

## Co-eds back in-but no further resident action

The administration has reinstated the three coeds dismissed during last week's dispute between resident students and the university administration. The three were reinstated at the recommendation of a committee

tactics which would lead to recognition of the residents demands.

Although the confrontation has ended, there is still much feeling among the students about the administration bargain. Many stu-

Already on the committee were Associate Dean of Men Ron Cole, English prof Janet Baker, English prof Terry Whalen and Brian O'Byrne. O'Byrne is employed in the residence by the administration.

The Action Committee will draw up proposals and report to the administration Student Life Committee. The Student Life Committee is an advisory body set up by the resident which has twice recommended that the president abide by the resident students' wishes. It has been ignored twice.

The Student Life Committee will present the proposals to administration president Henry Labelle, who will either accept or reject them.

"At that time, I don't think Father Labelle will reject our requests," said Students' Representative Council Residence Representative Bob Doucette.

SRC President Mike deVerteuil was not present at the nominating meeting.

None of the proctors in residence were at the meeting. The proctors are students who are hired to look after minor disciplinary matters. They inform the Deans about lateness and violations of visiting regulations.

"After all the trouble between the students and these people running the university you would think that they would be only too glad to sit down and discuss the problems with the students in the residence," said one student attending the meeting.

But the meeting was called on short notice and many students were not aware of it. Only about 150 students were present of about 600 residents.

There is little likelihood that the Action Committee will take any militant action. Interest in changing the situation seems to

be dying down as the resident become accustomed to the idea that the administration has won. Even the Action Committee headquarters which was supposed to have people present at all times to give out information, was unoccupied at least twice last week for long periods.

by Frank Cassidy

set up by the University Senate to review the dismissal.

The administration had suspended the three coeds as an example following a resident declaration that rules of conduct would be set by students in the residence. The three were suspended for contravening an administration regulation.

And it doesn't look like the residents will be able to regain the ground they lost when the administration counterattacked by dismissing the three. The residents agreed to follow admin. rules "... temporarily" as a device the reinstate the three coeds. The students refused to sign a press release requested by the administration which admitted that the university had the sole right to make decisions concerning conduct.

The three coeds are reinstated now, but observers feel that the residence Action Committee, which was touted as a radical, even militant, group will not take any action which might cause a repetition of the dismissals. The Committee was set up last week to discover

dents feel that the administration attempted to coerce the residents into compliance with administration demands.

But the Action Committee has died temporarily according to Chairman John Kelly. "The Action Committee is dormant for now," he said.

In its place will be a new rules committee which will be half student and half administration - faculty. The residents held a meeting last week to nominate candidates for the committee.

Nominated Monday (Nov. 17) were Tom Thomson, John Kelly and Peter Armstrong. Nominated later in the week were Dennis Stark, Tony Perri, Gerry Kelley, Fred Michael, Joe Healy, Pat Crowley, Dennis Lafreniere and Michael deVerteuil. Elections were held after press time. Two of the 11 candidates were elected to the committee to join Residence Society President Kevin MacDonald and Students' Representative Council Residence Representative Bob Doucette, who are on the committee ex officio.

### Fee increase suggested:

There may be a referendum this year to ask students to approve a \$10 student fee increase. The increase will be used initially to pay for the installation of Radio Saint Mary's, and to cover increased expenses.

The station operated from a turntable and speaker system last year but the staff propose to expand the operation to a broadcast quality set-up equivalent to Dal Radio, which pipes music into all of the Dal residences and campus buildings.

The possibility of the fee increase was discussed at a Students' Representative Council meeting held last Thursday. However, there was no decision at that time.

SRC Treasurer Francis Fraser will bring the question back to council at a later date. It was brought up during the debate on the 1969-'70 budget. There was no mention of a possible date for the referendum.

"There will definitely have to be an increase", said Fraser.

### Classified ads

After struggle and criticism, the JOURNAL will now accept classified ads. The rate will be 75¢ for the first three lines and 20¢ for each line more. Ads should be in the office, with the cash, one week before publication. Here's the first of many more.

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## Reiche almost speaks - marches instead



Reimut Reiche was here last week and set all radical hearts a twitter when he marched in the Viet Nam Moratorium Day March and later spoke at King's. As for SMU, he'd rather walk (away) than speak.

Reimut Reiche almost spoke last Friday (Nov. 14).

Instead, he marched to the American Consulate to demonstrate against the war in Vietnam. He spoke later at King's College.

Reiche, a leading member of the German SDS (Socialist German Students) was here on campus at the request of the Students for a Democratic University, and SDU Chairman Dave MacKinnon expressed disappointment that Reiche was unable to speak.

Later, at King's College, Reiche told about 30 people about the German youth movement. He explained that SDS in Germany was not entirely student-oriented:

"It was a movement which had its center in the oppression of students", he said. "But once we started, it became a youth movement."

Overcrowding in the universities, and the role of the university student after graduation were two of the major issues which led to the movement.

"On campus the size of Dalhousie", said Reiche, "in Germany there would be maybe 16,000 or 18,000 students." Dalhousie has an enrollment of about 8,000.

The class nature of the university was important in forming the SDS. In Germany less than five percent of students come from working class families. The rest are from the upper and middle classes.

The class destination of the students are upper class, according to Reiche.

Things aren't much different in Canada, he said.

"I think students in Canada are as much oppressed by the content of the classes and the rules. But nevertheless I think the German students realized this oppression on a mass level much faster."

Part of the reason for this earlier realization is the difference between tactics of administrators in Canada said and in Germany. When the SDS held mass teach-ins they invited administrators to speak. "They came - they were reactionary - but they came." In Canada, on the other hand, "... those slimy and oily liberals..." would not allow themselves to be put in a position where they might be exposed.

One of the main problems students have is the course requirements they must perform. The SDS has evolved a way of freeing students from this work.

The Red IBM Program is "... used to set students free so they can do political work." The program takes many forms and Reiche gave one example. In Germany, the student must write a thesis to obtain a degree. The thesis is usually nothing more than a series of footnotes.

"So we write one big thesis on Goethe or Kant which has about 5,000 footnotes - all the footnotes available in the German

library system. We write this monster thesis - this Red IBM thesis - and students can take one section of that thesis."

This frees the students "... so they can have time to do real scientific work - so they can have one, or one and a half years work in the factories and factory (political) groups," Reiche said.

Another way of combating "... authoritarian education..." was to set up anti-universities. But there were problems, says Reiche.

"We were only interested in educating ourselves in an anti-authoritarian way."

Classrooms were usually set up evenings in the same ones used during the day for regular classes. The movement was one of withdrawal from Society rather than change.

"There is an institution in West Germany which is engaged in finding the best ways to kill certain tribes in Afghanistan. And they are very successful at that."

"But we did not analyze that sort of thing", says Reiche. There were problems though. "We were very anti-imperialist in our thought, but very middle class in our attitudes."

A result of imperialism is that "Germany has no culture now - it is a mixture of American plastics and American cereals and the old German culture", Reiche noted.

"Our movement is a very young movement," he said.

the lit page

editor : Mike Power

grass and wild strawberries

poem

you gave me a way to fight the impartial doom  
 you led me to the mansion of joy  
 you showed me the visions of philosopher-kings  
 oh heed the wicked truth  
 don't leave don't leave  
 you're gone

smoke from a turkish cigarette encrusts my sodden brow  
 the eminence of your chastity joins the hostage ritual  
 your octopus words have won my entangled spirit  
 ...you have lost, ...you have fallen...

metamorphic handkerchiefs relieve the tear-soaked haze  
 the crust is expelled into darkness  
 you have left the sunny darkroom  
 you have beaten a classic foe  
 and now there is nothing said  
 and now there is nothing lost  
 you have run...

abraham

"Grass and Wild Strawberries" is a stage play by George Ryga and the album of the same name contains the music from the play as performed by the Collectors, undoubtedly the top vocal-instrumental group in Canada, if not all of North America. The music on this album was composed and arranged by the Collectors with George Ryga providing the most unusual and imaginative lyrics in captivity.

The "Prelude" is basic rock, incorporating guitar and harmon-

by  
 Glen Richie

ica backed by the usual rock instruments. Horns take over to introduce the title song which begins with a drum solo in which some form of sound effect is used to constantly change the pitch of the drums. By the time this song is through, you know that the Collectors are unbelievable vocalists.

"Things I Remember" features several different melodies and at times it sounds as if there are about ten different vocalists singing counterpoint to each other.

"Don't Turn Away From Me"

introduces the first mention of "The Holy City". The entire message of the album is not perfectly clear to me but the word "holy" will return along with a "freedom" message. Again several melodies and a multitude of harmonies can be heard.

"Teletype Click" is very much inspired by the American Indian. The most unusual feature here is the singing on the main chorus. It's so low, you'd think it was a tape played at half-speed. "We are so harmless when we dream. We are really children then, aren't we?" This song is a dream.

"Seventeenth Summer" is another Indian-inspired song. It tells of a young woman who is "soon to be a mother". In the background are Indian chants and drums as well as guitar and horn melodies highly reminiscent of the background music you heard in old western movies when the Indians were preparing for battle.

"The Long Rain" is completely original as is about ninety percent of the album. Some of the influences you can detect in this cut alone are American Indian, big-band jazz, pure rock, and folk. This will give you some idea of the unusual music typical of the Collectors.

"My Love Delights Me" is very folksy. It is a light fun song in

which lead singer Howie Vickers sounds a lot like Mike Nesmith of the Monkees. This cut is very simple in comparison to the rest of the album to the point where it's almost "commercial".

"Dream of Desolation" features several melodies based on a single chord for the most part. Again the drums are played through a form of sound effect in parts of the song.

"Rainbow of Fire" begins very softly with a guitar melody that almost sounds like Chet Atkins. The song builds up with each verse and Howie Vickers keeps singing higher and higher until you are convinced there is no musical note he cannot reach. This is the second most beautiful song on the album.

"Early Morning" is a freedom song with extremely heavy guitar and drums. "Give me back my right to freedom!" Urgent, Imperative.

"Sheep on the Hillside" is the most beautiful song on the album. Again, Howie Vickers spans a range of musical notes equal to at least three times that of the average vocalist. This cut demands to be played at full volume in complete darkness. It is a sad song and this feeling expressed by Howie Vickers comes down on your like an avalanche. "Take wings and be gone....."

End of the road

On October 21st JACK KEROUAC, American author and leading spokesman for the Beat Movement of the 1950s, died in hospital at St. Petersburg, Florida. Born in Lowell, Massachusetts in 1922 of French-Canadian parents, he attended Columbia College after which he served in the U.S. Navy and the Merchant Marines. Throughout his life he travelled extensively in North and Central America, Europe and North Africa accumulating the experiences which were to form the substance of his novels and poetry.

In his best and most well known work, "ON THE ROAD", Kerouac succeeded, more than any of his contemporaries, in capturing the spirit of what has come to be called the Beat Generation. A forerunner of the Hippie Movement of the 60s, it was a time of confrontation and conflict, not unlike our own, in which Kerouac chronicled the odyssey of rebellious youth which felt itself alienated from a society whose

traditional value system it could not accept. With a refusal to conform and in an attempt to discover an individual identity, Kerouac's characters roamed restlessly across the American land-

by  
 Douglas Abbott

scape like modern Huckleberry Finns, hopping freights, stealing cars and luxuriating in the freedom of the open road. Inevitably they reach the end of the road only to find themselves, alone and lost in a society without sign posts, a society that seemed to offer no goals and no answers.

Perhaps at the end of his own road last month Jack Kerouac still had not discovered those answers, although it is the exuberance and spontaneity of his writing which remains to declare that a purpose in life can be found only through living it.

Mern

remember a hill,  
 remember trees applauding a sky.  
 remember a mouth that i kissed,  
 and i thought saliva would rundown a cheek,  
 but it didn't.  
 because a mouth was ooded in mine.

mike power

from the garden

he was a beautiful man  
 this is how i fell in love with him...

he smiled at everyone  
 women, children, old people,  
 babies, and other men.

The muscles around his eyes  
 would flex, pull and bend  
 those pools of brown  
 into glowing, shining jewells.

he never stopped smiling...  
 he smiled at the sun  
 the rain, the wind...


i never saw the rest of his face...


one thing i remember though  
 there was always something  
 jutting from his lapel

one day they questioned him...  
 "why do you wear that weed?"  
 "a weed," he shouted!  
 why that's a flower!



that's when i fell in love with him  
 you see it wasn't a weed and  
 it wasn't a flower.....

steve anderson

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# Council passes \$39,000 budget

The Students' Representative Council last Thursday night passed a \$39,000 budget for this fiscal year, with almost none of the factional wrangling that usually characterizes such meetings.

The budget was presented by SRC Treasurer Francis Fraser and was challenged mostly from the gallery. A political dispute erupted from the disparity between grants allotted the Liberal and Progressive Conservative clubs.

The Liberals were given \$350 - the PC's got \$200. Both clubs had members there to attack Fraser on his distribution. Liberal Club president Gary Langille worked on the premise that the Liberals deserved what they got. P.C. president Chris Sabean thought the PC's had been short-changed.

Fraser defended himself by telling disputants that their past records were the basis on which he worked when compiling the budget. The PC club has been almost non-existent for the last few years but the Liberals have been relatively active.

Debate from Council members came mostly on a \$3,000 grant to Radio Saint Mary's. The station will need \$20,000 to set up as broadcast quality

operation. Last year, it operated from a turntable in the basement of the Students' Centre and the RSM staff propose to improve the quality of the equipment to at least the standard of Dal Radio, which provides service to all of the Dal residences and most of the campus buildings.

To do this they will need much more than the \$3000 given to them in the budget. Councillors were worried that the grant was either too little or too much depending on how soon the station would be operational. Fraser made clear that the grant was purely for operating expenses and emphasized that the budget did not consider the expense of setting up the station.

The two largest sections of the budget were \$10,200 for administration of the Students' Association and \$19,500 for students organizations. Societies received \$2,500 and there was an unallocated balance of \$475. Fraser devoted \$2,250 to capital expenditures and \$4,500 to functions like Autumn weekend.

The budget was passed unanimously.

There were about fifteen people present at the meeting. SRC Vice president Paul Leblanc was not present, while Day Student Rep Jim Dillon entered the meeting late.



Daring demonstrators drift through dripping Halifax. During the day, they denounced the desoultury doings in Viet Nam of the dastardly dogfaces.

## On the Barricades by Sue Rogers

Year of the Barricades, a three day conference held in Toronto, recently, was to inform students about campus activities in relation to the student movement. Besides information on the Canadian scene, plenary discussions and seminars were held to hear German, Italian, French, British and American progressives from the respective delegates. Its aim was to provide an opportunity for politically wavering and uninformed individuals to study the 'radical' element in the university and its ideology. Instead, it was an educative measure, not a recruiting session. A cross section of student bodies across Canada and the U.S. were in attendance. They participated in plenaries, seminars, workshops. A diversified political thought and ideology were pre-

sent and analysed. One, in effect, criticised or reinforced one's own political tendencies and beliefs in respect to the 'left' and 'radical' faction. Uninformed individuals were thereby exposed to a new mode of thought and self-analysis.

The student movement appears to be up against historical problems of organization and solidarity. These were overwhelmingly defined in the plenaries. The communication barrier was high at certain points. The people they were striving to reach were at times left out in the cold, through some jargonizing semantics and political terminology not familiar to them. Appearance of an elitist faction within the movement requires some discipline. The exact aims were confused and practically non-existent. This was ap-

parent when two plenaries degenerated into chaos and screaming verbal matches approaching hysteria. The movement is infiltrated by pseudo-radical elements i.e.: adventure-attitude; militant solutions; people with incomplete analysis and action freaks. Fractionalism is an his-

SUE ROGERS WAS ONE OF SAINT MARY'S REPRESENTATIVES AT "YEAR OF THE BARRICADES."

torical problem and must be struggled with to present a unified front.

Many 'radicals' were disillusioned and disappointed with the Barricades but only due to the fact that they neglected to read the program and failed to realize the intent and purview of the conference.

## Glendon college officially supports Viet moratorium

TORONTO (CUP) - - York University's Glendon College Thursday became the first Canadian campus to officially support this month's Vietnam moratorium, and Glendon officials made it clear the support was intended as a political act.

Glendon principal Escott Reid broke a 23-23 deadlock in the college's faculty council to approve the cancellation of all classes for the afternoon of November 13, after ruling out of order a proposal that classes be cancelled on a voluntary basis.

The purpose of the decision, Reid said, was to "commit the faculty council of Glendon College to a political act."

Seminars, films and speakers on the Vietnam conflict will replace the classes.

The next day (Friday, November 14), students at York Uni-

versity and the University of Toronto will boycott--unofficially--to carry on discussions of the war.

A similar march by anti-war groups is also planned for Toronto on Saturday, November 15.

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# COMING EVENTS

Fri. Nov. 21 - Arts Society BASH - SUB  
7:00 Hockey UNB VS SMU

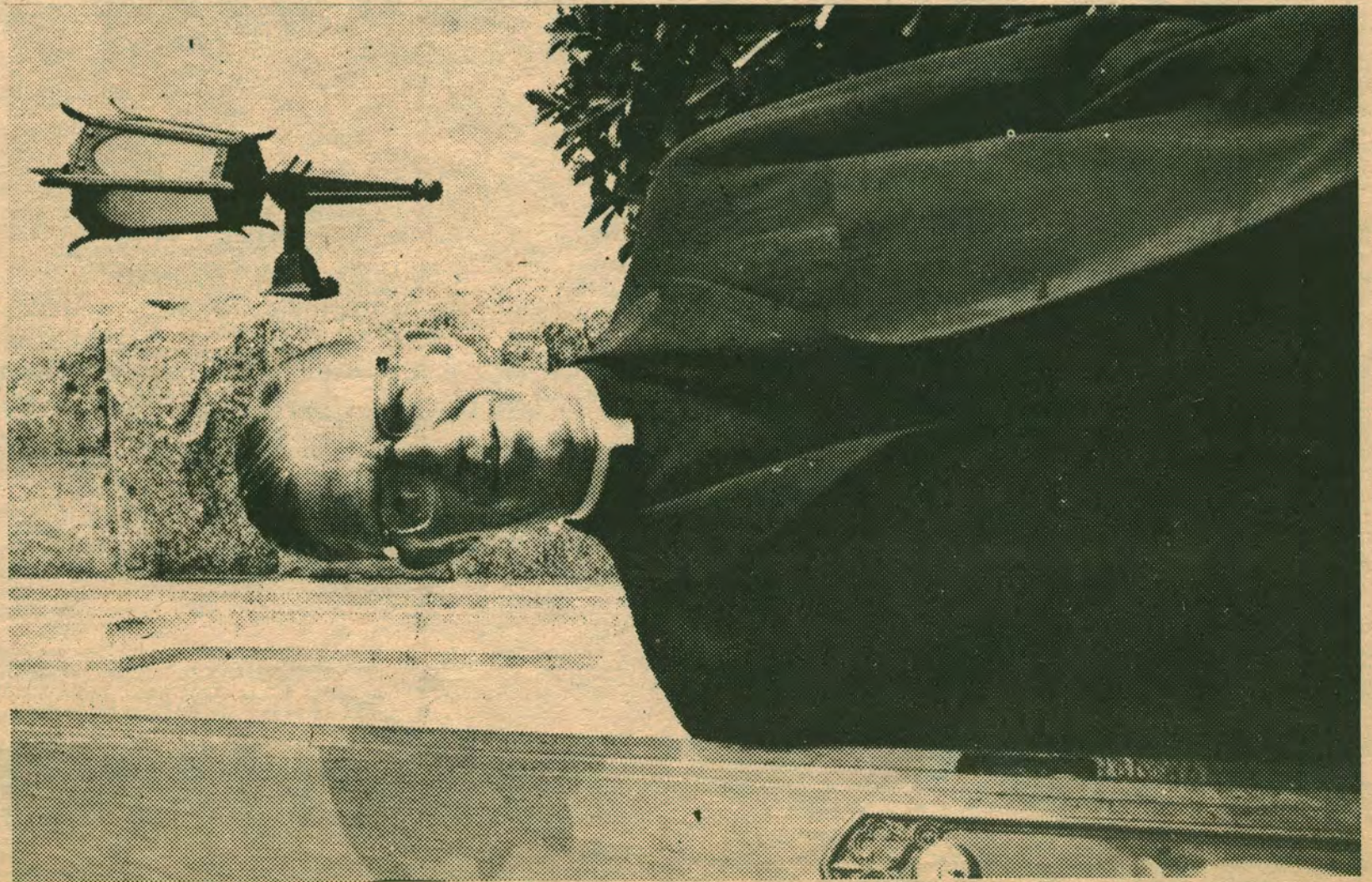
Sat. Nov. 22 - 7:00 B.B. Invitational Tournament at SMU

Sun. Nov. 23 - 7:00 B.B. Invitational Tournament at SMU

Wed. Nov. 26 - 2:30 Brewery Tour sponsored by Arts Society  
Tickets on sale in SRC Office \$1.00 each

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# It takes guts to run a university



A man like Henry J. Labelle spends a lot of sleepless nights because of his job. It's a tough job. And he cares.

As the president of a large university, he is always in line for criticism. It all falls on him.

A lot has been said about Saint Mary's University in the past few years, for and against. One of the things we have learned is that proper respect is never given unless we do it ourselves.

Henry J. Labelle is a man who is proud of Saint Mary's and Halifax and deserves their respect.

There are those who say that Henry J. Labelle is against students. But that is the exact opposite of what he believes. Henry J. Labelle has great faith in

students. He calls the majority of them "the leaders of tomorrow." He sometimes sees students in his office, talks to them and asks them questions.

This year will be an important year for the Saint Mary's University. Student representation on the Senate is likely. Students, faculty and administrators will come to reason together.

This is what a man like Henry J. Labelle believes in. He believes in talking things out. He isn't against change. In fact, he thinks change is sometimes good.

But he believes in responsible change, not change for its own sake.

Henry J. Labelle cares about his students, too. He thinks they are important to a university. He is concerned about their problems.

That is why Henry J. Labelle wants students to have a voice in running the university.

Henry J. Labelle believes in, and is proud of Saint Mary's University.

That's why we are telling you this. Sometimes you have to blow your own horn. A man like Henry J. Labelle won't do it himself. He won't no matter what he has to face.

Yes, it takes guts to run a university...

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by Bern  
Nkemdirim

# Focus: The gathering storm

The odd thing is not that the Christians preach the gospel of peace and love for which they are hopelessly incapable of maintaining; but the fact that their memory machines escape history. Christian society has always been a violent society: the passages in the Bible run through apocalyptic violent period. Violence as a metaphor for the description of the state of history is normal. This does not mean that it is inevitable or intrinsically desirable. The Christian evangelists have consistently and in unequivocal terms condemned violence as pathological and the work of sick men.

The irony of the matter is that the Christians themselves have continually generated violence with profound vehemence. Their

now and then they found their tongue and their voice became violent. Characteristically, the Hammonds summed it up:

"The feelings of this sinking class, the anger, dismay, and despair with which it watched the going out of all of warm comfort and light of life, scarcely stir the surface of history. The upper classes have told us what the poor ought to have thought of these vicissitudes; religion, philosophy, and political economy were ready with alleviations and explanations which seemed singularly helpful and convincing for the rich. The voice of the poor themselves does not come to our ears. This great population seems to resemble nature, and to bear all the storms that beat upon it with a strange

crimination, exploitation continued to crush the people as in the past. This was a great disillusion for the Fathers of the Church; at the time of the persecutions the Christians had believed that God would overwhelm Rome with favours on the day that the Empire ceased to persecute the faithful; now the Empire was Christian, and the bishop had become personages of the first rank, yet everything continued to go on as badly as in the past. What was still more disheartening, the immorality, so often denounced as the result of idolatry, had spread to the adorers of Christ. Far from imposing a far reaching reform on the profane world, the Church itself had become corrupted by imitating the mundane world.

In Colombia, a South American country, which is traditionally and narrowly Roman Catholic, a group of Spanish Catholic priests have fed on the spoils of the native land. They had committed fraud over land titles, practised commercial exploitation of native labor, misused public money, and indulged in extortion and the use, until relatively recently, of the stocks and whipping as methods of punishment.

The missionaries work in a remote southern part of the country. While not denying the heroism, and self-sacrifice of the early missionaries who pushed across the Andes at the end of the last century and refounded long-defunct missions in the jungles of the Amazon Basin, it is a basic and ugly fact that the mission appears to be run for the missionaries rather than the local Indians. The mission slowly took over the ancestral land of the valley, aided by legal tricks and documents which were at times forced.

Nor do I stand alone in the diatribes against the Christians. Eldridge Cleaver in SOUL ON ICE writes: I had come to believe that there is no God; if there is, men do not know anything about him. Therefore, all religions are phony - which made all preachers



## Bern Nkemdirim teaches sociology at Saint Mary's University

characteristic attitude ripen the impulse toward violence. Almost regardless of the questions at issue, Frenchmen could count on a national political crisis to produce battles between Protestants and Catholics in the name of the Holy Order. In Ireland, the Catholics have struck in the name of justice, the Protestants in the name of order and those in between, in the name of fear. It was the deadly persecution of the non-conformists in Europe which sent men and women fleeing from their native lands to settle in the new world. The deadly vendetta, the endemic banditry of the European highlands, the pervasive Sicilian scourge and the occasional millenarian movements that have rocked Southern Europe share many traits with the apparently trival kinds of violence. Yet Europe is a Christian society. Nor did America and Canada escape the wind of violence. And they are all men born of religion.

In the 19th century Europe, the peasants suffered in silence. But

silence and resignation. But just as nature has her own power of protest in some sudden upheaval, so this world of men and women has a volcanic character of its own, and it is only by some volcanic surprise that it can speak the language of remonstrance or menace or prayer, or place on record its consciousness of wrong."

The key issue here is that the Christians offered explanations for the justification of oppression and exploitation of the poor which satisfied the rich.

Now certain basic questions come to mind. What has the Christian teaching brought us in this universe? What is the role of christians in the modern world. Are they helping in the shaping of the dialectical exploration of the fundamental values? All the old Christian authors agree in informing us that the new religion brought no serious improvement in the situation of the world; corruption, oppression and disaster, dis-

and priests, in our eyes, fakers, including the ones scurrying around the prison who, curiously, could put in a good word for you with the Almighty Creator of the universe but could not get anything down with the warden or parole board. . . Besides, men of the cloth who work in prison have an ineradicable stigma attached to them in the eyes of convicts because they escort condemned men into the gas chamber. Such men of God are powerful arguments in favor of atheism. Our atheism was a source of enormous pride to me. Later on, I bolstered our arguments by reading Thomas Paine and his devastating critique of Christianity in particular and organized religion in general.

Earlier civilizations were destroyed by the barbarian invasions. Ours will be by the barbarians which the Christian society breeds. The trend towards disintegration is incontestably in this Christian world. When crime and affluence rise together, when hoodlums like Clyde Barrow enter folklore as folk heroes, and when latent whizz kids pick up the pieces of the smashed Kray and Richardson organizations, and when Christians maintain deaf ears to color or any other kind of discrimination, then there is something rotten in the state of the Christian world.

As we seek the primitive within ourselves and bemoan the failure of affluence to civilize, as the old deplore the ferocity of the young and are tempted to use violence to suppress them, as the voice of the masses spoke, nay cried about the bitter heritage of our racism, as Martin Luther King fell slain, and the rotten cores of a hundred cities burned, and as the students, with breath-taking checkness strip the clothes from the stuffy university authorities and the hard boiled police, the Christians - the adorers of Christ have proved powerless to arrest the detonator of social destruction. And how fraught with tragedy.

The Biblical saying reads: Love thy neighbor as thyself. But who loves his neighbor here? I have encountered racism ever since I left Biafra for a Christian society. I have heard people say: people of different races and colors could never live together in peace, mixing them was just asking for trouble. How tediously familiar - South African

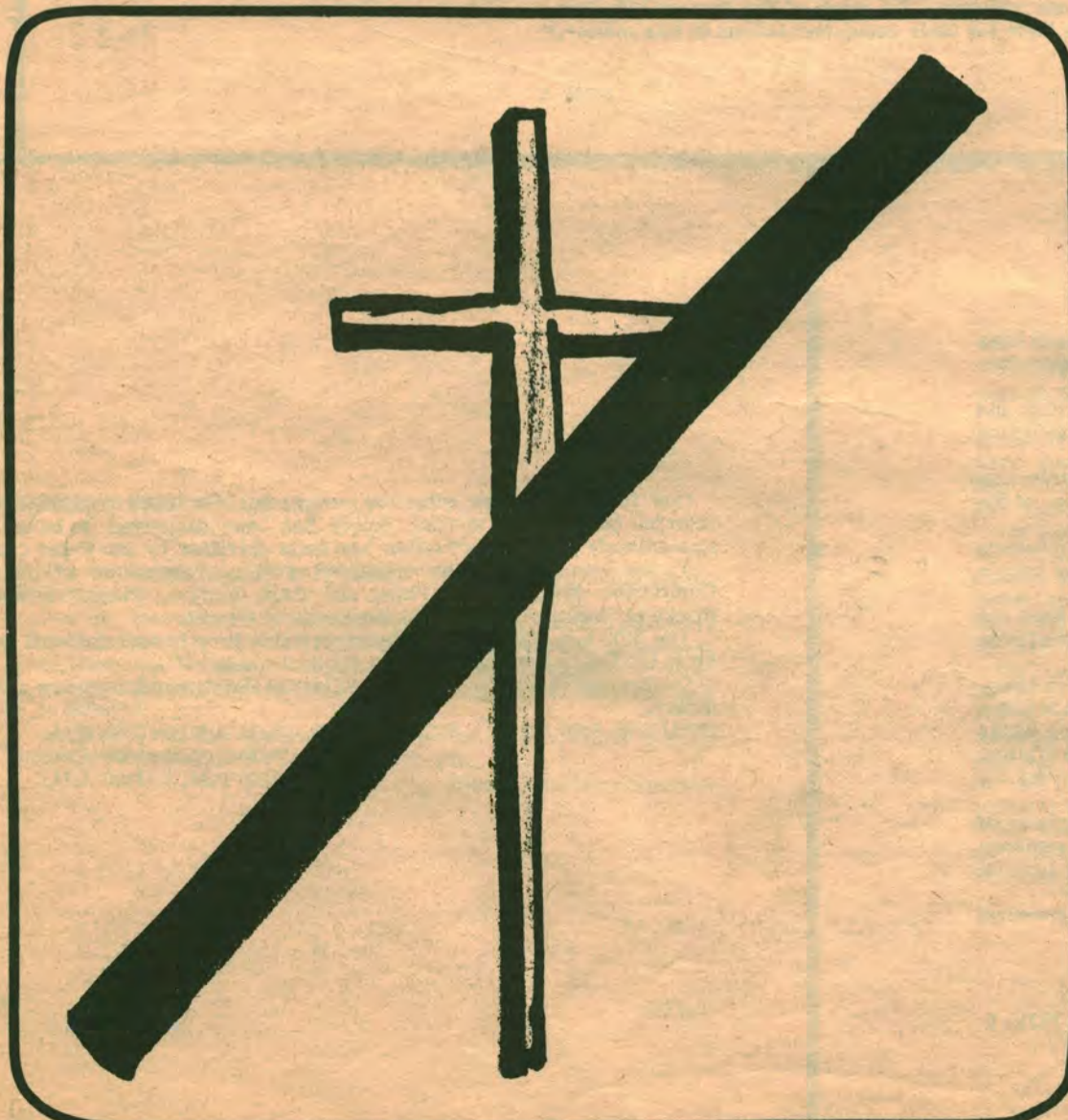
And they are all honourable men of Christian culture and values. I could never argue with them. They hypnotized me because of a paralyzing vision in their eyes.

Meanwhile, I had been grappling with racialism and trying to come to terms with it. The first eruption has convulsed me. It had, while the reverberations lasted, transformed me, to myself, into some menacing monster or, at best, into an unmitigated nuisance. I was looking at myself through the Christian racist eyes. I will never forgive the Christians for teaching me, and thereby internalizing in me, Christian values for which generally they themselves have no respect, and which they do not even intend to practise.

Why should the Hippies, the black-power and the governments always call the tune which is sometimes violent? It's time for us to hear loudly and clearly from the many educationists, churchmen and moral leaders who are working, often courageously, to build an integrated society in which differences in color, religion and culture are accepted as natural and not made the excuse for unequal treatment.

The Christians and men of good will must try to come to terms with reality, with history. While they have the insatiable urge to condemn violence they should also direct their energy to cure the disease which is symptomatic of injustice. Granted some have gone mileage in this direction, others have proved themselves impotent in exploring the dialectical purpose of the human existence with frightening abandon.

Creating a climate of understanding free from fear, is a matter of cultural education in the broadest possible sense. The Christians, the churchmen, the moral leaders could do us a wealth of good if only they could come down from their useless heights of the Kingdom-to-Come and face the dynamic problems of the mundane world. Let the Christians help us in accomplishing the work of social justice, a work of benevolence in going to those who toil and suffer, like friends solely desirous of working in peace and under honorable conditions. We must not, by a brutal and too egotistic refusal to unbend, allow them to give way to impulses which, while not actual revolts, would yet have as many victims.



# SMU Row Threatens Residence

By SHEILA URQUHART  
Staff Writer

Saint Mary's University students may be jeopardizing chances for a new residence with demands to make their own rules in existing campus housing, says Dr. Henry J. Labelle, SMU president.

"If they are determined to run the residences like a hotel — and a bad hotel at that — then I see no further use for residences, per se, on campus," the university president said during an interview today.

"We're planning another very large residence, but its future will depend, to a great extent, on how this situation is worked out," he warned.

"Since the administration has to pay the piper and get the money to build residences, we should have the right to decide how those buildings are to be

used", said Dr. Labelle.

SMU resident students say they have the "moral right" to control their own environment — and that means visiting regulations between men's and women's residences.

The resident student body — totalling 600 — is preparing for a referendum on the issue today.

The situation reached a climax about 3 a.m. today when men and women resident students, after a mass meeting in the cafeteria, symbolically dissolved old regulations by visiting each other's quarters.

To date, visiting in residence has only been allowed between men and women students during weekends, says student council president, Michael DeVerteuil.

He said his message to fellow students early this morning promoted self-determination in residence regulations.

The resident students should be able to control their own environment and consequently make their own rules and be responsible for their own actions, he said during an interview.

"There was a very favorable response to this idea," he added.

There was unanimous agreement by about 475 students that "this self-determination should be fact."

Today's referendum will ask resident students if they believe they have the right to make their own rules. The results will be announced at a meeting tonight.

"We will inform the administration today of our action and the pending referendum," said Mr. DeVerteuil.

"If they don't agree with us, it will make no difference. I honestly have no idea what the administration's reaction will be," said the council president.

Dr. Labelle said most of the current residence rules were set by students. . . "then they repudiated them and wanted them changed."

Students in residence didn't realize the savings involved in the kind of room and board they got, compared to the cost of comparable lodging off campus, he contended.



NOT IN FAVOR

"And I don't think boys and girls should be able to move from one building to another without regulations — I don't think parents, or even most of the students, would be in favor of it," said Dr. Labelle.

He believed the situation was "basically negotiable."

The 600 total residence body includes 107 women.

From The Halifax Mail Star

Dr. Henry J. Labelle, S.J., President of Saint Mary's University, in Ottawa attending the Annual Meeting of The Association of Universities and Colleges of Canada, today issued the following statement:

"I am in sympathy with the desire of students to assume responsibility for their own actions. University life, however, imposes restrictions in view of the academic objectives of the institution. Unilateral action by students jeopardizes the purpose of a residence on campus. The administration has responsibilities to parents and guardians which it cannot repudiate nor modify without the latter's consent.

Students in residence last year recognized the need for regulations. Their suggestions were submitted to the administration and were approved. These regulations have been in effect from the beginning of this academic year. The same opportunities for dialogue which resulted in acceptable regulations last year are still available to the students. I would welcome any detailed submission which students may wish to present.

I appreciate and recognize the work of the Student Life Committee and thank them for their recommendations in this matter."

NOV. 5

## RESIDENCE POLICY AND REGULATIONS

It is hoped that upon reaching university the student will have attained that degree of maturity which will make him responsible for all his actions.

A university residence should be a suitable place to relax and study. It is necessary to remember that harmonious residence life depends on the co-operation and thoughtfulness of all.

The few rules that we have, have been drawn up with the intention of preserving, as far as possible, the individual freedom of the students.

1) The responsibility of making rules requires that we behave in a responsible manner and respect the property of other people and of the University.

2) We must respect the rights of our fellow students. We must not inconvenience them in any way. Remember that this is an academic community.

3) Students have an inalienable right to control their own lives. In the high rise each apartment will determine their own visiting policy, remembering always not to inconvenience the other suites on the floor. In the low rise each suite will decide on the visiting policy for that suite and each floor will make that decision for the lounge.

It is expected that visitors will follow the common courtesy of using the intercom system. Uninvited guests cause an inconvenience to their fellow students and so can be referred to the Judicial Board.

The role of responsibility and discretion can not be emphasized enough in co-operative residence living.

NOV. 5

Due to the complex situation concerning the open residence policy, an interim curfew and visiting policy has been suggested, to be put in effect immediately until the situation has been clarified by the Rules Committee.

These hours have been discussed with representative of the Revisory Committee Maureen MacPhee, and Barb Morton, Vice President of the Resident Students' Society and the Deans of Women.

The 5:00 a.m. curfew is not feasible at this time however, it will be brought up to the Rules Committee within the next week.

Do you agree to the following TEMPORARY times for curfew and visiting policy.

CURFEW: 3:00 A.M. VISITING Fri. - 6:00 P.M. to 3:00 A.M.  
Sat. - 1:00 P.M. to 3:00 A.M.  
Sun. - 1:00 P.M. to 3:00 A.M.

NOV. 6

## Students Vote For Complete Control

Students at Saint Mary's University voted last night in favor of requesting the University administration to allow them complete control over regulations governing campus residence buildings.

Father Ron Cole, of the University faculty, said after the ballots were counted that further negotiations must follow and in "no way will the students have complete control over university buildings."

Of the 600 resident students at the university, including 107 females, 82 per cent voted on the referendum, and 97 per cent of them were in favor of student control of the 'on campus' residence buildings.

Student council president, Michael DeVerteuil, was not available for comment following the mass meeting last night.

University president, Dr. Henry J. Labelle, said yesterday the students may be jeopardizing chances for a new residence with demands to make their own rules in existing campus housing.

"If they are determined to run the residences like a hotel — and a bad hotel at that — then I see no further use for residences, per se, on campus," said Dr. Labelle.

From The Halifax Mail Star

## *The residence documents: Here's who said what when*

Dr. Henry J. Labelle, S.J., President of Saint Mary's University, today issued the following statement to the student representatives of the University.

"When the question of new residence on campus was raised, we had to convince ourselves that accommodations of this kind would contribute to the academic ideals of this University. Accordingly, we designed a residence which called for a special kind of responsibility on the part of the student, and, on the assumption that these responsibilities would be taken seriously, the present rules were established in full consultation with the student representatives.

Recently the students have unilaterally and unlawfully repudiated these regulations and declared them to be void. Should we yield to student demands for complete control of the residence we would thereby abdicate and implicitly repudiate our basic Christian philosophy.

During the past week meetings have been held between University officials and student representatives in an attempt to satisfy differences on residence regulations. The student representatives have adopted the position that the residence students alone have the right to make rules governing their conduct and have declared that position non-negotiable.

The position taken by the students is illegal and totally unacceptable to this University. We intend to fulfill our obligations to the entire student body and to the community at large. The University wishes to affirm that the existing residence regulations remain in full force and effect. Wilful violation of these regulations will be considered by the University as a serious breach of University rules and will result in possible suspension or expulsion from this University.

The same opportunities for dialogue which resulted in acceptable regulations last year are still available to the students. I would welcome any detailed submission which students may wish to present."

NOV. 7

TO ALL RESIDENTS OF "A" AND "B" HOUSES

The Associate Deans have asked me to convey the following information:

Due to recent circumstances the Associate Deans sincerely regret that they can no longer support the pro-tem agreement between the Women in Residence and themselves. The Visiting and Curfew Regulations promulgated on September 24th are still in effect.

As Vice-President of the Resident Student Society, I have merely agreed to communicate this message to you.

(Signed) Barbara Moreton

NOV. 7

Contrary to the statements of Dr. Henry J. Labelle, the President of Saint Mary's University, the resident students did not, nor do they intend to, take over complete control of the residence. Furthermore, contrary to Dr. Labelle's statements, the resident students have never taken the position that we would not negotiate with the Administration. We have negotiated with the administration in the past and will continue to negotiate if and when possible.

On Wednesday November 5th, the Student Life Committee, which is composed of Faculty, Administration, and students, passed a motion to accept the new rules and regulations as established and voted upon by the resident students. This Committee originated from the President of the University and its purpose is to advise the President.

On Thursday November 6th, as a mutual compromise measure, the women's residence accepted interim visiting hours and curfew hours which were offered by the Associate Deans of Women. Then on Friday, the Associate Deans of Women informed the female resident students that the Administration could not fulfill its part of the bargain. Therefore, we feel that it is the Administration which is breaking the negotiations and not the students.

We are confident that a solution can and will be found if the Administration does accept the proposals of the Student Life Committee.

Kevin MacDonald,  
President,  
Resident Students' Society

NOV. 9

# Council passes pro-pot motion

The gentleman who posed for this picture is holding a thing called a joint which is manufactured by rolling marijuana in cigarette papers. Such fun!



The Students' Representative Council passed a motion supporting legalization of marijuana almost unanimously last week. The motion proposed by External Affairs Representative Ralph Holt asked the council to support the Legalize Marijuana Committee. The sole holdout on the motion was Secretary Sue Mader, who abstained.

The Committee, which has received nation-wide support, is based in London, Ontario. It presented a brief to the Minister of Health and Welfare John Munro September 23. The brief advocated legalization of marijuana and told the minister research had proven marijuana is non-addictive. The Committee is supported by Pierre Berton and other well-known persons.

The Committee has also received support from other university student council including the Student Administrative Council at the University of Toronto.

Holt told the council that he had proposed the motion because the Committee had sent him a letter asking for council support.

He added that he was personally in favor of the motion, and advised council to pass it.

There was little debate on the motion, although one member of the gallery suggested the External Affairs Department be given a budget for experimentation.

Holt did not comment on the suggestion, but told the council that "I personally think social use is justified."

Although most of the council was in favor of the motion, Mader abstained. "because I don't know enough about it. I abstained rather than condemn the motion for exactly that reason", she said.

A local committee has been formed to press for the legalization of "grass". It will hold an organizational meeting within the next few weeks.

## Forgive us our trespasses...

## deliver us from ourselves

There are those who would tell you that students are apathetic, alienated, disinterested - believe them not! Here at jolly, fun loving, Christian SMU, we are gifted with a very involved, concerned, responsible student body. Our students delight in rallying 'round a noble, relevant cause - no one loves a good, rollicking, healthy boycott or protest like SMU's.

We have just recently completed our second successful protest for the term - true to form, we ran a very orderly, honorable, christian (St. Mary's brand) protest. For those who have been unable to attend one or both of this year's protests, I shall briefly review the fundamental articles of the events.

Last month 'concerned' students from the Mount and from St. Mary's marched on the Halifax Airport to express their distress and dissatisfaction with the U.S. bombing off the coast of Canada. I looked and listened and laughed as my fellow students grew serious and got all uptight over the fact that the evil Americans were dropping bombs off our shores. I witnessed students who, after a twenty minute pep talk from Simon and Michael deV. (to clue them in on what the bomb is and where it was headed and when and why) were committed to the anti-nuclear bomb protest movement. In twenty minutes, thirty or more students from St. Mary's and an equal representation from the Mount had become INVOLVED, CONCERNED and COMMITTED TO THE CAUSE.

This commitment lasted all of one afternoon. Waving such almighty banners as "Keep Canada Clean"; "We Care About Our Air"; "Let Us Rest -- Don't Test" and chanting "O Canada" and "This Land Is Our Land" - a merry band of first-rate jingoists - the protestors paraded around the lobby providing light, very light, entertainment for the airport officials and for me.

I attended the protest march as an interested observer; after

viewing the complete spectacle I became quite embarrassed for those of my fellow students who were taking part in the activity. I grew cynical and angry at these sheep-like marchers for the very reasons I have since become disillusioned and disgusted with my peers over the Residence Fiasco.

It is so very easy to protest, to commit yourself to a worthy cause when you know that nothing will actually be demanded of YOU - nothing but a few hours. It is so easy to soothe your catholic, christian conscience, to be able to check off your good deed for the month or term or year by "becoming involved." It is all so very easy - in twenty minutes

they DO have the right to be treated as equal to men. Saint Mary's no doubt due to our "special humanistic value system" - tends to be several years behind the times, as is indicated and demonstrated by the old residence regulations.

I was extremely pleased to learn that residence had finally decided to do something, that the students were "bucking the system" and demanding honest rights - until - I attended a few residence meetings. The general mood of the meetings was more in keeping with a football pep rally than with a serious student protest movement. I watched with mixed feelings of fear and amuse-

cents or as Lenin would have titled these youthful revolutionaries - they were mere "petty bourgeois adventurists."

Before our student rebels conjure up another brisk protest movement, a few suggestions: it is very easy to stand up and mouth off about our university's quaint hierarchy, but unless students have the 'guts' and the personal conviction to defend and to stand behind their original charges, they have no damn right to attack anything. If students have no real involvement and belief in that which they demand, they have no right to utter hollow threats. Before attacking and condemning a system, make damn sure that your cause is morally right and with this conviction, fighting for what you believe in, be responsible enough to accept the consequences of your actions. By letting their adversary BLACKMAIL and corner them, the residence rebels exemplified the 'nigger mentality.'

University is SUPPOSED to be the forum wherein the young are able to question the values, morals and judgements of society; university students are SUPPOSED to analyze, criticize and rectify the injustices and prejudices of the total society; university students, 'enlightened' by four years of advanced learning are SUPPOSED to lead the way for social, economic and political reform, for social equality, for the formation of a liberal Just Society; it's all part of the christian myth! Still back in the Middle Ages, Saint Mary's hierarchy religiously refuses to respect the aims and opinions of students. To the extent that this pontifical body is able to separate and segregate student action, to the extent that students refuse to seriously commit themselves, we as students have no right to control our own environment. We have no right to attack anything or anyone -- until we become true revolutionaries, we shall continue to exhibit this 'nigger mentality.'

### Opinion by Barb MacAdam

one can become aware of the problem and over a period of a brief afternoon, one can work out one's social responsibilities. Sheep-like, students herd themselves blindly and stupidly into

movements and causes for which they have no real personal commitment.

The airport blockade functioned as a microcosm for what happened at the larger, more serious, more pathetic protest which occurred in residence last week.

The resident students had very legitimate human complaints to make - and I would be the last to argue that they had no moral right to protest the antiquated rules, regulations and regents in their residence. That they endured so much for so long before mobilizing their forces speak for the generous, conservative, complacency of the general residence student body.

However, when the October Rebellion broke out, all factions in residence immediately united behind the cause. It was a very just cause - students DO have a right to have a voice in residence affairs; girls DO have the right to determine their own curfews and

ment, the participants of the movement. It scared me to see students preaching radical reform ad lib; and it delighted my funny-bone to see students (mostly girls, I confess) applaud and cheer each and every nonsensical word some comrade had to contribute to the program.

All things considered, I supported the resident students with their demands. There is a time for peaceful communication and there is a time for rebellion - and as the peaceful confrontation has been going on and on and on. It was time for students to take stronger action.

Had the students initially bore personal responsibility for their cause instead of spouting off childish jargon, had the students enough maturity to honestly commit themselves to 'what they believed' rather than jumping impulsively onto a most volatile bandwagon, the Grand Farce might have been avoided. For students a glibly demand self-rule, to defiantly ignore autocratic dictation, and then to meekly submit to authoritarian blackmail is for them to gently (but firmly) expose themselves as rash, immature, irresponsible adoles-



# Rain, rain go away - the brown Red Bombers lost the day

By CLAUDE ISAACS

Well, I have heard that God was a MET fan, but after Saturday's game I know He isn't an Atlantic Bowl fan. I can't remember the last time it was fine on Atlantic Bowl day. I was told not to blame the weathermen so I have to blame someone. Sometimes I wonder if that hammering I hear upstairs might be the construction of an Ark.

It started out alright and even looked as if the rain might hold up, but true to tradition the bloody stuff came pouring down with the opening kick-off. I came prepared with boots and raingear. Wondering if I was going to get a seat in the press box I made my way to the top of the grandstand, where I was greeted warmly by one of our own campus cops - In short, he told me to ...leave. Not easily discouraged I asked a member of the press, who, being your regular good-guy-reporter, told me I should see Steve Armitage. Back up the stairs I asked C.C. "Which one is Steve Armitage?" He grunted something which I assumed to mean "I dunno." Of course I was not allowed to enter the area to inquire further, so with tears in my eyes I once more descended into hell, better known as the press-box. This time there seemed to be no seats left anyway so, rather than pursue what was destined to become a useless enterprise, I entertained the idea of sitting elsewhere. The elsewhere I had in mind was my own living room so there I went.

Why hadn't I thought of this before? I wondered as I turned up the volume. I soon realized, however, that this operation would prove far from perfect.

The game announcer was Gerry Fogarty, and only CBC, in its infinite wisdom knows why. The camera men should have been

playing for McGill because they were often the only ones fooled by the ball handling. How it worked was, the camera would get a shot of the quarterback going back, Fogarty would yell "Pass" and the ball would go out of the picture. The next shot would be of the player being tackled and just to show you they could do it again they would show you the same thing on the instant replay.

The UNB dirty-bombers got lucky at the beginning and ran back a punt for a touchdown. But the Mudmen came back in the second half and scored, on a slippery sweep. Their convert was good and score was 7-6, McGill and that's the way the first half ended.

The dirty-bombers again pulled a goody in the second half when Langley's boot went for a safety. Old Gerry Fogarty was right on the ball and started yelling "Touchdown" and began to run on about what a fine kick it was that gave UNB that touchdown, when someone told him it was a single and only when they marked it up did he know what happened. So now UNB was leading 8-7 and it wasn't until the last quarter that the McGill Mudmen could do anything about it. Smith let go a long water bomb at Bender, who took it in for the splashdown. McGill was cleaning up on the interceptions and late in the 4th quarter McKenna returned one to the second yard line, after which Cleland slid into the endslop. The final score was 20-8 for McGill and I don't think I would get any argument if I said the best team won.

So went another Atlantic Bowl game. To my mind it was a god-damned waste of time and money and anyone with half a lick of sense was home nursing their lumbago.



Football player holding trophy after Atlantic Bowl Game.

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
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# Simon Fraser strike ends in admin. victory

BURNABY (CUP) — The strike at Simon Fraser University is over, but the tribulations of faculty and students in the department of political science, sociology and anthropology may have just begun.

Approximately 150 PSA strikers voted Tuesday (November 4) to end their confrontation with the SFU administration, 41 days after administration president Kenneth Strand forced the conflict over restoration of autonomy to the only department in Canada which had instituted complete student parity.

After the vote to end the strike, the eight faculty offered to help students catch up in their work — provided it did not violate suspension regulations imposed on them two weeks after the strike began.

But SFU arts dean Dale Sullivan reminded the strikers Wednesday of the academic senate decision October 9, cancelling all but one PSA class taught by suspended faculty.

Students who did not transfer to special courses in other university departments — and there-

by desert the strike — will not receive academic credit for their work this semester.

But the professors were told by Sullivan Wednesday they can "teach anything they want — it is unofficial."

Three of the professors are still under a court injunction issued October 24 forbidding the profs to "obstruct any campus facility."

Some of the PSA students have carried on studies since the beginning of the strike anyway —

in counter courses set up to "provide an alternative to Strand's university."

"The irony of it is that some of us are working harder on the counter course than we would have on the original," said professor Nathan Popkin, whose class has carried on a survey of Canadian attitudes toward their Canadian identity and toward foreign economic influences.

"We are doing something we are really interested in," he said.

When the survey questionnaire is prepared, Popkin and his

students will send letters to all students enrolled in Popkin's original course, inviting them to aid in the survey work.

Popkin said his seven striking colleagues still face hearings into their suspensions by a committee of the SFU board of governors, and also face simultaneous dismissal proceedings.

Presumably, the end of the PSA strike will also mean the end of the student-parity arrangements which inspired the original administrative clamp-down on the department last summer.

## Peace! Biafra! November 27

National Day of Mourning Through Action For Peace in Biafra

Almost two million people have already died in Biafra. (It has been estimated approximately) 2,000 are dying daily. With the famine season approaching, the situation will get worse unless someone acts.

Some have acted! Joint Church Aid and Canairelief are still carrying between 100 and 150 tons of food each night. Individuals and private organizations

### by Peace Biafra Committee

continue to donate funds. About two weeks ago, a result of the shooting down of one of the three Canairelief planes, relief was to be cut from three meals a week to two.

At the same time, as food and supplies are being flown into Nigeria-Biafra, Britain, the Soviet Union, and France are continuing their flow of arms and war continues. The world has not intervened. Why not? How can we, as students, help put an end to this war?

Stanley Burke, formerly with the C.B.C., is trying. It has meant resigning from his \$30,000 a year job as the voice of National News and devoting his name and time to the cause of Biafran Relief. Realizing "that after two and a half years the accepted dip-

lomatic approaches are morally bankrupt", he has appeared on radio, and T.V., and before audiences to indict "the lethargy, and the ice cold, inhuman attitude of the Government toward the Biafran affair". His efforts have had a dramatic effect on public con-

tributions to Canairelief. But apart from appealing for money, Burke's newly formed citizens' group, "Interpax", has been organized to stop the flow of arms to Nigeria, a move he believes will force both sides to negotiate a settlement.



Recently, some interested individuals in Halifax received letters from Stanley Burke. In these letters Mr. Burke indicates that November 27, has been designated as the day for "Peace: Biafra" in Canada. He explains: "those church leaders, university students, and concerned citizens organizing for this day hope to mobilize people in Canada to mourn the tragedy of the Nigeria-Biafran War through direct and positive action for peace. Activity on November 27 will seek to impress upon our own government and those involved foreign governments, in particular Great Britain, France, and the Soviet Union, that concerned people in Canada will not be silenced in their persistent cry for diplomatic initiatives toward a ceasefire, and an end to foreign finance and supply of arms shipments. Canadians have an obligation to act to stop the world's most preventable war."

The International Commission of Jurists in June, 1969, stated that "in the Nigerian conflict these rules (of international law governing armed conflicts) have clearly not been consistently applied. Civilian populations have been attacked, as have hospitals, medical service units and other non-military installations. There

are numerous reports of torture, killing of civilians, medical personnel and prisoners, and of inhuman conditions for prisoners-of-war. There are also reports of the use of weapons calculated to cause unnecessary suffering.

"Biafra is perhaps the blackest chapter in human history since the gas chamber," says Mr. Burke. "Possibly it is worse because the world at large could plead ignorance of the death camps. No one can plead ignorance of Biafra."

Please, let us show that we care by making ourselves aware of what is really going on in Biafra! We cannot pretend that Biafra is non-existent. A problem exists, but one that can be solved. We cannot morally ignore that innocent thousands are dying needlessly day by day and will continue to do so until there are no more Biafrans left, unless people act now!

Do not care on November 27 only, but on every day that the world permits this futile war to continue!

Interested? help is needed to organize "Peace: Biafra" Day activities on this campus. Please leave your name at the Student Council office or contact your on campus rep., Roy Hanson, 429-0909.

## Exploding the myth

By KATHY-LEE BRICKENDEN

After reading the article in last week's JOURNAL which dealt with the old, well-known, world-famous (and in my mind mythical) character "the S.M.U. pig", I really wonder if our lusty Miss Lust knows what she's actually talking about. She wasn't very objective in that unsightly bit of freelance reporting and how it ever made the paper is beyond me. I would like to state right here and now that that sloppy, unfounded piece of literature did not, and I repeat DID NOT represent the other 300 or more co-eds on this campus.

Granted, not all the fellows that attend Saint Mary's are God's gift to women and society. But then again, that's the way some guys are at universities all over the world.

Just for a new approach, let's look at ourselves. Are we as well dressed as we could be? Are we over-abundant in good manners and poise? And can we honestly say we act like, and deserve to be treated like, ladies? In proportion to the guys, the girls, make up quite a substantial part of the lusher that we see staggering through the residences, on week days as well as weekends. Miss Lust was, I'm afraid, too eager to condemn the boys, and too quickly overlooked her own position as a girl here.

There have been all kinds of meetings for the co-eds, yet there

has been little or no response at all. So what's with all the complaining, girls? These meetings were set up and still are in existence to help new girls get acquainted with their fellow students, and see in actual fact it is and can be a great campus.

Just to reel off a few examples of this profound indifference by the co-eds: there was the regular fortnight Thursday meeting held at noon in the co-ed lounge (which is on the third floor of the administration building, if you don't know) and a grand total of 11 girls attended. Every Monday and Wednesday from 7:30 to 3 p.m. Girls have the use of the arena, and as yet no one has gone. Also, on those same two nights from 7 to 9 p.m. the gym is open at St. Francis for the S.M.U. girls to use for any athletic purposes, and there's a qualified instructor just for us. There have been notices galore all over the campus asking for recruits for the various sports programs being established, but reaction was nil. The heads of the Sports Committee have had to almost beg to get the few participants they do have. A lavish Punch Party was held last Sunday for the co-eds and was it a success? No, because only 40 or so girls made the effort to show. The sad thing about it all is that it could have been fantastic. The sports could be well on their way to league form. And co-eds on

the whole could be well on their way to a little more exciting existence on this campus of ours.

For those girls who are not involved in anything but your studies, look alive and try and become an actual part of this, your university is not just another person who takes up needed classroom space. Your academic career is by all means of the utmost importance and should be first always. But what a dull student you must be. Sometimes we girls may feel we are intruding into an all-male college and for that matter, world. Yet, this IS our campus too and we are part of society, so for god's sake get yourselves moving. Don't merely be a statistic in Fr. Labelle's filing cabinet, but an active force, working with your fellow students.

If you do not want to bother doing this for the university, do it for yourselves. Complaints only manage to lead to more complaints and so far that's as much as we've heard from the co-eds. I know because I've done quite a bit of that sort of thing myself. It doesn't seem to do much good, so what are you, as a co-ed of this our university, going to do about bettering the situation? Maybe, if you and I as girls of S.M.U. improve our appearance and overall disposition, a positive reaction on the part of boys and the university as a whole may develop. Well, what do you say? Girls?

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Halifax, N.S.

# editorial: Democracy and why not ...

There are a series of ways of governing people, most of which have fanatic adherents and most of which have fanatic detractors. Democracy, fascism, monarchy, communism all have people willing to spend hours defending - one and attacking all of the others.

The dominant ideology in Western society is so-called democracy. And any first year political science course will tell you that democracy is government by the people.

Democracy can be extended to mean government of a situation by the people in that situation. This is the reason the government of Canada is composed of 11 separate governments with separate powers and responsibilities. The federal government is designed to handle affairs which involve the entire nation, while the provincial governments are designed to look after regional interests.

Why then cannot democracy be extended even farther than the national and regional level, to the institutional level? Why cannot democracy be extended to the students of the university? There are three standard answers.

The first - students are an ephemeral social group who have no stable existence. They merely pass through higher education on their way to a permanent position. The staff by contrast is permanent and therefore should control the university.

But since the process of education is so ephemeral to students, they are in fact more concerned with the way it is handled.

While the staff may involve itself in education as a routine thing, for the student it is a one-shot affair, and on it depends his life, his career, his attitudes and his ideas. It is not the length of involvement but the depth of involvement that is the important fact.

The second standard excuse is to say that students are by definition ignorant and the staff is by definition knowledgeable. Therefore control over courses and content is logically the prerogative of the staff.

But knowledge is a relative affair and everyone knows that some students are more gifted and intelligent than rather pedestrian lecturers. The assumption is that the moment a lecturer is appointed, he becomes capable of making the academic decisions which he was debarred from as a student. The division is artificial, obviously.

But that is not the main issue. The fact is that the main role of education is not to transmit a predetermined series of facts, but rather to transmit the rules and methods of a particular discipline. These, however, are not immutable. They must be continually criticized and revised if knowledge is to progress.

Here the relative ignorance of the student plays a vital role, for he is not hidebound by the old customs and established ways of doing things. Their very lack of established knowledge is actually freedom from convention and dogma. They are more given to question orthodox answers and standard ideas.

Such questioning is essential for cultural progress. It is in fact essential for the teachers to be continually challenged by their students. Learning is a two-way process; the teacher learning from the taught and the taught learning from the teacher. This two-way process can do nothing but improve academic standards.

The third reason for opposing democracy in the university is that democracy in institutions is impossible and should be dismissed. Such institutions are like factories, and are therefore autocratic. Democracy belongs in Parliament, say these people.

This argument shows the anti-democratic situation that our society has come to. The right of the people to govern themselves is only meaningful if it is exercised in the day to day life of the people. Voting once every five years can't be construed as democracy when there is no democracy in the daily life of people.

So when Henry says that you are transitory and shouldn't control your life, you know the answer. When the Ministry says that you don't know enough to control your course content, the answer is pretty clear.

If we act as a group to implement the principles of democracy, the Ministry will have to yield. Their over-reaction to the residence crisis proves that they know what democracy means. And it proves that they have no compunctions about suppressing any vestige of democratic institutions.



## THE REVOLUTIONARIES



## It isn't nice

It isn't nice to block the doorway	Now we're tried negotiations
It isn't nice to go to jail	And the token picket line
There are better ways to do it	Mr. Charley didn't see us
But the nice ways always fail	And they might as well be blind
It isn't nice, it isn't nice	When you deal with men of ice
You told us once, you told us twice	You can't deal with ways so nice
But if that's freedom's price	But if that's freedom's price
We don't mind no no no	We don't mind no no no
It isn't nice to block the doorway	They murdered boys in Mississippi
Or to sleep in on the floor	They shot Medgar in the back
Or to shout our cry of freedom	Did you say that wasn't proper
In the hotel or the store	Did you stand out on the track
It isn't nice, it isn't nice	You were quiet just like mice
You told us once, you told us twice	Now you say that we're not nice
But if that's freedom's price	But if that's freedom's price
We don't mind no no no	We don't mind.

## letters

Letters should be addressed to the Editor, JOURNAL, Saint Mary's University. They should be typed and double-spaced. They should be signed, but a pseudonym will be used if requested. For legal reasons unsigned letters cannot be printed.

### "blatantly unfair" (comme d'habitude)

Sir:

The Journal is blatantly guilty of biased and unfactual reporting in its only society report to date. Your reporter is only partially correct when he states, "By far the most active organization on or off campus is CAM".

Certainly it cannot be denied that CAM is an extremely important and active society, off campus. But who can object that the Arts Society is the most important and active society, on campus? A look at the facts will suffice to prove this point.

The Arts Society sponsored the most extensive Orientation program of any society during September with such devices as a brilliant membership campaign; a giant double feature movie; a highly successful Smoker; and a fun-filled Bash at Comeau's Tavern.

During October the society took control of the Maroon and White Society in an effort to revitalize school spirit. Homecoming Weekend was highlighted by the showing of "Doctor Zhivago" and the presentation of the biggest

rock concert ever held in Halifax.

For November the Society is presenting its second Smoker of the year; its second Bash of the year; and its third program of feature movies.

For December plans include a Brewery Tour and a New Year's Ball (co-sponsored with Phi Kappa Theta Fraternity). Perhaps the belated Society Page will not be as empty as you expect.

Sincerely,  
Gerard LaPierre  
Secretary,  
Arts Society

The JOURNAL notes the demurrer.

There will be a very important JOURNAL staff meeting in the new office on the fifth floor of the SUB on Monday at eight o'clock. We will discuss, among other things, the CUP conference, the house warming-christmasmovingdaymarxmas party and a host of other things. The meeting is important, since it is probably that last one before we start again in January.

Also anybody who can should show up at the old office Monday morning to help with the moving. Please show up for both exciting events.

By the way, staff includes everybody who writes, has written, wants to write, takes pictures, contributes poetry or edits copy. New staff is always welcome.

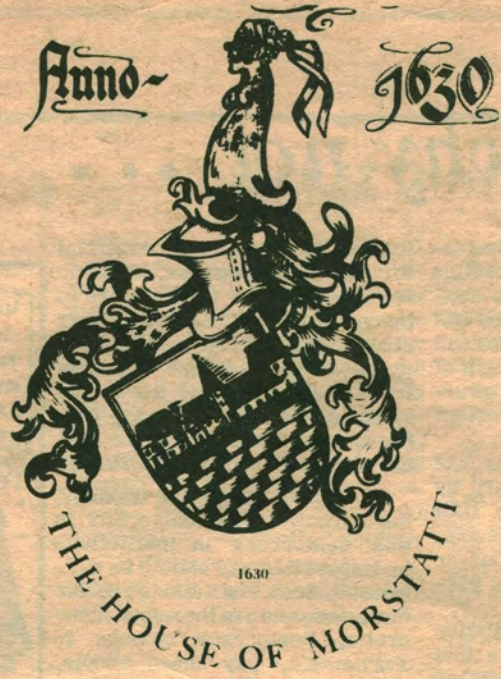
# THE JOURNAL

THE JOURNAL is a member of CANADIAN UNIVERSITY PRESS, and adheres to the CUP Statement of Principles. Opinions expressed herein are not those of the SMUSA or SMU administration. Letters to the editor should be typewritten and double-spaced. Pseudonyms will be used at request but all letters must be signed - or they will not be printed.

mike smith editor  
bruce smith business manager  
francis abbott managing editor  
john daigle photo editor  
phone 423-6556  
brian macinnis copy editor  
carole carter copy editor  
mike power literary editor  
bob valson focus editor

masthead is the absolute flash news latest this week as it goes to press much too late to appear bright the next morning. linda and boy editor aren't making it too well because they've got nothing straight between them. the mad lensman made all sorts of pictures and carole and francis almost walked to dartmouth after a late night on the early layout board very little copy came in that was assigned but many other things came in, notably a draft from fenwick street. boy editor did the council thing, and that was about it. agnes what happened to the sub and would hodgekiss call us please, please? if there is nobody at the staff meeting boy editor has threatened suicide, which means probably no one will come, that is absolutely all from boy thomgeirt, whose harvey is hary dead, byeeeeeeee

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