

Words from the wise

A natural downer

Dear Editor:

The night of Nov. 3 should be remembered as a night that organized religion put its worst face forward and lost a few potential converts. For those that were not in the Rebecca Cohn auditorium in the Dal Arts Centre that night, I will relate what happened.

I was working at 4 p.m. - 12 midnight shift as a Campus Policemen there, and I was told that there would be a "folk musical" happening at 8:30

p.m. Indeed, I had learned this beforehand from the excellent sign on the front of the SUB, relating that "Natural High", a "folk musical" that told of the "drug alternative" was taking place at 8:30, free of charge to everyone. Nowhere was there a hint given of what was to come. What a pity!

The "folk musical", to make a long story short, turned out to be a religious sing-in sponsored by the West End Baptist Church, that suggested that GOD was the alternative to drugs. I don't dispute the possibility of this, but what burned me was that a number of

people who attended were fooled into believing that there was to be a folk-fest (of folk songs), or a structured musical of sorts. These people (about 80 of the 200 present were Dal students) realized this in the first few minutes of the action on stage when, instead of the characteristic lone singer or duet on acoustic guitar, the audience was "treated" to an all-girl chorus dressed in white, accompanied by a few boys of limited musical ability on "musical" instruments to the side of the stage. The stage indeed was set when a cleverly placed cross was illuminated by white light in the darkened auditorium, and the chorus burst into joyous (?) music en masse and swayed back and forth much like the Holy Rollers, in time to the pitiful beat. All this was accompanied by such clever dialogue as:

A. That guy there is on drugs!

B. Why is he on drugs?

A. Maybe he's searching for something.

B. What's he searching for?

A. GOD! (Cue for song)

The night was finished off with a few more religious ditties and a standing prayer. The audience was asked for donations to the cause. I was surprised we weren't handed application forms.

Now all this is well and fine for a typical Baptist meeting but what I object to was the fact that no indication was given of the type of entertainment until the audience was seated. Many

people who did not wish to stay suffered through the whole performance, because they were afraid to disturb the minister or the chorus. There were maybe fifty that did. The initial laughter upon leaving the auditorium turned to anger for many people when they realized how they had been duped — there had been no indication of a religious affiliation involved with the production in the advertising beforehand.

The point is, I think students these days are looking for realism and truth above all else. Many who might have found an answer in the Baptist faith were turned off by this caper and will not return to organized religion again — no wonder the Establishment gets to us sometimes.

I, for one, believe that religion has something to offer mankind if they work at it but it will only work when trust and truth are an integral part — indoctrination in religion stinks.

Yours angrily,
Bob Hutchings

Ostentatious grass

To the editor:

Currently in front of the Arts Centre the administration is perpetrating somewhat of a travesty on the populace. They obviously intend to discontinue the sidewalk in front of the building, thus hampering east-



west circulation on the north side of university avenue. The ramifications of such a move should have been obvious to our Campus Planning Board. However it seems they haven't. When approaching the campus from the east (on the north side of university avenue), one will be forced to take to the street (unpleasant in winter), to walk across the new lawn (muddy and slippery); or to cross the boulevard to the south side for one block.

Any of these alternatives is a deliberately planned inconvenience and we should not stand for it.

Student circulation habits generally follow the old axiom "The shortest distance between two points . . ."

In this light, it seems a rather pointless endeavor to landscape the front of the building only to be forced to remove all the pretty grass which is being trampled into the mud and replace it with sidewalks which should have been there in the first place.

Ostentation has its place but this is not it. I feel that those who will be chauffeur-driven to the door are in the minority and they should be forced to condescend to using a sidewalk.

Charles Lieneux

Worst unemployment crisis since 1929

TORONTO (CUP) — The spectre of an 1930s-style depression has been raised in a report on plant shutdowns in Ontario released by the Ontario Federation of Labour, November 1.

In what the OFL called the worst unemployment crisis since the stock market collapse of 1929, 138 plants in the province have shut down in the past year resulting in the permanent or temporary layoff of 16,224.

The report is the result of a study conducted by OFL researchers between June 1970 and June of this year and covers the shutdowns in plants where 25 or more workers were affected.

The report comes to the conclusion that American-owned branch plants do not make "good corporate citizens" and should be subject to economic sanctions imposed by the Canadian government.

Of the 138 plants closed down, 76 were foreign-owned or controlled and employed 10,397 of the more than 16,000 workers laid off.

Industries worst hit by plant shutdowns, textile, steel, automobile, chemical and electrical production, are those with a high degree of American ownership.

"A good many plants were closed because the decision to close was made elsewhere than in our country," the report said.

The report places most of the blame for the unemployment crisis on the depressed state of the Canadian economy and the questionable economic policies of the Trudeau government.

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Exhibit in SUB

Chaddock dream painter

Al Chaddock is painting for dreams. To present the viewer with a scene, a thought, a moment in time that can be a tool for dreaming, that can draw a feeling, an emotion. His art is a hot medium, one that is meant to arouse feeling.

Gazette
staff meetings
12:30
Mondays

It varies from a sharp forceful kind of melancholy (as in the CRUCIFIXION) to that which is more passive — that which leads to dreams (like STUMPED). Dreams of things that were, left-overs from a previous time, things that draw their importance from the fact that they were something once, are something different now and will always be a reminder.

Al Chaddock is a dream-weaver, a reminder of a part of life that is not fresh or new, that serves no mechanical function. He paints to show man what has been, what he once was — things that should not be forgotten. Man must not forget

how to feel emotion at the sight of a decayed barn, a rotting boat, a pet that is no more. Al Chaddock is reminding us.

Al Chaddock also finds meaning in such things of the past because they have a present beauty. They can be viewed now for what they are now — a thing of beauty, a thing to be enjoyed as waves of feeling wash over you.

It is not to be analysed, for it is not of the mind but of the eye and heart. Al Chaddock wants his work viewed and appreciated — not with like or dislike, but with a feeling, with a dream. These paintings are tools for dreaming and are presented for that purpose.

They will be in the Cultural Display Area on the third floor of the SUB for at least another week. Go and feel them . . . Go and dream.



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