Virtue seen essential for government

by MICHAEL RAMMEN

The concept of virtue had played a significant part in European social thought since the 16th Century. It developed amid the civic humanism of Renaissance Italy, and subsequently served as a component in the educational philosophies. It was also an instrument of the political thought of 16th Century neoclassicism. According to Montesquieu, the French philosopher, virtue was the underlying principle of republican government. Because two sorts of virtue do exist, there must be two sorts of virtue. Whereas aesthetic regulations require virtue in the form of moderation and restraint, democratic republics required virtue in the form of public spiritedness.

Alan Napier, a British writer widely read in America, believed virtue thrived upon constancy and adversity.

"Althus was necessary to sports in the exercise of her virtue," he wrote, "as steel is to fires the production of fire."

The American colonial had not been ignorant of virtue as a social

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SAC's credibility is gone

by MARK LOCKER

There's a fraud being perpetrated on the students of this campus. The fraud is that the Student Affairs Council represents the students of the students on this campus and that the governing of the campus is conducted in a democratic fashion.

The fact is that SAC is no longer a representative of students, and the students of the campus have conducted a campaign to bring this to light.

The motion that passed said SAC "endorsed the concept of SAC and its functioning on campus."

Fred Heaton, Architecture and Environmental Design representative, first asked SAC to endorse a resolution that called for formation of an ad hoc committee to look into the matter of HEP.

HEP, a federally funded program under the Department of Labor, is scheduled to be forced off campus July 1, under university plans to turn HEP's building, the Air Conditioning Auditorium, into a faculty office building.

The Department of Labor informed the university that if HEP was taken off campus the program would be terminated. This is in spite of the fact that several state colleges have expressed a desire to pick up the program being kept here if all else failed or it would say "Well, sorry, it's a great program but faculty office spaces are more important."

The sensibilities of many SAC members were offended. They were unanimous in their desire to maintain this program being kept here if all else failed or it would say "Well, sorry, it's a great program but faculty office spaces are more important."

The members of the public and press were allowed "input" and "go back to the council," or "studies the issue." SAC was being asked to take a stand on something that was unambiguously unfair. SAC merely gets "input" and "goes back to the council," or "studies the matter more."

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Participants should fund their groups

Editor:

Aileen Harvey's editorial (4) on the misuse of ASI funds was both well-written and timely. My question—why pay ASI fees at all?

(1) Cal Poly is a private corporation. (2) Cal Poly cannot refuse admission to those who will not join ASI and pay its fee.

None of the organizations to which I belong would be truly hurt. ASME (an engineering society) would get far more funds through assessing five bucks from each member than it presently gets from ASI. Mustang Daily and Outings committee both operate on a "break even" budget.

Non-payment of ASI fees would not mean the end of student organizations. It would only signal the end of those groups which none care to watch, participate or join.

Reva Taylor

Letter

belong (such as the UFW). (3) In the same way, a public institution may not discriminate against individuals because of private organizations to which they do not belong (such as the Republican party). (4) ASI is a public institution.

SAC's credibility

(continued from page 1)

SAC was, bluntly, a joke. The turnout at last year's election was 26 per cent. Out of 14,000 students, whom do the members represent? Whom do they speak up for? SAC answers that it has to speak for all of the students, and "make government more productive for all students.

The motion was later amended to include the phrase, "and its continuation on campus." Really strong stuff. It passed 10-0.

Sandra Truex, Human Development and Education Representative, voiced against it. She considered HEP "an insult to all those students who are supporting themselves and literally killing themselves to put themselves through college." At least she's honest.

The credibility of SAC, if it ever had any, is gone now. Read through last year's campaign statements by all the candidates. Everywhere you see phrases like "executive policies in the best interest of all students," and "vocal person to stand up for the rights of the students," and "make government more productive for all students.

SAC can, bluntly, be a failure. The motion passed 10-0.

Let's give America a hand!

NATIONAL COLLEGE "PITCH IN!" WEEK APRIL 7-11

There's probably an organized "Pitch In!" Week program on your campus for the week of April 7-11.

Why not contact your college information office for further details—and help give America a hand with the litter problem.

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Poly Royal plays open auditions

Two student directors will be on the look out for anyone from lighting technicians during auditions for two plays scheduled for Poly Royal.

Two auditions are planned 3 to 6 p.m. on March 10 and 7 to 10 p.m. March 11 in Rm. 113 of the music building.

Bob Norris will tackle his first directing assignment with George Bernard Shaw's turn-of-the-century "Passion, Poison and Petrifaction" (or "The Fatal Gentleman").

Norris says the one-act play can be considered a mystery only if it is kept in mind Shaw's usual fancy of words and his avoidance of clearly delineating the roles of hero, heroine and villain.

The second play "A Witch in Time," will be directed by the playwright herself, Susanne Galig. Miss Galig, who says she has been dabbling in theater as long as she can remember, finds most plays for children to be inadequate and has decided to write one herself.

According to Galig, audiences will find the usual stereotypes of male and female roles turned around a bit. Her original script accentuates the potential strength and determination of girls and the gentle qualities most boys have but no one writes about.

Norris and Miss Galig said the actor's ability to move well, improvise and his use of imagination will be "the determining factors for casting both plays.

People are needed for stage crew duties, costuming, and technical and lighting direction, the student directors said.

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Social virtue needed

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imperative. For the Puritans, preparation for salvation required attainment of a "true sight of sin." Cotton Mather had elaborated a notion of "virtuous Epicurism" in which the quest for self-indulgence involved, in part, an effort to exceed the secular world in virtues and a governor of New York, Cadwallader Cilden, argued "the power of a nation consists in the knowledge and virtue of its inhabitants.

As the American Revolution began, however, the concept of virtue became perhaps the single most important component of American social thought and one of the most elusive. Franklin prepared a little work for the benefit of youth, to be called The Art of Virtue. He observed that "most people have naturally some virtues, but none have naturally all the virtues."

Literary and debating societies engaged upon such topics as "whether any sin is unpardonable," or "whether it is fornication to lie with one's sweetheart (after contrition) before marriage."

On July 8, 1776, John Adams wrote to Abigail, his wife, from Philadelphia, following the momentous decision for independence:

"It may be the will of heaven that America shall suffer calamities still more wasting and distressive yet more dreadful! If this is to be the case, it will have this good effect at least. It will deprive us with many virtues which we have not, and correct many errors, follies, and vices which threaten to disturb, disunite, and destroy us. The furnace of affliction produces refining, in states as well as individuals. And the new governments we are assuming in every part will require a purification from our vices, an augmentation of our virtues, or they will be no blessings."

From 1776 on the revolutionaries persistently warned for republican virtue and looked inward to measure their spiritual resources. Preachers, teachers, politicians, and community leaders all asked, whether frugality, industry, temperance, and simplicity were present in sufficient supply. In so doing they hoped to provide a secure basis for the new American policy. Samuel Adams in 1776 said the state was a "moral person."

Two years later, a correspondent in Princeton told James Madison that with enough exertion Americans might form a society of "habitable" men. Writing in 1781, Thomas Jefferson associated the agrarian life with a condition of moral superiority and thereby tapped the wellspring for an American fountain of faith:

"Those who labor in the earth are the chosen people of God, if ever His had chosen people, whose breasts He has made His peculiar deposit for substantial and genuine virtue."

Despite these expressions of concern for attaining virtue, the patriots should not be described as four seasons, not even when they were in the first flush of revolutionary fervor. A few patriots did harbor naive utopian aspirations; but they were destined for disillusionment after the war. One Virginian, for example, wanted in 1776 to emulate ancient Rome where the people, "instructed from early infancy to deem themselves the property of the State...were ever ready to sacrifice their concerns in her interests."

Most of the Founders were more realistic, however, and after the Revolution they referred repeatedly to the experimental nature of their scheme.

They knew a diamond should be cut and polished, rather than set in its natural state. And they had to ask themselves hard questions, such as whether a "mixed form of government" combining elements of monarchist, aristocracy and democracy (the inherited dogma of a century past) was really compatible with republicanism.

In 1786 an English radical called their efforts "the greatest experiment ever tried in human affairs." Early the next year Franklin informed an overseas friend, "we are, I think, in the right road of improvement, for we are making Experiments." John Adams used the same language in 1787, as did authors of the "Federalist Papers," Madison, Hamilton, and Jay, in 1776-48.

Why, asked Madison, "is the experiment of an extended republic to be rejected merely (continued on page 4)
Social virtue needed in U.S. government

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because it may comprise what is law.

What happened between 1778 and 1797 was that the patriots' understanding of workable republican politics underwent a series of modifications as they necessarily reassessed their human potential for achieving social virtue. Perfection became a curious kind of watchword in the process.

In 1780 Franklin had hoped for 'greater Degrees of Perfection' when the new Constitution of Massachusetts came to be revised. As late as 1787, a leading Philadelphian could write 'it remains yet to establish and perfect our new forms of government, and prepare the principles, morals, and manners of our citizens for those forms of government after they are established and brought to perfection.'

Being realistic men, the Founders soon came down to earth from such lofty realms. Had the Founders lowered their sights and their standards between 1778 and 1797? Yes and no.

It's difficult to generalise because some, such as Jefferson, were far more optimistic about republican prospects than others, such as Adams. Most of them realised that virtue and citizenship depended in some degree upon the individual's status in society. Therefore some were even willing to guarantee fifty acres of land to every mature male white.

Americans were forced to come to terms with the cynical Enlightenment observation that the heart of man is by turns both a sanctuary and a sewer. Some re-orientation was required if the crisis of confidence and order of government were to give way to order and restraint. 'Control' and 'reform' became especially prominent in the Founders' vocabulary new. They knew they would have to reform republican politics to make it compatible with the unalterable diversity of their interests.

They knew they would have to put greater reliance upon constitutional sanctions and constitutional restrictions. And they knew they would have to strike a proper balance between rights of individuals and needs of society.

Deciding the correct formula? The solution might lie in discovering a 'science of politics.' So, in 1787, they went to work and began to build the necessary checks and balances and proper supports of Federal government.

Blood drive

A blood drive, sponsored by Block "F" and CHPER, will take place April 10.

Appointments to donate blood can be arranged in Chumash Auditorium during registration, March 31-34, 9 a.m. to 6 p.m., each day.

All blood will go to the Cal Poly blood bank to be used by students, staff, faculty, and dependents.

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Housing


Roommate needed spring quarter. Cal Poly Apartments. Call 564-1121.

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1974 Harley Davidson Trike. Call 564-7414 or 844-1121.

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Charter bus to UC for Sunday and Monday games. Call 844-8585 or 441-1414. A blood drive, sponsored by Block "F" and CHPER, will take place April 10.

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