

letters on the library and the dropouts. letters on debates and vivariums. letters on gateway and moral laxness. and a fond farewell from a mid-session casualty.

letters

the enforcers

I would like to comment on the Dec. 15 article in The Gateway regarding fines from the public library. I cannot help but wonder what ever prompted Mr. Cheriton to write the article for from its conciliatory tone it must have been suggested by either the officials of the public library or the administration.

The first point that irritated me was the fact that the administration involves itself in the off-campus activities of students. I resent having to account to university officials for my actions whenever somebody lodges a complaint. Who are they to pass judgment on me and what right have they to even accept complaints? How are they to know whether the complaints are justified? What right have they to make notations on my record regarding such complaints?

The public library and its ridiculous policy of dividing its student patrons into resident and non-residents annoys me to no end. According to the library you are not a "resident" of the city unless your parents live in the city. By their definition, I who have lived in Edmonton for four years while my parents live out of town, and am over 21 years of age, am not considered a resident. If I am not a resident of the city of Edmonton, then I do not know what my place of residency is. Because of this insane policy decision it costs me six dollars to use the public library, while it does not cost an individual who has been employed for one day, a red cent.

But that's not all; all delinquent "non-resident" students are reported to the provost while "residents" are reported to the Edmonton Credit Bureau. Why is it that Provost Ryan sees fit to accept and record these complaints against "non-resident" students when "resident" students' delinquency is not reported to him? Then again, why should it concern the university whether or not I have paid my poker debts regardless of whether I am a "resident" or "non resident"?

I feel that it is in these types of matters that the students' union should become more involved.

To conclude I would like to reiterate my disagreement with the public library's policy (to put it mildly) and to let it be known that I will only accept I.O.U.'s from "non resident" students in the future. Also let it be known to those of you "non resident" students who already owe me money or whom I do not like that they have ten days to make amends or I will turn these matters over to my collection agency in the administration building.

L. D. Kolmatyski
arts 4

the dropouts

In the words of J. A. Cunningham, Hart House chaplain (U of T), in "a society in which education has become virtually synonymous with indoctrination," dropouts are often the only people with enough guts to and sanity to do what most of us would like to. I have not a syllable of damnation for dropouts—if a degree is not a bridge on their

road then they've made a bigger committal to life by recognizing it than have the stay-ins. There's nothing softer, "physically, mentally, and personally," than continuing on in our indoctrination uncommitted. There is no product more homogeneous than that of the ever-turning "sausage-machines"—our universities.

Ted Miller
sci 2

it's debatable

Tell me, does the debating society of U of A ever wonder why their assemblage, at select times in the area of SUB theatre, rarely, if ever, gains the attention of a substantial audience?

With deranged subjects, from mini-skirts to "divided De Gaulles", and arguments devoid of common logic and sense, but full of ridicule, sarcasm and subtle jokes (which, incidentally, only the debating society seems to enjoy) is it any wonder that the impression of their gathering is one of farce and/or ridiculousness?

I offer this article primarily as a means of constructive criticism—I would like to see debates on worthwhile topics (they need not be earth-shaking poli sci theses) in an intelligent, well planned manner, that not only is thought-provoking and audience-gathering, but attesting to the ability that some of these people obviously have in public-speaking. Naturally, this makes the choice of a topic much harder, but I wouldn't think for one moment that this challenge is beyond the scope of these students.

R. Blazecka
eng 2

fond farewell

Since I will have put an end to myself shortly after the mid-session exams and the events of my short life are passing before my tear-filled squinting eyelids, I would like to express gratitude to one small group who showed concern for my well-being earlier in the year.

One morning I walked away from my car unaware that I had locked the doors leaving the headlights on. Some kind engineers later noticed my negligence and disconnected the battery cables leaving a note with instructions on how to reassemble the electrical system.

Also, I would like to thank Trudeau's Dry Cleaners, Alberta Glove Company and the Red Cross Finger Bank for restoring the components lost to the battery acid.

Reg Moncrieff
sci 1

a crusade

I am writing to complain about a certain moral laxity which has been creeping insidiously into your rag. It is evident to any responsible reader that your preoccupation with the natural (and beautiful if it is in the proper spirit) bodily functions

portance, are subjects and problems at the heart of what a university and its students should be concerned about.

More of this and less about mini-skirts and LSD would be refreshing.

Michel Queyrane
grad studies

for shame

After months of disappointment and frustration, the Anthropology Club was quite elated to find its activities reported in your newspaper, albeit after some excusable delay. No doubt both Dr. Brant and Dr. Snyder were greatly appreciative of your mentioning their names in such a scintillating piece of journalistic brilliance. Our only regret is that you have found it necessary to allude to their presentations without having attended, or even sent reporters to, the meetings in question; however, you no doubt have access to a subtler form of obtaining such information as you would need in arriving at your conclusions. Your paper is no doubt understaffed, and indeed deserves to be.

G. S. Drever
president
anthropology club

Glen Walker
arts 3

poor puppy

This letter does not attempt to debate the morality of vivariums, but is instead directed at the morality of language sadly abused in an article which you ran on page 8 of your edition of January 4th.

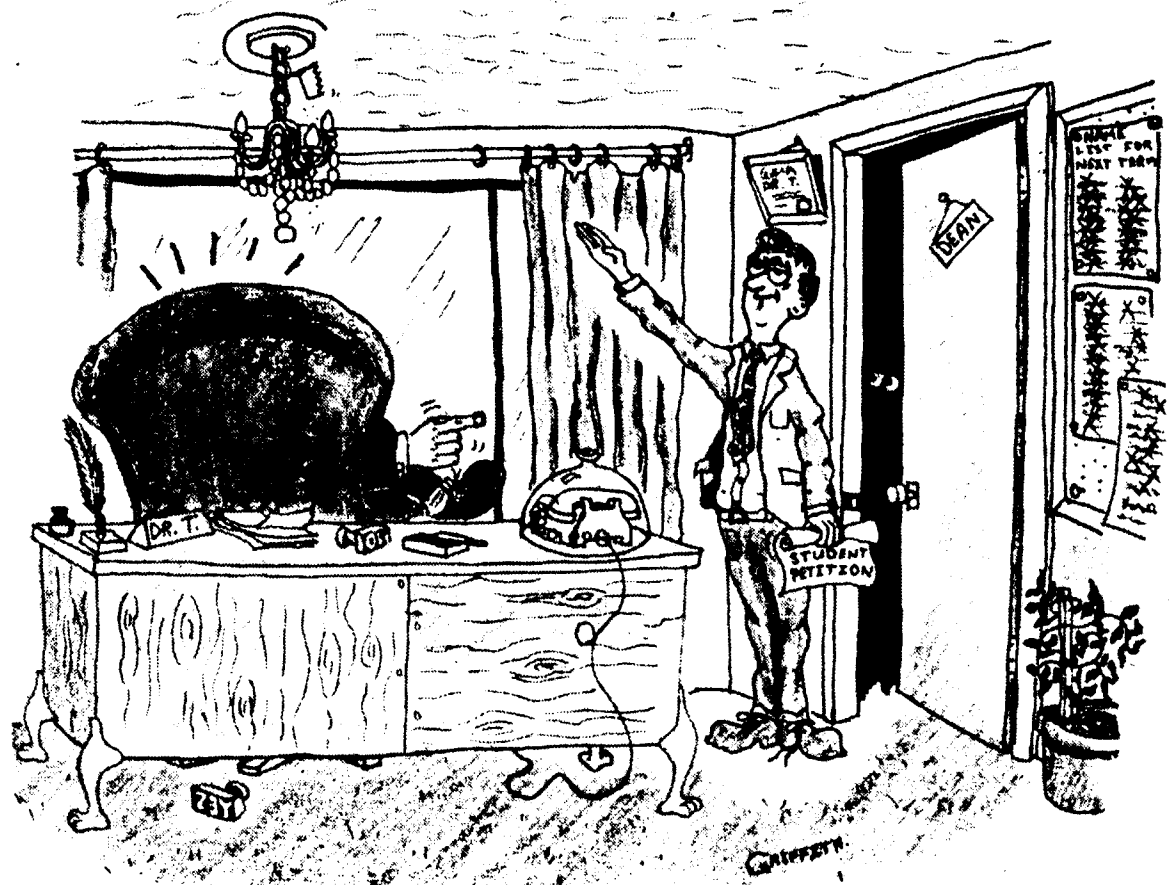
I do not suppose I can do anything about halting vivisection in the universities of this dark world and wide, but I cannot see why I must be subjected to public relations releases whitewashing simple expediency. I do not see why as a member of this university I should permit a university spokesman to speak for me on a matter with which I am in disagreement. Dr. Secord seems concerned with "moral obligations" to himself although he says "ourselves," and so am I, only I want to speak for myself. Would he like to explain the phrase "while they (the animals) are here"? Where do they go afterwards? To the happy vivarium in the sky? Does he expect us to believe even a sizable minority of the animals survive or that they are used only once or

that they happily return to the farm in gracious retirement?

When he says, "The animals must be healthy and free from their own diseases if they are to be valuable in research," he is really saying, "The animals must be as healthy and as free from their own diseases as we can make them in order that we can give them our diseases." When the article says, "The University gets its dogs and cats from the city pounds," does this mean that Section 50 of The Universities Act legalizing pound seizure in Alberta specifies "cats"? It does not. Are the cats obtained outside the law or outside the Act? While commenting on the next two sentences in the article, Dr. Secord says, "This is an actual law, and so eliminates any ideas of dog-napping," neglecting to mention the events which pressured the vivarium into having a "law" designed for a specialized university interest: That several years ago the police were in the rooms at the top of the medical building in order to reclaim a dog already subjected to a number of experiments, not merely one. Although Dr. Secord was then in charge the dog was in miserable condition—aside from the experiments—its nails having been allowed through neglect to grow into its paws. This dog had been stolen in Edmonton and sold to the university. Although the dog bore a tattoo, the Vivarium made no effort to trace its owners. Now the Vivarium is not legally obligated to do so. Owners of missing dogs are given ten days at the pound and ten days at the farm (if they know about this brief reprieve) to try their luck.

Section 50 of The Universities Act is designed to protect the university, not the public and not the animals. It is neither a moral sop to the conscience nor has it anything to do with "moral obligations." All in all the article sounds like a release from Dr. Goebbels' "Kulturkammer" publicizing the niceties of Auschwitz. The Vivarium is such a clean and well-lighted place, is so sanitary, that we are given to understand that it must be some sort of holiday hotel for animals. Come now, an extermination camp is an extermination camp. And Ellerslie is not Happy Valley. Newspeak will not make it so. Even the word "vivarium" is a cloven contradiction. And tell me why must the Vivarium "spontaneously" publicize itself periodically? Is it unsure about its reason for being? Who needs convincing?

E. J. Rose
associate professor



"Incidentally, young men, this 'seig heil, mein fuhrer' attitude won't help any of you fuzzy-faced comedians getting on the senate!"

—reprinted from the martlet