



—Dave Blackmore photo

IT'S FALL, IT'S ALBERTA AND TO HELL WITH REVOLUTION

... Pat Starr, phys ed 2, and Brenda Haugen, zoology, appear preoccupied

Gateway needs

The Gateway

YOU

VOL. LIX, No. 9 THE UNIVERSITY OF ALBERTA, EDMONTON, CANADA

FRIDAY, SEPTEMBER 27, 1968, SIXTEEN PAGES

Student reps want GFC open to public

Student representatives on General Faculty Council have asked that the decision made in April, that GFC meetings remain closed to the press, be reconsidered.

And students' council has called upon the Board of Governors and the General Faculty Council to open their meetings to members of the press, students, faculty, and general public.

General Faculty Council has agreed to reconsider their decision, and has referred the matter back to the executive committee.

At the students' council meeting, Marilyn Pilkington said council should call for open decision-making in the university not only in the interest of the various segments of the university community, but because the university is a public institution.

She said more harm is done to GFC by the insinuations and innuendoes which are cast around by those who wish to undermine the integrity of the governing bodies of the university than would be done by giving everyone access to the deliberations and decisions of the GFC.

She disagrees with the proposal that a system of press releases should be instituted to communicate decisions of GFC to the students and the public.

"The Gateway should be allowed to decide what is of interest to students rather than having it handed to them in carefully prepared press releases," she said.

"Further, we feel that not only decisions should be made public, but also the manner in which decisions are made."

She said GFC and the board could reserve the right to withdraw into camera sessions to discuss confidential business.

"Much student discontent arises because of a lack of knowledge and understanding of the complexities of university government. Further communication will improve the situation by making all factors clear."

Manitoba, Toronto reject 'token' seats

UMSU wants board, senate open

OTTAWA (CUP) — Two university student bodies rejected Wednesday token attempts by administrations to restructure university government.

The University of Manitoba Students' Union refused to send seven student senators to the university's 90-man academic senate.

At Toronto, student council declined to accept administra-

tion president Claude Bissell's offer of two seats on a commission to examine university government.

At Manitoba, UMSU set the following conditions to their acceptance of the seven seats:

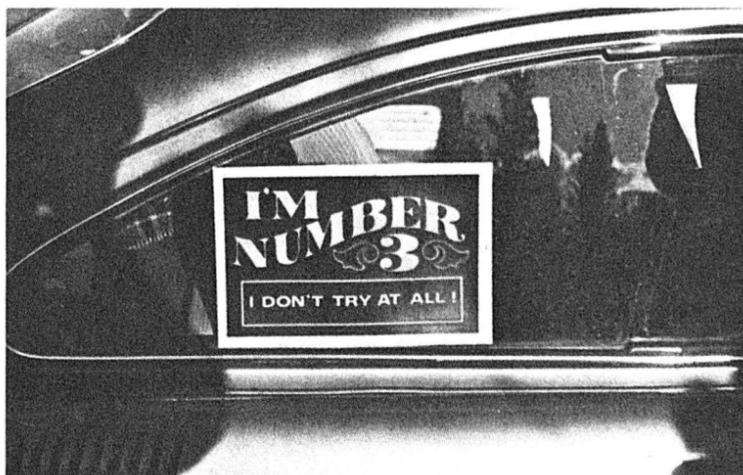
- that council determine the method of election of student senators

- that students be guaranteed seats on the Board of Governors

- that senate and board meetings be open to the public (two representatives of council walked out of senate Wednesday when a motion to open the meeting was tabled)

But the Manitoba administration apparently does not accept UMSU's right to reject the seats. In a letter to student president Horace Patterson, administration president Dr. H. H. Saunderson said he regretted members of council would not be running for senate election, but added "we could hope with the large number of capable students in the university, it should be possible to obtain able representatives of the student viewpoint as members of the senate." In other words, if council rejects the seats, he would expect someone else to take them.

The Toronto council came back with a counterproposal of a new commission made up of four elected faculty members and four elected student members with ex officio administration representatives.



PIERRE BURTON SAID

... Gateway is No. 1

short shorts

Drama Club meeting Monday

The first meeting of the Drama Club will take place Monday at 7:30 p.m. in SUB theatre. Anyone interested in any facet of amateur dramatics is welcome.

TUESDAY**GERMAN CLUB**

The first meeting of the 1968-69 German Club will take place Tuesday in the arts building, Rm. 17 at 7 p.m.

MARIJUANA

The committee for the consideration of marijuana will be holding a public meeting at noon Tuesday in Convocation Hall.

FIGURE SKATING

Figure skating practices will begin Tuesday at 4 p.m. in the Varsity Arena. All interested students are welcome. Those interested but unable to attend the first meeting should leave their name and phone number in Rm. 112 of the phys ed bldg.

GO CLUB

The GO Club will meet Tuesdays at 7 p.m. instead of Fridays.

WEDNESDAY**COMMERCE CLUB**

The Commerce Public Speaking organizational meeting will be held Wednesday noon in T4-4. Open to all Commerce students.

MATH CLUB

Dr. A. Rhemtulla will be speaking to the Math Club Wednesday at 7:30 p.m. in Rm. 262 of Campus Towers. His topic is "Math at Cambridge." All interested are welcome.

OTHERS**BADMINTON CLUB**

The Badminton Club will hold its first meeting Oct. 4 from 7 to 11 p.m. in the ed gym. The club will meet every Monday and Friday. Membership is \$3 per person or \$5 a couple. Badminton birds will be supplied. For further information, call Tom Lancaster at 439-7185.

FOLK DANCE

Males over 5 feet, 10 inches and interested in joining a semi-professional folk dance group should contact Honey Weinlos at 488-4796.

INTRAMURAL GOLF

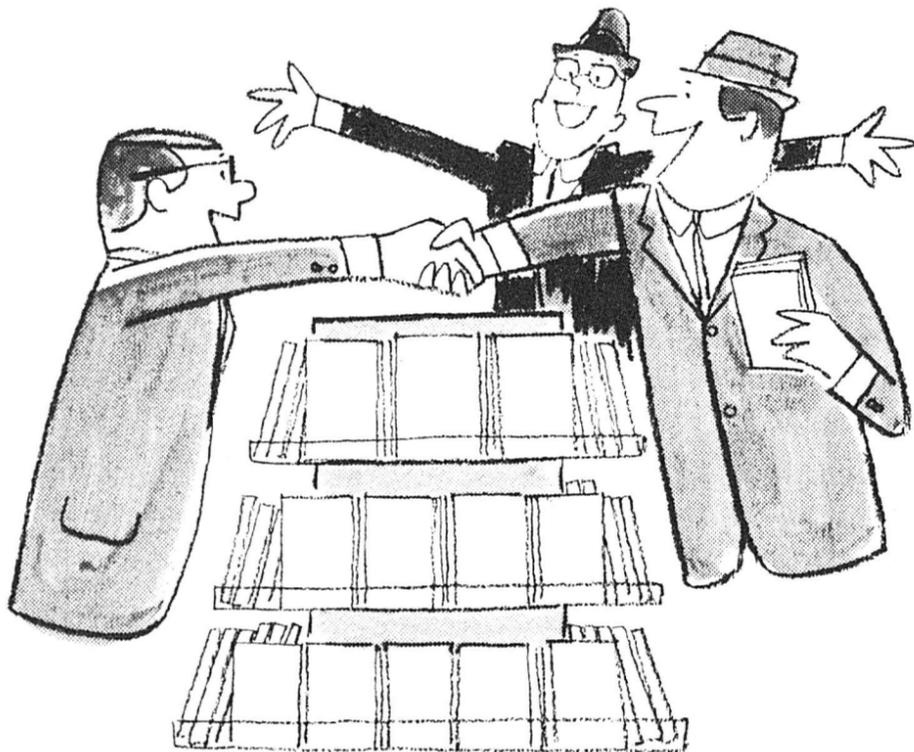
Intramural golf draws will be posted on the intramural bulletin board in the main lobby of the phys ed bldg. All golfers are asked to be on time for their respective tee-off times.

BROWN OWL NEEDED

A Brown Owl is wanted for the Windsor Park brownie pack. Meetings will be held at the Windsor Park School (87th Ave. and 118th St.) on Thursday at 4 p.m. If interested, phone Mrs. Leeson at 439-7274.

WOMEN'S INTERVARSITY GOLF

Anyone interested in playing on the women's intervarsity golf team please leave name and phone number in the women's office in the phys ed bldg. or phone Bev Bullock 477-2045, by Friday.

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No cross examinations to get an Alberta loan

Students at Toronto's Metropolitan University will have to prove that they tried to get summer jobs if they wish to qualify for a grant or loan.

About 2,000 students applying for student assistance at Metro, twice as many as last year, will have to produce letters from the dept. of manpower or from prospective employers.

Fortunately, we have not come to this point at U of A. The difficulty of finding jobs, though worse than last year, does not seem to have been quite as bad as in Ontario. Also, a student does not have to produce such proof.

"We take the student at his word that he tried to find employment," said Student Awards director R. B. Wishart.

"Besides, the summer earnings would influence only the amount of a grant, not that of a loan."

A single student may receive provincial loans of up to \$500 and federal loans of \$1,000; a married student \$500 more. Students in medicine and dentistry may receive an additional \$500. Grants, which are non-repayable, may reach a maximum of \$400.

"When deciding the amount of a loan, we don't worry if a student has an old car, since many need them for transportation," said Mr. Wishart, "but generally if he has a new car, he will receive no assistance."

During his first four years at university, unless he has been employed since school, the student is expected to receive financial aid from his parents if they are capable. Until this year, students were considered independent after three years of post-secondary education.

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which is being formed as an informal winter lecture series and a meeting place for all persons interested in the northern regions of Canada as well as other parts of the circumpolar world

Speaker: Mr. Peter Kevan

who has recently returned from a summer field trip will discuss

"Natural History of Northern Ellesmere Island"

Time: Tuesday, October 1, 8:00 p.m.

Place: Rm. 142, Students' Union Building

ALL WELCOME!

Camrose Lutheran College cancels out on Fantasticks!

"Totally unacceptable."

That was how the administration of Camrose Lutheran College described the Jubilaires 'The Fantasticks.' It was scheduled to perform there tonight, but has now been declared unsuitable for the type of audience, consisting of high-school and first-year university students.

The Jubilaires received a telephone call Tuesday from a representative of the college who said the show would not be acceptable because of the sexual implications and suggestiveness of some of the lines.

Jubilaires had sent the college a copy of the script earlier in the week.

The Fantasticks! a modern Romeo and Juliet, tells of two fathers who decide that the only way to make their children fall in love is to provide as many obstacles as possible.

There is occasional profanity, and one song with the refrain: "The kind of rape you get depends on what you pay," has the lines:

"The comic rape, perhaps it's just a trifle too unique.

Romantic rape, done while canoeing on a moonlight creek," and continues with a discussion of gothic, drunken, and military rapes, among others.

However, rape never materializes. In fact, it was never seriously considered.

The show will open Sunday for alumni, and the next two weekends it will tour Spirit River, Peace River, and Devon. It will



BERNI DOMBROSKI

... performs in *Fantasticks!*

be playing in SUB theatre Oct. it will visit Uranium City and 18, 19, 25, and 26. In November Eldorado.

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Registration criticised

Takes too much time, says prof

Does registration take up unnecessary time?

The answer, according to math professor S. A. Naimpally, is "yes".

"The main trouble," he said, "is that students have to run from one building to another. If they want to become familiar with the campus, they should be given guided tours some other time.

"Instead, all the registration could take place in one room, such as the phys ed gym. If it isn't large enough, other rooms in the same building could be used. And the whole process should be streamlined, to reduce the long line-ups."

He said that at Michigan State University, which used this procedure, the average time of registration was one hour. It had a student body of 22,000, larger than U of A.

Of course, this would cover only the mechanical registration procedures.

"If a student needs advice about his courses," he said, "he should talk with a faculty advisor beforehand. At present there is too much rigidity between the staff and students.

"It would also help to hand out the cards ahead of time, and to abolish the lunch break."

Will the telegram help?

Jean Marchand, minister of immigration, will receive a telegram from council urging admission of 12 of 3,000 Czechoslovakian students to Canada to attend the University of Alberta.

Vice-president David Leadbeater read the telegram to council.

"We think our support may expedite matters, get through red tape, and get the students here and

into classes before they have lost a university year," said Leadbeater.

"It is essential that they get here as soon as possible," he said.

"This is not political involvement; this is humanitarian," said Marilyn Pilkington, students' union president.

Council endorsed the telegram unanimously.

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casserole

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photo editor Chuck Lyall

STAFF THIS ISSUE—No one saw any of them, but these people turned in stories. It sure would be nice if some of them came up and said hello to this old snake. Please come to me, Marg Bolton, Brian MacDonald, Lorna Cheriton, Jim McCormick, Glenn Cheriton, Ken Bailey, Al Smith, Laurie Kostek, Graham Camplin, Bob Conarroe, Randy Jankowski, and Don Carroll. Yours truly, Harvey Thomgirt.

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PAGE FOUR

FRIDAY, SEPTEMBER 27, 1968

The university system . . .

The frosh, at least 3,500 of them, are saying they don't know what the hell is going on in this place. They are wandering around the new buildings, the old buildings and some of the other buildings and, to these frosh, everything looks quite nice, thank you.

They understand these things. What they don't understand is who is who at this university. When they read about the administration being attacked and about the General Faculty Council and the Senate etc., the frosh do not know who these people are or what they are doing or why students feel they have the right to criticise them.

To clarify these bodies, we have the bible, reversed and followed to the letter, called The Universities Act. It is a 45-page booklet (without amendments) and is a bona fide

bill passed by the provincial legislature. That means it is a law—just like the no smoking signs in lecture rooms. These laws are to be obeyed. The University of Alberta follows these laws.

There are three main ruling bodies at the university—Senate, General Faculty Council and the Board of Governors. Their powers are in that order, from weakest to most powerful.

According to the act, the Senate's duty is to "inquire into any matter that might tend to enhance the usefulness of the university." It meets a couple of times each year and is allowed to make recommendations to the General Faculty Council or to the Board of Governors or both. The student body has representation on the Senate but nothing worth shouting about.

. . . how it works

Next on the way to the top is the General Faculty Council. There are more than 60 people on this council and we have three student representatives—all voting members. The GFC, according to the act, is responsible for "the academic affairs of the university" and in particular but without restricting the generality of this, the general faculty council is empowered to do 17 other things such as determine time tables for exams, lectures and instruction, provide for the granting of degrees, make rules and regulations for for the management and conduct of the libraries, and makes rules and regulations respecting academic awards.

There are many other more important rules, but it can be safely said that GFC has a tremendous amount of power in the university—almost as much as any other body or committee.

The GFC meetings are closed to the public, the press etc. because, as president Walter Johns says "a great majority of the matters considered are not of general interest to student body at all."

Sure, they talk about the libraries, the lectures, degrees, faculty, admission requirements but these

aren't of interest to the student body.

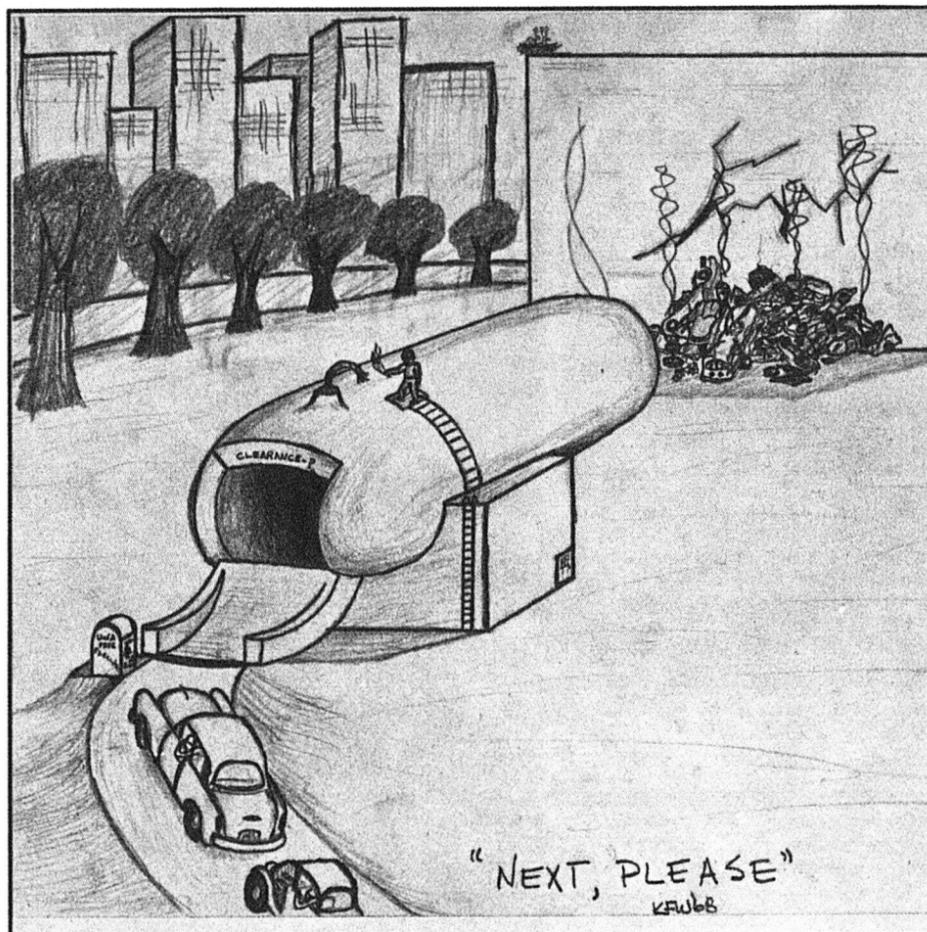
Above these are the Board of Governors and the student body has two representatives on it—they are non-voting and they are representative students, not representatives of the students. Like the GFC members, they are appointed by special student council committees. That's democracy.

The Board of Governors, according to the act, has "the management and control of the university and of the property, revenues, business and affairs thereof . . ."

All decisions from General Faculty Council must go to the board for ratification. The board is appointed by the lieutenant governor of the province. There are no elections involved. It is strictly appointment. The word "politics" may apply here.

The Universities Commission is a liaison body between the university and government and does a lot of research and recommendation in finance etc. They are appointed.

Then there is the government and everybody knows who they are. And there are the students. That's us. We're at the bottom of the list, not the top.



Shakespeare in the V-wing

By AL SCARTH

Page Five in Tuesday's Gateway took a light look at one of the less desirable aspects of the lecture system—professors being forced behind cash registers.

But spontaneity has by no means bid adieu to the university amphitheatre. Witness an afternoon Shakespeare class held Wednesday in the less-than-spontaneous surroundings of a V-wing elevated classroom. You must be familiar with the usual scene. Prof enters from the rear, down and down he goes, farther and farther from his students.

In fact, students have become so frightened of personal contact with Him that they rarely, unless forced by the multitudes or cajoled by Him to do so, occupy front row seats.

Reasons: Everyone will think I'm a suckhole, I don't like people looking at the back of my head (I want to look at the backs of their heads), He won't ask me a question if He can't see me, it's easier to be snotty if you're anonymous. But these are only symptoms of alienation bred by the university itself. Basically, everybody wants to participate, be encouraged to learn, and rewarded when they have done so—not by marks but by personal contact and mutual respect between themselves and their teachers.

Well, this is no ordinary Run of the Milton English prof that bounced in Wednesday afternoon. He swung from the cuffs of his purple shirt to the top of his Beatle-Kennedy haircut. Billed by one female Casserole Editor as possessing Peter O'Toole's eyes, Richard Burton's voice and John Kennedy's hairpiece, that cat had two unadvertised qualities.

One: He added to a slightly Satanic look, the gait and manner of a mischievous Leprechaun. Sex appeal.

Two: He could make things happen. And it is number two that counts.

So he counted: "You, you and you." When he finished, six assorted students stood on the table at the front of the now transformed classroom. Never was the professor at the front. He sat comfortably ensconced near the rear with his Works of Shakespeare comfortably ensconced in his lap. This was no longer V-wing, U of A, but Public Square, Rome, as seen from the Elizabethan theatre.

These four girls and two boys—standing yet—you have to picture this—standing next to the water faucet on

the table in front of their fellows. They were now bona fide Roman Senators. The New Romans had come.

Titus Andronicus was the play. In typical Elizabethan fashion, the audience was gratified (much as in James Bond) and horrified (much as in The Green Berets) by "burning entrails perfuming the sky."

"Enter Bassianus, enter Marcus Andronicus aloft," says the Richard Burton voice. "Saturninus and Bassianus, off you go, fshhh." Saturninus and Bassianus don't exactly fshhh away in grandeur but you get the idea. "We haven't got Martius and Mutius yet. Could you, and you? Thank-you. Now the rest of the row—Titus, Aaron, other Goths, people following. Very good."

This is a switch. At least half the class is now milling about in an embarrassed yet actively attentive and involved mob at the base of the amphitheatre. Aloft (on the table), observing them are the Senators. The point: "Maybe this will give you a general idea of what the disposition of actors might have been like on an Elizabethan stage."

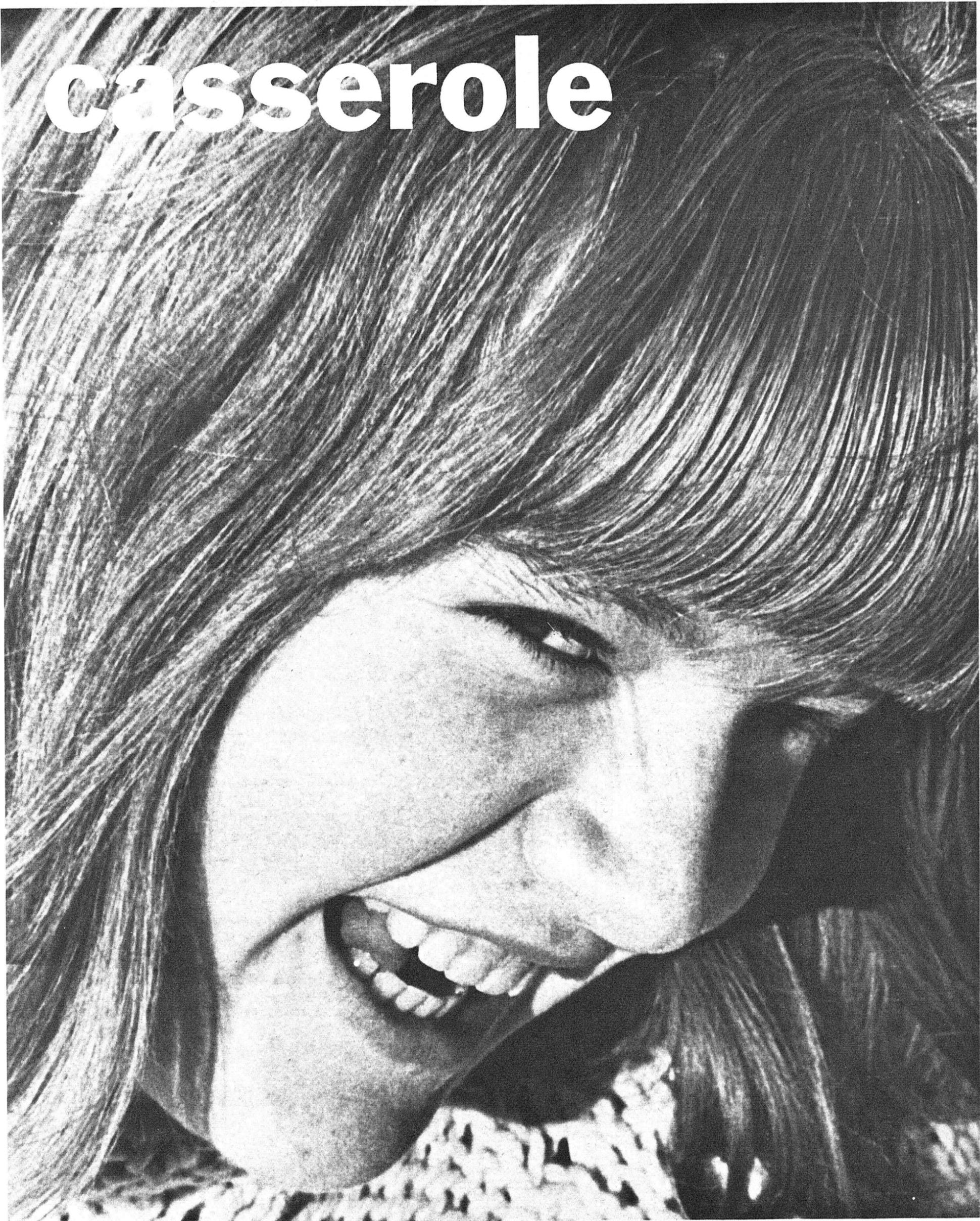
By this time, the Senators are getting tired leg-bones and have run out of things to do with hands that seem to hang uselessly. They are not actors. A shapely co-ed glance at the clock and shifts her position again. They are not acting (nor have they spoken a line) but they have participated and made something as dry as, who might stand where on old Rattle Lance's stage, come real.

The Leprechaun bounds to the front to sum up. Of all things, he compares the bard's notions of arrangements of action to that in Michelangelo's picture of The Last Judgement. It hangs in the Sistine Chapel at Rome. The idea of a centre of attention with all sorts of things going on about it was not Michelangelo's either, he is saying. "It was the way one did things."

The next gem has nothing to do with Shakespeare.

"So the Pope says to Michelangelo: 'Fix me up a Last Judgement on that wall over there.' And Michelangelo, cursing and swearing and spitting, sets about painting the wretched thing. He hated painting."

It may not have much to do with Shakespeare but that comment and the whole previous scene went a long way in humanizing and humourizing a cumbersome lecture system.



casserole

peter johnston photo

A story of 30 students in the slums

casserole

a supplement section
of the gateway

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marjorie bell

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arts editor
john makowichuk

Despite hang-ups, hang-overs, a green-horn editor and illness unto death, Casserole has somehow tossed together another dish of goodies for you, the lucky students.

WUS chairman Sylvia Van Kirk unclouds the issue around World University Service on C-3. For those of you who've been wondering, now is as good a time as any to find out the facts.

Tutoring Indian and Metis kids is a sharing experience, and Gail Evasiuk covers that story on C-2.

With another slant on Indian education, Marj Bell reviews a summer on the reserve. She was one of several students sent out by the Inter-cultural Education Committee and the Department of Indian Affairs to find out about the practical side of teaching native people.

Our cover-girl this week was shot by Peter Johnston. Wonder what she's thinking?

By GAIL EVASIUK

Last year thirty students from this university left the comfortable hallowed halls and journeyed into the slums.

With the nebulously defined purpose of tutoring welfare children, the volunteers, grouped in male and female pairs, visited Indian and Metis homes twice weekly.

A sidewalk with few boards, a door with no glass, a kitchen with not enough chairs for all the kids, a sun-porch used as a bedroom, an un-painted house with no furnace, and no running water—these were just a few of the sights unveiled to the students.

ONLY MILK

The cupboards contained only milk for the baby. The rest survived on pancake and onion sandwiches.

The tutor-pupil relationship became secondary to that of friend-friend during discussions between the children and the students, who soon discovered all is not rosy at school for the welfare child.

Because the present school system is so oriented to financial class, school is frustrating. Although pre-schoolers appear to be bright and eager, the older children do not. After attending school, they become more achievement-oriented and more concerned with personal problems.

Realization of cultural limitations causes psychological withdrawal and development of a defeatist attitude. Very few advance past grade eight or nine. One sixteen year-old had failed four or five times.

FAILING PROCESS

"If a grade has not been failed before grade six, the failing process sets in soon after that," said Warren Larson, Arts 3, one of the volunteers.

He said a definite lack of understanding on the part of the teachers is a contributing factor to the failure rate. Most teachers come from typical middle class backgrounds and are used to working with the same class of people. Never bothering to acquaint themselves with the home situations of the children, they tend to overlook difficulties the kids encounter at school.

Although most are nice, honest kids, there are few jobs for them when they enter the labor market. Unable to qualify for employment because of cultural deprivation and lack of education, they drift from odd job to odd job working mostly as seasonal laborers. Males in the eighteen to twenty age group are seriously under-employed and are limited to living at home.

Because of advances in automation, within five years even the seasonal jobs will not be available for these people, Brian Watt, science 3, predicted. Thus, after dropping out of school, the only alternative left to the young adults is for them to drop into the welfare chain. Because of large families, one family will produce six or seven other families for the chain and the process is perpetuated.

Being victims of circumstances, the parents are not responsible for the situations their children are placed in, Larson and Watt stressed.

In most families there are at least eight or nine children. In one family, the mother was left to manage fourteen children alone.

In another, although the father had been self-sufficient by trapping and lumbering, at sixty-five poor health prevented him from working. It hurt his pride that he needed welfare to survive.

The migration from rural areas to the city necessitates welfare, Watt said. Then the first welfare generation contributes to the chain.

The older children are used to taking much responsibility, the volunteers found.

In one case, a nine year-old girl has the responsibility of doing all the ironing and looking after the younger children in a family of seven.



HEADED FOR FAILURE
... by grade six

Children are more withdrawn in mixed company of different economic and social classes. Thus volunteers concerned themselves mainly with "trying to get to know and be comfortable with the families," Larson said.

By exposing the children to unfamiliar parts of society, the children were given a taste of things that normal white Anglo-Saxon children regard as part of every-

day life. Fields trips, including visits to libraries and museums, were an important part of the social training relationships. The outings also enabled the mothers to do things in the house they did not normally have time to do.

The tutoring idea stemmed from a meeting of the Alberta Service Corps in fall 1967. From there, Brian Watt decided to do what he could to help a family in Edmonton. He and his partner visited a family in need of help suggested to them by Terry Garvin of the Community Development Branch. From them, the idea spread, and soon fifteen couples were helping fifteen families.

The idea of male-female pairs worked because it allowed for such variable situations within the homes as families with many little children, shy teen age girls, and the blind, Watt commented.

As students successfully initiated and carried out the tutoring system last year, Garvin would like to see "the university become more involved because it has something to offer."

"But you need something more than a person with just a solid academic background," Garvin explained.

NEW FRIENDS

The families made new friends, the children's attitudes to school improved; their outside contact was extended. Parents still phone the volunteers for help with personal problems.

In one case, four children had failed the previous school year, but none failed the year the volunteers were with them.

The parents expressed real love, concern, and interest in their offspring, Watt and Larson said.

"They are as high a quality of people you would find anywhere, it is the circumstances that limit them," Watt commented.

"The operation was successful because there is a desire by those who appear to need this kind of service for the service to continue," Garvin said.

And the service is continuing. Plans are under way to continue the project with a de-emphasis on homework. Instead, educational games will be played and children will learn without realizing they are learning.

All time offered is volunteered; there is no pay other than the rewards new friendships and experiences offer.

Anyone who genuinely feels they would like to "do their own thing" this way for the school year may contact Brian Watt at 488-3647.

Introducing to the U of A campus . .

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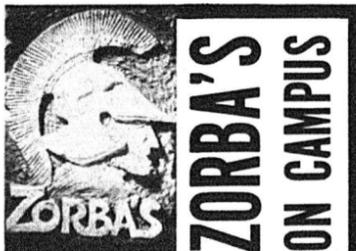
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WUS means World University Service



Let's get a few facts about WUSC straight

By SYLVIA VAN KIRK

What is WUSC?

There seems to be general confusion as to just what WUSC is, what happened at its last national assembly in September, and what the attitude of the students' council is towards WUSC. Let's get a few facts straight.

Firstly, WUSC stands for the World University Service of Canada. The World University Service was inaugurated by students and professors in Geneva in 1920.

Its initial aims were to publicize the urgent needs of students and professors in many European countries suffering from the results of World War I and to provide various forms of assistance.

By 1926 the most urgent relief problems had been met but there remained among the thousands of students and professors who had been involved, a desire to maintain contact and to work together to seek solutions to university problems and to tackle other emergencies which might arise. This was the beginning of WUS as we know it today and it has continually expanded to include the university communities of Asia, Africa, and Latin America.

The official statutes of WUS state that its work is based on a concern for:

- A. the sincere and objective search for truth, which implies:
1. creative thinking and a critical, many-sided approach.
 2. resistance to all external pressure liable to hinder freedom of study, teaching or research.

B. the training of men and women with a wide and coherent view of human culture and a sense of their responsibilities within society, which implies:

1. a proper balance between professional training and true learning.
2. an active concern for the needs and problems of contemporary society.

C. the achievement of a spirit of community in the university, which implies:

1. that no one be placed at a disadvantage in seeking entrance to the university or in participating in university life on account of race, nationality, sex, social or economic condition, or political or religious conviction.
2. that the fullest development of members of the university community be ensured through promoting and strengthening the community life among students, student representatives, teachers, and administrators, and between the university community itself and the whole of society, of which it forms a part.
3. that a spirit of real understanding and collaboration be fostered among the university communities of all nations, thus contributing to social justice and international peace.

These are idealistic, but essentially meaningless words unless they are translated into a concrete program. The World University Service of Canada attempts to further the aims of the world

organization by a three-fold program:

1. projects designed to arouse the interest of Canadian students and faculty members in the problems and aspirations of the university community around the world (i.e. the national seminar held here in September entitled Revolution in the University).
2. projects which provide a service to members of Canadian universities, particularly in the sphere of international exchanges.
3. projects which raise funds and gifts-in-kind for the International Programme of Action (i.e. SHARE campaign and book drives).

So what's the problem? What went on at the national assembly that was so earth-shaking? There was a general feeling among the delegates at the assembly that WUSC was not in fact successfully fulfilling the aims of the international organization. Scarcely any attention was being given to the development of relevant educational programs, because WUSC was devoting all its time to fund-raising.

It was with the intention of correcting this failing that the resolution was passed to give "top priority to developing an international political consciousness in the university community" and fund-raising was de-emphasized. But this does not mean that all fund-raising projects will be abolished—you can't have an educational program without funds to finance it.

Contrary to rumors there definitely will be a Treasure Van sale on the U of A campus this year. But it was decided that the time has come to drop Treasure Van as a national WUS project.

But Treasure Van cannot be abolished overnight; it is estimated that the process will take at least two years. The stock for the 1968 sale was purchased long before these resolutions were passed.

What about SHARE? There is a SHARE campaign going on on this campus right now. The purpose of the SHARE campaign is to finance WUS' International Programme of Action which finances self-help projects in universities all over the world. No one said it wasn't necessary to raise funds. What was being criticized was not SHARE itself but some of the present methods of fund raising and people failed to make this distinction.

Is students' council contemplating the desirability of withdrawing from WUSC? Definitely not. It is entirely consistent with its position on CUS and related matters, to remain within WUSC. Council feels that because it was elected by the student body to represent the students, councillors have no right to impose their own political views upon the students by taking partisan political stands which do not represent the majority of the students' feelings.

The local WUSC Committee is appointed, not elected. As a member of WUS it feels a responsibility to take stands on matters which are its direct concern, but it does

this as WUS and does not purport to represent or commit students and professors on the campus to this stand. Students' council unanimously passed the following resolution on WUSC at its meeting on Sept. 9:

That the students' council reaffirm its support of the World University Service with the following understandings:

1. that in 1968-69 WUSC is emphasizing programs which will develop an international political consciousness in the university community.
2. that WUSC will work to stimulate public concern, but will not take partisan political stands on domestic or international issues.
3. that when stands are taken by the WUSC national committee it is understood that these stands do not necessarily commit member campuses.

WUSC has taken this new orientation in an effort to become a more relevant and meaningful university organization. But it can do nothing without the active support of concerned students and faculty. Think about it.

Sylvia Van Kirk, appointed as WUSC chairman by students' council, was a delegate to the WUS national assembly, held at U of A this year. She is in the grad studies program, majoring in history.

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The problem . . .



Do they need education to stay out of our culture?

By MARJORIE BELL

Adam's six-pack bounced crazily on the seat of the battered, springless Pontiac as I guided it between massive ruts on the Sunchild forestry road.

"I'm not going to let my kids go to school after grade eight," he informed me.

"Why?"

"If they get a good education, they won't appreciate me."

Adam had defined in one simple statement the problem I had found nebulous, frustrating and undefinable all summer.

There IS an Indian problem, as any 9-5 dry-martini, 2½-kids Canadian will tell you. What he doesn't know is that somewhere in the bowels of this giant learning complex, someone is trying to do something constructive about it.

In a society where labels and/or misnomers are conventional symbols, we call it Intercultural Education. In the university it is a lacing of sociological, anthropological and linguistic theory supplementing the usual methods and curriculum courses. The step between the ivory tower of learning and the nitty-gritty of teaching a minority group of culturally different people is a series of seminars.

But for about a dozen people each year, the real learning begins when the university term ends, and there they are, on reserves 50 miles of rough road away from Dustbin, Alberta on the dubious errand of serving summer practicums.

The practicum student is generally wide-eyed, over-dressed and either reduced to gibbering idiocy or stunned into silence by fear upon arrival.

He struggles through the summer, vacillating between hopeless depression upon wondering what the hell he's doing here, and the elation of having the confidence of some shy child or sharing a joke with his age peers. He eats elk meat and bannock with a councillor and his family, or drinks syrup-sweet tea from a tin cup and tells a story in sign language to a deaf woman.

He walks for miles, gets in and out of scrapes, makes friends and learns enough of the language that the native people can laugh at his sad efforts.

He learns that the education survey he was supposed to do, or the kindergarten or recreational program he was supposed to start, was a cover-up job, because you have to have a defined job before the boys in Ottawa will pay you, and how do you explain to them that you're here to learn about Indians?

And at the end of it all he begins to wonder if education is what these people really need, and to think that assimilation into our insane culture is the worst solution to the problem.

BACK AT UNIVERSITY

Suddenly the summer is over and he's back at university, chewing chiclets, smoking tailor-mades, curtailing cursing, spitting prohibited.

And he can't wait for next summer.

Background

Last spring a handful of U of A students met in the Department of Indian Affairs office for a three-day cram session of what to expect when one teaches for the first time on an Indian reserve.

Some were returning for a second term, but most had had no experience with teaching or living with Indian people. Three days of orientation in a plush office was the only culture-shock padding the students had before each was launched out on his own, to make the scene from Morley to Fox Lake.

Each student was in a unique situation. Some were within 10 miles of a city. Others had to be flown in. Attitudes toward education varied from apathy to acceptance, and the students' tasks varied from art and recreation classes to education surveys. Students worked closely with Service Corps, Community Development officers, chiefs, councillors and children. Summer was a series of challenges and frustrations.

Almost all of these people are now back at university, specializing in Intercultural Education. Their tuition is paid by the Department of Indian Affairs in exchange for a year of service during the actual school term upon graduation or certification.

Here is one Intercultural Education student's impressions of a unique summer.

was frustrating



—Al Scarth photo

VERY LITTLE ENGLISH IS SPOKEN UNTIL THE CHILDREN GO TO SCHOOL

This dubious student found her Dustbin in the form of Rocky Mountain House, and her reserve was Sunchild O'Chiese, 40 miles north-west of there. The people on this reserve are Plains, Cree and Chippewa Indians; most originated in Saskatchewan or in Montana. Treaty Indians since 1950, these native peoples' families moved south and west rather than face the encroaching white society.

The same year the treaty was signed, Mennonite missionaries moved into the area and founded a school. These people were as concerned about the physical welfare of the Indians as they were about their spiritual welfare, and also founded a store and, later, a fuel station. In 1950, most of the native people had only wagons and horses, and the trip to town and back took several days. Very little English was spoken until the school began, and even now there are a number of older people who speak no English. However this far south it is impossible to escape cultural influence, and now most families have access to some sort of motorized vehicle. It is not unusual to see one of these curious contraptions lurch to a stop on the main street of town and spew out 15 or 16 grinning Indians. There is evidently some sort of secret to it,

like getting teen-agers in a phone booth.

Dwellings on this reserve are usually wood frame two-or-three-room homes. A few have the conveniences of plumbing and electricity, but there are no stoves other than the ancient cast-iron variety that crackle cheerily when stoked to their blackened tops with moss-fragrant wood.

In summer there is a mass exodus, and it seems to be a status symbol if you're one of the first to have your tent erected. Houses are deserted for the open air, bed is a blanket on the cold ground and heat comes from a tiny tin stove with detachable stove-pipe.

THE SUMMER

Summer is a season for working, for moving when and where the Fates shall lead, for hunting moose and elk and curing their hides, for parades, rodeos, Sundances, powwows and Indian Days from Fort McMurray to the 49th parallel. Summer is the time for nomadic practices to take over, for white teachers to retreat to their recuperation stations, for missionaries to take holidays, for kids to run bare-bottomed and unshod, free from the imposed routine of harsh winter. Sugar beets are planted and harvest-

ed near Lethbridge, farmers' crops are sown and reaped, rails are cut and stripped, wood is stored, money is made—and spent.

And Sunchild summer is a time for religion, too. A man dreams of putting on a Sundance. He tells last year's host, who passes down to him the secrets of Sundance. A lodge is erected, made from poles cut in a ceremony. The tribe brings cloths to honour the lodge, and the men pray, "Thunderbird, come and rest upon our centre pole." The dancers perform from sunup until sunset, eating no food, drinking no water. The sound of the drums sings over the reserve, unceasing for two days and nights.

Then the circle of tents disintegrates into past, and the only religious festivals for the rest of the year are small groups of Native American Church people, who meet in a tipi, glowing orange in the night, and meditate, taking peyote and singing softly until dawn.

A DRINKER?

But what of the other side of the Indian? What about the drinking, the guy who doesn't work, the welfare dole, the kids who get neglected or mistreated?

Is this reserve a Utopia, free from the problems of other reserves?

No, the problems are there, but not every family suffers from them. In fact, an overall view of the Sunchild O'Chiese reserve makes it seem like a pretty good place to be. Would it not be better for these people to relearn self-sufficiency in their inherent environment than to place them in a city where alcoholism, welfare and hopelessness are almost certain fates?

Eugene Steinhauer, a Cree Indian of the Native Peoples' Communications says, "What my people need is to be taught by their own people in their native tongue. I see no hope for assimilation of native people into white culture."

What place does the intercultural student have in this conglomerate of impressions? In all likelihood he was sent out on an errand of teaching, but by the end of his session he realizes it was learning—all learning.

So his kindergarten failed, so no-one turned up for his art classes, so he didn't know what an education survey was. If he makes his career working with Indian and Metis people, he'll know what he's getting into. He'll have some understanding of the people he's working with.

If he decides not to, he'll know why.

The university game

<p>You ask a prof who believes "Students should be rarely seen and never heard" a question—go back to one.</p>	<p>You find a prof who is really interesting and can present the subject well—extra roll.</p>	<p>You fail to submit your subject change-slip to the computer before the time limit is up—lose a turn.</p>	<p>You discover after four seeks nothing you are studying has any real value or relevance to life—extra roll.</p>	<p>You read one of those ridiculously long feature articles in the Chevron and find out just how bad your mind has been f***** by your previous education—extra roll.</p>	<p>A professor calls you by name and you're thrilled—</p>
<p>You sign up for your courses thinking they will be just what you've always wanted—go back to one.</p>					
<p>You join the Chevron staff—free roll; this is a biased game.</p>					
<p>You decide to live at home—back to one.</p>					
<p>You take up residence in the Village—back to one.</p>					
<p>You can't find a place to stay—lose one turn.</p>					
<p>You believe deans' opening speeches—lose one turn.</p>					
<p>Computer can't find your card—lose 2 turns.</p>					
<p>Registrar can't find your file—back to one.</p>					
<p>Freshman gets a good "mother" and orientation turns him on—roll again.</p>					
<p>Freshman arrives on campus—mind almost totally destroyed by highschool—the "freedom" of university his only remaining hope. —Good luck</p>					
<p>Start—spend \$1800</p>					
<p>You or your girl friend get pregnant—drop out of game.</p>		<p>You learn how to play bridge—lose one turn.</p>	<p>Regular students—free space. Co-op students—no company will give you a job—lose two turns.</p>	<p>The government calls back your loan because your father reported he was making \$4,129.00 and he's really making \$4,200.00. They are magnificent and don't take you to</p>	
<p>Since you won't get a free study week like students at other universities we're giving you a free space.</p>					
<p>You're still attending church looking for the answers to modern man's problems in orthodox religion—unless you're a Quaker, lose one turn.</p>					
<p>You lose your virginity—rather late in the game for that sort of thing—lose one turn.</p>					
<p>You start getting mad not only about your personal problems but about those of your fellow students as well—take two extra turns.</p>		<p>You get mad and participate in a sit-in on a question the admin hasn't dealt with for five years. Hagey refuses to negotiate "with a gun to my head". Also a standard square.</p>	<p>President gives you nice liberal answer which means "Give it time", or "We're dealing with that". Nothing unusual about this square.</p>		

START

a study in frustration

name and you're thrilled—

The university offers students three representatives on 80-man senate and you think it's a good offer—turn black.

Free-box (of sand)—advertising for Homecoming weekend.

Student council calls for a demonstration for equal parking privileges but you think faculty should have special privileges—go back to one.

Professor notices you in class—gain extra throw but lose ten marks on exam.

You buy a subscription to the Kitchener-Waterloo Record—lose one turn.

You lose your virginity—free square.

You believed what your poli-sci prof said about the value of democracy and tried to apply it to your department—lose one turn.

Free space—something around here should still be free.

Prof decides to have Christmas exam—sit here and cry until your next turn.

You get asked into the prof's private office for a meeting and accept—back to 19.

Free space to give you time to study for Christmas exams.

Christmas exams—roll dice—one to five go on—six, go back 3.

Christmas vacation—free space to hear your parents tell you how great university is and that they hope you're not
A) going to lose your virginity
B) smoking pot
C) talking to any nasty radicals.

mous and don't take you to

You finally decide to open a text book and nothing looks familiar—lose two turns for cramming.

You decide exams are irrelevant to any kind of meaningful life—win game unless you consider making more than \$5,000 a year necessary for a meaningful life.

You can't find the room the exam is being held in—miss 2 turns.

You discover the computer has you writing exams in four courses you never registered in—lose 2 turns.

All this time you've been at the wrong university—you were accepted at Waterloo-theran, go back to start—they play the same game.

END?

You call the president's secretary, Mrs. Busbridge, by her first name (Mary)—lose 2 turns.

You go up to see the president with some complaints—extra roll.

You join the Chevron staff—extra roll.

Welcome back—lose a turn for not catching up on all the work you thought you would over Christmas.



Records: Larry Saidman reviews a movie mogul Lalo Schifrin shakes satirically

THERE'S A WHOLE LALO SCHIFRIN GOIN' ON: LALO SCHIFRIN Dot DLP 25852

After writing such great theme music as "The Fox", "Mission Impossible", and "Cool Hand Luke", as well as masterpieces like his dramatic cantata "The Rise and Fall of the Third Reich" and his timeless "Jazz Suite on the Mass(ed) Texts", Lalo Schifrin has finally put out an album that is no more than good fun and light entertainment. Besides writing music that is pleasant to listen to, Schifrin has managed to satirize every technique which is currently being used in modern pop music, including those which he has frequently made use of himself. For example, he introduces Avant-garde classical ideas and innovations taken from progressive jazz compositions into simple sequential structures. (Listen to "Vaccinated Mushrooms", and "Wheat Germ Landscape".) The most humorous cut on the album is one called "Hawks Vs Doves", in which two musical ideas alternate back and forth, one being gran-

diose, dignified, and rather patriotic sounding, while the other is somewhat raunchy with an aggressive beat. At the end, the two ideas are put together, resulting in an all-out war. Schifrin gives his opinion of the new breed of Rock music in "Life Insurance", where a chorus is introduced to read, in chant form, what is probably supposed to be the small print on a life insurance policy—but it is sung so quickly as to be practically inaudible. The listener must listen very closely in order to realize that these "meaningful" lyrics really aren't so meaningful after all.

The amazing thing about the album is that the humor does not need to be understood in order for one to appreciate the music. Exciting rhythms and catchy melodies

that at no time deteriorate into triteness are present in every cut (thus), resulting in an album that can be enjoyed by everyone, regardless of musical background. I LOVE YOU: THE PEOPLE Capitol

With the possible exception of the title tune (written by Chris White, former bass player for "The Zombies"), this L.P. has nothing whatsoever to offer to the popular music field. Avoid this album.

—LARRY SAIDMAN

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PC 126

leftovers

CON/FUSION: We are going to try to get something done this weekend. If you are foolish enough to believe that the arts are not dead, come to 11142 - 85 avenue (back door) about three P.M., Saturday.

INSIDE: It seems that all we do in leftovers is promotion work for worthy causes. I can't think of a better cause than that of Leona Gom and her monkey friend, INSIDE magazine. If you would like to help her out by relieving some of the load, or the headaches, get in touch with her at 433-8951. She might be the person who leads you to great fame as a writer, or assembler of literary magazines.

As a native of Qwanook, N.W.T., I was emulated to hear that great Canadian story teller, Alfred Purdy. I remember the stories that my father would tell us as we sat around the oil stove in our igloo—they were almost as good as Mr. Purdy's; only cleaner because we was kids. I was glad to see all those people enraptured by his performance; I guess you don't get to listen to stories by the fire here—this being a modern cultural city and all that. Someday I must get Sam Sweetdough to come down here to Edmonton and tell some stories. Why he might even become a poet.

Yours truly,
Alice Froid

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COLES VISIT OUR PAPERBACK BOOKSHOP

Adventures with George Wallace

LEXINGTON, KY. (CPS) — George Wallace, a man who has contributed greatly to the political polarization of this country, visited the University of Kentucky Saturday and was greeted by a complete reversal of the polar stereotypes.

While eight "straight-looking" anti-Wallace pickets paraded and a number of neatly-attired members of a campus action group passed out anti-Wallace leaflets, some 35 scroungy, bearded, beaded, sandaled, long-haired "hippies" (as they called themselves) demonstrated for nearly two hours in support of the former Alabama governor.

Carrying placards reading "Turn on with Wallace," "Keep America beautiful, get a haircut," "Sock it to us, George," "America—love it or leave it," "Hippies for Wallace," and shouting slogans like "Law and Order Now" and "We're Po-leece Power," the group was curiously received.

Many of the crowd of 10,000 who turned out to hear Wallace were supporters from across the state. Some of them were able to perceive the tongues in the hippies' cheeks, but many were unable to cope with the reversal of stereotypes.

After watching the hippies parade for several minutes, one elderly woman asked uncertainly, "They ARE hippies, aren't they?" "I thought hippies were for McCarthy," said a Wallace supporter who appeared dismayed by the prospect of association with freaks.

Some Wallaceites were convinced the hippies were serious. "Hippies have SOME sense," said one.

Another said, "If someone like that is for Wallace, I don't know if I'm supporting the right man or not."

Other Wallace supporters could not overcome the stereotype and were sure the hippies were gofing on them. "You can look at them and tell they're not Wallace people," said one. "They're either doped up or ignorant."

"I think they think it's a happening," said a resolute middle-class matron.

Even Wallace was somewhat bewildered by the group when they gained his attention during his oratory. It was a typical Wallace speech, complete with catch-phrases, Wallace witticisms and emotional appeals to the working man. All the same old lines were there:

"... who can't park their bicycles straight... they looked down their noses at the people of... will be the last car they lay down in front of... never made a speech in my life that reflected on... got some free speech folk in this country..."

As the atmosphere grew tense, as the fervor spread in the crowd, the hippies came through to lighten the mood. They started chanting, "Sock it to 'em George, sock it to 'em George."

Wallace, thinking the shouts came from one of the usual groups of adversaries who attend his speeches, pulled out several patented retorts from his repertoire: "All right, you're not goin' to get promoted to the second grade... you people don't know how many votes you get me each time you..."

Then, pointing toward the group which was sitting high in the balcony, he said, "You need a haircut," though he was too far

away to see how correct he was. The hippie group began chanting even louder—"We want Wallace."

Wallace hesitated, took a step backyards, approached the mike again and said, "Oh, I think they're for us up there," which brought wild applause from the group. The little man with the slicked-back hair had been goffed on and didn't know.

Later at the airport, when asked about the hippies he was to say, "If they're really for me, I'd be glad to have them."

To the hippies, it was a romp at a high level of satire. They converted the new left victory signal into a three-fingered "W" for Wallace and they also amended the "Hell no, we won't go" chant to "Heck yes, we want George"—a somewhat morally re-armed version of the anti-draft original.

The dialogue between the large pro-Wallace group, the small anti-Wallace group and members of the crowd added to the delight of the 2,000-plus crowd who watched from the sidewalks during the demonstration.

Members of the anti- and pro-Wallace groups knew each other and engaged in mock debate when the picket lines passed one another.

The pro-Wallace hippies would shake their fists and call the neatly dressed anti-Wallace pickets "Communists... hippies... anarchists... you ought to be shot... boo, boo, hiss... lay down and I'll roll over you," were a few of the hippies' remarks.

The pro-Wallace hippies drew such comments as "Dirty love fascists... filthy patriots... go club some kids."

After nearly two hours of pacing back and forth, the hippie group moved to a grassy area for a "patriotic love-in." There they sang "America the Beautiful" and "Dixie." They passed around cans of water which attracted a policeman checking for alcoholic contents. As the policeman checked the cans, the hippies applauded and got to their feet shouting "Law and order, law and order." They smiled and offered water to the policeman, who managed to slip away after a few pats on the back.

The policeman was no doubt confused—as were many others. The actions of this band of unkempt youth were certainly not of the same cloth as that of the usual hippie.

But as one of the pro-Wallace hippies said later, "This may be conservative Lexington in super-conservative Kentucky, but come on, man..."

The notices, signs were incomplete

The Editor,

Please, print this letter for the benefit of all foreign students.

The notice regarding visa renewal (short shorts, Sept. 24) in The Gateway and the notices put up by the Canada Department of Immigration everywhere on campus are incomplete.

I was quite annoyed after skipping one class only to find out from one of the representatives of the Canada Department of Immigration that my 1968-69 student ID card is not good enough to get my visa renewed, because it is not sufficient to prove that

The Editor,

With regard to Mr. Boothroyd's article of Sept. 13, I cannot help but feel that he has demonstrated the most cynical of two extremes in describing the university system. The other extreme is the idealistic "university-is-the-greatest-thing-since-sleep," attitude which, although equally misleading, somehow seems to be more in line with positive thinking.

Mr. Boothroyd, I assert that those who made it here, who took the "crap" you say was handed out in high school, had more integrity, not less. It takes guts and self-confidence to overcome the methods of teaching you experienced. You are correct when you state that a person "can't get a secure, creative or even a moderately well-paying job in this society without either a trade or a university education." Just what did you expect? Why should a per-

Student union has no power

The Editor,

It has come to the attention of our poor battered eardrums that yet another sound car has been assaulting the campus with its barrage of verbal diarrhoea. This is a sound car with a difference, however—one imploring students to "go active" in the students' union.

The frantic tones of these exhortations (coupled with full-page pleas in The Gateway, a booth in SUB and a myriad of posters) would seem to indicate a serious fault in the students' union.

The lack of response indicated by this plethora of advertising leads one to suspect that most students consider the students' union irrelevant.

The concerns voiced by the advertisements in The Gateway are irrelevant, so there must be some other factor influencing the masses to stay away in droves.

We suggest that this factor is the lack of power held by the students' union. The Universities Act gives the union the residual power at the university; this, in effect, gives us nothing. In fact, joining the students' union to better our quality of education, solve the parking problem, improve housing, etc. ad nauseum is something like joining the PTA to change the social studies 30 curriculum.

Under the existing system, although there is much to be done, there is effectively nothing that can be done through the union.

Robin Walker,
sci 3-1/5
Susan Boddington,
arts 2-1/2

A blast for Mr. Boothroyd

son with a high school education receive equal wages with a college graduate who has worked (and I mean WORKED) for more? If such were the case, personal incentive wouldn't last very long.

I guess I had damn good ones, for not one of them ever refused to talk to me. But then I did not expect them to come to me. I was the one with troubles, not they.

You give the distinct impression that they should come to you and ask for your problems. They don't owe you a thing. You are like so many of the present student activists: you complain loudly of the many injustices present in our society, but you suggest absolutely NOTHING to remedy the situation. I don't have the answers either; that's why I'm not yet an activist. It is not "indecent to make waves"; just be sure you yourself can ride them out. If you cannot, be quiet until you can.

Why in hell should professors not be allowed to have their lounge on the fourteenth floor? They went through the same educational process as you; they made it; they earned their lounge.

The world, "society", demands that an emphasis be placed on marks and achievement; you can learn here if you so desire. That's

the part which takes guts; you're not going to be babied around here. The difference between professors and students is that the former has earned the RIGHT to be here, the latter has earned the PRIVILEGE. Work for it, earn it; you'll soon have that right as well. Professors and students should learn from each other, but on different levels. If you think you have it rough now, you should have been here, or at any university, 100 years ago. Education was a privilege then. Before you condemn the academic staff as a group, why don't you walk around and talk to some of that group? You shouldn't generalize, it's dangerous. Sure, there are bad professors, but there are some pretty lousy students as well. By this I speak in terms of attitude, not achievement. It usually balances out.

I know that I have learned something here; I know that I'll learn more. Hopefully there will be professors to guide me, and I will do the learning. It's hard to adjust at times, but I'm persistent. And I'll wager that I'll be up there in that lofty lounge before you. Then I'll do my best to help other students make it too. Most of them deserve the chance.

Dave Norwood,
Graduate Studies
(History)

This is page FIVE

The story of George Wallace is one of the strangest in American history—be it pioneer or politician. But what intrigues us about the story is the reception Mr. Wallace received on a southern campus. The story was written by Guy Mendes, associate editor of the Kentucky Kernel and distributed through Canadian University Press.

There are letters today from Dave Norwood who doesn't agree with Mr. Boothroyd's column on the frosh etc. There is another letter from Robin Walker who slaps the students' union this time. Other comments are from a math prof who doesn't like the entrance requirements and from a foreign student who says the signs are out to lunch.

Rumor of the week—the faculty were in favor of allowing undergraduates in the 14th floor Tory lounge. The grad students rebelled against this—ergo—segregation.

—The Editor

Change entrance requirements

In the calendar of the University of Alberta one notes that "an applicant educated in India or Pakistan is required to present a BA or BSc degree, Division I, for admission to an undergraduate program."

From other countries an applicant is merely required to present a matriculation certificate. As a faculty member from India working in the department of mathematics at the University of Alberta, I strongly protest against this rule and request the authorities to remove it immediately. It is rather strange that in contrast to this attitude towards students, the university has hired on its faculty several scholars who were exclusively educated in India; in our own department there are, among a large number from India, three such distinguished members, including two full professors. Personally I have taught both undergraduate and graduate courses in India and the U.S.A. before coming here and

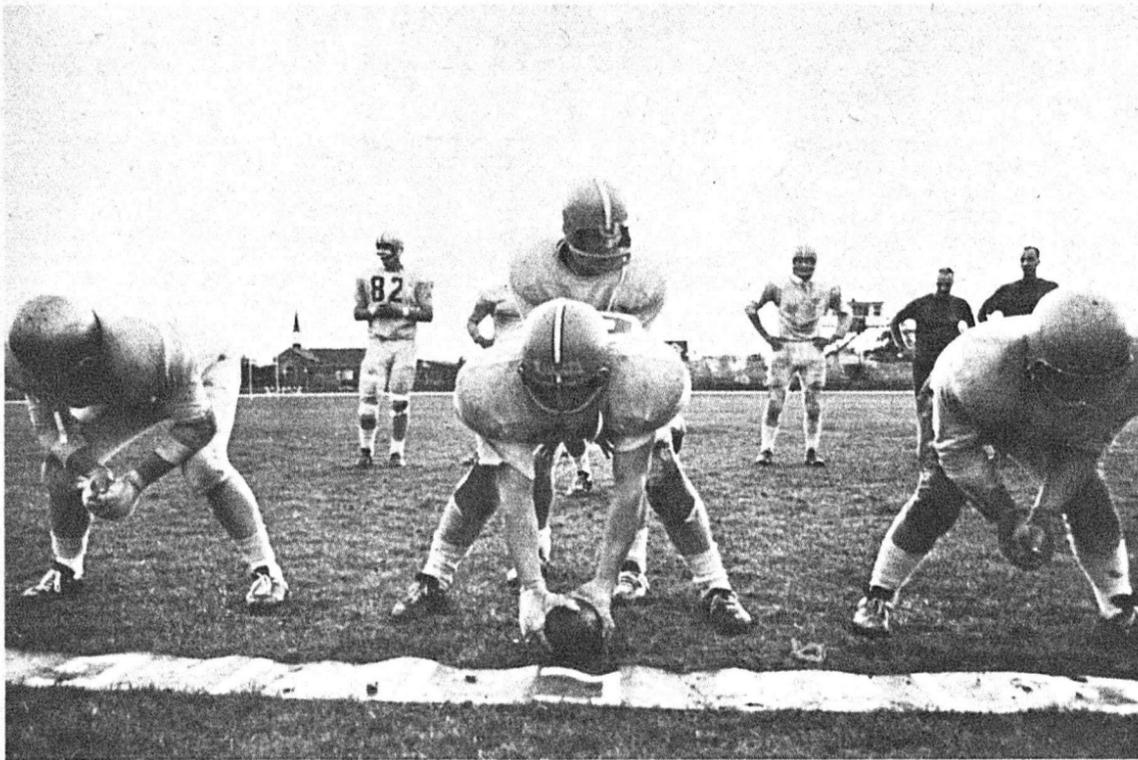
I find the standard here is not in any way superior to that elsewhere.

The university authorities here seem to be under the false impression that underdeveloped countries have inferior educational institutions. In actual fact, as far as mathematics is concerned, there is no institution in Canada (to my knowledge) which can match either the Tata Institute of Fundamental Research at Bombay or the Ramanujan Institute at Madras. The top quality research done at these and other institutions in India is recognized all over the world.

Finally, I take this opportunity to point out that in spite of my suggestions (to improve the registration procedures) contained in a letter to another newspaper last year, the registration was handled with the same inefficiency this year.

S. A. Naimpally,
Associate Professor
of Mathematics

By Jim McCormick



—Charles Lyall photo

NOW WHAT WAS THAT NUMBER—Clare Drake's Golden Bear football team is hard at work this week in preparation for Saturday's game. The Bears will take on the always tough Manitoba Bisons 2 p.m. at Varsity Grid. A special feature at the game will be the presentation at half-time of Canada's number one athlete, Nancy Greene. Miss Greene will also attend the Can-Am Road Race at Speedway Park the following day.

Intramural Scorecard

Hugh Hoyle's intramural program was put in high gear with the start of the flag football schedule Tuesday.

Seventy-seven teams are involved in the action this year, an increase of 16 over last year's entry. The extra teams are a result of several new units in the intramural system plus three of the older units entering additional teams.

The new units entered are MacKenzie Hall with six teams, and recreation with three squads. Units who added additional teams are:

- (1) engineering with eight
- (2) lower res with six
- (3) upper res with six.

Eight games were played the first day on the various fields of the campus area. Four were first division games and four were in the second division.

FIRST DIVISION RESULTS

Law defeated Theta Chi "A" 20-14 with Bob Cameron counting two touchdowns for the victors.

Neil Bowker scored 15 points as Lambda Chi "A" blanked Arts and Science "A" 18-0. The Dutch Club picked up where they left off last year by blasting the Latter Day Saints 33-6. Andy Skujins paced the winners with two touchdowns and a single.

Recreation "A", one of the new teams, upset the St. Steve's crew 20-2. Lorne Sawula, the intramural male athlete of the year last year, counted two of the Rec majors.

SECOND DIVISION RESULTS:

Oscar Dalsin scored seven points as the Kappa Sig B team upset Lambda Chi Alpha 14-1. The Kappa Sigma C team went down to defeat at the hands of the Engineering B team. Ron Leuove scored 13 points in leading the "plumbers" to their 38-13 win.

Recreation "B" rolled over the Chinese "B" team 25-1. Rick Curtis, the Terry Evanshan of intramural football, caught four touchdown passes in the game.

Bob Fujins picked up the lone touchdown of the game in MacKenzie Hall "B's" 7-1 beating of the Recreation "C" team.

If football participation is any indication, intramurals has a very busy and active year ahead.

Entry deadlines for a variety of intramural sports are fast approaching.

Both the cycle drag and indoor soccer have Oct. 15 set as the final date for registrations.

Division II and III of hockey start Oct. 29 with the deadline for entries being Oct. 22.

Interested participants in any of the sports who are not yet affiliated with a unit should drop up to the intramural office in the physical education bldg.

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Entries close Fri. Sept. 27th.

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Thursday, 5 p.m.

MEN'S RECREATIONAL

Tuesday, 9:30 p.m., Wednesday, 5 p.m.

Thursday, 9:30 p.m. or Friday, 7 p.m.

MIXED LEAGUES

Monday, 5 p.m., Wednesday, 7 p.m.

Friday, 5 p.m. or Friday, 9:30 p.m.

MEN'S ADVANCED

Monday, 7 p.m. and Thursday, 7 p.m.

Entries are being accepted at the Games Desk or phone 422-7365

Emotion and fire

Make Christian revolution

Evangelist Leighton Ford socked it to 'em in SUB theatre Tuesday noon.

Some came to be entertained, some came to reinforce their faith and many came looking for solutions. Whatever the 800 people who jammed into the theatre were looking for, Dr. Ford gave it to them in a low-key speech on his personal beliefs and his concepts of Christianity.

He began, "Fellow revolutionaries," and proceeded to outline his own type of revolution.

"We have squeezed out the emotional part of life," he said. "We need some emotion or fire in Christian belief today."

Dr. Ford said the world entered this century full of optimism, feeling this was the century where the major problems facing mankind would be solved.

The problems of "the meanness of human life and the meaninglessness of much of human existence, remain to be solved," he said.

"History is not a dead end. It has a last chapter, written by God."

Without spiritual education at the university, "all we're doing is turning out smart devils," said Dr. Ford.

He next turned to his own Christian beliefs.

"The world is made up of two kinds of people: people who know they are phonies and people who don't. A Christian is one who knows he's a phony," he said.

"Unless you be converted . . . you cannot enter the Kingdom of Heaven," he said but "Christian life is not a great struggle for the unattainable."

"We preachers used to say, 'I believe, now we say' 'the Judea-Christian tradition confirms,'" he quipped.

"I'm interested in building the kingdom of Leighton Ford," he said.

Dr. Ford answered a scattering of questions.

Asked about non-Christian religions, he described them as "broken lights" and "mere pieces of the real thing. Anyone who dedicates himself to any belief is searching for God."

Dr. Ford supported student power and students on decision-making bodies and he expressed his opposition to the Pope's encyclical on birth control.

He said the use of drugs was searching for God but that Christ was a better way.

His pet peeve? Dr. Ford said the type of Christianity described in Pierre Berton's book "The Comfortable Pew" was "the cardinal sin" and it "keeps more people away from the true Christ."



LEIGHTON FORD—"HISTORY IS NOT A DEAD END."

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Student grievances will be investigated

Have you a grievance?

Many students are heard complaining about their professors. These students are frustrated by an inadequate instructor who may have a great effect on their futures. If a student has a grievance, an opportunity to act on it is now available.

In 1967 an Academic Grievances Committee was established to act independent of both the students' union and faculty. The committee is comprised of four undergraduates and a post-graduate student and is directed by Nick Riebeck, a law student.

Since its inception, the committee has done much to benefit the student and improve the teaching staff.

"In some cases faculty members have difficulty communicating," said Riebeck. "Others have prejudiced or careless attitudes."

"Recommendations by our committee have affected the employment and tenure status of some professors. Courses which do not fill the individual needs of students have also come under review."

The complaints received by this committee are thoroughly research-

ed. This involves single and group interviews with the students, and often a committee member will sit in on a class. When the validity of a grievance is confirmed the facts are presented to the department concerned, the dean, and, if no action is taken, the president of the university.

The committee inquires into both personal and class complaints. Students who wish to submit complaints concerning an instructor must have a representative portion of their class sign a petition stating the cause of their grievance, including the students' telephone numbers. All names are kept strictly confidential. Petitions should be sent to:

Academic Grievances Committee
c/o Students' Union

"If you have a complaint, do something about it," concluded Riebeck.

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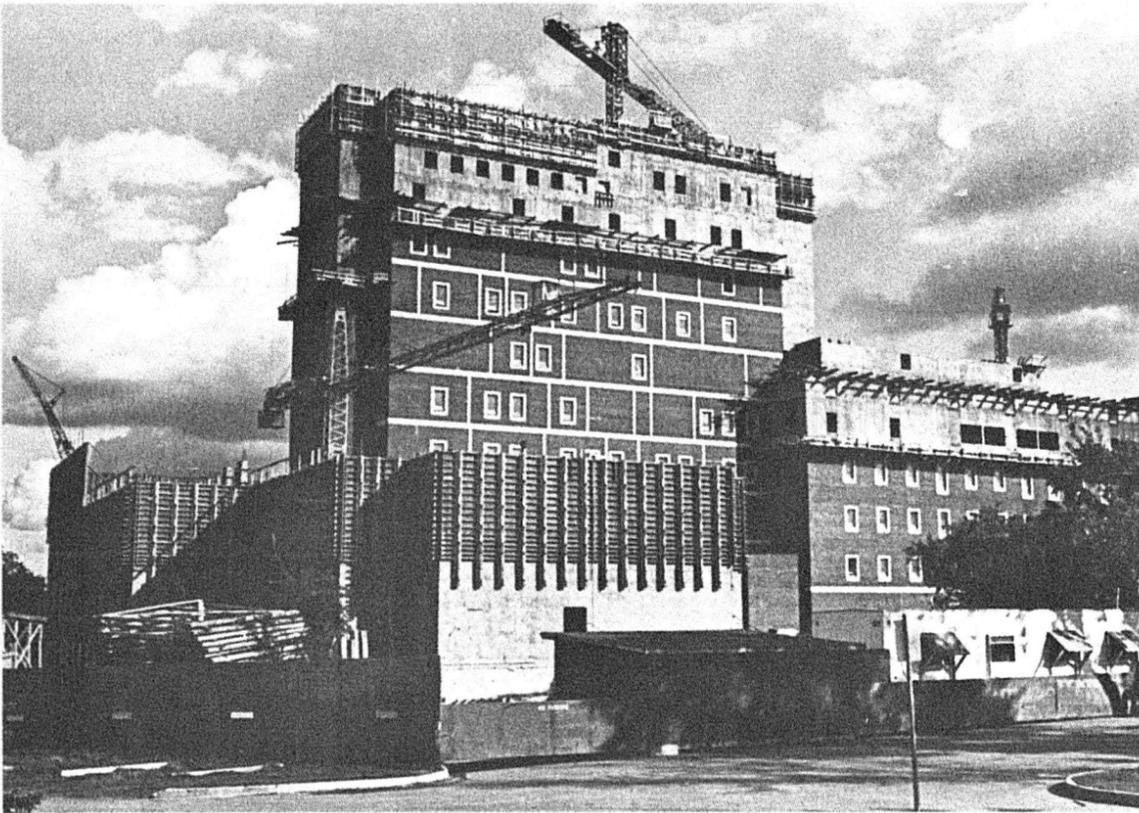
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Canadian University Press DATELINE

Present structure "a mockery"

TORONTO (CUP)—The present board of governors structure which rules universities makes "a mockery" of education, said Stephen Lewis, MPP for Scarborough West in an interview Monday.

He specifically cited the University of Toronto's 30 member board, which he called a closed corporation and a corruption of university community.

Earlier Lewis, when speaking to the Don Mills Unitarian Church congregation, in a plea for public universities in Ontario to be governed by citizen senates representing a cross-section of the community which would meet in the open, said the U of T board is exclusively business-oriented. Further, their meetings are held to the exclusion of students, faculty and the public.

Toronto helps Czechoslovakians

TORONTO (CUP)—The University of Toronto is helping over 350 Czechoslovakian immigrants adjust to life in Canada.

Most of the refugees are now taking an English course before enrolling at U of T or starting work. Those taking the course receive a subsidy of \$37 a week, plus \$20 for their wife and \$10 for each child.

U of T authorities will examine transcripts of immigrants after the course and decide whether they can enroll. The university will also help in finding jobs for professional immigrants such as doctors and engineers.

Andrew Banik, co-ordinator for the Slovak Refugee Centre, said 95 per cent of the Czechs have high school graduation or better.

Uruguayans shut schools

MONTEVIDEO (CUPI)—The Uruguay government closed down universities and secondary schools Sunday while calling out the army to quell days of bloody street fighting against students and workers.

Students and militant labor groups here are demanding an end to President Jorge Pacheco Areco's austerity program, under which prices and wages were frozen. But as fighting grew more intense, the economic issue was largely supplanted by grievances against police.

A man and a woman, identified as student leaders, were killed, and about 100 other students and workers were wounded in last week's fighting alone.

Troops joined policemen at centres of tension throughout the city and took over the various faculties of the National University. A government communique said that university facilities and secondary schools would remain closed until October 15.

Councillors, administrators will meet

MONTREAL (CUP)—In a continuing effort to establish dialogue between senior students and administration, McGill student councillors and senior administrators were to meet in an open discussion session Tuesday.

The meeting, first of its kind in McGill history, developed out of a suggestion by principal H. Locke Robertson to student president Robert Hajaly that students and administrators get together informally to "discuss common problems".

Internal vice-president (student) Peter Foster called the meeting "a worthwhile thing" that would prevent "differences based on misunderstanding from arising".

Most deans, the principal and two administration principals were to attend the session, held in the students' union.

Violence in Mexico City — again

MEXICO CITY (CUPI)—Violence erupted here again Sunday and resulted in the death of one policeman and hundreds of arrests.

Saturday evening, two youths and a policeman were killed in another demonstration.

The conflict centres on the police occupation of the national university Sept. 19. Students have occupied schools throughout the city for two months as part of a general student strike which affects over 80,000 students.

The troops were sent onto the strike-bound campus to head off threatened disruption of the Olympic Games next month. The student strike began after police repression of student demonstrations July 26 in support of Fidel Castro's Cuban regime.

Sunday evening's violence occurred in seven points throughout the city with the most serious incident taking place at a vocational school near the foreign ministry building.

Riot police were sent into the area after students seized several buses and blocked streets leading to the school. When the cops arrived, the battle began with students throwing rocks and bottles, some filled with gasoline, into a barrage of police tear gas and bullets. There were also isolated incidents of sniper fire on the police.

Saturday's three deaths were a result of sniper fire and police retaliation in a five hour battle.

Over 1,000 demonstrators were arrested in the Saturday battle.