds" and "Barbs". The drug-trekkers now following mom and dad to amphetamine-barbituate oblivion. The U.S. Army medical tent and helicopters went 24 hours-a-day dealing with the results. The ambulance sirens were fitting punctuation to the harmonies of John Hammond.

Jimmy Witherspoon punched out deep blues, then teamed with Eric Burdon. Powerful and dazzling, the peak of the show, with the four angle psychedelic light show projected behind them. Mauling the mike and gyrating in his white suit, Burdon echoed over the multitude, "What this country needs is a motherfucking REVOLUTION". Cheers. A guy freaked in the mud; "There is a God. There IS A GOD!" He was carried away kicking and screaming to the tent of salvation.

Jacob's Ladder put their \$15,000 of high voltage on the line as the rain mooned on the faithful. Heroic stage hands dumped the water off the canopy over their heads whenever the canopy over top threatened to rip. Between sets Brotherly Voice begged the "mountaineers" to get off the stagelight stands lest they collapse.

Sunday was the same, only sunnier, with campfires and nude swimming in the river. It was that afternoon that the violence came. Rangitang attacked a stalled melon truck to rip-off free fruit. In anger, the driver gunned the huge diesel through the crowd, breaking the legs of four people. No one was killed and the driver (about 21 years old) was confined. Later, some sort of confrontation resulted in two guys and a girl being shot. It was all blamed on a group of California bikers (who else) but later it was

believed to be some shotgun slinging blacks. On a return trip to the highway, a shuttle bus hit a soft shoulder by the river, rolled over down a short cliff and split in two. Three passengers were hurt, one with neck and back injuries. Not a bad batting average considering they ran round the clock on unfamiliar back roads.

It all climaxed on Sunday night with the delayed arrival of Delaney Bonnie and Friends. Under a full moon combined with a low fog bank (it was freezing cold) they played to a "full house" — 100,000 — in stoned, throbbing joy. No incidents.

And so, it ended a day later. It wasn't Woodstock, but it wasn't Almont either. The Sixties have mellowed. The idealism has dwindled, more minds are going to vegetables, and violence lies everywhere. But that special, uplifting communion of fallen saints remains.

We enjoyed ourselves.

Loyola initiates Montreal protests of Amchitka

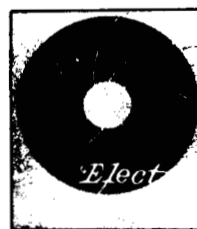
A Montreal committee based at Loyola College has initiated a city-wide campaign against the proposed atomic blast on Amchitka Island.

The five megaton bomb will be the most powerful underground explosion yet attempted. It is an estimated 250 times greater than the blast which levelled Hiroshima in 1945.

The committee hopes to mobilize Montreal college, university and CEGEP students in a massive two day pilgrimage to the U.S. border. A protest rally is tentatively scheduled for October 1.

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The Last Poets are three young veterans of the black ghettos of Amerika. Alafia Pudim, from Fort Greene, maybe the roughest section of Brooklyn; Omar Ben Hassen from Akron, Ohio, and Nilija, a voodoo priest from Harlem. Their poetry is recorded on the Douglas label and they recite it in theatres across America and Europe. To the black pulse of Nilija's drums, Pudim and Ben Hassen tear apart the insanity, hypocrisy, and racism of the country that oppresses them.

We first turned on to them in Mick Jager's movie Performance. Last weekend we dug their show at the Harding Theater and the next day we — Bill and Pat Mitchell, who are black, and Ted Ben hari, white — visited them at their 7th Street motel.

What follows are sections of the conversation.

Alafia — Let's talk about white revolutionaries, right. They talk about 'I'm for liberating oppressed people, this that and the other thing.' The only true white revolutionary was John Brown. Dig it, he gave up his motherfucking life. He was the only white revolutionary in America. John Brown.

Ted — How about the Weathermen?

Alafia — There's nothing happening with them that's significant.

T — You don't think bombing the Capitol Building, for example, is a significant revolutionary act?

Nilija — How do you know it's them?

T — Well, they say it's them.

N — Yeah that's what they say.

T — Well, they can't publish photographs of themselves doing it.

A — It didn't kill nobody, ain't nothing changed, they done repaired that toilet already. Abbey Hoffman got a book out, he did an interview, now this is sure enough cold white man-hippie type grey dude from our black perspective. And he's said white people should go home and kill their mothers and fathers. I'm quoting him, and that's the closest to John Brown as far as I see. Realistically, now, I know young white kids ain't gonna do that, see, they're gonna wear their hair long, and get into a hippie thing, get off on drugs and dig rock music and shit, and then when the shit hits the fan it gets down to cold white and black.

Pat — So you think liberation is a lot more turning the survival tactics that we're using now to just stay alive into something positive.

N — Before you even think about all surviving together,

first we have to get our minds together, then we have to learn how to love one another, and once we learn how to love one another then we automatically come together. You understand more of what I'm saying? We'll automatically come together because we'll have that confidence in each other but until then, you've still got the people out here that the white man says, "Here's a couple of bucks, some money, like tell me what he's doing." We'll never be together because we don't trust one another, we still are fucked up in that mental thing.

Bill — You mean we have to get it together by way of capitalism, by the system?

N — Can't nobody in America survive without capitalism. It's true, you go out and stand on the street and talk about give me a nickle or a dime and see where you get see how cold you get.

T — How about setting up alternate business systems, like communally-run organizations?

N — That's happening. Like I'm moving down to North-Carolina in a couple of years. I'm going back. I'm getting the hell out of New York. The hell with all that, I'm going where the heart and the core is, man ... a place called Soul City.

P — The McKissick plan for an all-black community?

N — It's near Raleigh or someplace like that. Then you have the Republic of Africa. They bought land, they're getting their thing together. You have different black people doing different things but they're all going in the same direction.

T — Isn't that the same direction that white revolutionaries are going with the alternate culture and businesses that they are setting up?

A — They don't have a culture, they have a sub-culture.

N — They've been in business all their lives. White people have always had businesses. They've got it uptight. Even the Jews. All white people. They can open a business just like that. For a black man to open a business in a white neighborhood, what business is he going to make?

T — I'm talking about businesses not being run just on the profit motive, but really serving the people, and fulfilling real needs.

N — That don't work. There's always profit.

A — Black people have to be aware of white revolutionaries. Don't come up to me talking about flower power. I love you and I want to help you and shit because I know that when the shit hits the fan it's going to be cold blooded white and black. If you really love me, give me some motherfucking land, I want my own food, I want my own clothing, I want my own shelter. And I don't want to love you. You live alone doing your own thing and I'll live alone with my people and do my thing. Rats and rats. Cats and cats. Dogs and dogs. Cobras don't go to bed with mongooses. I don't want to integrate, if I integrate that means I got to assimilate. If I assimilate that means I got to adopt your culture. I don't want your culture, I want to get back to my culture. And I don't want you imitating my culture.

P — Can we make it with the number of us that there is in this country? We're trying to make it in a capitalistic country without the assistance of people who might have more access to economic stuff than we do.

N — But see that's the whole thing. We're psyched into believing that we can't make it without that. Actually we can. Dig, we have all the technological skills, we have all the know-how. If we have a white mechanic and a black mechanic, the black mechanic is better. He's better because he's black and he had to be better in order to complete with the white man. But he's still a slave in the mind. He's still got that thing that he feels that the man is superior to him and he can't do it by himself. The black man is not control minded. He has to learn to be control minded. I'm learning to survive by whatever I have to do. Everyday economic violence is waged against us, so we have to control the economics, we have to control our own politics and we have to control our own social structure. Look. We can't do that until we come together and dig each other and stop depending on them.

T — But you do work for a white record company. Your records come out on Douglas Records.

N — They work for us because they got to push the record. After we record we finished with them, man. All they got to do is give us our money.

T — Don't they get the lion's share of the profits?

N — No.

A — Dig how your're thinking.

T — That's the usual contract.

A — Fuck the usual. This is the unusual.

T — I asked the question to find out what the case is.

A — Well I'm not coming down on you personally, but I'm just telling you where it's at. If it sounds point blank, don't take it personally, unless the shoe fits. But if it don't fit, don't let it bother you. OK. Now we were in the process of being controlled, in the process of being owned, but we had to back that shit up so overnight we had to learn what the fuck was going down so that we could control our own and own our own. If we ain't owning and controlling it we don't want any part of it. We got to have our freedom by any means necessary, and that includes freedom to say what we want to say, record what we want to record, do what we have to do when we want to do it, Other than that, you know, they can have it.

A — There's white law, and there's black law. The white law is simply imposed on us, right? But now we have a silent black law. Our own nigger law, you know, that deals with us. It's not written down. There's no nigger supreme court. We have to learn to institute black laws that just deal with us and abide by black laws as opposed to abiding by white laws. What's happening though is you have white mental action and black emotional reactions. That's what's going on. We are the father of civilizations, cream of the planet earth, and ruler of the universe. The black man was the first man on the earth and so as it was in the beginning, so shall it be in the end because our cause is righteous and justified. We are the oppressed. Black people are not conquerors. We are not a warlike people. Run out and rip somebody's culture off, run out and take their motherfucking land, run out and rob their motherfucking gold, take everything from them. That's not our bag. We're earth people. We want to be in tune with the universe, want to breathe fresh air. We don't want to drop no bombs, we ain't caught up in technological madness. We want to get to the point where we're at and we understand what we want to do, instead of doing what they want us to do. Instead of us training to be working for or related to what? All you need is land, food, clothing and shelter. I don't need no telephone. I ain't got a phone for three years now. I use my neighbor's. If she didn't have one I'd beat the fuckin' drums, and eventually the message would get there. I don't need to eat three meals a day. I'm programmed to think that I need three meals a day ... what happens if there's no more food, what happens if



photos/benhari



they seal off the ghetto, cut off the water, gas, and electricity, what happens then? Because I said, 'No, I want to be free.' You got to understand that Amerika is a slave to its own lies, it can't stop, the system has to keep going because they got too much blood on their hands, they can't stop and say, 'I'm sorry, I fucked up, I'm turning the power over to the people and you all go on and do what you all want to do.' The people should be the leaders, and the leaders should be the people. Unless we stop it, a handful of motherfuckers is going to fuck up the entire planet earth. That's what we looking into. These motherfuckers is talking about power on power in power.

N — Do you know what revolution is about?

A — You have to be ready to go, you have to be ready to die. Like the brothers said on the record: you have to be ready to eat rats, bugs, cause you not going to be eating three meals a day, you may see your mother get blown away in the head.

P — Are you saying that we should just

A — See, you're trying to make us say something, you're trying to say where are we coming from, what do we think should be done. You see you're asking questions, and we're just answering them.

P — Right, you're answering like people, right?

N — Right, so you want to know what we think, how do people get together, right?

A — We can't be leaders, we definitely can't be leaders, we're just niggers from the street cold-blooded, cold niggers, we know what's happening.

T — Do you know about the white alternative culture that's developing?

A — It's a drug culture thing. They getting high.

T — You don't believe that acid and marijuana can expand people's consciousness?

A — What good is expanding your consciousness?

T — So that you're aware of what's going on

A — I'm aware of what's going on and I don't need drugs.

T — It's not the only way

A — My reality is cold-blooded, you know I was forced to be aware of what's going on. Black people use drugs because they be trying to get away from that shit. Their reality is so terrible that they have to get high to get the fuck away from it. Black people have to stop using drugs and start dealing with the total reality. White people get high because they can't deal with their guilty consciences. They know what the

fuck they did. So they be getting high trying to rationalize that off into I'm gonna get spiritual, and I'm gonna expand my consciousness.' Bullshit, cause when they come back down after the high, we're still oppressed.

T — Could you tell us something about your religion?

N — What do you want to know? There's so much man.

T — Start with the basic principles of it all, where it comes from

N — Oh well, the basic principles It deals voodoo. Different forces. It goes back before even African slaves were brought here. Like we wasn't into Christianity, We always dealt with different forces. There's nothing telling you what you can do and what you can't do. We have it. But it's not done by people. It's done by forces. They know what you should do and what you shouldn't do. Like I was telling this sister here, like that's who told me to cut drugs loose. See, it fucks with my mind, but I just needed somebody to tell me, 'Like cut it loose, man,' like the forces know what fucks with you. I was smoking drugs because it was hip, and I felt like getting high, but I really didn't want to get high. So bam, they just cooled me out about all that and I stopped right away because I know what they can do if you don't do what they say. I've seen too much happen to people. The religion is to help you. Since I've been in there I've had more peace of mind, like I know why things happen, it's an everyday way of life. Like you know what to do and what you shouldn't do. Like common sense, just about. But like in the religion you know what gods don't like certain things.

N — It's been covered up because a long time ago they didn't allow you to practice it. So they had to keep it a secret because the white man didn't know what it was about. You'd take off his chickens you'd kill his goats and shit. He said, 'Fuck this shit, I don't even know what it's about, so therefore he just took it away. He said 'We got to get these niggers into something else.'

I could go on for hours, telling you things that happen. But there's certain things I couldn't tell you. So bam, like you have to be in there, you have to make priest. It's like your knowledge is getting heavier and heavier. You learn certain things that should be learned. Like when somebody gets gonorrhea. The first thing they got to do is go to the doctor and get shot up with penicillin. I know what to do to bring it right out of you without going to the doctor.

T — Far out. What do you do?

N — No, I'm not going to say. That's why you have to be a priest. The white man isn't as smart as he thinks he is. Because if a revolution ever

came, you couldn't go running to the doctor if you're out there by yourself. You'd have to know what to do for yourself, how to make yourself well. There are certain herbs you have to deal with. There's certain things you could do for people like Whew! Why why do you think white people call them witch doctors? They're doctors. But he had to make it something else witch you understand? But they're going to take that shit and turn it around and say voodoo is bad, witch craft is bad, and all this. Hey man it's the most beautifullest thing you ever seen. And when you get into it you say, 'Wow, I've been missing this all the time.' And then it's not like you have in christianity, when you become a minister, you go get ordained. You really got to go through some shit. It scares you. See, when a minister gets ready to get ordained in Christianity, he says, 'Oh, I'm going to make minister.' You see when you make priest in Africa you say, 'Damn I wonder if I should do it, man, you have butterflies in your stomach and shit, not from excitement but you wonder what the fuck they going to do, cause see they take you in a room, and you're in there by yourself. You don't know nobody, the only person is maybe your godfather, or maybe a couple of people, and then there's a hundred and fifty people that you don't even know, man, that's dealing with you, and like your godfather can't do nothing for you but he has to be there and watch the people. That how weird it is! You scared, man, and they give you something to cool out all your butterflies, where there they have to give you some kind of medicine that tastes bad, man, when they gave me this stuff 'Man,' I said, 'Wow, it tastes just like earth,' but it was good and cold, it cooled you out, it's what you'd call a twilight high, but it's not a drug, and that's how far it goes out, they know what to do for you. It's just medicine men, doctors, that's all.

T — Is it organized, are there churches and services?

N — No. There are services but no churches, because you know it's something that the system don't dig.

P — But it doesn't control you in the sense that you're no longer able to make decisions on your own?

N — Oh yeah, you make decisions on your own. Once you make priest, you get a life's reading what's going to happen to you for the rest of your life. The forces that take all the things away from you, tell what you can't do. But they give you something in return. See, you making a sacrifice, but in making that sacrifice you getting something better. No man don't sit there and tell you, 'Well, you can't do this,' He has what you call cowrie shells, and each god speaks through the cowrie shells, and they tell you you can't do this

and can't do that, shouldn't be around such-and-such, or so-and-so, somebody that you know, and they describe the person to you, and it comes out, its no bullshit.

P — But it's all on the basis that people care for each other.

N — When my year is up, I have a year to go till December, and if I have godchildren, say that they're out here in California and I'm in New York and they're in trouble, hey man, I got to get up the money some way to help them out, it's like if they're out in the cold. I got to bring them into my home because they're my godchildren. That's how it goes, I could have 125 godchildren, as many as you want, that's just how beautiful it is, what more could I tell you.

T — Do you feel that blacks could succeed in an armed struggle in the US with the odds the way they are, with them controlling all those planes?

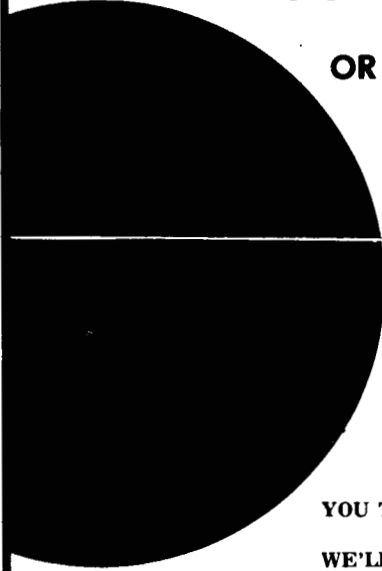
A — I don't have no guns, no knives, no tanks, no planes, no trains, no boats. All I got is this (he holds up match book). That's all, that's all I got. Can you deal with that? You know, I'll light this whole motherfucker up. Can you deal with that, No. All your planes, boats and tanks and trains and gas can't kill us all. If we really want to we could ice Amerika tomorrow. That's why the motherfucker hasn't tried to ice us point blank. Right now he's got a computer working overtime seeing how he's going to do it, how he's going to maintain control. Cause like I said, he has to go do it to keep the fucking thing going. Now I don't give a fuck about some odds, shit I've been fighting against odds all my life. Odds was a million to one that I'd be here doing what I'm doing today. So I don't give a fuck about odds. Why die a thousand times when you can only die once? But then again that's where my head is at. When all of our heads reach that level, ain't nobody going to be able to fuck with us. It'll either be shit or get off the pot. Either let us go free or kill us all. That's the point that black people have to reach. Either let us go free as a people or ice us all. An we aren't going to stand there and get iced. And I'm not afraid of the Man. Rap Brown told me personally, 'Look, the motherfucker is more afraid of me than I am of him.' So he says don't worry about it.

T — He's the one that's got something to lose.

A — Sure, the slavemaster is more of a slave than the slave is. I ain't got nothin in my conscience, I ain't oppressed nobody, I ain't raped and pillaged nobody, I ain't ripped off nobody, none of that shit is on my conscience. I'm the oppressed. I'm justified. Everything I'm doing is justified. And if I've got any hangups I'll blame it right on the man. Ain't no black people in prison guilty of any crime.


adapted from Good Times

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Defensive and offensive lines clash in flag football freakout

Photo by Frank Carter

FLAG FOOTBALL DRAW

GAME 1 - begins at 4:20 P.M.
GAME 2 - begins at 4:50 P.M.
GAME 3 - begins at 5:20 P.M.

MONDAY SEPTEMBER 27
GAME 1: SASQUATCHES vs STONY AND HIS FRIENDS (Field 1); TASSEL SEEKERS vs UNDERDOGS (Field 2).
GAME 2: FACULTY FLIPS vs MAINLINERS (Field 1); GO-NADDS vs GRIM REAPERS (Field 2).
GAME 3: SASQUATCHES vs TASSEL SEEKERS (Field 1); STONY AND FRIENDS vs J.C.'s (Field 2).

WEDNESDAY SEPTEMBER 29
GAME 1: FACULTY FLIPS vs GO-NADDS (Field 1); TASSEL SEEKERS vs MAINLINERS (Field 2).
GAME 2: UNDERDOGS vs MAINLINERS (Field 1); STONY AND FRIENDS vs GRIM REAPERS (Field 2).
GAME 3: TASSEL SEEKERS vs GO-NADS (Field 1); SASQUATCHES vs MAINLINERS (Field 2).

Valkyres tie for trophy

UVic Valkyres recently tied with Oak Bay for the Bunyan Trophy. With thanks largely to the efforts of Sharon Mackie and Jill Trelawny, Valkyres defeated Sandpipers 2nd, Oak Bay and Sandpipers 1 before tying with Oak Bay Ladies in the final to share the trophy. Vagabonds, our other 1st Division team, fared slightly less well, beating Esquimalt before coming to grief against a more experienced Mariners side.

Soccer Norse under way

Practices have started for the UVic Norsemen under the direction of new Norsemen coach Bruce Twamley. Bruce is a Victoria lad who has had two years experience on the playing staff of Ipswich, the English 1st Division side. Holder of an F.A. Coaching Certificate, Bruce is hoping for a good turnout for his evening practices under the new lights. Each Tuesday and Thursday at 6.00 p.m.

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PIZZA PANGS?



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PIZZA PIEMAN

Vancouver Nanaimo

Intramurals

by Linda Flavelle

Football jocks showed up en masse this week for the first two nights of the Intramural Flag Football League, which is slated to continue till mid October. Among the players on the 7 teams entered, are a number of surprise entrants — members of our Representative Assembly and Executive Council.

Outstanding performances were turned in by Roger "the Rocket" Painter, and Chuck "Cannonball" Odell who led the SASQUATCHES to a heartbreaking defeat in their first contest against the J.C.'s.

The SASQUATCHES missed the services of Dan McLeod who apparently was busy in the Council Office planning strategy for the team and forgot to report to the grid iron for the match.

UNDERDOGS also went down to defeat at the hands of the Lansdowne GRIM REAPERS despite the valiant efforts of still another standout Council member — "Agile" Alastair Murdoch.

After some of the performances turned in at R.A. meetings over the year . . . it's amazing that these guys would let the average student near them on a football field. It's been said, that an irate jock on a football field is dangerous . . . and council members are not normally noted for sticking their necks out . . . for any reason.

COMPLETE RESULTS FROM MONDAYS ACTION:

- GRIM REAPERS over UNDERDOGS 7-0.
- STONY and HIS FRIENDS over GO-NADDS 26-0. (a real close one).
- J.C.'s over SASQUATCHES by referees discretion (18-18 tie).
- MAINLINERS over U.C.'s 26-0 (another close duel).

Ladies are reminded that the 6-A-SIDE POWDER-PUFF SOCCER TOURNAMENT is scheduled for September 29th from 4:00 to 6:00 p.m. and entries are due into the students Council Office this week.

Entries are also being taken for the Co-Ed. INDOOR SOFTBALL TOURNAMENT which will be played the evening of October 7th in the UVic. GYM from 7:30 to 11:00 p.m.

INTRAMURAL ATHLETICS SCHEDULE 1971-72.
(First Term Schedule).

MEN'S SIX-A-SIDE FLAG FOOTBALL LEAGUE
SEPTEMBER 20, 22, 27, 29, OCTOBER 4, 6, 11, 13, 18, 10.
4:00 to 6:00 P.M.
Meet on the Old Field Hockey Pitch (near L-Hut).

LADIES SIX-A-SIDE SOCCER TOURNAMENT
SEPTEMBER 29, 1971.
4:00 to 6:00 P.M.
New Field Hockey Pitch (near the Stadium).

MEN'S FLOORHOCKEY LEAGUE
OCTOBER 28, NOVEMBER 4, 11, 18, 25, DECEMBER 2.
9:00 to 11:00 P.M. (Oct. 28).
7:30 to 11:00 P.M. (all other nights).
U.VIC. GYM.

LADIES FLOORHOCKEY LEAGUE
OCTOBER 14, 21, 28.
7:30 to 10:00 (Oct. 14, and 21).
7:30 to 9:00 P.M. (Oct. 28).
U.VIC. GYM.

INDOOR SOFTBALL TOURNAMENT
OCTOBER 7, 1971.
7:30 to 11:
7:30 to 11:00 P.M.
U.VIC. GYM.

MIXED CURLING
TO BE ANNOUNCED.



Kat and Viking scrums break as UVic back tries to clear the ball.

Photo by Paul Hutcheson

Vikings cool Kats hold to a tie

UVic Vikings' pre-season opener Saturday against Vancouver Kats ended in a 4-4 draw. Vikings' scrum played a good game but could have done with more support from the backs. With practice the backs should overcome their present inability to finish their plays.

Despite a rock-hard field, Tony Dufficy, Neil Bonnell, Rod Finch, and Bruce Pantonn made several outstanding plays. Hooker John Garland scored Vikings' only try. Left-break Gordon McRae scored for Vancouver.

Earlier, UVic Norsemen defeated Vancouver Kats II 10-7 in a hard fought game. Doug Pettman played a spectacular game, scoring twice on penalty kicks. Other point getters were Bob Wilde and Bruce Allerdyce for the Kats and Dave Smirl for the Norsemen.

This weekend Vikings will be at Lambrick Park playing against Saanich Velox. Norsemen will travel to MacDonald Park to challenge the James Bay "Animals".

Doubles winner

The first Rugby Doubles competition for \$10.00 was won by John Webb, a resident of Lansdowne College.

Tickets for this competition, run every week by the Rugby Club to aid their tour to Australia, will be available on Fridays in the Raven Room.

The winning double was Viking - Hooker and Vancouver Kats Left-Break.

MARTLET MEETING

Thursday night at 7:00 - be there

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7:00 p.m. - "THE SECRET OF WELL-BEING"

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Lay Minister: Karl Janzen

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Photos by Les Laronde

Great Goal Post caper coming

The UVic rugby field will shortly have what may prove to be the world's tallest goal posts.

At 8.30 tomorrow morning 80 members of the UVic rugby club will begin what may go down in history as the "Great Goal Post Caper" when they will hoist the 70 foot ex-trees to their shoulders and begin the journey from Shawnigan Lake.

The club members have been divided into four teams of twenty for the trip.

From Shawnigan to Mill Bay the goal posts will ride on the shoulders of the four teams; at Mill Bay they will be transferred to the water and be towed by speed (?) boat to Cordova Bay, where they will once more be transferred to the shoulders of the eager rugby players.

The finish line for the posts will be the new rugby field across MacKenzie Ave. from the gymnasium.

Hopefully the posts will arrive on campus sometime during the mid-afternoon and as this has been designated "Clubs Day" it will be a good chance for everyone on campus to see the rugby club in action, helping their own cause rather than waiting for someone to spoon feed them.

A need for new goal posts on the new rugby field and a lack of funds with which to purchase and transport them

forced Mike Elcock to search for a cheap source of goal posts.

The cost of purchasing the posts was taken care of when they were cut and donated to the club, but cost of transportation was still to be taken care of and the rugby club was approached with the race idea.

Green to coach ski race team

It looks as though this will be a good year for UVic skiers.

Ken Green, an 'A' class racer from Rosslyn, B.C., who also happens to be Nancy's brother, will be coaching the UVic Racing Team.

Formerly with Selkirk College, Ken should have some promising material to work with here.

UVic runner 9th

The UVic cross-country team hosted the first race of the provincial cross-country league on Saturday.

Winning team of 10 entries was UBC, who also provided the individual winner in Ken French. He was just five seconds ahead of Rick Nicoud of Simon Fraser University, with Gary Cumiford of Vancouver Optimist Striders trailing some 20 seconds back.

First UVic runner was Rob Ross in 9th place, followed by

another newcomer Adrian Jones and Larry Corbett.

Second, third and fourth team places are still being calculated at press time owing to the system of handicaps adopted by the League. Contenders are Simon Fraser, Vancouver Olympic Club and UVic. Sixty-nine runners contended the race.

At a club social evening last week, Charlie Thorne was elected Captain for 1971, and Jeff Hawker manager. Next race is the Legion open meet at Beacon Hill Park, Saturday afternoon, September 25.

Positions open on polo team

Jim McConnan, the new UVic Water Polo coach reports that he is having a good turnout for practices but is still willing to take on more interested parties.

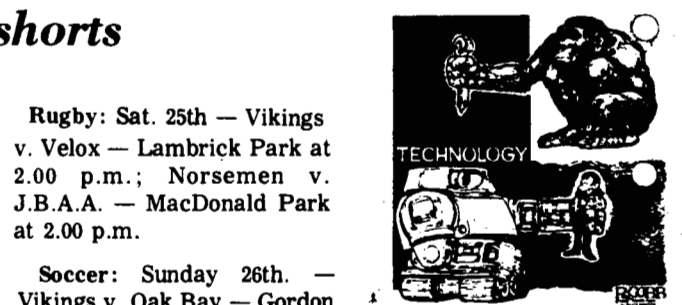
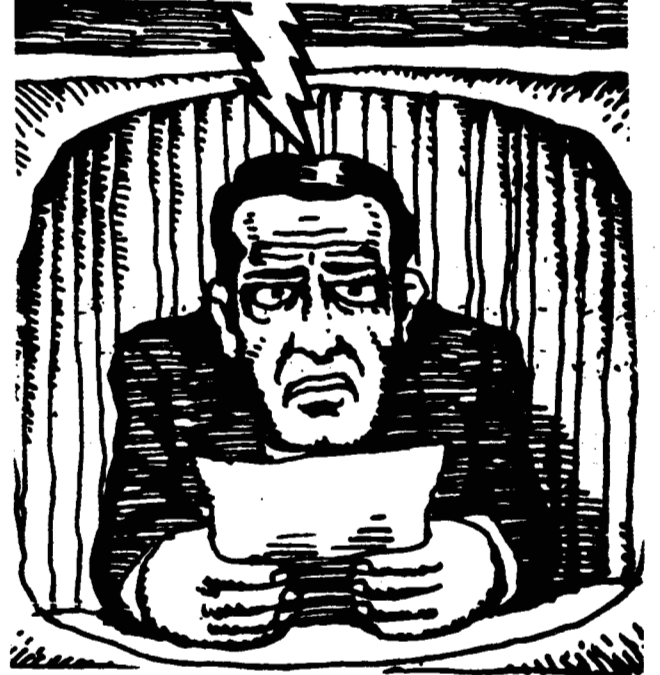
Already he has been issued with challenges by S.F.U. and U. of Washington.

Sports shorts

Hockey: - training camp at Memorial Arena 11.00 a.m. - 1.00 p.m. Next week at Esquimalt Arena, Monday and Thursday 4 p.m. - 6 p.m. Tuesday at 8 p.m. - 10 p.m.

Cross Country - Legion races Beacon Hill Park - Sat. 25th.

And in the news today, the Martlet situation looks pretty bad ... sports writers, photographers and an editor for a literary mag. are needed. There's a meeting Thurs. at 7.00...



Rugby: Sat. 25th - Vikings v. Velox - Lambrick Park at 2.00 p.m.; Norsemen v. J.B.A.A. - MacDonald Park at 2.00 p.m.

Soccer: Sunday 26th. - Vikings v. Oak Bay - Gordon Head at 2.30 p.m.

Valdy/Chilliwack concert had its ups and downs

A review of Set I

by Mark Hume

Chilliwack has long been accepted as one of Canada's finest rock groups.

They proved they deserve their fame, last Saturday night, when they backed up Valdy at the 'one for the price of two' concert.

Valdy, who performs with an audience rather than for them, had things high in about five minutes, and though everyone had come to hear the

hard hitting rock of Chilliwack, it was Valdy who made the whole thing worth while.

Moving with the calmness of a country day Valdy brought the audience round, and then everyone went up together, and stayed there for the duration of the 30 minute set.

When he was done the whole building exploded as about 1,500 cheering people crashed back down from their six mile high.

Everyone stood and stamped their feet, and whistled, and clapped, and laughed and yelled until Valdy came back for an encore.

The audience loved him, but more important than that, you

could feel that he loved the audience, and when he finished his encore, and left the stage for the final time, there wasn't a bad feeling person in the whole place.

Chilliwack, however, was a different trip. They came on feeling cold and their first few numbers generated that.

They were driving, professional — no doubt about that — but they lacked a little something, a lack that was accented by Valdy's preceding set.

They got a little something going with "Eat", a number for their new, soon to be released, double album, and there were even glimmerings of the Chilliwack of old when

"Raino" came down.

Suddenly the concert was over. Nobody really believed it at first, but when the band walked off stage there just couldn't be too much uncertainty about it.

For the second time that night the audience was standing, and stamping and shouting — but this time it wasn't because they wanted more but because they hadn't had enough.

Chilliwack came back, and they were a different band. From the start of their encore number, "Seventeenth Summer", they were fierce and chilling at the same time, with more impact than the rest of the set put together.

In the end Chilliwack did live up to their reputation, and they still are one of Canada's most creative and talented groups, but shit Valdy was just so much better.

A review of Set II

by Doug Rowe

The Chilliwack/Valdy concert at the UVic Gym last Saturday night could have been great. That it wasn't was entirely due to the small-mindedness that seems to surround music concerts in Victoria.

The concert was originally scheduled as a four hour affair, to be held from 8 to 12. However, sometime during the afternoon the concert organizers decided, in order to accommodate the large number of people who wanted tickets (and perhaps to make a little more money), to hold two separate concerts, one at 8 and the other at 10.30.

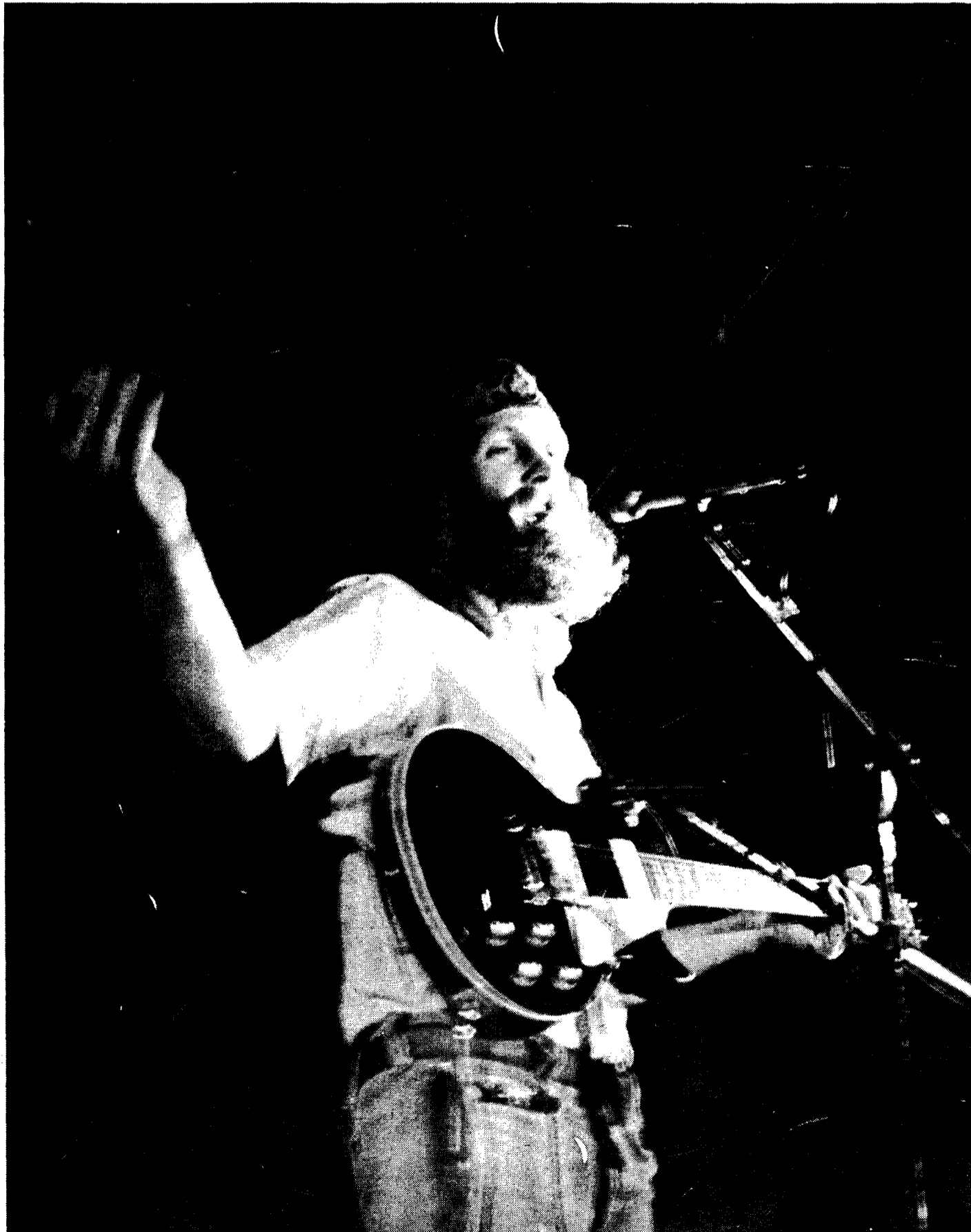
The end result was the result of all compromises: it satisfied nobody. Forty-five minutes just isn't long enough for any group to get fully warmed-up to their music and the audience.

Chilliwack seemed particularly to be affected by the time-shortage. They looked just about to get off when pumpkin-hour rolled around and it was time for them to split. And split they did, with not even a thought of doing an encore. Perhaps they were a bit peeved with the arrangements too: it's hard for a group to just get warmed up and then stop for an hour and have to start all over again.

Musically speaking, the concert was fine. Valdy, with his down-home gentleness, seemed in particularly good form, although he had to stop in the middle of one song to ask the audience to quiet down. As at the Sweetgrass Benefit a month ago, the Victoria audience showed no idea of how to respond to quiet music. Just turn up the amp and let me have it. Yet another example of Victoria's bush-league mentality.

Chilliwack's music also seems to keep on getting better. Some of the vocal tricks Clair Lawrence and Bill Henderson did between them were particularly effective. The only complaint here was Lawrence's tendency to imitate Ian Anderson on the flute. With a musician of Lawrence's stature though, it is easy to have faith he will outgrow it.

Well, the concert was a good idea, if somewhat fucked in the execution. Let's just hope we get another chance to do better.



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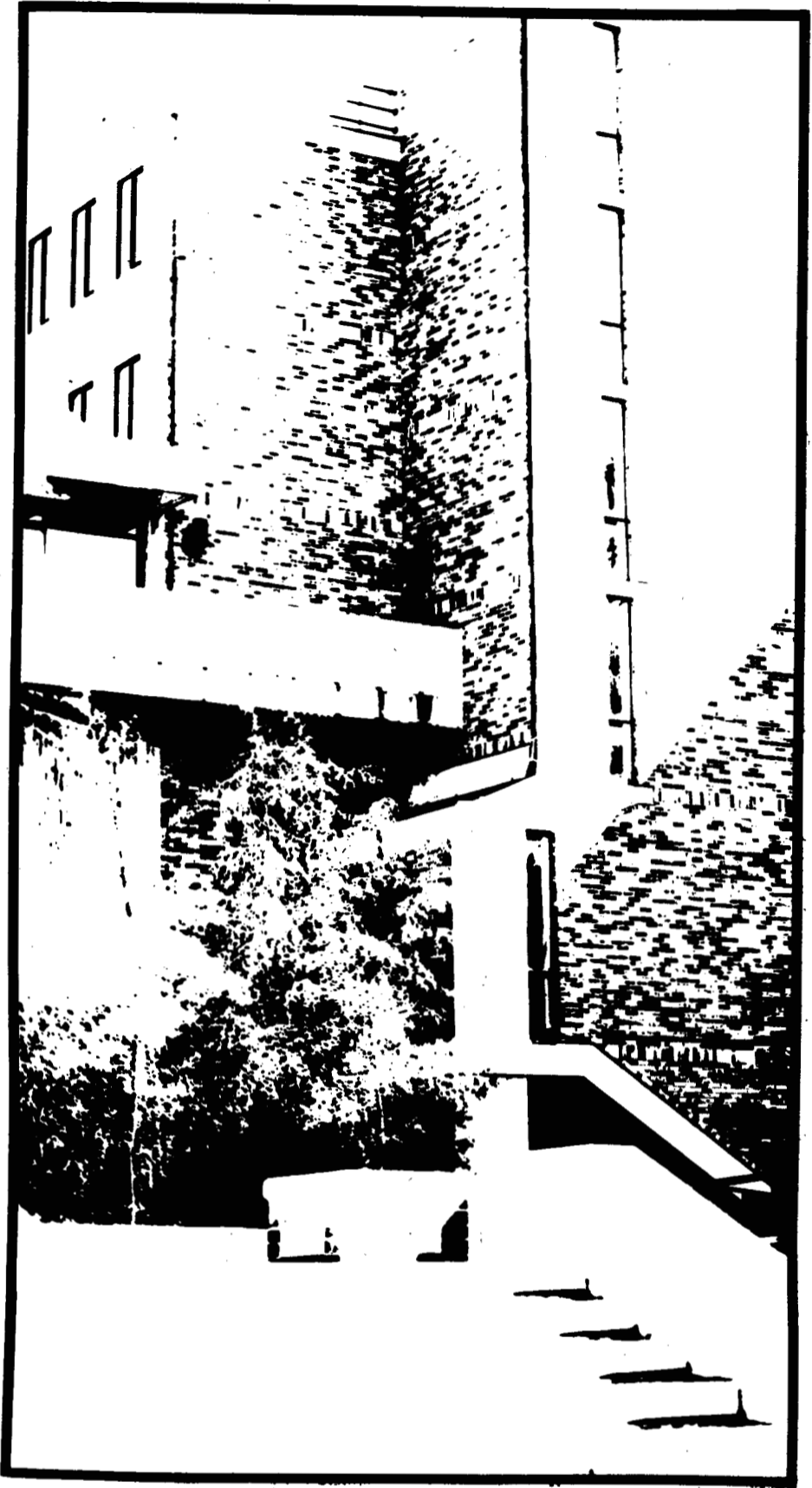
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Cobb - blowing minds with a razor sharp pen

The cartoons of Ron Cobb don't just end at being funny; they're frightening too. You'll laugh, but then on taking a second look you'll come to realize that the situations and people he has depicted aren't all that ridiculous, and in fact are just a little too real for comfort.

Cobb, 34, a California social satirist whose work now appears in over 90 college newspapers, and who's been featured in the Martlet for the past few years, now has two books on the market. In one, My Fellow Americans, he attacks current social issues, and in the other, Raw Sewage, he deals with man and his environment.

In his introduction to Raw Sewage, Eric Matlen, who runs Sawyer Press ("Quality Publications for the entire family") which handles the syndication of Cobb, says that Cobb's "whole life is entirely devoted to his drawings, which, in turn are totally concerned with man, his beliefs, actions, hopes, and failures."

Cobb denies that he is a "political cartoonist" and says that he is more "fascinated with man and his relationship to reality" instead of the more subjective approach of man and his relationship to man.

Playboy Magazine, writing about Cobb says: "Divorcing himself from specific political personalities and issues, Cobb creates apocalyptic pictorial parables — timeless commentaries on our most pressing contemporary crises."

Cobb says in his cartoons he deals with "my own personal attempts to gain a very broad picture of man as he is, as opposed to man as he thinks he is. I'm more interested in thought that is modified by experience than thought that is modified by more thought."

Cobb's forceful cartoons might be detailed and intricate sketches that fill the paper and demand a few minutes of careful perusal, or simple, straight-forward pictures that present the intended comment immediately. "I have never considered myself an artist", he says, "In no way am I what people think of as a professional artist. I have a terrible time finishing things, because it is the idea that is most important to me."

Cobb leaves no side unchallenged, and his pen is aimed at the left, the right, the middle, religious and irreligious. "I've always been uncomfortable around people who are very certain about their world and their values, no matter how defined. I find security in pointing out any valid example of contradiction or paradox within their framework of personality orientation, or belief."

Following graduation from high school in Burbank Cobb helped Walt Disney animate Sleeping Beauty, served three years in the Army, and after a successful showing of his drawings and paintings at the Encore Theatre in Los Angeles, began weekly contributions to the Los Angeles Free Press. Five years later he emerged from the underground and gained international popularity.

Some excerpts from the Eric Matlen Robb Cobb interview in the introduction to My Fellow Americans:

ERIC MATLEN: People have said to me that your cartoons depict extreme positions and therefore aren't really relevant. What do you say to that?

RON COBB: I like potent,

dramatic situations. I like to bring people up to the edge of extreme occurrences. That doesn't make me

an extremist. You see, I am in no way saying that what I draw is going to happen. Everything I do is just ink

on paper, it's not reality. It's just that when I create something on the page, I am utilizing the illusion of reality for an effect.

I'm fascinated with man in stress situations, I'm fascinated with man at a crisis. So I love to create artificial crises, because I think that rather than making a timid, harmless point with a cartoon I would much prefer to draw someone into a situation where they have to say ... "Yeah! That could happen!" or "Yeah! ... what would I say if that did happen?" — where they have to react.

EM: Why does a crises situation attract you?

RC: It attracts me because man — certainly Western Industrial Man — has the ability to build walls between himself, nature and reality. We have developed the capacity to live on a chessboard where a lot of illusory values can be maintained that seem to be real — where definitions reign supreme.

Too often, the mere fact that man has words for things, the ability to label and categorize, beings to condition his children to view all reality, to reduce all that is true and real, to that which can be talked about, described, and categorized. And that's a terrible limitation.

But a crisis, one way or another, will bring man face-to-face with his maker, or will bring man face-to-face with his deeper nature. These moments inevitably short-circuit the human nervous system, biologically too, in a way, and put man all together. The categories have to be put aside, and you just feel something ... from top to bottom!

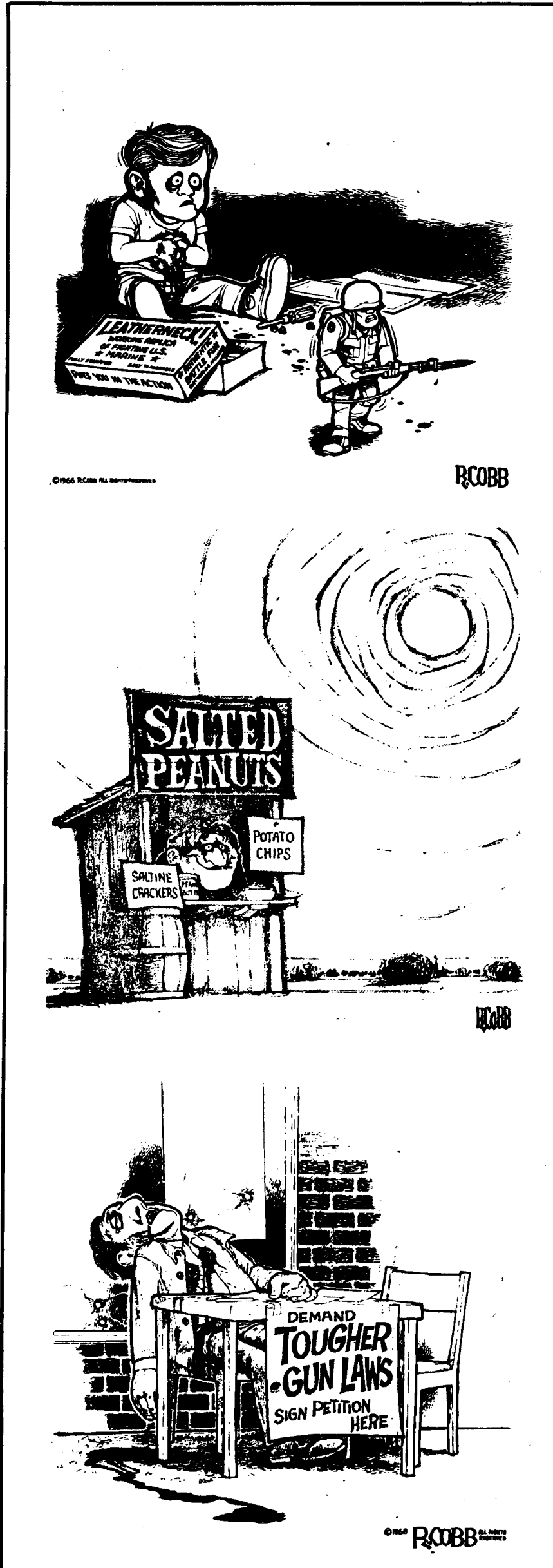
And these moments, these flashing moments when he's all put together (as Jung says) are the only times when he's really sane. It may be traumatic, but in the long run I would like to see people put together more often. It's unfortunate that it takes disasters and hideous reversals of life's symmetry and order to do this; but these moments, like sexual orgasm, the threat of death, disaster, extreme fear or sadness, or just intellectual contradiction, leave man face-to-face with the void. At that moment man is at his highest potential, because he's integrated.

So I love to create the intellectual contradiction. I love to expose paradox. You see, the nature of a paradox is that it exists within a system of beliefs. It isn't like taking an outside counter-idea, or belief, and playing one against the other; it's taking two elements or a belief and putting them side by side. And they don't fit. This is intriguing to me.

EM: Well, let me ask you this: do you advocate actual or hypothetical crises?

RC: In no way am I advocating that what I draw, occur. And I think most people realize this, that I toy — I mean after all, it's a cartoon — I do a caricature of reality to bring about a model crisis and place it before the eyes of another human being so he can experience these things — experience the integrating effect.

I'm not advocating these things, as I have said before, but I prefer they occur in a newspaper before they possibly occur on the streets. Because I think, in a sense, we have no third choice. Either we're going to learn how to come face-to-face with impending doom, evil, contradiction, and paradox and it out now, or it is going to occur to us.



An AMS committee is planning a demonstration in conjunction with the University of British Columbia, Simon Fraser, and several other universities, for Friday against the Amchitka blast.

Demonstrations will be held at Victoria's three points of entry, and at numerous points across the country. In Victoria the Blackball Ferry Docks on Wharf Street, the Washington State Ferry in Sidney, and the Victoria International Airport will be blockaded.

Interested students are asked to meet at noon on Friday in front of the SUB. Cars to take students to the Blackball Ferry will be located in the Campus Services Parking lot. All those with cars are asked to pick up a full carload of students.

Professors have been asked to cancel classes so that as many students as possible will attend.

Initiated by the Alma Mater Society, the demonstration will mark the second time the border has been closed by students protesting the testing of nuclear weapons on Amchitka. The first was October 15, 1969.

"This is more than just a protest against the test itself," UBC student President Steve Garrod said Monday.

"It is against the complicity of the Canadian Government in regard to the US military structure which has no consideration for the Canadian people at all."

Garrod said the US Atomic Energy Commission's proposed date for the test is not binding and can be changed by US President Richard Nixon at any time.

"All he has to do is give 24 hours notice of the test."

The AMS announced a moratorium on classes Friday afternoon to allow students to attend the demonstration.

The UBC students plan to block the border at the main border crossing near Blaine, Washington directly south of Vancouver a truck crossing about two miles east of the Blaine crossing.

A crossing at Sumas about 40 miles east of Vancouver will be blocked by students from Vancouver City College and Douglas College, a Fraser Valley community college.

Simon Fraser University student council has also endorsed the border closing.

Buses hired by the UBC student union will carry students to the border protest, which is tentatively scheduled to last from 2 to 6 P.M.



AMCHITKA

The municipalities of B.C. broke with 67 years of tradition, at their annual meeting last Friday, when they endorsed a motion opposing the proposed Amchitka test.

The precedent setting move came when a West Vancouver delegate, moments before the three day convention was brought to a close, asked to put a motion concerning Amchitka on the floor.

Since 1903, when the U.B.C.M. first met, late resolutions have not been allowed.

Mayor Art Langley from West Vancouver got the motion on the floor, however, saying "We deem this to be an emergency resolution" rather than a late one.

The motion, which called for the U.B.C.M. to 'urgently petition the President of the United States of America to immediately cancel the proposed detonation of the nuclear device at Amchitka', received unanimous support.