IT'S JUST AS WELL
THAT SCHOOL
DOESN'T
INTERFERE



WITH OUR
EDUCATION
ANYMORE THAN
IT ALREADY DOES

SIR WINSTON CHURCHILL

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Edmonton, Alberta

THIS IS A TIME FOR COMMITMENT

A.A.S. COFERENCE By GUS HENDERSON (THE REFLECTOR)

More than 70 students gathered at Buckhorn Ranch (17 miles northeast of Pincher Creek) last weekend (March 21, 22, 23) for the annual Spring Conference of the ALBERTA Association in Students

"The biggest thing wrong with the A.A.S., said outgoing president Allan Stein, "is that for too many is is just a part-time commitment." He said that when he had been elected the previous spring he had been elected on a atform of a super-institutional democracy. "We had to suppose he said, "that the direction we received from the plenary were the wishes of the student bodies of the province. When speaking of democracy, the first point is that the member institutions or councils themselves are democraticthis is sometimes the case and sometimes it isn't."

One of the major problems facing the AAS this year was a lack of communication. "There was no correspondence between schools and the executive, despite the fact that we were prepared to do field work and these schools complained," Stein said.

"I think by criticizing and self-criticizing," he said, "that we can come a long way. We've made inroads this year-some not as tangible as others. We got off to a very good start with our successful lobbying of Bill 70 and we were continually involved in the sphere of student employment."

"I think we made tremendous inroads this year in terms of legitimizing this organization and it's goals to the people to whom it counts." said Stein. "For instance: putting students in the Student Assistance Board; our advice was considered when asked for suggestions for amendments to Bill 80; in all probability we will represented on the interim boards of the 6th college and the 4th university as A.A.S. representatives until there're students at these institutions; we are going to be represented on the Advisory

committee of the Alberta Colleges Commision; and we are making attempts to see that the universities can be similarly represented if they wish. The government has come to recognize us as a fact this past year."

Stein said that in the coming year the A.A.S. would have to step up its efficiency; increase the role of research within the organization; and improve the communications media. "This is a time for commitment", he said "its a make it or break it situation. It's going to demand a kind of commitment where you don't sit on your asses and ask what you get for your 40 cents, but say what can we contribute? I really see no need to continue this organization if you're not prepared to give that commitment and to follow through on it."

Major resolutions passed at the conference were:

*that the A.A.S. propose to the Worth Commission that a board, of which membership include academics and students from all classifications of such institutions we established to deal with problems of admission and transferability.

*that Bill 80 for the nurses be accepted with the following amendment; the council include 4 members appointed by the Alberta Nursing Students' Association and those members be student nurses.

*that the A.A.S. recommend to the Worth Commissionthat students in post-secondary institutions be allowed participation in the determination of criteria for hiring and dismissal of academic staff; and allowed participation in committees dealing with cases subject to these criteria.

*that the A.A.S. recommend to post-secondary institutions and to the Worth Commision that imployment devices such as tenure be abolished and replaced with a more equitable system such as contract teaching, or a variation of contract teaching.

*that the A.A.S. lobby with the

provincial government for a position on the Advisory Committee to the Alberta College Commission.

*that the A.A.S. publish a newspaper to be circulated to all students and that the primary function of the newspaper be to provide a communicative and educative vehicle for the A.A.S.

*that the A.A.S. support Mount Royal in its attempt to relocate in the Lincoln Park area.

*that the A.A.S. endorse the concept of daycare centers on the campuses of Alberta and lobby with member institutions and government for the establishment of daycare centers on the institutions' campuses before the beginning of the 1970-71 academic year.

*that the A.A.S. lobby the provincial government with the object of rescinding medicare and if applicable, hospitilization premiums; and that such premiums be paid for from general revenues.

TWO NAIT STUDENTS ON NEW A.A.S. EXECUTIVE

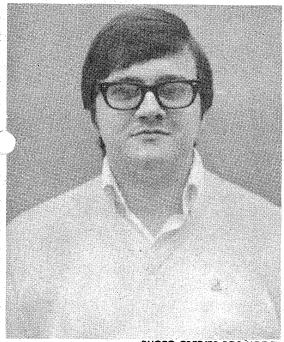


PHOTO CREDITS BOB HOOEY
JIM DRAGINDA

NEW AAS PRESIDENT

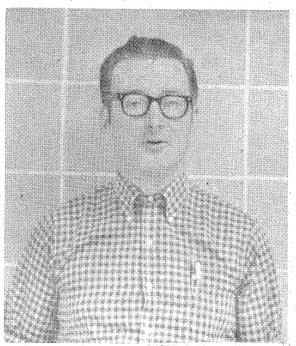


PHOTO CREDITS BOB HOOEY

NEW AAS TREASURER

P.W.A. FLIGHT SIMULATOR

On Tuesday, April 21st, the one million dollar P.W.A. flight simulator, now installed at the Northern Alberta Institute of Technology, was officially handed over to Institute President W.A.B. Sanders. This gigantic piece of complex machinery, previously installed at P.W.A. facilities in Vancouver, arrived at the In-

stitute last month as a result of decision by P.W.A. togive the unit to the Institute. Engineers and Technicians have been hard at work since, setting up the unit and it is now functioning. The agreement involves the use by P.W.A. pilots of the simulator. They will use the facility for 60 hours per month. During the rest of the time

NAIT will use it as an instructional facility.

Jack Miles, Chief Test Pilot for P.W.A., officially handed the simulator over the Education Minister Robert Clark and Institute President W.A.B. Saunders at a special ceremony, April 21st. at 1 p.m. in Room H106 at the Institute.*

SPRING FUN SHOW AT SPORTEX

Last week this reporter had the distinct privilege of covered the 2nd Annual Boat, Trailer and Sport Show at the Gardens. Those of you who also had a chance to attend will agree it was even better than the 1st. With "Something for the Whole Family" Bob O'Loughlin really outdid himself this year. Playboy cover girl Teddi Smith proved to be a delightful Miss who charmed both young and old, especially the Males. A real stroke of genius was displayed by Bob O'Lough-

lin, however, when he brought in GENGHIS, a 400 lb wrestling tiger. GENGHIS who started the show by giving a local DJ a pawful of excitement proved to be a real asset to the show as she took on all comers (beating them by the way) providing some entertainment. There were many other acts as well but space doesn't allow me to expound another. One can only remember the last week and wait in anticipation to see what Bob O'Laughlin will do next year.



TEDDI SMITH AND GHENGIS

EDITORIAL

by SHARON CLARK

THE OPPRESSED MAJORITY PLIGHT OF WOMEN

by COLLEEN LEVIS
(reprinted from the Silhouette)

One of the most striking aspects of this society's view of women is to be found in the advertisements which daily bombard us. An ad for a book in thy August 31 New York Times is entitled-"HOW TO GET AND HOLD A WOMAN." Here are some examples for this ad-"By herself woman is all mixed-up, but superb as an auxiliary... woman is inanimate or on the defensive until you create a feeling such as praise. Then she goes all out." The as continues, "Stop bossing; just manipulate her in her feelings... why ask women when they only need to be told?" This advertisement contains most of the popular excuses for the inferior status of women in this society. It is no wonder, with attitudes such as this, that women all over North America are organizing to fight for women's liberation.

From childhood, the little girl is trained for her role of the future as housewife, mother and her prime goal-"making a man happy." As she grows older she is channelled into particular narrow fields of study. she is trained never to beat a man at anything, never to do well, espically in analytical and scientific subjects. If she is lucky enough to be educated for a profession she is most likely to be a nurse, librarian or teacher. Since only half as many girls as boys go on to university she is even more likely to become a waitress, clerk, secretary, or baby-sitter-the lowest paying jobs there are. Or she will become a house-wife-isolated from the mainstream of the society in her own

Even those few women who do manage toget a university degree are confronted with even more trouble than men in finding a job for which she can use her education. She is often told that she is over-qualified or than she is not considered a permanent employee because she might marry and have children,

A young women soon discovers also that this society is not at all interested in guaranteeing her the rights to control her own body. Thousands of women resort to illegal abortions each year in Canada and hundreds of them die.

She also discovers that she is the target for a billion-dollar enterprise-the consumer market. She is convinced that she needs five different kinds of detergents for each of her chores around the house, that the brand of toilet paper she has will affect her social status, and that she can only attract a man and keep him if she uses the whole conglomeration of creams, shampoos, deodorants, perfumes and soaps that will make her attractive.

Women have not always been the "object-slave" as this society sees her. If we look to the science of anthropology, we see that woman played a very different role in primitive society. When we examine the evidence, we find that not only women, but all people have had different social relationships in different societies. The role of women has evolved with the evolution of societies.

In the primitive communal society, when the means of production was owned by all, the society had no class distinction, no police force and courts to keep "law and order," and no inequalities between men and women. There were two major differences between that society and today's in respect to women. Firstly, children were not considered the individual property of any two persons—all children were cared for by all adults. Secondly, women played a central role in the production of society. Women were key in the first economic revolution—the transition from a gathering society to one which could control its food supply through agriculture—that is, the growing of crops and domestication of animals. While men were away from the community, hunting and gathering food, women were in the center of production, raising children and experimenting with crops, medicine, tools and the harnessing of fire.

The stabilizing of food sources, led to a surplus of food which could be stored—for the first time in human history. This meant technological advances for humanity, but it also meant a change in the social structure of the society. With the introduction of private property and wealth, the family began to change. The Matriarchal clan was replaced by the father-family unit, as people began to group around pieces of land. As long as women were producing and raising children, together, they were a great social force. Once they were separated and isolated on individual pieces of land, they lost the power and status of the communal society. The biological parents of a child, once meaningless, now became a question of prime importance because the inheritance of property was involved.

In contrast to the social unbringing of children and the key productive role of women in the communal society of ancient times, the modern society places the burden of childraising on two individuals,

EDITOR-IN-CHIEF Sharon Clark
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Mary Zyriwsky
Entertainment Features Holger Petersen
Special Features Richard Desjardins
Circulation Bill Knudsen

no matter how poor their resources and capabilities and the women is no longer in the mainstream of economic and poltical activity in the society. The family in modern society tends to maintain the class inequalities of the society and to act as a disciplinary unit on behalf of the society. The class inequalities are preserved within capitalism by the dependence of children on the particular resources of their parents. A child of working class origin stands little chance of having the same opportunities for job and education as a child of wealthy parents. The family trains children to accept the hierarchy of authority which exists in the family and in society. The father exerts his authority on the mother who in turn disciplines the children who may take out their frustrations on the family dog. Rather than working together against the source of their problems-the chaotic nature of capitalism in organizing economically and politically, the members of a family are antagonistic to each other. This is an example of the divide and rule tactics of capitalism.

Although all women are affected by the place society has allocated for them, the greatest burden falls on the working class woman. She has to make ends meet in her family's constant battle with the rising cost of living. The woman is expected also to provide an oasis from the trials of the 'outside' world. She is expected to be the safety valve for her husband's frustrations with his job. By herself, she is expected to counteract the tremendous alienation of a worker under capitalism. As well, the working class woman is also required by society to become both a housewife and a worker during period of labor shortages. For example, during the Second World War, women were pulled out of their homes, onto the work force while thousands of men were overseas fighting. Women performed jobs in factories and labs which they had never been allowed to tackle. The whole society geared itself for working women, from the fashion changes which allowed women more freedom of movement, to the establishment of day care centers, kindergartens and other facilities that enabled children to be cared for while their mother worked. Just as abruptly when the economic needs of the system changed, and unemployment began to rise, women were lured back into the home by a not-sosubtle campaign. Women's magazines carried story after story on the ill effects of working mothers on their child's psychological makeup and on her supposed poor relationship to her husband. This use of women, what Marx called the reserve army of labour, made it possible for capitalism to come through its economic difficulties more smoothly.

All these interconnected aspects of the oppression of women demonstrate one thing-how deeply rooted this oppression is in the foundations of capitalist society. This system is based on exploitation and oppression. That is why the simple democratic demand for equality put forward by women becomes such an impossible one for the present rulling class to fulfill. The capitalist rulers of society have failed to promote women's liberation for the same reason they have held down other oppressed minorities such as the Afro-Americans, the Indians, The Quebecois—to grant them more rights cuts into their precious profits and weakens their exploitative system.

Black power militants often point out that capitalism uses blacks as a weapon to keep wages down. In the same way women are used as a means of dividing the working class by threatening workers who demand wage increases with being replaced by women who will work for lower wages. Rather than sitting back and accepting this intolerable situation, women are beginning to organize to fight their oppression.

And in that fight they come up against the whole nature of the system. To end the oppression of women it will take a fundamental change in society as a whole, from the economic foundations through the political and social structure. A complete upheaval in social relationships including family relations is necessary. In short a socialist revolution, an elimination of class society that in its private property system creates the oppression, is necessary for women to become lil erated.

Women are awakening to their expolitation in society. This was manifested in the response to the Royal Commission on the Status of Women which brought to the surface the discontent among Canadian women and in the blossoming of independent women's organizations all over North America to fight for women's rights. These groups have grown during an upswing in the general feelings of discontent among especially young people throughout the world-often called the international youth radicalization. These groups are grappling with the problem of overcoming the deep-rooted discrimination and oppression of women in society.

Since capitalism cannot grant full equality to women, the women's liberation movement inevitably is pushed in an anti-capitalist direction. The responsibility of Marxists is to be in the forefront of this movement as they led opposition to women's oppression in the past century and with their program and ideas attempt to give it a socialist perspective.

I began writing an editorial on women's liberation when I came across the above article in the Silhouette. Because it said, in essence, what I was saying, I'm reprinting it for you to read. It has many good points, many controversial points. However I would like to re-emphasize what it is saying.

This article brings to light the fact that women can be liberated only when they realize their own potential and exploit this potential. Women must be made to shake the psychological brainwashing that has been pushed at them and make their demands felt. Just because a woman checks the F block rather than the M, after the word SEX on questionaires should not put her on any lower a rung on the heirarchy ladder than her male counterpart. When women realize and believe this, then they will be truly liberated and not before.

LETTERS

Dear Sharon:

I would like to answer Rick Allens letter (April 10th edition) in which he asked why letters to the editor are not answered by the editorial staff.

Very simply, it is common journalistic practice to publish letters to the editor without an answer written by ANYONE. The reason for this is that the pur pose of the letters are to let people express their individual viewpoints concerning an issue, and the only time a letter is answered is if the additional information is vital to the readers understanding of the letter. Obviously the letter has been given serious consideration by the editor if it has been published in the newspaper, and all reasonable letters are published regardless of whether they are good, bad, or indifferent, Regards

Maurice Malillard Former Nugget editor



To Rick Allen, Business Administration

You expressed disappointment to me the other day when you saw that I had not replied to your "Letter to the Editor" in the last issue of the Nugget. The only excuse I have to offer is that your letter reached me too late to make a reply possible.

Regarding previous issues of the Nugget, if you look over back copies you will see that any letter warranting a direct reply received it.

However, many of the issues raided in these letters are ansewered in other parts of the paper; articles, announcements and so on. If you ever read Council Capers for example you will find solutions to many of the questions and inquiries put foreward by the student body. Then again, the bulletin boards are a constant source of information and the Naitsa executive is here to answer any pertinent questions. The answers are everywhere just for the reading Rick, all you hav to do is look.

Sharon Clark, Editor-in-chief



Mr. Eric Lishman, President NAIT Students Association 11762-106 Street Edmonton, Alberta

Dear Eric:

This is just a note to thank you for helping to make Bar None '70 a big success. We appreciated the chance to bring ou square dancers to NAIT for advertising purposes.

I saw many NAIT students at the dance and I hope they enjoyed themselves. We are looking forward to having all your students back again next year.

Thank you again for you kind co-operation.

Yours sincerely, K.D. Corraini Director, Bar None '70

MUSIC

By HOLGER PETERSEN

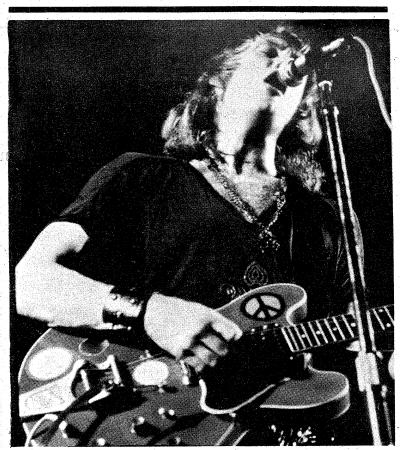


CROSBY, STILLS SING



JOAN BAEZ

WOODSTOCK



TEN YEARS AFTER

JASON ROBARDS-STELLA STEVENS

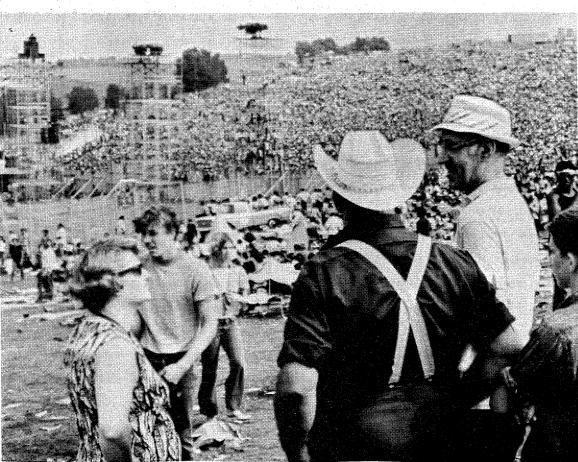
THE BALLAD OF CABLE HOGUE





RESTRICTED ADULT-COMPLETE 7:00 & 9:20

The most significant film of our generation and for our generation ever produced. This unprecedented Warner Bros. Documentary of three hours length is scheduled for Edmonton during May. A soundtrack album will also be realesaed on the cotillion label bery shortly.



FARMER IN THE DELL: Bespectacled Max Yagsur, the farmer who allowed his grounds to be used as the site of the Woodstock Festival, is joined by neighbors as he looks over part of the half-a-million crowd seen in "Woodstock."

STARRING

JOAN BAEX
JOE COCKER
COUNTRY JOE AND THE FISH
CROSBY, STILLS, NASH AND YOUNG
ARLO GUTHRIE
RITCHIE HAVENS
JIMI HENDRIX
SANTANA
JOHN SABASTIAN
SLY AND THE FAMILY STONE
TEN YEARS AFTER
THE WHO AND
A CAST OF 500,000



BOSTON PIZZA & SPAGHETTI HOUSE

"THE BEST IN THE WEST"

No. 1	12430 - 118th AVENUE	PH. 455 - 8811
No. 2	10619 - JASPER AVENUE	PH. 422 - 8281
No. 3	10064 - 156th STREET	PH. 484 - 6711
No. 4	10854 - 82nd AVENUE	PH. 433 - 4877
No. 5	7321 - 101st AVENUE	PH. 466 - 0890
10 6	10543_194 STREET	PH 482-4471

THE COURTROOM SCENE

The small courtroom is filled. There is a press gallery including many artists with drawing pads (cameras are excluded); the small visitors section is filled with mostly young people, many stylistically hip and even flambuoyant; then 10 or more marshals patrolling the room; the seven defendants and their lawyers; the jury of 14 (two alternate) middle-aged and elderly persons including two men, and three black women; and the judge. Julious J. Hoffman, a federal judge in Chicago presiding over the conspiracy trial has been lampooned by the underground press as Mr. Magoo. Yet, such characteristics are not so confined, since the Chicago Bar Association Christmas party aired a satirical play which spoffed the judge in much the same way.

The feeling in the courtroom is one of modulated tension and particularly the aid of theatre. In fact, the most appropriate way to characterize this trial in its actuality is theatrical, albeit the legal and political significance is very great indeed. In a way, it is as though the defendants cannot take the entire matter too seriously since it is a foregone conclusion that the government will win the case. An "official program" has been published by some writers who describe the "Chicago Conspiracy vs. the Washington Kangaroos"-a humorous presentation with serious political commentary. And on one day last week when I sat in the court, while Abbie Hoffman was the stand as a defense witness, virtually every one of the objections by the government to defense questions (made in a very large proportion of questions asked) were sustained by the bench with no allowance for a challenge

Perhaps it would more vividly paint the picture to describe the process of entry. To start with, there is a clearance check by guards to enter the federal building in Chicago (also the case for someone wanting to see their congressman. etc.). If one is allowed beyond this pointand the sidewalk was lined with mostly young people waiting (some were delivered by their parents to line up at 5:33 a.m. and were arrested by Chicago police for violating the city's curfew law) to get one of the few spectator seats in the conspiracy trial-then you proceed up to the 23rd floor. Here again there is a security check with a number of persons waiting to try and get into the courtroom. One final check-point you are carefully bodily searched before being let into the courtroom (for what one might ask, but by that point the absurdity of the entire scene is already impressed upon you).

The total "uptightness" of the Chicago scene is evident in many ways. Perhaps the most extreme story I heard was from a friend who is a law professor at Northwestern University. While he, his wife and son were passengers in the automobile driven by a lawyer friend from out of town, they were stopped by a Chicago policeman for ostensibly making an incorrect turn. When my friend pointed out that the turn was made from a one-way street and was proper, the policeman proceeded to lecture him about intellectual creeps and the trial and then charged him with inciting to riot when he asked a passer-by to serve as a witness to the verbal abuse. The policeman ordered them (three persons!) to disperse, then called a police wagon and had them all arrested. On the day of the trial which lattended an article on a new study of the police in one city showed that they hated hippie types more than all

The courtroom atmosphere, the process of entry into the trial, and the broader context of the Chicago conspiracy trial all add up to a bizarre scene, theater of the absurd, and hilarious along with the sobering character of the true meaning of the trial itself.

WHAT IS THE TRIAL

On March 20, 1969, eight men were indicted for conspiratorial activities relating to the August 1968 Democratic Party Convention in Chicago, their alleged conspiracy to have begun on April 12, 1968. They are being tried under a law passed by the U.S. Congress on April 10. 1968. This law is the 1968 Civil Rights Act, passed after a year of stalemate following the House of Representatives affirmative vote on the "Anti-Riot" Act of July 19, 1967. The final bill was passed in the spring of 1968 within a week after the assassination of Martin Luther King, Jr., after Sentaor Strom Thurmond (R-S.C.) added the so-called anti-riot provisions to the legislation. The law provides for five years imprisonment and/or \$10,000 fine for persons who engage in interstate conspiracy with an intent to encourage riot. This literally includes travel from one state to another, the writing of a letter, the sending of a telegram, the making of a telephone call, a speech on radio or television, the result of which is to encourage persons to participate in "an act...of violence by one or more persons part of an assemblage of three...which...shall result in...injury to the property of any other person..." Specifically, the indictments against David Dellinger, Tom Hayden, Bobby Seale, Rennie Davis, Jerry Rubin, Abbie Hoffman, Lee Weiner and John Froines are based an alleged conspiracy across state lines with the intent of causing persons to riot in Chicago at the time of the Democratic Party Convention in August, 1968.

A curious feature of the trial is that the references in the Chicago newspapers, radio and television all refer to the "demonstrators" trial." Yet the defendants are not being tried for overt acts, but under the federal law they are being tried for their intent, for conspiracy, not for activities. Perhaps this reference in the Chicago media is to be expected, for in this country one expects that law violators are those who break the laws by action of some sort and that intent-much less conspiring to intent-is not a crime. There is a history of conspiracy law in the United States, however, the particular law under which the conspiracy trial is being held is unique. There is clearly a basic con-

MESSAGE OF

stitution at stake, for while there is every right to press charges a gainst persons acting in ways defined as illegal, this law and part icular trial goes after those who dissented with policies and attacks their mental states for organizing such dissent. Or put differently, many demonstrators at the Democratic Convention were arrested and charged with actions in violation of laws. The defense of overt acts, but their right to organize dissent.

The significance of this trial is very great. While famous trials of the past were held in a politically explosive context. Sacco and Vanzetti, for example, were tried for allegedly committing overt criminal acts, albeit their anarchist policies were basic to explaining the case. Yet, in the United States in 1969 eight men were indicted on a federal law which technically suppresses the right of any citizen to communicate across state lines with the vague possibility of actions later defined as riot. Hypothetically if a resident of Washington and a resident of Oregon in concert place newspaper ads protesting the shipment of poison gas from Okinawa through those states and a number of persons are later arrested in mass demonstration along the Columbia River, the original concerned citizens could be charged under the "Anti-Riot provisions of the 1968 Civil Rights Act. Seperated from the theatrical absurdities of the trial, this reality compels one to acknowledge the real significance of the trial.

In fact, it has been argued that the federal law, when subject to an ultimate constitutional test, will be struck down as in violation of constitutional guarantee of freedom of speech and the right of dissent. Nevertheless, there is now a major trial taking place, the consequences of which clearly are to threaten the right of dissent, Intimidate citizens, and challenge the activities of those who wish to chaalange the international and domestic policies of the country and who wish to excercise their rights beyond electoral policies in an effort to educate their fellow citizens and attempt to change such policies.

WHERE IS THE TRIAL NOW

The indictments in the Chicago Conspiracy trial were handed down initially in March, 1969, and the trial opened in Chicago in September, 1969. In the second month of the trial, while the government was still in its case for the prosecution, one of the defendants, Bobby Seale of the Black Panther Party, was found guilty of contempt and sentenced by Judge Hoffman to four years in prison. His case in the Conspiracy trial will be continued, however, he was removed from the

The issue involved in Bobby Seale's case is truly fundamental. It was argued by the court that Seale's lawyer was William Kunstler, who along with Leonard Weinglass is handling the defense for the remaining seven. Yet Seale stated from the beginning that his lawyer was Charles Garry, who was hospitalized at the beginning of the trial in September. Seale then stated that since the court refused to postpone the opening of the trial so that his chosen legal counsel could be present, that he would act in his own legal defense. The court refused to accept this and essentially assigned Kunstler as Seale's attorney. Hence, whenever Seale requested the opportunity to speak in his own legal defense, the court ruled him out of order. The final scenes of an American citizen being beaten, bound and gagged in an American courtroom at which he was being tried under American law are vivid in the minds of most persons appreciative of the concept of democratic jurisprudence. At the time of this series of incidents-the government conducting its case against Bobby Seale while he was bound and gagged in the courtroom-groups of lawyers signed petitions and picketed the federal building, decrying the outrages of the trial and the violations of the basic constitutional rights. To read the transcripts of the trial in October, 1969 is to impress upon one the excesses of the court and the uniquely anti-democratic nature of the trial. When Bobby Seale accused the court of being racist and facist he only stated bluntly what anyone conversant with the U.S. Constitution and American law knows to be true. Bobby Seale's treatment in the court in Chicago may have been tragically prophetic of the subsequent eventsthe highly suspicious Chicago police killing of two members of the Black Panther Party and various other police raids and shootings in the black community not only in Chicago but in Los Angeles, New York and elsewhere in the country. Lou Smith of Operation Bootstrap in Los Angeles joined officials of the N.A.A.C.P. and various groups not only in decrying the harassment of blacks, but stated that police actions would turn all black Americans to the Black Panther Party.

After Christmas, Attorney Charles Garry and a Black Panther Party defendant arrived in Chicago at an airport where they had reserved a room for a press conference. They were told there were no rooms; while an unbelieving white newspaper reporter pretending to be a southern businessman was immediately given a room. This was reported in the press, concurrently with the hearings by black U.S. Congressmen and various civil liberties groups. All disturbed by the apparent conspiracy against militant black leadership in this country. particularly the Black Panther Party.

The point is that Bobby Seale and the Black Panther Party played a clearly negligible role in the protests held at the home of the Democratic Party Convention in Chicago in August. 1968. Yet. Seale (who previously had not met most of the other seven Conspiracy defendants before the trial) was indicted for conspiring across state lines to incite riot; then was treated outrageously in the trial itself, at just the time when moderate white and black Americans all over the country were coming to believe that a conspiracy against the Black Panther Party was being perpetrated by the Justice Department, other federal and local agencies. Thus, although Bobby Seale is no longer in the Courtroom and the remaining seven defendants are all white, the is-

CHICAGO TRIAL BY STEVEN E. DEUTSCH

(Reprinted from REFLECTOR)



On a day in which I was in the courtroom the defense challenged a government objection which was sustained by the bench. Judge Hoffman refused to allow defense counsel to air an argument challenging his decision, and ordered the attorneys to be silenced. Two marshals bodily approached defense attorneys. David Dellinger rose to his feet to express his concern over the dishonesty of the trial. When admonished by the bench he stated, "That's why we speak up, because you won't let our lawyers speak for us." Judge Hoffman cited Dellinger for contempt, and John Froines, generally constrained, challenged, "Why don't you give him four years like Bobby Seale?" He too was cited by the judge after being identified by the government attorney. However, the discussion at this point reopened the entire matter of the Bobby Seale case, and the government attorney went into an accusatory speech about Seale's having been "led down a primrose path" by the defense attorneys, while the defense outlined the fact of Seale's designated lawyer being in the hospital and the outrages he suffered when exercising his constitutional rights to speak and defend himself.

The government has finished its case of the prosecution, and the defense is now well into its case. Perhaps for the first time, the defense testimony from Abbie Hoffman, the first of the seven to be examined by the defense, has clarified the real issues of this trial. The defense attempted to distinguish the myth and the realities of the Yippies (Youth International Party). Specifically, the defense attempted to outline what motivated the Yippie leaders Hoffman and Rubin, why they came to Chicago and what they hoped to accomplish, and what virtually all sustained by the bench, and made the defense argument impossible. In the case of later witnesses (Mayor Richard Daley of objections, all sustained. Georgia State Legislator Julian Bond's testimony was regularly struck by the bench for being "hearsay", although it covered personal reports of discussions with the defengovernment-by now seen as the prosecuting attorneys and the judge together-has made defense arguments based on the mental state and intent of the defendants inadmissable. The myths of the Yippiesmostly perpetrated by the mass media, are not the realities of the defendants-so contends the defense. In fact, the National Commission on the Causes and Prevention of Violence report, Rights in Conflict (the Walker Report) would seem to be adequate to verify that aside from the motives of those anti-war leaders who came to Chicago, the officials of the city of Chicago refused to grant permits for public assembly, and that the forcible ejection of persons from Lincoln Park led directly to any violence which ensued. But, of course, Chicago, Major Daley, President Johnson, and individual policemen or government functionaries are not on trial in this case. What emerges after three months of the trial is that the government is not dealing with the events themselves, but is attempting to show that some diabolical plot was hatched in the minds of the defendants. Although most film and tape covereage show the major figures among the defendants attempting to lead a legitimate and peaceful expression of dissent from the polcies of the Johnson administration in Vietnam and an American cities, the prosecution emphasis is upon what the government states were the true intentions.

The impression in the courtroom is very split between the seemingly tense situation caused by the entire entry sequence and the large number of marshals and security personnel and the simultaneous casualness of the 50 or so spectators mostly clad in hip styles and the casual attire of the defendants, with the exception of David Dellinger. The masked concern of all sympathizers with the defendants is projected in an aura of futility about the outcome of the trial, and the need to respond to the entire affair as theater to demonstrate its absurdity. But more than that, there is a necessary psychological response-in the fact of a serious challenge to civil liberties and the right of dissent, where the outcome is so assured, perhaps one can only maintain composure if one treats the scene as a theatrical commentary upon the society. To sit in that courtroom day after day and to keep from going mad, one may need to make it seriously as a political trial, but to experience it more lightly-to laught at the absurdities, to smile as a way of obscuring the pain one feels over the implications of the trial and the contradictions that become apparent (while the government talks of anti-war leaders meeting in March, 1968 to carry their concern to the Democratic Party. Americans were participating in the massacre of Pinkville).

The jurors in the Chicago Conspiracy trial sit mostly stone-faced. They must be emotionally and physically drained, after four months of being kept under surveillance in a downtown hotel and incommunicado. They are apparently unable to comprehend what the defense is getting at in its analysis of alternate life styles and what young Americans mean by their dress, hair, language and moral concerns. Nowhere is this phenomenon of youth culture on trial more apparent that in the person of Richard Schutz, the assistant U.S. attorney. He gives the impression of being more that an able, hardworking lawyer who believes in his case and may hold future ambitions in politics. There is every evidence that this man, himself in his 30's, hates all the representations of the counter-culture of American youth. He seems to personify what playwright Arthur Miller (a delegate to the Democratic Convention from Connecticut) said after the Chicago convention. America is increasingly a society that hates its youth. As Abbie Hoffman talked about the realities in this country which beat down minorities, poor and hip youth, it seems as if there was a growing contempt sensed from the bench, from the gov-

ernment attorney's table, and from the jury. Perhaps it is merely an inability to comprehend what the long-haired civil rights and peace activist means when he describes the process whereby the society actively works to deprive young people from having their own cultural identity and alternate life style. But the hostility is sufficiently manifest that this case does have the character of the established dominant culture placing on trial the alternate youth culture personified in hip styles and expressed in moral and political movements for racial justice and against imperialism and militarism and the seemingly endless war in Vietnam.

THE MEDIA AND THE TRIAL-A SUMMARY

This trial has generated more light-hearted newspaper commentary than anything comparable. From the Chicago columnists, to those articles in partisan magazines, to the underground press, to the single articles by newspapermen sitting in for a single day, there is the satire, the regular lampooning of the court, the courtroom scene, the nature of the indictments themselves, and the testimony. Yet, many writers go beyond the theatrical, comical and unbelievable to penepicture of the massive governmental apparatus utilizing its full machinery, including numbers of undercover agents and illegal wiretapping, to harass not only the Conspiracy defendants, but the total range of activists throughout the country associated with their causes

More press commentators have made us aware that as the war in Vietnam will continue to be prosecuted by the current administration. so should we expect more repressive measures against draft resisters, military dissenters, peace activists, and those militant in their demands of racial justice. Many assume that the "Anti-Riot" provisions of the 1968 Civil Rights Act will be struck down as unconstitutional when the current trial decision--which it is assumed will be guilty--is appealed. Others have conjectured that the government would move to have the Conspiracy trial ruled a mis-trial so as to responses they received in Chicago. The government objections were avoid such a constituional test, but that the defendants would be jailed for long periods under the sorts of contempt citations that netted Bobby Seale a four-year jail sentence. In any case, the defendants Chicago), government objections made the defense effort futile-70 talk with a certainty about their own fates leading them to jail in any event, since Judge Hoffman is not known to grant bail during any appeal cases.

Some correspondents have drawn very dire conclusions about the dants. But the defense case is made virtually impossible, since the trial and its implications for American society, suggesting that it is a perversion of legal justice and symptomatic of a society which is inverting its principles, usurping rights, and becoming less tolerant of any forms of dissent. And it is not only the underground and left press; this week a well-known syndicated columnist wrote an obituary for American democracy. Writers have pointed to the increased sensitivity among American blacks to the fate of Jews in Germany, and as the polarization in Americal life increases, the possibilities of "ultimate solutions" become more frequent in some press commentary.

> It is significant that so little has been written to point out the very special features of the Chicago Conspiracy trial, and why its implications are far greater than for other historial trials which were political in character. This trial does not seek to punish men for deeds, but for alleged ideas which incited others. Can a democratic society tolerate such laws? Unless one looks to Southern Rhodesia of the Union of South Africa as epitomes of democratic free socities the answer must be an emphatic and unqualified NO!

RODEO CLUB NEWS

On Friday, April 3, nine members of the NAIT rodeo team left for Lethbridge to participate in the first intercollegiate rodeo of the 1970 season.

Car trouble and bad weather, along with a couple of injuries to the team made this, our first venture, a little less than successful. Larry Weatherly broke his arm when thrown by his bareback horse and Jan Fevang hurt her back during the Friday night festivities.

High winds and cool temperatures combined to make riding for him to shake hands with the members of the NAIT team qualified on their rides, but NAIT was well represented in most events all the same.

The next intercollegiate rodeo is on April 25 at Mount Royal College in Calgary, NAIT will again be represented and will

hopefully make a better showing. Members of the NAIT rodeo team making the trip to Lethbridge were: Dwayne Krause, Maurice Creagh, Richard Westergreen, Jan Fevang, Larry Weatherly, Errol McMillan, Sharon Clark, Francis Tootootsis

YEAH **313131313131**

Hey man you're not lazy, you're just castrated mentally. Youbeen stepped on so much its come second nature to automatically lay down. You started thinking there's no point in standing up to shove that foot down his own throat. It's natural, since every time you have before, he puts on them heavy boots and stomps away. Not always the same method mind you. Often he shakes your hand and smiles because you are brothers. He is a friend. You may not have noticed the cannon behind you aimed at your back. Like I said, you're castrated. It's pretty easy enemy when he's got you outnumbered, and thats the way he likes to play. You got to keep your eyes open men. He don't expect you to grab him by the nits and would be surprised that a doormat has arms. True, he does take care of the doormat, like brushing it, cleaning it up and so on, but if it grew teeth, he sure as hell wouldn't on it. I am very pompous and hypocritical though, for giving you advice. That's the last thing you need from one of them. But I had to try to do something. I can't give you anything 'cause you don't need that. But I know about long

RARE MEANS CLOTHES

R. Desiardins

Many people have probably wondered what the funky purple shack at 10636-101 street is all about. It's not a shack, it's a boutique and futhermore it's called RARE. And rare it is, not only because of the farout original clothes you can but there, but because of the unusual enthusiasm the owners have for their business.

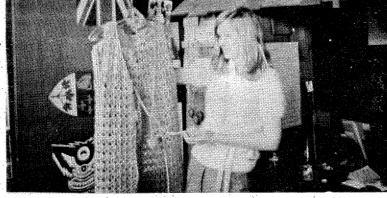
Bill Dahl and his partner Judy Swirhun have been operating Rare for about two months and their boutique is just starting to find acceptance in Edmonton.

Bill took a two year art course at Victoria Composite High School and after graduating decided that he wanted to do something artistic for a livelihood. "But you have to live", smiled Bill, so I got a job at Johnstone Walker working in the window display department".

"During a short vacation in Vancover, I noticed little shops everywhere. Edmonton didn't have any of these places, so I made up my mind to open a boutique of my own."

Judy is into the whole clothes scene herself and makes quite a bit of her own wardrobe. In fact, Judy even has some of her work for sale in the shop. Apart from that, she does most of Bill's dirty work.

Together, they spent a month and a half fixing up the interior of the shop. When they rented the place there were four green plaster walls, and a slanted floor. Today, the floor is still slanted, but less conspiciously. The walls are painted black, the ceiling has been lowered with a burlap covered rafter and overlapping shingles, rotating lanterns, and a fake beam gives the place a new atmosphere. When the landlady came by, she couldn't believe all the improve-



JUDY SWIRHUN DISPLAYS A "RARE" SAMPLE

ments that had been made. She was so impressed that she let Bill go ahead and paint the store front purple.

What Bill and Judy have done, stands as an example of what people can do with a building when they put their soul into it. A lot of city landlords get uptight about renting out to young people, fearing that their property values will be lowered, when in reality the value goes up.

"Rare was chosen because the clothes were to be unique and different", said Bill. "We haven't reached the point of artistic freedom yet, because we can't design far-out things that people are willing to buy. I figure kids aren't wearing what they want. This is obvious from watching some of the people that come into the store. People are afraid to speak up about their ideas. You suggest something and they might be hesitant, but they still won't tell you what they want".

Bill went on to talk about the guys who came in. "They're another story. They make me sick. They come in - and we're different - they look at the stock and don't ask questions about where the guys clothes are and walk out".

"Our biggest problem, Bill continued, is stock. "It's hard to show what we cando. What we have on display now is neither con-

servative or really far-out. It's just to give an idea of what we can do. Whatever a customer wants, we can try to make it."

Advertising is a pretty touchy subject with Bill and Judy. Originally, they wanted their clothes so unique that they would be self selling, but this hasn't happened yet. Advertising can often determine who your customer will be. Most of the people who listen to CHED are between the ages of eleven to fifteen, and they're not interested in original clothes. They want to follow trends. "They're happy to be wearing their Neeto stretch-elastic mod ago-go pants". said Bill. "What we want is people who can think for themselves. If CKUA could accept advertising, they'd be the best station for promotions".

Any business has it's disappointments and Bill's is no exception. The young people who come in and don't find what they want don't even ask for what they'd like. The older people, especially the women aren't afraid to say that they like something or express disapproval, if they don't like it.

As far as future plans go, all Judy and Bill's ambitions are along the boutique line. They'd like to open up at least another store in Edmonton and expand to other cities. What they hold most important though, is personalized service.

While most business concerns are getting bigger and more complex, there is a definite trend today towards the style of businesses popular in the middle ages. Service was friendly and personal in those days. People are fed up of the insane rush of the big department stores and there is suddenly a demand for the small speciality shopes.

Bill and Judy are proud of their boutique and with just cause. Pay them a visit and find out for yourself what Rare is all about.





JUST ACROSS THE WAY WHERE YOU RECEIVE THE BEST DOLLAR VALUE IN TOWN.

howard cooper THEORY #1 PRE_SUPPOSITION: MATTER IS FINITE IN QUANTITY

Assuming that matter is finite in quantity, there are therefore a specific number of elements each having a definite quantity of atoms. These atoms can therefore only act in a finite number of combinations. The vastness of the number of these combinations is irrelevant. Duplications will then have to appear when matter is interacting. Example: Complex carbon molecules are found not only on earth, but in the same state on planets viewed from the earth. Matter is in constant change. Compounds are formed, by natural process, broken down and reformed in a circular fashion. Repitions of combinations are not not only possible but every available particle of matter must interact with all compatible particles an infinite number of times. Matter cannot he created nor destroyed only changed in form. Mybody is composed at this instant, of specific particles, which are in constant change. Because infinite duration of change is acting upon finite variables, the components of my body will have to again meet and keep on meeting an infinite number of times. Since time is only relative to a retrospective appreciation of its passage, no delay will be experienced after my death. But what of the past. Interaction has always been happening. The substances which now make up my body have been together in this exact combination an infinite number of times before. How then can there not have been life before, since the conditions governing the "accident of life", be it a mixture of acids or whatever must have occured, did through our rationale, occur, and shall always occur? Unfortunately I claim no recollection of my previous lives. But since the mind is the basis of knowing and its construction, since it is exactly the same as before, it must be repeating past experiences to me which are perfectly parallel to my present situation and so in desiferable from the reality of my present circumstance.

THEORY #2

ALTERNATIVE SUPPOSITON: MATTER IS INFINITE IN QUANITY

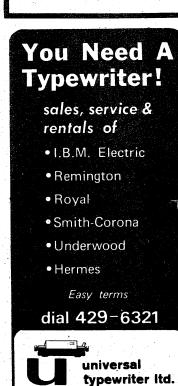
Obviously if there is an infinite quantity of matter, and that this matter can only be combined in a finite number of ways, then the conditions which govern the support of life, must be duplicated. They must also thus be duplicated an infinite number of times. Consider then the fact that every action, either physical

or mental, made by my body can be numbered. I live in a world of finite variations. So do you and I combined. Conditions exactly parallel to earth must exist. Their number must also be infinite. Therefore an infinite number of planets must have life exactly parallel to that which we are experiencing. Carry on. There are an infinite number of you's and men's, doing exactly what we are doing, thinking what we are thinking. Every time of any action occurs, an infinite number of worlds do not remain parallel to ours but by the same token. an infinite number do remain parallel. Move the little finger on your right hand and think of all the other you's who did the same, because they read the same article, under the same circumstances. And what of the different forms of life from what know? And what of communications? We can't even communicate within our own world except on a very crude and slow level.

If I have communicated anything at all through this article, then dissent should arise, from my crude and incomplete thoughts. I welcome any thoughts of your own pertaining to this article.

LOST!

A BLUE NAIT BINDER
WITH NOTES
PHONE
ANA POWELL AT
439-6946
OR
BEAUTY CULTURE
ON THE BLACK
AT 303



10750 Jasper Avenue, Edmonton

at major



TO SEE WHAT MAKES THE SPRINTER SPRINT

SEE:



1SUZ V

CURLY BRAULT
FRED PURPUR
DAN ROPER
WAYNE LESLIE
DWIGHT LILIEDAHL
LEON BELAND

DRIVING IS FUN IN A TOYOTA FROM SUN.

SUN MOTORS LTD.

10130-82 AVE.

PHONE 433-2411

'RAP'

"Inner Spirit", Edmonton's youth centre has been open since early Janurary. When city council approved funds for the project, it was agreed that there should be no outside involvement. The eople for whom the centre was meant, would have the say on how the place would operate. Only Ed Delong, a resource person was brought in to help out when things got tough.

On March 25th, there was police harrasement in the Centre which resulted in somebody getting busted for dope. The building was closed down for a few days and a general meeting was held Saturday, March 28th, to decide the future of "Inner Spirit".

Debbie McKay, a selfappointed spokesman for the community layed it on the line - "More busts, no centre".

Debbie, a student at Jasper Place High is the Head of the Entertainment Committee. By her own definition, she regards herself as a 'heavy' and so far nobody has refuted her. In fact, most of the people at the centre look up to her and with justification. She has brought the community together in realizing how much "Inner Spirit" means to them.

At an interview with Richard Desjardins and Steve Hanon, this is what she had to say. R. Do you feel that what you're doing here is worthwhile?

D. Oh yeah. People come up to me and say, "you're on a power trip", and it's true. Sure I'm on a power trip, but you have to be to run a place like this. I love this building and I don't want to see it close down. I think that if nobody was on a power trip, nothing would ever get done here at all. R. What does somebody do if they feel up-tight about something? D. They can come here and tell somebody what they're uptight about. If they're really uptight, they can tell everybody at the general meeting.

R. No. I mean if it's a personal

D. That's what Ed's here for. He's sort of a resource person and a counselor. If anybody has some hassles they want to talk over. Ed will take them into the office and nobody will bother them. He does his best to get things straightened out.

R. Is Ed here all the time? D. Yeah. Lots of people think he's a dictator of some kind, and runs around telling people to do things. But Ed isn't like that; he feels it's up to the kids. He's a real good person to have around because when you need help, he's there, but otherwise he'll keep his mouth shut. He helps out in other ways

R. What kind of programs have you set up?

D. At our Youth, Law and Society Conference, sponsored by the Alberta Human Rights Association two weeks ago, we had the Police Commissioner, some representatives from the youth center in Calgary and Gordon Ryder, a local lawyer. These talks are set up so that there's something for the people that come here to do. One of the groups here, Communitive Arts, is starting to put on plays and sensitivity sessions. R. Can you offer a person a place to sleep?

D. As far as crashing goes, that's one thing we can't do much about. There's too many expensive things that can be taken, so we can't turn "Inner Spirit" into a crash pad. That's where Ed comes in. He has a lot of connections where he can find a place for someone to stay. That's one thing Edmonton desperately needs is a crash house.

S. I noticed during the meeting today that you're fighting a small war. In a way, you're trying to be free, but at the same time you have to buckle under what everybody else tells you to do.

D. We'll always be fighting with the city, because after all, they gave us this place and when somebody hands you a \$34,000 building you have to play their game. The only thing they don't want us to do is to let illegal things happen here. As far as activities, that's up to us. What we're really worried about, at least what I'm worried about is what's happening in the newspapers. The paper can really screw us up if bad things get in. The parents tell their kids they can't come here and that's not wnat we want. We want to prove to parents that it's a good place. S. Have you ever thought of having a public relations department? Yes, we already have one. S. What do they do?

D. Nothing.

S. This is a very basic question. What is the center for?

D. It's an experiment. What the center was given to us for is to see if youth can handle freedom. They gave us a building with as few restrictions as possible. If this experiment works, it will make other cities in Canada open places such as ours. Basically, people come here to meet people. It's to have a place to go instead of hanging out at places like the Bay. The only problem is that they bring their dope with them.

S. You said this was an experiment in freedom. I get the impression that you're not really free at all.

D. We are as long as we stay within the law.

S. If you're free, then you're responsible and really, I think that this kind of thinking is irresponsible.

D. What I mean by freedom is that there is no hassle with people coming in. There is nobody here saying "you do that". If they want to do something that's good. We try to get people interested in doing things. If they don't want to do it, then we just have to do it ourselves.

S. One thing that strikes me as being really odd is that everybody here agrees that dope is blown all the time. Everybody is taking dope and obiviously nobody sees anything wrong with it. Yet you insist that no dope come into the place.

(CONT. PAGE 8)



PHOTO CREDIT R. DESJARDINS
INNER SPIRITS BLACK LIGHT ROOM



Levi's Original Blue Jeans go bell bottom in this flared version of the popular classic. Levi's famous cut, detailing and XX denim.

JASPER PLACE DEPT. STORE LTD.

15311 STONY PLAIN ROAD EDMONTON, ALBERTA

PHONE 489-1291

OPEN 9 - 9



PHOTO CREDIT R. DESJARDINS
INNER SPIRITS LIBRARY LOANS ON TRUST

R. How did you get involved with the Youth Centre?

D. People who were interested in a center held a general meeting to form various committees such as entertainment, public relations, kitchen, cleaning, library etc. I went over to the entertainment and pulled out a piece of paper and a pencil to get names. Somebody decided that since I was the most organized, I should be the head of the committee.

be telling us about our rights and where the people who can help us

R. How's the response from the older people been?

D. I had a phone call from this lady who wanted to know if she could come down. What we want is for some of the parents to come down and meet the kids. What is really bad is the parents who've never been here getting on this bit that this is a drug center.



O.K. TIRE STORES 13022-97 ST. 7120-118 AVE. 82nd AVE. 71 ST.

YOUR TIRE NEEDS
15% DISCOUNT ON PRESENTATION OF
STUDENT CARDS

"OUR TIRES GO ROUND WITH THE NICEST PEOPLE"

"RAP CONT"

(CONTINUED FROM PAGE 7)
D. No dope in the place??? I imagine there is some here.

S. I mean that you insist that no one brings it in. It doesn't fit. What I'm really getting at is, couldn't you take an active part of trying to change the things you don't like, instead of trying to fit into a law which is wrong, or which you obiviously feel is wrong? D. Yeah...the problem with that is that it's another thing. How long would it be before we'd be closed down? There's only so much we can do and the city takes over from there. We don't mind if somebody comes here stoned, it's just the hassle we get into when they bring their weed in.

S. Do you see any time in the future when you could take an active role and not be so afraid of the law? Right now you're on shaky ground because you have to get approval from the public and the kids themselves.

D. I imagine if you could get enough people involved with stuff like that, but right now, there's not that many people really up on this place. Once we get more people here and interested in what we're doing, then maybe we can get something happening to change the dope scene. That would be great, because I know lots of people want to see it changed. S. Why do people come here? D. We asked a couple of people that. They said they like it here and it's a good place to meet people. To some it's a home away from home. Why did people go to a soda shop years ago? What we have to make people realize is that this isn't just a soda shop, it's their building.

R. So far, who has come down to see what you're doing?

D. Alderman Weinlos and his wife have come by. The Superintendant of the School Board and people from the Social Planning Council and the Human Rights Association all have been here. When we offically opened, the Mayor was invited, but he was out of the city, so he sent a representative.

R. What do you think of Project '70?

D. Nothing! There was this man from CFRN doing aninterview with Ed about the center and he asked what was the percentage of long hairs and short hairs. Ed

said it was about fifty-fifty and the guy blew his mind. People have the idea this center is for longhairs, but it isn't. It soesn't matter around here. One day we had six greasers come in. Six really heavy grease. They took over the library and they kept hauling longhairs in there beating the shit out of them. We tried to talk to them, but it didn't do any good. We had to call in the police. After they got through with them, we sat down and talked. The guys come back every so often and they're alright people. It's a funny thing about them. They really wanted to be involved too, but they sit there and try to show how big and powerful they are. I think verbal communication really does a

R. How do you get the money to keep this place in operation?
D. We have dances every Saturday. Some groups play for free and others ask for a small per-

centage of the door. We get various donations from interested parents and companies. We have a kitchen which sells hot dogs and hamburgers. We can't make coffee because we have a deal with the vending machine company for 40% of their profit.

R. You said you had a library here?

D. Our library operates on trust. If you want to take a book out, that's alright. We trust you'll return it.

R. Who supplied all the furniture here?

D. All the tables and chairs were donated by the city. Most of the other things, such as the couches and the kitchen equipment were all from some of the people who believe in us. Lots of local store owners were really nice to us. All the paint we received was free and so were the paint brushes.

R. Did the city give you any funds to operate the center after you

took over.

D. For \$34,000 they bought this old chicken hat chery and renovated it to fit our needs. There was some money left over and this is in a bank account to pay our utility bills. By the time the money rens out, we're expected to be on our feet and pay our own bill. R. Do you keep intouch with other organizations?

D. Yes. The Alberta Human Rights Association helps us quite a bit. We work closely with Youth Operportunity Unlimited, and Edkeeps us in touch with legal aid and things like that. Trust is doing a lot of good things too. They can't tell people to stop taking drugs, but they tell you, if you have to do drugs, make sure what you take is high quality. In a way we're doing the same thing. We don't preach, we just want to help.

"Inner Spirit", needs your help! Visit them at 10172-98th. Street or phone them at 429-2122.

COUNCIL MEETING MINUTES

The bi-monthly meeting of the Student Association Council was held in the North Cafeteria April 8, 1970. The meeting was called to order by Austin Bradley. Members present wors:

bers present were: Austin Bradley

Sonny Noga Grant Wilson Clare Johnston

Terry Ofrim

Marg Cathro Liz Taylor

Barb Kowal Alex Hnatiuk

Radio and TV Arts Medical Records BAS

Food Processing Club Culinaire Social Services

Electronics Civil

Air Conditioning & Refrigeration Distributive Survey

NAIT EMPLOYMENT FUND

Jim Stimson introduced Burn vans from the Department of Youth. The Department of Youth finances student employment agencies by donating funds to be used as student salaries.

Aims:
1. try to find more jobs

2. keep some kind of records on the effectiveness of this service

3. try to create new jobs

MOTION 1/84/70 In compliance with section 15, article Dofthe NAITSA constitution; be it moved that NAITSA be allowed to employ two students for up to \$1,000 each for the period of June 1 to Aug. 31. Duties being for these students to work in conjunction with the Department of Youth, Canada Manpower and Chamber of Commerge in Operation Placement to find jobs for the students of NAIT.

Motion Carried 10-0-0.

Proposed Changes In Constitution MOTION 2/8/4/70 Moved that NAITSA allot funds for six people of the new executive and one person from the old; to stand the Western Prairie Provinces Conference in Winnipeg April 17,18,19, 1970.

Motion Carried 17-2-0. Western Student Services

Sonny introduced Mr. Percy Wickman, who explained and elaborated on Western Student Services. It is a student service orientated organization which is non-political. The rates are \$25 per member. Some of the areas in which they deal are 1) charter flights 2) block booking 3) housing.

Evelyn Unger School

NAIT is working in conjunction with the Edmonton J.C.'s and CHED to raise \$10,000 in aid of the Evelyn Unger School for language & learning development. The technology that sells the most tickets receives \$100 plus free

publicity over CHED. Anyone interested--see Sonny in Room #-133F

Identification Cards

MOTION 4/8/4/70 Moved that 45¢ per student be alloted for identification cards in a proposal budget next year. Motion carried.

MOTION 5/8/4/70 Two athletic representatives to be given enough money to go down to Red Deer for one day for a conference. Motion carried.

MOTION 6/8/4/70 That the meeting be adjourned. Moved by Civil and seconded by Distributive. Motion carried.

DROPOUTS COMMITTEE

Needs confidential submissions dealing with causes of student dis-satisfaction. Leave suggestions in NAITSA Suggestion Box outside E129 or attend Tues. meeting at 4:30 in E131.

FLY TO EUROPE

IN '70

THE NAIT FLYING CLUB HAS

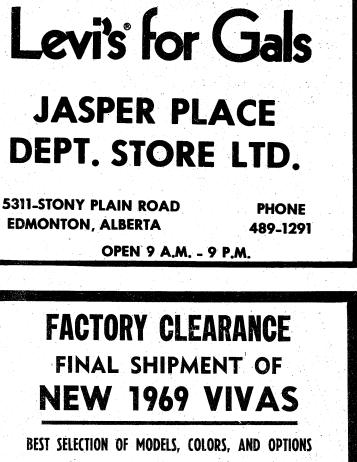
ROOM LEFT ON IT'S

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