



Kampus Koncern

by Joel Hansen

NFU on Campus

It was a classic. There was those "damn socialists," the N.F.U., squaring off against none other than the notorious Frank Likely, Y.P.C. president - P.E.I.!!

It all started very innocently. Gary Webster (prof. poli.- science) had arranged with the N.F.U. an encounter with the students studying 'underdevelopment' on P.E.I. and the world. Instead, what occurred was an old-fashioned square-off come stand-off between the unrepentant business man and the alienated farmer.

"We're being ripped off," cried the representatives of the N.F.U. "There's more bullshit in this room than on any farm on the Island," replied Likely.

As the arguments developed, a more realistic and understood message descended. The N.F.U. representatives, four in number, two men and two women, argued that corporations involved in the agri - business, such as Canada Packers, have strived to keep farmers in Canada very regional rather than national in their outlooks. This

has resulted in cross-nation antagonism between western and eastern farmers which, as the N.F.U. representatives noted, kept an united farm front from being a reality in Canada. Without a front the middle man controlled the market. The middle man, namely the huge agro - corporations involved in food processing and meat packing, had no real concern for the well being of the farmer. Thus, of necessity, the N.F.U. has arrived.

"If farming is to be made a viable vocation for the youth of this country a great deal of planning over the long term must be done," stated one of the N.F.U. representatives. "With the corporations in control of the market, prices are so 'slip-shod' and variable that when viewed graphically it looks like an image of the Rocky Mountains, this kind of changeable market allows for short-run planning only," he further stated.

One of the problems cited

by the students was the lack of communication through the commercial media resulting in a "red" mystique surrounding the N.F.U. The representatives replied that the Union was a grassroots organization, and depended upon personal dialogue with farmers rather than "sensational" news coverage to get their message through to the farmers in Canada and on P.E.I.

Part of Frank Likely's cross examination included an excursion into the meaning of Bill 44 now before the P.E.I. legislature. Bill 44 is based on an N.F.U. proposal to Cabinet which would set up a marketing board for the planned production and sale of "cold" crops. The policy of the marketing board would be

gained from producer negotiations with the board (namely between the elected farm committees which would be 3 in number and the marketing board administrators. The farm representatives would have one national representative from the N.F.U. so that an input from other farmers in other regions of Canada would be heard and recorded.)

Likely saw the addition of an N.F.U. representative from the mainland as "outside agitation". "There you go again -- trying to divide and 'can' the farmer", replied the N.F.U.

All in all it was a worthwhile experience and prof. Webster deserves congratulations for setting up the encounter.

NAYLOR NIGHT

The Philosophy Dept. of UPEI made a nice comeback last Monday night, Feb. 25 when Prof. Joseph Naylor "showed what he could do"! The topic under consideration in the 2nd public lecture for 1974 was "the conflation of ideas and reality" with respect to the Greek-Christian and Hebrew-Judaic traditions.

"In the Greek - Christian tradition," stated Naylor, "the act of speculation was seen as non-work or leisure contemplation, this was because Greek society was supported by a slave class which gave the citizens or 'free' men the time and place for such speculation. In the Hebrew - Judaic tradition, however, no such slave element existed which meant that speculation was an integral part of the daily practice of all Jews. This meant that in the Greek-Christian tradition a separation of ideas and reality seemed plausible, while in the Judaic tradition no such separation occurred. Because of this fundamental difference in attitude between the two traditions, no Judaic Christian tradition is real-



istically possible, contrary to popular belief," argued Naylor.

(Since the Christian theologians have raided the Greeks for their philosophical principles the dichotomy of ideas and reality continues to exist in the Christian tradition.)

"Had the Christians understood the Bible as a philosophic - historic recording of the Hebrew soul rather than

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