

Varsity Voices

Book Fines

To The Editor:

Mr. Bragg has asked why the university library is proposing to introduce fines for overdue books borrowed by students. He has suggested that every borrower be allowed to retain a book until someone else requests it. Thus the individual borrower would make the decision on when a book is to be returned.

Now each university session the number of books borrowed for home use exceeds the library's book stock, so that one might argue from the statistics that by the end of the term the university's \$2,000,000 investment in books would be scattered about the city in rooming houses and dormitories. The library would then become a clearing house for students who wanted books in the scattered collections of individual borrowers. In actual practice this situation would not develop because some books circulate many times, some a few times, and some not at all, but certainly if a large portion of the book collection were not available in the library the teaching program of the university would be hampered.

The number of times a book circulates is not necessarily an indication of its value to students' studies or to research. Some of our most used books do not circulate at all. Some teaching departments have voiced strong opposition to the circulation of bound periodicals because important references needed in their research are not available for consultation. If the library adopted a laissez-faire attitude toward the return of books, teaching departments would request that more and more material be restricted to the library, or placed on our reserve loan shelves.

In the D. E. Cameron Library—and in the Rutherford Undergraduate Library after the renovations are completed—the plan is to have students work in close proximity to the books on the shelves. The philosophy behind our new organization is to give students the opportunity to see and examine the range of books in a subject field, and then to use the best books in the subject; under this system it is desirable that books not in actual use by a student at home be on the library shelves for other students to examine and use. I am looking

forward with interest to the circulation figures when our new service is in full operation because there may be a greater use of books in the libraries and fewer borrowed for home use.

If Mr. Bragg were aware of the amount of time spent by library staff on sending out recall notices and in telephoning borrowers with books in their possession I am confident he would suggest a fines system. Recall by mail or phone (unless the student happens to be in when the call is made) takes a minimum of two or three days which can be important to a student awaiting the return of a book to write an essay. Most students are cooperative in returning books, but to some borrowers it does not matter whether there is one or twenty reservations by other people on books, they will not return the books promptly. The process of taking action against such borrowers is slow and cumbersome, and involves other university officers besides the librarian. In introducing a fines system the intention is to improve library service to all. I am sure those persons who have to come to circulation desks asking day after day "has the book I reserved been returned?" will concur with me that the time has come to introduce fines.

When fines are introduced after the Christmas holidays, library borrowers will be made cognizant of the new regulations before the fines system goes into force.

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May I take this opportunity to explain to students two new features of our library operation. One is the introduction of a new charging system. The borrower fills out the information about the book on a form with a punch card base. This new system is necessitated by the number of circulation transactions in our files. The punch card record will allow faster sorting of charge file records, and thus speed up the return of books to the shelves.

Another innovation is a book checker at the entrance of the Cameron Library. He will examine library books to see that library users have properly charged out their library books. The practice of having a checker is common in larger university libraries on this continent, and the appointment of one here is an indication that our university is now a large institution.

In closing may I assure students that much thought has gone into the planning of our new libraries and into our new patterns of service. The intent in all planning has been to provide better library service in a changing and expanding university.

Yours truly,
Bruce Peel,
Librarian

Spectrum

By Robin Hunter

The university is traditionally a center for the meeting of ideas. The search for an ever-elusive truth is to be facilitated by a free competition of views rationally discussed in an atmosphere of open inquiry.

In such an atmosphere, no belief is unchallengeable, no truth so well established as to preclude the possibility of its being in error. Prejudice and apathy, the twin enemies of free intellectual inquiry, are *persona non grata* in such a milieu.

A few weeks ago The Gateway in an editorial commended the Christian clubs on campus for bringing Earl Palmer, a Seattle minister to Campus, to challenge the established religious opinions of the student body. It is debatable whether or not Mr. Palmer actually contributed in an original way to the student concepts of religion, but it is certain that another group just formed on campus will.

The Student Humanist Society is dedicated to the promotion of "a non-superstitious ethical

system to replace the obsolete theistic concepts which abound in present religious philosophies."

RELIGIOUS, SOCIAL

The society plans to hold a number of meetings and discussions on religious and social issues, stressing the claim that man is not able to rely on "the imaginary gods based on unfounded theories of ancient prophets." It holds that the traditional religious views have moved man from the centre of the moral codes we live by, to be little more than an accessory to a set of religious dogmas.

Plainly the Humanists have some new and challenging ideas. Plainly they represent a view which is becoming more prominent especially in Europe. It is not The Gateway's function to pass judgement one way or the other on the ideas of the Humanists.

They challenge in a most vigorous way some of their most cherished dogmas of our society. For this reason they have something to contribute to religious discussion on campus. Just as The Gateway commended the challenge of Earl Palmer, I commend the more controversial challenge of the Student Humanists to the students.

What the hell

by Jon Whyte

So they're going to put all the first year students in residence, are they?

According to my calculations they're going to have a few students left over. There just aren't enough rooms to hold all those students. But I have a proposal that will hold the situation over until the third residence is built. Put three students into each room. Sure, I know, that's going beyond the legal number of cubic foot per ghetto resident, but the ramifications of my system will alleviate any difficulties which should arise.

Solution? Put two males and one female into each room! The male animal, as we know, is by nature a sloppy beast. Many are the rooms which we have seen strewn with socks, jocks, shirts and stolen traffic signs. It will all be gone. With a woman in the house it will be clean, neat and picked up at all time. The curtains in the windows will make the room have that little touch of femininity that residence so frequently lacks.

And the nylon-strewn rooms of Pembina will be a thing of the past as well as the young darlings strive towards cleanness in an attempt to impress the roommates.

The male animal is also, it is apparent, a beast that doesn't like to shave, clean his fingernails, or clear the lice out of his armpits. If the musical voice of the roommate should be heard ringing in the morning air there is little fear that even the most freshmen of engineers would be more presentable.

And the very industry that such a system would inculcate. Each fellow striving to impress the damosel more and more—studying slavishly; maintaining the tenor of the room; going so far as to lock the door to keep even the best of friends out during the evening so the books can get ever more and more attention.

And when one thinks of the psychological advantages which would accrue to the participants. No longer would students stay out late at night in a vain attempt to "have fun." The little frustrations which beset us all would vanish in a nonce. We would have happy people with happy problems.

Freshmen would no longer have need to go out and get drunk. The dilemma of "the morning after" will disappear.

I can see nothing wrong in my system. If the public relations officers can present the campaign effectively we might see it yet. Administration, are you listening?

Adam Campbell



Short and Sour

Some weeks ago I took the time to hear Dr. Jacob's anthropological address to the Philosophical Society. At one point in his lecture he remarked, "there is no such thing as a primitive religion."

His lecture stimulated me to the point of investigating some of the studies that have been done on this institution and I have discovered what I would like to call a primitive religion.

The study concerns the tribe called the SNAITSIRHC which lived in a town called HTERAZAN. The chief's name was SESOM.

One day his wife gave birth to fraternal twins of opposite sex. The children were normal except for the fact that the female child was devoid of her left leg from the knee and the male child suffered a similar condition of his right leg.

SESOM, afraid that evil spirits had possessed the children, ordered their execution. Just as the knife was about to fall the holy mountain IAINS erupted; spewing fire and smoke.

The god AVOHEJ was obviously angry with the proceedings and had meant the twins to live and rule the tribe.

From that day onward every baby born in the tribe had the appropriate limb amputated—left leg girl, right leg boy.

This sacred state persisted until a prophet called SUSEJ came along. SUSEJ invented an adjustable crutch which each tribesman could use from his youth. A great rebellion ensued because of the crutch and SUSEJ was mortified.

For years his crutch-bearing followers were slain for their sinfulness, but finally the crutch was accepted as sent from AVOHEJ. Now this tribe is extremely primitive; and large and fierce.

