

These doors swing both ways, and they're open from nine to five each week, Monday to Friday.

Medicare makes it

Nova Scotian students will have medical coverage during the coming year under Medical Services Insurance, the federal-provincial medicare plan.

Also covered by Medicare are students from Newfoundland, Ontario, Manitoba, Saskatchewan, Alberta and British Columbia. Other students will be covered by a private plan operated by Zurich Insurance and Saint Mary's University. This includes students from the United States. However, students from other countries will not be left out in the cold. They are eligible, for MSI, if they plan to be in Nova Scotia for the duration of their studies.

The Saint Mary's medicare section will be under the eye of University Medical Director Henry Reardon. Dr. Reardon will be operating a Health Service Unit in the north wing of the Admin. building. The unit is located on the first floor, a registered nurse will be on duty from nine to five, Monday to Friday.

MSI covers such things as doctor's services, obstetrical care, surgery, eye examinations and treatment of broken legs, but excludes services available under other plans, ambulance services, drugs, eye glasses and dental services.

There are other opportunities and loopholes. Detailed knowledge of these can be obtained from Dean of Men Kenneth Bendelier.

THE JOURNAL

CIRCULATION
NOW RUNNING
3500

For
THESIS TYPING
XEROX COPYING
CALL 429-2490

office overload.  CO. LTD.

Volume XXV, No. 6

HALIFAX, CANADA

10¢ OFF CAMPUS

October 16, 1969

Small turn-out calls for vote

Saint Mary's university students will face a referendum on senate representation - maybe. Students voted yesterday in a student body meeting to call a referendum on the question after a three-week information period.

The situation has arisen from an offer of two seats of twenty-three on the Academic Senate.

BY JOURNAL NEWS STAFF

The senate is the highest academic decision-making body in the University. Its jurisdiction includes curriculum, course content, hiring and firing of professors and degree requirements.

But there were only about 75 people there, and according to the By-laws of the Students' Association, a decision of a student body meeting is not binding unless over one-third of the students are present. This means that the Students' Representative Council has had the situation thrown right back into their hands. And they have been unable to reach a decision for the past three weeks.

No date has been set for the referendum.

The SRC had met three times previously, but their debates ended in deadlock with five members in favour of accepting the two seats and five opposed. The final decision to call the student body meeting was made by SRC President Mike deVerteuil after a three hour marathon last Wednesday night (Oct. 8).

The call for the referendum was set down in a motion proposed by Dave MacKinnon (Arts 1). It said, in part, "...the freshmen who are the least represented, will be affected the most by this decision."

After a four-week education period the motion proposed to hold a referendum "...offering the student body all the reasonable alternatives."

And the final consensus of the meeting was that a period of education was necessary and that a referendum should be held. But MacKinnon's motion was not voted on.

Instead deVerteuil took a show of hands on the various ideas and MacKinnon's motion, which had been gestetnered and passed around, was never formally proposed. But MacKinnon said "While the letter of the motion may not have been passed, the spirit was."

The meeting was chaired by deVerteuil and two members of the SRC presented the opposing views of the situation. External Affairs Representative Danny Mullally told the meeting why they should refuse the two seats. He was preceded by Day Student Representative Jim Dillon, who laid down why the students should accept them.

Dillon's position was basically that students should have more than two seats on the senate, but that they should work within the senate structure to get their desires.

Mullally followed Dillon with a description of why that position was wrong. Mullally drew on his experiences as a member of the Committee to Restructure the University to illustrate his point. He told the students that "...token membership on bodies with closed meeting is ridiculous."

He said that such membership would lead to students being ignored. He was backed up by ex-Vice President Simon Rosenblum, who was also a member

of the committee.

"Any time we spoke, it was intermission," said Rosenblum. And he thought that the situation would be the same if students were represented on senate as it is now set up.

Senate at present holds closed meetings and is composed of thirteen faculty members and eight administration. Under the new proposal there would be two student representatives, to bring the total to 23.

On the other side of the debate was SRC Vice-president Paul Leblanc, who thought that the students should take the seats to find out what the senate does. He thought that senators would return to the students and inform them of the happenings on senate.

But he was challenged on that point. He was told that senators in closed meetings were not allowed to talk after the meetings and that senate minutes did not have recorded votes. This would make it impossible to find out anything about the Senate.

Nevertheless Leblanc did not regard the senate offer as tokenism. "Tokenism smokensim," he said.

The real problem in the situation came up when Joe Polito (Educ.) told the meeting that "A lot of students don't know."

And, it seems, a lot of students didn't care. While the meeting was going, at least 100 people were in the Students' Centre. Most of them were eating lunch or playing cards. Probably more were in the library or off campus.

This was in spite of an effort by some faculty members to get some kind of dialogue going in their classes about the situation. At least one English prof

spent an entire class period discussing the problem and later attended the meeting.

But perhaps the meeting could be summed up in the words of

one student present. After a statement from the floor that students must keep interest at a height, he asked, "This is a height?"



SRC President Mike deVerteuil looks all alone in that big empty gym. And in fact he was almost alone. Only 75 people showed for yesterday's student body session.

ALICE'S RESTAURANT -



**From a
Sunny
Dungeon**



Edited by
**STEVE
ANDERSON**

what it scened like to me...

Scenes like arlo guthrie refusing a groupie's invitation to make it and offering her a scarf instead saying it's the same thing and he doesn't want to catch her cold

Scenes like a friend (pete seeger) singing a happy song for a dying man (woody guthrie)

Scenes like having all your friends (including a couple of nuns) to a thanksgiving dinner in your home that just happens to be a church

Then singing "amazing grace", smoking up, and digging the sounds while being shown all the silent churches around you that are unfortunately not homes celebrating thanksgiving

Scenes like getting busted for littering then regathering the garbage you got busted for and sending if off to sea with a fond personal farewell

Then getting refused induction into the u.s. forces for having a record of littering

Scenes like a song at a funeral then no funeral at all but a cremation that makes arlo wonder what his thing will be and when it's going to happen

Scenes like a second marriage to the same person with a rock band and pot and a "mock" minister

And then a final scene with the bride left alone against the background of her home, the church

Her husband going to sell it for 200 acres in vermont where he can stretch out, where everybody can see each other when they want but be alone when they want and just be one big happy family ... beautiful baby just beautiful

Arlo thought so much of it he said i'll see you later and drove off in his red v.w. microbus

"praise be to us for being here to dig it" ... this is a prayer taken from ALICE'S RESTAURANT, if only everybody could pray so well ... i do believe we won't be able to dig it much longer ... alice's restaurant is a haunting beautiful feelie about today or rather about the people of today ... makes me think we are too late in recognizing what the people of today are really like ... just like yesterday, same as tomorrow ... alice's restaurant is a very sad poem, go and dig it ... dig arlo, he's tuned in and his face shows it ...



—John Daigle Photo

does it really matter ?

what makes you laugh?
what makes you cry?
does it really matter?
won't you eventually die?

if life is lasting
what makes it so?
kiss my eyes with your smile
won't that help me to know?

no need to admire each other
don't we all turn to dust?
do some of us make better
dust than the rest of us?

who feels the wind
that blows the dust?
who drinks the water
that is mostly us?

lips of sand
eyes of man
make me laugh
make me cry.
does it really matter
won't you eventually die?

Convocation was a comedy - but Gandhi isn't

Not only do I amuse myself by attending convocation rituals, but, in the pursuit of higher learning, I occasionally frequent special guest lectures. Last Friday afternoon Dr. Chakravarty gave a very moving, thoughtful emotion-proking talk on the relevance of Gandhi to contemporary society. This great 'Christ-figure' suddenly came very much alive; he became terribly important, immediate and relevant.

Gandhi became so very relevant for the very reasons that the convocation comedy was not. Gandhi didn't have to talk about his humanistic value system - he lived it. In spite of insistence to the contrary Saint Mary's University lives in a terrible void - there is little love or humanism, there is no commitment or 'Christ' at this institution. A friend of mine once said of man with regard to his need for religion - "unable to look into the emptiness and see nothing." This statement, I fear, is most applicable with reference to all segments of our little academic community. To put it bluntly, Saint Mary's is a nothing place.

Gandhi LIVED the belief that we can't have freedom unless we share and give it to others - not so at SMU: students, faculty and

administrators are each too wrapped up in their respective interest-group to grant any concession of any kind to any other group; the administration is resolved to retain total control while students and faculty petty politicians try to connive and manipulate one another in a bid for some power.

Gandhi LIVED the truth that unless a gift is accompanied by love and respect it is worthless; that throwing pennies to the poor is an insult not only to the poor man but to oneself - not so at SMU: love, respect, worth are terms alien to

by **Barb MacAdam**

our little academic community. We are so totally estranged not only from society but from ourselves that we no longer could feel such an insult. We have become neutralized.

i.e. At an address to the alumni last April 26, Father H.J. LaBelle spoke of "some of the unsavoury activities which have occurred from time to time on this campus" - I would agree most positively with Father that this institution has witnessed numer-

ous 'unsavoury activities' but where I would part company with Father would be comment on which incidents were unsavoury. To get back to Father's speech - "the disgusting display which we witness at times on college campuses, the promiscuity in sexual morals, and the attempt to sweep away all the WELL ESTABLISHED SYSTEMS OF VALUES which were the signposts of OUR OWN LIFE, and CONSTITUTED OUR SECURITY, are really only peripheral to the MORE PROFOUND MALAISE of young people today". (caps mine - credit for the rest goes to Father LaBelle).

Not only is this a terribly sweeping generalization, but it is based on nothing but personal bias and on fervent sanction of the status quo mentality. It exhibits no respect, understanding or interest in young people as people. It sees student activists as disturbers of 'our security'.

Might I counsel Father that unless young people attempt to reform or if necessary 'sweep away' the present system of values which is little more than a myth anyways, the world may never be ready to welcome the Second Coming. Moreover, in showing disrespect and disregard for students, Father is insulting himself.

Gandhi LIVED the belief that when people in a community fail to feel the pain of others, they suffer spiritual paralysis - not

so at SMU: we the collective, we feel nothing but greed for the Almighty Dollar-that is why students are here. Get the degree, get out and make money. That is why half our freshman class departs at Christmas never to return.

The administration for so much per 'student head' accepts students who they know are not qualified. We of our little academic community live in an ivory tower feeling nothing but sublime contempt both for society and for ourselves.

Intimately believing that religion can not be true unless it is relational - unless it relates us to others - Gandhi wrote that man can not be truthful, cruel and incontinent and claim to have God on his side. From all the signs that I have seen God's corps must indeed be very small. To claim that you have God on your side, one must honor the honor of every man. One must love and respect the person-ness of all peoples.

We have too long lulled ourselves into apathy with our self-righteous piety, with our talk of Christian concern, our humanistic values and community commitment - impotent excuses, eloquent euphuism! Contemporary Christianity, like contemporary Judaism, in a good many cases is little more than a social function. Everyone loves to believe in it but few practice it.

We talk and talk and talk some more of love and understanding,

and some even write masterful manuscripts on Christian ethos on social responsibility. BUT THE STARVING CHILDREN OF BIAFRA ARE STILL DYING, THE BLACK PEOPLE (AND WOMEN!) ARE STILL SECOND CLASS CITIZENS, THE JEWS OF RUSSIA STILL SUFFER PERSECUTION, THE CANADIAN INDIANS ARE STILL CONSIDERED IRRELEVANT...

I personally do not believe in Christianity, and this bias may have partially tempered my attitude. I don't want to be a Christian, but I believe that if one is to label himself as a Christian, as Christ-like in potential, then that individual has a responsibility to himself and to his Christ to live this belief. One can't be a Christian and go parading down Main Street with white hoods. One can't be a Christian and spread gossip about others, or beat up or call down your wife or children. One can't be a Christian and not care about other people, all people. In other words, if you really believe in Christianity then you must give of yourself, you must care, here and now, existentially CARE, (or to quote CAM) - you must GIVE A DAMN.

It is my firm belief that if you honestly do love and care and give a damn, you will be totally sickened by the brand of Christianity administered at this institution. It is too damn commercial!

Wolven ROBERTSON
VOLKSWAGEN
 Authorized Sales & Service
 215 WYSE RD, DARTMOUTH, N.S.
 Phone 469-6411

METEOR . MARQUIS
 COUGAR . MONTEGO
 MAVERICK . CORTINA

FAIRLEY & STEVENS
 MERCURY METEOR COMET

201 WYSE ROAD
 Dartmouth
 463-1220

Formal Wear RENTALS

Black or White
 Tuxedos and Accessories
 Available from Stock

Rubini
 OF HALIFAX

SCOTIA SQUARE

Maritime Campus Store

6184 Quinpool Road.
 Phone 423-6523 Halifax, N.S.

SMU JACKETS CRESTS
 SWEATERS SWEATSHIRTS
 STUDENT OUTLINES
 PAPERBACKS
 PREFERRED READING

Le Château
 men's wear ltd.
 2179 GOTTINGEN STREET, HALIFAX, N. S.
 PHONE 429-5831

COMING EVENTS

Thurs. 16th Here we are again

Sat. 18th Football SMU & UPEI Charlottetown
 Soccer Acadia & SMU 3:00
 Track and Field & St. F.X. (AIAA Tournament)

Wed. 22nd Opening day of Homecoming Week with
 Coffee House in SUB with the PRIVATEERS.

Thurs. 23rd Here we come again
 Homecoming Week - Beer & Pizza in SUB

Watch the Journal for further events during
 Homecoming Week - its gonna' be a good one.

HALIFAX SAINT JOHN

Compliments of

OLAND'S BREWERIES

letters

900 Freshmen

Dear Sir:

There are approximately 900 freshmen on this campus who are completely unrepresented on the SRC. They do not have the right to be represented.

The argument against representation for the freshmen usually breaks down into two parts. The first is purely bureaucratic. Our Council is elected in the spring and the frosh don't get here until the fall. The second has validity to a degree. The freshmen do not know the atmosphere of or the conditions prevalent on the campus.

My reply to the first argument is directly responsible to my solution to the second, so I guess the second comes first.

I think that the complaint against freshmen representation on the grounds of ignorance is true, but no more accurate than for many of the "upper"-classmen. And if it is true, the duty lies in the hands of the great informed to supply the frosh with their own experiences during a program of information, to be carried out in the first month or so. The ultimate aim is that the freshmen elect a representative themselves to the council, in the middle of October.

Love and Anti-Imperialism
Joe Student

6 days now 1000

Dear Sir:

Enclosed please find a copy of a press release issued by Mr. Sidney M. Harris, Q.C., the Ontario Regional Chairman of the Canadian Jewish Congress.

The recent issue of your paper included an article on Dr. George Haggar and I am confident the in-

formation enclosed will be of interest.

May I compliment you on the excellent format and tone of information published in your paper. Should I be of any possible assistance or source of information on topics related to Judaism and Israel, please do not hesitate to be in touch with me.

Thank you for your kind attention to this matter; I remain,

Yours sincerely,

Bezalel Ben-Eliahu
Regional Executive Director

"Statements and editorials in the press and interviews on television have recently brought to public attention the case of Dr. George Haggar, who has complained that he has been refused employment in the political science departments of a number of Ontario teaching institutions, on the grounds of his views on the Middle East and his Arab ethnic origin.

In support of this, a letter has been cited from the principal of an Ontario college, stating that since the institution had been negotiating with the Canadian Jewish community for the establishment of a Centre for Jewish Studies, his appointment might prejudice such negotiations.

We are appalled by the implication people may draw from this that there has been direct or indirect intervention on the part of the Jewish community to prevent an individual from being engaged at a university on such grounds. As Chairman of the Canadian Jewish Congress in this Region, I want it clearly understood that we would not sanction such interference in a college's hiring

practices. An applicant's views on the Middle East or his Arab origin are irrelevant to his engagement as a lecturer in political science. There are other, quite legitimate, criteria to determine this.

To our knowledge, there was no consultation on this matter with representatives of the Jewish community; they knew nothing of such an application and made no statement that could be interpreted in such a way. The same applies to the other colleges Dr. Haggar has mentioned.

We were among those who, more than 18 years ago, helped initiate the Fair Employment Practices Law in Ontario, now embodied in the Human Rights Code, and we are dedicated to its principle of non-discrimination. In fact, in a recent case of another nature, also involving a

person of Arab origin, we made this specifically clear to the Commission.

"We are glad that this issue which never should have arisen, now that it has arisen, has been referred to the Ontario Human Rights Commission, as we are confident that this body will be able to set the proper criteria by which applicants for university teaching, or any other occupation, should be judged."

Marx is too relevant

Dear Sir:

Professor Guy Chauvin in his Focus article made references that Karl Marx had failed as a prophet. Contrary to this are predictions made by Marx which have

since been fulfilled. The record is indeed impressive: increasing concentration of wealth, rapid elimination of small and middle sized enterprises, progressive limitation of competition, incessant technological progress accompanied by the ever-growing importance of fixed capital and recurrent business cycles against which modern economics theory with all its Keynesian refinements has little to show indeed I.E. the interlocking nature of the welfare and warfare state.

Karl Marx is most relevant to the Western intellectual tradition for his critique of capitalism, his dialectical analysis of economics determinism with its resultant prophecy and most importantly as a humane social theoreticism.

Comradely yours,
Simon Rosenblum.



These girls aren't really lying down on the job, but the picture wouldn't fit any other way. As a matter of fact, they might as well have been lying down last Saturday when the Huskies lost to UNB. They are the newly formed (and gutsy) cheerleaders who appeared with only two days of practice.

ATLANTIC MUSIC LTD.

1650
BARRINGTON
ST.
HALIFAX
Tel. 429-0093

Convenient
Budget
Terms
Available

BARGAIN DAYS

Just Arrived
VOX 25%
Discount on
all DRUMS

Tape Recorders
Record Players
Radios
Fantastic
40% Discount!

GUITARS
New & Used
20% Discount
on Everything
in Stock!

Longplay Records
Reg. \$5.29 - \$6.29 Value
ONLY \$3.49 or 2 for \$6.00

10% DISCOUNT
ON ALL
DRUMS AND
ACCESSORIES

FOCUS: *The Trumpet shall sound*

REPRINT FROM
THE PEOPLE

"Hear and yet not hearing
See and yet not seeing
Dead and yet more deadly
And silence comes before the
storm."

One of the enduring features of Marxism is the emphasis on utopian idealism. In the degree that utopias are taken seriously, they determine the course of present action, and become, in a limited sense self-fulfilling. The future is the cause of the present in a substantial degree.

The intellectual and ideological revolution of our time is that

by *Bern Nkemdirim*

fate has lost ground as an explanatory principle in accounting for poverty and suffering, and the will of God has fared no better. Scientific explanations are increasingly demanded and mundane solutions earnestly sought. The vision of the future counsels patience with the present. One of the utilities of utopias is that they lay the ground for purposeful action from a pragmatic socio-economic and political view.

But what roles have the intellectuals taken to shape this future? In mundane terms what action has the academicians in Nova Scotia taken to remedy the ills of the society? One and one half miles from this university are homes characterized by poverty, the break-down of family life, prostitution, juvenile delinquency, crime and the problems of psychic maladjustment. It is a world of brutal indifference.

The people know no other world. Daily we pass through this run-down track with utmost haste and resign ourselves to the Biblical promise to men: "let them have dominions." The history of man is ambiguous to the point of absolute incredibility and uncertainty. But all this presupposes a kind of mechanical fatalism, to which we have been too long addicted out of fear of our humanity.

I fear intellectuals are in danger of being crowded right out of the game. Occasionally, or more frequently, representatives of organized interest groups seek the counsel of intellectuals on political-economic matters, on questions of priorities, on troublesome uncertainties about maintaining the social system in an uneasy equilibrium at the face of massive-large-scale structural changes. But

what about helping construct the grand design from the beginning?

As intellectuals and students we must look forward to the future and not allow ourselves to become an uneasy victim of the political demagogues. Revolutions thrive on utopian images and without such images they will fail. I am warning my fellow men - and of course women - unless we take a positive role in the restructuring of society, and making it a better society for all irrespective of social class or color, we might be confronted with a nihilist rebellion which may be provoked for the single purpose of deposing existing political rulers. And if this occurs, a new set of rascals will have succeeded their predecessors.

When oppressed and exploited people in our society talk violence, the whole world explodes. We shake our heads and say we don't want it to happen here. But we do not want to diagnose the disease and we are reluctant to offer adequate remedies. Irredentism is now a catch word among these victims of oppression and exploitation. They want to cast off the last vestiges of the dominant tutelage. It is a renaissance of the spirit of freedom.

But what have the intellectuals in Halifax, the seat of cultural learning in Nova Scotia, done to remedy the disease, to prevent it, like cancer, from metastasizing? With the growth of self-awareness among the exploited it is no longer safe to adopt the nonchalant attitude characteristic of this conservative society. Up-rooted masses make revolutions. They are unduly responsive to the political appeals of extremists. This is best described by Hippolyte Taine (The Ancient Regime): "...another colossal monster raises up, a monster with millions of heads, a blind, startled animal, an entire people pressed down, exasperated and suddenly loosened against the government whose exactions have despoiled it, against the privileged whose rights have reduced it to starvation, without, in these moral districts abandoned by their natural protectors, encountering any surviving authority; without, in these provinces subject to the yoke of mechanical centralization, a single independent group being left; without, in this society dis-aggregated by depotism, the possibility of forming any centers of initiation and resistance; without, in this upper class disarmed by its very humanity, any statesman being found exempt from illusion and capable of action; without these good intentions and fine intellects being able to protect themselves against two

enemies of all liberty and of all order, against the contagion of the democratic nightmare which disturbs the ablest heads and against the corruptions of the popular brutishness which perverts the best of all laws."

Collective violence is the appropriate response to intransigent resistance; it occurs because non-violent means of changes are blocked by the ruling elite. Revolution is politics continued at the level of a violent physical showdown. The intellectuals' indifference will solve no problems. Nor is the apathy of the missionaries excusable. I still have to learn about the contributions made by Christians in furthering the fundamental human purpose - the liberation of "social slavery". I am not indicting anyone. Men must live in order to justify their existence in heaven. Indifference of man to man is pitiable.

Dennis Gabor asserts that we cannot predict the future, but that we can invent it. However, the distinction between predicting and inventing is spurious. If we invent the future, we thereby predict it.

Men act in and often for social collectives. Nothing else makes sense of human conditions and no attempt to reduce this sociological invariance of men's behavioral processes to purely individual actions can do anything else except denigrate and deny the whole meaning of man's life as a social and sometimes even as a cultured animal. That is why the student protest movement is justifiable. It is an action - in concert to remedy the dysfunctional elements in the university system. But the students are victims of that inescapable human weakness - selfishness is written large in their thinking. When they carry banners and barricade the universities, they justify their actions by stating that they want a just society: society transformed. Actually their thinking and deeds

are at opposite ends. I still have to see students protesting for the right of the common man, for the fundamental human rights denied the minority group in Nova Scotia. I no longer take student protests seriously. It is a projection of the middle-class lunacy.

What if we were to construct a new Nova Scotia? Could we pretend to any technical competence, and could we, as intellectuals, even more pretentiously, lay claim to setting human values? To the extent that we are embarrassed by human purpose, and permit no change because that would disturb self-equilibrating systems. We are simply out of the business of constructing utopias or implementing them. To the extent that we do take account of social values - not necessarily middle-class values but fundamental human values - goal orientations, and purposive action we can at least examine individual and collective aspirations for the future, not only for

*Bern Nkemdirim
teaches Sociology
at
Saint Mary's*

ourselves, but for the less fortunate mass of men.

The only effective enemy of man is man himself. Now that must give us pause. Is it then the law of the jungle, or social Darwinism that still explains our state. As a law student, I was given a series of lectures on the fundamental principles of justice and I worshiped in the shrine of

equality of law and democracy. Confronting the open world, things started to fall apart and the law which governs individual behavioral patterns coincided with this social class. And that was in England, the seat of Western democracy.

The real crux of the matter is the value question. What concept of utopia are we talking about and who determines the choice? Can the university operating on the principle of value - freedom say anything about goals, or is it confined to mere instrumentation. Does the belief in a value-free university mean that intellectuals are or should be indifferent to the moral implications of the structural system. Does it mean that intellectuals should never take the initiative in asserting that some beliefs that common men hold, such as the belief in the inherent inferiority of certain minority groups or races, are false even when known to be contradicted by the scientific discipline? Does it mean that intellectuals should never speak out, or speak out only when invited, about probable outcomes of a public course of action concerning which they are professionally knowledgeable?

If I have sounded vague, it is partly because I am alienated, alienated from the inactivity of the Nova Scotia intellectuals to explore the inhumanity of man to man.

My only plea, is for indulgence toward our brethren who think that man is worth saving and his lot in life worth improving. A little operationalization of this ambitious kind will do us no harm at all. There is no kingdom lost in trying to help our fellow men, otherwise anarchy will reign and the trumpet shall sound.

More on the Kamp

Last week, staffer Tom McCaughey did a comment piece suggesting SMU as the location for a student-run children's camp during the summertime. This week, he follows it up with an interview with Students' Representative Council (SRC) president Mike deVerteuil.

Possibilities of a student-run camp for underprivileged kids at SMU is a little brighter, and has the potential for being a little richer, also.

SRC president Mike deVerteuil says council is interested in the possibility of such a project, and may even consider it feasible enough to invest a little money in.

"I think we should sponsor something like this, but I hope the funds would be coming from the university itself. I can't see how they (the university) could say no, and I don't feel they should," stated deVerteuil.

The council president thinks that as Saint Mary's is supposed to be a Christian university and there's so much talk about humanistic values, the camp idea would be a tangible expression of concern.

de Verteuil said, "It's theoretically an excellent idea. It could work especially if we use some of the summer school students. I am sure many of them would want to take part in helping run this camp."

A full time director of the camp may have to be hired. He probably would be the only full time person on salary. "But the Jesuits may have a priest available or could bring in one," the Student leader suggested. The Jesuits have organizations in Canada or the States who have done things like this before.

If feasible, who would or could be responsible for such an endeavour? de Verteuil thinks it might be a new organization set up under the external affairs branch of the Students' Council.

The residence is being pushed as a convention centre. Would the powers in charge be willing to set aside beds that they otherwise could rent to some conventioners?

by Tom McCaughey

"Beds shouldn't cost anything. I think that could be the University's contribution if nothing else," says de Verteuil.

"Sports equipment should cost nothing. The athletic department can find something they could contribute also. The volunteer workers for the most part shouldn't cost anything either."

"The real cost I see, is food and a paid director, if necessary," he summed up.

Larry Ward, graduate rep. on council thinks "it's a great idea."

But he advised "If you are going to do something, start now."

Have two or three dances on campus, which can raise about \$400 a night. \$1200 could supply these kids with food for a month. I think the school will donate the stuff. It's good publicity," he added.

If there aren't enough SMU students, others could be recruited.

"It doesn't matter who does it, as long as it's done," says Ward. How about YOU?



Rambeau is Manpower head

Saint Mary's new student placement officer is 23-year-old SMU graduate, Leonard Rambeau, a '67 Bachelor of Arts grad, will provide employers and students with job placement assistance. He will also be available for labour market information.

Rambeau was the '66-67 president of the SMU student council and received a gold "M" for his activities. He replaces Paul Poirier, who has moved to the Administrative, Professional and Technical Unit of the Halifax Canada Manpower Center.



EMPLOYERS: - Students are available for part-time and shift work.

Contact: **L.T. RAMBEAU**

DEPARTMENT OF MANPOWER AND IMMIGRATION

MANAGER CANADA MANPOWER CENTRE SAINT MARY'S UNIVERSITY HALIFAX, N.S. 422-6421 LOCAL 175



Huskies drop 27-19 decision to roaring Red Bombers

Everybody tried last week, but the Huskies came out on the short end of a 27-19 score against the University of New Brunswick Red Bombers.

There were a few bright spots in what turned out to be a long wet dreary afternoon for the Huskies. The team looked sharp when they recovered a fumble in the UNB end and went on to score almost evening the score at 7-6.

But that was almost the last time they looked sharp during the afternoon. There was the dying first half when Aucoin almost put a drive together only to throw it away, on bad passes. There was the end of the game when it looked like the Huskies might manage to tie the score as they marched from one end of the field to the other, only to throw the football into the arms of a UNB defender and wind up losing thirty yards.

That was the story of the game as far as the Huskies were concerned. They got the ball and threw it away. They threw it away with such success that Cobb pick-

ed up a league record for UNB with five interceptions.

We're not taking bets on how the UNB campus reacted to the news that their team beat the once-vaunted Huskies. But the odds are that this campus will react the way the spectators reacted during the game; that is not at all.

About the only people who appeared to care about the team were the six cheerleaders and ten people who appeared to have been at the pre-game warm-ups. The rest of the fans sat on their asses and ignored the team except when there seemed to be a chance of victory. This year's version of Joe Fan is merely an updated model of the poor loser that we have had for so many years. He doesn't care except when the team is winning. He doesn't give a damn if they lose.

And just that lack of concern can often contribute to a team's failure. Don't blame it on them. They at least were trying.

This Page is dedicated
to Paul Leblanc

Narcs bust princess

Halifax police last night arrested a prominent member of the Transylvanian nobility on charges of trafficking in hallucinogenic drugs to miners. Princess S. White, heir to the Transylvanian throne, was apprehended during a raid on the offices of the Seven Dwarf Mining Company, on Lower Water Street, with several of her accomplices.

She declined comment until she had time to consult with her mirror.

Narc Sergeant A. Huntsman described the haul of half a ton of essence of pomun as the largest in history of the Halifax narc squad.

"We've never seen anything like it," he said. He called White the brains behind the multi-hundred dollar operation, but stated that others were also implicated. A certain Doc McGnome supplied the scientific information to manufacture the dread essence, which Huntsman called "partially harmful if taken without the presence of mind."

McGnome's estranged wife, the former Bitchy McFarlane, was the first victim of the hallucinogen and Crown Prosecutor, E. M. Sneezy, is said to be considering laying first degree murder charges. He refused to answer further questions but pundits predict that Sneezy, himself a former miner, and cracker of the Enervating Elixir case of two years back, is looking for a quick wrap-up of this one as well.

White's foreman, C.C. Grumpy was also arrested with the princess and "Doc".

"Aw fuck, said Grumpy, I knew it wouldn't last."

White herself still under the in-

fluence of the hallucinogen, could only mutter between curses, and make obscene remarks about the police.

"Mirror, mirror on the wall, who's the fairest one of all?" she asked.

Huntsman later added that White had been a product of a broken home, her mother having died after the daughter's birth. She was raised by a socialite stepmother, and White's early memories were of make-up and mirrors. In order to escape her stepmother, well-known wicked Queen Edith Ardent, the girl eloped with a woodsman whom she

soon left to go into partnership with McGnome, president of the failing Seven Dwarf Mining Company. Here she arranged to begin the lucrative drug business.

During that time, she was responsible, says Huntsman, for the deaths of S. Sleepy, J. Happy, F. Dopey, and one other unidentified miner.

The trial is expected to take place next week in city court, with Chief Justice J.P. Charming presiding. Although not wishing to predict the outcome, Huntsman expects that the group will be sentenced to serve their sentences in City Prison.



MARA CYCLE SALES
139 MAIN STREET, DARTMOUTH



5520 Spring Garden Road
Halifax, Nova Scotia

Bus. 422-9303
Res. 455-8440

JAMES T. HESSIAN

THE **Great-West Life** ASSURANCE COMPANY

STUDENT DISCOUNT

MORRIS Goldberg's
MEN'S AND BOYS' WEAR LTD.

"The Store of Better Brands"
3 STORES TO SERVE YOU

1261 BARRINGTON ST. HALIFAX N.S. W. CO. || HALIFAX SHOPPING CENTRE || DARTMOUTH SHOPPING CENTRE

CLEAN CARS COURTEOUS DRIVERS

YELLOW CAB
LTD.

RADIO EQUIPPED PHONE 422-1551

429-0174

Where to get your entertainment for '69 -'70?

ENTERTAINMENT CONTACTS

BOOKING and PROMOTING

Entertainment of All Types in All Price Ranges

AF of M

5820 South St.

LE CHATEAU
2179 Gottingen Street
Halifax, N. S.



Put the Lion of Judah in the zoo!

While Canadian university students worry about the Americanization of the classroom, students in Ethiopia are locked in a life-and-death struggle with American imperialism at every level. Despite increased struggles by students and peasant guerrillas, the feudal regime of emperor Haile Selassie, known as "the lion of Judah," is managing to crush most of the opposition with the aid of the American military, which operates under a 1953 agreement to keep the emperor's regime in power.

Many see Ethiopia as the next Vietnam.

At least 20 Ethiopian students have been murdered by police since January of this year; one from university, the rest from high schools and elementary schools. Another 2000 are in concentration camps outside the capital city, Addis Ababa. About 15 of these have been sentenced to 8 years at hard labor.

In response to the demonstrations which resulted in many of the arrests, the schools were closed for a month in February. The students struck and continued to demonstrate; the schools remain closed.

With imprisonment without a trial for up to six months legal in Ethiopia, thousands of political prisoners are subject to the common use of torture—being left in stagnant icewater for days, dragged by cars over pebble roads, lashed while hung by their feet or tortured with electric shocks.

Entire villages have been wiped out by air attacks; peasants have been arbitrarily shot or hung. The death toll is almost impossible to tally.

When Selassie made one of his visits, frequent since the Eisenhower rule, to Washington this July to ask for more money and arms, to discuss the American military base in Ethiopia and gen-

erally ask Nixon to lend more help to buoy up the foreign financial base on which his power rests, twenty-five members of the Ethiopian Student Association in North America were arrested in a demonstration. They face deportation and sentences of from ten to fifteen years.

The picture painted of Ethiopia by Ethiopian Airlines and the country's magnificent embassies

by Ron Thompson
Canadian University Press

throughout the world -- like the one in Ottawa -- is a lie -- a lie built upon the repression and exploitation of the people of Ethiopia by Selassie's regime. The feudal aristocracy lives well and lavishly, but it is the dismal story of the hardships suffered by the vast majority of Ethiopians that needs to be told.

While there are pretences of democracy, Ethiopia remains a political despotism. There are no political parties -- not even rubber-stamp parties; the parliament is democratic only in name. Members of the upper house are personally appointed by the emperor who is free to overrule any decisions of the lower house. His decisions and legislation on all matters are binding and are not subject to review by the parliament.

According to the U.S. Army handbook for Ethiopia, Selassie has merely designed "a more constitutional framework (the parliament) within which . . . the nobility and the church (would be) brought more closely under the throne's leadership."

The ruling class maintains its power through a combination of violent repression and ideolog-

ical indoctrination. The former is carried out by a 40,000 man army and an equally large police force, the latter by the state Coptic Church.

It is Selassie, the upper echelon of his feudal regime and their foreign backers who must bear the responsibility for the misery of the Ethiopian people.

Ethiopia is one of the poorest countries in the world and in Africa. Per capita income is about \$40; and even this figure hides the plight of the peasants who are forced to turn over 75 per cent of their crops to the landlords. The peasant is bound to this feudalism, able to terminate his services only by death or if he is too ill to work -- provided he gives four years notice. Services also include devoting one day in three to personal service for the landlord.

Though Selassie said in 1961 that "it is our aim that every Ethiopian own land," 80 per cent of the land is still owned by two per cent of the population. The imperial family and the feudal nobility own 65 per cent of all land and the Coptic Church between 20 and 30 per cent of the most arable land.

Although 90 per cent of the population is involved in agriculture their produce represents only 62 per cent of the gross domestic income. Modern manufacturing is still concentrated in a few small enterprises, 90 per cent foreign-owned, which turn out consumer items like cigarettes, shoes, liquor, soft drinks and textiles. These industries, paying standard wages of about 40 cents a day, represent only about two per cent of the total economy. Although there is increasing foreign, mainly American, investment in minerals it represents a negligible portion of the country's income.

Ethiopia is a classic example of a one-commodity export economy. Nearly two-thirds of the value of exports comes from coffee. American purchases represent 75 per cent of this amount -- parenthetically giving the U.S. ample control over the economy. The country has been suffering a rapidly-growing trade deficit which has reached such proportions by 1969 that it threatens to collapse the economy.

Disease and famine are rampant. At least one major province suffers severe starvation each year. Between 50 to 60 per cent of all new-born children die in the first two and a half years after birth. Adult life expectancy is 30 years.

Virtually nothing is being done to combat disease. Two-fifths of the population live in malaria-in-

fest regions (20,000 die annually of malaria); in one province there are over 110,000 lepers; half the adult population in the nation's capital suffers from syphilis. Smallpox, typhus and dysentery are also endemic. Yet there are fewer than 7500 hospital beds and 300 doctors to care for a population of 25 million, and most of these are in the capital city to look after the elite. While the government allocated 30 to 35 per cent of the total budget to military expenditures, only 2.3 per cent went to public health.

A UNESCO study shows that between 95 and 98 per cent of the population is illiterate, a figure unmatched by any other country. Despite Selassie's three-decades-old proclamation that "a free public education is the right of every child," only 3 per cent of over 6 million school-age children are in school. Only 0.3 per cent of potential students over the age of 15 attend school. These few attend classes that average 58 students in size in the city, between 79 and 84 in the country.

Yet in terms of resources, this need not be.

"Much of Ethiopia's 450,000 square miles is plateau land which possesses one of the most fertile agricultural soils and grazing lands in the world. The country's broad range of climates and altitudes allows for the cultivation of a wide variety of agricultural products. According to the Ethiopian Planning Board, only 15 per cent of potentially arable land (not including vast areas which could be utilized through irrigation) is at present cultivated . . .

"An American economist has estimated that, if properly cultivated, Ethiopia could produce enough food to feed Europe. According to a U.N. study, Ethiopia is second only to the Congo in hydro-electric potential among African countries." Although it is known there are large potash and iron deposits, the mineral and oil resources have not been fully explored. (from "Repression in Ethiopia.")

Though for nearly 3000 years Ethiopia has maintained her independence, her militarily strategic location has meant her subjugation to foreign occupation or influence for the last thirty years. During the Italian occupation Selassie was given refuge in Britain. When the Italians had been driven out in 1941, the British lent their troops and air force to prop up his regime in the face of a series of popular revolts over the next ten years.

Since the early fifties, however, Ethiopia has become a part

of the American empire. Hundreds of millions of dollars have been poured into the country in the form of loans and technical and military aid. Millions more have been squeezed out.

The U.S. maintains a military and naval base (the largest in Africa, and one of the most important of America's far-flung bases) in the country. This is despite Selassie's avowed dedication to pan-Africanism -- with American help the headquarters of the Organization for African Unity and the U.N. Economic Commission for Africa were established in Ethiopia -- and the OAU's request for all military bases to be removed from African nations. In return the U.S. signed an agreement in 1953, that they would maintain Selassie's regime in power.

Ethiopia's armed forces are under the tutelage of the U.S. war machine -- except the paratroopers and secret police who are trained by another U.S. ally in the middle east, Israel -- and are financed mainly through American military aid. The supply of American weapons however is kept limited enough to maintain dependency; they would be exhausted quickly in any prolonged struggle.

The OAU recognizes the threat to Ethiopian independence posed by the American presence. "The American MAAG advisors, the Mapping and Geographical Institute, and the Peace Corps (as well as the presence of the American base) . . . all these strengthen the hold of imperialism in Ethiopia." (in Africa, 1965, Vol. 18)

In addition to the largest expenditure on military aid in all Africa, and the presence of 25,000 to 30,000 G.I.'s and their dependents, the U.S. maintains one of its largest Peace Corps missions in Ethiopia. More than 25 per cent of the teaching staff in the university is American; the Peace Corps holds over 50 per cent of the teaching positions in the public schools. The public schools aren't for the mass of the population in any case, but with the Peace Corps control even the insignificant 'educated' minority are trained in a program which puts the U.S., through the Peace Corps, the Point 4 Program and AID, fully in charge of curriculum up to the university level.

According to one Ethiopian student, even on educational grounds the education is not meaningful or relevant to the people or the problems of Ethiopia. "Americans have literally taken over everything; the university is a creation of the . . . Please turn to Page 8."



Many see Ethiopia as the next Vietnam.



There are more people of school age in jail than in school.

Kampus Kops agree with Arts Society after Bash

An agreement has been drawn up between the Arts Society and the Campus Police since the Arts Bash at Comeau's Tavern on September 26.

This stemmed from the early closing of the Bash by the C.P.'s and the Society's loss of \$150.

Paul Hoganson, chief C.P., said the agreement was drawn up "to put in black and white what is expected of the Arts Society, the Campus Police and the City Police on duty at any Arts Society function."

An inspector from the Nova Scotia Liquor Licensing Board had been in before 11, checked ID's and approved the operation of the Bash.

"The city police on duty said

that it was being run O.K.," said Don Keleher, C.P. in charge at the Bash.

"But, they don't know what can happen" he said.

Kaleher closed the bar at 11:30 but gave a half hour warning so people there could buy drinks before closing time. He closed the Bash shortly after.

His reason for this is based upon his four year's experience with the C.P.'s.

A number of people were becoming unruly and bottles were being broken.

"At a bash at Comeau's once before, lamps and a plate glass window were broken. This time they (the Arts Society) were required to post a \$100. bond,"

Keleher said.

"They didn't lose their \$100." he said.

Reading between the lines of the conversation, it might be thought that a large number of minors were in attendance at the Bash with false I.D.'s.

Although this agreement isn't binding on any other society, Hoganson would like to meet with all the presidents and discuss the articles.

He said, "It is not a compromise, but a statement of facts regarding the duties of all concerned at a function."

If, in future, the C.P.'s find it necessary to close a bash the organizers will be consulted first.

Ian MacKenzie, president of the Arts Society, would offer no comment on the closing of the Bash.

He said "The executive (of the Arts Society) is very pleased with the new agreement drawn up with a great bunch of guys."

Hoganson said "the biggest problem that the Campus Police has is the lack of respect shown to them by the Student Body.

The duty of the C.P.'s, he said "... is to protect and watch S.M.U. students at all functions of the University societies." Charges can be laid against S.M.U. students and penalties can be imposed by the judicial board.

Although they don't have jurisdiction over non-SMU students,

they can report them to the city police, who incidentally must be on duty also, and can, if necessary, draw up civil charges against them.

Associate Dean of Men, Ken Bendelier, has laid down new regulations to be followed when liquor is being served on campus. These state that the only permissible identification is a SMU I.D. card proving that the holder is over 21.

Also SMU students may be allowed one guest only - of the opposite sex.

These regulations are expected to control the flow of alcohol at these functions.

Put the Lion of Judah in the zoo

--Continued from Page 7--

United States, literally controlled by Americans," he said. Right down to the College of Police, a branch of the university which students claim is used to train spies for the imperialists.

Part of the U.S. economic hold on Ethiopia can be seen in the New York Times report of January 17, 1967.

"Dozens of American businessmen have already discovered Ethiopia, from a bookstore to a \$100 million potash project, from a spice firm to two of the world's largest oil companies . . . Among the reasons, one of Africa's most liberal investment policies, generous duty-free and tax exemption provisions, special laws protecting U.S. firms against expropriation . . ."

But it is largely Ethiopia's militarily strategic location that justifies the presence of the American military. Ethiopia stands at the crossroads of the middle east and Africa, with ports opening on the Red Sea and the Indian Ocean.

"One of the most important showdowns between East and West is in the making in Ethiopia . . . upon its outcome may depend whether the U.S. loses Africa. The U.S. must stand behind those who have supported it in the past -- in this case, Emperor Haile Selassie." (the Illinois state registry, January 12, 1964.)

The importance of the Red Sea ports of Massawa and Assab lay behind Selassie's cancellation of the independence and federal status of the province of Eritrea. The northeastern province had its status negotiated by the United Nations after WWII, but in 1962 Selassie moved in. The civil service was virtually liquidated, the Ethiopian military replaced the Eritrean police, and mass arrests by secret police have led to detention camps throughout the countryside, known as "fortified hamlets."

Guerrillas have been waging a war in Eritrea since 1962 against Selassie and the Americans. As early as 1965, an American helicopter piloted by a U.S. Army flier was used in reconnaissance against the guerrillas. An entire infantry division of about 8000 American-trained men and two squadrons of American-built war planes are fighting the guerrillas near the Sudanese border.

What is important is that the Eritrean struggle is not an isolated one, nor is it ahistorical. Since 1941 there have been constant uprisings against the feudal fascism of Selassie's regime. The major ones during WWII were put down with the aid of the British in Gojjam and Tigre, and in Weyanne, where a year-long struggle was finally crushed by RAF bombardments. A peasant revolt in Ogaden in 1948 was also stamped out by British troops and a revolt in Wollo in 1958 was met with the "eradication of a whole chain of villages



The ruling party

from the map of Ethiopia."

In 1960 there were two revolts. A peasant uprising in April protesting dispossession by the Emperor's family, led to the massacre of more than a thousand peasants. An attempted military coup d'etat in December was put down with the aid of bombardments by planes flown by American pilots.

Since then the economy has suffered an increasing plunge into an inflationary crisis, and is threatened with collapse by trade deficit. Peasants and workers have seen the cost of living rise by over 30 per cent while their incomes have remained at the same level or lower. The tax burden has been increasingly shifted to their shoulders.

Though repression of any dissent has been severe, the last decade has seen an escalation of resistance against the Selassie regime and their foreign sponsors. Workers in various provinces have staged attacks for wage increments and rights to organize; labor leaders have been arbitrarily dismissed or physically eliminated.

•Please turn to Page 9.

In protest of new land taxes, peasant uprisings have spread to other regions than the struggles now under way in Balle, Borrena and Eritrea. The province of Gojjam has again taken up arms against the regime. Repression by the military and the police has been brutal. The provinces are under constant search by army divisions. Air bombardments have been constant and severe.

The student movement in Ethiopia has seen a parallel consolidation over the last decade. They have joined forces with the peasant struggles under the banners of Land to the Tiller and Anti-Imperialism. Seeing the common goals in the two struggles the peasants have responded to the mass meetings and protests organized by the students.

The final straw in a series of increasing education taxes brought the student struggle to the fore last February when the emperor of a nation with a per capita income of about \$40 annually decreed a school entrance examination fee of \$10. The



GRADUATES!

GRADUATING STUDENTS!

Recruiters are now on campus!

You should contact your University Canada Manpower Centre immediately to determine what employment opportunities exist for you.

Specially trained Manpower Counsellors maintain constant contact with employers and recruiting representatives. They can provide you with job placement assistance and the latest labour market information.

Why not make an appointment today with your UCMC Manager. It could save you time, effort, and expense.



SAINT MARY'S

UNIVERSITY CANADA MANPOWER CENTRE

Room 415, Bio-Chem Building

Leonard Rambeau, Manager

THE JOURNAL NEEDS

• *Literary Writers*

• *Sports Writers*

• *Reporters*

• *Ad Men*

CONTACT: EDITOR THE JOURNAL
SUB BASEMENT

PUT THE LION OF JUDAH IN THE ZOO

-Continued from Page 8-

students at the university planned a strike, but the emperor sent the security forces and evacuated all the university students to a concentration camp outside the capital. High school and elementary students came out in support of the university students -- and the school system has been closed down since March.

An important characteristic of the recent student demonstrations has been the support of the poor people in Addis Ababa and other cities. They battled with the soldiers and police, often protecting the students from arrest. For days the capital was under martial law and still heavily armed soldiers and militia police patrol the city. Workers and civil servants supplied students with food, money and shelter during the strikes.

The students in Ethiopia have transcended their backgrounds to the extent that many of them came from the better-off strata of the

society; the traditional role of the university had been to train self-seeking ambitious bureaucrats to staff the civil service and high bureaucratic posts. Their struggle is now with the masses of the population against the feudal oppression. Their demands are political demands that speak to Ethiopian problems.

They are demanding: "the withdrawal of school and examination fees instituted by the regime; a just and equitable distribution of scholarships granted by any foreign nation (of 3000 foreign scholarships offered per year, the regime has accepted only about 1000, from the U.S. and western Europe, ignoring those from socialist countries, many of them in important technical areas); cessation of the use of American Peace Corps teachers whose function is to serve as agents of cultural imperialism in Ethiopia; immediate termination of the vast expenditures on extravagant entertain-

ment of foreign guests and similar visits abroad by Ethiopian officials; the removal from office of those officials directly responsible for the state education system."

"The students also demand that various officials responsible for the killing of students during peaceful demonstrations be brought for public trial." (from "Repression in Ethiopia.")

The formation of the World Wide Union of Ethiopian Students has seen support extended to Europe, the Middle East and North America where Ethiopian Students studied abroad. The North American association organized the demonstration and confrontation during Selassie's visit to Washington this summer. They have expressed their solidarity with blacks in the U.S., denying any validity to Selassie's denial in Washington thirteen years ago that he was a black or a negro, that "Ethiopians are a

race apart.' These students face sentences of from ten to fifteen years or deportation.

The students see imprisonment in the U.S. as "rotting in yankee imperialist jails," as the imperial country helping Selassie suppress dissent even outside Ethiopia.

Selassie sits alone on top of a powder-keg, 25 million subjects whose many grievances are now being vocalized by an articulate student movement. Inside and outside the country, the students are organizing protests and demonstrations, educating people to the crimes against their people.

Selassie continues to look to foreign powers for help in keeping down his people. The United States has come to his aid again.

The students know they will not make a revolution in Ethiopia by themselves. They can only serve to help organize and educate the people who have been oppressed so long. They recog-

nize too the importance of taking their story to the rest of the world if they are to prevent the U.S. from stepping in and realizing the fear one student voiced in Washington that Ethiopia would become the next Vietnam.

"The people and students of Ethiopia are too familiar with the oppression and inhumanity of the feudal and neo-colonialist regime in Ethiopia. But the diabolic nature of the government and the true condition of the masses of Ethiopia remain unknown to world public opinion.

"That such a regime, through its control of the press and censorship should attempt to hide its despicable practices does not come as a novel discovery. It is all the more imperative therefore that all well-meaning and progressive peoples everywhere make their voices heard in a condemnation of its inhuman acts." (from "Repression in Ethiopia.")



**Would you buy a used
country from this man?**

Memo to: The Faculty

From: Us

Re: Roll call

By Dave McKinnon
JOURNAL Troubleshooter

Dearest Faculty:

Back in grade school we had an abominable procedure called taking attendance. Everyday the teacher would waste half an hour or so of everybody's time name calling, but we didn't care 'cause we had nothing better to do.

It cost me \$600 or so to come here, to learn, and I've got better things to do, I am afraid, than listen to some guy up there calling the role.

Let's consider how come this guy has to call names anyway. First I suppose we must make the basic assumptions clear, so that some of us who aren't too bright (this means you, name-calling teacher) can understand.

The role is called to see who is in attendance at class (and also to see who's not, I will suppose.) It becomes quite obvious, I suppose, that those who are not in class are somewhere else, (Remember, name caller, this is for you) and the reason they are somewhere else is 'cause they'd rather be there than listening to name callers lecture. Now if a kid is going to spend a lot of time and money coming here to learn, and he is "somewhere else," I think there is something wrong. (Astounding revelations).

WHAT?

Well, name caller, do you think that the "something wrong" could be you? Well, if it isn't, why don't the kids here willingly come to your lectures? Why do you have to force them?

Let's suppose there is some reason that students don't want to come to your class, and that you have been forcing them there against their wills. Do you think they are learning? (Remember you've forced this horse to water now you got to make him drink.)

Well hero, if you're sitting there smugly laughing, thinking "ya ya I got them drinking", think again. Think over last year's class. Were the results as good as the class was capable of? How about the year before. No. Well, hero, think of all the minds you've missed here, of all the desires you have left unfilled. Hero, I think that it's time you faced the truth. The answer is not to force an audience, it's to build one, and if you're not capable of doing this, get the hell out 'cause you're wasting my time, my money and my resources.

**Really, people
75 out of 2100
is not very
good, is it?**



Let's choose up teams, boys

The factional infighting among the members of the Students' Representative Council leads to the fear that, in any sort of confrontation with the administration, the SRC will be unable to take action. And action is usually necessary when the Ministry starts feeling its oats.

The faction is divided along lines that might be described as idealist and realist, if a position, which thinks the Ministry has our interests at heart, can be called realist.

The idealist faction is led by Francis Fraser and Danny Mullally. Their position is basically that the Ministry doesn't like us and doesn't want us. Mullally, a member of the Committee to Restructure the University, told the council last week that two seats on senate was tokenistic. He backed the charge up with horror stories of his term on

the Committee.

On the other side is the realist faction. This group is, or seems to be led, by Paul LeBlanc, but the real leadership probably lies in the hands of Arts Rep. Ken Johnson or day student Rep. Jim Dillon.

This is not to indicate the JOURNAL thinks the SRC is divided into organized and secretive cabals. The truth is probably that five people think one way and five think the other way, and they voted that way on one issue. But such polarizations have a way of becoming permanent and getting in the way of business.

The time is coming when we cannot afford a council split because of an old and forgotten quarrel. For, almost certainly during this year, there will come confrontations with other groups within the university. And when these come we will have to take

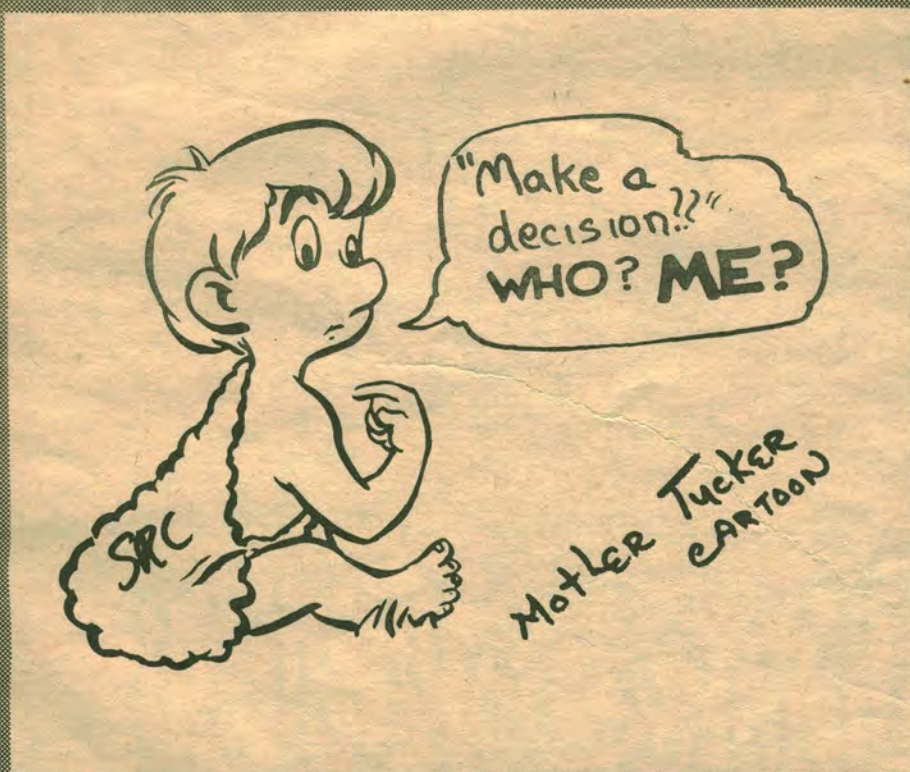
action which is united and cohesive; which strikes directly at the issues and which is not obscured by thoughts of compromise.

Without forgetting the idea of give-and-take with those who share your goals we should make a distinction between that and compromising those goals in some sort of deal.

Compromise has been described as abandoning yourself to the elements in the hope of controlling them. From this point of view that seems to be a distinctly irrational way of going about things.

The danger of the way the council is split is, after hours of seemingly futile debate, councillors may think compromise is the only way out — and opt for the easy way. And the easy way all too often leads to disaster.

Witness Munich.

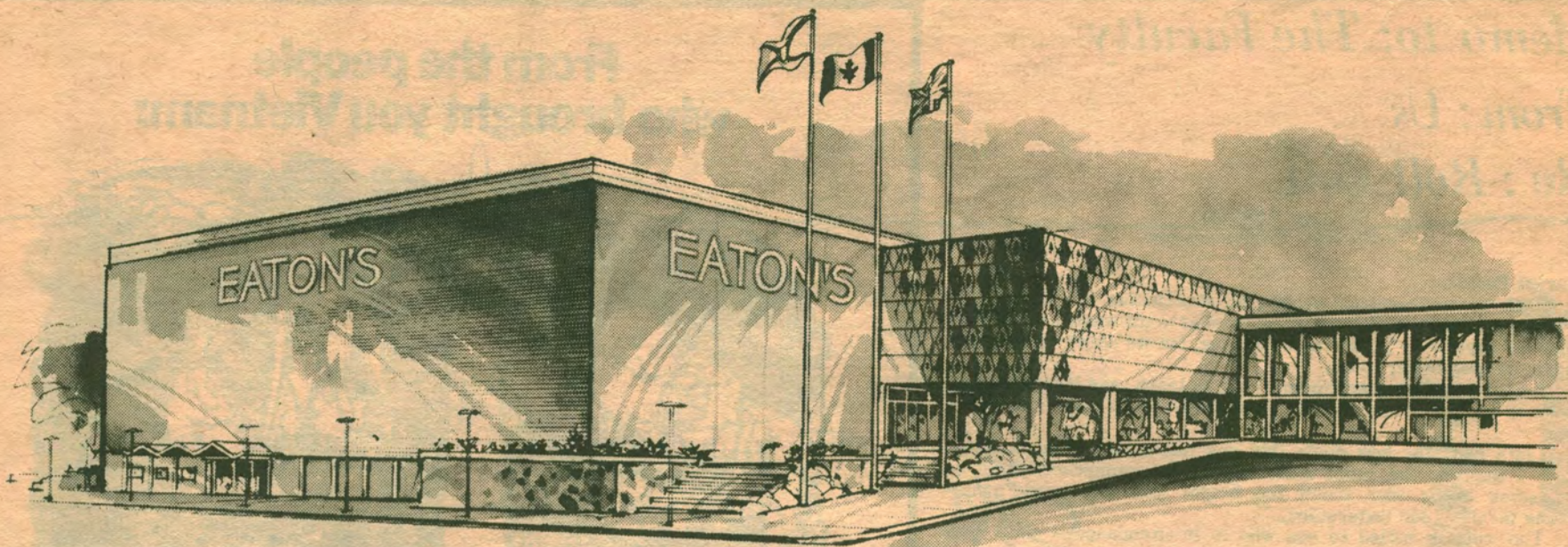


THE JOURNAL

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 abott managing editor
- wayne garland layout editor
- john daigle photo editor
- phone 423-6556
- brian macinnis copy editor
- carole carter copy editor
- steve anderson literary editor
- bob vaison focus editor

money money money this week as we once more ventured into the unknown with an unlimited budget to compensate for ten pages. bruce and mad money man flipped his drawers when we told him we were going to print twenty pages next week, but relaxed when he realized it was only boy editor mike smith screwing around hippy leftist dave mackinnon. tom mccaughy stood in the distance with brandy and frank cassidy spaced out far out on the game but didn't come back, carole tried to write this but couldn't fill the shoes of g. harv although she can fill me up anytime, pervert and poet anderson of international renown tried to make it again but found obstinate resistance among the unholy (or unholy) four. mad mendicant abott medicated in peace as the paper went warbling all over the place, linda and john did the god thing together ask them they both think they're god. dave doucette took a groovy picture and love to kevin florio, notice please that we have a jock page, last week, boy editor was uptight when that jock put the paper down after looking at the back three pages and not finding a sports page. in the interim or kindle this is g. harvey thomgeirt bidding you all a sweet summer and a happy hallowe'en. (i am no longer related to anybody).



**THE NOW STORE
FOR NOW PEOPLE**



... AND THAT MEANS YOU



now