

The Gateway

member of the canadian university press

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STAFF THIS ISSUE—Happy crowds are here again, no doubt attracted by our new's editor's star performance at the season's first party: Carolyn Debnam, Steve Ryback, John Thompson, Phillis Meilicke, Brian Perry, Gordon Auck, Sharilyn Ingram, Butch Treleavel, Don Holmes, Marion Conybeare, Charles Lyall, Elaine Verbicky, Al Yackulic, Peter Johnson, Ken Hutchinson, Iain Robertson, Bob Jacobson, Wayne Burns, Teri Turner, Bernie Goedhart, Gerald Polack, Frank Horvath, Roger Davies, Peter Montgomery, Isabelle Foord, Bill Stocks, Shirley Newman, Ekkehard Kottke and yours truly, Harvey Thomgirt.

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PAGE FOUR

WEDNESDAY OCTOBER 5, 1966

the changing face

Thursday evening the people of Edmonton were privileged, for the first time, to hear one of the world's major religious figures, the Archbishop of Canterbury.

We were extremely fortunate to hear him at a time when the whole Christian community is undergoing a change of more significance than any since the Reformation.

The role of religion in twentieth century society has become rather ambiguous. The first sixty years of this century saw a phenomenal change in socially accepted religious values. Traditional values were chucked out the window by a modern, "enlightened", technocratic society. Many people felt it was only a matter of time before Christianity would die.

But in this decade, Christianity has begun to fight the comeback of all time.

Christianity has finally recognized the power of materialism's threat

to its position, and has decided to concretely meet this challenge in terms other than vague verbal condemnations.

Perhaps in the forefront has been the efforts of the Roman Catholic Church, until recently the pinnacle or religious conservatism, to make its teachings relevant to the modern world. On our campus we have a visible effect of this movement in the new approach to the Mass, the focus of Roman Catholic worship, now being offered at St. Joseph's College.

A major point in the new religious approach is the recognition by the various Christian sects that, despite their theological and liturgical differences, their basic message is the same, and could be much more effective if the Christian churches could present a unified front.

We applaud Archbishop Ramsey's efforts toward Christian union, and we salute him as a man who is making this world a better place for us to live in.

council's quandry

Student government at U of A faces a dilemma.

Growing student enrolment is making the university very impersonal. Large classes prevent a meaningful dialogue between students and professors, large numbers of students make the administration more automated, and large membership in the students' union is making union membership meaningless to most students.

Council must be re-organized to bring councillors in contact with more students. A possible way to decentralize it would be for each councillor to have his own faculty council.

However, it seems that attendance at these faculty council meetings would be hard to ensure. Even student councillors are not always devoted council meeting participants.

The problem is that matters discussed by student government are not relevant to student needs. So council decentralization would have to be accompanied by a change in student government philosophy.

Instead of discussing frosh week and other glorified high school activities, council might tackle matters such as teaching methods and course content at the university, student fees, student housing, transpor-

tation, student loans and at the same time subjects of national and international significance of legitimate concern to students.

These topics are of general student interest and each council representative would probably have little difficulty finding students for a local council.

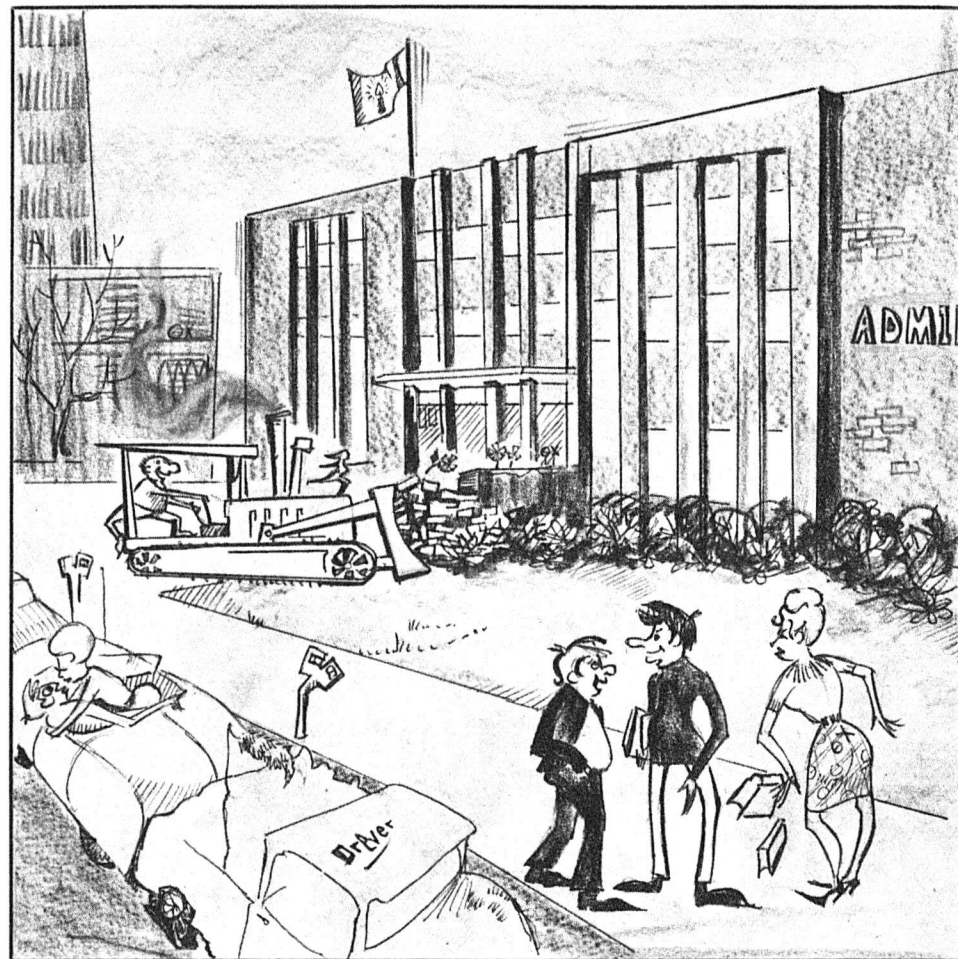
The student government dilemma is that a growing campus also needs more centralized power. Twenty faculty students' councils could have never been an effective lobby in the provincial government. A number of councils could not have built the new SUB.

So it would be a mistake to take power away from the central government. The answer seems to be two-fold.

Firstly, student councillors should organize faculty councils with one or two representatives from each department in the faculty or each year of the course.

These faculty councils would hold meetings prior to the council meeting and instruct the councillor how to vote. Thus council would be more representative.

At the same time, key executive members should become full-time employees of the union. This would enable them to devote their time and energy to campus affairs for the benefit of all students.



"at last i think we've found a place for a parking lot"

ralph melnychuk:

a vote in time

Arise, students, you have nothing to lose but the contempt your fellow-citizens now feel for you.

A large number of U of A students are eligible to vote in the Oct. 19 civic election in Edmonton.

Will they?

I doubt it.

Approximately 95 per cent of the students on this campus are the type of people who are quite willing to let Bronny Schepanovich and Doug Ward do their political thinking and speaking for them.

The other 5 per cent who belong to political parties have exercised their right to have an active voice in the formation of policies which are put before the voter. These people, though they may full well realize the weakness of the system in which we are living, are none the less concerned enough to use the channels available to them to attempt to put forward ideas which at least stand a reasonable chance of being considered by "the establishment". They are concerned enough to make their weight, small as it may be, felt on all levels of government.

The 95 per cent are an odd hybrid. They are extremely vocal in private. Politics are dirty, they say. We must do something to get good men elected. Each person has a duty to be politically active so as to guarantee that he is governed reasonably.

But the excuses really fly when it comes down to concrete measures to achieve these admirable goals. Students don't have enough time for direct political action. It's bad to be tied down to a political doctrine.

Now many of the excuses given are perfectly valid. I use them my-

self. Students are particularly busy, and often do not have the time necessary for the type of political action open to the average citizen.

But excuses are not a valid reason for doing nothing. The very least a person can do is study the candidates running and make an intelligent and informed vote.

But in this particular election, I wonder if an intelligent vote is really the least one must do.

The mayoralty race in particular illustrates what many people criticize in politics.

There are many students on this campus, both activists and otherwise, who share my view that the ethics of a candidate for public office should be impeccable, and that William Hawrelak's past record raises problems which make his desirability for the office of mayor somewhat questionable. Yet, what will we do besides vote for Vincent Dantzer?

We will do nothing.

We will wait for another four professors to go down to city hall, after the election, and attempt to tell the people of Edmonton that Mr. Hawrelak is unfit for public office.

But then it will be too late. If Mr. Hawrelak is elected, we voters must bear responsibility for all that his election may imply.

We will be unable to curse the "stupidity" of the voters of Edmonton. We will only be able to hang our heads in shame.

Why? Because we had a chance to actively engage in a legitimate campaign against the type of person we do not want to see elected to public office.

And we refused to exercise this opportunity.