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War Problems Power Project on Mekong

By NICK LANG

All is not war in S.E. Asia in spite of what we read in the newspapers. There is one major project on which at least 21 nations are co-operating. And this project needs all the help it can get. For the job is to tame one of the mightiest rivers of Asia—the Mekong.

The Mekong begins in the highlands of Tibet, the summit of the world. From here it flows through Yunnan Province of China, through Laos, Vietnam, Cambodia and Thailand to the south China sea. At present 20,000,000 people live on its banks. In 25 years this will double.

TOO MUCH AND TOO LITTLE

In all the Mekong's 2,600 miles there is not one bridge crossing the major stream, and the river does not generate a single kilowatt of electric power. The swift flowing currents make large scale navigation impossible for about 10 months of the year.

The Mekong basin, even excluding the areas inside China proper, covers an area of 306,870 square miles — larger than France. The soil in the basin is extremely fertile. But the area of the Mekong, like much of South-East Asia, is plagued by monsoons. In summer and fall come the big rains, but in winter and spring much of the land is bone dry. There is either too much water or too little, so that farming along the Mekong is primitive and the dominant crop is rice. In the year of a good harvest everyone eats well. Sometimes they may even export rice. But in a year of bad crops there is barely enough so the 20,000,00 can survive.

RIVER DEVELOPMENT

In 1957 four nations, Thailand, Cambodia, Laos and South Vietnam, signed an agreement under the sponsorship of the United Nations Economic Commission for Asia and the Far East. This allowed an international committee of ECAFE to begin the development of the river.

The project was to set up dams both to control the floodwaters thus providing power and to provide canals to aid navigation. But before anything could begin surveys had to be made. Canada was one of the first countries asked to send surveyors, and one of the first surveyors sent was from Victoria. The U.S., the Phillipines, Australia, Britain, New Zealand, Japan and the four host nations all played a part in these surveys.

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alist China has donated cement. Iran has donated oil and gasoline. All together there are 54 U.N. teams in the field.

MUCH REMAINS

But much remains to be done. Even after all the dams and canals are finished power lines must be built to bring the electricity to cities like Saigon and Bangkok. The now available water will have to be transported to the millions of acres it will irrigate. The people of the Mekong will have to be taught how to use the land to the best advantage, and this is one of the major problems since there are at present few agricultural experts available. Even after this is done new

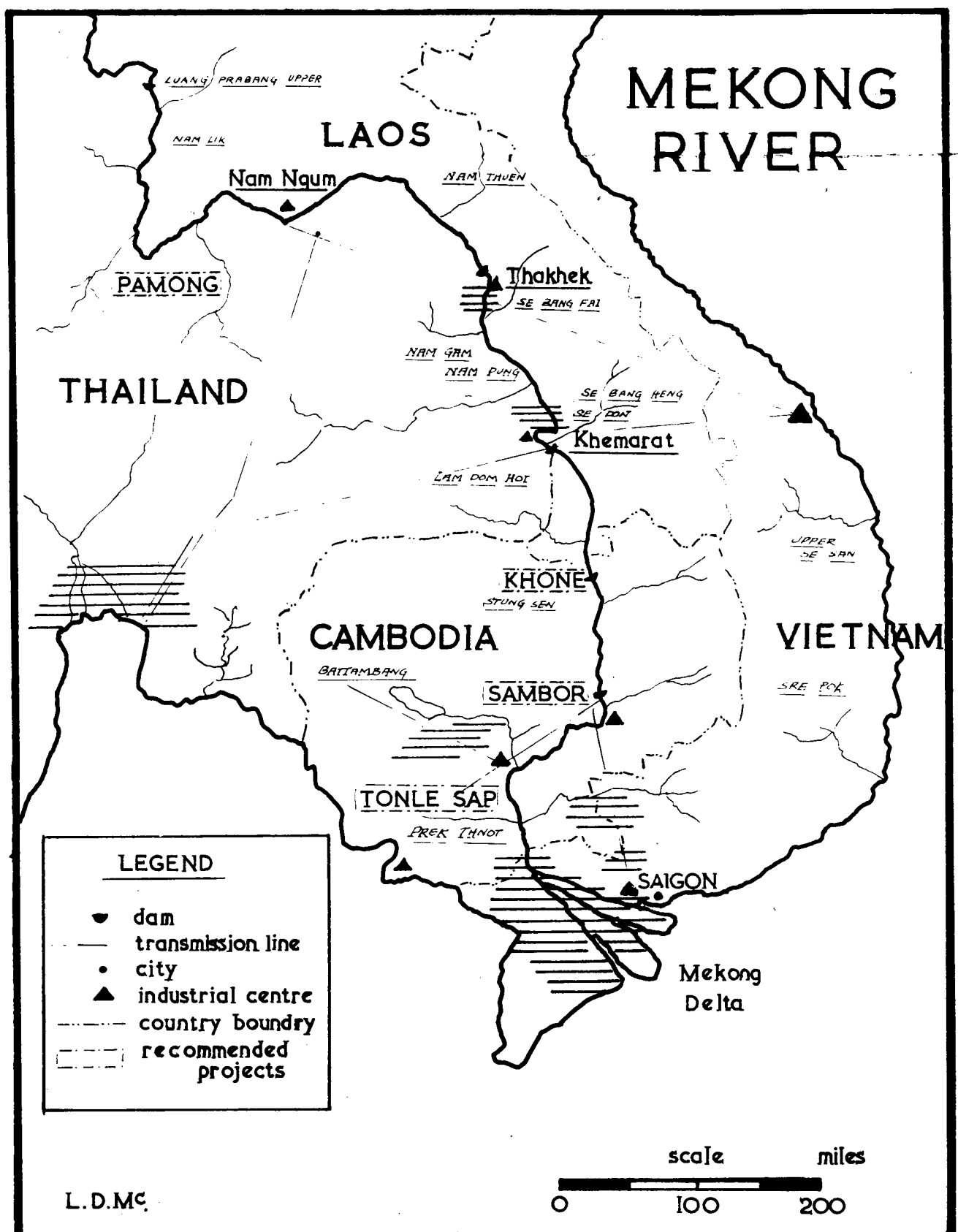
industry will have to be attracted to the area so the economic growth can continue. One expert, Gilbert White of the University of Chicago, says that if all the possible uses of the river were developed it could cost as much as \$7,000,000,000.

There are other problems too. The Vietnam war, raging nearby, has several times come close to interrupting work at several sites. And since the Kashmir conflict began Pakastani and Indian teams are not too enthusiastic about working with each other.

THE FUTURE

Yet there are good signs for the future. At a speech at John Hopkins University (Baltimore) President Johnson discussed the Mekong project. He said that as soon as the project was "really under way" he will call on Congress to donate \$1,000,000,-

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L. D. M.C.

Japanese Traditional Heritage - Once Undeiled, Now Forgotten

Ed. Note: A while ago we asked Mr. Shinoda to tell us about the American influence on Japan since the war.

By YUTAKA SHINODA

Here is a poor young Japanese who has been puzzled since he was asked to write an article about the American influence on his country. He has believed in a general concept that no country is more influenced than is Japan. Therefore it must be easier for him to write about the topic. Yet no words on the topic come into his mind. Does he not know anything about his country?

A student at Keio University, Tokyo, Mr. Shinoda is one of two Japanese exchange students at University of Victoria this year.



"Modern Japanese you are . . . the product of 20 years work by Americans."

He has lived in Tokyo more than 18 years, though he was not really born in Japan but born in Manchuria.

He is a university student who is supposed to be most intellectual in his society. Surely he must know, at least, something about his country as a student of the highest educational institution in which he is possibly acquiring so-called deep academic knowledge. After all, he could not but admit that he was enabled to deal with the subject without reading several reference books . . . written in English. He tried to grasp something about the topic. Yet he could not but admit again that he was still unable to do his job. He can see by no means the way of thinking that his society is being influenced by America, though he has kept this concept simply because everyone believes in it.

Intellectual Cattle Or Cream.

By Alumnus

University students are sold to the public like intellectual cattle, white hopes of the future, storm troopers of the mind. You would never know that these were the cream at the top of Canada's bottle of brains if you saw them perform in a question period.

Go to a meeting at this university, hear a speaker, and as is tradition, often when the speaker has finished the chairman opens a question period.

There will be a passage of embarrassing silence and then one brave student will pose a question, pausing, stuttering like a self-conscious incompetent. After going through the motions all present breathe a sigh of relief; they can leave.

LITTLE FERMENT

Why is there so little rebellious ferment in the student mind? What sort of value system constricts this expression? Here is the student in a setting that by tradition and definition is supposed to be free, yet they ask no questions. Why not? Are they worried they will make fools of themselves? Or is it that there is no room for this sort of thing in our system, that the question period exists only as homage to traditional freedom?

Note a letter by a faculty member to The Martlet, justly criticizing the editorial *Freedom Menaced* in the campus paper on October 8. Note the implicit concern but note also the academic "tone."

"And I have never felt that my private life was under 'supervision.' I think, however, that a university man, whether professor or student, has a general duty to act with restraint in every way of his

Fourth in a series on aspects of the University of Victoria.

life, both public and private. The object of a university is to advance civilization, not to condone anarchy. There is a difference between 'liberty' and 'license.'"

STATUS QUO

This is all very well . . . I would agree that any social system requires some restraint but restraint often infers too great a satisfaction with the status quo.

By paying homage to tradition and not propagating intellectual ferment, the university destroys the license the public has accorded it in the past. It was the university student or professor who was given license to go out on a limb, to make accusations. It was the role of the university to harbour a few "nuts" — absent-minded and otherwise. The university in its promise of the fulfilment of man, denies this role with subtle relinquishment of its license to rebel.

MARRIAGE MARKET

The university is accepted today as the means to social mobility, as a marriage market and employment service. All very well, while being the gate to upper middle class respectability the university has institutionalized the values of the social strata to which its members aspire.

Last week the students tried to express themselves on the question of the fee raise. All they accomplished with their well-organized spontaneous protest was an embellishment of their own beliefs without consideration of the basic issues involved. They want free tuition but don't know or haven't considered what education is. If they want free tuition for technical institutes, well and good. We know what a technical school is. If ever there is an actual protest in Canada I would hope that it will be simply for a university. God knows we could use one.

No wonder he cannot see the idea that Japan is being influenced by America. He has accepted what we call the American culture without question. His readiness to accept the culture was also aided by his parent's concept that things made in America were much better than those made in their country. Modern Japanese youth are, in a sense, the product of 20 years' work by the Americans.

THE PRODUCT

Let us look at what kind of product it is. Typical character of the Japanese youth must be shown in that of a university student. They study for the sake of exams but not for themselves. They neither think, nor act independently. They prefer watching TV to reading books. They insist on their rights but forget about duties. They do not respect things named older . . . such as older people, older culture, etc. They are not critical of their surroundings but are very practical in many ways. Their ideal future is to get a good job, to marry a pretty woman, to have two children and to live in a house with a small garden. What a stereotype idea it is. On the whole, they like easy-going way of life and dislike to be ambitious toward their future, thereby they become spiritless. Yet they are supposed to carry future Japan on their shoulder.

Can they shirk their responsibility of what they are now by simply saying that they are the product of American influence? Partially America is responsible for the fact that they thought at the Occupation time that the American model was always desirable one for Japan. Mainly, however, the Japanese youth

THE PROCESS

In 1947 he was a four year old child in Tokyo when hasty American officials were trying to rebuild Japan. The society he had to accept then was the one in which political reorganization, economic reforms and the new American education were being brought about by several American officials under the name of democratization of Japan. There was no alternative for him, it was his society; one in which his parents never lived. As a child accepts its existing environment without question and merely learns to adjust himself to it, he accepted and adjusted himself to the society without even knowing such a fact as the new constitution of his country under which his life was guaranteed was entirely drafted by several white people.

Thus America, popularly idealized in Japan as the Model of Progress and enlightenment, has continuously exercised the prominent influence in the making of modern Japan. He has been brought up in this Japan. Indeed, Japan established by his own people was gone and came to be called old Japan, when he began historical research of Japan at school. He learned the difference between old and new Japan, yet he could no longer look at Japan and things it had possessed just in the same way as his parents could. In other words, he can go and see Kabuki but he can not feel it is one of the traditional Japanese arts. He feels it is rather an art of a different country.



"They do not respect things named older . . ."

and their society should be responsible. They have an ability to accept things but lack an ability to select which is desirable and which is not. Thus they have accepted superficial elements of American culture without even knowing essential ones.

Unlike the youths who introduced Chinese civilization about 1,000 years ago, who adjusted it to their own society and finally succeeded in making their own culture; the youths of today do not even try to notice what problems they are facing now.

It is sad, but true; thus it is with the youths of Japan. I sympathize with the University of Victoria and its students to have such a student as he.

"I have a plan"

By ROBIN JEFFREY

Most people are familiar with the charming prints of the not-too-distant past which depict a man sitting on his porch and surveying his lands at the close of the day. At his feet sits a faithful family retainer, smiling and happy. If the family retainer—or retainers, for there are sometimes more than one—does not share the inherent characteristics of the Man in the chair, it is no cause for concern. Both were happy.

But those days are gone forever. Since the Second World War, and partly as a result of it, Western Man has been confronted by the greatest threat to his liberty and his happiness in history; a threat posed by the members of the hereditary group which served him so faithfully for thousands of years. This movement is so insidious that it appears innocent, so well led that it appears spontaneous. Its methods are those of stealth and self-righteousness. Its goal, as the far-sighted have seen in the past 20 years, is the subjugation and destruction of the Christian society of Western Man.

WOMEN PROBLEM

The vast majority of Western Man's troubles in the past 20 years—and indeed, since the beginning of time—have resulted from the Woman Problem. Statistics show conclusively the inherent perversity and immorality of Women. This is not supposition or propaganda. It is carefully documented fact.

Of course there can be no mass exterminations or persecutions, for

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Activism

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siderable influence particularly if it is also the party of the student government in power — which it usually is. The student government has sufficient power to force the resignation of a professor who they don't approve of, and while I have never heard of it in Chile, some Latin American students have forced professors to alter marks that did not satisfy them.

This is tremendous power for students to hold, and while it may be justified when used in moderation, it can easily lead to abuses. The students can, and will, call a strike or a "holiday" when it wants to make a point, as it did to protest the breaking of Chile's diplomatic relations with Cuba. From a Canadian point of view, this fanatic interest in politics has been carried too far. However, the Chilean student cannot afford the diversions of the North American student, and politics are a sphere in which he can achieve something definite. And, these are exciting times in which to be a student in Chile — a rapidly developing society with plenty of room for patriots and statesmen.



this would be incompatible with the Christian traditions of Western Man. Rather, these people—for their own sake as well as ours—must be returned to their ancestral homeland where they can live together in peace and no longer endanger the ideals of Western Man. Their return will be a tremendous task. It may well involve the transportation of more than 100 million people. But such migrations have been achieved before, and before the wonders of our Atomic Age. And this is a task which must be performed. There is no recourse. We must return these people to the Amazon Valley or be submerged and subjugated. Indeed, only when all Women have been returned to the Amazon Valley will the society of Western Man be safe and certain to endure.

STATISTICS SHOW

For example, in Durban, South Africa in 1962, 93% of all recorded illegitimate births were to Women. Women were named in 94½% of the divorce cases involving adultery heard in Las Vegas, Nev., in 1959. In the state of Washington—where the problem is supposedly less acute—in 1964 97% of the recorded cases of rape involved a Woman. In Remote, Yukon Territory, a DEW Line base, there was not one case of rape reported until the arrival of the first Woman in May 1963 when nine cases were reported in two days. Indeed, figures invariably show that Women are involved in the overwhelming majority of crimes of passion. In areas such as Remote where there are no Women, there are no crimes of passion. But let a Woman enter the community—it need only be one—and her inherent nature stirs trouble and turmoil. The list of such factual documentation in the criminal and moral field is endless, but these figures will suffice. They are the typical, the average. Others are far more damning.

The Woman Problem, however, is not revealed only in the crime rate. Since the war and as a result of it, Women have infiltrated industry and business, cast off their traditional, sacred duties, and have been responsible for inflicting untold hardship on Western Man through the covetousness. By selling themselves for less or presenting supposedly superior qualifications (usually forged by agents of the communist conspiracy), Women have thrown out of work thousands of Men. After the Second World War, they refused to return to their traditional, time-honoured tasks, and in so doing worsened the lot of the returned soldier and sailor.

Similarly, when Women have achieved a measure of power, they display an arrogance and contempt for Western Man. Their former respect vanishes. They try to give orders to Men whom they find under them. They become proud and boastful, flashy and extravagant. In their eyes, masses of rings and jewellery, bright, gaudy clothes—these attest to the "successful" Woman.

Yet despite this showiness and these attempts at superiority, Women yearn to be Men—even to the extent of altering their appearance and discarding their own traditions. The wearing of pants is the symbol of the "successful" Woman, and it is noteworthy that many a "rising" Woman spends her first pay-check on having her pants pressed—or in buying her first pants in order to distinguish herself from less "successful" Women. But it is to no avail, for no matter how hard Women may try, the discerning Western Man can usually detect their inescapable femininity.

THREAT

This, then, is the threat to Western Man in the business world: a grasping, climbing, unscrupulous adversary is attempting to ruthlessly replace him; to put him out of work; to make him, in fact, nothing more than a hewer of wood and drawer of water.

Of course the well-meaning liberal will say: "Is this Woman Problem not merely a phase in the evolution of the world?" But the answer is "no!" for if Western Man's society is not Christian, it is nothing, and if it is Christian, then it must follow the teachings of the Sacred Scriptures.

Women allowed to run wild, the Bible says, have always been, and always shall be, a threat to the ordered society of Western Man. In the past, however, they were usually better controlled. But there were exceptions: "And Miriam the prophetess took a timbrel in her hand; and all the Women went out after her with timbrels" (Exodus 15:22). The picture of a white-cloaked, run-a-muck mob of Women carrying fiery timbrels is a dreadful one, but it has happened in our own day. We find the Biblical position again in Judges (11:2) when Jephthah is cast out by his step-brothers "for thou art the son of a Woman" And the Bible is aware, too, of the inherent immorality of Women which we see borne out in our criminal and moral statistics today. In 2 Kings 23:14, Huldah the prophetess, a figure typical of the Woman who forsakes her traditional position, goes "in the college" where three students "com-

muned with her". Woman's leading astray of the young is now common only to our own age. Finally in Proverbs, one of the most beautiful and authoritative Books of the Bible, we find the ultimate indictment. "Give not thy strength unto Women", for their ways "destroyeth kings" (31:3). "Who can find a virtuous Woman?" is the plaintive plea. "The heart of her doth spoil. She will do evil all the days of her life. She seeketh the merchant ships while it is yet night. She girdeth her loins. She perceiveth that her merchandise is good. She stretcheth out" (31:10-20). And that is the Bible!

CONSPIRACY

This, then, is what confronts Western Man: a conspiracy as old as Eve against his Christian society. But it has now been allowed to run wild. Even the agents of the international communist conspiracy have lost control of the movement which they initially aided. It is too late to attempt a cure. Western Man must act. Not inflicting any undue hardship on them, he must gather together all the Women inhabiting his territories and return them to their original homeland in the Amazon Valley. It is a monumental task. But so was the building of the trans-continental railway, so was the winning of the West, so was the voyage of Columbus. Western Man has tackled monumental tasks before!

In his wickedness Hitler exterminated six millions in only 5½ years—an average of only 3,333½ per day. His cause was evil and he did not really tackle the task with vigour until he had expended many of the resources necessary for its success. Western Man, living in peace and unity in this Age of Science, can mobilize his merchant fleets and his land transport to achieve this goal. And it must be achieved, for on its success rests the entire future of the Christian society of Western Man. We shall overcome! We must!

The liberals, the atheists who infest our universities, may protest and cry out. But they are not really bad men. Some of them are open to reason, and to them let us put perhaps the most telling argument of all in this Problem of Women. Let us say: "Sir, your arguments are interesting, if idealized, but would your attitude be the same today—try to be honest and objective—what would your attitude to this problem be today, if your father had married one?"

Power

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000. He asked Russia and other industrialized nations to do the same. And perhaps just as important, a large number of up to now uninvolved nations are starting to play an increasing role. For example West Germany recently loaned Thailand the \$11,000,000 it needs to develop one of its sites.

The Chinese have an old proverb which says "the longest journey begins with a single step". On the Mekong, the single step has been taken, but the long journey remains ahead. The final goal is not only to absorb the growing population but to raise the general living standard by 50 per cent. So in spite of the war, the people of the Mekong may yet be headed for a better future.

Crow Jim, Reverse Bigotry In Jazz

By TONY CHAN

Since the beginning of a more militant attitude towards the Social Revolution in the United States, a predominant and somewhat undesirable factor has gradually infested the sphere of America's most authentic and most provocative art form. In recent years, an attitude known as Crow Jim has been a decided influence in the field of Jazz. Although Crow Jim is not as powerful or highly developed as its most immediate counterpart, Jim Crow will still persist as long as Jim Crow has any effect in matters of equality. However, for Jim Crow to collapse into oblivion, a profound change is required in men's thinking towards one another.

Jim Crow has prevailed, according to C. Vann Woodward since the Reconstruction period when the negro was constitutionally and theoretically recognized as a freed man and vaguely a citizen. Indeed, its segregative principles did not apply to slavery as this would have undoubtedly prevented normal interaction between master and slave and consequently would have made slavery impossible. Jim Crowism emerged largely because of the negro's passive and submissive philosophy as personified by Booker T. Washington. It was because of this profound apathy that to some whites must have appeared as an incentive to further aggression; an apathy that eventually inaugurated the negro into becoming a sectional scapegoat between white conservatives and white radicals in the 1890's. The enfranchised Negro had become merely a mechanism to political

Mr. Chan, a fourth-year Arts student at the University of Victoria, is president of the university jazz club.

Activism In Chile

By TONY KEBLE

If last week's student march had taken place in a Latin American country, the procedure would probably have been very different. It would have begun with the student leaders presenting their demands; if they were turned down, the students would have gone on strike. As no student would attend lectures, and neither would the professors, there being no one to teach. Then the demands would be presented again, and negotiations would begin.

If negotiations did not go well, demonstrations would take place. Several hundred students can block a city street very effectively, and when the chants, started by student leaders, mix with the noise of car horns and other protests, spectators are bound to gather — including the newsmen.

When the police, or perhaps the military, arrive, the mob of students melts, and reforms some blocks away to begin again. These tactics are naturally frowned upon by the administration and civil authorities, but they are effective attention getters. A demonstration in Madrid last year, followed this format in protesting restrictions on freedom of expression, and got world wide publicity. Undeniably some of the participants got roughed-up, but they also got action.

Mr. Keble, a fourth-year Arts student at the University of Victoria, studied as an exchange student last year in Chile.

power for the Conservatives. But with the emergence of the Redeemer party who was also vying for the negro vote, the Conservatives, as a political expediency, began disenfranchising the negroes in the various states and eventually thwarted the Redeemers' attempt for political success through the exploitation or black votes. Consequently, Jim Crow statutes were applied which in many cases stimulated segregation and discrimination.



"... a Negro may think that jazz makes a man out of him but nobody has a corner on music."

JAZZ

In jazz, Jim Crow has obviously persisted as evidenced by the fact that a major portion of Jazz musicians are Negroes. However, its ugly diseased head not only protrudes in jazz and to the negro but also in other creative and or non-creative processes and to other minority groups. Indeed, Jim Crow with its negative attitudes is the prime source of Crow Jim. If Jim Crowism had never existed, it would have been virtually impossible for Crow Jim or even the black nationalist movements to attain the status that it now has. The pleasure dome in which Jim Crowism exists

AWARENESS

This type of demonstration is not just a manifestation of the hot-blooded Latin American student's personality. It is a reflection of intense awareness of political and social issues which we in a rich and secure Canada cannot appreciate.

The Republic of Chile has a full share of this type of activity. The Chilean government is liberal and democratic; there is a tradition against civil war and revolution, but the rights of free speech and a free press are guaranteed. And, the Chileans don't hesitate to use them.



Society is still divided into a small rich minority and a large poor majority. Chile's stability has been increased by the growth of a middle class, but social extremes are still common throughout the country.

The liberal tradition allows the poor classes to voice their discontent with loud demands for reform. The wealthy classes are also attempting to maintain their privileged position. In such a society, tensions develop

has perverted some of the American negro jazz musicians into a justifiable state of social defense. These musicians believe emphatically that, with a few rare exceptions, negro jazzmen are more "authentic" and tend to be more original and creative than their white peers. They maintain that his is not a hereditarily determined condition but is a consequence of environment. It is the result of the kind of experiences that a negro in America has and the white musician is in effect an in-

truder or interloper. As a consequence of this feeling, an element of racial superiority has developed in these negro jazzmen; an attitude of reverse bigotry known as Crow Jim.

THE BLUES

To these jazzmen, the blues which was the parent of all legitimate jazz was the product of the black man in America. It was these black slaves who after preserving the rhythms and scales from Africa gradually interfused them with the form and tonality from Europe; the old

French popular music that was in the West Indies and New Orleans. Hence, jazz, in essence, is a unification of Afro-European cultures; and to some negro jazz musicians, because jazz is a product of the negro feels that the white musician whose race has been exploiting the black man has no right to further his exploitation into something that was

All these tensions, political and social, are reflected in the students' activity. The students are involved in the nation.

POLITICS AND THE NATION

Throughout Chile, and particularly among students, there is intense interest in politics and the nation. There is little campus social life as we know it, and attention is concentrated politics. The student governments are openly political, as there is no "AMS Fee," and financial support comes from the national parties. Student politicians are not confined to the campus, but often work with the party to directly reach the electorate. During the last election, students of The Christian Democrat Party went to work in the villages, Peace Corps fashion, building houses and schools.

Within the universities, the student governments have a great deal of power. In major differences with an administration, the student government usually gets its way. The Spanish system of university autonomy is technically in force, but the national party in power has con-

black instigated and black developed. Indeed, he fears white encroachment on his economic, aesthetic and private domain; a fear that jazz, which seems to him to be his last cultural stronghold, would be extinguished as a negro art form if any white musicians trespassed. If the doors were open to one, many more would inevitably follow and eventually centuries of subjugation would again result. Moreover, these negroes look to the jazz situation today and as a result quite vigorously state that a high percentage of the major jazz men are negro. Max Roach, one of the most influential drummers in jazz history, in a *Down Beat* panel discussion about three years ago, replied to the question of black superiority in jazz by stating that "if a guy wants a good jazz player, nine times out of ten, he stands a better chance of getting him from the black population than from the white population..." Another jazz influentialist, Oscar Brown, who being questioned on the quality of white jazz musicians today replied that "Dave Brubeck and Stan Kenton... when they play jazz... they are just Europeanizing negro music."

Moreover, many leading jazz combos such as Ahmad Jamal, Jusef Lateef, Prince Lasha and Roach do not employ white sidemen. Indeed, it seems that this attitude of reverse bigotry which is equally wrong prevails among negro musicians who are excessively bitter and in need of a defense mechanism. In a '62 December *Down Beat*, Lennie Tristano stated that "a negro may think that jazz makes a man out of him (by his advocacy that jazz is his personal domain) but nobody has a corner on music." Assuming, however, that the negroes have a monopoly on jazz and that they were successful in preventing outside (white) penetration, this would in no way guarantee that negro musicians within their private sanctuary would perpetuate the very existence of jazz.

CREATIVE PROCESS

For any creative process to persist, and jazz in particular because of its improvisatory qualities which requires necessary expansion, there must be a constant and guaranteed overflow of new formats and ideas and the innovators should be given a place regardless of pigmentation. Charlie Mingus, one of jazz' most dynamic bassists today commenting at the Village Vanguard a few summers ago on his integrated band which included Don Butterfield stated that Butterfield was the "best damned jazz tuba player in the country." Asked why, Mingus declared "I don't mention that because he's not white either. He's colorless, like all the good ones."

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