

Brunswickan changes day of publication

The Brunswickan has changed its publication date to Friday of each week for the remainder of the academic year. This decision was taken at a staff meeting. It will hopefully improve production, as well as give most of the staff a rest on weekends. Our deadline date is now Tuesday. Articles for publication must be submitted for consideration on or before Tuesday.



Regular Bruns staff meeting Friday, 12:30, in the Brunswickan office, student center. Come prepared to hash out the problems of the past week's paper and take an active part in planning for the new. Vocalize any bitches you may have.

Bring a friend along. We always need new people. If new people are not used, ask why. We need a circulation manager, a layout staff and experienced and/or keen ad salesman (commission 10%). People to do artwork and write news, and just about anything else you can think of.

This meeting is a regular weekly affair; we may not always remember to remind you, so try to remind yourself.

Most of the paper's business can be carried out at these meetings if staff come prepared to participate. If you don't come and air your bitches here, they may never be effectively aired. And the paper may be the worse for your having failed to attend.



Madhu Verma coaxes lyrical music out of a sitar, the musical instrument made famous by Ravi Shankar. Her sitar performance, accompanied by drums, was part of India Night, an annual presentation of Indian music and dance, presented by the UNB India Association. The show, under the direction of Ram Gupta, played to an appreciative audience at the Playhouse last Friday night.

brunswickan photo by dave macneil

Board names acting president

Administration president Colin Mackay announced that the board of governors approved the appointment of engineering dean Jim Dineen as acting president designate.

Dineen will take over as acting president July 1 when Mackay's resignation becomes effective. Mackay submitted his resignation to the board before Christmas.

The board approved Dineen on a recommendation of one of its committees. A university press release said that Dineen was appointed at this time so that he could familiarize himself with the duties of administration president before he takes office.

Dineen, a native of Hampton, New Brunswick, received his engineering degree from UNB and a Master's from the University of Toronto.

There has been no announcement as to when the permanent president will be appointed. There is a good chance that a student will be named to the nominating committee.

Informed sources say that when the senate appoints representatives to the committee, a student senator will be one of those named. Although there are no students on the senate yet, an SRC committee is presently meeting to draw up terms of representation for students on the senate.

These include having six students appointed to the senate, having open senate meetings and having the reps appointed by the SRC.

Acting-SRC-president Alistair Robertson is confident that an agreement can be reached in time for a student to be appointee to the nominating committee. He said it was only a matter of time now until students are appointed to the senate.

The SRC passed a motion two weeks ago urging that no committee considering the appointment of administration president meet until there was an effective student voice on that committee and that one place on the nominating committee be reserved for a student.

"We're planning a revolution"

By Don Gregory

Dear Mom,

I hear you are worried about me. You have read in the newspaper and heard on the radio that small minority of dissatisfied students at the University of Waterloo are disturbing the peace and serenity of our campus.

You may even have heard that I was arrested for trespassing while distributing supposedly obscene literature to highschool students. You have heard all this talk about student power and Marxism and revolution.

Well, some of it is true. We do talk about student power and Marxism; and we are planning a revolution. Let me tell you about our revolution.

We are, most of us, well-off. None of us starves.

All of us have somewhere to sleep. Some of us even own cars.

It is because we don't need to worry about our physical well-being that we have time to look at the world around us. We don't like what we see.

On the one hand we are told we've never had it so good. On the other we wonder what's "good" about it. I remember once standing on a corner of Bloor Street in Toronto throughout lunch hour and not seeing one smiling person. The suicide and crime rates are climbing rapidly.

We are told that we live in a free and democratic society. We wonder how the selection of our national leaders is democratic. The local Amish folk are forced to participate in unemployment insurance and medicare schemes they neither want nor need. American troops crusade to force democracy on the people of Vietnam.

The examples are endless and I could write you a letter everyday describing them. Many of us have simply been overwhelmed by the magnitude of the contradictions facing us and have stuck our heads in the sand hoping that if

we don't see the problems they will go away.

Some of us have courageously entered the system with hopes of changing it from within. Others despair that nothing can be done before the whole social-political-economic monolith is brought crashing to the ground so a new society can rise phoenix-like from the ashes of the old.

Our revolution is not just political - we don't just want to replace the old establishment with one that is newer and possibly more human.

We want to build a world where there is no place for an establishment; no place for a Hitler or a Trudeau; no place for people to starve as many in the Atlantic provinces and not a few in Ontario do now.

We want to build a world where there is no place for soldiers and bombs as there are everywhere now; no place for "news media" that report only crime and violence; no place for the infection of minds by spurious television.

We don't want this just for Canada or for "the free world"; we want it for the whole world.

We want to stop foreign invasions in Vietnam and in Czechoslovakia. We want a world where a man works for his own needs, not those of the Big Company or the petty dictator.

We want a world where every man can be creative whether it be as an artist or as a mechanic or farmer. We want to speak as we feel and not just mouth polite, meaningless banalities.

We feel that this kind of world is possible - it has to be possible, otherwise there is no meaning to life. Societies have existed in the past where the majority of citizens were happy and creative. Ancient Greek society with all its imperfections maybe a good example.

The Greeks were able to build their famous statues, write their

beautiful poems and formulate profound theories because they had thousands of slaves to work for them.

Today we have a different kind of slave - mechanical slaves. Unthinking machines can do nearly everything and a few thinking men can design machines to cover the few exceptions.

When control of the means of production and the means of communication passes from the hands of the few into the hands of all, then we can make the machines which will free us from routine uncreative jobs to think about the fundamental problems of human existence.

Even while fighting for real democracy, whether it be behind the barricades at the Sorbonne, in Wenceslas Square, in the Black Ghettos, in the streets of Mexico City, at the campus center here or wearing black pyjamas in the jungles of Vietnam, we realize that political and economic reforms are but the first step.

Until a significant number of people in the world demand for themselves and their brothers not only "life, liberty, and attainment of happiness and an equal share of the material wealth - until these are universal rights, the revolution will not even have begun.

What you have read in the papers are but the first successes and mistakes of a venture which I hope will someday involve all man in the search for human dignity and happiness.

To refuse the call to arms would be to refuse my birth-right as a human being. Just as my ancestors of two hundred years ago felt impelled to carve a nation out of the wilderness of America; I, today, feel compelled to build a society where man has the power of self-determination.

With Love and Respect,
Your son, Don.

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