

abortion:

I attended Joan Campana's public meeting on the Repeal of Canada's Abortion Laws. Only about 20 people were present and despite the whispered comment, "Let's drag them in", the supporters were unable to fill the empty places. Joan Campana certainly did not convince the audience of the necessity for repealing the laws. She claimed women have a right to privacy (she and her doctor should decide on the abortion), that any woman has the right to terminate her pregnancy, and VERY IMPORTANT: the fetus is not human. I was amazed by her arguments. When questioned as to when she thought human life began she said, "I DON'T KNOW", yet a minute earlier she KNEW, because she claimed the fetus was non-human. One supporter called the fetus a growth, such as your finger is a growth on your body. But this is certainly an astounding growth—this growth which at 4 weeks has its own heart beat, produces its own blood (the type, too, is different), has a brain, etc. AMAZING!

As to PRIVACY, yes, a woman has a right to privacy, but legalizing the Abortion Laws will affect the entire nation as it obviously has south of the border. Yes, a woman has lots of RIGHTS, but doesn't she have any RESPONSIBILITIES?

MUST we follow the example of our American sisters, when they error? No, let's stand up on our own two feet! Do we want, in Canada, what we see now in the US: in California the abortion laws

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recalls apply to profs too

It has come to my attention that there is a misconception rather widely believed on this campus concerning faculty library privileges—that we have the right to withdraw books for a long period, and that once withdrawn, they are beyond student reach. I am sure this must be frustrating to those who believe it, and a cause of unjustifiable resentment of faculty, but it is not true.

Because our work requires long term use of books, we are not compelled to return or renew them frequently so long as no one else has indicated need for them. However, no one, from newest freshman to

most senior professor, has a right to a book for more than two weeks when a "recall" has been filed. Unfortunately, some of the personnel at the circulation desks of the libraries seem to be unaware of this, and some of my students have been advised that a book checked out to a professor until April is unavailable. In such a case a student must stand on his rights and insist on placing a recall. Naturally, there are abuses in any system, but I am sure most faculty will co-operate in returning material promptly once informed that it has been requested.

G. A. Rothrock
Professor of History

were repealed in 1967; in 1968, there were 5000 abortions, in 1969, there were 15,000; in 1970, there were 64,000 and in 1971 there were 135,000. Both legal and illegal abortions have increased. In New York, 1,800 living fetuses were aborted over a 15 month period. The hospitals are so full of abortion seekers, those who otherwise would be hospitalized can not be admitted.

If the handful of people present for the public meeting was any indication of supporters — GREAT! but somehow I fear that it was the result of lack of interest.

Carol Wiseman
Education 4

women's lib and hating men

(Especially to all those women who regard both themselves and men as human beings capable of deriving happiness and all manner of other benefits from each other's existence.)

The letter by Gail Babcock (Full-Bodied Niggers, Gateway, Tues. 13, February) regarding the participants in the Engineering Queen Contest displays the naked soul, if not of the Women's Liberation Movement, then at least of many of those who claim to speak for it. As I have understood it, this movement claims to advocate the achievement by every individual woman of her own personal happiness and the development of her human potential. This letter, however, makes it clear that such is not the case. Ms. (?) Babcock indicates — none too subtly —

that what is required of women is that they hate men. It is this hatred which is the essence of the attitude of many of those who seem to do most of the talking for women's lib. It seems almost to be hatred for the sake of hatred: Observe the abuse directed at those women who refuse to do as the author does and who would commit the heresy of believing that men are human beings, too, and might actually have some value.

Neither the constant exercise of hatred nor the renunciation of one's values and happiness has ever developed anyone's human potential and I salute those women who reject those twin paths to destruction and choose to LIVE their lives.

Robin Gillespie
Commerce 2

racism and repudiating the past

that "swift uniform change" is less disintegrative than "slow, uneven and fragmented changes." I have heard rumor that it is from Margaret's *The Changing Culture of an Indian Tribe*, published by Columbia University Press in 1932. If this is the case, I would suggest that Mr. Horton examine more recent versions of Margaret Mead.

How about looking at *Culture and Commitment, A Study of the Generation Gap*, (Doubleday and Co., 1970)?

"The past is the road by which we have arrived where we are. Older forms of culture have provided us with the knowledge, the techniques, and the tools necessary for our contemporary civilization. Coming by different roads out of the past, all peoples on earth are now arriving in the new world community. No road into the present need be repudiated and no former way of life forgotten. But all these different pasts, our own and all the others, must be treated as precursors. (p. 93)

Northern native peoples must, indeed, know there are other worlds or pasts. They need not repudiate their unique past to know that "... Dick and Jane really exist," (they do?). Nor do they need forget their past while forgetting the language of their people. The knowledge, techniques and tools of our contemporary civilization are not tied to English (not French?) alone. The Eskimo children can learn Eskimo in grades 1-3 and a second language as they progress to higher grades. This sort of bilingualism has

happened in many parts of the world. Where people respect language and a person's past it is not thought to be "... bloody vicious", to learn more than one language from school or childhood.

Mr. Horton's mind is one-track. The native northerner must join us, not we them. But he, the Boreal Institute, the *Gateway* and all of us had better start trying to figure out how we are going to get from the present to the future without repudiating other people's pasts or having too many other people repudiate ours.

A. D. Fisher, Ph.D.
Associate Professor
Dept. of Anthropology

Note:

The display of Horton's comments was not intended "feature" them, but to expose them, with the assumption that most of our readers would immediately and angrily reject them as callous racism in "high" places.

We are, then, gratified to know that Professor Fisher felt strongly enough to write to us. At the meeting where Horton spoke, only one member of the audience criticized the speaker for his machiavellian plan. In fact, when the discussion was over, Horton was politely thanked for bringing his "challenging" ideas to the university.

The complaint that the Gateway ought to have commented on Horton's speech is probably justified, even given our conviction that Horton had already condemned himself in the eyes of our readers.

In any case, Professor Fisher's arguments are likely more useful than the sincere but uninformed dismay that we could have offered.

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First, Mr. Horton is wrong if he thinks the native children of the Territories don't have minds that "function" fully and adequately. They have large and active minds which do not need to be "stretched" by white educators. Mr. Horton is badly deceived if he thinks that moving "... a whole generation into the south", is going to solve anything. Indeed, these statements are simply racist and ethnocentric and only tell us about Mr. Horton's mind.

The Eskimos and Indians of the Territories are the majority of the population. It is not appropriate for an employee of the Territories government to come "outside" and say that the minds of the majority of people in the Territories don't function adequately or need to be stretched to whiteman size. Mr. Horton, as an employee of an appointive southern government (the Minister and Department of Indian and Northern Development live in Ottawa), should not suggest that forced removal of a whole generation of northern natives simply to ensure that they think like their southern governors. And he should not imply that the "outcries of the native races", the majority, is something that we and the government should ignore.

He supports these views by citing Dr. Margaret Mead, a woman who spent much of her life trying to defeat similar arguments. I'm not at all sure what source Mr. Horton culled for the quotation indicating

Letters to the Gateway on any topic are welcome, but they must be signed. Pseudonyms may be used for good cause. Keep letters short (about 200 words) unless you wish to make a complex argument. Letters should not exceed 800 words.

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