

THIS ISSUE HAS SEVEN DAYS



Professor Laurier LaPierre

LaPierre Speaks to SMU

By Journal News Service

McGill's controversial Professor Laurier LaPierre had something to say on everything from Jesuits to CUS as he visited SMU on November 8.

LaPierre, former co-host of CBC Tv's "This hour has Seven Days", describes himself as "a French speaking Canadian living in the wilderness of Quebec. He discussed his controversial television show and its relation to Canadian society with nearly four hundred students and faculty.

Professor LaPierre commented "I once was subjected to the Jesuits myself". On Catholic Universities in general he declared in an interview after his speech, "I disapprove of all confessional schools — they should be barred from the face of the earth ... they are a ghetto and a key hold ... but there is no monopoly on truth.

Professor LaPierre backed the Canadian Union of Students strongly, remarking "I deplore the tendency of Universities to pull out of CUS." He said students will one day "Wake up and find no instrument of solidarity" left in the country.

The main object of Professor LaPierre's speech was to relate "Seven Days" to Canadian society. One purpose of the show he explained, was to demonstrate what communications media could and ought to be. His first point was that television and radio should not be afraid to present intellectual topics. "To be profound," he claimed, "you do not need to be dull". He explained that Seven Days had managed to present topics both intelligently and with some sensationalism, but without any intentional distortion of fact.

In this context, he commented on several political topics ranging from Opposition Leader Diefenbaker, who is "fighting the battle of the Goldwaterites in Canada", to Gerda Munsinger and the Navy. On the position of the Queen, he said "It is very, very funny that the people of this country should accept a head of state who lives two thousand miles across the sea and comes every five years to visit, and is very poorly received in the final analysis."

He said that "Seven Days" had attempted to prove that "nothing in human life and human experience is irrelevant. Everything in life is relevant because it is human, because it is being lived ... Everything must be assessed." He protested, however, against certain traditions since it "is irrelevant ... that a society should commit itself to the outmoded practices of the past."

The third spirit of "Seven Days" is the idea that the mass media, according to Professor LaPierre, should act as "an instrument of social reconstruction." A medium of communication needs. "TV should be capable of searching deeply into the injustices to which we are being constantly subjected."

Answering questions after his speech, Professor LaPierre replied to one student that people are much more intelligent than some of us are willing to give them credit for" and that public affairs programs should appeal to the intelligence of these people while entertaining them. No one should feel, he said, that if a program is popular it must be unintellectual.

On the Maritimes, which he was visiting for the first time, he said "You are the only people I know who are conscious of a need of this country," and that this enthusiasm for Canada ought to sweep westward.

ON THE INSIDE
• This Week •
SPECIAL C U S SUPPLEMENT

With this week's issue, the JOURNAL takes another step towards becoming a weekly for the first time in its thirty-two year-history. It will appear once more before the Christmas issue on December 9, and beginning January 13, will be put out every week by any staff members who don't flunk out at Christmas.

The JOURNAL staff hopes to be able to give you better, more up-to-date coverage of the news and sports events which make this campus what it is.



At the end of a dream

Saint Mary's JOURNAL

VOL. XXXII - No. 6

HALIFAX, N.S.

November 11, 1966

Silent Protest Appears On Campus

By JOURNAL news staff

Signs and "Bulletins" appeared on campus last week attacking two of the Universities traditional sacred cows, proper attire and the JOURNAL.

The first such incident was the posting of a sign on the main bulletin board. The sign quoted from the University calendar that "no young man of integrity and good breeding can understand the purpose of each regulation — and no other kind of student is desired at the University," and added the comment, "WHY?" Other signs the following day encouraged students to "Take a Stand" and declared "It's the clothes that count, not the man in them".

The second outbreak was a reappearance of the annual nuisance, the Bulletin, which indicted the JOURNAL for allegedly causing a rift between the Mount and SMU. When asked to comment on the Bulletin's charges, JOURNAL Editor J. P. Goldring replied, "I'm highly flattered. I had no idea that we were capable, this year, of creating a trend which, according to our incomplete files, has existed for at least twelve years. It's true we have criticized the Mount: in two of our five regular issues to date. Articles on MSVU have reached the staggering total of 1.308% of our total printed space to date, including photographs, an impartially reported news item, and one letter to the Editor which praised co-operation with the Mount. This does not, of course, include our joint issue with the Picaro, which was in itself a gigantic effort towards co-operation. I feel that the writers of the Bulletin are using their limited talents to create a ghost which does not

exist, and then to chase it.

"Frankly, I'm rather disappointed in the Bulletin — it used to be informative, amusing, and controversial. If the author had submitted that little offering to our staff, we would have cleaned up the grammar

and spelling and printed it as a letter to the Editor".

Other campus figures were not so verbose but all denied knowing who the author was. The few real suspects all wore suitably innocent expressions.

Residence Liquor



VANCOUVER (CUP) — University of British Columbia students have legal cause to defy residence liquor regulations, a prominent Vancouver lawyer said November 3.

"Provincial law states any person over 21 can consume liquor in a private place," said William Deverell, Civil Liberties Association executive secretary. "And a student's room constitutes a private abode."

Deverell termed the University ruling prohibiting alcohol in residences a "prissy and Boston" sort of action. "It is a dangerous thing for the University to try to maintain a Big Father image and to organize and direct student morality."

"A student over 21 would have a very good case in defending his right to defy this regulation," the lawyer said.

But housing czar Malcolm MacGregor maintains that "UBC is a public institution and must obey the provincial drinking laws. "Any student caught drinking in UBC dorms will be expelled" he said in response to a story published in the student newspaper, the UBYSSSEY, which said drinking is now allowed in dorms at Georgetown University.

The universities supercede provincial liquor laws in University of British Columbia residences, said MacGregor.

Although Vancouver lawyer William Deverell, executive secretary of the B. C. Civil Liberties Association, said students have a good legal case for defying UBC residence liquor regulations if they are over 21. MacGregor does not agree.

From The Editor's DESK

Some look at incidents and ask, "Why?" This week, we look at conditions and ask "Why Not?"

So ... why not have good dances at SMU? Dances, that is, which the majority of students look forward to and then enjoy.

People complain to the JOURNAL that a "Saint Mary's dance" is becoming a standard joke at Dalhousie Frat parties. And little wonder! The time has come to condemn our dances for what they are: a series of farces. No band seems to play twice at SMU; Internal Affairs Director Mike Langan apparently seems to find the least expensive bands in the region and then brings them in, with obvious results. No only do the bands not return, but since the beginning of the year not too many of the crowds have either.

But don't blame the bands. Why not blame the people who want this type of dance? By "this type of dance" we mean an event at which attendance is heavily regulated and at which attire is to be "proper". Yes, that means a suit, or if you want to look casual, a sports coat, and please, don't forget the tie.

If you are an older, more mature and sophisticated student, you may very well like this sort of thing ... but if you do, chances are you'd prefer it if it were removed from what is primarily a basketball court, and if the bands didn't play "animal music". But many probably most, of our student, DO enjoy the gym, they do enjoy the music ... but it would be unrealistic to assume that they enjoy the

illegitimate offspring of a normal University Students' dance and the uncomfortable formality imposed by the administration's rules.

Santamarians can't appear to be slightly sloppy or even casual on their own campus on Saturday night ... not where they might be SEEN, anyway. Instead they form part of the maroon and white flood which appears at King's and Dal to show the people over there that maybe Santamarians ARE just like other college students, even if their own University's rule apparently frown upon this similarity.

Why not re-examine the attire role, at least as it applies to weekly dances, if we are to have these dances at all? Why not admit that if a Santamarian isn't allowed to be a normal University type on his own campus on Saturday night, he's going to be himself elsewhere? Why not realize that Saint Mary's dances are not for Saint Mary's Students but only for a certain rare type of student who himself hasn't actually shown much enthusiasm for the situation? Why not admit that it does nothing for the reputation of Saint Mary's to maintain these rules if Santamarians are showing their true colors "on the hill"? Any why not face it, these true colors just aren't all that offensive!

If the attitude of the administration is such that the present system cannot be changed, then why not admit that these so-called "socials" are unpopular, financially almost insignificant, and a disgrace which is criticized or joked about on four campuses? And if this is the case, then why not throw out the whole idea of Saturday night dances and let students follow their inclinations and go to either King's, the Mount, or the Lord? Most of them do so anyhow.

Why not take action so that "going to SMU dances" is not simply the climax of a series of last resorts?

The problem isn't going to be solved by the mutterings of a crowd as it heads up Robie Street, or by the cry of one editor in the wilderness. It has to be worked out between the administration and the man on Council who's responsible for these dying dances, the Director of Internal Affairs.

Why not, Mr. Langan?

Let's Forget About the Money

By Reid Barry

In a recent statement to a student delegation from both the Saskatoon and Regina campuses of the University of Saskatchewan, Premier Ross Thatcher explicitly said that there would be no abolition of tuition fees as long as he is premier of Saskatchewan. The students seemed to interpret this statement as a closed-door policy on the part of his government toward the concept of universal accessibility. But does universal accessibility necessarily imply the abolition of tuition fees?

Universal accessibility simply stated, means that a university education is obtainable by all who have the ability, and in Canada today, universal accessibility is virtually a fact. Is there any reason why any young man or woman with the ability to receive a university education should be denied it? If there is,

it is not a monetary problem. The best-known way of receiving financial aid is of course the Student Loan and there are always other forms of aid obtainable through private organizations. Although it may have been true once, a university education is not reserved for the economic elite.

Let's forget about the money! The money is no longer a valid excuse.

So why abolish tuition fees? Such a step would necessarily constitute higher taxation on the already overburdened taxpayer. Why should we students, quite able to earn our education, pass the buck to society saying, "We've a right to an education, so you'll have to pay for it"? Certainly, we all know that good summer employment is not easy to find, especially in this part of

the country, and financial assistance is always welcome. But I don't think we should demand that tuition fees be abolished.

Nowdays, a student can sail through university on borrowed government money, paying it back when settled in a secure

position after university days.

So let's ask ourselves if the rugged individualism on which this country was built has disappeared or are we depending on an almighty government within the framework of a welfare state to look after our needs?



Help Wanted

The JOURNAL is always looking for people who are willing and able to push a pen or pound a typewriter for us ... if you want to join this select group of dedicated deadheads, just rap on the door of CLUB 311 ... We'll WELCOME YOU.

It's About The Car

It is truly an honor to be a student at a five year Undergraduate University; the five years consisting of four years of study and one year finding a place to park. In order to find a parking spot on campus, one must rise at 6 a.m. drive like mad, until he reaches his temporary Utopia, an unoccupied parking spot. If this ritual is not followed the driver finds himself playing the role of a scavenger; cruising around the lot, waiting, praying, for someone to move, even an inch, just far enough so he can see an unused portion of the lot. Then with the speed of a bullet, and

inches to spare he darts into the well-earned haven of a conveniently parked car. So the war of the parking lot rages under the close, or relatively close observation of that upholder of decent tactics, the commissioner, whose sole purpose in life is to trap the unwary student who maliciously parks his car, even for a minute in the tabu region of the registered space.

If this condition continues, heart failure to the driver and death to several unsuspecting students, is inevitable. Surely with all the brilliant minds in this school, someone can come up with a solution to the parking problem. Remember you may be the one traversing from the library to the main building when some maladjusted driver who has been looking for a spot for hours comes barreling through seeking the seemingly insignificant parking place.

Has anyone any ideas to end this plight of the damned?

THIS
SPACE
FOR RENT

Read any good books lately?

By Steve Anderson

In 1964 the library was a large room neatly tucked away on the second floor of the main building and in 1964 the library staff was composed of ten people. Two years later, in '66, there are twenty-one capable staff members to assist Santamarians in their never ending quest for printed wisdom. According to Mr. Rountree, the assistant librarian, this insatiable thirst will be easily quenched in the years to come.

At present the new library contains 65,000 easily accessible volumes and 560 periodicals. The modern structure has the capacity to hold 180,000 volumes and the feeling is that this respectable level will be attained in the very short span of two or three years.

Everyday, timely, contemporary, books are being placed on empty shelves; 75% of these are concerned with the humanities. The best covered and best balanced departments are philosophy and history; this, along with the reference section is the library's strong point. Other areas, however, are lacking.

A new tone has been noticed in the use of the library in that the students are more mature and more serious than in the past.

Every day about 100 books are borrowed from the library; (a fantastic increase over last year) and more students are using the library as a study area than ever before.

If you have remained aloof from the library in the past, or used it only as a final necessity, strongly urge you to become acquainted with the library on a first-hand basis. The library staff will be only too happy to help you.

Don't be a litterbug!



SAINT MARY'S JOURNAL

ROOM 311, 923 ROBIE STREET — Phone 429-2605

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EDUCATION: A Complaint!

O God, how they have twisted your language,
Inserting inuendos where none become!

Your thoughts are pure,
Yet they make your meat
Like a stale bone
That they have already gnawed,
And toss us the bone!

Are we dogs to incur such misery?

Your pure language, they have distorted,
They have sorted and sifted your truth
And lost in a world, not yours,
The wonderful joy of youth.

They bore to the core of the heart
And score your love with a scratch so deep
That the heart cracks!

If only it would bleed,
It would be painless
Compared to their merciless attacks!

- John Pritchard



MOVIE REVIEWS

BY NORMAN FRIZZLE

MY FAIR LADY

It has been established that Warner's MY FAIR LADY succeeds as a film. Reports from many sources have called the film a classic and have asserted that its success surpasses that of the original stageplay.

The success of the stageplay was colossal. Its widely publicized merits have created in the musical a classic.

Warner Bros. Purchased MY FAIR LADY at the unheard of price of 5 million dollars. They lavished even more to bring the most expensive of all film musicals to the screen.

The most dubious change effected by producer Jack L. Warner was to discard Julie Andrews of the original cast in favour of Audrey Hepburn. There seems to have been a method in his madness.

Julie Andrews' Aliza was a crisp, vicious creature: precisely Shaw's Eliza. Audrey Hepburn's interpretation of the role is of a more reserved, though quite spiteful wench, more sympathetic than Miss Andrew's character. Miss Hepburn's flower girl is stubborn, but even so, aspiring in her ambition to become a "lady". As a lady, Miss Hepburn's character suddenly becomes a remarkably beautiful woman capable of profound feeling and expression.

One might argue that Miss Hepburn's is definitely not Shaw's PYGMALION by the Lerner and Loewe musical based on it and there is more room for interpretation in the musical. Audrey Hepburn's interpretation is as exquisitely conceived as it is performed.

Marni Nixen, Miss Hepburn's singing voice, provided a less inspired element of the movie's Eliza. The famed "voice" tries too hard to be impeccable to sound like Audrey Hepburn. It results in her sounding like a curious combination of Deborah Kerr and Natalie Wood, whose voices she has previously ghosted.

Rex Harrison is once again Henry Higgins. Unfortunately his performance is occasionally static and rather soggy. After more than a thousand stage performances of MY FAIR LADY, the lines probably haunt him. He is often too conscientious acting and occasionally over-accentuating lines. There has probably never been a more perfect Higgins in either the Shaw or Lerner and Loewe version of the egotistic language expert.

Stanley Holloway, like Harrison, seems to have lost the spontaneity of his original creation. His Alfie Doolittle, however, is still unforgettable.

To assure the film's success on its own merits, several precautions have been observed and numerous wise choices have been made as well during the

making of the movie. Not the least of these is the aforementioned casting of Audrey Hepburn in order to circulate new blood into the production. Several new lyrics and some new music have been added to remind you the score is not machinery, if you happen to have heard the record a few too many times. The costumes designed by Cecil Beaton are a nostalgic recreation of the type of garments worn around 1910. Their spectacle is most certainly worthy of praise.

The motion picture has opened new vistas for the musical. The sets are able to be as sprawling as they are often meant to be. More personal expression is possible with cameras close-up and angles. An especially good sequence is a piece of social comment during the Ascot races as the camera captures the cold elegance of high society.

Of course after the mammoth success of the play, some disappointment is due. To counteract adverse publicity for the movie, Warner Bros. have deluged the public with a rather gaudy advertisement which is a melange of pink sketches representing the most memorable film moments of MY FAIR LADY.

The film is not perfect. There is admittedly magic lost in the faded performances of Harrison and Holloway and with the overly delicate handling of the musical in its translation from stage to screen. But the film remains an indisputable classic.

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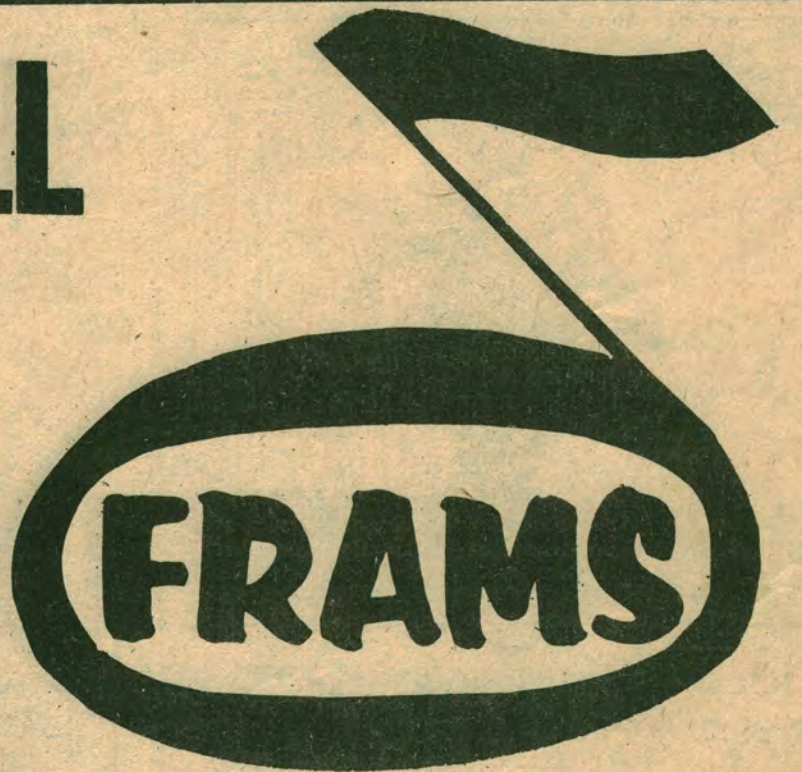
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The line-up for the Battle of the Giants.

Huskies Drop Finale to 'X'



Baldwin breaks out



Planning strategy

The Saint Francis Xavier X-men won their first Bluenose Conference Championship as the result of their 27-15 win over the defending champion St. Mary's Huskies.

St. Mary's scored the first and last touchdowns but in between it was all X. Early in the first quarter, Ernie Turek, pitched out to Ted Purnell and 81 yards later St. Mary's led 6-0. On the ensuing kick-off, Bill Baldwin tackled Paul Brule in the endzone for two more which raised the Huskies lead to 8-0.

The Huskies forced the X-Men to punt on the next series of downs and once again the Huskies started marching. With Purnell and Puma doing the heavy ball carrying, the Huskies moved to the X-fourteen yard line. On a 3 down and a yard to go play, Turek and Puma missed connections on a handoff and X took over. From here until late in the fourth period, when Steve Armitage engineered a 58 yard scoring march, climaxed by a 8 yard scoring toss to J.B. Murphy, it was all Saint Francis Xavier.

With Dolan firing pin-point passes and Paul Brule coaching the Huskies line for big chunks of yardage, X put their 27 points up on the board.

The game was played in a steady down pour which did little to aid either team. The Huskie defense was not as sharp as it was against Dal but then X is not Dal. X has an excellent well-coached football team which will represent the Maritimes in Toronto in the College Bowl.

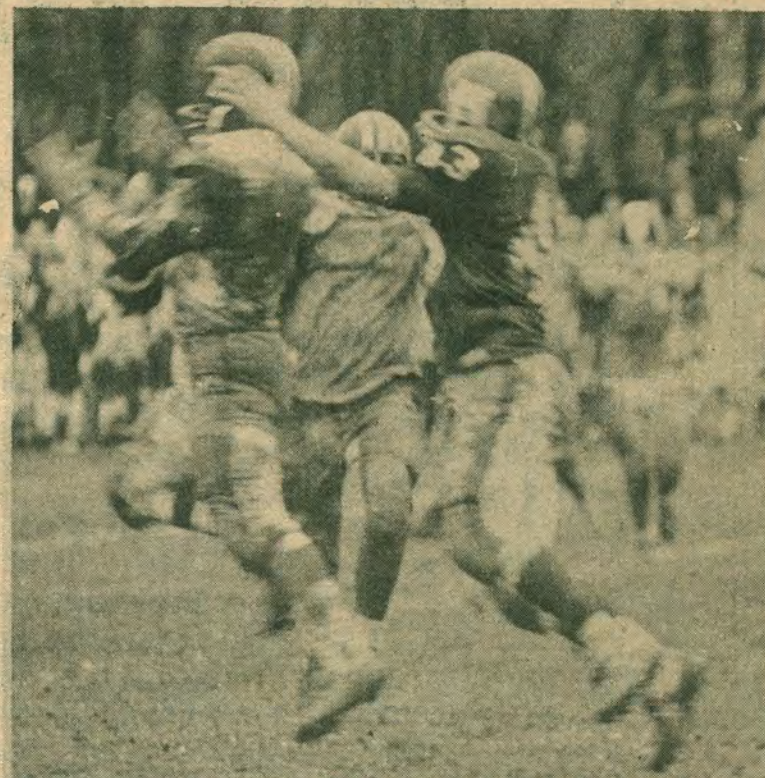
On the X side of the field, it is easy to see why and how Paul Brule won the Bluenose Conference scoring Championship. Running behind a big mobile line and running mighty hard behind it, Brule was the best back on the field last Saturday. Jim Shea played a fine game as a two-way tackle also.

For the Huskies, Dick Franklin and John Dudley stood out in a losing cause. Dick was playing with a bad leg but you'd never know it from his performance. Dudley, the quiet man in the secondary, played a fine game and made many of the key tackles.

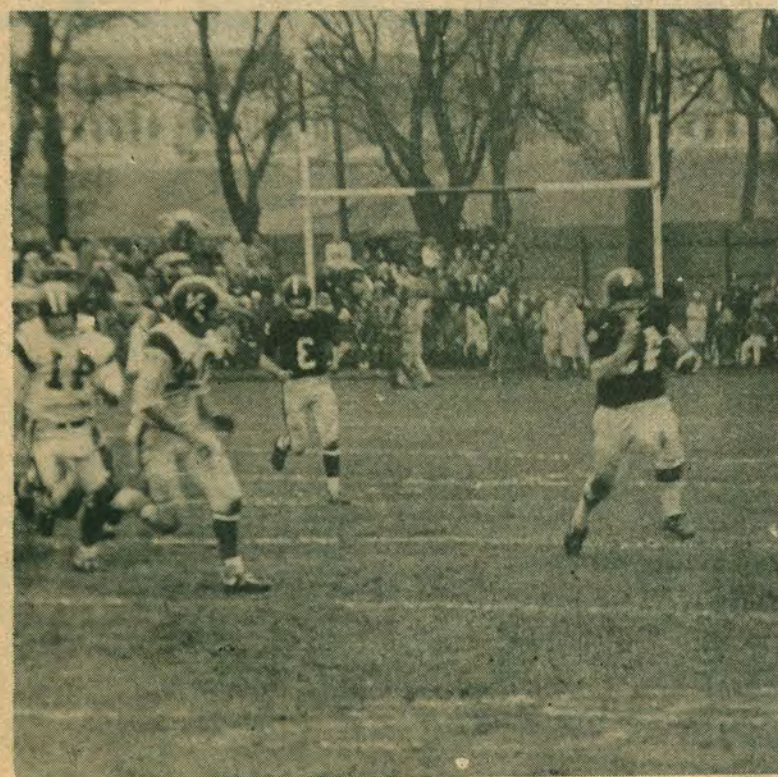
On offense, Paul Puma and Frank Archambault, playing their final games as Huskies, turned in solid efforts in the losing cause.

But last Saturday, St. F. X. was the best football team on the field, and to lose to a better team is no sin.

Nobody walked off the field ashamed of their performance. One team won and one team lost, but both teams gave 100% to every second they were on the field.



Ted goes up for a catch



Purnell, good for 81 yards



J. B. Murphy grinds across for the last touchdown of the season

STATISTICS	St. F. X.	SMU
1st downs	23	11
yds. rushing	328	164
pass att/com	7/10	10/17
yds pass	105	112
fum/lost	5/3	3/1
penalties	4/40	1/5

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Campus Interviews

NOV. 28

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BOOK REVIEW

BY DR. F.S. JACKSON

"Africa is My Witness" by VUSA MAZULA CREDO MUTWA (Blue Crane Books, Johannesburg, South Africa).

It gives me peculiar pleasure to review this book. It is written, not only by a fellow countryman, but by a Zulu witch-doctor. The book is a sequel to "Indaba, my Children" and also a forerunner of others. The whole series will set out the tribal legends and lore of the amaBantu in an attempt to depict the mind and the heart of the people. This compendium of the orally transmitted culture of a great and vigorous race is intended to show the gulf between the minds of white and negro peoples in the Republic of South Africa, to give the Bantu version of several recent historical conflicts (notably the War of the Axe, the national suicide of the amaXhosa, and the attack on Rorkes drift after Isandlwana), and to give reasons why apartheid is the best solution for the difficulties of a country where hatred for the white man, hatred of Christianity, and a score or so of less-publicised racial antagonisms, flourish in subtropical profusion.

A few, carefully selected, quotations are necessary to show some of the facets of Bantu thought which are strange, and difficult for the Western mind to comprehend.

"One of the oldest Xhosa laws ... is that in this world no man has a right to possess anything; what is yours is your neighbours', and vice versa."

"A cow shall not be used in barter for any inanimate object" . (Bride prices are paid in cattle).

"Let it clearly be understood that the Bantu, even today, think along very strange lines. Once a Bantu comes to a conclusion, however far-fetched, nothing can convince him otherwise. The Bantu are blind to cold, dry, logic; a factual scientific conclusion leaves them cold. They much prefer to settle for a metaphysical explanation and the more fantastic this is, the better ... the Bantu do not think in the way white people do. The Bantu thoroughly dislike drawing logical conclusions. The more illogical a conclusion the more it appeals to them. This country has not a single weapon with which to fight the fanciful ideas which are daily being imprinted on the minds of the people ... when will those who rule us awake from their dreams of self-deception ... You, (the whites) know as little of what is going on a mile from your home as you know what thoughts are passing through the minds of your dogs and cats."

On apartheid Mutwa says that "the word is untranslatable into English and is actually an antonym of discrimination rather than a synonym. Apartheid implies the ability to distinguish differences without deciding which is best. Is the Afrikaner to be faulted for having made this discovery or is it the rest of the world that must be pitied for its blind hypocrisy? Apartheid is the High Law of the Gods! It is the highest law of nature! ... All tribal wars in Africa were fought around integration and peace was restored in conformation with apartheid ... The laws of the present Government were not promulgated principally in the interest of the White community of the country; contrary to what most outsiders believe, these laws have been passed primarily in the interest of the Bantu tribes of the country. Apartheid is what all the Bantu want, from the Transkei up to Nigeria and Ghana; no African state has yet declared itself willing to integrate wholeheartedly with its white settlers. Apartheid is what we want - BUT WE DO NOT WANT DISCRIMINATION..... The Bantu have respected the leaders of the present government from Dr. Verwoerd, for their straightness and clear cut sincerity."

Further quotations would make this review unendurably long but I have given sufficient indication that in South Africa, a land where the Dale Carnegie, coca cola advertisement concept of democracy has not yet undermined candid views on the human situation, men of all races can still subscribe publicly to the belief that men are different.

The student of African affairs who reads "Africa is my Witness", will be in the predicament of having to decide between the views of "educated" Africans such as Chief Luthuli, Tom Mboya, and Jomo Kenyatta, and the views of a "traditionalist" such as Mutwa. It may be that the former are able to realise the problems of their people in a changing world while the latter representing no doubt, the peasant majority, speaks as one vibrantly aware of the Bantu cultural heritage.

I can only warn the aforementioned student that he is considering a continent totally foreign to him, and, until he has immersed himself in the multitudinous lores and languages of the continent, he is not entitled to adjudicate on its problems.

Apartheid can, however, be studied without leaving this continent. Consider, for example, the following statements published by the National Chairman of the Student Nonviolent Co-ordination Committee in the United States (see "Current", October 1966):

"Integration ... speaks to the problem of blackness in a despicable way. As a goal it has been based on a complete acceptance of the fact that, in order to have a decent house or education, blacks must move into a white neighbourhood or send their children to a white school. This reinforces the idea that "white" is automatically better and "black" is by definition inferior". And in another S.N.C.C. paper we read, "Blacks, in fact, feel intimidated by the presence of whites, because of their knowledge of the power that white's have over their lives ... if we are to proceed towards true liberation, we must cut ourselves off from white people. We must form our own institutions, credit unions, co-ops, political parties, invite our own histories."

But enough of politics. The history of the wanderings of the amaBantu, as set out by Mutwa, is unbelievable colorful, and the language used to describe it has resulted in him being hailed, in South Africa, as one of the country's foremost-writers. The book also makes more believable the claim that the everyday vocabulary of the amaBantu exceeds that used by Shakespeare.

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A Sermon on the Mount

It has become anathema to speak of the Mount in the JOURNAL office these days in any way other than kindly. Therefore in order to maintain a constant air of demure congeniality, all members of this staff have dedicated themselves to follow a liquid diet of 2 gallons of Milk of Human

Kindness a day. Overnight, we have lost ten pounds of maliciousness, slander, and corpulence, and have turned over a new leaf. However, those who cannot change their minds from sordid longings to read "hot stuff" will have to subscribe to the PICARO and Pasco.

We have submitted to the lovers of skim milk, to those who brush their teeth, to all humanists. We are rejecting misanthropy, we are marching into the JOURNAL office shouting our shibboleths, kindness, goodness, meekness, purity, virginity; and with a little whimper, we write our column.

LONELY ?

LONELY ARE THE BRAVE - will be shown by the C.A.M. film club in Theatre B, Sunday, Nov. 20th at 2 p.m.
Printed below is a review of LONELY ARE THE BRAVE written by the Journal's legendary Editor of 1962 - 63, Tony Haynes.

I saw a beautiful, sad, lonely, real, tragic, GREAT movie picture Saturday night. It came out of Hollywood and I wasn't prepared for the onslaught of truth. It made me think. That's what surprised me, they usually bend over backwards to keep you from thinking. In black and white, on regular sized screen, LONELY ARE THE BRAVE, took a long, hard look at our 90 mph civilization, and then turned its eyes aside in disgust. It viciously ripped apart the barrier war, Marx, Wall Street, and bureaucracy (or rather - just Man) have thrown up around our society. At the same time, LONELY ARE THE BRAVE, seemed to show what a futile act tearing down the barriers was. I got my first good look at what freedom and individuality and strength of character are like. John W. Burns (Jack for short), played by Kirk Douglas, a "cow hand" in 1962, who owned a horse but no draft card or social security card showed me the type of man that made America great. I haven't run into any John W. Burns lately, and yet LONELY ARE THE BRAVE made you hope and then know for sure that there are some around, and that if only they could get together things might get better. Douglas took a whack at conformity, (with the help of a superb supporting cast), that I hope will echo in the area of the ears of the "conformists", for months to come.

It was the first time I had ever seen Kirk Douglas act. I had seen him in three or four spectaculars and in one third-rate Hollywood suburbia type thing - they never gave him a chance. In LONELY ARE THE BRAVE, he acts. In fact I understand he also did the directing. I forgive

him all his past sins. I don't know if I've convinced anyone they should see this picture. I hope I have. I didn't sit down and plan this piece of writing - it might be obvious - I sat down and threw what might be a tangle of ideas on paper. Believe me it's a picture well worth the time and money. It's a tragedy, only John W. Burns has no tragic flaw. The tragic flaw lies in the society that is doing its utmost to choke out any and every remnant of individuality in its midst. LONELY ARE THE BRAVE, the brave are lonely, and I'm afraid the brave are going to get a lot lonelier.

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From Cuba to Argentina - a review of the history of this rich sub-continent and its aspiring but impoverished people. Once vassals of Spain and Portugal, these Americans hope for better things. Why is there instability? What causes the constant ferment? It is questions such as these that this hour-long study tries to answer. The film shows the proud history of twenty republics, from the great Indian civilizations to the regimes of Imperial Spain and Portugal and then shows something of what troubles these countries today.
MODERATOR & PANEL:
Moderator - Father Thomas Macho, S.J., B.A., Ph.D. Associate Professor of Philosophy Saint Mary's University.
Panel - A panel of students from Latin American countries will start discussion on this subject.

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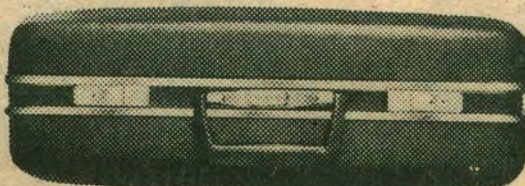


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TIM'S HUDDLE

By Tim Sullivan

And they hung up their helmets, some of them for the last time. That was the scene in the St. Mary's dressing room after the 27-15 defeat at the hands of St. F. X. They lost a football game to a good team and there's no shame in losing. Every player who had dressed for the game had gone out to win and gave every single bit of effort he had to do just that. They never stopped trying. They never stopped hitting. They never quit. They never stopped being a team to loop up to and respect. Why? Because they had a big supply of what it takes to be a good football team, guts and pride. Pride in themselves and everything and everyone they represented. Guts because the little pains didn't hurt anymore and the big ones became bearable.

When you're losing, sometimes it's easy to bow your head and quit, but no one quit or ever gave up. It takes gut and pride to pick yourself up and try again, to keep trying until the final gun sounds. This combination of guts and pride is sometimes referred to as class. But that doesn't touch the meaning of giving more than you thought you could, of reaching back and getting that something else inside. Guts, pride, heart, class. Put those together and it never makes a loser, no matter what the score is or who won the game. To give what our Football team gave on that field against X is something you can't measure in touchdowns or points. Its measured in men and names like Puma, Archambault, Murphy, Baldwin and Markowski and right down the whole roster of names who gave more to the name of St. Mary's University in two hours than most of us give in four years. But they don't want sympathy because they lost. They don't want a pat on the back and the old familiar "nice try" and "wait till next year". These men who hung up their helmets still have what it takes. Inside, they know they gave it all they had. So they hung up their helmets.

WANDER ON THE HILLS

The pride and joy of Halifax, the famous Wanderer's Grounds, scene of the big games on the Maritime Sports scene, is a joke as far as being a playing field goes. It is hard for anyone from outside Nova Scotia to believe that this is the best Halifax has to offer. It's wavy hills, gullies, holes and ridges are not a joke to anyone who has to play football there. They are a menace. For a city which has recently been named co-sponsor for the Canadian Summer Games, it seems ridiculous not to have a decent stadium to play sports in.

Last Saturday, with all the rain, the famed Wanderer's Grounds was more suited for surfing than football. The part of the field which serves as the baseball interest, is particularly fascinating. In fact it is a geological wonder. It must have taken the ground crew weeks to mold the turf into an almost unplayable mess. If they ever give a prize or a trophy for the worst Municipal Field across Canada, Halifax stand up and take your bows gracefully.

CHEERLEADERS

Too bad our beautiful cheerleaders had to get wet on Saturday. I guess it is hard sometimes from a cheerleader's point of view to see "your" team fall behind. But to me that is no excuse to stop cheering. It seems our cheerleaders were the only ones in uniform who gave up. The home town crowd, especially the St. Mary's section wasn't exactly very alive to say the least. Our 600 men in the stands, following the cheerleaders example were content to sit back and keep warm as best they could and most of them did well in that respect. Its pretty tough to stand up and cheer when you can't stand up.

NEXT WEEK

The basketball team, after a couple of exhibition games against Shearwater and the Alumni, both won by lopsided scores, opens its schedule at Ricker College in Houlton, Maine, at the 5th Annual Potato Classic. The Huskies this year certainly have the best material in the school's history and will be anxious to prove themselves the best around. Led by Captain Rick Dougherty, a senior from Washington, D.C., the Huskies were impressive, in their two wins so far this season. Clem Maynard, a freshman from New Jersey, was also very sharp in the two tilts. Jim Daniels was his usual steady self. In the game against the alumni, Jim was good for 29 points and his usual share of rebounds.

QUESTION MARK

It is nice to see the Mount Cheerleaders all decked out in their beautiful uniforms. But those large white M's adorning the front of the Mountie's sweaters look familiarly like the athletic M's our athletes have worked so hard for and seem never to receive. I just wonder where they got them?

It's Hockey Time

By Tim Sullivan

Yes, it's hockey time ... a Montreal avec les Canadiens; in Boston with Bobby Orr; and at Saint Mary's -- oh, excuse me for the mistake: there is no Huskie hockey team. This will be another year in which those who love to play or watch Canada's national sport will see plenty of ice time but little, if any, competition. However, the Athletic Department is trying to form a strong and competitive inter-class league. All those who have signed for their individual classes will assemble at the rink very shortly to decide the set-up of this year's league. Remember, you will have no cause to be disappointed if you do not appear at that meeting and give vocal support to your ideas.

ODDS AND ENDS-

Canada's national team looks like a contender for regaining her lost power as the world's Hockey Kings. Saint Dunstan's will unveil a well-balanced team which should put them back on top of the college pack after one year's absence from the winner's circle. My NHL Prediction is that the teams will place in this order: Montreal, Chicago, Detroit, Boston, Toronto and New York.

The Halifax Junior Canadians have opened their second year in their effort to establish themselves as a strong Junior A team. I will certainly not argue against their efforts thus far.

Hockey fans were shocked a while back when they learned of Carl Brewer's difficulty in trying to get himself re-instated in the amateur hockey ranks in order to play with Canada's national team. One must thank Clarence Campbell for stepping in and solving this nasty problem.

In closing this week's column, I'll just say I'm disappointed with the hockey situation at SMU. After all, we do have a number of extremely talented hockey players, and it seems such a pity to waste their acquired skills, which is not the case with our football, basketball, and even soccer players.

