

LETTERS

Gazette censorship

To the editor:

Recently it has been brought to my attention that a form of censorship has invaded the already narrow-minded confines of the Gazette. This form of censorship has been referred to by various terms, but the most accurate is **feminism**.

Now, before anybody gets too excited or writes me off as a hopeless male chauvinist, let me explain my point. In the Nov. 5/81 issue of the Gazette was a very short, disorganized, and censored column by those two "sexist pigs", Rusty and Dave. Then, in last week's Gazette was another part of that abbreviated column, again cut off by the editor, and accompanied with her note regarding good taste and human rights. Also, and most puzzling, was a subsequent note by someone called a typesetter (who the hell is a typesetter, and who cares what they think), obviously a female, criticizing the column.

This I'm afraid is the direction that the Gazette has taken this year. It talks about the sexism involved with the Engineer's Beer Bash, gives a massive, center-page spread for the Women Regain The Night march and a similar center-page section was devoted to rape in the Nov. 5/81 issue. While all of these are valid, noteworthy, and even vital topics, they seem to be extremely overworked in the Gazette. In fact, I've heard it referred to by more than one person as almost a crusade on the part of the editorial staff.

Censorship in our society is perhaps one of the most abused privileges of those people who are in a position to use it. However, at Dalhousie, **nobody**, especially not a sexist, narrow-minded, out of touch editor, has

the power to censor columns that are not seriously offensive. This is particularly true when the Gazette is run with student's money. This column, as I understand it, is a diversion from the serious outlook of most of the other columns in the Gazette. How can you censor something that everybody in the university regards as a joke. When you want a laugh, you pick up the Gazette and read the Rusty and Dave column.

I have included with this letter a list of signatures that agree with my stand on this issue. Also, there is an accompanying cartoon with this letter, and if possible, it would be appreciated if this cartoon is published along with the letter.

Tim Shoveller

Day care is insulted

To the Editor:

As a board member of the South End Community Day Care centre, I would like to thank you for presenting our case in a fair and unbiased way. However, there are two points that require clearing up, the first being Carolyn Robinson's remark that "the centre should have been quicker to secure a temporary location since they have known of the coming demolition of their present facility for two years". This remark implies that the parents, staff and board members of the centre have been procrastinating and idle for the past two years in the way of finding other accommodations - which is unfair and discrediting to all those people who have in fact been searching extensively, but to no avail, since we were notified of the demolition of our present facilities. Many people have put in long hours in their spare time in this search; reprimanding them by saying that "they should have been quicker to secure a temporary lodging" is not only insulting, but unfair to those people who put in long unpaid hours - these people should be thanked, not scolded.

To you Ms. Robinson, I would like to say that you should have done your homework before making such unjustified accusations.

Secondly, as for the toilet situation, we have been operating in our present facility for eight years with inadequate toilet arrangements for our enrollment, which is something I would not advocate and which is not an ideal situation, but it is tolerable providing proper hygienic measures are taken (i.e. flushing and cleaning of toilets - does wonders for eliminating odours). To date, no parent has ever refused to bring their child to our centre because of the intolerable smell.

Lynda Noble

Public apology

To the Editor:

I, Bruce E. Norgren, wish to publicly apologize to the Garden View Restaurant, Ltd., for my actions on Friday, October 30, 1981 in which I was charged with an offence under Section 322(1) of the Criminal Code, fraudulently obtaining food.

I now realize the seriousness of my actions, and am very grateful for the Garden View's handling of this matter. Future incidents of this nature will not be treated as lightly.

Bruce Norgren

Rusty & Dave exploit the Mount

To the Editor:

If your idea of humour is to degrade, humiliate and sexually exploit the students of Mount Saint Vincent University, then I can understand the reasoning behind the content featured in the **Rusty and Dave** column of the November 12 Gazette.

Whether intended to be a "harmless piece of humour" or not, the column is an example and promotion of the attitude that makes it difficult for women to say they attend the Mount without getting raised eyebrows, cat calls and general frothing at the mouth as a reply.

The column was not funny. The problem is not funny. I find it disappointing that women who work hard in the degree programs at the Mount should be treated with less than the same degree of respect awarded to any other university student.

This attitude towards Mount women has been discussed many times before, and it's upsetting to find that this low-level mentality still persists.

If the Gazette intended on "upholding the principles of good taste and human rights", this column would never have been printed.

As for Rusty and Dave, I suggest they and others like them kindly look for their "good time" elsewhere, and allow Mount students to enjoy the company

of decent individuals. If you think we're impressed by your drooling, you're pathetically mistaken.

Barb Woodroffe
Editor, The Picaro
Mount Saint Vincent University



Logan apologizes

Re: Grawood Talent Night To the Editor:

Most of your criticisms were well-founded. I would like to apologize for the room and lineup size (we had no idea so many people would turn out), the sound quality (there was a problem with the house P.A.), the judges (there should be more and Gretchen will be one of them next time), the prizes (no excuse other than money, as contrary to Greg's belief the Grawood does not make much more on a talent night than on any other Thursday night), the MC's (what can you expect from a badger and an otter), and the audience (many of whom were later arrested for dangerous crawling and attempting to walk).

The Black and Gold Revue, our annual and traditional talent show, will be held in the McInnes Room next term, and I will take personal responsibility for making it a success, keeping all the above criticisms in mind.

So please start thinking about putting together some wild entertainment.

Further, would Johnny Strange please contact me as soon as possible concerning co-MCing the event.

John Logan

To the Editor:

It has come to my attention that some who write for your paper labour under a handicap of deficient awareness of historical reality (Rusty and Dave - Gazette November 12th issue, p. 19). I would like to help correct this deficiency, in particular with reference to the historical reality of St. Vincent de Paul. Allow me to give a brief sketch of his life, work and influence.

Vincent de Paul was born at Pouy, France, April 24th 1580. He was educated at the college at Dax and the University of Toulouse and was ordained in 1600. In 1605 he was captured by pirates and sold as a slave in Algeria. Two years later he escaped to Avignon, France. He went to Rome for further studies. He returned to France in 1609 and became Chaplain to Queen Margaret of Valois in Paris.

In the following years his work with the poor and his preaching attracted widespread attention. In 1618 he met St. Francis de Sales and began to minister to the galley slaves waiting to be shipped abroad. In 1625 he founded the Congregation of the Mission (known as the Vincentians and Lazarists). They were devoted to missionary work among the peasants and this work soon spread all over France.

He also began establishing parish confraternities to aid the poor, and in 1633, with Louise de Marillac, founded the Sisters of Charity. He established hospitals and orphanages, ransomed christian slaves in Northern Africa, helped better priest formation by founding new seminaries, organized widespread relief among the victims of the wars of the Fronde, and wrote widely on spiritual topics.

He was humble enough to walk with royalty and nobility while devoting his whole life to the alleviation of human suffering and misery.

Vincent died in Paris on September 27th, 1660. He was canonized by Pope Clement XII in 1737, and declared the patron of all charitable groups by Pope Leo XIII in 1885.

In the Halifax archdiocese there are some 48-50 of 'The St.

Vincent de Paul Society' groups in the various parishes. Among projects supported by the society, are the Hope Cottage on Brunswick St., providing two meals a day for homeless people, amounting to about three thousand meals a month; a clothing store on Gottingen St. that provided clothing for some 46,000 people last year, and supporting beds for homeless men through the Salvation Army Hotel.

As you can imagine, help given to the poor does cost.

I hope that this information will be of help to those on your staff who lack this historical perspective, but who write about St. Vincent de Paul.

The old adage that "a little knowledge is a dangerous thing" is still very valid. St. Vincent is a highly respected son of his native country France, a man dear to the hearts of many of the poor in this area and around the world, the founding inspiration of tens of thousands of men and women throughout the world who walk humbly with the poor and do their best to respond to their total needs.

May this information be of assistance to maintain the respect in which this man is held throughout the world.

Sincerely,
Fr. Joe Hattie, O.M.I.
R.C. Chaplain

the Dalhousie Gazette

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