

## FEATURETTE . . .

(Continued on Page 10)

evolution of the Catholic Church as it is today, there were many sects whose ideas differed because of national and political influences. There is an analogy here with the Communist system, an analogy which is occurring today in the deviations of Albania and China. Their views are influenced by their own national and cultural characteristics. This, Dr. Bociurkiw stated, is bound to occur as long as the system expands beyond its boundaries.

According to Dr. Bociurkiw, there definitely is a re-intensification of anti-religious activity in the Soviet Union and its satellites. There is mounting pressure for an accelerated transition to communism and for the development of the new "Soviet man." There is a growing recognition of the limited usefulness of religion in politics. But the church still survives. "The state is trying to limit the influence of the church," said Dr. Bociurkiw. "I don't envisage a suppression of organized religion but just a narrowing of its influence."

After chatting about these aspects of the Communist-religion relationship we returned to the subject of his thesis.

Dr. Bociurkiw has worked all over Europe as well as the United States to gather information for his work. He told me that a person develops a sixth sense, "a horse sense" to root out the information that he needs. Often it will spring out of the pages of a paper or book that has absolutely nothing to do with the particular subject.

In his thesis Dr. Bociurkiw has examined the three major orthodox church groups existing in the Ukraine between the Revolution and the Second World War. It is a comparative study correlating the anti-religious government with its national policies and peasant policies. Apparently, there are also aberrations in the foreign policy of the Soviet Union which point to religious consideration.

The three divisions of the church are the Patriarchal Church, centered in Moscow, the Ukrainian Autocephalous church (Ukrainian national church which upheld the nationalist aspirations of the Ukraine), and the Progressive Church, which is a branch of the Moscow Patriarchy, holding many reformist ideals.

The problem of the Soviet regime in the 30's was to re-organize the importance of the Moscow church and develop it into a centralized body with influence all over the country. It was because of this that the Ukrainian Autocephalous church was suppressed due to its nationalist aspirations. Many of the clergy were sentenced to ten years in concentration camps—many of them died.

Apparently the contradiction of having the Moscow Patriarchate exist while other churches are suppressed is negated by the Soviet government's attempt to capitalize on the pan-Slavic, pan-Orthodox appeal of the Moscow Patriarchate. "A paradox arises," chuckled Dr. Bociurkiw "when the social and security organs of the government emerge as missionary society," trying to force the people to accept the "state church."

## HYNDMAN . . .

(Continued from Page 10)

the referendums concerning fee increases for Students' Union Building expansion and The Gateway. For the future strength of extra-curricular activity on campus, support for both measures is essential."

Peter S. Hyndman  
President  
Students' Union



**SEXY SANTA** at the Wauneita White Gift Party slipped his wig over U of A girls. Actually, he wasn't the REAL Santa—just a poor, tired engineer who went wild after having to sit in the Wauneita fireplace for two and a half hours before his act came up. (Photo by Al Nishimura)

## Alberta student bounced . . .

(Continued from Page 1)

ments in individual 'morality'—not the other way about, as the Marxists have traditionally claimed.

"What the MRA people didn't realize, (nor did I), is that we were to disagree quite forcefully over methods," Le Baron reported. "I have no quarrel with their aims, and inasmuch as they are genuinely changing many lives for the better, I am an enthusiastic supporter."

**ABSOLUTE INCONSISTENCY?**

"But I am not personally attracted by some of their methods. In particular I cannot join in a 'war to end wars.' To me, their strongly militant orientation, their employment of 'fight talk' and 'fight passion,' is inconsistent with their desire for peace and their 'absolute standard' of love. Of course they justify the fight spirit by the conviction that it is the final right and truth they fight for. But I am simply not convinced that right and truth are so cut and dried.

"This reminds me of another place where we diverge," Le Baron continued. "They found that I was not prepared to become an absolutist, either on questions of morality or on the notion that MRA is 'the only answer.' This, of course, left me facing a charge of cowardice.

They have an impressive propaganda offensive dedicated to spreading the fearsome notion that if we don't fight, and fight hard, we are presently going to lose everything we hold dear, to communism—and much sooner than we think. On this showing MRA holds the last (and the absolute) hope of salvation. But my feelings were, and still are, that MRA is only one of many ways in which mankind slowly, and rather painfully, struggles towards a 'new society.'

**FIGHT OR PHILOSOPHISE?**

"In short, I was asked to leave because I stood for what they called a 'philosophic' approach, and for far too much flexibility, which they called 'moral dishonesty.' In re-

turn, I labeled them 'rigid' and their methods 'mass emotionalism.' So, they handed me my return ticket to Edmonton.

Le Baron said that he was "very impressed" by the wide influence which MRA has obtained, particularly in Latin America, often in centers of former communist strength.

"I appreciate the fact that they obviously are making profound changes toward decency and hope in many troubled lives," Le Baron said. "There is no doubt in my mind that MRA is, and will continue to be, a moving force in world affairs. I expect to see them do some social stirring here in North America before they are through."

## Engineers, administration answer nurses' complaint

A letter was run in last Friday's issue of The Gateway from the students' council of the General Hospital objecting to the Engineers' gag paper the Getaway. When asked what their collective and respective opinions were on this matter the engineers replied: (Following paragraphs are quotations).

"This was a gag issue and meant to be taken as such.

They took it entirely too seriously.

Apparently the sisters got a hold of it. The Mother Superior attended the meeting when they decided to boycott us. I mean what else could they do?

I really don't think the Getaway was so terribly offensive this year.

I feel that they made these complaints because they are not on campus. If they were they undoubtedly would have realized that The Getaway is a traditional thing. No one is attacked by it and no one takes it that seriously—least of all the engineers.

It is really too bad that they have led such a sheltered life as to be unable to appreciate any slightly off-color humor.

They should have seen last year's! Are they in training for nurses or nuns?

Below is a copy of a letter sent to the students' council of the General Hospital:

It has come to the attention of the ESS, that The Getaway, distributed to your residence on Nov. 23 has invoked some displeasure in your student body!

We were pleased with your initial reaction to being invited to the Dance (Chilean Carnival), which was expressed in your letter to Dr. Johns. We sincerely thank those who attended and helped to make the dance a success (the profits of \$120.00 go to WUS).

However, we were disappointed with your reaction to The Getaway. The Getaway is our major form of advertising for the Dance. We are unhappy that you did not receive it in the light in which we intended.

Firstly, it seems a pity that you would not partake in the privilege of attending the dance, enjoying yourselves, and meeting some of the nicest gentlemen on campus. Although, and perhaps justly so, the paper was not in accordance with your tastes, you (and most important of all) would have been contributing to a most worthy cause.

Secondly, (we did not wish to im-

ply that you condoned our paper. We simply printed in the hope that you would read it, enjoy the humor intended, and enjoy the dance.

We apologize for any embarrassment or inconvenience which may have been caused by our publication, and hope it will not stop you from attending future ESS functions.

Yours sincerely,  
Bob Edgar, Secretary  
Engineering Students' Society

A. A. Ryan, provost and executive assistant to the president, replied to the nurses' open letter sent to Dr. Johns as follows:

Thank you for your letter of Nov. 28, 1961 recording the protest of your students' council against the edition of Getaway which was published on Nov. 24, 1961, by the Engineering Students' Society to publicize the dance which they are co-sponsoring with the Student Nurses at the University Hospital in aid of the Chilean student housing fund.

Although the purpose for the dance is a laudable one, we must sympathize with your students' council in not wishing to be associated with the edition of The Getaway in question. The student nurses at the University Hospital have received these yearly "gag" editions with mixed feelings, but have been generally tolerant because they are personally acquainted with enough of the leading members of the Engineering Students' Society to know that the paper is intended to be humorous, however difficult it is for outsiders to share the point of view of those responsible for the articles and pictures in it.

I am afraid that papers like The Getaway are a kind of blowing off of steam like the "Med Show" and that both are in the tradition of the Medieval "Feast of Fools" where the Church itself set aside a week for the burlesque of its rites.

Copies of your letter are being sent to the students' union, the Engineering Students' Society, and the members of the sub-committee set up by the university's committee on student affairs to advise the editor of such papers as The Getaway.

Please thank your council members for speaking their minds plainly in this matter. I am sure that the Engineering Students' Society will want to get in touch with you in the interest of continuing good relations.

Aylmer A. Ryan,  
Provost and Executive  
Assistant to the President

## Interfac festival

By Jon Petursson

Tonight and Saturday night, with plays involving incest, nuclear fallout, romance, comedy, and Nazi Germany, the Interfaculty Festival begins its sixth consecutive annual competition.

The engineers' entry won the first competition in 1956, and they are back this year under the direction of Larry Bolch. They hope to win with a play on Nazi Germany, "The Private Life of The Master Race," by Brecht.

The Interfac Festival was initiated to promote drama on the campus among those people who do not have time to take it in their curriculum. These plays are judged and prizes awarded to the best actor, actress, play, and director.

The adjudicator will be Tom Peacocke, a newly arrived member of the drama department staff who recently received his MFA in drama at Carnegie Tech.

The faculty of education will present an unusual play by Tennessee Williams, "The Case of the Crushed Petunias," under the direction of Huch Shandro. The grad students are performing "5,000 Year Mortgage," a play dealing with the use of nuclear energy and the resultant fallout in releasing oil from Alberta

oil-sands. It is written and directed by Margery Buckley.

Other entries in the competition are: The Newman Club, "Interlude to Diplomacy," by Arlittie and directed by Ken Landry; The Latter Day Saints, "The Courting of Marie Jen-vrin," written by Albertan Gwen Ringwood and directed by Melissa Matkin.

The drama club has entered a play under the direction of Bob Mumford, but it will not be in competition. It is a play dealing with incest in poetry by Tennessee Williams, called "The Purification."

Three plays will be performed tonight, and the other three tomorrow night. Curtain time is 8 p.m.

## SUB penny-ante

By Don Thomas

Sin has reared its ugly head in the sanctity of the Students' Union Building. Tuesday, the disciplinary committee of the students' union sat in judgment on four students who were apprehended by a member of the SUB house committee in a card game livened by the placing of bets.

They were charged under section 6, sub-section (a) xi of the Students' Union Building regulations which state: Gambling is prohibited.

Three of the four students were found guilty and fined \$11, \$10 of which was suspended. As well, their privileges in SUB were cancelled until Jan. 13.

## CHRISTMAS CAROL SING

The VCF Annual Carol Sing will be held this Sunday, December 17, at 9 p.m. in the Wauneita Lounge.

The Program will feature special solo and group musical numbers, along with audience participation in the singing of the Carols.

All students on campus are invited to attend the Carol Sing. Refreshments will be served.