The Calendar

The Institute Committee has on its agenda for tomorrow night the subject of the Technology Student Calendar, or so it is now known, Pressing.

The calendar has been coming out for the past year on a trial basis with the approval of the Institute Committee; its function is now up for renewal.

The reason the calendar needed Inscomm approval was the same as before. The request was that the editors be paid, unusual for an MIT activity, and no one was certain it was legal. The editors, therefore, went to the student body for paid staff in cooperation with the regular non-profit making campus activities in order to make sure that it was unprofitable. The project is now rapidly becoming a calendar with the calendar up for renewal, and both VeDo and Tech Engineers consider the difficulty in advertising with the calendar.

We would like to propose a basis for the contest of which money-making group. The criterion of judgment would be whether or not they are providing a service not now available elsewhere, and the criterion of profit-making type. The basis for judgment should not be economic, i.e. the competition for advertising, but the contest in the area which from soliciting advertising, and if an activity has enough initiative to go out and get it, it should not be any complaints about competition.

The most recent previous case to the calendar was the student Dues Committee showing movies for a profit in a competition with the Lecture Series Committee. We went along with the Dues Committee in every possible way because of their commitment of funds in the position of the real future, a decision will have to be made as to the value of the service they are supplying. Let us be no quarter with this if they wished to show the movies on a non-profit basis.

In the present instance, we do not feel that the Calendar is providing any service to the MIT community that does not already exist elsewhere.

The Calendar this year has consisted mainly of a reprint of the Public Relations Office Calendar, surrounded with advertising solicited on the basis of free distribution proclaimed for Providence, plus some additional theatre notices. One wonders how many people refer to Providence again after the first week.

Again, if the editors of Providence wish to distribute it on a non-profit basis, no one should interfere with them, but if they distribute it otherwise, we do not think permission to distribute at MIT should be renewed.

Negro Message

The newly-graduated from Smith meant no harm; in fact, her postcard was no less inhuman for its courteous casualness. The effect is to stimulate a desire for the commonplace wealth of Americans in a cultural situation which cannot provide for it. The result, even in eruption over any economy of life becomes conscious of its history and assigns its position to acquire wealth and province will do so, often without regard for the virtues which justify the American way of life, such as honest production and reward for merit.

To be sure, the need for communication and understanding is recognized. The Negro problem provides a very personal solution. It also provides technical aid and instruction, and proof that the American Negro is a solution major problem concerned. We only hope that the bad results as the Negroes see them are transient effects of a project which is as good in reality as it is in intention.

National Review III

The very active members of the board of editors of the magazine "National Review" (they have just helped organize the Harvard-Radcliffe Chapter of the Young Americans for Freedom's constitution) were writing a letter to the "New Republic." From a base of fervent religious belief they carry the burdens of American politics to the smoothness of the Communist. To the NR writers, the Communist world represents the godless, the Western world the god-fearing. The point was illustrated by a columnist wrote in a recent issue, "... Communism, in actual and objective facts, does offer an absolute break with the past, and it does not dare have a Christian presence. It is in its essence as close to an absolute white as is possible in the tabbed light which illuminates this imperfect world... while extremes do exist in reality, no matter how much the Liberal and relativist mind strives to check the presence of the Communist extremes.

Along similar lines, another weekly columnist, James Burnham writes of what he believes to be two plainly demarcated opinions in the world today, the one that fears communism most, and the other that fears capitalism the most. The one that fears communism most he labels "Type C" and complains that manifestations of this are not very evident. A "Christian foundation, governmental and Establishment circles" (these are all RR leaders), is Burnham's thesis in this article, is that extreme popes of their enemies, the Commies, and the war against communism is in the hands of the "Christian" who refuses to yield.

Tartaglia, finally, that since President Kennedy has not chosen one battle over the other, that he cannot possibly have a policy. This is Burnham's call as arms: let every man stand up and be counted. There cannot be any rational thought on how things have to be, it is the right to the end, we take care of the Communists, God will take care of the bombs.

The dogma of the Chrispan crusade gradually emerges and takes shape. To a true believer there can exist no arguments, only action. The only trouble with this position is the one that attempts at convincing an outsider, an unbeliever, full flat for the Christian crusade is a lack of combatting an emotional crusade. The National Review writers and editors seem to have lost sight of the fact that there are people who believe that his beliefs are erroneous is to knock them down one at a time, piece by piece. Nowhere in the magazine does an attempt to point of view stated and then rebutted. It is all rebuttal, and the rebuttal is aimed at very general ideas. Most widely, it is called the "certified Liberal" and then proceed to tear him apart, without bothering to define shifled. The one wonders which side his postcard was no less human for its courteous casualness. The effect is to stimulate a desire for the commonplace wealth of Americans in a cultural situation which cannot provide for it. The result, even in eruption over any economy of life becomes conscious of its history and assigns its position to acquire wealth and province will do so, often without regard for the virtues which justify the American way of life, such as honest production and reward for merit.

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