

# The Gateway

Member of the Canadian University Press

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## A Raise In Fees?

The handwriting is on the wall. Start counting your pennies, fellow students, for if Dean Vincent W. Bladen (of the Bladen Commission on the Financing of Higher Education in Canada) and the administration have their way it seems likely your fees will increase substantially.

Dean Bladen's task is to find some way to meet the skyrocketing costs of universities across Canada.

Canadian Universities Foundation surveys show that university enrolment has doubled in the last seven years, and is expected to double again in six years, to triple in eleven years, and to reach 480,000 in 1976-77. \$800,000,000 in capital expenditures will be required by 1966, and again by 1968. Operating expenses are increasing by 15 per cent annually.

We sympathize with the Bladen Commission—finding the money to meet these increasing costs will not be easy.

However, the answer does not lie in increasing student fees, as Dean Bladen would seem to think. During the past year fees have increased an average of \$67 at 20 Canadian universities. Over the past four years fees have increased over \$100 at the University of Alberta.

Students at present cannot meet the financial burden a university education imposes. What are they to do when fees are doubled (and Dean Bladen thinks that not at all unlikely)?

## Let's Have More 'Blasphemy'!

The following argument is reprinted from the *Ubyssy*, student newspaper at UBC. It was written by Ron Riter, associate editor of the paper.

Most cherished among myths and traditions of the college newspapers is that Nothing is Sacred.

Nothing that is, except religion.

Christianity, you should pardon the pun, is the sacred cow of university newspapers—as, indeed it is of all Canadian news and entertainment media.

Certainly, religious faiths and beliefs are attacked, scorned and condemned in student publications. But there is one facet of college journalism from which Christianity is very, very immune.

Significantly, it is the field in which university writers are said to excel—satire.

Satire can be barbed or heavy depending on the satirist, but it is almost always devastating.

And that devastation, it seems, the Christians can't bear.

Observe. In the interest of perpetuating the angry-young-man-cum-intellectual image of the university student, a naive college publication decides to mock Christianity.

The publication is printed and released.

Dean Bladen would have us believe that a raise in fees would be conditional on some form of increased aid to students who need it. He doesn't want to make it harder for the poorer students, he merely wants those who can afford to pay higher fees to do so. His solution is fine in theory, but in practice it just wouldn't work.

So far a system of equitable aid to needy students has not been devised. And without a revision in policy towards means tests, which in many cases constitute an unwarranted invasion of privacy, there is little hope that Dean Bladen can suggest a workable scheme whereby fees can be radically increased without making a university education impossible for a great many.

Are students merely a source of revenue, as Dean Bladen implied on his recent visit? Should not the goal be a free education for all those with the ability, rather than an expanded student participation in university costs?

Perhaps a free education is too idealistic, and a little unreasonable in the face of rapidly increasing costs. However, until Dean Bladen can prove that "fees without tears" are a reality and not a dream; until he can find a suitable means to take the "tears" out of increased fees, let him look elsewhere to meet the increased fiscal demands of the universities.

Allow five seconds for steam to build up—then stand back.

"Outrage," howls the wounded clergy.

"Fire them," dictates a fluttering university administration, with one eye on the old public image barometer.

And down the road go the hapless student journalists.

Why?

Why should such a kick at Christianity be met with such harsh and hide-bound condemnation?

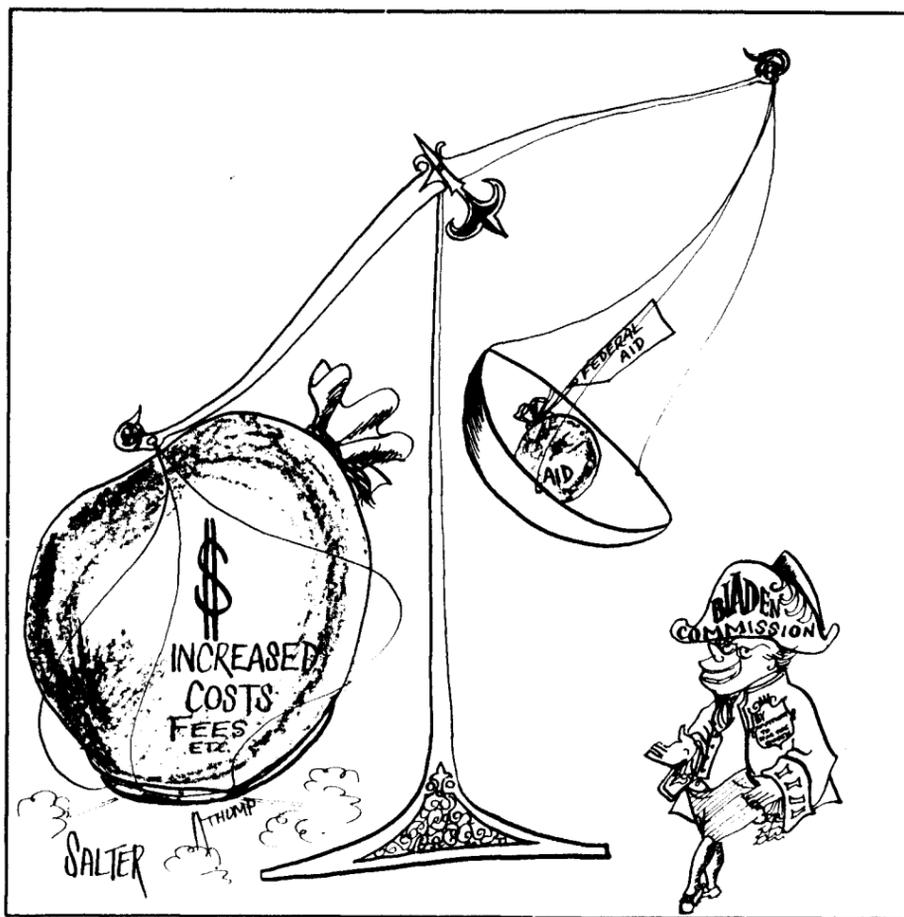
Sex and politics are discussed in manners ranging from humorous to vulgar.

Religion is as contentious an issue, certainly, as sex or politics. Witness the divisions between those professing Christianity and those advocating atheism. Witness the bickering among different churches of the Christian faith.

Why can't religion be treated in the same way anyone—including the college press—is allowed to treat sex and politics?

In the interests of continuing and extending the freedoms and enlightenment of our society, let's throw Christianity into the same arena of fair and unfair play.

Let's have a little more "blasphemy."



"AN EQUITABLE BALANCE BETWEEN COST AND FEES WILL BE STRUCK"

## Utterly Laughable

### Subject: Homo Sapien Absurdis

Jeff Greenfield is a law student at Yale University who for two and one half years was editor-in-chief of the *Wisconsin Daily Cardinal* at the University of Wisconsin.

Good morning class. Today's lecture concerns Man—classified as homo sapien absurdis.

Physical characteristics of this unfortunate mutation of a relatively straight-forward primate type are utterly laughable. His means of locomotion forces him to move by awkwardly shifting his entire weight onto a small, flat object at the lower extreme of his body and then shifting back to another such slab, thus pushing himself forward. Further, evolution has robbed him of the advantage of his early predecessor: a tail, from which he might profitably have swung to and fro from vines, branches and man-made poles.

Man uses only two of his four appendages to support himself, thus placing all of his weight on two thin appendages. He stands upright, thus making himself an easy target for any hostile members of his tribe. He must stand rigid to apportion the weight properly; this places an unbelievable burden on the spinal cord, causing many human to live every waking moment in excruciating pain.

This creature requires a huge amount of fuel to provide him with energy, because he is a prodigious waster of such energy. He cannot take sustenance directly from the rays of his star.

He must spend about one-sixth of his time fueling himself; a chore which he approaches with no little delight. When he is able to, he will invariably over-fuel himself, thus requiring more time spent in disposing of the waste, and in removing from his body the evidences of his gluttony.

If one has the slightest doubt as to man's inherent absence of rationality, he need only study the fact that those who suffer from excess fuel and those who suffer from insufficient

fuel would in the most developed part of the world regard a suggestion to divide the fuel as immoral and shocking.

Of all the many foibles of Man, none can match those which surround the process of reproduction. Virtually all of his thoughts, his actions, his movements, his motivations—indeed his whole purpose of existing—focuses upon his insatiable, unquenchable desire to participate in the act of reproduction. Naturally, such conduct is inherently evil by the terms of his own code!

Physically, there seems little to recommend the act. It is typically inefficient and burdensome. The organs are placed so as to require a maximum of effort and energy. The act lasts but a particle of a moment, and seems to disable the participant from productive activity for a goodly length of time.

Reproduction is the topic of incessant discussion and debate. Books are written by the thousands about it, sometimes in minute, clinical detail. Sometimes these books are barred from public view; the authorities apparently believe that the public should not be allowed to read about virtually the only thing in their lives that interests them.

The young are rarely told about this act, despite the fact that were they left in total ignorance, the race would die out completely. They are informed by the most efficient underground information receiving system extant; and by a moderately advanced age they are enthusiastically practicing the act. This is called Sin. A short time later, they are told that it is all right; a great many people are there to witness the granting of the Reproduction License, and old mythic spirits are invoked. The act is no longer Sin; it is now God's will.