

The Gateway

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STAFF THIS ISSUE—Sheila Ballard doesn't like me to spout off-color lyrics, so we'll have to keep this clean. Besides Sheila other staffers for this issue were Rose Mah Toy, Ralph Melnychuk, Lorraine Allison, Ekkehard Kottke, Gerald Polack, Marion Conybeare, Bruce Ferrier, Andy Rodger, Lorraine Minich, The Dictionary, and yours truly, Harvey Thomgirt.

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FRIDAY, MARCH 11, 1966

a full year hath passed

A little over a year ago, Edmonton city police raided five University of Alberta fraternity houses, seizing about six hundred bottles of beer and a dozen bottles of liquor.

The raid sparked considerable controversy about the fraternities' position under the Alberta Liquor Control Act, controversy which still has to be resolved. Now, a year later, the public is still uninformed, some fraternities still operate outside the law, and both groups are equally uncertain as to the fraternities' actual position. No steps have been taken to clarify the situation or to include the fraternities within the law.

It is a mistake to assume that any university student, or any high school student for that matter, will wait until he is twenty-one to start drinking if he wishes to drink at all. It is also a mistake to assume that he will have any difficulty obtaining liquor if he so wishes. It is in this area, among others, that fraterni-

ties provided valuable contributions. They provide controls, training grounds, so to speak, for students learning to handle liquor.

Because of the fraternities' unique position, they are not included under the present liquor regulations. It is as unreasonable to expect them to operate outside the law as it is to force them to comply with the letter of a law that doesn't really apply in their case. For this reason the law should be changed to allow the fraternities responsible, but flexible, legal operation. Changes in the law should also include the provision for liquor in the new Students' Union Building and in the residences.

Necessary modernizations of the liquor laws, while slow in coming, have been made in recent years. The changes to provide fraternities and other student groups with a legal basis for operations should have been ready for the present legislative session.

But they weren't.

in which we stress participation

The spectre of mediocrity has diffused its deathly visage through the halls of the University of Alberta.

Students here seem to have lost their initiative. There are roughly 100 Students' Union positions of responsibility open for next year. So far very few people have applied for them. Elections for faculty representatives will soon be held, but in many faculties there is only one candidate, and some faculties are having trouble finding even one.

It is difficult to comprehend why, of the 5,286 students who were interested enough in student government to cast a vote in the recent Students' Union elections at least 100 do not step forward to fill these positions.

It is commonly assumed that many persons come to university to become educated. Education is not the mere acquisition of academic knowledge. The concept of education involves the development of the whole person—his mental, physical, and spiritual qualities. The lecture halls and study hours take care of mental development. The administration has decided Physical Education 218 takes care of physical development, and everyone has his own ideas about how to take care of spiritual development.

But a man is not a composite of

three, compact, independent compartments. He is a whole person. And his personality must be developed as a whole—not in independent sections.

The best way to develop the complete personality is through group interaction. The Students' Union provides an excellent opportunity for this.

There are many stimulating and rewarding areas for useful work in the Students' Union. Participation in these brings the student in contact with others from different backgrounds, different fields of study, and with different outlooks.

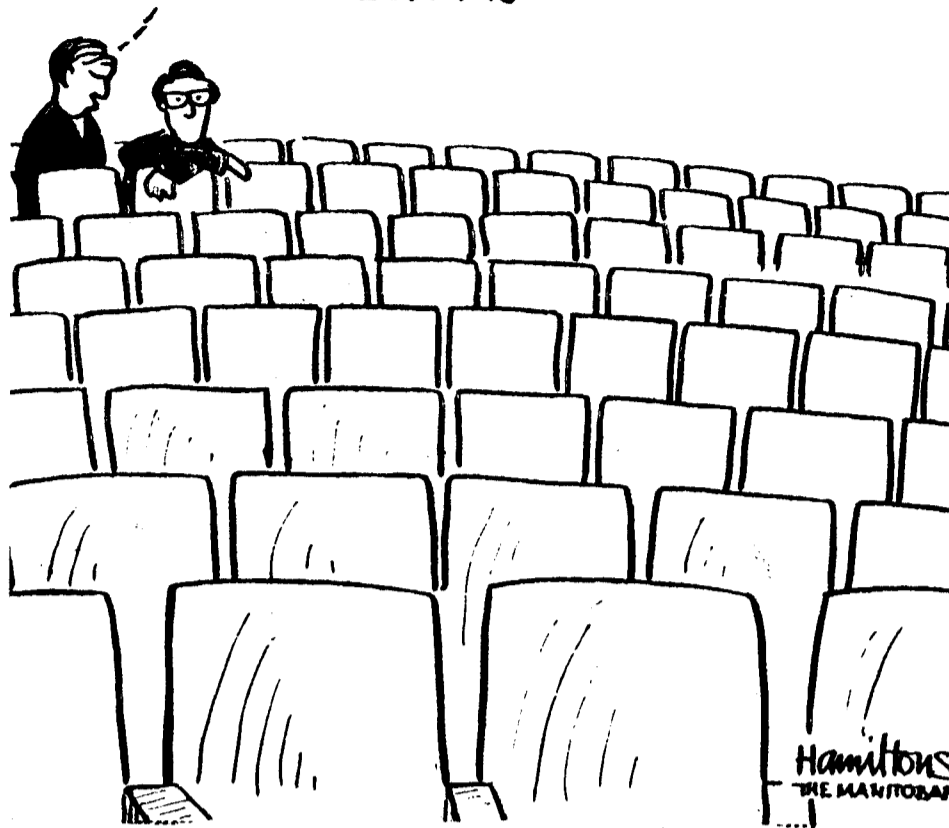
In our great, liberal, American-oriented society, lack of communication among different groups poses significant problems.

Communication is also a problem in the university situation. Many Students' Union organizations are directly concerned with this problem, and all are indirectly connected with it. Union participation can foster awareness of this problem.

Now, student awareness will not provide any spectacular answers to social problems. But the individuals who are permeated with this sense are in a position to live more self-fulfilling lives.

But who worries about profound social motives? Participation in the Students' Union is fun.

NOW I KNOW WHY THEY DON'T CALL THESE "LEARN-INS"



—reprinted from the manitoba

curves don't tell the whole story

by bryan campbell

"Tax On Curves Protested," was the headline in Tuesday's Journal and for once the story under it lived up to the advance billing. It read:

BIRMINGHAM, England (AP)—Three hundred British mothers today launched a campaign against a tax on their daughters' curves.

"If you know anything about young girls," said their leader, Mrs. Joyce White, "you will know that very few of them these days have under a 32-inch bust. Girls are maturing earlier."

Mrs. White and other members of the Harrison Barrow Grammar School Parent-Teacher Association are protesting a 10 per cent sales tax on school uniform dresses. The tax starts when the bust exceeds 32 inches.

The story goes on to say Mrs. White took the matter to her MP, who took it to the Board of Trade, who referred the MP to the treasury, who referred him to customs and excise, where an official said: "I should have thought that when girls need dresses with bust measurements of more than 32 inches they are women and no longer entitled to tax concessions."

Well that it all there is to it in England—but it could happen here.

It would be a national issue. CUS would have a means survey in an attempt to prove students are too poor to afford the new discriminatory tax.

Statistics classes would start work on the female section to see if they measured up to the cross-country standards.

The Voice of Women would turn from a reasoned drone to a hysterical screech as the situation went from bad to worse.

You can almost see the comments. "Next thing you know they will put a tax on lipstick and hair-dye and wigs and . . . and—what are we going to do?"

"My fellow women—er, Canadians, this issue strikes close to home, these taxes are getting too close to a cynical disregard for motherhood. This is the kind of thing which has been lying just under the surface of this corrupt, incompetent, impersonal, unthinking, government since the start."

In students' council the issue would bring the most vicious debate since student representatives hassled for three days in 1927 in an attempt to decide whether or not to spend \$50 repainting the bicycle sheds.

"I've always been in favor of universal accessibility," the idealistic president would say, as he led off the debate, "but we have to decide what we are getting access to, if it is necessary, and how this whole thing reflects on a student's university career."

"Payuk uche kukeyow," the wau-neita president would begin—as a female voice rattled the windows in the second floor council chamber for the first time in living memory, "all for one, and one for all."

"We've got to fight this thing as a matter of principle—it makes no difference whether you are affected or not—remember the motto," she would say as her breast heaved with emotion and councillors gasped.

"If we let the government get away with this puritanical blackmail, we will lose some of the creative potential so vital to this campus," she would conclude.

This will never happen here, but the protest in England lays bare an important issue each of us should consider.

This campus is getting larger and more impersonal every year. The people on it are more and more after their own ends with no consideration for others—we are all egocentric.

Women are maturing earlier, granted—but I'll bet this kind of tax would affect fewer people than you'd like to think.

There are too many students around here trying to be what they aren't. They are afraid of being known as themselves—a gross inferiority complex.

You can go for years on this campus without meeting a real person. You can drink coffee with one front after another, and it gets a little sickening.

This campus reeks with phonies, and you may be one of them.