



NOW YOU'VE GOT ONE!

This is an indispensable item for everybody. For years, people have been saying: "I'll do it as soon as I get a 'round tuit'." The above is a 'round tuit,' cut it out, keep it handy, and you will have not more trouble getting all those extras done.

GISH!

Take heart, Ms. Nelson! The eminent Dr. Gish seems to have had some impact on his audience after all as witnessed by the resurgence in anti-occult behavior (witch hunting). To wit, tearing down posters for *Nosferatu*, the upcoming vampire film (7:30 Tuesday at the Art Gallery Theatre).

In a due and legal manner, a colleague and I affixed a few of these remonstrances to the boards in Tory. All but two were torn down, then replaced. Another five were torn down, replaced and torn down yet again. Less than half remain, and no doubt they too will go as soon as those beady little eyes refocus after all the excitement.

We yield; although the show must go on so must man's fear of the dark, apparently. Dr. Gish, may your conscience rest secure in the knowledge that heathen Evolutionary Vampirism is being unstintingly battled here at the U of A.

Wm. Tell O'Vurcher
Music III

The recent discussion on Evolution reflects a misconception as to the relationship between Creation and Evolution.

Genesis 1 and other creation accounts in the Bible are not, primarily descriptions of how things came into being but confessional statements concerning the relationship of the totality of the universe to God, and particularly of man's life before God. A comparison, therefore, between Evolution and Creation is for the most part illegitimate, and the conflict between the two a false dilemma. They are dealing with reality from two different aspects. Darwin didn't propose a spiritual foundation of reality; the Biblical accounts are not concerned immediately with describing the scientific aspects of reality.

To speak of Creationism simply as a theory of origins is to reduce God to a force within the universe, thereby really eliminating him. The "God of the

gaps" is not the Almighty God.

The Bible is not concerned with the methods and mechanisms by which the world came into being, but is concerned with understanding man's purpose as a fundamental relationship to God. Creation is broader than Evolution and provides the framework within which scientific discussion concerning Evolution and other theories takes place.

The truth of Creation does not necessarily imply the falsehood of Evolution, nor vice versa. They come into conflict with each other only when the one addresses the questions properly belonging to the other.

John Nyboer
Zoology
Tom Oosterhuis
Chaplain, Christain
Reformed Church

I would like to direct my comments to the article entitled "Worried About Religion" in the March 16 issue of *The Gateway*. Since it angers me to hear someone who ostensibly adheres to the scientific method making a personal attack on an eminent scientist and ignoring the substance of his argument, I would like to make a few observations in support of Dr. Gish.

To begin with, the bulk of Dr. Gish's talk was concerned with some of the difficulties that the latest (1976) research on genetics presents for the theory of evolution. It could hardly be classed an "old-time fundamentalist sermon." Neither was it

"based on a single book" since he didn't once use a Bible reference to support his argument. Nor could it be called a "travelling slide show" since there were no slides presented.

Finally, he made no pretense to being a paleontologist. His brief presentation in this area was based almost entirely on the statements of eminent evolutionists in the paleontological field who themselves admit that the gaps in the fossil record present an embarrassing problem in the acceptance of the evolutionary theory. However, the major thrust of his lecture was based on developments in his own field of biochemistry.

The accusation that "Gish is obviously trying to shine in the reflected glory of his superiors," simply because the group that brought him in put his credentials on the posters (which only tells us that he has something worth saying), is nonsense. In person, he didn't present any hint of being a glory-seeker.

Finally, the author of the article (Mr. Spiers) evidently missed the main point of Dr. Gish's lecture which was that neither evolutionary theory nor creationism as they apply to origins can be proven by the scientific method. An explanation of the origin of life cannot be proven - there was no one around to record its happening; it can only be given support from present day observations that may lend it credibility.

The theory of evolution has certainly stumbled on the criterion of predictability in that scientists have been uniformly unable to produce life from a replication of the original conditions of the primeval seas. It doesn't fare too well with the tenet that a theory must be the simplest explanation that fits the facts, either. As Dr. Gish pointed out, evolutionary theory, with its dependence on biological mistakes, incredible random coincidences and its appeal to convergent, divergent, parallel and co-evolution to explain the puzzling inconsistencies in the fossil records, is hardly the "simplest" explanation. Secondly, as Dr. Gish attempted to show, it doesn't even fit the facts well.

In view of Dr. Gish's well-documented presentation, it hardly seems like teaching Astro 253 students the "Bermuda triangle," as Mr. Spiers contends, to suggest that creationism be taught as a viable alternative in the schools. To prevent its being taught solely on the basis of a personal faith in evolution or a personal belief that there is no God - is certainly not scientific.

Dr. Gish did question its applicability to the development of human life. His lecture was scholarly, provocative and well-informed. It seems more like irresponsible, narrow-mindedness than scientific criticism to class it with "pseudo-science, the occult and other wierd religious beliefs."

Cameron Harder

Blogg rises again

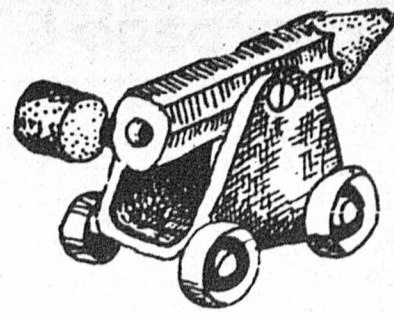
I was drying out after a particularly great weekend when I read your letter in Thursday's *Gateway* telling me the disastrous news. Who'd a thunk it that some screwball would want to be president of the Commerce undergrad society (BACUS). Especially now!

I wonder if this guy can be taken seriously? If not, then we're no worse off than before. But, if he is serious, then we're in deep shit! He may actually do something constructive and that'll blow all the hard work we've done to destroy any

credible image that Commerce students have had. Our best bet is to not concern ourselves with him immediately. After all, he may be the typical concerned student, you know - a real suckhole. I don't think he'll amount to much, just another of the boys in leather $\frac{3}{4}$ length coats, Colony slacks, patent leather shoes, aviator sunglasses, who carries a briefcase with a financial calculator in it.

Besides, I don't think anyone knows what BACUS is, so why worry?

Joe Blogg
Commerce



editorial

Uncorking the devil

How many drinkers are there on campus between the ages of eighteen and twenty? However many there are — and whoever you are — you'd best watch carefully the next time you head to Friday's or RATT. Someone could steal that glass of beer right out of your hand.

In case you don't read the dailies in Alberta and/or don't often drop by the Legislature to catch the debates (sic), you might not be aware of the move afoot to raise the age of legal consumption of liquor in this province from eighteen to twenty years.

But you should be. It's a move of immediate consequence to you and reflects a particular reaction to problems associated with alcohol in this province. As such, it deserves vocal public reaction. Before anyone starts reacting, however, it would be wise to uncover why the move was made in the first place.

The proposed amendment to the Age of Majority Act was introduced as a private member's Bill by Jack Cookson (PC-Lacombe). It is important to note that Cookson represents a rural riding. While the problems of under-age drinking are not severely enough felt in the city to cause much consternation (except to moralistic parents, I suppose), in the country the problem is compounded by the distances travelled by people under the influence. And the consequent number of young people who die in "drunk-driving" accidents.

The number of young people involved in serious accidents in rural Alberta while under the influence of alcohol has substantially increased from the number six years ago, when the age of majority was 21. Of course, this doesn't necessarily mean the increase is due to the decrease in the age of majority — it could be a result of increased movement around the countryside, increasing power in vehicles driven in the countryside, etc. But I don't really think so. I think decreasing the age by three years had something to do with it.

Likewise with the increase in liquor consumption (in Canada it's up 50% from Centennial Year '67) the increase in the number of young alcoholic and the increasing severity of the teenage drinking problem. I think those can be linked, to some degree, with the decrease in the age of majority. But does that mean upping the age once again will reverse the situation and bring us back to "sanity" and "good sense"? Ridiculous.

You don't produce sanity and good sense in the consumption of liquor, by prolonging its legal availability by two years. You do so by removing the stigma attached to alcohol consumption.

Canada still bears the puritan, fundamentalist view that alcohol is the "devil's curse" and that people who enjoy "drinking" are destined to enslavement to a bottle and a total disregard for work, healthy sports, apple pie and all those other things that make our beloved North, true, strong and free.

That's why we make sure meals are available to be served with liquor, why we will not permit sidewalk cafes to serve alcohol or neighbourhood pubs to open. No matter that a neighbourhood pub might encourage a person to associate a glass of beer with a special time with the family instead of with loud, raucous bands and a factory atmosphere (as we find in normal bars). No matter that a sidewalk cafe might encourage a person to stop for one cold beer outdoors and then continue on his or her way, instead of forcing them into the cool, dimly-lit taverns and lounges of modern-day Canada — out of the sun and fresh-air and into an atmosphere of smoke and Lysol.

We cannot permit alcohol to be served under relaxed, informal, neighbourhood situations. People would be even more attracted to alcohol than they already are and our nation would disintegrate while our people run slavering to the taps for another glass of beer.

People in Canada (meaning politicians — the folks who govern when and where we can consume alcohol) refuse to accept the fact that a person may want to have a drink for the drink's sake alone. Not to add to a meal, not to get drunk — just to have a drink because it tastes

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