

NEWSLETTER



STUDENT CHRISTIAN MOVEMENT *Lakehead College*

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Editorial

SOCIAL SECURITY--AN EVIL?

When you think of social security, what is the picture that comes to your mind? Unfortunately, for most the phrase "social security" or "social welfare" conjures up an image which the word poverty could as well, if not more aptly, describe. Even in our own rather mundane society we have advanced beyond this state, with such social measures as old age pensions and children's allowance which concern society at large and not just the needy. In the future we will see even greater advances in this field.

Why have we not had social welfare in the past? Surely there has always been need in every society, from that of the Fertile Crescent to that of the present. I submit that we have not had welfare simply because we have not had the goods to put social measures into effect. Automation, along with contributing factors, has supplied us with this surplus of goods and it has also supplied us with the necessity for market. Social welfare then becomes a natural economic trend and an economic necessity rather than an idealized form of "do-goodism" with which it is often equated.

If we look realistically at the future, we can see the time when automation will displace almost all physical work. Mr. Sam Goodman, a western labour representative whom I had occasion to meet over the holiday period, has a rather interesting and thought provoking philosophy of work. He would submit that work (Physical as opposed to creative) is the means by which man liberates himself from his physical needs to fulfil his mental or "spiritual" (note quotation marks) needs. Man works so that he can have the maximum time for "spiritual" development so that up to the point where everyone works, there is slavery, both physical and mental. Work has to do with man's needs, not wants (except superficially of course). Because work is a form of liberation it is society's responsibility to regulate this work so that all who are physically able, can work.

There are two periods in a person's life when he is on social welfare even at the present time: in his childhood until the time when he is working earning his own money, and in his old age when he can no longer work. The interim, when man works,

is gradually becoming shorter and shorter and to speak of a time when a man may work no more than four or five years out of a lifetime is not visionary. Social welfare then is not only inevitable, it is socially redemptive.

Perhaps this sounds rather idealistic in a society when handouts and the soup line at the Salvation Army constitute what we know as social security. But any great social measures have come into being only after the second world war. This field is still very young and its potential has hardly begun to be realized. To realize this potential our whole system of ethics and values must and will change. Welfare will not be considered as charity or as handouts squelching ambition, but will be a right of free men. Old social security, most immediately veterans allowances, will pass and new ones will take their place. Future allowances for students while they attend university or high school. Social welfare then, will become an

inextricable fact of society in the future and this trend is getting its foot hold at the present time.
...Sharon Moon
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ONE WAY TO BEAT THE SYSTEM

Last spring a man wrote a book. Which is not terribly unusual. And it was printed and published and it sold a few hundred thousand copies in eight languages. Which happens occasionally. And less than a year after this baffling success, five refutations were published, the Letters to the Editor on the subject prove to be as exciting reading as the editorials, and television, radio, and magazine reviews still reverberate under the impact of this unexpected literary blow.

But this should never have happened to this man or this book.

Because the author is an Anglican bishop, a type not usually renowned for producing particularly appealing copy.

And the subject is God, who seems not to have aroused this much excitement in a book since somebody completed the story of Genesis, and peddled it at the local camel bazaar.

The name of this impertinent bishop is John Robinson, Bishop of Woolwich (a working-class diocese south of the Thames in London) and the name of his book is

HONEST TO GOD, which is what he is trying to be.

"I tried simply to be honest about what God means to me—in the second half of the 20th century."

On Wednesday, January 15 at 12:15 in Room 7, Gordon Jardine (a United Church minister from a working-class district in Westfort) will try to be honest about John Robinson.

That's today. Noon. Room Seven.
Honest to God.

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ON BEHALF OF SMOKERS

The American tobacco industry has set an all-time sales record for the 11th consecutive year. In fact, all indications are that last year's record will be broken this year, in spite of the medical reports and the findings of various agencies.

As a non-smoker, and as one who has no desire to smoke, I nevertheless believe I should not scorn those who do smoke. In the first place, our three-pack-a-day associates provide the governments (provincial and federal) of the nation with over a third of a billion dollars in tax revenues. Over 75,000 people are employed directly or indirectly because of the tobacco industry, including tobacco farmers, paper-makers, advertizers, salesmen, etc.

To declare a prohibition on tobacco would result in a national disaster. The Conservatives would have an excuse for an election (Heaven Forbid!). Some fanatic would likely shoot Judy LaMarsh, our beloved Health Minister (who should be appointed either to the Senate or as ambassador to the Himalayan Kingdom of Sikkim), who has apparently taken it upon herself to lead the "tobacco prohibition movement" in Canada.

Seriously, the prohibition on tobacco would have disastrous results. Unemployment would rise. In fact, the tobacco farmers would probably demand a huge compensation from the government. The governments of our country, which are already operating at a deficit, would be faced to seek new sources of revenue, or else face even greater deficits. Our "welfare state" has already resulted in the overtaxing of high income individuals and corporations. We can ill afford to tax these sources more than they are taxed now.

A prohibition on tobacco would be merely a law and not a fact. The syndicates would bootleg tobacco just as they did liquor in the twenties. Such a law would stimulate crime in Canada. Moreover, thousands of homes would have tobacco plants and every morning thousands of householders would be seen running to their pots in the window with a watering can. You could not expect our law enforcement agencies to arrest several million "horticulturalists."

Finally, even if tobacco causes lung cancer, who wants it taken off the market? The nation's educators, our university professors, our doctors (including that one on television who was giving a report

on smoking), and even our clergymen (this also rules out any moral arguments) all smoke. Canadians, who enjoy a life expectancy of 70 (while people in Burma enjoy an expectancy of less than half that and have probably never seen cigarettes or heard of them), will regard the news of recent days as a mere piece of sensationalism. After giving up smoking for about 24 hours, the smokers of Canada will no doubt go back to their good old habit of smoking.

.....Ken Mucha

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ON HOW TO LET YOUR STUDIES INTERFERE WITH YOUR EDUCATION

There are three posters up in the common room bulletin board. Three. With fresh blank spaces waiting to be filled in with your names. They are announcing two S.C.M. study groups and one S.C.M. discussion group, and they are all going to be excellent. If you will sign up for them. The time and place can only be decided after a number of people have agreed to join. They will involve one hour of your time every week for about six weeks, and you will have the chance to discuss something else besides How You Did on the Christmas Exams or Whether or Not You've Seen the New University Centre.

You've got the time. Only one hour out of one hundred and sixty-eight.

These groups have the best leaders, the best resource material, and if you sign up, the best people.

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WINTER CARNIVAL

A French-Canadian theme will be the feature of the third annual Lakehead College winter carnival to be held February 5-7.

This year's carnival promises to be the biggest and best yet

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The Debating Club has announced plans to send a team to compete in a competition at the University of Ottawa. Team members have not as yet been chosen, but when plans are finalized we hope to be featuring an article on their trip.

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At a recent visit of the Bolshoi Ballet of the U.S.S.R. to Toronto there was a standing ovation for the company after their performance of "Swan Lake". A friend who was at that performance said afterwards that he now knows how a standing ovation comes about. "Some clot in the front row stands up to leave and so the person behind him has to stand to see what's going on up front. People in the 3rd row then have to stand and before you know it...everybody is standing."