

EDITORIAL

Delaware Salutes Agnew

Wednesday, October 15, was National Moratorium Day all over the country, except at Penn State Delaware. While campus activities in support of peace raged everywhere, the Chester campus remained silent and inactive, unharmed by the whole affair. The only sign of life in the school came from the student lounge where a few ROTC members were engaged in a game of pinochle.

The Penn State Administration ruled that classes would go on as scheduled but the students here at Delaware were unbelievably adamant in their support of the school administration's apparent anti-Moratorium sentiments. Not a breeze was stirred; the campus was conspicuous for its total absence of activity. No one was even talking about what was happening outside the cloister.

There are a few conclusions one is forced to draw from observing the conduct of the Delaware students on Moratorium Day:

- 1) They wholeheartedly support the war in Vietnam and do not want it to end.
- 2) They support President Nixon's contention that Moratorium Days are harmful to national goals in Southeast Asia.
- 3) They (in agreement with Vice-President Agnew) did not wish to participate in any programs run by an "effete corps of impudent snobs."
- 4) They value education so highly that Moratorium activities are undesirable if they interrupt a school day.

The question remains, can history repeat itself, or more appropriately can Delaware ignore the next Moratorium efforts as completely and irreverently as they did the first? The New Mobilization Committee Against the War in Vietnam plans to expand the moratorium to two days (November 14-15) this month, three in December, adding a day of protest each month as long as the war goes on. There is a national rally scheduled for November 15 in Washington.

Surely, Delaware won't allow these days to go unobserved; November's activities may even be recognized in the White House.

(The Lion's Eye went to press immediately after November 14's Moratorium activities at Delaware. The newspaper staff is gratified to see an interest at the campus.)

Student Hits R.O.T.C. "Takeover"

To the Editor:

On September 22 I returned from my summer vacation and started my first day of class at P.S.U.

As I walked into what I thought was the S.G.A. office to visit a friend of mine I was attacked by three R.O.T.C. students and handed all sorts of literature explaining why I should enlist in this program. When I explained to these three All-American boys that I hadn't the slightest desire to join any branch of the armed forces and that I was looking for the S.G.A. office they told me that the S.G.A. office is now located in the school's broom closet, and that the former S.G.A. office is now the R.O.T.C. office.

Within the next week I talked to some of the S.G.A. officers and a representative number of the student body and I found out two things. The first is that none of them appreciate the over-emphasis

of R.O.T.C. on our campus. Secondly that none of them want to express their opinions in the school broom closet.

On this campus we have four chartered organizations, S.G.A., R.O.T.C. Raiders, The Keystone Society, and The Student Tribunal. What I would like to know is why the R.O.T.C. rates such elaborate accommodations, when the other organizations have to settle for a desk in a crowded office. The R.O.T.C. affects 102 students while the S.G.A. touches the whole student body.

By having an office where students can go to express their opinions and views we can avoid a lot of unnecessary trouble on campus. And since the R.O.T.C. was relocated into the S.G.A.'s office without any ballot on the student body's part we should have a referendum to see if the majority of students want their office back. John F. Cannizzaro

Housing Is Still Tight At The Park

UNIVERSITY PARK (APS)—University housing officials have begun checking residence hall vacancies so that students living in temporary quarters may receive permanent room assignments.

Officials reported that 975 of the 12,593 undergraduates assigned to residence halls are located in temporary staging facilities within the buildings. The residence halls have a capacity of 11,618 beds for undergraduate students.

Spaces have been provided for 1,079 students in lounge areas

and other emergency staging facilities. Officials hope to move students from these areas upon confirmation that students assigned to permanent rooms are not coming to the University.

According to housing officials, the practice of staging makes it possible for the University to admit more students than campus housing facilities normally accommodate to prevent the denying of admission to qualified students.

Otto Mueller, director of housing and food services, explains that the excess of qualified stu-

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Eye Zeroes In On Anarchist

By Tim Rumsey

If one sees a group of students gathered in the campus's main hallway he will invariably detect a red-bearded youth in the center of the action. Feverishly discussing ethical, metaphysical, and political questions, he has aroused admiration, outrage, scorn, and bewilderment alike in all who have listened to, or debated with him. His name is Joe Bacanskas, a philosophy major who calls himself an "intellectual revolutionary."

Officially, he is a member of the Society for Individual Liberty (SIL), a group which formed as a result of a split with the Young Americans for Freedom (YAF), a national student organization. The Libertarians believe "man's right to his own life is basic" and they reject all forms of government coercion. (Bacanskas recently turned in his Selective Service registration card at JFK Plaza during October Moratorium Ceremonies and plans to burn his classification in the near future.) The following are a few of his statements concerning his own philosophy of individual liberty.

EYE: What type of philosophy is Libertarianism?

JOE: It is sort of a political philosophy which entails a moral and ethical basis—that of egoism.

EYE: What is your definition of egoism?

JOE: Selfishness. Acting in your own rational self-interest.

EYE: If you had to apply a catchword or slogan to your philosophy what would it be?

JOE: "Freedom in our time."

EYE: Describe your idea of freedom.

JOE: An individual acting any way he wishes as long as he is non-aggressive.

EYE: What is the biggest impediment to this ideal of freedom?

JOE: Government. The United States government, for example, has some 2,400 laws already passed. There are so many restrictions on the individual it is absolutely absurd to think of freedom in this context.

EYE: What is the overall aim of the SIL?

JOE: The institution of individual freedom. Our immediate purpose is to get rid of restrictions and start an intellectual, non-violent revolution by changing the minds of the people. We hope to bring out the best in each individual through education.

EYE: You said "get rid of restrictions." Does this mean your political aim is total abolition of government . . . Anarchy?

JOE: Yes. This is not, however, the anarchy that advocates bomb throwing and the like. It is a laissez-faire theory, that is, letting an individual alone in order to become the best he is capable of becoming. It means not restricting any non-violent action. The basic premise that governments run on is that you have the right to initiate force against other people—if you're right. I support individual rights, rule of self by self.

EYE: Do you think America can achieve this particular ideal of liberty?

JOE: Well—men can. If you are to use a collective term I will. Yes, America could do this if they followed the right path and removed all restrictions of non-aggressive acts by individuals.

EYE: Who would take care of criminals, foreign invaders, and legal disputes?



Joe Bacanskas (with beard) holds court in hallway. Bacanskas often meets informally with philosophically-oriented students or, equally often, with anybody willing to listen.

JOE: Those who have the most to lose will initiate and support things such as armies, police forces, and court systems. For example, who has the most to lose by foreign invasion? The businessmen who are making profits. Standard Oil, the Chamber of Commerce, G.M. and places like these would support an army to protect their interests and the country's because they need the consumers to buy their products. Also, regular citizens would pay for their own protection.

The court system I advocate would be a voluntary system. In other words, two parties in dispute would voluntarily pick a judge, both paying him an equal fee. After a decision had been made, if a person didn't want to abide by the decision, he would have to initiate force to free himself. Once one initiates violence an individual has the right to retaliate.

EYE: What are your ideas about violence?

JOE: I am adverse to any type of violence. The greatest initiator of violence I've seen is the government. Witness their jails; they've jailed marijuana smokers and prostitutes for doing nothing. It's scandalous. There are so many laws at the present time, it's difficult to do anything without breaking one. The government creates a lot of this violence.

My idea is this; no individual has the right to initiate force, or its substitution—fraud—against anyone else. When you have to throw bombs and kill people you've lost. As I said, I am an intellectual revolutionary, trying to change the minds of the people.

EYE: What are your ideas on education?

JOE: Well, the public school system is immoral because the government forces people to support it with guns. They say "support it or else!" This happens to people who have no children or who send their children to Catholic school or whatever. Besides that, I think the present methods of teaching are not the best. So much force is used it is destroying people's minds. The private schools I advocate, where people would be free to go to school or not, would be the best way to facilitate education.

EYE: You advocate pure capitalism as an economic philosophy. Could you describe this for me.

JOE: Capitalism is the economic application of the moral philosophy: To Let One Be. In

a collectivist society some produce and others get the benefit of the labor. In a laissez-faire system when one works, he gets all the fruits of his labor. One gets what one works for and pays for. Welfare is an example of the immoral collectivist ethic. It forces some people to pay for the lives of other people.

EYE: What are your ideas on big business?

JOE: Well, there are two types of big business. One is the type nurtured by government; the other has built itself up on its own. Naturally, I support the latter. Many people today complain about high prices brought about by big business and seek more government control. My attitude is this—let big business alone and competition will take care of exorbitant prices.

EYE: What is the highest function of man?

JOE: To produce.

EYE: What is your idea of the ideal man?

JOE: One who acts consistently for himself and rejects force as a means to an end.

EYE: Do you reject a Supreme Being?

JOE: Yes, emphatically. Simply because he doesn't exist—he is a contradiction.

EYE: What do you mean by that?

JOE: Existence is identity. To exist, it has to be something in particular. God is described as infinite. That means he has an infinite number of attributes, which means he is nothing in particular. The question on the Philosophy Club bulletin board (Can God make a mountain he can't climb?) is a philosophic proof that God is a contradiction—and contradictions can't exist.

EYE: Right now you are (theoretically) a member of a collectivist society which is run by government coercion. What is your personal plan of action for the immediate future?

JOE: To resist as many government programs as possible. A more long range goal is to help in educating people in the philosophy of individual freedom. The intellectual establishment tells the government what to do. The day will come when the government will turn helplessly and ask the intellectual establishment what to do and the only answer will be "laissez-faire"—let us alone.