



Aspidistra

by Alison Thomson

The Unparty, "a new party that wants less government," has come to Alberta. They have been collecting signatures around the campus towards the 3,700 they need to be on the ballot in provincial elections.

It is difficult to decide whether to be frightened by the naive nineteenth century politics these people are proposing, or merely to laugh at them.

The Unparty are Libertarians; they advocate "reducing or even eliminating taxation" by reducing government interference in private lives. Specifically, they advocate abolishing compulsory unemployment insurance, all government expropriation and subsidization, government marketing boards and regulatory agencies, and phasing out the Canada Pension Plan.

In their quest for free enterprise, they say they would eliminate government monopolies over medical care, the post office, education, and utilities. They would balance the budget by selling all government assets to pay debts.

To say this is simplistic grossly understates the case. "If you want good government, then you want less government," says the Unparty. Unfortunately, less government entails fewer services provided by that government. These services then presumably would be supplied by the private sector, in a competitive market, unhampered by government regulation.

One example of the chaos and suffering that ensues when this sort of policy is implemented is the United States medical system. Or closer to home, the privately-owned and operated nursing homes. When the profit motive is introduced into essential services of this sort, the consumers suffer. Of course, they can always choose to go elsewhere, and I can only presume this would be the Unparty's advice.

The Unparty is committed to individual freedom. This, for them, includes economic freedom, which, they say, is inextricably linked to civil liberties. They do appear to be linked; the freedom of Imperial Oil to make profits for its shareholders does affect the freedom of its employees to form unions voluntarily. The economic freedom of large newspaper chains to maximize profits also appears to be linked to the right of the people to free and unbiased sources of information.

Economic freedoms and civil liberties do appear to be inextricably linked, as the Unparty explains. Somehow, however, it doesn't seem to be the direct correlation they suggest.

The problem, of course, which they blithely ignore, is that unregulated economic freedom is effectively available to the very few people who control big corporations, and this freedom results in serious curtailment of the liberties of all the people who sell their labour to these corporations.

And let us deal forthwith with the silly Libertarian rebuttal that the people can choose not to work for Gulf Oil or Imperial Oil. Sure, they can. They can go and work for Shell.

The Unparty certainly has every right to appear on the ballot and explain its views to the public. At which point, we should all exercise our freedom - and vote for someone else.

Quoting with gay abandon

May I make the simple request to those who would write letters to the editor condemning homosexuality using the Bible for a club to please do some decent Biblical exegesis before they spout off? Perchance I can aid them somewhat.

Dear old Genesis 19 and the story of Sodom. The story tells of a planned homosexual rape of Lot's visitors by the people of the town. Well, they never got around to it and the town ended getting blasted from heaven. From this the illogical conclusion has been drawn that homosexuality is wrong. The logical deduction is that homosexual rape is wrong. Why have we not concluded that the gang (heterosexual) rape at Gibeah (see Judges 19:22-25) makes heterosexuality wrong? Fascinating.

Now let's trip off to Leviticus. Chapter 18 is a favorite. It is vs. 22 that so clearly condemns homosexuality. However, but a few verses before, intercourse with a menstruating woman is equally condemned. So verse 22 is wildly waved about while verse 19 is blissfully ignored.

And now for a quick look at Romans 1:26, 27 where Paul is talking about men "abandoning the natural function of women....." Note the word **abandoning**. This passage ain't talkin' about gay people who have felt the attraction to members of their own sex ever since they became cognizant of a sexual attraction. This passage is talking about heterosexual men who by an act of will engaged exclusively in homosexual acts.

Now that the Bible lesson is over I would like to respond to Grant Fedorak's letter to the editor about my letter to the editor. I was really sorry to see that in his blurb on how homosexuality was definitely not included in "what is right" he forgot about

Romans 3:23 — "For all have sinned and come short of the glory of God." And Psalm 14:3 — "There is no one who does good, not even one." And 1 John 1:8 — "If we say that we have no sin, we are deceiving ourselves, and the truth is not in us."

If you wanna toss homosexuals into a corner where all the people who don't do "what is right" are, go ahead, they belong there. But they're gonna have a helluva lotta company in that corner because the Bible makes it very plain that everybody belongs in that corner.

But then God in His infinite mercy also makes it equally plain that just because you're in that corner doesn't mean that you gotta stay there. Matthew 11:23 — "Come unto me, all ye that labour and are heavy laden, and I

will give you rest." "God so love the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16) And once more — "...the one who comes to me I will in no wise cast out." (John 6:37)

The whole point ends up being that whether or not homosexuality is condemned by the Bible, God is not such an unjust Being as to exclude any persons from His love (as so many Christians are quick to do when it comes to homosexuals — much to the shame of the Christian church). Only when Christians get over their petty prejudices of who can and can't go to heaven will the Christian faith become a meaningful entity in our society.

Glenn Kowalsky
Medicine II

The toilet bowl blues...

I really hate a lot of the crap that goes down in this country, but one thing that burns me up more than anything else — well, just about anything else — are those assholes who try to convince us that with a shot or two or three of Tidy-Bowl or Flush-a-bye toilet cleaner or Liquid Drano or Hang-it-in- your-toilet- and- forget-it Toilet Bowl Poison, anyone can clear the shit from his/her backyard.

What a crock of you-know-what! Have you tasted the drinking water lately? My God — we might have it bad, but just imagine the poor suckers down river in Prince Albert and other places who have to drink the poison we flush down our toilets. They have to pay for the up-river folks' anal-fixated obsessions with gastrointestinal disorders and other assorted unpleasanties. "The water is perfectly safe," they say

down at the sanitation department...but I don't believe them for one minute.

"Oh, quit complaining, you jerk," some of your reading audience might remark if they happen to read this letter. But dammit-all, I'm tired of having scotch and water with a dash of Saniflush in it. Forget it, you creeps. You people who can't see any farther than your bathrooms are the greatest threat to society since Mr. Clean.

You want solutions? I tell you, start paying attention to the cleanliness of the insides of your heads and you won't have to worry about stupid things like imaginary toilet-bowl rings.

All I want to do right now is move to a country where people aren't insane enough to try to flush their psychological disorders down the toilets.

Ross Macdonald
Arts III

No song in your heart

Criticism of the Evelyn Wood speed reading course is not slanderous if it is true. Mr. Lang-Hodge has not disproved Mr. Snyder's comments, either by what he says of them, or by his own experiences.

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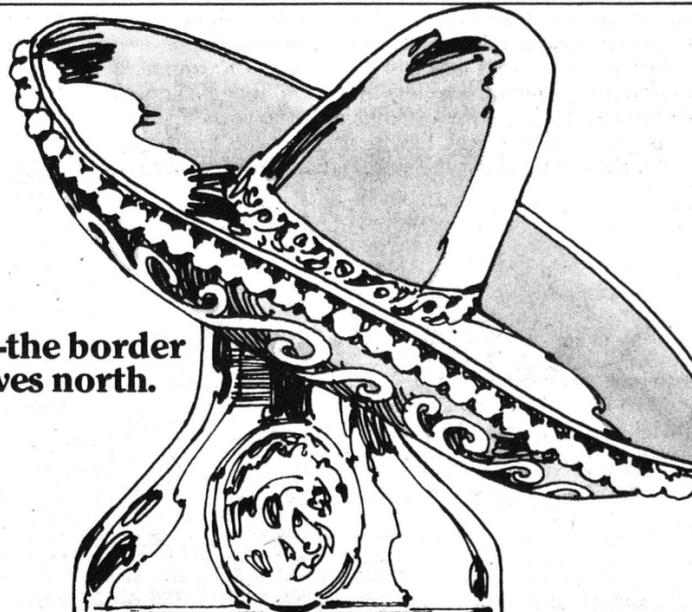
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