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NEWSPAPER OF THE LONDON SCHOOL OF ECONOMICS STUDENTS' UNION

20th February, 1970

3d. or 11 N.P.

# PRYCE-etc. etc. etc. etc.



Gareth Pryce new L.S.E. Student's Union President.

Well done L.S.E., out of a total of 2,695 students there were only 606 who were prepared to make a decision and vote. Is the result a victory for those who considered the whole election irrelevant, and hence wanted a boycott of the whole proceedings, or is it as Gareth Pryce thinks, the result of the general mood of apathy prevalent in L.S.E. at present.

## Presidential Election

However the situation is not quite as bad as it might apepar at a quick glance, at least in terms of the turnout; in fact the poll was not the lowest in terms of the percentage (snoce) voting since since 1959, as many would appear to believe. The total number of students at L.S.E. this year is the lowest since 1959, that is 2,695 as opposed 2,864 in 1959. Thus although it is true that the figure of 606 represents one of the lowest turnouts at a presidential election since figures began to be recorded (569 in 1963, and 552 in 1965), in 1965 for instance, a lower percentage of the students voted.

## Trevor Fisk

However the fact remains that our president won the election with the lowest number of first preference votes since 1959, and although this in no way affects the validity of his election, it is worth remembering that the previous low of 310 in 1963 when there was a total of 3,269 students at L.S.E. A further point that might be of interest to some is that Trevor Fisk was only returned with 5 per cent more of the total vote, than the percentage Gareth Pryce was returned

Apart from the issue of the presidency, the main feature of the election was the number of votes Ian Camlett managed to collect, 102, which put him into third place. Considering the fact that he was in no way a serious candidate, where did his votes come from? Did people vote for him as a result of his superb election campaign (in particular his performance at the hustings), or were his votes those of the up more than the 76 he REACTION?people wishing to protest achieved, considering the about the vote system? As position he has held in union that in terms of turnout this for the other candidates, per- as Deputy President. haps on past evidence the John Morton vote was fairly predictable, however it is surprising that Len Harris did not pick up more than 65; obviously the Right was not voting as a party in any way. More surprising however is the failure of Tom Munch-Petersen, surely he could have expected to pick



Ian Camlett took 102 of First Preference votes, standing on his ability as a 7-card stud player.

As to the future, how will Gareth Pryce survive, he himself says that he is "less worried about the active participants in union than the people who do not attend". What hope for his honeymoon period? Does he have the personality to control Union meetings?

There can be little doubt election has been a disaster. nevertheless Gareth Pryce is the new president elect, and unless there are any future technical objections, should be recognised as such.

Already there have been people talking of technical objections to the election, along with those who want

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## **BREAK-DOWN OF VOTES**

	1st Count	2nd Count	3rd Count	4th Count	5th Count
Ian Camlett	102	109	114	127	_
Angela Greatly	161	172	179	202	255
Len Harris	65	67	_	_	_
John Morton	31	_	-	·	-
Tom Munch-Petersen	76	77	90	_	_
Gareth Pryce	151	156	189	232	270

# THE MYSTIFICATION OF THE MASSES

Many will have seen the pink pamphlet by David Adelstein called LSE and Liberalism, some may have read it. The letter in the last issue of "Beaver" from Bill James of the Liberal Society stating his basic agreement with the conclusions of what he calls Adelstein's "excellent pamphlet" raises some important issues for socialist students which I shall try to clarify in this short critique of the Adelstin document.

Once, when Marx was criticised for attacking other German revolutionaries he replied that "Our task consists in unsparing criticism directed against our so called 'friends' even more than our open enemies" and thus I feel it necessary to expose Adelstein's pamphlet as shallow, muddled and intellectually dishonest nonsense, a collection of old and conflicting notions and ideas uncritically thrown together to form a "stew" and served with a suitable layer of "New Left Pseudo-Hegelian" jargon in an attempt to disguise the true taste of this hotch-potch. But the truth of the pudding is in the eating; this one has made some socialists throw up!

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In his introduction Adelstein talks of "the student movement" without clarifying what he means, and then, after pointing out that it is impatient, a point which I shall return to later, he adds that theoretical articulation is necessary for the student movement to "galvanise, support and develop". Support and development for what? In the "outline of the theory" Adelstein states that "Under capitalism mental production is . . . moulded in the shape of its production process" a point Marx makes when he writes that "the mode of production of material life conditions the social, political and intellectual life process in general." We are then treated to three theories of "the student movement" which fall within this formulation. Then, amidst an exposition of some of Marx's ideas Adelstein slips in the following conclusion "Hence we see youth and students at the forefront of this conflict" (between capital and labour). Suddenly youth and and students are at the front of class struggle—not only those who in Marx's words, "have achieved a theoretical understanding of the historical movement as a whole"-but youth and students without qualification! Further on youth and students are joined by "cultural forces" and we are told that although they are not the sole revolutionary agent they are nevertheless "at the apex of the struggle.

### PARTICIPATING IN CRITICAL ACTION

Adelstein's argument is that students become a revolutionary vanguard because in Capitalist society the education process is rigorously controlled to mechanically produce mechanical students. But while undergoing this education process the student acquires enough insight to be able to see through the hypocrisy and repressive nature of "liberal democracy" and thus they became revolutionary, and seek "human liberation". This is achieved by students moving outside their narrow interests as students, and actively supporting anti-Capitalist, anti-Imperialist struggles. However, because these revolutionary attempts will be suppressed by Capitalism, students must revert to acting out their own ideas, thought, mentality, etc. As Adelstein put it, "The only way of liberating critical thought is to participate in critical action."

ating critical thought is to participate in critical action."
In his pamphlet Adelstein has one piece of sound advice, "we must look to Lenin". If only he had. Lenin has said that "the individual must correctly reaect reality so that one's conscious action will not be lost or modified in the mass of non-conscious spontaneous activity." Does Adelstein reflect reality? No, he offers us fantasy. Does he recognise the need to raise consciousness? No, he advocates non-conscious spon-

taneous critical activity.

What is the reality of the student movement? Surely, that there is no student movement. Of course there are pressures and frustrations which the education process puts on students, and these have led to manifestations of revolt by some students, but for the vast majority of the students concerned, the issues have been reformist and local attempts to politicise the issues usually being opposed by the majority. But is there any reason to expect otherwise? During the French May events, the writer Jean Genet, addressing revolutionary students in the Sorbonne said to them, "It is wonderful to see you making the revolution. You students have taken up past revolutionary slogans, invoked the spirit of the revolutions of 1848, and the Paris Commune. But do not be deceived, you make the revolution yourselves, et pourquoi pas?" But what is it for students want? It may be improved conditions or the revoking of some illiberal action taken arbitarily by the authorities, but a deeper and more general reason was touched on in Bill James' letter when he used the phrase "a search for identity", a problem with which Marcuse is well aware, and to which Erik Erikson has devoted his book, "Identity: Youth and Crisis."

### CRISIS OF IDENTITY

But Adelstein's solution to this crisis of identity is to encourage the acting out of ones ideas. Certainly this is an easy solution. As I have pointed out above, Adelstein notes that students are "impatient" and he reaches for a simple and

dangerous solution—and one that is certainly not new. Let us look at some examples of this "acting out" theory.

In the 1880's in Imperial Russia there were many student protest demonstrations. The 50th anniversary of Dobrolyubov's birth in 1886 brought several thousands of students onto the streets, only to be smashed by the Cossacks. New harsh rules imposed at Moscow University provoked disorders, and five colleges were temporarily closed. The attempts to channel students to politics, by the radical minority, were opposed. In 1889, a few moderate liberals, on hearing of the death of the revolutionary writer, Chernyshevsky, decided to stage a student demo. When later caught and questioned as to whether they had read Chernyshevsky or knew what they wanted, they could only reply in the negative. For them the critical activity was the main thing. The need to act out. But these student struggles had no effect on society, and after a few months they were quickly forgotten.

## A BANANA IN THE MOUTH

Among all the literature which has been written and is still being churned out on the Campus revolts in USA last year an incident related in a recent issue of "Survey" is particularly amusing. During a student occupation, the "general will" of the students was that a certain professor should be symbolically raped. He was held down and a banana was stuffed into his mouth. He lost his professional dignity.

My point is that while these anti-authoritarian critical actions may be serving a psychotheraputic function, they are not in any way revolutionary, in the sense on contributing to the overthrow of exisiting society. Rather, many frustrated students are able to let oè steam and return back into the fold, while those who drop out either live a parasitic life on the backs of the working class, or, if they are too much of a nuisance, they are dealt with by the various instruments which the state has a graphica CLA courts at

which the state has, e.g. police, CIA, courts, etc.

The idea of the General Will is evoked elsewhere in Adelstein's pamphlet as a form of decision-making superior to that of "bourgeois democracy". Mao's dictum that discussion should continue till 95 per cent agreement is reached and the example of German SDS decision making being a process of continous discussion, are offered as models for us to follow. The absurdity of such nonsense is well illustrated by the way in which the Berlin SDS has realised the uselessness of pandering to emotion and caprice, and is now organised on a serious and well-disciplined cell-basis. Marcuse, from whom Adelstein seems to have taken many of his ideas, points out how Hegel fiercely criticised a Professor Fries who encouraged the youth and students of his day to indulge in acting out their thoughts—fantastic ones! It is a pity that Adelstein just dismissed the charges of student "facism" by Professors Lakatos, Titmuss, etc., without considering the elements of truth in the charge, and, more seriously, Adelstein remains unaware of the serious implications of his own position. Were the "Tate" murders, or the "Queer Bashing" murder something other than "critical action" or "a search for identity."

### RUBBISH

Although Adelstein has attempted to give his pamphlet some sort of academic respectability, the crude determinism of his arguments and the dishonesty and distortion of some of his statements just add to the confusion. To write of "workers being controlled by the arbitary whims of their employers" and to argue that "if the power structure does not give way to its critical opponents they must turn to critical action" is dangerous nonsense. Let us return to Chernyshevsky and Lenin: What is to be done?

Firstly, I would suggest we recognise the rubbish in Adelstein's pamphlet, and rather than live in cloudcuckoo land we take Lenin's advice and try to reaect reality, the reality of the contradiction between social production and private ownership, between Capital and Labour. On this basis students must take their stand. Students who are committed to the socialist movement must seek to raise consciousness, not least our own, in and through workers movements. Lenin had to point out that "the revolutionary party is not a anishing school for young ladies" perhaps today it is necessary to state that the revolutionary movement is not a therapeutic group for frustrated petty bourgeois students with hang-ups. No wonder Mr. James of the Liberal Society welcomes Adelstein's "excellent pamphlet". What was it Professor Schapiro wrote about muddle-headed and woolly minded Liberals!

R. L. WOLFE

Dear Madam,

In view of the recent changes in your editorial board, I wonder if I can get in a word or two contesting the repeated refrences to me in issues of Beaver earlier this year as "a leading Fascist" of last year "off to the sunny land of Ronald Reagan to pick up tips at the University of California" etc.. etc.

- 1. All along, my activities have been dutifully labelled as Communist by the Fascists and Fascist by the Communists. So rare a distinction of my person naturally finds megrateful, if only because it underlies the relative sanity of the intellectual position I adopt.
- 2. The news of my visit to California apparently reach-

state of social a eness which I am certain will improve under the curent administration. I was in California last year where I wrote Academia in Anarchy—a book appearing later this month, and one which will no doubt prove anathema to Communists and Fascists alike.

3. I, therefore, publicly solicit the assistance of Professor Griffith who, as in a recent issue of Beaver emerged passionately committed to rehabilitating "defamed" members of the staff, will be equally prepared to launch as intensive a For Shame campaign on my account as he did in the case of my charming colleague Mr. Laurence Harris.

NICOS E. DEVLETOGLU.

# LETTERS

Madam Dear,

In your last issue of Beaver you ask the "Silent Masses" to use Beaver rather than the lavatories. May I make the obvious remark that half of them have never heard of Beaver—they have heard of the lavatory. Furthermore most of them would not pay 3d. for Beaver, but would willingly fork our 3d. for a good . . .

lavatory. It's all a question of marginal cost/benefit. You refer to my sort as the "Silent Masses". Anyone who has heard us at work in the lavatory would clearly refute your argument.

The satisfaction derived by a 'bog laureat' is clearly beyond your common print comprehension.

STEVE O'DONNELL

# MUSIC SOCIETY ANNUAL DINNER

On the 25th of February the Music Society will be holding its Annual Dinner. The Guest of Honour will be the one and only Director of the Royal Academy of Music (Antony Lewis). This event, well known in LSE history, is guaranteed to please one and all. You can buy tickets (this year we are not giving them away) from Committee members (if you know any) or sign up on the Music Society Notice Board on the third floor of the main building.

# BEAVER ALWAYS NEEDS

COPY REPORTERS

PHOTOGRAPHERS

AND OTHERS

(LAW STUDENTS ARE WELCOME TO CHECK FOR LIBEL)

# PRYCE - etc., etc.,

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the position abolished altogether. But will reform of the constitution, etc., really solve any of the problems, would a new constitution, and a change in the role of union officers make L.S.E. politics any more popular with the majority of students?

In short, L.S.E. so far this year has been politically dormant; whatever spectrum of of politics you represent, there are problems of finding people prepared to listen to a political discussion. The situation may be a reaction to the events of last year, or can it be that students are exhausted of new ideas? The national student mood would appear to have drastically changed since last year, and L.S.E. has changed with it. It appears the majority are

no longer interested in attending union meetings, thinking them perhaps to be mere political slanging matches, and as such not worth attending. How many students really care if they have majority representation? Forty per cent, thirty per cent, or even less?

Will all the proposed reforms change this attitude of the majority, or will it merely give the minority a different framework within which to operate? Can the problem be solved? If you feel you have any original thoughts (and please do not just repeat what has been said before) send it to Beaver, and if we get enough material we will produce a special article on the topic in a future issue.

# SHAMBLES!

## UNION FAILS TO OUST PRYCES

It is not unknown for Union business, as laid out on Order Papers, to be rearranged at the last minute, left incomplete at the end of the day or even postponed for further consideration at a future meeting. Minutes are taken as read, as a rule, presumably to enable dedicated students to proceed to matters of greater import. (Or is it that they simply prefer to forget the proceedings of previous meetings?)

The last meeting (Friday, 13th February) however, must go on record as one which failed even to get on to the first of the three motions scheduled for debate. Union in fact was treated to an extravaganza resulting from the recent Presidential elections. Allegations of irregularity were brought to its attention. It was indeed an attempt to dress the election farce with some semblance of respectability. From 4.15 to 5.45 p.m. the alleged misconduct of Christopher Pryce during the elections was the subject of sometimes heated but more often indifferent discussions by representatives of all shades of opinion.

Was it constitutional, let alone ethical, that Christopher Pryce should have tacitly lent encouragement to would be supporters of brother Gareth by distributing campaign-buttons—or did he even manufacture them himself (shocked gasps).

The Constitution Committee were given until 3.30 p.m. the following Tuesday to sort out this vexing matter.

Ironical, that those masters of political trivia, Messrs. Shaw and Gillie should have succeeded in making their most significant contribution in a debate that from beginning to end failed to elevate itself above the level of the mundane and the irrelevant. However, there was little need for this spirited foray from the Left. The retiring President ably conducted himself before his accusors, rendering an account of his term of office that even Harold Wilson would find hard to surpass.

The result? Practically a unanimous decision to reject the motion calling for Chris Pryce's resignation, and a convincing display of the general feeting that the retiring President should be allowed to retire in dignity.

It was decided to call it a day when the proposer of the first motion, Mr. C. Middleton, failed to appear and persuade Union of the wisdom of threatening the Administration with yet another "massive occupation".

But will the remaining items on the agenda be postponed until the next meeting or will they simply disappear into the minutes? The discussion on the currently circulating questionnaire relating to Teaching Methods might have been interesting and there is no doubt that a motion to support the Third World First Campaign would have been profitable—both for L.S.E. students and the Third World.

# NEW LEAF FOR THE LIBRARY

Been to the main library today?

If so, chances are you fumed at the elusory catalogue, trying to find a misindexed tome; waited patiently for it to be coaxed from its underground cover; then fought your way up to the dingy staircase, winding as if up a gothic pinnacle, finally to perch yourself at a pigeon hole ready to gulp your factory-farm feed of knowledge in an atmosphere about as calm as the epicentre of an earthquake. Congestion being a function of student numbers little can be done about it, but surely there is room for streamlining in the way the resources are used?

Well, if diagnosis be half the cure, there is some hope for those who fall in that obstacle course to wisdom which is the British Library of Political and Economic Sciences. A Report just issued by the school's Social Science Society tells familiar tales of people wandering round in frustrated search of vanishing books, of detective work at the calalogues, of the time-wasting inefficiency of it all. "I just gave up looking said one informant, after he was told that U.N. publications are variously catalogued under title, date, author and country. Others told of making repeated sleuthing forays after popular books which were never on the right shelves, eventually to retire in baffled rage, their work crippled.

Scathingly condemning aspects of the current shelving and cataloging system, the

Report proposes important changes. "The solution is obvious", it says, "it must be possible to trace any book at any time and find it, or else to know for certain that it is not available because it is 'missing'!" The present voluntary book-slip system does not work because noon fills the slips in "unless he can be sure of benefiting from other people doing the same thing". Instead, "steps should be taken to ensure that every book removed from the shelf is replaced by a blue slip. It would then be possible to check whether a book taken from the shelves was in use, or lying unused, and at what time the person reading it would have finished it." The use of slips could be made compulsory on Mar. 1st, and a propaganda campaign should start at once. Regarding the Author Catalogue, cross-referencing should be given at every place where the reader might mistakenly look, and works at present excluded should be put in "whenever this is likely to be helpful". Other recommendations include: stricter controls on staff and graduate borrowing, improv ed security measures, and periodic surveys of consumer satisfaction.

Are the reforms, especially the obligatory slip system, feasible and workable? Reacted one "consumer": "Its all very well, but the library is like a card-house—upset the equilibrium and the whole thing will collapse? A more authoritative view was given to me by Mr. D. A. Clarke, the librarian. "Lib-

OU ON HOLIDAY

rary services" he told me, "are limited by space and staff numbers. If you are in trouble over the catalogue, ask for help."

He added: "I quite agree that the slip system is not working as well as it should, but we cannot force people to fill the slips in. We will shortly make more slips available and put more notices up—then it will be up to the users". So it's they who have to turn the library's new leaf.

BY MATHEW OLEX



E E B E A V E R H 0 L I D A Y B R C H U R A G E

# AND THE BUSINESS ETHIC

## BRITAIN v. AMERICA

A university with about 16,000 students and almost no social life—no evening activities—clubs, societies, talks; where most of the girls live in dorms surrounded by high barbed-wire fences patrolled all night by armed guards, and where there are emergency telephones for students in all surrounding streets: these are some of the things that struck me first about the University of Pennsylvania.

### American Violence

Everyone here has some image of American society, the violence, the urban and racial problems etc., but not everyone knows what these images mean in terms of the personal lives of Americans. Living as a student in Philadelphia for a year I had time to get to know the latent hostilities between blacks and whites - both in personal meetings and as strangers in the other's section of the city, but there doesn't seem much point in producing another article on this or police violence, corruption, or financial chaos etc . . Instead I'd like to make a few guesses about what causes the differences between American society and other developed western societies. In case you're not convinced the difference is significant, let me list a few facts: West Philadelphia High School — all black — has an absentee rate of 46%; on two occasions I saw police shoot in the streets; last year 40 kids were killed in gang fights in Philadelphia alone; the schools and public emergency wings of hospitals threatened imminent closure twice while I was there because of lack of funds - school administrators are currently taking a cut in salaries; someone broke into a university dorm and raped a girl in spite of guards and an electric fence; and most people will have read about corruption and the Mafia control of the administration—including the mayors — of several major cities.

## The Black 12%

The difference between the American racial divisions and the English class divisions is important primarily because the divisions are in different places; it doesn't matter much whether a lower class is treated like a different race or whether a different race is treated like a lower class. In England the group is really set apart from the rest of the population in terms of accent, culture, private education etc., is the top elite — the top 5%, give or take a little. In America it is the blacks — the bottom 12% or so — who are most clearly set apart. In both societies it is the people in these groups who are the easiest to recognise and place socially and economically. Among the white population in America there is much more social mobility than in England, and whether as cause or effect, American accents remain primarily regional rather than class-based. (There is a tendency for New England accents to be regarded as toffee-nosed as they spread elsewhere, and for blacks to be associated with southern accents as they move northwards, but it is only a tendency).

### Class Ideology to Individualism

The difference in social mobility and social divisions have important implications. The English upper-middle class gains a great deal of security, confidence and solidarity from its social distinctiveness. It either controls most institutions directly through its own members, or it has been able to vet anyone recruited to important positions from other classes on the basis of its own values and ideology — anyone who rises up the ladder must be acceptable in terms of upper-middle class values. Insofar as a liberal conservative ideology is the "natural" — or most appropriate — ideology for a



bourgeois class, these values will appear to be the ones which control society. But the effect of greater social mobility among whites in America is not just to prevent a particular class ideology forming and becoming influential. The extent to which "equal opportunity" (to becoming unequal) exists, is also the extent of the increased influence in society of insecurity, an intensified rat race, alienation and competition between people. Ideology and values become more individualistic. As the importance of class as a group diminishes, ideology is built on the concept of the individual on the one hand and the state on the other. Class ideology gives way to narrow individualism and patriotism. There is no reasonably homogenous class with a proper value system to maintain any consistency within the elite. New recruits cannot be vetted against a certain set of class values. Eventually no standards can be upheld. Instead the system is a corrupt, fighting, rat race. For a liberal to make it in national politics he has to form a kind of Mafia-type system of contacts from his friends and relatives, as the Kennedy family did.

### The Professionals

In America it is quite clear that the broad group of professional middle-class liberals have not managed to make themselves felt as their Europeans counterparts have. Most of the Western European social democratic parties are controlled by middle-class liberals — mainly professionals as opposed to business men. In England, the Labour Party and the Civil Service are controlled predominantly by this group, so also are some of the mass media - particularly the B.B.C. In America, business men are more important in all levels of politics, they control both the Republican and Democratic Parties. The media are more directly controlled by business through commercial broadcasting, and there is much more interchange of personnel between the American Civil Service and outside business. The whole distinction between business and the professions which in England has helped to delineate spheres of influence is almost non-existent in America.

## **Bribery and Corruption**

This kind of thing goes some way to explaining the differences in the amount of bribery and corruption at all

levels of government, in the police force and elsewhere. Much of the violence at the grass roots of American society can be seen as a response to this kind of administration and the lack of liberal programs — including welfare, of liberal methods of conflict resolution, and such things as the damage that corruption in high places does to the ideology of the "rule of law". But there are other contributing factors: blackness helps to create class solidarity at the bottom, but it marks off such a small minority that it makes the situation appear more hopeless. Blackness also stops "talent" being creamed off as it would be in a simple class society, and so creates potential "trouble makers" of all kinds. Blacks take all the knocks which in England are spread throughout the working class: unemployment for instance, is at 15% or more among some sections of the black population. The racial division in America also increases alienation. What in England is middle-class alienation in America covers almost the whole of the white population. (This shows in the difference between some English and American pop.) In many areas it is tempting to say that the intuitive responses are masked by a "false consciousness" in America even more than in England.

### Up and Down the Ladder

The lesson of this is not of course to argue in favour of maintaining a class society, but to see that "equal opportunity" is not the answer. Even if it was possible to give everyone a "fair start" in the rat race it would not change the shape of the social pyramid. There would be just as many people at the bottom as before, the only difference is that they would be people with real rather than imagined deficiencies. "Equal opportunity" is bound to be important where there is great inequality, but it represents only the intensification of insecurity and competition of man against man. Social mobility is always regarded as a beneficial upward movement, but for each person going up there must be another coming down — a "failure". The transition must be from class to classless society, from inequality to equality.

# JESUS AND THE JUNKIES

Five loaves and two small fishes — or a pile of sandwiches and a thermos in a bicycle-basket — the twentieth century evangelist cycles off to Waterloo Station to distribute alms among the dossers. Or dunking a coat in a puddle, miraculously occuring without rain, she hoists the garment over her, and plunges into a burning building to save a meths-drinker for a few more bottles . . . Sally Trench's book, 'Bury Me In My Boots' about life with the methsmen on the bomb-sites and with the drop-outs of Picadilly and Trafalgar Square, is now in a paperback edition; and this article is not a criticism of her comments on a social problem, but an attempt to see the book and the authoress as part of a problem: whether one can cure, without analysing the social causes of individual sufferings — fear, the inability to cope with any job or role of any kind, meaningless, and whether involving oneself with ministering and comforting, and yet not fighting to analyse and eliminate the causes, is mere self-indulgence. The book in itself gives great insight into a Christian liberal's world-view, into the reason why she is attracted to the down-and-outs, and what she thinks she is doing; this is the subject of the book, not the beatniks, nor the methsmen: it is her adventure, the world seen through 'Pilgrim's Progress' and 'Five Get Into Trouble', the exciting prism of Bunyan and Enid Blyton, which emanates from every page. Full of compassion and yet seduced by her Romantic role, she tears across London in her Messianic Mini, half saint, half leader of the Upper Fourth, teetering between Jesus and the junkies, learning the ropes, but never letting go.

The beginning of the story is undeniably a schoolgirl escapade: she pats the head of her faithful Afghan hound, whispers "Not this time", and scrambles down the drain-pipe with her haversack of coffee and cigarettes, leaving her bed for the bench-dwellers on Waterloo Station. The errand of mercy, a nightly distribution of coffee and fags between three and four a.m., becomes a regular shift; but over the months, she begins to realise just how futile her coffee trips are, how temporary the relief, and how she can do nothing without the help of others equally concerned with the problem. Her altruistic dormie-feasts give way to involvement with the Golborne Centre for the homeless, just off the Portobello Road, and with a young recidivist called Bob in particular.

The authoress is at pains to present him as a case-study, but it becomes obvious that at the time she had no idea of what she represented to him in their relationship, that she wanted to change him and his whole way of life—his relationship to his parents, to girls and to working for his living—through personal contact with him, and yet keep herself emotionally intact, impervious to the demands which had been stimulated in him by her interest and apparent affection. An account of the beating-up of a male social-worker friend, when Bob has been overcome by his jealousy, is introduced by a classic description of the insensitive do-gooder at work. (Bob) . . . became extremely jealous if I lavished my interest on anyone else. Having been so successful with him so far, and brought about what I thought was 'a drastic

cure', I rather sat back preening myself. I was so confident

that I had him at my fingertips that I became careless . . . The next major episode is her involvement in the Simon Community and with its founder, Anton Wallich Clifford, which brings her a new insight into the question of how to help the severely socially crippled, and of ways of reintegrating them into a community. Difficult to stomach at the same time, is her frank enjoyment of idealism, her girlish enthusiasm, her lack of method, the 'wonderful vision' which, like the Simon Community, works night and day, but lets down all the people it is trying to help because it refuses to keep accounts and so runs into debt, just as, by refusing to care for her own health, she has a nervous breakdown. The institutions and the body are neglected in the same way. When she comes out of hospital, she is determined to learn from her mistakes, but she overlooks the ultimate fault in her mission, that she still doesn't really know what she is doing. She scampers back to the bomb-sites, feeling it is where she belongs; and having thought over how all the personal tragedies of tramps seem to go back to childhood or the war, she decides simplistically that meths drinkers are just an advanced version of alcoholics and junkies, and "to prevent the problem, one has to catch the kids". Next stop, Trafalgar Square and the all-night caffs, and the determination to be accepted by the young beats.

From then on, she gives us a picture of herself dividing her time between the junkies, who go and fix themselves in the public lavatories under Trafalgar Square, and the old methsmen, piled together in stinking cellars in the East End. She looks after their sores and burns (they risk falling into the fire when drunk) and brings them cigarettes and affection: there is no doubt that she feels and acts towards the old down-and-outs with all the Christian virtues of Charity and compassion. She even tries to enlist the help of young beats in collecting and distributing food for them. But from now on, faced with junk, and with people who are not asking for friendship outside the world of junk, she takes on a less and less effectual role. She reflects some of their values in relation to the police and doctors; she asserts proudly that she is of no fixed abode; she learns to con and pick pockets, to sleep rough and to fiddle her tube-fare, but all the time, she hangs on to her liberal soul by her bootlaces—or more exactly, by the help of God and her Mini. The car becomes the wing of the angel of mercy: screeching across London laden with tramps and sandwiches. There is a rapturous moment when she loads them in like stray cats off the streets, and sets them down for a huge communal, Christmas picnic on a Stepney bomb-site; 'It was real and it was wonderful', she says, and then tells us how she hated throwing them back on to the streets, and going back to her warm bed. How we hate it too.

She achieves another 'perfect moment' with a coupe of meths-drinkers whom she persuades to go in for a cure. She washes them and piles them into clean clothes, returning them briefly to the world beyond the meths-bottle; but it is macabrely unreal. They are acting out the non-professional social worker's 'wonderful vision', that everything will miraculously come right, if you scrub people and give them clean underwear. It was almost a relief to read of their escape from the dollshouse atmosphere of her influence: they crack a bottle over somebody's head and run off to the only reality they know, back on the 'ramp'. Appalling, yes, but so is this vision of putting people on the right road, without looking to see whether it is your own boots, or everything you hold on to, which is trampling them into the tarmac.

At this point, as after almost every crisis moment, when the whisper of a question—the question of how to be effective instead of affected by it all—must be almost within earshot, she too takes to her universal comforter: no swigging for her, but instead, she rounds on the God of the synoptic Gospels, demanding: "Why did you allow this to happen after all I had done?" The book becomes a confession, the story of falls from grace and the renewal of faith, accounts of her evangelism and physical courage threaded between deaths, abortion and attempted suicide: the one-time follower of the Liberal Christ, the Samaritan looking for here-and-now improvements, turns to the collection of souls, recruits for the Kingdom. "We are made by love for love", she says to the

incredulous beats, but she knows that her love is not the cornucopia which will fill them with a sense of their own worth. She takes a more passive role, trusting in the Great Architect, with such expressions as: "Like everything that had ever happened to me this enforced rest was not without a purpose . . ." At the same time she becomes more descriptive; the dialogues are more lively, the scenes more vivid, perhaps better remembered; the burden of analysis is lifted from her shoulders. Seen as intuitively involved, drawn to the homeless and to homelessness as part of her own problem, a young, Middle Class Christian with compassion and guilt, she is much more acceptable than the social moraliser of the first part of the book.

Cliff-hanging the junky world, she can see the burnt-out veins of the mainliner, but she doesn't understand the reasons for it. She tilts at pushers, the devils of the young, instead of the social predicament of the drop-out, which draws him into the company and then the habits of drug-takers. William Burroughs fills in the picture Sally Trench didn't see; he knows that as long as one addict remains, someone will exploit his total need:

"... If we wish to annihilate the junk pyramid, we must start with the bottom of the pyramid, the Addict in the Street, and stop tilting quixotically for the higher-ups, so-called, all of whom are immediately replaceable . . ."

Eliminate the addict, eliminate the drop-out, eliminate the boring jobs, the crippled family life, the monster city-culture which excretes these subcultures, 'this scum, offal, refuse of all classes' which constitutes a new lumpenproletariat: junk is a parody of the free market. Burroughs sees it again:

"Junk is the ideal product. The junk merchant does not sell his product to the consumer—he sells the consumer to his product..."

The girl on a bicycle would shout out with him, "We have nothing to lose but our pushers", but to lose them and one's own need for them demands more than a night-ride with a haversack full of sandwiches. Sally Trench decided to supplement this ammunition with a two-year course in youth and adolescent work in a Birmingham College, and the book ends with her preparing to study again. Perhaps it will lead her to see the hand of God in Social forces, which she will nevertheless try to counteract; perhaps she will see them as a challenge and test to all mankind, or perhaps social theory will never trouble her at all. But for as long as she and people like her, with great courage but an equal reluctance to identify the roots of problems, instead prune off the tops of them —the deprived and the neglected will remain, even if they are tidied up more hygienically by a liberal State. They will be cured, or patched up into living substitute lives in special communities, and we will continue to spawn them, failures, the incapables who attract no bids in the free market of our Society.

Jacquie Sarsby.

# SIDE TALK

Tuesday evening has be-come the weekly meeting date of the film society. It is probably the most important society of the L.S.E. The audiences are getting larger, there is a constant effort on behalf of the committee to improve the quality of the material used (purchasing a new screen, two new projectors, and very soon totally new equipment for sound). Mr. Roger Collier, ex-chairman of the society, told me about the problems the society met at the beginning of the academic year. The financial situation of the society was already in a poor state, as they had to suffer the loss of a large amount of

money which was stolen.
This probably explains why the society had to limit itself this year to commercial films. But now there is hope that next year a double programme will be shown; commercial and intellectual films.

But what about the films we have seen this year? The quality has not been in general very good, the film market I am sure can offer a much better selection than the one we have had up to

The idea of introducing intellectual films presents a great difficulty: it is nearly impossible to give a good account of a few film directors by only showing one or two of their films, this would need a whole cycle, including talks. Films should be presented at the L.S.E. under the heading of intel-lectual because of their known qualities and interest: e.g., Eisenstein's 'October', Godard's 'Pierrot le Fou,' etc. . . .

The film society has asked me to point out that the best way of obtaining any improvements is to participate, so lets Participate! P.s.: At the A.G.M. on 11th February 1970 the election of Mr. Alex Duffy was widely contested by the majority of the assistance. The editor has also come up with a very brilliant idea on how to spend the extra £130, a full programme of Tom and Jerry Cartoons.

# WHO'S AFRAID OF 'TINY ALI



## COW-BOYS & INDIANS

"Tell then Willie Boy is here" is an essay on the problem of minorities. Minorities have never been favoured in human considerations, probably the reason is people cannot be bothered with the fate of a few thousand human beings. The merit of this non-ambitious film is to make us realize that the worst off are the small racial groups: nobody cares.

In fact this is incorrect somebody does care: the Press. It is a worthwhile filler among the gossip columns. This very simple story gives for the time on the screen its importance

Abraham Polansky has rejected misleading emotions. There is no last moment out-

burst; all along the film you know the final result.

A very clear picturing adds its significance to this intelligent films. No need of heroes, no impossible action is undertaken. One aim: a sincere study of the helpless feeling of a minority, who are fully conscious of their forever stagnant situation. One should not expect an intellectual message from a film which is only based on true facts. The wood quality of the chair where the U.S. President is going to sit has more importance than a

man struggling against his fate. No exaggeration in calculating the limits to which a man goes before surrendering. Polansky has retracted from using any conventional "cow-boy" film method. The chase through the Californian desert is episodical, which shortens the exiting aspect, but this is intentional: the white man's life is more interesting than that of a redskin. After all for the white man it is only: "a hunt, very similar to that of an animal." No analytic process is required to show that the "animal" in this case is a human being, unfortunate enough to

have to face the law of the strongest. I strongly recommend this film to anyone interested in genuine and intelligently relaxing cinema.

Robert Blake, Robert Redford, Katherine Ross credit the film with perfect and adequate performances.

The RSC are showing in alternate programmes Edward Albee's latest play: "Tiny Alice". Edward Albee first came to the attention of the general public with: "Who's afraid of Virginia Woolf?" The RSC in a very genuine effort have undertaken the task of bringing Edward Albee to the British public.

Tiny Alice was first shown in New York in 1964, but had its British premiere on 15th January 1970. This date can be easily justified this is not the kind of play that will project the flash lights of success on an unknown writer.

'Tiny Alice' is very strongly related to the rest of Albee's plays. But in this case it is an exposure of the author's own psychological struggle between our contemporary world and eternal faith in God.

It is no discovery to state the importance money has taken in the working of our society, and in this case re-

Emerging from the financial intrigues is the genuine character of the drama: Julian. He has overcome his madness: blind faith in God, for which he was interned in a mental clinic. He is now human, he is searching for God. Albee does not believe

in the existence of an answer. Everything in our life, must be followed by a question mark, WHO, WHERE IS TINY ALICE? No answer to this, only a gradually shading away hope, which comes to an end by death. Albert Camus' followers would see it as the absurdity accompanies that spiritual certainly. Tiny Alice is a shell, in this case the identical miniature reproduction of an earthly object. Is it God? It is difficult to know, for Tiny Alice appears like a temptation, and Albee seems to think that God is a free choice. Julian sins: Human Alice buys him only for a short while, for he will be the instrument of her freedom. Dr. Faustus is sold to be Devil. Only struggle generates life, giving up means advantaging the others. We all create hell for the others, so to get a bigger share of the cake.

There is no remedy: you cannot step outside, you can only surrender to the clos-ing walls. Julian in the middle of the stage, agonising sees the walls of his faith closing up slowly on him: he then surrenders to Tiny Alice, to God? The answer is not important, the main thing is that he surrenders.

The play must be judged individually. Nevertheless the brilliant acting by (Irene Worth, David Warner, Worth, Frank Gatliffand the rest of the cast) and the intriguing and intelligent design by Farrah, are valuable points for a positive judgement. Robin Phillips directs.

NORMAN BERGEL

# BROOMSTICKS for FOUR SHILLINGS

Have we all got a broomstick? Are we all witches? This fascinating issue is back into fashion. Everybody has climbed the few steps leading to their attics, and in a cloud of dust, magic wands, pointed hats, and broomsticks have again appeared. Will there be an inquisition to complete the picture? From the darkness of the Tube stations their emerges mysterious shadows, that slowly slide towards the source of all their misfortunes: the newspaper man. For four shillings they are able to purchase the latest magazine on witchcraft: 'Man, Myth, and Magic'.

An editor's note on the first issue points out that this

magazine does not pretend to give you an answer to the mysteries of the supernatural, but actually to prove that we have all got a broomstick. They seem to think that we are all dead scared and frustrated by our lack of witchcraft knowledge. From sex frustration we are now passing to broomstick frustration, or better still sex frustrations are expressed

by the broomstick. The King of Witches whose mortal name I cannot recall said in an interview on BBC2's Late Night Line Up, that this magazine was utterly uselesses, and could have only one purpose to convince people that superstition was the same thing as witchcraft. In fact dancing naked around a fire on Sabbath, has nothing to do with being afraid of walking under a ladder.

'Man, Myth, and Magic' is very well presented: it contains certain curiosities, e.g., the meaning of the world ABRACADABRA. But in general the magazine won't be of any use to those of you who wan't to get through your exams by applying the latest witchcraft methods.

# Thoughts at the Death of Bertrand Russell

by Helen Westwood

Bertrand Russell is one of the Establishment figures I respected, both for his dedicated left wing liberal views (he was imprisoned as a conscentious objector during the first world war) and for his contribution to mathematics and philosophy.

But I am sure that Bertrand Russell would have been amongst the first to recognise that for a man born at the period at which he was born, he was exceedingly fortunate to receive the education, the opportunity to go to univer-

sity, that he received.

In 1914, and certainly when Bertrand Russell was a child parents still had to pay for their children to go to grammar school, let alone university: there were no scholarships. How many children, even if they did not become original philosophers, would have at least gained access to grammar school subjects had the Establishment of the day provided mass secondary education, instead of merely primary education: most children were leaving school and going out to work at 14 when Bertrand Russell was a young man; they were of course working-class children. Education was based entirely on money in those days, much more even so than today. Although today a working-class child still has a far smaller chance of getting into a university than a middle-class child.

Therefore, when we revere this pre-eminent scholar, let us not forget all those millions, even if we consider England alone, who were starved of anything other that the most elementary grounding in reading, writing and arithmetic, who because of their birth, or lack of it, did not have the oppor-

tunity not only to learn about high-level mathematics and theories of the universe, but even to gain an introduction to any subject, taught at secondary school level, subjects like languages, making travel easier and more of a pleasure, art, which would have meant the elimination of bad pictures and china by making people interested in paintings and sculpture produced by serious artists, science and mathematics, widening and interesting the mind, and literateure: who not only were never introduced to definitive philosophes of this century like Wittgenstein, but who were never introduced to any philosophy: for whom education, even if it had been within their parents, means, was considered "useless" because they would have to 'work", and who were duly sent out into the world at 14 to serve their "betters", the middle and professional and upper classes as servants or to work in the factories or, imprisoned by ignorance and propaganda, to fight other workers for the glory of their country.

It wouldn't matter if Russell forgot these people: we could still validily remember them: but as a left-winger, he probably did, and to write of them, his generation and contemporable

aries, makes a fitting epitaph.

PRACTICAL FOOTNOTE: The "uneducated generation" born pre-first world war, which did not reject privileged education but did not even qualify for it, is of course, still with us in the form of underprivileged old age pensioners, attempting to live, and possibly because they were never brought up to ask much, living on under £5 a week.

# BEAVER HOLIDAY BROCHURE



One more term to go, and then it's time to face your 'Groovy Holiday' time and lead a three month everlasting wonderful life.

How about a three month stay in the most luxurious of all places: your own and only bed (alone or not is none of our concern). But if you get restless then get up at 6 a.m. every morning, and have a 5 minute stroll around your block of flats.

For those who cannot afford this type of holiday then they'll have to stick to one of those crummy jobs that they find in the neighbourhood (e.g. guiding American travellers cheques through the exciting English countryside).

But we are concerned with the really super people, those who intend to have a groovy holiday. We are sending you off to the sun, sea, and glamorous, sexy, exotic girls. L.S.E. millionaires, prepare your cheque books you are in for a super holiday: watch I.T.V. every night and choose the exciting brochure that will make you another of the flock of thoughtless minded tourists.

If you belong to the L.S.E. penniless elite then Beaver has reserved you the most exciting holiday ever. We are presenting you with holidays up to your very high intellectual standard. Who will get you there? The very best of all 'slave agencies' A.I.E.S.E.C. After going through their scheme of fascinating interviews, they give you the job of a life time (probably in the sweet shop across the street). If you are lucky they will send you abroad, but don't worry they do not expect you to walk there. They will offer you a flight scheme but if you find it too expensive, other possibilities are open. BSTC through their BUNAC scheme can offer you the cheapest of flights (anywhere in the world) as long as you fill in a few hundred similar forms, and you queue up in the 'nasty and capitalist' US embassy for a visa.

BUNAC offer you comfort (moral) on all their flights, this by the way included in their insurance policy: not loving pregnancy. (For pure information Beaver recommends that British birds take with them a handful of pills, aspirin we mean, for it is a good economy on your personally imposed

allowance).

AIESEC think of everything, while you are on your summer holidays enjoying a super-exciting job you are as well (probably: if you are brilliant) planning your future through an extremely 'dynamic' organisation.

The only difficulty you will have to face now is that AIESEC has closed its applications list. So arriverdechi AIESEC! But BUNAC is there to come to the rescue: it can offer you any kind of unskilled work in the US. This is probably a very interesting challenge for L.S.E. students, for we all are very skilled people, and it could be quite an experience to put our useless brains at rest.

But if you are still unsatisfied then all we can suggest is to go back to the first solution: stay in bed!

## MORE ABOUT BSTC

To the sound of hands clapping and champaign bubbling Lord Harlech snipped the white ribbon to mark the opening of the new Brish Student Travel Centre at 259a Tottenham Court Road, Simultaneously two bunches of pastel-coloured balloons drifted into the snowy sky.

But B.S.T.C. will provide more advanced transport for students wishing to go abroad for their vac. Apart from running the B.U.N.A.C. scheme they also arranged flights or sailings to anywhere else in the world. £103 will get you to Japan where, as everyone knows, geisha girls are extra. Russia is included in the trip to Japan, so don't forget fur coats and boots.

The new B.S.T.C. office is very representative of what male students wish to find on a trip. About ten young women will pounce on you as you enter the office, offering drinks and removing your soaking coat from your back. They will tantilise you with coloured brochures, but don't forget your cheque book, for they are not exactly a charity organisation although they do undercut commercial flights by substantial sums.

# HEATH SPEAKS TO LSE

At Con Soc's annual dinner at the House of Commons last week, they had the pleasure of hearing Mr. Ted Heath, leader of the Opposition outline Tory policy for their next term of office. This they believe will start after the next General Election.

Like all annual dinners, this was an occasion of mutual back-slapping and expression of hope for the future. Paul Magnall and Roger Collier (LSE Con Soc) spoke in the usual inane lines appropriate, while leaving the arena and substance of speech to Mr. Heath.

He spoke freely of policies the Conservatives would adopt, hopefully after the next General Election, and urged all Conservatives to help convince the electorate—of which a Tory survey had established that about 6 million were unaligned voters as yet—that Tory is Best.

Opening with Free Enterprise, Mr. Heath spoke of the need to encourage people to achieve what they could, without interference from government control, under which dynamism and new ideas are stunted. He wanted Britain to be like Australia where people woke every morning knowing that 'today will be better than yesterday'.

He said the Tories would press for membership of the Common Market, for the longer negotiations were delayed the more difficult it would be to join on terms acceptable to Britain.

The meal was disappointing, for at £3 10s. a head one expected more dignified surroundings than a dining room open to a dingy corridor, in which hung rows of coats, somewhere in the depths of the Houses of Parliament. The menu was written in French, and as such would have been a credit to a banquet, but it turned out to be turtle soup followed by Dover Sole—such a size that it was lost on the dinner Plate on which it appeared.

# **APOCALYPSE**

IN DEFENCE OF APATHY

In the out-dated semantic strait-jacket of Soc-Soc the word apathy has come to be defined in the narrow sense of absence of direct political action. Like other vogue words and phrases, such as 'intellectual masturbation' (very vivid I always thought), 'brutal forces of oppression' 'politically bankrupt' and so on, the words have lost their application to a wider field by lack of use.

The essence of society is **personal** relationships, not only to other people, but to any environmental stimulus that the individual experiences. Whatever the political system, it is easily possible to ignore its existence and cultivate ones own form of life—'do your own thing'. This individual development does not take place within a political system or any other kind of system. If it did, the indignation of our (braves) comrades would be justified. It just happens. Call it ignorance if you wish, but it is the deliberate ignorance of a wise man, and 'apathy' directed towards one's own ends is a positive force.

It is the shutting off of a section of the environment that hinders real knowledge of oneself and other people. Almost incidentally, an attitude like this would serve the ends of the incendiaries of society. By ignoring the administrators, legislators and the rest (who are only doing their thing) the total irrelevance of their 'corrupt' and 'oppressive' system is exposed. Deprived of it's dialectic, it would wither away, like a baby deprived of its mothers milk.

When a copper beats you with a truncheon hidden up his sleeve, he is only doing that which turns him on. It is a personal situation between two people, and can and should be treated as such. Tell him you love him through blood-spattered teeth, even though they may be clenched in agony.

The same with exams — if you don't think they're of any use, don't sit them — just read what you want.

Muddle through, treat everything that happens on it's own merits — a naive pragmatism will never let you starve. By all means go and shoot Walter (poor devil) if it turns you on (it did me once), but don't bug me if it doesn't do the same for me now.

### IN MEMORIAM

Student militancy, at least student militancy as a mass phenomena, is dead in the L.S.E.

In the last four years the wheel has turned full circle. The "Revolution" is complete.

Union meetings become again fanatical charades. The student body revolted by the fear of pregnancy crawls

back into the warm safety of apathy.

From 1966-68 authoritarian repression has transformed traditional indifference into both a general criticism of the faults of the system and the surprised but none-the-less real sense of power. By the beginning of the 68-9 session, a political consciousness carefully nurtured by the Left, spawned a material grab for power. The politics were there, the strength to grab was not. Despite the early suppression the student body held firm, for the first time in the L.S.E. there existed an academic and political community, symbolised by the euphoria of the Friends House meeting. However, by the end of that sad year the community was smashed and the students generally demoralised, betrayed by their failure to realise that negative use of power is futile.

The traumatic experience of that last year of the "Revolution" should not be wanted or forgotten. The mistakes were ours, we can and must remember them if any attempt to transform the bankrupt and reactionary society, that the L.S.E. represents, is to succeed.

## ANYONE THERE?

It would appear that only 604 people are interested enough in L.S.E. to vote for their union president, and that only two people are willing to air their views through 'Apocalypse'

Can it be true that there are so few people with ideas they want published: Beaver may have its faults in many respects, but it still has the highest circulation of a newsheet within L.S.E. Have you no opinions on relevant subjects? What about your ideas on what exams can be replaced with? assuming that is, you want them to go: how do you feel about the standard of lecturing, are you satisfied with your union officers?

For instance, Apocalypse is of the opinion that one of L.S.E.'s faults is it's overwhelming sense of self importance, and the attitude that everything has to be taken deadly seriously or ignored altogether. Where is L.S.E.'s sense of humour? L.S.E. will not solve all the world's problems by itself and many would do well to remember this.

Anyway, do you agree or disagree? Write in and tell me.

CONTRIBUTORS

CLIVE JONES: W. A. BALL: MYSELF

# What about Pop . . .

BY ALAN KILKENNY

It wasn't quite like the Tardis, and the effect was rather more like Pawley's Peepholes, and it cost 8/-. I don't really know why I went; and I was tired anyway. But there I was, outside the Country Club, waiting patiently in the drizzle. And I wasn't the only one — the lines of 650 BSA's proved that. But the motorbikes were normal. In the front of the queue were some of the strangest characters I'd ever seen.

Inside there were more of them. Long violent jackets with velvet collars; bootlace ties with metal clasps; tourniquet tight trousers; crepe-soled suede boots and Brylcream. The women were just as bizaare — varnished blondes; transvestite tarts, and the far from occasional glimpse of a stocking top.

The air was vaguely reminiscent of a cafe just off the Watford By-Pass, battling from time to time with Tommy Vance's own particular aura. What was Tommy Vance doing there? It was being televised for BBC 2's Disco 2. What was? A performance by the Wild Angels — a Rock and Roll band that look as though they've been on the road longer than I've been wearing long trousers.

Teddy boys and Rockers mingled with the heads (the regular patrons of the Country Club). It was all most disturbing. The main difference was ten years and a sense of expectation.

And then it started. The area in front of the stage conspicuously left empty was swamped with bodies. The atmosphere that developed from the music was something that previously I had only learnt of second-hand. It seemed as if everyone was discovering something that had been lost for years. For the fanatic this was probably just another weekend; for the heads it was something more — the prodigal sons were returning. Soon everyone was moving; later they freaked out completely.

Technically the band could have been bettered by hundreds of groups desperately trying to make it; but here there was something more. The scene had almost the same feeling as a performance by a negro blues artist. It was back to the grass roots again.

The band's timing was superb (after all, they'd had ten years or so to perfect it), the pianist playing with anything from one to five limbs, and the guitarist getting just about everywhere.

A cameraman crawled up a girl's thighs, disappearing into the throbbing mass of dancers. I remembered Dave Clark's machinations on Top of the Pops. It was getting hot. 'Long Tall Sally', 'Good Golly Miss Molly', 'Be Bop A Lu Lu'—they did them all. Incredible. My air of scepticism had disappeared, and, apart from a mistimed visit to the wrong toilet, I had a great evening. So did everyone else!

## SOFT MACHINE — BRILLIANT OR TERRIBLE?

One of the difficulties about writing in this sort of paper is the seemingly enormous gap between the copy and publication dates. This makes reporting news almost impossible, and writing accurate previews difficult because you find that reviews would be more in order. Such is the case with the Soft Machine/Mike Westbrook concert that should have taken place last Saturday.

I could have written a 'review' with an infinite amount of conditional clauses that would make it less than useless. Instead I'll try to write about Soft Machine.

I suppose it started in late '66. Something strange was happening in London — Clubs operating unusual hours for unusual people sprung up along the Tottenham Court Road and Covent Garden — UFO, Happening 44, Middle Earth. Cannibis took the place of 'straights' — others moved further on — some too far. International Times was underground, and for a short time so were the musicians. Pink Floyd, Arthur Brown, Sam Gopal, Soft Machine. Some bands lasted — most changed. Personnel changes were very common. Soft Machine went to America and disbanded; reformed in England without Kevin Ayers. They always remained underground whilst bands like Jethro Tull manoeuvred themselves on to Top of the Pops. Today they are Mike Ratledge, Hugh Hopper and Robert Wyatt. They write all their own material and play superbly. As you have probably guessed by now the are absolutely indescribable. I hope you saw them.

(Soft Machine have recently released an LP entitled 'Soft Machine — Volume Two' (SPB1002). It is either brilliant or terrible — I can't quite make up my mind which).

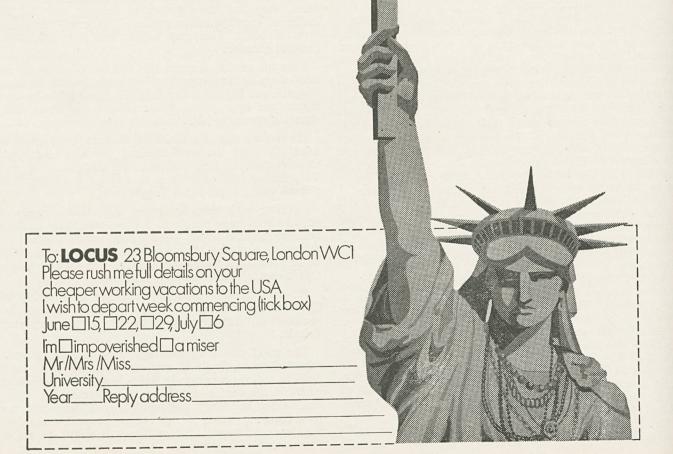
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# BEER SHORTENS MEMORIES

Last year, L.S.E. erupted into a fit of activity greater than anything previously revealed and although it may come as a big surprise to some, it is no secret that the Rugby club had a similar season of hilarity, high spirits

It is very bad for those of us that lived through that era to see the club in one of its "down" years. However, we must force ourselves further back during one evening of nostalgia; the beer must not be allowed to shorten our memories.

The season of 1967-8 was as similar requiring rebuilding and revival. "Dan" Jones had problems in his first term of captaincy, which, after tremendous effort, were eventually solved when vast numbers of new players learned how to get on with one another. 1967 was a vintage year for fresher talent with such notable arrivals as Ashcroft, Cockburn, Jones, Pearson, Richardson and Rothwell, all of whom were to have important roles both on and off the field (or should I say both in and out of the bar). I arrived with this bunch of stalwarts although it was some time before I had the honour of joining them on the field or even in their almost continual social functions.

But what about the present? The picture is not really as bad as it first appears. The club is probably as healthy in sheer numbers and general ability as ever, and its present problems are quite easily solved; FIRST: we must stop harking back to better times. SECOND: the rest of the club must ignore our rumblings and get down to the job of making their own successes;

... the rugby in L.S.E. will be all yours in a few short months. THIRD: the tremendous ill-luck of injuries etc. which has led to the current lack of enthusiasm must be put aside and a new first team built out of what is left.

One good win will wipe out all those defeats and an historic "Strollers" performance will rekindle the spirit. In the meantime something must be done to help out Ben and the Three Tuns . . . quote last week . . .

"When are you going to take your clothes off again? I want my Wednesday-night business back!"

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# MASOCHISTS REQUIRED

If you go along to the Gym on Thursday evenings, you'll find a mixed bunch of people heaving one another about or contorted on the floor. At worst it might appear to be an orgy; at best a kind of literal all-in wrestling match. It is in fact a weekly meeting of L.S.E.'s Judo Club. Some fifteen or twenty exponents take part and to them, this seething mass of baggy-suited judoka take on some meaning. The reasoning behind the judo cult is that if you partake in the rigorous training exercises and listen to the instructor, you can fairly competently throw fellow members around the straw mat and then procede to imobilise any spare limbs he may have, without much pain or injury.

You might then ask why anyone should wish to do this for enjoyment. Well, the fact is at a place as exasperating as L.S.E. any activity which enables you to let off steam physically or mentally is worth a try. There's the obvious benefits of keeping fit after eating L.S.E. Refectory food and logically some social contact and society atmosphere without the usual hounding for regular donations of time and money. Add to this the conversational piece that judo can be and the skill and progress of its addicts and you've a sport with much to commend it.

London University also encourages this out-let and boasts many professional instructors. London itself is a haven for this and every other kind of oriental sport, whilst the whole country has many similar clubs which provide competition.

So next time you discover you've put on pounds since you came back to college, you could happily throw one of your lectures out of the Old Theatre, or you find you've got no friends, remember the Judo Club. We'll be happy to show you that organised violence is the bes tform of non-academic exercise. And if that doesn't satisfy you, you'd better take

# SHATTERING SOCCER

the Soccer Club have at last changed — the 1st team with an unknown pool, or should it be shower, of 16 have now completed 3 matches with 3 victories in the last 10 days. This new found strength has left the lower teams with a settled side of 11 make-believe footballers who turn out for the 2nds. 3rds, or 4ths as fixtures require.

The new found strength can perhaps be attributed to the return of certain older members of the club. Alan Southworth in particular has been of great value and his new found persistence has enabled him to score his first ever goal with his head in the recent match with Bedford. Unluckily he placed the ball in our net and not the oppositions — in fact, in the 3-2 defeat of Bedford, the L.S.E. team scored all five goals. This victory was proceded by another 3-2 defeat of Bedford and a 6-1 defeat of U.C., both at home.

The goal scoring sheet for these matches has seen some remarkable names on it. John Catlow scored his first ever L.S.E. goal and Andy Wiggans (fast catching up on how to cancel matches without making the

## **READY AND** WAITING

The Mountaineering Club is at present suffering from a severe lack of members and/or organization. Since the two people "in charge" are a graduate and a 3rd year student, neither has sufficient time to do all the necessary organization. Therefore, if there are any potential "hard" people who like a weekend outside the "smoke", for goodness sake let's hear from you otherwise L.S.E. Mountaineering Club will be no more. The facilities i.e. money are available so come and make use of them.

Perhaps the fortunes of opposition feel offended) e Soccer Club have at last seems to be rising to head to more goals than ever since he acquired a new female.

The club is not all joy however. Denis Ford recently rose the morning after a match complaining of hav-ing a bad head, but the tures for L.S.E. 1st, 2nd, 3rd consensus general opinion was that Newcastle Breweries had caused this and not a clash with the referee the day before.

In the lower teams tribulations also seem to occur. A noted remark after one recent game was that the side might score goals if

kick a ball. However the enthusiasm of Messrs. Phillips, Woolhouse and Murrell, who even moved flats so that they could practise in the lounge, has not gone unnoticed.

The major directive to be issued to all present and prospective members of the club is that since the fixand 4th teams are completed by a squad of about 22 men, they should always sign up on the availability list. This will mean that members of the Executive can get some sleep at night rather than worrying about who to shanghai into the teams on the forwards knew how to Wednesdays and Saturdays.

# PICKED FOR SCOTLAND

Doug Gunstone, of L.S.E. Cross - Country Club has been selected to run for a Scottish under 21 team in an international event Madrid on February 14th. Doug, who gets worried if his training drops below 60 miles a week, is at present leading points scorer in the London Colleges' League and has done much to help L.S.E. into its present position of 6th — a position they hope to improve on in the last league race on March 4th.

L.S.E. cross-country team got off to a good start early in the season when they finished 12th in the U.C. relay, being the first U.L.U. college home. At the end of last term L.S.E. received the Bronze medals for 3rd place in the U.L.U. championships Doug finishing 4th and the rest of the team packing in well to beat U.C. by one point.

Later this month L.S.E. will be competing in the Hyde Park Relay and in the National Championships at Blackpool.

P.S. The Cross - Country team would very much like to have a time-keeper / recorder for two home matches on Wednesday 18th February and Wednesday 11th March at Richmond Park. Anyone interested (expenses paid plus free meal) please contact via the Athletic Union pigeon-holes.



No. 9 Doug Gunstone, last years sportsman of the year at L.S.E. passing Trevor Slack (Borough Rd, College) in the Q.M.C.  $7\frac{1}{2}$  miles Championship. He finished 3rd in this event

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# FINER SPEAKS

Beaver Reporter Sam Ellis interviews the new Vice-Chairman of the Board of Governors, Mr. Maurice Finer

Beaver What do you think of the student position at L.S.E.?

Finer At the moment my feelings, which I think reflect those of the governors in general, are that there is undoubtedly room for considerable reform and improvement of the student position. I am passionately looking forward to a period of relative tranquility at L.S.E. to achieve this

Beaver As an ex-student of L.S.E., what changes do you now see?

Finer Basically, things have not changed; the issues in my time were very much the same as now. The big difference is that today's students have lost all faith in the political process in remedying the faults of society. I myself believe the political process is the only way.

"I am against
parity in any
sense where students
have an equal
voice with academic
staff and the
governing body"

B What improvements would you like to see at L.S.E.?

F The main tasks are concerned with improving physical facilities, for example the new library.



Professor Himmelmeit, appointed chairman of the Academic Advisory Committee for Britain's proposed Open University. At L.S.E. she is Professor of Social Psychology, and in the past has conducted research into such subjects as TV and the child, and children and social class.

**B** What do you think of the proposal to move L.S.E. out to Crawley?

F Personally I am against this. L.S.E.'s location is advantageous apart from its proximity to Fleet Street.

B Your views on representation?

F I am puzzled at the reaction of the students to the recent proposals, which I personally support. They may not go as far as some students would want, but I would ask this question: If representation is a live issue, why is it left to a small handful to take union decisions on this matter?

B Would you support parity?

F I am against parity in any sense where students have an equal voice with academic staff and the governing body. I think this is wholly impractical and unrealistic. L.S.E. as an institution has a lot to learn from the students and they ought to have a powerful voice, but no voice in, for example, the hiring and firing of staff, nor in the matter of syllabus content. But there is a whole range of possibilities.

**B** What do you think of the proposals to turn L.S.E. into a graduate school?

F The future of the School, in the long run, is bound to be a post grad. institution, but I am very strongly against a precipitate rush to it. The pace of the change will vary probably with the pace of the other universities. I would be sorry to see L.S.E. become post grad, but the whole logic, at present, impels it in that direction. In any case, it will be a long process over many years.

B How close will your links be with L.S.E. now?

F I have always had close links with L.S.E. — as scholar 1936-40. My eldest son was vice president of the Union in 1966. In the past there has not been enough communication. It is a two way process and all I can say is that we would all like to see more. Any moves in this direction have been made very difficult by the events of the last three years. It is also very difficult to communicate when students consider me a representative of monopoly capital.

B Your views on joint meetings?

F Mutual respect is essential, as is rational discussion. Both sides must be in a frame of mind to be moved.

**B** Lord Robbins has agreed to meet students, but has restricted their number to 40. Do you agree with this?

F In a situation where open meetings tend to become riots, perhaps it is useful to restrict numbers.

**B** Do you think governors should be present at Union meetings?

F No. It is important to keep the Union solely as a representative of the students. I would want to avoid any measure which could be misconstrued as interference by the governors. I wish the Students' Union would be democratically effective, because now it's not.

B In what ways?

F I would refer you to the events of the past three years.

B Will you succeed Lord Robbins?

F No comment. All I would say is that I hope the question of a successor to Lord Robbins is postponed for a long time to come.

B Will your legal experience be of any help to students and staff in L.S.E.?

F My legal experience makes me better equipped to see both sides of a case and to keep an open mind.

B How many governors meetings have you attended?

F I have attended every full governors meeting except one, and almost all the meetings of the standing committee.

"I wish the
Students Union
would be democratically
effective, because
now its not"

B What do you think qualifies you for the job?

F My long association with and interest in L.S.E. My wide experience of life as a lawyer, and the fact that I'm the father of two students. I think I have a well informed and progressive view of students.

B What do you see as the functions of the vice-chairman?

F Precisely what the title suggests. As a deputy to the chairman my day to day functions will be very much as before.

**B** Have you any explanations of student unrest?

"I cannot remember
the meeting or
discussion concerning
the putting up of
gates. Obviously I
did not regard it
as important"

F I have obvious views which I would not attempt to summarise now.

B Did you agree with the gates going up?

F I cannot remember the meeting or discussion concerning the putting up of gates. Obviously I did not regard it as important.

**B** Did you agree with the picket of the selection committee?

F It was not a serious way of raising the question of representation on this committee.

**B** What are your views concerning the calling in of police to remove two outsiders selling literature in the school?

F If there was no violence then I consider it reprehensible to call in the police.

**B** Do you think that the school should be used by the students for non academic purposes?

F Depends on the situation. I am in agreement with teachins, in circumstances where there are reasonable guarantees of non-violence.

Maurice Finer is as predictable as expected. No new tough measures, no radical reforms, a perpetuation of the Robbins attitude. In his own words "I hope the question of a successor to Lord Robbins is postponed for a long time to come". It is not for me to pre-judge him — you must form your own opinion on what he said. However it is worth noting his remarkable memory over the issue of the . . . er . . . ah I remember now—GATES.

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