

Native manifesto, from page 4

Father Fumoleau is quoted: "If there values are destroyed, they may become violent. I think the Indian culture and language will last a long time. There really is hope." But the most hostile

presence in the North, for the survival of the native languages, has been the Catholic Church. My mother-in-law as a student at the school run by the Grey Nuns in Fort Providence, before

the signing of Treaty 11 in 1921, was prohibited from speaking her native language, as were all students. My wife, a resident in the Catholic-run hostel in Inuvik in the 1960's reports that during her own time students there were prevented from speaking their native languages, and that they were counselled by the Catholics to think of those languages as "bad" and despicable.

The Catholic Church has also been the most decisive factor in the destruction of Indian religion, inspired Indian geography, Indian ritual, Indian hunting magic, and Indian shamanistic medicine. The early capitalistic furtraders, on the other hand, found it to their advantage for Indians to be kept on the land in their aboriginal state. It is odd, is it not, that the sentimentalizing, tidal wave of astigmatic anthropology carries with it even the Catholic fathers? But perhaps it is not odd - often it is more convenient for history to be censored, retailed and reornamented in the name of the cause. The question is: what cause is being served here? This observer's judgement: that the cause is indiscriminate nihilism.

Colin Ross
Commerce 1

She's a real/ lousy poet

Rosenthal, Helene, *Listen to the Old Mother*.
McLelland and Stewart 1975,
95 pp. \$4.95:

It is always difficult to analyze poetry - mainly, I suppose, because reactions to poetry are individual and personal. I don't think it's unfair, however, to use the criteria listed on the book back in evaluating Rosenthal's work. The publisher's blurb states that "Helene Rosenthal writes with exhilarating honesty and depth of emotion, illuminating the complexities of the human heart and mind." Okay, let's use that and look at the writings...

In the title poem, "Listen to the Old Mother," Rosenthal writes of the betrayal women suffer in their lifetimes - first from infants and then from lovers: "Motherfuckers, my children, you/are killing your children -/the ones you are/and were/and the new ones.../So misery

overflows!/better to void it like piss/than use yourself as pitcher./" and so on. Hmm... complexities of the human mind? Strangely enough, I could not feel illuminations from that one. Let's try another. "Where have all the flowers gone?/Who sprayed insecticide/on my life?/Why am I missing/the sum of my parts?/of friends, return - my friends/are killing me" ... Well, perhaps someone out there has just been stabbed with a blinding light; it's still darkness for me.

Here's the complete poem, "Time to Kill": "At the corner of First and Last a wom'/an I know stops me Have you/got a minute she asks me I give/ her what I have she uses/it I get it /back 2 hours late-/ r second/hand." Perhaps it's my own stupidity, but I cannot find complexities of the human heart and mind in this type of material.

In one of her poems Rosenthal says "I have found my voice." All well and good, but I think it's a little more important that the reader is able to find that voice and what it says.

Rosenthal closes one of her works (sic) with "Look, I said/I'm not your mother/I'm not your wife/of Bath/I'm not a class/of women or/your lover/Hell, I'm just a fuckin real/good poet."

If, in fact, Rosenthal was referring to herself, she has got to be kidding.

Kevin Gilless

students union Cinema



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Two shows nightly
Doors open 6:30-9:00 pm
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THE UNIVERSITY OF ALBERTA 1976 SPRING AND SUMMER SESSIONS

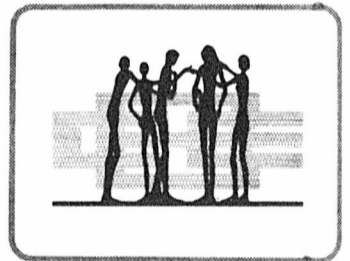
The University of Alberta is planning to offer a number of degree credit courses on campus in the 1976 Spring Session and the 1976 Summer Session. Courses are planned in the following areas:

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Anthropology	Geology
Art	German (Spring only)
Bacteriology (Spring only)	History
Biology	Health Services Administration (Spring only)
Botany	Interdepartmental Courses
Business	Latin (Spring only)
Chemistry (Summer only)	Law
Classics	Library Science
Clothing and Textiles (Summer only)	Linguistics (Summer only)
Computing Science	Management Science (Summer only)
Dance	Marketing (Summer only)
Dentistry (Spring only)	Mathematics
Drama	Music
Economics	Nursing (Spring only)
Education - Administration	Organizational Theory
Education - Audio Visual	Philosophy
Education - Adult (Spring only)	Physical Education
Education - Business (Summer only)	Physical Education Services
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Education - Foundations	Physics
Education - Industrial Arts	Political Science
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Education - Psychology	Recreation Administration (Summer only)
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Family Studies	Romance Linguistics (Spring only)
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French	Spanish (Summer only)
Genetics (Spring only)	Statistics
	Zoology (Summer only)

Spring Session commences May 3 and ends June 11, with the First Term running from May 3 to May 21 and the Second Term running from May 25 to June 11. Normally the last day for registration for Spring Session 1976 is April 1. Summer Session 1976 commences July 5 and ends August 13 with the First Term running from July 5 to July 23 and the Second Term running from July 26 to August 13. Normally the last day for registration for Summer Session 1976 is April 30. Students who have not previously attended the University of Alberta should present their Application for Admission and supporting documentation to the Office of the Registrar by March 1 for Spring Session and April 1 for Summer Session in order to ensure processing.

Further information concerning specific courses, timetables, fees and student services can be found in the 1976 Special sessions Calendar which can be obtained from the Office of the Registrar.

Calgary Board of Education



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Applicants, in the above subject areas, are encouraged to contact immediately, the Canada Manpower office, Students' Union Building, to request application forms and arrange for interview.

A complete resume, together with a current University transcript and student teaching report should be submitted with the application form. Available recommendations, or references, may also be included.

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