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### About the Cover

Our intrepid artist contemplates a mystical entity that depicts a multitude of diversified thoughts--- a nameless person whose gargantuan mind is exposed for all to see. These thoughts necessarily concern the affairs of mankind, for this is the mind of an intellectual. In some quarters we see symbols of the atom while in others we see religion or portions of the human anatomy that suggest thoughts of the fairer sex. We, the publishers, feel confident that such imagery is representative of the writings in this publication inasmuch as it envisions the highest ideals of intellectualism.



His thinking has brought him into the light as a pleasant realist-extrovert rather than a stuffy idealist-introvert.

1



Richard  
Lewis

#### GLOBAL DELINQUENCY

The global progress of juvenile delinquency bears a positive correlation to the rate of cosmopolitan development. As a society becomes more urbanized and cities increase in size, so too does the rate of juvenile delinquency. The mode of living in such areas encourages imprudent doctrines that advocate excessive luxury and ease-- breeding contemptuous youth plagued with the boredom that accompanies a purposeless existence. Such young people are the participants of a society that spends an ever-increasing portion of income on pleasure-- movies, television, cars, spectator sports, and gambling activities peculiar to certain countries, such as dog racing in Britain or lotteries in France. With a high standard of living, shortened working hours, and wide-spread social security, these pleasures not only consume income that would have once been saved, but they play a role of



unprecedented importance in life, creating an ever greater appetite for them.

Fifty years ago, Britons spent only one percent of the national income for pleasure. Now they spend twenty percent! The significance of these percentages is not in their numerical ratio, but in the direction they have taken in terms of the quality of entertainment. Most of these pleasures are "canned" and require no physical or intellectual effort from those who partake of them-- in contrast to reading, which requires active participation of the reader's memory and imagination. There is also a definite correlation between the facts that the Finns have a very low rate of delinquency, and that they have, as yet, no television and read more than any people in any other country. A notable book, "The Unknown Soldier," written by a Finnish worker, went, in five months, into an edition of 175,000, equivalent, in terms of population, to a circulation of over 5,000,000 in the United States. Publishers of good books in Finland can safely depend on selling 8,000 to 10,000--- in a country whose people number less than three percent of our own.

Wherever a high standard of living exists, there also exists a high rate of juvenile delinquency. The most industrialized countries are the richest, and people do not work so hard to make a living as in the largely rural countries. In Scandinavia, for instance, Norway and Finland have less juvenile crime than Sweden and Denmark, the latter being richer and more industrialized. By and large then,



juvenile delinquency appears to be an urban disease.

The reason for this may be that country children have less leisure time on their hands. Farming, like woman's work, is never done. There are never sufficient "hands" to do all that needs to be done, not to mention what ought to be done.

Farm families have more solidarity than urban families. Children, on vacations and time free from school, expect and are expected to help with the numerous and diversified tasks of country life. They work hand in hand with mothers and fathers. The companionship that develops is natural and there is a proper relationship between the two generations.

The city child, on the other hand, usually has a vague, nebulous idea of what his father does to earn the family living. He knows what business his father is in, that he goes to work in an office or factory, but he never sees what his father does after he gets there and he never participates. Fathers who play with their children gain their affection. But in play it is the child who leads the father--- it is entirely different from working together.

Now, one cannot return to rural conditions or advocate a low standard of living as a cure for juvenile delinquency. In a word, we need a moral equivalent for work.

There have been many suggestions as to what this substitute should be. Social workers here and abroad have



said that we must stimulate worthwhile activities for youth to perform during their leisure time--- activities that take the form of service to others---work for others beyond what is necessary to youth to perform as part of their own maintenance, such as Boy Scout cleanup campaigns, nurse's aid work, or voluntary baby sitting.

This approach is limited in its effectiveness because it does not bear the mark of self-creation, which is the one element necessary to abolish the monstrous boredom that breeds delinquency. The youthful mind must be taught to create its own diversions. A global renaissance in the field of education is the only solution to this momentous problem.

While science has taken tremendous strides in the last half century, the institution of education has remained steadfast---teaching with archaic methods of a bygone age. This is the one vital institution that has been utterly neglected, making it totally unfit to perform the essential purpose of teaching our youth how to live properly in a world dedicated to luxury and ease.

I am not an extremist who advocates progressive education, but I do believe we must adopt its principle of self-creation. The essential difference between what I advocate and what already exists in progressive education is in application of this principle. The trouble with progressive education is that it immediately lets children do whatever they desire and hopes that they will automatically do something creative. This does not work, because the creative



instinct has not been developed. To overcome this, we must educate the imagination, for all creative thought must root in the imagination.

We are apt to reject such an idea of educating the imagination because the way is so remote from that usually associated with the idea of education. But our rejection is only a reflection of present outmoded, classical education that proceeds by methods so literal as to exclude the imagination---never teaching the emotions, ideas, or desires. We are now educating our youth in a narrow, static manner that divorces the process of learning from the essential character and needs of our urban generations of tomorrow,

We must teach the young mind to wander from the everyday realities of a material existence. To accomplish this, we must develop a sort of mind-wandering or even daydreaming technique that will allow the child to become absorbed in his own creations of mind. This technique, though branded as preposterous by the hard-headed realists, is the proper way to build minds that mature autonomously with no thought of delinquency. Educational efforts along these lines will foster a positive insight upon which youth might build a system of values and a method of approach to the problems of modern life.



The author's avid interest in the fairer sex presents a fertile field for his active mind--- a mind whose unparalleled thoughts are destined for fulfillment.

7



Norman  
Lacharite

### A COMPOSITION IN FEMALE MAJOR

Carousing vigorously through the pages of history, I have found engraved within their leaves gigantic epitaphed monuments commemorating the famous or infamous deeds of those viriles who have been held responsible for either the construction or the destruction of civilizations. But what of the unpraised heroine, femininely scented in an aura of petticoated loveliness, whose mighty sword, whether it be constructed of metal or of elegance, has equaled that of any conquistador? There were, I say, as many of these petites femmes fatales whose mere smiles have turned the tides of time as there were hairy Hannibals whose elephants have crumpled the chronology of calendars.

But this subjective elimination of the fair sex from history is not my sole complaint. The authors' inquests seem to have magnified the implication that is was, unnat-



ural for a woman to leave the home in search of adventure.

I cannot visualize or comprehend the complexity given this social problem, for I say that it was as unnatural for the male to leave his domain as it was for the female.

Exhuming the lives of some of these mesdames mesdemoiselles, I see that the exotic Cleopatra, without cause, has been confined to nothingness in both the Egyptian and Roman histories. Only twice within thousands of words did I detect the discredited name of Ptolemy Aulete's daughter. I cannot understand this bigotry. She was composed of enough personal charm to seduce and manage two outstanding figures in the then entire Roman world—two men who left home to augment their historical fame, and who submitted themselves to the pleasant tortures of their female counterpart.

To add, Cleopatra was the last of the Egyptain dynasty of the Ptolemies; and not only was she possessed of exquisite physical attributes, but she was also known for her literary tastes—for her extensive intellectual ability. With all this she holds very little space in the historical annals—because she is a woman, and historians are men.

Centuries later came still another charmer of the royal sort. Her father is historically better known than she, having had half a dozen or so wives. Crowned Elizabeth, Queen of England, hers was the shrewdest and most important reign in English history. The mere rustle of her unmentionables brought destruction to the whole Spanish fleet, raising Great Britain to a world power. But where in



the creation of Western Civilization is the historical award due her? Presented to her advisors, without a doubt. She did have the wisdom of engaging the ablest of men as her advisors—puppets who sat in pubs sipping ale, awaiting their historical fame.

She was quite esthetic, among other things—an intellect. She knew the arts of science and music. She could converse freely in German, French, Latin, and Greek. Hers was a period of greatest civilization. The cultural life was at a peak, with new styles in architecture, with the highlighted dramatic arts, and with the refinements of court life, including fashions and entertainment.

She has been silenced, this queen—she was a woman. And, naturally, woman has been created by our historians as an agent of procreation, not as an agent of epoch making.

One woman who had literally "worked her way up from the ranks" was Theodora, the daughter of a prostitute. She, being a wanton, rose from shame as a courtesan to great splendour as an empress—to rule an entire Roman world from the opulent, degenerate court of the sixth century Constantinople. Not only did she rule, but this petulant petite rescued that Roman civilization from an early destruction, with her complete understanding of world politics and womanly intuition. Her husband, Justinian, who sat droodling in his chambers during these crises, was given credit as the protector of this empire.



In the few brief words allowed her in my authors' inventories, she was branded as a scheming prostitute, learning her ways of cruelty and love in the "Street of Woman," the most infamous quarter of prostitution in the world. Nothing was mentioned of her love for Justinian and her devotion to the empire—her beauty and quick wit. According to historian morals, she never had a beginning.

And I worship that young maid of Orleans, who at seventeen led a whole army of ten thousand men in a field of battle to bring about the deliverance of a country that had been at war for almost a century. Joan of Arc has been the subject of novels and dramas, not to describe the feats that equaled those of Cromwell or Napoleon, but to portray a young disillusioned urchin who claimed divine inspiration.

After a victory, Joan occupied a place of honor at the side of Charles, as he was crowned; But when the Burgundian forces took her prisoner and sold her to the English for thirty-two thousand dollars, this historically well-known dauphin, charmed by a Pontius Pilate, ignored her unjustified execution. For this I brand him as a pusillanimous king—not worthy of the title "king."

The recorders of history have certainly missed their calling. For the acts performed by the daughters of Eve should be worth twice those of the sons of Adam—not completely obliterated. The egotistical prejudices of historians should not have to be studied by students who do not conform to the belief that women belong behind a kitchen



sink. True, woman is, primarily, the guardian of the race—the giver of life. But since in renewing the race she approaches each time the cold, pre-historic doors of death, she is underneath all her frivolous froths and frills, more undeviating, more relentless in the pursuit of her goals than any man.



A born lawyer, the civic-minded author has been active in the Circle K at Portland Junior College and served as Vice-president of the Student Council.

13



John  
Benoit

## THE FRIGHTENING CHANGE IN

## THE FIFTH AMENDMENT

At one time or another, you have been introduced to these words: "...nor shall be compelled, in any criminal case, to be a witness against himself..." This phrase is an important part of Amendment V of our Federal Constitution. So important, in fact, that these same words exist today in our state constitutions.

Like most of the United States Constitution, the above phrase was taken from British law. "Due process," "right of trial by jury," "ex post facto law," and "bill of attainder" are examples of our borrowing. Because our forefathers came from England, and because the writers of our Constitution had built the then existing Common Law upon English common law, it is feasible to expect that the American Constitution would reflect the thoughts of the day.

It's indeed a good thing that our ancestors, who had



a hand in drafting the "Document of 1789," are not able to witness the present usage of its phrases and clauses. If it were possible, they would most certainly issue loud cries of dissent and disgust.

You, reader with a debatable mind, would argue that the change in our Constitution is a result of progress. I, of course, would whole-heartedly concur. I have not written this paper, unmindful of technological progress, social reforms, and new ideas; these things surround me daily. I argue, and most heatedly, that certain elements of our law, moved by progress, have become infected. Even now as this is being read, the law is being warped.

Quite a rash statement, that last one, you say, and again I agree. However, history will support the fact that from its inception, the phrase above mentioned in Amendment V has been moved from its original foundation. I care not for the new resting place occupied by the phrase.

History texts reveal that English speaking peoples adopted the phrase following the era of inquisitional trials. Perhaps the term, trial by ordeal, is more to your taste; they are synonymous. The Spanish Inquisition, organized under state control in 1480, and continuing through the 16th century, is better known for its severity than is the French Inquisition, although the French ordeal trials had their share of horror. Submersion, fire, and stones were used to produce a verdict of guilt or innocence of the accused. If



he did not cry out under pain, he was judged innocent; a cry meant guilt. Another method used to determine the standing of the accused found the accused swallowing a large biscuit. If the accused choked or became red in the face, he was guilty; if he swallowed the over-sized biscuit with ease, he was innocent. A farce in its truest form. Here, then, the accused was being compelled to testify against himself, and in a most severe manner. English speaking peoples instituted new systems for acquiring justice. Here was a change from the old; here was progress.

I am unable to find fault in the growth of the phrase in question in England, nor its growth in early American justice. During this time the phrase remained upon its original base, a base which rested in criminal cases where the accused had been legally charged in a court of original jurisdiction.

It is important that we recognize this base, that we know its characteristics. Only then are we able to recognize changes, and whether the changes are beneficial to society or detrimental. The original phrase was used:

- (1) in criminal cases;
- (2) where there was an accused person with charges lodged against him; and
- (3) in behalf of the accused, himself, for his own benefit.

Earlier in my paper, I stated that this law was being



warped right now. The truth is that the phrase is being used in a ridiculous manner. In short, the base or foundation of the phrase has shifted.

Witness, if you will, Mr. Dave Beck, who is known to all as a big wig in labor, as he answers a Senate Committee's questions in this manner, "I refuse to answer that question under my rights in the Fifth Amendment." Mr. Beck is stating that he will not be a witness against himself. Fine and dandy you say—that's his right! That's what you think—there's more here than meets the eye. Here's the scene: Mr. Beck is being asked questions by a Senate Investigation Committee, questions dealing with union records and not his own personal records. Mr. Beck is not on trial, he has not been accused of any crime, yet he uses the shield of the amendment some two hundred times in one afternoon session alone. This action is almost humorous, but it is also dangerous to our judicial process. Such sanctioned action by Mr. Beck has me frightened because now take a look at the new base for the phrase:

- (1) can now exist in cases other than criminal;
- (2) can now exist where there is no accused—Mr. Beck not having been indicted for a crime;
- (3) can now exist where non-personal records are in controversy.

Now the all-important question is this: Who is responsible for the drastic change in this phrase? Can we lay the blame upon the defendant in the controversy when such a de-



fense is sought, or shall the Federal Government be blamed for the misuse of the phrase? I am of the opinion that the latter is the culprit to be connected with the guilt. The Federal Government, through numerous Congressional Investigation Committees, has forced the witnesses before them to rely upon this phrase of Amendment V when answering certain damaging questions. To begin with, the witnesses are at a disadvantage when they first appear before a committee. The public labels them "guilty of something," after all, aren't they appearing before an investigation committee? Secondly, the witnesses are placed "on the spot" by being asked certain questions. I argue that there is but one place in which to challenge a person's reputation or to ask him damaging questions; that place is the court room. Therefore, I cast my ballot for the old weather-beaten foundation—at least the corners were straight.



This former Bowdoin student, who plans to enroll at Boston University next fall, says his article does not necessarily bear any reflection on any student on any campus.



David  
Sherman

### SIX STEPS TO SHIFTLESS STUDYING

To you, Mr. Non-College-Goer, studying is a disease. The mere mention of the word sends a tingling sensation through your body and all your strength has to be mustered to maintain your stomach in its rightful position. When you think of studying you visualize a pair of horn-rimmed glasses peering into the deep dark pages of a volume of small print, a period of hibernation for the student, and boredom plus. You are wrong to think this, sir! Don't sympathize with this monster, the college student. He is a lazy, cheating, and thoroughly undesirable person. As I am a college student I should know! If I may have a few minutes of your time I will show you how wrong you are in taking pity on this creature. If you have a moment to spare we will see how this shiftless creature studies for final exams. Come right this way, sir...

The first step in his preparation for the exam is not



for him to open his book or to gather his notes about him, but to inquire as to whether anyone has obtained the coming exam in any manner, might it be honest or dishonest... usually dishonest. Shocking...but true! If this step is accomplished, more of his time can be devoted to a session of good television, good beer, and good women!

If the first step proves to be fruitless, Fraudulent Fred pays a visit to the professor. This visit is a pre-arranged accidental meeting consisting of a conversation about the weather, politics, baseball, and the professor's lovely family. After this conversation, the student knows what chapters the exam is to cover, what type the exam is to be, and whether the professor considers it fairly easy or terribly difficult. The professor has been duped by our future member of the Senate Investigating Committee.

As Laziness Personified has not read a page of the required material and can not find access to the exam, he must find someone who is an expert on the subject. This specimen, whose name is usually Clarence, is hard to find, but our determined parasite tracks him down. After it is established that they are the best of friends it is time to go on to the next step.

This step consists of sitting down with Clarence and having him point out the material that he is concentrating on. As Clarence has an A plus average in the course, our student decides that he too will concentrate on the chosen material...in due time!



The fifth step is to obtain an invitation from Clarence to a study session with the other few intellectuals in the school. This meeting is most valuable in the road to success ...a better graded road! After this discussion, Faineant Fred is quite confident of doing well on the exam.

The last step is the hardest. Our friend must get up early in order to obtain a suitable seat. A well placed seat is one that is situated behind the little-guy-who-writes-big and next to Clarence and his friends. With this step accomplished, Fearless Fred will undoubtedly do well on the exam, but you have seen how little studying he has done!

Now you have seen, Mr. Non-College-Goer, why there are numerous scandals in our country's business world. The reason is obvious, for our businessmen of today are products of the same mold as our college students are in today. Something must be done to rectify this situation and with your help we can do something about it!

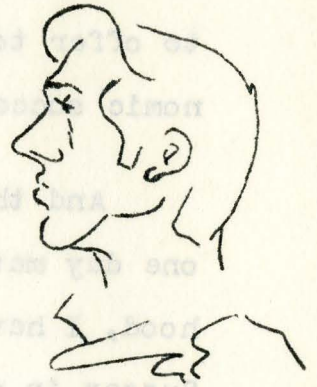
Thank you for listening to me, sir, and I hope I have explained the situation clearly. Now, if you will excuse me, I have some studying to do. Goddby, sir.

"Anyone seen Clarence?"



Coming from a small town and studying in a large city, the author views the Rural-Urban controversy objectively and brilliantly.

23



Robert  
Fay

### A NEW UTOPIA

It is not often that I allow my pen to be guided by thoughts of improving a statehood, preferring usually to exclaim my hopes for individual freedom, my throbbing passion for independence of thought and body. Nor are these new-born thoughts easily controlled by one who has so often summed up his distaste of statehoods with the unpoetic, age-conscious words:

The world is my home

No state limits me

It's all mine to roam,

Mine from sea to sea.

The reason I shall allow my pen to ink out these words, which may very well create friction between me and the members of the ant-like urban societies, is neither to create this friction nor to antagonize the urbanites in any way but



merely to express my preference for the rural society and to offer to you, my readers, a plan ensuring future economic success for the citizens of a rural state of Maine.

And though it has always been my belief that man will one day mature to the point where he will need but one statehood, I have but to quote a few lines from Rudyard Kipling's Sussex in defending my attempt to improve the state that has been my home for twenty years:

God gives all men all earth to love,  
But since man's heart is small  
Ordains for each one spot shall prove  
Beloved over all.

Motivated by the mass appeal of the elected and self-appointed leaders of my beloved spot for industries in sufficient number to bring about a state-wide urban society, my plan is of an opposite nature, a rural society obtaining its livelihood from individual productions and vacationing tourists. By this I do not mean that this plan would keep the state naked of all industrial setups, meaning rather that it would limit the functioning industries so as not to place this state in a dependent relationship with them, which would force its inhabitants to subject themselves to the brain-dulling regularity of the modern factory system.

Maine should be characterized not by the urban social structure, but instead much as Kennebunkport is today, by a quaint rural atmosphere. The urban structure would have



no reason for existence, the people being either directly or indirectly dependent upon tourists for their income.

And the tourist trade would be forthcoming, once Maine developed under this plan, offering unprecedented opportunities for year-round recreational enjoyment. There would be little competition, at least not in North America and perhaps not in the world, the urban structure being inevitable in most parts of the world today. Population increases have made the mass grouping of people in small areas a twentieth century necessity; the demand for material progress, best satisfied by the modern factory system, has caused these groupings to become industrial centers; and the frantic race between nations for industrial supremacy has placed each nation's hopes for survival upon the efficiency of these urban industrial areas.

Florida, perpetually attracting multitudes of northern and southern tourists, is undoubtedly the outstanding tourist state in this country but it too is currently quivering to throw its hat onto the industrial bandwagon. With its natural tourist appeal, the Sunshine State will not, of course, become entirely industrial, nor does it really matter, for the climates of Maine and Florida differ so sharply that even if both became completely dependent upon tourists, they could effectively function by featuring contrasting tourist appeals.

I should point out that this plan is designed to func-



tion rewardingly for many tomorrows, barring a shocking change in the world; a change which conceivably could occur, with nations currently tossing threats of hydrogen war into the international fire and planning not-so-far-away trips into the solar system.

Should the growth of automation continue at its present rate, it is feasible that the cities will one day be operated by man's creation-machines. If that day arrives, to keep his mind healthy man will need an outlet for his energy and interests, many of which can but be of a recreational nature. Should Maine be developed sufficiently under my plan, what other area would be as adequately prepared to provide recreational interests? And supposing the growth of automation does not reach an extreme stage, time-saving means of transportation surely are destined to occur, placing Maine but a few hours, or minutes, from even such a distant state as California.

With the urban social structure inevitable in most of the world, Maine by fostering a rural society, will be offering nothing less than a utopian way of life for its citizens and vacationing visitors. The urban inhabitant bears a striking resemblance to the worker ant in an ant colony. The ant and the urbanite function smoothly while in the colony, though neither seems to have any personal conception of what he is doing and why he is doing it. Let either become separated from his fellow members and he can but wander hopelessly and helplessly with no knowledge of how to



exist as an individual.

Most urbanites' daily life is so occupied by their heterogeneous social contacts that they have no time for thinking, and thus are but pawns on the giant urban chess board, seemingly moved to and fro by a giant undetectable hand, and living a drab, empty existence. The air they breathe is contaminated by much smoke and filthy odors, the noise is unbearable, and the people are in too much of a hurry to be friendly, preferring a business-like growl to the ruralite's cheerful "Good morning, friend."

The rural society, by contrast, is characterized by friendly cooperative, and yet individual relationships between its members. The air is clean and sweet-smelling with many of nature's own scents, the people are not afraid of silence, and they learn early the personal benefits from much individual thought.

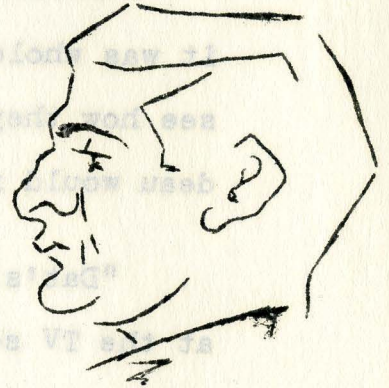
Under my proposal this quaint rural atmosphere and the unequalled opportunities for recreational enjoyment in Maine would soon place its citizens on a financial level unreachd even by the clamorous citizens of Texas. Tourists would be able to fulfill any honorable recreational desire, whether it be hunting, fishing, camping, hiking, skiing, dancing, swimming, bowling, theater going, or merely quiet residing.

The only difficulty I can foresee would be getting enough tourists to leave for a time so that others would also have the opportunity to vacation in Maine.



A former sports writer for the Evening Journal in Lewiston, the author is well qualified to write on his subject.

29



Norman  
Fournier

## BASEBALL AND BOOZE

"Dis business of letting dose television monsters into dee major league baseball parks," said Monsieur Nadeau, the conservative Franco-American sports commentator in Joe's Grill and Bar, "is bad for dee future generations of dis country."

"How so?" I asked while sipping my brew and watching the Red Sox and Yankees battling it out in a slugfest on television.

"It's dis way, son," he said, waving his hands and building up enough steam for his Saturday afternoon dissertation on the evils in the sporting world. "People are all dee time talking about jcovenile dilynquency," he continued, "but dey never do nott'n about it. I say dey should stop 'n tink of what teevee is doing to deir little boys who watch dee games on teevee."



"Baseball, bad for the boys? Why, I always thought it was wholesome for the young boys to watch the pros and see how they do it," I argued, hoping that Monsieur Nadeau would retract his startling statement.

"Dat's just it," he rebuttled, again waving his hands at the TV set above the bar. "Dose kids copy everyt'ing day see on dee teevee set. To dem, everyt'ing connected wit dee baseball game is good."

"And that's bad?" I asked, wondering if Monsieur Nadeau possibly had had one too much and was just talking for the sake of talking.

"No. It's not dee baseball part dat worries me," he explained, trying to set me straight. "Dee baseball is good for dee yoots of America...but dose damn commurcials bitween dee innings have gotta go. Dey are making a bad impressun on dee young boys looking at teevee."

"Oh, I see," I lied, wondering if Monsieur Nadeau had taken into consideration the fact that commercials kept television in existence. "What's wrong with the commercials?"

With that question, Monsieur Nadeau exploded. "What's wrong wit dee commurcials?" he barked, trying to control himself by killing his brim-filled glass of beer. "Everyt'ing is wrong wit dose damn commurcials. Trying to sell booz and ceegars to young boys just out of dee crib. It's dee biggest crime in dee world. Dere's your beginning of joovenile dilinguincy. A kid sitting in front of dee teevee



set and watching a fat man wit a silly smile tell how smoothe his booz is...dat we all should have a bottle rite next to us when watching dose baseball games. And you ask what's wrong wit dee commurcials?"

"But—" I started to ask a question, but had to withdraw when Monsieur Nadeau began waving his hands again and continued with his crucifixion of the television evils.

"I don't pay no attention to what dee fat man sez, but dee little boy is diffirent. He admires everyt'ing connect-ed wit baseball. If dee fat man sez his booz is good, dan to dee boy it's gotta be good. Dis is a baseball game and his pop sez dat baseball is good...dat all boys otta learn everyt'ing about dee game of baseball. So dee boy believes everyt'ing dee fat man sez about dee booz and ceegars. When dere's beer around dee 'ouse, 'ee'll try to sneak a sip or maybe a good swallow. He tinks dee more he drinks of dee beer or dee more he puffs on a ceegar, dee better player 'ee'll be when 'ee grows up. Booz and ceegars is on teevee wit baseball...pop sez dat baseball is good...so booz and ceegars must be good, too."

Monsieur Nadeau, having completed his Saturday afternoon sports commentary, sat back and signaled the bartender for another beer. His dissertation had moved me, but I was bothered by something he had said earlier. So I asked him, "You say, Monsienr Nadeau, that you pay no attention to the commercials, but yet you drink the beer which the fat man is advertising on television. How do you explain



that?"

The sports commentator in Joe's Grill & Bar raised his chin from his brew, stared for a long time at the TV set. "Dose Red Sox will go places dis year. Notiss how smootly dey feeld dee ball...."

"I don't pay no attention to what dee fat man say, but dee little boy is different. He admires everyting connected wit baseball. If dee fat man see his boob is good, dan to dee boy it's gotta be good. Dis is a baseball game and his pop see dat baseball is good... dat all boys gotta learn everyting about dee game of baseball. So dee boy believes everyting dee fat man say about dee boob and ceegars. When dere's a beer around dee 'ouse, 'ee'll try to sneak a sip or maybe a good swallow. He thinks dee more he drinks of dee beer or dee more he puffs on a ceegar, dee better player 'ee'll be when 'ee grows up. Boob and ceegars is on teeves wit baseball... pop see dat baseball is good... so boob and ceegars must be good, too."

Monsieur Nabean, having completed his Saturday afternoon sports commentary, sat back and signaled the bartender for another beer. His dissertation had moved me, but I was bothered by something he had said earlier. So I asked him, "You say, Monsieur Nabean, that you pay no attention to the commercials, but yet you drink the beer which the fat man is advertising on television. How do you explain



A musician, his appreciation of the finer things in life is greatly upset at the sight of a woman smoking.

33



Vincent  
Battles

### HARPIES IN THE OFFICE

The recent influx of women into our American business world has brought with it three very important problems—inefficiency, juvenile delinquency, and male unemployment.

The greatest drawback of female employment is the inevitable inefficiency which it causes in the business world. For example, when I was working in a local branch of a national concern last summer I observed that the office secretary spent an average of two hours per day on personal telephone calls, sometimes even out of state. As a result, the boss was sometimes unable to contact the office when he was out in the field because this typical specimen of the inconsiderate female worker was busy discussing family gossip with "Mama."

In another office where I worked about two years ago, one of the secretaries even had the impudence to paint her



toenails in the office and on one occasion even to give herself a permanent wave. Both of these things she did on office time. Not only did she waste valuable time that she might have been using to do her work but she gave any customer who walked in one hell of an impression of the office and the company as a whole. I don't know just how much business she lost for the company but I know of at least three customers who walked out in a huff because she didn't give them decent service. When the boss asked her why they had left, she replied with typical female deceit, "Oh, they were just mean, that's all!"

One thing that seems to me ironic, if not hypocritical, is the vigorous way in which organized women's groups condemn juvenile delinquency, then stand silent as their individual members help promote it by becoming career girls instead of responsible mothers and allowing their children to steal and even murder while they are flirting with the boss.

Finally, the male worker is being robbed of his right to decent wages and a job of his choice because of women workers. Everyone knows that women depress the wage scale. I have seen this happen myself. There are women in a department store in Portland working for sixty-five cents an hour. Employers know that women constitute a cheap labor force. So they take advantage of this fact by replacing male workers with female workers whenever possible. Most of the canning plants have done this already and other indus-



tries have begun to follow suit.

I say that the church, the state, and our educational institutions as well should initiate a program of reorientation for the benefit of these working women so that they will realize their natural position of subservience in society and stay in the home where they belong. This would be the stable sort of society which would create efficiency, healthy children both in mind and body, and increased employment for men everywhere. God help us if we do not reach this goal.



Seeking ever to break the chains of authority,  
the author has the coveted ability of thinking,  
writing, and acting as an individual.

37



Leonard  
Fulton

A CONSIDERATION OF THE REASONING  
OF MAN, HIS PURPOSE, AND THE  
RELEVANCE OF GOVERNMENT TO THESE

Let us begin with some basic assumptions that, while not universally agreed upon, cannot be cast out as misconceptions or falsehoods. First, let us say that man is unique in his reasoning power—that he is the only "rational animal," as Socrates put it. Then, in order not to become too presumptuous, let us realize that the full significance—the total philosophical, societal, religious and psychological environment—of this reasoning power would be awesome indeed to behold!

Second, we can assume that man does have a purpose in his existence, from either of two sequences, since we are agreed upon his rationality and the uniqueness of it. Either we can assume that because of this reasoning power he has a purpose, or that because he originally has a purpose, he has been given reasoning power.



The nature of this purpose? For one thing it lies in the direction of development—ahead of us in time and space and progress. Man began with only the capacity to develop, and had everything natural on earth to aid him (the purpose of everything else is to help man reach his purpose). By utilizing these tools he will develop, as has been shown throughout history. Such tools as he can no longer use will eventually disappear, as can be seen in primitive implements, certain animals, and through Darwinian evolution, certain parts and formations of the body.

Now we come to a choice. Will man destroy himself in the end and everything he has built? Or will human conflict be gradually reduced until each man comes to love his neighbor? I think proponents of the former idea, while in the majority, are negativists and fatalists. For assuming as we have, that man is rational, that he has a purpose, and that that purpose lies in the direction of progress, it does not logically seem to fit that he will eventually blast himself to bits. There have been wars but they have always come to an end. Indeed, we have spent far more time in peace than in battle! There have been murderers and such, for as Locke points out, there are always those who do not consider the law "binding to them in the application of it to their particular cases." But the vast majority of people develop within the law laid down by their society. I am not a negativist. I do not think the "useful toils" of man are designed to culminate in his total destruction.



So we have arrived at the probability that man will develop his reasoning to a point where he will no longer need a law. Let us be cautious here lest we deem this future benevolent society an impossibility in the light of our turbulent present society.

Now, if one remembers, we considered that man's development was aided by certain natural tools. Let us consider an immaterial tool, the facility of organizing under a government, as Locke put it, to protect "lives, liberties and estates, which I call by the general name of property." The structure of government is a device through which man in his vast stages of juvenility can gather his limbs about and under him. The first governments were naturally strong and ruthless, and strove for the benefit of the total society. As power in government has increased, paralleling the progress of man individually, this power has been polished up.

Thus it seems that man on the one hand, and governments on the other, have been progressing, not as one entity, but rather parallel to one another, as two separate entities. For when men enter into society, and give over their natural powers to one central institution, that institution becomes a being within itself, bound mainly by the natural resources of the territory over which it bears jurisdiction, and somewhat by the strength of surrounding states. This conclusion is in definite need of substantiation.

Let us first assume, as did Locke, that man in his na-



tural state has two powers, powers which carry him into contact with the rest of his environment. These are self-preservation and punishment of crimes against the natural law of reason. They are bonds which link man with other men—with society. Without them he has no controlling influence or connection with his society.

Now let us see what happens when man organizes under a government and creates a power to make, judge and execute law—uniform law. First, these two powers of self-preservation and punishment of crime he gives up to the centralized authority. Actually he gives up to the government the very liberty and property which he sought to preserve by instituting the government. He no longer needs to be occupied with guarding his land or protecting his family. Nor does he need longer to ponder on the law or reason, test whether it has been violated, and punish accordingly. His state will not let him do these things, for he has given up his rights to the written, uniform law. And so he no longer possesses them or the influence and connection inherent in them. It is thus illogical to suppose he could exert influence on, or have connection with that which has taken these two factors from him—his government.

To sum up, we have found that man is rational, and that he has a purpose, which lies in the direction of full development of this rationality, to the point where he will love his neighbor, and there will no longer be need of law. We also considered that man has certain tools, to be used or



discarded as necessary, and that one of these is government, which has undergone development parallel to man's, as a separate entity.

This government has served to preserve man, as we have seen, in his juvenile stages, preventing him from destroying himself. Now we must conclude that when man reaches his great and fully rational stage, and he no longer needs law, he will no longer need government either. In some uncharted era beyond that, his purpose will be evident. For the present, government must keep pace with man—until the day when it will be discarded as a useless tool. And all this is in natural progress...