

# THE MARJET

## MAGAZINE

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No. 23

## Those Who Pray Out Stay Out

by Hamar Foster

non-conformity, an essay:

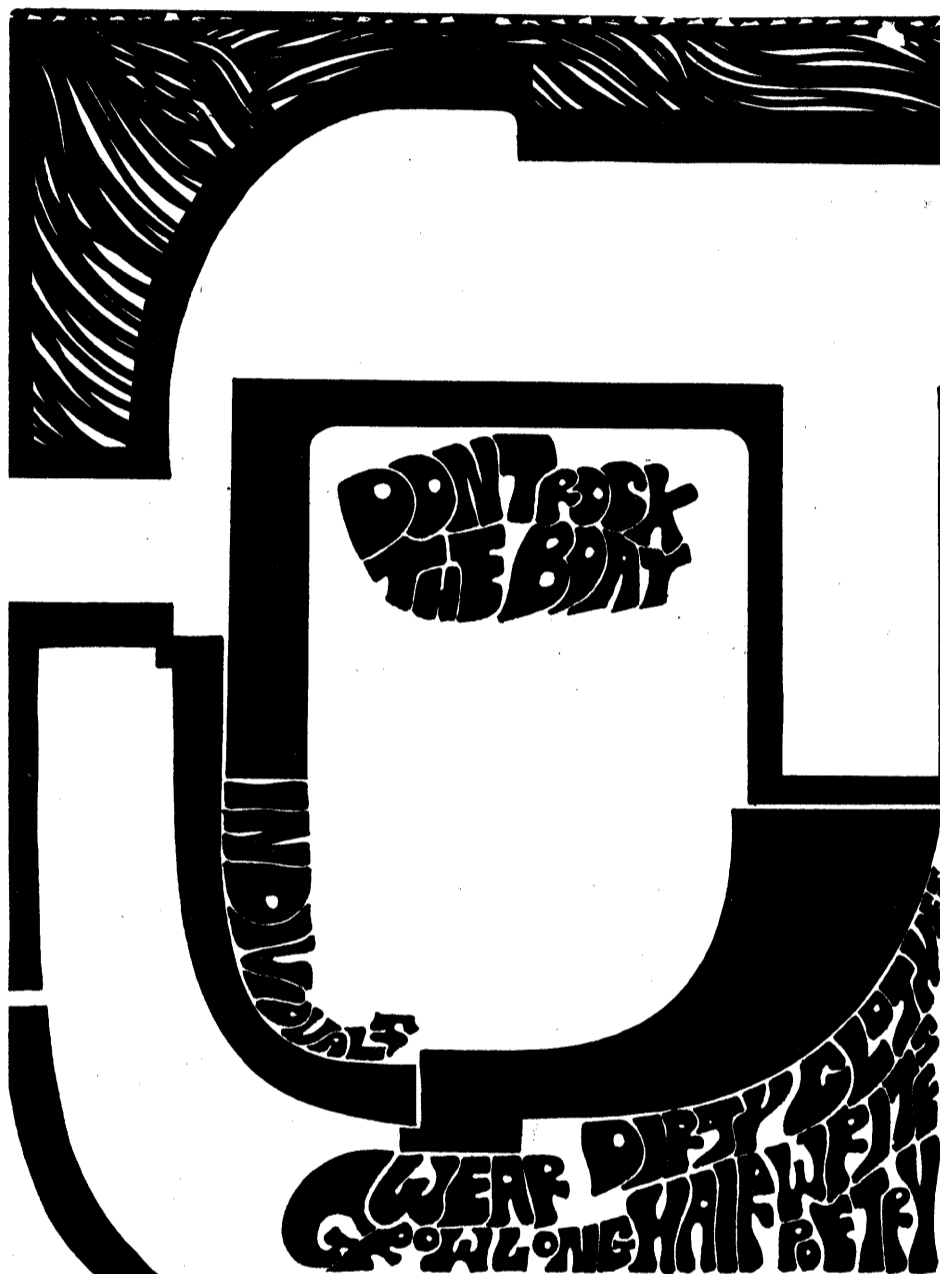
It seems that whenever someone sticks a flower in his hair or dons a purple necktie with Rodin's "Thinker" stitched in modest gold in the centre, the soft and awful whisper of "Oooo, a non-conformist" wafts gaspingly along a few feet behind. It seems that to order a chocolate milk shake when all the world succumbs to the base mediocrity of vanilla, elevates one to the Olympus of The Individual. It seems also that, wonder of wonders, instead of having a criterion for truth (as did Descartes), we suddenly have criteria for non-conformity: beards, jeans, shades (cool), LSD, anarchy and Prrottest(!) reductio ad absurdum. Even more amazing, a New Truth looms on the horizon: It's easy to spot non-conformists — they all look alike. (I call it Ginsberg's Law of Constant Composition.) Alas, it appears that true non-conformity, if such there be, has gone the way of button-hooks, and has been prostituted (I like that word — it achieves much the same snickering effect as 'pregnant silence') and we now have merely two groups of conformists, i.e. the non-conformists and the conformists . . . if you know what I mean. And woe be unto him who dares cross the line betwixt the two, for he will be an abomination unto (shudder) the Norm. At any rate, it seems obvious that somewhere along the line, something has gone wrong. Somewhere along the line, non-conformity has ceased to be a means to an end and has become an end in itself.

This is not to say, however, that the man with the beard et al, cannot be a non-conformist: it only means that non-conformity is an attitude, not a hatred of barbers, and that it takes place between the ears, in a sort of No Man's Land well below the hairline. It is an attitude of critical inquiry that is not afraid to say No when society (like Noddy) has developed that strange palsy that causes the head to jerk up and down in so violent and affirmative a fashion as to temporarily addle the brains. Non-conformity is therefore not an attitude that seeks the approval of the Many, that wants the security of the herd, and that tells people only what they want to hear.

It is not politics. Nor is it, as the Bible tells us, the voice that cries, "Peace, peace," when there is no peace. And because it is none of these things, it is usually a lonely and often a frightening road that makes heavy demands upon the poor fool who has chosen to travel it. Nietzsche and Kierkegaard are men who said 'No' while their fellows parroted, "Yes", men who felt that things were too easy and therefore resolved to 'create difficulties' everywhere. Society dealt harshly with them, and it is a measure of their worth that they did not compromise themselves. They are examples of the real Superman: not power-hungry, not vicious, but utterly and often tragically honest.

But again I am trapped in semantics, and amidst screams of "Define your term!" I must explain the word 'honest.' It is the most obscene paradox of the human condition: loved from afar and when it applies to the 'other guy,' it is hated and feared when it encroaches on the sacred skeletons in our own closets; and like Saint Joan, it is better dead and therefore harmless than alive and a threat to incompetence and dishonesty. Emerson tells us that the honest man says what he thinks today and says what he thinks tomorrow and doesn't give a damn if tomorrow contradicts yesterday. This is because the honest man is not afraid of being wrong, he is afraid of being dishonest. Like Socrates, he may have to drink the hemlock, and like Socrates he will drink it not caring if he will get the pie in the sky when he dies because he knows that it does not matter. It does not matter because honesty becomes an end in itself in the honest man, not salvation; and non-conformity reverts to its proper role as a vehicle to that end.

Plato says in the Apology that Socrates regarded himself as the wisest of men because he was the only man who realized that he actually knew nothing at all. So it is with the honest non-conformist. He is no better than other men, indeed he knows that other men have made him what he is. But instead of hiding behind litanyes, laws, and linear expansion co-efficients, he is willing (as Kaufman points out in *The Faith*



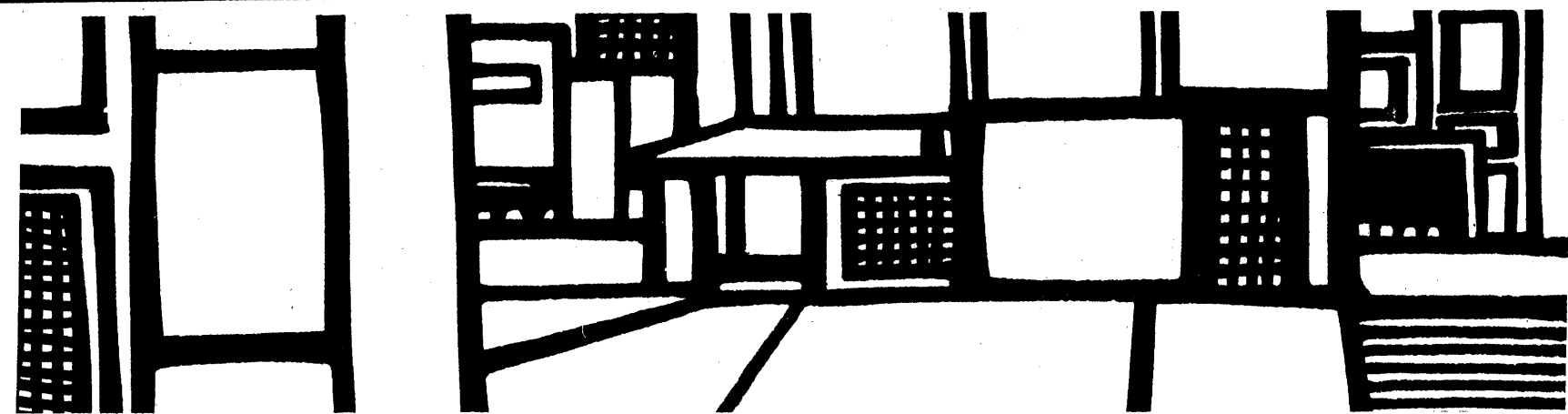
of a Heretic) to live and love without selfishly hoping for rewards in this life or in the irrelevant next (should there be one). He will not hide behind any dogma, religious or otherwise, that operates from presupposed axioms that do not require him to think, and he will not compromise himself for convenience. The world no longer burns its heretics, true; but there are far worse things in this world than death, and all of them can be and are used against the honest man.

We are an age that measures success in chrome, percentages, the dollar sign and Publish or Perish — no more hypocritical than any other age but no less — and we have a hydrogen bomb to settle differences and a superior technology that seems to be currently employed in keeping the Asian in his 'proper place.' We are an age that has produced such slogans as 'You can't fight City Hall' and 'Don't rock the boat.' The message is don't get involved, don't stand out, don't deviate from the norm, and if you do, make sure that it is only a token deviation — don't ever start thinking. If you keep busy enough, if you translate enough French sentences, if you go to

enough parties and keep 'thinking', an abstract and irrelevant process reserved for the classroom, you are in, brother, welcome to Centrifugal Bumble-puppy.

This is a workable attitude, but a dishonest one. Instead, we should rock the boat and make ourselves heard because we feel that it is our duty as citizens of the human community, and not because we like the sound of our own voice and perhaps even a little notoriety. We should not discriminate against the man with the beard or the flowered cranium any more than we should against the man with the secretary and the T-bird, but nor should we ascribe to him honesty that he may lack. We should all be Her Majesty's Loyal Opposition (if you are a Republican, you may skip the H.M.) and resolve in true democratic fashion to investigate everything, traditional or radical, and to make this easy life of ours difficult again — which is to say worth living again. "The unexamined life . . ." said Socrates, and you know the rest. If the world owes you a living, by all means collect it; but most of us are

(continued on page two)



# 'PRIVATE PROPERTY! KEEP OUT!'

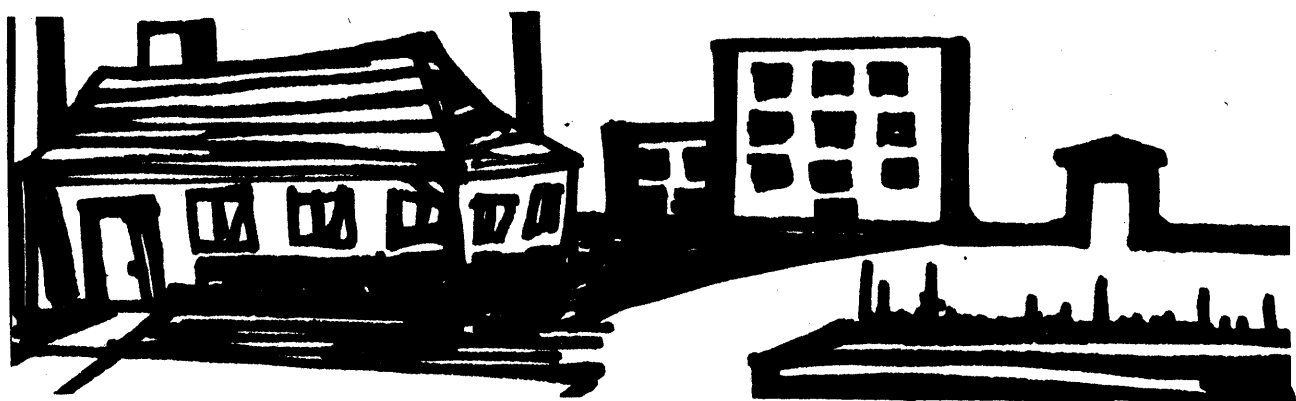
By CHARLES D. TARLTON

President Dr. Malcolm Taylor, Dean of Arts and Science Dr. Alex J. Wood, and Chancellor R. B. Wilson, were asked to reply to this article. All but Dr. Taylor, who remained undecided, declined.

Sadness and disappointment must be the emotions with which one realizes that the University of Victoria, through the actions of its administration and the inaction of its faculty, has exposed its most fundamental weakness. In the past several months the University has witnessed the dismissal of instructors not on the basis of academic performance, but on the basis of their being too critical of the University. This is a tragic event because it points up with stark clarity that no one at Uvic seems seriously interested in creating here the environment in which rapid change and development can take place. The main concern of too many people seems to be that no one rock the boat.

It is in the light of this kind of

Dr. Tarlton, assistant professor in the Department of Political Science at Uvic until May, is one of the professors whose contracts were terminated this year for undisclosed reasons. Next year he will teach at the University of California at San Diego.



## NON-CONFORMITY

(continued from page one)

in the debit column — to our parents, our friends, our teachers, even mankind — and we want to deserve our inheritance. If this means opposing many things that have long been outdated and even wrong, but which still enjoy the confidence of the Many, we would be guilty of breach of promise should we swallow our principles, shut our eyes, and whine, "50,000 California housewives can't be wrong . . ."

Having established that there are very few Henry David Thoreaus in this world of ours, I shall therefore gird up my loins (or whatever they

did in those days) and propose a new criterion for non-conformity: honesty. Burying your principles in Mustangs and the latest fashions or drowning yourself in the ecstasies (or horrors) of LSD amounts to the same thing: burying your principles. If you agree with my definition of non-conformity (premise No. 1), and agree that there are few real non-conformists around (premise No. 2), it follows inevitably that there are few honest men around (syllogistic conclusion, see English 100). Honesty is slipping away from us, it is being drowned in over-population and over-organization, in double standards and credibility gaps. President Johnson recently stated that he was chasing peace feelers as ardently as

his dog chases squirrels, and as one American pointed out, he was telling the truth: he either chases them up trees and leaves them there or shakes them by the neck until dead. But he that is without such dishonesty, let him cast the first stone; we are all dishonest, and perhaps it is human nature (a sociologically unsound term, no doubt) to be so. Yet, it is also human nature to struggle, and it is noble (I don't define that) to struggle for the unattainable without hoping that some benevolent god will give you a lollipop for your singular 'goodness' when you croak. Browning was right, a man's reach should exceed his grasp — but he does not need a heaven to justify it, as the poet goes on to say. The only

sins are the sins against humanity, and since Sodom and Gomorrah, god has been kind of lenient anyway.

Go ye forth then, and be ye honest; but don't holler that honesty is the best policy, because that turns it into a commodity and that's what ruined it in the first place. (Once the politicians and economists get hold of something, all hell breaks loose.) Honesty is not the best policy and non-conformity is not just growing your hair; this may be precisely why they are both worth the trouble.

Hamar Foster is a first-year Arts student at the University of Victoria.

These articles, including the centre leaf and back page comments, were submitted by professors who had their contracts terminated or who resigned in protest over the terminations. We felt the issues they raise are of such importance to the university and the community that we asked University Chancellor R. B. Wilson, President Dr. Malcolm G. Taylor, Dean of Arts and Science Dr. Alex J. Wood, and Faculty Association President Dr. David Chabassol, to reply in next week's magazine. Except for Dr. Taylor, who remained undecided, they declined.

intimidation and repression which are being forged.

Soon the students, too, must decide what role they are to play in the University. Are they to be merely quiet bystanders, passive and receptive to whatever their "superiors" tell them is in their best interests? So far the students have struck me as being the best informed and most clearly principled element of this university community.

There will come a time when the shiny newness of the buildings will wear off. It will then be more difficult to sustain the illusion that this is a university in the proper sense of the term. If nothing is done to awaken people to the real threats to academic excellence that exist here, all that will remain will be for the administration to erect large signs reading: "Private Property! Keep Out!"

# An Open Letter To the Faculty

By JACK BUSH  
DEPARTMENT OF PHILOSOPHY

It is obvious that my view of the dismissal of Dr. Tarlton, Mr. Mackenzie, and Mr. Schwartz is not widely shared by other faculty members. My view is an extreme one: either these decisions were totally incompetent or they were deliberately vicious and dishonest. I don't believe that any less extreme view could possibly do justice to the three situations.

Mr. Schwartz was dismissed supposedly for deficient scholarship. This is explicitly stated in the decision of his review committee.

Mr. Schwartz does not have a Ph.D., but it is hardly debatable that this

the nature, quality, and extent of one's research, professional, and creative activity.

Scholarly achievement shall be evaluated in all possible manifestations, which specifically include the following:

- The nature of professional qualifications (degrees, extent and types of experience).
- Publications and scholarly papers, especially insofar as they reveal the quality of research.
- Other forms of creative achievement in areas that are directly relevant to the individual's discipline.
- Awards and fellowships granted by institutions outside the University of Victoria.
- Membership on boards or councils devoted to research and professional affairs, and in certain fields the extent to which professional services are in demand by organizations outside the University.
- Recognition by learned and professional societies.
- The general reputation for scholarship that the individual establishes among his professional colleagues at the University of Victoria and at other institutions.

NOTE: It shall be recognized that there is not always tangible evidence for worthy scholarly activity: in some instances, significant research may not result in publication. In these instances, criterion b.vii shall be given special consideration. It shall be recognized also that a faculty member who fails to publish may be denied senior promotion, even after being granted tenure.

It is quite clear that publications are here regarded as legitimate evidence of scholarly worth, but that scholarship itself may or may not be manifested by publications. Publication and scholarship are logically distinct and it is scholarship, not publication, that counts as an evaluation criterion.

The question is, then, whether or not Mr. Schwartz is a good scholar. The answer, to those acquainted with him, is obvious. Of people even remotely in contact with Mr. Schwartz's mind, his evaluation committee seems to be the only group of five people on campus who are not aware of the energy and intelligence of his scholar-

ship. It is not possible to believe that this committee attempted to evaluate Mr. Schwartz's scholarship "in all possible manifestations".

Mr. Schwartz does have a lot of written work in the form of unpublished manuscripts, which his committee did not bother to inform itself about. In the words of his appeal committee, this work was "not seen or fully evaluated". In circumstances serious enough to warrant dismissal it must certainly be the responsibility of the evaluation committee to allow the individual concerned every opportunity to present evidence on his own behalf. This was not done.

Quite apart from manuscripts, published or unpublished, Mr. Schwartz's scholarship does have its impact. He talks a lot, and the vitality and quality of his ideas are unmistakable to the dozens of people who bother to listen.

One of the most important media of scholarly work — perhaps the most important — is classroom teaching. I cannot believe that the quality of Mr. Schwartz's thought disappears when he enters a classroom. It is always difficult to evaluate what goes on in someone else's classroom, but the evidence in Mr. Schwartz's case is overwhelming: here is a first rate teacher, and his excellence as a teacher is in large part due to his refusal to separate his "teaching" from his "thinking".

And yet Mr. Schwartz is being dismissed for not meeting the university's standard of scholarship. Nothing could be more absurd.

The case of Dr. Tarlton is, on the surface at least, quite different. Dr. Tarlton does have an outstanding record of publications and he is too conspicuous as a teacher to allow the pretence that he is inadequate in the classroom. There remains only the nebulous category of "other contributions" to support the grounds of his dismissal: Dr. Tarlton is being dismissed because he is a disruptive influence within the university.

I think everyone connected with the university must know by now that Dr. Tarlton is a disruptive influence. He has been since the first months he came here. But this university cannot afford to do without just this kind of disruptive influence. Dr. Tarlton has challenged us to examine the basic suppositions upon which we are trying to build the university. Are we so secure in these suppositions that we need not bother to look at them? In getting rid of Dr. Tarlton the university has done much more than eliminate a single trouble maker. It has committed an act that is bound to be interpreted for a long time as notice that fundamental criticism is not tolerated at the University of Victoria.

The more important point, however, lies at an altogether different level. By dismissing Dr. Tarlton we are sacrificing not only the contribution he and others like him could continue to make to the university, we have fatally compromised the abstract ideal of tolerance and freedom supposedly so central to the nature of a university. Are we really confident that the practical gain in tranquillity outweighs the sacrifice of this ideal? If these "abstrac-

tions" are not taken seriously within a university, who will take them seriously?

Mr. Mackenzie is a hard case to be clear about, not because of mitigating facts but because the very structure of the situation is so fantastic. He was given concrete reasons — a salary increase, a study grant — to believe that he amply met the academic standards of the university. While studying in Britain he was informed, without reasons, of his dismissal. Are we to believe that it was suddenly discovered after his departure that Mr. Mackenzie is an incompetent teacher or an inadequate scholar? In any case, Mr. Mackenzie has not been a scholar long enough to be justly evaluated. No, the obvious conclusion is that Mr. Mackenzie too has fallen victim of the criteria

President Malcolm G. Taylor was invited to reply to this article in the Magazine's next issue. He remained undecided.

of "other contributions". The category is becoming dangerously over-populated.

"Other contributions" is the last of the three evaluation criteria listed in the tenure document. Its position reflects its relative importance. Teaching and scholarship must always be the dominating considerations just because together they define what a university is. There may be a great variety of other relevant considerations, but when these other considerations come to override the fundamental ones the basic values of a university have been turned just upside down.

Each of these three people has an intellectual vitality that the University of Victoria can sorely do without. The vitality of these people's lives could hardly help but cause a certain amount of disruption in the people and the institution around them. It is frightening to think that this university considers the avoidance of disruption more important than the contribution of these people.

But, alas, there is even more reason for thinking this is so. The most crucial fact of all is that the vast majority of this faculty are not at all concerned. I don't expect or even hope that the perspective I have presented on these cases will be accepted as the pure truth by those who read this. What I do want to convince people of is that there is some reason for thinking that the facts are as I describe them. The mere possibility that such a frightening situation may have developed is itself enough to make action imperative: find out. There is too much at stake to accommodate faith in the integrity of our colleagues and the validity of our procedures. These people and these procedures just might be going seriously wrong. As long as we operate on the assumption that things are pretty much as they should be, we will never be able to know.

(SC)  
LH  
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C.2

# HANLEY SPEAKS TO PRESS

- by a former contributing editor

**Question:** This is a new university: does it have a future?

**Answer:** Jerry Schwartz said the other day that the trouble with Uvic is not that it's new but that it's old. I think this is true. It has a new name, but as an institution it goes back quite a long way into Victoria's past and it's had time to acquire some bad habits. A teachers' training college is usually a more timid place than a university because it is geared to serving the community in the simplest sense — that is, producing the kind of kids the parents want to see. By making schooling free and compulsory, society claims the right to discipline and control its young, and the teachers are its agents. This is what Victoria College used to be for.

Faculty Association President Dr. David Chabassol declined to read this article before publication and to answer it, saying the role of the Faculty Association in the non-renewals was discussed in an Association meeting during the third week of February.

Obviously the function of a university is quite different. If the cliché about "devotion to truth and knowledge" is right, then the university must be opposed to the community in many areas. In principle, the university at Berkeley and the one in Victoria are dedicated to the same goals — truth and knowledge, etc. — the considerable differences between their two communities shouldn't make any difference in the way they operate, even though Victoria is probably the most reactionary in Canada and Berkeley is something else.

**Question:** Could you give any examples of a clash of interest between the university and society at large?

**Answer:** Here are two — the Regent at Berkeley who said that before he voted for the university budget he wanted an assurance that the professors believed in the capitalistic system; the M.L.A. for Victoria who insulted the president of U.B.C. on the grounds that the universities had no business commenting on the government's spending on education.

**Question:** Aren't these trivial examples? You can find reactionaries in any community.

**Answer:** Yes, but the trouble is that the community's standards are often implanted within the university itself — generally in the administration, which in North America is essentially one mediator between the community and the faculty and students: it has a foot in each camp. Take the reported statement of the President of UBC last week in the Times. "Dr. Macdonald said the students that use LSD, write poetry, sport beards and wear dirty clothes are in the minority. He said the greatest problem facing universities is to make the public aware of a school's needs, and drawing more financial support than

they have received in the past." I sympathized with Dr. Macdonald when Mr. Skillings castigated him, but it's obvious that fundamentally they're both on the same side. Their disagreement is purely about money — how much and how soon and from whom. To this man poetry writing is a disruption of normal university life, though fortunately only a minor irritation like wearing dirty clothes. The greatest problem is the school's "needs" — it's rather a shock to realize that this word means only one thing — not "better students," "more ideas," "improved teaching" — but "money."

This kind of talk promotes the worst possible relationship between the university and the community. The community is encouraged to think of itself as being merely the moneybags — so naturally they hit back by exerting pressure to enforce their values on the university.

**Question:** Is there any connection between last year's difficulties and current issues?

**Answer:** The Report of the Committee of Enquiry (see The Martlet December 1, 1966) described the extreme distrust and division in the English department last year. This still exists, and in fact because the Watson Report has been ignored the situation is probably worse than last year. The department's instability is reflected in the high turnover of staff — between January, 1966 and January, 1967 there have been six non-renewals and eight directly connected resignations.

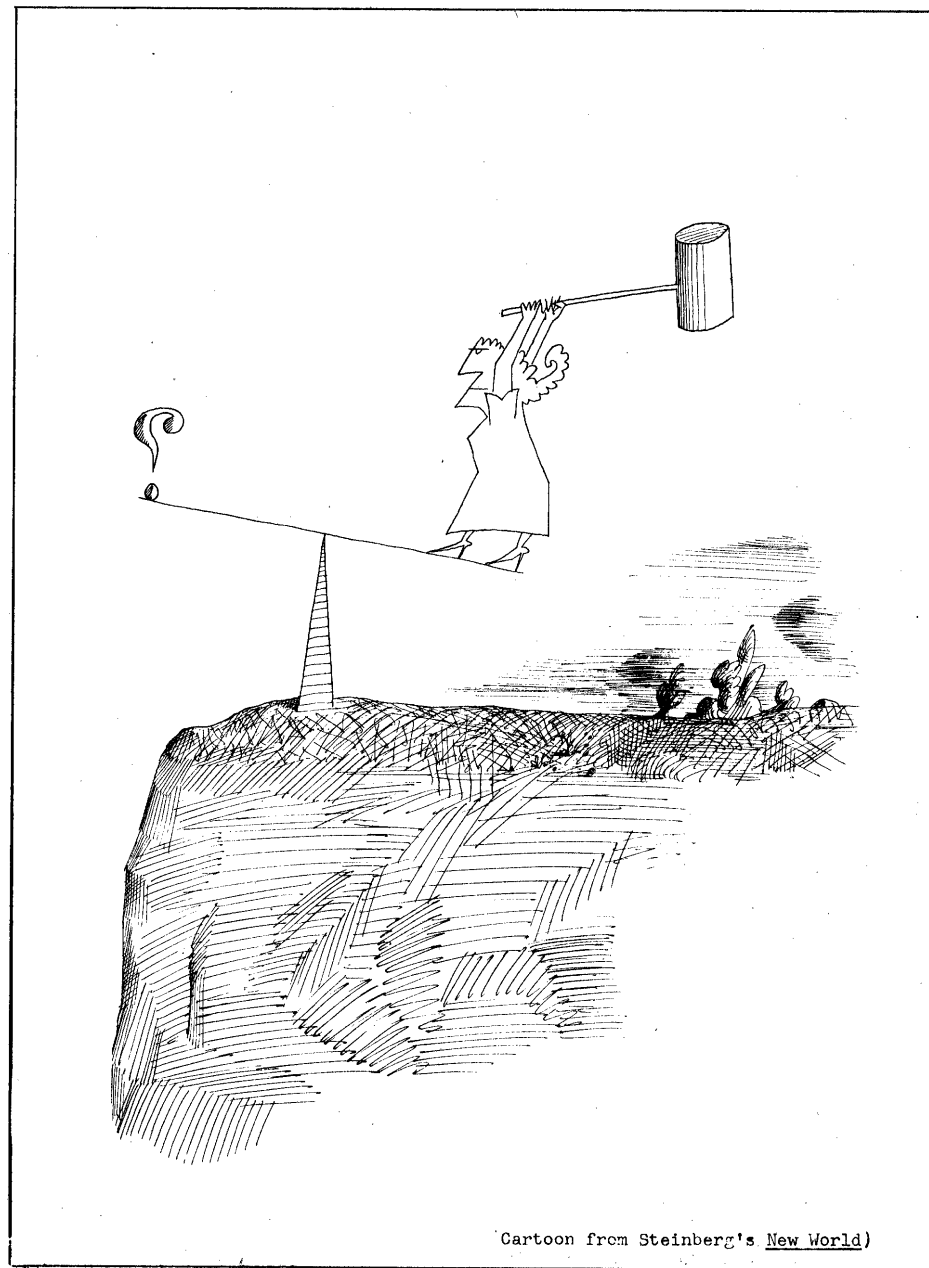
**Question:** Whatever happened to the Watson Report?

**Answer:** As far as the English department is concerned — nothing. This committee was set up by the Faculty Association to investigate alleged irregularities in the university at large; in fact it investigated only the English department. At that time Professor Bishop said that he welcomed such an inquiry in order to set the record straight.

The Report as approved and accepted by the Faculty Association did three things: it analyzed the situation in the department; it made certain recommendations; and it occasionally passed judgment. Its strongest recommendation and most adverse judgment was reserved for a document written by the senior members of the department. This was the "Statement of Policy" delivered to the department in February, 1966, with these conditions attached: we would not be given a text; we should accept it or resign; we should not mention the existence of the document to anyone outside the department.

The recommendation of the Report reads: "the language of the document and the manner of its presentation to the members of the Department was unnecessarily provocative. . . . The Association should satisfy itself that the document has been withdrawn unequivocally and, in the event that any department or the university as a whole should seek at some future time to define the academic freedom of its members, the association in consultation with the C.A.U.T. must insist upon its right both to formulate and to interpret the meaning of academic freedom on this campus."

The Association has never done what it promised itself to do here. If it had inquired, it would have found this document has never been revoked or revised. In fact it has



Cartoon from Steinberg's New World

never been mentioned in any meeting of the department since it was first presented. Presumably it is supposed to be forgotten, but it remains the official policy of the English department — even though the Faculty Association has apparently decided that it is, in substance though not in intention, a violation of academic freedom.

The immediate result of the vote to accept the report was a spate of resignations from the Association. These included Professor Bishop, Mr. Skelton, and several other senior members from the English department, and some from other departments. This means that the English department is now being directed by people who have withdrawn in protest from one of the representative organs of the faculty on this campus. This is a bad thing for the department and for the Association. In effect it sets our department at war with the Association, our colleagues. It means that all of us are faced with a problem of loyalty — on this or any future issue we may have to vote in conscience against our department, and if you care about a real community within a department this is a painful choice. In this respect the English department is more seriously divided than ever before.

Of course these people resigned as individuals, which they have every right to do; and there has been no pressure put on the rest of us to follow suit. But the trouble is that because their decisions control the activity of the department in every important area they have been able to impose their personal rejection of the Watson Report on the department as a whole. Consequently not one of the urgent recommendations made in the Report have been implemented.

Those who resigned from the Association did so, I think, because

they thought that the autonomy of a department was being curtailed by outsiders. I agree that under normal circumstances a department should run its own affairs, but after all its independence is relative to the university community as a whole.

The Faculty Association is one forum where all teachers have a voice and a vote; this is surely one place where the common good is paramount. How can there be any question of "insiders" and "outsiders?" How disastrous for a department virtually to secede from its community.

## Martlet Magazine

Editor  
Martin Segger

Associate Editors..... Jim Hoffman,  
Bjorn Stavrum  
Guy Stanley  
Kathy Tate

Illustrations ..... Martin Springett

Unsolicited material, including articles, poems and short stories, should be clearly addressed to the MARTLET MAGAZINE and either mailed to or left at the Martlet office. Contributions should be signed and consist of topical, political or literary material.

Mr. Hanley, who resigned from the University of Victoria's English department after being told that his contract would not be renewed at the end of this year, will teach at the University of Manitoba next year.

# Procedural Gas-Masks For Foul Air

by Mr. Richard Grivil

*The following open letter is based on a statement made to the Faculty Association at its meeting on Tuesday, March 14th.*

Some of you will know that I have decided to resign from the university in connection with the current crisis over non-renewal of contracts. I should like to explain why I have taken this step, and to present my own views on the nature of the crisis and on faculty response to what has happened. I should explain that I am not in any way a spokesman for other colleagues directly involved and I do not know that my opinions fully coincide with theirs.

It is unfortunate that early press reports — which were not inspired by any of the men involved — suggested that Dr. Tarlton and Mr. Schwartz, in particular, were in trouble because of their advanced teaching methods. This view, which seems to imply criticism of the rest of faculty, does not, I believe, rest on fact and it certainly did not emanate from the teachers concerned — who would be the last, I think, to claim unique quality in teaching ability or methods. Nevertheless, they are jointly distinguished by certain characteristics which I shall take into account later.

I should like to believe that the present crisis is the result of a series of random instances of poor judgment. I do not believe that it is, in fact, accidental that these men have been dismissed at the same time, but even if I could believe that we are confronted with a 'mistake' I would still have to regard it as a mistake of such magnitude as to call into serious doubt the judgment of those responsible.

It is worth noting, I think, that the strongest response to the current crisis has come from students and local citizens: as faculty we appear to be more concerned with 'proper' procedures than with the nature of the issues confronting us. We are given to 'responsible' behaviour. I should like to ask what that means. Last session it meant that those in the midst of that year's crisis used sufficient restraint, most of the time, to ensure that only a small number

of faculty knew what was going on — so that protest, when it came, could be taken as the sudden and extravagant paranoia of a few natural malcontents. When the Watson Report was debated in Faculty Association meetings last term many members were surprised not at the conclusions of the report but at its data. It seems wrong to me that this degree of ignorance of colleagues' affairs can exist in an academic community. If we are to fulfill our responsibilities to each other we must surely take pains to make ourselves, and each other, more aware: our readiness to entrust our colleagues' well-being to the inscrutable ways of the administration is at root irresponsible.

Such readiness to acquiesce in the inappropriate use of the 'proper channels' has already been demonstrated. We behave as if the administration were responsible to the faculty in a parliamentary sense, and is if it were therefore open to normal diplomatic pressure. But this is demonstrably not a democratic institution and we should be wary of behaving as if it were. The fact that 80 per cent of faculty members have been here less than five years does not, as one member has suggested, "reduce the influence of any alleged 'old guard'" but rather guarantees, given the nature of the institution, that only the 20 per cent has any real influence. If the university were responsive to quiet democratic pressure could the administration have so soon forgotten the spirit of the Watson Report as to fire, without professional cause, a group of excellent and popular teachers?

Within a context such as this, right action is not easy to discern. I am a gradualist by instinct. But the gradualist approach presupposes a sensitive institutional process. I can pardon much to administrative difficulties if the administrators pardon something to the spirit of reform. But here I have found that the only road open to me personally is that of resignation — for this is the only way in which a junior member of faculty can voluntarily anticipate the consequences of making an individual protest. In short, I had no wish to find myself in Alan Mac-

kenzie's position — quietly fired while on leave on the other side of the Atlantic.

What can we as a faculty do to protect the rights and liberties of our members? We have no guaranteed powers. We can only appeal — to people who did not hear the clamour of last year or see the implications of the Faculty Association's response. But we have a voice and I believe we should decide at this time to use that voice before, by remaining mute, we abrogate what little power we have.

We all have a stake in this university and we should be unwilling to let the axe fall at the mandarins' whim. It is time to speak out, clearly, against the use of administrative powers in ways which have no sanction in professional cause. We owe it to our colleagues; to those mem-

political reasons, nor is it hard to recognize that this prevalent political motivation has expressed itself in dubious use of the administrative satisfactory excuse for the composition machinery. I have not yet heard any satisfactory excuse for the composition of Mr. Schwartz's review committee: whether it was deliberately 'stacked' or just came out that way through incompetence or oversight is immaterial. The committee was clearly incompetent to judge Mr. Schwartz's case. I have heard no denial of the suggestion that professional blackmail was brought to bear on Dr. Tarlton's case. And few of us can be unaware that these men have been subject to moral innuendo since their dismissal without stated cause: indeed a refusal to state cause is conducive to innuendo, even without the assistance rumour has been

## Wisdom from the past . . .

Dr. Malcolm G. Taylor

Excerpts from his Inaugural Address

"Our armour is our freedom to pursue learning without let or hindrance; the brightness of the intellect is our gleaming sword; our quest is for the truth; our cause is the ennoblement of man."

. . .

"It will be among my duties as president to ensure that here in Victoria a great educational tradition is continued. It is now for me to do all in my power to assist the members of this gifted faculty to fulfil their creative purposes. It is my responsibility to build with them a house of intellect, a true place of liberty, light, and learning, a community of scholars devoted to the pursuit of truth in an atmosphere of dedicated and independent enquiry. To such ideals I now commit my mind, my heart and all my energies."

bers of the public who really care; to the long-term interests of this university; to those students who are contemplating a move to some freer atmosphere; and to our own sense of decency.

But instead of some unequivocal response we have permitted the establishment of presidential appeal committees. I have to see this as a mistake. This is a case for collective responsibility: the task of ensuring justice in this case cannot be performed by committees, and I say this not because of any deficiency in the membership of such committees but because of the nature of the issues. We are not dealing with professional obscurities and legal niceties but with some very evident facts. We are losing a group of excellent and dedicated teachers who are actually or potentially outstanding scholars who could grace this campus. They are men who have excited and enlightened many students inside and out of their registered classes, by giving freely of their time and energies. They have made outstanding contributions to the intellectual life of their immediate colleagues, and many of us are deeply indebted to them. I doubt if any of us could deny some knowledge of these things. But they have other, apparently more important qualities in common. Last session they, more than most of us, displayed real concern for four other men who were being forced out. And they have failed to show the proper degree of obsequiousness towards their betters.

It is not hard to recognize that these men are being dismissed for

given in the legislature and in the administration.

If I reject the use of appeal committees it is because we are facing an abnormal situation. Quite clearly there is a moral problem involved. The air is foul, yet all we do is don a procedural gas-mask and continue as before.

It is substantially clear to me that the procedures have not been applied properly in some cases this year, but ultimately it is not a lapse in the proper working of procedures that concerns me. Whether or not the machine is working is a minor issue. The evident fact is that a group of men to whom we owe a great deal have been fired, whether because of malevolence or folly.

We can, of course, evade taking action: but we cannot evade responsibility, for ultimately we choose whether or not to let the administration exercise its power in a corrupt way and to corrupt ends. We even choose whether or not to know what is being done in our name. Probably we should not concern ourselves all the time, under normal conditions. But the conditions are not normal, and I hope that the faculty will take these non-renewals under immediate, frank and open debate.

Mr. Grivil, a lecturer in the English department, resigned to protest the dismissal of Messrs. Tarlton, Schwartz and Mackenzie. Next year he will be working towards his M.A. at Bristol, England.

**Faced with a clear violation of academic principles, how do we shape up?**

**Check Uvic's performance against SFU's. The principle is the same. The details are totally different.**

**1. Their faculty association passed a resolution laying down academic incompetence alone as reason for dismissal or non-renewal of contracts.**

**2. When five teaching assistants were fired for off-campus political activity, SFU's faculty association**

- Deplored the action of the board of governors.**
- Called for immediate acceptance of their resolution. The vote: 95 to 0.**

**3. Resignation of the Dean of Arts, Professor T. B. Bottomore, to, in his words, "dissociate myself entirely from the action of the Board of Governors."**

**They succeeded.**

**How do we shape up?**



At an after conference, Joan Baez and Mr. Sandperl, partake in a section of soul searching for press and admirers.

—COLONIST PHOTO

# "Get out Yankee" sit in plea A morally indefensible war

"The U.S. is involved in a morally indefensible and politically self-defeating war," stated Rev. Ray Hord, as secretary of the Board of Evangelism of the United Church. Hord discussed "American Disengagement" from the Vietnam War.

He blamed the apathy in Canada on the Canadian Ministry of External Affairs, which, he said, operates in an aura of "hush hush secrecy and mystery."

He pointed out that the United States, born out of a revolution itself, now supports only conservatism and reactionary factions. The U.S., once so much against Imperialism, now supports its own imperialistically vested interests. U.S. support for such feudalists as Sing mun Rhie in Korea, Trujillo in the Dominican Republic, and most farcical of all, Chiang Ki Chek in Formosa are examples. Russia used to lead revolution, now China supports it, the United States is now a "reactionary, arch-conservative power." He noted that the United States had intervened with force in the Dominican Republic, Cuba, and now Vietnam with

exactly this intent. The U.S. encouraged Diem not to uphold the provisions of the Geneva Agreement, he charged.

Rev. Hord traced present U.S. policy to what he called, the "Messianic Complex" which was initiated by the Pilgrim fathers who came to America to build a heaven, "promised land." From this develops the thinking that "the U.S. is always right, and anybody else in opposition is dead wrong." Americans have a "neurotic fear of the Communists" he said, "they are still smarting from the defeat of the Yellow River."

He went on to accuse President Johnson as being a "wheeler dealer politician who thinks he can make an agreement with anybody by barter and pressure." "Canadian policy on foreign affairs is wishy-washy, and this is the direct fault of Paul Martin," he added.

Rev. Hord then outlined the steps that should be taken to bring about a peaceful solution to the Vietnam war. First, he said, there must exist a genuine desire for peace of both sides, "and we have every indication

that Hanoi does want this." Bombing should then be halted and there should be deliberate de-escalation. Under this situation the belligerents should then get together for discussion, and the U.S. give way to an international police force, in which, he added, Canada might have played a significant role, except for the fact that she is now only an American Stooge." Under the auspices of this police force a referendum could be put before the people of Vietnam. Then, like Switzerland, Austria, and Belgium, former violent world trouble spots, the whole country could be neutralized. If no agreement is reached the U.S. should then consolidate its forces to defensive positions and merely wait out Hanoi.

He admitted, however that no permanent solution can be attained without the recognition of Communist China. He proposed that the U.S. retire the Formosan Farce, Chiang, then seek to include China in the U.N.

When asked what side God was on, in the question period that ensued, Rev. Hord replied, "on the side of the poor, weak, oppressed, and defenseless."

## Sandperl soul searches while Baez sacrifices

### IRA SANDPEARL

For more information of the Non-violence movement Miss Baez introduced Mr. Ira Sandperl, whom she described as "probably the only person who ever made sense to me."

Mr. Sandperl immediately asserted, "The United States got into Vietnam unilaterally, it should get out unilaterally. He said civilization has progressed to the point where it is merely "organized violence." He noted

that every generation has one insight, one discovery that it bequeathes to succeeding generations. He suggested that the philosophy of non-violence was the insight of this generation into the twentieth century. "Every age had its heroes," he added, from Hannibal to Churchill, the "heroes of this age will be Marx and Ghandi." He ventured that the duty of this generation should be to work out and establish a new social

arrangement so that peace can be founded and perpetuated. The new philosophy is that of Ghandi's Pacifism and Non-violence.

Mr. Sandperl said that Johnson got in on the "American passive vote." Both he and Miss Baez withhold 75% of their income tax which is that percent which goes to the support of the military. Mr. Sandperl added that he campaigned

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### JOAN BAEZ

Joan Baez, accompanied by Ira Sandperl, leaders at the Institute for the Study of Non-Violence in Carmel, California, spoke together on "non-violence in a violent world."

Miss Baez, well known for her international reputation as a folk singer stated her position frankly: "I stand before you tonight as a member of the human race, secondly as a proponent of non-violence." She made it quite clear, that as far as her beliefs and cause were concerned the Vietnam war was incidental, that she opposed it because it was a current blatant

example of the use of belligerent and destructive physical violence to solve a political and ideological problem.

"The first thing we have to sacrifice" she said "is nationalism." We have to admit that "we do not have the right to kill, and no government may declare an open season or specific area where killing is allowed to go on." We all want to reserve some right somewhere to kill," she pointed out, "and war is the symptom of this individual disease." "I was fed up with being a political dope," she said. The result was her Institute for the Study of

## Prof charges U.S. aggressors

Prof. Mordecai Breimberg from the Dept. of Anthropology and Political Science at Simon Fraser answered Senator Jackson with a list of vigorous rebuttles. "Who called the U.S. to its role of greatness? Who decides when to defend 'freedom'?" The United States or the people whose freedom is at stake?

He also questioned China's

so called aggressiveness by pointing out that in the case of Korea it was the United States who crossed the Yellow River when only the North Korea was involved; and so causing China to come to the assistance of the North. He added that Tibet had always been a province of China. India had initiated the Sino-Indian conflict, but that this had been suppressed by the

American press, and then pointed out that China had been surprisingly restrained considering it is totally surrounded by a potentially aggressive force of missile bases and troop concentrations of the U.S.

He admitted that there has been a noted change of face in Thailand, Malasia, Singapore and Japan, but then suggested

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Joan Baez clutched a rose throughout. "All I have to give is myself, and I'll give every bit of it."

—COLONIST PHOTO

## Meaningless massacre

Dr. Gustavo Tolentino, a Toronto psychiatrist, drew applause with his final lecture. Quoting news stories contained in the Toronto Star and Globe, he said, "This is not a war, this is a massacre, an aggression against an impoverished, underdeveloped people."

"Vietnam is one country," he said. "It always has been." They want to move towards unity. Four-fifths of the country is in the hands of the Nationalist Liberation Front. They will fight to the last man for their land just as Churchill claimed he would.

Tolentino went on to describe the type of bomb used by the American forces and the inhumane way in which the war is directed at civilian personnel. "Precision bombing is a lie," he shouted.

With him Dr. Tolentino brought samples of the type of bomb used and a series of pictures to give first-hand evidence to the massacre on civilian schools, churches, hospitals and housing. "These are the military targets," he said sarcastically.

"They (the Americans) don't have to use the atomic bomb; they can use things like this and get away with it," he said, referring to the personnel bombs.

"The escalation can lead to a nuclear holocaust; don't think that it can't, it can. Ladies and gentlemen, this is what's so frightening."

"Let us live up to our moral responsibility; that's all that the Vietnamese people ask," he concluded. "This is a war crime."