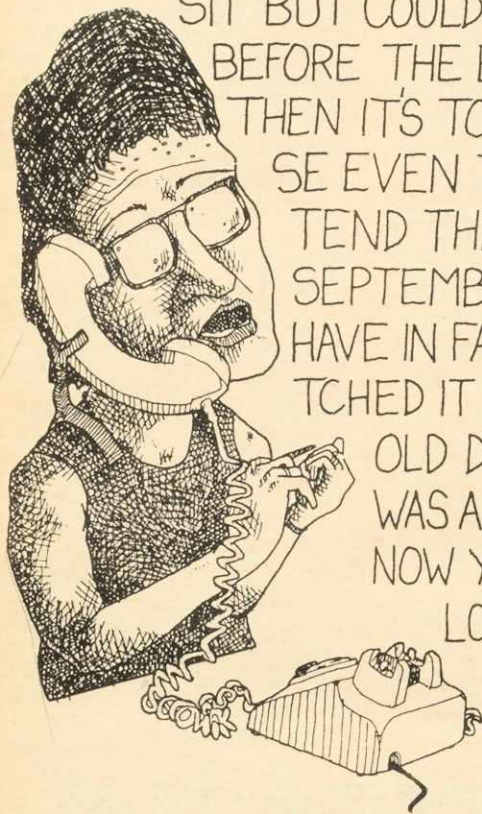


WELL LET'S SEE NOW... IF YOU HAVEN'T PAID YOUR FULL TUITION FEE AND YOU WERE GOING TO PAY THE \$50 DEPOSIT BUT COULDN'T GET IT IN BEFORE THE END OF AUGUST THEN IT'S TOO BAD BECAUSE EVEN THO WE DID EXTEND THE DEADLINE TO SEPTEMBER 25 WE HAVE IN FACT NOW SWITCHED IT BACK TO THE OLD DATE WHICH WAS AUGUST 19 SO NOW YOU OWE US A LOT OF MONEY UNDERSTAND?



## Cash flow woes?

# Register your complaint

Sure, spring is a time for change, but things are going too far — referenda, elections, and a new process which puts registration in the hands of Canada Post.

With the new registration process introduced by our new registrar, Gudrun Curri, students will be required to pay their first installment of tuition a month sooner than last year and course selection and approval will take place through the mail.

If you haven't applied for student aid or "hardship", you must have enough money together for your first installment of tuition by August 19. The reasoning for this particular change given by Curri at the forum was rather feeble. She suggested paying earlier will make it easier for the administration to sort everyone out, and paying the entire first installment proves students are serious about the courses they register for. Curri also said if a student doesn't have the money by August 19, they aren't likely to have it before by September 25 either. What she fails to see, apparently, is that many students aren't rolling in dough — in fact, many are scraping by financially and will need their last paycheck of the summer to pay the first installment.

Does the Dal administration paternalistically believe they have a better use for our money than we do? After all, Dal can collect a whole month's interest on our 3 million bucks and then spend all that extra cash on dear old Dal. Now how can students argue against such a noble hijacking — I mean use — of our money a month early?

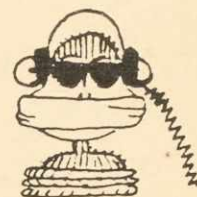
Curri's solution is to apply for student aid, and apply early — even May or June — when you don't yet know how much money you'll make over the summer if you even have a job by then. Curri should take a closer look at a student loan application and she would see where you're supposed to fill in how much money you've made over the summer, or have letters from employers.

Curri is at a marketing conference this week, so maybe she'll learn something about marketing her new ideas to all of us, the 10,000 captive consumers who are forced to swallow what she dishes out.

The DSU has been hard at work to agitate for change of this new registration process, but their job has been made more difficult by students' preoccupation with studies this time of year. Unfortunately, their idea to flood

the Student Aid office with applications in an effort to pressure the administration will mean some students may suffer. DSU members realize this is a drastic action to take, but console themselves that students probably won't respond to the DSU's call to action. Their bluff could be called two ways: either the students do come through and apply, causing a glut in the Aid office, or Student Aid may not care if their office is flooded or not. Their compassion for students is not exactly renowned.

**Heather Hueston  
Ellen Reynolds**



ALL  
THREE

## l e t t e r s

### Last word

#### To the Editors:

Well. In last week's letter responding to my letter of the week before, Hugh Paton certainly has set me straight on the issue of sexism, hasn't he? Imagine. I don't understand sexism at all, and good Mr. Paton has seen fit to correct my misguided opinions.

It didn't work. I still agree with everything I wrote, and Mr. Paton has only helped confirm it.

If men have very nearly all the power in our society — and they do — then they are indeed responsible for nearly everything wrong with it. But guess what? I do think men are responsible for many of the blessings of society, even though Mr. Paton first says they are and then says they aren't — why, I have no idea. After all, since men have controlled pretty well everything for all of recorded time, of course they are responsible for many good things. Women's achievements have been hidden and downplayed and often co-opted by men, it is true, but men have achieved much that is good. Anaesthetic was, I believe, discovered by a man, and I'd hate to live through surgery without that. Most of the great composers were men, and so on.

But does Mr. Paton think these two things balance each other out — the good things men have created equal the bad? Does

he think Bach's Magnificat compensates for the hundreds of thousands of homeless people in North America? Does he think all the women who are raped each year can forgive their (male) rapists because a man tamed electricity?

Of course not. There are good things, but they're only good for a small number of people, while the bad things are bad for a huge majority — women, non-white people, the poor, and so on. Yet he still insists "mankind" (which in my book means men only; perhaps he meant "humanity") is responsible for everything, good and bad, on a global scale.

But I don't buy it. If women had just as much power as men, and all the bad things were still as bad as they are, then I could give his assertion credence. But I cannot, because he is merely trying to shift the blame. He has listed a number of women who have contributed much to the world's culture: can he name as big a list of women who have helped destroy it? I wager he cannot, though I can easily make a list ten times as long of men who have contributed to the earth's ruination.

Mr Paton says, unaccountably, that blaming men for all that is wrong with the earth is wrong "because that would be just like saying one must... accord them responsibility for all the good things". Now how exactly does he figure that? If I say, for example, Hitler was responsible for everything that was bad about Germany in the 1940s, does this

mean he is also automatically responsible for everything good? Obviously not. If Mr. Paton has a real point here, I can't find it.

I hope Mr. Paton never takes a philosophy course.

**Robert Matthews**

### Lost faith

#### To the Editors:

Thank you for publishing my article, "Thickness of Faith", in the religious supplement last week. I would like to point out, however, that the title was not one which I had chosen, and that the heading substituted by the newspaper rendered the first two sentences of the article difficult to understand.

For the benefit of readers, the title was intended to be "Faith is believing what you know isn't true," which proposition the article then endeavoured to refute. Without this statement, the focus of the article was lost and its message was somewhat obscured by the apparent irrelevance of the first few lines.

**Marcus Garnet  
Inter-Varsity Christian  
Fellowship**

### More mores

#### To the Editors:

Intent on exposing the fallacious reasoning which he

believes to motivate feminism and gay activism, Hugh Paton has advanced a *phallacy* of his own invention. (Competition is, after all, the spirit of free enterprise and the old boys' network of the future on which Mr. Paton seems to have set his sights.) His reasoning in response to a letter from Robert Matthews goes something like this: "If it is right to blame men for all the tragedies of society because they are in control of society, then it must also be right to applaud them for all the blessings of society." But, continues Mr. Paton, it is clearly a mistake to applaud men for all the blessings of society; hence, it is a mistake to blame men for all the tragedies of society.

Mr. Paton's confusion becomes clear when we realize he is equivocating about what he takes to be implied by the word 'control'. To have control over something implies some degree of causal responsibility. If I control the hiring process for a business, then what I decide plays a crucial causal role in the outcome of the process. If I decide to hire a man, rather than a woman, I have clearly brought about some result which would not have occurred had I decided to do otherwise. As this example suggests, being in control of something very often involves being not only causally responsible, but morally responsible. But these two senses of 'responsibility' are quite different. I can be causally responsible for some process — spilling a can of gaso-

line and starting a fire — without being morally responsible for that process — I may have had no reason to expect someone to leave a can of gasoline on the stairs where I might trip over it while smoking a cigarette.

Besides blame, moral responsibility may involve praise. But because moral responsibility and causal responsibility are distinct, the mere fact that I am causally responsible for a process with positive results does not imply I am deserving of praise. If in a fit of rage I push someone to the ground, inadvertently saving that person from a dangerous projectile, I am not the hero I would have been had my action been motivated by a desire to save that person. There is no logical reason evil actions cannot bring about good effects, but this is no justification for claiming the perpetrators of those evil actions deserve praise for those good results.

There is, therefore, no inconsistency involved in blaming men for all the major problems facing *humanity* (a word which, unlike 'mankind', seems not to have been able to seep into the well-sealed lexicon of Mr. Paton's idiolect of apologetics) without simultaneously praising men for all the 'blessings' of society. Even if men were causally responsible for everything which went on in society, this would not decide specific issues of their moral responsibilities. Mr. Paton's argument assumes the contrary.

**Mike Hymers**