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isn't persecuting the DSM by asking them to change their name. The name adopted is misleading as well as offensive to those of us who don't wish to be identified with this group just because we happen to be students at Dalhousie.

Nobody questions the Communists' right to exist nor has anybody suggested they be denied basic freedoms. They are only being asked to change their name and to accept rules which apply to all clubs on campus. The PC, NDP, and Liberal clubs abide by the rules and don't claim to represent the entire student body.

The DSM claims the DSC is "using anti-democratic rules as a weapon" against the DSM. This accusation is funny coming from the Reds who have never shown a great respect for democracy.

The DSM also refuses to submit a list of Officers to the DSC on the grounds that "the secret political police" are out to get them. Members of the DSM must be paranoid which can be explained by their distaste for living in a free country. If they don't like freedom, perhaps they should move to Russia, China, or Cuba.

The DSM then attacks the DSC for "trying to prevent students from organizing revolutionary politics while disorganizing student opposition to the cutbacks". This absurd charge is

based upon the false premise that only revolutionaries oppose the cutbacks. I oppose the cutbacks but don't consider myself a revolutionary. The majority of students will spurn the violent, revolutionary path advocated by the Reds.

The DSM attempts to discredit the DSC because it received 42 per cent of the vote in the last election. I would like to know how many votes the DSM got in that election. Obviously, the DSM doesn't understand the basics of our democratic process but I don't intend to give them an elementary lesson in Canadian politics. The DSC may not be perfect but at least they are legitimate which is more than can be said for the DSM.

Craig Carnell.

Dalhousie Chilean student not safe in Halifax?

by L. McCubbin

Dal student Elias Letelier-Ruz is a Chilean political refugee. He is searching for the English words to explain how he dealt with the torture sessions at the hands of the Chilean secret police. The words don't come easy. Finally he says, "It was like a glass of milk (I was) calm inside myself — it made them very angry, but I didn't speak."

A landed student and first-year student at Dalhousie, Letelier-Ruz now works for the Committee of Exiled, Chileans (CECH) which is an international organization. However, he is not safe even in Halifax. Last month he received a number of threatening phone calls from a Spanish speaking person and at this same time his apartment was broken in to.

All his files on the international resistance were stolen and his apartment was ransacked. "The whole thing is crazy — like a movie," he says. "AYA!" The Spanish expression for "pain" was also written on his bathroom mirror. According to Letelier-Ruz, the police who investigated this said it was the first time a political incident like this has occurred in Halifax.

Eleven months ago Letelier-Ruz didn't speak English at all. He was fleeing from the Chilean dictator-

ship with the help of the United Nations and the Canadian government. Now he is a landed immigrant and first year student at Dalhousie.

Letelier-Ruz struggles through his psychology courses with the help of a tape recorder and helpful visits to the Spanish department. He knows the material very well, as Letelier-Ruz already has six years of university behind him. But the Chilean government won't acknowledge that he attended university in Santiago. "They throw the records in the garbage if they don't like you," he says. He's constant — his commitment to the Chilean resistance movement.

This commitment to the underground is what forced him to be exiled. By the time of his third imprisonment Letelier-Ruz's activities in the underground were well documented by the secret police. They told him to "speak or we will kill you." He then told the police he would co-operate after the threats and torture. The police "put me on the street again, just like that, as if nothing had happened," says Letelier-Ruz, thinking they had infiltrated the underground.

He quickly told his friends in the underground of his plan to escape, hiding in a safe house until arrangements were made by the U.N. a

few days later. He left his family and friends behind — many who are right now in the hands of the secret police.

Letelier-Ruz says he has seen many people killed and tortured, but one incident in particular has influenced him. "It is my big impression," he says, "I tell this one the most." In 1973, when the military took over the government, Letelier-Ruz watched a group of people herded out of a van and lined up against a wall. One woman was standing there clutching her child as the secret police began firing at them with machine guns. She fell to the ground riddled with bullets, still trying to shield her child. he says he ran for cover with other bystanders, but he thought of "the woman and her child, not of the danger or fear."

"The women in Chile are very courageous," says Letelier-Ruz. He tells of women who have not informed on fellow members in the underground even when secret police torture and kill their babies in front of them. Their philosophy is "this is my child and only one person, but if I speak I will cause the killing of the other five members in my group," he says. Letelier points to the importance of women in the movement, but says the underground isn't concerned

with women's liberation as "they are already equal with the men — the difference is only on the bed."

The underground movement's main concern is with democracy, he says. "We only want democracy — if the people want a fascist government, then fine, but the people have to decide." The underground works by the slogan of "by reason or by force". Letelier-Ruz says "this is a very ancient saying in Chile." Reason and pacifism haven't worked so far, in changing society so the movement has combined the two elements of the slogan. "There is a pacifist front and a guerilla front." When asked which he thought was better, he replied, "the two together."

The underground is highly organized and consists mostly of people between the ages of 16-25. They work in small groups or cells of 6 people for security purposes. If a person is picked up for questioning and they break down under torture they will endanger the lives of only 5 other people. "The system is very old in Chile and everyone, even the police are aware of it," says Letelier-Ruz. Only one member of each group has access to communication with other cell of the movement. Information can be transmitted in Santiago and "in one hour everyone in the under-

ground knows, but we don't use telephones — this is too dangerous."

The members of the underground study police methods of torture, so they can deal with the psychological and physical pain. Some people do break down and speak, but Letelier-Ruz says they don't hold this against the person. "It is very difficult — we understand, but we don't talk politics with them anymore," he says.

Letelier says he is not angry with the soldiers or the police either, as they are "only following orders." He holds the higher levels of these organizations responsible. The underground has managed to infiltrate the military and police. These informers tell them names of the individuals who are responsible for much of the brutality. "We have a who's who list in Chile, everyone knows who's bad and who's good."

The secret police are present at Chilean universities to watch for students not conforming to the regime. If someone from the military comes to speak "everyone must attend the lecture," he says — if you don't you are suspended. As a pacifist action the entire student

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by *J. Jarvis Halifax*

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