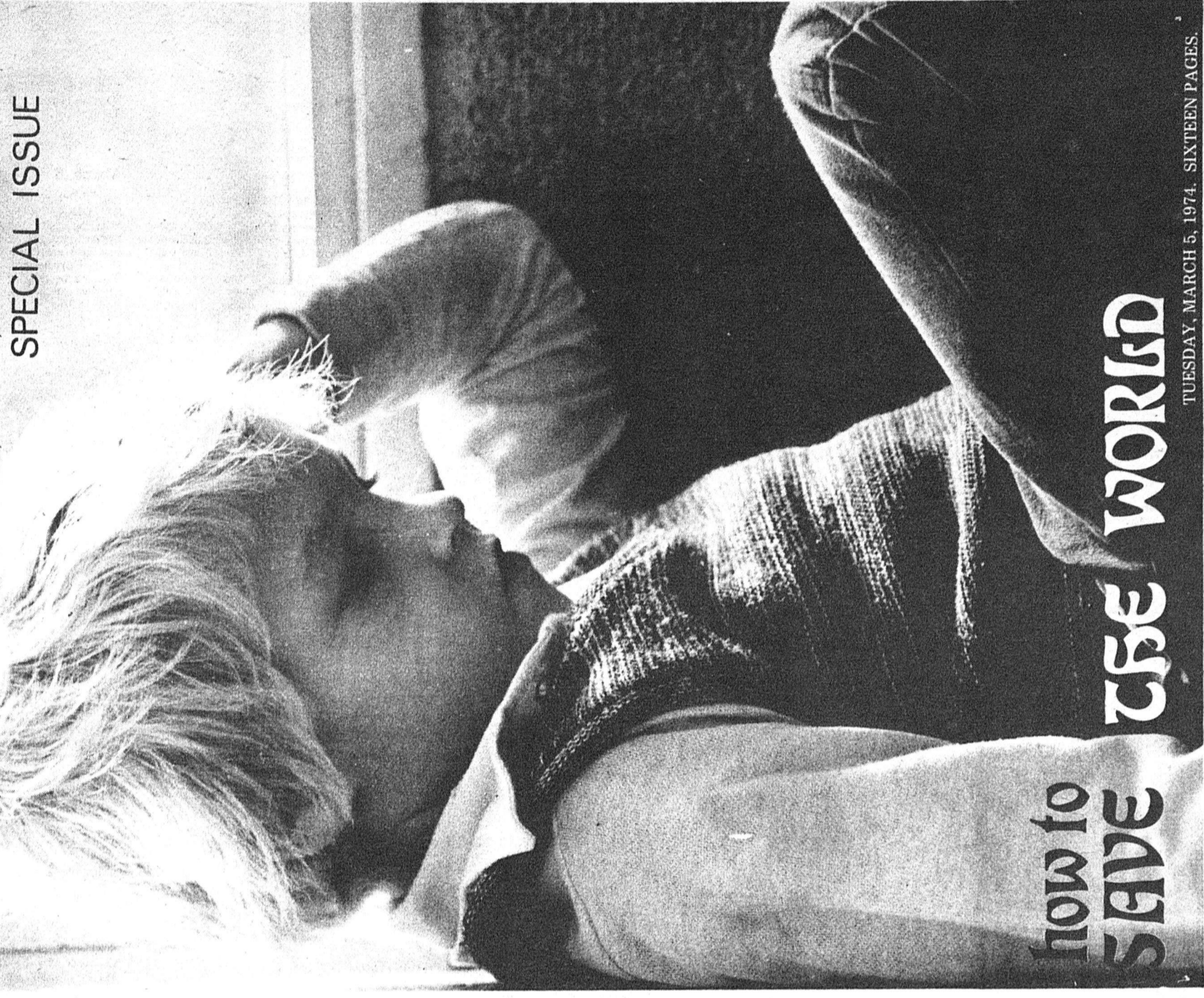


# The Gateway

VOL. XLIV, NO. 40. THE UNIVERSITY OF ALBERTA, EDMONTON, CANADA.

SPECIAL ISSUE



How to  
SAVE

THE WORLD

TUESDAY, MARCH 5, 1974. SIXTEEN PAGES.

## Salvation

The big day.

We all went over to her house, for it was her day, and she had invited us to come.

A small, grey house, undistinguished except for the twelve magnificent gargoyles which graced the front lawn.

We knocked, the ones behind bravely muttering "Knock louder." Silence. Then, steps slurring on stone.

Come in, come in, how nice you could come. Yes, yes--rubbers there, beside the box of thimbles. Careful, don't knock the Delfts off the wall.

A long, long corridor for such a small house. or perhaps the bridles and halters hanging from the ceiling played tricks with the distance.

The room, dark and dusty, lit only by the misshapen candle in one corner. Crammed to the ceiling with her things, her ribbons, coins, feathers, spoons, whalebone combs and silk fans. Magnificent. One couldn't even begin to see it all. She was not only a devotee, she was a connoisseur. A priceless assemblage, the work of a lifetime and the envy of us all. We fidgeted as she served tea and hushed as she brought out THE box. Once every seven years that strange container, with its exquisite cloissone work, was brought out, so that we might sit in awed admiration of the relic of relics, the treasure of treasures.

She was the woman who was saving the world.

Arnd Bohm

# The Gateway

THE GATEWAY is the newspaper of the students of the University of Alberta. It is published by the Students Union twice weekly during the winter session on Tuesdays and Thursdays. Contents are the responsibility of the editor, opinions are those of the person expressing them. Letters to the editor on any subject are welcome, but must be signed. Please keep them short, letters should not exceed 200 words. Deadlines for submitting copy are 2 P.M. Mondays and Wednesdays. Main offices are located in Room 282, SUB. Phone 432-5168, 432-5750 or 432-5178. Circulation 18,500 Subscription \$5 annually

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# Footnotes

## March 5

### DEPT. OF MUSIC

Violist Barbara McLean, third-year Bachelor of Music student, will present her junior recital in Convocation Hall at 5:00 p.m. No charge.

WOMEN'S PROGRAMME CENTRE Women and Psychiatry will be the topic discussed in the fifth of a series of presentations by the Women's Programme Centre. The evening will begin in McDougall United Church basement at 8 p.m. Everyone welcome.

## March 6

### MUSIC DEPARTMENT

The Visiting Artists series of the Dept. of Music will present a workshop concert by the Richards Woodwind Quintet of Michigan State University. The workshop will take place in the Fine Arts Building, room 1-23 at 10:00 a.m. and is free.

### CTTEON EAST EUROPEAN AND SOVIET STUDIES

in joint sponsorship with the Ukrainian Professional and Business Men's Club of Edmonton. 9th annual Shevchenko Memorial Lecture. Speaker: Dr. Alexander Baron, of the Department of History of the University of Manitoba. Topic: "Cossacks: Legend and History". Time: 8 p.m. Place: Tory TLB-1 (Tory Annex).

## March 7

### ALPINE CLUB

Dougal Haston, one of Britain's top mountaineers, will show the film "Annapurna South Face" in Tory Lecture Theatre TL-11 at 8:00 p.m. Haston played a leading role in the spectacular British assault of Annapurna in the Himalayas in 1970. Slides will also be shown of his ascent of the Eiger direct. Tickets are \$2.00 and will be available at the door.

CAMPUS CRUSADE FOR CHRIST  
 "Open House. 7:30 p.m. in SUB  
 Meditation Room.

## March 8

### EAST EUROPEAN AND SOVIET STUDIES CONFERENCE

Will be held Friday and Saturday, Lister Hall, University of Alberta. For conference information write to: East European and Soviet Studies Program, Faculty of Graduate Studies and Research of phone 432-3696.

### FORUMS

"Politics and Exploitation in the West Indies and Africa", with guest speaker C.L.R. James, world famous Trinidad scholar. At 8 p.m. in Tory TL-12.

## March 9

### MUSIC DEPARTMENT

There will be a concert in Con Hall to conclude a two-day Cello Symposium. The concert will consist of music for cellos alone and in combination with other instruments. It is at 8:00 p.m. and there is no charge.

### GRAD STUDENTS' WIVES' CLUB

There is to be a party this Saturday night sponsored by the 'Grad Wives' Club. It will be an informal party at the Grad House, 11039 Sask Drive, at 8:30 p.m. \$3.00 a couple gives you a chicken supper and Yowzuh - a folk and jug band. Also there will be beer, dancing, and wine punch. Come and bring your friends. For information call Diana, 434-0977.

## March 10

### MUSIC DEPARTMENT

Music by Mendelssohn, Milhaud and Schoenberg, among others, will be featured at the University of Alberta's Symphonic Wind Ensemble Concert, to be held in Convocation Hall at 3:00 p.m. Admission is free.

### MUSIC DEPARTMENT

Organist Carol Otto, graduate student in the Department of Music, will present her graduate recital. Included on the program will be works by Bach, Liszt, and a contemporary work for Brass, Organ and Percussion, by Seth Bingham. At 4:15 p.m., no charge. This concert will be held in All Saints' Cathedral.

## March 11

### MUSIC DEPARTMENT

Barbara Morris, third-year Bachelor of Music student will present her junior cello recital in Convocation Hall at 5:00 p.m. There is no charge.

### MUSIC DEPARTMENT

Audrey Olsen, mezzo soprano, a fourth-year Bachelor of Music student, will present her senior voice recital. It will be given in Con Hall at 8:00 p.m. There is no charge.

### PUBLIC LECTURE

Professor Gosta Franzen, University of Chicago, will give a public lecture on "Vikings and Literature" at 8 p.m., Tory Lecture Theatre 12.

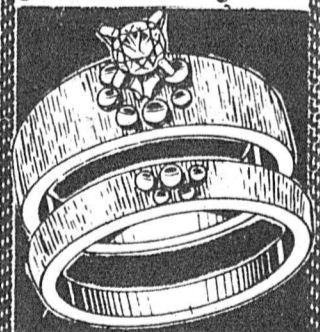


# his style

# old style

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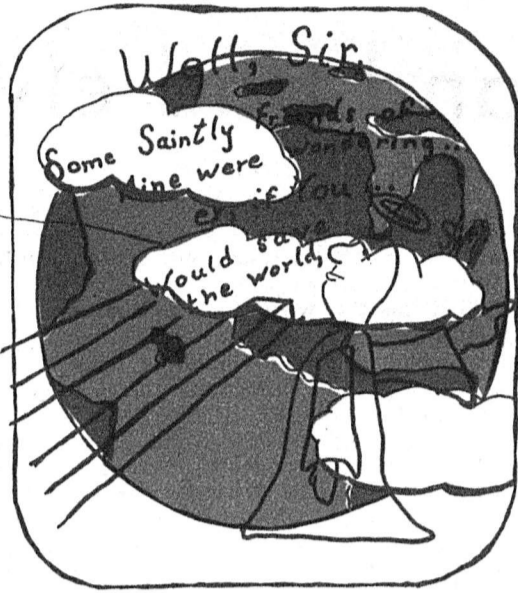
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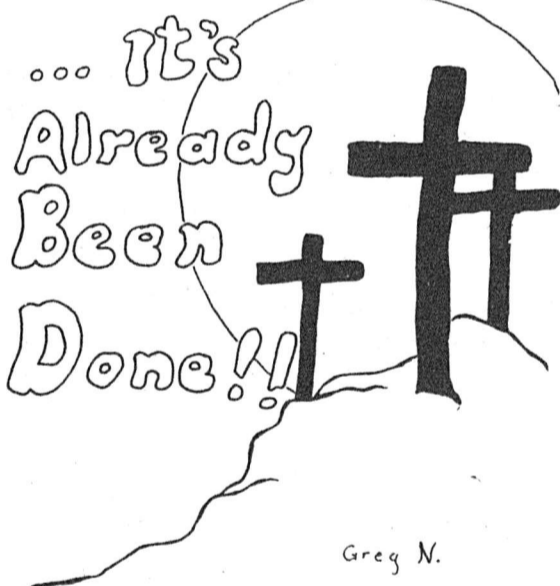
## Ben Moss Jewellers

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## Do it with love



What!?  
 You Want ME to...  
 Save those... Men?!  
 They constantly  
 Turn against Me.  
 They commit war,  
 They're evil  
 and vile, with  
 No redeeming qualities  
 at all. And Furthermore...



Greg N.

How can love help solve the problems of our world? Can love really overcome such problems as pollution, famine, war and hate? What is love anyway? Can I really demonstrate the type of love which is necessary to cope with the world's problems?

These questions confront the mind when one hears the phrase - "What the world needs now is love!" I have chosen to claim love as the solution for most of the problems confronting our world because it seems that most of our problems today stem from the basic cause of selfishness. For example, Canadians suffer from overweight while Ethiopians starve to death. Pollution is caused because of our greed to get the most from our resources at the least cost. Each of us tends to seek what is best for "ME" without any consideration as to how our desires and actions affect others!

What type of love will change the world and overcome this root cause of selfishness? The type of love that considers others as more important than self--the "giving" rather than the "give me" type of love. This love has been best defined and illustrated in the Bible. We read: "Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own (interest), is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails;..."

The supreme example of love in the Bible is the example of God's love. God, because He is holy can not accept men who are selfish and indifferent toward Him. He put a penalty on this indifference (sin) -- that penalty is death. Then because God is also a God of love, He paid the penalty for sin by sending His own Son, Jesus Christ, to live a perfect life on this earth and then to die for our sin. He rose from the dead on the third day and is living proof of His own victory over sin and death. This love of God is a supreme example of selfless love--"God so loved that He gave..."



When confronted with this example of love, I asked the question.. "How can I become the type of person who shows this selfless type of love?"

I discovered that I needed a change from within--any efforts of my own only showed how selfish I really was. This change within came when I personally responded to God's love. "God so loved the world that He gave His only begotten Son, that *whoever believes* in Him should not perish, but have eternal life." I realized that God's gift of love demanded that I personally respond by *receiving* His gift. When I received Christ, I gave Him control of my life and my motivation is no longer selfish, but my motivation now is a love for God and through Him a love for those around me.

Life with Christ becomes an exciting adventure because the old things (selfishness, frustration) pass away and new things (love, joy, peace) come to replace the old. Jesus said "I came that they might have life and might have it abundantly." The world needs this abundant life which Jesus promised. "What the world needs now is love"--love for God and then as a result, love for others.

Daniel Ibsen

### NOTICE TO ALL STUDENTS INTERESTED IN BECOMING ELEMENTARY SCHOOL TEACHERS

The Professional Diploma Following an Approved Degree Program (one year for certification) will be explained and discussed with interested people at two meetings in Room 228 in the Education Building at 4:00 p.m. on

Wednesday, March 13

and

Thursday, March 14, 1974.

If you will graduate before September, 1974, and want to become an elementary school teacher, you are urged to attend one of these meetings. In addition to having the program explained, you will find out how to proceed with advance registration for the fall term.

Department of Elementary Education  
Room 234, Education Building  
Telephone: 432-5879

## STUDENTS' HELP problems

emotional, social, academic

## information

campus and city-wide  
info and referrals

## confidential help

call or drop-in

room 250 s.u.b.      monday-friday

432-help                      1pm-midnight

432-5288                      saturday-sunday

432-4358                      7pm-midnight

## first the bad news:

# Blame it on fairies and bad elves

After 1219 AD with the death of the last Welsh king, the lid came off a conflict that has been the root cause of more than fifty percent of all human death in the past one thousand years.

In the year 1220 at the 154th Congress of Extra-Human Beings the formal split finally came. The goblin delegation had proposed a revealing of Zeepsday to human leaders so as to facilitate an advance in culture and avoid unnecessary suffering.

The elves, sensing that the tyrannical rule which the congress previously held was about to be broken, and knowing the motion would pass, walked out taking with them thirty five percent of the dwarves, one hundred and fifty gnomes and fourteen ogres.

It is interesting to note that the Brownies split about fifty-fifty and all but seven fairies lacked the courage to stand up to their masters and thus walked out with them.

The scene was set for the struggle.

Sadly the elves were prepared for this contingency and with the help of an organization set up by them in Rome and known as "the Brotherhood", obtained the ear of practically all the rulers of the world who massacred the delegates sent by the congress.

Under the direction of the Brotherhood, attempts were made to drive those who were

contacted - noticeably in southeastern Europe. Farther east massive running cavalry battles resulted.

The next five hundred years were ugly ones as chemical and bacteriological warfare resulted in millions of deaths. To avoid more deaths, the congress went underground, in hindsight a mistake. The fairies, at the order of their elfish masters, had been waiting for such an opportunity and their propagandists reveled in the situation.

The Brotherhood began round-the-world repression. Dramatically, the second time congress attempted to foster world growth of support we were again defeated by both military/political means and such artful propaganda that there could be no association with the regime, so were names soiled.

Now in this era, the congress feels, of liberal tolerance and limited enlightenment it is time to try a new mode. The GAPE organization is to act as a wedge for the congress to convert people and reveal to them the truth. To show what an enormous task this is, let me cite examples.

Less, if any, people believe in elves, goblins, gnomes, or dwarves to begin with. Though brownie agents for both sides have received neutral treatment the congress has received the full bias of hundreds of years of propaganda.

In examining bookstores there are hundreds

of fairy tales and of all stories of this type more than ninety percent portray goblins, gnomes, etc., as terrible beings, and more than 95% have fairies and elves as good ones. Only by recent effort has the word fairy had anything but good connotations. The tenuous connection between the elves and their lackey fairies is hard to document even should we prove fairy control in say the Pentagon or the Kremlin.

The book closest to an accurate portrayal, *The Lord of the Rings*, was sabotaged in the printing stage and has added to the confusion.

The public has difficulty in accepting the existence of Zeepsday or the other discoveries we are attempting to reveal. Moreover, the correct view of history is repugnant to most humans indoctrinated and persuaded as they are.

Finally, the forces at the command of elves are superior militarily to ours at this time, an example being Portuguese Africa where in fact a suppression of gremlin forces is being attempted by an overly large number of fairies and renegade dwarves, following the revelation of Zeepsday to several hundred people at a public meeting in the late 1950's.

1) Zeepsday, the source of the controversy, has several proofs visible in present society, which thanks to the tireless work of 117 balrogs, the brotherhood, the elves, and their propaganda minister, one *Father Time*, who is in charge of replacing normal time with elfish time, which have been unable to become visible as discrepancies in the elf system.

a) The collective Beatles would never lie. Maybe Lennon or McCartney, but collectively, never. They have stated that there are "eight days a week."

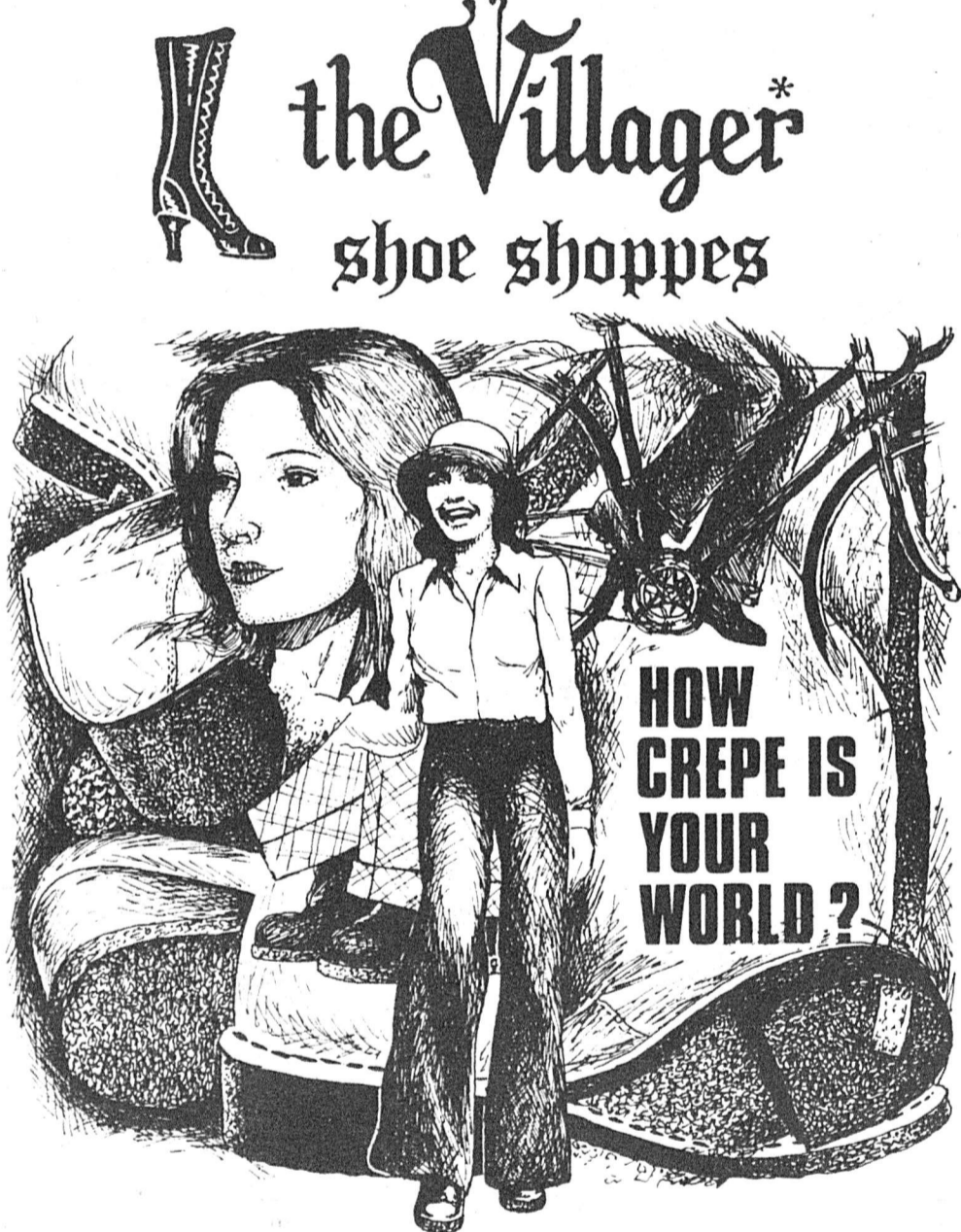
b) At the start of the week, Monday, one feels sluggish, lousy, an occurrence known as "Monday morning blues." But by the weekend, despite a week of work most people are energetic and lively. Why?

Medically the reason is obvious. An extra day of sleep-Zeepsday.

Unfortunately, the human mechanism is unusual, because of the other seven days, to sleep 24 hours at one time. The product is two sensations, one the feeling of Deja Vu, for of course it has been done before on Zeepsday while asleep or semi-conscious which results in friends commenting on your passing by without greeting and a number of other hitherto unexplained circumstances. (e.g. the biblical sun "standing still for a day", etc.)

The only possible way to experience Zeepsday is to be at the precise instant between midnight and 12:01 Thursday in "normal time" consciously aware-totally aware of the reality of Zeepsday otherwise the moment passes seemingly, that is, and you receive that twenty four hours of semi or unconsciousness with which they have managed to clothe Zeepsday.

Kevan Warner



## the Villager\*

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# Now for the Good News

Good news--the world has already been saved! It happened nearly 2,000 years ago. "For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish, but have everlasting life." It's not just "pie-in-the-sky-in-the-sweet-bye-and-bye" -- you can start slicing right now.

Not only is Jesus the door to life hereafter; he is also the author of a new way of life this side of eternity. For he said, "I am come that they might have life and might have it more abundantly" (that is might be full and meaningful.)

Why is it then, that when the world is seen through the stark spectacles of reality, it still looks like it needs saving? Was Christ's gesture on the cross a mere sophistication of Don Quixote's head-in-the-clouds search for the impossible dream, or did God have his feet on the ground when He came up with the idea?

A good question. And it has an answer.

God is not in the business of putting humanity on an assembly line to be fitted with mass-produced spiritual life-preservers. He has too much respect for the individual for that. He deals with individuals--"whoever believes in Him."

So, being that God does not force his salvation on the world as a whole, it becomes a matter of individual choice whether or not to appropriate that salvation. Because the world is made up of individuals, it will not experience its salvation until the individuals in it do.

How does this apply, practically speaking? Let's consider one specific threat to the world's safety--war. There have been more wars fought in this century, than in the whole history of the human race. Yet, man has probably never done more to try to save the world from war, even going so far as to set up organizations and appoint diplomats whose sole function is to promote world unity and peace. Then why does war still exist? The basic problem is to be found in man himself--he is self-centered.

There will never be peace on an international level, until there is peace on the national level. There will never be peace on the national level until there is peace on the provincial level. There will never be peace on the provincial level until there is peace on the metropolitan level. There will never be peace on the metropolitan level until there is peace on the level of the local neighborhood.

There will never be peace in the local neighborhood until there is peace in the family--in that dynamic relationship that exists between two people--husband and wife, brother and sister, father and son. There will never be peace on the interpersonal level until something happens to change the individual's basic nature of self-centeredness.

Have you ever wanted to take a vacation from yourself? You don't have to be the world's most self-centered person to find it uncomfortable living inside your skin with me-myself-and-I from time to time. Can you ever identify with the following self-description of a transparent first-century individual?

For that which I am doing, I do not understand: for I am not practicing what I would like to do, but I am doing the very thing I hate. So now, no longer am I the one doing it, but sin which indwells me. For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of good is not. For the good that I wish, I do not do; but I practice the very thing evil that I do not wish. But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me. I find then the principle that evil is present in me, the one who wishes to do good. Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death." (Selections from the Bible, Romans 7 & 8)

If the above self-analysis is a common complaint, then man's most realistic need is to be saved from himself.

The story is told of the missionary who was making the first translation of the Bible into Chinese, with the aid of a Chinese scholar.

As they worked, the Chinese scholar grew increasingly excited over the Bible. When asked



why, he replied, "What an amazing book. It tells me all about myself. The one who wrote these words must be the one who made me."

That is why Jesus of Nazareth--who visited this planet nearly 2,000 years ago, died on a lonely Roman gibbet, and rose again for the salvation of mankind--is the successful liberator and transformer of individual lives and ultimately the world.

He made the whole thing. "Before anything else existed there was Christ with God. He has always been alive and is himself God. He created everything there is--nothing exists that He didn't make. Eternal life is in him, and this gives light to all mankind." (John 1:1-4)

Does it not make sense that the one who created this world, would know best how to save it?

If you are like me, you would prefer to be a part of the solution, rather than a part of the problem. You may be asking, exactly how does an individual go about appropriating this salvation that Christ offers?

You will be glad to know that it's actually very simple. You don't have to join any religious institution, become straight-laced-sober-and-sad, or turn into a religious fanatic.

All you have to do is exercise your will and invite Christ to take control of your life and begin changing you. (A student recently presented me with the thought that self can be brought under control through self-discipline.

But I have found from experience that it takes someone a lot bigger than me, to keep my self in its place! If you haven't been on speaking terms with God lately, and don't know what to say to Him, here is a suggested prayer that serves as a model.

Lord Jesus, I need you. I open the door of my life and receive You as my Savior and Lord. Thank-you for forgiving my sins. Take control of the throne of my life and make me the person You want me to be.

If you would like further information, contact one of the Christian groups on campus. Come and help us show the world that it has already been saved!

Louise Elden

## The Gamble

I had a thought the other day -- LIFE IS A GAMBLE. Like -- we can't be 100% sure about very much. We can't even prove God exists - for sure. So if we decide to bet on God -- there is a risk.

Now Christian, don't get up-tight. There is a basis for your belief. There is substantial evidence to support Jesus as a valid life alternative. But don't be fooled, your stance is still a faith position -- one you can't prove.

But come to think of it -- every life position is embraced by faith.

If I am a humanist -- I am a humanist by faith. I stake my life on man. I risk myself on what the humanist system believes and claims. I bet my existence of premises I can't ultimately prove.

I must realize that I sell myself out to something by faith.

If I gamble on the atheistic system...

I am an atheist by faith;

or an agnostic by faith;

or a Christian by faith.

If I wager on materialism, I am a materialist by faith; or a Hedonist by faith;

or an existentialist by faith.

Whatever I am, I am by faith. The choice is not between faith or no faith, but what I choose to put my faith in. Don't be deceived, you belong to some system. You are betting your life on something or someone.

As for me, I AM GAMBLING ON GOD.

Don Postenstai

# Whole person in a broken world

(A living witness that SOMEONE has come to save the world and it is your part to respond!)

I was born in a middle class family. My parents were both involved in show business so I spent my early childhood running around in the backstages of theatres and studios. I got to know many people from all different walks of life and went to various exciting places that normally little girls are not supposed to go to. My parents' friends were nice to me and always sent me gifts to please them.

Being the baby of the family, I used to boss around my elder sisters and sometimes even my brother, the only son of a Chinese family of six children. I had an amah specially taking care of

me. As for my studies, no one really pushed me as long as I got promoted. There were even certain subjects I had the absolute right to fail, because all the girls of the family failed--so I did not even bother to try to work at all.

During this short span of "Golden Age," I just lived like a princess in my own little fascinating world of fantasy and dreams with lots of ambitions and wishes.

In the mid-fifties the show business picture was quite gloomy in Hong Kong. Like many other entertaining artists, we were invited to go back to the Mainland. Something turned up and Mom left us for Southeast Asia and eventually to the States for good. We saw our father less often and he eventually just deserted us without a word.

It wasn't until several years later that I realized what actually happened. Surely it was the most unexpected shock to us six children, with the eldest one being only eighteen. There were lots of visible and invisible changes, the family was separated, friends left, amahs left. All of a sudden, everyone became so different, and indifferent.

It was around those days that I was brought to a Sunday School class accidentally. (1) Oh, I can still remember those days when my girlfriend and I were busily throwing paper aeroplanes to the main floor of the church from the balcony, while the poor old pastor was preaching in the pulpit!

After fooling around and being popular for a while, I finally got settled down and began to read the *BOOK* pray to God and try to be nice and kind to everyone, thinking that I was a pretty devoted Christian without having been born again.

One Sunday morning I was confronted by the question, "Have you ever accepted Jesus Christ as your personal Savior and Lord?" I then prayed an honest, simple but sincere prayer, admitting that I was a sinner (2) in front of the Holy and Living God, and asked for His forgiveness. Then I also received Christ into my life as my personal Savior by faith (3) in the promises of the Holy Scriptures.

There were neither emotions nor any special feeling, but that INNER PEACE that dwelled within has never left me no matter how hard the sounds of life's battle are beating.

Though I wasn't even aware of the insecure situation of emotional, psychological and

spiritual hunger that I was in, Christ came into my life and filled the longing, common to all mankind, that only the ONE who created you and me can fill.

Despite the tremendous changes, difficulties, and hardships in facing reality and coping with life, I was able to grow and learn to enjoy the ups and downs of life. Even though I have lost all my prestige, I don't pity myself, because I know that I was bought with a costly price.

Nor do I feel proud of my achievements, since all the gifts are from the ONE above. One can really live a fulfilled life in a world full of unfulfilled desires, through the life-transforming power of the Man of Galilee.

There are many constructive changes that Christ has brought into my life. I was taught and trained not to trust people and therefore it has not been an easy thing for me to love and respect.

We hated our parents, but the unconditional and irresistible love from God just compelled me to risk and send my Dad a note when I came to this country. He was touched and burst into tears for it was the first word he ever received from his children after all the regretted and lonely days of hatred and misunderstanding.

This little act set a new phase of his life, for the others, too, are willing to forgive and contact this lonely old man again.

After a separation of many years, I was able to visit some of my sisters and my brother. They all told me that I should have been the most unfortunate child, but I ended up to be the happiest among them.

I found my only brother, the "hope" of the family, a mental patient running back and forth between Manhattan and Long Island to the treatment centre, wandering around and getting lost in the dirty and crowded streets of the ghetto areas in one of the largest cities of the world.

Christianity (4) makes the difference! If any man be in Christ, he is a new creature, a person who has the ability and capacity to forgive, love and be loved. One does not have to fear to love oneself, others, and the Living God, even though there can be so many different motives, sophistications, and hypocrisies behind this four letter word "love"!

This is indeed a subjective but very true experience of mine which you may want to ignore, but the many historical evidences of the authority of the Holy Scriptures and the life, death, and resurrection of Christ, do demand that you, as an intellect, search and give an honest and objective verdict. Respond to HIM (not a set of norms or cults but a PERSON who cared enough to die on the cross for you) -- for He came that you and I might have life, yes, a meaningful and abundant life with a purpose.

Footnotes

1. Accidentally--nothing happens accidentally. God has an eternal plan operating in your life even though you may not be aware of it.

2. Sinner--a sinner is one who lives in spiritual separation from God, because he has exercised his own stubborn self-will and chosen to go his own independent way from God. This self-will is characterized either by active rebellion against God of just passive indifference to Him.

3. Faith--is more than giving intellectual assent to Christ's claims, or having an emotional experience, but involves a commitment of the will to Him.

4. Christianity--a relationship with a personal God, not a religion.

Wong Shuet Ying

## COMMERCE ELECTIONS

GENERAL FACULTIES COUNCIL REPRESENTATIVE

STUDENTS' UNION COUNCIL REPRESENTATIVE

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THE  
KOBBLER'S  
MARKET  
AND  
KAMPUS  
KOBBLER  
SHOES



# Western book of the dead

I In the beginning -i.e., before the beginning - there was NOTHING. And MATTER came out of NOTHING. And MATTER was CHAOS.

II Strangely, and for no reason whatsoever, CHAOS started to change. Simplicity begat complexity, randomness begat order and, most peculiar of all, inanimate MATTER begat organic MATTER.

III Many, Many, Many years passed and quite by chance organic MATTER developed in a strange direction. It became more complex, and then for no apparent reason at all, it became conscious of itself. It called consciousness MIND and gave itself a name and that name was MAN.

IV Now MAN equipped with MIND found that MIND played peculiar tricks on him. He found that instead of just accepting himself as part of MATTER, he had a longing for significance, a desire to live for a purpose. Instead of being pushed about by blind chance, he wanted to direct his own affairs. He also found that there was a state of being that was entirely satisfactory and he called it LOVE.

V Man kept on searching for purpose and meaning and after a while strange rumors began to spread - rumors that spoke of a creator-God who was LOVE, who had created man in his own image. Many men believed the rumors. It gave their lives meaning; it told them the universe was not purposeless after all. Inspired by hope, these BELIEVERS started to write, to paint, and to chip away at blocks of stone. Some of these craftsmen were extremely skillful. They seemed to be expressing the longings and aspirations of all men. To these exceptional pieces of craft a name was given, and that name was ART. And the men who wrote them, painted them, or chipped them out were called ARTISTS. and all their ART said: MAN IS SIGNIFICANT.

VI It was also rumored that the son of LOVE became a MAN, showed men how to live, then died. A legend has it that the son of LOVE came back from the dead and disappeared in a cloud. In some parts of the Western World the BELIEVERS of this legend spread a very influential form of the message: MAN IS SIGNIFICANT.

VII For many years this state of affairs existed, but MAN became restless. Was it so? Was MAN a creation of LOVE? Why should he simply believe a rumor? Had anyone used his REASON - a very special activity of MIND that had proved successful in understanding MATTER - to find out if the rumor was true? Did the rumor actually correspond to what really was? A thorough investigation began and it lasted many years.

VIII After an era of investigation MAN came to certain conclusions: (1) The rumors were certainly false. REASON found no EVIDENCE to verify the God hypothesis. God, they said, was the result of wishful daydreams, a figment of IMAGINATION - which itself was an early aberration in primitive MAN, now happily under the control of REASON. and if the rumor of God was false, so surely was the complex rumor about his son. (2) MAN was not some mysterious higher being who was significant. He was, on the contrary, of no importance at all - simply a complex product of cause and effect. A meaningless piece of MATTER of a larger but equally meaningless piece of MATTER called EARTH. He had emerged from primordial slime and was really neither more nor less than that.



IX At first nothing much changed. But a few years passed and a few perceptive men noticed a difference. Music, paintings, and books didn't read, it seemed, as if people started to copy the things. They always very honest, transparent people. "We are interpreting REALITY," they said. "It is meaningless. You must not be so serious. You are nothing, you are a conscious protoplasm, condemned to death." At that, the other men started to say how beautiful the world was. They didn't want to believe it didn't mean anything, but it had been around for so long, why not use it anyway?

X Then, too, a few perceptive men noticed changes in the way men and women behaved. Once they had loved each other. And their LOVE was thought to be a reflection of the LOVE who was God. But now there was just SEX - liaisons of the moment. And families began to die as families and the children were left to the whim of courts. And men called these liaisons LOVE, though they knew the word didn't mean anything.

XI All sorts of startling consequences followed. Some men said, "If MAN is only a machine caught up in the vast mechanism of nature, why not treat him accordingly?" So the MANIPULATORS set to work and used men just like other objects of nature. And behold there came a very efficient system called UTOPIA, and the occupants were called NECROPHILES. Of course, it was really nothing new, for the MANIPULATORS had picked up their model from the ANTS, a natural group of beings who years previously had attained the perfect state of affairs. Another group of men resisted UTOPIA. They said, "In spite of all that REASON has proved we will continue to believe that our longings and aspirations are meaningful." So they tried to forget their DESPAIR (a feeling that MAN experienced when he wanted to hope and did hope knowing that it was hopeless) by taking chemicals and behaving like animals, living only for each successive moment and trying hard to make each moment pleasurable. Most of them got tired of playing these games after a while and disposed of themselves in various ways. Some went to DEATH, some to PSYCHEDELIA ( beautiful country with a synaesthetic landscape), some to NIRVANA. Some even went to UTOPIA. And so nonsense was worshipped instead of sense (they called it the absurd). REASON was abandoned - because, you see, it couldn't give answers to the really big questions after all. In its place came UNREASON (they called it irrationality). And MORALITY was abandoned - because that peculiar ability to distinguish between THE GOOD and THE BAD was simply regarded as a mere matter of taste or caprice. THE GOOD and THE BAD had been popular once, but that was when rumors of God were rife. THE GOOD was God's holy character and had to be obeyed. THE BAD was disobedience or revolt against THE GOOD. But THE GOOD and THE BAD departed with REASON and God. And now there was no longer TRAGEDY - only MISERY.

All man seemed to be was a rational creature, a being who once transcended the causality of nature. Instead he became a meaningless, enigmatic machine-like piece of MATTER. Even the MANIPULATORS who controlled UTOPIA ceased to be Man in the old sense of the word. After denying their mannishness for so long, they finally lost it and so became the most terrifying animal on the face of the earth.

postscript  
The old rumors still persist - found in outlying regions and small cliques of NON-CONFORMISTS in UTOPIA - that LOVE is. Some still say that LOVE - i.e., the personal-infinite God - is really there, waiting to personally reveal himself and to remake MAN through his son, Jesus Christ. But these are the same ones who say no MAN has ever really died, that even the ancients are alive (some well, some not) and living in OTHER WORLD. Such rumors are being suppressed wherever they are found.

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in the HUB

# LAWRENCE'S MIRACLE:

## John's story

John Evans' story began two years ago with the dissolution of his marriage. He had gone to the Yukon "looking for my pot of gold, as so many people do."

He acquired some of the possessions he sought, but then the roof fell in on his world when he discovered he'd lost his wife to another man. The bitterness he felt led to two years in a government correctional institute. John gives no thanks to the institution, but he came out of it a changed man. He knew now what was important, and he made a vow to do something for children.

After leaving the institution, John moved into a basement suite in a home with a "so-called Christian couple," in Whitehorse. Every day after work, he'd pick up children from the streets and take them home with him.

It wasn't just any child he picked up, they were all special children—children from broken homes, children of alcoholic parents, illegitimate children, all the children who roam the streets because they are afraid to go home or who have no home to go to. John took these children to his humble home and he gave them love.

"Finally the people who owned the house said I'd have to leave. They were afraid of these kids, afraid they'd catch some disease from them."



So John was out in the street with a passel of kids looking to him for support. He wandered into a real estate office where he overheard some men discussing a sixty acre place on Mayo Road.

"I had 20 cents in my pocket, but I bought that place. I didn't know how I'd pay for it. I just knew we had to have it." There was a house on the land and they moved in. To raise money for operating expenses, they held an auction. "We bugged businesses to donate merchandise, and we collected \$10,000 worth of goods."

But they still needed \$11,500 to pay for the land. John took a trip to Ottawa to appeal for help. Ottawa was unsympathetic and when he got back to Whitehorse, he found he'd lost his land. He had gained a lot of publicity, however; people learned what John was trying to do for the unwanted children in Whitehorse.

"I went down to the lands office one day to see what I could do. There was a man standing in there with his wife and two children. He came over and hit me on the shoulder, and I recognized the superintendent of the institution I'd been in. "John," he said, "I believe in what you're doing. If something doesn't come up for you in three days, come and see me."

Three days later, John drove out to the superintendent's home. It was spring and the roads were muddy. The access road to the super's house was plagued with ruts as well. John's car got stuck, and he was too embarrassed to ask for help getting it out. Instead, he tried to coax it out of the rut till well after dark.

"Around midnight, I saw a light coming down the road and it was the superintendent." He told John he was an idiot for not asking for help then took him up to his house where his wife fixed John a supper. While eating, John



explained his plight. Then the superintendent got out a deed to 160 acres of land in a valley outside Whitehorse and signed it over to John.

John and his kids were delirious with joy. But there was one problem. There was no house on the land. So John had another idea—they'd live in tents till they could get something better. "In tents?" the kids asked. John just looked at them and said, "You kids are used to sleeping in the street or wherever you can, so what's wrong with a tent?"

As it turned out, they built themselves a lean-to of corrugated tin and a brick fireplace, but with none of civilization's other amenities. "People thought we were nuts, but we didn't care. It was better than living on the streets. We had the land now and no one could kick us off."

Then one day John and the kids were sitting in a cafe talking about a house when a local contractor came over to their table and said he would give them three houses that were otherwise scheduled for demolition. They weren't junk heaps, either; they were good houses. Then someone else gave them three more houses, one of which they sold to help allay costs.

The first contractor said he would move the first three houses but John had to ready them for moving. John was given 60 days to move the last two houses. The major problem was that there was no road to John's valley.

So he went on the radio on an open line show, discussing the project. A woman phoned in and said, "John, I'm a neighbor of yours, and I don't like you personally, but I do like what you're doing for those children."

She donated \$1000 towards the hiring of a caterpillar tractor to make the road into the valley. With the help, financial and physical, of many more people, they got the houses moved to the valley just twenty minutes over the deadline.

Next they needed a telephone, since they were about nine miles from town. The trouble



with getting a phone to his house was that there were no lines. They would have to be built to the house at considerable cost. The head of the telephone company donated half the money from his own pocket, leaving it to John to find the rest. But he decided to have another go at the bank. On the way, he met an old friend who wrote him a cheque for \$100 towards the telephone.

Then John discovered that there was a new manager in the bank. "I've heard about your project," he told John. "I know what you started with, and all I can say is that you've got to be getting divine help to have come so far."

John sat there stunned. "You don't expect a bank manager to say something like that." But he got a \$300 loan towards the phone.

And the Yukon Children's Village, that John Evans started with 20 cents in his pocket has grown.

"There are people who don't like us, who are jealous, who would like to break us up. Welfare has tried to take the children. But the children come here with the consent of their parents or guardians, and they come here to stay. We don't have big fancy buildings or a lot of money, but we have something no institution can offer. We have love."



## Lawrence's story

Although this Lawrence is a real person, he is also Everychild who has ever lived on the streets, who has been afraid to go home at night to a drunken parent, or has been kicked out of the house, or who has no parents at all. Lawrence is Everychild who has learned to hate and fear and to have no trust in others.

Lawrence was a quiet child that John Evans found in the streets and took to his valley to live.

In the summer, John decided to go on a fund-raising tour of Canada and he asked Lawrence if he'd like to go along. He knew Lawrence needed extra attention. He knew Lawrence was at a point where he could either decide to grow up into a happy trusting adult, or he could decide nothing was worth while, and become one of this country's many malcontents.

He wanted Lawrence to see for himself that people do care about others.

They made a circle tour of the country, travelling 15,000 miles on "faith in people". The Gulf and Texaco oil companies paid for all their gas.

As they were driving into Calgary, a man in a car waved them over to the side of the road. Mystified, John stopped the van and they all



# SAVING THE CHILDREN



stepped out. The man ran to them, hugged the children, and shaking John's hand, beamed, "You're doing a marvelous job. Keep up the good work!" and drove away again.

In Brandon, the city paid all their expenses and gave them free passes to the fair. The kids with John had never been to a fair before.

In Winnipeg John went on the Peter Warren open line radio show, as he did in every other city he visited. But in Winnipeg, the phone rang for three days after the show. "Whoever started these open line shows, bless them," is John's feeling.

When they got to Thunder Bay they had to place to stay so the first thing John did was to pull into a gas station and phone an open line show. A group of people on their way out of the city heard the show and phoned the service station.

"Stay right where you are," the man told John. "We're on our way to a resort and we're 40 miles out of the city, but we'd like to give you the keys to our house to use while we're gone. Give us about 45 minutes to get to you, all right?"

While they were waiting, another car pulled into the lot and a man approached John. "Do you know Jane Doe from Whitehorse?" he asked. "Yes," John said, "She's a friend of

mine." They discussed Jane Doe until the man was convinced John really did know her. Then he pulled out his wallet and handed John \$20 for expenses.

Then the people with the house drove up. The man was a high school principle, and he was taking his family away for a holiday. "Use the house as long as you like," he said. "There's food in the freezer, the place is yours." He even showed John how to get into the house in case they locked themselves out.

That night, John and the Kids were laying on the bed watching television and just generally messing around. Little Randall was laying on John's arm, and Lawrence watched them with a strange expression on his face. To a boy like Lawrence, a display of emotion is "sissy", but Lawrence went over to John and kissed them.

"You know, John, people do love us, don't they?" he said.

\* \* \*

If you would like more information about the Yukon Children's Village, write John Evans; Box 4331; Whitehorse. Or if you're in Whitehorse, John would love to have you drop by. Phone 668-2765.

You can also get more details from Allyn Cadogan in the Gateway.

## My Teacher

*If children are the hope of the future, then some heed should be paid to those who have such great influence on our children. Teachers teach more than arithmetic and ABC's. This is how three Grade Six students see their teachers:*

It was two minutes, three seconds to take-off. I was on my way to Jupiter with my mother and father. In three days we would be landing. The suspense was about all I could take because on Jupiter a new teacher awaited me. Because I am kind of a problem child, Mom and Papa had trouble in finding me a teacher. The closest one was on Jupiter and in the year 2000, getting there was like riding an airplane.

It seemed those three days would never come to an end. When we got off the rocket there was a very handsome man standing near the hatch. He had the kindest and most engaging smile. I knew right away, from the way he smiled, that this was the teacher for me.

Philip Williams was my teacher's name. As I had assumed from the start he was different from the others because he told me to call him Philip.

Philip was just as kind and friendly as he looked. He was also very understanding. One day when a cloud hung low all around me I had a disagreement with Sharon. He took me away from the others and explained kindly that I must learn to get along with others if I wanted friends. Many teachers had told me this before but it was the way he said it that really made me listen. He was not angry but he did not laugh either.

When I first came here and did not have any friends, I did not know who to unburden my troubles to. I knew I had to tell someone who would not spread it so I told Philip who I knew I could trust. Not one word of it got around either.

Philip is such an interesting and friendly person that I soon found my school work much more enjoyable and understandable.

After eight weeks on Jupiter my life was finally that of a normal person. I was no longer a problem child and all this was due to Philip's understanding and friendliness. In seven days we were leaving for Earth but I would never forget Philip Williams, my favorite teacher.

Julie Marshall  
Delia, Alberta.

My teacher, she's well, ..., umm, how could I describe her? I suppose that one could say that she's different, and that she's, ... oh..., different! Yes, she is different than any teacher I've ever had. You see, I can talk *with* my teacher, while, with most of my other teachers, I can only talk to them!

Miss Bonest, (That is not the actual name of my teacher), speaks in such a way that I've never really heard before. No, it's not that she has an accent, but the way she talks. She tells us entertaining stories of her own experiences to help explain her point, and tries to make the subject as interesting as possible, which it is.

Oh, I must admit that she cannot be described as exactly gorgeous, but I tend to overlook her appearance completely because of her good humor and kindness to everyone. Besides, as the saying goes "It's the inside of a person that really counts".

As I just mentioned, she has a good sense of humor. One instance is when she comes into class in the morning, she greets us with a smile and says "Good morning girls, boys, and creatures of assorted kinds." If she wants our attention, she says "Friends, Romans, Countrymen, lend me your ears."

Of course, she's not all patience and jokes, no one is. She is strict, and will force her point if necessary. Like, if we're very noisy during class time, she will give us lines or something of the sort.

All in all, I like my teacher very much, and I am almost certain that you would too!

Monica Tap  
St. Albert, Alberta.

To convey in a few words the description of my teacher is a vain and difficult task - but I undertake it with love and pride.

My teacher is an actress. She plays many roles; sometimes changing roles every half hour. The classroom's her stage, the students her spectators.

Sometimes she's a missionary who's concerned about us. She's helping us build a better tomorrow.

Then she's a guardian angel, that speaks softly to me when I'm hurt or upset. Yet when I've done something bad her voice is firm.

Later in the day she's an artist motivating us to create out of paper, paint, clay, and other materials. We learn the capacity of our ability.

Then she's a scientist helping us to learn new things through the aid of discussions, research, debates, filmstrips, video tapes and tape recorders.

My teacher is a poet. She helps me write stories, poems, haiku, and essays; like this one I wrote.

She is also human and gives praise where needed and has a gentle smile for everyone. My teacher plays many roles. These are only a few. I'm grateful to share a year with my teacher. Would you like to meet "My Teacher?"

Tracy Sorochan  
Vegreville, Alberta.



## Expand the land

One wild idea that has been hesitantly put forth as a general cure-all for the world's problems is a drastic reduction in population for the entire world, including the industrialized nations.

If world population was reduced to a ten or hundred thousandth of its present size, we would all have room to move to Tahiti or the Mediterranean or Jasper, without having to fight over who gets what piece of property.

Technology being what it is, enough food could be produced for all with a minimum of effort. Perhaps people could put in an hour or two farming instead of producing millions of cars in competition with people putting out other cars identical except in colour, shape and name.

This would entail a drastic reduction in the tranquilizer, pep pill, alcohol and ulcer industries, but one cannot expect perfection.

Less people means less pollution and waste, thus solving the main fault of man on the earth; the amount of pollutants which he produces rather than the type.

Unfortunately birth control goes against the religion, customs, or standards of most people, so that solution is out.

A more popular method is war, recently superseding nature's favourite: disease, which suffered a fairly generally negative public response following extensive marketing.

War, however, has been a favourite method of diplomats for almost all nations, states and followers of ideologies and religions. Since everybody is always on the defensive, war is thus justified.

People are very practised at war. It is an excellent field for mental and physical exercise for pathological soldiers and politicians. The phrase "war is good business" seems to have gone out of vogue, but nevertheless war employs makers of flags, bombs, guns, planes, etc.

It is a fairly versatile method, employed with equal enthusiasm by communists, fascists, bastions of democracy and free enterprise.

Unfortunately war appears recently to offer a fairly negative reward, in that people can kill you even after you have killed them. Although this would rid the world of a great pest, a lot of people are not overly enthusiastic about the annihilation of the human race. (Me, for one.)

The eventual solution may be much akin to the one following. An understanding of the

Global Drift theory, or Plate Tectonics, is somewhat important to the theory.

Plate Tectonics states simply that the earth's crust is composed of possibly up to 100 plates floating on the earth's semi molten mantle.

Movement of these plates causes earthquakes when they move away from one another or mountain ranges when they collide.

These mountain ranges block warm moist winds from reaching inland when they blow from warm southern seas.

Twenty million years ago, contrary to what your father may say he remembers, it was much warmer than today. Coal and oil grew in the form of trees in the far north. The climate was fairly uniformly temperate over the northern Northern Hemisphere because of warm winds carrying moisture from the south seas, unhindered by any mountain ranges.

In those days South America fit neatly into Africa as it looks like it should on the maps, and other present neighbour continents weren't separated then.

The continents tended to drift, though, and today's mountain ranges were thrown up. The resulting entrapment of winds bearing warmth and wetness caused the growth of the Gobi desert and other deserts and plains, such as the Arctic. The resulting cold caused the accumulation of snow and ice to enlarge the polar icecaps to their present sizes, and to ever greater extremities, such as the various Ice Ages.

My solution is simple: Collect the one or two atomic weapons present in the arsenals of the great powers and France and blow up the mountain ranges around the world.

The resulting increase in warm and wet areas would tremendously increase the amount of arable land giving people plenty of room to live and eat, giving man more time to develop other facets of his seemingly inexhaustible reservoir of ways to bring about destruction of all life on earth higher than the anaerobic bacteria.

The rubble could be used to build a causeway to the moon; a plan having the double benefit of providing a new tourist attraction for disappointed former mountain vacationers, and of annoying the U.S. and U.S.S.R. space programmers.

Grant Hurlburt

## GSA ELECTION NOTICE

The Graduate Students' Association will be conducting elections for the following positions. All graduate students are eligible.

- |                          |  |
|--------------------------|--|
| A) G.S.A. Positions      | G.S.A. delegate to General Faculties Council |
| President                | Editor of G.S.A. Newsletter                  |
| Vice-President, External | G.S.A. delegate to Senate                    |
| Vice-President, Internal | Plus: Assistant Editor of G.S.A. Newsletter  |
| Secretary                | 4 members of G.S.A. Housing Committee        |
| Treasurer                |  |

Elections at March G.S.A. Council Meeting, March 12, 1974 at 7:30 p.m. in Tory 14-6. Nominations from the floor or by calling X1175 (G.S.A. office).

- B) General Faculties Council (G.F.C.) positions:  
one representative from the following areas:

Agriculture	Engineering
Arts	Medicine & Nursing
Business Administration & Commerce	Pharmacy
Dentistry & Law	Physical Education
Education & Library Science	Science

Candidate must hand in a completed nomination form (available now from G.S.A. office, Room 232 Assiniboia Hall) to that office by Friday, March 22, 1974 at 4:00 p.m. Election will be held on Friday April 5, 1974.

G.F.C. has approved an at-large representation scheme, rather than drawing the graduate students from 10 different areas. Therefore, an at-large candidate procedure will be followed.

- C) Graduate Faculty Council positions:

In addition to the G.S.A. representatives, the following departments may elect one representative:

Chemistry	Computing Science
Educational Psychology	English
Business Administration & Commerce	Geography
Educational Administration	Physics
Zoology	Electrical Engineering

\*For more information call the G.S.A. office (X1175 between 1:00 and 4:00 weekdays).

## MR. X

The world can only be saved by the person(s) who created the world in the first place.

That person(s) Mr. X, created mankind in such a way that every man had possession of a will. This means (1) man could choose to exist in a manner that would be basically peaceful or, (2) he could choose to exist in a manner that would be basically unpeaceful. If man himself could not think of a solution for saving the world, he would have to resort to that higher being - Mr. X. This also means that Mr. X could not be blamed for any undesirable actions on the part of mankind.

Which of the two alternatives has man chosen? The latter one. I think it is foolish to believe that mankind can somehow find a way, solution, economic theory, religion - whatever - to save himself. Haven't we proven to ourselves yet that despite all the optimism, resources, intelligence, technology, and whatnot - we haven't in the past, cannot now and probably cannot in the future save ourselves?

Man needs some outside help - namely from his Creator. The incredible thing is this: God wants to save the world but the world has long ago willed or chosen to refuse His help.

How would God (Mr. X) save the world? God aims to save mankind by starting with the individual. God wants to change the will of every person from willing his or her own highest good (selfishness) to willing God's and the rest of the universes' highest good (unselfishness love).

How does God do that? This happens when Christ takes over a man's will and replaces it with His own. Believe me - it's beautiful and it WORKS.

Meanwhile the world goes on - trying to figure out how it can save itself.

Peter Schalin

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# Christians 7 Lions 3

Over the break I read a book by Jerry Kramer, called *Instant Replay*. Kramer was an offensive guard with the Green Bay Packers (that's a pro football team in the U.S. for those of you who don't know) for several years, and this book is the diary of his 1967 season.

You may be wondering why I'm wasting my time reading, of all things, a sport book; and why I'm wasting your time telling you about it. Well, I've got this problem: I'm incurably addicted to reading. I read anything, absolutely anything except *National Lampoon* and Harlequin romances. Other than that--the backs of antiseptic bottles, science fiction, *Poundmaker*, you name it, I'll read it.

What all this is leading up to is just a simple statement that you can get a pretty broad world view by reading a lot of seemingly unrelated things.

It's so easy to create your own little vacuum and stay there. Just read one type of literature. Listen to one type of music. Make sure that all your friends have the same outlook on life that you do. Eventually you get the notion that everyone thinks the same way you do. Or should.

When you do discover people who have a philosophy different from yours, you are resentful. After all, you know from personal experience that your philosophy works. It becomes your mission in life to convert others to your way of thinking. And if you meet someone who won't come over, well, write him off as an idiot. Screw him.

Sounds a bit dramatic? You think I've gone off my nut? Take another look around you. Take a look at you, for that matter. Look at how you love arguing people around to your way of thinking. Look at how you tend to avoid or put down those whose lifestyles are in opposition to yours.

Taken out of the realm of the individual, this idea that there is one correct life style, one correct philosophy for all of earth's billions, is what starts wars, what keeps wars going--and I mean both political and religious wars. Because we can't tolerate a way of thinking that differs from our own. Oh, it's truly pathetic how insecure we are, both as individuals and nations.

Now let's bring it back down to the level of individuals. I found something in *Instant Replay* (thought I'd forgot that, didn't you?) that was well high beautiful.

To quote Kramer, "... (This is what I feel about our team. We're all different. We all have our own interests, our own preferences, and yet we all go down the same road hand in hand. Maybe, ultimately, we're not really friends, but what I mean is that no individual on this club will go directly against another individual's feelings, no matter what his own opinion is. No one ever gets into an absolutely contrary position. At the worst, if someone disagrees with someone else, he'll just say, 'Well, whatever you say...'

"...There's no friction, no division into cliques...everyone respects everyone else's feelings...I guess it all comes down to consideration, or maybe it's what Coach Lombardi last year called love..."

Have you noticed that? How very little honest-to-goodness love, and yes, respect there is these days for other people's ideas?

\* \* \*



Now I'm going to ask you a real stinker of a question, and I'm going to ask you to think about your answer before reading mine: Exactly what is love? Another question: How do you get it?

Okay, probably every person who has ever lived has asked that first one; maybe half of them have tried to answer it.

Personally, I think it's love when you put the welfare and happiness of others on a par with your own welfare and happiness.

And how do you get it? I've read every one of the articles in this issue, and I thought, well, this is great--a lot of people say that love is the answer. But something bothered me about the "love replays" from the Christians so I read those articles again. And then I saw it--everyone of them said that to achieve love, you have to turn your life over to God (or Jesus).

This is not a reply to those articles--I've talked to many Christians and attended many different churches and it seems to be a basic tenet of nondenominational Christianity that to accept Christ, you turn the running of your life over to him. Personally, I just can't buy that. I'm not saying they're wrong, since they've demonstrated that they're very right--for you.

But that sort of system, while it doesn't exactly reek of predestination, smacks strongly of lack of free will, and I'm a firm believer in free will.

So consider this article as being for the Lions in the crowd, or at least for those of us who consider ourselves, well, say "borderline" Christians by their standards.

There is one church which I attended for a while that teaches a philosophy of pre-ordination. That means according to your psychological make-up, you're likely to react in a certain way, likely to do certain things in this life, but the choice is still up to you--sounds a lot like astrology readings.

This church also teaches that come Judgement Day, you'll get your own choice of where you'll go. Basically, they teach that there are four places that you can choose to go; Hell, and three separate levels of Heaven, the highest being in the presence of God, the lowest, being much like earth life as we know it except without all the horrors. The idea behind leaving the choice up to you is that if you really belong in the lowest level of heaven and you get greedy and say that you want to live eternally in the presence of God--you're going to be eternally unhappy, living in your own private hell, because you're not with your own kind.

I suppose, theoretically, if you choose the wrong level, you can still learn to adapt. The things I like about this idea is that the individual pays his own debts.

And that, in my opinion, is the solution to all the world's problems: Ultimate Personal Responsibility.

When we are willing to accept the blame for what is wrong, and to accept the credit for what is right, with the world, then we will have begun to grow up.

It's so easy to say, "It's God's will..." or, yeh, "The Devil made me do it..." or "damned government..." That's the reaction of a five-year-old, though, who hasn't yet learned to own up to his own misdeeds: "Billy did it!" or "Jane started it!" And if that same five-year-old receives praise for a good deed, he shuffles his feet and mumbles, "Aw, Joey did most of it."

How many times have you seen someone fall on an icy sidewalk and just walked on by thinking to yourself, "He's all right--someone else will take care of him."

You say pollution has got to stop, but how many of you still use those green plastic garbage bags or styrofoam cups or coloured bathroom tissue, or leave your lights on all night?

How many of you say, it's the government's fault--let them take care of it? And who elects that government? And if the government doesn't do what we want, who has the power to get rid of it?

When we as individuals are willing to stick our necks out, then we'll have a right to find fault.

The first step towards saving the world is that we're going to have to accept responsibility for our own actions and thoughts. Then we're going to have to be willing to accept responsibility for the actions of others. Then we'll begin to learn what love is all about. When we learn self-love and self-respect then we'll be able to love and respect others.

Taken to its furthest limits, what I'm proposing probably means a sort of world anarchy. But with the kind of world I'm proposing, we won't need government because we'll be completely civilized, maybe for the first time in the history of man.

Allyn Cadogan

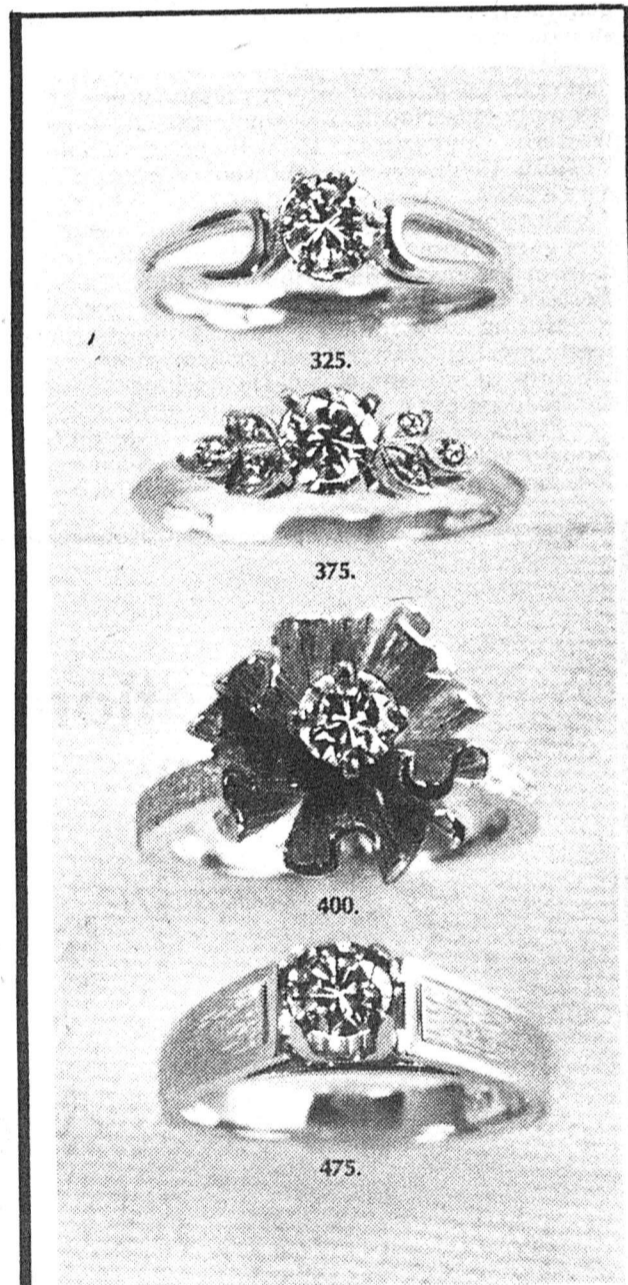
\*\*\*\*\*

Imagination.

I see faces in the clouds above  
And in the fallen snow  
In the rain upon my window pane  
But none of them I know  
I see faces in the bathroom tiles  
And even on the floor  
And although I see so many  
I've seen none of them before  
That girl upon the window drapes  
Who always watches me  
The soldier in the carpet's weave  
His smiling face I see  
The stern faced patriarch looks out  
From the wires of my phone  
Within the flickering log-fire flames  
A child's face has shone  
In the snow upon the mountains  
And the waters rushing down  
I see faces in the meadow  
When the trees are all in bloom  
Faces, faces, faces,  
Everywhere I go  
They keep me silent company  
And I'm never quite alone.

D.H. Strathern.

\*\*\*\*\*



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## Bring back morals

In a recent essay, Arnold J. Toynbee sets out to show "that some of the major maladies of the present-day world—in particular the recklessly extravagant consumption of nature's irreplaceable treasures, and the pollution of those not already devoured—can be traced back to a religious cause..." and here he proceeds to argue that the supersession of pantheism by monotheism robbed man of "his pious worship of nature"—of the awe which constrained "man's greedy impulse to exploit nature." Whether or not his incrimination of monotheism is warranted, Toynbee sees a spiritual degeneration in the Western World which is quite real. Western Civilization is reaping the harvest of the materialism which it has cultivated for centuries.

With the outbreak of the Industrial Revolution exploitation of nature began in earnest, for it was at this time that the earth fell victim to human technology. Technocratic capitalism was born—a beast to ravage the earth. Not being particularly introspective, it did not pause to reflect upon the consequent havoc generated in its wake. Two centuries later the suicidal surge gains impetus.

If it is at all possible to thwart the materialistic insanity which presently blocks all attempts to seriously reevaluate the structure of Western Civilization, it will never occur if Western Civilization is allowed to continue its heedless onward plunge. Western Civilization must take council to collect its thoughts before it can realize its folly. But far be it from the materialistic instincts which pervade Western mentality to allow such introspection.

Having subordinated man politically and economically, Western materialism proceeds to rob him of his humanity. He no longer retains the freedom to actively realize his ideals.

Furthermore, the stimulus to independent thought is lost in the maze of social organization necessary to maintain Western Civilization on its

present course. Sacrificing his individuality to society, man accepts its dictates, drawing from it the opinions by which he lives. There is no recourse to the free-thinking spirit in which all ideas must justify themselves to the individual reason.

"With the surrender of his own personal opinion the modern man surrenders also his personal moral judgment..."

Unconsciously to themselves, the majority of the members of our barbarian civilized states give less and less time to reflection as moral personalities, so that they may not be continually coming into inner conflict with their fellows as a body, and continually having to get over things which they feel to be wrong.

Public opinion helps them by popularizing the idea that the actions of the community are not to be judged so much by the standards of morality as those of expediency. If we find among men of today only too few whose human and moral sensibility is still undamaged, the chief reason is that the majority have offered up their personal morality on the altar of their country, instead of remaining at variance with the mass and acting as a force which impels the latter along the road to perfection." (Albert Schweitzer)

Thus, in travelling the road of material progress, Western Civilization has forfeited the one thing which is all essential: the spiritual advancement of mankind. Even the intellectual agencies of Western Civilization have ceased to function spiritually, no longer reflecting upon the implications of their discoveries and their relationship to man's universe—to the world of human experience.

"Today thought gets no help from science, and the latter stands facing it independent and unconcerned. The newest scientific knowledge may be allied with an entirely unreflecting view of the universe. It maintains that it is concerned only with the establishment of individual facts, since it is only by means of these that scientific knowledge can maintain its practical character; the

coordination of the different branches of knowledge and the utilization of the results to form a world-view are, it says, not its business. Once every man of science was also a thinker who counted for something in the general spiritual life of his generation. Our age has discovered how to divorce knowledge from thought, with the result that we have, indeed, a science which is free, but hardly any science left which reflects." (A. S.)

But of what value is it to decry the spiritual bankruptcy of Western Civilization knowing full well that spiritual freedom is impossible so long as the inherent politico-economic structure of Western materialism subjugates man? Obviously, of no value whatsoever. That is precisely the point. Unless man is willing to transform Western Civilization, it makes no sense to lament its decadence.

The only power which can transform Western Civilization is the power which exists within us as independently reflective individuals, to transform ourselves.

Only when each man realizes his need of a reflective world-view will forces arise which can revolutionize Western Civilization. Only when he begins to ponder the gift of life which has been granted him, will man revere life and only then can "his pious worship of nature" be restored.

"The ways along which we have to struggle towards the goal may be veiled in darkness, yet the direction in which we must travel is clear. We must reflect together about the meaning of life; we must strive together to attain a world-view affirmative of the world and of life, in which the impulse to action which we experience as a necessary and valuable element of our being may find justification, orientation, clarity and depth, may receive a fresh access of moral strength, and be retempered, and thus become capable of formulating, and acting on, definite ideals of civilization, inspired by the spirit of true humanitarianism." (A. S.)

Ted Milner  
Science 2

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# RESPECT

The problem with the world is that people, or at least a significant part of them, are not voluntarily good. Not that civilization is hopelessly spiralling downward, rapidly approaching its doom, but the situation could be better.

Each generation seems to be able to cure many of the faults of the last, but manages to provide many of its own creation. Thus we have corporations who do not voluntarily seek to provide the consumer with the best product for the least cost; we have affluent men who do not voluntarily use their resources for the uplifting of anyone but themselves; we have individuals who are unduly preoccupied with maximizing their own short-term pleasure, regardless of the future cost to themselves or anyone else.

Human beings are endowed with two great gifts: time, and the freedom to use it as they please. We are able to perceive choices and act upon that perception. The solutions that are available to cure the world's problems can be placed on a continuum.

At one extreme we have solutions which change the way people use their time and talents by legislating that it must be done in a certain way; at the other extreme we have solutions which change the way people use their time and talents by changing the people themselves—a voluntary use of resources for good purposes. Various solutions to the world's ills can be placed upon this continuum. The position of each depends upon the amount of free choice left to the individual.

If we are to save the world, and if the solution is to be more than a stopgap measure, we submit that it is necessary that people themselves change, and that they do it by their own free choice. This is not to say that we are opposed to laws, or to social legislation, but simply that we are foolish to depend on such things for permanent or complete solutions to the world's problems.

At this point, every group, be it religious, political, philanthropic, or whatever, jumps up and begins to beat its own drum, claiming to have the ideals that will solve all our problems. While we do opt for a religious solution (this being a more all-inclusive head than the others), we do not propose to dogmatically enumerate our beliefs. Rather we choose simply to outline certain beliefs and standards which are common to most, if not all, of the world's great religions. It is our submission that if people would voluntarily incorporate these principles in their living, the world, while perhaps not yet perfect, would be a more pleasant place to live.

1. RESPECT FOR ONESELF - The world is made up of more than 3 billion individuals. We often are told that we should never feel superior to others, but it is also true that we should not feel inferior to any other person. If this is so, is it not the responsibility of each of us to keep ourselves in the best possible condition—physically, mentally, intellectually. Should we not shun those things that could be personally harmful, even if they involve no risk to anyone else? A healthy body, free from the problems caused by flabby living, overindulgence in food or drink, and artificial stimulents or depressants seems to be desirable, yet how often do we tax its capacity? Similarly, a healthy mind, free from "mind-expansion" drugs and exercised by use of our creative facilities is a commonly-held ideal. And many times we choose not to exercise our intellects, but rather occupy them with mindless diversions or pollute them with less-than-uplifting entertainments.

2. RESPECT FOR THE FAMILY - The family is the basic social unit in any society, yet it often receives less care and respect than any other. Families are producing the citizens and leaders of tomorrow, and deserve our utmost respect. It is not desirable that anybody be introduced into the world without the benefit of a stable family unit which can teach him how to live wisely. And doubly guilty are those who would violate the sanctity of the marriage contract, for they harm not only themselves, but often start a chain reaction of violated trust which can only be harmful to those it touches. Wouldn't the world be more pleasant if we were not constantly exposed to people and ideas which exploit our sexual natures?

3. RESPECT FOR OTHERS - No man is inherently superior to any other and nobody can be justified in indulging himself at the expense of others. This involves the basic standards of peaceful living. A society lifted from the ravages of theft, killing, dishonesty - even foul and abusive language - would be

peaceful indeed. And if I respect others, I will not tolerate the inequities that exist today. The world will not see true equality until free men voluntarily come to each other's assistance—regularly, not just in emergencies.

4. RESPECT FOR HIGHER IDEALS - This is perhaps an all-inclusive heading. While it is difficult to come to a consensus on exactly what are the best ideals to seek, we can usually agree on what is wise in particular situations. Perhaps this can be best expressed in terms of responsibility of action. Many of our problems could be alleviated if we were prepared to assume responsibility for what we do. It would become necessary to look at the long-range consequences of our actions, as well as the short-term benefits. If people voluntarily choose to investigate and be responsible for the full-range of consequences for what they do, we might have a cleaner environment, fewer broken homes, and a healthier, more enlightened populace than we have now.

The four points outlined above are certainly not a final solution to provide us all with bliss and contentment forever, but they are a step in the right direction. And if the suggestions seem to be a negative list of "Thou-shalt-not's", look at them again and see if each point does not carry with it an obligation for positive action as well. While we often hear that the solutions to our ills lies elsewhere, it is our submission that the world will not save itself until the people who comprise it improve themselves.

Nevertheless, it should appear obvious that these ideals have been espoused for centuries by all of the world's great religions. It is equally obvious that world peace has not been with us during these centuries. Apparently, something is lacking, for people have not been swayed by the religious authorities of the time. We are left with a choice: either the principles are deficient, or they are not.

We contend that they are correct, but we would add one final dimension to our solution of the world's problems: belief in Jesus Christ and His teachings as revealed to men both anciently and in our day. We are unique in our belief that the teachings and authority of Jesus Christ have been restored to the earth after an absence of many centuries.

It is our conviction that even the best of principles are insufficient if their use is not guided directly by their divine Source. Our claim to direct guidance of His Church a living prophet changes our solution from theoretical to viable. It is our submission, collectively and individually, that this, contemporary revelation, more than anything else, can lead men to personal responsibility and happiness, and the world to a just solution of its problems.

The Latter-day Saint Student Association  
Thomas N. Spackman Med II  
S. Allan Low Law II  
Paul Tolley Arts III  
Blair Bennett Dent III  
Patty Low Pharmacy IV  
Denise Hamilton Ed. I  
Paul Cahoon Sc III



## World Universities

We hear a lot about peace these days.

The peace that we hear is in fancy words like "detente", "peace with honor", "Paris peace conferences", and ugh "Henry Kissinger." It is peace on paper.

Henry Kissinger made peace with Vietnam - and the war continued.

Henry Kissinger made peace with Egypt - and the tense atmosphere continued.

Henry Kissinger made peace with China - and distrust continued.

Henry Kissinger made peace with Russia - and the stocking of arms continued.

Richard Nixon has been talking of detente, peace with honor, and peace for all time - and it was on paper - not in his heart.

We still have the big powers. We still have full-scale stocking of arms. We still have nationalism, and imperialism, and racism and the strong defence of ideology over the attainment of ends.

This is peace !?!

At a time when full scale nuclear war is perhaps more possible than in any other time in our history, our leaders still take us for fools and tell us we are at the threshold of "peace for all time."

But so much for this pessimism - or realism - it depends where you stand. (I suppose if you follow such demagogues as Nixon or Breshnev, it can be called Negativist pessimism.) What, just what is the solution?

To have peace, one must avoid the ideological chauvinism that has existed in the past several years. Despite the claims of world politicians, neither socialism nor capitalism nor any other ideology can solve all the problems facing them. The solution is a policy of coexistence with trust, increased international contact, and promotion of international free associations of nations such as the Commonwealth of Nations and the United Nations. Outmoded military alliances as NATO, NORAD, and Warsaw Pact should be discouraged and disbanded.

Trust can only be built with a policy of coexistence. Coexistence, the live and let live policy of world politics means education toward a goal of that nature - internationalism.

One of the great Canadian Internationalists of the 1960's - the Rt. Hon. Lester B. Pearson - spent much of his later years working for the building of World Universities - Universities open to all peoples of the world on an equal basis. As a result of his work, the first of these universities is now well along in the planning and will be fittingly named the Lester B. Pearson World University.

This first of the World Universities will be opened on Canada's west coast. Two others are currently in the advanced stages of planning - one of them, I believe, to be located on the African continent.

Undoubtedly, though the world's great leaders may deny it, there is great value in promoti international peace through internationsl coexistence and thus education. It would be to our advantage if our leaders would take a few minutes off from "paper peace" conferences and the stockpiling of arms and put that money into international education and coexistence.

We need a policy in every nation supporting the continued development of the World University program. The Commonwealth should further develop a Commonwealth University Program. When international as opposed to national education is developed, then we may see peace.

Wayne Madden

# Enjoy it

I think the concept of saving the World is a bit inane. Hasn't there been enough theories, philosophies, societies, religions and generalized dogma already? I consider the world as a component of the Universe, known and unknown, and indispensable even though it may be rather insignificant. I consider the world's ills (though this is talking in vague generalities admittedly) as a product of history but more importantly, the activities of all its animal, vegetable and mineral components at the "right now" point in time determine just what really happens. The parts uniquely affect the whole, and the whole determines the parts. Neither can exist by itself and we have an uncertainty principle operating - it is impossible in actuality to consider either the parts by themselves or the whole without the parts.

Can I justifiably, then, point a finger at some of the world's ills and offer a solution? I don't think so. All I can really do, if I *want to*, is contribute my time and energy to perhaps alleviate some of the immediate wrongs I see around me. Is that saving the world?

I may not be even microscopically influential in "saving the world" from some of its troubles, but say if I was only one of half the population of the world, all dedicated to helping however we can, without resorting to the depths of coercion, brutality, and interference that our ancestors and some contemporaries regard as necessary. I wonder....

Just what would happen if we decided that most of that advertising and general pressure to conform and consume was a load of dung, that we only really are aware of one trip we take from "birth" to "death" and that accumulation of wealth and self-gratification was a bore? That the world is really so intricate and beautiful, both in what is left of Nature and in the ugliest of slums, polluted systems and political disgraces, so that the most personally satisfying activity might be to enhance the harmonies and the good things, and do what we can to remove the causes of suffering and the anguish of those who suffer.

Perhaps the "system" would crash (perhaps

it is!). Need we feel so insecure that we could only tut-tut about dreadful times or fret about anarchy and immorality? I don't see why. Science and technology may have brought us close to the limits of resource utilization, and religions may have brought us close to bliss (etc.) but perhaps those *who have the opportunity* to get off their comfortable self-gratified butts ought to quit this struggle for the absolute parts of the universe and concentrate our energies on making it all work together.

We can't put it together because it has always been together, however by making sure we are well-oiled maybe we can get it working together better. Maybe. Maybe I am being a bit idealistic and talking in generalities that are too vague, but maybe at least some of you reading this will get provoked one way or another.

I might hazard a guess that things are going to get a lot worse on this poor little planet of an average little star, in the next year or so (as we measure it!). But I think also that a lot of people are really working at their own thing, and that soon it will be running a lot happier. I think the world is on the verge of a great age, and that it doesn't *deserve* to be saved from purging itself of cruel, useless, anachronistic and stupid things. I wouldn't like to predict my survival potential, but there's a lot of life to be lived and it would sure be great to play even the smallest part in getting what's left of the mess to hum beautifully.

I hear the humming myself, it is what makes me feel happy and great to be alive. It is inside me and is my experience and consciousness only. Maybe we could just listen to what feels happy and right inside, and do what we are capable of to assist others to do the same. Maybe it just doesn't have a set of rules, and maybe we will never find out what is ultimate about it, but maybe this act of tuning in to the world as a whole, tuning ourselves to what we experience to obtain the best harmonies. Perhaps this is what we might do instead of trying to save the world.

John Simmons  
Civil Engineering



To save the world just vote for Joe the space bee, present leader of the Inter Galactic Bumblebees. (I.G.B.B.)

## Worried

So you want some suggestions on Saving the World, what an undertaking that would be, now that permissiveness among our young people, and greed and crime, etc. have all reached such a staggering all time high. However, I do have one suggestion that would help a lot to Save the World and that is to Cut Out the Liquor, do away with the beer, shut up the bars.

Alcoholism is Canada's No. 1 headache, it is too easy to get permits to sell it, and too many of our young people are becoming Alcoholics. The amount of drinking that goes on at the U of A is unbelievable and disgusting, I know, I have a son who is in his 3rd year there, beer is his downfall, but he thinks, in order to survive, he must conform.

Drinking is the cause of many families going on Welfare, its hard on children, breaks up families, causes car accidents, and business failures and early deaths. Please print this, I cannot sign my name for obvious reasons.

Really Worried

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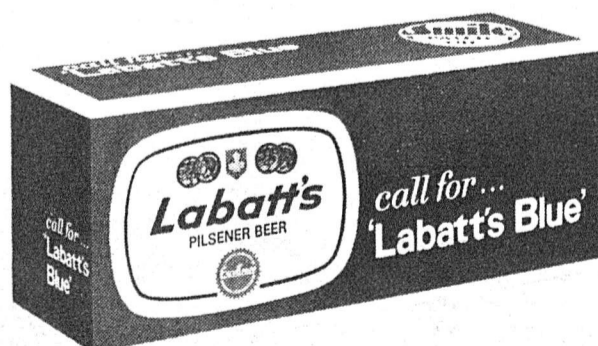
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# Savard says...

We may *not* manage to save the world in time. But, even if we don't, it does not necessarily imply the extinction of man: we might be able to pick up the pieces after. But, saving the world is of course preferable.

What does the world need to be saved from? Pollution, Nuclear war, Famine, Overpopulation, and Communism.

The world does not need to be saved from abortion: is it a scandal, and more than that, murder, but it does not threaten the world as a whole.

Energy shortage is another menace as well. **THE ENERGY CRISIS**

The *current* crisis is artificial, and the fault of the Arabs. A real crisis would have come later though: some authorities say that the present crisis is a blessing in disguise, waking us up to the later one. I don't know about this: we may need Arab oil to fuel the industries to make the equipment to help the scientists to discover what we need.

And what we need is fusion power! Make no mistake about it! *Only* fusion power promises limitless energy for an endless time: endless, of course, only in terms of human experience, but still endless enough.

Nixon talked about an effort similar to Apollo or the Manhattan Project (both initiated by Democratic Administrations) to solve the energy crisis. What with his Watergate problems, that must have sounded like shallow name-dropping. Since no news of massive appropriations for fusion research were forthcoming, it sounded *more* like name-dropping.

The present crisis could be solved, if our geography texts included such picturesque geographical locations as Cairo, Israel; Mecca, Israel; and Kuwait, Israel: but, they don't-yet.

The Israelis talk about secure boundaries for Israel. I agree that giving in wouldn't help: the Arabs have time and again demonstrated themselves untrustworthy. But, the present road leads to madness: Israel needs Mecca, so that Saudi Arabia cannot incite Israeli Arabs by refusing them access; it needs Cairo and Damascus, so that their countries won't start anything again; it needs Lebanon to protect itself from terrorism, and it needs Kuwait so that foreign countries won't be pressured against it by lack of oil...at this rate, they may as well conquer the world and be done with it!

**POLLUTION**

Fusion power is nonpolluting. Going back to nature won't work; nor will expensive pollution controls. Either one would cost even more than pollution in the end. But, solving the overpopulation problem would: if the world's population were 1% of the present value, using 10% of the world's *current* resource production (which would give them a standard of living from 2 to 2½ times the current American standard) wouldn't make such a big dent in world resources, nor would it cause much pollution.

**NUCLEAR WAR**

There are two ways to avoid war: either appease your enemies, or see to it that no countries likely to fight you have any nuclear-or other-weapons. The first one didn't work for Neville Chamberlain. See my section on "Communism" later in this article.

**OVERPOPULATION**

To stop overpopulation, all we have to do is see to it that our country isn't overpopulated-then wait for the rest of the world to starve to death. Starving men may not sit still and die, but they don't usually possess much in the way of advanced weaponry either.

But surely, there is a better way to solve this problem. We've started right here in this country

without knowing it: comic strips to TV shows, the message is often the same: babies mean diapers, tantrums, expense, and ingratitude. More of the same would be helpful, I suppose. Look at one Hi and Lois strip of a couple of years ago: "The Smiths: they live in the same kind of house as we do, they have the same number of children, yet they have a bigger car, and always travel to lots of places while we don't. I wonder why?"... "Their children's teeth grew in straight." Pathos! And also a call for better medicare, among other things.

In India, for example, there is another problem: children mean financial security. To solve this, what can we do? We would have to give them financial security from another source: to somehow raise the standard of living. But it couldn't be done on a long-range basis without first solving overpopulation. But, perhaps a temporary massive aid program might start the ball rolling. One district of India combines high education and high unemployment. Why not work out a scheme to give residents of underprivileged countries free passage here, find them jobs and then let them send some of the money back to help their relatives. Not just educated ones either: we could allow people from very poor countries to come here and work below the minimum wage at jobs our workers don't want (not that I don't blame them for not wanting such jobs): they'd still be far richer than they were. Sure, I know it can be called "discriminatory", and that it's been tried illegally before: but it's better than letting them starve.

**FAMINE**

Of course, to solve this we've got to solve overpopulation. Some other solutions I've

touched on under "Overpopulation" before, as well.

But, there are other things too: our governments ought to take foreign aid more seriously. By this I cannot suggest that the U.S. divert money from either space or defense: space exploration is vital (I can't take the time to explain why here: read Clarke), and so is defense, unless you'd rather see the whole world Red.

However, we can still cut out a lot of needless spending in government: and we can also increase taxes. For example: stop spending money on being humane to animals when humans are starving to death.

**COMMUNISM**

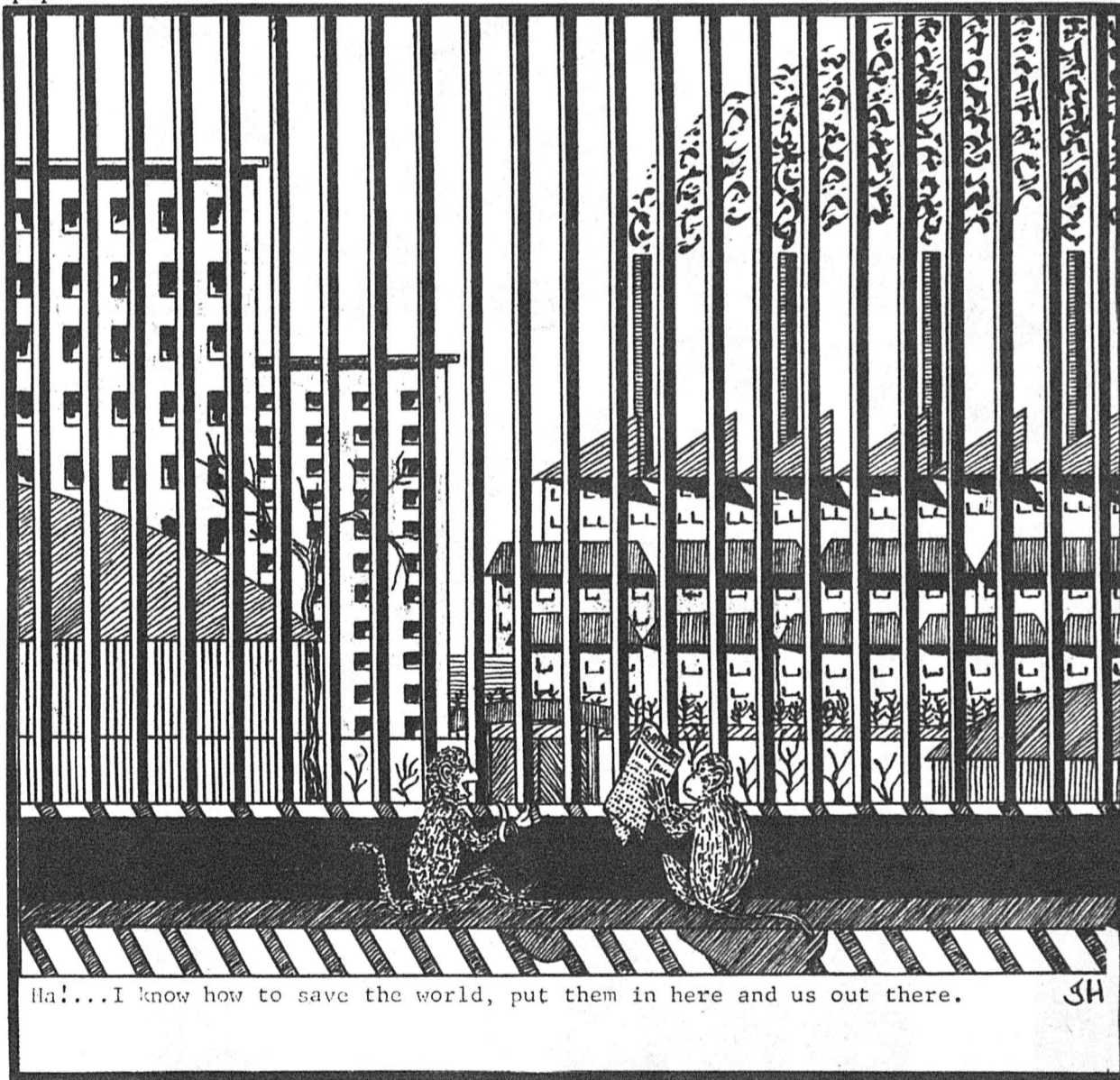
This is the one that *no-one* will take seriously. Except suggesting that the boys in the Defense Department start working fast, I don't know what to suggest.

But, I do know this: in the Soviet Union, the ruthless leaders there can take calculated risks to improve their position: but in the U.S., the people won't take kindly to any President who risks confrontation. So, through crisis after crisis, the Communists will win more and more of the world. Maybe a few thousand years after the Communists take over we could get free-but I'd rather save the world beforehand.

**CONCLUSION**

They should keep an eye on nuclear materials to keep them away from organized crime and terrorists: and the CRTC Canadian Content laws should be repealed. Those would be the finishing touches to the world's salvation.

John Savard



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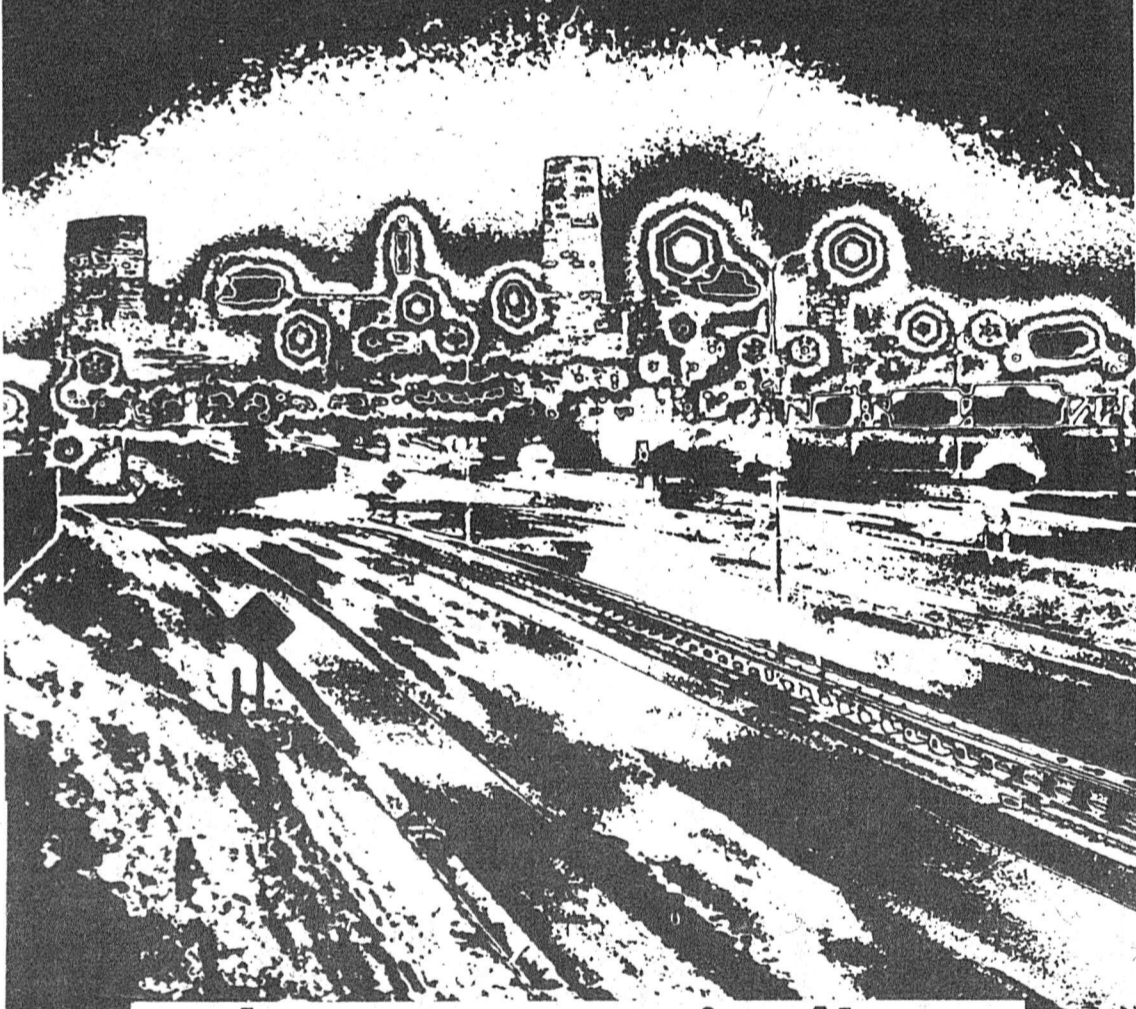
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## Graffiti:

### an Apocalyptic Vision

Gone to the bathroom lately? Of course you have. More specifically, have you visited any of those fine facilities the university provides for us? Then again if the reply was negative to the first question clearly it is Ex Lax you should be searching for and not a far-flung washroom.

What exactly graffiti has to do with 'saving the world' is not entirely clear even to the befuddled author of this treatise. Perhaps that's precisely the point. Washroom graffiti is the great leveller or the plateau of poetic justice, telling us nothing and sometimes saying everything. It does not profess to save the world and rightly so. To the anarchistic spirit roaming the washroom walls there is no answer.

A tour of the U of A washrooms reflects all of the graffiti 'highs' and 'lows'. The Education building is a suitable starting (ending?) point. Witness; "Eduvac - a person who through education has created a vacuum in his head." Or how about, "Half the people in the world are below average - think about it."

If indelible ink doesn't work try scratching in:

"Here I sit in fumes and vapors,  
the guy before me used all the papers.  
Should I sit or should I linger  
Oh hell, I'll use my finger"

Tantalize the curious with a cryptic "QU QT, INVU". And then there's "69 - the breakfast of champions" - would Vonnegut approve?

There's something missing here though. Maybe it's those grotesque scrawlings of pendulous breasts, gargantuan cocks, and other aimless tidbits mingling with the wit. Despite the irreverent and vicious nature of the artwork it is exactly the kind of zany and surreal illumination that's needed. And it doesn't provide any answers either.

Does SUB? The womens' washroom proved to be a veritable beehive of activity. "Nurses are indoctrinated"/"Women can unite in struggle and in love. Sisterhood is beautiful."/ "Reality is a crutch, not a ladder!"/"Seven whole days of sex makes one's whole weak"/"Semen is a pigment of your ejaculation"/"Kenny M. fucked Suzie K." Round of applause for all those women of wit. Shall squatter's rights forever reign supreme!

The men are far more prolific and imaginative graffiti guerillas. For instance, one gentleman, in reply to the question "Should cubicles be censored?" astutely noted that "it depends on the price of grapefruit." That was his statement, his daring comment upon life. It reminds me of;

"Here I sit  
Broken Hearted  
payed my dime and only farted  
yesterday I took a chance  
saved my dime and shit my pants!"

Such beautiful concern and symmetrical articulation of the anal functions. Surely it revels in the limelight of its own rhythm, all the time hinting at the cathartic release for his whole electrified being.

The humorless walls of the Engineering washroom (B32 A) were rescued from some unimaginative depths with "a fool wanders, a wise man travels." A stalwart soul skulking through the basement washrooms of Science managed to pen "Virgin walls I desecrate, Come and get me Hounds of Fate." Well done. The fumes and the mounting pressures must have totalled potential physics contributors. Their offering: "98977". Phooey.

Let us not despair. There is *some* quaint eloquence and charm to be found on those slabs of stainless steel.

"There is absolute justice  
in the experience  
that each of us  
is having  
every second  
of the day." (Education)

If that completely misses the mark there's always; "Existentialism is the contraceptive of the mind." (Arts)

The choicest piece of graffiti has yet to be exposed, though. IT can be found in the innermost regions of the Rutherford Library. Pass through that oak-panelled door of the men's washroom downstairs and pace over (pirouette if you wish) to the farthest stall. Make yourself comfortable - take a few test runs. Then, when the mood strikes, glance up at the door. Before you will loom 5 words. The power and magnetism of the 'big 5' will drain you of all manner of response. The words: "The big Push is on." It says it all.

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