

... more letters ...

The chapel issue is a contrived farce, foisted upon us

We've had a few contrived causes foisted upon us by the campus brats. The Chapel question is one of them.

If your mother gives you a sweater for Christmas, even though you might very well have a more urgent need for Hobbes' Leviathan, it would be tasteless to turn around and sell it and buy Mr. Hobbes' book. It would seem that the manners of those who object to the Chapel are now under question.

A flagrant indelicacy has already been shown by the outcry raised on the Chapel question. The donor is a member of the Board of Governors, who can't load a Chapel onto the back of a truck and ship it here, so he has offered us the money to build one. The gift is a Chapel nevertheless.

A large amount of money has already been spent on the design. The fact is, that a Chapel is planned for this campus anyway, and would become a priority structure in ten

years time.

The critical need for necessities over luxuries will still exist ten years from now, and since this luxury isn't even costing us anything, then by all means we should accept it graciously.

It's true that the funds needed for the upkeep of the Chapel could pay for another prof, but I'll tell you, most of my profs I'd gladly trade in for another building on campus, just to have one more structure around to keep those cold winds from blowing across the fields.

Since when are we so hung up on necessities anyways? We're asking several foundations to help us pay for a pub, when they could be giving us the money for a new college. It's a Chapel, not a munitions factory. There is no munitions factory on the list of planned buildings.

We need every building we can get. Times are tough.
Frank Liebeck (F111)

To permit this farce is to ignore our plight

Friday, a referendum was held to see how the students of York University felt about the administration decision to accept a half million dollar interdenominational chapel with a seating capacity of 125.

It is difficult to understand how the churches (meaning here, merely those individual persons who were consulted by the administration) can lend their support to the proposed plan in light of the current emphasis of the churches to get out of the ghettos and into the world.

The churches are now saying, if they are going to take seriously the teachings of Jesus they must become active positive forces in the world. No longer does the church believe that she can just talk about love, instead, she has to act it out honestly, with integrity in the world.

That means she must grapple with the problems that are besetting the world. It means that she must be open, daring, and take risks. Instead of merely talking, she must act. The principle of love must be applied to specific situations.

How then can the churches sanction a chapel which is going to take \$12,000 a year of university funds to maintain? A luxury structure is nice but unnecessary if anyone wishes to worship in some corporate conventional form. In the presence of so many other needs, there is no theological justification for an expenditure of this type.

To accept the gift is to deny real concern for the present financial plight of the university; how this financial situation is affecting the lives of persons in diverse ways.

Marilyn Hunter (Special Student Psych.)

Is Lamont S. Tilden real?

I was taken aback (about four feet back) by the letter "Winters Freaks". After reading Mr. Tilden's stunningly presented diatribe I have decided to do away with myself in order to liberate York University from my ugliness. (I not only have long hair, I am the victim, albeit unwitting, of acne vulgaris.) I wish to thank Mr. Tilden for showing me a way out of this quandary (two paces north, turn left, then right) yet I can't help believing that a man with a name like Lamont S. Tilden is fleeing from the Mounties for a heinous crime (other than writing letters to editors). Can you reassure me about Lamont S. Tilden? It is my last request.

R. Prybyzski

Winters great circus wonders about Lamont too

On behalf of Winters College Council, I would like to take this opportunity to express our gratitude to those who were so patient with us during the Sanity Circus tirade. We are sure that all those who went through the Circus were convinced of its worth.

I hesitate, however, to answer Mr. Lamont Tilden's "Winters Freaks" letter that appeared in Excalibur. For someone so ready to make such flamboyant statements, why must he hide behind a pseudonym?

Winters College is very fortunate in having a small group of people very willing to take on seemingly impossible tasks. Witness the Winters Seer, our never-say-die Coffee House, our presentation of Jerry Rubin, the Winters Teach-In with Rene Levesque, and the Sanity Circus. Long ago we learned to soothe the petty complainers, and to write off the deviant fringe, such as Mr. Tilden. We truly believe that the Lectures are not the University, and that what we are doing in this College are the real learning experiences.

So, Mr. Tilden, if you aren't interested in making York any better, at least don't knock those who are willing to do it for you. Just crawl back to your hole and quietly suck your thumb.

Marshall Green
President
Winters College Council

P.S. A special thanks to McLaughlin College for their patience, and to all those who helped with the Circus.

Neither arts nor science faculty are so inclined

The students of this institution are frequently bombarded with accusations of extreme apathy, but an incident last week has convinced me that these same charges should be aimed at the faculty members. The first formal opening of a Winters College art gallery exhibit, the Polish Posters, was scheduled for Tuesday afternoon, 4-6 PM. Approximately eighty invitations were sent, the list including the college fellows, residence dons, and a host of auspicious dignitaries. A unique honour was the presence of the Polish Ambassador (who incidentally supplied us with lovely informative books on the Fine Arts in Poland today).

The milling crowd present consisted of the eager students of our art committee, and fifteen or twenty others. The abundance of delicious sherry and fancy sandwiches was appreciated by those present, as a cocktail hour luxury.

I wonder whether it was the notorious snobbishness and supposed boredom which some consider these affairs to present, or the apathetic adults (and their outright discourtesy), which left me with a feeling of embarrassment and disillusionment.

Karyn Allen(W1)

Not voting is itself a vote if you're an unloved rebel

I cannot accept your equation of "voting" and "participating in community affairs." You stated "those who do not vote have abdicated their right to complain." From this you conclude, "those who don't participate in their community affairs have no right to complain about how the community changes, and who changes it." Personally, I see little correlation between these statements since people who are the most active politically, in both the university and the rest of the community quite often do not vote.

Not voting is itself a vote. I doubt if you would criticize Americans who chose not to vote in the last election. Many politically active students are "non-voters" because of similar feelings of frustration and alienation. In this framework of logic, members of lower economic classes, who are reputed to vote less often than their middle class counterparts, must be apathetic, and therefore shouldn't have a voice in controlling their lives.

Please consider my reasons for "non-voting." First, a group of students wishing to "relate" to the university community asks for a seal of legitimacy when they run for election. Sanctions and labels (e.g. U.S.M.) are totally unrelated to communicative functions. This leaves student council with only a financial function which is certainly not apolitical. If candidates would run on a platform of how they would best handle students' money, this would be a realistic political platform.

Activists, without official sanction, would have more

A serious thought: recognize our freedom, aid students

Challenges by student and other dissenting groups in Canada of prevailing authority are engendered by a variety of cultural and bureaucratic forces. Without agreeing or disagreeing with the objects of student attack, I cannot help wondering why or how some targets are chosen.

Last September, I attended an international conference on university-level educational broadcasting, held in the University of Warsaw. Although in the spring of 1968, there had been widespread student unrest in Poland, there was little sign of student protest activity on the campus, nor did conversations with Polish students reveal anything amiss.

Yet, as an article in the "Manchester Guardian Weekly" (attached) January 23, 1969, reveals, there has been considerable "anti-state" activity there, leading to harsh

sentences of imprisonment (for three and a half years) of two Warsaw University lecturers, Jacek Kuron and Karol Modzelewski. Their imprisonment has come about, not because they helped to wreck a computer, or other property, but because they wrote and published an open letter calling for a new Socialist revolution to overthrow the "bureaucratic Stalinist" system of Poland.

It seems to me that there are some very sharp and clear differences between the responses of the authorities in Canada and those of Communist countries, when faced with similar or related protest movements.

There are, for example, few, if any, Canadian students who have spent time in jail for merely speaking out against the "system".

It would be a significant act of humanity if some York students recognized the difference and presented a petition to the Polish Ambassador in Ottawa, calling for a reduction or suspension of the drastic sentences imposed on Kuron and Modzelewski.

A. F. Knowles,
Director,
Instructional Aid Resources.

funds which have been donated specifically for the development of Atkinson College have disappeared into the university's general fund, not to reappear to fulfill the purpose for which they were intended.

Upon wending our weary way to York campus in the evening we are greeted with the defacement of university buildings, obscene words written on steps and sculptures, notices asking for the return of stolen art works and the ruination of landscape plantings — a disfiguring and defilement of a university OUR tax dollar has built and maintains.

This letter seems to have gone a long way from the subject of Mr. Ursano's letter, but I would like to caution "he who wishes to cast the first stone" must be prepared to defend his position with facts. In short, Mr. Ursano's letter sounds like "sour grapes" and is not indicative of the sound judgement expected from a person who is supposedly mature enough to be attending university.

Lyn Jones
Correspondence Secretary,
Atkinson College Association

Poor old Atkinson people cast stones, throw grapes

This is a reply, on behalf of the students of Atkinson College, to Mr. Ursano's letter in the Lots of Letters column of the March 6th Excalibur.

Mr. Ursano has raised a question regarding the issuing of parking tickets to Atkinson students, without any proof or substantial evidence to back it up. If an Atkinson student parks in an illegal position he received a ticket for it like anyone else on this campus. The majority of Atkinson students do not park illegally because: they do not have the time or energy to argue with the Department of Safety about it; they are accustomed to operating in a business environment where reasonable rules and regulations are upheld; and most such illegal places are already filled with the cars of full time students or those who live on-campus by the time he arrives at 7:00 p.m.

Atkinson students do not hold any type of privileged position at York University — in fact, the exact opposite is the case. We are required to pay a full athletic membership for facilities we are able to use a minimum of times during a school year; Atkinson College has an award and bursary fund of only \$2,000 to assist 6,000 students who have many financial obligations; and finally,