

Excalibur

Everything secret degenerates; nothing is safe that does not show it can bear discussion and publicity
— Lord Acton

Excalibur, founded in 1966, is the York University weekly and is independent politically. Opinions expressed are the writer's and those unsigned are the responsibility of the editor. Excalibur is a member of Canadian University Press and attempts to be an agent of social change. Printed at Newsweb, Excalibur is published by Excalibur Publications.

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Don't close library

The university has decided to shut the library down for most of the Christmas break. On economic grounds, the move makes sense. York will save on electricity bills, staff salaries and overhead costs.

But since when did York become a regular business? We've always thought York was in business alright—in the

business of providing the optimum conditions for serious study.

If only one student asks for the right to use York's library facilities during the break (statutory holidays excepted), the administration has an obligation to keep the doors open and make its budget cuts elsewhere.

Do not fold, staple, spindle... or mutilate

Last week, some York students hit upon what they obviously thought was a great advertising idea for Winters' Casino night.

They promptly 'borrowed' about 700 copies of Excalibur and stapled their own ad posters inside the back-pages. Then, they distributed the altered papers in Central Square and the Ross building.

The actions of these individuals, disavowed by both Winters College Council and the master's office, were illegal and

unprecedented.

Due to a small operating grant, Excalibur must live or die by its 'paid' advertising. Nothing will destroy a sponsor's confidence faster than to have his ads plastered over with unsolicited posters.

To maintain its high level of credibility with the business community, and as a simple matter of ethics, Excalibur is reprinting all the ads covered up by the posters. The persons responsible were required to pay the full cost of re-running the ads.

The incident was particularly distasteful in view of the fact that Excalibur granted this group considerable free publicity. This is a non-profit organization which cannot afford any damage, however slight, to its rapport with its readership and its advertisers. Consequently, in future such incidents will be dealt with most severely.



**Excalibur
staff meeting**

**Room 111
Central Square**

**at 2 p.m.
today**

Editor-in-chief
Brian Milner
Managing editor
Greg Gertz
CUP editor
Michael Hollett
Assoc. News editor
S. Jennifer Hunter
Entertainment editor
Warren Clements
Photo editor and graphics
Peter M. Hsu

Staff at large — Peter Matilainen, Agnes Kruchio, Sol Candel, Stan Henry, Anthony Gizzie, Michael Forman, Alan Risen, Rosemary McCracken, Vince Dorval, Chris Gates, Tom Trottier, Judith Nefsky, Robin Endres, Ron Rosenthal, Shelley Rabinovitch, Dynamite C. Strange, Michael Barris, Jackie Greatbatch, Patrick Taylor, J.W. Beltrame, Rick Spence, Bonnie Sandison, Norma Yeomanson, C.T. Sguassero, Julie Buck, Robin Kroft, Mike Distaulo, David Leach, Mira Friendlander, Ed Piwowarczyk, Steve Hain.

Michael Lawrence

Can a white columnist join the Black People's Movement?

Why should CYSF fund the Black People's Movement at York?

Meeting Monday night, the council's finance committee tendered its projected grants to campus clubs for this year. Of the \$2,000 granted, the Black People's Movement received \$500, a quarter of the total grants.

The BPM grant was minimal in relation to the \$3,000 they had requested in a projected budget to the finance committee. Yet, there remained doubt in some council members' minds as to the propriety of the grant.

The finance committee issued policy guidelines for the granting of funds to campus clubs and organizations in Aug. One of the explicit clauses excluded funding for campus organizations representing a "specific political or theological ideology." Further, for an organization to qualify for grants, its membership would have to be open to any member of the campus community.

Two major objections to the BPM grant were based on these council guidelines.

When questioned on the openness of the BPM membership, President Mouritsen replied that even lily-white he could join if he desired. When I asked him if he cared to join me at the next BPM meeting, Mouritsen smiled but gave no answer.

The other major objection was based on the fine line the finance committee seemed able to draw between "cultural" movements and "political movements."

I'm curious what that committee's reaction to a White People's Movement would be.

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The next morning I went to see for myself

what the BPM was all about.

The BPM office was empty when I arrived, except for two black students who were sitting at a desk chatting. I asked them how I could join the BPM and received my second dose of polite laughter in as many days. They suggested I speak to the president of the organization, to be found in the cafeteria.

I found the president and invited him back to the office for a chat. The conversation that ensued during the next hour was enough to awaken this admittedly naive, young reporter.

To begin with, I asked him whether he would agree that his group was more than a cultural one. He chuckled, replying that he himself found it difficult to understand how CYSF found it possible to divorce cultural awareness from politics. He agreed with me that council was only being patronizing, but none the less, the money was necessary and it would not be refused.

We continued talking. Exploitation of miners in Nigeria, Canada's refusal to place sanctions on South Africa, the animosity between African blacks and those they brand as expatriots (black West Indians, etc.), the insurmountable mistrust between blacks and whites.

We returned to my original query about membership. He granted that the BPM might not be universally valuable to all students at York; that its main attraction was for black students. Yet we both agreed that every club on campus had limited attraction, whether it be the chess club, or the Ukrainian Students Organization.

He welcomed my membership but frankly warned me that he could not guarantee what my reception would be like. He admitted

that it would probably be a rough ride, but to be surprised by that would be naive.

To expect mistrust fed by centuries of oppression to be forgotten because of some show of humanism on my part was asking for a small miracle.

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It seemed so unfair to me that I should in some way be held responsible for the behaviour of centuries of whites I had never met. Here we were, two individuals, both desiring a saner world, yet knowing all the while the obstacles to that were enormous. He lamented too, describing his own alienation upon returning to Nigeria at the end of the year. He would be accused of being Americanized, Plato's man returning to the cave, only to be stoned by his comrades.

Even at York, his movements are limited. If he was to be seen talking with a white woman, his fellows would label him an Uncle Tom, refusing to recognize him as simply a sexual being. He was most likely berated later in the afternoon for talking to me.

There seems to be no simple solution to this complex situation. Mutual racism and mistrust will continue to disappoint every idealist who remains at York.

The administration cancels the African Studies programme because it was too late to include it in this year's calendar. And we're expected to believe it.

CYSF grants money in contradiction to its own policy; a patronization that is in itself racist.

Black students are ready to call Uncle Tom; Whites feel threatened by a movement of which they are ignorant.

The spectacle is a sad one.