

Students attend university to learn and equip themselves to acquire in life a greater share of accomplishment, success and advantage over others.

Students who profess their intentions of being social crusaders, profiteers, reformers, researchers, doctors, lawyers, teachers or well married housewives are all motivated primarily and most often completely by selfish self-interest.

The effort and enthusiasm exerted by students is not often for the benefit of other people, and very often when it may appear to be for others it is really a complex exercise in acquiring specialized, personally-owned, skills and accomplishments.

An officer of CUS cannot in honesty say he speaks for students at large, because all students must be regarded as free agents, with wisdom, dignity and personal convictions, and the widest variety of convictions possible

There is one common factor of student identity—all students have a common desire to control as much of their own personal destiny as they can, and to enforce their way and their will on the problems of life.

In last year's seminar it was suggested there are really two basic types of students. Those on the right, - - sarcastically referred to as the "Sand Box Boys" - - were seemingly heartless and selfish in their prime interests to beg learning and wisdom and to refuse to join in mass movements for social or other causes.

And on the left, we were told, are those students who have that special kindness of heart to assume a more involved role in the reformation of the world while they are at university. These students, it is suggested, have appointed themselves as qualified to force changes by collective protest and mass action in labor, politics, law, military policy, international relations and general administration and legislation.

However with each passing year, students and young adults acquire more judgement and wisdom in such matters. Students are slowly becoming aware of their own personal convictions. Students are starting to understand what makes them tick.

Because students of French language in Canada summed up their

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own convictions, and goals, UGEQ came into being and those members were severed from CUS. They realized their aspirations and interests were not those of CUS.

And as time passes this wave of self-realization will widen as each student realizes he cannot accept a representative student government pretending to know what is best in non-academic matters.

If CUS did not know what was best for Canadians of French language, what makes CUS think it knows what is best for Canadians of English language who do not agree with all the ideas of their leaders.

What makes CUS think it knows what is best for the students of McGill or even for the 50 individuals in this room?

This is the crisis of the student generation. It is not the crisis of the student. This is the crisis of compulsory student organization overstepping the rightful sphere of influence and presuming to act for all students in areas of bitter controversy dispute and wide disagreement.

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If compulsory student organizations are going to involve themselves and meddle in non-student matters then we face a real crisis. These organizations should no longer have the privilege of being compulsory. The student must have the choice of belonging or not!

UGEQ saw no other course but to walk out of CUS. Will the officers and members of CUS be so limited in foresight that they will oblige individual members and perhaps university organizations to do the same?

There are students who are seething with desire to reform society. Why should compulsory student organization be used to satisfy these ambitions? Those students who crave for collective protest or pressure groups must go off campus.

They can join the various organizations dedicated to their favorite cause of the moment. Membership is always waiting in the Young Communist League, SUPA, SNCC, and from what we read, in the Ku Klux Klan and the Nazi party.

These are reforming organizations founded and carried on for the purpose of changing the world to suit them without the will or the wish of the majority.

For those who dare not or cannot venture forth into the outside world the university usually has many voluntary organizations which sponsor various activities. This is the second best forum for student activism—in a voluntary and not a compulsory group.

Any number of students have the right to form any kind of organization to get together pass resolutions, picket, dance, sing or what have you. However this right does not extend to imposing their program on the student body at large and to attempt to suggest that the voice of this group is that of the compulsory student organization is a serious violation of all student rights.

By using the name of the university many students feel protected. They are safe in their status as students.

Irresponsibility and the semi-lawless acts of students are customarily overlooked or forgiven. Perhaps that is why the astute political radical is so insistent in demanding endorsement of, and participation by, the official student body in their programs.

Universities are schools, not political organizations! The students should not be ruled in their convictions by a majority any more

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than their religious views should be dictated by that majority.

We are a group of private, privileged people, with major conflicts of opinion, objectives, pur-

suits, and ways. We must not be bound to any policy or program except in the activities concerning internal university student affairs. It is only in our role as students in the narrowest sense that we meet on common ground and share identical interests.

Only in this narrow area does the rule of majority apply, and democratic authority have full force.

It should be clear the crisis of this student generation is the matter of compulsory membership in university student societies and national students' union like CUS.

Any attempt to make the student adhere to the official opinion of student government is a violation of the rights and freedom of that student and will spell the rapid downfall of a student organization attempting to impose its will.

Before you hear the next address expounding the social role of students and responsibility for collective protest, ask yourself what are your real duties. We must not overlook the obligation we owe the taxpayer. The taxpayers are paying us to acquire superior education, and they are not paying us to reform their way of life.

These taxpayers have a most complex and expensive electoral system—a House of Commons and a Senate—and they have ten legislatures and thousands of municipal governments, and thousands of boards, commissions and councilors all engaged at tremendous effort and cost in constantly reforming our way of life.

So let us recognize that if reform is needed there are more than enough students attempting to usurp the duties of the democratically elected representatives of the

people who will show their contempt for the precious principles of democracy.

It should not be hard to determine exactly our duties as students. As unqualified novices we have no specially appointed task other than our heavy duties at learning. If we are able to realize and accept this principle the so-called crises in identity and anxiety will disappear if it really exists! Let our efforts will be concentrated on the task at hand, and those who wish to change the world can do so in off-campus organizations or in voluntary groups on campus!

And that centers the crisis of so-called student government. Membership in a student organization cannot be compulsory if it violates

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the freedom or principles of a single student!

This is the crisis—the attempt of the compulsory student organization to work their will on all students—and the demand for real freedom by the student to express his ideas and principles according to his own convictions.

If there is a clash between the rights of student government and the rights of the individual—the rights of the individual will surely triumph!

Anglican Church of Canada

United Church of Canada

Lutheran Student Movement

Newman Club

ECUMENICAL SERVICE

Sunday, Sept. 25 at 7:00 p.m.

Followed by

ECUMENICAL COFFEE

at the first annual meeting of the Christian Glee and Perloo Society

at GARNEAU UNITED CHURCH

84th Avenue and 112th Street